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The CHRISTIAN SUN

REPRESENTING THE SOUTHEAST CONVENTION OF CONGREGATIONAL AND CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOL. XCIII.

RICHMOND, VA., THURSDAY, JANUARY 2, 1941.

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THE NEW YEAR DAWNS!

By REV. C. REXFORD RAYMOND, D. D.

The New Year dawns!

*Though war's wild madness rages,
Take courage from those horse-and-buggy days
When Tennyson and Browning were the sages
Whose winged words set human hearts ablaze.
They wove a social fabric still unfaded,
The tapestry of peace for which we strive.
The hopes by which our fathers were persuaded
In spite of stubborn storms are still alive.*

*Defeated, baffled, beaten, yet undaunted,
We dare to hope that right will vanquish wrong;
And by our visions we are still enchanted,
For when we hark we hear the angel song.
The day-star kindles hope; with faith we wait,
Assured that love at last will conquer hate.*



LET THERE BE LIGHT

NEWS AND VIEWS

THE CHRISTIAN SUN wishes for each of its subscribers and friends a happy and prosperous New Year.

Young people in Rhode Island sent *Pilgrim Highroad* subscriptions to leaders in Japan and China.

Congratulations to Rev. Malcolm Vernon White who was married to Phyllis Lee Kinsman on Thursday, the twenty-sixth of December, at the Plymouth Congregational Church of Framingham Centre, Mass.

A letter from Mr. J. T. Cross of Holland, Va., expresses appreciation for the kindness of the Baraca and Philathia Classes of Holy Neck Sunday School in providing appropriate gifts during the Christmas season.

The Pilgrim Fellowship in Colorado sent money in November to help train a Chinese nurse. Another goal is the gift of \$10.00 for someone definitely planning to enter Christian service, to make contributions to preparation.

Lenten Devotions for Youth, 1941 edition, written by Rev. Richard P. Carter, will be the size of the Fellowship of Prayer booklet, 36 pages, and will cost only two (2c) cents per copy. Send in orders early to Pilgrim Press, or Commission on Evangelism.

THE CHRISTIAN SUN has received notice of the arrival of Carol Louise Wild at the home of Mr. and Mrs. William Frederick Wild, 26406 Dundee, Huntington Woods, Mich., on Saturday, December 14, 1940. Many CHRISTIAN SUN readers know Mrs. Wild better as Rebecca, daughter of President and Mrs. Leon Edgar Smith of Elon College.

Dr. Walter H. Judd is moving this week to Minneapolis to resume temporary medical practice until it becomes possible for him to return to China. Dr. Judd has been speaking constantly during the past year in the interest of China and missions. THE CHRISTIAN SUN bids him Godspeed in his now work and prays for the day when he may be permitted to return to the people from whom the tragedy of war has taken him.

CHRISTMAS DAYS AT ALBEMARLE.

The Christmas Season descended upon us at five o'clock on Monday afternoon before Christmas Day when we were summonsed to the door by a knock from without. On our front porch and coming up the front steps were people—young and old—bearing packages of all sizes and descriptions. We were rather confused at first, due to such a complete surprise, but we recovered, and invited the crowd inside. Mother and Dad seemed at a loss as to what to say, but words were not necessary until the guest had rested their bundles in a heap on the dining room table.

When everyone had crowded inside, a hush came over all, and the time came for Dad to say something. Words presented themselves: he appreciated the personal bringing of the pounding, even more than the gift. Afterwards Dad prayed and thanked God for all His goodness.

At 5:30 many were scheduled to meet at the church to fill the Christmas sacks for the children's treat and to help decorate the tree. We left the pounding, unwrapped, on the table and floor, and rushed to the church.

Until 7:30 each was lost in counting candy bars, dropping in oranges, apples, tangerines and nuts, or folding the paper bags. Tree decorations were secured from their last year's hiding place and strung on the stately cedar which just tipped the ceiling.

At home again, our family gathered into its own sanctity to open the packages—canned fruits, vegetables, groceries, sugar, lard, flour, fresh fruits, jellies, preserves and many more household necessities were discovered inside the Christmas bundles.

On Christmas Eve, the seriousness of the world today was forgotten for awhile. The Congregational Church at Albemarle was filled long before the hour set for the program to begin. The Sunday school rooms were thrown open to provide space for late arrivers.

The platform of the church was decked with the Christmas tree and large colored lights shone from among the branches which were laden with many gifts. Beneath the tree were piled many more presents and paper sacks of fruit, nuts and candy for the Sunday school pupils.

The children rendered a sweet Christmas program of recitations and music. We sang carols together. The

pastor recited "The Night Before Christmas" and wished everyone a very happy season. Immediately after, Mr. Jack McSwain presented the pastor with a tiny, white gold diamond Masonic pin from the Men's Bible Class.

This year the Wednesday night's Prayer Service was not called in because of Christmas. A few people felt as if they wanted to gather together on Christmas night to quietly commune with the Savior of mankind. Surely the group which found their way to the church on the mid-week night received a comfort which was far greater than any other of the holiday joys.

MARGARET EARP.

STANDING COMMITTEES OF NORTH CAROLINA AND VIRGINIA CONFERENCE.

Executive—J. H. Lightbourne, Sr., W. M. Stevens, Stanley C. Harrell.

Program—J. H. Lightbourne, Sr., Stanley C. Harrell, W. J. Andes.

Ministry—Stanley C. Harrell, W. M. Jay, D. J. Bowden, W. E. Wiseman, G. C. Crutchfield.

Foreign Missions—Mrs. W. E. Wiseman, Mrs. J. H. McEwen, M. A. Pollard, Mrs. Melvin Dollar, G. H. Veazey.

Home Missions—Elected and carried in report of Committee on Nominations.

Christian Education—Edward E. Martz, Mrs. F. C. Lester, H. S. Smith, L. E. Smith, Thomas Brooks.

Moral Reform—W. P. Jackson, S. M. Johnson, C. Arthur Lincoln, W. R. Sellars, J. Howard Smith.

Ministerial and Church Ethics—B. J. Earp, J. F. O'Ferrell, Dr. W. H. Boone.

Religious Literature—Mrs. D. E. Mitchell, F. C. Lester, I. T. Underwood.

Budget and Apportionment—C. D. Johnston, V. R. Holt, Forrest E. Church, Stanley C. Harrell, F. C. Lester.

Stewardship—W. M. Stevens, W. K. Holt, Jr., Melvin Dollar, J. E. Crumble.

Evangelism—W. J. Andes, E. B. Rascoe, M. T. Sorrell, Mrs. C. H. Rowland.

Finance—L. L. Wyrick, A. T. Murrell, J. C. McAdams.

Memoirs—D. J. Bowden, J. S. Carden.

Superannuation—D. J. Bowden, J. Howard Smith, J. M. Fix, Mrs. W. P. Lawrence.

J. H. LIGHTBOURNE.

The Church Faces Nationalism

By REV. LOUIS SCHULZ, *Jupiter, Florida.*

[Address delivered at the Southeast Coast Association, Lake Worth, Fla., November 13.]

Early in the last decade Edward Shillito wrote a book called *Nationalism, the New Religion*. It was read with much interest of and objective sort. To many readers in this country it was an examination of an interesting phenomenon taking place in a world far removed our own. However, the growth of the "new religion" has been going on apace until today it may well be considered the foremost problem in churchmanship. Five of the large and re-invigorated nations of the world have supplanted the religion of the ages with nationalism as the highest devotion of the people. This rise of nationalism cannot be accounted for by complaining of a decadent church leaving in the hands of national heroes the responsibility of holding in unity the loyalty and devotion of the people. Such a charge was made against the church in Russia in 1917. But since then Turkey, under Kemel, thrust out the Mohammedan; Italy, under Mussolini has strictly confined the efforts of the Roman Catholic Church in Italy; Germany, under Hitler, has made the German Confessional Church subservient to the state; and Japan has shintoized the Christian Churches in the land of the rising sun.

It is as useless as baying at the moon to cry that this has been accomplished through individual leaders and when these leaders pass away all will become once more serene. The philosophy of history and the science of social studies show quite clearly that great leaders are erupted to pinnacles of leadership by the pressure of discontented, milling people who have become disconnected or displaced from the moorings of former days. The rise of nationalism is a social movement of disrupted people who are looking for social salvation. Whatever else might be said against this new nationalism, complete social unity from the peasant to the powerful is its aim.

Where nationalism as a prime emotional force has swept the country, the church, or the form of faith, has been made subservient to the interests and aims of the state where it has not been obliterated. Strangely enough this has not been too difficult to accomplish. There has been comparatively little religious persecution. The rising tides of natoinalism have had very little difficulty in sweeping religious forms and organizations to second place. With the exception of

Japan the rise of nationalism has been preceded by indifference to religion. Several friends who visited Europe in the early thirties remarked that the most disconcerting experience of the trip was to find the church services of the continent so poorly attended. Some of the noblest cathedrals and most inspiring forms of service were spoiled for them by the paucity of the attendance. Dr. Raymond Albright, of Albright Seminary in Pennsylvania, upon his return from Europe, revealed that German Christians of the Confessional Church insisted on observing the sacrament of baptism, and required their children to be confirmed and married in the church but evidently did not feel very strongly the need for attending the worship services. It is not surprising that when the new leader demanded the oath of complete allegiance to him that the people as a whole could see nothing wrong in such an oath, since it was the means to defense and new life to the people. The German pietist groups who comprise several small denominational groups numbering about 700,000 were undisturbed by the new order of things because their religious beliefs and expressions were entirely separated from any political and social implications.

It might be objected at this point that such dangers of nationalism do not in any way menace or involve the church in America. However, there are several noticeable trends in this country that remind one rather sharply of similar conditions in Europe before the wave of nationalism swept to power.

1. *The Formal Acceptance of Religion.*—The first noticeable trend is the formal acceptance of religion. The blatant noisy atheism of ten years ago is not heard any longer. It might appear there is a deepening spiritual life in the United States. Any attempt by our leaders to speak against religion would be met with serious opposition. On the other hand it is shown plainly that while membership in churches is increasing the decrease in attendance is so serious efficiently organized campaigns are under way throughout our country to convince church members who have vowed before God and the assembled church to attend and support the church to actually attend the services. Here we most certainly have formal acceptance of religion with little personal interest.

2. *Persecution of Jehovah's Wit-*

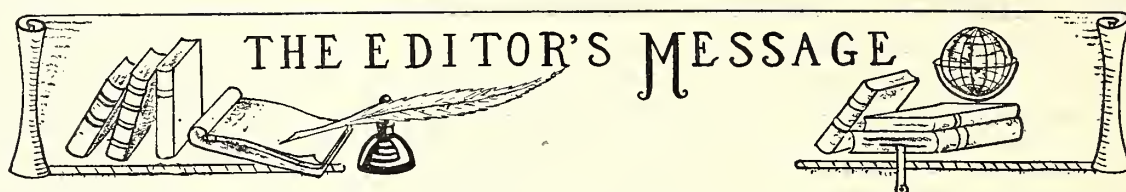
nesses.—Without a doubt these people are mistaken in their belief that it is idolatry to salute the flag, and, too, they have made themselves obnoxious. But mob violence and hysteria such as swept our country several weeks ago in the name of patriotism is an indication of a nationalism that has no concern for religious conviction. If this mob violence is to be excused as a passing hysteria the decision of the Supreme Court against the "Jehovah's Witnesses" written by Justice Frankfurter contains food for the thoughtful. The decision against the "Witnesses" was made on the point that the need for national solidarity is greater than personal religious conviction.

3. *The Influence of Europe on the United States.*—A third factor to be remembered is the inevitable impact all strong movements in Europe have upon American life. Isolation is a political theory of sound and foam, it has no basis in fact. All forms of political upheaval, industrial change, religious impulse, and social pattern have had their impact on American life from the industrial revolution to the present war. While they have not struck us always with the same force as in the old world they have sufficient force to effect changes in modes and forms of life.

4. *Government in the United States by Pressure Blocs.*—A fourth and negative sign dangerous to our present democraey is government by pressure blocs. This is considered by some of our statesmen to be serious enough to menace our entire democratic system. When bloc pressure reaches the point of chaos toward which it is rapidly moving a sharp reverse may be expected and with the political patterns of Europe and Asia at hand some modified form of totalitarianism may be expected. If Wendell Willkie carries on a running fire of "constructive criticism" for the next four years the United States will experience a similar confusion that preceded the rise of nationalism in Italy and Germany. A harrassed people will demand united action.

The Relation of Church and State.—To face this situation realistically while there is yet time our outstanding churchmen should make clear to the people in the pews at least the relation of church and state. It is a simple statement and an easy conclusion to quote the separation of church and state. But just what does such a statement mean in terms of modern church life in its relation to the modern state? One writer on this subject found an easy conclusion by

(Continued on page 11.)



CHRISTMAS IS NOT OVER.

The shriveled soul laments that Christmas is over and the greedy soul rejoices that this enforced holiday is now safely past. But Christmas is not over. It came to Bethlehem as a fresh breath to this parched world. Heaven and earth mingled as humanity became clothed with divinity. The New Testament, early church writers and secular authors supply the birthmarks and fingerprints of its advent. Twenty centuries of continuous celebration have by no means reached the point of monotony. Christmas is not over until Christ is forgotten. Christmas is not over until the last church is closed, the last Bible is blacked out, the last missionary massacred, the last minister muzzled, and the last prayer paralyzed. We are privileged to live in an after-Christmas world, and the manifold blessings of Christmas are as available and essential in January and August as in December. In the providence of God, in which a thousand years are as but a day, the cumulative significance of Christmas has merely begun.

COOPERATION AND CHRISTMAS.

Christmas was not a completely isolated event. The prophets, the angel, Mary, Joseph, the wise men and the shepherds collaborated in giving us this most sublime of all occasions. Cooperation is still the order of the day. Realizing how essential this is in the home, in the local church, we must realize how equally essential it is in the total life of our church. The same conditions of success obtain. All who plead and strive for such cooperation in favor of their local church or particular enterprise should remember that the logic of their reasoning as well as the spirit of Christ should lead to an extension and more complete accommodation of that same cooperation. Having proclaimed the Christmas message, it now behoves us to practice it to the limit of our influence.

CONVENTION TEAM WORK IN THE NEW YEAR.

This New Year of our Lord should be a great one for our Convention. Money flows freely, and a reasonable proportion should be appropriated for spiritual ends. Since the life of every local church is ultimately conditioned by the health of the Convention, it would seem that the total program of our church should receive unanimous support from our members, ministers and churches. Any curtailment of our present program would result in weakness and inefficiency at vital points in the corporate life of our church. Failure to carry on all branches of our work would reveal no lack of resources, but only poverty of grace and gumption in our midst. God forbid that there should ever be such a humiliating disclosure within our ranks. Team-work will triumph. "For by one Spirit we are all baptized into one body, and have been all made to drink into one Spirit. For the

body is not one member, but many. If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body? If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling? But now hath God set the members, every one of them, in the body, as it hath pleased him. And the eye cannot say unto the hand, I have no need of thee; nor again the head to the feet, I have no need of you. God hath tempered the body together, that there should be no schism in the body; but that the members should have the same care one for another. And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it. Now ye are the body of Christ, and members in particular."—(I Cor. 12: 13-27.)

God has set no limit to the achievements of our church. We are limited only by the extent of our faith and vision. Every department and institution will prosper if the Golden Rule becomes the daily rule of every life. Retrogression inevitably follows failure to observe His rules. Ours is a great game and a great Leader. In all humility and earnestness we must seek the promised guidance of His Spirit and resolutely launch out into an enlarging field of usefulness during this year of grace.

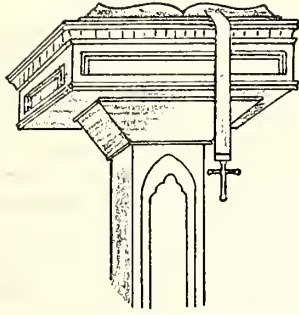
A SALUTE TO "THE CHRISTIAN ADVOCATE."

"The Christian Advocate," the voice of the Methodist Episcopal Church, South, for more than a century, was discontinued last week. Dr. William P. King has been the editor since 1932. During this time Dr. King has criticized the inequalities of the capitalistic system, an injustice toward the Negro race, defended the conscientious objector, denounced the wickedness of war, advocated the open method of appointments and the publicising of official salaries, promoted Methodist union and proclaimed a whole Gospel. The new church-wide "Christian Advocate," under the able editorship of Dr. Roy L. Smith, will begin publication this week in Chicago.

R. L. H.

The prodigal... son confessed his sins. He did not try to place the blame on some one else. He did not "beat around the bush," but with frankness he said: "I have sinned." When we have done wrong, why not make a confession and then get right before God? The Lord will forgive us if we have sincerely repented. There are many prodigals today who have not yet admitted that they have sinned. Real repentance means much. Before people can repent they must be sorry that they have sinned—not just sorry that they were caught in sin.—E. M. Borden.

Oh, it is sad for a poor Christian to stand at the door of the promise, in the dark night of affliction, afraid to draw the latch, whereas he should then come boldly for shelter as a child into his father's house.—Gurnal.



OUR PREACHER FOR THIS WEEK IS
DR. RUSSELL HENRY STAFFORD,
OLD SOUTH CHURCH, BOSTON.

**FORESIGHT—A NEW YEAR'S
SERMON.**

“ . . . *The foolish, when they took their lamps, took no oil with them.*”—St. Matt. 25:3.

The story of the wise and foolish virgins is a parable of the Church and the coming of the Kingdom of God on earth. That is its deeper meaning. But that deeper meaning goes along with one on the surface which is suitable as a theme for the New Year. For this is also a parable of foresight or prudence.

The story is in light vein, and I think intentionally so. It tells about a marriage celebration, and the preparations for its merriment. These girls were bridesmaids. According to the custom of the time, the bridesmaids were to wait for the coming of the bridegroom to the bride's home, and go out to meet him. Then a feast would be served before he took his new wife to his own home. Five of the girls had sense enough to carry a stock of oil sufficient to keep their open wick lamps burning even if the bridegroom's arrival was unusually delayed. But the other five were scatterbrains who made no such provision. The penalty of their negligence, no doubt half playfully administered, was that they had to drop out of the party.

Jesus was smiling, I am sure, as he held up these scatterbrains in his tale to the laughter of his audience because as things turned out they were by their own fault put in a silly and humiliating position. Nothing terrible happened to them beyond that. They were shut out from the wedding, to be sure. But they had homes of their own to go to, through the dark streets. And morning would come in due course; they were by no means condemned to perpetual darkness. Nevertheless no one would want to put himself in such an embarrassing spot if he could help it. It is not pleasant to be laughed at, and know that you deserve it.

This story has two interesting aspects which contrast with the un-

broken solemnity and the extravagant idealism which we too easily attribute to Jesus, if we have derived our notions about him principally from sermons, without ourselves making an open-minded study of the Gospel records. In the first place, the humor of this narrative here reveals Our Lord as savouring to the full that flavour of the ridiculous which is the salt of daily experience. We can understand and like him better for finding him awake to the foolish as well as to the wicked phase of human nature on its less admirable side. If we can chuckle with him when the facts call for it, we can go farther with him as a congenial friend and brother in those elements of his ministry which plumb the depths of our need and carry us up to the heights of God's majesty and grace.

And again, it may seem at first surprising to find Jesus enjoying common sense with regard to the future. For we remember how in the Sermon on the Mount he has told us not to be anxious for the morrow. Has the subtle, salty humour of that advice escaped us? Let me quote it in full: “Be not therefore anxious for the morrow; for the morrow will be anxious for itself. Sufficient unto the day is the evil thereof.” Though not without sympathy, Jesus is yet in those words deftly making fun of the folly of borrowing trouble. But worry is one thing, planning is another. The thing to do is to plan without worrying.

Of course there are many things we cannot plan for. For instance, we cannot plan how we will meet an emergency. For by definition an emergency is an event which cannot be foreseen. But in simple matters like having oil on hand to last our lamps through the night—or, to transcribe into a modern parallel, filling our gasoline tank before we start on a long drive on back roads—not only can we plan ahead, but we may get into the kind of difficulty which will invite justifiable derision if we do not.

Moreover, as a practical man—and that he was, through and through, or he would not have got the results he did which are still accumulating—Jesus would never have said that the plans we make for a long time in advance can all be carried out without change. A long-time plan, like a hard and fast rule, is a road to depart from when you have to, but to return to as soon afterward as you can. If you have a plan, you know at least where the road lies which you want to follow. And you can find it again, even if you have had to leave it for a while. And in the end, on the road,

you will get somewhere, instead of wandering in circles in the woods.

I have called this story of the bridesmaids a parable of foresight and prudence. The knowledge that there is a future is a part of man's recognition of time, upon which both memory and anticipation hang. It is a function our unique capacity among creatures to think with a certain degree of detachment, including ourselves among the objects of our thought, instead of merely reacting to immediate situations. Foresight becomes prudence when we realize that we can take a hand if we will, and up to a certain extent, in fashioning our own future. That is a corollary of the fact that we are not puppets, with God or nature pulling the strings, but have wills of our own. As philosophers would put it, we have both self-consciousness and self-determination. So of us it is required by reason that as far as we are able we shall provide for future contingencies, just as God does. For He is the Mind of the universe, personal in the same sense as we are, and in this very sense of being self-conscious and self-determining. This kinship of nature is what is meant by saying that man is created in the likeness of God.

God's active foresight, His planning, we call Providence. Man's planning is called prudence. Prudence is a shorter form of the word Providence, just as admittedly man's planning is shorter-sighted than God's. Prudence falls short of Providence, but both in different degrees mean making provision for what lies ahead of us.

Ahead of us just now lies a new year, under our conventional system of time bookkeeping. These arbitrary divisions of the flow of days have no absolute value, but they have great relative value for our convenience. What shall we do about this new year? I suggest that, unless we want to look as silly as the bridesmaids whom Jesus bluntly called fools (the word he uses is the regular Greek term of which that is the exact rendering)—unless we choose to run into needless snags as they did—we had better plan our lives for the next twelve months, tentatively, to be sure, but in as much detail as we possibly can.

The obvious place to begin is with a money budget. There is nothing wrong with money in itself. In its own way it is very important, even essential. Money is just one of the many factors in life in this world which belong in the basement, and are wholly and grotesquely out of

(Continued on page 9.)

CONTRIBUTIONS

SUFFOLK LETTER.

The contrasts of life are striking and instructive. The festivities of the recent Christmas Season have revealed these contrasts in many ways. Driving through the streets, illuminated by thousands of multi-colored electric lights, one thought of the black-outs of war-stricken cities in Europe. What a contrast between these beautiful lights and utter darkness! Where peace is found and good will abounds, mankind may have the blessed privilege of light, of knowledge and liberty, but when hate is unbridled and covetousness runs riot, humanity must hide in darkness and shudder with fear and trembling. On one hand life, abundant life, is offered and protected; on the other hand life is endangered and blotted out.

There is also a contrast in the pursuit of pleasure. In passing by the A. B. C. store on Christmas Eve, we observed the scores of people, white and colored, standing in line waiting for the opportunity to purchase the coveted supply of liquor for Christmas. There was no evidence of any special privileges for class or race. And it was evident that well-dressed white people were willing to stand in line patiently waiting their turn, conceding due rights to people of other races. In other stores great crowds were busy with their shopping list, seeking to purchase some articles more conducive to the peace and happiness of their families. Some people sought the liquor store for their personal satisfaction; others found their pleasure in the purchase and use of goods which make life happier, without any loss of moral virtue or spiritual power.

The difference in taste is evident in the use of opportunities for spiritual culture. Many people seem to think that it is more profitable for them to stay in bed too late to attend Sunday school and services of worship in the church. They miss the fellowship and the spiritual uplift of public worship. Very few of these people are willing to admit that they have lost their sense of spiritual values. Other people are keenly disappointed when they are compelled to be absent from their church. For them there is no place comparable to the house of God and the altar of prayer. They can say with David: "I had rather be a door-keeper in the house of my God than to dwell in the tents of wicked-

ness." People should understand that voluntary and continued absence from the house of God may lead one "to dwell in the tents of wickedness."

Again, there are contrasts in the appreciation of values. Esau sold his birth-right for a mess of pottage. Other young men have denied themselves of many of life's pleasures, that they might have something more valuable than a birthright. There are times when youth must choose between indulgence and self-denial. What young people *may become* is more important than what they *may have*. The rich young ruler came to Jesus seeking an inheritance; Jesus offered him a way of life. That way of life is more important than any material inheritance within the reach of humanity. Man lives in constant dependence upon material things, but no man can live by bread alone. The kingdom of God must have first place for every person who aspires to rise to the summit of the heights above him. The Bible teaches man how to distinguish between the high and the low, the good and the bad; and the church offers an interpretation of life which should be the ideal of all mankind.

I. W. JOHNSON.

ELON COLLEGE AND THE NEW YEAR.

It is a joy to be a part of the church and a privilege to work for the stability and progress of her institutions. The New Year from the standpoint of our Convention begins with the college period. Since November 1 the greater part of our church has been working in the new church year. The College Period, however, does not begin until January 1. It is to be expected that the college in accordance with instruction from the Convention shall present its program and appeal to the Sunday schools and churches of the Convention that the church may know the state of the college, its plans, purposes and needs. We are in the midst of the best year yet experienced by the college. Our enrollment is larger, our curriculum broader, and our quality of classroom instruction of higher order. It is the purpose of the college to continue a program of advance in essential fields and along vital lines. Because of enforced necessity we are schooled in practical economics.

To operate a college the type of

Elon on funds realized from the student body with the exception of contributions from churches amounting this year to less than \$7,000.00 is a task requiring versatile ingenuity and infinite patience. Were it not for the contributions from the churches and friends, it would be impossible for the college to continue. If the churches could realize the vital necessity of their cooperation and contribution to the college, I am sure that everyone would feel compulsion to contribute. Sixty-eight hundred dollars may seem insignificant in a total college program, but when that amount means success, it becomes tellingly important.

I have been trying to get a detailed report from the various conferences showing the contributions by churches in our several conferences. Some conference secretaries have provided the information requested, and I am sure that the others will shortly. As is usually the case, some increased their contributions, some were not able to secure an amount equal to last year, and others did not find it possible to contribute at all. The urgency this year is that every church shall do its best. If a church cannot give the entire amount apportioned, it certainly can give something. At the college we face increased cost in everything that will be required for the continuation of the program which increases our need and makes it more necessary for the church and our friends to come to our assistance. I feel that the college is making an indispensable contribution to the intelligent and spiritual life of our church, a contribution that is essential if we are to keep abreast with the march of civilization and provide leadership that our church may extend its influence and service into volumes and fields that are inviting. It would be a good New Year's resolution on the part of the church, its pastor and officials to resolve to meet all conference requirements that our church and her institutions may be able to record achievements worthwhile ere 1941 shall come to a close.

A happy and prosperous New Year to all!

L. E. SMITH.

Divine grace, even in the heart of weak and sinful men, is an invincible thing. Drown it in the waters of adversity, it rises more beautiful, as not being drowned indeed, but only washed; throw it into the furnace of fiery trials, it comes out purer, and loses nothing but the dross which our corrupt nature mixes with it.—*Robert Leighton*.

FOR THE CHILDREN

Dear Friends:

Oliver Clayton wants me to tell you that he has gained to nine pounds and six ounces now, and so he is able to smile. Santa has been real good to him. He would like for you to come and see what Santa brought him if you get a chance. He deeply appreciates an electric bottle warmer because it keeps his mother and dad from having to go into a cold kitchen to warm supplementary milk for him at night. It also enables him to get all of his food without a recess in between. He likes best of all the gifts which his Cradle Roll superintendent gave him and he wants me to tell you about it.

A "Child's Bible" with the "Life of Jesus" printed in it. It also has places for baby's picture, history of baby and his mother and dad. Too, there are prayers for morning and evening and grace for meals. He can hardly wait until he is old enough to commit some of them to memory! It was written by Cecil C. Carpenter and may be secured by writing to the Baby Bible and Prayer Book Co., Peoria, Ill. Oh, yes, there are ten commandments for children, too. I am going to copy one of each type of prayer. I hope that your parents or missionary society or cradle roll superintendent will get one of these for each child who reads this page. It would be a good project for the mis-

sionary groups to sponsor. I can think of no greater need in the life of a child than just such religious instruction which this little Bible contains. It contains 124 pages and is bound in white with gold lettering on the front. The inside pages are edged in red. I think that these books can be bought in the large Five and Ten Cent Stores for 25c each. But, it may be possible to secure them for less if one orders them in large numbers from the Company. Anyway, it is worth investigating if a mission group is interested. Our missionary society purchased enough for the cradle roll superintendent to present one to each child on her roll.

Children who attend the Baptist Sunday school here in Sanford have been learning prayers before meals in the Beginner's Department. Little four-year-old Barbara had learned one which her parents let her pray at meal time. Barbara liked it so much that she decided to teach it to her two and a half year old sister, Jane. The prayer went something like this: "Dear God, we thank you for the birds and flowers and trees and for our food. Dear Jesus, we love you and want to be like you. Amen." One day, Barbara asked her parents to let Jean say the blessing. So Jean said: "Dear Jesus, we love you and want to be like you. Dear God, we thank you for the birds and flowers

and trees and for our food. Amen." After which Barbara remarked: "I think you are mighty sweet to keep on trying so hard to say it. But I declare you get it wrong side out every time."

Here are the prayers from the "Child's Bible"—

Morning Prayer.

Dear Lord, we thank Thee for the rest,
And for protection through the night,
We pray the Thou wilt guide our feet
Throughout the coming day so bright.
Amen.

Prayer Before Meals.

We thank Thee for the food, dear Lord,
That Thou didst kindly give;
Help us show our thanks to Thee
By how we talk and live.
Amen.

Evening Prayer.

Dear Father, bless us all tonight,
Surround our beds with care and love;
And when the shadows "round us come,
Grant us watch-care from above."
Amen.

A CHRISTMAS SERVICE.

Tonight, December 22, I got a friend to stay with Oliver Clayton and I went to church for the first time since October 20.

My husband had gone to preach out at our Shallow Well Christian Church. I decided that I would just love to go to a Christmas service at our church in Sanford. The young people were putting on a Christmas play about stewardship. I had taught some of those young people in Sunday school. So my friend said she would take care of our son while I went.

I wrapped my white gift and hurried to the church just two blocks away! Before I got to the church I heard the organ and the choir. On the Sabbath evening air came the words: "Angels, from the realms of glory, Wing your flight o'er all the earth." When I entered the vestibule of the church the boys who were ushering gave me a program and told me on which side of the church to find a seat. On entering the church I caught my breath sharply at its loveliness. Above the altar a large picture of the Madonna and Child. Either side of the altar flanked with pines. On the altar, communion table, bright red poinsettias, and on either side of the poinsettias a burning taper. Then there were candles and holly on the stands and on the piano. The vested choir and the young man who acted minister in his robe all made one want to worship and caused me to feel anew—"I was glad when I went into the house of the Lord."

(Continued on page 15.)

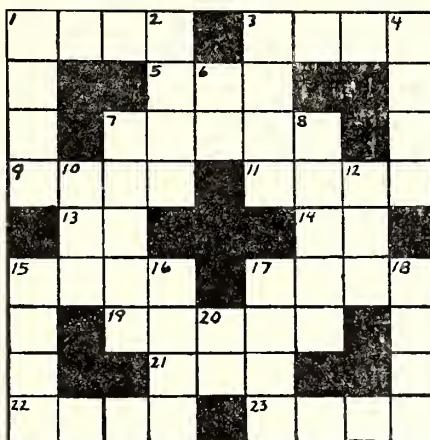
CROSSWORD PUZZLE.

Across.

1. Crippled (Isaiah 35: 6).
3. Seaport of Lycia in Asia Minor (Acts 27: 5).
5. Cry made by baby calf.
7. A weight, one-sixteenth of a pound.
9. He sins (Amos 2: 4).
11. To carve or engrave.
13. King of Bashan (Num. 21: 23).
14. Sound made by laughing.
15. Eve's husband.
17. Place for storing wheat and hay (Matt. 13: 30).
19. Seventh of the Minor Prophets.
21. Free from moisture.
22. Dress of purity (Isaiah 61: 10).
23. Closed.

Down.

1. Opposite of to find (Matt. 10: 39).
2. Ostrich-like birds of Australia.
3. A spice.
4. Head of a family (Neh. 7: 10).
6. Article meaning one.
7. Musical instrument used in churches (Gen. 4: 21).
8. An Israelite encampment (Ex. 13: 20).
10. Staff or cane (Psalm 23: 4).
12. Automobile.
15. At a distance (Gen. 22: 4).
16. Created (John 1: 3).
17. Purchases.



18. Place in which mother bird lays eggs.
20. House of Representatives (abbv.).

Answers to Last Week's Puzzle.

- ACROSS—1. Bard. 3. Gift. 5. Eli.
7. Glove. 9. Bell. 11. Eyes. 13. R. O.
14. IV. 15. Card. 17. Bled. 19. Yules.
21. Lad. 22. Noel. 23. Song.
DOWN—1. Bulb. 2. Dell. 3. Give.
4. Trays. 6. Lo. 7. Glory. 8. Evils.
10. Era. 12. Eve. 15. Corn. 16. Dull.
17. Beds. 18. Ding.



SPECIAL CALLED MEETING OF THE MISSION BOARD OF THE SOUTHERN CONVENTION.

The Mission Board of the Southern Christian Convention, Inc., met here today (November 30, 1940) in a special called meeting and was called to order at 2 o'clock by the President, Col. J. E. West. Rev. W. J. Andes, at the request of the President, conducted the devotional service.

Members present were Mrs. J. Monroe Harris, Rev. W. J. Andes, Mr. J. A. Williams, Mrs. S. C. Harrell, Mr. A. L. Jolly, Col. J. E. West and the Secretary, Mattie Cox Parker. Dr. H. S. Harcastle sent proxy to J. E. West. A quorum was present in person. Rev. F. C. Lester, Promotional Secretary, was also present.

The sale of the Portsmouth lots was discussed by the President, Col. West. Col. West reported that in accordance with the resolution of the Board adopted at the annual meeting held September 11, 1940, he had sold the lots in rear of Elm Avenue, Portsmouth, Va., for the sum of \$500.00. The Board confirmed the sale and instructed him to convey the property to the purchaser when purchase price was paid, and also instructed the officers to give deed for same.

The President instructed the Secretary to pay expenses of the Board members.

Mr. Lester made a report on the Carroll County work as to repairs, etc., that has been done on the churches and also what is to be done in the future. Rev. G. H. Veazey, Belew Creek, N. C., has been elected to the pastorate in Carroll County, succeeding Rev. B. J. Earp, who resigned December 1. It was moved and carried that the Secretary write Mr. Veazey requesting that he hold services at Ivy Hill Church.

Mr. Lester presented to the Board the idea of having Dr. D. Brewer Eddy of Boston in the Convention early in March to solicit special gifts for foreign missions in addition to what we are now doing.

The promotion of missionary giving was discussed. It was moved and carried that Mr. Lester be instructed to invite Dr. Eddy to hold inspirational meetings and solicit *individuals*

only for special gifts for foreign missions only during mission months in 1941, this to be in addition to what the membership is now doing, or expected to do. This campaign is approved on condition that these *individual gifts* shall be reported and paid to our Board, whether in cash or pledges, and that same be entered by our Board as special individual gifts for foreign missions, or similar language, so that the Mission Board can tell the exact receipts of Dr. Eddy's campaign, and that Mr. Lester work out his schedule for the period Dr. Eddy will be in the Convention.

Mr. Lester again brought up the question of his doing promotional work for the Mission Board, and the President read copy of a letter written to the Executive Committee of the Convention on September 24. It was moved and carried that the administration of the Mission Board be left in the hands of the President and Secretary and to call on the Promotional Secretary for any work the Board wishes him to do. It was moved and carried that the Executive Committee be notified of this action.

It was moved and carried that we print the entire minutes of the Mission Board meetings in THE CHRISTIAN SUN.

It was moved and carried that we adjourn. Mr. Lester offered prayer.

J. E. WEST, *President*.

MATTIE COX PARKER, *Sec'y*.

MISSIONARY OFFERINGS.

WEEK ENDING DECEMBER 21, 1940.

Sunday Schools.	
Big Oak, Eagle Springs, N. C. ...	\$ 3.10
Pope's Chapel, Franklinton, N. C. ...	3.00
Durham, N. C.	10.09
Class No. 2, Mt. Auburn S. S., Manson, N. C.	1.00
Pleasant Hill, Liberty, N. C. ...	8.04
Pleasant Union, Lillington, N. C. ...	1.32
Mt. Herman, Garner, N. C.	2.00
Franklinton, Va.	20.00
Smithwood, Liberty, N. C.	2.07
Liberty Spring, Suffolk, Va. ...	5.00
Waverly, Va.	2.00
New Elam, New Hill, N. C.	6.82
Total	\$ 64.44
Individuals and Churches.	
Pleasant Cross, Asheboro, N. C. ...	\$ 1.57
Rosemont, Norfolk, Va.	27.40
Total	\$ 28.97

Specials.

First, Burlington S. S., Burlington, N. C.	\$ 29.41
Conference Collections.	
Mr. L. L. Vaughan, Treas., Raleigh, N. C., Collections from N. C. & Va. and Eastern Va. Conferences	\$1,704.58

Elm Avenue Sale.

From Sale of Elm Avenue Lots in rear of church (Purchase price, \$500.00, less commission for real estate agent)	\$ 450.00
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Total for week	\$2,277.40
Previously acknowledged ...	4,181.81

Total since Sept. 1, 1940 ...	\$6,459.21
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WEEK ENDING DECEMBER 28, 1940.

Sunday Schools.

Mt. Olivet (G), Geer, Va.	\$ 2.70
Happy Home, Ruffin, N. C.	5.87
Pleasant Ridge, Ramseur, N. C. ...	4.19
Union Ridge, Burlington, N. C. ...	2.00
Ether, N. C.	1.93
Lebanon, Semora, N. C.	1.05
Timber Ridge, High View, W. Va. ...	1.68
Ingram, Va.	5.19
Oak Grove, Sumbury, N. C.	2.00
New Lebanon, Summerfield, N. C. ...	7.50

Total	\$ 34.11
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Specials.

Betty Gibson Bible Class, Rosemont S. S., Norfolk, Va.	\$ 27.85
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Conference Collections.

Mr. Samuel Earman, Treas., Valley Va. Conference	\$ 43.97
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Total for the week	\$ 105.93
Previously acknowledged ...	6,459.21

Total since Sept. 1, 1940 ...	\$6,565.14
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Gratefully,
MATTIE COX PARKER,
Secretary.

NORTH CAROLINA WOMAN'S MISSIONARY SOCIETIES.

PROGRAM SUGGESTIONS FOR JANUARY AND FEBRUARY.

The North Carolina women voted, at their annual conference this fall, to make gifts to the migrants in February. With this in mind, it might be well to have both the January and February meetings center around the work of the migrants. If you prefer, a regular New Year's service can be planned for January, perhaps using "Roads of Service" from *Missionary Worship Programs* by Doherty, for your devotional, and talking of the ways in which your group can serve during the coming year. However, it is at the January meeting that plans should be made for the gifts to the migrants, so that they can be assembled during the month and brought to your February meeting, or materials secured during the month and brought to the February meeting to be finally fixed into "kits" for use in the Migrant Social Centers sponsored

by the Council of Women for Home Missions.

There is an abundance of material in your packet for two programs on the migrants, and many possibilities of combining the materials effectively. The following are suggestions:

I. January Meeting—

- A. Devotional Program from page 5 of "The Refugee Problem."
- B. Talks by members concerning the refugees in our country today—where they come from, why they are coming, what the church can do to help them. (See "The Refugee Problem.")
- C. Report of article entitled "The Refugee Problem" found on page 211 of "Advance" for May, 1940.
- D. If there is a refugee in your community who has recently come to our country, invite him to come to your group to tell you of conditions in country from which he came, and of things he thinks church people here can do to help refugees.

II. February Meeting—

- A. Devotional Service from "Shifting Populations."
- B. Have different women tell about material in each of the sections of above pamphlet, "Shifting Populations."
- C. Assemble gifts for migrant social centers.
- D. Close with poem on page 7 of pamphlet referred to above.

III. January Meeting—

- A. Devotional Service from "Missionary Herald" for September, 1940, page 32, entitled "The Least of These."
- B. Review of "The Church Serving the Migrants," one pamphlet in home mission study book this year called "Uprooted Americans."
- C. Interesting talks concerning the articles in "Social Action" for May, 1940, entitled "A Visit With the Joads" and "Ten Women and Melinda." (Page 6 and page 30.)
- D. Plan for the things your group can do for migrants.

IV. February Meeting—Same as II.

The above material, with the exception of the pamphlet from the Home Mission Study Book, is in the Program Packet, costing 50 cents. There are a few of these which may still be purchased.

Five other suggestions:

1. If you do not have the program (with green cover) given out at Conference, which contains a list of things to be sent to migrant social centers, write to Mrs. D. E. Mitchell, 115 Montgomery Street, Reidsville, N. C., Superintendent of Friendly Service.

2. At the January meeting ask your members to cut out of newspapers or magazines any articles or pictures they see about migrants or refugees during the month and bring them to the February meeting. They may be placed on display, made into

posters, or used as the basis for at least one "current event" from each member. You will be surprised how much material you will find on these subjects—from comments by Mrs. F. D. Roosevelt to information about people moving into your community.

3. There is a worship program entitled "The Ministry of the Highway" found in *Guide Posts to Better Meetings* (which was sent by Mrs. W. E. Wissemann to each local president last summer) which is suitable for use with program on migrants.

4. On the last page of the pamphlet entitled, "Shifting Populations," you will find a list of material you may secure for further study on this subject. Make use of this list.

5. Have someone in your group, or Miss Tora Rudd, Burlington, N. C., review the home mission study book, "Uprooted Americans," during January or February. (We regret that Rev. A. L. Granger, Jr., of Asheboro, is just recovering from an appendicitis operation. He is the other reviewer of the adult study book on the migrants, but his review of it must necessarily come later in the year.)

I shall be glad to furnish the materials suggested for these programs.

MRS. F. C. LESTER,
Elon College, N. C.

A NEW YEAR'S SERMON.

(Continued from page 5.)

place when transfer them to the upper stories of our dwelling, while we are out of place in the same degree if we go down into the basement to live among them. There is a furnace-room in my house, and it would be a most uncomfortable house in winter if there were not; but I do not sleep or eat or even read in the furnace-room. Beginning our plans with money is all right. Aiming our plans at money is just as wrong as it can be. It is what is chiefly wrong with the world. We Christians must avoid that pitfall.

How much is your income likely to be for the year? Choose a conservative figure, and plan to stay well within it if you can. To do so you must answer in advance another question. How much will it be necessary for you to spend? You can find that out only by analyzing your past living costs into their component items and allotting sums ahead to each of them proportional to their relative importance and to total prospective receipts. Leave a margin for extras, of course, but keep your extras within that margin, duly counted in on your expense schedule. Know where your money is going to, and keep

track of it, even if you cannot be sure where it will come from. If your obligations are large and cannot be reduced, you may have to go into the hole on this particular year's balance. But, to paraphrase Bairnsfather, you can find a better 'ole if you choose it with precaution and ease yourself into it instead of stumbling headfirst into the first one you encounter.

It is as vital to budget time as money. There will be 365 days of 24 hours each in the new year. What will we do with all those hours? The two mistakes to be avoided are waste and hurry, if we want to get through with definite aims definitely accomplished, and without wearing our nerves thin. Put down what you have to do and what you want to do alongside of the time at your disposal. Allow for everything, including play. For play is necessary, if we are to keep sane and sweet-tempered under the multiple pressures of duty. Plan each day of a typical week, with minutes enough between engagements to transfer yourself from one to the next without getting flurried. And you will be astonished at the amount you can get done without strain, the growth you can make in many lines in a perfectly normal and agreeable way, simply by taking forethought—drawing up a timetable, sticking to it with such resolution that only a crisis will throw you off, and returning to it promptly after the crisis is over.

Money and time are both closely connected with our work. Exactly what is it that you are trying to do at your job? How much ought you to achieve in one year? What ought you to have in tangible results at the end, to show for it? So much for objective. How have you or others been accustomed to do this kind of work? Can you by taking thought discover better ways of going about it, more economical of energy or productive of more results? So much for methods. Many people dawdle or drift, not because they are lazy, but because they are thoughtless. They are the foolish virgins and matrons, bachelors and benedicts. They are at fault for their own foolishness. For it costs nothing to be wise at this point, and yet it earns a great deal. It does not require genius, but only common sense. He who will not exercise his common sense deserves to be a failure, nor will his deserts be withheld from him.

We must assign time in our schedules for people as well as for toil. Personal relations count for as much as a livelihood, though the livelihood must first be provided for if possible.

(Continued on page 13.)

Pilgrim Fellowship

"Youth at Work in the Church"

A. LANSON GRANGER, JR., Editor

WHAT'S NEW ABOUT IT?

By this time most of us have received from a favorite business house a new calendar—one with a different picture at the top, and the numerals set up for the New Year. But with the exception of that—and of our habitually having to think twice before we can remember that the year is 1941 instead of 1940—what's new about this year?

There are new conditions in our world today. Horrible in its newness is the intensity of human suffering. And because of the more complex tangle in which we find ourselves, there is a new urgency for a genuine Christian interpretation of life. There are new calls for the best talents that we have, and new opportunities for service.

On the other hand, we are aware of completely untapped resources for new growth and development, both mentally and spiritually. And with this renewed energy and enthusiasm, we have within our own grasp the potentialities of a truly *New Year*.

Anything that is new brings with it the thought of keeping a clean record, and of progress. In our young people's work, as in other phases of our lives, the New Year affords an opportunity for us to take into account the things we have done, and the possibilities for a broader program.

BY WAY OF SUGGESTION.

What better time could there be to call together the officers of your local group and have them talk over your activities thus far during the year, and in the light of what has been done make definite plans for future work? If you can arrange a week-end officers' retreat, or at least a full afternoon's session, you will find it easier to plan a successful program.

Make Youth Week (January 26 to February 2) the best your church has ever had. Instead of one service to celebrate the anniversaries of Pilgrim Fellowship and Christian Endeavor, why not several meetings during the week? A banquet, a study group, a discussion group, perhaps a special program for the entire church, or a

party for all the church members, might be enjoyable in your group.

The Lenten Season is of special importance to the Christian Church. We should certainly begin now to make plans for the observance of this season, so that it may become more and more meaningful to us. If possible, order now from the Commission on Evangelism and Devotional Life, 287 Fourth Avenue, New York City, a copy of *Lenten Devotions for Young People* for each young person in your church. These may be secured for five cents each. Maybe you'd like to plan a special worship service at the beginning of Lent (February 26), at which time these devotional booklets might be given out.

A PRAYER FOR THE NEW YEAR.

O year that is going, take with you
Some evil that dwells in my heart;
Let selfishness, doubt,
Whit the old year go out—
With joy I should see them depart.

O year that is going, take with you
Impatience and wilfulness—pride;
The sharp word that slips
From these too hasty lips,
I would cast with the old year aside.

O year that is coming, bring with you
Some virtue of which I have need;
More patience to bear
And more willingness to share,
And more love that is true love indeed.

—Laura F. Armitage.

PROGRAM GUIDES.

The Program Guide which was drawn up by the Eastern Virginia Pilgrim Fellowship and the Pilgrim Fellowship Council of the Southern Convention has been mimeographed by the Board of Christian Education, and is now ready for distribution. It is hoped that every young people's group in the Southern Convention will have a copy of this Program Guide. They are being sent to a key worker in every church, so far as the list is available. If no one in your group has received one, please write to the Board of Christian Education, Elon College, N. C., and they will see that you get one.

(The Pilgrim Fellowship Page this week was written by Frances Foster.)

HOW BIG IS MY WORLD?

CHRISTIAN ENDEAVOR TOPIC
FOR JANUARY 12, 1941.

SCRIPTURE: Rom. 1:14; I Cor. 4:7;
Gal. 3:28; John 10:16.

Daily Readings—

Monday—A Man of the World—Gen. 12:1-9.

Tuesday—An Extensive, Godly Empire—Ps. 72:1-14.

Wednesday—A Small-World Man—Luke 12:16-21.

Thursday—Peter's World Enlarged—Acts 10:34, 35.

Friday—Apostles' World Delineated—Acts 13:1-5.

Saturday—A Widespread Harvest—Luke 10:1, 2.

This topic provides a great opportunity for the mind to think and feel in terms of world wide problems and needs. Do not let narrowness or prejudice based on national, racial, or social barriers be any part of your thinking. This is a broad world and our horizons need to be enlarged.

A testimony of an African Christian: "When we see Jesus and understand, we cannot help ourselves; we cannot do otherwise but become Christian. And as Christians, we cannot do otherwise but share our lives and experiences with those of our people who do not know this program, and have not found, nor even know of, the joy and freedom that we feel in our hearts and lives."

Is this the conception of a true Christian? Does such an experience limit the world?

Explain what Emerson means in—

"I am the owner of the sphere of the seven stars and the solar year, of Caesar's hand, and Plato's brain, of Lord Christ's heart, and Shakespeare's strain."

Use the questionnaire of World Interests listed in the *Christian Endeavor World*. Make a questionnaire of your interests around the world.

Questions for Discussion—

1. Does your world permit your soul to reach unto the uttermost parts of the earth?

2. What prejudices toward other people operate most frequently in this community? How can they be removed?

3. To what extent are we dependent on other people for our physical comfort, culture, education and religious privileges?

4. To what extent is your society supporting foreign missionary work in the local church and denomination.

Suggested Hymns—

"Jesus Shall Reign."

"In Christ There Is No East or West."

"We've a Story to Tell to the Nations," S. E. M.

CHURCH FACES NATIONALISM.

(Continued from page 3.)

saying the function of the church was to develop character and to maintain virtue in the citizens of the state. But when the state disagrees with the church as to what constitutes good character or uses a program which the church considers to be destructive to character and virtue who has the last voice in the matter? Of course the state does not expect to be defied. The new nationalism precludes possibility of an issue by requiring absolute allegiance and obedience to the state in all matters. There can be no real problem where religious life is expressed in passive pietism.

With the rise of the Social Prophets during the closing years of the 19th century the Christian Church in the United States has become more and more keenly conscious of the need for Christian participation in all of life's relationships. Today the church's vision of the kingdom involves much more than a heavenly rest after earth's labors are completed. The church is interested, and actively engaged in influencing, the lives of Christians from birth to burial. All forms of play, ethical standards of courtship, industrial relations, marital relations, as well as doctrinal beliefs and the recreating impulses of worship are being influenced by the church. One feels our great churchmen must make very clear to the people in the pews what the church believes to be the proper relations of the church and state to each other. This relation has changed many times in the twenty centuries of the Christian era. There is no basic Christian principle in the New Testament. In his *Essay on Liberty*, J. Stuart Mill refers to the absence of any recognition in Christian ethics of duties to the state. George P. Fisher in his *Beginnings of Christianity*, refers to the principle of "gradualness and partialness" in divine revelation. In other words what is not revealed clearly and definitely must be expected to be revealed gradually through the experiences of life and the grace of God.

There are three attitudes toward the state to be noted in the New Testament. The first and most commonly used is the "Caesar Saying" of Jesus when the Pharisee sought to involve him with Rome. Cadoux, in his source book *The Church and the World* considers this statement a flexible repulse which has always been in need of defining more clearly. The second statement in the New Testament often used today is Paul's epistle to the Roman's in which the

apostle to the Gentiles says, "the powers that be are ordained of God" and a terror to the evil doer. This was all very well while the emperor and the officers of the empire in general were protecting the Christians. But what shall we say of this passage when we realize that Paul was martyred at the hands of the infamous Nero. Surely Paul would not accept the charge of being an "evil doer." The third attitude toward the state we find in the New Testament is the conviction that the kingdoms of the world were under the sway of Satan. The third temptation of Jesus in the wilderness and the writings of the Revelation of St. John reveal this attitude quite clearly.

The relation of the church and state must be clearly defined in such terms as to permit the church to function as a spiritual force in all phases of human society. The church should never be prevented from opposing such fantasies as Aryanism, antisemitism or class wars. Nor should it ever be hindered from "laboring for progress of knowledge, the promotion of justice, the reign of peace, and the realization of human brotherhood." To all this we can hear a hearty "Amen." But the church in America at least has had to prove its right to speak out for betterment of human relations. The young clergyman, Francis J. McConnell was denounced for his social investigations that revealed shameful injustices in industrial relations, and others of the earlier social prophets often found their way hard. Washington Gladden's great hymn was an inspiration at a time when he felt completely crushed by those who opposed his fight for justice:

The strain of toil, the fret of care,
O Master let me walk with Thee
In lowly paths of service free;
Tell me Thy secret; help me bear
The strain of toil, the fret of care.

When the World War broke upon the western world several courageous churchmen spoke the truth as they perceived it, and history in later years corroborated only to be overwhelmed by a flood of hysteria that came from fellow churchmen as well as government forces in one expression or another. In the last quarter of a century the church in America has developed a rather keen conscience on war. But in the present emergency it dares not press the conviction nor sharpen this conscience among men and women eligible to bear arms.

In the News Letter Supplement of September, 1940, containing a statement unanimously adopted by the General Council at Berkeley we find this strange combination of state-

ments. Speaking of war it reaffirms that which the churches of the world in 1937 passed on all war: "It is a demonstration of the power of sin in this world and a defiance of the righteousness of God. . . . War involves compulsory enmity, diabolical outrage against human personality, and wanton distortion of the truth." The letter continues with a review of the tragic dilemma facing many Christians who recognize that as citizens, "the state has a duty to all its members, involving constant compromise between coercive power and moral principles." These quotations are not set down in a spirit of criticism. They show that although apparently far removed from the scene of conflict Christians in the United States face a dilemma in their relations to the church and the state.

The magazine, *Social Action*, in its October 15th issue, devotes its pages to an excellent discussion of "The Christian Conscience and the State." The article reaches the conclusion that Christian participation in war is a matter of conscience. The individual must decide for himself. But the whole purpose of Christian preaching through the ages has been to inform, to persuade, to convince and to convict men of the truths of the Gospel. War is recognized as a defiance of the righteousness of God but in the hour of crisis men are told the decision to participate or refuse participation is a matter the individual must decide for himself. The church would certainly have not grown beyond a few men had preaching, through all the years come to this vaporous conclusion. On other demonstrations of the power of sin the church reaches no such easy conclusion. Plainly the difficulty lies in the relation between the church and the state.

It might well be granted that since the state is an instrument of order it must not be contradicted or opposed in an emergency. But the church can, or at least should be permitted to show the causes of modern war. The International Peace Institutes held each summer for at least ten years laid before its students the confusion, distrust and economic chaos caused by the shortage of raw materials; the frustration of industry by suspicion, imperialism and tariffs; in short the causes of war in relation to geography, economics and social patterns. Since the church has demanded, and then conceded, the right to investigate matters pertaining to industrial peace in time of an industrial crisis will it demand the right to be heard in times of inter-

(Continued on page 15.)



BY CHAPLAIN

H. E. ROUNTREE

MONDAY.

IN THE HAND OF GOD.

"Casting all your care on him for he careth for you."—I Peter 5:7.

Yes, the spirit and heart of anxiety is the denial for the time being, or the forgetting, of God. Therefore its cure, our deliverance, comes with calling Him to our remembrance, that is, with prayer. What does one wish, when one is harassed and anxious, but to feel that he and all that is really of value to him are in good hands, for they are in God's hands? And how can that feeling come to me and stay with me when things seem contrary in the world and in my lot, except by drawing near to God in Jesus Christ, and bethinking myself that He who spared not His own Son, but freely gave Him up for us all, will not fail us in our day of need, or, if He seem to fail us, it is that He is preparing for us some greater good, and preparing us to receive it?—*John A. Hutton.*

Prayer—O Lord, deliver us from the anxieties and worries of life. Despite our feelings and our conditions help us to realize that we are in Thy care. Help us to draw near to Thee each day this year that we may realize this forever. In Christ's name we ask it. *Amen.*

TUESDAY.

THE MAGIC PORTAL.

"I have set before thee an open door."—Phil. 3:7-14.

The glorious thing about the New Year is that it gives us all a new chance. It flings open the magic portal of opportunity to the willing and aspiring soul. As is well known, the word opportunity comes from ob, meaning in front of, and porta, a gate. Well, no matter what the mistakes or misdeeds which have marred the past year, Christ offers us His forgiving grace. He sets before us an open door through which we may press forward to worthier living and

greater achievements. Resolve that this day shall see the beginning of better things.

Prayer—For this new year, for the chance it yields of leaving the old sins and mistakes behind, we bless Thy name, through Jesus, our Lord. *Amen.*—*The Christian Herald.*

WEDNESDAY.

READING THE FUTURE.

"I was not disobedient unto the heavenly vision."—Acts 26:19.

No one is able to read the future and that is one of our greatest blessings. Could we see what this year holds for us—sorrow as well as joy, adversity as well as prosperity, the disagreeable as well as the agreeable, would we be any happier? No. We would be filled with apprehensions. Happiness would be impossible. It is largely by allusion that God in His mercy leads us on.

Did we but see,
When life first open'd, how our journey lay
Between its earliest and its closing day,
Or view ourselves, as we one time shall be,
Who strive for the high prize, such sight
would break
The youthful spirit, though bold for Jesus'
sake.

—Cardinal Newman.

THURSDAY.

THE SURE WAY FOR THE NEW YEAR.

"Wait on the Lord and keep His way and he shall exalt thee."—Psalm 37:34.

Much scripture comes trooping up in our minds on this subject. "As for God his way is perfect." "The meek will he teach his way." "The righteousness of the perfect direct his way." "Blessed is every one that walketh in his way." "The steps of a good man are ordered by the Lord, and he delighteth in his way."

No matter whether we know what lies before us, if God is leading. Christ is the way. Only as we go on, step by step, does God disclose to us

His wall and plan for our life. It is thus that the troubles of life do not overwhelm us.

Prayer—We do not ask, O Lord, that Thou should shed full radiance upon us, give but a ray of peace and we will go on without fear. We do not ask to see the way, but we do ask that we may feel Thy hand and follow Thee. *Amen.*

FRIDAY.

ANOTHER WAY.

"Let us lay aside every weight and sin which doth so easily beset us, and let us run with patience the race that is set before us."—Heb. 11:1-12.

Even when the way is revealed step by step, it is not so easy. We all have handicaps and life is not what we would like it. We think if we could be rid of them, life would be better. But would we? Paul had his laments, but he did not waste time with them and he was given grace to endure. The way is, like Paul, to face the difficulties, lean on divine strength, lay aside the things that hinder and cultivate grace.

Prayer—While we thank Thee for our joys, our Father, help us to see Thy hand in our trials, that they may bring us nearer to Thee. *Amen.*

SATURDAY.

WHEN BURDENS ARE NOT BURDENS.

"Cast thy burden upon the Lord and he shall sustain thee."—Isaiah 55:22.

We cannot forget our Savior's invitation, "Come unto me all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me . . . and ye shall find rest for your soul, for my yoke is easy and my burden is light."

We were visiting a noted cathedral. An aged woman knelt at the confessional box. The expression on her face was that of agony under some

great burden, and anxious supplication for the blessing of relief.

We do not require a confessional, save Jesus Christ himself. He is our High Priest to whom we may always go. Take a few minutes each day to go to Him for the divine help you need. Seek and ye shall find.

Prayer—We thank Thee, O Lord, for that place in Jesus where we may go when we like and find grace and help. Grant unto us the Christ's blessings of this day. *Amen.*

An unknown writer has said, "The great of the earth may not be known to us in person, but we can live in the company of the great, through our minds, through reading, through our aspirations and our ideals, through our hero worship, and through our attempt to emulate the noblest we know." The Sabbath Day with all its churches, Sunday schools, services of worship, preaching and Christian activity furnishes reviews of the noblest we know. *Amen.*

A NEW YEAR'S SERMON.

(Continued from page 9.)

Acquaintances will not turn into friends without our cultivating them. Friendship is a fine art, but one which everyone can practise if he will. It is its own reward. Friends are not acquaintances whom we cultivate in order to exploit them for our advantage in any selfish way, but whom we enjoy for their own sake and who help us to grow up into an all-around understanding and love of human nature. What friends worth keeping have you been neglecting? Will you make the slight effort required to pick up these loose threads of friendship, or do you prefer to stay back in your shell and be sorry for yourself? How much room will you allow for new contacts of a personally rewarding sort? And will you deliberately put yourself in a frame of mind and manner which will facilitate approach to them? These are questions, not of mere society in any frivolous sense, but of a profoundly moral bearing. For we cannot build Christ-like character without being less and less self-centered, more and more friendly toward more and more people.

And we must do some studying, too, at least to the extent of serious reading. There is no duty more obligatory in our troubled time of social agitation and great changes in process than the finest and most thoroughly implemented intelligence we can achieve. And the more we read and think, the more we shall enjoy it—the more sure we shall be that we

are really, exhilaratingly alive. Study has its aspects of drudgery, to be sure, but chiefly while we are returning to it after letting our brains lie fallow too long. Good reading is a whetstone on which we sharpen the blade of our intellect for all purposes. I suggest compiling with competent advice, from a librarian for instance, a substantial and varied book list, and then reading straight through it, so many pages or so many minutes a day. Thirty minutes daily, as a minimum, will make us surprisingly keen for our own problems as workers and citizens, if we spend them in the company of informed and stimulating minds, always accessible to us through man's most remarkable invention, the printing press.

And, by way of climax at the conclusion, we should plan our religious life for the new year. There are far too many thin souls, even among church members. If people dieted their bodies as willingly as they starve their souls, there would be no need of stout models in the clothing shops. How much time will you spend every day in Bible reading and prayer? Try trebling your provisions. If you don't know how to pray except by rote or in church, you will learn how by doing it. What activities of the parish will you support by investment of your own interest and dependable participation? There is something for everyone to do—at least one thing which you can do, no matter how busy you are; and as many more things as you can fit into your program. To fit them in will be good for you and good for the church. If you believe in what the church is doing, why not work to such a plan that the church will be able to do it better by virtue of your added help? If you believe in it strongly enough, are there not other items which you can cut down or cut out, in order to make room for what ought to take precedence? But unless you plan these realignments, they will never occur except in idle dreams.

In planning for the future, we must know where we want to go, about how long it ought to take, and what seems to us now to be the best ways of getting ahead towards our goal—subject to constant revision, as experience and imagination combine to show us better ways and worthier goals than it may be that we see today. And we must keep books on ourselves to make sure that we are not slipping. If we will meet the opportunities and difficulties of the new year from that sober and rational point of view, employing foresight and prudence to the very limit of our

intelligence and resolution, then under God's favour we shall not be on the streets and in the dark and at a loose end when the unexpected happens, but lamps burning we shall be among the wise at the bridegroom's feast.

RAINBOW JUBILEE THEME TO GIVE JOYOUS COLORS TO ANNUAL C. E. POSTERS.

One of the most joyously colorful of 1941 outdoor posters will be the announcement of C. E.'s Rainbow Jubilee. Through January and February 2,500 or more poster boards along the streets and highways will remind the public of the Young People's Society and of its sixty years of Christian service.

This display of posters, in cooperation with the outdoor advertising companies of the nation, has become an annual event. In excellent poster style, warmly colored, attractively lettered, the message year by year has been some variation on the theme that young people realize highest ideals and achievements in life by attending and sharing Christian Endeavor.

When a youth committee proposed "Rainbow Jubilee" as the designation of the sixtieth anniversary of the founding of the first C. E. society, a particularly rich and colorful poster design began to take form.

The rainbow Jubilee message utilizes six bright hues, which are represented in the rainbow that arches across the long panel. A wholesome young man and a winsome young woman are pictured, facing a church entrance. The text of the poster message is:

"Sixty Years—Rainbow Jubilee. 1881-1941. For Victorious Living, Young People Share in Christian Endeavor. Interdenominational, Inter-Racial, International."

The formal observance of the sixtieth anniversary begins shortly before C. E. Day, February 2, 1941, and continues through the International Convention in Atlantic City, N. J., July 8 to 13, 1941.

The President and Mrs. Roosevelt attended an interdenominational church service Christmas morning at the First Congregational Church in Washington, of which Rev. Howard S. Anderson is the minister. The Presidential family heard the Rev. William R. Barnhart call for "a Holy Blitzkrieg to save suffering, struggling, bleeding humanity." The service was held under the auspices of the Washington Federation of Churches.

The Orphanage
CHAS. D. JOHNSTON, Supt.

Dear Friends:

We reached our goal for the year and we are happy. This report closes our report for the year 1940. Reaching a goal for the year is no small undertaking and no easy task. I owe much to those who came to my rescue while I was so seriously hurt and confined to my bed in the hospital. For a number of years we have been making a campaign in Burlington in behalf of the orphanage for Thanksgiving offering. The Burlington people have always been so kind and generous that it has always been a pleasure to visit them. My good friend and chairman of our orphanage board, Mr. Vitus R. Holt, came to see me a few days after my accident. I told him it would be impossible for me to do it this year and it gave me some worry. He said, "Don't you worry at all, I will do it for you." He took time off from his business for several days and made the canvass for me. He did a fine job—went over the top, and the Burlington Church sent us the largest offering they have ever made for a Thanksgiving offering. It was impossible for me to visit the Conferences as heretofore. Dr. L. E. Smith came to see me. I said to him, "It is impossible for me to visit the Conferences." He said, "Don't you worry, I will take your place and make a talk at all of them for you."

Miss Laine, my assistant, and the children visited four of the Conferences in North Carolina and put on their program. Then many others made talks in behalf of the orphanage and the Thanksgiving offering which helped to inspire our people to do their best. And with so many friends who came to our rescue in the time of a misfortune, which we could not help, we were able to reach our goal for the year. We appreciate our many friends far more than gold. We are grateful to those who wrote such splendid letters which were published in THE CHRISTIAN SUN in behalf of the Thanksgiving offering. They all helped us a lot.

We are happy we reached our goal for the year. We are grateful for so

many friends who came to our rescue in the time of a real need when we were helpless. I am grateful that God spared my life to still give my best to the work I love. That God's richest blessing be upon each and everyone during the year 1941, is my earnest prayer.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR DECEMBER 26-31, 1940.

Amount brought forward	\$20,123.21
Sunday School Monthly Offerings.	
Eastern N. C. Conference:	
Mt. Herman, Oct. to Dec. \$	6.00
Henderson	6.73
Plymouth	4.65
New Elam	4.82
	\$ 22.20



HETTIE MAE AND LUCILLE COOK.
These little girls wish to thank all of those who have contributed to the Orphanage at Elon during the Thanksgiving Season.

N. C. & Va. Conference:	
Carolina	\$ 5.50
Greensboro, First	11.44
Mt. Zion	1.47
Concord	2.00
	20.41
Western N. C. Conference:	
Ether	\$ 1.22
Antioch .....	.60
Big Oak	9.10
Hank's Chapel	7.70
	18.62
Eastern Va. Conference:	
Liberty Spring	\$ 7.00
Waverly	2.25
Cypress Chapel	6.35
First, Richmond:	
Birthday	8.89
Oct., Nov. & Dec.	21.09
Berea, Nausemond	7.00
	52.58
Valley Va. Central Conference:	
Winchester	\$ 5.34
Palmyra	2.00
Conference	10.05
	17.39
Ala. Conference:	
New Hope	1.85

Thanksgiving Offerings.	
Eastern N. C. Conference:	
Fuller's Chapel	\$ 15.00
Mebane	13.50
Piney Plains	12.00
Mt. Herman	5.00
Pleasant Union	13.00
Auburn	13.45
Wake Chapel	96.40
	168.35
N. C. & Va. Conference:	
Berea	\$ 11.35
Belw Creek	8.31
Bethel, additional, Mr. C. H. Briggs	1.00
Greensboro, First, O'Kelly Bible Class	100.00
Durham	108.95
Union, Va.	25.00
Bethlehem, Ever Ready Class	1.00
	255.61
Western N. C. Conference:	
Mt. Pleasant	\$ 6.82
Park's Cross Roads:	
Church	8.27
Sunday School	9.73
Antioch (C) .....	.61
	25.43
Eastern Va. Conference:	
First, Richmond	\$ 23.33
Wakfield	25.00
Newport News	105.00
Cypress Chapel	10.76
Waverly	22.50
Centerville	4.00
Union, Surry:	
Church	10.00
Sunday School	10.00
Christian Temple	201.99
Newport News, additional	6.59
Burlington, additional ..	56.25
	475.42
Valley Va. Central Conference:	
Mt. Olivet (G)	15.50
Ala. Conference:	
Pisgah	7.25
Thanksgiving Offerings from Individuals.	
A. M. Shrago	\$ 3.00
Julius C. Helmer	25.00
Miss Vera Gilliam	5.00
A Friend	15.00
Mrs. Sallie Tate	5.00
Miss Antionette Darden ..	25.00
Prudential Committee,	
Mason City, Iowa	3.00
Gibsonville Development Co.	10.00
	91.00
Christmas Offerings.	
Doyle McFarland	\$ 100.00
Mr. & Mrs. Thomas Woodall	5.00
Miss Pattie Adams	3.00
Mr. & Mrs. Geo. W. Hill ..	20.00
Miss Celeste Penny	5.00
Clarence M. Fields	5.00
	138.00
Special Offerings.	
Mr. May	\$ 3.00
Mrs. Gibbs	5.00
Mr. May	3.00
Sale of old furnace	25.00
Mr. Morgan	15.00
Mr. Davenport	18.00
Mr. Stout	20.00
Southern Convention of Congregational Christian Ch.	
529.26	
Mrs. Dalton	12.50
Rent, Eddie R. Hayes ..	124.02
Mrs. Brame	5.00
	759.78
Total for week	\$ 2,069.39
Grand total	\$22,192.60

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational and Christian Churches.

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Contributions for the Pilgrim Fellowship page should be sent to Rev. A. Lanson Granger, Box 144, Asheboro, N. C.

In Memoriam

ROBERSON.

Carrie Brown Roberson was born near Belew Creek, N. C., September 7, 1876, and died November 19, 1940. She professed faith in Christ in early life and joined Salem Chapel Christian Church. She was a charter member of Belew Creek Christian Church where she held her membership till death removed her to her reward. She married V. O. Roberson, Belew Creek, N. C., November 2, 1897. To this union were born eleven children—eight boys and three girls: Foy, Cleveland, Ohio; Smith, Washington, D. C.; Truman, Pittsburgh, Pa.; Kyle, Mooresville, N. C.; Odell, Covington, Va.; Page, Columbia, S. C.; Edwards, Baltimore, Md.; Rivers, Columbia, S. C.; Mrs. Winona Costello, Roanoke, Va.; Mrs. Roberta Humphlett, Montgomery, Ala.; Mrs. Lillian McCullough, Charlotte, N. C.

She leaves to mourn their loss her husband, eleven children, six grandchildren, a host of other relatives, and her friends were numbered by her acquaintance. Funeral services were held from the Linville Funeral

Home, Kernersville and Belew Creek Congregational Christian Church by this writer, assisted by the Rev. W. E. Wisseman, Greensboro, N. C. Burial was in the Belew Creek graveyard in the presence of an unusual large crowd of friends and relatives. usually large crowd of friends and relatives. than was presented as a tribute to this mother who loved her friends, her family, and her Savior.

G. H. VEAZEY.

A CHRISTMAS SERVICE.

(Continued from page 7.)

The play on Stewardship was acted by four girls and a boy. They did very nicely. At the close of the play, during the singing of "O Come, All Ye Faithful," all of us, children and adults alike, took our white gifts for the Elon Orphanage and put them on the altar. The choir recessed, carrying burning tapers which they lit from the altar candles! It was a wonderful service for me!

CHURCH FACES NATIONALISM.

(Continued from page 11.)

national crisis and war? The new nationalism would make the forces of Jesus Christ contained within its borders to be subservient to the state but the church cannot reach the fullest expression of its function save as it transcends the limits of particular borders and preaches a universal gospel. It is at this point where tension between church and state becomes serious.

The relation between the church and the state needs to be redefined because of extensive overlapping in the work of both. There was a time when the least government was the best, when practically all charities, educational facilities, hospitals, and various other works of mercy were considered the sphere of the church. Today our government does more work in the realm of charity, education, sanitation and hospitalization than the church could possibly do, not because the church is not interested, but because of the problem of finding the funds for such work from voluntary contributions. It is at a point the new nationalism and the modern church are in accord; namely, that social adjustments removing fear of unemployment, economic losses from sickness, and the fear of poverty-stricken senility shall be relieved. Where the church and state seem to have sharp differences in the old world and may develop these same differences in the new world is at the point of ways and means, and in many instances, in particular ends to be reached. The conflict centers around the question of the Christian way of life or the pagan way.

It would seem the Christian Church always has two choices when pressed by forces of civil power. It can find its expression in pietism divorced from any action. It can emphasize other worldly aspects of the faith. The new nationalism demands social unity and has all the means of physical and psychological persuasion to convince all but the few most obdurate. The desire and vision of world brotherhood, unity and peace in the kingdom of God would, of course, be submerged for the time being. Believers would then be required to wait patiently for the day when wider efforts would be possible.

The second choice before the Christian Church under stern nationalism would be to maintain its universality at all costs of prestige and power. It would ever insist, teach, preach, exhort, convince and persuade men everywhere of the need of world order. And this in any and all times whether the state frowned or smiled on its efforts. Under such a program ecumenicity would be pressed in every way possible to sustain a faith transcending nationalism. Ostensibly the church would face persecution and possibly be obliterated. In 1920 the World Conference of Friends agreed on a general statement regarding Friends' attitude to war, the closing sentence of which might well be mentioned here. "If Friends are to challenge the world and claim the right to continue in the ways of peace while everybody else is fighting, they must reveal the fact they are worthy of peace and that they bear in their bodies the marks of the Lord Jesus.

There does not enter in my mind the shadow of doubt that eventually the new religion of nationalism like many other social movements opposing the church shall pass away giving a free and open course to the church in the great work of the kingdom. Jesus Christ has not died in vain, nor can God be defeated by resistance of His own creation. But the church of a particular generation can fall into bondage which will set back the progress of the faith several centuries.

At one time the Christian faith was in danger of becoming a sect of the Jews. What would have happened had that occurred only God knows. But the Apostle to the Gentiles saw the Gospel was too big to be confined within the limits of a small nation. He cried out that all barriers of race and clan and nationality were broken down in Christ of God who had made of one blood all nations; and by the blood of One who represented all made possible reconciliation between God and man.

Dark Before Dawn!

Persons who are living in a black-out epoch of history are in danger of having their spirit profoundly affected by the temporary gloom, and their whole conception of God and the eternal nature of things colored by it. It will make a vast difference to us in America who wins in this gigantic war, but whichever side wins we shall find ourselves in a different world from the one we have known before, and immense new tasks and responsibilities will be laid upon us.

But dark times are very often birth moments, and though we can not see light in this darkness, we do well to expect that a new era will come to birth out of it. It is supremely important in this time of crisis and world darkness that we shall discover resources to live by which will enable us to face the issues not with hysteria, but with courage and with unfaltering spirits.

"Stand on thy feet and I will speak to thee." These words came to a young person in a very dark epoch, at a moment of discouragement, and changed his whole life, forever, and made him another person. We all love days of high visibility, when the air is transparent, when the horizon opens out to an unbelievable amplitude and it is a luxury to draw the breath of life. But, alas, there are days of low visibility when the fog bell rings and the horizon is contracted.

"The hand of the Dark hath hold of the lines
And the mist is under and mist above."

It is just these epochs of low visibility which summon us to rise to the full height of our stature as persons and to play the heroic role. It was in that dark turn of events which Euripides describes that Plato, the greatest intellectual creator the world has seen, was born and formed his youth. It was in exile in Babylon with his nation crushed, his city destroyed, his temple of religion in ashes, that the summons came to the young Ezekiel to stand on his feet and become the rebuilders of the nation.

In each of these "bad times" the issue was met by this same method of rebuilding the world by first building it in the soul, in the inner life. . . . Certain values of life still stand out as clearly and as unmistakably as the Jungfrau seen from Murren in fine weather. Beauty breaks in on us never more wonderful than now. We are sure that the one thing in this world or in any other world that is good without any qualification is a good person. We bow to Truth when we see it as an inevitable reality, and we know that pure love is the greatest thing in the universe.

If those things are real, God is real, too, because they come out of eternity. If that gets settled we can start building our inner world and we shall be standing on our feet, and facing our task.

"I have a self I never yet have met,
My inner and eternal me."

We all carry that unmet self deep within us.

It is a heroic self, an adventurous, a path-breaking self. You must discover and bring to life that hidden self which few suspect.—Rufus M. Jones.

The CHRISTIAN SUN

REPRESENTING THE SOUTHEAST CONVENTION OF CONGREGATIONAL AND CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

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No. 2.

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Social Action in Review

It has been pointed out that traditional Catholicism identified the Kingdom of God with the Church, while modern Protestantism identifies it with the social service state. Without seeking to resolve that nice distinction, it may be suggested that local churches are seed beds in which the good seed of the Kingdom may be planted in the hearts of people in the confidence that it will grow into good practices and sound structure in human habits and institutions.

The local church, therefore, is the key to the growth of the Kingdom of God in the world of affairs. To this end we need a host of church members who can translate the Gospel into Christian Social Action. Whatever guidance local pastors and association, conference or council committees can give is but assistant to this seed-bed culture of the spirit and technique of Social Action.

Christian Social Action may express itself in rudimentary form in private charities, grow into community social services, emerge in voluntary cooperative groups, and flower in the socially directed patterns of the democratic state. But the vitality for this permeation of the social body with ethical values must be drawn from spiritual reservoirs. And the churches, whether Catholic or Protestant, must furnish the sensitive altruism and the realistic vision prerequisite to the growth of the Kingdom of God in human scenery.

Social Action will become an increasing reality in proportion as it is supported with religious sanctions. The New Year season is a good time to begin such planting.

ALFRED W. SWAN, Chairman,
Council for Social Action of the
Congregational Christian Churches.

LET THERE BE LIGHT

NEWS AND VIEWS

Dr. John G. Truitt, President of our Convention Board of Publications, is the guest editor for this week.

Rev. and Mrs. George W. Penn of North Miami, Fla., announce the birth of a daughter, Ruth Lorraine.

The Congregational Clergymen's Group was organized in the new study of Dr. Elisha King in Miami on December 16.

Rev. Jesse H. Dollar received twenty-two members into the Newport News Church on the Sunday preceding Christmas.

The editor is in Franklinton, N. C., this week where he is assisting with the Annual Institute for Negro Congregational Christian Ministers.

Rev. A. Lanson Granger, Jr., is recuperating from an appendicitis operation in the hospital at Greensboro. His pulpit was supplied for the past two Sundays by Rev. O. D. Moore and Rev. James P. McDade, senior ministerial students at Elon College.

Rev. William A. Grissom, a recent graduate of Yale Divinity School, took over the pastorate of Long's Chapel, Haw River and Providence Memorial Churches on January 1. This pastorate was served by Rev. Duane Vore until last September and have been served by Dr. D. J. Bowden during the interim.

Scarritt College, of which Mrs. Joe A. French is a graduate, was admitted to membership in the Southern Association of Colleges and Secondary Schools at its meeting in Memphis, Tenn., last month. This is the only institution of college rank in the Methodist Church which is designed exclusively for the training of lay workers for social-religious service. Scarritt College is the first institution of its distinctive type to be admitted into the membership of a major regional accrediting association.

MISS ATKINS BECOMES BRIDE OF REV. W. J. ANDES.

The following interesting notice appeared recently in a local paper:

"Miss Carey Elizabeth Atkins became the bride of the Rev. W. J. Andes on Sunday afternoon, Dec. 29, at Linville Congregational Christian Church, where Mr. Andes' parents

were married twenty-eight years ago. The ceremony was performed by the Rev. R. A. Whitten of Winchester and the Rev. P. B. Sanger of Linville.

"Mrs. Andes is the daughter of Mr. and Mrs. J. D. Atkins of High Point, N. C., and is secretary to Dr. J. M. Ormond, head of the Rural Church Division at Duke University, Durham, N. C. She received her bachelor of arts degree from Greensboro College, Greensboro, N. C., and did graduate work at Scarritt College, Nashville, Tenn. and Duke University.

"The Rev. Mr. Andes is the son of Mrs. A. W. Andes and the late Rev. A. Andes of Harrisonburg. He was for several years pastor of the Congregational Christian Churches served formerly by his father in the Valley of Virginia, and is now serving two churches near Durham, N. C. He received his education at Bridgewater College and Elon College. At this time he is completing his bachelor of divinity degree at Duke University.

"Mr. and Mrs. Andes will make their home in Durham, N. C."

CONFERENCE APPORTIONMENTS.

We are getting off to a very good start on conference apportionments for the college this year. Antioch Church of the Valley Conference has paid its apportionment for the college in full and more, for which the college is grateful. We are also grateful for contributions from other churches and Sunday schools. It would be a fine thing if every church or Sunday school would make some contribution however small to the college during the college period. This would at least show good faith, and this is a heart appeal to every pastor, superintendent, and church to consider this appeal favorably and give us the privilege of listing your church as a contributor to the college during this period.

The following amounts have been received on 1940-41 apportionments:

Sunday Schools.	
N. C. & Va. Conference:	
Long's Chapel	\$ 1.40
Burlington	22.07
Lebanon .....	.68
Ingram	5.23
Durham	14.20
Palm Street, Greensboro	8.85
Eastern Va. Conference:	
Newport News	10.00
Portsmouth	6.15
Dendron	1.35
Damascus	1.62
Western N. C. Conference:	
Needham's Grove	1.00
Pleasant Ridge	2.48

Pleasant Hill	5.71
Antioch .....	.88
Rauseur	5.35
Hank's Chapel	5.00
Flint Hill (M) .....	.26
Eastern N. C. Conference:	
Wake Chapel	4.40
Va. Valley Central Conference:	
Palmyra	1.25
Timber Ridge	1.49
Antioch	55.00
Concord .....	.53
Mt. Lebanon	2.25
Churches.	
Eastern N. C. Conference:	
Sanford	10.00
Grand total	\$ 167.15

SUPERANNUATION.

Balance on hand at the last report (Nov. 28, 1940)	\$ 158.94
First, Burlington, N. C.	21.67
Isle of Wight, Va.	2.00
First, Burlington, N. C. (Personal donation by Mrs. J. M. Fix)	200.00
First, Greensboro, N. C.	13.51
Conference Collections (E. Va., \$289; N. C. & Va., \$195.37) ..	484.37
Mt. Pleasant, Cameron, N. C. . .	4.37
Happy Home, Ruffin, N. C.	13.60
Transfer Permanent Fund	400.00
Interest .....	.30

Total in Bank Dec. 19, 1940	\$1,298.76
Fifteen Appropriations made December 21, 1940	1,255.00

Balance in Bank	\$ 43.76
Offerings Since December 21, 1940.	
Pleasant Ridge, Ramseur, N. C. .	5.00
Needham's Grove, Steeds, N. C.	1.00
Pleasant Union, Lillington, N. C.	7.25
Pleasant Hill, Benson, N. C. ...	2.23
Mt. Olivet (R), Elkton, Va.	6.74
Concord, Burlington, N. C.	8.00
Rosemont, Norfolk, Va.	30.00
Hank's Chapel, Pittsboro, N. C. .	10.00
First, Burlington, N. C.	65.03
Sophia, N. C.	6.33
Hebron, Virginia, Va.	3.00
Isle of Wight, Va.	3.00
Conference Collections (Valley of Virginia)	22.25
Winchester, Va.	8.29
Ether, N. C.	2.54
Winston-Salem, N. C.	4.80
Flint Hill (R), Sophia, N. C. ...	2.00
Hopewell, Va.	2.00
Newport News, Va.	58.25
Lebanon, Semora, N. C.	3.00
Lyuchburg, Va. (Personal donation by Mrs. A. S. Duun)	6.00
Oakland, Suffolk, Va.	20.00

Total	\$ 276.71
Balance in Bank	43.76

Total in Bank Jan. 4, 1941. \$ 320.47

Will you please send me your Superannuation offering at an early date? We will need these funds by the last of June and you will see that we still have several hundred dollars to raise, if we are to give even the small amounts that were given in December. Won't you please see that the offering is sent in and if the offering has not been taken please do so at once.

MATTIE COX PARKER.

DR. J. W. MANNING.

I know that others will be writing expressions of sympathy and condolence in behalf of those bereft and bereaved an account of the death of Dr. J. W. Manning of Norfolk, Va. However, because of my association, high regard and affection for him, I am sending these words of appreciation and admiration, also to offer a bit of consolation to the family and other sorrowing friends.

I have known Dr. Manning for more than thirty years and have known him intimately and affectionately since January, 1919. It was my good fortune to have him as an understanding and sympathetic parishioner for thirteen years. During my pastorate of the Third Church, later the Christian Temple, I found him to be one of the most consecrated and dependable laymen that I have ever known. He was a member of the Board of Deacons, of the Official Board, Superintendent of the Sunday School, Chairman of the Music Committee, a trustee of the church, Chairman of the Building Committee for the erection of the new church, Chairman of the Special Committee to raise money for payments on debts, and in other ways too numerous to mention gave himself and his means unstintingly for the support of his church and the kingdom. He was a dentist by profession and was held in high esteem by his associates. He was honored and respected by the citizens of Norfolk and acquaintances everywhere. His interest in his church extended his influence and acquaintances throughout the Southern Convention and in other sections of the country. He numbered his friends by the thousands. They will miss him terribly. He will be missed in the church at large but more than anywhere else from the standpoint of the church and community, he will be missed in the Christian Temple. He was a charter member of the Third Church and a charter member of the Temple. He carried on his mind and heart the affairs of his church as much if not more than anyone else. He gave of his time and means almost to the point of his own personal discomfort. He was a man of strong convictions and one who lived by his convictions. He could disagree with others and at the same time work harmoniously and enthusiastically with them. Those associated with him always knew where he stood on questions of mutual interest. He could be depended upon to do his part generously, cheerfully and willingly—a man of genuine consecration and of triumphant faith.

While he will be missed in his community and his church, most of all he will be missed in the family circle, a devoted Christian husband and father. His affection for his family was unusual and unwavering. He was sure of his responsibility to protect and provide for them. A great and good man has gone from our midst. His influence will live on and on. It will not be possible for the present generation at the Christian Temple to forget him. His place will be difficult to fill.

Grace, comfort and peace to those who loved him.

L. E. SMITH.

A LETTER TO THE EDITOR.

Dear Editor:

May I send a short tribute to two men who have recently left you?

One is Dr. Atkinson. Because you people sent me around the world, in traveling to Japan, where I witnessed for you for fifteen years, I have heard many great preachers, English and American, Japanese and Chinese, Ritualistic and Non-Conformist.

I have never heard any more eloquent preacher than our Dr. Atkinson. The first time I saw him he was confined to his bed but he wanted to see one of our church missionaries and express his faith in the place of missions in our Christian life. His passion for Evangelism and for world citizenship was contagious. On whom dare we ask that his mantle shall fall?

Today I read that Dr. Manning of Norfolk has also gone on. To me, from our New England Christian Churches, he was a type of the fine laymen our church in the South has trained, although I know that no group of churches anywhere can produce many Dr. Mannings. I had to go to him professionally and I remember the wonderful view from his office windows and his own appreciation of it, although he had seen it many years.

I thought of him as constantly living in the heights as indeed I believe he did.

May God bless his memory to us. THE CHRISTIAN SUN'S weekly visits are inspiration and fellowship.

Appreciatively,
M. ALICE TRUE,
23 Marston Avenue,
Portsmouth, N. H.

God may permit the feeling of blessedness to go that His child may learn to look to Christ rather than to feelings, which vary according to temperament and circumstances.—*Selected.*

LANETT CONGREGATIONAL CHRISTIAN CHURCH, LANETT, ALA.

The Lanett Congregational Christian Church closed one of the best years in the history of the church on September 30, 1940. The church came to the end of the year with all bills paid, owing no debts. A large number of the members of the church gathered on a Saturday night for the annual business meeting and church supper. A delicious chicken supper was served by the ladies of the church and was much enjoyed by all those present.

At the business meeting which followed the following officers and teachers were elected or re-elected: Trustees, Mrs. Posey Sorrell, John Will Roquemore, Will Cook, HESSIE MURPHY, Howard Looser, Charlie Miller and Johnny Seymour; Deacons, Roy Haralson, Will Cook, J. T. Cox, George Manley, C. H. Russell, G. F. Partridge, Posey Sorrell, LeRoy Roquemore, Pate Dunn, Jim Roquemore, J. W. Roquemore and W. O. McGill. Mr. McGill presided over the meeting. Deaconesses, Mrs. Bertha Rainey, Mrs. Jeff Raye and Mrs. Jim Roquemore. Clerk, Mrs. A. D. Smedley. Treasurer, Renda Fuller. Vestor Dobson was elected to represent the church on the Lanett Boys Club Advisory Committee. Organist, Mrs. Posey Sorrell. Assistant Organist, Miss Mary Fanny Raye. Choir Director, W. O. McGill. Corresponding Secretary, Sunday School, Mrs. Fletcher Roquemore. Sponsors for the Senior Christian Endeavor Society, Mrs. Stella Roquemore and HESSIE MURPHY. Board of Ushers, Allen Smedley, Johnny Godwin, Lynwood Roquemore, HESSIE MURPHY and Reed Kent. Missionary Secretary, Mrs. Stella Roquemore. News Reporter for Church and Sunday School, Arthur Dailey.

There are at present, fourteen classes in the Sunday school, with twenty-eight officers and teachers. Pate Dunn, Superintendent; Posey Sorrell, Assistant Superintendent; Charlie Miller, Secretary; Boyce Fant, Assistant Secretary; Miss HESSIE GRAY, Superintendent of the Primary Department.

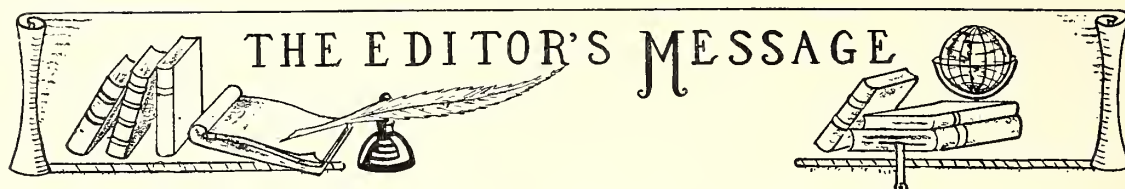
Teachers of the various classes are as follows:

Class No. 1—Primary Department: Gladys Foster and Mrs. Tava Roquemore.

Class No. 2—Primary Department: Miss Ollie Sims and Mrs. Gladys Carlisle.

Class No. 3—Primary Department: Miss Gladys Hamilton and Miss Dahlia Sorrell.

(Continued on page 15.)



THE CHURCH PAPER.

The church paper is an evangel of the church. It carries the message of the church into the homes of the church for the members of the church. That is great work. For there are no more important messages on earth than the message of the church. It bears good news. It brings news from every quarter of the church, and from many servants of the church, to others who are interested in the work of the church. It fans the fires of fellowship. It seeks to build up the weak places in the church. It announces its program, and sets forth its plans. It cries for help where help is needed, it offers opportunity to excel in Christian service. It serves all the boards, committees, institutions, local churches, Conferences and the Convention of the church.

There must be eight or nine thousand homes in the Southern Convention. It should go into every home. Every home should know more about the church. The church paper tells more. Every home should know more about missions. The church paper tells more. Every home should know more of the place of prayer, the meaning of God's Word, the strength of Christian faith, and the power of Christian love. The church paper tells more. Leaders of our Conferences and Convention should be able to speak to the whole constituency. The church paper should make that possible. The institutions of our church should be able to lay their claims on the hearts of the members of the church. The church paper should be able to offer that opportunity. Once the church paper is on the press it only takes revolutions of machinery to change fifteen hundred copies to ten thousand copies. Ten thousand copies would supply our homes, and if read would make a new day in our church.

Every member of the church should have a greater faith in his church. It is a mission of the church paper to develop that faith, by setting forth the successes, achievements, instructions and aims of the church. Every member of the church should feel a fellowship with the other members of the church, and that is one of the services the church paper could render if given the opportunity. Every member of the church should feel that he is part of a team, mighty in the strength of the Lord. The church paper is the huddle of team-mates before every conference-wide or convention-wide play. In it is instruction, encouragement and challenge. Every pastor should do a better piece of work because he read his church paper. Every deacon should have a deeper interest, every teacher should be a better teacher, and every organization leader should be a better leader, because they read their church paper.

Church papers can carry church programs, missionary society programs, Sunday school lessons, young people's programs, helps, materials, methods, ideas and goals. The church paper is a veritable storehouse of good things. It is a voice, a message, an evangel. It is

addressed to little children, young people, adults, the fireside, the prayer room, the classroom, the pulpit, the pew, the individual church member and every organizational aspect of the church. It is from us all to us all. It is the hand-clasp of thirty thousand members, or should be. It is the heart throb of a loyalty that is bigger than the present generation of Southern Convention folk. It is the measure of a great past, the prophecy of a great future, the mold of a great present, or it should be. Every reader makes it a better evangel, every subscriber makes it a greater medium for service, and every interested supporter increases its friends. Perhaps its price could no better be spent by any church home than by having it sent regularly to its sacred threshold.

J. G. T.

THE POWER OF PRAYER.

Prayer has a great influence over anyone who practices it. It is elemental. It opens the door to the Eternal. It feeds the soul much as the body is fed with bread. Without it one is dwarfed and impoverished. It calms the spirit, organizes the will, and cleanses the hopes and aspirations. It is a tonic for the inner man. It does more within than a new suit of clothes, or a new dress does without. It makes one ready for the day. To many lives it is an untapped source of power.

Prayer leads to God. The fellowship of a friend is worthwhile. The fellowship with God is essential to properly living one's life. We see how much better we should be when we see God. We sense how much God can help us when we pray. We feel a reliance upon Him when we have had fellowship with Him. Prayer is that fellowship. Prayer is communion with God. It is a way of going over urgent matters at hand, and finding the way to do them. It is a way of laying one's life before God for His consultation and help. It is the most natural thing in the world, and is never something strange or affected, or out of place to one who has caught the spirit of prayer.

Through prayer Jesus kept in constant touch with His heavenly Father. Through prayer God met the Son and ordered His life. Prayer is a "give and take" proposition. Through it we speak to God, by it God speaks to us. Through prayer our lives take on a strength such as is seen in the harmonious workings of nature. Through prayer to God we fulfill His will for us just as the sun and soil cause seed to grow. Without constant, regular prayer one robs oneself of a right and proper strength to which one's spirit is justly entitled. Lord teach us to pray.

J. G. T.

Great occasions do not make heroes or cowards; they simply unveil them to the eyes of men. Silently and imperceptibly, as we wake or sleep, we grow strong or weak and at last some crisis shows us what we have become.—Cannon Westcott.

NORTH CAROLINA COUNCIL OF CHURCHES TO HOLD ANNUAL MEETING.

The fifth Annual State-wide Inter-denominational Convocation of Churches, opening in High Point, N. C., on Tuesday, January 14, will bring together many of the nation's outstanding religious leaders. The Rt. Rev. Edwin A. Penick, Raleigh, Bishop of the North Carolina Diocese of the Protestant Episcopal Church will preside over the opening Convocation session and Dr. W. A. Stanbury, Pastor of Centenary Methodist Church, Winston-Salem and President of the Council, will deliver the president's address. Among the speakers will be Dr. Paul Austin Wolfe, Pastor of the Brick Presbyterian Church, New York City and Dr. John Calvin Slemph, Editor of *Biblical Recorder*, Raleigh, N. C.

Dr. Wolfe, who is recognized as one of the foremost thinkers among the younger clergymen of our day, will deliver the series of three addresses dealing with the faith of the church in the world crisis, and will conduct two afternoon institutes especially designed for ministers, his subjects being: "The Church Program" and "The Minister and His Advisors."

Dr. Slemph is known throughout the Southern Baptist Convention for his contributions to the religious weeklies and theological quartlies. He will address the Convocation on the subject: "Return to Vital Religion." Presiding over the session at which time Dr. Slemph will speak will be the Rev. J. C. Glenn, D. D., pastor of the Edenton Street Methodist Church, Raleigh, N. C.

"The Present Crisis and the Christian Church" has been announced as the subject of Dr. Joseph L. Hromadka, Guest Professor of Christian Ethics, Princeton Theological Seminary, Princeton, N. J., formerly of the University of Prague. He is rated as an excellent speaker and knows the European situation thoroughly. Dr. Hromadka will conduct two afternoon institutes in addition to his address before the entire Convocation.

Among the many afternoon group institutes dealing with practically every phase of the church life, will be that of week-day religious education conducted by Dr. Price H. Gywnn, Jr., Professor of Education, Davidson College, Davidson, N. C. Assisting him will be Dr. Mason Crum, Duke University, Durham, N. C. and Mrs. Walter P. Sprunt, Wilmington, N. C.

The Convocation of Churches attracts annually between 1,500 and

2,000 persons from North Carolina and adjoining states and is sponsored by the North Carolina Council of Churches.

Mayor O. A. Kirkman, High Point, N. C. and Dr. E. H. Blackard, Pastor of Wesley Memorial Methodist Church, host church to the Convocation, will welcome the Convocational registrants at the opening session.

The program follows:

TUESDAY—EVENING SESSION.

Bishop Edwin A. Penick, Presiding.
7:30 Worship Through Music.
7:55 Welcome—Dr. E. H. Blackard and Mayor O. A. Kirkman.
8:00 President's Address—Dr. W. A. Stanbury.
8:30 Hymn.
8:35 Address: "The Evangelical Ministry"—Dr. Paul A. Wolfe.
9:20 Benediction.

WEDNESDAY—MORNING SESSION.

Dr. J. C. Glenn, Presiding
9:30 Worship Meditation—Rev. M. L. Banister.
9:50 Address: "The Rural Church and the Present World Crisis"—Dr. Mark A. Dawber.
10:25 Hymn.
10:30 Address: "Faith Cometh by Hearing"—Rev. Frank Nelson.
11:00 Intermission.
11:10 Address: "Return to Vital Religion"—Dr. John C. Slemph.
11:50 Hymn.
11:55 Address: "The Teaching Ministry"—Dr. Paul A. Wolfe.
12:35 Benediction.

AFTERNOON SESSION.

2:15-3:45 Group Institutes.
Rev. George E. Dillinger, Presiding.
3:50 Worship Through Music.
4:10 Address: "The Church That Is To Be"—Bishop Clare Purcell.
4:50 Hymn.
Benediction.

EVENING SESSION.

Dr. J. H. Lightbourne, Presiding
7:30 Worship Through Music.
8:00 Address: "Why the Jew Is Persecuted"—Rabbi Julius Mark.
8:45 Hymn.
Benediction.

THURSDAY—MORNING SESSION.

Rev. Cecil E. Hayworth, Presiding.
9:30 Worship Meditation—Rev. M. L. Banister.
9:50 Address: "The Present Crisis and the Christian Church"—Prof. Joseph L. Hromadka.
10:30 Hymn.

10:35 Address: "The Christian Churches United in Action"—Mr. R. L. Pope.

11:00 Intermission.

11:10 Address: "The Dilemma of Protestantism"—Dr. Albert C. Outler.

11:50 Hymn.

11:55 Address: "Background of the Present European Struggle"—Dr. W. O. Lewis.

12:35 Hymn.

Benediction.

AFTERNOON SESSION.

2:15-3:45 Group Institutes.

GENERAL SESSION.

Mrs. Walter P. Sprunt, Presiding
3:50 Worship Through Music.
4:10 Address: "God in Education"—Dr. W. Dyer Blair.
4:50 Hymn.
Benediction.

EVENING SESSION.

Bishop J. Kenneth Pfohl, Presiding
7:30 Worship Through Music.
8:00 Address: "The Ministry of the Word and the Sacraments"—Dr. Paul Austin Wolfe.
8:45 Hymn.
Benediction.

METHODISTS APPROVE NEW CALENDAR.

The Methodist Council of Bishops has approved a proposal to establish a world calendar on which all "roving" holidays would occur the same date each year and all "dated" holidays would fall on the same day of the week each year.

For instance, on the proposed calendar Christmas would come on Monday every year, Easter on April 8 (the second Sunday of the month), the Fourth of July on Wednesday and Labor Day on September 4.

The calendar, which the Bishops' Council approved yesterday, would be composed of a twelve-month year as at present. The first months of each quarter—January, April, July and October—would have thirty-one days each, all others thirty.

In addition, December would have an extra Saturday at the end which would be a holiday called "December Y." An extra holiday would be added at the end of the second quarter in leap years, designated as "Leap Year Day" or "June L."

The Council indicated it would ask the Federal Council of Churches of Christ in America to consider the proposed calendar at its convention next week.

Before the calendar could go into effect, State, Federal and foreign governments would have to adopt it.

CONTRIBUTIONS

SUFFOLK LETTER.

The Sunday school is the most practical organization in the church of the present generation. It survives inefficiency, criticism and neglect. Some people defend it, others support it and many hold it in contempt. There are people who take it as a joke and others take it for granted and go on their way, without fear or favor. But in spite of all these attitudes, the average church today must depend upon the Sunday school for its religious education and its numerical growth. In many of our churches the Sunday school pays its own expenses, makes its own program and gives liberal contributions to the general enterprises of the church. The major part of our orphanage support and much of our mission money is raised directly or indirectly through the influence of this organization.

Almost every department of the Southern Convention frequently makes appeals to the Sunday schools for funds to carry on the work of the church. Every pastor and Sunday school superintendent knows how frequently the appeals for offerings are made. These appeals are worthy and should be carefully considered. The Sunday schools contribute a goodly sum each year for the promotion of religious education. But where are the workers who are seriously devoting time and effort to the task of actually developing the work of the Sunday schools in our local churches?

It is true that some work has been done in the promotion of a training school at Elon College, and in some of the larger churches. But in many instances, these schools have been small in attendance and superficial in the grade of work done. The requirements for securing certificates have been too easy, and there has been no great incentive to stimulate thorough study and adequate preparation. The work which has been done was helpful, but the time has come when it should be improved and the standard should be raised.

But the development of the Sunday school, in the matter of enrollment and attendance, has been sadly neglected for the past ten years. Twenty-five years ago our annual Conferences gave time for serious consideration of the Sunday school work. Year by year this has been reduced until a brief report, dealing in generalities, covers the subject without facing the

real opportunity and task of the church. The Sunday school conventions of the Southern Convention are not doing much better. Usually the Sunday school convention is limited to one day, opening about 10:00 A. M. and closing about 4:00 P. M., with time out for lunch and fellowship. Much of this time is devoted to hearing statistical reports covering the past year, adopted without discussion and having few suggestions for the ensuing year. This means that the Convention looks backward when it should be looking forward to the future.

This is written on Friday, and the day is cloudy. The writer is not a pessimist, and is not having a blue day. These observations are not made in a spirit of hostile criticism. But it is our opinion, as a deeply interested pastor, that the time has come when church leaders in our Conferences and Convention should face the challenge and devote themselves to the task of seeking to enlist our constituency in an effort to increase the membership and attendance of our Sunday schools. According to reports made to the last session of the Eastern Virginia Conference there are over 3,000 members of our churches who are not enrolled in the Sunday schools of the Conference. The other Conferences of the Convention face a similar situation. The membership of our Sunday schools in Virginia and North Carolina should be increased by the enrollment of at least 10,000 new members this year. It can be done.

I. W. JOHNSON.

ELON'S CONTRIBUTIONS.

It is difficult to evaluate the services of Elon College. For a half century she has dedicated herself to the task of discovering and developing talents in young people, developing their characters, enriching their personalities and encouraging them as they launch forth in their chosen fields. The church may invest a million dollars in business, stocks, bonds, or lands, and through a system of accounting determine the success or the failure of that investment, but when the church invests a million dollars in a college plant and directs that that investment shall be used to touch human life, safeguard it, and make it profitable to society, it is difficult to determine the extent of such beneficent efforts.

As we make the turn of the first half century, we can ascertain the advancement of the church through the years and feel some pride in the part that leadership, touched and trained by our college, has played in that advancement. Not all of the benefits of Elon College are to be reaped in the church as such, for the products of the college have gone out to build homes, to build business, to build educational systems, and in a thousand ways enrich human living. To take wasteland, reclaim it, cultivate it, and make it productive is a service to humanity much needed in these days of increased demands, but to take a life that God has blessed with a multiplicity of talents, instruct it, guide it, give it confidence, and make it productive for good is of infinitely more value to the world; for when you make a profitable citizen, you indirectly but definitely increase material values and add to the progress of the world. The wealth of the world is of no value without the human touch. When that touch is scientifically trained with creative and inventive genius its results become phenomenal, and as we have a wealthy state. The value of the services of Elon College is accentuated by the moral and religious content in its instruction and the spiritual contribution made by its faculty in constant contact with the ones to be trained. The Christian Church has made no greater contribution to church or state than the contribution that it has made to education through Elon College. Naturally the college looks to its parent organizations for continued encouragement and support. In these days of her need, she longingly looks for material contributions with which to meet those needs from the church itself. A dollar invested in Elon College will bear dividends five-fold in the years to come.

L. E. SMITH.

"IF AND WHEN."

Preceding the holidays I mailed more than one thousand letters to as many individuals stating that if one thousand individuals would give \$100 each for the complete payment of the debts of Elon College, that the faculty would contribute the remaining \$11,000. The response has been quite favorable though not as numerous as I had anticipated. I believe that we have not had but three refusals, and two agreeing to give less than \$100.

The first three days of this year, and this is being written on the 4th, I received through the mails a check

(Continued on next page.)

FOR THE CHILDREN

Dear Friends:

I want to tell you about a letter which a little girl wrote to Santa this year. Linda Faye is only two and a half years old. She could not write the letter so she was getting "Mamie" to write it for her. "Tell Santa that I want a 'Betsy Wetsy' doll and a doll carriage. Tell Santa to come and see Todd's baby and bring him something, too." On Christmas Day Linda Faye came to see us and I told her that Old Santa got her letter and that he came to see Oliver. I think she liked best Oliver's kitty that holds a ball between its paws and can run across the floor and roll over. (If you wind it up.)

What did you get for Christmas? I do hope that Santa did not disappoint you. I just know that all of you have had a good Christmas. Now it is time for you to go back to school again. All of you must get busy and work real hard. Then you can play hard when it comes time to play.

Last Sunday, January 5, was Old Christmas or Epiphany. You will remember that I told you last year that it is so called because upon this day the Wise Men arrived at Bethlehem to see the Baby Jesus. We had another Epiphany Candle-Lighting Service at our church. I hope that many of you had such services in your churches and enjoyed them.

We shall be having more severe

weather from now on I suppose. So, take care of your nose. It will run away with you if you get a cold. Those pretty handkerchiefs which you got for Christmas ought not to be used for such a purpose. Keep well and happy during this year of 1941.

Sincerely,
DOROTHY TODD.

WALKING IN THE NEW YEAR.

On December 31, we shall take our last step in the year of 1940. Then we'll walk right into 1941! A brand new year without a footprint in it. It will be like the newly fallen snow upon our lawns. The snow is all smooth and white with no marks upon it. Then the birds come and make stars as they walk upon it.

The star-like prints in the snow tell us that birds have been there even if we did not see them. It was a star that led the Wise Men to the Baby Jesus at Bethlehem. Our footprints in the New Year will be like guiding stars to someone. Perhaps that someone will be little brother or sister, niece or nephew, friend or playmate. The things that we do they will do; where we go they will follow; what we say they will repeat.

Let us remember this as we walk into the New Year. Then we will be careful to walk in the right paths. The feet which follow after and walk

in our footprints will not stumble and fall. No, they will march safely through the New Year ahead.

* * *

Here is a prayer which is a good one for us as we begin the New Year. It is in the *Children's Religion* for January. I want you to keep on trying to get your parents to take this magazine for you.

Father, lead us every day
Always in your own good way;
Help us to be kind and true,
And do the things we ought to do.

Help us to make this whole long year,
Good and happy, bright with cheer;
With some time in all its days
For thoughts of prayer and songs of praise.

Please help us every day to prove
The best way is the way of love;
Show us ways of usefulness
And help us share our happiness.

—Amen.

IF AND WIEN.

(Continued from preceding page.)

each day for \$100. If we could keep that pace up through the year, we would be through and far on the right side of the ledger. Two of these \$100 contributions were payments on pledges. One was in response to the appeal for the payment of the total debt.

Won't you join the debt cancellers?

The ones replying favorably and obligating themselves to give the \$100 if and when the entire amount is pledged are herewith listed:

- W. B. Truitt, Greensboro, N. C.
- L. R. Jones, Franklin, Va.
- Stanley C. Harrell, Durham, N. C.
- Dr. B. D. Jones, Jr., Norfolk, Va.

(In memory of his father.)
H. P. Harrell, Driver, Va. (Through Berea Church.)

- W. L. McLeod, Jennings, La.
- First Lieutenant W. G. Lewis, Fort Benning, Ga.

- James M. Green, Seagrove, N. C.
- Miss Susie Holland, Suffolk, Va.
- Dr. J. B. Newman, Burlington, N. C.

- W. L. Monroe, Atlanta, Ga.
- D. E. Sellers, Burlington, N. C.
- J. A. Kimball, Manson, N. C.
- W. W. Elder, Norfolk, Va.

Rev. and Mrs. F. C. Lester, Elon College, N. C.

- John J. Ingle, Winston-Salem, N. C.
- W. T. Arthur, Raleigh, N. C.
- C. J. Strickland, Columbus, Ohio.

Mrs. M. A. Walker, Burlington, N. C. (Paid.)

- Mr. J. C. McAdams, Elon College.
- Rev. Wm. T. Scott, Jacksonville, Fla.

Mrs. H. L. Trotman, Churchland, Va.

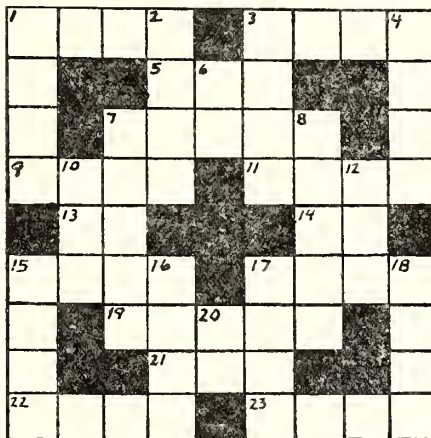
CROSSWORD PUZZLE.

Across.

- 1. Twelve months.
- 3. Opposite of West.
- 5. Aged (Psalm 37: 25).
- 7. To lose blood.
- 9. A Nobleman.
- 11. That by which one is called (Prov. 22: 1).
- 13. First half of Ruth's name.
- 14. Note of the scale.
- 15. Opposite of East.
- 17. Made of oak.
- 19. Kind of New Year I wish for you.
- 21. Digit.
- 22. To go by (Mark 14: 35).
- 23. A cozy corner.

Down.

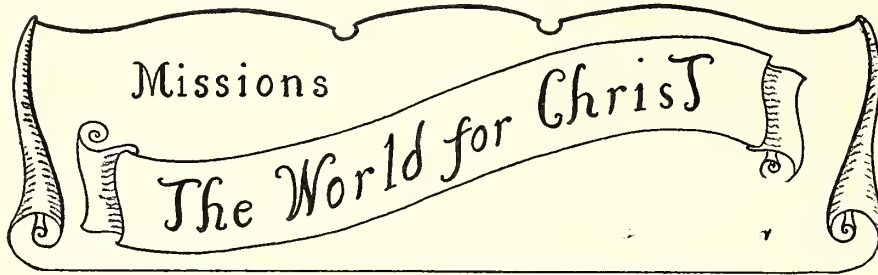
- 1. Wooden frame for the neck or shoulders (Gen. 27: 40).
- 2. List of names.
- 3. The first garden.
- 4. To lay or seize hold upon (Matt. 16:24).
- 6. French for the word "the."
- 7. Implement used for putting on paint.
- 8. A Negro.
- 10. Part of verb to be.
- 12. Girl's name (Miss West).
- 15. To shed tears (Luke 6: 21).
- 16. Makes lace.
- 17. Not closed (II Cor. 2: 12).



- 18. Part of body on which head rests.
- 20. Post Office (abbrev.).

ACROSS—1. Lame. 3. Myra. 5. Maa. 7. Ounce. 9. Errs. 11. Etch. 13. Og. 14. Ha! 15. Adam. 17. Barn. 18. Nahum. 21. Dry. 22. Robe. 23. Shut.

DOWN—1. Lose. 2. Emus. 3. Mace. 4. Arah. 6. Au. 7. Organ. 8. Etham. 10. Rod. 12. Car. 15. Afar. 16. Made. 17. Boys. 18. Nest. 20. H. R.



"THANK GOD."

A father, mother and two children were coming down the gang plank of a recently arrived liner from Lisbon. Their faces were wreathed in smiles and by-standers heard the parents muttering in German, "Thank God." They were Jews who, after bitter suffering and hardship, had escaped from Germany, made their way to Lisbon and this country. The "thank God" which was in their hearts and on their lips expresses the sentiment of practically all the fortunate refugees who make their way to our shores. They are grateful not alone for escape but for the priceless privilege of breathing the air of freedom.

Most of us whose ancestors have been here for a century or more look with amused tolerance upon this enthusiasm. We think our country a good place in which to live, but fail to appreciate the gain which has been ours because we have been born and raised here. Anyone who will look into what citizenship in the United States means will find reason for joining the newcomers in uttering an earnest "thank God."

It is hard to measure the full value of citizenship whose system and policies of government are based on recognition of the worth of the individual. This is the foundation upon which both Democracy and Christianity rest. The Constitution, the Declaration of Independence and the Bill of Rights, have been designed to secure and protect the rights and well-being of the individual. Most of us have accepted this as a matter of course until totalitarianism began its triumphant march. Now we are getting a faint idea of how unfortunate one is who has to live under a government that uses him as a tool. Even yet, we have not risen to an understanding of those values which come down to us through our form of government.

It is our country's recognition of the worth of the individual that has given birth to our educational system and the numerous agencies designed to prepare people for wholesome and useful living. It is this same factor which has prompted American regard for world welfare. Some of our self-

admitted intellectual superiors laugh at us for our desire to straighten out the troubles of other people and act as the moral mentor of the world. Far from being a quality to be laughed at, it is one to be proud of.

Our country is far from perfect. Numerous evils can be found in its life and just criticism can be made of its administration. Its essential spirit, however, is so fine that its defects are of the same relative importance as the spots on the sun. All who will stop to think what it means to have been born and reared in this country, or to have acquired citizenship in it, will find reason for thanksgiving.—*The United Presbyterian.*

HOME MISSIONS.

The second Sunday in January each year has been designated as Home Missions Sunday by representatives of the various Protestant home mission and church extension boards. In view of the swift changes in the religious, social and economic condition of people everywhere and the fact that America to survive must be imbued with the Christian faith, it is hoped that Christian groups in all communions will engage in prayer and meditation in behalf of the multitudes in city and rural areas destitute of religious privileges and the missionaries who strive to serve needy communities. There are 17,000,000 boys and girls in America without Christian training of any kind.

MISSIONARY OFFERINGS.

WEEK ENDING JANUARY 4, 1941.

Sunday Schools.	
Dendron, Va.	\$ 3.85
Antioch, Harrisonburg, Va.	4.49
Henderson, N. C.	5.26
Ramseur, N. C.	5.80
Cypress Chapel, Suffolk, Va. ...	5.90
First, Portsmouth, Va.	6.21
Shiloh, Ramseur, N. C.	3.00
Auburn, Raleigh, N. C.	4.23
Holland, Va.	7.40
Bethlehem, Suffolk, Va.	2.18

Total for week \$ 48.32
Previously acknowledged ... 6,565.14

Total since Sept. 1, 1940 ... \$6,613.46

Though the offerings are small this week we deeply appreciate each and

every one. In order to raise the same amount as that of last year, we have got to keep this goal in mind and work to that end. With your help and cooperation we can do this and we need the funds for Missions now more than we ever needed them. Now that a New Year has begun let us resolve to do our very best and make every effort to see that this most worthy cause is pushed forward and thus have a hand in spreading the gospel as we have been commanded.

A very Happy New Year to THE CHRISTIAN SUN.

Sincerely yours,
MATTIE COX PARKER,
Secretary.

QUARTERLY REPORT.

The following is the first Quarterly Report of the Woman's Mission Board of the North Carolina Congregational Christian Conference from October 1, 1940 to December 31, 1940, inclusive:

Women's Societies.

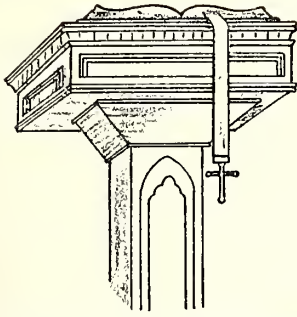
Albemarle	\$ 7.00
Amelia	5.00
Asheboro	5.65
Belew Creek	3.50
Bethlehem	10.00
Biscoe	3.25
Burlington	227.41
Church of Wide Fellowship	50.00
Durham	65.00
Elon College	94.55
Ether	2.60
Flint Hill	1.00
Greensboro, First Church .	108.53
Greensboro, Palm Street .	17.53
Hank's Chapel	19.81
Happy Home	7.65
Haw River	9.35
Henderson	24.86
Hine's Chapel	20.00
Hope Mills	3.50
Ingram, Va.	11.75
Liberty (Vance)	27.50
Lynchburg, Va.	11.50
Mebane	6.25
Monticello	15.54
Mt. Auburn	10.05
Mt. Zion	6.00
New Lebanon	12.00
Park's Cross Roads	11.20
Pleasant Hill	7.60
Pleasant Ridge (Guilford)	8.00
Pope's Chapel	3.50
Raleigh	26.40
Ramseur	10.00
Salem Chapel	4.50
Sanford	24.50
Shiloh	5.00
Union, N. C.	17.50
Union, Va.	19.29
Wake Chapel	25.00
Winston-Salem	5.00
Youngsville	5.75
	\$ 959.99

Young People.

Burlington	\$ 1.50
Durham	17.09
Elon College	2.20
Greensboro, First Church .	17.11
Ramseur	3.80

41.70

(Continued on page 13.)



OUR PREACHER FOR THIS WEEK IS
DR. ROY C. HELFENSTEIN,
MASON CITY, IOWA.

THE CHURCH IN A CHANGING WORLD.

*"Behold I make all things
new."*—Rev. 1:5.

We live in a world that is characterized by change. That fact adds interest to living. Life would be boredom were it not for change. Indeed life would be death, as paradoxical as that may sound, were it not for constant change. There cannot be life without change. Progress naturally depends upon that change being for the better. As savagery gave way to barbarism, and barbarism to civilization, so lower stages of civilization gave way in turn to higher stages of civilization under the guiding hand of religion. The Church of Christ have contributed greatly to the changing order down through the centuries, and whenever they have failed to lead the way in advance, history records the sad fact that civilization has suffered decline. The church has had to change in order to effect change in the changing society of which it has been a part. It has had to change its message and its methods in order to meet the need of the changing world. That does not mean that the church has changed its mission or its passion, but that it has to change its message for a better message, and its methods for better methods.

We are living when new and greater changes must be effected in order for the progress attained to be retained. The One who makes all things new, is pleading with all believers to join hands with Him in effecting those changes that shall push the world upward toward God. A new social order must be ushered in. But when humanity tries its own power to bring about the change required, it fails—miserably fails. Only God and man working together can effect the needed change. Cooperation of man with his fellow men, and of man with his Father God alone can give humanity its new world. Man cannot do it without God's help. And God cannot do it without man's help. Each must depend upon the other,

God wants that the old social order shall be changed, and that a new social order shall be established. He wants that racial prejudice and hatreds shall give way to inter-racial appreciation and goodwill. He wants that industrial strife and contention shall give way to industrial cooperation and efficiency. He wants that religious contentions, and rivalries shall give way to religious devotions and harmony. God wants that selfish individualism shall give way to cooperative altruism. He wants that international goodwill and cooperation.

A new social order of industrial opportunity, business security, political honesty, domestic tranquility, religious unity and international harmony is now long overdue. But it is bound to come. The poem prayer offered by Oliver Wendell Holmes cannot go unanswered:

Lord, let the war's tempest cease,
Fold the whole earth in peace
Under Thy wings!
Make all Thy nations one,
All hearts beneath the sun,
Great King of kings!

The changeless God desires that all changes in His world shall lead humanity upward toward God. Man in his madness may resist the Divine purpose of a world of freedom and opportunity for every individual to come to his or her largest self-realization, but his resistance to God only inflicts punishment upon himself, and delays the realization of the divine purpose. "The new heaven and the new earth, wherein dwelleth righteousness" has the divine sanction anytime that mankind gives its endorsement to it. And woe to any person or group of persons who defy and deny the God of Heaven in His plans and purposes for the new order. By their defiance of God they but pave the way to their own destruction. That is the witness of history down through the centuries.

The fate of the new world for which our forebearers gave the last full measure of devotion in sacrifice, in labor, in prayer and in the giving of life itself now rests with us of this generation. It is the prayer of every true American that those who offered their lives upon the altar of our national welfare shall not have lived and died in vain. It is for us, who now live, to accept the challenge of that greatest American, "to dedicate our lives to the unfinished work for which they fought to advance—that we of today shall highly resolve that those who in the past gave their lives to bequeath to posterity the world of their dreams shall not have died in vain." America has made the great-

est advance of any nation, and with jealous eye her progress has been observed by all the nations of the world. There are those who think that there is a plot to draw America into the world conflict that all may "gang-up on her." As the world is threatened by totalitarianism, the church needs to press closer to the cross of Calvary, and to draw closer than ever to the God of our fathers in moral and spiritual defense of the ideals of freedom, liberty and opportunity. The church is the first line of defense for America and every true American patriot should appreciate the fact that moral and spiritual defense for our nation is the greatest defense both in peace time and in war. But God grant that that moral and spiritual defense shall be so strong that our peace shall be unmolested.

The progress gained by all the centuries past can be lost if the world forsakes the God of our Lord and Savior Jesus Christ. Those who made that progress possible believed in God. Those who deny God can destroy it. Those who made that progress possible chose the hard way—they gave their lives for its realization. We, their sons and daughters, are disgracefully unworthy of our glorious heritage, if we seek the easy way and refuse the hard way. If the people of today were willing to take the hard way in order to find the better way, how differently would current events read, and what a difference there would be in the history now being made!

What a glorious thing life is if it accepts the challenge to cooperate with God and humanity in effecting the changes that make for progress! But what a meaningless thing life is if it means no more than self gratification, ease, comfort and following the line of least resistance! The Church of Jesus Christ dreams of a world free from the curse of intemperance, free from greed, free from graft and political corruption, free from social injustice, and from war. To the realization of its dream, the church seeks to enlist men and women who believe that that dream will come true, and wish to help make that dream a realization. It may be that the charge made against the present generation is true—that we are soft and selfish, and unwilling to sacrifice—that we have been weighed in the balances of God's expectation of humanity and are found wanting. But if that be true, we can repent and turn again to the God of all the earth. It is not too late for us to "right about face" and march up the heights

(Continued on page 13.)

Pilgrim Fellowship

"Youth at Work in the Church"

A. LANSON GRANGER, JR., Editor

NEW BOOK OF SPECIAL INTEREST.

A Theology for Christian Youth by Dr. Henry David Gray. Abingdon-Cokesbury Press. Price, \$1.00.

All young people will be glad to hear that Dr. Gray has written a book which will be especially helpful to them in discovering the scope of Christian beliefs that are intellectually sound and spiritually dynamic. In this book Dr. Gray discusses such questions as, "What is theology? Are other religions as good as ours? Can we believe in the Bible? Who was Jesus? What is the 'image of God?'" What does it mean to 'live right' as a Christian? What is the church? 'If a man die shall he live again?'"

With reference to *A Theology for Christian Youth*, the book review section of the *Christian Century* includes this statement: "Dr. Gray's simple, orderly, and easily readable account of the Christian faith, and the reasons for believing it shows his own thorough study. An excellent book for individual reading or for class discussion."

YOUTH WEEK.

In planning for the observance of Youth Week (Jan. 26-Feb. 2), you will probably want to check up on your equipment, as well as on your total program. It isn't too early to order the things you may want to add to your room, or to the general interest and improvement of your organization. The following is a bit of suggested materials which every young people's group should have:

Pilgrim Fellowship Wall Chart.—Carries the Statement of Purpose of the National Pilgrim Fellowship. Size, 11 x 17 inches. 25 cents.

Christian Endeavor Pledge (Chart) and Pins.—Definite information may be secured from your state Christian Endeavor officers.

Pilgrim Fellowship Wall Plaque.—Pilgrim Fellowship emblem made of a strong composition that looks like hand-carved wood. Price, \$1.60.

Pilgrim Fellowship Membership Card.—Carries the seven major objectives of the Pilgrim Fellowship, with space for member's signature. Size, 3 1-2 x 5 3-4 inches. Price, 35 cents per dozen.

Pilgrim Fellowship Pin.—Small attractive pin with safety catch, bearing the emblem of Pilgrim Fellowship. Dull finish—price, 50 cents; bright finish—price, 75 cents.

Maybe you have wished for some time that you might set up a worship center, using the open Bible, the Cross, great religious pictures, candles, etc., in the room where your young people meet. Why not make a special effort to arrange such a center for Youth Week? This can be done with very little or no expense.

Especially recommended from national headquarters for help in your program are:

Young People in Church Work by Dr. Henry David Gray. 30 cents.

Worship Programs in the Fine Arts by Mrs. Alice A. Bay.

When Youth Worship by J. Gordon Howard.

Do not overlook the fact that the *Mills Report* was drawn up especially for the help it might be to you in your work. Its study might also be a special goal for Youth Week.

In planning your party, a very usable and inexpensive book is *Handbook for Recreation Leaders*, which you can order for 20 cents from the Superintendent of Documents, Washington, D. C.

Be sure not to miss the opportunity of having your young people do some special service for your church. Your minister will be glad to talk this over with you.

NOTE: All Pilgrim Fellowship materials may be secured from The Pilgrim Press, 14 Beacon Street, Boston, Mass.

NORTH CAROLINA COUNCIL OF CHURCHES.

The Annual Convocation of Churches in North Carolina will meet at the Wesley Memorial Methodist Church in High Point, N. C., on January 14, 15 and 16. The theme this year is "The Faith of the Church and the World Crisis." Of special interest to young people will be the Group Institute on "Youth in Quest of Religious Reality" led by Miss Clarice Bowman. This group meets on Wednesday and Thursday afternoons from 2:15 to 3:45. Miss Bowman is on the staff of the Youth De-

partment of the Methodist Board of Education, Nashville, Tenn. Registration for the Convocation is \$1.00.

HOW CAN GOD BECOME REAL TO ME.

CHRISTIAN ENDEAVOR TOPIC
FOR JANUARY 19, 1941.

SCRIPTURE: John 4:23, 24; I Cor. 2:9, 10; John 14:7-10.

Daily Readings—

Monday—God Everywhere—Psalm 139:7-12.

Tuesday—God Real to Enoch—Gen. 5:21-24.

Wednesday—Reality of God in Trouble—Psalm 46:1-3.

Thursday—God Real to Job—Job 42:1-6.

Friday—God's Help in Temptation—I Cor. 10:13.

Saturday—God Revealed in Christ—Heb. 1:1-3.

This topic offers an opportunity for young people to come into close fellowship with God. Any religious experience in the life of an individual must have a sense of the reality of God. It is through the revelation of Jesus Christ that we come to know the heavenly Father. There are degrees of growth in any Christian life and each experience is a step which offers strength for our development.

Give each person an opportunity to speak of some experience in life that has been a real fellowship with God.

The following topics may be used for short talks:

1. God becomes real in periods of meditation.

2. God is made real in Christian service.

3. God becomes real in the beauty of the world.

4. God becomes real in the lives of Christian people.

5. God becomes real through the pages of the Bible.

There are laws by which God governs the earth. These are called "laws of nature." Does God operate the world on moral laws also? What are His moral laws? Discuss.

Is it harder to have faith in God during days like this? If so, what shall be the Christian's duty?

For Discussion—

1. Why do people differ in the ways that God becomes real in their lives?

2. Does the Christian Endeavor meeting create a sense of real presence of God? How?

3. Why is prayer one of the best pathways into the presence of God?

Suggested Hymns—

"Dear Lord and Father of Man-kind."

"Savior, Like a Shepherd."

"He Leadeth Me," S. E. M.

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

CHRIST'S EVALUATION OF PERSONALITY.

LESSON II—JANUARY 12, 1941.

LESSON: Luke 14:1-14.

GOLDEN TEXT: *Is not the life more than the food, and the body than the raiment?—Matt. 6:25b.*

It would have been very uncomfortable for Jesus during his ministry if there had been any hypocrisy, or any insincerity, in his religious life, for again and again we read in the Scriptures that as he went about from place to place the Scribes, and Pharisees, and Sadducees were watching him. They were constantly trying to find some fault in him, to see some action that was not in accordance with their pre-conceived ideas of religion, to interpret some acts of his as a violation of the law which they professed so profoundly to love and so religiously to observe. We know from experience how seemingly impossible it is to be free and natural when we know that we are being watched, when unsympathetic eyes are constantly looking for some fault, when critics are hoping that we will make some mistake. On the occasion of today's lesson, Jesus, having accepted an invitation to take dinner in the house of one of the rulers of the Pharisees on the Sabbath, went in knowing that he was being watched by these religious vultures. But Jesus' safety lay in the fact that he went ahead living his life before God, and therefore he was not afraid of what men could do or say. Our safety lies in the same sphere. We all have our critics. There are perhaps always those who are looking at those of us who are members of the church and professing Christians to pounce upon the least inconsistency, and to magnify out of all proportion the least fault and defect. Our safety lies in a willingness and out of ability to keep our hearts open unto God, and to consistently and humbly try to do the best that we can.

A Man Or An Institution.

What is the place of man in the scheme of things? How does he rate in the scale of values of the universe? Is he an end, or is he a means? This question was dramatized in the situation which confronted Jesus at this dinner. Before him was a man with the dropsy. It was the Sabbath Day,

a sacred institution with the Jews. To heal the man meant to perform work on the Sabbath, and work was strictly prohibited. This is dramatized in the question, "Which is of more value, a man or an institution?" Jesus knew what was in the hearts of those lawyers and Pharisees, and he said to them, "Is it lawful to heal on the sabbath, or not?" "But they held their peace." There was nothing that they could say. When it came to a showdown, they had to admit that it was more important that a man who was ill should be healed on the Sabbath Day, even though it required work, and thus made necessary the breaking of religious law, than that the law in its absolute letter should be observed. Jesus took the man and healed him and let him go. He showed them what a cheap view of man they themselves had. They thought nothing of taking an ox or an ass, which had fallen into a well, or a ditch, out of danger, even though it was the Sabbath Day. Yet, they took exception to the fact that he healed a human being. In the light of all of this, "they could not answer again unto these things."

Our modern world needs to take more seriously the standard of value which Jesus put upon personality. Man is a supreme value in the universe. Personality is sacred. It would have primary place over materials and institutions and organizations. One of the tragedies of modern war is the cheap estimate which it puts upon human life. One of the indictments against modern business is that it puts profit above persons, mammon above manhood. One of the criticisms, even against the church, is that sometimes we are more concerned with methods than with men, with plans than with persons.

A Lesson On Humility.

Jesus was a keen observer. He always had his eyes open. He knew what was going on. On one occasion he went to a feast, and he noticed how people very eagerly and ambitiously, and even greedily chose the chief seats at the feast. Jesus did not minimize a legitimate ambition, but he did condemn false and selfish ambition. He suggested that it would be in better taste if men would not think of themselves more highly than they ought to think, that they should be willing to take low seats and hum-

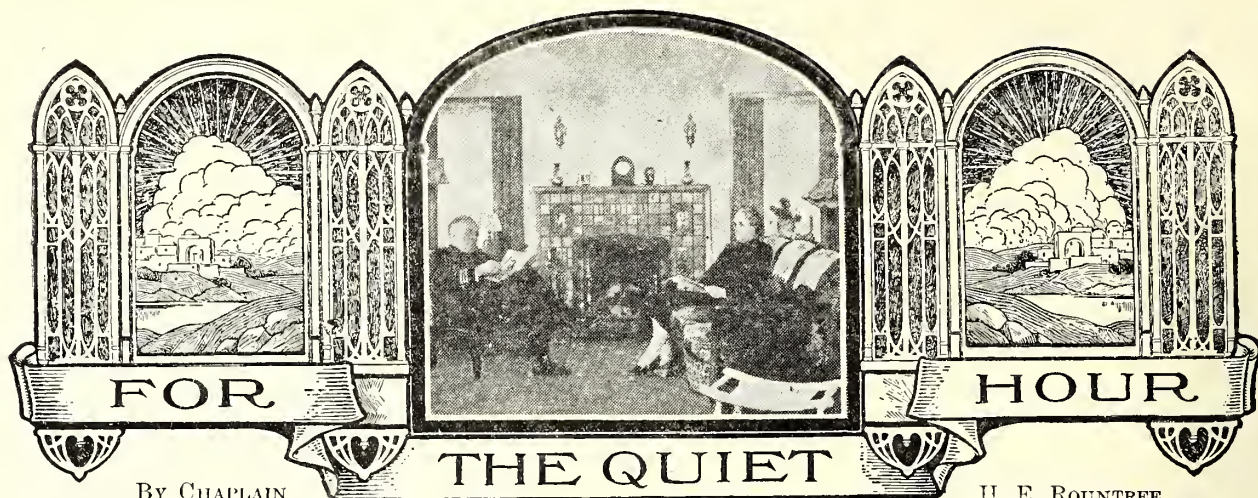
ble places until they should be invited to come up higher. Jesus said that the mark of a great man was the willingness to let others have preference.

Jesus laid down a universal principle on this point, "For every one that exalteth himself shall be humbled; and he that humbleth himself shall be exalted." "Pride goeth before a fall." The people who prime themselves and strut sooner or later will come to grief. The man who seeks to exalt himself will be abased. But the man who in quiet, simple dignity, and in true humility goes about doing his duty, thinking of others, seeking no great things selfishly, will be exalted. He will not always become rich, he will not always gain the acclaim of men, but he will rank high in the sight of God, and there will be grace in his character which lifts him above the sordid, selfish group. Dr. Wilfred Grenfell is a splendid example of this truth. Here was a man who was humble, a man who sought only to serve, and as a result his name will go down in the list of those who are true heroes and great men.

Doing Good From the Right Motive.

With his keen insight Jesus also saw that men often do good because in turn they hope that others will do them good. Much of the social life of his day was more or less on a purely commercial basis. Then, as now, people had feasts and invited those who in turn would invite them. Jesus would not condemn dinner parties or wholesome social functions but he does suggest that we go the second mile in this matter and invite those of whom we have no right to expect a return in kind. It might be well for some of us occasionally to invite underprivileged boys and girls, and people of other classes and culture, into our homes, rather than to have elaborate social affairs only for those who move in our own circle. "And thou shalt be blessed; because they have not wherewith to recompense thee: for thou shalt be recompensed in the resurrection of the just." We will be repaid not in coin but in character. We shall be enriched not with money, but with manhood.

It is good that fire should burn, even if it burns your house. It is good that force should crush, even if it crushes you; it is good that rain should fall, even if it destroys your crops or floods your land. Only in a live universe could disease and death prevail. Death is a phase of life; decay is another kind of growth.—*John Burroughs.*



MONDAY.

MY CREED.

Let me be a little kinder,
Let me be a little blinder,
To the faults of those around me,
Let me praise a little more.

Let me be, when I am weary
Just a little bit more cheery;
Let me serve a little better
Those who I am striving for.

Let me be a little braver
When temptations bid me waver;
Let me strive a little harder
To be all I should be.
Let me be a little meeker,
Let me think more of my neighbor,
And a little less of me.

—Selected.

TUESDAY.

A CREED FOR ANY ONE.

I Believe in the Church:

1. Because it stands for all good and embraces the largest aggregate desire for righteousness.

2. Because it represents heaven's order for peace and brings that peace to my soul in times of unrest.

3. Because it is the custodian of the only power that saves man from sin.

4. Because it has made the largest contribution of all forces in the world to the general welfare of mankind.

5. Because it does more than any other institution for the morals of home and community, and in the teaching of righteousness to little children.

6. Because it gives promise of the greatest hope of the world.

7. Because, after nineteen centuries, in all these things it has stood unshaken midst all the attacks of its enemies and despite all the criticism heaped upon it.

WEDNESDAY.

EVERLASTINGLY TRYING.

"Watch . . . and pray always (without ceasing), that ye may be accounted worthy to escape all these

things . . . and to stand before the Son of man."—Luke 21:36.

Life has been described as consisting of manhood, broken sinew, clinging soul, and final rest. Amplified: "manhood" is man at his best with power to resist that which is not good. "Broken sinew" is manhood at the point where resistance ceases. "A clinging soul" is manhood struggling to overcome the broken sinew, laying claim to Almighty strength. "Final rest" is heaven's blessings bestowed upon man when all the scaffolding of his own structure is torn down and the soul reposes in his Maker.

Prayer—O Lord, our God be Thou our thought, our speech, our meditations, our purposes and our determination, that we may overcome the broken sinews of life, forestall a bad past and be ready at last to feel within us the firmness and surety of having done our best and are prepared to enter into the rest of Thy beyond. *Amen.*

THURSDAY.

THE LIGHT IN THE WINDOW.

"Let your light so shine before men, that they may see your good works, and glorify the Father which is in heaven."—Matt.

As a lad I wondered,
When the world grew still
And the dust came stealing
From behind the hill,
Why upon the window
Of our little room
Mother placed a candle
To shine through the gloom.

"Mother," I would murmur,
Shyly drawing near,
"Father has returned home,
All of us are here."
But as she caressed me,
I would hear her sigh,
"Lad, the light may comfort
Some one passing by."

I have not forgotten
What my mother said,
Though the years are heaping
Snow upon my head,

And my heart is praying,
As her heart prayed then,
"Make my life a light, Lord,
Bringing cheer to men."

—Edgar Daniel Kramer.

FRIDAY.

INSTANT IN SEASON.

(II Timothy 4:2.)

Not a great while ago the American Association for the Advancement of Atheism requested Mr. Hayes, the motion picture producer, to eliminate all reference to God from motion picture films. Mr. Hayes replied in part as follows:

"Building upon their faith in a Creator, and in a God of justice and mercy, men have established certain codes of conduct, pursuance of which tends to happiness, peace and comfort. . . . These codes and these thoughts are inseparable from religion; and rather than see the motion picture used to discourage the religion from which these ideals of right living and of right thinking spring, I would prefer to see the motion picture utterly destroyed." Mr. Hayes explained that it could not be done any more than one can eliminate sunshine from the care of children. The request was the equivalent of asking to blot out the stars because men look at them and ask, "Who made all these?"

Prayer—O Lord, Thy world and our world is a perpetual reminder of Thy love for us. Forbid that we shall ever doubt, but that we may grow in faith. *Amen.*

SATURDAY.

THE ROSE BEYOND THE WALL.

"Thou hast been faithful over a few things. I will make thee ruler over many."—Matt. 25:23.

Near shady walls a rose once grew,
Budded and blossomed in God's free light,
Watered and fed by morning dew,
Shedding its sweetness day and night.

As it grew and blossomed fair and tall
Slowly rising to loftier height,
It came to a crevice in the wall,
Through which there shone a beam of
light.

Onward it crept with added strength,
With never a thought of fear or pride,
And it followed the light through the
crevices length,
And unfolded itself on the other side.
The light the dew, the broadening view,
Were found the same as they were before,
Breathing its fragrance more and more.
Shall claim of death cause us to grieve,
And make our courage faint or fall?
Nay, let us faith and hope receive,
The rose still grows beyond the wall,
Scattering fragrance far and wide,
Just as it did in days of yore;
Just as it did on the other side,
Just as it will forevermore.

—Selected.

SUNDAY.
OUR BEST.

“Covet earnestly the best gifts:
and yet shew I unto you a more ex-
cellent way.”—I Cor. 12: 31.

“God hides some ideal in every hu-
man soul. At some time in our life
we feel a trembling, fearful longing
to do some good thing. Life finds its
noblest spring of excellence in this
hidden impulse to do our best.”—
Robert Collyer. Our text teaches that
when we have done our best, still fall-
ing short of the goal, He shows us a
more excellent way and leads us on
to His fulfilment in us.

Prayer—Our Father, we thank
Thee for Thy leadership now and al-
ways. Turn our thoughts to loyalty
to this day and all it is intended to
mean to us. In His name we ask it.
Amen.

SUN'S PULPIT.

(Continued from page 9.)

of idealism and sacrificial service
which our fathers climbed. We, too,
can follow the God of change in a
changing world as He leads humanity
on the upward climb of progress.

The Church of Jesus Christ seeks to
contact men and women with the God
who instills into life the idealism, and
the courage and the power to “*carry
through.*” There are unnumbered
thousands of people today who are
discouraged by terrible handicaps,
crushed by physical suffering, baffled
by misfortune, and heart broken be-
cause of the sins of others. And there
are untold thousands whose lives are
a shameful mockery to what they
might have been. There are multi-
plied thousands of others who are
buffeted by oppositions of every kind,
every door of opportunity slams shut
in their face. To these the world is
but a wilderness of disillusionment.
To all this myriad host the Church of
Christ would come with its message

of a God, who knows, who cares, who
loves, and who can help. Thousands
from every one of these groups have
heeded the message of the church and
have found their way out into the
sunlight of understanding and useful
living. Thousands have heeded the
message of the church and have made
a pearl out of their suffering, a crown
out of their misfortune, and have won
the approbation of both God and man
by their enthusiastic response to the
challenge of change.

Call the roll of the noble spirits
who have refused to allow any bur-
den to crush them, any power to
daunt their purposes, any experience
to extinguish their hope, any happen-
stance to embitter their lives, any cir-
cumstance to weaken their faith. It
is the religion of Jesus Christ which
has given the world men and women
who have made the greatest use out of
life in the service of God by helping
to change things from what they were
to what they ought to be. Some of
you will recall the beautiful story of
my personal friend, Lloyd Douglass,
the story entitled *Magnificent Obses-
sion*. The Church of Christ gives
writers ideals like that—and char-
acters like that of the physician in
Magnificent Obsession. The poet
sounds the challenge of Christian
faith in a world of change.

Be strong!
We are not here to play, to dream, to drift;
We have hard work to do, and loads to lift.
’Tis God’s gift.

The Churches of Christ are dedi-
cated to the task of proclaiming the
Gospel of Jesus which is God’s power
to save the world; God’s power to
change lives like yours and mine;
God’s power to change cowardice to
bravery; God’s power to change weak-
ness to strength; God’s power to
change moral defeat to moral victory;
God’s power, as Dean Brown puts it
in one of his recent books, “To make
men and women over again after the
likeness of Jesus Christ.” “If any
man be in Christ Jesus, he is a new
creature. The old things are passed
away—behold they are become new.”
The old doubts are changed to new
faith; the old fears are changed to
new hopes; the old sins are changed to
new virtues; the old lives are changed
to new lives in Christ Jesus.

The church of the living God in a
world of change, is dedicated to the
proposition that that change shall be
after the divine pattern—and true to
the God of change who, though the
same yesterday, today and forever,
demands constant change in His
world to realize the fulfilment of His
hopes for mankind. True to that God
of change, the church gladly welcomes
into its own life and message any

change that will enable it better to
meet the needs of the changing world.
The church proclaims without fear or
favor God’s power to change the
world in which men live by changing
the lives of the men who live in the
world. There is no other way. A
mission so high, so noble, so challeng-
ing gives the church its place in a
changing world, and its right to enter
the Sanctum Sanatorium of the
Future. The Christian’s prayer in
the “Changing World” is couched in
the lines of the old hymn:

Change and decay in all around I see.
O though who changeest not, abide with me.

MISSIONS.

(Continued from page 8.)

Willing Workers.

Durham	.....\$ 7.07	
Elon College 3.80	
Greensboro, First Church	.. 6.86	
		17.73

Willing Workers (Juniors).

Durham	6.30
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Cradle Roll.

Durham\$ 3.44	
Greensboro, First Church	.. 1.07	
		4.51

Miscellaneous.

Check returned by Mrs.		
W. E. Wissemann	.....	50.00
Conference Offering (Octo- ber 8, 1940)	37.80
Mrs. F. C. Lester, Litera- ture Packets	37.50
		125.30

Total Receipts	\$1,155.53
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Disbursements.

Dr. Douglas Horton, Conference Speaker \$	15.00
Mrs. O. H. Paris, Expense of Memorial Service	3.00
Mrs. Mattie C. Parker, Guide Books	.....	7.00
Mrs. W. E. Wissemann, Expense of the President	.....	11.61
Board Meeting (Oct. 22, 1940) Luncheon and Transportation	..	22.15
A. D. Pate & Co., Letterheads	..	3.00
W. H. Fisher Co., Mimeograph Sheets	.....	5.36
Mrs. F. C. Lester, Material for Literature Packets	.....	44.58
Mrs. H. S. Hardeastle, Treasurer of Woman’s Mission Board of Southern Christian Convention	1,018.83
Balance in Bank Dec. 31, 1940	..	25.00

Total Disbursements	\$1,155.53
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Respectfully submitted,

SUSIE D. ALLEN,

Treasurer.

612 W. Lane Street,
Raleigh, North Carolina.

The visit of the angels was due to
Abraham’s prayer. How often do
angels speed to our loved ones for
whom we have prayed! Two refer-
ences in the Gospels to this scene
show how carefully it was being
watched by the pure and holy eyes
of the Son of Man.—F. B. Meyer.

The Orphanage

CHAS. D. JOHNSTON, Supt.

Dear Friends:

I found this quotation in my file a few days ago and want to pass it on to you:

"I said to a man who stood at the gate of the year, 'Give me a light that I may tread safely into the unknown,' and he replied, 'Go out into the darkness and put your hand into the hand of God. That shall be to you better than a light and safer than a known way.'"

We are standing at the gate of a New Year. The mysteries it holds for us are unseen and unknown, but they will be revealed to us one by one as we travel along the road of the New Year.

The old year had its joys, its blessings and its disappointments; but the joys and blessings far overbalanced its disappointments. We feel that in our work at the orphanage the Lord was real good to us. The health of the children has been good. We had no serious accidents in our group of children. No serious illness and no deaths. The work has moved along smoothly.

The churches and friends of the orphanage have been good to us and have been liberal in their offering during the year 1940. They made it possible for us to reach our goal for which we are very grateful. We hope and pray that their interest will continue to grow and that the church, through its orphanage, will be enabled to do a larger work in behalf of the orphanage and dependent children.

I know every one who had a part in helping support the orphanage is happier than he otherwise would have been. Those who took no part and turned a deaf ear to the appeal of the little children missed a joy they otherwise would have had.

In this the beginning of the New Year let us all resolve in our hearts that we will do our best this year 1941. Our goal for the year 1940 was \$22,000.00—we reached it, and we should do as well in 1941. We are setting our goal for 1941 at \$22,000.00. Help us reach it.

The following items have been sent in since our last report:

Miss Edith Walker, Burlington, N. C.: 2 dresses, 3 hats.

Miss Nellie Mae Holt, Burlington, N. C.: 2 hats.

Ladies Aid Society, Pleasant Hill Church, Cochran, Ga.: 12 pillow cases.

Ladies Aid Society, Berea Church, Nausemond County, Va.: coop chickens.

Mrs. H. E. Pearce, Franklinton, N. C.: 4 coats, 2 skirts, 2 shirt waists, 1 scarf.

Hines Chapel Missionary Society, MeLeansville, N. C.: 17 chickens, pumpkins, molasses, sweet potatoes, Irish potatoes, tomatoes, eggs, popcorn and canned goods for Thanksgiving dinner.

Missionary Society of First Christian Church, Portsmouth, Va.: 1 quilt, 15 dresses, socks, underwear, coats, blouses, pajamas, etc.

Monticello Church: anklets, boys' pants, soap, towels, pillow cases, 1 dress and 1 sweater.

Primary Class & Ladies Aid Society of Seagrove Christian Church: pencils, tables, materials, towels, bath cloths and clothing.

Woman's Auxiliary of First Congregational Christian Church, Newport News, Va.: dresses, dress materials, anklets and other clothing.

Young People of Burlington Christian Church: canned goods, towels, bath cloths, handkerchiefs, etc.

Ladies Aid Society, Albemarle Congregational Christian Church: dresses shirts, anklets, etc.

Concord Woman's Missionary Society, High Point, N. C.: 20 pairs anklets, 2 dresses, towels, pillow cases, dress materials, etc.

Ladies Aid Society, Dendron Christian Church: bath cloths, soap, clothing and 1 handkerchief.

F. J. Strader Co., Burlington, N. C.: 1 crate oranges.

Mt. Herman Church, Garner, N. C.: box chickens.

Ingram Christian Church, Paces, Va.: coop chickens.

Flint Hill (M.) Church, Biscoe, N. C.: coop chickens.

Pleasant Grove Sunday School, LaFayette, Ala.: 1 quilt.

Mrs. R. H. Riedel, Holland, Va.: jackets, sweaters, skirts, pajamas, etc.

A friend: 50 pounds candy.

Junior Department of Franklin Congregational Christian Sunday School: bag peanuts.

Carrie Beale S. S. Class, Franklin, Va.: box clothing for Mary Alice Watkins.

Palm Street Missionary Society, Greensboro, N. C.: dresses, blouses, pajamas, sweaters, handkerchiefs, materials, etc.

Lynchburg Woman's Missionary Society: package Christmas gifts.

Turner's Chapel Missionary Society, Sanford, N. C.: towels, bath cloths, dresses, socks, sweaters, slips, soap, etc.

Primary Department, So. Norfolk Church: package Christmas gifts.

Philathea Class, Ramseur Christian Church: 5 little slips, 19 pairs panties, 4 pairs anklets, 1 pair pajamas and 1 handkerchief.

Woman's Missionary Society of Mt. Auburn Church: towels, shirts, handkerchiefs, soap and other clothing.

Mrs. J. Chesley Beale, Franklin, Va.: 2 evening dresses, 1 blouse, 3 dresses, 1 hat, 2 muffs and 1 coat.

Woman's Missionary Society, United Church, Chapel Hill, N. C.: dresses, towels, 2 pairs shoes and 2 quilts.

Married Women's Class, Pleasant Grove Church, Ramseur, N. C.: 6 quilts and 1 pair pillow cases.

Prudential Committee, Mason City, Iowa: 3 boxes Christmas toys, games, sheets and towels.

Sanford Congregational Christian Church: canned goods, fruits, sugar, sheets and pillowcases.

Ladies Aid Society, Dendron Christian Church: dresses, pillow cases, panties and 1 slip.

Woman's Missionary Society, Cypress Chapel: Christmas box of clothing, etc.

Spring Hill Sunday School, Waverly, Va.: towels, bath cloths, anklets, 2 handkerchiefs, 1 dress and 1 shirt.

Waverly Christian Church, Waverly, Va.: 2 dresses, 1 pair hose, 2 handkerchiefs, 2 pairs socks, towels, bath cloths, canned goods, etc.

First Christian Church, Greensboro, N. C.: assorted Christmas gifts.

Junior Missionary Society, Union, Southampton: 4 pairs anklets, 5 pairs panties, 12 handkerchiefs and 1 sweater.

Miss Fay Simpson, Burlington, N. C.: 1 coat.

Antioch and Linville Churches of Valley of Virginia Conference: 150 bushels apples.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR JANUARY 9, 1941.

Sunday School Monthly Offerings.

Easter N. C. Conference:	
Mt. Carmel	\$ 3.90
N. C. & Va. Conference:	
New Lebanon	\$ 7.50
Bethlehem	4.15
Burlington	2.30
Winston-Salem	24.00
<hr/>	
	37.95
Western N. C. Conference:	
Graham	2.50
Eastern Va. Conference:	
Berea, Norfolk	\$ 11.00
Dendron	5.75
Oakland	13.00
Liberty Spring	1.00
<hr/>	
	30.75
Valley Va. Central Conference:	
Linville	\$ 7.76
Antioch	3.86
<hr/>	
	11.62
Ala. Conference:	
Roanoke	\$ 1.40
Langdale	10.25
Lanett	2.50
Forest Home	4.00
Spring Hill	1.50
Mr. J. W. Payne .....	.35
New Harmony	2.00
<hr/>	
	22.00
Delayed Thanksgiving Offerings.	
Eastern N. C. Conference:	
Sanford	60.00
Eastern Va. Conference:	
First, Norfolk	42.25
Valley Va. Central Conference:	
Dry Run	\$ 5.50
Leaksville	16.00
Wood's Chapel	2.05
<hr/>	
	23.55
Ga. Conference:	
Center Church	6.00
Delayed Thanksgiving Offerings from Individuals.	
J. M. Darden, Jr.	100.00
County.	
Alamance County	250.00
Special Offerings.	
Men's Bible Class, Rosemont Christian Church, on support of Robert Currin	
	\$ 12.50
W. N. Reynolds	500.00
Mr. Cooke	36.00
Mr. Perry	10.00
Interest	50.00
Mrs. Simmons	25.00
Mrs. Burcham	6.00
Dr. J. A. Clarke	10.00
<hr/>	
	649.50
Total for week	\$1,240.02

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.
 A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational and Christian Churches.

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All other matters of business should be addressed to "The Christian Sun," 1536 E. Broad Street, Richmond, Va.

Contributions should be sent to the editor at 3206 Grove Avenue, Richmond, Va., not later than Friday preceding the date of publication. Emergency notices will be received at "The Sun" office up to Tuesday of the week of publication.

Marriage or obituary notices of not over 125 words will be published free. All over 125 words, 1c a word, cash with notice. Notices should be confined to 250 words.

Contributions for the Pilgrim Fellowship page should be sent to Rev. A. Lanson Granger, Box 144, Asheboro, N. C.

In Memoriam

FAISON.

Mrs. Lucy Denson Faison, eighty-six years of age, was buried on November 1, in the cemetery at Burton's Grove Church of which she was a member.

A good Christian and loyal member, she always carried a bright and smiling face, and seemed to be happy. She always gave a handshake with God bless you.

This committee wishes to convey to her family its sympathy through her church paper, "The Christian Sun."

Mrs. MAMIE CARROLL,
 Mrs. NELLIE BURTON,
 Mrs. LELIA BRITTLE,
 Committee.

HOLT.

We recognize in the death of C. T. Holt, who was for many years a deacon in our church and devoted teacher of a class of boys in our Sunday school, that we have lost a most faithful co-laborer who was always in his place and ready and willing to do whatever he could to advance the cause of righteousness and good government in

his community. He was liberal in his support of his church and its enterprises and devoted to its cause.

We sorrow with his loved ones and look with them to the great Comforter of mankind.

By direction of the Board of Deacons, these resolutions are spread upon its minutes, a copy sent to "The Christian Sun" for publication and a copy sent to his family.

C. W. McPHERSON,
 E. B. RASCOE,
 D. R. FONVILLE,
 Board of Deacons.

HOOK.

Margie Spaid Hook was born near Yellow Springs, W. Va., March 13, 1895, and departed this life at her home near Winchester on November 22, 1940, following a lingering illness of many months. Mrs. Hook was the wife of Loy H. Hook a member of the Winchester Church and the mother of Lester, Lillie and Margaret Hook, who, with their father, survive.

Funeral services were conducted Sunday, November 24, at 2 o'clock, at Timber Ridge Church by the pastor and Rev. Cartney H. Anderson. Burial was made in the church cemetery.

Mrs. Hook was a patient sufferer, a loving and tender wife, a devoted mother, a kindly neighbor and a faithful Christian, loyal to her church and the things of God. Truly we shall miss her but we know that our loss is her eternal gain. May God comfort the hearts of her loved ones.

ROBERT A. WHITTEN,
 Pastor.

JONES.

John Woodward Jones passed away on October 21, 1940, and we, the members of Berea Christian Church wish to pay tribute to his memory.

He was a faithful member until his health became impaired. He loved his church and his friends, and was always willing to give to any worthy cause.

Therefore, be it resolved:

1. That we, knowing that God never makes a mistake, submit to His will who doeth all things well.
2. That we hold in remembrance his love for his church, his relatives and many friends.
3. That our deepest sympathy be extended to the family.
4. That a copy of these resolutions be sent to the family, one to be recorded on the church minutes, and one sent to "The Christian Sun" for publication.

Mrs. W. B. WARRINGTON,
 Mrs. R. T. BRADFORD,
 Committee.

LANETT CHURCH.

(Continued from page 3.)

Class No. 4—Junior Department: Miss Dahlia Hammoek and Miss Gladys Hammoek.

Class No. 5—Junior Department: Mrs. Hazel Murphy and Miss Gladys Hammoek.

Class No. 6—Junior Boys: Hessie Murphy and Johnnie Godwin.

Class No. 7—Boys: Vester Dobson and Render Fuller.

Class No. 8—Girls: Mrs. George Fetner and Mrs. J. E. Watley.

Class No. 9—High School: Mrs.

Stella Roquemore and Mrs. L. L. Stanley.

Class No. 10—Young People: Miss Eunice Turnham and Miss Elizabeth Flournoy.

Class No. 11—Men: Johnny Seymour and Wyatt Kitchens.

Class No. 12—Women: Mrs. G. P. Stephens and Mrs. J. T. Carpenter.

Class No. 13—Men and Women: J. T. Cox and Jim Roquemore.

An installation service was held for these teachers and officers.

The past year has witnessed many advancements in our church and Sunday school. There has been an increase of forty per cent in Sunday school attendance. There has been an increase in church membership. The missionary apportionment was increased this year and paid in full. Three new young people's societies and one new Sunday school class were organized this year. The young people were in attendance at every Conference and Convention in this area.

The basements of the church were painted and repairs made on the building. New equipment was bought for the Sunday school. A teacher training course for the Sunday school teachers and officers was conducted by Miss Marguerite Davison, extension worker for this area. A music school for choir training was taught by W. O. McGill. One of the best Boy Scout troops in Lanett is sponsored by the church. This Scout troop, Troop No. 1, has had a complete re-organization. A seven-man Scout committee has been elected. This troop took first honors at the Spring Camparee.

* * *

Some years ago, a three-story formitory at Southern Union College, which is located at Wadley, Ala., burned with the loss of all equipment. It has been hard for the college to replace furniture for the rooms of the new dormitory. The Senior Christian Endeavor Society of this church decided that this would be a good project for their group this year. With the help of members of the church and a few friends outside the church, they have purchased rugs for the floors, study tables, chairs, beds, lamps, chifforobes, curtains, shades, and paint, varnish or stain for the floors, walls and the ceilings of two rooms in the dormitories of the college. A dedication service was held by this group of young people for the two rooms they furnished at the college. These rooms were dedicated to the youth from the valley who may, in the days to come, attend this college. At the present time, there are three young people from Lanett in attendance there.

Christian Year Calendar for 1941

Prepared by REV. JOE A. FRENCH.

- January 12—First Sunday after Epiphany.
 19—Second Sunday after Epiphany—Missionary Day—Public Service by Missionary Society, or Men and Missions Sunday by men of the church.
 26—Third Sunday after Epiphany.
 January 6—Epiphany.
 6-11—Week of Prayer. Write the Federal Council of Churches, 297 Fourth Avenue, New York City, for program. 5c.
 26-Feb. 2—Youth Week.

Check up on suggestions made on Stewardship, Church Membership and Social Action which were sent out last quarter and see how many of the ideas you want to include in this year's program.

Arrange for a local Leadership Training School.

Why not use a systematic method of checking up on absentees.

Prepare a complete program for all organizations to make the most effective use of Lent. Order materials for same.

Plan for a Pastor's training Class for new and prospective members.

Elon College Period January and February.

* * *

- February 2—Fourth Sunday after Epiphany.
 9—Fifth Sunday after Epiphany—Race Relations Sunday.
 16—Sixth Sunday after Epiphany—Day of Prayer for Students.
 23—Seventh Sunday after Epiphany—Brotherhood Day. Distribute "The Fellowship of Prayer" to families.
 February 2—Presentation of Jesus in the Temple. Also Christian Endeavor Birthday.
 23—The Transfiguration.
 26—Ash Wednesday.
 28—World Day of Prayer. Write Missions Council, 287 Fourth Avenue, New York City, for a program. 2c.

Why not evangelistic or devotional services during Lent?

Prepare a "prospective list" of new members and receive members on Easter Sunday.

Are the laymen of the church active? Write Mr. Donald A. Adams, 11 Whitney Avenue, New Haven, Conn., for material on the laymen's movement.

* * *

- March 2—First Sunday in Lent.
 9—Second Sunday in Lent.
 16—Third Sunday in Lent.
 23—Fourth Sunday in Lent—Stewardship Day.
 30—Passion Sunday—Offering for Elon College.

March 25—The Annunciation.

Prepare for observance of Holy Week, April 6-12.

Provide "The Manual for Church Members" for all new members. 5c.

Pilgrim Fellowship meeting in March. (Check Date.)

MATERIALS.

All materials suggested and information about special days, except where address is given, may be secured from the Commission on Evangelism and Devotional Life, 287 Fourth Avenue, New York City.

Every minister should have "Information for Ministers" and "Faith and Worship." 5c. "The Program Guide" for the Young People of the Southern Convention will be out soon. Write Rev. F. C. Lester, Elon College, N. C., for a copy.

HISTORICAL SOCIETY, 1930.
Southern Convention of Congregational Christian Churches

The CHRISTIAN SUN

REPRESENTING THE SOUTHEAST CONVENTION OF CONGREGATIONAL AND CHRISTIAN CHURCHES

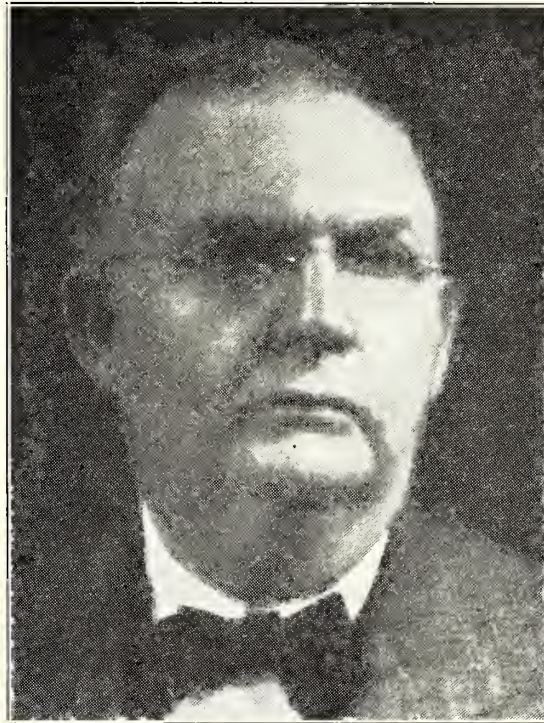
In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

Vol. XCIII.

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No. 3.

Flon College Library 34



DR. J. W. MANNING.
October 28, 1868—December 14, 1940.
"Truly, earth's loss is heaven's gain."

LET THERE BE LIGHT

NEWS AND VIEWS

Twelve of the North Carolina ministers met in regular monthly session on Monday. More than that number missed the first new year session.

The Eastern North Carolina Conference executive committee has authorized the ordination of Rev. W. A. Grissom on January 23. Mr. Grissom became the pastor of Providence Memorial, Haw River and Long's Chapel Christian Churches the first of this year, and is now located at Graham, N. C. He has just graduated from Yale Divinity School.

The Promotional Secretary, Rev. F. C. Lester, attended the annual meeting of the Virginia Council of Religious Education in Richmond, and shared in the Convocation of Churches held by the North Carolina Council of Churches in High Point. Next week he will attend the Convocation of State Superintendents of the denomination in Chicago, and will go from there to the Mid-Winter Board Meetings in Evanston, Ill.

The following members of the Rosemont Christian Church Sunday school did not miss a Sunday during the year 1940: Mrs. J. D. Swink, Lynn Davis, Jr., Ashburn Kirby, Miss Marjorie Hassell, John Earl Swink, Miss Betty Working, Miss Elizabeth Hicks, Jesse H. McCloud, Miss Gwendolyn Haywood, Miss Janice Halstead, Miss Jackie Hollowell, Miss Doris Spencer and Stanley Mills. Of these, Mr. Mills has not missed Sunday school in twelve years and Mrs. J. D. Swink, superintendent of the Primary Department, has not missed in eight and a half years.

The Baptist Radio Hour, which is broadcast over Station WRNL, Richmond, Va., each Sunday from 4 to 4:30 P. M., is also being presented by the leading radio stations throughout the eighteen Southern Baptist States. The theme for these services is "Christ and the Human Crises in 1941." The speaker last Sunday was Dr. Geo. W. Truett, Dallas, Texas. Other preachers for the Baptist Hour are: Drs. John H. Buchanan, Birmingham; Ellis a Fuller, Atlanta; W. W. Hamilton, New Orleans; John L. Hill, Nashville; C. Oscar Johnson, C. C. Morris, Ada, Okla.; J. Clyde Turner, Greensboro; John R. Sampedey, Louisville and Theodore F. Adams of Richmond.

Dartmouth College at Hanover, N. H., will entertain the next General Council of Congregational Christian Churches in June of 1942, according to the announcement of the Executive Committee. This will bring to the New Hampshire campus the representatives of 6,000 churches with over a million members for a week of business, fellowship and inspiration. This is the fourth "campus Council" to be held by the Congregational Christian Church, the others being at Oberlin College in 1934, Mount Holyoke College in 1936 and Beloit College in 1938. The last Council was held in Berkeley, Calif., adjacent to the University of California in August of 1940. Dartmouth College was founded in 1769 by Eleazar Wheelock, a Congregational minister, for the purpose of converting the Indians of northern New England to Christianity. Although there is no direct connection between the college and the churches, it has trained many of the leaders of the Congregational denomination.

TORRINGTON, CONNECTICUT.

A series of Sunday evening panel discussions have been arranged by Rev. Carl R. Key. The general theme is the "Christian Bases of Democratic Life—Have They Been Challenged?" Mr. Frank M. Jeffrey is the chairman of the following meetings:

January 12—"What Contribution Has Christianity Made to the Democratic Process?" Introduction: Prof. Jerome Johanson.

January 19—"What Is the Place for Experimental Development During Times of National Crisis?" Introduction: Prof. Joseph Van Vleck.

January 26—"What Should Education Contribute to Democracy?" Introduction: Principal Paul W. Stoddard.

February 2—"The Interdependence of Democracy and Religion."—Introduction: The Rev. R. Wilbur Simmons.

February 9—A Music Festival by the Church Choirs." Guest soloist: The Rev. Elden Mills, West Hartford.

Panel Participants: Mr. Willie Aust, Torrington; The Rev. Frederick H. Jacobs, Goshen; Frank M. Jeffrey, Torrington; Prof. Jerome Johanson, Hartford Seminary; Gordon M. Keeler, Watertown; The Rev. Carl R. Key, Torrington; The Rev. G. Homer Lane, Torrington; Mrs. Edith M.

Seig, Torrington; The Rev. R. Wilbur Simmons, Cornwall; Principal Paul W. Stoddard, Falls Village; The Rev. Frank Van Cleef, Winchester Center; Prof. Joseph Van Vleck, Hartford Seminary; George W. Weigold, Torrington.

A LETTER TO THE EDITOR.

256 Second Street, N.,
St. Petersburg, Fla.,
January 9, 1941.

Dr. R. L. House, Editor,
The Christian Sun,
Richmond, Va.

Dear Mr. House:

I am writing a few kind words about Dr. J. W. Manning who died December 14, 1940, to be published in THE CHRISTIAN SUN.

I was in close touch with our beloved Dr. Manning in church work for about forty-five years. He was very active, first in the Christian Memorial Temple, and was a charter member in the Third Christian Church which developed in our beautiful Christian Temple.

He had forty-five years of life in Norfolk, Va., well spent in his Master's service. He was deeply interested in all the activities of the church. He did not sit still and wait for some one else to carry on as most of us do. He was a good leader, and one of the best Superintendents of the Sunday school I have ever seen.

We always looked to Dr. Manning to take charge of special matters concerning our church when our pastor was away. Nobody knows just how much pastor and church will miss him.

Truly a good man is gone.

In church I always sat two or three pews behind him, and when I return from Florida and take my place in the church again my heart will be made sad. I will miss Dr. Manning in the various activities of our church.

Sincerely,
A. M. JOHNSON.

SUPERANNUATION.

Wood's Chapel, New Market, Va.	\$ 3.00
Seagrove, N. C.	5.00
Antioch, Harrisonburg, Va.	9.30
Mt. Herman, Garner, N. C.	3.00
Mt. Carmel, Walters, Va.	15.00
Interest .....	.27
Bethel, Burlington, N. C.	7.00
Carolina, Burlington, N. C.	4.00
Union Grove, Asheboro, N. C. ..	5.00
Bethlehem, New Market, Va. ...	8.01

Total for week \$ 59.58
Previously acknowledged ... 320.47

Total in Bank, Jan. 11, 1941 \$ 380.05

Sincerely,
MATTIE COX PARKER.

Christian Education Work Shop

REV. JOE A. FRENCH, *Editor.*

It has been the desire on the part of some among us who are interested in the cause of Christian education to have some method or channel for the distribution of articles, suggestions, ideas, programs and materials to the workers in our local churches in the Southern Convention. There has been a need for some avenue of passing on to others those methods and ideas which have been tried and found valuable.

There is, too, a desire on the part of workers in our local churches for help and inspiration for their work. A bit of counsel, a word of encouragement or an idea that has been found helpful will often work miracles with discouraged officers and teachers who feel that they have not been able to accomplish their purpose.

There is also need of an opportunity for officers of Sunday School Conventions, pastors and others interested in Christian education for an exchange of opinions and the discussion of pertinent problems.

Recognizing this situation the Executive Committee and the Departmental Superintendents of the Eastern Virginia Sunday School Convention in session recently decided upon a procedure which they hope will be a solution of the problem. It was the opinion of the group that a department in THE CHRISTIAN SUN devoted to the general field of Christian education would meet the evident need. It is the desire of this group that a page of THE CHRISTIAN SUN be devoted to this subject occasionally.

The officers of the Eastern Virginia Sunday School Convention were outspoken in their desire that this page should not be exclusively for and by people of this section of the Southern Convention. This will be kept in mind by writers of articles, selection of subject matter and the editing of the page. All material for this page should be addressed to Joe A. French, Hickory, Va.

The following article by Mr. Slater is a very appropriate one with which to start our page.

THE MINISTER AND HIS CHURCH SCHOOL.

By REV. ARNOLD SLATER.

[Read before the Eastern Virginia Ministers' Association.]

The experience of the American soldier during the last war perhaps best

describes my sentiments in attempting to discuss the subject mentioned. This soldier visited respectively in the homes of an Irishman, Englishman and Scotchman, and was invited to have a cup of coffee. In each case he found the coffee in need of more sugar. The Irishman passed the bowl and said, "Help yourself, man." The Englishman said, "Pass your cup, sir, and I will add another lump." The Scotchman said, "Man, just try stirring your cup—you already have the information and the knowledge, now it is a question of stirring the cup, using what is already known."

True enough the Church School is but one phase of a minister's pastorate; but it probably ranks as first in importance because it presents the supreme opportunity of dealing with human life at its beginnings. It may truly be regarded as the initial step in preparation for intelligent church membership. Horne, in *The Psychological Principles of Education* states: "The Church School is the one institution in American life whose avowed purpose is to teach religious truth." In contrast is the revival which is primarily remedial, the Church School is educational and constructive.

The church has been in the vanguard of education, yet strangely enough the Church School is a comparatively young institution, coming at a logical time when religion was being decreased in the secular schools.

Occasionally the child becomes father of the man. To many ministers the Church School is regarded with a degree of apprehension, since it appears to be a parallel and largely separate body, a competitor in the field of religion. Headaches and inferiority complexes, with an occasional fit of apoplexy are not unknown when the subject is considered.

Problem No. 1 for the minister is to secure a cooperative relationship between the church and the school. Along with other organizations of the church the school needs reminding that it is but one of the children of the parent body. As Charles R. Brown suggests: "The school is not, however, a side-show, nor yet a step-child; the Roman Catholics have much to teach us in this respect." This relationship needs a frank, even courageous adjustment, the minister is equally guilty as the laity in that all unwittingly we have permitted our-

selves to drift into this difficult situation. Closely related to this fact, it is being increasingly felt, that the school students do not automatically graduate into the larger program of the church; although most of our church workers are admittedly products of the school. Munro in *Your Church and Its Program* concludes, "The large number of children who have a fairly continuous and satisfactory church school experience, yet who never really become church conscious, indicates the problem is not only real for the minister but the children and the church as a whole." Why doesn't the church reap the fruits?

The church school seems chiefly concerned with its own machinery, its organization, its offerings, its attendance, and is prone to measure its success or failure in the light of these findings. However integrated its program, progressive its methods, the school that does not coordinate and relate its purpose with the whole church program is deficient and archaic. The natural result of this weakness is apparent when we consider the church attendance. The minister has a right to question the value of a school that does not produce a satisfactory number who are persuaded they need the additional atmosphere in which they may reasonably expect spiritual growth. Does this attitude constitute a failure on the part of the church school? Do we count it a failure when one does not accomplish something he has never set out to accomplish? That is why Paulsen in *The Church School and Its Program* says, "The church school has not altogether failed in its task of developing persons habituated to church because it has not always regarded this as a primary task. The failure lies in not having made this a strong purpose."

I have used the term "church school" in place of the older term "Sunday school"; not simply to juggle names or sound academic but because if this institution does its job, it is literally the "school of and for the church." Its main function is instructional. The practice of church attendance is not to be left to chance or hope; nor can we depend on a sense of duty, obedience or obligation. It should be possible with conscious purpose and clearly defined procedure to prepare students for the practice of and a true appreciation in the morning service. As it is in the church school, one pastor has stated, "We let people sing the songs they like but we use the stately, more dig-

(Continued on page 14.)



AMERICAN MISSIONS.

Home Missions Sunday was observed last Sunday in many of our churches. Representatives of the various Protestant home mission and church extension boards urged Christian groups in all communions to engage in prayer and meditation in behalf of the multitudes in city and rural areas who are destitute of religious privileges and for the missionaries who strive to serve needy communities.

The valid observation has been made that even though our church was primarily rural in the beginning, we have concentrated our home missionary efforts and resources primarily in towns and cities. Our city churches are important, but the rural churches should not be neglected. They are set, in many instances, amid poverty, tenantry, and lack of vision, with meagre equipment and leadership. That the progress of the rural church is tied up with the antiquated, inefficient agricultural methods is obvious. Strong, self-sufficient country churches are not to be reared on share croppers and bankrupt landowners. In comparison with theirs, the city home and church is like a mansion and a cathedral. The strong should bear the burdens of the weak. Greater resources should be going out to undergird the work in these underprivileged areas.

Home missionary work suffers in comparison with that of foreign. The standards are lower and the resources are less. We approach the task with meagre faith and zeal. The Carroll County charge is our only outpost in this area. There are doubtless other and many equally needy areas beckoning for us to come and help. One isolated project to build life in the mountains may be a corporate minimum if it cannot be considered as a maximum achievement or duty. Additional home missionary enterprises are necessary for the vitality of our faith. The entire work in Carroll County could be sponsored and supported by one church alone, and the other churches might be released for additional enterprises.

More and better churches and ministers, more doctors, nurses, agriculturists and social workers are needed. Young men and women, college graduates with professional training, should be confronted with the prospect of social or religious work in these remote and needy areas.

Let the church, as well as Uncle Sam, put in a bid for youthful energy and service. Let the home missions committees enlist the most capable and aggressive leadership, provide them with annual scholarships to rural institutes and give them access to authoritative books and periodicals on rural work. Guided by a vision of what America with all her resources would be like if brought under the influence of Christ, we should gird ourselves for renewed and more aggressive effort in adjacent fields. Only in this way can we build a substantial foundation for more effective foreign outreach.

R. L. H.

ALTERNATIVES FOR EMOTIONALISM

Emotionalism is suspect among the well established Protestant denominations. Marked displays of emotion are studiously avoided. They are considered in very poor taste. Appeals to emotion are thought to be at least slightly tinged with dishonesty. This is due to the fact that appeals to emotion have often been regarded as ends within themselves and not means to an end.

If we are going to discourage appeals to emotion we should diligently seek for alternatives which will be more effective in character development than is emotionalism. That there are such alternatives there can be no doubt. We would like to suggest a few of them.

The first that comes to mind, and perhaps the first in importance, is a well grounded knowledge of the Scriptures. The individual who is ignorant of the Bible is "like a wave of the sea driven with the wind and tossed." What is needed is more than a mere surface knowledge of Scripture texts which confirm one's pet ideas. One needs to know not only the letter but also the spirit which underlies and finds expression in each Bible revelation.

Another alternative is the reasoned approach to life's problems. Most of the issues of life have been settled, if settled at all, upon the basis of reason. It is perhaps natural for the individual to become all excited and fluttered by the novel situation and the crucial experience. But such a reaction is generally most ineffective. God has marvelously endowed us with a reasoning mind, and certainly he expects us to use all the faculties of reason in meeting the issues of life.

However, we not only need to know what is the wisest course to follow; but we need to have the determination to follow that course to its inevitable and logical ends. There are multitudes of people who are in perfect agreement as to the desirability of Christian methods of procedure, who are totally lacking in the will power to follow them. It is peculiarly the task of religion to strengthen and develop the power of the will.

But perhaps the most effective of all the alternatives to emotionalism is a well-balanced religious community life. All of man's high desires and spiritual intentions should find a natural and normal outlet in the every day expressions of ordinary Christian living. The man who is practicing true brotherhood every day, does not get into a dither about brotherly love. He does not shout about it, he practices it. And so it should be with all the Christian relationships of life. Sympathy, kindness, understanding, neighborly interest and brotherly love are just as thrilling and far more effective than the most torrential outbursts of emotionalism.

S. C. H.

God doesn't demand that we turn over to the Church every cent we have. But He does demand that we put the love of Christ, and the desire to extend His Cause, above any of our possessions.

IN APPRECIATION OF DR. J. W. MANNING.

The Christian Temple suffered a seemingly irreparable loss just before the Christmas Season when Dr. J. W. Manning suddenly passed away on Saturday morning, December 14, 1940. His death came as a distinct shock to members of his family, his church, and to the city, for although he had left his office the day before indisposed thinking he might be taking the grippe, he was feeling better the next morning and would have returned to his office had the weather not been inclement.

Dr. Manning was born October 28, 1868, near Roanoke, Ala., and was the only son in a family of eight children of the late William I. and Nancy Ann Elder Manning. On his mother's side there have been a number of ministers. His grandfather, Rev. Wyche Elder, was one of the pioneer preachers in Georgia and Alabama, and helped found the New Hope Church in Alabama and also helped organize other churches. Several uncles and cousins have been ministers. Dr. Manning spent his boyhood on a farm, was educated in the public schools, and attended college at Roanoke, and took a business course in Atlanta, Ga., where he graduated in 1892. He attended the Atlanta Dental College from which he graduated in 1896 as president of his class.

After practicing in Milledgeville, Ga., for five years, he came to Norfolk and established an office here in September, 1901. Three or four years later he moved into then incompleated Bank of Commerce Building where he had maintained his office for over thirty-five years in the same place. This office commanded the magnificent view of the city of Norfolk, the Elizabeth River, Hampton Roads, and on clear days even more distant points. Dr. Manning always took delight in having visitors get this view. Dr. Manning was elected president of the State Dental Society in 1917, and at the same time of his death was a member of that body, as well as of the American Dental Association, and the Tidewater Dental Association. He was also a member of the Knights of Pythias.

Dr. Manning was married to Miss Jennie Ada Wymer, who survives him, on January 3, 1897, at Norwick, Ohio. The home which this young bridal couple established was in the finest sense a Christian home. Through all the years Mrs. Manning has also been a faithful and fruitful worker in the church. Into that home three children were born, all of whom are living, Dr. Wymer W. Manning, Lucille (now Mrs. F. F. Myrick), and Aurelia (now Mrs. Robert H. Etheredge), all of Norfolk. Dr. Manning also had the following grandchildren, Lucile Myrick, Shirley Etheredge, Robert H. Etheredge, Jr., and Wymer W. Manning, Jr. Mrs. A. M. Johnson, a member of the Christian Temple, is the only surviving sister; but he leaves a large number of nephews and nieces in Alabama and Georgia and in other states, and some cousins, many of whom are members of Congregational Christian Churches.

Although Dr. Manning achieved distinction as a dentist, and although he was a well known citizen of the community, it was perhaps as a churchman that he

was best known, and in which he found his chief delight. Only recently Dr. Jason Noble Pierce, former pastor of the Christian Temple, said to the writer, "Dr. Manning comes the nearest to being the ideal layman of any man in any church which I have served." He was one of the founders of the Third Christian Church, which consolidated with Memorial Temple and Old Providence Church to form the present Christian Temple. He was chairman of the Building Committee when the beautiful Christian Temple itself was erected. He had held many offices in these churches, at one time being superintendent of the Sunday school. At the time of his death he was chairman of the Board of Trustees, chairman of the Music Committee (on the Wednesday evening before his death he and Mrs. Manning and the members of their family gave a delightful dinner party to members of the Temple Choir and invited guests), purchasing agent for the church, a member of the Board of Deacons, and a member of the Official Board. It was an unusual thing for Dr. Manning to be absent either from any of the public services of worship of his church, or from any of the boards or committees of which he was a member. He was liberal to the church and the kingdom with his time, his talents, and with his means. He was recognized not only in his own local church but in the larger fellowship. He served as president of the Eastern Virginia Conference, and as vice-president of the Southern Christian Convention. He was very liberal, also, in his professional services to the unfortunate.

Dr. Manning was a man of unquestioned integrity of character, of simplicity and sincerity. He had a love for and a loyalty to his family, fidelity to his friends, a devotion to duty, a love and loyalty and spirit of service and sacrifice to the church and to the kingdom. He was a man of calm temperament and wise counsel, and possessed a talent for speaking a word of cheer and encouragement. He had a simple and deep rooted faith in God and in the work and dignity of the church of Jesus Christ, a faith which found expression not only in the words of his lips but in the works of his life. He had a zest for life, a love for music, and a devotion to high ideals. He was a splendid Christian, and a great churchman. It can be said of him as it was said of another of long ago, "There was a man sent from God whose name was John"—John Wyche Manning. He has left to his family and to his church and family a goodly heritage of a good name, a fine career, and faithful service. Hundreds will rise up and call him blessed.

Funeral services were conducted at the Christian Temple on Monday, December 16, with Dr. L. E. Smith and the writer officiating. The spacious sanctuary was filled with those who had gathered to pay their last respects to him. There was a profusion of lovely floral designs. Members of the Temple choir sang some of his favorite hymns. Members of the Board of Trustees, the Board of Deacons, and the Official Board of the Temple, and the members of the Tidewater Dental Association served as honorary pallbearers. Burial was in Forrest Lawn Cemetery in Norfolk.

H. S. HARDCASTLE.

CONTRIBUTIONS

SUFFOLK LETTER.

While attending a missionary conference held in New York City, during the month of April, 1900, in company with Dr. W. W. Staley, the writer went to call on Hon. Francis A. Palmer at his office in his bank. That visit made a deep impression, revealing as it did, Dr. Staley's diplomacy in approaching his distinguished friend. It will be recalled that through Dr. Staley's influence Mr. Palmer previously had given \$30,000 to Elon College. Having the privilege of going with him to make this call, it gave an observation of his method of approach.

We went to the office about 10:30 A. M. When we arrived we learned that Mr. Palmer was in his private office, and according to the rules, it was required that callers were admitted by a private secretary. Having passed that "hurdle" with success the next step was to be admitted to the office. Although that event occurred over forty years ago, the details are vivid in my memory. Dr. Staley said: "Brother Palmer, we are in New York, attending a missionary meeting, and we came to your office just to say good morning, and pay our respects to you. I know you are busy and we do not wish to take your valuable time, and I hope you will not take this as an intrusion." Mr. Palmer said: "I am so glad to see you. Have a seat, and I wish you would both stay and take lunch with me today." We remained for a few minutes—long enough for a young minister to make some very helpful observations of those two men in that brief period.

These observations are passed along to others in this account of the visit. Mr. Palmer was a successful banker and had accumulated a fortune. He was a great man. Many callers entered his office during a year. He was frequently solicited for large gifts. Men who tried to put on high pressure methods were usually disappointed by his refusal to give. Dr. Staley entered that office with humility and great deference. He thanked Mr. Palmer for giving him this privilege, expressed again his great appreciation of his munificent gift to Elon College, told one of his timely stories, had a brief prayer after a few minutes of conversation on other topics of mutual interest. In that brief time Mr. Palmer had

the joy of entertaining an humble minister who submerged his own self-importance and gave this great banker's personality the predominating role. This pleased him and gave him a more exalted opinion of Dr. Staley. He had one caller whose only business was to pay his respects, express his appreciation, give due recognition to another man's ability and cultivate a personal friendship, without making suggestion of any return for this little courtesy and consideration. It was an unselfish and an unseeking approach, free from any of the tricks of "superiority complex" methods practiced by lesser men who seek to be leaders.

Herein lies the value of pastoral visiting. Pastoral calls, which consist chiefly of ringing door bells and leaving a card, do not have much value. They can be counted, but they have little weight. A sensible visit, which gives real recognition, makes friends and builds up the kingdom of God. Such a call will elevate the host and keep the guest in the background. When the visit is over, the preacher will loom larger in the estimation of the host, if he has wisely refrained from egotistic self-exaltation. The way of humble service, denying self-exalting others and following the trail of the Master will bring due exaltation. Church officials, ministers and other workers constantly need to study and practice the methods of Jesus in trying to win others for service. A study of successful men will be profitable and pay big dividends.

I. W. JOHNSON.

BOARD OF CHRISTIAN EDUCATION MEETS.

The Board of Christian Education elected by the Convention to conduct a united educational program for our church met in midyear session at the college Monday night, January 6. Members of the Board are Mrs. W. E. Wisseman, Dr. John G. Truitt, Rev. Herbert Councill, Rev. S. E. Madren, Rev. Allyn P. Robinson, Rev. Joe French and L. E. Smith, Chairman, with Rev. F. C. Lester, Promotional Secretary, as ex-officio member of the Board. All members were present with the exception of Rev. Joe French who made a valuable contribution to the meeting through correspondence.

The Board remained in session until Tuesday afternoon at two o'clock. Problems confronting the Board and the church through the Board were

discussed in detail. Considerable time was spent in discussing the advisability and the value of leadership training schools located in our various conferences so as to be accessible to the largest number of our churches. It was voted to request Rev. S. E. Madren and Mr. Lester to plan for such a school in the Franklinton section at such a time as to be able to use Miss Lucy Eldredge on her proposed visit to this section. It was also voted to see if such a school could not be arranged for the Western Conference centered at Ramseur, N. C., and serving the nearby churches.

Aside from these important actions, the Board proposes with the assistance of certain pastors to undertake a definite program of Christian Education in the local churches, informing the local churches regarding the responsibilities and the part that pastors, teachers, and different departments of the Convention and Conferences may play in an effort to help and encourage the local church, these suggestions to be put in pamphlet form and distributed.

The Board also felt that it would be profitable if some way could be found to inform Convention and Conference committees as to their responsibilities and opportunities in a progressive program for the church as a whole. A manual of instruction is to be prepared and placed in the hands of all committeemen with the hope that such committees may function throughout the year and that their reports to their respective conferences may be a list of achievements and a program for further undertakings rather than a hasty statement prepared and presented on official occasions.

The Board was much interested in improving the curriculum of Christian Education at Elon College and to be of assistance in working out a plan whereby the college church might be able to serve more efficiently the faculty, students and community. The college community and local church realize the need of a full-time pastor. Necessary funds, however, are not available. This is perhaps one of the greater needs of our Convention, one that must be met in some way. In an effort to help tide over a period of acute need, the writer has undertaken for these nine years to serve both as president of the college together with its multiplicity of requirements and as pastor of the college church. We have succeeded beyond our expectations, but the time has come when additional assistance is needed and should be provided.

(Continued on page 15.)

FOR THE CHILDREN

Dear Friends:

It is just midnight and all good folks are asleep! I have been lazy this week so in order to get this letter written I have to sit up. Mr. Todd and Oliver are fast asleep. The only noises in the house are, the fire flickering in the grate, the watch ticking the minutes away here on the desk beside me and my typewriter as my fingers strike the keys!

Today has been such a nice day for me. Don't you just love Sundays that are full of blue skies, sunshine and happiness? This has been one of those Sundays. It is nice not to have to make your own sunshine! Tonight is nice, too. Outside there is a great yellow moon in the sky; the stars seem to be sailing by the moon; old Jack Frost has already visited the earth and left his footprints everywhere. He (Jack Frost) is trying to creep into my room but he is afraid that my fire might harm him just now. Too, he doesn't like people so very well and I think that he is waiting for me to go to bed before he comes.

I did not get to go to church today but I heard a lovely service over the radio from Christ Episcopal Church in Raleigh. Then I listened to the Catholic Hour this evening, too. People of all ages came to see us today. Ann Taylor who is just five months old came up with her parents to visit us for a bit. Her father is pastor of our Church of Wide Fellowship at

Southern Pines. The Rev. W. J. Andes of Durham came down to introduce us to his (baby) bride! Then Linda Faye came to see Oliver and to get the pocketbooks which she left at our house. She sang a lullaby for Oliver while he was getting his afternoon tea and then she showed me how she sings her goodnight prayer. Want to hear it? "Now I lay me down to sleep. I pray Thee, Lord, my soul to keep. If I should die before I wake. I pray Thee, Lord, my soul to take. God bless Mama, Daddy, Gaggie, Pappy, Grandma and Grandpa, and the Mr. Brown who works down at the store with Daddy. Amen."

I asked her why she wanted God to bless Mr. Brown. She replied, "Because he is going to take me and Daddy and Mama to Florida with him to see Grandma and Grandpa."

Two high school girls, whom I taught in Sunday school, came by to talk with me for a little. They gave me some of the words to put in our puzzle for this week. We talked about our Sunday school and about my problem of getting back to the services!

After church tonight, Mr. Todd brought our organist and her mother by the parsonage. We sat in front of the fire and drank hot tea and ate sandwiches and talked.

This afternoon, between visits, we went to see John Fulton, Jr., and his folks. So you can see why I think it

has been a lovely day. I trust that all of you have had a good Sunday. Will one of you write and tell the rest of us what you do on Sunday at your house? If you will, then I shall not have to sit up after midnight to write to you next time.

Sincerely,
DOROTHY TODD.

BABY'S HANDS.

Baby has discovered his hands and for hours at a time he will lie awake and look at them. He waves them all about his head, shutting his fingers and opening them. His mother put mittens on them to keep them warm. Now he looks like a little boxer lying there shoving them about.

The father looks at the baby's hand, so tiny, resting in his giant hand! "What will he do with those hands?" he wonders. Perhaps he will be an artist and paint beautiful pictures. Maybe he will be a musician and fill the world with sweeter music. Or perhaps he will use those long fingers to make sick people well again. He might write great thoughts with them which will be read down through the years to come.

The mother looks at the two chubby fists folded on baby's bosom while he eats his supper. She, too, dreams of what might be done by those hands one day. She prays as she dreams—"Dear God, may these tiny hands never do things which will bring ugliness into Thy world. Rather may they bring peace, health and happiness by their ministry. Let them know the joy of labor for bread. May they know the feel of soft, warm sod in the summer sun. Let them not hold things which will destroy his physical health. Help him to find Thy plan for his life which lies hidden in these tiny fists. And, please God, may he never know what it is to hold those implements which bring death to others on the field of battle. Amen."

I washed my hands this morning;
So very clean and white,
And lent them both to Jesus
To work for him till night.

Little feet be careful where you
take me to,
Anything for Jesus only let me do.

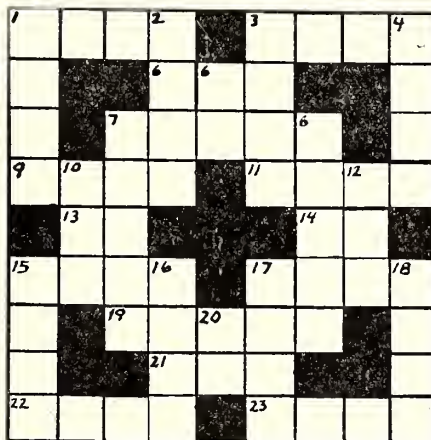
CROSSWORD PUZZLE.

Across.

1. Father of Adoniram (I Kings 4: 6).
3. An image used in some religions.
5. To strike a ball.
7. Commander-in-chief of Saul's armies (I Sam. 14: 50, 51).
9. Rock founded city of Edom (Isa. 16: 1).
11. Opposite of female.
13. That place (abbv.).
14. Bachelor of Engineering (abbv.).
15. To be in pain.
17. Son of Ruth.
19. A place in Joseph (Josh. 16: 2).
21. First part of Ala Baba's name.
22. Place for storing hay.
23. Birthstone for October.

Down.

1. Exclamation of unhappiness.
2. What Jesus called God (Mark 14: 36).
3. A separate article in a list.
4. Opposite of death.
6. Article meaning one.
8. Hebrew title of respect (Matt. 23: 7).
10. And so forth (abbv.).
12. Sheltered side of a hill.
15. A city of Hebron (Josh. 15: 52).
16. Founder of the Eranites (Num. 26: 36).
17. The buck-eye state.
18. A small valley.
20. First two letters of the word class.



Answers to Last Week's Puzzle.

ACROSS — 1. Year. 3. East. 5. Old. 7. Bleed. 9. Earl. 11. Name. 13. Ru. 14. Ra. 15. West. 17. Okeh. 19. Happy. 21. Toe. 22. Pass. 23. Nook.

DOWN — 1. Yoke. 2. Roll. 3. Eden. 4. Take. 6. Le. 7. Brush. 8. Darky. 10. Are. 12. Mae. 15. Weep. 16. Tats. 17. Open. 18. Neck. 20. P. O.

The important point is to be on the spot at the moment most favorable for gaining the desired advantage; and it will be found that of men who get what they want in this world, both those who seem to hasten and those who seem to lounge are always at the right place at the right time.—
David Graham Phillips,



FOREIGN FLASHES.

Harmonizing Black and White.—Edgar H. Brookes, versatile principal of Adams College, South Africa, not only guides the destinies of that school, but serves as Senator in the South African Parliament as the elected representative of the Zulus in his area! He believes that getting together is the best way for white and black people to understand each other. So he invited students from high class European boarding schools to visit Adams College for a week. They came. The compliment was returned by two of Adams' leading students visiting the white schools.

On the Eve of Sailing.—Back to join the faculty of Fukien Christian University, now refugeeing in Shao-wu, Mr. Roderick Scott wrote: "The issue of the Far Eastern Conflict is not for the Chinese a matter of arms and supplies but lies between the strength of Chinese morale and the power of Japan's financial structure. The one nation relies for resistance on the spirit of the people, the other supports invasion with the foreign credit necessary for the purchase of foreign supplies. We have no doubt which will give out first. . . ." Mr. Scott pointed out that China feels she is getting more than aid from America. She feels she has America's sympathy, that the ideals of the two nations are the same; that America understands her and will stand by her. "This sympathy is mediated in no better way than through the missionary movement which the Chinese now eagerly welcome. They honor the missionaries and they are favorable toward Christianity. It is a great work in which you and I are engaged."

A Golden Occasion.—The first pages of the new Turkish translation of the Bible now being printed in Istanbul were presented at the last annual meeting of the Near East Mission by Frank L. MacCallum, representing the American and British Bible Societies. Fittingly Frank MacCallum is the son of Dr. and Mrs. Frederick W. MacCallum, veteran workers now retired in Turkey. Dr. MacCallum has done much of the work on this new Turkish translation.

In this same week, Dr. and Mrs. MacCallum celebrated their golden wedding anniversary. Their friends saw to it that there was a huge wedding cake, flowers, gifts and a Golden Book containing a collection of congratulatory letters from many friends.

Outposts for World Peace.—Travelers, members of diplomatic services and newspapermen now agree pretty generally that no one understands the Asiatics and Africans as well as the missionaries who *live* among them. So states Dr. Lora G. Dyer, M. D., of Pierce Memorial Hospital, Foochow, China, adding, "Missions are builders of world peace. The doctor and nurse have peculiarly fine chances to serve, to understand, to interpret internationalism." Then Dr. Dyer points out that "The persistent honesty of the mission doctor in seeking an accurate diagnosis, in giving valid treatments . . . along with his earnest efforts in preventing epidemics, has had perhaps the greatest effect in convincing Christian and non-Christian patients alike of the good will and desire of the West to help and not to exploit the East."

Tires Stuffed With Straw.—When early this summer Robert W. McClure of Foochow, China, had to have his shoes half soled, it was done with old auto tires. They walk well, he says, but they are hot. Many of the Foochow rickshas no longer have pneumatic tires. "When they are worn out they are stuffed with straw," Mr. McClure writes, adding, "I hate to ride in a ricksha for the men seem so thin and weak. I never do ride if I can help it and then I try to pay them well." There is not only a shortage of food in Foochow but of medicine and hospital supplies. Practically every face on the streets shows the marks of hunger. And yet Mr. McClure writes, "But our discomforts are small compared with what the peoples of the earth are enduring these days."

Fan Village Keeps Its Chin Up.—Fan Village in China, about which many people have read during the past years, was an exemplary town before the war. Its sufferings were great during the invasion but it escaped the flood of last summer and

managed to hold a Harvest Home festival. But the villagers have shared in the economic distress of the devastated area because friends from the flooded sections have come to live with them. This burden they have accepted in a truly Christian spirit. The Christians were deeply encouraged by a visit for a month of three women students from the Bible Training School in Peking. One specialized in children's work, one for young people and one for women. The third week of their visit saw the village in terror because of bandits who had killed a man. The girls calmly carried on their work. No mention was made of going to Paotingfu for safety. This attitude made a great impression on Fan Village.—*Missionary Herald.*

MISSIONARY OFFERINGS.

WEEK ENDING JANUARY 11, 1941.

Sunday Schools.

Leaksville, Luray, Va.	\$	5.76
Newport, Shenandoah, Va.		3.34
Palm Street, Greensboro, N. C.		8.82
Wake Chapel, Fuquay Springs,		
N. C.		3.66
Winchester, Va.		4.66
Linville, Va.		5.65
Suffolk, Va.		25.00
Biscoe, N. C.		2.98
Hank's Chapel, Pittsboro, N. C.		5.21
Turner's Chapel, Sanford, N. C.		2.96
I. W. Johnson Bible Class, Oak- land Church, Chuckatuck, Va.		3.00
Parks Cross Roads, Ramseur, N. C.		6.65
Bethlehem, New Market, Va.		1.46
Morrisville, N. C.		1.37
Auburn, Raleigh, N. C. (Balance of Raleigh, N. C.) . . . . .		.70

Total \$ 81.22

Individuals and Churches.

First, Reidsville, N. C. \$ 7.00

Total for the week \$ 88.22

Previously acknowledged 6,613.46

Total since Sept. 1, 1940 \$6,701.68

Less Elm Avenue Sale of lots 450.00

Actual total received for
Missions since Sept., 1940 \$6,251.68

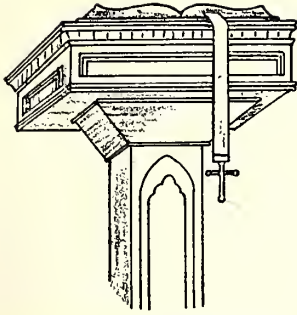
Gratefully,

MATTIE COX PARKER,
Secretary.

CAN WE TITHE IN HARD TIMES.

This is the title of a bulletin published by The Layman Co. especially for these times. Layman bulletins on tithing, thirty-two in number, are printed in regular two-page church bulletin size. The two blank pages of each bulletin provide room for announcements of the local church. A sample set containing thirty-two different tithing bulletins will be sent to any address, postpaid for 20 cents.

THE LAYMAN COMPANY
730 Rush St. Chicago, Ill.



OUR PREACHER FOR THIS WEEK IS
DR. ERNEST FREMONT TITTLE,
FIRST METHODIST CHURCH,
EVANSTON, ILLINOIS.

SHOULD EUROPE'S HUNGRY BE FED.

"Avenge not yourselves, beloved, but give place unto the wrath of God: for it is written, Vengeance belongeth unto me; I will recompense, saith the Lord. But if thine enemy hunger, feed him; if he thirst, give him to drink: for in so doing thou shalt heap coals of fire upon his head. Be not overcome of evil, but overcome evil with good."—Romans 12: 19ff.

Mr. Herbert Hoover has said that many millions of innocent people in the five small democracies of Europe will starve during the winter and forthcoming spring, unless relief comes from overseas. The American Friends Service Committee have endorsed this judgment.

Mr. Peter F. Drucker, in the *Saturday Evening Post* for November 30, asks, "Is it true, as has been said repeatedly these last months, that Mr. Hoover and the Quakers are alarmists without cause?" His answer is: "On the contrary, it is only too probable that their forecasts will turn out to have been correct. For the conclusion that there is enough food for everyone in Europe rests on a purely statistical basis. It is arrived at by dividing the entire food supply of the European continent outside of Russia by the total number of inhabitants. On such a basis there would hardly ever have been a famine in the world's history. The main problem of food supplies is not usually their total size; it is their distribution. And while there is, theoretically, enough food in Europe, a famine could only be prevented if the food were distributed evenly—which seems a political improbability and a physical impossibility."

In Europe, there are vast populations which, even in normal times, do not produce enough food to live on but import from thirty to sixty per cent of their food supplies, which now

they cannot do because of the British blockade and the German counter blockade. Moreover, their normal production of food has been disastrously reduced by war and mobilization for war. Hence there are now in Europe many millions of human beings, including children, who have not enough to eat, who already are exhibiting the telltale signs of malnutrition, and who during the winter and forthcoming spring, unless relief comes from overseas, will almost certainly die of hunger or, more probably, of hunger-begotten diseases. In this situation there is, of course, grave danger of an epidemic, which, if it appears in Europe, may spread over all the earth, as our own experience with virulent influenza in 1918 may serve to remind us. In cities that have been subjected to continuous bombing, the problem of maintaining any kind of sanitation is now acute; and if, in addition, there should be starvation and consequent weakening of resistance to infection, an uncontrollable epidemic would almost certainly develop.

To meet this desperate situation, Mr. Herbert Hoover, in the light of his experience as director of the American Relief Commission during and after the first World War, has devised a plan which has received the wholehearted endorsement of the American Friends Service Committee and of the Commission for Relief in Belgium, Inc., the Norwegian Relief Fund, Inc., the Queen Wilhelmina Fund, Inc., and the Commission for Polish Relief, Inc.

This plan does not call for the use of American ships; nor does it call for the spending of American dollars. The countries whose people are to be fed would carry the needed food in their own ships and pay for it with their own money. There would be, according to the plan, an international commission, with authority to buy food abroad, to safeguard it when it arrived, and to distribute it through the warehouses of the commission to needy civilians. The German government would have to agree to allow free passage of relief ships, and to take none of their cargoes for its own use, and to take none of the domestic produce of the peoples being relieved, and to give to the international relief commission full control of distribution and inspection. The British government would have to agree to allow the free passage of relief ships so long as Germany's guarantees were fulfilled, and no longer. In the event of Germany's failure to live up to its agreement, the British would immediately be released from their agree-

ment. They would be free to impose a blockade of *all* shipping. And it is an essential part of the plan that the arrival of relief ships should be so timed as to prevent any accumulation of food, so that the amount on hand at any time would make no appreciable difference in favor of Germany if the German government should in any way violate its agreement.

The sponsors of the plan believe that consent to its being tried can be gained from the German and British governments if public sentiment in the United States is mobilized in support of it.

The German government may well recognize the danger of an uncontrollable pestilence and, also, of social revolution on the part of hunger-mad men. Would the British government consider it wise to affront the moral sentiment of the United States—yes, and the conscience of many of its own people who do not take kindly to the idea of killing their friends in order to subdue their enemies? The present refusal of the British government to allow free passage of relief ships need not be taken as final. It is not being so taken by the National Committee on Food for the Five Small Democracies, which has announced its determination to persevere in search for a solution that will be acceptable to the governments concerned.

Those who are opposing this plan have no plan of their own to offer. This plan is the last hope of multitudes of despairing men, women and children who, unless relief comes from overseas, are doomed. And the only power on earth that can secure a chance for this plan to be tried is the power of public sentiment in the United States. Is it improper and unfair to do anything that requires to be done in the way of preventing wholesale starvation, disease, and death?

There is reason to suppose that the German government, because of its fear of epidemic and of social revolution, would consent to this plan. Also, there is some reason to believe that, in this case, the German government would keep its word. As to that, Mr. John F. Rich, associate secretary of the American Friends Service Committee, has this to say: "No one truly conversant with the facts is seriously perturbed by the prospect of Germany seizing American relief supplies for her own military or civil use. The American Red Cross and the American Friends Service Committee know from recent experience that the German government has accorded them nothing but courtesy and

(Continued on page 13.)

Pilgrim Fellowship

"Youth at Work in the Church"

A. LANSON GRANGER, JR., Editor

NEWS FROM THE VALLEY.

"Onward Pilgrim Fellowship" seems to be the theme of the young people in the Antioch, Linville and New Hope Churches. Keen interest, better attendance, cooperation among the three groups, and a fine spirit are evidence of this. The praise for this is in no small measure due to the efforts and encouragement of the pastor and wife, Rev. and Mrs. Paul Sanger. In fact, in every phase of church activity the inspiration of these two is felt. A young people's choir has begun regular practice at Linville, and a splendid Christmas program was prepared at Beulah under Mrs. Sanger's direction.

On New Year's Eve, Mr. and Mrs. Sanger entertained the young people of their pastorate at a Watch Party at the Linville Church. The evening's program was concluded with a devotional service which ended promptly at the beginning of the New Year. About fifty Pilgrim Fellowshipers and a number of adults attended. Each church was responsible for some part of the program, and the entire evening was a splendid aftermath to the Conference Pilgrim Fellowship held in the same church on the preceding Sunday.

RAYMOND ANDES.

NATIONAL PILGRIM FELLOWSHIP NEWSLETTER.

In a recent issue of the National Pilgrim Fellowship Newsletter, the national chairman of Personal Action, of Missionary Action, and of Social Action, made some special recommendations for all groups.

Personal Action.

John Webster, 435 Union Street, Bangor, Me., is anxious for all local groups to study Christian beliefs in an effort to lead the individual to formulate his own Statement of Faith. He would welcome any ideas or any requests for help.

John particularly would like for us to emphasize church membership during this pre-Easter season. He hopes that every group will cooperate with the minister in establishing a pastor's

class which will give prospective members some conception of the meaning of church membership.

He also suggests a worship committee to study and improve worship services in our young people's meetings.

Missionary Action.

Mildred Nicholls, 1661 East 82nd Street, Cleveland, Ohio, has been working in connection with the church national mission boards on special projects for young people's groups. In the Southern Convention, young people will be glad to know that Pleasant Hill Academy, Pleasant Hill, Tenn., is among the projects listed.

However, in our particular section, Mildred urges us to make careful study of our home and foreign mission books, and to meet our apportionments, pledged through the Woman's Mission Board.

Social Action.

Tom Keelm, 211 W. 56th Street, New York City, sends preliminary information about Work Camps for next summer. These Work Camps are composed of young people who volunteer their services for some constructive community work in a selected community. These camps include such activities as repairing buildings, landscaping, building recreational centers, service in churches and communities; also study, recreation, and worship. Plans are going forward for establishing centers at the following places: Schauffler, Cleveland, Ohio; Southern Union College, Wadley, Ala.; Merom Institute, Merom, Ind.; Grand Rapids, Minn. More definite information will be available later.

Betty Merrill, who has attended two work camps, says: "Work Camps verified my faith in the strength of the democratic community. Indeed our group, in its planning and discussion, often reached a level which I feel is higher than the democratic rule of the majority; it frequently reached that unanimity of mind and spirit which is the essence of the kingdom of heaven. I covet for every youth in this country a work camp experience."

WHAT MY DENOMINATION STANDS FOR.

CHRISTIAN ENDEAVOR TOPIC
FOR JANUARY 26, 1941.

SCRIPTURE: Eph. 2: 19-22;
I Tim. 4: 12-14.

Daily Readings—

Monday—Christ, the Foundation—Matt. 16: 15-18.

Tuesday—Diversified Responsibilities—I Cor. 12: 27-31.

Wednesday—Christ, the Corner-Stone—Psalm 118: 22, 23.

Thursday—Holiness Becometh the Church—Eph. 5: 25-27.

Friday—An Ideal Social Order—Acts 2: 42-47.

Saturday—Christ, the Head—Col. 1: 16-18.

This topic offers an opportunity for a greater knowledge of the Congregational Christian Church as a denomination. Since the Southern Convention is a concern of our churches in North Carolina and Virginia, someone may make a report on its relation to the Conference and the local church. Someone may report on the origin of the Christian Church. The reasons for her existence. A brief history of the life of Rev. James O'Kelly. The principles of the church may also be considered.

Why are we now called Congregational Christian? Learn something of what the Congregational Church is. Report on her descent, back of which will be the Pilgrim fathers, the Separatists from the Church of England, behind whom were the Puritans within the established church. How large is the whole denomination? Where does the power of the church rest? What questions are asked a candidate for membership?

Trace the set-up of the denomination from the local board to the General Council. What are the offices, boards and institutions in our form of organization.

Collect clippings of news about the church in public affairs and make a poster. Place these over the question what should the church do about it? These may be examples of public issues, war, the liquor traffic, Sabbath desecration, crime, etc. What do others think the church should do. Get various opinions.

For Discussion—

1. Why denominations unite.
2. Should there be different denominations?
3. What should be the attitude of one denomination to another.

Rev. A. Lanson Granger, Jr., pastor of our new church in Asheboro, N. C., is improving rapidly and within another week expects to be back on the job in his church.

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

THE SLIGHTED INVITATION.

LESSON III—JANUARY 19, 1941.

LESSON: Luke 14: 15-35.

GOLDEN TEXT: *Come, for all things are now ready.*—Luke 14: 17.

Material or Spiritual Banquet.

People are not always quick to understand the deeper things of life. Today's lesson is an instance in point. Jesus had been talking about the things of the spirit. One of the men who was at the dinner party broke in with the words, "Blessed is he that shall eat bread in the kingdom of God." This man thought that the kingdom of God was primarily a material kingdom. He thought that the Messiah whom God had promised, and whom he probably regarded as finding fulfilment in Jesus, was going to establish an earthly kingdom which would be characterized by an abundance of material things, an era of peace and prosperity. We must not criticize this man too harshly, for even the disciples themselves often thought of the kingdom in terms of material things. During the lifetime of Jesus they never did get it fully into their heads that the kingdom was not of this world, although it was to come in this world. Paul had to combat this error also, and on one occasion he wrote, "The kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost." To be sure if the kingdom of God should come on earth there would be a more equitable distribution of the world's goods. People would have more of the material comforts; they would have more cultural advantages; but the kingdom of God is not essentially a program of material wealth, or a political device—it is primarily a matter of spirit. It is the rule of the spirit of God in the hearts of men and women, and although, generally speaking, and in the long run righteousness does pay, the kingdom of God is not primarily a matter of material rewards. Its real values and dividends are inner and spiritual.

Making Light of Life's Best Things.

Jesus told a story of a man who made a great supper and invited many people to come to it. In keeping with the custom of that day, when the time for the supper came, he sent his servant out that he might re-

mind the invited guests of their invitation, "Come, for all things are now ready." But according to the story, "They all with one consent began to make excuse." One said he had bought a piece of land, and he had to go out to see it; another said that he had bought five yoke of oxen, and had to go to prove them. Both of these men asked to be excused. The third said that he had just recently been married, and therefore could not come. He did not ask to be excused; he simply flatly said that he was not coming. Thus would Jesus have us to understand that God has graciously prepared a feast of good things for all those who would accept his invitation to come into the kingdom. Thus would he have us know that men deal lightly with life's highest values. The things that these men were doing were legitimate and were in no sense wrong, but the sin and tragedy of the situation was the fact that they allowed the lesser values to come between them and the highest values. They did not put first things first. It was not a case of open antagonism; it was a case of indifference. It is thus today. The disturbing and rather depressing fact about the present situation in religion is not due to the fact that men and women are antagonistic to the church, or to Christ, but that they are simply indifferent toward Christ and the church. A great many men and women, good people, are simply allowing other things of lesser value to crowd out the things of supreme value, love and loyalty to Christ and his church. There is a place, a legitimate place, for the things which they do, but they are not justified in doing these to the exclusion of the other things. Now, as then, people are very good at making excuses. How flimsy are some of the excuses which people give to justify themselves in failing to attend services of worship, and to discharge their religious duties. Time would fail me to list all of these excuses, but the following as characteristic: "I do not have time," "I have so many things to do on Sunday," "Can't a man worship God just as well out of doors as he can in the church?" "I do not like the preacher," "The folks are not friendly," "I was made to go to church when I was young," "They are always asking for money," "The church doesn't do anything for me"

—and so it goes with innumerable and illogical excuses. How flimsy these excuses would be if given to Christ himself!

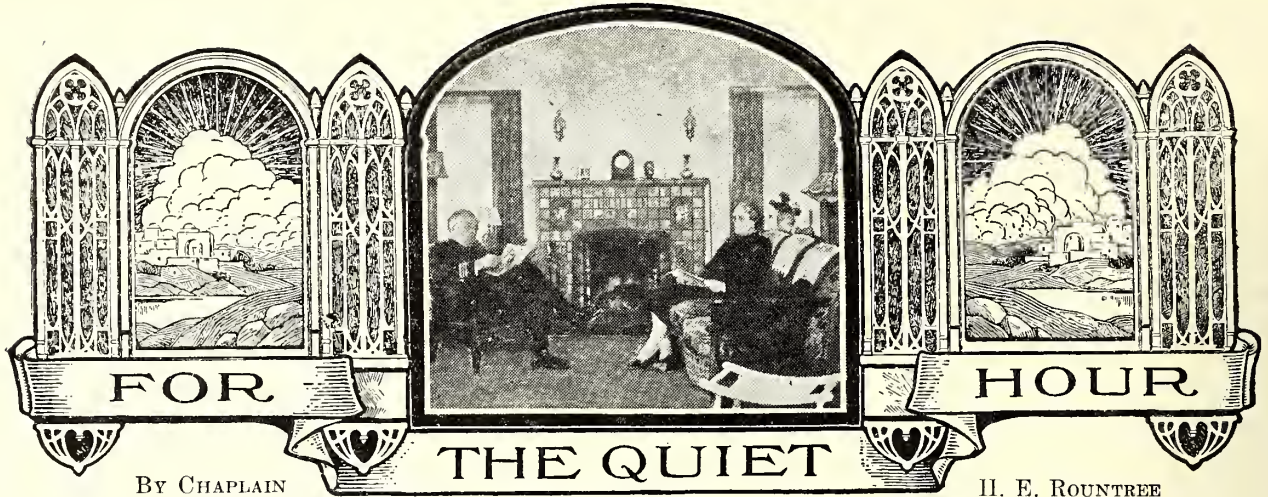
Into the Highways and Hedges.

When the servant returned and told his master that these people refused to attend the feast, the master sent him out into the streets and lanes of the city, and bade him invite the poor, the maimed, the blind, and the lame. And when after he had done this there was still room for more, the master sent him out into the highways and hedges to constrain men and women to come in that his house might be filled. Thus would Jesus have us know that there is room for all at the feast which he has spread, that men are not shut out because of their class, or their color, or culture, or creed. Thus would he have us learn also that the church must carry its ministry to the people, that it must go where the people are. Wesley did this, and it was this fact that accounted in large measure for the rapid growth of the Methodist movement. This does not mean that people are relieved of their responsibility of attending services of worship, but it does mean that the church must carry its ministry into underprivileged sections of the city, into rural areas, among migrant workers, into mission fields. God invites all men to share the spiritual feast; Christ stands at the door of every heart and knocks, seeking admittance, promising to those who hear his voice and open the door that he will come in and sup with them.

The Peril of Rejected Privilege.

High privilege brings great peril. Men who shut their hearts to life's gracious invitations pay an awful penalty. God does not have to punish such men; they punish themselves. How much poorer our lives are because day after day we do not respond to the gracious invitation which God gives us. The story is told about a man who took some groceries and a ton of coal to the home of a poor widow who was in desperate need. He received no response to his repeated knocks. Later when he saw the woman and told her what had been done, she said, "Law me, I thought it was the landlord who had come for the rent, and I did not want to see him." Thus do we often lose some of life's precious gifts because we are afraid of the demands that God will make upon us if we let him into our hearts.

All subscribers who are in arrears are being asked *very kindly* to bring their accounts up to date.



MONDAY.

I DON'T FEEL LIKE IT.

"When thou prayest enter into thy closet."—Matt. 6: 6.

One does not always feel like praying (altogether too often), much as he would like to do so. Maybe the liver is bad, or something has upset one's feelings, and he is out of harmony with everything. What can be done about it?

Well, either one doesn't pray at such times (maybe a good impulse to follow at that time), or he finds a way of relieving his feelings through some nobler impulse, which is the thing he needs at the time and the thing to pray for. His feelings are purely physical and therefore should be detached mentally from the soul. Just say, "Why let this little thing rule me, or worry me? I will not!" Then go on and forget it. That is the equivalent of saying, "Get Thee behind me Satan." Shall we pray?

Prayer—Lord, help us, Thy love we need. We look to Thee. We wait on Thee. Just give us strength to overcome when we feel this way. *Amen.*

TUESDAY.

BUILDING YOUR TEMPLE.

"Ye are the temple of God."—I Cor. 3: 16.

"Let your yea be yea, and your nay be nay."—Matt. 5: 37.

Goethe wrote: "I respect the man who knows distinctly what he wishes. The greater part of all the mischief in the world arises from the fact that men do not understand sufficiently their own aims. They have undertaken to build a tower and spend no more labor on the foundation than would be necessary to erect a hut." Goethe's words may apply to the building of our temple for God.

Prayer—Our Father, we can do nothing without Thee. Help us to realize this and never forget it. Lead us and bless us this day with thoughts

and deeds that build both us and others for the Kingdom. *Amen.*

WEDNESDAY.

"MATHEMATICIANS."

"Ye cannot serve God and mammon."—Matt. 6: 24.

It has been said, "We are all mathematicians and either add to or subtract from the sum total of human happiness." Sir Francis De Sales said, "Nothing is so strong as gentleness, Nothing so gentle as real strength."

Prayer—We thank Thee, our Heavenly Father, that this life is ours through our Lord Jesus Christ and that through Him we can have it in fulness for ourselves and in happiness for others. May our lives each day add to the goodness of the world. *Amen.*

THURSDAY.

OPTIMISM.

"Study to show thyself approved of God a workman that needeth not to be ashamed."—II Tim. 2: 15.

"Don't hang a dismal picture on the wall, and do not daub with sables and gloom in your conversation. Don't be a cynic and disconsolate preacher. Omit the negative propositions. Nerve us with incessant affirmatives. Don't waste yourself in rejection, nor bark against the bad, but chant the beauty of the good. When that is spoken which has a right to be spoken, the chatter and the criticism will stop. Set down nothing that will not help somebody."—Emerson.

Prayer—Our Father, make the gospel of Jesus our daily light and guide us to be something, and worth something, to others and the world. *Amen.*

FRIDAY.

"CONFUCIUS SAID."

Confucius said, "The life of the moral man is plain, and yet not unat-

tractive; it is simple and yet full of grace; it is easy and yet methodical. He knows that accomplishment of great things consists in doing little things well. He knows that great effects are produced by small causes. He knows the evidence and reality of what cannot be perceived by the senses. Thus he is enabled to enter into the world of ideas and morals."

But mere moral ideals alone do not lead us into the kingdom of heaven.

Jesus said: "If thou wouldst enter into life, keep the commandments." "If thou wilt be perfect, go and sell all that thou hast, and give to the poor, and thou shalt have treasure in heaven, and come and follow me."—(Matt. 19: 17, 21.)

Prayer—O God, forbid that we shall forget these things, lest we go away, too, sorrowful. *Amen.*

SATURDAY.

"LIFE."

"Let us run with patience the race that is set before us."—Heb. 12: 2.

"Well done thou good and faithful servant."—Matt. 25: 21.

"There is inexpressible joy in the realization of having completely conquered a secret weakness, successfully solved a formidable problem, or faithfully discharged a disagreeable duty. To many, life is like climbing a long, steep, difficult hill; but as the years pass, those who courageously press on and up and find themselves at last at the mountain top of achievement, where they look out upon a scene of indestructible beauty, and, as they turn to look back and down at the road they have traversed, perhaps rough and difficult in many places, they realize that it has all been worth while, and that the final reward of work well done has fully compensated them for the effort."—Greenville Kleiser.

Prayer—Dear Father, life is a beautiful and inspiring journey for

the courageous traveler. Grant that we shall always, every day, find it so and be courageous. *Amen.*

SUNDAY.

VISION, THE SYMPHONY OF MAN.

"*Blessed are your eyes, for they see; and your ears for they hear.*"—Matt. 13:16.

Give me not the scenes more charming; give me eyes
To see the beauty that around me lies;
To read the trail of souls, see angels shy
Among the faces of the passers-by.

I do not ask for sweeter music than
The common daily symphony of man.
Could I but grasp its counter point and see
How each discord melts toward harmony.

I do not ask for more to seek and love me,
I do not ask for brighter eyes to move me,
But sharper sense to miss no hailing sign
Of fellowship in spirit, seeking mine.

No golden shore I seek, but a heart that sings;
The exquisite delight of common things.
The kingdom of heaven is not there but here—
O for the seeing eye and the hearing ear.
—Selected.

SUN'S PULPIT.

(Continued from page 9.)

cooperation in their relief operations in Poland and France."

But what if the German government, in this as in other cases, should violate its word? In that event, the amount of food on hand, even though all of it should be taken, would make no appreciable difference in favor of Germany. It *would not provision the German people for more than three days.*

And what of the contention that Great Britain, in order to preserve the liberties of free people's, must maintain a food blockade? What of the hope that, if the situation in the invaded countries is permitted to become desperate, that is, if enough human beings are allowed to die, there will be a social revolution that will destroy Mr. Hitler and all his works? What of the belief that "between the agony of empty stomachs for a time in one part of the world and the agony of stricken souls in every part of the world there can be but one choice"? On these points there are, it seems to me, several things to be said.

It is surely open to doubt that a food blockade can preserve the liberties of free peoples. There was a food blockade during the first World War which had the immediate effect of forcing Germany to surrender. There was a food blockade after the first World War, maintained for seven months, which had the immediate

effect of forcing German compliance with the terms of the peace treaty and, incidentally, of causing the destruction, by hunger and disease, of women and children. But these food blockades during and after the first World War did not succeed in preserving the liberties of free peoples. Where, today, are the liberties of France, of Belgium, of Holland, Norway and Denmark? The food blockades that were imposed during and after the last war contributed in no small degree to the bitterness and madness which are now threatening to destroy the liberties of every people. It is one thing to win a war. It is quite another thing to preserve the liberties of free peoples. A war may be won by means that desecrate and destroy the things for which it is won by the practices of the jungle, the world, when it is finished, will be a jungle in which the liberties of free peoples cannot survive.

Almost certainly, these innocent victims of the war will be told by the German radio that the British government has refused to relax its blockade even to the extent of allowing the passage of ships carrying only food, and that the American people have refused to do anything in their behalf. The farmers of France will be reminded of the assurance given them that their families, in the event of a food shortage, would be cared for with food imported from the United States. And Europe's hungry may *not* revolt against Hitler but "fall for" his propaganda. Or the revolt, if it comes, may be soon ended, its participants being mowed down with machine guns. Or it may play into the hands of Stalin. Let enough people die, and human nature may be expected to rebel. But those who survive are not likely to be enamored of a "democracy" that has deliberately permitted their relatives and friends to perish. They are far more likely to listen to the wooing voice of a totalitarianism that claims to better than "imperialistic capitalism." If what is desired is the spread of Stalinism over all of Europe, this, perhaps, is the way to secure it. And there are two other possible outcomes that require to be considered. One is the outbreak of a sheer anarchism that would usher in a new Dark Age. The other is an outbreak of typhus and virulent influenza that would be comparable to the Black Death.

The motives of men are sometimes better than their argument. What are the opponents of this relief plan really concerned to say? Is it not something like this: Civilization, today, is in grave peril. It is threatened

with utter destruction by the forces of reaction, tyranny, and cruelty. It must, at any cost to the present generation, be preserved. If we oppose this plan, it is not because we are lacking in human sympathy. It is because we are convinced that no ordeal, however terrible, is too great a price to pay for the defeat of barbarism and the preservation of civilization.

But what does it mean to preserve civilization? It surely means (among other things) to keep alive in the world a high regard for human life, a deep sense of responsibility for the welfare of other human beings, an unrelenting demand for human decency. These are surely essential to a humane and civilized culture. And these, I submit, are not safeguarded but are, on the contrary, terribly imperiled by the deliberate killing of innocent aged persons and women and children, even though the killing be done slowly with a food blockade and done in the name of "civilization."

Belief that civilization can be saved by the destruction of millions of innocent people is, of course, the ancient belief that evil can be overcome with more evil. Once again we are being asked to do evil that good may come. But in the light of human experience, including our own during and after the first World War, we are now bound to ask, Would good come if we should consent to such outrageous evil as is involved in a deliberate decision to let millions of innocent people die? Surely, we now have reason enough to believe that when you do evil that good may come, what you actually get is not the good you seek but the evil you do.

To contend that the evil of Hitlerism can only be overcome with the evil of a food blockade is to fly in the face of history. Also, it is to fly in the face of God, who through Jesus Christ has plainly said that evil cannot be overcome with more evil but only with good. "If thine enemy hunger, feed him." That is what God says, according to Christian faith. That is the full Christian demand. And what may the God of Christian faith be supposed to recommend when the hungry in Belgium say, "Feed us;" and the naked in Holland, with winter at hand, say, "Clothe us;" and the sick in Norway say, "Visit us;" and the desperate in Poland say, "Come unto us"? To let these poor people suffer and die would be to deny the wisdom of God in favor of a human wisdom which, over and over again, has proved to be ruinous folly.

(Continued on page 15.)

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

There are two groups of folks who have always held a very tender place in my heart. One group consists of the little helpless, dependent children with no home and no friends who want them. The other group is made up of our elderly superannuated ministers and their widows. They are men of God who have labored to spread the Gospel of Jesus Christ, making all kinds of sacrifices to bring to us the message to feed our souls on the bread of life. They gave their best. They worked on small salaries, and during the years were unable to accumulate anything to make them comfortable in their declining years. Their companions sacrificed with them through the years and upheld their hands when it took an abiding faith. Now they are in their declining days and their work will soon be done.

Do we appreciate them? Do we love them for their faithful service which they rendered when they were active in the ministry? If we do, let us try to make them happy and comfortable. How can we do it? By contributing to the Superannuation Fund through our churches or by mailing a personal check to Mrs. Mattie Cox Parker, Secretary, Elon College, N. C.

The writer has been a member of the Superannuation Board for a number of years and has never missed a meeting. In our session in December when we met to make apportionment to the applicants on our list, how our hearts ached because we had so little to give them! Let us show our love and our appreciation for their faithful service during the years by giving more freely to this fund.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR JANUARY 16, 1941.

Amount brought forward \$1,240.02

Sunday School Monthly Offerings.

Eastern N. C. Conference:	
Damascus	\$ 1.80
Southern Pines Church of Wide Fellowship	10.00
Morrisville	1.93
	\$ 13.73
N. C. & Va. Conference:	
Ingram	\$ 3.78
Durham	18.49
Happy Home	5.60
	27.87
Eastern Va. Conference:	
Oakland: I. W. Johnson Bible Class	\$ 3.00
Rosemont	25.35
Suffolk	25.00
Mt. Carmel	7.06

Christian Temple: Tem- plemen's Bible Class ...	7.25
Liberty Spring: Friend- ship Bible Class	1.00
Boys and Girls Class ..	.50
Bethlehem	6.10
	75.26
Western N. C. Conference:	
Park's Cross Roads	\$ 6.65
Pleasant Union	1.50
Flint Hill (M) .....	.77
Ramseur	14.00
Smithwood	1.24
Pleasant Hill	10.24
	34.40
Valley Va. Central Conference:	
Newport	\$ 2.37
Concord .....	.51
Timber Ridge .....	.96
Leaksville, Nov. & Dec. .	5.16
Bethlehem	1.90
	10.90
Ga. Conference:	
Vanceville	1.50
Delayed Thanksgiving Offerings.	
Eastern N. C. Conference:	
Raleigh, United	21.00
N. C. & Va. Conference:	
Union (Va.), additional .	\$ 10.00
Liberty	4.65
	14.65
Delayed Thanksgiving Offerings from Individuals.	
A. J. Wicker	\$ 10.00
Mrs. C. Lynch Christian ..	25.00
	35.00
Special Offerings.	
Mr. Bryan	\$ 18.00
Mr. & Mrs. Harold Barney	5.00
Mr. May	3.00
Mr. Smith, Gdn., Whitten children	75.00
	101.00
Total for week	\$ 335.31
Grand total	\$1,575.33

CHRISTIAN EDUCATION

(Continued from page 3.)

nified hymns for morning worship." Could the church school use some of its time to instruct and teach the worth of great hymns? How can they sing them unless they are familiar? In the school there is a freedom of speech and action. Should effort be made to give reasons for reverence in church? In the reading of responsive Scriptures? Has the school given the background history, and value found in this method of Bible reading? Surely the school that properly instructs its youth in the meaning, order, purpose and beauty of the morning service has not wasted its time. Creating a sense of the high privilege found in corporate worship serves a real need. If the people do not attend, do not participate, the reasons may be twofold: Incapacity of those who participate to comprehend, due to the church school failure and the worship itself is faulty. It does not satisfy the spiritual hunger, due shall we say, to the minister's failure.

It is in the training, where we see evidences of this lost power. When and if the young do attend, various methods have been attempted: Giving them specific tasks and parts as is done in the church school, junior choirs, ushers, or a part in the order of service itself; junior churches for the larger churches and a unified program for the smaller, with no intermission and occasionally with worship service preceding the class period. Above all, says Charles Reynolds Brown, "Watch with eagle eye the intermediate and young people for reactions." I have dealt at length with this phase because it is important. The question arises: those who are older also leave? Can this not be traced to earlier training; incorrect and inadequate preparation?

How can we best seek to rectify and improve this condition? We must start at the beginning. Bower in *Religious Education in the Modern Church* asserts that, "The fundamental problem in churchmanship, as in every social institution, centers in the quality, capacity and training of leadership." Every single officer of the church school, from superintendent to the youngest teacher, should be themselves churchmen and think in the terms of the church. Any intelligent educator recognizes that 90% of good teaching depends on the personality of the teacher; the rest to technique, equipment, material, consecration in and for the task. The superintendent should not be chosen on the basis of his willingness, his genial personality, but he should be prepared to study for the long view of the church. One cannot stress too much or often that leadership is a determinative factor, and for that reason the wisdom of individual classes selecting their own teacher is to be questioned. Matters of such importance should be delegated to the religious education committee who along with the minister as the head, can give more serious study to the teaching staff.

Such a committee could formulate some unified program for all church activities to prevent over-lapping, and even competitive enterprises, when class and society loyalties are in conflict. The educationally minded church will interpret the pastorate as equally responsible to all age groups on the basis of their respective needs and capacities. The minister is the administrative leader and when his ability is questioned he simply marks time, instead of marching forward. The church school council meeting regularly could be of tremendous value in giving opportunity for teachers to express themselves concerning

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Contributions for the Pilgrim Fellowship page should be sent to Rev. A. Lanson Granger, Box 144, Asheboro, N. C.

material, equipment, and the children themselves. To further facilitate the efficiency, a parent - teacher - minister relationship, such as found in the public school system, ought to be worth an experiment. Whatever interests a minister may have, however crowded his schedule, in the church school lies the potential strength of the church. Perhaps a little study on his part in the field of education might not be amiss. In doing this he might find the answer to the question, why does the church school lack satisfactory leadership, when the best people, the educated and qualified in the community are supposed to be Christians? Is it because those with ability do not come; because they find in other fields better, more attractive opportunities for the expression of their leadership; because they are supposed to do in one hour with little or no equipment what the public school is

doing in many hours with all necessary equipment; because they recognize their limitation in this field but unlike the public school we do not euphasize continuous training?

Children are keen observers; they are quick to make comparisons between public and church school. It is tragic for the school, the teacher, the church and the cause represented, if and when religion suffers in comparison with those representing other interests. This is the business of the minister—to keep the church school abreast of the times; the good old days, real or imaginary are gone. Let us not decide that mere repetition of attendance is necessarily habit forming; if each repeated compulsory experience is unpleasant and uninteresting, the attitude of avoidance is actually cultivated.

Let me prove this subject from what might prove a more helpful angle . . . but even this is offset by complications. In the mind of the minister, the church school should represent the best opportunity for personal evangelism, because it gives him a direct contact with the young, and if his staff has a real purpose, the minister can, at intervals during the year, keep his eye on those eligible for membership in the church, and by the pastor's class introduce them into the larger fellowship. Then they would come knowing the implications of churchmanship, and what being a follower of Jesus Christ actually involved. It is estimated that between 40 to 70% of the children in the church school are sent by their parents, some of these are members, many have no church affiliations. There is an obligatory field for personal evangelism. Through these children we have a tremendous purchase on these parents. The minister talks about the church school as being the church of tomorrow—it is the church today. And two factors are going to make him do some thinking; we are facing a rapidly declining birth rate. Even the rural minister can no longer boast of a crowded church school. The shifting population: people with no roots in the community; and infinitely more patience and skill is required for the minister in creating a loyalty to the church school. The personal touch of the minister and teacher is the best weapon for effective results. Even so a survey in any community would reveal a high percentage of those we might describe as untaught. So whether the minister looks at his church school with foreboding or rejoicing he is wise if he regards it as his best opportunity, his greatest challenge.

SUN'S PULPIT. (Continued from page 13.)

If civilization is to be preserved, something decent and daring must now be done. Peoples that walk in darkness in a world at war, if they are not to go mad with terror and suffering, must begin to see light ahead. Nations that have lost all confidence one in the other, so that they can see nothing ahead but a suicidal fight to the death, must become persuaded that there is a way out of their present predicament that leads neither to enslavement nor to destruction. This relief plan, if the American people should propose it and the British government accept it and the German government live up to it and "the little countries" be blessed by it, might, under God, become the means of saving the world from another Dark Age and placing it in the way of healing and hope.

* * *

NOTE: The American Red Cross has left France, unable to secure supplies. The American Friends Service Committee is still carrying on, buying in Europe what and where it can. But, with all its magnificent efficiency and devotion, it is only able to meet a very small fraction of the present demand. And the same must be said of other American church committees, through which Christians in the United States may, and *undoubtedly should*, contribute to the relief of human suffering. Let God be thanked, they are doing what they can; but they, likewise, are inadequate to the situation.

BOARD MEETS.

(Continued from page 6.)

The following resolution was adopted: "That we request the churches of the conference to cooperate in the college period and to make some contribution to the college either through the church or Sunday school, the same to count on the local church's conference apportionment." If the churches, pastors, and Sunday school superintendents would take this resolution seriously and work with their churches for some contribution to the college during this period, it would be of great assistance.

It was also voted that the first Sunday in February be designated as Elon College Day in the churches and THE CHRISTIAN SUN for the week of January 20 be the college number.

The members of the Board were entertained as guests of the writer and of the college. It was a pleasure to have the Board meet at the college.

L. E. SMITH.

Thank God for Dreams

By DR. HARRY THOMAS STOCK.

We are not bound to low levels of our present achievement. We are not held to earth by reason of our poverty, of our limited education, or the circumstances of birth. Praise God that we can dream, that we may soar into realms which only imagination has pierced, that we may fashion air-castles which we may indeed inhabit.

We are indebted to the world's dreamers; to the Pilgrim Fathers who would not be deterred by tempestuous seas and hostile shores; to the scientists who gave new life as they lost their own in quest for cures for seemingly incurable diseases; to those great souls, in city and country, in America and throughout the world, who live among the under-privileged and oppressed, assured that by reflecting the light and love of God, they help to fulfill Jesus' dream of the life more abundant.

Thank God for the companionship of comrades who dream with us of a new heaven and a new earth—who help us to become persons fit to dwell in such a world, to become persons who are instruments of God in creating the Heavenly Kingdom.

Prayer: Vouchsafe to us, O God, not once, but ever and again, the clear vision of the persons we hope to become, of the persons we are resolved to become, of the persons we shall become. Show us wise ways by which our noblest dreams may become realities. Give us that moral fiber which will enable us to endure hardships as we seek to realize our highest hopes. . . .

Lift our souls, with sublime faith, above the sins and sorrows of our seemingly petty days. Teach us Thy will for ourselves and for society. Grant us the daring to dream the dreams of Jesus. Save us from despising divine dreamers. Purge our desires. Help us to fashion them nobly. Add to our dreams that knowledge which will enable us to do the right in the right way. May each new tomorrow find us more confident of every true vision, because we have attuned our minds and wills and actions to the truth which Thou hast granted us. Amen.

The CHRISTIAN SUN

REPRESENTING THE SOUTHEAST CONVENTION OF CONGREGATIONAL AND CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Christ

Vol. XCIII.

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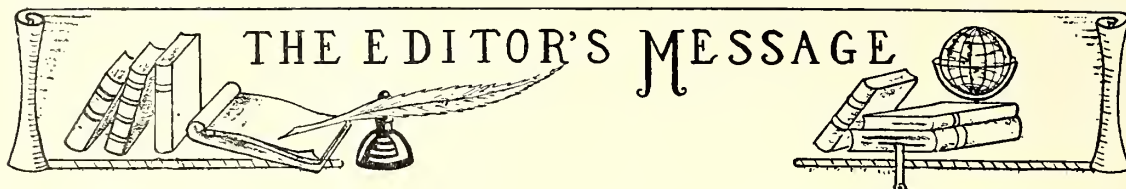
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ELON COLLEGE ISSUE



ELON OFFERS YOU PATHS OF OPPORTUNITY.

LET THERE BE LIGHT



EDUCATION AND ELON.

Elon College is distinctly the product of a democracy in which church and school have created jointly the social institutions essential to the life of our people. Discerning church leaders realized the significance and opportunity of such an institution more than a half century ago. Valiant work has been done. Their faith has been vindicated. Elon graduates have taken their places with credit along with those from the universities of the North and West.

Now because of the greatly increased complexity of contemporary life specialization and expertness are even more imperative. With the increasing need for perspective among the masses in a revolutionary age, the Christian College should open its doors to as many people as possible. Elon must continue to stand as a key educational and religious institution in America. When students, faculty, and our supporting constituency at large fully realize that in Elon they have an opportunity to meet their great and baffling problems directly and most effectively, many additional unforeseen advantages from their heightened enthusiasm are certain to appear.

College makes life increasingly significant for the student. Here he will associate with those who are academically minded. Here he will be constantly extending his own knowledge and keeping it sound and fresh. We realize that the Christian student body with its youthful zeal and initiative may greatly further the Christian cause. One is reminded of the frequently repeated declaration that "the American state university is the greatest missionary field in the world." It is reported that they sometimes sing "we all came to college, but we didn't come for knowledge." But Elon is neither a country club nor a kindergarten. It is a college in which students are nurtured in a religious experience and faith adequate for the needs of the inner life of the spirit and relevant to the social demands of our time. We must continue to do this at a moment in history when paganism is rampant, traditional ethical standards at a discount, and when most of the observable material facts in our chaotic world seem to declare that the church's message is silly sentimentality and its work futile.

In this center of capable leadership we may give united and tangible evidence of our conviction that religion and education are inseparable. But large resources of devotion are necessary if academic tragedy is to be averted. We are unwittingly dependent on the collaboration of experts for basic information and interpretation. Religiously illiterate students cannot build a new world according to the divine pattern. A work of God's grace is needed. The task requires the unfolding of a plan for sharing His gospel through students with all of life and throughout the world. The evangelistic and missionary assumptions which gave the Student Christian Movement its crusading character in the past generation may be revived and re-directed. These are valid objectives for our prayers, our efforts, and our our gifts.

ATTENTION, CHURCHES!

There is little value in plastering Elon with faint praise unless we are willing to support it. The burden and test of our educational period is the extent to which our churches take seriously the financial goals set up by our Conferences in deliberation. Our college and the general work of our Convention goes limping along simply because these minimum needs are persistently overlooked by many of our churches. How can churches toss sacred responsibilities so lightly aside? Where is our sense of honor and integrity? Is this habit of surlily ignoring Conference askings not a denial of all that we profess in our churches? How can the church teach honesty when it does not practice it? What we as a church do shouts so loud the world cannot hear what we are saying.

The minister who fails to promptly pay his honest debts, even though his salary is barely above the margin of subsistence, is straightway branded as a poor manager and becomes the recipient of unpopular adjectives. His financial delinquency is not condoned. The servant of God must pay his debts! And yet churches which habitually and nonchalantly disregard their corporate responsibility are meekly and supinely condoned. Truly, they need to penitently pray the prayer prescribed by our Lord, "Forgive us our debts." But they are obviously content to be forgiven their debts, rather than pay them.

Something should be done. The deficit in those churches which have been visited by drought, flood and storm, if there be such, should be supplied by generous individuals and churches. Churches in which the majority of the members have been forced to sell their automobiles, homes and go on W. P. A., should be promptly exempted from their apportionment. Churches in areas of war and pestilence should receive appropriations. But all other churches should give a strict account of their stewardship.

Does your church pay its apportionment? If not, why not? The largest apportionments in the Convention are paid without a whimper or a complaint. But they are not paid without effort. A church may become resigned to and paralyzed by littleness. We must be faithful in the few, small things before there can be promotion over many things. Check the record of your church in the Christian Annual and determine whether or not your church is delinquent. If so, inaugurate better financial methods. Write to the Convention Committee on Stewardship for guidance. Do not allow this demoralizing tendency to continue. Discharge every responsibility. Let the church be the church. Great joy will be your portion and to God will be the glory.

R. L. H.

Get over the idea that only children should spend their time in study. Be a student so long as you still have something to learn, and this will mean all your life.—Henry L. Doherty.

Things You Should Know About Your College

1. *When was Elon College founded?*

The college was founded September 14, 1888, and opened its doors for students September, 1890.

2. *By whom was Elon College founded?*

By the Christian Church in the South, then the General Convention of the Christian Church.

3. *Why was Elon College founded?*

Elon College was founded for the purpose of training leaders for the church in both pulpit and pew and to provide higher education in a moral and religious atmosphere for the young people of the church.

4. *How many members were there in the original faculty and who were they?*

There were six members of the original faculty in addition to the first president, Dr. William Samuel Long. They were: Dr. J. U. Newman, Professor emeritus; Dr. E. L. Moffit, for six years

9. *What are the financial needs of Elon College?*

The college needs \$108,000 with which to pay its debts, and \$82,000 for its current budget. (This is an extremely low operating budget for a college of the standing of Elon.)

10. *What are the sources from which the church expects support for the college?*

Voluntary contributions from individuals, churches and foundations for payment of present indebtedness. The current budget is to be met from student tuition and fees and from Conference apportionments. The Convention has apportioned to the local churches through local Conferences \$12,500, this amount to supplement what the college realizes from students.

11. *Does Elon College incorporate in her curriculum the principles of progressive education, and what does the college do to encourage creative work?*

Elon endeavors to incorporate in its curriculum the



STUDENT GOVERNMENT COUNCIL.

president of the college, now a member of the Board of Trustees; Prof. S. A. Holleman; Mrs. J. M. Roberts; Mrs. W. G. Farrar, deceased; and Dr. J. O. Atkinson, deceased.

5. *How many were in the first student body?*

Between 60 and 70 college students not including Preparatory Department. In 1892-93 there were 67 enrolled in the college and 63 in the Preparatory Department.

6. *Who was the first student to register?*

Walter H. Albright, Liberty, N. C.

7. *How many of the present ministers of the Christian Church in the South have been students at Elon?*

Sixty-two.

8. *What courses are taught at Elon College?*

The present curriculum carries courses in all subjects taught in the average liberal arts institution. In addition it carries courses in Christian Education, business and commercial subjects, aeronautics, pre-medical, pre-dental and pre-engineering courses.

more sane principles of progressive education and uses every available means to encourage creative work on the part of her students. The results of such emphasis express themselves in English, dramatics, music, etc. The Elon Dramatics Class has been awarded first place in state contests held at the University of North Carolina and has two plaques evidencing these awards.

12. *What extra-curricula opportunities are available for students at Elon College?*

Inter-collegiate and Intra-mural sports, debating, and a high grade lyceum course. This year's lyceum program was featured by the appearance of Helen Jepson, soprano, Metropolitan Opera.

13. *What are the total charges per student for attending Elon College?*

The cost varies according to dormitory and board. Total cost per student not including books, clothing and laundry, varies from \$364.00 to \$420.00.

14. *Why should the local church send its young people to Elon for college training?*

(Please turn to page 4.)

Things You Should Know

About ninety percent of the students from church homes are given financial assistance while in college which totals \$10,700.00 this year?

17. *How many local churches raised full college apportionments last year?*

Eastern Virginia Conference, 16; North Carolina and Virginia Conference, 20; Eastern North Carolina Conference, 7; total, 43. We do not have full reports from the Western North Carolina Conference or the Virginia Valley Central Conference.

18. *How many churches did not contribute anything on Conference apportionments for Elon College last year?*

Eastern Virginia Conference, 9; North Carolina and Virginia Conference, 11; Eastern North Carolina Conference, 23; total, 43.



THE CUPOLA OF THE ADMINISTRATION BUILDING.

THINGS YOU SHOULD KNOW ABOUT YOUR COLLEGE.

(Continued from page 3.)

Elon is our own institution, it is owed by the church, it is what we have made of it, it is the best that we have, and with few exceptions it is equal to the best that others have. The church should send her young people to Elon for sound, efficient training at the college level and that they may have at the same time a fine, Christian atmosphere in which to live and work, created by a Christian faculty, Christian students, and Christian student organizations.

15. *How many young people from Christian Church homes are in the present student body at Elon?*

One hundred and thirty-seven.

16. *What percentage of the students in Elon College from our own church homes are given assistance either by scholarship awards or jobs, and how much do these assistances total?*



THE SENIOR OAK RAISES FOND MEMORIES.

About Your College

19. *How much did all contributions for the college through Conference apportionments total this year, and how does this compare with previous years?*

\$7,251.29, which is the largest amount yet received from the churches through Conference apportionments during the past ten years.

20. *How may I help my church now to raise its college apportionments in full?*

(a) Try to see that the memberships of my church and Sunday School are acquainted with information contained in this week's issue of THE CHRISTIAN SUN.

(b) See that everyone is given an opportunity to make a contribution for the college during the college period.



A CAMPUS VIEW.



"ERECTED TO THE MEMORY OF JAMES O'KELLY."

- (c) See that the college apportionment is included in the benevolent budget of the church and that information concerning the college and its needs is kept before the membership of the church and Sunday School.
- (d) See that the Sunday School makes an offering for the college on fifth Sundays. All contributions count on Conference apportionments.
21. *What is the present enrollment at Elon College?*
Six hundred and twenty-six, fall semester only.
22. *How many members are on the Elon College faculty for 1940-41, and what are their qualifications?*

There are thirty members on the faculty. From the standpoint of scholastic training and experience, they are equal to the faculty of any small college and cross sections in larger institutions.

If interested in attending college, a catalogue may be had on request.

CONTRIBUTIONS

SUFFOLK LETTER.

The Southern Convention designated January, February, July, August and September as Elon College period in the various churches. It is understood that Christian education in general, and the claims of Elon College in particular, should be emphasized in the churches during this period, with special emphasis upon sending young men and young ladies from said churches to Elon College, as students; and in addition, the raising of the Conference Apportionment for the college during the year.

Why should the churches support Elon College by giving money and by

No. 2. When a college issues a financial statement showing assets of more than \$1,000,000.00, is it easy for the average layman to accept the statement that the institution is in need? Many people say: "If I had property worth that much money, I would not think I was the object of charity and offerings." There you are. This view pauperizes the college and belittles benevolent giving to Christian Education. Take No. 3. Does the church-owned college make the contributions to the churches to the extent usually claimed by its publicity agencies? How are church colleges founded? How are they per-

portunity for people to make their greatest contribution to the growth and development of personal character and the kingdom of God on earth. Christian education is the most dynamic force in the world today, beginning, as it does, in the pulpit, and extending to great institutions of learning. Put the whole matter above *ownership*, and *need*, and the *possible benefits* which may accrue to the church itself. Place the emphasis where it should be placed, namely, on the opportunity of individuals and churches to do something fundamentally great and good, worthy of people who are "heirs of God and joint heirs with Jesus Christ." Here is a fertile field for creative and expanding influences which may leap into eternal significance. For this reason Elon College should be sup-



MINISTERIAL GROUP.

sending their sons and daughters to the college? The usual answers to this question are: 1. Because it is our college. 2. Because the college needs this support. 3. Because of the great contribution the college has made, and may continue to make to the churches. 4. Because the college is essential to the future growth of the churches.

Are these four answers reasonable and justifiable? Does the denomination, through the Southern Convention, own and control Elon College? Does any denomination own and control its colleges? Legally and technically, the answer is yes; but in actual practice, church colleges are usually self-determining, make their own curricula, formulate their own program and policies, expecting the churches to support them on general principles. Ownership in itself, is not a sufficient claim for support. Take up answer

petuated? Certainly not by any effort of their own initiative or making. Churches establish church colleges. The churches should always be recognized as the foundation support of such institutions. This support does not always come through the church treasury, but the major part comes through individual Christians whose generosity is stimulated by the spirit of the churches. Actually, therefore, the churches should have due credit, and that means major credit for the work done by the Christian colleges. Colleges cannot do much without the inspiration and support of the church. Answer No. 4 is inevitably linked with No. 3.

As a loyal alumnus of Elon College, a fifth answer, somewhat unusual, is herewith submitted as a basis of supporting said institution. *Because a church college offers a superlative op-*

ported. It is not for us to narrow its claim on the ground of necessity or possible reward. It is the church at its best.

I. W. JOHNSON.

ELON DESERVES YOUR SUPPORT.

There are three groups of people who, above all others, should support Elon College.

First, the members of Congregational Christian Churches should support Elon, and the reason is obvious. The college is not only the property, but the child of the church. The college is as much a part of our denominational equipment for Christian education as any church building in the denomination and is far more vital from the point of furnishing a trained leadership for the future of the church. The local church is in-

terested in training leaders for its program, but the college is training leaders for the whole denomination—laymen and ministers, teachers and missionaries. Young people go to Elon from the local churches. Elon sends them back to the local church as pastor, teachers in the local schools, business and professional men and women capable of giving the best leadership to the local church. Five minutes of survey will show how true a picture we have here of what the college means to the local church, not to mention the pride with which the denomination can point to Elon.

The second group which should support Elon is her alumni. When we see how completely our churches are manned by ministers who got their basic training at Elon, we can see how easy, when the ministers come to realize their duty to Elon and the

them into life and into their churches, of whatever name or sign.

There are people in each of these groups who feel that Elon should pay her own way. Suppose she said to us who spent those glorious years on her campus that we, too, should pay our own way? How many of us could have stayed? If Elon charged the students the actual cost, to the college, of their college education, we doubt if half of us could have gone at all. Elon is not heavily endowed, as some schools are, because she was built on faith and by sacrifice on the part of those who saw the need for such an institution and believed that we who have shared her blessings would turn in gratitude and make her future safe to serve those who are yet to come. If we fail, the blame must rest with us. But it will take more than sweet sentiment to see her

It is interesting to note how the various Conferences responded to this call. Records indicate that our Western North Carolina Conference gave \$342.00, or 19% of the amount asked, and that 29 of the 39 churches gave something. Our Eastern North Carolina Conference contributed \$471.00, or 26.3% of the amount asked by the Convention, and 27 of the 47 churches had a share in the giving. Eighteen of the 23 churches in the Valley of Virginia gave \$258.00, which was 36.8% of the amount requested. In Eastern Virginia 34 of the 44 churches contributed \$3,173.00, or 63.4% of the amount apportioned. Thirty-five of the 44 churches in the North Carolina and Virginia Conference shared in giving to the college \$3,035.00, which was 94.8% of the amount the Convention said should come from that Conference.



THE COMMERCIAL CLASS.

whole church, it will be to get the support from the churches that the college may continue her ministry to the church and the Kingdom of God. Then, the alumni in our local churches must take up the song. How else can we hope to interest that army of alumni who are not members of the Congregational Christian Church unless we, to whose church the college belongs, are willing to give of our time and our money that our only church institution of higher Christian education in the Southern Convention may go on, unhampered by debt, to greater days in training the leadership of a greater church?

The third group which should support Elon College is composed of those men and women who believe in the things Elon College is established to do; the ideal which she has served for fifty years, and the equal opportunities she gives to young people of all churches to take her training with

through. May we who love her, and have been blessed by her, lay our hearts and hands to her needs in this hour.

She deserves our best.

JESSE H. DOLLAR, '25.

ELON COLLEGE AND CONFERENCE APPORTIONMENTS.

By vote of the Southern Convention and the five Conferences of the Convention each church is asked to give for the support of Elon College. According to the reports published in the *Annual*, 143 of our 197 churches responded to this call with at least some amount of money. The total asked by the Convention was \$12,500. The churches gave \$7,282, or 58.5% of the amount asked. This is slightly more than the churches have given to the college through apportionments in recent years,

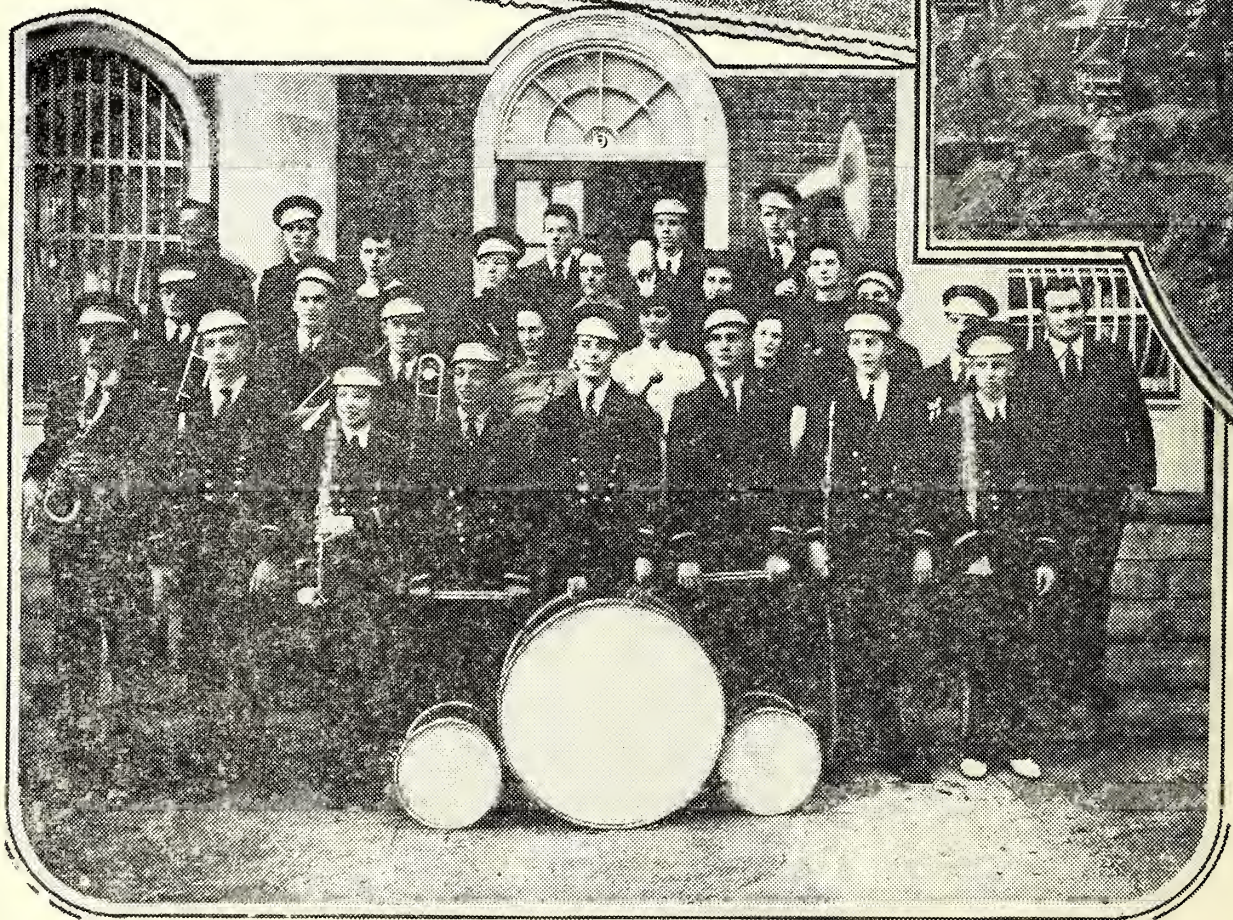
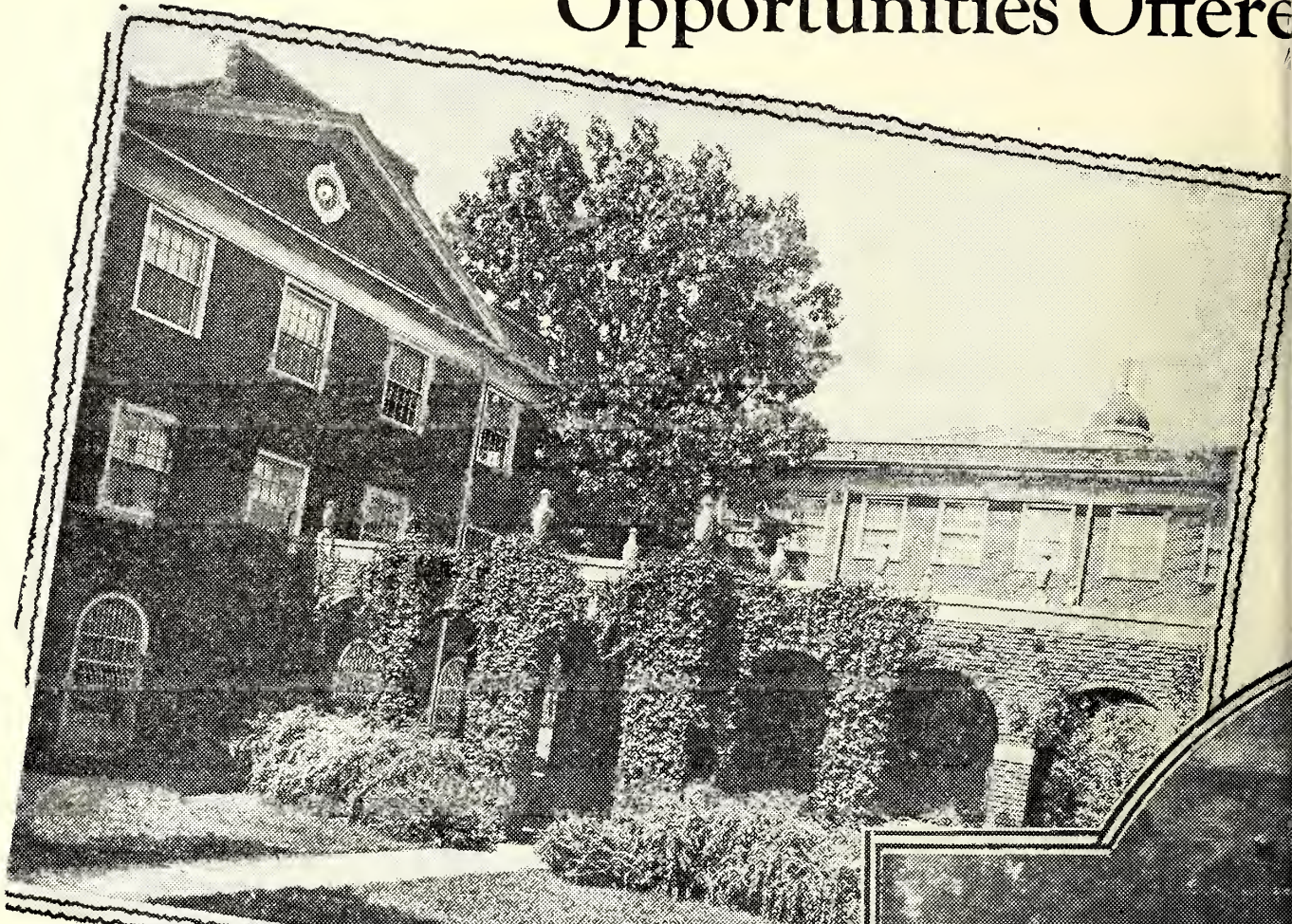
The churches contributing nothing number 54, and are more than the total in any Conference. If these churches will contribute this year, our college can do a better grade of work.

The difference between the amount apportioned and the amount received by the college is enough to assure a full-time pastor for the college church, and a teacher in religious education who could do effective extension work by aiding our churches with their educational work. These are important services that should be rendered, and will be when the churches give the college adequate support.

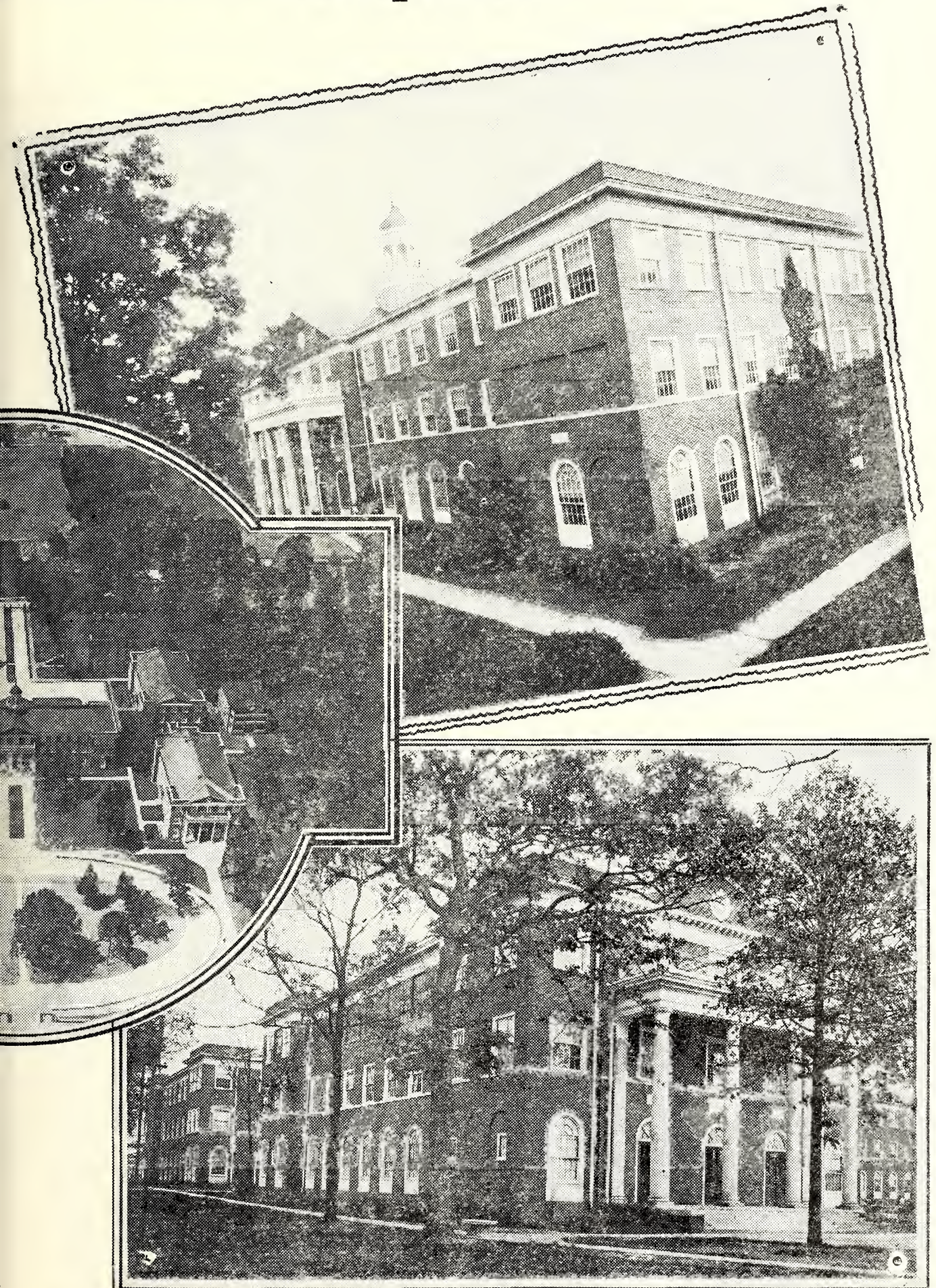
Please, kind reader, be sure that your church does its share for our college this year. In doing this you will be giving assistance to your church where it is badly needed. Thank you.

F. C. LESTER.

Opportunities Offered



Elon are Unsurpassed





NEWS FROM PUERTO RICO.

Ponce, Puerto Rico,
December 12, 1940.

Mrs. Mattie Cox Parker,
Elon College, N. C.

My Dear Mrs. Parker:

Your air-letter of December 10 was received this morning. It seems very pleasant indeed to hear from "home folks" again, because since the union of the Christians with the Congregationalists, nearly all connection seemed broken, except for an occasional letter from Dr. Atkinson. Yes, we knew of his illness and death and also of the loss to our denomination. It will be most difficult for another to fill the place he did, for so long and so faithfully.

Please extend our most sincere thanks to Circle No. 4 for their gifts. We will be on the lookout for the package, which should be here in plenty of time, and which, by the way, is the first thing we have received from the states, of its kind, for over ten years, so you may be sure we will enjoy distributing each gift.

We are still in the work although Mr. Barrett reaches retiring age in February. The mission allows us to stay on until the last of May and warmer weather, as we would like to return to the States.

Let me hope this finds you and yours well and happy in preparations for Christmas. Ah, if it could only mean that the Prince of Peace comes again into the hearts of men, what a different world this would be!

Most sincerely yours,
EVA REED BARRETT.

P. S.—It is 10 P. M. here and just now I am listening to my son, Alfred, giving the news of the day in Spanish, from Radio City, New York.

* * *

The above letter came in response to a box of gifts sent by Circle No. 4 of the Elon College Woman's Missionary Society to the Barretts for distribution to children in Puerto Rico. The Circle got a great deal of joy out of securing and wrapping these gifts, and the letter from Mrs. Barrett would indicate how welcome they were. A card received since then brings the news that the box arrived in time for Christmas.

The same group is planning to send a box of useful articles to a migrant center next month. Each bit of extra giving done by one of our missionary groups brings joy to our women, and at the same time reminds our missionaries that we are thinking of them and are trying to have a small part in sharing with them. It is recommended that each of our groups follow some such practice through the years.

MISSIONARY OFFERINGS.

WEEK ENDING JANUARY 18, 1941.

Sunday Schools.

Christian Light, Fuquay Springs, N. C.	\$.90
Spring Hill, Waverly, Va.	2.88
New Hope, Harrisonburg, Va. . .	5.70
Liberty (Va.), Nathalie, Va. . .	3.10
Holland, Va.	6.80
Big Oak, Eagle Springs, N. C. . .	3.75
Mt. Bethel, Stokesdale, N. C. . . .	3.31
Mt. Olivet (G), Geer, Va.	2.73

Total \$ 29.17

Individuals and Churches.

Antioch (R), Seagrove, N. C. . .	\$ 1.00
Elk Spur, Fancy Gap, Va.	1.06
Christian Light, Fuquay Springs, N. C.	3.30
Concord, Timberville, Va. ....	.81

Total \$ 6.17

Total for week \$ 35.34

Previously acknowledged ... 6,251.68

Total since Sept. 1, 1940 ... \$6,287.02

Though the offerings this week are very small we are grateful for each and every one. Let us strive to increase our offerings a little each week and thus make a step forward in the work of Missions.

MATTIE COX PARKER,
Secretary.

SUPERANNUATION.

Suffolk, Va.	\$ 113.05
Berea, Altamahaw, N. C.	5.82
Bethel, New Hill, N. C.	6.02
Windsor, Va.	15.00
Antioch, Windsor, Va.	5.33
Dendron, Va.	2.04
Mt. Auburn, Manson, N. C.	5.15
New Lebanon, Reidsville, N. C. .	11.20
New Hope, Harrisonburg, Va. N	3.59
Piney Plains, Raleigh, N. C.	5.00
Ingram, Va.	8.00

Total for the week \$ 180.20

Previously acknowledged ... 380.05

Total in Bank Jan. 18, 1941 \$ 560.25

MATTIE COX PARKER,
Board of Superannuation.

CONFERENCE APPORTIONMENTS.

In an effort to find a way for the support of the college by the churches, the late Dr. W. W. Staley worked out a plan whereby the approximate amount expected from the churches for the support of Elon College should be approved by the Convention and the same allotted to the churches of the Convention through the several Conferences constituting the Convention, each church apportioned according to its ability. This proved to be such a practical plan that the Convention has not departed therefrom all through the years. The needs of the college have increased, and the ability of the church to contribute has increased to a greater degree. Each church is informed as to the amount needed and its particular share in raising the amount. The Convention has further designated January and February as the period in which the churches are to do something about their college apportionments. It would be of great help to the college if every church in the Convention could make a contribution during this particular period. Some churches could raise all their college apportionments. Others could not, but all could raise something.

There are churches that wish to cooperate and are anxious to do their share but are not certain how to raise the amount apportioned. Plans that others have used successfully may be helpful. Dr. Harrell writes, "We raise our college apportionments through our regular weekly pledges. On each fifth Sunday the fact is emphasized that the Sunday School offering goes to the college. During the college period we present the appeal of the college through a special program and emphasize that fact each Sunday during the year when a contribution is made to benevolence, a part of it goes to the college." Then he raises the question as to the practical value of an attractive college poster to be displayed on fifth Sundays and on all occasions when offerings are received, a part of which may go to the college.

Rev. Edward E. Martz of Durham, pastor of Apple's Chapel Church, writes that the college apportionment is simply counted as a part of their Conference apportionments and that all through the year they emphasize the fact that Conference apportionments must be raised in full, and that toward the close of the year if there is still a deficit, this fact is called to the attention of the congregation and they usually raise the necessary amount to pay their Conference ap-

Continued on page 15.)

THE TRAINING OF YOUNG MINISTERS AND CHRISTIAN WORK.

One of the major functions of Elon College is that of training young men and women for service as pastors and laymen in the church. Among her alumni are listed nearly all of the ministers in the Southern Convention, and each year adds new names to this list. During the past five years, for instance, nineteen ministerial students have been graduated, eleven of whom were of our denomination. Each of these eleven men has continued his education in a seminary of high standing, and three of them have returned to the Southern Convention having received their seminary degrees. Others will soon be ready for full-time service, while Elon continues to pour fine young men into the seminaries. This we recognize as our job, and as we work with twenty-four ministerial students this year we do so with mingled humility and pride, striving to guide them in the paths of effective and consecrated service.

In addition to the four-year program of ministerial training, the college offers to those who are to be laymen and laywomen in the church a course in Christian leadership. This course is directed toward the purpose of introducing Christian young people to the methods and materials for Christian education in order that they may be of service to their local churches both now and later. Thus, the program of Christian education in Elon College, rounded out by the one-year course in Bible (included in the curriculum of every student) points toward an ever-improving ministry and better trained leadership for the church.

D. J. BOWDEN.

ELON GRADUATES MAKE CHRISTIAN CHURCH STRONGER.

The Christian Church needs to be ever on the lookout for that which will give her strength. We need in these churches of ours all kinds of good people, but we need not only good people but trained people who will be able to render a service that will give strength to the church, and an influence for good in the community in which the church is located.

No class of members should mean more to our churches than the graduates from our own Elon College. Elon graduates in our churches add great strength, because they come to us well trained for the many kinds of service needed in all communities. Such graduates have been trained in the fundamental principles of the church and hence are intelligent

workers, and such intelligent workers are much needed in all churches.

Then, too, these Elon graduates bring to our churches a beautiful dignity and reverence in the worship services, and the fact that a church has such trained members gives to her a higher standing in the community and hence a greater influence for good.

Most fortunate indeed is that Christian Church that has among its members graduates of Elon College. Such graduates, if they choose, can make their church one of great strength and power, and much good may be accomplished. Let's have more Elon graduates in all our churches that our great church may be made stronger.

J. F. MORGAN, *President*,
Eastern Virginia Conference.

WHY ELON NEEDS YOUR HELP.

The time is not far distant when there must be a revision of American educational policy. A generation ago the idea prevailed that education would solve most of our problems. At that time the majority of the dependents, delinquents and defectives were from the groups that had not had the advantages of an education. In the light of that fact it was concluded that if the masses were educated the groups which were a charge and a menace to society would be reduced to a minimum.

Much has been done toward reaching the ideal where an education is available for everyone. But instead of our social problems being practically solved, they have been steadily increasing. It is still the concensus of opinion that if we are to have the sort of democracy which we have envisioned, education is indispensable. It must, however, be a method of education which goes deeper than the transmission of a certain amount of necessary information, and the acquiring of proficiency in the techniques and skills of living.

This country needs a type of education which will mould aright the fundamentals of human character. It needs a type of education which will make for the loftiest and the most unselfish of ideals. It needs a type of education which is Christian, in the broadest and deepest significance of that term.

It is not our contention that Elon College and similar educational institutions are the only means which are striving for this higher type of idealistic education. Nor are we arguing that these institutions have even approximately measured up to the ideal. But we must remember that they

have always consistently held and have been striving for that sort of education, and with some most notable successes. We also believe that the small college and the denominational controlled college can hope to do this type of educational work most successfully.

It is not merely a case of our own Elon College needing our help. It is a case of our country desperately needing the sort of education which Elon College is offering. It is a case of enabling Elon College to render better service in its own particular field. Mass production and assembly line methods will not avail in the realm of education. Elon College should not only have our adequate financial support; but it should have back of it the power of a reservoir of Christian idealism in our churches.

STANLEY C. HARRELL,
Member Board of Trustees.
Sec'y N. C. & Va. Conference.

THE TORCH IS PASSED ON TO US.

Elon College is well bred. It did not start as from a faction in our Southern Convention many years ago. It started in the hearts and minds of the biggest and best. It was a noble dream of the whole Convention. It was reared through hardships, but bravely, courageously. It has rendered immeasurably great services to the church. The hands that built it have passed it on. The torch has been handed to us.

Do we love our church as they loved it? Are we as progressive in our vision as they were? Are we made of the same measure of heroic qualities, willingness to sacrifice for the church, and ready to serve as they were ready to serve? Yes, I believe we are.

Let us prove that we are. Let us pay Elon out of debt. Let us repair its buildings, add whatever equipment the present demands, and use it as the college of our homes and children. Let us prove that we have a deep interest in Elon by seeing that our own local churches raise that part of the apportionment which helps maintain it—as well as all the other items of our Conference apportionment. Let us take time now by the forelock, and raise the most of our Elon College apportionment on Elon College Day, February 2, or the nearest convenient Sunday thereto. Let us help make the final raising of our apportionment next fall easy by doing all we can for Elon now, while we are in the college period of our Conferences and Convention.

JOHN G. TRUITT, *Sec'y*,
Eastern Virginia Conference.



BY CHAPLAIN

H. E. ROUNTREE

MONDAY.

COURAGE.

"*Thou shalt remember all the way which the Lord thy God hath led thee.*"—Deut. 8: 2.

We were exhorting you to courage yesterday. We would like to continue that today. "So it will be," says a recent issue of *Club Life*, all through life, difficulty after difficulty, obstacle after obstacle, problem after problem, all to be overcome and solved by application and hard work. The only unfortunate person in all the world is the one who has no difficulties to overcome. . . . So let us welcome difficulties. They are first class opportunities to fortune. Persistence to overcome wins.

Prayer—Our Father, we desire heaven's courage, to play the man, to be strong, and to trust in Thee when things go wrong. Help us this day to take courage against all odds, whatever they may be. Thou art our winning strength. *Amen.*

TUESDAY.

"WITH ALL THY SOUL."

"*Love the Lord your God, and serve him with all your heart and with all your soul.*"—Deut. 11: 13. Matt. 22: 37.

Let us continue our thought about courage. We need that help. It is the only way to succeed, temporarily or spiritually. The following poem from Grenville Kleiser will do now:

If you would win the prize of life,
Arise above vain human strife,
Then set your eyes on one great goal,
And work for it with heart and soul.

The men that win have one clear aim,
Without a thought of selfish fame;
They plan, they toil, tho' rough the way
Till they attain the prize one day.

If you would win the worthwhile prize,
There's one best way, if you are wise.
Just set your mind on one great goal,
And work for it with heart and soul.

Prayer—Our Father, we pray that we may be living souls. May we see

and understand what the worth while things are in this life, and throw all our hearts into that for Thee and Thy kingdom. *Amen.*

WEDNESDAY.

DEAD SET UPWARD.

"*Set your mind on things above.*"—Col. 3: 2.

Grenville Kleiser also wrote something that I feel impelled to quote to you here. He said: "Deep in every human soul is a hidden and longing ambition to do something fine and enduring. This secret intimation from within is a summons to rise above the dead level of mediocrity and to use your latent powers to a large purpose. Listen to this inner voice, heed its divine command, and set your eyes upon some great and lofty achievement."

Prayer—Our Father, we know that we rise to nothing except it be from that power above. Thou art the supreme power that lifts us, whose name is above every name and whose kingdom is above everything else. Grant us unfailing strength to daily rise from the earthly level to the things we ought to be. *Amen.*

THURSDAY.

THE DOOR OF HOPE.

"*I will give her . . . a door of hope.*"—Hosea 2: 15.

If you talk about your troubles
And tell them o'er and o'er
The world will think you love 'em
And proceed to give you more.
—Aston.

The Valley of Achor was a valley of sorrow to the Israelites. But God gave them hope. In that hope their sins were covered, their assurances were reinforced, they were given a strength that overcame their weakness, and they were happy.

The Valley of Achor runs through life. Life is full of tragedy. We are always in difficulty and struggle. That, however, is the most blessed

order of our lives. It teaches us that true success is in character and not in fortune.

Prayer—Our Father, the hope of the wicked must perish. Our hope is in Thee, and we are saved by that hope. Grant that we shall not slacken our hold on that hope and to share and partake of realities of that hope eternally. We dedicate this day to that end. *Amen.*

FRIDAY.

OUR ACCOUNT.

"*Let a man examine himself.*"—1 Cor. 11: 28; 11 Cor. 13: 5.

Chauncey M. Depew once said, "We pass this way but once. We cannot retrace our steps. Every time the clock strikes it is both the announcement of the hour upon which we are entering and the knell of the one which is gone. Each night memory balances the books, and we know before we sleep whether the result is on the right or on the wrong side of the column."

Prayer—O Lord, examine us, and prove us, and try the reins of our hearts. We are before thine eyes, and if there be anything good in us, that is before Thee; if there be anything evil, that is before Thee. Help us to walk in Thy truth this day. *Amen.*

SATURDAY.

DO NOT LIVE IN THE PAST.

"*Look not behind thee.*"—Gen. 19: 17.

"*In all things approving ourselves.*" "Yea, always rejoicing."—II Cor. 6: 4, 10.

The older we grow, the more we realize that life is worth living. And one of the things that contributes to that value is that we think not too lightly become lost, either inadvertently, carelessly, or deliberately lost. It is of the fun that is in it. Some Christians are too stingy with their

(Continued on next page.)

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

CHRIST'S CONCERN FOR THE LOST.

LESSON I—JANUARY 26, 1941.

LESSON: Luke 15.

DEVOTIONAL READING: John 10:11-18.

GOLDEN TEXT: *The Son of man came to seek and to save that which was lost.*—Luke 19:10.

A Curious Congregation.

"Now all the publicans and sinners were drawing near unto him to hear him." This was a curious congregation in the sense that it was made up of out-of-the-ordinary people. They were the people who were regarded by the religious leaders of Jesus' day as outsiders, as the "no account people," as the social and religious outcasts of the community. Publicans were hated tax collectors, men in the employ of the Roman government, often unscrupulous and grasping, tight-fisted and hard-hearted, renegades both to patriotism and to religion. Of course, all of them were not thus, but all of them were branded with the name of publicans, and, as has been said, "You may as well kill a dog as to give him a bad name." Sinners were not simply those who were openly vile and desperately wicked, but the great mass of people who did not heed the meaningless traditions of the scribes and Pharisees and did not obey the ceremonial law, hence were regarded as sinners by these scribes and Pharisees, who interpreted righteousness in terms of strict obedience to the law. What a testimony to Jesus that these people came in great crowds to hear him! It was because he was a friendly fellow, because he had preserved the common touch, because he treated them as human beings, because he talked in terms which they could understand, because he made religion interesting, and livable, and vital. One wonders if one reason why the church is not reaching the masses today is because its leaders are failing to keep in touch with the common people, and because religion is not interpreted in interesting, common, human and vital terms.

Contemptible Critics.

"And both the Pharisees and the scribes murmured, saying, This man receiveth sinners, and eateth with them." One marvels sometimes at the blindness, and almost the brutality, of these Pharisees and scribes. In their blind devotion to the law and

their bitter jealousy of Jesus, they did things that were inhuman, and said things which were hard and bitter. Here was a man taking an interest in people who needed him, people who were responsive to him, people into whose lives he brought new hope and new power, and people in whom he saw finer possibilities and potentialities. And here were these Pharisees and scribes standing around watching him, criticizing him, caustically charging him with inconsistency in his religious life because he had contact with those who were ceremonially unclean. The church has to be on guard lest it become a social club, lest those who can not give as much as others, and those who can not dress as well as others are not made to feel quite as welcome as they ought to be.

A Compelling Concern.

"And he spake unto them this parable"—in fact he spake unto them three parables, or three stories, in meeting the murmuring of these carping critics—the story of the Lost Sheep, the story of the Lost Coin, and the story of the Lost Boy. The central theme of each of these stories was the compelling concern which God had for his children, especially those who were lost. And Jesus used the term, lost, in the sense of something which had a great value, of something that was out of its proper relationship, in terms of a thing being used for the high purpose for which it had been created. In each of these parables there is evidence of a supreme concern on the part of those who are interested in the recovery of that which was lost. This concern on the part of the owner was a compelling concern—the shepherd sought until he found the sheep, the woman sought diligently until she found the coin. To be sure, the father of the Prodigal Son did not go out to seek his boy—in this parable the free-will element and deliberate choice must enter in, but there was a compelling love in the father's heart, for while the boy was a great way off the father saw him and ran and had compassion on him. What Jesus is trying to say is that in the heart of God there is a great care and a great concern for all of his children, and that this concern becomes a consuming concern when any of his. We often talk about how much a man suffers who goes into sin, or what it means to a man to be lost. This is, of

course, one side, and an important side of the picture, but one wonders if we understand how much God suffers when one of his children is lost, or when one of his children sins. These three little stories, immortal stories they are in their simplicity, are little windows through which we can look into the heart of God, our loving Heavenly Father, little windows through which we see something of his compassion, his care, and his concern for his children, something of the inexpressible joy in his own heart, and in the choice spirits of his redeemed people over finding that which was lost and over the return of the wanderer.

A Convincing Conclusion.

When Jesus had finished, his carping critics had nothing to say because there was nothing left that they could say. Out of their own words and out of their own experience, they stood condemned. What a commentary it was on this narrowness of their interests and the poverty of their spirits that they cared more for sheep and for coins than they did for men!

QUIET HOUR.

(Continued from preceding page.)

laughter. The one who furnishes you amusement, should be well respected for he is apt to make you forget while you are amused, and at least the liver will work better for awhile.

Channey Depew gives the following story: "The raggedest person I ever saw was a Turkish peasant standing in the field, clothed in bits of old carpet. He was laughing hilariously at our well clothed party. The combination of color and humor made him a thing of beauty, if not a joy forever."

Prayer—Our Father, out of the abundance of a Christian heart we would be glad and rejoice in life as it is from Thee every day. This be Thy day. We will rejoice and be glad in it. *Amen.*

SUNDAY.

IN THE MINDS OF THE GREAT.

"As he thinketh in his heart, so is he."—Prov. 23:7. (Read Phil. 4:8.)

Says an unknown writer, "The great of the earth may not be known to us in person, but we can live in the company of the great, through our minds, through reading, through our aspirations and our ideals, through our attempt to emulate the noblest we know."

Prayer—O Lord, we would recognize this day as the symbol of noble thinking and noble living for every other day. We dedicate ourselves to this day and to Thee. *Amen.*

FOR THE CHILDREN

Dear Friends:

How many of you have the flu? I have been thinking of you and wondering if the flu bug bit you very hard. De haven't been bitten yet and I hope that we will be able to dodge the fellow this year because of Oliver. It is hard to know what to do for a baby when he gets sick because he can't tell you just where the pain is. You have to poke him until you find the sore spot!

To those of you who are ill all of the Todd family wish for you a speedy recovery. Be careful not to get out of bed too soon. A backset is worse than the first time. Do just what the doctor and your nurse tell you to do. Try to be patient as well as a patient.

Often children dislike the doctor because he has to hurt them a bit in order to help them get well. Little Temple Sloan, who will be two years old February 22, got so he disliked his doctor very much because he stuck him! The doctor had to stick him in order to give him the cold shots to ward off colds. Not long ago Temple's father gave himself a shot and then one to Temple's mother. Temple thought that he was being slighted so he walked over to his dad and holding up his arm said, "Stuck, daddy, stuck." His father told him that it would hurt but still Temple insisted

on being "stuck." The doctor told Mr. Sloan to give Temple a shot. So the next time Temple wanted to be stuck like his dad and mother, his dad told him that it would hurt. Still Temple begged to be "stuck." Mr. Sloan stuck the needle in his arm. Temple winced and turned his head away. His dad pulled out the needle and said, "There, it is all over!" Little Temple burst out with a hearty laugh. I hope that you will be as nice about taking your medicine as Temple was about being "stuck" by his father.

Sincerely,
DOROTHY TODD.

JANUARY FIRSTS.

Oliver wants me to tell you that he went to church for the first time on January 5. He cried just a bit before the service began to let everyone know that he was there! But when the Epiphany service started there was so much beautiful music that he forgot to cry again. After the service he said hello to all of the people who came up to him.

His first visit was made last week in High Point. The North Carolina Convocation of Churches was meeting there. Oliver's father wanted very much to attend so we all went. Oliver and his mother had a good time visit-

JANUARY BIRTHDAYS.

This month we are celebrating the birthday of our President. I am sure that all of you have heard of the large sums of money which have been raised in the years gone by. This money goes to help make life more liveable for many boys and girls who suffer with the dreadful infantile paralysis. Men, women, boys and girls, from all over the United States send gifts of money to the President and he uses it for the crippled children of the nation. Would you be willing to go without candy for one week in order to help some crippled boy or girl? If so just give the money you would have spent for candy to the person in your community who is responsible for raising money for the President's birthday gift.

Two other Presidents were born in the month of January: Millard Fillmore was born anuary 17, 1800, and was our thirteenth President; William McKinley was born anuary 29, 1843, and was our twenty-fifth President.

I wonder if you remember your history well enough to know that Benjamin Franklin was born January 17, 1706. He was a great statesman as well as a famous inventor.

Many other national figures claim January for their birth month. There is Daniel Webster, born January 18, 1782, who was a famous orator and statesman of his day. Robert E. Lee, born January 19, 1807, refused the command of the entire Union forces in the War Between the States, that he might serve his native state, Virginia. Thomas J. Jackson, called "Stonewall" because of his courage, was born on January 21, 1824. And Matthew Fontaine Maury, who gained for himself the title of "Pathfinder of the Seas," was born on January 14, 1806. These are a few of the famous Americans born in January.

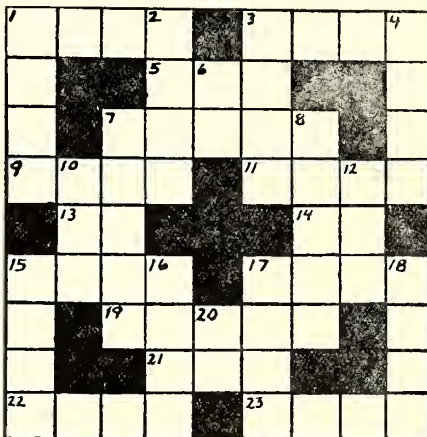
CROSSWORD PUZZLE.

Across.

1. The leader of our country (abbr.).
3. Countenance (Num. 6: 25).
5. Belonging to us (Luke 11: 2).
7. Meditates.
9. On top.
11. To engrave.
13. Western Union (abbr.).
14. Rail Road (abbr.).
15. Fruit of the fir and pine.
17. Gives money for service (Matt. 18: 28, plural).
19. To stay behind; delay (Matt. 26: 38).
21. To perceive by the eye (Matt. 5: 8).
22. Ships of war belonging to a nation.
23. To scream.

Down.

1. An urgent entreaty.
2. A liquid food.
3. Without restraint; at liberty (John 8: 32).
4. Pronoun meaning everyone.
6. Me and you.
7. A hill or mountain (Jer. 6: 6).
8. To wander from the right path.
10. One and one.
12. To implore, shed tears (Ps. 9: 12).
15. Abel's brother (Gen. 4: 1-17).
16. Not hard (Matt. 11: 30).
17. That which is seized by a wild beast for food (Gen. 49: 9).



18. Animal caught by Eskimos, used for food and fuel.
20. Prefix meaning back.

Answers to Last Week's Puzzle.

- ACROSS — 1. Abda. 3. Idol. 5. Bat. 7. Abner. 9. Sela. 11. Male. 13. T. P. 14. Be. 15. Ache. 1. Obed. 19. Archi. 21. Ali. 22. Barn. 23. Opal.
- DOWN — 1. Alas! 2. Abba. 3. Item. 4. Life. 6. An. 7. Alpha. 8. Rabbi. 10. Etc. 12. Lee. 15. Arab. 16. Eram. 17. Ohio. 18. Dell. 20. Cl.

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational and Christian Churches.

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SUBSCRIPTION RATES.

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All other matters of business should be addressed to "The Christian Sun," 1536 E. Broad Street, Richmond, Va.

Contributions should be sent to the editor at 3206 Grove Avenue, Richmond, Va., not later than Friday preceding the date of publication. Emergency notices will be received at "The Sun" office up to Tuesday of the week of publication.

Marriage or obituary notices of not over 125 words will be published free. All over 125 words, 1c a word, cash with notice. Notices should be confined to 250 words.

Contributions for the Pilgrim Fellowship page should be sent to Rev. A. Lanson Granger, Box 144, Asheboro, N. C.

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

The Southern Convention designated the months of January and February for special emphasis in behalf of Elon College. In its financial set-up for the several institutions of the church, the Convention designated \$12,500.00 for Elon College to be raised through the Conference Apportionments. This amount has been apportioned by the apportionment committees of the several Conferences to the churches in their Conference. All that is raised on this amount through the churches will be credited on the Conference Apportionment for the church sending it in.

The months of January and February will be an ideal time to raise

this amount on your Conference Apportionment and get it out of the way. If the churches in the five Conferences would raise the \$12,500.00 during this college period, it would make Dr. Smith very happy. He deserves to be made happy.

Nine years ago the college was in debt more than half a million dollars. Dr. Smith has reduced that indebtedness from year to year, and now the college owes one hundred and eight thousand (\$108,000.00) dollars. This was a marvelous job. If all our churches would do their best during the college period, it might be that he could reduce the indebtedness to one hundred thousand (\$100,000.00) dollars. Then we would feel that we were coming in on a home run.

Elon College is our college. It is a beautiful plant with beautiful modern buildings. We should feel proud of it. It has meant much to our denomination in training our young people during its fifty years of service. It is a pity that it is burdened in its work with this debt. Let all of us come to Dr. Smith's rescue with our offerings and help him get the debt cleared off. Then all of us can rejoice together because we had a part.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR JANUARY 23, 1941.

Amount brought forward \$1,575.33

Sunday School Monthly Offerings.

N. C. & Va. Conference:
 Mt. Bethel \$ 1.40
 Burlington 31.60
 Tryon, Erskine Memorial,
 1940 30.00
 Lebanon 50
\$ 63.50

Western N. C. Conference:

Shiloh \$ 1.00
 Pleasant Ridge 5.07
 Ether 1.16
7.23

Eastern Va. Conference:

Spring Hill, Oct., Nov. &
 Dec. \$ 3.97
 Oak Grove 2.01
 Antioch 2.14
 First, Portsmouth 4.44
12.56

Valley Va. Central Conference:
 New Hope 5.81

Endowment.

L. S. Holt 150.00

Special Offerings.

Mr. Fespermon \$ 6.00
 Mr. Davenport 18.00
 Mr. May 3.00
27.00

Total for week \$ 266.10

Grand total \$1,841.43

God is not dead; nor doth He sleep!
 The wrong shall fail, the right prevail.—*Longfellow.*

INSTITUTE OF RELIGION.

The second Institute of Religion will be held at the United Church, Raleigh, beginning on January 27. The theme of the Institute is "Religious Adventure in a Perilous World." The first speaker will be Jerry Voorhis, Congressman from California, Dies Committee member, and Chairman of the Congressional Commission on Unemployment. Congressman Voorhis will speak on January 27 on "The Threat from Within." Miss Phyllis Bentley, English novelist, will be presented on February 10. Dr. Arthur Raper, social science analyst with the Department of Agriculture, will be presented on March 3, when the Institute will close. His topic will be "Democracy and National Defense in the South."

Fellowship dinners are to be held each Monday night at 6 o'clock. This will be followed by class periods at which time participants are offered a choice of five courses taught by outstanding local leaders. The special speakers will be presented at a joint meeting at 8:00 P. M. in the church auditorium.

CONFERENCE APPORTIONMENTS.

(Continued from page 10.)

portionments in full. He assures in his letter that it is his desire and purpose to see that his churches increase the offerings to the college.

You would perhaps find these suggestions helpful in your local church:

1. Call attention to the fact that Elon College is our institution, founded by our church, owned by our church, and that it is anxious to serve the church as a whole.

2. Emphasize the fact that the entire apportionment for the college to the Convention is only \$12,500.00.

3. Everything that is contributed by individuals, by Sunday schools, or by churches for this purpose counts on college apportionments.

4. This is the college period, so designated by the Convention.

5. Every church is asked to make some contribution to the college during this period.

6. Give the Sunday school and the church an opportunity to contribute, and something will be received.

L. E. SMITH.

Genius is talent set on fire by courage. Fidelity is simply daring to be true in small things as well as great. Courage is the standing army of the soul which keeps it from conquest, pillage and slavery.

—*Henry Van Dyke.*

The Christian College

Education is the torchlight of civilization. Christian Education is the contribution of the church for the continued advance of civilization on moral and religious principles. Education without the Christian emphasis may kindle skepticism that will lead to atheism. Atheism is destructive to the forces that have moulded our civilization, as is being demonstrated in some of the far-flung corners of the world today. It is difficult to combat atheism with armies and armaments. A modern blitzkrieg will not destroy it. The only successful weapon that may be used



supreme need of the nations of the earth is the mind of the Prince of Peace;

against atheism is education, education of the right type, education that puts God in the center and uplifts Christ as the highway for human hearts in their search for truth.

The Christian college is the voice of the church to this present age, pleading for religion in the curriculum of higher education, for our young people to be taught the fundamentals of Christianity that the truth of Christ may become for them the staying force in their lives when the storms of a wicked world come sweeping across their pathways.

This, more than any other age, needs the Christian College and its indispensable contribution to higher education. Your contribution at this time will mean more than you can half imagine. Please do not withhold your gifts.

ELON COLLEGE IS A CHRISTIAN COLLEGE.

The CHRISTIAN SUN

REPRESENTING THE SOUTHEAST CONVENTION OF CONGREGATIONAL AND CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOL. XCIII.

RICHMOND, VA., THURSDAY, JANUARY 30, 1941.

32 No. 5.

Elen College Library

“Why I Want to be Known as a Christian”

[Excerpts from answers entered in a contest by twenty members of the Pilgrim Fellowship group of the First Congregational Church of Mason City, Iowa. The pastor, Dr. R. C. Helfenstein, gave as a prize a leather-bound King James Version Bible, recently received from London.]

“Only Christians know how to use privileges in the right way.”

“When you feel the need to pray you can pray and have a feeling that your prayer will be answered.”

“Why do I want to be known as a Christian? Because I wouldn't want to be known as anything else.”

“Christians are supposed to be friendly to everyone, helpful to the unfortunate, and willing to share with others.”

“The Christian is honest with himself and with his fellow men. A Christian is willing to sacrifice all for the sake of God.”

“I want to be a disciple of Jesus because I believe in his way of life, the standard he set for youth and his wonderful teachings.”

“I believe that Christianity is the only religion that teaches all the qualities that help make a person's life what Jesus meant it to be.”

“I want to be a Christian because I want to live a full, rich life, and I feel that being a Christian is the only way I may accomplish this.”

“One who isn't a Christian is usually a person who lives for nothing and can see no good in anything. A Christian can look up and be proud to know he worships the true God.”

“I want to do all I can to inspire people to live a Christian life and only when I'm known to others and to myself as a Disciple of Jesus will I have succeeded. This is my aim.”

“I believe that only in the teachings of Jesus are the innumerable qualities found which are the basis of the perfect religion; the basis of a faith for which we never need to apologize.”

“If everyone believed in the teachings of God, what a world this would be to live in! Christ is an ideal. Everybody should look up to Him and pattern their life as closely as possible after Him.”

“If you are a Christian, you can look forward to a life in the hereafter. Christians also in their immediate lives lead a much more cheerful life. Even if they don't have everything, they have the joy of living with God.”

“The Christian Church has remained, although nations have risen and fallen, great men have died, and ages have passed. I once heard that only good things will stand through hardships, so this is a definite proof that the Christian Church is a worthwhile institution.”

LET THERE BE LIGHT

NEWS AND VIEWS

Sympathy is extended to Mrs. D. M. Spence, wife of our minister at Sophia, N. C., whose father recently died in Nashville, Tenn.

The guest editorial writer this week is Rev. Joseph E. McCauley, pastor of Liberty (Vance), Ingram and Pleasant Grove Churches, and a member of the Board of Publications.

Rev. A. Lanson Granger, Jr., has returned to his work in Asheboro, N. C., after a five weeks' "vacation" necessitated by an appendectomy. His members welcomed him gladly.

Rev. Edward E. Martz missed his appointment at Apple's Chapel last Sunday due to illness. Rev. J. P. McDade, ministerial student at Elon College, preached for the church.

Dr. D. J. Bowden, chairman of the Convention committee on Social Relations, has had literature for the observance of Race Relations Sunday, February 9, sent to all pastors within the Convention.

The Promotional Secretary acted as editor of the Missions Page this week due to the serious illness of Mrs. L. I. Cox, the mother of Mrs. Parker. THE CHRISTIAN SUN thanks Mr. Lester and sympathizes most sincerely with Mrs. Parker and wishes for her mother a speedy recovery.

Rev. Allyn P. Robinson, Jr., pastor of the United Church, Raleigh, N. C., is broadcasting each Sunday afternoon over Station WPTF (Raleigh), from 2:15-2:30. "The Churches Make News" is the title of this broadcast, which is sponsored by the North Carolina Council of Churches.

A very profitable session of the North Carolina Council of Churches was held in High Point on January 14-16. Ministers attending from our fellowship included Dr. J. H. Lightbourne, Rev. W. E. Wisseman, Rev. Aubrey C. Todd, Rev. Allyn P. Robinson, Jr., Dr. W. M. Jay, Rev. F. C. Lester and Rev. W. J. Andes.

Haw River Christian Church gave a reception for their new pastor and his wife, the Rev. and Mrs. W. A. Grissom, on Saturday night, January 18, at the Haw River Community Clubhouse. Members of Providence Memorial and Long's Chapel

Churches, the other two churches in the pastorate, joined in the evening of fellowship.

The Mid-Winter meetings of our denominational Boards are being held in Evanston, Ill., this week. Representatives from the Southern Convention who are in attendance are: Dr. L. E. Smith, who is a member of the Council Executive Committee; Dr. H. S. Hardecastle, Vice-President of the Home Boards; and Rev. F. C. Lester, who is a member of the Prudential Committee of the Foreign Board.

The Eastern North Carolina Conference ordained to the gospel ministry William Alfonso Grissom at his home church, Liberty (Vance), on Thursday evening, January 23. Dr. L. E. Smith preached the ordination sermon. The presbytery was composed of Rev. S. E. Madren, President of the Conference; Rev. E. M. Carter, Secretary of the Conference; and Revs. Aubrey C. Todd, J. Frank Apple and J. E. McCauley. The candidate was presented by his brother, Rev. R. T. Grissom and Rev. F. C. Lester, Promotional Secretary.

The Executive Board of the Southern Convention met in Norlina, N. C., last week and wrestled with Convention finances for a day. There is a deficit of \$3,244.00 brought over from the last biennium. The Conferences asked the churches to raise this amount as early in this new year as possible. The Convention Fund is not sufficient to continue the office of Promotional Secretary through the remainder of this year. No solution to the problem was found by the Board. Only the churches can solve it by making adequate financial contributions.

SPRUNT LECTURES OF 1941.

An occasion which should be of interest to our ministers, especially those in Virginia, is that of the Sprunt Lectures, held at the Union Theological Seminary, Richmond, Va., February 2 to 9, 1941. These lectures will be delivered by the Rev. William Childs Robinson, Th. D., D. D., a native of North Carolina. Dr. Robinson is an A. B. graduate of Roanoke College, received his B. D. from Union Seminary, and his Master's degree from the University of South Carolina. His Th. M. work was done at

Princeton, and he received his Th. D. from Harvard University in 1928, the honorary degree of Doctor of Divinity being conferred upon him by Roanoke College the same year. Dr. Robinson is a prolific author and is also a member of the editorial council of *The Religious Digest*. The subject of his lectures will be: "Christ—the Hope of Glory."

Another series of lectures will be delivered during the week by the Rev. James George McKnight, Ph. D., D. D. Dr. McKnight received his A. B. degree from Geneva College, his B. D. from Princeton, studied at Johns Hopkins, Columbia and Leipzig Universities, and completed his Ph. D. at Chicago. He received his D. D. degree from Geneva College in 1918. He is a native of Pennsylvania and a Chautauqua lecturer of note. The theme of Dr. McKnight's lectures will be: "The Principles and Program of the Kingdom."

The Inaugural Addresses of four new professors will take the place of the third lecturer. Each of these professors will deliver his initial address on a subject in his chosen field: James E. Bear, Th. M., New Testament Interpretation and Biblical Literature; Howard T. Kuist, Ph. D., New Testament; John Newton Thomas, Ph. D., Systematic Theology; John Bright, Ph. D., who is an Associate in the Biblical Department.

A NATIONAL CHRISTIAN MISSION TO BE HELD IN WASHINGTON.

There is to be held in Washington, D. C., beginning on Sunday evening, February 2, and continuing until February 9, a "National Christian Mission," under the auspices of the Washington Federation of Churches and the Federal Council of Churches of Christ. The opening mass meeting will be held in Constitution Hall, with Dr. E. Stanley Jones as the speaker. There will also be a meeting at Continental Hall, where Dr. Paul E. Scherer will speak. There will be "area" meetings in six different sections of the city, Monday through Friday at 8 o'clock. Of particular interest to ministers will be the morning meetings, daily from 10 to 11:30, at Calvary Baptist Church. Speakers will be: Monday—Harold Phillips, Paul Scherer; Tuesday, Norman Peale, E. Stanley Jones; Wednesday—Bishop T. C. Darst, R. T. Nooe; Thursday, R. H. Bowling, J. C. McCombe; Friday—Adolf Keller, Bishop Paul Kern.

There will be sectional meetings for women during the week, at the same

(Continued on next page.)

The Southern Convention

By DR. J. H. LIGHTBOURNE, *Secretary.*

It would be quite impossible for the writer to be secretary of the Southern Convention and not have on his heart and mind the affairs of the Convention, especially as these present themselves as problems. The Convention has several problems and probably no one of them is a new one. And some of these problems are minor but some are major. A major problem just now is how to finance the overhead of the Convention.

At present we are endeavoring to meet this overhead through a fund known as the Convention Fund supplemented by grants from all our Boards and Institutions except the Board of Superannuation. The amount set up by the Convention for the Convention Fund in 1938 was \$5,000.00. Of this \$5,000.00 the Conferences apportioned \$4,754.00 to the churches and the churches reported in 1940 the raising of \$3,439.00. If the Convention Fund had been raised in full the last four years the Convention would have had for its overhead expense an additional \$6,500.00. While we might not be justified in stating at this point that had that additional \$6,500.00 been received the Convention today would not be facing a deficit; surely we are justified in stating that since the deficit is less than \$4,000.00 the deficit today would not be a major or even a minor problem. How can we secure the raising in full of the Convention Fund?

Before considering this question let us consider a related one and pertinent—the financing of the office of Promotional Secretary. The financing of this office is approaching a stalemate. Unless funds are received from some source not now in evidence the office of Promotional Secretary will have to be discontinued or the Convention forced into new and larger indebtedness.

At the Greensboro sessions of the Convention it was voted to continue the office of Promotional Secretary. The writer was among those who urged this action. As secretary, more and more the need of our Convention is reflected by the correspondence which goes through his office and the reports which he studies, tabulates and summarizes. With greater ardor your secretary would today urge the continuance of the office of Promotional Secretary. It is an office we need; it is an office which is now re-

sponding effectively where and when demands are made upon it. After acting to continue the office of Promotional Secretary the Convention then proceeded to adopt a financial policy and program which jeopardized the financing of the very office it had voted to continue. The writer was serving as chairman of the committee on finance, but it was not the report of the committee that was adopted, nor was the report presented at the second reading by the committee the best judgment of the committee. A compromise was presented and the Convention appeased it. Now we are in difficulties. What can be done?

It is the conviction of your secretary something should be done. As chairman of the committee on finance he is being written to do something. But what? The Convention has put its hands to the plow and for a plowing that needs to go deep and to the farthest corner. It is not good to put hands to the plow and then take them off and leave the plow in the field needing plowing, intending not to go back. If our Convention permits the closing of the office of Promotional Secretary and continues to pour money into other and less needed activities, our Convention will receive a deep hurt.

The Executive Board of the Convention has met recently to discuss this matter. It expects to meet again within the next month to take some action regarding it. There is a strong sentiment in the Board not to follow a course which will increase the Convention's indebtedness. There is also great reluctance on its part to retrench on a program of promotion that is already too limited. If you have any suggestions to offer the Board make them known to the Board through the secretary or through any member of the board. They will be given every consideration and your interest in the work of your church will be appreciated.

A NATIONAL CHRISTIAN MISSION.

(Continued from preceding page.)

hours as the ministers' meetings, ending with a mass meeting at Calvary Baptist Church on Friday, when Miss Muriel Lester of England and Dr. E. Stanley Jones will both speak.

In addition to the above, there will be seven afternoon seminars: Employed People's Seminar from 4:45 to 6:00 o'clock, noon meetings, a Youth Conference on Friday night, special meetings on Saturday, and closing mass meetings on Sunday, February 9, at 4 o'clock, at Washington Cathedral and Calvary Baptist Church.

MRS. MATTIE PARKER AND BOARD OF SUPERANNUATION.

For these many years Dr. J. O. Atkinson, Chairman of the Board of Superannuation, cared for the few business transactions, the correspondence and the records of this Board through the courtesy of the office of the Mission Board. Colonel West, Chairman of the Mission Board, assures the writer the Mission Board will be glad to extend the same courtesy to him. We find Mrs. Parker a most gracious secretary and one deeply interested in the work of the Board of Superannuation.

Matters pertaining to the Board of Superannuation can be addressed either to Mrs. Mattie Parker, Elon College, N. C., or to Rev. James H. Lightbourne, Sr., 401 Church Street, Burlington, N. C. Checks can be mailed to either but it would expedite matters if they are sent direct to Mrs. Parker.

GIBSONVILLE CHURCH DEDICATED.

Our church at Gibsonville, N. C., was dedicated last Sunday. It was organized on July 29, 1939, with 29 members. There are now 61 church members and 165 members of the Sunday school.

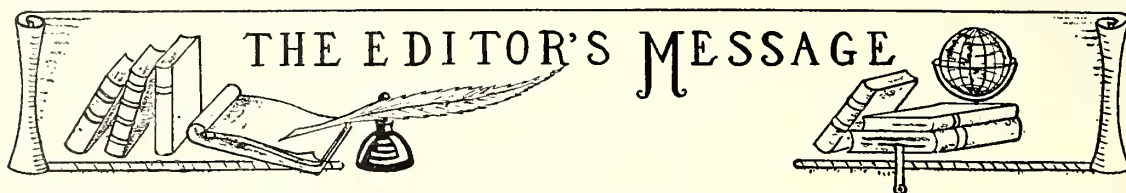
The building and equipment cost approximately \$2,500.00, nearly all of which has been paid by local people.

Among those taking part in the dedication service were: Dr. J. H. Lightbourne, Rev. W. E. Wissemann, Rev. M. A. Pollard and two local ministers, Rev. E. A. Long and Rev. John L. Morgan. Mr. Merton Simpson spoke for the church trustees. The pastor, Harold Loman, presided. Special music was furnished by the Men's Chorus of the West Burlington Methodist Church.

EASTERN VIRGINIA ELON ALUMNI CLUB TO MEET.

The Elon College Alumni Club of Eastern Virginia will hold the annual banquet at Hotel Elliott on Friday night, February 14, at seven o'clock.

Dr. W. T. Scott of Jacksonville, Fla., will be the guest speaker.



THE CHURCH AT WORK.

What does the local church do? Perhaps it administers to a needy family. Certainly it improves its physical appearances occasionally by painting, interior decorating, and landscaping the premises. It is expected to conduct regular worship services and occasionally have a special service in the form of a pageant, children's day programs, memorial services and home comings. Some people see these activities only; they never see the real work of the church. This local church program is the smaller part of the work of a church if it is to measure up to the expectation of the larger fellowship.

Our Orphanage at Elon College under the fatherhood of Bro. C. D. Johnston is receiving a part of the contributions of our church and Sunday schools to care for about one hundred children who have no parents to support and guide them. This institution is ours. The care it renders is our church at work. By pooling our funds we are able to do a more effective work in administering to the needs of bereft children.

No individual or people can thrive long on ignorance. Our denomination realized this, therefore, we have our publications, "Advance," "Pilgrim Highroad," "Missionary Herald," and "The Christian Sun," which keep us informed of the workings of our church. When we contribute to our Conference Apportionments, especially when we pay the Convention and Conference Funds, we are working with others to help disseminate knowledge. Our church publications must be supported if we are to be kept informed. "The Christian Sun" is designed for this purpose in the Southern Convention. This church periodical, under the editorship of Rev. R. L. House, is one of the best of its kind to be found anywhere. The local church is having some part in informing all who read these periodicals.

Another field in which the local church works with its fellow churches is in the field of Religious Education. The Promotional Secretary, Rev. F. C. Lester, as head of this department of our work, is serving the larger constituency by directing Daily Vacation Bible Schools, Teachers' Training Schools, Summer Conferences, helping to prepare and plan programs for the local church, and promoting the general welfare of the church.

Only a few of us have the privilege of doing personal work in mission fields. That does not keep us from doing a large work for missions. Under the direction of Col. J. E. West, Chairman of the Board, and Mrs. Mattie C. Parker, Secretary, our offerings for missions are working for us in numbers of places. The mountain area of our Convention is being served and hundreds of missionaries on the foreign field are doing for us what we, ourselves, cannot do.

Our Elon College, under the leadership of Dr. L. E. Smith, is the training station for the workers who carry on for us. The head of each of the departments has been trained here. Sixty-two of the ministers and a large number of the laity of the Southern Con-

vention have been trained at Elon. In addition to training our own leaders, Elon has trained outstanding statesmen, educators, ministers and workers for other denominations. It takes more financial support than the students pay to run any school. Elon comes nearer making the school self-supporting than any other institution I know. Our church helps train and develop men and women in all walks of life through its college. This is our church at work.

WILL OUR CHURCH KEEP PACE?

Dr. Roger W. Babson, writing in the Richmond "Times-Dispatch" on January 1, 1941, gave an outlook for the business trends of our nation in which he predicts the best volume of business in our nation's history. This volume of business, according to the writer, will include everything from cradles to coffins. In other words, farmers, laborers, employers and professional men, all will experience an increase in temporal benefits. The probability of our business volume exceeding the all time high in 1929 is judged by the facts gathered from all parts of the world over a period of time. Last year's volume of business was the largest in eleven years. It has been predicted that in 1941 a twenty percent increase will come from the armament program.

Is it too much to expect the church to keep pace with these national trends? The temporal increase and business trends are expected to draw at least fifty percent of the unemployed into action.

A careful reading of our church records will also show improvements for the year 1940. There was an increase in church memberships. The contributions to the college were a little more than the previous year. Missions in general increased and the orphanage reached its goal. As the nation has sufficient data to predict upward business trends, so does the church. As business leaders are not satisfied with the volume of business done in the past, neither should the church be satisfied with its present learning, growing and giving. The conditions which have brought the possibility of an increased industrial output have also developed greater religious crises. They have made more children homeless, more men and women doubt, more people churchless, and have given the church greater responsibility as well as wonderful opportunity.

The word of God has a vital message for the world of 1941. The church hymnal has a song for our age. The daily quiet hour has a solace for souls who seek God through that avenue. The church school has a lesson to teach those who will be still long enough, study sufficiently, and then share with their fellowmen the knowledge acquired. The young people's organizations offer a Christian environment, information and priceless inspiration for our youth if they will unite with them. There are many spiritually unemployed, undernourished souls, and we are faced with the opportunity of keeping pace with the national progress in a year of business promise.

J. E. M.

Our Churches and the College Fund

By DR. E. L. MOFFITT,

Former President of Elon College and a Member of the Board of Trustees.

Having been asked to write an article on the response of our churches to the call of the Convention for the Elon College Fund, I decided to get the latest and most accurate facts possible, showing just what the churches in the several Conferences have been doing. I contacted Dr. Lightbourne, Secretary of the Convention, and he very kindly furnished me the records for the year 1940. But for the six churches making no report to the Conferences, I presume the figures are approximately correct and will give us a fairly correct picture of just what is being done.

As perhaps is known to most of our members, at its meeting in Burlington in 1936 the Southern Christian Convention, desiring to make a definite contribution towards the support of the college, something that they could count on as a reasonable certainty from year to year, gave the college its note for \$250,000.00 bearing 4% interest annually. The principal was never to be paid but the 4% interest, or \$10,000.00 annually, was to be apportioned among the several churches through their conferences, and it was hoped that at least this much could be counted on.

The original apportionment made by the Convention was for \$12,500.00, allowing a margin of \$2,500.00 for the possible failure of some of the churches to bring up their full amount.

This \$12,500.00 was apportioned by the Convention as follows:

Eastern Va. Conference	\$ 5,000.00
Va. Valley Central Conference ...	700.00
Eastern N. C. Conference	1,800.00
Western N. C. Conference	1,800.00
N. C. & Va. Conference	3,200.00
Total	\$12,500.00

The amounts actually apportioned by the Conferences, as shown in the 1939 *Annual*, were as follows:

Eastern Va. Conference	\$ 4,159.00
Va. Valley Central Conference ..	378.95
Eastern N. C. Conference	1,856.00
Western N. C. Conference	488.00
N. C. & Va. Conference	3,684.40
Total	\$10,566.35

The amounts actually paid by the several Conferences in response to the above apportionments, as shown in the Convention Secretary's report for the 1940 *Annual*, are as follows:

Eastern Va. Conference	\$ 3,173.00
Va. Valley Central Conference ...	260.00
Eastern N. C. Conference	474.00
Western N. C. Conference	341.00
N. C. & Va. Conference	3,038.00
Total	\$ 7,286.00

From the above figures it is seen that the Conferences sent the following approximate percentages of what the Convention asked of them: Eastern Virginia, 63%; Virginia Valley, 37%; Eastern North Carolina, 26%; Western North Carolina, 19%; North Carolina and Virginia, 95%.

In 1940 the Eastern Virginia Conference reported forty-four churches with 10,212 members. Of these churches eighteen paid their apportionments for the college in full, ten paid nothing, and one overpaid (on basis of reduced apportionments).

The Virginia Valley Central Conference reported twenty-two churches with 2,357 members. Of these churches eight paid in full, four paid nothing, and three overpaid (on the basis of reduced apportionments).

The Eastern North Carolina Conference reported forty-nine churches with 5,914 members. Of the churches five paid in full and twenty-one paid nothing.

The Western North Carolina Conference reported thirty-eight churches with 3,722 members. Of the churches seventeen paid in full, nine paid nothing, and two overpaid (based on their reduced apportionments.)

The North Carolina and Virginia Conference reported forty-five churches twenty-one paid in full, nine paid nothing, and three overpaid.

I feel it is not necessary for me to write at length about what the above facts reveal. They speak for themselves and answer the often asked question. "Why is not the \$10,000.00 Convention Pledge paid in full?"

I understand that the amount received by the college from this source has gradually increased from year to year, the \$7,286.00 received last year being the largest amount yet. This is encouraging, but can we not do even better? Is there any reason why we cannot raise the entire \$10,000.00 a year for which the Convention, of which we are a part, is definitely obligated? I don't think so. I believe we can, and I believe we will if we go about in a business like way.

I feel that our churches should be as deeply concerned over the meeting of this Convention obligation in full as we are as individuals in meeting our obligations at our bank. When we stop to think of what Elon College has done for the Christian Church and for the betterment of the communities into which its influence has gone, \$10,000.00 seems a mighty small return in dollars and cents.

The hundreds of preachers and the thousands of young men and women in every walk of life who have received their training at Elon have done more to strengthen our churches and to uplift the communities in which they live than any other influence that has been brought to bear on them. Those of us who are old enough to remember conditions as they were before Elon was established and who have followed the course of events during the fifty years that have passed since, of course, realize more than the younger generation just how true this statement is.

Among the many things that can help us to succeed in meeting this church obligation, I shall mention only two, which I believe to be absolutely necessary if we are to reach our goal.

First, the pastor must give it his approval and not hesitate to urge that the full amount be raised (and, of course, this is true of all the other enterprises of the church as well). Several years ago when I was more directly connected with some of the church enterprises, I had occasion to observe the situation in all our churches. I found that in practically every instance where the pastor did not take the lead in raising all the Conference apportionments, they were not raised. I also made another observation—in most cases where the pastor was not interested in raising the funds for the various church enterprises, the members soon lost interest in raising the pastor's salary, and in almost no such case was the pastor's salary ever increased. However, these observations were made thirty or forty years ago, and I hope they are not true of this good day in which we are now living and laboring for the advancement of Christ's kingdom through the various activities of His Church.

In the second place, of course, there must be some definite plan for raising this fund and some one individual who is charged with the responsibility of seeing that the plan works. Occasional announcements from the pulpit or from a lay leader will not put it over. I do believe that there is some man or woman in every church who can and will see that this fund and every other fund asked by the Conference is raised in full if he is given a chance to do it.

I am pleased to note the progress our churches have made during recent years, and unless our people are different from what they used to be, I know that when pastors and other leaders show them the needs, their response will be ready and liberal.

CONTRIBUTIONS

SUFFOLK LETTER.

Criticism is having its inning in this modern age. Critics have written much of the history of humanity. The first recorded critic was Cain who found fault with his brother's religious sacrifice. That criticism resulted in the death of Abel. It committed the first murder. And that scarlet thread has been woven into the fabric of many lives since that tragic disagreement.

Every great invention has been criticized. There were thunderstorms in the days of Adam, Noah, Moses and Elijah. For generations men looked upon the flash of lightning and heard the peal of distant thunder, while civilization waited for a Franklin, or an Edison, or a Marconi to harness this mysterious force called electricity, and utilize its power. When these men brought their conclusions from their research laboratories they were hissed and ridiculed. The birds passed in graceful flight over the fields and gardens of antiquity, but the world waited for the Wright brothers of Dayton and Kitty Hawk to make a machine which could pass through the air, guided by the same principles used by the birds of passage. Newspaper editors refused to print the story of man's first success with an airplane. They listened to the critics. The critics always have their day.

This is a great day for the critics. At the present time the attacks center upon the economic, social and religious life of the nation. Reporters from New York assail the living conditions of tenant farmers in Georgia, while overlooking the plight of the sweatshops of their own great city. Busy writers from Boston deplore the plight of the migrant workers in the orange groves of Florida and the vicissitudes of the laborers in the Far West. The critics tell of the race hatreds of the South, making pictures of lop-sided cabins to illustrate the perils and the injustices of segregation. These descriptions get front page publicity in the newspapers and special study in women's missionary societies not because they represent the whole truth, but because they are written and publicized by experts who know the art of catching the attention of the readers. This is the way of criticism. It attracts attention by pointing out the defects and calling attention to the unusual. It is

a fertile field for the literary profiteer, and they are many.

The spirit of criticism has also raised its babbling voice against the church. No realm of personal life is immune to its attack. Many of its aims and purposes are vicious and destructive. If all the criticisms of American life were true—if they represented the whole truth—the voluminous output of this type of literature—and conversation—would be sufficient ground for a great revolution. It is painful to read so much—and to hear so much—criticism of the American way of life. Some day American industries, economics, social order, educational institutions and churches may have to fight for their existence if the public becomes convinced that the present way is all wrong. The present purpose seems to be headed in that direction. It is folly to say: "Everything is right." And it is equally foolish to say: "Everything is wrong." A few years of presenting the better side, by pointing to the virtues instead of the vices, would help the situation in a constructive way.

Criticism is easy. It is usually made with the tongue or typewriter. It does not paint any pictures, for it has not use for the brush and the paint. It fails to build houses, for that would call for work with trowel, saw and hammer. It does not clear land, build homes, cultivate the soil, develop industries—for it criticizes the people who assume those life-saving and life-giving fields of service. Watch criticism.

I. W. JOHNSON.

A CONVOCATION OF CHURCHES.

North Carolina has a Council of Churches. Each year under the auspices of the Council is held a Convocation of Churches. The Convocation for 1941 was entertained in the city of High Point at the Wesley Memorial Methodist Church. It was the fifth such Convocation, the second to be held in a Methodist Church. The Presbyterians have entertained the Convocation twice and the Baptists once.

Editor House has requested the writer to report for THE CHRISTIAN SUN this 1941 Convocation. It is a happy assignment but how much and what to report out of the great wealth of material to be reported are perti-

nent bafflements. Able and consecrated ministers and religious workers from the several denominations and the several sections of our country are brought to the Convocation. To share with them the variety and the richness of their experiences is an intriguing experience. Of course, one does not always find himself in agreement with these gifted and often brilliant speakers; in fact one discovers they are not always agreed among themselves. However one's soul's desire to hear and possess the truth is warmed by the deep conviction, the profound earnestness and contagious enthusiasm that characterize these great ones who battle for righteousness over the land or in the strategic centers of our land.

And the fellowship is sweet. During the years one forms friendships and attachments for ministers who come and go. These are renewed at the Convocation. And from Convocation to Convocation new acquaintances are made and friendships formed. One learns to know the very fine things of the men over the state who are not of his own denomination. And out of this grows the consciousness of a oneness of fellowship that is not limited to wishful thinking nor bounded by the second verse of "Onward Christian Soldiers," but which is indeed a fellowship in the body of Christ.

The theme for this fifth Convocation was, "The Faith of the Church and the World Crisis." And the "crisis" ever was kept before us. How could it be otherwise? Dr. E. H. Blackard, pastor of the host church, introduced his words of gracious welcome by introducing the theme; and Mayor O. A. Kirkman echoed it as he added a secular and civic touch to hospitality. Then followed the annual event of the Convocation, the address of the president of the Council. These addresses, and the writer has heard all of them, have been of a high order and always pertinent; combining in forthright declaration prophetic scanning of the horizon with prophetic understanding of contemporary events and issues. Dr. W. A. Stanbury, successor to Dr. Ray Jordan at Winston-Salem and president of the Council he has faithfully served since its inception, got the Convocation off to a great beginning with a great message sounding a clear call to loyal citizenship and an inspiring demand for faithful allegiance to that yet higher claim of citizenship in the Kingdom of God.

Ecclesiastical romance clusters about the names of certain New York

churches. One of these churches is the Brick Presbyterian. Its present pastor, Dr. Paul Austin Wolfe, was the most used guest speaker of the Convocation. The shadow of Henry VanDyke lengthens over the pulpit of the Brick Church; the writer awaited breathlessly his introduction to this latest successor of one who has so often charmed and delighted him. Dr. Wolfe brought with him Calvinistic thunderings, Genevan reverberations—and a smile, a smile which cleared the atmosphere like sunshine after rain. There are minor soundings in some Presbyterian preaching which leaves the writer in shocked suspense; but how the heart responds with hot glow to its major harmonies. In a day when so often great preaching centers about problems and issues it was good to be called to a profounder faith in the fact of God and a governing consciousness that God is yet the biggest figure in history.

Since our Southern Convention has become rural-minded to the degree of adding to its already long list of committees one on the rural church, it was good to hear Dr. Mark A. Dawber, Executive Secretary of the Home Missions Council, and an expert on the subject at or away from home. This one address was compensation and more for whatever inconvenience one was put to attend the Convocation. According to Dr. Dawber the former strategic part played by the rural area is to return, is returning. But Dr. Dawber makes clear the rural church is not prepared to meet the new issues this return to strategic importance will bring with it. And so his ardor and zeal in the effort to awaken the rural ministers and the rural churches to their opportunity as well as of their responsibility. The churches of our Southern Convention are chiefly rural and while many of them are weak many of them are strong, and almost all of them are strategically located. We would like to suggest to the chairmen of our Conference committees on rural church work the securance of Dr. Dawber for addresses and discussion groups.

Here is but a beginning at reporting a Convocation. But we cannot go on. You have other things to read; the writer has other things to do. How sad it was to see so few of our pastors present. The Kiwanis Club in Burlington graciously contributed \$10.00 to each of its ministerial members toward the expense of attendance on the first two of the Convocations. It would be a very fine investment for a church to do something like this for its pastor.

J. H. LIGHTBOURNE.

CONTRIBUTIONS DURING THE COLLEGE PERIOD.

In order to prevent overlapping of appeals to the churches for the support of the different interests of the Convention, the church year has been divided into periods. These periods are allotted different boards and institutions.

January and February constitute the college period. During this period all churches either directly or through their Sunday schools and other organizations are asked by the Convention to inform their several constituencies regarding the college and its needs and to give an opportunity for contributions for the support of the same. The college greatly appreciates this provision by the Convention and is indebted to every church and all individuals for support given it.

We are very happy to report that offerings for this purpose last year from all sources through Conference apportionments totaled more than previous years. We received on Conference apportionments from all Conferences a total of \$7,286.00. This is a little more than half the college apportionment. Some of our Conferences raised a large percentage of the amount requested by the Convention. Others either changed the amount apportioned or did not do so well with collections.

This is an appeal to all pastors, Sunday school superintendents, and organized classes to please give the constituency an opportunity to make a contribution. These contributions not only help the college but make it easier for the local church to raise its full apportionment.

Offerings received on college apportionments are as follows:

Sunday Schools.

N. C. & Va. Conference:	
New Lebanon	\$ 2.50
Union Ridge	4.21
Happy Home	5.00
Greensboro, First	7.89
Belew Creek	1.46
Mt. Bethel	5.77
Eastern Va. Conference:	
Mt. Carmel	1.85
Liberty Spring	6.00
Portsmouth, First	4.51
Spring Hill .....	.87
Holland	6.43
South Norfolk	5.00
Newport News	10.50
Union, Southampton	2.00
Eastern N. C. Conference:	
Turner's Chapel	1.20
Morrisville	1.05
Liberty, Vance	5.21
Western N. C. Conference:	
Big Oak	2.17
Biscoe	1.30
Parks Cross Roads	3.30
Va. Valley Central Conference:	
Newport	2.38
Leaksville	3.11
Winchester	4.87

Linville	10.89
Bethlehem	2.21
New Hope	1.57
Mt. Olivet (G)	3.75
Mayland	1.07
Mt. Olivet (R)	1.90

Churches.

N. C. & Va. Conference:	
Carolina	1.00
Eastern Va. Conference:	
Bethlehem	4.12

Dollar-A-Month Club

Elon College Book Club	6.00
Bible Class, Holland Church ...	4.00

Total	\$ 125.09
Previously reported	167.15

Grand total	\$ 292.24
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L. E. SMITH.

FIFTY-ONE YEARS OF SERVICE

[We are indebted to Dr. John G. Truitt for the following editorial from the "Suffolk News-Herald."]

Our genial and respected citizen, Colonel E. E. Holland, in celebrating his fifty-first year as president of the Farmers Bank of Nansemond, hangs up a record that is difficult to duplicate, not only in Virginia, but the country as a whole.

We believe that no better tribute could have been paid Col. Holland than that of Publisher Hamilton of the Portsmouth Star. We quote:

Colonel Edward Everett Holland, in his younger political days the "Red Fox" of Nansemond, and now the "Grand Old Man" of all Tidewater Virginia, Friday celebrated at Suffolk his association of fifty-five years with the seventy-two-year-old Farmer's Bank of Nansemond—once known as the richest bank, according to its capitalization, in the United States.

Friday's celebration occurred incidental to Col. Holland's election for the fiftieth time as president of the Suffolk banking institution, and the fifty-sixth time as a director of the same. Col. Holland, surrounded by friends—who are legion wherever he is known—was at this event acclaimed for public service and a long active life of business usefulness.

As Commonwealth's Attorney of Nansemond County, as a member of the General Assembly of Virginia, as Congressman for ten years from the Second Congressional District of Virginia, and final service to an always loyal constituency, Edward Everett Holland stands without stain or blemish in a public career of more than half a century.

It was as John Tyler, tenth President of the United States found pride in accepting election to the legislature of Virginia, as well as to the Confederate Congress, after his presidential

(Continued on page 15.)



THE WORLD FOR CHRIST.

Each week this page carries in big letters "The World for Christ." This has been the dream, the hope, of the disciples of Jesus through the centuries. In some respects it has become a fact, for the message of the Master has girdled the globe, and the influence of His teaching is felt in many areas of life around the world.

Present world conditions are far from Christian. Yet in almost every country there are those who still believe in making all of the world Christian. Messengers of peace and hope are scattered everywhere. As Dr. S. H. Leger of China recently wrote his friends: "There are still some things to do there. That is why we stay."

FOREIGN MISSIONS TODAY.

"In a time like this all foreign missionaries should be called home." Did you ever hear anyone say something like that? Or have you thought it? Some people believe it. But this writer does not, and for good reasons.

1. *Missionaries minister to those in distress.*—They go out to serve; to heal the sick, to feed the hungry, to fight disease, to care for outcasts, to bring joy wherever sorrow crushes life. Today the missionaries minister in the midst of war, famine, floods, torture of soul and body the like of which this world has never known. It is no time to quit doing the things Jesus commissioned his followers to do.

2. *Missionaries bind nations together in friendship.*—They visit leaders in many countries. They bring a fresh point of view. They see human needs. They present high ideals, and live above hatred and narrow nationalism. They interpret Christian ideals as found in all nations. Human brotherhood and the Golden Rule are practiced by them and become a magnet that draws men together. This is no time for the breaking of international friendships. The missionaries will do more than any other one group to bring lasting peace on earth because they show that friendship is better than war and because they practice the kind of friend-

ships that will eventually bring international peace. Now more than ever we need these friendships strengthened.

3. *Missionaries enlarge our lives.*—Most of us remain close to our birth place. Our horizon is narrow and our efforts are limited. But our missionaries become part of us when we support them with our prayers and our gifts. They are our eyes that see around the world; they are our hearts that answer prayers in the most needy places; they are our hands that minister in things holy everywhere. That is so when we pray for them, and give to support them. We need them now when most people are becoming national, selfish and narrow. They hold before us the ideals of Jesus so that our own lives run deep and broad.

4. *Missionaries help to bring God's Kingdom to earth.*—By word and deed, both day and night, when everybody believes it and when opposition arises, at whatever personal cost may be necessary, these evangelists of God's love tell of His truth and show His life. When we pray: "Thy kingdom come, thy will be done on earth as it is in heaven," we mean that more missionaries should minister in God's name in the needy places of the world, and we should make the prayer real by contributing for their support. In this way the Kingdom comes into our own hearts, and around the world.

For these and other good reasons, this is the time when the church should put forth special effort to strengthen its missionary enterprise.

F. C. LESTER.

THE EASTER OFFERING.

Some churches are already planning for the Easter offering for missions. One is asking all members to contribute the equivalent of a day's wage. Others will use Cent-A-Meal Boxes, World Banks, and other devices for collecting money. Still others will constructively present the matter and ask for an offering worthy of the givers and the cause. Some will enroll tithers who will contribute to this and other causes in a larger way than before.

Whatever the method may be, the needs of the work demand a liberal offering for the missionary work of our church. Use any method that suits your church, but please do your very best to see that all members contribute as much as possible for the cause of the Kingdom of God around the world at the time when we remember the death and resurrection of our Master. The needs are greatly multiplied this year. Let's at least double what we have been doing in previous years.

F. C. LESTER,
Promotional Secretary.

MISSIONARY OFFERINGS.

WEEK ENDING JANUARY 25, 1941.

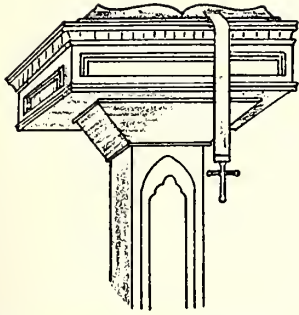
Sunday Schools.	
South Norfolk, Va.	\$ 5.00
Antioch, Harrisonburg, Va.	3.61
Liberty (Vance), Henderson, N. C.	9.15
Pleasant Hill, Liberty, N. C. ...	6.93
Rosemont, Norfolk, Va.	22.03
Union Ridge, Burlington, N. C. .	2.00
Belew Creek, N. C.	2.84
Mt. Olivet (R), Elkton, Va.	3.00
Union, Southampton, Franklin, Va.	3.96
Newport News, Va.	25.00
Total	\$ 83.52
Individuals and Churches.	
Flint Hill (M), Biscoe, N. C. ...	\$.15
Isle of Wight, Va.	3.00
Seagrove, N. C.	10.00
Total	\$ 13.15
Woman's Board, S. C. C.	
Mrs. H. S. Harcastle, Treasurer, Norfolk, Va.:	
General Work—Home ..	\$800.00
Asheboro	521.10
Carroll County	25.00
General Work—Foreign ..	800.00
Chinese Work	10.00
	2,156.10
Specials	
Class No. 3, Rosemont S. S., Norfolk, Va.	3.00
Total for the week	\$2,255.77
Previously acknowledged ...	6,287.02
Total since Sept. 1, 1940 ...	\$8,542.79

Gratefully and sincerely,
MATTIE COX PARKER,
Secretary.

THE WORLD DAY OF PRAYER.

The World Day of Prayer always comes on the first Friday in Lent, which means that our women's groups will observe it on February 28 this year. Incidentally, the wrong date is given in the Yearbook, so officers of local groups might do well to change it there.

This year the program, "Thy Kingdom Come" has a special significance for it was written by the members of the World Day of Prayer Committee in Shanghai, China—a committee
(Continued from page 8.)



OUR PREACHER FOR THIS WEEK IS
 REV. JOHN G. TRUITT, D. D.,
 SUFFOLK, VA.

THINGS WHICH CANNOT BE SHAKEN.

“Those things which cannot be shaken.”—Heb. 12: 27.

Civilization is falling in ruins about us. The dust from falling ruins clouds the skies. Pain, and blood, and death cover much of the earth. Buildings which do not completely fall when bombed from above by the enemy, are dynamited from beneath by the possessor. There are breaking hearts, breaking spirits, and enslaved souls. It sounds bad, and it is worse than it sounds. No words can fully portray the misery of the earth today. Much is being shaken to the very center. Some are being shattered never to be rebuilt whole again.

But God is not shaken. The sun still shines in the sky, and God is more eternal than the sun. The stars come out at night as though nothing had happened, and God is more everlasting than the stars. Man-made things may be shaken; God and God-made things are eternal, and are not shaken. We may refuse to take hold of God, to touch the hem of His garment; we may turn our backs on Him, refusing to have anything to do with Him; but that is the impoverishing of our souls, our denying ourselves of our spiritual birthright. That is the kind of thing that topped Calvary with a cross, and wrung earth's bitterest cry from the Son of God. In the hills of Virginia they call it, “cutting off one's nose to spite one's face.” And whether it be an individual, a family, a nation, or a civilization it is the same story.

We may see God in Jesus. For a long time devout souls will hear the words of Jesus when He said, “When ye pray say, ‘Our Father.’” When ye have reached the most sublime and sacred act of man—prayer—be in the son - to - father relationship with God. Man has always been a praying being. His heart has even been restless, questing, until it comes to God. Thus Jesus taught men to pray, for he knew that in prayer we come close

into the communion and fellowship of God. In Jesus, and with his going unto the Father, in the Holy Spirit now, we have blessed leadership into this fellowship with God. For those who cultivate worship and prayer these things abide. Jesus did one of his greatest services to mankind when he emphasized both by example and by his teachings the great purpose and glory of prayer.

These things abide: God, the Father; Jesus, his Son, our Savior; the Holy Spirit, at work in the hearts of men; and prayer, the medium by which man may come daily and hourly in the presence and awareness of God. Man is reaching his true dignity when he comes unto God. If I could wish for you one blessing above all others during this year I would wish that you might know the strength and fellowship of God's eternal presence. That is expressed in so many ways: Jesus, on one occasion put it, “Blessed are the pure in heart, for they shall see God.” Again he expressed his own realization of the fellowship of God by saying, “The Father that dwelleth in me, He doeth the works.” Again he declared himself to be one with the Father. Jesus led man on the quest after this complete and full fellowship with God. Paul called it “reconciliation with God.” Augustine expressed it: “Our hearts are made for Thee, and they are restless until they rest in Thee.”

This divine quest upward abides. It is battle-scarred, it is age-old, but it cannot be stopped. It abides. Men have sought in untold ways to achieve the upward climb. Jesus came to point the way, or shall I say, to himself be the Way! He came that we might make that climb surely and certainly. As I say, men have sought many methods to make the climb—the quest for knowledge, lands, adventure, invention, ever reaching outward, upward, onward. He may stumble, fall back, but up again he comes. While the babe is still an infant in its mother's arms it reaches for the light. That quest is the eternal working tool within the heart of man. It is his reach for God. He does not call it so always, for all too often he does not so recognize it. This divine urge within him is his kinship with God.

Back of the canvas that throbs
 The painter is hinted and hidden;
 Into the statue that breathes
 The soul of the sculptor is bidden;
 Under the joy that is felt
 Lie the infinite issues of feeling;
 Crowning the glory revealed
 Is the glory that crowns revealing.

With one pull of a lever that light of a whole, vast city may be blacked

out, but never has a lever been fashioned that could lift the light of God from the hopes of men. An individual may bring a blackout in his own soul, but others will take up the torch and press on. He may fall by the wayside, and will, if he blacks out God out of his life, but his fellows will move on, and the day will come when he will see how he missed life by not following after the things of the spirit. He will not have much of which to be proud then:

I remember, I remember,
 The house where I was born,
 The little window where the sun
 Came peeping in at morn;
 He never came a wink too soon,
 Nor brought too long a day;
 But now, I often wish the night
 Had borne my breath away.

I remember, I remember,
 The fir trees dark and high;
 I used to think their slender tops
 Were close against the sky:
 It was a childish ignorance,
 But now 'tis little joy
 To know I'm farther off from heaven
 Than when I was a boy.

Those lines express the result of having gone the wrong road, of having missed the proper evaluation of life. Far better to be able to say:

I will hew great windows for my soul,
 Channels of splendor, portals of release;
 Out of earth's prison walls will I hew them,
 That my thundering soul may push through them;
 Through stratas of human strife and passion
 I will tunnel a way, I will carve and fashion
 With the might of my soul's intensity
 Windows fronting immensity,
 Towering out of Time.
 I will breathe the air of another clime
 That my spirit's pain may cease.
 That the being of me have room to grow,
 That my eyes may meet God's eyes and know,
 I will hew great windows, wonderful windows,
 Measurless windows, for my soul.

Having caught a glimpse then of the everlasting God, having felt an abiding fellowship with Him, having felt the leadership and lordship of Jesus his Son, let us join our hearts with His in the great anxiety of helping to bring a battered world out of its sorrows into the light of a better day.

SUPERANNUATION.

Linville, Va.	\$ 8.86
Christian Temple, Norfolk, Va. .	67.53
Palm Street, Greensboro, N. C. .	7.20
Brown's Chapel, Spies, N. C. ...	2.60
Newport, Shenandoah, Va.	8.54
Timber Ridge, High View, W. Va.	7.50
Liberty Spring, Harrellsville, Va.	30.00
Ramseur, N. C.	10.00
<hr/>	
Total for the week	\$ 142.23
Previously acknowledged ...	560.25
<hr/>	
Total in Bank Jan. 25, 1941	\$ 702.48

MATTIE COX PARKER,
 Board of Superannuation.

Pilgrim Fellowship

"Youth at Work in the Church"

A. LANSON GRANGER, JR., *Editor*

NEW YOUTH MOVEMENT IN NORFOLK.

A new youth movement has been started in Norfolk. Representatives from several of the churches of Norfolk, Portsmouth, and vicinity, met for the first time on December 2, for a discussion of the idea of bringing together the young people of all the Congregational Christian Churches of this area for bi-monthly meetings. These meetings are to include those from Pilgrim Fellowships, Christian Endeavor societies, Sunday school classes and other young people's organizations. Again on January 6, 1941, a similar committee meeting was held. Committees for the first big meeting were chosen, and February 10 was set as the date for this meeting, which is to be held at the Christian Temple, in Norfolk.

There are several purposes for such a meeting. The young people in certain vicinities don't know what is going on except in their own churches. This meeting will bring them together to find what other churches are doing. Again the young people will have the opportunity to become better acquainted. Then, too, projects may be worked out by the larger group which would not be possible in a small

Why don't you try to get the young people of the Congregational Christian Churches in your vicinity to gather in similar meetings.

Please send news of your young people's society, or any other news, to me, at 306 W. 35th St., Norfolk, Va

BAXTER TWIDDY, *Reporter and Sup't Publications, Eastern Virginia Pilgrim Fellowship.*

HARRISONBURG, VIRGINIA.

The Virginia Valley Pilgrim Fellowship met in annual session at Linville Church on December 29. This was the first time that the young people met in their regular session apart from the church conference. The day's program began at 10 o'clock when the Fellowship met with the Linville Sunday School. Rev. P. B. Sanger taught the Sunday School lesson. Dr. M. L. Weekley taught the adults.

Rev. W. J. Andes preached the sermon, using as his topic, "The Vision

Splendid." The Fellowship groups of Linville, Antioch and New Hope were hosts to the whole Conference at a lunch served in the basement.

The afternoon sessions were devoted mainly to business. Raymond Andes, delegate to the National Council of the Pilgrim Fellowship at Mills College at Oakland, Calif., brought a report from that meeting. Mr. Roy Larriek, president of the church conference, spoke on the topic, "What the Conference Expects from Its Youth." He urged loyalty to the church and support of the pastor. A quartette, under the direction of Paul Sanger, sang several selections, including "The Pilgrim Spirit."

The nominating committee submitted the following names as officers for the coming year, and its report was adopted: President, Walstein Snyder, Elkton, Va.; Vice-President, Raymond Andes, Harrisonburg, Va.; Secretary-Treasurer, Herman Hunley, Harrisonburg, Va., R. 2; Assistant Secretary-Treasurer, Hilda Nelson, Winehester, Va.; Reporter, Ethel Rhodes, Linville, Va.; Superintendent of Devotional Life, Randolph Sours, Luray, Va.; Superintendent of Leadership Training, Amy Louderback, Shenandoah, Va.; Pastor Counsellors, Rev. R. A. Whitten, Winchester, Va. and Rev. P. B. Sanger, Linville, Va.; Lay Counsellors, R. Roy Hosaflook, Linville, Va. and Roy Larriek, Winchester, Va.

The meeting closed the presidency of Eugenia Snow who has done a noble work with the young people in the Valley during the several years of her leadership.

The final number on the program was somewhat of a surprise. Just after the installation of the new officers, Rev. W. J. Andes and Miss Carey Atkins were married to the surprise of the audience.

ETHEL RHODES.

HAPPY HOME CHURCH NEWS.

On November 27, 1940, the Pilgrim Fellowship group, with a few other people of the church and some visitors, met in the Happy Home School banquet hall for a banquet supper, sponsored by the missionary society. The program consisted of

WHAT THE BIBLE SAYS ABOUT TOLERANCE.

CHRISTIAN ENDEAVOR TOPIC
FOR FEBRUARY 9, 1941.

SCRIPTURE: Luke 9: 49, 50;
Gal. 3: 26-29.

Daily Readings—

Monday—Intolerance Rewarded—Esther 7: 7-10.

Tuesday—Christ and Syrophenician—Mark 7: 24-30.

Wednesday—A Roman Friend of the Jews—Luke 7: 1-5.

Thursday—Christ and Samaritan Woman—John 4: 7-10.

Friday—One Body, One Spirit—I Cor. 12: 12-14.

Saturday—Christ, "All and in All"—Col. 3: 10, 11.

This is a timely topic. Prejudice, the opposite of tolerance, is existing in the life of many people. It is a destructive force wherever it may exist. Prejudices are in the business life, economic, racial, political, educational, religious; and it requires the strongest form of tolerance to dissolve them. May each of us find a way to deepen the spirit of tolerance in our life.

Assign Biblical passages to be read and commented upon. Show why tolerance exists in such passages as Isa. 2: 2-4; Jer. 3: 17; Ps. 22: 27; 66: 1; 67; John 4: 3-10; Luke 10: 30-37; Matt. 28: 19, 20.

Why was the life of Jane Addams a tolerant one? Report on her work. Draw comparisons from modern life.

For Discussion—

1. What does prejudice do for a person? for Christianity?

2. What is your description of a truly Christian nation? Would hatred or jealousy between classes or races, or even individuals, be possible? Outline on a blackboard your description.

3. What instances of prejudice exist in the world at large? What prejudices exist in your community?

4. How are Christians commonly tempted to be intolerant.

5. How can we overcome the spirit of intolerance.

S. E. M.

songs, toasts, instrumental music and readings. About one hundred people were present. The net proceeds were turned over to the building fund of the church to help pay for pews for the church which were purchased and installed during the week of December 15, 1940.

On December 23, the Sunday school presented a pageant entitled, "The Light of Men." There were about seventy characters in the play and it was presented to a full house. The Superannuation offering was taken.

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

INDIVIDUAL RESPONSIBILITY REGARDING BEVERAGE CONTROL.

LESSON V—FEBRUARY 2, 1941.

LESSON: IIab. 2:15; Gen. 4:9-12;
Mark 9:42-48; I Thess. 5:22.

DEVOTIONAL READING: Ezek. 3:16-21.

GOLDEN TEXT: *Abstain from every form of evil.*—I Thess. 5:22.

The Law of the Land and the Law of Love.

"Do not I have a right to do as I please?" say many modern people, with their mistaken idea of liberty and exalted opinion of the supreme rights of the individual. Well, of course, within limits a man does have a right to do as he please. There are many areas in life in which people are free to do as they please, but even according to the law of the land there is a limit to human rights, there are limitations to personal privileges, there are restraints to personal action. A man can do as he pleases provided his actions do not infringe upon the rights of others. Generally speaking, he can do as he pleases so long as he pleases to do right. And, of course, within limits a man can do as he pleases, even if he does not choose to do that which according to the law of God is right. For instance, a man has a right to take a drink, and in many states he has a right to gamble according to the law of the land. There are other areas in which the law of the land does not attempt to set up a standard of morals or ethics for a man's personal actions, but the law of the land does say thus far shalt thou come, and not farther, when a man's actions become a menace, or even a nuisance to others.

But there is a law above the law of the land, at least for the Christian there is such a law—the law of love. The Christian should not be concerned primarily with the question, "Have I a right to do this?" but rather with the question, "Is this in keeping with the law of love?" Because the lesson today is about the individual's responsibility regarding beverage alcohol, the reference in these notes will be made according to the matter of drinking. Even in communities where local option may forbid the buying or selling of alcoholic liquors, it may conceivably not be against the law of the land for a man to take a drink. Of course, in general, throughout America, with the

repeal of the Eighteenth Amendment it became perfectly legal to buy, to sell and to transport alcoholic liquors. But what about the law of love? To be sure, there are a great many men and women "who can take a drink, or let it alone," but what would the law of love have to say to these people concerning their responsibility to their friends "who can not let it alone"? One of God's prophets a long time ago had something to say about this. Habakkuk pronounces this woe, "Woe unto him that giveth his neighbor drink."

To come to think about it, life is a pretty serious business. We are all so bound up in the bundle of life that, for good or for evil, our actions and our attitudes influence the lives of others, and indeed often affect their destiny. The man who gives his fellowman his first drink is not the only man who has a woe pronounced upon him. Perhaps all of us are more or less guilty in doing something that will lead some fellowman astray, or which will tend to fasten upon him a habit which may wreck his life, and blast his character. It is a very serious thing when any man offers another man, and especially a young person, his first drink. It is a serious thing when anybody offers a boy or a girl their first cigarette. It is a serious thing when any man or woman takes the initiative in leading anybody astray. One wonders if those who drink have any conception of their responsibility for those whom they may start on the road to drinking. It must be a rather disturbing experience for some man to learn about some other man or woman who has become a drunkard, and then wonder if perhaps he was the man who gave that drunkard his first drink. For Christians at least the final test should not be the law of the land, but the law of love.

Our Brother's Keeper.

When Jehovah asked Cain, "Where is Abel, thy brother?"; Cain rather cynically replied, "I know not; am I my brother's keeper?" Cain was simply speaking for that great mass of people in our modern world who disclaim any responsibility for their fellowman. Cain may not have been his brother's keeper, but he was his brother's brother. We are not wholly responsible for what others do, but we are more or less responsible for many of the things which they do.

Here again because this lesson is on beverage alcohol, the illustration will be from that field. The church people of America, many of whom would not think of taking a drink, and who under no circumstances would personally offer a drink to others, are, after all, doing just that thing, for it is by the sufferance of the church people of America that the liquor traffic is legal, and is given some measure of self respect. If the church people of America would arise in their political and spiritual might, they could strike dead the legalized liquor traffic. That was one of the tragedies in the return of the liquor business; as long as the liquor traffic at legal, in some measure at least, everyone of us is failing to be, in the finest sense, our brother's keeper. Whether we like it or not, although not with our consent, we are giving our neighbor drink.

Stumbling Blocks.

Jesus also had something to say about those who put stumbling blocks in the way of others. The figure which he uses is that of somebody who puts an obstacle in the way of a child, perhaps putting it in the dark so that the child stumbles over it and falls. Jesus said that it were better for a man who would do that to have a great millstone hanged about his neck and to be cast into the sea. It is a pretty serious business to start anybody, and especially children or young people, in the way of unrighteousness.

A boy thirteen years old, who had the appearance of being not more than nine years old, applied to a clinic in the city of Detroit, which clinic was for the benefit of those who wanted help in their efforts to give up smoking. He was stunted physically, mentally and morally, as many of those boys are. One of the nurses asked him, "How long have you been smoking cigarettes?" "Since I was two years old," he replied. "Who taught you to smoke?" "My brother." With considerable emphasis she observed, "Your brother ought to be in jail," to which the boy quietly said, "He is."

Drastic Measures.

In a series of vivid and sobering words, Jesus said that if one's hand or foot caused him to stumble, it would be better to cut off the feeble member and enter into life maimed, than to be cast into hell. Take the figure of speech figuratively or literally, as you will, Jesus is simply saying that no matter how dear a habit, or any possessions we may have, if they keep us from living our best, if

(Continued on page 15.)



BY CHAPLAIN

II. E. ROUNTREE

MONDAY.

RECIPES FOR GOOD CHEER.

"He that is of a cheerful heart hath a continual feast."—Prov. 15: 15.

Says Sydney Smith, "I once gave a lady two-and-twenty recipes against melancholy: One was a bright fire; another, to remember all the pleasant things said to her; another, to keep a box of sugar plums on the chimney piece and a kettle simmering on the hob. I thought this mere trifling at the moment, but have in after life discovered how true it is that these little pleasures often banish melancholy better than higher and more exalted objects; and that no means ought to be thought too trifling which can oppose it either in ourselves or in others."

Prayer—Our Father, we pray for the wholesomeness of things in our lives and that no perversions may ever breach our souls. *Amen.*

TUESDAY.

THE STARS THAT GUIDE.

"Lo, the star which they saw in the east, went before them."—Matt. 2: 9.

The star of Bethlehem may be used as a symbol of the star of ideals which lead us to higher and better things in life.

We have been told often that ideals move on ahead of us. We never overtake them. Carl Schurz has reminded us that ideals are the best of the world's treasures, and therefore they should be followed, though we never overtake them. He says: "Ideals are like stars; you will not succeed in touching them with your hands. But like the seafaring man on the desert of waters, you choose them as your guides, and following them you will reach your destiny."

Prayer—Our Father, we gather ourselves together in prayer seeking the light and leadership of Jesus Christ for our souls this day. As the

star of Bethlehem led the wise men to Jesus, we seek the light of Jesus and the wisdom sufficient to follow Him all the way unto eternity. *Amen.*

WEDNESDAY.

IDEALS REACHED.

"In heaven thy dwelling place."—1 Kings 8: 30.

Time speeds on his relentless track,
And—though we beg on bended knees—
No prophet's hand for us puts back
The shadows ten degrees.

Yet, dream we each returning spring,
When woods are decked in gold and green,
The dawning year to us will bring
The best that yet has been.

Which is an earnest of the truth
That when the years have passed away,
We shall receive eternal youth
And never ending day.

An angel to each land and clime
Shall locust eaten years restore,
And swear by Him who conquered Time,
That time shall be no more.

—Ellen Fowler.

THURSDAY.

LIFE A CHALLENGE.

"Seek those things which are above, where Christ sitteth on the right hand of God."—Col. 3: 1.

Life is full of challenges to be something; not aping, nor posing, not unctious, but just to be one's self. There is one outstanding challenge that confronts us every Sunday. It is the challenge to ardent prayer. Witness the scene of prayer at the church. The preacher is doing it all. There is scarcely a head anywhere bowed. They seem to have no part in it.

When people are distressed, they get anxious, and anxiously pour out their souls to God (or something) praying with ardor for the thing which their soul desires; spirit, posture, manner, expression, all bespeak their supplication.

We need a revival of the reality of our need of God in our souls, or woe be to us. Till then we suppose we will let the preacher do it.

Prayer—Our Father, if we be risen with Christ, help us to realize it. If we need to set our affections on things above, help us to realize it. If Christ is our life, help us to realize that, and go with us now to prayer for all our needs. *Amen.*

FRIDAY.

ONE REGRET.

"Study to show thyself approved."—II Tim. 2: 15.

Looking back over the greater part of life one regrets that he cannot, with the experience and insight which he has gathered, start life over again. Perhaps he would not change it greatly in faith, purpose and spirit; but he would do some things more and other things less. He would not have less of the church, but perhaps he would have less of the contingencies of the church which dissipate the church's influence in the hearts of the people. Perhaps he would not preach against sin less, but he might hold before the world the horrors of sin more. At all times study—study—study to show thyself approved of God.

Prayer—Pray as you feel.

SATURDAY.

CHALLENGES OF THE CHURCH.

"Bear ye one another's burdens and so fulfil the law of Christ."—Gal. 6: 2.

The challenge of the church today is to the life that is above the power of the spirit of the day. One may be intelligent, educated and cultured, but one must possess goodness to attract to heaven. The world is distant domestically. Divided homes and divorce challenge the church to family unity. This would be the greatest service that could be rendered the

world. The challenge of the church is to give the world non-partisan politics. If the church cannot get together with these purposes, it deserves to perish.

Prayer—Our Father, we pray for our souls, save us. We pray for our church. Fire our souls with Thy Spirit, that we may fill our place in it. *Amen.*

SUNDAY.

OUR INVISIBLE LEADER.

(The Sabbath.)

"Remember the Sabbath day to keep it holy."—Exodus 20: 8.

Oh, may it be that far within
My inmost soul there lies
A spirit-sky that opens with
Those voices of surprise.
Thy heaven is mine—my very soul
Thy words are sweet and strong;
They fill my inward silences
With music and with song.

They send me challenges to right,
And loud rebuke my ill;
They ring my bells of victory;
They breathe my "peace be still!"
They ever seem to say "My child,
Why seek me so all day?
Now journey inward to thyself,
And listen by the way." Amen.

—Selected.

HOW THE LOCAL CHURCH MAY ASSIST OUR COLLEGE.

There are so many things that the members of the local church might do that would be of great value to Elon College.

Usually there are news items in the church paper regarding the college that would be of interest to Sunday schools, Sunday school classes, and church congregations. These might be given to presiding officials who would in turn inform *the ones present*.

In practically every church congregation there are fine young men and young women who have reached the junior or senior years in high school. They are prospective college students. It may be that some of them have financial difficulties. Elon College makes a specialty in advising with young people ambitious for college advantages but lacking in funds with which to pay the cost. The majority of our own church people are abundantly able to take care of their own college expenses. If the names and addresses of these fine young people who are in high school could be sent to the college, we would have the opportunity of contacting them or of sending to them through the mails information regarding the college that would enable them to choose their college with full information in hand.

There are certain individuals in every congregation who, if they would

make it their business, could see that the Sunday school and church have some intelligent, up-to-date information regarding the college and its needs and see that offerings are received for the college during this college period.

Here are a few definite things that every local church might do. Won't you see that your church undertakes to do something for Elon College during January and February.

ONE OF ELON'S FRIENDS SPEAKS AGAIN.

Mr. Patrick N. Boyd of Virgilina, Va., is not only concerned for the support of his church and her institutions, Elon in particular, but he is certainly doing something about it. His contributions and expressions of interest and devotion mean much. Certainly there are many others who share the same interest and devotion and who would like to contribute. This is an earnest appeal to others to join with Mr. Boyd in an effort to clear the college of its debts. Mr. Boyd's contributions are made in a quiet and private way. Some are simply mailed to the office without any name, and only by chance did we discover who was sending the contributions. It is his desire to be of service. May the blessings of God continue upon him.

Mr. Boyd's recent letter follows:

My Dear Dr. Smith:

I am sending Elon College a money order for \$60.00 to help pay Elon College out of debt. I love my church and Elon College very much and I think every church member should make some real sacrifice and pay the college debt.

You know I have made several small donations before this \$60.00 donation to Elon College.

I personally believe that ignorance, sin and neglect are the cause of much of our world trouble and crisis today. I think if people would try to live better for each other instead of worse, our world would be much better off.

Dr. Smith, please give me credit for this \$60.00 on Elon College's debt book, and let me hear from you sometime.

Yours very sincerely,
PATRICK N. BOYD.

IN APPRECIATION.

The college takes this opportunity to acknowledge its indebtedness to the Burlington *Times-News* and the Elon College PhiPsiChi for the beautiful cuts used in the special college edition of *THE CHRISTIAN SUN* appearing last week, also to the editor of the paper for his beautiful editorials, friends of the college for their effective articles, and the managing editor for the excellent arrangement of pictures, materials, etc.

MISSIONS.

(Continued on page 13.)

composed of Americans, Chinese and Japanese.

Suggestions made by National Committee of Church Women include:

1. Where possible have union meeting of women of all churches.

2. Genuine belief in prayer is essential; choose leaders with care; study program with deep spiritual feeling.

3. Have a young people's meeting on the evening of the 28th.

4. Shut-ins are valuable partners in a service of prayer. By mail and visits enlist their active interest, furnishing them with a program.

5. Station WABC will carry a national broadcast on the 28th; local radio talks are furnished in Handbook.

Material for use in observance of the World Day of Prayer consists of:

Call to Prayer—Free in limited quantities.

Program—"Thy Kingdom Come"—2c each.

Handbook for Leaders—10c.

Poster—Size 17 x 22, 5c.

It is well to have a copy of the program for each member, as it contains responsive readings and the like. Materials may be ordered from the Missions Council, 287 Fourth Avenue, New York City, or through the Mission or Promotional Offices, Elon College, N. C.

MRS. F. C. LESTER,
Supintendent Literature,
N. C. Woman's Conference.

OUR MOUNTAIN MISSIONS.

In Carroll County, Va., we are doing some real missionary work. In a long neglected area our three churches are now bringing light and help. Several copies of this paper are read by our people there, and from those communities have come fine students to Elon College. The Reverend G. H. Veazey is our minister to these people. He lives at Belew Creek, N. C., and drives the sixty miles to the mountains every two weeks.

Our parsonage at Elk Spur has not been used by the minister for several years, and is now in bad condition inside. A new roof was put on last fall, but the whole interior needs renovating. Perhaps your missionary society, Sunday school class, young people's society, or the men of your church will want to help put this building in good shape. We need to have a minister live in it, but this cannot happen until repairs are made. Why not send an extra gift to the Mission Office just for this purpose?

FOR THE CHILDREN

Dear Friends:

Today, I was looking at the Sunday school Leaflet for the Beginners to see what some of you are studying about in Sunday school. Anyone could read the stories this time because they are told in pictures.

Picture No. One.

The first picture shows a little girl and boy with aprons on. The little girl is drying dishes and the little boy is holding them after she dries them. If I were the teacher, I'd make up a story about this picture, or better still get the children to tell me the story. If I were to make a story this would be it: Nancy is seven years old. Joe is only five. Their birthdays come very close together so mother gave a party for them. She (mother) had to have it on Saturday because Nancy is in school during the rest of the week. So mother said that since Saturday was such a busy day Nancy and Joe would have to help with the party. The three of them planned the party in the evening after Nancy came home from school. Joe wanted pink and white ice cream for refreshments with the pink and white birthday cake which Nancy wanted her mother to make. They planned some interesting games that they could play inside. Now the party is all over and they have had such a good time. No one quarreled. Everyone was kind and helpful to

everyone else. Nancy and Joe are making a game of washing the dishes. Nancy is Mrs. Bumpstead, or "Blondy," and she is making her husband, "Dagwood," help her wash the dishes and put them away.

Picture No. Two.

This is a picture of a little boy going up the steps of a home with a loaf of bread under his arm. It is summertime for the leaves are still on the trees. The little boy has a summer suit on. Lets pretend that company came for lunch and mother did not have enough bread. Larry has been to the store to get the loaf of whole wheat bread which Aunt Lucy likes so well. He was glad to go to the store because the storekeeper is such a jolly old fellow. He is crippled and has to walk with a stick or hold on to the counter of the store. His head is covered with white hair but his smile is young and warm. Mr. Smith and Larry are big buddies. Mr. Smith tells him grand stories of how he used to be a sailor on a big boat until he got his leg hurt. Larry also likes to help his mother. His father has told him that all boys ought to try to help their mothers. Still there is another reason why Larry was glad to get the bread. It is for Aunt Lucy's lunch. She has come a very long way to see Larry. She has brought him a coloring set. She tells him interesting stories about the little Negro

boys who live near her home away down in Alabama.

Picture No. Three.

This picture shows a little girl who is combing her hair. She is all ready except for putting on her dress and finishing her hair. This little girl is Joy. Her mother has the flu. The doctor does not want Joy to go into the room where her mother is in bed, because Joy might get the flu, too. So Joy is getting ready to go to school all by herself. It is the first time she has gotten ready for school without her mother's help. But Joy thinks that it is lots of fun, even if brother did have to button her dress in the back. She calls to tell mother that she is going to get ready by herself every morning now. She goes to kindergarten. There they do many interesting things. Today they are going to play that they live in Holland and pretend that they are wearing wooden shoes. Yesterday they visited the Eskimo children. That was lots of fun. Joy can hardly wait to get to school because she has thought of how to make the windmills of Holland. They can do it with their arms

Picture No. Four.

This picture shows a mother with a little baby on her lap. She must be bathing him. There is a table by her side with bath things on it. Sister is bringing a little gown to mother for baby. It is the nursery because there are baby pictures on the wall. There is a big black and red rubber ball on the floor. There is also a little wagon with a rag doll in it.

Now you make up a story about this picture. I would like for you to send it to me if you will.

* * *

Next week I shall tell you something about Oliver's book. Perhaps you have one just like it. It isn't "Jack in the Bean Stalk," but "Jack of the Can you fill in the blanks?

Perhaps I shall tell you about how Oliver was Christened today also. If you get tired of hearing me talk about my son just write and let me know. I shall either write something else or get you to write something for me.

Those of you who are still shut in the house with the flu might start making you some valentines. Don't you think that would be a good thing to do? Try it and you can send one to me if you want to so I might see how well you got along.

Goodnight!

Sincerely,

DOROTHY TODD.

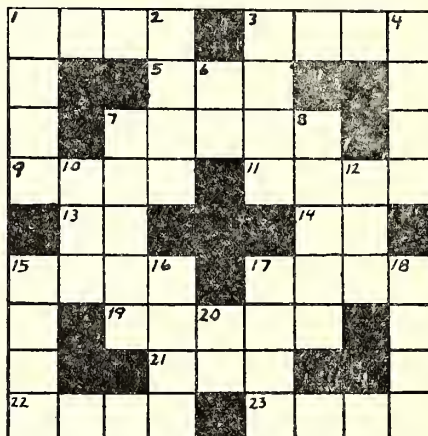
CROSSWORD PUZZLE.

Across.

- 1. Not cold.
- 3. Ill, not well (John 11: 1).
- 5. A small, busy insect (Prov. 6: 6).
- 7. Implement used for giving medicine and eating.
- 9. Drinks with the tongue.
- 11. Church benches.
- 13. Prefex meaning back.
- 14. Virginia (abbv.).
- 15. Past tense of fall.
- 17. Past tense of go (Psalm 42: 4).
- 19. One who loves.
- 21. Devoured.
- 22. A microbe.
- 23. Home of baby birds. (Psalm 84: 3).

Down.

- 1. Not sick (Isa. 3: 10).
- 2. Geographical drawings which locate places.
- 3. Halt! Stay!
- 4. Judas betrayed Jesus with one.
- 6. Negative.
- 7. To form words with letters.
- 8. Not ever.
- 10. Part of the verb to be.
- 12. Pale, sickly looking.
- 15. Poisonous tooth of a snake.
- 16. Rich vegetable mold with clay and sand.
- 17. To think, fancy, imagine.



- 18. Sharp to the taste.
- 20. Vermont (abbv.).

- ACROSS — 1. Pres. 3. Face. 5. Our.
7. Muses. 9. Atop. 11. Etch. 13. W. U.
14. R. R. 15. Cone. 17. Pays. 19. Tarry.
21. See. 22. Navy. 23. Yell.

- DOWN — 1. Plea. 2. Soup. 3. Free.
4. Each. 6. Us. 7. Mount. 8. Stray.
10. Two. 12. Cry. 15. Cain. 16. Easy.
17. Prey. 18. Seal. 20. Re.

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.
A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational and Christian Churches.

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SUBSCRIPTION RATES.

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All other matters of business should be addressed to "The Christian Sun," 1536 E. Broad Street, Richmond, Va.

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Marriage or obituary notices of not over 125 words will be published free. All over 125 words, 1c a word, cash with notice. Notices should be confined to 250 words.

Contributions for the Pilgrim Fellowship page should be sent to Rev. A. Lanson Granger, Box 144, Asheboro, N. C.

FIFTY-ONE YEARS' SERVICE.

(Continued from page 7.)

term at Washington, that Col. Holland took pride in accepting call to become the representative at Richmond of the Fifth State Senatorial District composed of Nansemond, Isle of Wight, Southampton and the City of Suffolk, after he had served in higher legislative place.

Never in his long career was Col. Holland defeated at any time he served for public office. Never will he be defeated.

It is with great satisfaction that Col. Holland's friends on Friday last, found him much improved in physical health. With renewed vigor Col. Holland will be ready for active legislative duties again when the General Assembly next convenes.

To Col. Holland go warmest greetings from loyal Portsmouth supporters of the past and friends of the present.

The Orphanage

CHAS. D. JOHNSTON, Supt.

Dear Friends:

The flu has made a visit to the Christian orphanage family. Several of our girls and boys have had it, also one of our matrons. Several out of the number have been real sick. The weather has been wet, damp and foggy—real pneumonia weather. No one has developed it yet. There has been so much flu in the community the public school closed for a week until things cleared up so the attendance will be better.

Our children are doing very good work in school this school year. We have two girls who are in the graduating class. Both of them make fine grades. We give everyone who gets on the honor roll fifty cents. We had three to make it last month and they won the fifty cents. Martha Lee Whitten, Catherine Whitten and June Dalton were the lucky girls. Martha Lee Whitten deserves special mention as she has only one "B" on her report card so far this school year. We always enjoy working with children when they take an interest in themselves and want to make good. When we have children who graduate in high school and want to further their education we have always worked out some way to finance them and let them pay it back when they got a job and went to work. We have a number of boys holding good positions now that received their education that way. We have a good many girls who are now private secretaries, stenographers and nurses, or hold other positions, who came here when they were little tots and were reared here. We feel proud of them. It has been a real joy to us that the orphanage through your gifts was able to give them a chance when they had none. They have made good. To invest in a little dependent child is in most cases a splendid investment.

C. D. JOHNSTON, Supt.

REPORT FOR JANUARY 30, 1941.

Amount brought forward \$1,841.43

Sunday School Monthly Offerings.

Eastern N. C. Conference:
Wake Chapel\$ 3.54
Wentworth 9.31
Liberty Vance 9.42
\$ 22.27

N. C. & Va. Conference:
Belcw Creek\$ 1.58
Burlington, Standard Grocery Co., 1940 pledge .. 40.00
Union (N. C.) 4.67
46.25

Western N. C. Conference:
Needham's Grove\$.70
Antioch (R.)32
1.52

Eastern Va. Conference:
Union (South.)\$ 3.96
Newport News 22.65
Cypress Chapel 5.25
South Norfolk 5.00
Antioch 3.14

40.00

Valley Va. Central Conference:
Mt. Olivet (R)\$ 3.00
Newport 2.77
Winchester 5.13
Mt. Olivet (G) 2.08

12.98

Special Offerings.

Cash\$ 1.05
Mr. Stout 18.00
Mr. May 2.00
Cash50
Mr. May 4.00
Mr. Fespermon 5.00
Mrs. Brame 5.00

35.55

Total for week \$ 158.57

Grand total \$2,000.00

RACE RELATIONS SUNDAY.

February 9 will be observed this year as National Race Relations Sunday, the nineteenth annual observance of the occasion. In thousands of churches appropriate sermons and addresses will be delivered and special programs presented in Sunday schools, young people's meetings and other assemblies.

As in previous years, materials useful in preparing such addresses and programs are offered free of charge by the Commission on Inter-racial Cooperation, with headquarters in the Standard Building, Atlanta. Among these are two new bulletins which are recommended as likely to prove especially helpful. These are "Christianity and Racial Adjustment," which outlines the Christian principles to race relations, and "Understanding Our Neighbors," a 32-page booklet packed with salient facts regarding the Negro's African background, his contribution to American life, the problems incident to his presence here, and the common fallacies and fears that complicate the situation. A postal card request to the address given above will be sufficient to bring these materials.

SUNDAY SCHOOL LESSON.

(Continued from page 11.)

they are a menace to our best life, they must be ruthlessly sacrificed, they must be drastically dealt with.

The Safe Way.

"Abstain from every form of evil," or "all appearance of evil," as one version has it. The safest way is for those of us who are Christians carefully and even sacrificially to abstain from the things which have the appearance of evil. Only thus can we exert the most wholesome influence over men.

Should Your Name Be Here?

SUBSCRIPTIONS TO "THE CHRISTIAN SUN."

More new and renewal subscriptions to this paper are needed in order to meet expenses of publishing it. Two hundred and seventy subscribers whose subscriptions expired during 1940 are urged to get their names on the list of "paid up subscribers" during this month.

We are grateful to the following list of people who have paid for their subscriptions since the last list was printed. They include those who sent us \$234.98 in December and those subscribing during the first week of January. You will be interested to know that one paid to January 1, 1946. He expects the "Sun" to continuing shining!

New Subscribers.

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L. P. Waldo, Jr., Holland, Va.	Mrs. Ouie Payne, R. 2, Wedowee, Ala.	Mrs. Helen M. Fielding, St. Joseph, Mo.
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Renewal Subscribers.

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F. C. LESTER, Promotional Secretary
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The CHRISTIAN SUN

REPRESENTING THE SOUTHEAST CONVENTION OF CONGREGATIONAL AND CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOL. XCIII.

RICHMOND, VA., THURSDAY, FEBRUARY 6, 1941.

No. 6.

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The Test of Democracy

The life and death struggle in the world today is in defense of liberality and tolerance. The war is between the Nazi doctrine of race hate, religious intolerance, the ruthless dominance of all diverse cultures by one set of arrogant overlords, and the American ideal that all groups have a right to their own lives and that the very fact of diversity adds to the richness and strength of society.

We in America are committed to our ideal—but we have never fully realized it. We have grossly discriminated against Negroes. We have practically wiped out the Indians who were the original owners of the continent, and to such Indians as survive we are only beginning to grant some freedom for their own ways of life. There is jealousy and prejudice against Jews. There is mistreatment of the Catholic Church and snobbery toward its members. Settlers from eastern Europe and Asia, no matter how orderly and loyal, are still often subject to suspicion.

The most spectacular failure in democratic practice in America is our treatment of Negroes. Our attitude toward this race, which makes up one-tenth of our entire population, more than one quarter of the historic region of the South, is a threat to the whole theory and practice of democracy. So long as we degrade one segment of the people we set a pattern of caste and discrimination that may easily be transferred to other groups. No race or class can be firmly assured of fair play so long as we continue to treat any group unfairly. Consideration for the Negro rests not merely on the grounds of humanity and charity; it rests on the solid base of enlightened selfishness. It is a question not only of the rights of the Negroes themselves; it is a question of the total health and strength of the nation.

Although the Declaration of Independence of the American nation stated that "all men are created free and equal," it was only seventy-five years ago that we even pretended to put this declaration into practice by abolishing a system under which four million Negroes were held in slavery. The Emancipation Proclamation, however, gave freedom of person only. All the essential marks of free men have had to be won by hard and painful struggle: education, health, self-reliance, economic prosperity.

Slowly Negroes have been given more freedom and the wider opportunity. They have made the most of the new openings and built a life fuller and happier for themselves and richer and stronger for the nation.—Social Action.

LET THERE BE LIGHT

NEWS AND VIEWS

Dr. Tenry N. Weiman, professor in the University of Chicago Divinity School, was the speaker at the Institute of Religion held in the United Church, Raleigh, last Monday evening.

The new church building of the First Congregational Christian Church of Everette, Pa., was dedicated last Sunday. The previous building was destroyed completely by fire. Rev. Robert M. Kimball is the minister.

Five or six years ago, while Dr. John Stapleton was pastor, the Philadelphia Frankford Church decided to substitute for the annual bazaar a new and novel method for supplementing the finances of the organization. They decided to have a great church party around the first of December to which all the members were invited to come and bring, if they would, as a personal gift about what they had usually spent at the bazaar. The plan worked so well that it has continued ever since with increasing interest and support. The party held on December 8, 1940, was the best yet. A total of \$1,936.45 was received as the free will gifts of the people over and above their regular weekly contributions. The Frankford people have discovered that this method eliminates the hard work of preparing articles at considerable expense which have to be bought back by themselves or others at the bazaar. But best of all was the fine spirit manifest at the Thanksgiving party. Rev. L. Reinald Lundeen is pastor and we feel sure he would be glad to give details to any group interested.

PAYMENTS ON APPORTIONMENTS.

Payments are already being received from the churches for the college on conference apportionments for which we are grateful. In advance of College Day, the following contributions have been received:

Sunday Schools.	
N. C. & Va. Conference:	
Pleasant Grove	\$ 2.78
Churches.	
Eastern Va. Conference:	
Newport News	170.00
Christian Temple	250.00
Total for week	\$ 422.78
Previously reported	292.24
Grand total	\$ 715.02

L. E. SMITH,
President.

RELIGIOUS WORK IN STATE INSTITUTIONS.

In two effective gestures the Congregational Christian Church at its annual conference in Norfolk last November displayed a keen interest in the services rendered by the Interdenominational Board for Religious Work in State Institutions. Not only did this denomination approve an appropriation for the budget but it elected the Rev. Robert Lee House as its representative on the Board.

In this spirit the Congregational Christian Church contributed a vital part to a service that already has had a far reaching effect upon the lives of patients in hospitals and inmates of penal institutions. The Rev. Henry Lee Robison, Jr., director of the service, addressed the Norfolk conference and pointed to the manner in which the organization of various denominations touches the lives of those who must remain in the institutions. In many instances, courses are changed to the eternal glory of God.

The State makes no provision for religious services in its various institutions, but with the combined effort of several church groups religious guidance, financial aid to persons released, libraries and even chapels are supplied. The eight-point program decided upon by the Board is a pointed declaration of its objectives. It stresses the preaching of the Gospel as a fundamental phase of its program. This is accomplished by Mr. Robison and the volunteer services of ministers and laymen. Groups are formed and headed by responsible leaders in each locality where the institutions are located.

Libraries in these institutions is a service of the Board. These libraries are established and maintained solely through the gifts of books which have outlived their usefulness in homes and from gifts of state and city libraries. Ironical as it may seem many inmates of institutions display keen interest in travel books. Volumes may be brought, or mailed to the office of the director at 101 North Jefferson Street, Richmond, Va., at a small cost of 1½ cents a pound if marked "books." Every three months boxes of fifty books are rotated around the prison camps of the state. Men in these institutions are showing an interest in reading that has increased materially due to the effort of the Interdenominational Board to supply a form of instruction and entertain-

ment that keeps many of the inmates gainfully occupied in the hours between five and nine each evening.

Men and women leaving the institutions frequently seek Mr. Robison's counsel. Often they do not have sufficient funds to reach relatives, and know but little about how to contact the world outside. To meet this condition the Board has established an emergency fund. Sometimes an outlay of less than a quarter or an expenditure of a few dollars will transform the conceptions of people who must take up life anew after leaving the institutions. Contributions for this fund are greatly needed, Mr. Robison says.

In addition the Board stands behind and supports actively many worthy movements that link definitely with the program it fosters in this connection. An accomplishment which came about as a result of whole-hearted support and cooperation on the part of a number of women leaders was the raising of \$10,500.00 for the construction of a chapel at the State Industrial Farm for Women. This money is being held as the cash outlay when the building begins. Labor and material will be provided by the State.

The idea of a chapel for the Woman's Industrial Farm was promoted through the initial efforts of Miss Elizabeth Kates, superintendent at the farm; Deaconess Anna Tucker; and Mrs. Churchill Gibson. Later, a general committee of Protestant, Catholic and Jewish women was formed, and the \$10,500.00 was obtained within a year. Mrs. James H. Price, wife of the Governor, was named honorary chairman, and Mrs. Fred M. Alexander, ex-president of the Virginia Federation of Woman's Clubs, was named active chairwoman.

The annual report for last year showed 2,230 religious services in nineteen institutions and thirty-one prison camps, 12,000 pieces of devotional literature distributed, thousands of miles traveled in interviewing ministers and laymen in advancing programs or organizing groups for service.

In addition the homes of hundreds of inmates were visited and comforting messages were left. Voluminous correspondence is necessary as well as personal interviews with men coming into the penal system. A new library was established at the State Farm, and other libraries were enlarged. Mr. Robison preached 218 times in the institutions. Yet, at the close of his report, he said, "We feel that we have hardly skimmed the surface of the possibilities for this vast missionary enterprise."

Georgia and Florida News

By REV. W. T. SCOTT, D. D., Associate Editor.

Rev. S. M. Penn, Richland, made a recent visit to New Britain, Conn., where he was the guest of the First Congregational Church and Rev. Theodore A. Greene, minister. This church has long expressed a kindly interest toward the work Mr. Penn has done in the South.

Barnesville Parish.—Reviewing 1940, the following accomplishments under the leadership of Rev. Carl Parker, who completes his first year's ministry, is of interest: new organizations—one woman's society, one young people's society, one Sunday school; physical equipment—one church installed electric lights, one purchased a heater, two churches bought new hymnals; fourteen new members added to the four churches of the parish.

Columbus, "United."—Continued progress is being made at this church under the leadership of Rev. and Mrs. R. H. Booth. The members of the church have shown their appreciation to their leaders by their personal loyalties and cooperation.

The name of the late Rev. H. W. Elder is recalled whenever the matter of church building is discussed among the former Christian Churches of Georgia and Alabama. Mr. Elder was responsible for nearly a score of churches during his ministry. Many of these he built with his own hands. In Georgia, Ambrose, Enigma, Richland, Vanceville and Oak Grove owe their existence and strength to the labors of this Christian leader. At the present time Rev. W. C. Carpenter is pastor of Ambrose and Enigma; Rev. C. D. Hung is pastor at Vanceville; Rev. Samuel M. Penn is pastor of the Richland Church, where Mr. Elder lived a number of years; and Rev. C. W. Hanson is pastor of the Oak Grove Church.

Lagrange, "United."—Rev. David W. Shepherd and his people have done much during the past year to improve the physical equipment of the church. Recently a recreational room has been provided for the young people, and classrooms have been artistically arranged.

New Port Richey will this year observe its 20th anniversary, having been organized on January 14, 1921.

Plans are being made for the observance of the anniversary. Rev. and Mrs. James E. Parker are the beloved leaders of this church.

The Superintendent had the pleasure of attending the annual meeting at Palm City on January 10. Encouraging reports for the activities of the year followed a fellowship dinner. Dr. C. S. Laidman, for many years associate secretary of the Chicago Congregational Union, is the faithful pastor of this church. Among other features of the church's activities is the maintenance of the Sunday school bus which travels fifteen or twenty miles each Sunday to make available transportation for boys and girls who otherwise would not be privileged to attend Sunday school.

Aron Park Church calendar carries each Sunday, "A Prayer for the Nations." The following was clipped from a recent calendar, "We pray for Africa, long time the dark continent, over whose vast and mighty reaches the light has begun to rise. May her people be protected from plunder of greed and of the sword, and may their minds be enlightened with the light of truth and their hands and feet unshackled into the liberty of the sons of God."

Rev. Robert Fairbank has been enthusiastically received by a number of the Florida and Georgia churches during the past month. Mr. and Mrs. Fairbank are the missionary projects of Florida and Georgia, serving in Vodala, India.

Ft. Myers reports that the church attendance during the last quarter of 1940 was twenty-eight percent higher than the same quarter last year, and the Sunday school has had an increase of twelve percent. Construction has begun on the addition being built to the church.

Dr. Douglas Horton will visit Florida February 22-March 2. He will conduct a preaching mission at Winter Park, February 23-28, will attend the State Officers' Meeting in Winter Park, February 25-26, and will be the speaker at a Congregational Fellowship Meeting in DeLand on Sunday night, February 23 and possibly Ft. Lauderdale on the night of March 2. On the morning of March 2 he will

speak at the Miami Beach Community Church.

The new educational building at Winter Park has a geography and visual education room. Dr. Edwin Clarke, teacher at Rollins College and active in our church, will meet a different class of the Sunday school each Sunday for two months in the room for special study of world friendship and Bible geography.

Governor William E. Sweet will visit Florida.—The Moderator of the General Council of Congregational Christian Churches, will visit Florida, March 9-April 4. He will be the guest speaker during Religious Emphasis Week at St. Petersburg, March 9-16, and will be available for visiting a limited number of churches within the state. Moderator Sweet, formerly Governor of Colorado, is one of the outstanding laymen of the United States. He has distinguished himself as a churchman and we heartily welcome him to Florida.

In point of service in Florida, Rev. J. Delman Kuykendall, D. D., of Coconut Grove, is the Dean of Florida ministers. That does not mean that he is an old man, it just happens that his term of service has been longer. In January he celebrated his twentieth anniversary as minister of the Coconut Grove Church. Not only has Dr. Kuykendall distinguished himself as a preacher but his sermons appearing in the *Miami Herald* have given him a wide ministry among those who are not privileged to hear his messages in person.

Jupiter-Lake Park.—Rev. Louis Schulz, ministers of Jupiter Church since September, is now serving the Lake Park Community Church as well as Jupiter. We congratulate Lake Park in securing such an able minister as Mr. Schulz, and we are happy that the Jupiter Church is able to share its minister with Lake Park. We anticipate a happy and a successful ministry for Mr. Schulz.

Phyllis Kinsman White was born in Framingham, Mass. She was one of four young people from Massachusetts to attend the first meeting of the Pilgrim Fellowship, and last summer she attended the second meeting at Oakland, Calif. After her return East, she came to Mount Airy, in North Georgia, to teach. She was married, on December 26, to Malcolm White, in Framington, and they are now located at Mount Airy.



RACE RELATIONS DAY.

Sunday, February 9, should be used in our churches as an occasion to soberly answer the ancient question with great social implications: "Am I my brother's keeper?" We must seek new and more effective ways of implementing the Scriptural injunction, "Do good unto all men." What an opportunity America has now to do just that! May God pity us if we fumble this opportunity.

Dr. Fred L. Brownlee, General Secretary of the American Missionary Association, writes:

We are in the midst of a colossal defense program for the protection of democracy against outside invasion. What about also putting our house in order according to democratic principles?

Indians live apart on barren reservations. Orientals are treated with suspect. Spanish-speaking people from Mexico, the West Indies and Central and South America are regarded hardly as neighbors and friends. Thirteen million Negroes are denied the privileges of citizens and the conveniences of travel, entertainment, amusements, hospital service, library facilities and common religious worship. In all things which make for social and economic solidarity they are discriminated against.

Race Relations Day offers a fine chance to do something about the treatment of minority groups in the United States.

ABSENTEE MEMBERS.

Dr. Fred L. Fagley applies the rigour of a doctor in diagnosing the ills of our corporate religious life. His long executive experience enables him to prescribe with authority. We learn from him that real churchmanship is a part of our stewardship. Now he proposes to do something about a problem which has been generally recognized, freely lamented, and promptly neglected. The following merits the attention of our constituency:

The Massachusetts State Committee on Evangelism has proposed a plan which aims to save to the churches many absentees who, if not re-interested in the church, may later be dropped from church membership by revision of the rolls. With the cooperation of the Massachusetts Committee, the Commission on Evangelism and Devotional Life takes pleasure in making this plan available to the churches throughout the land. The loss through absenteeism is tragic.

The Year Book shows that, year by year, there is a continuing loss in church membership through the revision of the rolls which indicates that absenteeism has run its usual course. But cutting off the names is not a remedy. This Massachusetts plan, if worked with diligence, will mean the saving of many of these absentee members to the church fellowship.

Today every man needs the ministry of the church and the church needs every man of good will. The peculiar mission of the church is to strengthen people in all that makes for true manhood and womanhood, and to build them into a fellowship effective for righteousness and justice. In years of ease, some churches have become careless, and multitudes have become lax. We must do everything possible to reclaim these absentee members.

The loss through absenteeism affects all religious bodies. Some of the other Protestant denominations have suffered equal or even greater losses than have we. The Roman Catholic Churches also have great losses through this same cause. The newspapers carried a story a short time ago that the Roman Catholic Archdiocese of Brooklyn had just removed the names of more than 600,000 people from the church register!

The Commission recommends that pastors everywhere give this plan especial attention and notify by the use of these cards the pastors of the communities where absentee members now reside. If you do not know the name of the pastor to whom the card should be sent, make out your cards and send them to your State office or to the office of the State Conference where the absentee now lives; or send them to the Commission on Evangelism and Devotional Life, 287 Fourth Ave., New York City. The cards will be distributed from these offices.

R. L. H.

GIVING THE NEGRO A CHANCE.

If a solution is to be found to the problems of the Negro in the South, that solution must come from the sympathetic understanding and friendly cooperation of the Negro's best friends, the fair-minded white people of the South. . . .

Americans have been horror-stricken at Hitler's treatment of the Jews and of defenseless national groups. We do not pretend to understand how he could be so brutal and heartless. Yet, as we shudder at his unspeakable violence, we should realize that we, as a nation, are not without guilt in our treatment of minority groups. There is no sound reason, for example, why four times as much money should be spent on the education of the white child as on the Negro child. (Let us not do less for the one but more for the other!) Nor is there reason to provide three times as many hospital beds for white tubercular patients as for colored patients, especially when there are three times as many colored tubercular patients as white. The economic status of the Negro, caused by his almost impossible chance of making a decent living, is no tribute to our fairness or generosity. Let the Christian Southland become better acquainted with the situation as it is, and give the Negro the opportunity for which we would loudly clamor were our positions reversed. . . .

The remarkable advance made by the Negro race in an almost incredibly short time and under trying conditions is ample evidence that all that they need is further opportunity to advance. Even from a selfish standpoint, we should help him. If the Negro is infected with disease, his white neighbor cannot stay well; if he has no purchasing power, the white man cannot do business with him; if his education is neglected, he becomes more easily the prey of unscrupulous persons who offer bribes for his support that they cannot pay. It is still true that America cannot exist half slave and half free. Let us recognize the wisdom of seeking the highest good for the Negro, and realize that the same time we are helping ourselves as well.—Editorial in Virginia Methodist Advocate, George S. Reamey, Editor.

Christian Education Work Shop

REV. JOE A. FRENCH, *Editor.*

CHRISTIAN EDUCATION FOR SUCH A TIME AS THIS.

What can a Christian educator think, do, say, and teach in a world at war? This question must be faced by everyone of us regardless of where we are or what we do. Whether you take a position and advocate that position or completely ignore that question, you are in either case making a decision and taking a standing on the matter.

Now, it is not my purpose to say what position you should take in the matter. You may be what the Chicago Round Table called a "war monger," or you may be an ardent pacifist. You may believe that we should join Great Britain with all our armed forces or you may believe that we should become perfectly neutral by cutting off our present help to Britain, or you may take any position between these two extremes. Whatever your position or attitude there is a strong temptation to commit the church to your point of view. This is a matter about which we should be careful. Every person has a right to his opinion, and most thinking people have definite convictions on the problem and further, it is his privilege to advocate his point of view, but it is not his duty to use compulsion to bring others to his position.

There are, however, certain points of view about Christian Education and methods of procedure upon which we may find common agreement and upon which we may unite our efforts. These things, I believe, we should keep in mind always in whatever capacity we may work in our local churches or in the larger fellowship of our church.

Our subject, "Christian Education for Such a Time as This," may be viewed from two angles, one of desperation or one of hope and promise. In a time like this when the armies of brutality are sowing death among the helpless and innocent people of Europe, when all that decent civilization has struggled for and stands for and even civilization itself seems to be on the brink of destruction when we of the United States tremble for fear lest we be drawn into the horrible and sinful conflict, and when Christian Education stands on the threshold of such a challenging situation, it is time for us to clarify our position on the task of the church. The very fact

that we live in such a day as this is all the more reason to hope that Christian Education will define its purpose, plan its program, and execute its divine mission in the world.

Let it be understood that when the term Christian Education is used it is not in a limited sense, but for our purpose I am thinking of the total process of our efforts in all organizations which have for their purpose the creation of the consciousness of the presence of God, loyalty to Jesus Christ as our Savior, and the development of Christ-like character.

Considerable attention has been given to the statement of objectives for Christian Education by religious educators, the result of which has been a number of projected statements from individuals as well as from organizations. Probably the most inclusive and clearly stated objectives of Christian Education have been prepared by the Federal Council of Churches which suggests seventeen things for which the church should stand, and the rather elaborate statement of the seven objectives as set up by the International Council of Religious Education. In this respect there is a weakness in our Conference organizations in that specific objectives have not been prepared and so the work is done rather haphazardly. It would be a forward step for our organizations to set out to achieve definite goals.

Our program for Christian Education has been very indefinite. We attend annual conferences, and there are six of them to attend every year, we give our reports, receive our funds, make our speeches, get keyed up and inspired, and return to our home churches with very little information for a constructive program, and we soon forget even that. Pilot Knob and Pine Ridge Churches hear very little from these conferences except for the amount of money they are asked to contribute. During the past year an effort has been made to suggest a very definite program for Christian Education to the churches of our Conference by the chairman of your committee. Ministers and superintendents have received a suggested program in line with the national Program of Progress both for the past and the present year. Each quarter they have received a calendar for Christian Education which follows

the idea of a Christian Year calendar for the church.

In efforts to foster a program of Christian Education let us remember a few points upon which we should be able to agree, which will enable us to do a better job at our task in whatever capacity we may serve.

FIRST—Christian Education begins with the cardinal principle of the value and worth of an individual both to God and to His Kingdom. This is primary in the teaching of Jesus and of necessity must be the first consideration of Christian Education. Any true educational process will recognize the individual as the basic unit of human society. The history and achievement of your church is not so much a parade of your total number of members as it is the procession of godly personalities who have lived and labored for the success of the church. Jesus had a challenging and inspiring vision of the Kingdom but he never lost sight of the individual. Jesus gave his primary attention to individuals and we must follow his example. In a day like this when human life is counted of so little value to nations and when personality is forgotten in the mad rush to achieve questionable ends, we will find it increasingly difficult to remember and follow our Lord on this point.

Who is the child that the church should be mindful of him? Only Christianity has the answer. The paramount responsibility of Christian Education is the proper training of the child. Man was not made for the state but for God, and as such each individual has value beyond our conception. Christianity must then become a very practical force in the life of the child. Our greatest opportunity lies in the formative years of the child. It is the duty then of Christian Education to prepare both the child and the adult to meet the strain and stress of days like this.

SECOND—Christian Education offers the church its best approach for the development of a more Christ-like individual and bringing in the Kingdom of God . . . the *Educational Method*. The primary responsibility for the child's experience of religion rests with the family; but this responsibility is often neglected, leaving the entire religious training of the child to the church. The church is not as well prepared with trained leadership as it should be, but it is making an effort to meet this need. For this purpose we need more local leadership training schools in our Conference. The Elon School serves a vital need but we must not stop with send-

(Continued on page 13.)

CONTRIBUTIONS

SUFFOLK LETTER.

In the last week's issue of THE CHRISTIAN SUN (January 30) there was an article by Dr. J. H. Lightbourne, Secretary of the Southern Convention, which should have careful reading. In this article, Secretary Lightbourne presented the problem of continuing the office of Promotional Secretary very cleverly, and stressed the urgency of the situation.

It is difficult to discuss such a problem in print without seeming to be critical. There is always the possibility that people who hold different opinions will likely be offended by any frank discussion. The movement to create the office of Promotional Secretary was stimulated by the great work done by Dr. J. O. Atkinson, Mission Secretary. Although his distinctive work was the development of interest in the cause of missions, he made a fine contribution to the general development of every enterprise represented within the Southern Convention. He wielded a great influence in behalf of Elon College, religious education, the orphanage, superannuation and missions. His major emphasis, of course, was for the cause of missions. Under his leadership and inspiration contributions for missions increased more than a hundred-fold within twenty-five years. Because of his success there were many who thought that someone should be elected to devote full time to the proportionate development of all the financial interests of the Convention, the Conferences and the local churches. This movement reached a definite conclusion in the action of the Southern Convention at Portsmouth, Va., in the 1938 session.

The movement was in the right direction. Its sponsors meant well. But, unfortunately, the Convention failed to adopt a financial policy which would assure adequate financial support of the office. The pastors and churches failed to support the financial program which was adopted. The churches did not pay their Convention Fund Apportionments in full. In addition to this the Convention did not definitely define the duties of the Promotional Secretary. The man who was elected to that office was told by the Convention to promote the general enterprises of the Convention, and that instruction was too general and too indefinite to be clearly understood by any member of the Convention. The Convention has not yet, in ses-

sion, defined the duties of this office. The Promotional Secretary has done a great deal of work. But much of this work has been done on his own judgment, due to a lack of definite agreement and instructions from the Convention. He has made a real contribution to the churches.

Under the present plan of operation the department of missions is not included in the designated work of the Promotional Secretary. There is strong opposition to a reorganization of present plans as touching the work churches failed to support the financial program which was adopted. The Fund Apportionments in full. In ad- of the Mission Board. There are others who oppose any further independent work by the Mission Board on the ground that it should all be under the direction of the General Council. There are some people who think the Southern Convention undertakes to do work which should be done by the local conferences. This diversity of opinion and the lack of financial resources create a difficult problem.

It is generally agreed that there is a real need for the office of Promotional Secretary. When it comes to the matter of raising funds to pay expenses, the support is not in keeping with needs. If the Convention will present and adopt a definite program and policy for this office, based upon the actual promotion of Convention enterprises, with the approval of the various boards and institutions, and then adopt a sound financial plan which the churches will support, the major problems will be solved. In approaching this problem the office and not the official should be considered. This is not the time to quibble over who holds the office.

I. W. JOHNSON.

ELON COLLEGE DAY IN THE CHURCHES.

The Board of Christian Education, in session at Elon College, January 6 and 7, among other things claiming its attention gave consideration to the needs of the college as recognized and provided for by the Convention. The Convention recognizes and provides for its responsibility for the financial support of the college by annual askings from the local churches through the several conferences constituting the Convention. The total amount asked for is \$12,500.00. There is

nothing compulsory about these askings, but as a rule the conferences and churches cooperate, and the majority of them by far undertake to do something about it.

The Board took definite action designating Sunday, February 2, as Elon College Day in the churches hoping that on some Sunday previous to that date a campaign of information and instruction would be conducted that the constituency might have the latest information concerning their college and might learn again not only of its needs but of its desire and willingness to be of service to the church through the training of her young people and otherwise providing leadership for the various organizations of the church.

The Board also asked that THE CHRISTIAN SUN of January 23 be made a special college issue. The special issue appeared on that date and has met with universal acclaim. Many congratulatory expressions have been received. This special issue should pave the way for a successful College Day in the churches, if not on the first Sunday in February, certainly on some Sunday during the month. The article on "Things You Should Know About Your College" provides information that would be helpful. It would make a good question and answer period for Sunday schools or organized classes. It is the feeling of those responsible for the administration of the college that if the constituency knew the college, its assets, program, and achievements, that they would be very happy to lend their support.

If your church did not observe College Day on February 2, won't you plan now for such a day either the second, third, or fourth Sundays in February? Your membership should know more about the college and should be given an opportunity to contribute.

Two churches in the Convention have paid their entire apportionments already. Another has paid half. These churches, of course, are accustomed to raising their apportionments in full. There are a number of churches in each of our conferences that pay their apportionments in full. On the other hand, there are a number who for the past years have made no contribution whatsoever. The Board has appealed to all of our churches regardless of the methods employed to raise apportionments or to make some contribution to the college on their apportionments during the college period.

The college has needs other than
(Continued on page 15.)

EVANGELISM

DR. JOHN G. TRUITT, *Convention Chairman.*

PRE-EASTER EVANGELISM.

Many of our churches will be evangelism conscious during this period leading up to Easter. The churches have been steadily building toward that goal. Their boys and girls have been studying in their Sunday school classes, and they are approaching the time of year when they will be given opportunity to make decisions for Christ and the Church. Sunday school teachers are great evangelists of the church. This is their period. Some teachers in junior departments make it a rule of their teaching not to let a year pass without winning every pupil in their class to a profession of faith in Jesus. The Sunday school teacher is very close to her, or his, pupils. They have a wonderful opportunity. If every Sunday school teacher of classes of boys and girls, and young people, in our Convention would now think of winning their pupils to Christ during the pre-Easter period, there would be a rich harvest. Let this writer appeal to our superintendents, teachers and pupils to make this a time of ingathering for the church.

THE PASTOR'S CLASS.

It is the time of year for the pastor's class. I have enjoyed the pastor's class as much as any part of my work, because of its fruitfulness. Sunday school teachers have made ready a fine group of boys and girls by their faithful work during the years, and each year previous to Easter they help me get those who have not yet professed faith in Jesus to join in a brief study course which we call the pastor's class.

In our case here in Suffolk for seven years now we have had this class to meet Friday afternoons after school. That perhaps would not be the best time in many towns and cities, and certainly would not be a good time in rural communities. I do not know that it is the best time here, but since it works, and since the time has become known to all the Sunday school pupils and parents, we keep that hour: "Friday at 3:30."

Any pastor will have a good time if he sits down and carefully plans what he would say to the boys and girls about their decision to publicly profess their faith in Jesus. Let the pastor ask himself how many sessions of the class will he hold. I hold five

regular sessions, and in connection with this season of the year I have what we call "The Children's Church," a part of the 10:00 o'clock church service, wherein all boys and girls of the primary, junior and junior high departments attend the morning service with their officers and teachers and occupy a reserved section. To this group a brief story-sermon is given, we sing a hymn, and have a children's prayer. These children are all requested to remain right where they are for the entire service, which is prepared with a view to the fact that they are to be present, and close quite promptly at 12:00 o'clock. Thus the Friday study and the Sunday sermons and worship make a total of twelve sessions together, the Sunday before the Friday study begins, and the Sunday after, which is always Palm Sunday, on which Sunday they join the church. On Easter Sunday a children's program takes the 11:00 o'clock service. Therefore this season is definitely youth season in our church.

As I was saying, the pastor who studied out just what he will say to his boys and girls about joining church will find himself undertaking a very interesting task. There have been several pastor's class pamphlets prepared for this purpose (send a postal request for same to: Commission on Evangelism, 287 Fourth Ave., New York City) which will be helpful in forming the course of study.

My pastor's classes are composed of two people (perhaps not so-called) where a pastor with an understanding heart has a heart-to-heart conversation with a lad in his pastorate. They are friends, and their friendship leads to a noble decision. In other words it is not necessary always to be too formal about these things, but I find that anything well done must be well considered, and well planned. We, as pastors, are called to one of the most sacred tasks in all the world. Let us think carefully and prayerfully about it.

PUTTING NEW MEMBERS TO WORK.

The Suffolk Christian Church, Suffolk, Va., seeks to make everyone feel overall spirit of friendliness and neighborliness. This is not easy to do at home in the church by a general fine, but we believe it is easily felt.

It is more than "places" in the official family of the church, it is more than handshaking at the door, it is a fellowship felt as naturally as the sunshine, and is wholesome for the church as a unit. The membership of the church is friendly.

Members are received into the church through organized classes of the church school, through the younger departments of the school, through the choirs, and by personal contact. Hardly a month passes except August when no members are received, an average of more than one each Sunday for the past seven years. Perhaps nine times out of ten the new member is already working in some department of the church before he joins the church. Usually we say we have enlisted so-and-so to church membership we must now put them to work, but here most often the case is just the opposite; and we say since a member is already interested in some phase of our work we shall ask him to unite with the church.

Our church is strategically situated in our Conference of forty-four surrounding churches. Many people move into our little city from the surrounding countryside and smaller towns. Through our conference work members of our other churches are well acquainted with our local church, and they naturally follow their friends and kinsfolk right on into the activities of our church.

One of the big fellowship assets of our church is our large, complete diningroom and kitchen. It is "The Fellowship Hall" not only to the church and our city (because it is the largest dining room in the city) but it is often used by conference gatherings. Preparing and serving these meals the fellowship at the table welds into lasting friendship many a mere acquaintance.

We have consciously sought to keep folks active in the church. Jobs in our church wherein members may engage in some special task have grown as the church and needs have grown. Indeed nearly every family in the church has someone in the family actively engaged at some church task. There are 1,376, so obviously there is not a presidency for every person. But there is a friendly urge to have a share in *something* of whatever goes on.

There is a class of men with two hundred members, three classes of women—Philathea. Junior Philathea and young working girls. Each of these classes meet monthly in well-organized meetings, besides their Sunday sessions. They raise money for

(Continued on page 13.)



NOTE—On account of the death of Mrs. L. I. Cox, the mother of Mrs. Mattie Cox Parker, material for this page is furnished this week by Rev. F. C. Lester, Promotional Secretary for the Southern Convention.

THE WAR AND MISSIONS.

The war in Europe, Asia and Africa is greatly complicating our mission work, but making it much more essential.

The war in *Spain* eliminated our work there. Only a few Protestant ministers are left. The government has recently destroyed a large quantity of Bibles sent to Spain by the London Bible Society.

In *Czechoslovakia* there are some four thousand members of our churches, but our missionary activity has almost ceased. Present conditions there are not well known in America, but there seems to be little we can do for the present to help our friends there.

In *Greece* our two colleges have closed for the present. At least one of them is being used for a hospital. Some of the workers have left Greece, but some are remaining to carry on the best they can.

In *Turkey* the work continues as usual. For years our efforts have been largely educational because of governmental regulations. If war comes to Turkey (and who knows whether it will or not?), the work will be greatly retarded again.

In *Africa* the war has not reached our church area directly, but many indirect effects are being felt. In west, south, and east Africa our missionaries continue the work with accelerated opportunities.

In *India* there is no war, but again the effects are evident. German missions were next door to some of ours. The churches of Germany can no longer continue their support. This means that we should greatly increase our efforts to sustain not only our stations but also to strengthen the "orphaned" German missions.

In the *Philippine Islands* excellent progress is being made in Christian work. Our area is the large island of Mindanao. New roads are opening the interior, and multitudes are migrating there from the north. This is our fastest growing missionary field.

In *Japan* most of our missionaries are still at work. Some have come home, among whom is Miss Angie Crew. Rev. and Mrs. Wm. Q. McKnight expect to come home on furlough this year. Latest reports indicate that both the government and the churches want the missionaries to continue their work. If war should come between the United States and Japan—which God forbid—then the missionaries would become enemy aliens and would be liable to internment for the duration of the war.

In *China* the country is divided into three parts—that under Japanese control, which is the east side along railroads and rivers; that disputed territory where the war continues; and free China. The latter includes most of the territory and the people. The missionaries are also divided into three classes—those who are mothers and children and those who are sick; those who can be moved to other areas for service; and those who expect to stay where they are until their presence may cause their Chinese comrades danger. The first class is coming home. The other two groups are working desperately to serve the people of China.

In *Mexico* the war has not greatly disturbed our work, which is making commendable progress.

War brings new questions to people everywhere. It brings death and destruction. Forty million Chinese have been moved from their homes by the war there. War opens the mind and heart of humanity, and makes possible more and more effective Christian service. Today we have our greatest opportunity to make real the message of Christ around the world. This is at least one blessing the war has brought.

The major question is: What will we do with the opportunity?

HOW DID IT HAPPEN?

A survey chart distributed at the Mid-Winter Meetings of the boards of our denomination at Evanston, Ill., last week indicated that the Southern Convention gave to foreign missions last year \$699.00 less than the year before. The total for the country increased. Kentucky and Tennessee

were among those on the up-grade. Why did we go down? Must we continue in that direction? Perhaps we will need to give greater care to the way we divide our gifts for the support of the Kingdom. God gives us the ability to earn money, and he gives us the wisdom to invest it. How did it happen that we of the Southern Convention did not give but about sixteen cents each for the spread of the Gospel outside of America?

DR. EDDY TO VISIT US.

Dr. D. Brewer Eddy of Boston, one of the secretaries of the American Board of Commissioners for Foreign Missions (our foreign mission board), will spend the first week of March in the Southern Convention. He will speak at Elon College on Sunday morning, at Greensboro in the evening. Monday evening he will be in Burlington. Other engagements to be planned will take him through North Carolina and Virginia.

Dr. Eddy is a dynamic personality, is well informed concerning our mission work around the world, and is a convincing speaker. Please plan to hear him. Watch for further announcements of his schedule.

QUARTERLY REPORT.

The following is the Quarterly Report of receipts and disbursement of funds of the Woman's Board of Missions of the Southern Christian Convention for quarter ending December 31, 1940:

Receipts.	
Valley Va. Central Conference:	
Women's Societies	\$ 77.50
Young People's Societies	58.29
	\$ 135.79
North Carolina Conference:	
Women's Societies	\$ 948.59
Young People's Societies	41.70
Willing Workers' Societies	24.03
Cradle Roll Societies	4.51
	1,018.83
Eastern Va. Conference:	
Women's Societies	\$ 746.05
Young People's Societies	165.73
Willing Workers' Societies	69.40
Cradle Roll Societies	11.45
	992.63
Total Receipts	\$2,147.25
Disbursements.	
Home Missions:	
General Work	\$ 800.00
Asheboro Church	521.10
Carroll County	25.00
	\$1,346.10
Foreign Missions:	
General Work	\$800.00
Chinese Relief	10.00
	810.00
Total Disbursements	\$2,156.10

Respectfully submitted,
 MRS. H. S. HARDCASTLE,
 Treasurer.

NEEDED RECRUITS.

Two years ago our Foreign Mission Board decided to try to send at least fifteen recruits to the mission field each year. Last year fourteen were appointed. More than fifteen are being sought for this year. At least thirty-seven are badly needed. Many of the older missionaries are reaching the age of retirement. The increased pressure of work is making some break under the strain. Much more work is being done by a reduced staff. This is clearly illustrated in North China where fewer doctors performed many more operations.

Some of these new recruits can be sent on the regular budget of the American Board. But if anything like the needed number go it will be necessary for new money to be found for their support. Wouldn't it be fine if some of our young people of the South should go and some of the churches would support them? It does not seem to be enough simply to talk about the needs and to hope that someone somewhere will go while others pay the expenses. The question for readers of this paper to answer is: What can I do to help give the Gospel to a desperately needy world?

BUILDING NEW CHURCHES.

Much of the home mission work done in our area is in reality church extension. We need to grow. We start churches and aid them until they can support themselves. Sometimes that is quite a while, but several of them are coming of age and are walking alone.

We have several young churches. There is one at Little Creek, on the road from Ocean View to Virginia Beach. This is a little community that really needs a church. We have a nice building on the highway where the multitudes pass. Another is at Gibsonville, N. C., where the building was dedicated last Sunday and where all the members read this paper. This manufacturing community is in the shadow of our College and has had no Christian Church until eighteen months ago. Another is in Asheboro, N. C., where the Reverend A. Lanson Granger, Jr., is doing an excellent job with a fine group of people. They have paid for a nice lot and are well on the way to raising enough money to start a building. Another is at Hope Mills, N. C. Here we have a two-year-old church that is meeting all Conference requests and has asked for no financial help. They all read this paper. The baby church is at Pfafftown, N. C., where Dr. W. M. Jay recently organized a fine country church.

There are many other places in North Carolina and Virginia where we could organize churches, and bless the communities by so doing, if we had the money and the workers to undertake it. The work awaits the workers, and the workers await the money to pay expenses. Half of the people in our two states are not working in anybody's church. We should have many of them in our church.

MRS. L. I. COX.

Mrs. Mattie Craven Cox, the wife of the late Rev. L. I. Cox, passed away at 2:30 Wednesday morning, at her home in Elon College, North Carolina, after ten days of serious illness of influenza, pneumonia, and other complications.

She was born near Ramseur, Randolph County, North Carolina, on

**MRS. L. I. COX.**

December 5, 1870. Her husband was for a number of years a prominent North Carolina preacher, a man of unusual ability. He was not only a good preacher and a good pastor, but a constructive church builder. He organized the churches at Greensboro, Reidsville, Monticello, and others. At the time of his death he was treasurer of Elon College.

Mrs. Cox lived a quiet, unassuming life and was of inspiration and great help to her husband in his work. She bore largely the responsibilities of the home while he went out in the interest of the church and the kingdom. She certainly shares with him the honor of his achievements.

Mrs. Cox is survived by eleven children: Mrs. E. B. Huffine, Mrs. Alta Washburn, Mrs. Mattie Cox Parker and Walter E. Cox of Elon College; Newman C. and Woodrow W. Cox of Burlington; Mrs. J. O. Sutton of Lillington; Basil S. Cox of Greens-

boro; Lemmeous R. Cox of Washington, D. C.; Mrs. G. W. Black and William O. Cox of Charlotte; one brother, L. C. Craven of Indianapolis, Ind.; two sisters, Mrs. D. M. Frazier of Greensboro and Mrs. Oren Macon of Pleasant Garden; fifteen grandchildren, one great-grandchild and several nieces and nephews. Mrs. Huffine is bookkeeper and office manager for the college, and Mrs. Parker is secretary to the Mission Board of the Southern Convention.

Funeral services were conducted from the college chapel by the writer, assisted by Rev. W. E. Wisseman of Greensboro. Dr. G. O. Lankford of Elon College was invited to assist but was unable to attend. The body was laid to rest beside her husband in Magnolia Cemetery at Elon College.

The church at large that remembers Rev. L. I. Cox and is acquainted with certain members of his family will have a feeling of sympathy for the ones who mourn. May the surviving members of the family be comforted in the thought of the consecrated and useful lives lived by their parents, and may they be given grace to follow in their footsteps as the day offers opportunity.

L. E. SMITH.

AN APPRECIATION.

In 1906 the Home Mission Committee of the Convention became a Board. It was incorporated September 28, 1912, with the following incorporators: Rev. J. O. Atkinson, Rev. J. W. Holt, Hon. K. B. Johnson, Rev. H. W. Elder and J. E. West. Hon. K. B. Johnson, who has served the board so faithfully, has resigned, and his successor will be elected at the next meeting of the board. Mr. Johnson is deeply interested in all of the departments of the Convention, is a man of fine judgment and dependable and, through membership on the board, has made a valuable contribution to the missionary interests of the church.

J. E. WEST,
President.

The American Board of Foreign Missions, foreign service arm of the Congregational Christian Churches of the United States, announces its immediate need of trained Christian workers to fill twenty-one posts overseas. A new Candidate Folder just issued lists calls for six doctors, one nurse, nine educators and five ordained men to work in both the Near and the Far East. At a later date we will give greater detail regarding these posts.

Pilgrim Fellowship

"Youth at Work in the Church"

A. LANSON GRANGER, JR., Editor

THE STUDENT CHRISTIAN ASSOCIATION OF ELON COLLEGE.

As the largest class ever to enter Elon College walked through her stately halls, the Student Christian Association took it upon themselves to make these new members of the student body feel at home. All during "Freshman Week" the S. C. A. helped the freshmen get settled in their new home and sponsored social gatherings at which the freshmen met the other undergraduates, and began to feel that they really belonged to Elon.

Three hundred members of the student body signed the S. C. A. pledge and became members of the Association. The pledge reads:

"We, the members of the Student Christian Association of Elon College, unite in the desire to realize full and creative life through a growing knowledge of God.

"We determine to have a part in making this life possible for all people.

"In this task we seek to understand Jesus and to follow Him.

"Knowing this, I wish to enter the fellowship of the Student Christian Association and will endeavor to uphold its purpose in my life."

Each morning students gather in the chapel at a morning watch service, conducted by members of the association. Members have also conducted the Wednesday and Friday morning chapel services.

The Student Christian Association sponsored a most worthwhile visit by Paul Moretz to the college. Mr. Moretz had just returned from China, and gave us much to think about concerning our neighbors throughout the world. In our social service work, the Student Christian Association gave Thanksgiving baskets to the needy. As is customary, we again gave our White Christmas gifts.

Delegates have been sent to the Christian Movement Conference; and all have profited by the reports given by these delegates.

Panel discussions on the Christian student's life on the campus have been conducted. The entire student body enters into the spirit of these discussions of our religious life.

The plans for the future call for a drive to support missions in accord

with the Student Christian Movement.

In this busy college life in a world torn by the horrors of war, the Student Christian Association helps the students of Elon College to keep ever present in their minds the life and teachings of Jesus Christ and to strive to become better, more sincere Christians.

THOMAS J. C. SMYTHE,
Student, Elon College.

YOUNG PEOPLE AND THE PRESENT CRISIS.

The other night in a supposedly humorous skit on the radio, a man was repeating the familiar line from *Hamlet*, "To be, or not to be." Suddenly, a gun was fired, and someone was heard to remark, "That's the answer." Strangely enough, in this connection, we remembered the words which were reported to have been said some months ago by an outstanding religious leader to the effect that about the simplest and easiest way for Christians to escape responsibility for the evils of the present catastrophe is suicide.

No one doubts that the world crisis has opened up for us plenty of questions about ideas, that somehow all of us have had a share in making the world what it is. Willingly or unwillingly, we have contributed to the forces of its destruction. Our self-will, our unforgiveness, our dislikes, our prejudices have become a part of the accumulated evils which now threaten us with complete disaster. And perhaps the simplest answer and the easiest way to escape further responsibility is suicide.

But it is heartening to notice the recent expressions of some young people who are unwilling merely to ehuek the whole business. Rather than being cynical in the midst of what faces them, they are displaying a stubborn realism. They have courage in their hearts, and they are not admitting defeat. They're eager to do more than walk out. But they are restless. They are not quite sure that they should merely be living comfortable, easy-going incidental lives just now, with all the horror and suffering that

(Continued on page 15.)

WHAT THE BIBLE SAYS ABOUT BROTHERHOOD.

CHRISTIAN ENDEAVOR TOPIC
FOR FEBRUARY 16, 1941.

SCRIPTURE: Gen. 4: 9; Acts 17: 24-28.

Daily Readings—

Monday—An Excellent Rule to Follow—
Luke 6: 31.

Tuesday—Brothers of One Common
Master—Matt. 23: 8-11.

Wednesday—Love for All—Matt. 5:
43-48.

Thursday—A Parable on Brotherliness
—Luke 10: 30-37.

Friday—Christ's Prayer for Brotherhood—
John 17: 18-23.

Saturday—Brotherliness Toward All—
James 2: 1-4.

In a day like this the nations of the world do not trust each other. A sarcastic expression seems to be penetrating the high and noble in civilization. Two strong opposing forces in Europe are causing misery, sorrow, woe, and even death, when a better understanding should be reached. Why should either seek to destroy the other? One reason is because the spirit of brotherhood has not been practiced through the years that have passed. Our own nation seems to be on the verge of destroying the practice of brotherhood toward certain nations.

What does the Bible say about brotherhood? Isaiah 2: 2-4 may be discussed; also 9: 2-7. Isaiah was the most outstanding person to foresee an era of peace and brotherhood. The idea of brotherhood is not developed to any great extent in the Old Testament. God is a god of hosts or of battles. Compare Psalm 35: 1-9 and Psalm 109: 1-13 with Psalm 15: 1-3.

In the New Testament Jesus urged his followers to abandon the spirit of retribution and hatred toward enemies. Discuss Matt. 5: 21-24, 38-44; John 13: 34; 15: 12, 13. Consider the daily readings, find other passages and report. Make a special study of the hymn, "O Master, Let Me Walk With Thee."

For Discussion—

Is there a lack of brotherly spirit in the homes of your community, in your school, in business life? What is the cause? How may it be overcome? How may business competition be carried on and still keep within the bounds of Christian brotherliness? What are the causes of enmity between races, and how may these be removed? Does the spirit of brotherliness always prevail in the church? What is the cause? How may it be overcome?

Study the lives of Kagawa, Gandhi and others.

S. E. M.

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

THE CHRISTIAN ATTITUDE TOWARDS POSSESSIONS.

LESSON VI—FEBRUARY 9, 1941.

LESSON: Luke 16.

DEVOTIONAL READING: Isa. 58: 6-11.

GOLDEN TEXT: *Ye cannot serve God and mammon.*—Luke 16: 13.

Jesus had a great deal to say about material things. Somebody said that twenty-seven of His thirty-six parables, or stories, had to do with material things, either money or possessions. There must have been a reason for this emphasis upon money and material things. Jesus with his spiritual insight knew the subtle danger which material things had for the spirit of man. He knew that they were a constant temptation to divided allegiance, that a man was likely to care more for gold than he was for God, that he was likely to think more of mammon than of men, that he would think more of profit than he would of persons. He knew how material things had a tendency to lull men into a false sense of security, how they had a tendency to alienate one from his fellow men, how when a man started out to get wealth it often ended up by wealth getting the man. Therefore, again and again Jesus warned men against the danger of material things.

To be sure, Jesus did not condemn riches as a such. Material things have a rightful and a necessary place, not only in the business world but in the business of the Kingdom. The Kingdom of God will never come merely with money, but it is equally clear that it will never come without money. The emphasis in Jesus' teachings was that material things were a means to an end, that they should be held in trust, that they should be the servant and not the matter of men.

An Acid Test.

"He that is faithful in a very little is faithful also in much; and he that is unrighteous in a very little is unrighteous also in much." Here also is the acid test of character. Jesus says that the only way to know what a man would do with great responsibilities is to judge him by what he does with so-called small responsibilities. The way to know what he would do if he had a great deal of money is to learn what he does with a little bit. He plainly states that if a man is not

faithful in a little, he is not likely to be faithful in much. As a matter of fact, in Jesus' thinking there was little distinction between the little and the great at this point. A man who is faithful in little things is faithful in much. In his parable about the talents Jesus said that the road to larger responsibilities and larger usefulness is faithfulness to the so-called little things. "Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord." Let no man think that if he has been slovenly in the performance of his duty, or unfaithful to that which has been committed to his care, that by a miracle he is suddenly going to be faithful or dutiful in larger responsibilities.

Divided Allegiance.

"No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to one, and despise the other. Ye cannot serve God and mammon." This is just another way of putting the supreme law of religion, "Thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy strength." Jesus said that it is impossible for a man to straddle a fence in things religious, that it is impossible both to serve God and mammon. He called for men to put first things first. He said that men should lay up for themselves not treasures upon earth, but treasures in heaven. Jesus did not say that men could not serve God with mammon. One of the most fruitful ways in which a man can serve his Master is to hold in stewardship that which his Master has given him, and to serve his Lord with his material wealth, using it for the highest interests of the Kingdom of God.

Scoffers.

"And the Pharisees, who were lovers of money, heard all these things; and they scoffed at him." It was because they were lovers of money that they scoffed at him. They laughed at his idealism, they were cynical about the practicability of his ideals. One of the commonest complaints which one hears against the church is, "They are always asking for money there." As a rule, the folks who make this complaint are the folks who give least to the church,

They scoff because they refuse to face the facts. It is simply a defense mechanism against the cold, hard facts of the poverty of their own spiritual lives, and their lack of interest in the things of the Kingdom.

The Sight of Men—The Sight of God.

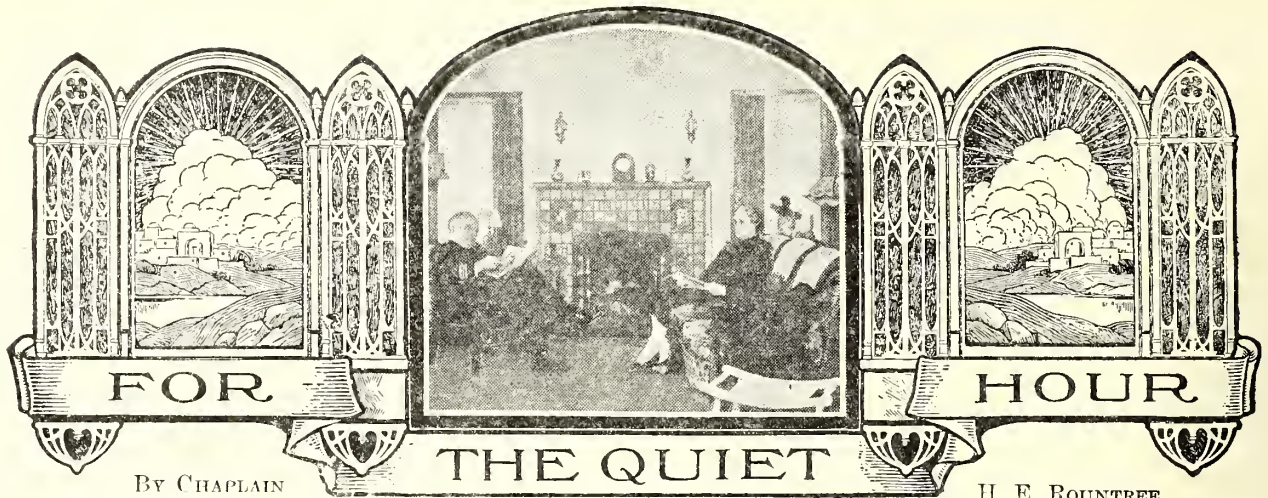
"Ye are they that justify yourselves in the sight of men; but God knoweth your hearts: for that which is exalted among men is an abomination in the sight of God." What a difference there is in God's scale of values, and the scale of values which men so often use! Many things of which men are proud are held in low esteem by God. Many a man of humble station in His sight ranks far above many who are prominent in social, political, and business circles. Man looks on the outward appearance, but God looks at the heart. Our chief concern should be to have the favor of God. To be sure, one wants to be in the good graces of his fellow-men, but it is far more important to stand in the grace of God.

A Rich, Poor Man.

The story of Dives and Lazarus is one of the most vivid and moving stories which Jesus ever told. It is the story of a rich man, well clothed, well fed, well established in the community. Day by day there was laid at the entrance to his home a beggar, hungry, undernourished, diseased. Day by day the rich man walked in and out of his door, and gave no heed to his case of human need at his very doorstep. The man was rich in material things. But a man's life does not consist in the abundance of things which he possesses, and in spite of his wealth, he was poor, poor in the spirit of human kindness, compassion, of unselfishness, of social responsibility. The sequel to the story—the poor beggar being in the bosom of Abraham, while the rich man was in torment, in Hades—is a parable of the fate of those in whose hearts there is none of the spirit of humility and compassion, while Lazarus' position shows that there is a world in which ultimately justice shall be done, and that there is wealth of soul for those who may have been poor in substance.

THE FELLOWSHIP OF PRAYER IN BRAILLE.

The John Milton Society of 156 Fifth Avenue, New York City, is publishing a Braille edition of the Fellowship of Prayer for 1941. Free copies will be sent to any blind person when requested by a minister.



BY CHAPLAIN

H. E. ROUNTREE

MONDAY.

LIVING AND PRAYING.

I knelt to pray when day was done,
And prayed, "O Lord, bless every one;
Lift from each saddened heart the pain,
And let the sick be well again."
And then I woke another day
And carelessly went on my way.

The whole day long I did not try
To wipe a tear from any eye;
I did not try to share the load
Of any brother on my road;
I did not even go to see
The sick man just next door to me.

Yet once again when day was gone
I prayed, "O Lord, bless every one."
But as I prayed, into my ear
There came a voice that whispered clear;
"Pause, hypocrite, before you pray;
Whom have you tried to bless today?"

God's sweetest blessings always go
By hands that serve him here below."
And then I hid my face, and cried,
"Forgive me, God, for I have lied;
Let me but see another day
And I will live the way I pray."

—Whitney Montgomery.

TUESDAY.

"HOLDING BACK THE BAD BACILLI."

"Every idle word that men shall speak they shall give an account thereof."—Matt. 12: 36.

"Let love be without dissimulation."—Rom. 12: 9.

"A sure cure for gossip and slander is to breathe through your nose—keep your mouth shut. A certain amount of your dying body (for you die daily) momentarily floats off on your breath into the air. And God has filled the air with plant life to absorb such products, such effete and poisonous material. But gossip and slander on your outgoing breath have only people to absorb them. The flowers, happily for their fragrance, have no way of taking them in. Be good enough to the air, be good enough to people, to let all wickedness and malice remain inside of you. Germs of love, bacilli of brotherliness, will eat them up, and you will be

strong, and beautiful and beloved."—*Maltbie D. Babcock.*

Let your hearts go out in prayer as you feel.

WEDNESDAY.

THE TEST OF CHARACTER.

"Be kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you."—Eph. 4: 32.

"There are four great tests on character. First, the home test: how a man treats those with whom he lives. Second, the business test: how a man conducts himself towards his customers and employees. Third, the social test: how a man acts toward those who do not enjoy the same social advantages as himself. Fourth, the "success" test: how a man behaves himself when favoring circumstances bring him wealth, power, position and honor."—*Kiwanis, San Diego.*

Prayer—O Lord, we would be the good neighbor to every one. Give unto us "the light of the knowledge of the glory of God in the face of Jesus Christ." *Amen.*

THURSDAY.

THE WHITE ROBE OF CHARITY.

"But the greatest of these is charity."—I Cor. 13: 13.

It has been said that "Charity comes of that fine state of mind and kindly feeling which shows a person to be possessed of an abundance of good will and unselfish interest toward others, finding expression in both words and action." This virtue evidences all other Christian graces and proves that Jesus would have us pass along the sunshine given by His softening and impelling grace.

True Christians have promptings of compassion, encouragement, kindness, liberality, sympathy, tolerance, unselfishness, goodwill and genuine desire to be all, to do all, that falls

within the radius of the good and the true and the beautiful.

Prayer—Dear Lord, may the white robe of charity cover us that we may be kind, generous and helping to generous proportions. *Amen.*

FRIDAY.

MY CONFESSION.

"If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness."—I John 1: 9.

The many unkind things I've said,
I do despise.

I haven't always truthful been
In mine own eyes.

I've failed to practice every day
The golden rule,
And Wrong has often conquered Right
In life's great duel.

It hasn't mattered much to me
How others fared,

And many blessings sent to me
I've not shared.

I've failed to give to every one
A friendly smile,
And let him know that I, for one,
Think him worth while.

Oh, take my sinful life and make
It over new,

And give me strength, dear Lord, to live
Each day for you.

Teach me to pray to Thee each hour
For needed grace,

And when the Tempter comes and meets
Me face to face,

O Savior, give me power to turn
From him away.

Each night, O Lord, as I review
The busy day,

I pray Thee give me sense to see
My failures great,

And teach me, Lord, the good to love,
The ill to hate.

—Ida Mae Malendy.

SATURDAY.

THE EYES OF YOUR HEART
ENLIGHTENED.

Tennyson says, "I doubt not through the ages an increasing purpose runs." That sets us thinking. All ropes belonging to our navy have a colored thread running through

those of the day school. On this point them. By this they can be identified. The Scriptures have the golden thread of God's loving purpose. We see it in the story of Moses and Israel, in the prophets who acclaimed the coming Messiah, in the wondrous revelation of Christ Himself. That God should concern Himself about us, that His love should overspread us like the skies, that He should order our lives, is good news indeed. His purpose is our redemption. Life shall be changed from glory to glory, and His purpose completed.

Prayer—Gracious Father, confused by the happenings of the days, we fail to see Thy controlling hand. Help us to discern in Thy Word, in the example of our Savior, Thy will divine. *Amen.*—*Christian Herald.*

SUNDAY.

THE TRUE GUIDE.

"Surely the Lord will do nothing, but he revealeth his secret unto his servants the prophets."—Amos 3:7.

Mr. Lloyd George, speaking on the subject of world peace in 1937, said: "The leadership of the nations is vacant." Only six words, but how very significant! If they were true then, how much more are they now! Yet, God has through His holy word, and other ways, sought to help man and give him the direction and leadership he seeks. That leadership is the Bible, our guide book—our law, our chart and our compasses. Only as a man takes heed thereto is he in a safe way. If he deviates from it the greater will be his perplexities and problems.

Prayer—Dear Lord, Thy Word is before us. We have no excuse. Give us the spirit and the courage to take it daily into our lives and make it our sure pathway. *Amen.*

CHRISTIAN EDUCATION WORK SHOP.

(Continued from page 5.)

ing fifty to seventy-five students to Elon from forty-three churches in our Conference. Our methods in the church school should not lag behind the Rev. H. J. Armstrong says: "We shall never change the world, nor build a Christian social order through any program of religious endeavor that ignores or even slight the educational method. We have been ordained of Christ not only to preach the good news of the new day, but also to teach and to nurture it."

The Educational method lends itself especially to the emphasis on the value of the individual and also to the creative method of education. In this

way emphasis is not material centered but pupil centered which recognizes that the personal Christian growth of the individual is the principle objective.

THIRD—We should recognize that because of its adaptability Christian Education holds a strategic position in a day like this. Christianity, if it is to be effective, must touch and influence life at all points. The gospel message remains the same in all ages but meets life at all points and its adaptability is endless. Jesus always adapted his message to the individual and so must we if it is to be effective. It is fortunate for the church that the gospel can be adapted to meet changing needs and conditions. There is no provincialism in the gospel of Christ, it is a universal gospel. Man's condition of living may change but the need of the heart remains the same.

FOURTH—The method of Christian Education is comparatively simple. It is not always easy but in most cases it is possible. No matter how worthy the objectives or how fine the program, it will not work of itself, it must be worked by those who are willing to give themselves in service, content to work faithfully and wait patiently for results.

The adaptability of Christian Education to any age, condition, or individual and the comparatively simple method of its execution makes it possible for an effective program of Christian Education to be put into effect in any place, large or small, with or without the aid of specialists in the field. So you need not think that because you are in a small church with only one preaching service per month, that you are excluded from the opportunity of engaging in an effective program of Christian Education. Education of this kind is possible at any time. Wherever there is an honest desire for Christian training, only the refusal to consecrate oneself to the task will prevent its being done. To paraphrase Chesterton's famous quib about Christianity, we may safely say that Christian Education has not been tried and found wanting; it may have been found difficult, and not tried.

FIFTH—Our modern civilization has placed at the disposal of Christian Education a wealth of resources. Never before has there been such an array of devices, techniques, and instrumentalities at the command of Christian men and women for putting into effect the program of Christian Education. Modern educational methods have placed at our disposal efficient and adequate avenues of expres-

sion. To take a hint from Hebrews, "And what more shall I say," for time would fail me to tell of the various scientific devices of the summer conferences, the vacation church school, Pilgrim Fellowship conferences, Missionary conferences and Leadership Training Schools of our day.

SIXTH—The very fact of the dangers of our age offers Christian Education all the better opportunity to do a good job at a time when it is most needed. There are so many things that divide us and only one thing that unites . . . the Gospel of Christ. Here is the golden opportunity for Christian Education. We have the materials, we know the objectives, we can learn the method, we can plan our program. What we need to do is to put into effect in our churches a program of which we will not be ashamed and which will inspire and challenge our people to renewed efforts to do an honest job of Christian Education.

EVANGELISM.

(Continued from page 7.)

the church plant (which has been paid in full this fall), and money for missions, and their own projects and plans. Then there is the woman's organization known as the Ladies' Benevolent and Social Union, organizing a very large number of the women of the church in various circles with monthly meetings. Besides this there are the missionary societies, with their circles, studies and goals. There is the church school with more than one hundred teachers and officers in various classes and departments. There are the two large choirs, which are enthusiastic and active. Until I began writing this little line I did not realize how many "officials" there are in our church—but I have just figured up three hundred and sixty-three of them, not to mention a few special committees.

Who works all these "officials?" They each voluntarily serve in some humble place, because they have been asked by their comrades to do so, and because they are themselves interested in the work. One person assists the pastor by mimeographing the Sunday bulletins, posting the finances and keeping the books and other secretarial duties, which takes her five mornings of the week. She is paid for this job. The choir director and organist, and one soloist are paid. The others "each for the joy of working," and all to the single purpose of making ours a faithful and friendly church filling the needs of a goodly number of people.

FOR THE CHILDREN

"Mes Amies":

If you do not know what the two French words in the salutation mean, look at John 15:14. I like to think of you as being my "my friends."

In our crossword puzzle for this week I have tried to use as many words pertaining to Valentine Day as I could. I hope that you will be able to solve it.

The two blanks in last week's letter should be filled with "Bean Fields." The book which Mr. Todd brought home for our son from the ministers' meeting at Elon last month. "Jack of the Bean Fields," by Nina Millen. It is our missionary book for children. You will enjoy reading it if you get a chance. Get the women's missionary society of your church to help you get a copy.

You will learn a lot on your trip with Jack Marco. You may think that you would like to change places with him for a bit as he travels across our United States with his family, picking vegetables from early spring until late fall. You will imagine that you are with him as he plays while a flat tire is being fixed. You will explore his new home with him. "Another shack" to Jack. You will be glad with him as he finds a book. Then you will feel as I did. You will wish that you could be there to help him to learn to read. At the end of the journey with Jack you will be lappy with him, that there is a

Friendship Center. After reading the book I think that you will want to have your Sunday school class do something for boys like Jack. The women's missionary group will be glad to tell you where and what to send. They are studying about these migrant groups for their home missionary theme this year.

Yesterday I saw a red bird or cardinal perched on the edge of a sunflower, balancing himself with his outflung wings, picking out the seed with his sharp bill for his noon-day lunch. Birds migrate, just as Jack and his family, in search for food and warmer weather.

Last week I was talking with the president of our missionary society here in Sanford, N. C. She had been down at Fort Bragg and she told me that we had migrants to study right here at our back door, so to speak. She said that living conditions were very bad for many of the laborers.

Yesterday afternoon, or evening, about 7:30, a sample of the labor which is migrating toward Fort Bragg stopped at our front door. A man and his wife. He was a carpenter. They were from Norfolk, Va., and were going to Fort Bragg to work. They had only fifty cents left and wanted a bed for the night. They had walked all over town trying to find lodging. It was cold and they were weary and traveled-stained. They were just poor people and didn't look

very nice as to wearing apparel. My husband was away from home and I was here alone with baby. Invited them into our living room to rest and warm themselves. The gentleman explained the situation and I discovered that I had met his wife. She used to play the piano at our church in Columbia, S. C. I met her there while I was doing Student Summer Service work in 1934! I invited them to spend the night in our spare bedroom. It made things difficult for my husband as he usually has Saturday night reserved for preparation for Sunday. Yet it was an interesting experience. The look in their eyes when they came to our door will not trouble my memory now. We got to know some of our next-door migrant group.

Some of you have written me that the news about Oliver made very interesting reading and to keep it up. Thank you! But I do not want to make this a family page! I promised, however, to tell you about Oliver's first morning service at the church and his christening.

I was very much afraid that he would cry like a little girl baby I saw Christened in Winston-Salem once. Surprise! He laughed and cooed from the time I started getting him dressed. He even smiled up at his father and Dr. Bowden while he was being Christened. Then he thought Dr. Bowden's scripture reading was a bit dry for him. He fussed just a bit. I gave him a drink of water from his water bottle. Believe it or not he went to sleep while Dr. Bowden was preaching—just like a grown man! I think that Dr. Bowden was about as glad as we, that Oliver did not cry.

It was a very sacred experience for me. I thought of the parents of Bible stories who took their children to the Temple for dedication! Parenthood carries grave responsibilities for the parent, yet it also carries untold happiness.

Sincerely,
DOROTHY TODD.

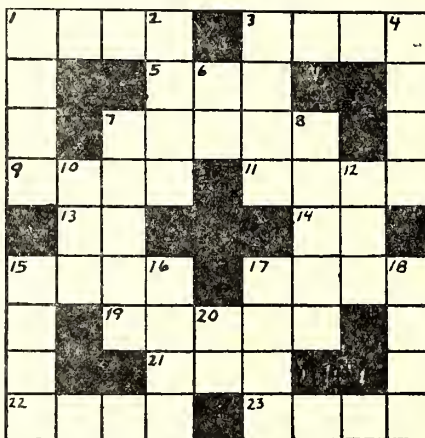
CROSSWORD PUZZLE.

Across.

1. Close embraces.
3. Beloved, highly esteemed.
5. Afternoon repast at which tea is served.
7. You give it away on Valentine Day (Prov. 4: 23).
9. To cease moving.
11. A narrow band of cotton or linen cloth.
13. Within, not without.
14. Rhode Island (abbrev.).
15. A chin of rock on or near the water's surface.
17. Look slyly.
19. Belonging to you.
21. Third King of Judah (I Kings 15: 8).
22. Unoccupied place or space.
23. In old time, long ago.

Down.

1. Belonging to her.
2. Distance measured by the foot in walking or running.
3. Small lance or spear (Cupid's weapon).
4. Mature, not green.
6. Each (abbrev.).
7. Darling or sweet one.
8. Darnels, "weeds" (Matt. 13: 25-30).
10. Unite, join.
12. Pastry.
15. Sound of the wind, or sea.
16. White substance on crest of waves.
17. Commune with God.



18. A square of glass.
20. You and me.

Answers to Last Week's Puzzle.

- ACROSS—1. Warm. 3. Sick. 5. Ant.
7. Spoon. 9. Laps. 11. Pews. 13. Re.
14. Va. 15. Fell. 17. Went. 19. Lover.
21. Ate. 22. Germ. 23. Nest.
DOWN—1. Well. 2. Maps. 3. Stop.
4. Kiss. 6. No. 7. Spell. 8. Never.
10. Are. 12. Wan. 15. Fang. 16. Loam.
17. Ween. 18. Tart. 20. Vt.

LENT.

Do not forget that February 7 means the beginning of Lent. I shall like to think that you are keeping Lent also. When there is so much hate in the world we must re-learn Christ's way of loving people. Let us try "doing good" to someone each time that we feel that we have been hurt or wronged. By doing this we may copy the oyster in nature. Out of our sears and hurts there will come pearls of love in the lives of others. Let us try to understand why people act as they do, then we will want to love instead of hate.

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.
A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational and Christian Churches.

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SUBSCRIPTION RATES.

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One Year.....\$2.00

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All other matters of business should be addressed to "The Christian Sun," 1536 E. Broad Street, Richmond, Va.

Contributions should be sent to the editor at 3206 Grove Avenue, Richmond, Va., not later than Friday preceding the date of publication. Emergency notices will be received at "The Sun" office up to Tuesday of the week of publication.

Marriage or obituary notices of not over 125 words will be published free. All over 125 words, 1c a word, cash with notice. Notices should be confined to 250 words.

Contributions for the Pilgrim Fellowship page should be sent to Rev. A. Lanson Granger, Box 144, Asheboro, N. C.

Marriages

MURRAY-FISHER.

Mr. L. Elisha Murray and Miss Marcelle Fisher took marriage vows on December 28, 1940, at 4 o'clock in the afternoon, at the home of the writer at Elon College, N. C. The ring ceremony of the Christian Church was used.

Miss Murray is the daughter of Mr. and Mrs. Marsh Fisher of Goldston, N. C., and Mr. Murray is the son of Mr. and Mrs. L. M. Murray of Bennett, N. C.

The newly weds left immediately for a visit to several cities in Virginia. They will make their home in Siler City, N. C.

Their many friends wish for them long and happy lives.

L. L. WYRICK.

It is impossible to govern the world without God. He must be worse than an infidel that lacks faith, and more than wicked that has not gratitude enough to acknowledge his obligation.

—Washington.

The Orphanage

CHAS. D. JOHNSTON, Supt.

Dear Friends:

The sympathy of the Christian Orphanage goes out to one of our dear boys, J. T. Rabey, this week because of the death of his wife on January 28. J. T. Rabey was reared in the Christian Orphanage. He reached the age limit three years ago and accepted work in Burlington. About a year ago he married Miss Virginia Barnhardt.

They lived very happily together until the Master called her to come home to live with him. J. T. was one of our splendid boys and the whole orphanage family grieves with him in his great loss. "May the kind Master comfort and sustain him in this sad hour," is the prayer of the entire orphanage family.

The flu has visited all our buildings, but so far we have had no serious results. It has been in a mild form except in a few cases.

The weather has changed from foggy, damp weather to clear, cold weather, and I hope the flu will soon bid us good-bye. We have so many little tots here that it is hard to keep them all out of the weather. Then, too, a little fellow will get warm while playing, take his coat off and throw it down, and it is often the case when he quits playing he will forget his coat until he gets chilled enough to take cold.

Handling a group of little tots is a much bigger job than many would think. They don't think about taking care of themselves to keep from taking colds when the weather is bad. Someone has to think for them and see that they are properly clothed all the time. The larger boys and girls can look out for themselves, but it is necessary for an older person to think for the little fellows.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR FEBRUARY 6, 1941.

Amount brought forward	\$2,000.00
Sunday School Monthly Offerings.	
Eastern N. C. Conference:	
Henderson	\$ 7.53
N. C. & Va. Conference:	
Greensboro, Palm Street ..	6.84
Pleasant Grove, 4th Qt. . .	10.59
Bethlehem	3.65
Reidsville	9.50
	30.58
Western N. C. Conference:	
Hank's Chapel	\$ 6.30
Spoon's Chapel	3.25
Raudleman	7.10
Glendon	10.00
Big Oak	2.74
	29.39

Eastern Va. Conference:	
Mt. Carmel	4.93
Liberty Spring	7.00
Berea	7.00
	18.93
Valley Va. Central Conference:	
Mayland	\$ 1.36
Wood's Chapel:	
Thanksgiving .....	.50
Monthly Offering .....	.65
	2.51
Ga. Conference:	
United, Columbus	4.75
Special Offerings.	
Men's Bible Class, Rose-	
mont S. S., support of	
Robert Currin	\$ 12.50
Cash	5.00
	17.50
Total for week	\$ 111.19
Grand total	\$2,111.19

ELON COLLEGE DAY.

(Continued from page 6.)

material. We need a large stock of good will on the part of our constituency. We would like to build a good reputation on the campus. We would like for the constituency to recognize this fact and speak to its friends about the work that we do. We also need a larger number of our own young people in our student body at our college. If you know of young people who are members of senior classes in high school who should attend college next year, won't you please forward us their names and addresses immediately that we may be able to contact them for our own college. We wish in advance to express appreciation for the cooperation and help of our friends.

L. E. SMITH.

PILGRIM FELLOWSHIP.

(Continued from page 10.)

covers the earth. And many of them are asking some serious questions: "How can I really live a Christian life in our present crisis?" "What kind of work does it mean?" "Does it mean giving up all I possess, and, if so, how does a person begin to live that kind of life?"

Well, just *what* does it mean? I've been trying to ask myself that question. What does it mean to you—just casually living, or trying to throw your weight about twice as hard on the side of peace and justice, on the side of Christ? Will you take a minute to think about it—for yourself. Then, next week will read the article on this page in which Miss Emily Parker, who was the representative of the United States Christian Youth Movement on the Child Feeding Mission in Spain during the Civil War, answers some of the questions which many young people are seriously asking.

A Fellowship of Free Souls

By DOUGLAS HORTON,
Minister of the General Council.

A fellowship, a fellowship of free souls—that is what a Congregational Christian Church is. The Congregational Christian Communion is a fellowship of free churches; and the prophetic word we have for the greater Church of Christ is that it must be a fellowship of free communions. I want to point out a new area where our free fellowship around the world is actually being practiced.

Come with me to a hotel in Bridgeport, Conn., where in a back room we find Dr. Hachiro Yuasa, Fred Hoskins, and a group of men from the United Church, having supper together.

Dr. Yuasa starts the discussion by pointing out that there is a good deal of similarity between the personal and business problems of Mr. Smith in Bridgeport, Pandi-ji in Bombay, Mr. Jones in Cardiff, and Ito San in Osaka. Why shouldn't they face their problems together, all being of help to each?

"But how can we?" It is a natural question one of the men asks—and for answer Dr. Yuasa asks another. "Is there no problem upon which we can pool our thoughts and experiences? What, for instance, is the chief moral question that you would like to have answered right now?"

Says a business man: "I would like to know in laymen's language what it means to be a Christian. We hear a lot of talk in the church about 'doing God's will' and 'living a Christian life,' but I want something more specific, something I could put my teeth into. What is God's will for me? What is the Christian life for men who have to work in a down-town office every day in a city like Bridgeport? How can I get more out of my religion? Should I pray more? How can I pray anyway—I'm no hand at that sort of thing. How much of my income ought I to give to the work of the church? I don't know whether I'm giving too much or too little. It's questions like these that bother me at times."

"Yes," says Dr. Yuasa, "and it's questions like those that at times bother laymen in Japan and in other parts of the world.

To abbreviate a long and interesting story, the men of Bridgeport decide to meet regularly and in the course of the winter to discuss (among others) the question, what habits should a Christian layman form in order to grow to the height of his personality. They plan to put their tentative findings on paper—and Dr. Yuasa is to translate these findings into Japanese and send them to a similar group of business men he knows in Japan. Through the connections of the General Council and the American Board he will also send them to other groups in various parts of the world, who in turn will discuss them, add to them, alter them if necessary, and return them to the men of Bridgeport either directly or through him.

Thus groups of laymen of the Congregational Christian Church around the world will work together as correspondents to develop a set of disciplines—I believe that is the word—by which they can make their lives count for more to themselves and their neighbors. Here is one of the beginnings of a Christian world community.

And here is an opportunity for other groups of laymen and ministers. If you will let Dr. Yuasa know of any discussion group that desires to participate in this international project, he will put you in touch with the other groups. His address is 287 Fourth Avenue, New York City.

The CHRISTIAN SUN

REPRESENTING THE SOUTHEAST CONVENTION OF CONGREGATIONAL AND CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOL. XCIII.

RICHMOND, VA., THURSDAY, FEBRUARY 13.

No. 7.

Elon College Library 3X

Cajey 2

A "Christian Sun" Project

As chairman of the Board of Publications I asked a person able to do so, to help us prove that "The Christian Sun" is a real blessing to a church whose members read it. I talked the matter over with the person, and suggested that we take an average small, rural church, and ask the church to go along with us in the plan to put "The Christian Sun" in each home, and when they had done whatever the folks of the church were willing to do, then send it to every home for, say three years, and see how much it would accomplish in the spiritual morale and cooperation of that church. The plan was accepted, and the project is being worked out. The members of that church will be told that they are all to have "The Christian Sun" for at least a year, and that they are to make whatever contribution they will be glad to make toward the cost of the project.

This person went a step further, and added, now try that also in a selected average city church. And that project is being worked out. There are a number of us who believe in the printed page, and the church paper with a real message, and real suggestions, and real helps. We believe it will help to build the church. There was a time when "The Christian Sun" was published in Suffolk, in a day when it could get a hearing, and it no doubt helped to build some mighty fine rural and city churches in this section. Let us get behind "The Christian Sun" and make it a channel of strength in our Convention.

The Board of Publications in their recent meeting agreed to launch a campaign in the Convention for new subscribers to "The Christian Sun" to begin March 1, and run until Easter. Every pastor, every church, and all church homes will be urged to help with this campaign.

JOHN G. TRUITT, Chairman,
Board of Publications.

LET THERE BE LIGHT

NEWS AND VIEWS

Dr. Robert Lee Flowers was recently elected President of Duke University.

Throngs attended the National Preaching Mission held in Washington, D. C., last week.

The Woman's Missionary Society of the Mt. Auburn Christian Church will hold a World Day of Prayer service on February 28 at 2:30 at the church.

The Mid-Year Session of the Virginia Valley Conference will be held on March 27, 1941, at Bethlehem Christian Church. The Conference will convene at 10:00 A. M., and all churches in the Conference are asked to have their delegates present.

Rev. Joe A. French, pastor of Ocean View and Berea (Norfolk) Churches, has accepted a call to the First Christian Church of Reidsville last Sunday, holding communion and receiving three new members into the church. Rev. James P. McDade and Thomas Smyth, ministerial students at Elon College, have supplied the pulpit in Reidsville recently.

The Congregational Christian Committee for Assistance to War Victims reports the following receipts from churches in the Southern Convention: Eastern Virginia—Holland, \$1.00; Holy Neck, \$5.75; Berea (Norfolk), \$5.00; Christian Temple, \$5.00; Portsmouth, \$7.00; Portsmouth, First, \$15.00; Rosemont, \$25.00; Newport News, \$10.00. Valley of Virginia—Winchester, \$10.45. North Carolina—Durham, \$25.00; Burlington, \$41.53.

Rev. Ellis N. Clarke, senior ministerial student at Elon College, is apparently having good success in the churches he serves. A woman's missionary society has been organized at Mebane. Pilgrim Fellowship groups are being formed at Mebane and New Elam. Lee's Chapel and Lebanon are having two services a month, instead of one as they have had, and improvements to the buildings and grounds are under way. The Sunday school has been organized at Lee's Chapel with Mr. Emory Buchanan as superintendent.

In a recent contest for a name of the Group No. 4, Virginia Valley Conference, Mrs. R. L. Williamson, wife

of Rev. R. L. Williamson, Charlottesville, Va., suggested the name "Shenroek." This name has been voted by the majority of the members of the six churches in the group. The pastor, Rev. R. D. Coulter, has mailed Mrs. Williamson the five dollar prize, which was offered for the best suggestion. Suggested names for the other groups in the Valley Conference: Group No. 1, "Rockingham." Group No. 2, "Greenrock." Group No. 3, "Shenpage."

Members of our churches in North Carolina will want to take advantage of the remaining addresses in the "Institute of Religion" sponsored by the United Church, Raleigh, N. C. These addresses will be presented at 8:00 in the church auditorium: February 17—Dr. Ralph W. Sockman, pastor of Christ Church, New York City, "The Christian in a World at War"; February 24—Rabbi Alex A. Steinbach, a leader in the National Conference of Jews and Christians, "The Fellowship of Faiths in a Democracy"; March 3—Dr. Arthur Raper, native North Carolinian now with Department of Agriculture, "Democracy and National Defense in the South."

A building fund committee has been elected at Wissler's Chapel with the sole aim of raising funds for a church building. This church has never had a building of its own. In many ways they have been handicapped from any real growth. This committee is busy at work. Many fine contributions have already been made. It is hoped that the new building will be erected by the middle of next summer. Any contributions will be appreciated. However, the six churches of Shenroek Parish, R. D. Coulter, pastor, hope to raise all the funds for such a building without asking any help from the outside. This is the *hope* of the building committee.

Lent will begin this year on February 26. Helpful material which may be secured from Commission on Evangelism and Devotional Life, 287 Fourth Ave., New York City, N. Y., or through the Promotional Office, Elon College, N. C., is: *Fellowship of Prayer* (daily devotional booklet for adults), 2c each; *Lenten Devotions for Young People*, 2c; *A Second Book of Prayer* (80 prayers for per-

sonal or group use), 5c; *A Technique of Private Prayer*, 1c (plan and program for forming the habit of private prayer); *The Manual for Church Members*, 5c (things every church member should know about obligations and privileges of church membership); *The Meaning of the Church Service*, 10c. It would bring rich dividends to any church to invest in some of this material to be distributed to its members.

A SUCCESSFUL LAY CHRISTIAN.

In thinking of the life of Dr. J. W. Manning, I am reminded of lines written by the poet, Longfellow:

Lives of great men oft remind us
We can make our lives sublime;
And departing leave behind us
Footprints on the sands of time.

One of the outstanding marks of his life was his love for his church. He was a layman who made his church his calling, his vocation. It was a joy and a privilege, not a task and a hardship, for him to give time and money to his church. While it may be true that "the pastor is the key man" and leadership must begin with the pastor, no pastor can lead a church to large achievements without the support of laymen who are themselves "self-starters."

Dr. Manning made religion his vocation, his calling. I believe he almost knew the location of every brick in the Christian Temple. He was like a very successful business man who once said that he was in business for the Lord and sold groceries as a side line to pay his expenses. It is only when laymen put the Kingdom of God first that the church succeeds.

And the record of the Christian Temple through the years shows that Dr. Manning and others like him did not identify the church with the local parish. He did not think of his gift of time and money as a tribute to his pastor but he laid his talents on the altar as a gift to the Lord. Too many laymen measure their contributions by the salary of the minister and are quite content if the annual report shows that the minister's salary has been paid in full. Look at the record of the Christian Temple and see how the benevolences beyond the local parish are sustained. It is all in *The Annual*. The Southern Convention will succeed in its far-flung enterprises when and only when laymen like Dr. Manning (and, thank God, there are many such) put the Kingdom first and regard their lives as given to God in loyal, joyous stewardship.

C. REXFORD RAYMOND.

ELON HISTORY.

The May, 1900, Session of the Southern Convention was a very constructive one. It established the Twentieth Century Fund for Elon College, with a minimum of \$20,000, and apportioned same among the conferences, as follows: Eastern Virginia, \$7,500; Virginia Valley, \$938; Eastern North Carolina, \$3,437; Western North Carolina, \$3,150; North Carolina and Virginia, \$4,068; and Georgia and Alabama, \$937.

Rev. W. C. Wicker, Dr. E. L. Moffitt and J. E. West were elected as a committee to have charge of the campaign. Rev. W. C. Wicker, chairman, was instructed to give his whole time to the work, from June 1 to November 1, 1900, and he was allowed expenses and \$50.00 per month.

Mr. Wicker had a very limited success and resigned as chairman. Rather than see the movement fail, J. E. West, who initiated the movement, accepted the office of secretary, with expenses and no salary. As the campaign got life into it and showed signs of success, Dr. W. W. Staley and the writer interviewed Hon. F. A. Palmer in his New York bank. Since Mr. Palmer had intended, or promised, to give \$20,000 to Elon, we laid before him in detail the campaign and asked him to match us with \$10,000 additional, if Secretary West could raise \$10,000 in cash. Mr. Palmer made no further promises at that interview, but said that he would consider the proposition and advise Dr. Staley when he reached a conclusion. He wanted to know what the prospects were for a successful campaign, and I told him there was no such thing as failure. Later he accepted my proposition. I raised over \$12,000 in cash, securing his \$10,000, and making a total over \$22,000 in the first general campaign ever made for Elon College.

Although it required very hard work and long hours, I was delighted to serve Elon College and my church. I appreciate the gifts, sacrifices and support given me in that drive. The members did their part nobly. Their devotion, loyalty and love were a great inspiration to me, and while they do not get remembrance, thanks and praise like Mr. Palmer, they richly deserve it. Brushing aside the fact that I conducted this campaign, I am glad to pay this tribute to those sacrificial donors, many of whom have passed to the great beyond.

"Honor to whom honor is due." May Elon College write her history correctly. When she does, there will be glory enough for all.

J. E. WEST.

ELON COLLEGE DAY IN THE CHURCHES.

Last Sunday, February 2, was designated as Elon College Day in the churches. Every church throughout the Convention was asked to present the claims of the college and give those who were present, whether in Sunday school or church, an opportunity to express their interest by making an offering. It is to be hoped that the day was observed in many of our churches and that before the month of February is gone, all will have observed College Day, received their offerings, and forwarded the same to the college. The spring months are difficult months with us here. We are dependent on the churches for funds with which to carry our current program. The college greatly appreciates the cooperation of the pastors and churches in this worthy undertaking.

The report for this week follows:

Sunday Schools.	
N. C. & Va. Conference:	
Shallow Ford	\$ 3.30
Churches.	
N. C. & Va. Conference:	
Mt. Bethel	4.65
Lynchburg	6.00
Bethel	1.51
Eastern Va. Conference:	
Portsmouth, First	7.55
Portsmouth, Elm Avenue	7.55
Portsmouth, Shelton Memorial ..	7.55
Western N. C. Conference:	
Mt. Pleasant .....	.85
<hr/>	
Total for week	\$ 38.96
Previously reported	715.02
<hr/>	
Grand total	\$ 753.98

SUPERANNUATION.

FEBRUARY 8, 1941.

Parks Cross Roads, Ramseur, N. C.	\$ 5.25
Salem Chapel, Walnut Cove, N. C.	5.00
Bethel, Elkton, Va.	4.14
Union, Burlington, N. C.	13.60
Palmyra, Edinburg, Va.	3.00
Mt. Pleasant, Vass, N. C. ....	.63
First, Greensboro, N. C.	62.92
<hr/>	
Total	\$ 94.54
Previously acknowledged ...	702.48
<hr/>	
Total in aBank to date	\$ 797.02

Sincerely,

MATTIE COX PARKER,
Board of Superannuation.

TWO MORE CHURCH LISTS COMPLETE.

Hope Mills and Gibsonville, two of our newest churches, have joined Chapel Hill in having THE CHRISTIAN SUN sent to each family. This is a fine start. Perhaps some of the older churches will want to follow suit at

the rate of \$1.00 per year for each subscription, when each family gets the paper.

Below is a list of those who renewed or subscribed since the last report. Thank you every one. We received for subscriptions during January \$326.70. In order to reach our quota we will need to receive an average of \$311.00 each month from now through June. This will not be difficult, but it will take the cooperation of the people in all our churches. Thanks for your help.

F. C. LESTER,
Elon College, N. C.

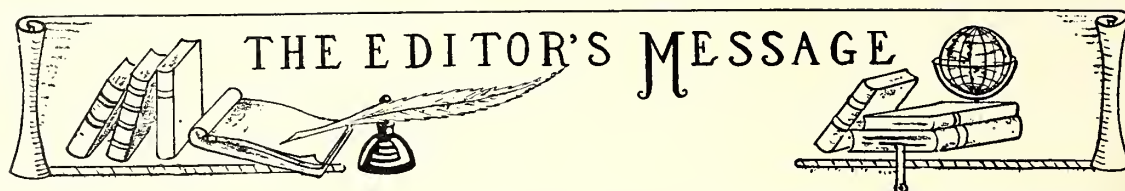
NEW SUBSCRIBERS.

- Marvin Laughlin, Gibsonville, N. C.
- C. R. Wicker, Gibsonville, N. C.
- J. C. Whitesell, Gibsonville, N. C.
- Howard Shepherd, Gibsonville, N. C.
- Mrs. Noma Jones, Gibsonville, N. C.
- J. V. Laughlin, Gibsonville, N. C.
- Merton Simpson, Gibsonville, N. C.
- John Dennis, Gibsonville, N. C.
- Pelrie Robbins, Gibsonville, N. C.
- J. T. Childress, Gibsonville, N. C.
- John Barber, Gibsonville, N. C.
- Almer Haney, Gibsonville, N. C.
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- Mrs. Robert Yow, Gibsonville, N. C.
- Claude Stalker, Gibsonville, N. C.
- Mrs. V. Hunsucker, Albemarle, N. C.
- Mrs. J. W. Albright, Albemarle, N. C.
- Mrs. J. B. Farrell, Graham, N. C.
- Leonard Gunter, Asheboro, N. C.
- Mrs. Juanita Craven, Asheboro, N. C.
- Mrs. F. C. Craven, Asheboro, N. C.
- Mrs. Hattie Cox, Asheboro, N. C.
- Mrs. W. R. Oldham, Pittsboro, N. C.
- Mrs. Mary S. Taylor, Dendron, Va.
- Miss Annie Mae Knight, Roanoke, Ala.
- Mrs. W. C. Brinkley, Corapeake, N. C.
- Mrs. T. J. Brown, Hope Mills, N. C.
- R. J. Byrd, Hope Mills, N. C.
- Mrs. Rosa Mae Hall, Hope Mills, N. C.
- Mrs. Mary McArthur, Hope Mills, N. C.
- Mrs. Fred Pope, Hope Mills, N. C.
- J. S. Ray, Hope Mills, N. C.
- John Smith, Hope Mills, N. C.
- Miss Margaret Smith, Hope Mills, N. C.
- Mrs. James Thames, Hope Mills, N. C.
- Miss Alice Tolar, Hope Mills, N. C.
- L. E. Woodson, Hope Mills, N. C.
- Miss Elsie D. Bresko, Disputanta, Va.
- Walter P. Rusnak, Princee George, Va.
- Dr. Frank J. Scribner, New York, N. Y.
- Mrs. Annie Satterfield, Paces, Va.

RENEWAL SUBSCRIBERS.

- A. H. Liskey, Harrisonburg, Va.
- J. B. Bland, Carrsville, Va.
- W. S. Beamon, Suffolk, Va.
- Miss Lydia Ireland, Elon College, N. C.
- Rev. Harold Loman, Greensboro, N. C.
- S. L. MacClenny, Suffolk, Va.
- Mrs. M. A. Yates, Suffolk, Va.
- Mrs. W. C. Wicker, Elon College, N. C.
- Mrs. E. L. Beale, Franklin, Va.
- A. H. McIver, Sanford, N. C.
- Mrs. J. E. Turner, Smithfield, Va.
- Mrs. Doyle McFarland, Jonesboro, N. C.
- Otis V. Joyner, Walters, Va.
- Col. J. E. West, Suffolk, Va.
- Mrs. W. J. Walls, Suffolk, Va.
- Mrs. E. L. Cullifer, Suffolk, Va.
- Mrs. Hersey Woodward, Suffolk, Va.

(Continued on page 14.)



THE OFFICE OF PROMOTIONAL SECRETARY.

The Convention continued the office of the Promotional Secretary for the present biennium. Now we are confronted with an approaching shortage of funds to care for this item. The question naturally arises, should the office be discontinued?

In the face of a deficit in the local church the usual procedure is not to fire the janitor (rather than the boiler) or discharge the organist in order to balance the budget, but rather to have the finance committee devise some way of meeting and raising the deficit. This same logic may be applied to the Convention. Our usual experience indicates that whatever is really needed can be raised in the local church. Within the Convention there are churches which have found themselves in dire financial distress and, realizing their conditions, have taken a firm hold on their financial bootstraps and pulled themselves safely out of that deplorable condition. Our Convention may "go and do thou likewise."

It is by no means unusual in many churches for the members of the finance committee to go out annually and personally solicit contributions from those in arrears. Now the number of churches in our Convention is approximately the same as the membership in our average church, and the number of delinquents in each case would practically parallel. Our suggestion is that we cease putting additional pressure on the responsive churches, that we abandon the long-distance method of absent treatment, that Convention finance and stewardship committees devote themselves frankly and immediately to the development of these delinquent churches. The financial program of the Convention must be pursued as assiduously as that in the local church. The same tactics will produce the same results. There is little value in "beating around the shrubbery," we must go to the root of the matter. And until we go to the source of our financial embarrassment we are simply "barking up the wrong tree."

This is not an unreasonable or an impossible proposal. It is simply our duty. The self-respect as well as the efficiency of the churches in question would be greatly enhanced. Every institution of the church would profit thereby. Prolonged debate, filibuster and uncertainty will paralyze our program. Courageous action will eliminate the necessity for a funeral dirge and call forth a hearty Doxology.

CHURCH DEBTS.

Dr. Roy L. Smith, editor of "The Christian Advocate," reminds the Methodists that the bankers have been getting all too much of the Lord's money in the form of interest. The condition is not peculiar to the Methodists. Many churches are content to pay their interest and evidence no interest in paying the principal. One church in Eastern Virginia is definitely planning to retire its church debt of long standing this year.

Others may duplicate this record. The wise Scotchman did not vainly try to get blood out of a turnip, he simply found a market for the turnip. Now the moral of this story is not that we should sell our churches, but that we should and can find ways of paying for them.

PROGRAM GUIDE.

Representatives of the Eastern Virginia Pilgrim Fellowship Council of the Southern Convention are to be congratulated on the preparation and recent publication of their Program Guide. One is amazed at the concise information and practical suggestions packed into thirty-six pages. With this guidance young people will be able to "plan their work and work their plan." Definite planning is the price of success in any field. The Program Guide is adapted for use in Sunday School, Christian Endeavor or Missionary Societies, and should be useful to ministers and churches in planning their total program. "The Christian Sun" wishes for each class and society a year of rich fellowship and constructive service.

R. L. H.

THE ART OF APPRECIATION.

"The art of appreciation is one of life's finest. It does so much for others, and even more for the one who makes use of it. Like a breath of fresh air, a tasty meal, a good sermon, it gives tone to body and mind, and courage for the day's task.

"If only I am appreciated I can do anything!" said a good wife and mother who seldom heard a word of praise from the lips of her husband. 'All I need is an occasional word of commendation and I can do twice as well!' said the college student who made good grades, but never quite attained the honor society. 'If folks would only remember to say, "Thank you!" I wouldn't mind waiting tables, washing tables, washing dishes and scrubbing floors,' said the maid as she left an impossible home where words of appreciation were never spoken."—Benjamin Eitelgeorge, in "The Upper Room."

Greatness, in the last analysis, is largely bravery—courage in escaping from old ideas and old standards and respectable ways of doing things. This is one of the chief elements in what we vaguely call capacity. If you do not dare to differ from your associates and teachers you will never be great or your life sublime. You may be the happier as a result, or you may be miserable. Each of us is great insofar as we perceive and act on the infinite possibilities which lie undiscovered and unrecognized about us.—James Harvey Robinson.

Never tell evil of a man if you do not know it for a certainty; and if you know it for a certainty, then ask yourself, "Why should I tell it?"—Lavater.

STEWARDSHIP

JESSE H. DOLLAR, *Convention Chairman.*

STEWARDSHIP AND DEMOCRACY.

By REV. ARNOLD SLATER.

Unlike other articles on Stewardship it is not the intention of this one to give a sentimental, scriptural, or necessarily a spiritual treatment of the subject, but, to endeavor by plain logic to arrive at certain conclusions. The writer frankly admits however, the present crisis may color or discolor his processes of reasoning, though basically the thesis would remain the same under normal conditions.

As a people we seek the abundant, the full life, we claim it is found in the democratic way. Whatever else is involved in the present conflict we recognize democracy is at stake, and the church, because it accepts this philosophy, is at the center of the conflict, for we say that by perpetuating the democratic principles we seek to give to the largest number, the right for individual freedom and thereby assist them, our people, to attain the abundant life.

There are those who tell us that the "democratic" processes and ideals belong to an out-moded, inefficient pattern, and should be discarded. That people left to their own resources, given the right to follow the individual conscience, soon lose sight of the common or social good. And it follows, that their institutions become inadequate agencies of service. As a church we are, according to that reasoning, unable to cope with present situations. *For we are a democratic institution.*

Whatever else the church may be, let us remind ourselves that it is "every single individual affiliated with the institution," everyone who was admitted into the fellowship after subscribing to the following vow: "I promise that, so far as I am able, I will attend the services, observe the sacraments, share in its work and support its benevolences."

Perhaps some were too young, others too nervous, and many more too uninformed to measure these words with due deliberation and weigh with any accuracy the full implications of this pledge, but this democratic institution of ours accepted them on faith. Thereafter the church did not prescribe or determine the number of services attended, sacraments observed, duties performed or dollars contributed . . .

these were left to the individual's conscience . . . to do and give "so far as they thought themselves able." For the church to assume dictatorial powers on these matters may be tantamount to a forfeiture of the title, "champions of democracy."

In like manner our Conference, Convention and Council when they seek the support of the members in the interests of the Kingdom, do not demand, but ask—even plead—on the strength of the "given word" of each member. In essence it is democracy at its best and worst. Is the church in a position to refute the criticism or accept the challenge that democracy just does not work? Has the church so lived the principle that it can say, Look at us? Do individuals given the right of choice adhere to the theory?

What we may conclude.—The following statistics are not conclusive but they are suggestive, a short story method of presenting thought-provoking facts: 10% of the church members do 80% of the church work and 23% do practically all the work. 40% subscribe to the local church and 73% give nothing to missionary agencies. The average church attendance is less than 33%. We know the affect this has on our church work but the question is broader than our local church, Conference, Convention, or Council. Great men and small, wise and scatterbrain, Christian and non-Christian are saying the present emergency calls for service, for sacrifice, if we are to maintain our way of life. Do these figures speak that language, do they say here is one place "democracy works if given a fair trial," or do they give opportunity to the critics to say, "I told you so," the plague of democracy you see is indifference, lack of vision, broken pledges and inefficient organization. However, the final word has not been spoken, for it is the privilege of our system to take the question back to the individual church members for their consideration.

Here is where the church might lead in the defense of democracy: Following the democratic procedure we bring to the attention of each individual, not simply the appeal to save our own program and support our own institutions, but by doing a thoroughly conscientious job of Stewardship, we may reveal plainly the vi-

talities and vision of a free people. For if democracy is to survive it must not simply cite the fallacy and folly of the old order garbed in modern clothing, but give positive proof of its own worth to survive. And we may acknowledge without any further alibi, that if it dies in society, it will die because it could not first live in the church.

Since this is a matter of individual concern, there are some cardinal rules, if followed, that would assure amazing results and justify the retention of our present system:

1. As church members acquaint ourselves with the implications of our original pledge given prior to acceptance into the fellowship.
2. A willingness to assume the responsibilities, all of them, without regard to another's failure to live up to the code.
3. Be ready to enjoy the shared blessings of those who completely dedicate themselves to a purpose.
4. Accept the findings of history, that those who live for the good of humanity discover the abundant life for themselves.
5. That God, through us, is seeking to bring upon the earth a Kingdom where men may live together in unity and love.

DR. M. W. BUTLER HONORED.

One of the most surprised men in the State of Pennsylvania was the pastor of Gulph Mills Church, Rev. Murdock W. Butler, on Saturday evening, November 2. While busily engaged in his study, he was called to the church building across the road. To his utter amazement he found the church filled with members and friends of this church which he has served so long and so well, and was informed they had come to honor him on the occasion of the fifty-sixth anniversary of his ordination and the fifty-fifth anniversary of his first pastorate.

In the beautifully decorated sanctuary a characteristic Gulph Mills program of excellent music was interspersed with messages from friends far and near. This was climaxed by the gift of a reclining chair from members and friends of the congregation.

A social hour in the dining room followed and the entire event was a fitting tribute by an appreciative church to a worthy pastor. This modest and unassuming man is serving his second pastorate at Gulph Mills and is known and loved by the entire community.

CONTRIBUTIONS

SUFFOLK LETTER.

This letter is being written in Orlando, Fla. My wife and I are on a winter vacation of ten days in this state. This is a privilege which we are using to give us renewed health and strength for better service to the church we love. Mrs. Johnson is the pilot of our V-8 Ford, although I exercise some stolen privileges often used by "back seat" drivers. She does her part well and is so efficient and satisfactory, she is really proud of her job.

This is our fifth vacation in Florida. We get a different impression every time we come. Impressions of a state depend, in part, upon the point of view. It would be very easy to get an unfavorable impression of Florida, if the attention is fixed only upon the thousands of acres of swamps and barren wastes unfit for timber or cultivation. There are many worthless orange and grape fruit trees. There are hundreds of cheaply built huts, unfit for human habitation, where real comfort is desired. These things are in plain view of the tourists, but they do not fully and justly represent this great state.

What really gets one's attention here is the beauty and greatness wrought by God under the touch of human skill, and the power of inventive genius and faith. Man has cut canals and converted barren wastes into fertile fields. He has planted and cultivated great groves of citrus fruit trees. Tropical and semi-tropical fruits and vegetables are raised and shipped to every part of this great country. Great cities have arisen and great wealth has been created. And there are thousands of uncultivated acres awaiting the transforming touch of man.

This is a faint suggestion of the greatness and glory of this state. It may be of interest to many readers of THE CHRISTIAN SUN to know that we spent last night in the home of Dr. and Mrs. W. T. Walters of Hawthorne, Fla., where he is supply pastor of the Methodist Churches. They are doing good work. Today we visited Rev. Mrs. Fred Bullock who is ill of a heart ailment and is now a patient in Orange General Hospital in Orlando. She has been suffering at intervals for several years. At present her condition shows improvement, but she is a very sick patient.

Joy and sorrow, health and sickness, pleasure and pain, success and

failure—these seem to have a place in human experience. Beautiful flowers grow in ugly soil. Brilliant success sometimes follows dismal failure. Men and women must exercise faith in themselves and the promises of a living Father. With that outlook one sees victory beyond present strife and peace supplanting conflict.

I. W. JOHNSON.

THE COLLEGE STUDENT AND NATIONAL DEFENSE.

The National Committee on Education and Defense, sponsored by the American Council on Education and the National Education Association, invited the presidents of all colleges in the nation together with one other representative to Washington on Thursday, February 6, for a one-day and evening conference concerning the relation of the colleges and students enrolled therein to the nation's program of defense. Five hundred educators from forty-one different states and the District of Columbia responded to the invitation and were present. Dr. Isaiah Bowman, President of John Hopkins University, presided over the morning meeting. The principal address was given by Mr. Paul V. McNutt, Administrator, Federal Security Agency. Mr. McNutt spoke on "Civilian Morale and the Colleges and Universities." Other speakers in the morning session were Frederick Osborn, Chairman of the War Department Committee on Education, Recreation and Community Service and Chairman of the President's Advisory Committee on Selective Service, who spoke on "Contribution of Higher Education to Military Defense"; and Brigadier General Lewis B. Hershey, Executive Officer, National Headquarters, Selective Service System, who spoke on "Selective Service and College Personnel." Francis J. Brown, Executive Secretary, Subcommittee on Military Affairs; Consultant, American Council on Education, spoke on "Organization and Activities of Defense Councils."

In the afternoon session the personnel of the conference was divided into sections according to the status of their respective schools and the number of students enrolled. Elon College came under Section III, Private Colleges with Enrollment of 600 or More, and was presided over by James L. McConoughy, President,

Wesleyan University. The presiding officers of these different sections reported their findings at the beginning of the evening session. In the afternoon sessions general discussion was invited and encouraged. The prevailing opinion was that in the judgment of university and college representatives, all students called for military service after they had enrolled in college should be permitted to complete that particular year's work and certainly should not be withdrawn in the midst of a semester or quarter according to the system used by the school affected, and that perhaps all students enrolled in medical, dental and engineering courses should be permitted to complete their courses in college since in the event of war, experts in all these fields would be required in great numbers. There seemed to be but little room for any kind of suggestions other than those that would be acceptable to the administration in Washington. It was suggested rather positively that there be no resolutions passed contrary to the regulations already laid down by the government for national defense. General Hershey expressed himself vigorously in opposition to what he termed the creation of any kind of special class in this program for national defense, contending that the fact that a young man was in college should not affect his relation to the government in this emergency in the least.

It would seem to the writer that the contentions of the ones in authority at this conference for immediate and complete compliance with the government's request on the part of college students would be justified if we were actually at war and manpower in great force was required, but since we are not actually at war and are simply calling these young men for one year's military training, that the government in interest of preparedness before the war, during the war, and particularly after the war, could arrange for young men who are to enter college either to take their year's military training following graduation from high school or following graduation from college. I fail to see the advisability of breaking a young man's college career when he might with equal profit take his year's training either before he enters or after he completes his college course. We shall need soldiers, of course, to fight the war, and, I fear, in larger numbers than we yet imagine, but it is to be hoped certainly that the war will be over some day, and following the war we will find ourselves in a broken

(Continued on page 13.)

FOR THE CHILDREN

Dear Friends:

I am sorry that I made the error about the beginning of Lent in last week's letter to you. I picked up an old diary and just didn't think about it until I had mailed the letter. As you know Lent begins forty days before Easter. Since Easter comes on April 13 this year, our Lenten Season will begin on February 26. Sundays are excluded in the counting of the forty days.

Last week's crossword puzzle was a Valentine one. This week I have tried to work in as many words pertaining to migrants or social service as possible. I hope that it will help you to become more interested in children who would like for you to be their friend.

Those of you who are Scouts and read this page are now celebrating National Scout Week. No doubt you listened to the President's message to the Scouts over your radio this Sabbath morning. Tonight I went to the Scout church service at the Methodist Church here in Sanford. It was a union service with all of the other churches in town attending. The service was most impressive, especially the memorial candlelighting service for Chief Scout Lord Robert Baden-Powell. We are all grateful for this great leader who founded such a

worthy movement. I am sure that every Scout will strive to be loyal to the ideals which he held dear.

During this month our churches are observing Brotherhood. I know of no way to break down racial barriers more quickly than for boys and girls of differing nationalities to work and worship together. This morning I heard that beautiful service of song and worship from St. Louis, in which all nationalities and denominations were joining their voices in songs of praise. The songs were those of different nationalities also. The boys and girls of St. Louis high schools were having a rich and uplifting experience which they, and we, shall not forget.

Sincerely,
DOROTHY TODD.

SCHOOL DAYS.

"Miss Graham is the nicest teacher anyone ever had," said Billy to Joe as they were going home from school. "I'll bet that she is better than your teacher even!"

"She would have to be pretty good to be better than mine," replied Joe. "But, what makes you think she is so good, Billy?"

"Oh, she lets us play in school. We use our imaginations and have a grand time!" "Why the other day a

stray kitty came into the building and hung around in the principal's office. Miss Graham sent Lewis down to the office for more chalk and he saw the kitty. He told Miss Graham about it and she let us get it and make a home for it in our room. We fixed him a bed in a pasteboard box. We take turns feeding and watering him. That's not all, she let's us keep a turtle, too. Today, I gave the canary the lettuce out of my sandwich. It was more fun to watch him eat than to eat myself. Next week we are going to give a program for our mothers in the auditorium. We are going to show them how we care for our pets and what we learn about life from them!"

"Gee! you do have fun, don't you. I wish that she had been here when I was in that grade," said Joe.

"Tomorrow we are going to make Valentines during our drawing period. Miss Graham showed us the lovely things which she bought for us to make them out of today. I just can't wait until tomorrow. I am going to make a real nice one for Betsy. She is always so eager to help a fellow. I hope she'll let me be her sweetheart after we grow up!"

"Say, Billy, how about making one for me to give to Janet while you are making them?" "We are too big to make Valentines in our class, but I hope I'll never get too big to send them to the girls!"

"LET 'EM COME."

We may be sure that Jesus wants all children to share the right to play. The children of the migrant camps, love as you do, to hear the story of Jesus telling his disciples to let the children come to him. Let us read Matthew 19:13 and 14. The migrant children have a right to know this story is meant for them.

One day a nurse, visiting a migrant camp, had taken care of all her patients. The children crowded around her begging for a story. She told them the story from Matthew 19:13 and 14. She made paper figures of people that she moved about as she told the story. That made it easier for those whose English was not good. A ten-year-old boy then retold the story. He moved the paper figures about to show just what happened. At last he came to the verse he thought he had learned, the verse that told what Jesus said to the men who were trying to send the children away. The boy tried and he tried but the right words would not come. But the boy knew what the story (Continued on page 11.)

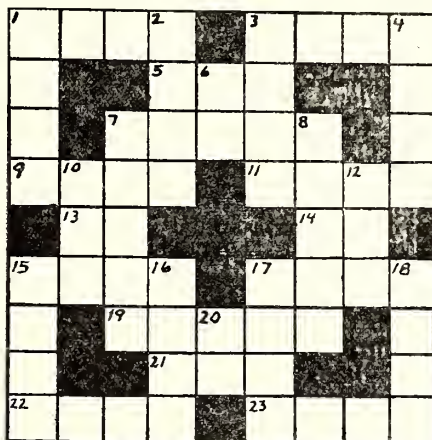
CROSSWORD PUZZLE.

Across.

- 1. A state of dirt and confusion.
- 3. To search for (Matt. 7:7).
- 5. Old Testament character who migrated with his flocks.
- 7. Country of Palestine where Jesus was born.
- 9. Preposition denoting source.
- 11. With love and prayer (abbv.).
- 13. On account (abbv.).
- 14. Conjunction meaning like.
- 15. Jack slept in one of them.
- 17. The repetition of a sound caused by reflection.
- 19. Jack's home, near the bean fields.
- 21. Officers Reserve Corps (abbv.).
- 22. To understand.
- 23. Solid surface of earth, which migrants don't own.

Down.

- 1. To cause to be vexed.
- 2. A low, dirty district of town where very poor people live.
- 3. To boil slowly.
- 4. To have care of (John 17:11).
- 6. Olive Drab (abbv.).
- 7. Migrant family in "Grapes of Wrath."
- 8. Exclamation of sorrow.
- 10. Fish eggs.
- 12. The waste of burned coal.
- 15. Jack's ached after stooping to pick beans.
- 16. Amusement which migrants can't afford to have.



- 17. 21st book of the Bible (abbv.).
- 18. Son of a woman who gleaned wheat in Bible days.
- 20. First two letters of art.

Answers to Last Week's Puzzle.

- ACROSS — 1. Hugs. 3. Dear. 5. Tea. 7. Heart. 9. Stop. 11. Tape. 13. In. 14. R. I. 15. Reef. 17. Peep. 19. Yours. 21. Asa. 22. Room. 23. Yore.
- DOWN — 1. Hers. 2. Step. 3. Dart. 4. Ripe. 6. Ea. 7. Honey. 8. Tares. 10. Tie. 12. Pie. 15. Roar. 16. Foam. 17. Pray. 18. Pane. 20. Us.



FOREIGN FLASHES.

Dangerous Living.—Few folks in America realize the actual physical hardships and dangers run by our missionaries in many lands. The missionaries don't harp on such factors. It is part of the day's work for them. But during the past year or so, many have had to travel through bandit-infested areas of China with large sums of relief money. Harold W. Robinson of Tehsien tells of seeing three young men with long spears enter the room in a village home as he was about to retire. "Night watchmen," he thought sleepily, knowing the village had no guns. At 4:30 he was up and ready to start off. The young men were still with him. They had come, he found, for the *one purpose* of protecting him!

Our Grandchildren Again.—Out of pathetically limited resources the "Bantu Congregational Church of the American Board" of South Africa is supporting a *Foreign Missionary* in Portuguese East Africa. This promising young man gave up his South Africa church to pioneer. He already has a congregation of over 300. They have asked James Taylor to help raise money for a badly needed church-and-school building there. If he does not succeed fairly promptly the building privilege will pass to a sister communion, the Roman Catholic Church in East Africa.

Make Missionaries of Your Old Books.—Dean James F. McKinley of the College of Theology, Silliman University, Dumaguete, Philippine Islands, reports delivering to a Filipino pastor a book for which he had paid his cash income for a month. There is a great need for second-hand religious books of good quality in the Philippine Islands. "Surely there are ministers and others in the United States who have kept old copies of *Christendom* and religious book-of-the-month club volumes, or who would be willing to buy secondhand copies of the Lyman Beecher lecture series and send them by parcel post to us," writes Dean McKinley. Such books will be used for reference in the seminary, will go into the circulating

department of the library, and will be given, when these needs have been met, as direct gifts to ministers. The address is Jas. F. McKinley, Negros, Or, Dumaguete, Philippine Islands.

Is Your Bible Dusty?—In spite of a great price due to increased cost of publication in war times, people in China are clamoring for Bibles. "We simply can't get enough to supply the demand," reports Philip H. Dutton of Taiku, Shansi, China. "People are paying out their hard earned money in these difficult times because the Bibles meet a genuine need which nothing else will satisfy. It makes one rather ashamed of the many Bibles gathering dust in so many American homes."

This Strange World We Live In.—So thoroughly has war and its horrible way of life gripped the world that when the most matter-of-fact reports come in of repairs or additions made to property in the mission field, there follows a phrase like this: "Two adjoining caves in the rock on our hospital grounds have been enlarged and connected so as to form an air-raid shelter." From all over the world our missionaries write, whether in countries actually at war or in the danger zone, of preparations made for protection in case of bombings.

Back to Spartan Living.—"The future belongs to God and neither totalitarian dictatorship, or unbridled individualism, nor ideals divorced from concrete reality can long endure." This is the belief of Mr. and Mrs. Samuel H. Leger, as they sailed back to Shaowu, China, to rejoin the staff of refugee Fukien Christian University. "We claim a share in building the cooperative commonwealth of mankind under the leadership of Christ Himself." The Legers, like the other missionaries in Shaowu, and similar areas, will burn wood or charcoal, read by kerosene lights, sleep in beds with board or canvas bottoms under mosquito nets which are the substitutes for screens in that malaria-infested region.

A Poignant Paragraph.—A missionary from Japan who visited oc-

cupied China writes: "To our sorrow we have learned that a people can be loved and hated and that we can be of two minds and hearts. We have known and loved the Japanese here for nearly twenty-five years and over in China for a few days, yet have no answer to the baffling mystery. What we saw awakens the desire more than ever to try to show them the only Love that can teach the way to peace in East Asia. It seems an almost impossible task, but our faith is not dead and we still have courage."—*Missionary Herald*.

MISSIONARY OFFERINGS.

WEEK ENDING FEBRUARY 1, 1940.

Sunday Schools.

Mayland, Broadway, Va.	\$ 1.04
Pleasant Grove, News Ferry, Va.	9.60
Shiloh, Ramseur, N. C.	1.50
Ingram, Va.	5.26
Needham's Grove, Steeds, N. C. . .	1.06
Bethlehem, Elon College, N. C. . .	5.00
Pleasant Ridge, Ramseur, N. C. . .	5.00
Ramseur, N. C.	7.25
Mt. Carmel, Walters, Va.	1.58
Liberty Spring, Suffolk, Va. ...	5.00
Timber Ridge, High View, W. Va. .	.92
Ether, N. C.	1.09
Happy Home, Ruffin, N. C.	5.00
Hines' Chapel, McLeansville, N. C. .	3.00

Total \$ 52.30

Specials.

First, Burlington S. S., Burlington, N. C.	26.97
Total for week	\$ 79.27
Previously acknowledged ...	8,542.79
Total since Sept. 1, 1940 ...	\$8,622.06

WEEK ENDING FEBRUARY 8, 1941.

Sunday Schools.

Concord, Burlington, N. C.	\$ 1.00
Linville, Va.	5.56
First, Greensboro, N. C.	6.25
Lebanon, Semora, N. C. ....	.60
Sophia, N. C.	1.00
Youngsville, N. C.	2.00
Mt. Pleasant, Vass, N. C.	2.39
Winchester, Va.	5.35
Shallow Ford, Elon College, N. C. .	15.65
Newport, Shenandoah, Va.	2.59
Durham, N. C.	9.38
First, Portsmouth, Va.	5.48
Wake Chapel, Fuquay Springs, N. C.	6.74
Hank's Chapel, Pittsboro, N. C. . .	5.31
Bethel, Elkton, Va.	2.00

Total \$ 71.30

Individuals and Churches.

Rocky Ford, Cana, Va.	\$ 4.00
Spoon's Chapel, Asheboro, N. C. . .	2.60
Total	\$ 6.60
Total for week	\$ 77.90
Previously acknowledged ...	8,622.06
Total since Sept. 1, 1940 ...	\$8,699.96

The above reports for the past two weeks are now complete and up to date. I find in checking over the records that with this last report we are \$120.82 short of the amount we

had this time last year. If there are churches or Sunday schools who have not sent in their monthly offerings up to date will you please send them in at once. Mission period begins March 1, and we do want to bring our total up to the same, at least, as it was last year.

MATTIE COX PARKER,
Secretary.

HOW DID IT HAPPEN?

In THE CHRISTIAN SUN of last week Rev. F. C. Lester, Promotional Secretary, asked, "How did it happen" that the Southern Convention gave to Foreign Missions \$699.00 less than the year before. This is a misleading statement and can easily be explained.

The Board's receipts for Foreign Missions were only \$86.55 less than the previous year. On account of part payment of salary of the Promotional Secretary, the expenses of administration and promotion were materially increased without any corresponding benefit. On account of a balance in Foreign Mission account August 31, 1931, of \$445.29, the Board sent to Harold B. Belcher, Treasurer, \$6,387.74 for 1940, against \$6,173.54 in 1939, an increase of \$209.00. Mr. Lester should have consulted the annual report of the Mission Board before writing the article.

J. E. WEST, *President.*

HOLY NECK CHURCH NEWS.

The Woman's Missionary Aid Society held its twenty-fifth anniversary in the church hall January 16. Despite inclement weather the attendance for the "event" was exceptionally large. Due preparation to make the hall attractive had been made with new curtains for the windows and the stage, and a piano, purchased by the Missionary Aid, and repairs and shades previously made possible by the Philathea Class.

The president of the Missionary Aid Society, Mrs. B. D. Jones, presided and her address of welcome provided the right tone for such a service. Mrs. Allen Piland, speaking on behalf of the church and its organizations, made an appropriate response.

Mrs. E. T. Holland gave the history of the society, telling of its organization, growth and the great work it had accomplished in both spiritual and material phases of its quarter of a century of organized activity.

The pastor then spoke briefly, expressing his appreciation of the remarkable record, and suggested that with such a society active, the future of the local church, and also that of

the kingdom itself, was bright with possibilities for service. Special music was rendered by the Holland High School quartette, with Mrs. J. O. Davidson as pianist.

Twelve tables were arranged with each bearing a centerpiece to represent a month of the year and a birthday cake with twenty-five candles as the main centerpiece.

Seventy-five members and guests were present, bringing with them one penny for each year the society had been organized as their "gift."

After supper had been served, those present remained seated at the tables and when the pianist began to play, they spontaneously started to sing old favorite hymns and songs. A report was given that \$25.00 had been received at the door, which gave the silver anniversary a real silver offering. Somewhat reluctantly the group decided it was time to go home, so with the singing of "Blest Be the Tie That Binds," an eventful, profitable evening came to a close.

ARNOLD SLATER,
Pastor.

HALIFAX DISTRICT.

Since Mrs. B. J. Earp was transferred to another conference because of change of pastorate, she was succeeded as superintendent of the district by Mrs. T. W. Chandler of Virgilina, Va. She has received reports from Lynchburg, Ingram and Union or Virgilina and each of these three are working towards the Standard of Excellence. They have made a good beginning and each had a Thanksgiving service and gave a liberal offering to the Asheboro Church. We expect to hear other favorable reports like this from this district in the future quarters, so send in your "write-ups" of your doings and your work and your accomplishments.

NEWS FROM THE VALLEY.

The churches in Group No. 1 of the Valley Central Conference had a busy but pleasant holiday season. This group is made up of the Linville, Antioch, New Hope and Beulah Churches of which the Rev. Paul B. Sanger is pastor. All four of the churches had Christmas plays or pageants and a fine spirit of cooperation was shown among the churches in the group. Many attended the programs of all four churches.

On December 15, the first program was given at the Beulah Church when the play, "Glad Tidings," was effectively rendered by the people there under the direction of Mrs. Sanger. It closed with a candle light-

ing service. On December 22, the New Hope Church gave their program and play, "A Little Child Shall Lead Them," directed by Mrs. John Bryant and Miss Beulah Vanpelt. At the close of the service the good people of the church presented their pastor and family a large box of groceries. The Linville Church gave the pageant, "White Gifts for His Birthday," on Christmas evening, December 25, directed by Mrs. Emma Davis. The choir assisted with appropriate music directed by Mrs. Sanger. On the evening of the 29th the Antioch Church presented to a full house the pageant, "The Light of Men."

In addition to the Christmas programs, the Linville Church was guest to the Pilgrim Fellowship of the Valley Central Conference on Sunday, December 29. The season's activities closed on December 31, when the young people and many older ones of the several churches in Group No. 1 came together in the basement of the Linville Church for a social time together. At 11:15 all assembled in the auditorium of the church for the watch night service just as the New Year came in. These services were all well attended.

MRS. PAUL SANGER.

NEWS FROM PLEASANT RIDGE (R).

In November, Rev. D. M. Spence of Sophia came to us at Pleasant Ridge (Randolph) as our leader and pastor for this year. Rev. F. C. Lester of Elon College had charge of the installation service. No one could have come to us in a more humble spirit and a willingness to help serve others than did Rev. Mr. Spence.

Three months of this year have passed and he has delivered well-thought sermons. He certainly seems to be a Christian leader and worker. Also Mrs. Spence takes part and helps in the interest of the church. They not only attend the preaching service but Sunday school and the missionary society meetings held each month.

Attendance has been good for the winter months. We are trying to pay our pastor in monthly payments so as to make it easier for him to meet his bills. So far we have done well in this. The second Sunday morning service is given as a free will offering.

Our apportionment for THE CHRISTIAN SUN deficit is \$30.00. We raised over \$17.00 of it last Sunday and we are planning to raise the rest of it next Sunday.

The church seems to be getting along good under the leadership of our new pastor. May the Lord help and bless him in his work.

ALLIE MAE BEANE.

Pilgrim Fellowship

"Youth at Work in the Church"

A. LANSON GRANGER, JR., Editor

A CALL TO OBSERVANCE OF WORLD BROTHERHOOD SUNDAY.

The Committee on the United Christian Youth Movement recently issued its annual "Call" to all Christian youth, who, living in a world "embroiled in war, stalked by hunger, torn apart by racial and class hatreds and antagonisms," seek a new understanding of the meaning of world brotherhood, as they participate "unitedly in the observance of World Brotherhood Sunday, February 16, 1941." In the "Call" the committee suggests the following projects in which young people's groups may profitably engage on next Sunday.

1. Organize a study group in your local church to seek an answer to the question, "What can world brotherhood mean in view of the present international situation, and with regard to our own community situation?" Establish contact with groups in your own community who are suffering from the results of racial antagonism and prejudice, such as Jews, Negroes, and alien groups.

2. Hold an inter-racial, inter-faith meeting on World Brotherhood Sunday.

3. Make a definite contribution to the relief of refugees. (This may be done through the Congregational Christian Committee for Assistance to War Victims.)

4. In some communities a Peace Angelus at 7:00 P. M. each evening has been established, a time when one's activity, whatever it may be, is stopped for a minute, and the time spent in meditation and prayer for world peace and brotherhood. Church bells may be tolled every evening at 7:00 P. M. to mark this time of meditation.

LENTEN DEVOTIONS FOR YOUNG PEOPLE.

In a letter just received from John P. Webster, Chairman of the Commission on Personal Action, of the National Pilgrim Fellowship, he urges all the young people of our national fellowship to unite in the use of "Lenten Devotions for Young People" at the Lenten season. Copies of the pamphlet may be secured for two

(2c) cents each from the office of our Promotional Secretary. We hope that your group will purchase its copies now.

The "Devotions" this year are written by the Rev. Richard P. Carter, minister at Suffield, Conn., who has been active in numerous summer youth conferences throughout New England. This year's theme is "On the Quest."

YOUNG PEOPLE AND THE PRESENT CRISIS.

Last week we were giving some thought on this page to the earnest questions which many young people are asking with regard to how they may really live a Christian life in the present crisis. We stated that in this issue we would reprint an article by Miss Emily Parker, who was the representative of the United Christian Youth Movement on the Child Feeding Mission in Spain during the civil war, in which she responds to some of these questions. It will be impossible to give the whole of her article, but we do here present the major portions of it.

"The letters I have received have differed to the extent of the differences in the personalities of those who wrote them. The question and expressed concern has been fundamentally the same in each. . . . Let me quote from some letters:

. . . "As the world grows messier and messier I'm growing more and more dissatisfied with my relatively soft life" . . . "I feel called to do something more constructive out in the thick of things" . . . "I've had a completely soul-stirring experience which results in my being on the point of resigning my job, selling my car, pulling up all roots and plunging right into the one hundred per cent active fields of Christianity. What can I do to help?"

I understand the feeling which has prompted the questions. . . . I realize that there are times of emergency when the only thing one feels it possible to do and still maintain one's integrity is to give up everything—job, security—and plunge into something

that has the satisfaction of being *obviously* Christian. . . . War relief, feeding children who starve, building shelters for children . . . taking in temporarily those who are homeless, replacing dead parents with foster parents, all are poor substitutes indeed for that which was needlessly lost—is only a mopping-up job at best. I know—I've done it. . . .

But it is not the fundamental job. Much more basic is the need for all of us to dedicate our intelligence, our skills, our spirits to building the structure of society where peace based on justice becomes the norm. . . . *This means building over a life time.* . . . It means living in a community where one earns his right to speak. It means people learning to live together cooperatively. . . . It means helping to provide decent housing and living conditions for the people in "our town." It means a concern for education. . . . This kind of living needs not professional Christians but men and women of all professions who act like Christians. . . .

The world will be built anew when every area becomes the thick of things, when we find . . . *where we are . . . that which removes the occasion for war.*

WHAT THE BIBLE SAYS ABOUT JUSTICE.

CHRISTIAN ENDEAVOR TOPIC
FOR FEBRUARY 23, 1941.

SCRIPTURE: Micah 6: 8; Isa. 56: 1, 2; Col. 4: 1; Matt. 5: 38-42.

Daily Readings—

Monday—Justice for Injustice—I Sam. 24: 9-12.

Tuesday—A Prophet's Justice—II Kings 6: 18-23.

Wednesday—God's Impartial Justice—Psalm 65: 8-13.

Thursday—Promise of a Just King—Jer. 23: 5, 6.

Friday—Injustice Condemned—Matt. 23: 13, 14.

Saturday—Justice Sought for Servant—Philemon 10-17.

If one should try to discover just how many courts for justice there are in a state like North Carolina and Virginia, it would be quite a difficult task. Each state has squires' courts, police courts, circuit courts, a supreme court and many others. Finally over all these is the Supreme Court of the United States. Over these courts judges preside. Each is attended by clerks, deputies lawyers and assistants of many kinds. The purpose is to deal justice.

What does the Bible say about justice? Assign these passages to be read and commented upon: Micah

(Continued on page 15.)

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

JESUS TEACHES FORGIVENESS AND GRATITUDE.

LESSON VII—FEBRUARY 16, 1941.

LESSON: Luke 17.

DEVOTIONAL READING: Psalm 100.

GOLDEN TEXT: *Be ye kind one to another, tender hearted, forgiving each other, even as God also in Christ forgave you.*—Eph. 4: 32.

Causing Others to Sin.

Reference was made in the Sunday school lesson a few weeks ago about the seriousness of causing another to stumble, or to sin. Jesus frankly says that in our kind of world "it is impossible but that occasions of stumbling should come." It is bad enough to cause others to stumble unconsciously, but what a serious thing to deliberately cause one to stumble! Jesus says that it were better for a man if a millstone were hanged about his neck and that he were thrown into the sea, than to cause any of his little ones to stumble. The story is told of a man who was walking in his garden one day among the tender plants. His little boy was following him. Fearing lest the boy should step upon some of the growing plants, the father told him that he had better go back. The little fellow replied, "That's all right, Daddy, I am walking in your steps." Let every Christian take heed how he walks, lest he cause someone else to stumble!

Forgiveness.

"If thy brother sin, rebuke him; and if he repent, forgive him. And if he sin against thee seven times in the day, and seven times turn again to thee, saying, I repent; thou shalt forgive him." Jesus put a great deal of emphasis upon the matter of forgiveness. Its importance can not be over emphasized. For instance, men need to understand the fact that God forgives. God is not angry with men when they sin against him; he is hurt. He does not desire vengeance upon his children when they do wrong; he desires to have the personal relationship, which sin and wrong doing break, re-established again. Forgiveness is the means whereby the personal relationships broken by sin are restored again. Whenever and wherever a man sincerely confesses and repents of his sin, God freely forgives him his sin, and remembers it against him no more. The whole relationship is restored, and although the penalty of

sin often has to be endured, the man need not worry any longer about the sin itself.

This matter of forgiveness is important not simply from the standpoint of God's forgiveness of our sins, but because our forgiveness of sins on the part of God depends absolutely upon our willingness to forgive others. When Jesus taught his disciples to pray, he said, Forgive us our sins, or our trespasses, as we forgive those who sin, or trespass against us. In other words, we shall be forgiven only as we are willing to forgive. This is not because God is arbitrary, or petty, but because forgiveness depends upon an inner spirit, an attitude, and until a man is willing fully to forgive others, he does not have the spirit which makes it possible for God to forgive him. Indeed, there is not one word which needs greater emphasis in ordinary Christian living than the great word, *forgiveness*. Forgiveness is to be without stint or limit. Jesus used the words, "seven times," only in a figurative way. On another occasion he told Peter that he ought to forgive even unto seventy times seven, or in other words, without stint or limitation. One of the disturbing facts which a minister often faces among members of his congregation is the large amount of malice and the spirit of revenge, and unwillingness to forgive, which is characteristic of so many otherwise good members of the church.

Gratitude.

Luke tells a very interesting story, which illustrates the spirit of gratitude, and ingratitude, which is so characteristic of human nature. Ten lepers, helpless and hopeless, met Jesus as he was going into a certain village. They could not draw near him because the health laws forbade it, but from a distance they lifted up their voices saying, "Jesus, Master, have mercy on us." With his consistent compassion, Jesus commanded them to go show themselves unto the priests. It might be said by way of parentheses that here was a great test of faith. He was suggesting that they go to the priests and get a clean bill of health, when the leprosy was still upon them. "And it came to pass, as they went, they were cleansed." As they moved out in obedience to the divine command, they received the blessing. This is the essence of faith—true faith obeys even when it can

not understand. True faith obeys where it can not at present see. As Dr. Jowett said, "Faith begins as an experiment and ends as an experience." Whenever and wherever a man moves out in response to the divine impulse, he finds that God is not slack concerning His promises.

All ten of the men were healed of the leprosy. Nine of them evidently went on and reported to the priests. But one of them—and Jesus calls attention to the fact that he was a Samaritan—immediately came back, fell on his face at Jesus' feet, and gave him thanks. How often do we fail to find gratitude on the part of those from whom we would most expect it! How often do we find gratitude in the lives of those from whom we least expect it! One wonders if this is the proportion of people who are really grateful—one out of ten. Certainly there is far too little gratitude in the hearts of all of us for the blessings which we receive day by day from a loving Heavenly Father.

The spirit of gratitude is an achievement, not a gift. One develops it like he develops any other quality of character, or any other spirit. He who moves through even the ordinary days with a grateful heart will find much for which to be thankful. Too often our prayers are made up of requests and petitions, rather than of expressions of gratitude and thanksgiving. Perhaps one reason why we do not receive more and greater blessings is because we do not show the proper spirit of gratitude for the blessings which we have already received. The spirit of gratitude is a prerequisite for the reception of more blessings. It is a good thing to give thanks unto the Lord, and to sing praises unto his holy name, for the Lord is good, his mercies are every morning new, and his faithfulness abideth unto the eventide.

"LET 'EM COME."

(Continued from page 7.)

meant. He finished it, "Jesus said, 'Let 'em come.'"

Prayer—Our Father, we, too, would do something to help migrant boys and girls. As we grow older, do not let us forget about these people who need our help. And make us wide awake now to miss no chance to do something for them. May our gifts make the days a little brighter for some of these children. May our gifts help some child to know that Jesus said, "Let them come." Amen.—*Taken from Services of Worship for Junior Group, Children's Religion for February.*



MONDAY.

A MOTTO FOR EVERY ACTION.

"The spirit of the Lord is upon me."—Luke 4:18.

If our text be our motto, at the beginning of our endeavors we will try to find out what the Lord would have us do in the matter. Fresh from the rest of the night and beginning the new day and the new week, stand in the temple of thy soul, face God at the altar thereof, and say:

Come Holy Spirit, in love,
Shed on us from above
Thine own bright ray!
Divinely good Thou art;
Thy sacred gifts impart
To gladden each sad heart:
O come today.—Amen.

TUESDAY.

THE NEED OF THE RIGHT SPIRIT.

"Renew a right spirit within me."
—Ps. 51:10. (Read Gal. 5:13-26).

What a different world it would be if every one had the right spirit. Think of the spirit that is not right: jealousy, envy, prejudice, intolerance, hatred, greed, adultery, fornication, lasciviousness, idolatry, quarrelling, anger, selfishness, dissensions, drunkenness and such like. "But," says Paul, "what the spirit produces is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control. There is no law against such good things."—*Goodspeed*.

Yet we find the spirit that is not right to be the spirit that influences and controls many of us, and controlling public and personal action.

Prayer—God, forbid that we shall have the wrong spirit. Give us the spirit of Christ just for today, and each day, day by day. *Amen*.

WEDNESDAY.

REVELATIONS OF TRUTH.

"I am the truth."—John 14:6.
"The truth shall make you free."—
John 8:32.

It is truth and the integrity of righteousness that has identified Jesus with everyday living. It is in truth and the doing of truth in everyday living that we find God and God finds us. Truth is everywhere, in everything, is in every thought and word. How often one covers it up and turns to the false because of some selfish usefulness he thinks it will be to him.

Prayer—O Lord, we will seek truth as the goal of our lives, that we may be conscious of Thee and Thy blessings. Therefore we long for it; we seek it; we want it; we love it; we would honor it; we would defend it; and we would die for it. God help us. *Amen*.

THURSDAY.

FIT FOR THE MASTER'S USE.

"Adorn the doctrine of God, our Savior in all things."—Titus 2:10.
(Read verses 1 to 10.)

Goodness in life is not enough. According to Christ's teachings we are to add to our goodness, delightfulness, attractiveness, kindness, and all the personal graces that we can. These things are armaments of life and Christianity insists that we are ornaments of the Gospel, showing forth not only robust virtues that folks love, but sweetness that they love the more. Thus we become "vessels fit for the Master's use"—winsome souls. We know you all want to be that way. Let us try always to be lovely.

Prayer—Our Father, bless us. Keep us from the unlovely things, and make us lovely winning others to Thee and Thy cause. *Amen*.

FRIDAY.

TENDER HEARTS.

"Remember now thy Creator in the days of thy youth."—Eecl. 12:1.

Did you ever notice how large a dog's track appears in cement? We

have seen such tracks made when the cement was soft. "My, what a big dog that must have been," we say. But it wasn't a big dog at all. He only stepped in the cement when it was soft. The impression was easy and the foot spread. But there it is, now hard and nothing can eradicate it or change it.

How like ourselves! Parents, teachers, those of you speaking in the presence of children, what a responsibility you have! What you say or do to them makes an impression upon their soft lives. There it hardens and makes character—makes it for Christ. Do not wait till their lives are hardened. It will be too late. It can't be changed easily.

Prayer—O God, may we be privileged to leave the right impression before the heart is hard. *Amen*.

SATURDAY.

THE SECRET OF SUCCESSFUL LIVING.

(Proverbs 1:7-10.)

The secret of successful living is honoring God. The time when this principle can be instilled in a life with greatest results is childhood. The parents' obligation to do this is found in Prov. 13:24; 19:18; 22:15; 23:13; 29:15; Eph. 6:4; Col. 3:21.

Do not blame crime in the world entirely upon the devil. Much of it lies in you. Parents set the example. We can expect the children to do no less than we. How can we expect children to live clean, wholesome, Christian lives if parents do not set the example? We are the example and the children follow.

Prayer—Our Father, Thy Word is more powerful. Draw us by its power into the right path, and into an exemplary life for our children. We would read it and know it that we may do this. *Amen*.

(Continued on next page.)

BETHLEHEM CHRISTIAN CHURCH.

Bethlehem Christian Church was established early in the nineteenth century, the earliest known date being in the year of our Lord, one thousand, eight hundred and thirty-two. There have been three buildings. The first was located approximately half a mile from where the present building stands on what later became a part of the late Faucette property. The second was where the cemetery now lies, and the third on the present site.

The first page as recorded by the secretary is as follows:

North Carolina, Alamance County, September, 1832. The Christian Church established at Bethlehem Meeting House and the following contain the numbers and names of all who are united to said church: Boston Iseley, Tobias Waynick, Rachel Iseley, Lewis Iseley, Elizabeth Ireland, Christian Iseley, June Iseley, Mary Gerringer, James Melvin, Catherine Melvin, Susannah Waynick, Michael Tickle, Henry Coleman, Mary Iseley, Alfred Iseley, Mary Coleman, Sarah Dickey, Rhoda Ireland, Tilman Ireland, Mary Hughes, Priscilla Allen, Kernalia Dickey, Sarah Ireland, Elizabeth Brown, Peyton Brown, Andrew Hughes, Sarah Hughes, Eli Iseley, Lewis Melvin and Lavinia Love.

There were no minutes of any meeting recorded until the following:

Alamance County, North Carolina, December 14, 1856. In accordance with a previous notice the church met at Bethlehem in the County of Alamance when the subject of the Convention report upon the most scriptural plan for the organization of a church came up for consideration. It was proposed to take the same by items, which being done, with a slight objection it was adopted unanimously.

The church in compliance with the above plan of organization proceeded to elect a committee to wait on disorderly members. The following were chosen, viz.: William H. Swain, Thos. Palmer, Jr., R. L. Tickle, Philipp Waynick.

William Love, treasurer.

James A. Underwood and Eli Iseley, collectors.

A. B. Tickle, secretary and sexton.

The first pastor mentioned in the old record is the Rev. Alfred Iseley, a native of the community, born October 13, 1813, serving in the Christian ministry forty-one years, and pastor at Bethlehem from March, 1839, to April 18, 1874.

The second pastor was Rev. Albert G. Anderson, born in Caswell County, December 20, 1810, licensed to preach at Bethlehem Church, Alamance County, 1857, and active pastor at the time the present building was erected (about 1879).

Rev. D. F. Jones is mentioned as Moderator, February 16, 1878, and intermittently for several years.

Rev. Jeremiah Holt was chosen pastor November, 1880, and served until November, 1884. He served a second

term from November, 1896, to November, 1897; third term from November, 1900 to November, 1906; and a fourth term from November, 1908, to November, 1922. Being too feeble to continue active service he was elected pastor emeritus for life. Mr. Holt was born December 7, 1848, licensed to preach 1872, ordained 1876 and died August 1, 1923. He was a native of Alamance County, and an ardent defender of what he thought was right; especially did he champion the cause of Prohibition.

The following pastors have served the church: Dr. W. T. Herndon, November 1, 1890-November, 1894; Rev. C. C. Peele, November 1894-November, 1896; Rev. P. T. Clapp, November, 1897-November, 1900; Rev. Thos. W. Stroud, November, 1906-November, 1908; Rev. J. Frank Apple, November, 1922-November, 1928; Rev. J. W. Patton, November, 1928-November, 1933; Rev. G. C. Crutchfield, since 1933.

The Secretaries are as follows: A. B. Tickle, George Kernodle, Coley Brand, A. G. Faucette, Wm. A. Hall, L. D. Rippy and Clyde Iseley.

The following Deacons have served the church: James Gilliam, Coley Brand, D. F. Kernodle, Samuel A. Ireland, Riley Sutton, I. N. W. Garrison, A. T. Gilliam, E. T. Iseley, David Micheal, Daniel Waynick, William S. Sutton, Jas. H. Gilliam, J. D. Simpson, W. H. Gilliam, A. C. Madren, C. H. Sutton, G. T. Sutton, E. B. Matkins, W. A. Paschal, Clyde Iseley, R. V. Moore, G. E. Brown, Carl D. Iseley, G. E. Somers, J. E. Wilkins and W. L. Gilliam.

The Trustees have been as follows: Eli Iseley, Philipp Waynick, Riley Sutton, L. D. Rippy, W. H. Gilliam, J. D. Simpson, E. B. Matkins, A. C. Madren, R. V. Moore, C. L. Simpson, W. A. Paschal and C. H. Gilliam.

Bethlehem Church has entertained the North Carolina and Virginia Conference several times; the first time being in 1857.

The cemetery was begun in 1875. ?

Compiled by—
MISS IDA SIMPSON, 1938.

THE COLLEGE STUDENT AND NATIONAL DEFENSE.

(Continued from page 6.)

world, one that must be rebuilt from practically every angle. Those days, and treacherous days they will be, will require trained, capable leaders. It would seem to be a part of wisdom to take a long range view of this life and death struggle into which civilization has been inadvertently drawn.

The session closed with an address by Mr. John D. Biggers, Director of the Office of Production Management. He reminded his hearers that the nation is faced with the task of arming itself more quickly than any nation has done in all history. "The blue printing of the defense task and the preparation of the necessary tools are nearly complete," he said, "and now is the time when we must prepare our brains and pour out our energies in an effort to turn those blue prints into furnished products."

The gathering of university and college representatives was purely a conference. We discussed freely the government's program for national defense and the part that the college students may play in that program. The conference did not serve as an appeasement effort but afforded the opportunity for those who are nearest the affairs at Washington and more conversant with present day trends in national affairs to express to us and through us to the young people whom we represent the extreme gravity of the situation and the hazardous task that lies before us. Ere long it is feared that deepening shadows will begin again to fall across the homes of our fair land. These are days fraught with fearful possibilities. May our leaders in government be blessed with divine leadership, and may God have mercy upon the young men of our country and of the world.

L. E. SMITH.

QUIET HOUR

(Continued from preceding page)

SUNDAY.**"IF YOU KNEW."**

If you knew that your boy with eyes
of blue—

With manly tread and heart so true—
Should enter yonder barroom bright
And stain his soul in one sad night,
What would you do then;
What would you do?

If you knew that your girl with silken
hair—

With winsome way and face so fair—
By felon drink at last were seen
To follow the steps of Magdalene,
What would you do then;
What would you do?

But you know somebody's boy must lie
In drunken stupor and must die;
Some girl goes wrong in tender years;
Somebody's wife must sob in tears—
What will you do about it;
What will you do?

—Alex Cairnes.

"Be thou an example."—John 13: 15; I Tim. 4: 12.

"Be thou an example in heavenly things."—Heb. 8: 5.

Let us go to church today and put God's soul in us. *Amen.*

The Orphanage
CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

The orphanage family had a very pleasant visit from Herman and Jaek Cozart last Saturday. These two boys came to the orphanage soon after the writer took charge and were reared here. They are now located in Baltimore, working for an air craft company. We are glad to have our old boys come back and see us. While here they visited friends in the community, and renewed old acquaintances.

The weather has cleared up and February is rapidly passing by. It makes one in this work begin to think about planting garden peas, Irish potatoes, lettuce and all kinds of garden vegetables.

In this work food is one important item. It keeps our thinking cap on to plan far enough ahead to get early vegetables and then to keep planting so we will have some coming in all the time to feed the children, and to can beans, tomatoes, etc., for winter.

We make lots of stuff if we have good seasons, but often we have extreme dry weather to contend with and sometimes extreme wet weather.

In producing beans to can and to eat through the summer we don't only have the weather to contend with but the dreaded bean beetle, which often ruins our bean vines before they get large enough to bear. They are so persistent and multiply so fast that they are hard to combat. But after all the Lord is good to us and we have something to eat from day to day and every day.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR FEBRUARY 13, 1941.

Amount brought forward \$2,111.19

Sunday School Monthly Offerings.

Eastern N. C. Conference:	
Catawba Springs	\$ 8.50
Plymouth	6.93
Turner's Chapel	3.00
	\$ 18.43
N. C. & Va. Conference:	
Ingram	\$ 4.38
Greensboro, First	8.06
Concord	1.00
Hines Chapel	6.00
Durham	14.56
Hines Chapel, Thanksgiv-	
ing	30.00
Union	4.08
Happy Home	5.92
Shallow Ford	16.87
	90.87
Western N. C. Conference:	
Needham's Grove	\$.90
Sophia	1.00

Smithwood	1.07	
Mt. Pleasant	2.17	
Pleasant Hill	9.56	
Pleasant Union	1.36	
		16.06
Eastern Va. Conference:		
Oak Grove	\$ 2.16	
Rosemont	22.68	
Windsor	9.89	
First, Portsmouth	6.14	
		40.87
Valley Va. Central Conference:		
Linville	\$ 4.50	
Concord .....	.96	
Timber Ridge	1.14	
		6.60
Ga. Conference:		
Vanceville		1.00
Special Offerings.		
Mr. Cooke	\$ 36.00	
Mr. Perry	10.00	
Dr. J. A. Clarke	5.00	
Mr. Fespermon	3.00	
Mr. May	3.00	
Mrs. Simmons	25.00	
		82.00
Total for week		\$ 255.83
Grand total		\$2,367.02

SUBSCRIPTIONS.
(Continued from page 3.)

- W. G. Saunders, Jr., Chuckatuck, Va.
- L. F. Troxler, Elon College, N. C.
- J. H. Wilkins, Burlington, N. C.
- Mrs. Frank E. Butler, Suffolk, Va.
- W. J. Holland, Holland, Va.
- Mrs. J. Q. Whitley, Albemarle, N. C.
- Miss Beatriz Poushee, Burlington, N. C.
- Mrs. C. R. Fulgham, West Asheville, N. C.
- G. C. Griffin, Windsor, Va.
- Dr. W. H. Boone, Durham, N. C.
- Chammie E. Harrell, Whaleyville, Va.
- Mrs. R. T. Kernodle, Burlington, N. C.
- W. F. Morris, Geer, Va.
- Mrs. J. W. Fonville, Burlington, N. C.
- W. T. Madren, Burlington, N. C.
- Mrs. J. H. Stephens, Wakefield, Va.
- A. P. Strickland, Louisburg, N. C.
- Miss Ida V. Wilkins, Haw River, N. C.
- Mrs. J. W. Penny, Raleigh, N. C.
- M. J. W. White, Norfolk, Va.
- Miss Emma Hart, Sanford, N. C.
- W. T. Rountree, Oyster Point, Va.
- G. D. Underwood, Holland, Va.
- Miss Starr Eason, Sunbury, N. C.
- Sybrant Pell, Asheboro, N. C.
- Orva Brown, Asheboro, N. C.
- Mrs. J. Lewis Rawls, Suffolk, Va.
- Mrs. C. T. Williams, Wakefield, Va.
- Mrs. G. R. Apple, Elon College, N. C.
- Mrs. Crawford, Scott, Franklin, Va.
- Mrs. J. Q. Hareum, Holland, Va.
- Mrs. J. C. Crews, Walnut Cove, N. C.
- Mrs. J. J. Gomer, Whaleyville, Va.
- Mrs. H. L. Worrell, Holland, Va.
- Egbert Truitt, Glen Raven, N. C.
- M. H. Bell, Norfolk, Va.
- Mrs. S. M. Roane, Norfolk, Va.
- Dr. W. M. Jay, Winston-Salem, N. C.
- Mrs. A. T. Holland, Suffolk, Va.
- Mrs. Harvey Byrd, Newport News, Va.
- Mrs. G. F. Pierce, Windsor, Va.
- Mrs. W. T. Parker, Hickory, Va.
- Mrs. J. R. Bishop, Dendron, Va.
- Rev. George Olejar, Disputanta, Va.
- J. E. Corbitt, Sunbury, N. C.
- Macon G. Baifev, Franklinton, N. C.
- W. D. Hinshaw, Liberty, N. C.
- Mrs. J. L. Barksdale, Sutherlin, Va.
- J. P. Dalton, Holland, Va.
- Dr. J. T. Clack, Wadley, Ala.
- Miss Eunice Stephens, Lanett, Ala.
- Mrs. B. F. McDaniel, Luray, Va.
- Miss Velma Shifflett, Elkton, Va.
- T. L. Deavers, Harrisonburg, Va.
- Rev. R. H. Peel, Barker, N. Y.
- W. W. Sharpe, Haw River, N. C.
- Oma Moore, Reidsville, N. C.
- Miss Beatrice George, South Norfolk, Va.
- A. G. Melberg, South Norfolk, Va.
- Mrs. Henry Crocker, Sr., Suffolk, Va.
- H. H. Hareum, Portsmouth, Va.
- Mrs. Alfred Hayes, Virgilina, Va.
- Mrs. W. P. Lawrence, Elon College, N. C.
- T. E. Lester, Reidsville, N. C.
- Mrs. A. G. Wheeler, Reidsville, N. C.
- S. A. Horne, Burlington, N. C.
- Mrs. C. W. Parker, Portsmouth, Va.
- Mrs. J. M. Hayes, Burlington, N. C.
- Mrs. M. C. Stafford, Burlington, N. C.
- Mrs. G. W. Macon, Henderson, N. C.
- Miss Mary E. Williams, Ivor, Va.
- Mrs. W. K. Parker, Sunbury, N. C.
- Mrs. B. D. Crocker, Suffolk, Va.
- Mrs. W. E. Spain, Hampton, Va.
- Emory C. Paxton, LaGrange, Ga.
- Mrs. B. Lee Penny, Clayton, N. C.
- Mrs. J. S. Jernigan, Newport News, Va.
- Mrs. J. E. Rich, Newport News, Va.
- Mrs. F. W. Vaughan, Newport News, Va.
- Mrs. W. B. Williams, Newport News, Va.
- Rev. J. H. Dollar, Newport News, Va.
- Mrs. J. B. Hinshaw, Liberty, N. C.
- W. B. Simpson, Burlington, N. C.
- Miss Lara Kennedy, Worthville, N. C.
- A. S. Dunn, Lynchburg, Va.
- Miss Annie Belle Kelley, LaGrange, Ga.
- W. E. Wyrick, Greensboro, N. C.
- Mrs. B. C. Carr, Norfolk, Va.
- H. M. Cannon, Norfolk, Va.
- J. S. Powell, Suffolk, Va.
- T. M. Franks, Apex, N. C.
- Chaplain W. W. Elder, U. S. S. Texas.
- Mrs. T. U. Savage, Suffolk, Va.
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- Mrs. E. C. Luke, Suffolk, Va.
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- Mrs. T. J. Hendrix, Portsmouth, Va.
- M. M. Vipond, Norfolk, Va.
- J. H. Newman, Richmond, Va.
- Miss Augusta Rhinehart, Linville, Va.
- Mrs. J. Walter Powell, Suffolk, Va.
- Mrs. B. D. Jones, Holland, Va.
- Miss Mabel I. Higgs, Shenandoah, Va.
- Miss Gertie Boyd, Albemarle, N. C.
- Miss Mamie Wilkins, Durham, N. C.
- Mrs. R. C. Patrick, Apex, N. C.
- Prof. A. L. Hook, Elon College, N. C.
- Mrs. Thomas H. Howell, Eure, N. C.
- Miss Susie Holland, Suffolk, Va.
- Emmett G. Harrell, Holland, Va.
- Miss Hattie Way, Sanford, N. C.

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational and Christian Churches.

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Contributions for the Pilgrim Fellowship page should be sent to Rev. A. Lanson Granger, Box 144, Asheboro, N. C.

Marriages

SLAGEL-HOBGOOD.

On Friday evening, December 27, at 8 o'clock, at the home of the bride's parents, Mr. and Mrs. W. K. Slagel, Roxboro, N. C., I united in marriage Miss Dorothy B. Slagel and Mr. Dennis Jackson Hobgood of Oxford, N. C. The home was beautifully decorated for the occasion, and a number of friends were present to witness the ceremony. The bride is intelligent, attractive and popular. The groom is an excellent young business man of Oxford. Mr. and Mrs. Hobgood, after a trip to Florida, will be at home to their friends in Oxford, N. C.

C. E. NEWMAN.

FULP-JONES.

On Saturday afternoon, December 28, at 2:00 o'clock, in the home of the uncle of the bride, Mr. G. Atkins, Virgilina, Va., Miss Thelma Elizabeth Fulp was married to Mr. Gabriel Prior Jones of Person County, N. C. Mrs. Jones has for several years been the leader of the young people's work in Union Christian Church, and has attended several

sessions of the Elon Training School. Mr. Jones has a good position with a large manufacturing company in Roxboro, N. C. They will make their home in Person County. Their many friends wish for them happy and useful lives.

C. E. NEWMAN.

SUITED AND TAGGED.

On Sunday morning, December 15, 1940, I was called up in Sunday school by the secretary of the church, Bro. C. D. Newman, who presented me a nice purse with the instructions that I buy a nice suit of clothes as a Christmas gift from the church and Sunday school. This was a very big surprise to me. But a very pleasant one. This was the first time that I had ever been suited by a church in such a way. After I had tried to express my appreciation, Mrs. Apple was called to the front, and to her was presented a purse with no strings attached.

A few days later a good family that had recently joined our church came to the parsonage with a nicely wrapped package that contained auto tags for 1941 as a gift. This was soon followed by a town tag from my Sunday school class. This was not all. On Christmas Eve a grocery truck drove into the back yard and set off a nice box of assorted groceries as a gift from a very loyal member. Is there a Santa Claus? Yes, there will be one just as long as the spirit of giving, love and appreciation exists.

The work here is coming along very nicely. The attendance and interest all along the line is increasing. Graphs are being made or kept that will show the attendance of this year as compared with 1940 in Sunday school, church and mid-week services.

Six members have been received into the church since conference. It is a joy to work with such a fine, appreciative and cooperative group as we have here.

J. FRANK APPLE.

CHRISTMAS PAGEANT PRESENTED AT BETHEL CHURCH, ELKTON.

The annual Christmas services were observed at the Bethel Congregational Christian Church, Elkton, Va. The program consisted of a candle lighting service with the presentation of a pageant entitled, "The Light of Men," by Mattie B. Shannon.

The pageant portrayed the life of Jesus from birth and closed with the commissioning of the apostles to go forth and spread the light of the King. At the close of the services the young men representing the apostles and twelve angels filed down the aisles of the church lighting the can-

dles of persons in each row with the candles they carried, leading the audience out of the church to go forth and let their light so shine before men.

The pageant was under the capable direction of our pastor's wife, Mrs. A. Grieg Ritchie. About thirty-eight people and children participated in the program.

At the beginning of the services our pastor, Rev. A. Grieg Ritchie, was presented with a gift of \$10.00 for his services and especially the interest and effort taken in the rehearsals of our pageant.

We feel that we owe much to Rev. and Mrs. Ritchie and have grown to feel in close friendship with them.

REPORTER.

PILGRIM FELLOWSHIP.

(Continued from page 10.)

6:8; Isaiah 56:1, 2; Col. 4:1. Discover other passages.

Other topics for short talks:

1. Justice is demanded in the economic world.
2. Justice is demanded between the races.
3. Justice is demanded between nations.
4. Justice is required for our spiritual welfare.

It is said that the question always in the life of Abraham Lincoln was: "Is it right?" He once said to a client who begged him to take a case, "Yes, there is no reasonable doubt but that I could win the suit for you. I could set a whole neighborhood at loggerheads; I could distress a widowed mother and her six children, and thereby get for you \$600.00, which rightfully belongs, it appears to me, as much to the woman and her children as it does to you. You must remember that some things that are legally right are not morally right. I shall not take your case, but will give you a little advice, for which I charge you nothing. You seem to be a sprightly, energetic man. I would advise you to try your hand at making \$600.00 some other way.

For Discussion—

1. What violations of justice do you know of by personal experiences or by reports in the papers.
2. Are church members guilty of injustice to others?
3. How may justice find a permanent place in the lives of men?

S. E. M.

It pays to get the other fellow's point of view; besides it's one of the few things worth getting that doesn't cost anything.—Exchange.

A Service Organization

THE SOUTHERN CONVENTION OF CONGREGATIONAL AND CHRISTIAN CHURCHES

Office at
Elon College, North Carolina
Rev. F. C. LESTER, Promotional Secretary

* * *

SOME OF THE WORK BEING DONE

The service of this office is always in cooperation with others. Part of the credit of accomplishment belongs to them.

1. **Pastorates.**—Attempt to get churches grouped, and pastor on field. Valley Conference complete, with seminary men as pastors. Western North Carolina Conference now working on plans. Several other groups formed, and pastors located.

2. **Pastors for Churches.**—Helped to place 29 of our 75 active pastors. Office is clearing house for pastors and churches. Information given, but no attempt made to force decision as to minister or location.

3. **Church Finance.**—Practical suggestions given to churches about church finance. Budget, pledges, envelopes and regular giving as stewards is urged. Income from churches last year greater than in recent years.

4. **Leadership Training.**—Summer Conferences at Elon for church workers. Institutes and schools in local churches or groups of churches to teach all workers is aim. Individuals and churches given special advice and helps. Planning Summer Camp for Junior High young people.

5. **Young People.**—A Convention Council organized. Five Conference Fellowships and one Mission Conference aided. Sunday school classes, missionary societies, Christian Endeavor societies, and other local groups furnished counsel and materials. Delegates sent to regional and national meetings.

6. **Missions.**—Education and inspiration through materials, book reviews, addresses, special speakers, conferences, articles for "The Christian Sun," are some of the ways we serve. Secretary also does field work for the Home Boards and Southern Convention Mission Board.

7. **Personal Conferences.**—Hundreds of people go to the office for materials, conference and advice. Secretary majors in talks with pastors and officers of Convention, Conferences and local churches.

8. **Student Work.**—College students, especially ministerial students, are increasingly being aided by the office. Several are given summer work. Last year five workers conducted 33 Vacation Bible Schools.

9. **Books and Bibles.**—Books on all phases of church work are available, and many people use them. Pamphlets and magazines are distributed. More than a thousand New Testaments are given away annually. Subscriptions to "The Christian Sun" are collected. Our literature is introduced and urged. Program materials are furnished to Sunday schools and churches for special occasions.

10. **Correlating Center.**—The office is the center of all our church work in the Convention. It represents the denomination and all Convention and Conference work. Many services not listed above are rendered. It is the one correlating agency of the Southern Convention.

The CHRISTIAN SUN

REPRESENTING THE SOUTHEAST CONVENTION OF CONGREGATIONAL AND CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOL. XCIII.

RICHMOND, VA., THURSDAY, FEBRUARY 20, 1941.

No. 8.

Elon College Library
3X

Christ in the Crisis

By LESLIE PINCKNEY HILL.

Dedicated to the Observance of Brotherhood Month.

A CROSS the oceans, from old lands
Where freedom sinks in starless night,
Pale hope, with lacerated hands,
Gropes tow'rd the New World for the light.

London ablaze, fair Paris cowed,
Gibraltar shocked, Rome tyrant-bound,
Europe's most precious culture bowed
In hungry terror under ground!

From Norway to the torrid wastes
Of Africa, by ship and plane
And battle line, destruction hastes,
And reason seeks a home in vain.

Foul bigotry alone is free
To scoff at God and render youth,
What man was never meant to be,
A savage thing at war with truth.

And he who clings to self-control
Against all tyrants, whose last breath
Must still attest the sacred soul,
Will walk companionate with death.

O tortured Europe, where begins
The root of all thy plaguing, where
Does retribution trace the sins
Implicit in thy stark despair?

The sin of all the sins, the root
Of shattered Europe's flaming wreck,
Is that one man should set his foot
Upon a fellow-mortal's neck.

And, O America, my land,
By what infallible decree
Will they find succor at thy hand
When the torn nations turn to thee?

By this alone, that here we swear
Freedom shall live, whate'er the cost,
And that no human soul shall wear
The chains that come with freedom lost.

And, though the mad dictators chafe
And froth their threats, here we declare
No nation on the earth is safe
Till men find freedom everywhere.

And as they come, the refugees,
Einstein or Mann, the royal dame,
Pauper or child, to all of these
The boon we offer is the same—

This freedom-starred democracy
Which men of every race and creed
Have wrought to conscious unity
To serve a universal need.

For when the thunderhead is past,
When tyranny is stricken down,
And peace re-builds the world at last,
Democracy will be its crown.

Then the great miracle will be
That He who long ago could say
The truth would set man's spirit free,
Had led the battle all the way.

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LET THERE BE LIGHT

NEWS AND VIEWS

The "Provincial Council" of the Southeast is being held at Burlington, N. C., this week.

Christian Temple raised a \$1,000.00 on their building debt on last Sunday. Congratulation, Christian Temple.

Dr. Ernest M. Halliday will speak at both morning and evening services at the First Congregational Christian Church of Richmond, next Sunday.

Dr. William T. Scott was the guest speaker at Newport News Congregational Christian Church on last Sunday morning, and at Suffolk in the evening.

The First Congregational Christian Church of Lynchburg, Va., had sixteen enrolled in the Lynchburg Christian Workers' School, which has just concluded. Rev. J. Howard Smith, pastor, reports a quite successful school.

The Elm Avenue Christian Church of Portsmouth, Va., will be dedicated this Sunday, February 23, at 2:30 P. M. Congregational Christian ministers, in the Conference, will speak each evening during the following week. Rev. S. W. Phillips is the minister.

The Ann French Circle of our Ocean View Church has published a Year Book with a complete roster of officers and members, devotional material, and an outline of each monthly program. The society now has thirty-three members. Mrs. W. M. Fisher is the President.

Rev. J. H. Warren, pastor of Little Creek Church, writes: "We have received seven new members into Little Creek Church since the C. M. A. Conference, three ladies and four men." We congratulate the youngest church of the Eastern Virginia Conference and its pastor on the fine work they are doing.

Seventy-four Elon alumni and friends were present at the Eastern Virginia Elon Alumni Association Banquet on Friday evening of last week. Dr. William T. Scott of Jacksonville, Fla., was principal speaker of the meeting. Mrs. Frank Holliday was toastmistress. Mr. Roy Richardson of Suffolk was elected president for the coming year.

The Woman's Missionary Society of the Morrisville Christian Church will hold a World Day of Prayer service on February 28 at 10 A. M. at the church. All who attend will please bring a light lunch so as to be present for the afternoon meeting.

Rev. B. Tart Bell, Youth Secretary of the Fellowship of Reconciliation, was the speaker at at First Christian Church of Portsmouth, Va., last Sunday evening. Mr. Tartt spoke on the subject, "Working for Peace." Dr. Leon Edgar Smith was the speaker at a union service of the three Congregational Christian Churches of Portsmouth, the first Sunday evening in February. The service was held at the First Church.

THE BOARD OF TRUSTEES OF ELON COLLEGE MEETS.

For a number of years the Board of Trustees of the college has met in February for its midyear meeting. At this meeting the faculty is either elected or the election provided for through the Committee on Faculty and Budget. Changes in the curriculum are noted and approved. The condition of the campus including buildings and grounds is likewise brought to attention.

As has been the case for a long time, a good part of the Board's meeting was given to the discussion of the financial condition of the college. All progress must stem from the economic condition of the institution. We are able to plan for progress in keeping with our successes in acquiring funds. Debts are bad companions as we have found out. Conditions have compelled sane handling of funds. Additional debts could not be accumulated if we were to stay in the business of education. Circumstances demand that we operate on a balanced budget. We reached the place that we could not spend more than we had. We still have a debt on our hands amounting to \$106,000. This debt is a tremendous handicap. We should get it behind us where it will serve as an inspiration rather than as an obstruction. The reports showed that the current accounts are entirely in balance. The indications are that with the help of the churches, we shall be able to meet our operating demands for the remainder of the school term. We may get in difficulties in the summer months.

As regards the debt of the college, the Board approved the plan submitted by the president to secure one thousand individuals contributing \$100 each for the complete liquidation of this debt. There is a sufficiency already pledged to take care of the remaining \$6,000. These new pledges are received on the condition strictly that they are not payable and will not be asked for until the entire amount is pledged, and then all will be expected to pay and the debts will be paid in full. This would be a glorious achievement.

The Registrar's report revealed that there were thirty-three new students matriculated for the second semester, making a total of 659 matriculated students for the entire year. This is a goodly number, and we have a very excellent type of student at Elon.

The Dean's report indicated a fine spirit and a high grade of work being done by the college. We are much concerned as to the possible effect of the military draft on our student body next year. All members of our church and friends of the college are urged to use their influence in getting young people from the homes of our church to attend our own college.

We had a very good attendance and a very excellent meeting of the Board. The college always appreciates the visits of these officials.

ALBEMARLE.

Despite the flu and much sickness, things seem to be moving along nicely. The first Sunday in February, we observed Elon College Day.

The Senior Pilgrim Fellowship, of which Miss Ellgie Russell is president has purchased a new hymn board for the church.

The Junior Fellowship is under the direction of Miss Constance Jenkins who is proving very efficient.

The Precilla Missionary Society has had both the home and foreign missionary study book reviewed; sent a box to the migrate center and collected clothing for bundles for Britain. Miss Irene Sells is president.

The Woman's Missionary Aid, with Mrs. Minnie Whitley as president, meets every two weeks. We are carrying out all the points for the Standard of Excellence.

The Sunday school, under the direction of Mr. J. W. Hill, is doing nicely.

The Men's Bible Class will have a fellowship supper February 15 for all the men and boys of the church.

I would not dare forget my own class of precious boys who were thought to be more or less problem

(Continued on page 7.)

SOCIAL RELATIONS

D. J. BOWDEN, Ph.D., *Convention Chairman.*

THIS IS MY BROTHER.

"This is my brother," said my friend to me as he presented a tall young man, handsome and intelligent. And as I shook hands with the young man, I saw a gleam of pride in the eye of my friend. Here was one whom he was happy to call his brother, one who for years had been his friend and companion, with whom he had sometimes fought over trifles and with whom he often shared his sorrows. This was his brother.

And perhaps here lies the meaning of brotherhood; mere blood relations need not be important, but rather the sharing of one's life, its joys and sorrows, its rewards and disappointments. This is brotherhood.

This is my brother! Winston Churchill calls to all Americans everywhere and tells these lovers of freedom that valiant and stalwart men of England are facing tragedy and death with courageous fortitude. "We do not need men," he says, "but we need your good will." And we respond with the feeling if not in words, "This is my brother." This is one with whom I share ideals and high purposes and for whom I am happy to sacrifice.

This is my brother. Belgian, French and Danish folks are lifting up their arms, crying for bread to satisfy their hunger. You and I from across the sea look upon them as human beings whose souls are valuable in the sight of God and whose lives are our responsibility. Said a communication from Belgium on February 1, "Famine conditions will prevail in this country within two weeks." St. Valentine's day is past and with it two weeks leading to hunger and starvation. An expert recently said that the flu epidemic which has mildly swept our country within the past month will reach Europe in the fall of this year and will take a heavy toll of lives there, because of privations which have been suffered by every warring people.

This is my brother. German men and women sincerely lend their support to a movement which they believe to be righteous. Their sacrifice is none the less, regardless of the attitude we may take toward their leader. German people for centuries have been God-fearing people and no temporary leader can destroy this atti-

tude. Our German brothers have skill and intelligence which might well be used to bring about God's Kingdom in this world. Let no one hate his brother.

This is my brother. A new call has been made in the last few days to Americans in the Orient to come home lest it would be too late. Yet hundreds of Christian missionaries in China refuse to leave the land and the people to whom they have dedicated their services. These, they say, are our brothers in China, and Chinese people are God's children. We cannot and will not come out.

This is my brother. Many years ago when I was but a child, a Japanese woman visited in my home and I shall never forget her kindness toward me. Nearly twenty-five years have passed since that experience but always when I think of Japan, I think of Toshio and feel that surely there are in Japan many millions of equally fine people. These are my brothers.

And thus we may circle the globe with the meaningful words, "This is my brother." This man whom I have never seen, perhaps, who does not speak my language, who does not live as I live, who does not do things as I do them; yet this man is my brother. I share with him life in God's world. The joy of sunshine, the blessedness of rain, the sacredness and sacrifice of love; these things we share as God's children.

This is my brother. A strike is called in a nearby factory. The laborers, perhaps, more dirty and more ignorant than I, certainly less privileged than I, defend what they believe to be their rights by striking against the management. This is their way of saying, "We shall not endure injustices." The cause of labor is not always right; no man is perfect, nor are the causes which they defend always so. But labor deserves to be heard.

And so with capital. Manufacturers and businessmen, mill owners and managers, those who invest their money for fair returns; these, too, deserve to be heard and to be protected. Capitalism itself is not inherently evil. The only charge that need be made is that some men who have become rich have done so at the expense of those who were poor and helpless. Economic injustices, whether it be on

the part of labor or on the part of capital, is still injustice.

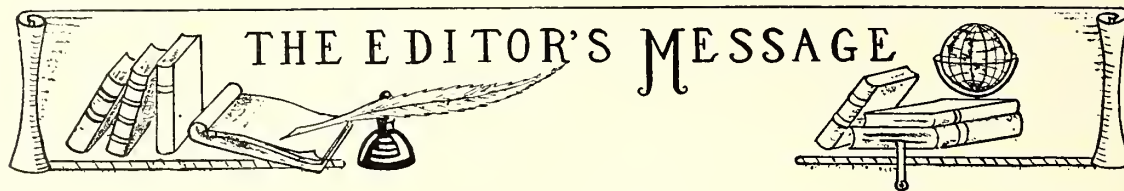
This is my brother. Did you pause a few days ago as you passed the road gang at work on the highway? Did you pause to glance at the faces of those men? Those are America's criminals, men who were born mostly as you and I in poor homes with comparatively few advantages, men who somewhere got into the wrong crowd or under the wrong influence and who are now paying for their misdeeds. They are not beasts; they are not born as enemies of society. They have grown that way, and thousands of their brothers are in prisons throughout the United States paying the penalty for greater crimes. Not only do we find men in prison however; there are women also. We seldom think of women as criminals but there are thousands who spend their days in tiny cells or at hard labor in payment for sins they have committed against society. They, too, born of loving parents. They, too, are human.

This is my brother. The sharecropper who has become shiftless and worthless because of his ignorance and because of his physical conditions under which he has to live. He is not an animal. He is not a mere beast of burden although in many cases his reactions are hardly human and show little ambition or desire for self-improvement. He is not to blame, however, for a society which allows men to take advantage of poverty in other men and to make them into worse than slaves. That society is partially responsible for the shiftless sharecropper. The fact that he does not care to improve his condition does not relieve our obligation toward him. Thousands of years ago one man thought to relieve himself of responsibility by asking, "Am I my brother's keeper?"

This is my brother. His skin is black or brown, his parents they call Negro. Yet he is an American and puts his shoulder to the wheel in aiding American progress. He is not always good; he is not always honest, he is not always beautiful, but let him who is among us without sin cast the first stone. The Negro asks the opportunity to improve himself. He asks for education, for a living standard in which sanitation and good health become possible. He is human. He is one of God's children. He is my brother.

These, too, are my brothers. The Jew who has been hounded down through the centuries, who has been driven from one country to another, who dares to call no place home lest

(Continued on page 14.)



BROTHERHOOD DAY.

Some of our churches may take Brotherhood Day seriously this year and devote one or more services and sermons to this problem on Sunday, February 23. An estranged world is in sore need of guidance. The church should rise to the occasion and endeavor to nurture the world in brotherhood.

Miss Muriel Lester, founder of Kingsley House in London and internationally known Christian social worker, reminded her Washington audience that our present frightful separations should force us to think in universal terms. It is imperative that we not allow ourselves to fall into political, ecclesiastical, or racial grooves, but rather that we should cultivate an inclusive point of view. When we pray in sincerity "Our Father," we learn to look upon the world's children as our own. Dr. E. Stanley Jones, speaking at the National Preaching Mission, testified that if we fail to measure up in this present emergency he had rather be a Chinese coolie when face to face with the judgment of God. Leland Stowe, who for seventeen months has watched the Hitler hordes swallow up small nations, returns with a report in which he paraphrases Lincoln's famous remark on the union to say: "The world cannot exist half slave and half free." Two years ago in the city of Portsmouth a forum lecturer pounded his refrain in a prophetic utterance: "You are not merely citizens of Virginia; you are citizens of the world." Brotherhood Day should be observed in the spirit and purpose of Him who carried the world on his heart.

ASSISTANCE TO WAR VICTIMS.

Many of our people will remember Dr. Boynton Merrill as the Chaplain at the Oberlin General Council. Others will remember his Seminar in Worship at Suffolk and Elon College and his address before the Eastern North Carolina Conference. He is now serving as Chairman of the Congregational Christian Committee for Assistance to War Victims. His sermon in this issue moved his church to the largest single benevolent offering in its history.

Dr. Merrill writes further:

"Lent is almost here. Those six weeks will serve to remind us all of the selfless courage with which Jesus faced the hatred which achieved his physical death but which also set his watchless spirit free to range and bless the world. Let us, in these coming weeks and in His name, lead our people into sacrificial giving that the shadowed period of Lent may, for the thousands to whom our gifts will go, be indeed a prelude and prophecy of the Easter joy and another proof of God's continuing love.

"Many Protestant denominations and churches are uniting to give their gifts for war relief on the first Sunday in Lent, March 2. Let us, as many of us as possible, unite with these millions to initiate Lent thus. I venture to suggest, however, that our

giving on that day should really be but the prelude to an entire Lenten season of sacrifice."

A climax appeal for a million dollar war relief fund will be the first concerted effort of the reunited Methodist Churches on "Compassion Day," March 2. With eight million members of combined Methodism the slogan of the campaign is "one million from eight million." Half the fund will be set aside for relief of refugees and churches in warring sections of Europe and Asia, one fourth for the relief of British Methodism, and the remaining fourth for expansion in religious work in the vicinity of military camps in this nation.

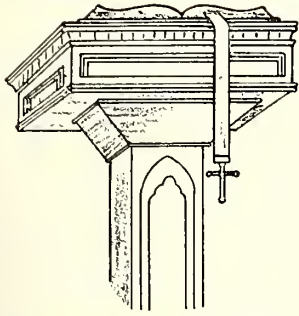
Eleven churches in our Convention have raised through our Committee for Assistance to War Victims a total of \$150.73. It is hoped that other churches will join in this humanitarian effort. Contributions may be sent through the office of the Promotional Secretary or directly to the treasurer, Mr. Elbert A. Harvey, 289 Fourth Avenue, New York City.

NEW PERIODICALS.

Two new religious periodicals of general interest have recently appeared. "Current Religious Thought" is edited by Rev. Herbert D. Rugg, a former contributor to "The Christian Sun," and is published monthly in Oberlin, Ohio. This periodical offers to its readers a wide variety of current sermons and addresses.

"Christianity and Crisis," a bi-weekly journal of Christian opinion, edited by Reinhold Niebuhr, has a more specific purpose. The editors are convinced that we face the ultimate crisis of civilization. "We know to what degree totalitarianism represents false answers to our own unsolved problems, political, economic and spiritual. We think it dangerous to allow religious sensitivity to obscure the fact that Nazi tyranny intends to annihilate the Jewish race, to subject the nations of Europe to the dominion of a master race, to extirpate the Christian religion, to annul the liberties and legal standards which are the priceless heritage of ages of Christian and humanistic culture, to make truth the prostitute of political power, to seek world dominion through its satraps and allies, and generally to destroy the very fabric of our western civilization." In view of this condition the editor frankly writes, "We believe the task of defending the rich inheritance of our civilization to be an imperative one. The immediate task is the defeat of Nazi tyranny. If this task does not engage us, both our repentance and our hope become luxuries in which we indulge while other men save us from an intolerable fate, or while our inaction betrays into disaster a cause to which we owe allegiance."

The exact opposite position is advocated by such men as Allan Knight Chalmers, Kirby Page and A. J. Muste, members of the Fellowship of Reconciliation. The Executive Committee of the Fellowship of Reconciliation, meeting on Feb- (Continued on page 13.)



OUR PREACHER FOR THIS WEEK IS
THE REV. BOYNTON MERRILL,
SECOND CHURCH IN NEWTON,
WEST NEWTON, MASS.

WHAT ON EARTH CAN I DO FOR HEAVEN'S SAKE?

I shall always be glad that I lived most of my early years on a New England farm where simple living, hard work, and close contact with the soil and with the stars was the order of the day. There, too, were the farmers, simple, stony, forceful men and women who, I suspect, are everywhere, really, the backbone of the nation. From the lips of country people there often fall terse phrases which express with brief clarity the fundamental convictions and hopes of men. These people who have daily contact with elemental things like the marching seasons, seed time and harvest; whose daily lives really depend upon what takes place in the heavens above their heads and in the earth beneath their feet, have a way of going quite simply to the very heart of things. Two such brief exclamations I used to hear very often upon my mother's lips. They have been repeating themselves over and over in my mind recently. These expressions were sometimes called forth by circumstances that were exasperating, but usually they represented a perplexed eagerness to do the right thing when it was almost impossible to see what to do or how to do it. One of these exclamations was this: "What on earth"—! The other was, "What for heaven's sake"—! And they were usually followed with the query, "can I do?" *What on earth can I do? What, for heaven's sake, can I do?* The implication was that there was very little that could be done.

A few months ago a deservedly eminent and beloved minister published a sermon with the subject: "What on Earth is God Doing?" I am sure it was a most excellent sermon. I did not read. But when I saw the title, my instant reaction was: "Yes, it is important to speculate on what God is doing in a time like this; but it is also important that I should ask myself what should I do, and

what *can* I do in a time like this." Here am I, human, faulty, living on the earthly plane, but aware of the divine dimensions. *What on earth can I do?*

I want to unite these two exclamations of my mother's and suggest that they do represent in a homely way the state of mind of most of us who are sentenced to do our thinking and to live our lives in these distraught and tragic days. *What on earth, for heaven's sake, can I do?*

By the word "earth" I mean the actual life of the race as the human family lives it out in successive generations upon the planet. And by the word "heaven," I mean not that imagined land of milk and honey beyond the stars; I mean the actual existence of the ideal, not only as it casts its tremendous shadow into the minds and hearts of men, but as it lies eternally in the mind and will of God. *What on earth, what here and now, can I do for heaven's sake?* I have three things to suggest.

FIRST—We can refuse to believe for one moment that earth and heaven can ever be separated. God may be forgotten and denied, but He cannot be discharged. He cannot be drummed out of His world. Heaven and earth, God and man, are inseparably and forever linked. We can cling to and declare our faith that however viciously and brutally men may seek to divorce heaven and earth, man and God, the ideal and the actual, it cannot be done. We can refuse to let a passing storm, no matter how fearful it may be, shake us from our belief that the ideal is ultimate and real. We can remember that it is part of our inheritance and right as human beings to believe and to declare that as the cloudless empyrean overarches all earthborn clouds and storms, so the eternal God abides, unalterable, above all the tragedy and in the midst of all the turmoil of earth.

"The Christian religion was nurtured and came to earthly fruition in a world dominated by a philosophy of might and challenged by a political system which totally disregarded the rights of the Christian conscience. More than once since that time, nations have turned their backs upon God, but they have learned that He cannot be mocked with immunity, nor His purposes for the world circumvented. It is a man's failure to conform to God's order as revealed in Jesus Christ that has brought the world to its present chaos. Our supreme task is to be His witnesses to the world that has so largely and so tragically repudiated Him."

What on earth can I do for heaven's sake? I can believe and I can declare that God's will can never be permanently defeated. The ideal and the actual may seem poles apart but they are forever linked. They are parts of a universe in which men are free by virtue of free will and in which they are prone, by virtue of ignorance and wickedness, to dash themselves against the unprepared cliff of God's purposes. But, though like the waves of the sea, they dash themselves to bits they are yet, like the waves of the sea, still close up against the cliffs of the eternal. *What on earth, for heaven's sake, can I do?* I can believe that nothing, not even man's willful sin and tragic folly can separate him from the will; nay more from the love, the long-suffering love of God who, though we fling ourselves away in tragic revolt, yet does not, can not, will not let us go.

SECOND—We can so far as in us lies, and so far as we can discern God's will for us, seek to do that will in our own daily lives. God is a spirit, but until spirit becomes incarnate it apparently cannot become effective in the midst of life. Not even God can minister to our human world until He has captured and commanded the hearts, and hands, and lips and feet of men and women. "God is a spirit"; "God is Love." So we say and so we believe; but love must be made incarnate if it is to lift and bless our needy world. The most moving revelation which God has made of Himself and the one which has altered the whole life of the human race has been His revelation in the Lord Jesus Christ. In these days of hatreds and of ruthless passions we can prove to men everywhere that God still seeks to make Himself incarnate. On this earth where we dwell, in the name and spirit of the God of Love, we must reach out with loving hands and send our feet on loving errands. We can and we must, *on earth for heaven's sake*, do the tender things that must be done. "Ye are my disciples if ye do whatsoever I command you: this is my commandment, that ye love one another." This spirit of love must be made manifest, not only by our words, but by our deeds. I come to you today with a specific and definite call to rise up and to prove to men whom you will never see that the love of God is real and that it can reach out to him through you.

Cataclysmic disasters are sweeping the world. Whole continents, huge cities, the islands of the sea are today under the curse of hate, and war and

(Continued on page 9.)

CONTRIBUTIONS

SUFFOLK LETTER.

On our return from Miami we passed through Maitland, Fla., and called upon Mrs. Fred Bullock who is again at her home. Her address is R. F. D., Maitland, Fla. Her physician says she must remain in bed for the next three months for absolute rest. She will appreciate a letter from her friends. Her condition has improved.

We attended two church services in St. Petersburg, Fla., on Sunday, February 9. In the morning we attended the First Methodist Church. A large congregation in the main auditorium numbering about 2,500 heard a great sermon by the pastor, Dr. Allen Moore. The first floor was well filled by a congregation which heard the service over the church broadcasting system. We were told that the combined congregations totaled about 4,000. At night we attended a service of music given by students of Southern College, at the First Congregational Church. About 1,000 people attended that service.

In St. Petersburg we called upon Mrs. A. M. Johnson, a member of the Christian Temple, Norfolk. We had a pleasant visit also with Mr. S. M. Smith, formerly of Norfolk, Va. Mr. Smith is deeply interested in the Human Relations Clinic which is being conducted under his direction at the city Y. M. C. A. He is happy in this new field of service. People from all walks of life—young and old—come to his office to tell their troubles and seek his advice. The majority of people who come have passed middle life. If the church could enlist the cooperation and consecration of youth and give proper guidance and direction to social activities there would not be so many derelicts in middle life. Two difficulties are met in this field: the church is not always alert to its opportunity and young people are not easily impressed with the importance of moral responsibility. The dangerous places are not always known to those who travel along the highway of life. Sometimes people fail to use what knowledge they have.

The national defense program is being rapidly developed in Florida. This is marked where the air fields are located. By day and by night the roar of airplanes is heard in those vicinities. One wonders what the future may bring. In the future a great air base may be regarded as a menace to a community. At the present time

a passing airplane excites interest and curiosity. A thousand airplanes in the air might create a panic of fear, when the people on the street consider the possibilities of a sudden crash in their midst. For example, a citizen of Orlando said: "We think the tourists are not coming to our city in as large numbers this year because they do not like to be near the airport, and they do not like the noise at night." Tourists are beginning to seek tourist homes and camps located some distance from the principal highways. The noise of passing cars and trucks at night is disturbing to people who seek sleep and rest. The great highways are good for business, but in the future the most desirable residences will not be erected near them. In the cities the residents are giving this matter serious consideration. In the country the farmers will deal with the problem in the future.

At home again and at work. A vacation is fine when it is needed. But work is the greatest blessing to humanity. To be able to work and be busy is better than great riches and idleness. We were interviewed by an ardent advocate of the Townsend Plan, in St. Petersburg, who told us we should join him in voting for its adoption. He said we should retire from all work, get \$200.00 per month by the Townsend Plan, and spend it all every month. Our reply was this: "It would be a calamity to face this kind of retirement and will you tell me how a retired man can spend \$200.00 a month?" Give us work and poverty in preference to that.

I. W. JOHNSON.

THE COLLEGE FARM.

When the friends of Elon College and the church at large read or hear about the Elon College Farm, they may have some serious misgivings, and I do not blame them. The writer was reared on a farm and is perfectly acquainted with the hazards as well as the possible benefits.

The college for its students draws quite largely from rural sections. Many of our students are acquainted with the farm. Others would like to know more about it.

The college has at least two friends who are interested in seeing the institution enlarge its activities so as to offer different and greater opportunities of a practical nature to its students. One of these friends who is

not a member of the church and not an alumnus of the college strongly advocated the farm idea and backed up his interest in this particular with a gift of \$5,000 for specific purposes. The other friend joined with him in the idea, and so we are off to a new adventure. If you do not agree, at least wish us success. We are using the farm as a means of student help. Students who wish an education but who do not have funds, by taking six years to graduate, working four hours a day during the school year and through the summer months, the college proposes in lieu of the students' work to grant them all college expenses other than those of a personal nature such as clothing, books, laundry, etc. Six students have applied and been accepted. This is about all that we can use at present. At present the college is spending \$18,000 to \$20,000 a year for articles for the dining room that are produced on someone's farm. I see no reason why we should not produce our own requirements. I believe we can and believe that we can do it more cheaply than we can buy. At any rate, the college has approximately two hundred acres of land for this purpose without cost to the college. We are under obligation to make the effort, and in full confidence we set ourselves to the task. We feel that the constituency at large will appreciate at least an effort on our part to help ourselves. This should be of encouragement to others to help in our program to eliminate our debt.

L. E. SMITH.

A VIEW OF HUMANITY.

Today a twelve-year-old child knocked at the door of the home where we teachers board. He had made his way down the mountain side by foot to the nearest telephone. His father had been in bed since January 8, at which time he was operated on for appendicitis. This child had come to try to get some doctor to come to the little mountain hut to see why his father's side was not healing.

Three of us decided that we would take the child back home. When we had driven the distance, the child asked us to come inside and see his father.

The house had a front room which sheltered a bed, a dresser, a fireplace and four chairs. The kitchen was directly in back of the front room and could be viewed through the door which was open. The two rooms were clean even though very bare.

The father lay in the bed. He told

(Continued on page 11.)

FOR THE CHILDREN

Dear Friends:

Guess what? I went to Sunday school this morning! I didn't really know how much I had been missing it until I got back this morning. My class of girls are an inspiration to me and I just love to be with them.

Where was Oliver? Oh, he was here at home in his little bed. One of the other members of our church, a mother who has a little boy and girl big enough to take to Sunday school, brought the children's nurse to stay with Oliver while I went to Sunday school with them. Wasn't that thoughtful? It is good to have Christian friends to help you isn't it? Often we just talk about being and doing good but this lady lets the good deeds which she does speak for her.

Charlotte, I am sorry that you and Jesse have been so ill. We all hope that both of you are able to play in the sunshine today. I wish that you could have seen Oliver this morning after I got home, Charlotte. I fed him his milk and cereal and after a bit I held the blue rattle baby which you brought to him just above his hands. He reached up and caught it by the left left leg and did he have fun! He and the doll had a great time. Every time he succeeded in making it rattle he grinned and tried again. We took him to the doctor this week for his check-up. He weighs thirteen pounds and five ounces and the doctor said he was in

good health. He likes his nurse who weighs him, but he cried when the doctor started listening to his heart! Doctor said that he could have cereal twice a day now and half of an egg yolk. He eats out of the little silver spoon which he got for Christmas, just as if he were an old person. Oh yes, he laughs aloud even when getting his bath now and tries so hard to talk. He likes people and isn't afraid of new faces.

Our crossword puzzle this week has words about home and families in it.

Our letter this week is from Nellie Ann Hosaflook. I am going to write to her real soon and ask her to do something for us. We all thank you for thinking about writing to us and really doing so.

Dear Mrs. Todd:

How are you and Oliver? I hope you are all right. I am O. K.

I still read the Children's Page in "The Christian Sun," and I enjoy it very much. I go to church every Sunday, and I haven't missed any since the first of the year.

We are going to have a social at our church on Valentine's night.

I have been very much interested in Oliver. I like to hear about him. Will you please put a picture of him in the page? I would like very much to see him.

I am twelve years old and I am in the seventh grade at the Linville-Edom school.

Here's wishing you luck with your page in "The Christian Sun."

NELLIE ANN HOSAFLOOK.
Harrisonburg, Va.

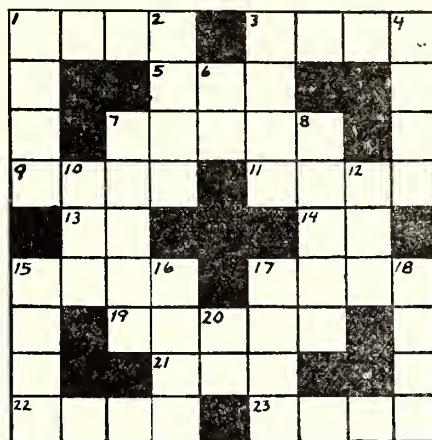
CROSSWORD PUZZLE.

Across.

1. Jellies.
3. Parts of houses.
5. To discharge a debt.
7. Abodes, residences.
9. A city home.
11. Place where wood is kept and punishments given!
13. Every Place (abbrev.).
14. Oh Look! (abbrev.)
15. Used to clean floors.
17. A raw hide.
19. They have 12 months in them.
21. Non Commissioned Officer.
22. Mimicked
23. Utensils used for cooking.

Down.

1. Mutt's pal.
2. A dog's name, also a stain.
3. Organs of sight.
4. Used for children's play corner.
6. Part of of verb to be.
7. Joyful, free from care.
8. Children wear them on their feet.
10. Latin for lion.
12. An English measure.
15. Mother.
16. To dispatch a message.
17. Used to keep doors open.
18. Tiny children.
20. (Ante Christum) Before Christ.



Answers to Last Week's Puzzle.

- ACROSS—1. Mess. 3. Seek. 5. Lot.
7. Judea. 9. From. 11. W. L. A. P. 13. O. A.
14. As. 15. Beds. 17. Echo. 19. Shack.
21. O. R. C. 22. Know. 23. Land.

- DOWN—1. Miff. 2. Slum. 3. Stew.
4. Keep. 6. O. D. 7. Joads. 8. Atack.
10. Roe. 12. Ash. 15. Back. 16. Show.
17. Eccl. 18. Obed. 20. A. R.

A MOTHER.

It was summer in England. She was by the sea with a group of tents and a trailer behind her. Her back was bent over a fire but a greater light than the firelight shone from her face. She was frying "flap-jacks" or hot cakes. They looked as American as did her rugged face. "Come, get them, those who want them!" The tents which had been so quiet came alive. Children, lean and ragged, came from the tents, their bare feet kissing the soft grass of the English countryside. Eagerly they attack the stack of cakes which they drown in rich sirup.

She used to be an Ohio girl before she married an Englishman. Everyone in Ohio has hot cakes for breakfast. One summer while visiting in her native country with her family, a sudden storm overtook their boat on a quiet lake in New York. Her two small sons were drowned. She held on to the hand of one as long as she could before letting go.

The sun went to bed on the English countryside. The little children followed its example by slipping away into the tents. This mother of the poor children from London's slums sat on the steps of the trailer telling her story to an interested friend. A little ragged boy crept from the tent and crowded next to her on the step. "I am afraid like last night," he told her. She drew forth a harmonica and played the folk songs of her native America until the little boy was soon asleep against her.

We see her again. This time in a theatre where hundreds of children were gathered. The theatre was in a small English town where evacuated children from London were seeing the picture. A fire broke out. This woman led all but ten of 250 children to safety. Then she stayed with the ten, playing her mouth organ until the end, so that they would not be afraid.

ALBEMARLE.

(Continued from page 2.)

children, are developing into such promising young men.

As a whole the church seems very appreciative and an effort is being made to get a better understanding among its constituency.

Despite the long wintry January, and elondy, cold February days, the warm sunshine will be here soon and it wouldn't surprise me to see the Albemarle Church make the port yet.

Already we have one half of our Conference apportionments raised. That's not so bad for a little over two months on the field.

MRS. B. J. EARP.



TRAINED WORKERS NEEDED.

In a recent issue we ran a statement from Miss Dorothy P. Cushing, news editor of our American Board of Commissioners for Foreign Missions, in which she stated that there was an immediate need for trained workers on the foreign field. Below are given some of the opportunities for service which are offered by the Board. If it so happens that one or more of our readers is interested and can qualify for any of these places, they will be making a lasting contribution to the cause of the Kingdom by contacting the Board at 14 Beacon Street, Boston, Mass. The list follows:

Doctors, preferably married, are needed for posts in Foochow, Fenchow and Taiku, North China; Wai, India; Mt. Silinda, East Africa and Dondi, West Africa. A nurse is desired for Dondi, Portuguese West Africa, who will train and supervise both men and women native nurses.

Educators, six young women and two men, are needed for Africa, China, India and Turkey. A principal, a married man, is desired for Mt. Silinda Institute, Southern Rhodesia, Africa, a school for training primitive African boys and girls.

The Christian character of each applicant must be satisfactorily attested. The American Board requires college or university graduation, or its equivalent, plus professional courses with appropriate degrees. All recruits, except those who go for "short-term service," are expected to learn a vernacular language. In some cases two languages are required.

Military disturbance is no new thing for the American Board. Its first missionary reached Calcutta on the brink of the war of 1812. For over 130 years the American Board, and its missions have weathered revolutions, wars and massacres. The Board stated its position in these times of crisis at its last Plenary Session in October. Among other things it said: "Suffering members of other races need fellowship and help. Missionaries embody the *active goodwill of American Christians*. Difficulties already face them. There will be increased danger and there may be suffering and death. There is no honor-

able discharge from the church's war against evil at home or abroad."

In this educational group needed is a young woman trained in general academic subjects or home economics, with rural experience if possible, for Inanda Seminary, first and finest school for Zulu girls in South Africa; a teacher for girls in Dondi, Portuguese West Africa; a teacher for Capron Hall School for Girls, Madura, India, and for the Bible Training School, Ahmednagar, India.

A young man is desired, qualified in mathematics and with musical abilities, if possible, for American College, Tarsus, Turkey, and a young woman trained in home economics for the American Collegiate Institute, Izmir, Turkey.

Two young women especially trained in Religious Education and social work are needed for service with the churches of Tientsin and Paotingfu, North China, the latter in rural areas.

Five ordained young men, preferably married, are desired for work with the Ovimbundus in Angola, West Africa and at Galangue. The latter post it is hoped will be filled by an American Negro couple. Also needed are a theologically-trained couple for South Africa and China in predominantly rural fields. In Madura, India, a man and wife are desired for church and general religious and educational district work in a rural area requiring knowledge of agriculture and economics.

APPRECIATION.

As a native of the hills, and a member of Elk Spur Christian Church, I would like to express the appreciation of the people of this section who have been, and now are being, remembered by our many friends of the Southern Convention. Valuable articles have been received and distributed to thirty-one needy families. If our many friends (many of whom have never seen these hills) could see the expressions on the faces of those who are being remembered, I am sure they would realize that their efforts are not in vain.

Valuable clothing, books, magazines, etc., have been received from the following places since conference

last November, viz.: Luray, Suffolk, Windsor, Va.; Albmarle, Durham, Burlington, New Lebanon, Shallow Ford, N. C., and possibly other places that we do not know of.

Yours for Christ,

Mrs. ANDREW E. HORTON.

MISSIONARY OFFERINGS.

WEEK ENDING FEBRUARY 15, 1941.

Sunday Schools.

Morrisville, N. C.	\$ 2.52
Suffolk, Va.	50.00
Antioch (R), Seagrove, N. C. ..	1.00
Big Oak, Eagle Springs, N. C. ..	4.45
Oakland, Suffolk, Va.	10.00

Total \$ 67.97

Individuals and Churches.

Mt. Auburn, Manson, N. C.	\$ 1.50
Concord, Timberville, Va.	1.52
Mt. Carmel, Walters, Va.	1.22
First, High Point, N. C.	1.00

Total \$ 5.24

Conference Collections.

Balance Conference Collections—	
Mr. L. L. Vaughan, Treasurer,	
S. C. C. (\$163.82, Home Mis-	
sions; \$167.37, Foreign Mis-	
sions)	331.19

Total for the week \$ 404.40

Previously acknowledged ... \$,699.96

Total since Sept. 1, 1940 ... \$9,104.36

We are delighted that the offerings this week brought our figures up to a gain over the amount we had this time last year. The Conference collections coming to us did much to bring our total up. We now have a gain of \$251.17 over the amount this time last year. Can't we keep it in the "gain" rather than go back? There are several Sunday schools that used to send a monthly offering for missions, but who have not done so now for the past six months. We would appreciate it very much if you would begin once more this method of sending in your mission money. Mission period begins in just two weeks, so let us keep this in mind and resolve that we will raise more money for missions this year than we have in the past few years.

Gratefully,
MATTIE COX PARKER,
Secretary.

WOMAN'S MISSIONARY SOCIETY OF FIRST CHRISTIAN CHURCH, ROANOKE, ALABAMA.

Our society was very much pleased with the report that was made at our woman's annual conference last fall, but we decided at the beginning of the new conference year that we would do more for missions this year than we have done the past year. With the leadership of our very efficient (Continued on page 13.)

THE SUN'S PULPIT.

(Continued from page 5.)

death. Millions of innocent men and women and children are suffering tragically. We must not pass by on the other side. We must rise up and go forth to heal the wounds and lessen the suffering of those who are the victims of this ruthless and far-flung of wars. We cannot, we must not wait for other Christian men and women, for other Christian Churches, to step into the vanguard and lead us on. We must ourselves step forward here and now, in this place, today, and throughout many days to come. The need is going to be infinitely greater before it will be less. Therefore we must, I say, here and now, in this place and in the days ahead, prove that we are ready and willing, *on earth and for heaven's sake*, really to do something sacrificial.

I have recently been asked to serve the denomination, of which this church has been for a hundred and sixty years and more a part, as chairman of a committee to bring assistance to those who are the victims of this war. The Congregational Christian Churches of the country are being asked, not only to prove that the love of God is real, real enough to move them to sacrificial giving, but that it is real enough to send them out with faith and hope and love under the dark clouds of war with the instruments of mercy and tenderness which can alone give food and clothes and care to the thousands who perish for need of these things.

Scores of our own churches and hundreds of other Christian Churches in England have already been toppled and ruined. Hundreds of thousands of little children are this day in desperate distress in the so-called unoccupied areas of France. The fires of faith have been trampled and the light of hope has almost gone out in hundreds of the churches in Central Europe. For nearly four years there has been fearful suffering in China. The world around there are missionaries who have been giving their lives in Christ's name, who are today without subsistence and any hope of help because their European sponsors are themselves crushed and helpless. Thousands of religious and political refugees have managed to make their way to our own shores or are waiting with desperate hope and eagerness upon the shores of Europe to find passage to this place of refuge. These men and women have landed or will land here, as did our ancestors, for the sake of conscience and freedom. They must find, not "a stern and rock-bound coast"; they must find friends,

and help, and hope and new life in this strange land. What on earth can we do, you and I, for heaven's sake, and for the sake of these our fellow Christians and for the sake of human beings who are not Christian perhaps?

What on earth can we do? We can open our homes. We can open our hearts. We can open our purses. We can translate into loving deeds, we can translate into money, into food, into medicine, into warmth and welcome the pity that we feel. In a world and in a time when the tides of hate are running swiftly and the waves of passion are mounting high we can, from our full hearts and out of our safety and abundance send forth a flooding tide of help and tenderness. This we can do on earth, here and now, you and I, not only for heaven's sake, but for the sake of these men and women whose hearts and whose hopes are exactly like our own hearts and hopes.

This Committee for Assistance to War Victims, which is the committee of your own church, does not intend to administer these gifts at all. We have neither the machinery nor the ability to do this. We intend simply to serve as a channel through which these gifts of love and money shall be guided into a half dozen tested and proven organizations which are in a position to render merciful, efficient service in the name of Christ to His distressed and needy ones. You can make your gift today. You can make it tomorrow. You can make it when even your heart moves you to make it. I can see this church rising to new levels of sacrifice and outgoing love. You can prove to me, your minister who knows and loves you and has had ample proof of your goodness many times, you can prove to yourselves, and you can prove to those nameless ones to whom you will be forever nameless, that your hearts are open and that the love of God is still at work in the world. This is what you can do. I beg you to do it.

THIRD—We can continue to do, steadfastly and faithfully, what happens to be our daily work in life. We can do very little about Moscow, and Rome, and Berlin and London. We can do very little sometimes, we feel, about Washington even. We can do a great deal in West Newton. We can do a great deal in and through our church. We may do very little to influence those men whose names fill the columns of the papers, but we can do a great deal with the man or woman who walks in our shoes, works with our hands and speaks through our lips. We can and we must keep our own local work strong and steady and

sweet. We must in no least degree let slip the great ongoing enterprises of the Christian Church. These great efforts which have been in a certain sense the glory and the crown of the out-reaching, world-changing church of Christ throughout the centuries must not, in this hour of crisis, be allowed to slip or fall. The third thing that we can do *on earth for heaven's sake* is to "rally the good in the depths of ourselves." We can, as Thomas Carlyle put it, "do the duty that lies nearest."

We need as individuals and we need as institutions to keep steady. We must do each day's work quietly and well. We must do it a little better because we are living in a day of crisis and of testing. It is so very easy to dissipate much energy and to add to the general confusion by rushing off north, south, east and west all at once, when probably most of us will render our greatest service by "sticking to our last" until some other duty is clearly indicated. I am deeply concerned that this church should send her light quite far, but her light will not stream out through the darkness unless it blazes first in this place. You may give generously here today and I believe you will; for only thus will the blessing sweep past our borders to bless many a far-off life. Our continuing and imperative task is to labor steadily here. Day after day, month after month, year after year, we must put the mind of Christ, and His spirit, into the minds and hearts of such boys and girls and men and women as shall turn aside to us here." "First to thine own self be true.

What on earth can we do for heaven's sake? We can "at the post where he hath set us" do our simple, steady best. We can do it without fear. We can do it in faith. Second, we can set free, and send forth pity and the love which we feel and which are, I believe, God resident within us. We can translate these into *deeds* of love and pity. We can, by our generous and continued giving, making men and women sure once more, not only that God lives, but that The Great Physician who walked by blue Galilee still walks the roadways of the world. Third, we can, *for heaven's sake on earth*, here and now, refuse to let the fury and the folly of men who have turned their backs upon God make us think for one moment that God has turned His back upon us! We can declare both in word and in deed that it is our deep and abiding conviction that "behind the dim Unknown standeth God within the shadow, keeping watch above His own."

Pilgrim Fellowship

"Youth at Work in the Church"

A. LANSON GRANGER, JR., Editor

LENTEN READING.

It is not surprising that in these times when we are so distressed with perplexity and confusion that young people and adults alike are seeking to reaffirm the value and necessity of personal religion. It is a hopeful sign. Not that what we call "personal religion" has thereby become a method of escape or retreat from reality is this true. The reason lies more deeply in the fact—which experience confirms—that the serious questions of life must be finally resolved within the sanctuary of our own souls. Perspective, courage, and vision are the consequences of an abiding inner faith. These days force upon us, therefore, the need for a deeper personal religion.

It is in this attitude, I believe, that we should welcome the Lenten season this year. Lent is a time for "examination of life and for discipline in the way of Christian living." And all of us may wisely accept every impulse, follow every pathway which leads to this end.

This article is written with the simple purpose of suggesting briefly some of the tools in the form of devotional reading, which might help us in the thoughtful examination and discipline of our lives.

As an introductory guide to the devotional life, Dwight Bradley's *Highways of the Spirit* (35c) is especially helpful. It is a brief discussion of the use of the Bible and other devotional literature, private meditation and prayer, and religious growth through fellowship, social action and leadership.

Recently there has appeared an able little book, *The Lower Levels of Prayer* (\$1.50) by George S. Stewart. Written with simplicity and deeper devotional insight and feeling, it is a masterful aid to those who are learning to pray. The volume is a mine of suggestive helps for enriching one's life by intensifying the "lower levels of prayer." Douglas Steere's *Prayer and Worship* (50c), a smaller book which covers a wider scope, is written in a comparably simple style and reveals the same sincerity and clear insight into the devotional life. Muriel Lester's *Ways of Praying* (20c) is

likewise an invaluable little pamphlet.

Four devotional classics which have been sources of inspiration for centuries may also be mentioned here: Augustine's *Confessions* (90c), Thos. A. Kempis' *Imitation of Christ* (50c), Brother Lawrence's *Practice of the Presence of God* (15c), and John Woolman's *Journal and Other Writings* (90c).

The Manhood of the Master (\$1.35) by Harry Emerson Fosdick is a revealing study of Jesus, and it is especially good for Lenten reading.

Also, do not fail to have your society get sufficient copies of *Lenten Devotions for Young People* by Rev. Richard P. Carter. These may be secured from the Promotional Secretary for 2 cents a copy.

(The books listed above may be purchased from the Pilgrim Press, 14 Beacon Street, Boston, Mass., at the prices indicated.)

ASHEBORO YOUNG PEOPLE.

The Young People's Fellowship, an intermediate group of the Asheboro Church, have been studying for the past two months about the migrant workers—their problems and the peculiar problem which they present the Christian conscience. Each Sunday evening, chapters have been read from Otto Nall's book, *Move On, Youth*, and these have formed the basis for study and discussion. The Asheboro group have now prepared a box, including clothes, toys, pictures, and other articles which will be sent to a Florida migratory center. With the box they will also send letters of greeting to which they hope to receive replies. Future plans call for a play, depicting migrant life, to be presented before the church.

NEWS NOTE.

Of special interest to all the young people of the convention is the announcement that Miss Luey Eldredge is expected in this area next month for a series of Pilgrim Fellowship conferences. "Miss Luey" holds a place of esteem and admiration in the hearts of each of us, and we shall welcome her visit. Her coming is an

event to which we may look forward with eager anticipation and serious planning.

HOW ONE MINISTER SOLVED THE PROBLEM OF HIS YOUNG PEOPLE'S MEETING.

By DR. HARRY WESTBROOK REED.

During my ministry in the North we were troubled, as many leaders of youth are troubled, in maintaining interest and attendance in our young people's meetings on Sunday evening. There were, on the average, about twelve or fifteen young people, whose attendance was due more to their loyalty than their interest. It is more difficult to keep up the interest of a small group than a large one. We tried, I think, the usual methods which other groups had used, some of which were more or less artificial, but we seemed unable to increase either the membership or the interest.

Fortunately the church was very well equipped with facilities for playing games. Two bowling alleys, one carom and two pocket billiards tables, indoor shuffleboard court, quoits and several smaller games.

We proposed to the young people that we would give over to them the entire use of this equipment one night a week, if they could make use of it. After the matter had been thoroughly discussed in one of their meetings, Bainbridge B. Leland, who was president of this high school group, asked why they could not hold their devotional meeting and discussion the same night instead of holding it on Sunday night. We were just as much surprised as we were delighted. Why not? The young people could be just as serious on a week-day night as on Sunday. And if this is what they really wanted to do then why not let them do it? At least they could try it.

The selection of the evening was interesting. After thoroughly discussing the merits and demerits of each week-day evening, taking into consideration school work and various affairs which claim the interest of young people, they unanimously selected Saturday evening. This, too, was somewhat surprising. But when you think it through, which I have not the space here to discuss, you can understand how natural and wise the selection really was.

The adopted plan called for the devotional meeting and discussion to begin at 7:15 o'clock. This would last from forty-five minutes to one hour and a quarter, and even longer at times when "discussion" was good,

(Continued on page 14.)

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

JESUS CALLS TO PRAYER.

LESSON VIII—FEBRUARY 23, 1941.

LESSON: Luke 18.

DEVOTIONAL READING: Isa. 62:1-7.

GOLDEN TEXT: *Lord, teach us to pray.*—Luke 11:1.

Jesus had a great deal to say about prayer. He knew the importance not only of right but of living, vital relationships between the spirit in man, and God, the loving Heavenly Father. Whatever else prayer may have been in the thinking of Jesus, it was primarily a matter of fellowship, friendship and communion between God and man. In today's lesson He emphasizes two important aspects of prayer.

Persistence in Prayer.

As a means of emphasizing the necessity for, and persistence in, prayer, or calling attention to the fact that prayer at its best is a continuing process, Jesus told the story of a widow in a certain city who again and again went to a judge asking for justice against one who had done her wrong. The judge was rather hard hearted and indifferent. For a long time he paid no attention to the woman, but finally, in self defense, he granted her request, "Though I fear not God, nor regard man; yet because this widow troubleth me, I will avenge her, lest she wear me out by her continual coming." Jesus then added, "Hear what the unrighteous judge saith. And shall not God avenge his elect, that cry to him day and night, and yet he is longsuffering over them? I say unto you, that he will avenge them speedily." Jesus does not mean, of course, that God is careless or indifferent to human needs. Neither does he mean that God is like the judge in this story. The point is that prayer at its best is continuous, is persistent. The finest fruits and the most lasting rewards of prayer do not come through spasmodic praying. True prayer is not a hit-or-miss method, but when there is a sincere, earnest spirit that persists in season and out of season, that accepts no barriers, that refuses to be discouraged by seeming lack of answer, and that refuses to be denied—for prayer of this kind there are rich rewards and good fruits. It might be well to call attention to the fact that in the well known words of Jesus, "Ask, and it shall be given you; seek, and ye shall find;

knock, and it shall be opened unto you." The verb in each case denotes continued action—if we keep asking, if we keep knocking, we shall receive, we shall find, and it shall be opened unto us.

Humility and Penitence in Prayer.

Jesus emphasizes another aspect of prayer by another story. It is a story of two men who went up in the Temple to pray, one a Pharisee, another a publican. The Pharisee stood and prayed thus with himself, "God, I thank Thee that I am not as the rest of men, not an extortioner, nor unjust, or an adulterer, or even as this publican. I fast twice in the week, I give tithes of all that I get." As one reads it, one wonders whether the man was really praying, or whether he was delivering an eulogy about himself. He called attention to his freedom from vices, as well as to the excellence of his virtues. There was no sense of sin, nor of need, no sense of fellowship with God, no expression of love to God, nothing of that which is the very essence of true religion. It is quite significant that like so many other men he compared himself not with the best of people, but with the worst. Any man can rate pretty high in this standard. As Dean Brown says, his prayer never got any higher than his bloated head. What a traversity upon prayer these words are. He paraded his self-righteousness before God, who regards self-righteousness as filthy rags. He took pride in the keeping of the jot and tittle of the law. He called attention to his supposed generosity. But according to the words of Jesus himself, he lacked the essential spirit of true prayer and true religion. His sense of self-complacency, and contempt of others puts him in the same class of the Negro who said, "O Lord, the more I sees of other people the more I likes myself."

The other fellow in the story was a publican, a man who made no pretence of formal religion as such, a man who was a kind of social and religious outcast from the standpoint of the Pharisees. He also went up to the temple to pray, but he had a sense of humility and of penitence, and he did not go into the temple itself. He stood afar off, and with bowed head and deep penitence, he cried out, "God, be merciful to me a sinner." He had no virtues to parade before

the Lord, or if he had them he knew that at best that they were insufficient. He did not count the good deeds which he had done, although he might have had such deeds to recount. He had a deep sense of need, he had the spirit of penitence, he had a sense of dependence upon God, he had a great yearning for forgiveness, for reconciliation, he had a deep sense of sin. We have the word of Jesus himself that this man, as we would say, not a member of the church, went down to his home justified, rather than the Pharisee, a member of the church, who punctiliously kept every jot and tittle of the law. Jesus drew the moral from this story, "Everyone that exalteth himself shall be humbled, but he that humbleth himself shall be exalted."

A poet, Richard Crashaw, thus describes the scene:

Two went to pray: oh! rather say,
One went to brag, the other to pray.
One stands up close, and treads or high,
Where the other dares not send his eye.
One nearer to God's altar trod,
The other to the altar's God.

A VIEW OF HUMANITY.

(Continued from page 6.)

of an ugly sore which had formed near the incision of the appendectomy. He was worried and his face looked feverish. The mother admitted that she was sick and that the child had had to miss school to wait on his parents.

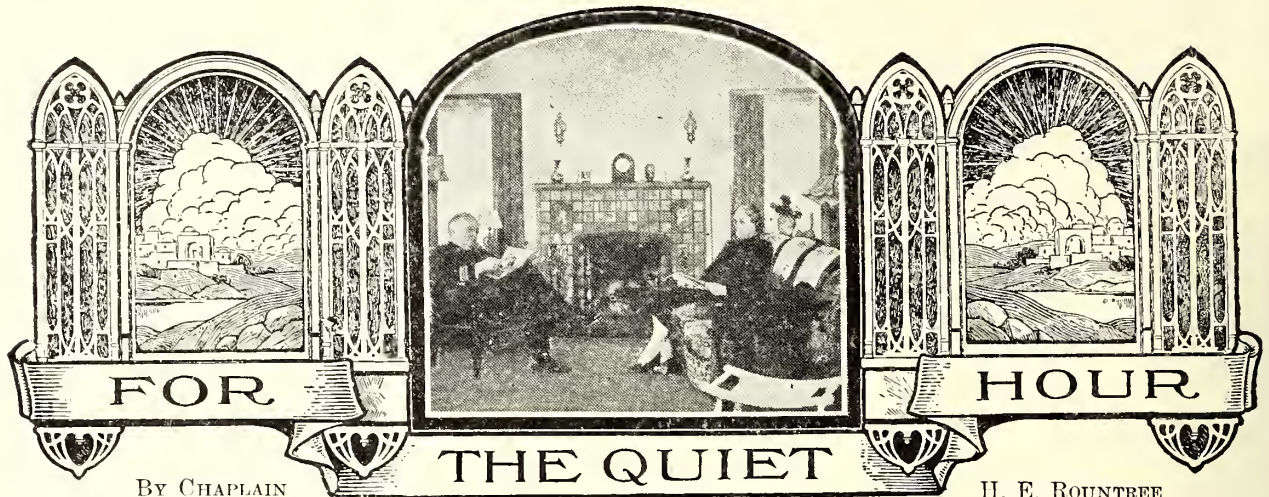
The son went out to try to find eggs to cook for his sick father. We asked about their needs. Twice during the month, the mother visits the welfare office where she receives fat-back, barley flour, grapefruit, apples, potatoes and two small sacks of corn meal. Due to unfortunate circumstances, she was unable to tend a garden or can anything during the summer. She admitted that the barley flour made her think of "shorts," and she told of going to the welfare on "nigger" day by mistake!

We're going back up there this afternoon to take some sweet milk, white flour, soup mixture and something that will be nourishing and tempting to a sick man. But what we take will be only a square meal for a day or so.

Don't look for a plea! But, I'm just wondering: "Are we our brother's keeper?"

MARGARET EARP,
Edneyville, N. C.

Human nature is at its best when it rises to face great tasks in the spirit of utter loyalty to the will and purpose of God.—*Selected.*



BY CHAPLAIN

H. E. ROUNTREE

MONDAY.

TO THE CHILDREN.

"The instruction of thy Father . . . and the law of thy Master . . . shall be an armament of grace unto thy head, and chains about thy neck."
—Prov. 1: 8-10.

Still thinking about parental responsibility and children's response to it, let the children listen. Our text is a figure of speech referring to the reward of clean living which will be a non-diseased body, a clean conscience, offspring that will not be deformed because of disease, a good character, a good citizen ready for both family and national right, prosperity and favor with God.

Prayer—O God, give us all wisdom and instruction, understanding and discretion, the fear of the Lord and eternal devotion to His Kingdom. *Amen.*

TUESDAY.

ASSURED BENEFITS.

"A wise man will hear."—Prov. Prov. 1: 5.

If parents give the instruction to their children, then the children will benefit. The main item in that instruction is example.

You don't have to tell how you live each day, You don't have to say it if you work or play; For a tired and true barometer—right in its place . . . However you live, my friend, it will show in your face.

Prayer—O Lord, our God, shine thou in our souls that as the light of the sun gives light, life and glory, we may shine for others to the glory of Jesus Christ. *Amen.*

WEDNESDAY.

THE SIN OF CROOKED REASONING.

"Their root shall be as rottenness . . . because they have cast away the law of the Lord."—Isa. 5: 24. (Read verses 18-24.)

Today our attention is directed to those who sin with such abandon that it seems as though they were in a contest to see who could sin the most. Our attention is directed to those who sin by taking short cuts of advantage for selfish purposes or purposes of personal pleasure, thus setting aside the laws of right and God as though they are able to stand God's judgment. Crooked doings mock God and invoke His judgment upon our heads. God is not mocked, and He will not keep silent forever.

Prayer—O dear Father, forbid that we shall put "bitter for sweet and sweet for bitter." Grant unto us Thy Spirit and wisdom to see the end and live each day right and holy unto the Lord. *Amen.*

THURSDAY.

"THE SOURCE OF SORROWFUL LIVING."

"Let us not be weary in well doing: For in due season we shall reap if we faint not."—Gal. 6: 9. (Read verses 1-10.)

"Whatsoever a man soweth, that shall he also reap."—verse 8.

We often discuss the law of cause and effect. It is brought to the forefront in the past year's holocaust of the world. Well, the great law of cause and effect is a law of God Himself. It is expressed in our second text. It is a law of "kind." If you plant cotton you get cotton. If you sow wild oats you reap wild oats; and so with thorns and thistles, etc.

Why do men think that this principle will not hold in every-day living? Why does he not know that if he sows to dishonesty he will reap the fruit of dishonesty; to the flesh there comes corruption; to adultery there is shame, disgrace, poverty, sorrow, regret, pain and death.

Prayer—Our Father, the source of all purity and right, the Giver of all

blessing, purify our hearts for the Master's use, and may we know no sin. *Amen.*

FRIDAY.

STAYING AWAY FROM EVIL.

"He that soweth to the spirit shall of the spirit reap life everlasting."—Gal. 6: 8.

The law of cause and effect works just as well the other way. To stay away from ungodly things and live pure lives, think clean thoughts and walk circumspectively, brings happiness, joy, pleasure, health, character, virtue, honor, prosperity and a clean conscience here on earth, to say nothing of the reward in heaven.

Prayer—O Lord, we thank Thee for the new day, for all its blessedness, for all its opportunities. Help us to enter upon its duties with singleness of heart, fervency of spirit and joy in Thy way. Give us strength not to be weary in well doing, nor to faint or falter by the way. *Amen.*

SATURDAY.

THE CURE FOR FEAR.

"Resist steadfast in the faith."—1 Peter 5: 9.

That is the answer. During the past year we have shivered with fear, gone into hysteria and suffered devastating consequences. Midst it all there have been staid souls who have held many more on an even keel; all because of their faith in the ultimate triumph of God and His good over all evil.

The cure for all this is a child-like trust in the unfailing wisdom, love and power of God. Cast your care on Him and He banishes fear.

Prayer—O Father, we bless Thy name that we may trust Thee. Help us to do so implicitly. *Amen.*

SUNDAY.

THE WAY TO TRUST.

"They are they which testify of me."—John 5:39.

The text refers to a constant reading and study of the Bible. In the Navy each officer has his Navy Regulations and other books relating to his job. He cannot serve the Navy without them. Compliance with them is necessary. Each sailor has his Blue Jackets Manual for his guidance. He must know this book to do anything right in his rating.

The Bible is God's book. It is the book of life and living. Without a working knowledge of it we cannot be godly teachers of our children; we cannot go right; we cannot plan well the seed-sowing of life; we are void of power to withstand transportation; and we are subject to devastating fear.

To have a working knowledge of it and obey its instructions gives one an indescribable sense of nearness to God; it gives him an inexplainable power to foster His Spirit, and an indomitable faith that reaches beyond things as they span time and eternity to the glory of God. Often we think we cannot pay. What is more to it, any way? Friends, we find that the Book induces prayer, gives us the things to live for and the things to pray for; in it prayers become not only easy but spontaneous.

God bless you this Sabbath day. Let not the sanctuary suffer through your neglect.

EDITORIAL.

(Continued from page 4.)

bruary 11, 1941, adopted a statement which warned that a foreign policy which urged Britain to continue to fight and yet had no intention of sending an American expeditionary force to aid her, was both "selfish and shabby." The statement said, ". . . so we might keep Germany and Britain fighting each other, until they are exhausted and we should thus dispose of two of our imperialistic rivals at one stroke. Stalin is pursuing such a policy in Europe. And like in China, where he gives Chiang Kai-Shek's regime enough aid to keep fighting the Japanese, but not enough for a decisive victory. Indeed, our own Oriental policy of giving aid to China while selling supplies to Japan adds up to much the same thing."

The statement pointed out that "even if American imperialism were temporarily successful at this game, it would be an empty victory. We should have helped to create a desert in many parts of the earth, and there

would be no customers in it, though it were called peace." If the task of restoring millions of demobilized soldiers and armament workers to peaceful employment "should involve too much sacrifice of power from the holders of privilege" so that America stayed on a war-footing after the war and abandoned even a pretense of returning to democratic processes and began to prepare for World War III, the statement said, "We shudder to think of the state of our nation after this second crusade for democracy when the American people wake up to find what it really has been about.

The true defense of America's democracy, it is asserted, depends on "devoting America's full strength" to problems of social reorganization at home. If this were done, the statement continues, "the war tortured and impoverished peoples of Europe and Asia would not follow the siren call of any dictator to make overseas war upon us when we were not aiding war against them. Rather they would demand peace and democracy for themselves and their children in their own land. The demonstration that democracy works would strike a mortal blow at Fascism; in no other way can democracy be made "impregnable."

Calling for a "peace offensive now," the President and Congress are urged to put through "a genuine and thorough New Deal in international relations," including a peaceful armada of food for Europe and Asia, and sharing in building after the war "some sort of federal world government and an economic organization of the world in which all peoples would have equal access to the earth's resources."

R. L. H.

ROANOKE, ALABAMA.

(Continued from page 8.)

cient president, Mrs. L. H. Huey, we are enjoying our work and much interest is being manifested. With good attendance at each meeting, we meet twice a month, the business meeting is held at the church the first of the month, and the second meeting, different members of the society entertain in the home with a social to follow the meeting.

Our first project for the new year was to furnish a room at Southern Union College, Wadley, Ala. This room is in the boys' dormitory and was dedicated to the young people of the Roanoke District, who may in days to come attend this college. At the present time one young man from Roanoke is in attendance there, and we are very happy that he can enjoy

this furniture while attending Southern Union.

One other interesting feature of our society is our "Forget-Me-Not." We draw names the first of the year and send some little inexpensive gift to our "Forget-Me-Not" as often as you wish to during the year. It is a real joy to do this.

Our society planted grass seed on the church lawn in the fall, and the green grass beautifies the church quite a bit these gloomy days.

We plan to observe the World Day of Prayer, February 28.

MRS. L. V. CARTER,
Secretary.

SUPERANNUATION.

FEBRUARY 15, 1941.

Bethlehem, Suffolk, Va.	\$ 9.25
Bethlehem, Elon College, N. C. . .	9.80
Conference Collections, Mr. L. L. Vaughan, Treasurer, S. C. C. . .	204.66
Shallow Well, Jonesboro, N. C. . .	6.00
Pleasant Hill, Liberty, N. C. . . .	10.00
Oak Grove, Sunbury, N. C.	1.56
Damascus, Sunbury, N. C.	3.61
Holy Neck, Holland, Va.	10.00
<hr/>	
Total	\$ 254.88
Previously acknowledged	797.02
<hr/>	
Total in Bank to date	\$1,051.90

MATTIE COX PARKER,
Board of Superannuation.

OUR FRIEND BOYD WRITES AGAIN.

The Christian Church and Elon College certainly have a devoted and earnest friend in the person of Mr. Patriek N. Boyd. His friendship and interest are expressed not merely by words but by deeds as well. In Bro. Boyd's opinion the future of the church is tied up with the future of her institutions, that the support of the church as such without concern for her institutions must eventually fail in highest expectations. In order to help and demonstrate beyond a question his affection for his church and her institutions, Bro. Boyd does not hesitate to make personal sacrifices. In a letter received this week expressing again his devotion to his church and college, he enclosed an additional check of \$75.00. This is certainly generous of Brother Boyd, and the college wishes to take this opportunity to express publicly its appreciation of these frequent and generous contributions that the college may be freed of its debts.

No doubt there are at least one thousand others among the alumni and membership of the church who are just as able to contribute as is our generous friend. I hope that others may take up the line of support and follow in his train.

L. E. SMITH.

The Orphanage
CHAS. D. JOHNSTON, Supt.

Dear Friends:

The buds in the early spring flowering bushes are beginning to swell and the jonquils and tulips are beginning to show signs of life and are breaking up through the ground and will soon be in bloom. The birds are beginning to sing in the early morning. The robins are visiting our campus. The mocking birds will soon be making us all cheerful with their early morning song.

Birds are welcome visitors on our campus. The children seem to realize their gracefulness and beauty. They may throw rocks at other things but I have never noticed them throwing at the little birds. I have known the brown thrush to build her nest and raise her young in the shrubbery in front of my office window where the children pass by many times each day but they were not molested at all.

We have many different species of birds to visit us each year. The blue jay, too. But the blue jay is not as welcome as the other birds as he is a destructive sinner and eats the eggs and the young of other birds. There is a mocking bird that visits us each spring and often sits in the tree near my office window and sings many times during each day. We often wonder if it is the same one each year.

The writer well remembers when he was a little boy and often visited his grandfather. There was a mocking bird that would sit on top of the chimneys and fly from one to the other and sing. It seemed to be so happy and cheerful. It is interesting to watch the birds and study them.

It is interesting to watch children and study them. No two look alike as the birds do. All have different dispositions, different ambitions and different tastes. But handling children is an interesting work. To take a little child that has lost father and mother and has no home nor friends who want it is a worthy undertaking. And through the years to see it develop into a fine citizen makes one who has had it in charge feel that the undertaking was worthwhile.

The Board of Trustees met in its regular annual meeting last week and transacted the regular routine business that claimed its attention. They elected the same officers for another year. They also elected the Superintendent for his twenty-fifth year. On the first Sunday in September we hope to celebrate our Silver Anniversary in orphanage work. We trust

our churches, Sunday schools and friends will help make this our best year.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR FEBRUARY 20, 1941.

Amount brought forward \$2,367.02

Sunday School Monthly Offerings.

Eastern N. C. Conference:		
Morrisville	\$ 1.78	
Mt. Auburn	1.50	
Oak Level	1.00	
Christian Light:		
Church	\$ 3.10	
Sunday School ..	.90	
	4.00	
Piney Plains	4.00	
	8.00	\$ 12.28
N. C. & Va. Conference:		
Greensboro, First		14.18
Western N. C. Conference:		
Pleasant Cross	\$ 3.22	
Flint Hill (M) .....	.30	
Shiloh	2.00	
Ether	1.23	
Pleasant Ridge	4.65	
High Point	2.00	
Ramseur	11.51	
	24.91	
Eastern Va. Conference:		
Oakland	\$ 10.00	
Berea, Nansemond	7.00	
Liberty Spring:		
Friendship Bible Class ..	1.00	
Boys & Girls Class ....	.50	
Sniff bk, Nov. & Dec.	50.00	
Ocean View	7.40	
Dendron	4.75	
	80.65	
Valley Va. Central Conference:		
Ethlehem		2.00
Special Offerings.		
Mr. Fespermon	\$ 4.00	
Mr. & Mrs. Harold Barney ..	5.00	
Mr. May	3.00	
Mrs. Hart	15.00	
Mrs. Buchanan	6.00	
Southern Convention	30.88	
Cash	2.10	
	65.98	
Total for week	\$ 200.00	
Grand total	\$2,567.02	

YOU ARE MY BROTHER.

(Continued from page 3.)

he be accused of seeking possessions of what is not his. The Jew is my brother and I am proud of the contributions which he has made to my civilization, in medicine, in music, in government, in religion. The Catholic, too, is my brother. His religious practices are not mine. His beliefs do not always agree with what I hold to be true, but he is my brother, and I am proud of the religious heritage which comes to us in the background of the Catholic Church. His God and my God are one. Perhaps neither of us has the whole truth but we worship a God of justice, of righteousness and of mercy.

It was God who many centuries ago said of one who was baptized in Pales-

tine, "This is My Son," and from the teachings of that one whom we call the Christ we find brotherhood in common with all men. Brotherhood is not simply a word, for it denotes one of the most powerful ties that human nature can experience. Yet the fatherhood of God and the brotherhood of man cannot be realized nor can their power become effective until man himself is willing to recognize his responsibility in those relations.

These are my brothers; all these and many more.

PILGRIM FELLOWSHIP.

(Continued from page 10.)

which it usually was. You should hear, if you never have, our high school students discuss any given theme. They put many an adult to shame. The young people's councilor, a fine young man of about thirty, was always present, together with either or both the minister and his wife. The games were supervised and they would disband not later than 10:30.

The best part of this innovation was—it worked, and still works. The renewed interest rapidly spread among other young people. The membership soon jumped to about forty. The average attendance was between thirty and thirty-five, which made an excellent group for both their meetings and playtime.

The plan had the hearty endorsement of the parents. Saturday night is an "off night" for young people. No school work. No parties. "What shall we do?" is often their question. The parents were especially grateful for this new order, for they knew their children were having a profitable time, and perhaps the best part of it was they knew their children were in good company and in good surroundings.

It is my thought that, even though your church may not be so well equipped, it might even be possible for you to adapt the idea to your local conditions. Personally I thoroughly believe in it, and that it *has real merit*.

We may not always be sensible of revealed presence of Jesus: we may be occupied with many things of necessary duty, but as soon as the heart is disengaged it will become aware that he has been standing near all the while, and there will be a bright flash of recognition, and a repetition of the psalmists cry, "Thou art near, O O Lord!" Ah, life of bliss, lived under the thought of his presence!—*F. B. Meyer.*

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational and Christian Churches.

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Contributions for the Pilgrim Fellowship page should be sent to Rev. A. Lanson Granger, Box 144, Asheboro, N. C.

In Memoriam

HOLDSWORTH.

Whereas, in the course of human events, death has removed from our midst, our friend and brother, R. E. Holdsworth, who for a number of years was a steady and consistent member of the Waverly Christian Church and Sunday school; therefore, be it resolved,

That we, the members of the Waverly Christian Church and Sunday school, hereby register our grief at the passing of our brother; and, be it further resolved,

That a copy of these resolutions be spread upon the records of the Waverly Christian Church as a lasting testimony of our appreciations and esteem, and a copy be sent to the family.

Mrs. J. B. LITTLE,
 Mrs. E. L. GRAY,
 B. E. WHITE,
 Committee.

PLYMOUTH CHURCH GETS FRAGMENT OF PLYMOUTH ROCK.

A three-day celebration of the 320th anniversary of the Landing of the Pilgrims was held recently with the transfer of a fragment of Plymouth Rock to Plymouth Congregational Church of the Pilgrims, Orange and Hicks Streets, Brooklyn, from the former Church of the Pilgrims at Henry and Remsen Streets, Brooklyn.

The transfer had been planned ever since the merger of the latter church and Old Plymouth Church in March, 1934, bringing together the successors of the two oldest Congregational congregations in Brooklyn. The rock fragment will rest in a niche in the hall of paintings and relics of the Civil War, which connects the Plymouth Church edifice with Plymouth Institute, its educational and recreation center. A night procession to the niche to place the rock will end the celebration.

The rock fragment, weighing more than fifty pounds, had rested in a wall of the tower of the Church of the Pilgrims since Forefathers Day, December 22, 1844, the year the church was founded. It was removed by William F. Hatje, sexton at Plymouth Church, and borne away by four men attired in Pilgrim costumes, after it had been passed to them by George N. Whittlesey and Kenneth W. Greenawalt, trustees of Plymouth Church. The former, who was president of the trustees of the Church of Pilgrims at the time of the merger, formally presented the rock fragment to the trustees under the merger in a ceremony at Plymouth Church. It was received in their behalf by Mr. Greenawalt, who is secretary of the board.

The Rev. Dr. J. Stanley Durkee, third successor of Henry Ward Beecher as pastor, read a message from President Roosevelt urging prayer for "the reign of moral force" that "shall supplant brute strength in the government of men."

"Not without significance is the happy coincidence through which the days of the celebration will embrace Forefathers Day," the message added. "Nothing could be more appropriate at this time of world crisis than a rededication of the united spiritual forces of two famous congregations to those democratic ideals and principles which characterize the American way of life and are the source of all of our happiness as a nation.

"We who hold to the old ideals of freedom must keep the faith even in the face of the challenge of those ideals over large areas of the earth."

In the procession were a group of Mohawk Indians, nine members of the Old Guard of the City of New York, headed by Captain Charles W. Lange, and members of Clinton Commandery, Knights Templar. By the side of Dr. Durkee walked the Rev. Dr. Charles William Roeder, Chaplain of the Society of Old Brooklynites, who offered prayer later at the church. Dr. Roeder is minister of the Flatlands Dutch Reformed Church, Kings Highway and East Fortieth Street, Brooklyn, organized ten years after the Church of the Pilgrims.

En route to Plymouth Church, the procession passed Brooklyn Borough Hall and paused while Dr. Durkee placed a wreath at the base of the statue of Henry Ward Beecher in its new location in the public square.

The principal speaker at the church was Godfrey Haggard, British Consul General. Declaring that in the present war "the British are fighting to the last Briton," he expressed a conviction the empire would win.

"Hardships just as severe are being suffered now and greater ones may be in store for us all before the present tyranny is overpassed," he said, citing the hardships of the Pilgrims who came here from England.

"We must build up a system in which we hope and believe the Germans may take part, especially in the economic sphere, but in order to do so we will have to remain strong and rely mainly on our own exertions. That is my thesis. We may be part of a new and improved League of Nations, a league of all the nations with British, American and Russian teeth in it, such as Mr. Wells has been advocating in his recent lecture tour here.

"But in the last event, whether the teeth are in the league or elsewhere, or whatever association of free countries is formed, if any is formed, it is always the strong, liberty-loving nations that have to supply them and to use them and to bear the burden of keeping the peace."

A pageant was given after an address by Dr. Henry Noble MacCracken, president of Vassar College. Dr. MacCracken said "if Plymouth and its rock symbolize anything, it is the significance of independent thought." He said "we have come to the crossroads of decision" and "most of all we need to stop calling names, to stop belaboring our opponents with epithets instead of answering their arguments."

"Christian liberty is freedom from the law in order that the law may be kept in us by Another."

Let Us Keep Lent

By ROBERT W. COE.

Lent will soon be at hand! Let us keep it! That is today—let us claim for our lives and the lives of our people whatever good it may bring. Finding that meaning, let us order our program according to its demands. To that end let us use its days wisely, not allowing so much as a single one to slip from us without being freighted with some prayer and being used in some holy service.

It may be that we have never really tried to keep Lent in a serious, honest way. We may have disregarded, even despised the season because we thought its observance a melancholy performance for small minds, or a deadening duty in which our free souls could find no joy. If such has been our prejudice in any sense, let us, for a while at least, dare to dismiss it. Let us admit that there may be more in Lent than our eyes have been willing to see. As spiritual adventurers let us enter this promised land to see for ourselves what it is.

Spiritual discipline is not popular in our day. Probably it has never been popular in any day. Certainly it has never been easy. At the same time it must be clear to all who care to see that earth's noblest spirits have been nourished, not in places of indulgence and pleasure, but always in the harsh, strict school of discipline. Whatever goodness human lives have attained has invariably been attained by curbing foolish thinking, by controlling fierce passions and by obeying religiously certain rules laid down. Such discipline is not all of human redemption. But it is an important part of it. Let us yield our wills, our passions, our desires to God's discipline.

It is not an amazing thing that the uplifted Cross still looms so large? The years are many and long since "Calvary's red sun went down in dreadful night." The shadows of time have gathered thick and heavy about that strange scene. New interests have come to claim our minds. Yet, despite all, that Form upon the Cross does not recede or disappear. It is still there, seen, pitied and adored. In every passing year there continues to be an unnumbered host who, bending low beneath life's crushing load, come to gaze for a while and then go back, strangely energized, to carry on the struggle. Surely the most unscientific, the most unreasonable, the most irreligious attitude of all is that which dares to treat this experience as unreal or to suggest that here is nothing here of which the modern man still stands in need.

We are not able to give a scientific explanation of how God comes into human hearts. As has been said, "the winds of his redemption come from a far land and no man knows whence they come or whither they go. Still the fact of redemption stands, written large in letters of renewed and glorified lives. The Christ who gave Himself is the Christ who is still mighty to save."

The CHRISTIAN SUN

REPRESENTING THE SOUTHEAST CONVENTION OF CONGREGATIONAL AND CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things

VOL. XCIII.

RICHMOND, VA., THURSDAY, FEBRUARY 27

No. 9.

Elon College Library 3X y

“The Christian Sun” Can Talk

By JOHN G. TRUITT, Chairman, Board of Publications

Three more years and “The Christian Sun” will be one hundred years old! That year we must have a “Christian Sun” celebration! Gee! if “The Christian Sun” could talk! But it can talk! Perhaps there is not a person reading it that is as old as it is. It has grown beyond the generation that founded it, far beyond. It was founded before our fathers were born. Our great-grandfathers were young men when it was being launched—at least mine were, and I sort of strike an average.

“The Christian Sun” has served our church now for nearly a century. It has seen many other church papers come and go. It still abides. It has seen many other church papers combined with others. It is still “The Christian Sun.” It has seen many other church papers change to once-a-month. It still comes every week. It worked for a college in the Southern Convention. It has seen a great one grow. It worked for a Christian Orphanage. And there it stands a monument to the charity and unity of a great people, readers of “The Christian Sun.” It pled for Missions, Missions Board, Mission Conference Committees, Woman’s Missions, and their auxiliary mission organizations enveloping young people, children, and the cradle roll, and they all thrive today. “The Christian Sun” spoke its piece enthusiastically, constructively, regularly, persistently, faithfully through all those formative years. A secretary of the Congregational Christian Church from Chicago told me that he was surprised at the marvelous benevolent and missionary giving of the churches in the Southern Convention. “The Christian Sun” helped to do it!

Sunday schools, superannuation, new churches, colleges, orphanage, missions,

conferences and conventions have been a part of the cargo of “The Christian Sun.” But more than even these it has helped to develop our men, women, young people and children into leaders in God’s Kingdom. It has been a brilliant and worthy servant. It said what we told it to say. It built what we told it to build. It led where we told it to lead. And it has spoken well, built well and led onward, outward and upward, right across the wide reaches of the century of its life. It has opened the door for ministers, picked up the words of laymen, given a place to women, and an opportunity to all.

As I hold it here in my hand as I prepare this little message in its behalf, it is fresh, and clean, and beautiful, in word, and deed, and thought; and also it is wise with the wisdom of the years! How stately is its banner: “**The Christian Sun, a Religious Weekly for the Home, Devoted to the Interest of the Kingdom!**” Something glorious has been saved across all these years from yesterday. Older it is than any of us, or any of our beloved modern institutions. And since the day of its founding well nigh a century ago, until now it has had good men, consecrated men and oftentimes very wise men, and great writers at its helm. Today it can be proud of its board of editors, the learned and consecrated young minister who is its editor, and that generous Christian layman who is its publisher and manager.

But if it could talk it would speak of great souls like Daniel Kerr, the Wellons, the Longs, the Barretts, Staley, Atkinson, and scores of others—men and women of renown in our beloved circle—who read it, wrote for its columns, prayed for its success, and gave (Please turn to page 5.)

LET THERE BE LIGHT

NEWS AND VIEWS

Have you raised your College Apportionment for this conference year? Then you are ready for the Mission Period which starts next Sunday.

Be sure to read what friends of THE CHRISTIAN SUN have to say about their church paper on pages eight and nine of this issue. Then remember that you can help, too.

Mrs. F. C. Lester served as secretary of the Council held at Burlington last week. She tried to claim that she was not eligible for the position, but was drafted for duty and did a good job.

It was good to see Pattie Lee Coghill and Priscilla Chase at Burlington last week. We know the work is going well in these states so long as their superintendents have them to direct them.

Rev. W. E. Wisseman, a member of the Board of Publications, has graciously contributed guest editorials for this week. "A Call to Prayer" will be appreciated by all those who observe the National Week of Prayer this year.

Dr. Leon Edgar Smith will speak at the First Congregational Christian Church of Richmond on next Sunday evening. Other guest speakers will be present for the remaining evening services of the month.

The Cole Lectures at Vanderbilt University, Nashville, Tenn., will be given this year by Dr. George A. Buttrick, pastor of the Madison Avenue Presbyterian Church, New York City. Dr. Buttrick is the ex-president of the Federal Council of the Churches of Christ in America.

The "Five Talent Plan" was used in our Newport News Church as a part of their Anniversary Campaign for the Building Fund. The talent money mounted and amounted to \$509.00. The total offering for the day, February 16, was \$1,050.21. The remaining indebtedness on the church is \$1,700.00. The mortgage is now covered by pledges, payable by September 1, and one pledge of \$25.00 carried them over the top. Congratulations to Rev. J. H. Dollar and his loyal congregation.

BELEW CREEK.

World Day of Prayer will be held February 28, at 7:30 P. M., at Salem Chapel, jointly with Belew Creek and the Fulp Moravian Missionary Societies. The Moravian pastor with the pastor of the other two churches will be present and have part on the program. Mrs. J. C. Crews, Walnut Cove, Route 2, N. C., is president of entertaining society. Many people cannot attend these meetings but every one can, and should, pray.

G. H. VEAZEY,
Pastor.

DR. BREWER EDDY TO VISIT US.

Any man who can raise \$85,000.00 for anything is worth hearing. The Rev. D. Brewer Eddy raises about that much every year for Foreign Missions.

Dr. Eddy is to visit the Southern Convention March 2-6. His schedule is:

Sunday, 11:00 A. M.—Elon College.

Sunday, 7:30 P. M.—Greensboro, First.

Monday—Burlington Christian Church.

Tuesday—United Church, Raleigh.

Wednesday—Suffolk Christian Church.

Thursday—Christian Temple, Norfolk.

Each week day there will be a supper conference with Dr. Eddy at 6:30 P. M., except in Raleigh where the time is six o'clock. He will give a public lecture at 8:00 P. M.

The conditions of our world make the message of the church important. Be sure to hear Dr. Eddy describe world conditions and tell what the church is doing to establish brotherhood.

THE SUFFERING SAVIOR.

Rev. John H. Knight pastor of the First Congregational Christian Church, Norfolk, will begin on March 2 a series of Lenten sermons entitled "The Suffering Savior." These sermons are based on the events in the life of Christ leading up to the Crucifixion and Resurrection. The subjects are announced as follows:

March 2—"The Lamb of God"—(John 1:29).

March 9—"Was Judas to Blame?"—(John 13:30).

March 16—"Christ Before Pilate"—(Luke 23:4).

March 23—"The Bitter Cup"—(Isaiah 53:6).

March 30, Passion Sunday—"It Is Finished"—(John 19:30).

April 6, Palm Sunday—"Christ the King"—(Luke 19:38).

April 13, Easter Sunday—"The Greatest of All Miracles"—(I Cor. 15:4).

NEWS FROM SOUTH NORFOLK CHRISTIAN CHURCH.

The assistant superintendent of our Sunday school, Mr. Lee Henley, and Mrs. Henley are receiving congratulations on the birth of a new son, born February 18, 1941, at Norfolk General Hospital.

* * *

At the official board meeting last Monday night it was voted to have our spring revival, starting the latter part of April, the pastor to secure the speakers. The board also appointed Mr. R. E. Brinkley to secure subscriptions to THE CHRISTIAN SUN, with the entire official board to head the list of subscribers. A large number of subscribers have already been received. Other names will appear in THE CHRISTIAN SUN soon.

* * *

The Intermediate Christian Endeavor Society visited the County Home and Poorhouse Thursday night February 20, with a group of endeavorers from Hope Chapel and Church of Christ, Norfolk, Va. Chocolate candy bars and magazines were distributed to every ward and the group, numbering about fifty, sang several hymns. This makes several visits the C. E. has made to the City and County Home. Edward Thurman is president.

* * *

On Easter Sunday, April 13, the Sunrise Service will be held in the church auditorium, with the Rev. Rowland P. Wagner, pastor of the Central Baptist Church, Norfolk, delivering the sermon. An elaborate service is being planned with special music, including the high school choral club. The service is being sponsored by the Intermediate Christian Endeavor Society and is looked forward to as being the largest affair of the year. The society offers an invitation to the entire city as well as anyone from our churches in Tidewater or conference. Several young people will have part in program. It is promised to be a worthwhile service.

LUKE, CHAPTER FIFTEEN

By Dr. C. REXFORD RAYMOND.

[Read before the Eastern Virginia Ministers' Association.]

It would be "carrying coals to Newcastle" to bring a verse by verse analysis of this famous chapter to ministers who know so well the charm of the parables of the lost sheep, the lost coin, and the lost son. Perhaps a study of the setting and background of this chapter may help us realize its fundamental significance.

Chapter fifteen is part of a section of Luke which has no parallel in any other story of our Lord and His teaching. Luke is rich in its collection of information about Jesus which is found only in Luke. The first three Gospels are much alike, differing widely from the fourth Gospel, but all the three have surprising likenesses and differences.

Analyzed by sections of teaching and episodes, we find that Mark has sixty-one sections, all but two of which are paralleled in the other gospels. Matthew has seventy-three sections, with five which are peculiar, not found elsewhere. Luke has seventy sections with nine which are not found elsewhere. That is, while Matthew and Luke together repeat essentially all of Mark but two sections, they also cover common material outside of the sections like Mark, so that each has an added contribution to our knowledge of our Lord, five sections in Matthew and nine sections in Luke.

Of these nine sections peculiar to Luke, chapter fifteen, assigned for study today is intensely interesting and significant. These parables about the lost sheep, lost coin, and lost son, found only in Luke, have an artistry so superb that they are probably the best known and with the possible exception of the Beatitudes the best remembered of all the teachings of Jesus. We should also remember that the parable of the Good Samaritan is also found no where but in Luke. These riches which Luke has preserved for us make us wonder about the sources of his knowledge of Jesus.

As Luke was not a companion of Jesus and he claims for himself in his preface (1: verses 1-4) only that he had carefully collated the materials of his book from the writings of others who had been "eye witness," we may wonder where he got the 59% of his Gospel which did not come from the other Gospels. As he said that he had "many" others to consult, and the Gospel ascribed to John was written much later than Luke, "many" must be more than two, so we have a wide field for conjecture.

As the verbal similarities in the passages common to Luke with Mark and Matthew clearly indicate, Dr. Luke could have had no literary scruples which would have kept him from copying freely from any writings which he deemed trustworthy. We may therefore suppose that a part at least of the 59% of his book not found in our other Gospels came from other books which perished.

But there is also the probability that he used oral tradition besides these written sources to which he refers in his preface. (1:1-4.) Dr. Luke was a companion of Paul. Indeed, it is only by a careful study of the "we" passages in Acts that we can identify Luke as the author of Acts and so also of the Gospel ascribed to him. (It is, of course, understood that the titles placed over the books in our English Bibles are only the opinions of scholars and were not in the original Greek manuscripts.)

From Acts we also learn that Dr. Luke was with Paul and went with him to Caesarea where Paul was in prison for "two full years," remaining to be near him until in 59 A. D., when Paul was sent as a prisoner to Rome. Dr. Luke and Aristarchus went with him. (Acts 27:1 and 2.) Caesarea, north of Jaffa on the seashore, is perhaps seventy-five miles by road from Jerusalem. The two years at Caesarea are a blank in the history of Paul's ministry. We have no letters written by him from Caesarea.

We also know that after the death of Stephen (33 A. D.) the Greek-speaking Christian Jews were "scattered abroad" (Acts 8:1-4) and this persecution ended the idea that Christianity was simply another Jewish sect. Deacon Philip, the evangelist, was one of these Hellenists who fled at that time from Jerusalem, going first to Samaria, later to Gaza and finally to Caesarea. Luke spends most of the 8th chapter of Acts telling of Philip's activities and his missionary journeys leading to his arrival at Caesarea. In Acts 21:8, 9, Dr. Luke tells of Deacon Philip in Caesarea saying that he had a house there and lived in it with four old maid daughters. On an earlier visit Paul and Dr. Luke had been their guests.

From these facts it is no wild guess to suppose that Luke may have learned from these "eye witnesses" by oral tradition much about the life and teachings of Jesus which the other Gospels do not contain. The parables in Luke 15 were spoken by

Jesus in Jerusalem about thirty years before Luke met Philip in Caesarea, perhaps twenty-five years after the death of Stephen and the persecutions of that time which scattered Philip and other Greek-speaking Christians among other cities. So these parables of protest against the persecuting Pharisees who are typified in the unkindness of the Elder Brother may well have been especially cherished in the memory of Philip and other similar fugitives. We should know nothing about the evangelistic activities of Deacon Philip, except for the writings of Dr. Luke in Acts. Paul and his talented Greek friend, Dr. Luke, tells us all that we really know about the beginnings of the Christian Church outside Jerusalem.

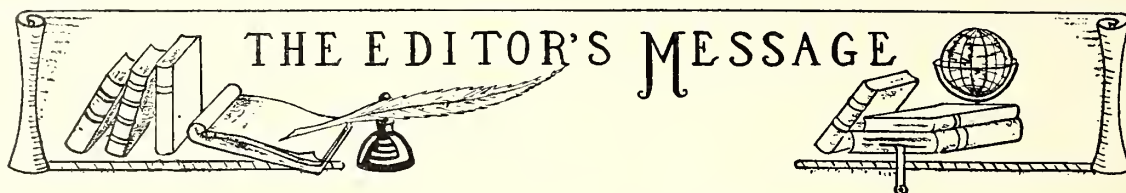
The well-known parables in Luke 15 convey to us a clear conception of the ideas which the inner circle of the Hellenist Christians had concerning the teaching of Jesus about sin, its effects, its cure, and how God's attitude toward the sinner should be shared by the followers of Jesus. Reading the parables in the light of the opposition of the Pharisees to the life and teachings of Jesus we may summarize them as follows:

1. Sin is failure to be where we ought to be. Ninety-nine sheep are safe in the barn, one is astray. One coin has been lost from the necklace of ten coins given to the woman by her husband as a bridal adornment. One of the father's two sons is lost in a country far from home. Someone suggests a progressive degree in the types of loss: the farmer has lost one percent of his flock, the woman has lost ten percent of her necklace, the father has lost fifty percent of his sons. But they are alike in this, that the losers and the lost are alike miserable. And yet the greater the loss the more the loser mourns.

2. This miserable result is the effect of sin. Unless the losers do something about it the sheep will die, the coin will be forever lost, and the son will become a slave and die far from his master's house.

3. But something can be done by a power greater than that possessed by the lost. The shepherd can find the lost sheep and bring it home on his shoulder. The lost one-tenth of the necklace which involves the honor of the wife can be found when the woman and her friends unite in the search. And the lost son can be restored. But in this climax of the parabolic teaching there are three parties concerned. First, the lost son must leave the swine and go home, humbly ready to become a hired servant, a slave in his

(Continued on page 15.)



A CALL TO PRAYER.

Benjamin Franklin was a man of many gifts. He was a printer, a publisher, a diplomat, an author, an inventor. In each of these fields he achieved success. But the greatest thing Benjamin Franklin did was to call to prayer the memorable Constitutional Convention which met in Philadelphia in 1787.

A body of great men had been together for more than four weeks. After these many weeks of deliberation they had not agreed on a single sentence or even a single word. The situation seemed hopeless. They were about to adjourn. Had that happened, the whole course of our history might have been altered. It was Benjamin Franklin, perhaps the wisest of the group, who addressed the chairman and called the convention to prayer. Among other things he said: "In this situation of this assembly, as it were, in the dark to find political truth, and scarce able to distinguish it when presented to us, how has it happened, sir, that we have not hitherto thought of humbly applying to the Father of Lights to illuminate our understandings? I have lived, sir, a long time, and the longer I live, the more convincing proofs I see of the truth, that God governs in the affairs of men. And if a sparrow cannot fall to the ground without his notice, is it probable that an empire can rise without his aid? We have been assured, sir, in the Sacred Writings, that, 'except the Lord build the house, they labor in vain that build it.' I firmly believe this; and I also believe that without his concurring aid we shall succeed in this political building no better than the builders of Babel: we shall be divided by our little, partial local interests, our project will be confounded, and we ourselves shall become a reproach and a byword down to future ages. . . . I therefore beg leave to move: That hereafter, prayers imploring the assistance of heaven and its blessings on our deliberations, be held in this assembly every morning before we proceed to business, and that one, or more, of the clergy of this city be requested to officiate in that service."

From that time on progress was made in framing the document called by Gladstone "the greatest piece of work ever struck off at a given time by the brain and purpose of man."

We have set aside a World Day of Prayer. Christian people all over the world will pray on that day. What would happen if we would make every day a day of prayer? "More things are wrought by prayer than this world dreams of." The place of prayer has been the starting point of all great Christian movements. The disciples started from the upper room to carry the message of Christ to a hostile, pagan world. The Salvation Army had its beginning at the place of prayer. The foreign missionary movement in this country had its beginning in a haystack which had become a place of prayer. The day of great victories for God has not passed. We are hoping and looking for a great revival to sweep our land. It must have its beginning at the place of prayer.

As a Convention we are faced with difficult problems. These problems can be solved, but we must, as Benjamin Franklin suggested long ago, "apply to the Father of Lights to illuminate our understanding." Personal ambitions must be put aside. Our pet projects must be pushed into the background. The Convention is bigger than any of its interests or institutions. All are a part of it and all are worthy and should have the whole-hearted support of all. Let us not just see one phase of our task but let us see the whole of it and formulate a plan of action which will carry us forward together. Perhaps we have depended too much upon our human understanding and have not been eager enough to discover the will of God. The words of George Washington, uttered after Franklin's call to prayer, are appropriate for us now: "Let us raise a standard to which the wise and honest can repair; the event is in the hands of God."

THE VETERANS OF OUR CHURCH.

In recent years much has been said about the forgotten man. Who are the forgotten men and women in our churches? They are the retired ministers and their widows. Who are these forgotten ones? They are those who have sacrificed and worked and suffered through the years to establish and maintain our churches. Very few ministers succeed in laying aside anything for old age. And much of that which was laid aside was lost during the depression years. Today they live on very little. They do not complain. The church should make more ample provision for them. It is not charity but a debt of honor which we owe. What they get now helps but it is not enough.

The maximum old age pension paid by the government is thirty dollars a month. The veterans of the church should not receive less than that. The following paragraph appeared in "Zions Herald":

"In conversation with a pullman porter some days ago, the editor of the "Herald" inquired about pullman pension rates. The porter, a man of sixty-seven who will soon retire, replied that he would get a pension of "around forty-five (\$45.00) dollars a month." This is exactly the average pension of a retired Methodist minister. The rates are low in both cases, but of the two men the preacher fares worse than the porter, since the minister must spend more years and money in preparation for his task, and has to meet a larger expense budget during his active career than the porter. The average salaries of porters and ministers, when pullman tips are included for the one and fees for the other, are probably about the same."

The grants for the retired servants of the Southern Convention are far below the forty-five (\$45.00) dollars a month average. Let us be more liberal to these worthy and deserving veterans of the church and thus express our deep gratitude for their faithful service.

W. E. W.

MEETING OF THE PROVINCIAL COUNCIL.

The Provincial Council representing the South met on Wednesday and Thursday of last week in Burlington, N. C. Approximately forty persons were present. Ministers, college presidents, extension workers, general secretaries and laymen considered plans to promote a more effective witness of the Congregational Christian Church in the South. Dr. Douglas Horton spoke of the South as "a potential Kingdom of Christ in which we have definite responsibility." He urged that we solicit gifts from individuals who dare not give more through their local church, lest they pauperize the congregation, but may be induced to give generously to Conference-wide developments. Dr. Stanley C. Harrell advocated a type of evangelism which put fire into those who believe in educational evangelism and also utilize the enthusiasm of those who believe in mass evangelism. The further evangelization of the South was considered a primary objective. Ways of developing indigenous leadership and means of keeping our ministry intellectually and spiritually alive were carefully considered. Dr. W. F. Frazier and Dr. E. M. Halliday brought mature judgment to the deliberations. The presence of three laymen, D. R. Fonville, I. H. McIver and J. T. Kernodle, helped to keep our ecclesiastical feet on the ground.

Supt. W. T. Scott made some valuable study in advance and prepared regional statistics. Our 637 churches in this area have a total membership of 66,841. There are 406 white churches as compared with 231 negro churches. We have a total of 364 churches in North Carolina and Virginia, of which 167 are negro and 197 are white. Since more than half of our strength is concentrated in North Carolina and Virginia, we, of this area, have a definite responsibility with reference to home missions. If it still be true that "the strong should bear the burden of the weak," we cannot successfully evade this responsibility.

The composite picture of our church in the South was graphically presented by maps and colorfully exemplified by wide representation. Here the various segments of our church were at once isolated and integrated. Such a demonstration of numerical strength, financial resources and aggregate leadership should provide an effective antidote for our prevailing inferiority complex. Orientation, integration and inspiration are prerequisites for the growth of our church in the South.

A CAMPAIGN TO SUSTAIN "THE SUN."

Some of the scientists are saying that we cannot indefinitely take the sun for granted. They warn us that considerable scientific and technical ingenuity will be necessary to keep this world habitable for centuries to come. Be that as it will, one thing is certain: we cannot indefinitely take "The Christian Sun" for granted. So the Chairman of our Board of Publications is as wise as a scientist. He is taking time by the forelock, and taking nothing for granted. The many fine testimonials in this issue indicate that Dr. Truitt will receive hearty cooperation in this campaign to sustain "The Christian Sun."

Life would be intolerable and impossible without the sun. The life of our church would be greatly impoverished without our church paper. We rarely ap-

preciate fully the value of friends and relatives until they are gone from us. Then their faults appear to be insignificant and their virtues are seen in their true perspective. We hope that it will never be necessary for us to lose "The Christian Sun" in order to arrive at a just appraisal of its importance. The value of such a paper can never be tabulated in terms of dollars and cents. The problem of sustaining "The Christian Sun" is, in essence, the problem of sustaining the entire life of our church. Success in this campaign will give us the necessary confidence to undertake more difficult tasks.

R. L. H.

"CHRISTIAN SUN" CAMPAIGN.

You have heard of that before? Of course you have for the paper is almost half a century old, and papers live because people subscribe for and read them.

"The Christian Sun" needs some more subscribers. Another two hundred would balance the budget.

But that would leave about six thousand of our families without the paper. They need to know the news, and the ideals of our church. This they get by reading "The Christian Sun."

The way to have an active local church is to get the people to read our literature.

The campaign is being sponsored by the Board of Publications, and is to begin the first of March.

Several churches are taking advantage of the offer to get the paper for \$1.00 per year if all families of the church subscribe. It might save your church money. A reading church is likely to be an active church, therefore, work for "The Christian Sun" until it shines in all our church homes.

F. C. L.

"THE CHRISTIAN SUN" CAN TALK.

(Continued from front page.)

liberally for its noble destiny. You and I ought to see that it reaches an ever enlarging and increasing constituency. **It can talk, and will talk, and does talk now.** We have problems, it will help us solve them; we have goals, it will help us reach them; and we have men and women, and children; and it will help us develop them. It hinders the church nowhere; let us honor it, subscribe for it, read it and use it: **"The Christian Sun" can talk!**

It gives liberty and breadth to thought to learn to judge our own epoch from the point of view of universal history, history from the point of view of geological periods, geology from the point of view of astronomy. When the duration of a man's life appears to us as microscopic as that of a fly, and inversely the life of a gnat as infinite as that of a celestial body, with all its dust of nations, we feel ourselves at once very small and very great; and we are able, as it were, to survey from the height of spheres our own existence and the little whirlwinds which agitate our little world.—Henri Fredrick Amiel.

"On the outside of the door of prayer inscribe the words, 'Go in'; on the inside of that door write the words, 'Go out.' Go in to listen, go out to serve; go in to see the vision splendid; go out to share with others what you have seen and heard."—Exchange.

CONTRIBUTIONS

SUFFOLK LETTER.

There are many members and friends of our churches in Eastern Virginia and Eastern Carolina who will be glad to have some news regarding the long illness of Dr. D. L. Harrell, a member of the staff of Lakeview Hospital, Suffolk, Va. He has been a patient in Lakeview Hospital for six months or more. Both of his eyes were operated upon for Glaucoma. These operations were successful. In conjunction with this condition he has been treated for Diabetes. In the late fall he had a major operation for other trouble which has kept him in the hospital most of the time during the winter. During this period he has had several surgical operations and treatments in an effort to effect a complete recovery. He has borne his suffering bravely and patiently. At the present time his condition seems to be much better and he hopes to be able to return to his home at an early date.

As a member of Lakeview Hospital staff, Dr. Harrell has rendered efficient service to thousands of patients. He has specialized in Diagnosis, and the treatment of diseases of the heart, lungs and stomach. A man of pleasing personality, a physician of skill and keen understanding and a Christian of deep piety and sincere consecration, he has made many friends among other physicians and his contacts with patients and their families. These friends will rejoice with him in the outlook for recovery and a return to his work of helping to relieve suffering humanity. His cheerful spirit and his unflinching faith have been an inspiration to those who have visited him in the hospital.

Some clouds have a silver lining. Long illness may become one of those clouds. It depends upon the outlook and the uplook of the patient. In the midst of the cloud it is easy to forget the sunshine of yesterday. When the body is tortured by pain it is helpful to remember the months of abundant strength and abounding health. One can be grateful that there are days of youth and hope and health. And a confident faith that the future may have better things in store than one has ever dreamed it could be possible to anticipate, will help to bridge over the depression. The house of feasting may make the heart glad, but the house of suffering and sorrow may make the heart better. It is much easier to look up when one is lying

down, if the face is not covered. It is more important to make character than to make money. Our chief business should be the making of life. The days of quiet meditation, under the inspiration of submissive faith, make their contribution to refinement and spiritual culture. Do not despise the days of sickness and suffering. Make them stepping stones to the enrichment of life.

The refiner's fire purifies the gold and tempers the workman's steel. God has promised to be with those

OUR "CHRISTIAN SUN."

By Robert Armster Whitten,
Lo, many years thy beacon light
Hath shed its constant beam,
Thy lamp of faith, all burning bright
Hath led us by its gleam.

The family altar, children's page,
And lines from able men,
The weekly news for every age
Is like a welcome friend.

The voice of orphans hast thou been
To bring to us their need,
And we have sent our food to them
Their hungry mouths to feed.

The glory of our dear Elon
Thou dost deserve to share,
For thou hast been her battle song
Through days both dark and fair.

To missions you've been true as steel,
God's Gospel you've proclaimed,
Until you've made us all to feel
The world's sin with its pain.

Closer together hast thou bound
Our Christian brotherhood,
And through thy service we have found
The way to greater good.

We cannot, dare not dim thy light,
We need its helpful ray,
We pledge our help to keep it bright
And our subscription pay.

who trust in Him. What a blessing to rest upon His promises! How abundant are the rewards of faith! Trust in the Lord brings rich compensation. With Him as our guide we shall be as safe in the storm as in the calm; we shall be as content in sickness as in health.

I. W. JOHNSON.

DID YOUR CHURCH DO IT?

Many calls are made upon the local church. It would be unfortunate if this were not true. We are useful to the extent that we have the opportunity to serve. A church locates itself by the width of its vision and the extent of its service outside of itself.

Christianity grows from within out. The Kingdom of Christ is a giving kingdom and not a receiving agency. The church is called upon to give, and those who give are declared to be blessed. The church that seeks to save itself must eventually lose its life. The Christian life is saved in the giving. The needs are so great and so many that the calls must be multiplied.

Within our own Convention there are needs beyond the membership of the local church. This is as the Convention planned and directed for her life. That she might be able to serve more richly, she has authorized certain boards and established certain institutions. These boards and institutions in their need naturally turn to the Convention and through the Convention to the local church and the individual member.

We are this month closing what was designated as the College Period. It was the plan and hope of the Convention that every church would support the college and begin that support during the College Period. A number of churches have complied with the request of the Convention by sending a contribution to the college. Did your church do it? Have you taken the time to consider the Convention's interests as expressed in her institution of higher learning at Elon College, N. C., to acquaint yourself with her needs, and then to share what you have that these needs might be met in part. If your church has complied with the plan of the Convention, you are to be congratulated. If not, you have the opportunity. Contributions from the churches at this particular season of the year come like gifts of love and are the occasion of great encouragement to the college in her efforts to carry out the wishes of the church.

Today as never before the Christian College is needed. The atmosphere of the college campus needs to be Christian. The content of instructions given to young people in all branches of learning needs to be charged with the Christian Spirit. Today as never before the world needs Christian leaders—leaders who can serve without prejudice and in fairness to all—leaders who themselves are Christian, that the nation in its legislation and diplomacy may prove itself to be more Christlike. The nation whose God is the Lord is blessed as much today as ever. May the church arise in its faith, in the strength of the Spirit, and with its generous gifts to make sure that the Christian College shall not pass from the field of training and direction.

L. E. SMITH.

FOR THE CHILDREN

Dear Friends:

Our crossword puzzle this week has words about Scouts and activities which Scouts might participate or take part in. So both boys and girls who have been or are Scouts should be able to solve the puzzle easily.

Let us remember that Lent is beginning February 26, and try to keep it this year as we never have before.

This week beginning with Washington's Birthday and going through February 28 is Brotherhood Week. We might plan to observe it in a real way this year instead of just talking about it. Isn't there a person of a different nationality near your home? I believe that it would mean more to us if we could do something nice for such a person or just be friendly to him or her. Try to learn something of their life and background so that you can better understand him or them.

This is the last letter that I shall write to you in February. The next time I shall date it March! You will be flying your kites, trying to keep your caps and hair on your heads, and getting earaches from the rushing wind. You will begin to see young buds peeping and you will say that soon spring will be with us again.

Perhaps your parents plant gardens. Then you have great fun helping to plant the tiny seed in the good earth. Do you ever wonder how such tiny seed can grow up into such de-

licious things to eat? I used to wonder and I still do. I remember very clearly the first time I was permitted to help in the garden. I had to cry before mother would let me drop the brown bunch beans in the long, straight furrow. I did that so well that mother let me put in the onion sets; from that time on I never had to cry to get to help with the planting.

Sincerely,
DOROTHY TODD.

GEORGE ALVIN WOMBLE.

George Alvin lived in a tumbled-down sort of make-shift of a house in "Niggertown!" His father was dead. His mother did washings and housework for the "whitefolk" of the village to get enough money to keep the wolf from their door. Their house was so full of cracks and so hard to keep warm that they had colds all winter long. George Alvin dreaded to see it come and he felt like shouting when a warmer sun told him that summer was coming soon again.

George Alvin and his sisters and brother had started going to the Holiness Church right next door. It was so far to the Baptist Church but most of all the boys and girls who went there dressed nicer than the Womble children could dress. George Alvin did not mind going to the new church because he had such a nice Sunday school teacher. His teacher was help-

ing her class to get up a play for Easter Sunday. George Alvin was so excited about the whole thing that he didn't know whether he walked or flew any more. Until he thought of the new suit which he must have. Then his feet dragged and his head hung upon his chest in deep thought.

One afternoon when his mother had come home with some papers and magazines and was getting supper, George Alvin thought that he would try to tell her about the suit. But her face looked so troubled that he thumbed through a magazine and hesitated. Suddenly he stopped turning the pages! "I bet I could do that the best of anyone," he said. He hastened to get his crayons. He was glad that his mother had made him buy them instead of candy now. The next half hour was spent very busily over the magazine. Finally he held up the page for his mother to see. "Look, Mom, don't this look just like 'Little Brown Koko' should look? I'll bet that it is more like him than any white boy could make him."

"Sho it does, Honey!"
"Do you think that it might win a five dollar prize, mother?"

"You just cut it out and we'll send it off and see what happens. I certainly think that you ought to win the five dollar prize at least." His mother helped him get the letter off in the next day's mail.

"What will you do with the money if you win the prize, George Alvin?" asked his mother.

"You just wait and see, mom, I need something real bad that I am going to buy with it!"

The days and weeks went by and no letter came. George Alvin was beginning to think that he would have to tell his mother about the suit as Easter was getting so near. I'll wait until Monday and if it hasn't come by then I shall tell her, he said to himself.

The next day came and he could hardly wait until school was out to get home and look for the mail. But there was no letter for him yet. On Saturday morning he was just starting out to take Mrs. Smith's clothes home when his mother called to tell him that the mail had come.

Yes, there was an envelope and it was for him!

"Here, mom, you open it, I am too shaky," he said.

His mother tore the letter open while the other children crowded around her. Sure enough there was a check in the letter. But it was not a five dollar check, it was for ten dollars! George Alvin jumped up and

(Continued on page 15.)

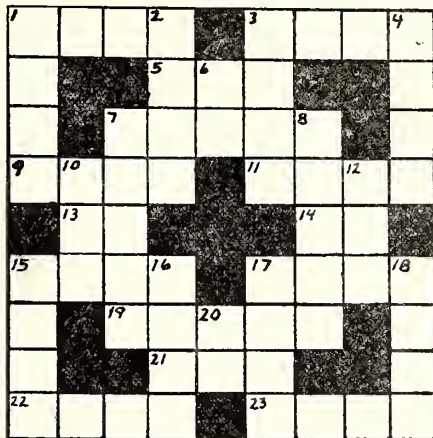
CROSSWORD PUZZLE.

Across.

1. Goodnight bugle call of Scouts.
3. Large bag for holding grain.
5. To perform.
7. A person who's supposed to do a good deed daily.
9. Makes lace.
11. Forehead.
13. Long Island.
14. On Account.
15. Fine particles of crushed or worn rock.
17. A stronghold, castle.
19. A large number of boys.
21. To possess.
22. To set a snare for animals.
23. Entrance to a house, portal.

Down.

1. Boy Scouts sleep in them (sing.).
2. Pouches of skin.
3. The stump of a tree.
4. Past tense of know.
6. County (abbr.).
7. The bite of an insect.
8. Unit of Boy Scouts.
10. American Library Association (abbr.).
12. Implement used for rowing a boat.
15. Boy Scout uniform.
16. To let fall.
17. Collection of money for certain purpose.
18. Drop of water from eye.
20. Bow without the B.



Answers to Last Week's Puzzle.

- CROSS—1. James. 3. Ells. 5. Pay.
7. Homes. 9. Flat. 11. Shed. 13. E.P.
14. Ol. 15. Mops. 17. Pelt. 19. Years.
21. N. C. O. 22. Aped. 23. Pans.
- DOWN—1. Jeff. 2. Spot. 3. Eyes.
4. Sand. 6. Am. 7. Happy. 8. Shoes.
10. Leo. 12. Ell. 15. Mama. 16. Send.
17. Prop. 18. Tots. 20. A, C.

For Our Church and Our Church Paper

I am pastor of three churches, viz.: Christian Light, Clayton and Hayes Chapel. I will appoint the committee to canvass the homes as per your request.

J. C. CUMMINGS.

Yes, I believe in THE CHRISTIAN SUN, and I do hope we can increase its circulation. I am constantly urging my members to take it. I can't see how any pastor could get along without it; it is great help to both pastor and members.

T. N. LOWE.

My aim is to secure twenty-five (25) new subscribers to THE CHRISTIAN SUN, which I read and enjoy. I think every member of our great denomination should have a copy each week in their home, and if they can't afford it, the church ought to subscribe for them.

R. E. BRINKLEY.

You can count on me for the best that I can do, and I do sincerely hope that enough subscriptions can be secured so the income will balance the budget for this phase of our work. That, of course, is the poorest reason for wanting the paper sold. The main point is that our people should read it.

F. C. LESTER.

I thoroughly believe in THE CHRISTIAN SUN, and am trying to secure subscriptions. I see no way by which we could hold our organization together without it. I propose to refund the money to any Christian who will take the paper and read it one year if he is not satisfied with his investment.

G. H. VEAZEY.

I cannot remember when THE SUN did not come to my home. I have been reading THE CHRISTIAN SUN many years and look for it each week like I would a visit from friends. Mr. Hardeastle's Sunday School Helps are worth the price of the paper. Every teacher, officer and church official should certainly take their church paper, because it is the source of information throughout our Convention.

MRS. B. D. JONES.

THE CHRISTIAN SUN is the organ of the Southern Convention upon which all of the activities of the Convention depend to a great extent. Double the list of subscribers and readers of THE CHRISTIAN SUN and at the same time I believe we would double the interest

in the orphanage, the college, super-annuation, Christian education and missions. An informed church will be an interested church and a giving church.

W. E. WISSEMAN.

Apparently the Committee on Publications is at work on their task. It is with a genuine hope that THE CHRISTIAN SUN shall soon reach the age where it can sustain itself and where more people shall have access to it. Committees are already at work in my churches and are anxious to secure subscriptions. You have my heartiest wishes for the achieving of your desires in the interest of this worthy paper.

W. J. ANDES.

THE CHRISTIAN SUN is, with us, a family tradition. From the first issue in 1844 until today THE CHRISTIAN SUN has come into our home—grandfather, father, daughters. It has an accepted place in our family life. But it is not for this that we value it, but rather that it keeps us in touch with our church. It keeps us informed; it inspires us to do our part; it binds us closer to our fellow workers. We would not do without THE CHRISTIAN SUN!

MRS. W. E. WISSEMAN.

THE CHRISTIAN SUN was the first paper I ever remember seeing. It was in my father's home for fifty or sixty years, I presume. I would feel that I had lost a faithful friend if I did not receive THE CHRISTIAN SUN.

Apart from our own personal regard for THE CHRISTIAN SUN, the paper deserves the support of our church for what it has done in the past, is doing at present, and will do in the future to make known to our folks the larger interest of the Kingdom in a world which has become so secular.

WM. T. SCOTT.

Inspiration often comes by means of information. One cannot be truly interested in any subject or thing that one is not well informed about. The only way that we can know what our church, through her various organizations, is accomplishing is by reading our church paper. THE CHRISTIAN SUN is a splendid paper, and throughout its pages there is a vast amount of interesting material which every church member needs and should enjoy.

I do trust that the campaign that is to be put on to increase subscriptions

to THE CHRISTIAN SUN may be most successful and that our church paper may find its way into many new homes among our church people.

JENNIE WILLIS BRADFORD.

I would like to give expression to my sincere appreciation for service rendered by our paper, I was first introduced to THE CHRISTIAN SUN thirteen years ago and there are very few editions that I have not read since then. To a large measure, my knowledge of our denomination and its various activities can be traced to this weekly habit. As a promotional agency it has a very definite place in our program, seeking as it does, to relate our local churches to the larger program of our church.

For light (information) and warmth (enthusiasm) I say, "Long live THE CHRISTIAN SUN! And I expect to work for its continuation.

Here is hoping this good idea of yours produces results.

ARNOLD SLATER.

Dear Dr. Truitt:

This letter is to wish you and the Board of Publications success in THE CHRISTIAN SUN campaign and to pledge you our hearty cooperation in Durham. It is difficult to understand how anyone who is at all interested in humanity should not be interested in reading of world events as recorded in the daily press. It is equally difficult to understand how anyone who is at all interested in his church should not be reading his denominational paper to see what are the plans and program of his church to help a world such as ours. Certainly the reading of the church paper will deepen one's interest and enable one to have an adequate conception of the total program of the church.

Cordially yours,

STANLEY C. HARRELL.

THE CHRISTIAN SUN is an absolute essential for our Southern Convention program. No pastor can afford to be without it. Its support depends on all of us. The attitude that suggests that we need it but we are willing to "Let George do it" when our support is asked is unworthy; it seems too much like the attitude of a parasite that feeds on the life of others.

The homes where the SUN shines respond better to our pastoral efforts. Its subscribers know our united program. Its readers have a message every week to supplement the news which they get from the commercial-

ized press and radio. It is the only religious newspaper which comes every week with the news of our Congregational Christian constituency. Subscribe now.

C. REXFORD RAYMOND.

THE CHRISTIAN SUN may well be called the mother of missions, Elon College and the orphanage. Its rays of sunshine—the thoughts of our people of the Congregational Christian fellowship have gone into such homes as would permit it. One can clearly see wherever members of our church have taken THE CHRISTIAN SUN there is a church loyalty which reflects itself through the activities of the local congregation. If you would help the pastor and the local church to build a good foundation on faith and fellowship, get the members to read THE CHRISTIAN SUN. Our most loyal men, members and ministers come from homes that have been readers of THE CHRISTIAN SUN. It is a necessary need of our church. Our church enterprises are all dependent upon THE CHRISTIAN SUN. Long may she shine. May her light live.

BEN JOE EARP.

I do believe in THE CHRISTIAN SUN and it has been a regular visitor to our home for many years. I deplore the fact that the circulation is so small and shall make every effort to secure the full quota of subscriptions on my charge.

I have often stated that the weekly sermon, the Sunday school lesson and the children's page, to say nothing of the news items, the Suffolk Letter, and other articles, are worth much more than the present price of the paper. I have also observed that those who subscribe to and read THE CHRISTIAN SUN are better informed about church affairs and are the most regular and liberal givers to the enterprises of the Convention.

Wishing the publications committee full success in their endeavor to have THE CHRISTIAN SUN shine in every Congregational Christian home.

T. FRED WRIGHT.

I liken THE CHRISTIAN SUN to a telephone exchange, for it is the medium of "church news" exchange for all the churches in the Southern Convention, as well as all the boards, institutions and committees of the conferences and the Convention. If one can visualize what a busy city would do without a telephone system, that one may be able to see how our churches, pastors, Sunday school teachers, our institutions, our interests and enterprises—our interests

and efforts for the Kingdom of God—could keep posted, inspired and cooperating if we did not have THE CHRISTIAN SUN as our medium of exchange. I don't see how the work could possibly be done without THE CHRISTIAN SUN.

The approaching campaign for new subscribers to THE SUN is an effort to enlarge the "exchange" facilities of the church that more information, inspiration and cooperation may be experienced in the work of our church. No pastor should stop until the full quota of his parish is subscribed. No church should rest until it is on the honor roll of churches with its full quota of subscriptions. Some of us plan to exceed our quota; let none fall below it!

JESSE H. DOLLAR.

I am glad there is to be a campaign for subscriptions for THE CHRISTIAN SUN, and here is hoping that it will be a great success. I speak of THE SUN with my people at times, but there seems to be a lack of interest. We are talking the matter of getting the paper into every home, as was voted at the last session of the Convention; and, I feel that some of them are going to work it up. That, if carried out, might be equal to a campaign. At least, I am hoping that we can get the church paper into more homes.

When I became interested in church work, I subscribed for THE CHRISTIAN SUN. That has been forty-two years ago, since that time it has come to my home every week. I look for its coming because it brings information that I want, relative to the interest of the church to which I am trying to give my life. With the paper there is inspiration to keep me going. Such, I feel, would come to every one who would subscribe and read it. I read from the secular press because I want to know what goes on; and, that I may talk of it to others. I read my church paper in order that I may have the information first hand. Those who do not read can scarcely be informed of the work that is going on in the church. I wish all our people could realize it that way.

E. M. CARTER.

Dear Dr. Truitt:

I rejoice in the news you and your co-workers on the Board of Publications are planning a campaign for a larger subscription list for THE CHRISTIAN SUN. THE SUN needs that larger list. I wish every family in our church here in Burlington subscribed for THE SUN, and that every member read it. I write this because

I look upon THE SUN as the chief news and promotional agency of our Southern Convention. As such I look forward to receiving it each week and I know if all my people received and read it they would be more deeply interested in and concerned about our Convention's enterprises and programs.

THE CHRISTIAN SUN has other values, of course, and these need to be put upon a sounder basis and enriched. But these several ends cannot be realized unless the subscription list is increased. That should be apparent to all. In your efforts to achieve this you can count on my interest and my services.

It seems to me your most effective appeal is that of loyalty. THE SUN is our church paper. It has a rich tradition. It has served faithfully and effectively. We still need it. Let us loyally support it.

Yours truly,

JAMES H. LIGHTBOURNE.

Our people have been looking into the possibility of placing THE CHRISTIAN SUN in every home of the church. I am standing back of this move one hundred percent and sincerely hope that we can put it over.

Personally, I feel that THE CHRISTIAN SUN is one of the finest little religious weekly papers that has so far come under my observation. The articles are timely, the devotional literature is helpful, and the news items are informative. Ministering as it does in these many ways to its subscribers, I am positive that it is tremendously necessary, not only for the great purpose of making us better Christians for the service of God in seeking to realize more fully His purpose and will, but also for the purpose of binding us more closely together as one great fellowship of believers in the Southern Convention. A reader of THE CHRISTIAN SUN is one who can see the working of the Kingdom of God far beyond the bounds of the local church; his heart and his money as well goes out to the support of the Christian Orphanage, the Christian school—Elon College—home and foreign missions, as well as to the support of the local church's current expenses; and what's more, he is a better informed layman, lives close to the facts of life, and in most cases grows in the *grace* and the *knowledge* of our Lord, Jesus Christ. Just think what kind of a church we could have if all its members were readers of THE CHRISTIAN SUN. Consider also the kind of a Southern Convention we would have.

HERBERT G. COUNCILL, JR.

Pilgrim Fellowship

"Youth at Work in the Church"

A. LANSON GRANGER, JR., Editor

SUGGESTIONS FOR LENT.

The days and weeks of Lent confront us with the opportunity for facing personally and seriously the deep concerns of our Christian faith. The tides of the spirit are such that we need days and seasons which bring into sharper focus the meaning of the Christian life. Lent is such a season. Let us seek honestly to use it this year to renew the resources of our faith.

The following suggestions are offered in the hope that during the Lenten period they may at least indicate some of the paths of discovery and enrichment of Christian experience.

1. *Emphasis Upon Basic Christian Beliefs.*—Lent is an especially opportune time to think upon the basic ideas and convictions of the Christian faith. This may be done through sessions of Sunday school classes, the Sunday evening meetings of young people's groups, or at special group meetings during the week. A friendly and informal setting for discussion and sharing of ideas may be provided by meeting in the homes of members of the group, particularly if the group can sit around an open fireplace.

What does it mean to be a Christian now—in 1941? This is a decisive question which may be the basis for exploration. As guides to thought, Young People in the January, February, and March issues of *The Pilgrim Highroad* or Dr. Gray's recent book, *A Theology for Christian Youth* may be used.

As an outcome of study and thought, the members of a group may like to write personal statements of belief and conviction.

2. *Emphasis Upon Learning to Pray.*—One writer who has had wide contact with young people wrote recently that prayer is one of the resources of the Christian religion most neglected by young people today. He could have added with equal truth that the same about adults. Most people do not pray because they do not know how. To learn how to pray! that's a goal worthy enough and big enough for any group to work on just now. Why not get your group to discuss together ways of praying. In this connection, these books will offer

clear and forthright helps: Fosdick's *The Meaning of Prayer*, Stewart's *The Lower Levels of Prayer* and Muriel Lester's *Ways of Praying*.

3. *Preparation of Worship Center.*—Worship in many of our young people's meetings would be made more significant if the places of worship themselves were such as to lead minds and hearts to be centered upon God. Any group can inexpensively prepare a simple worship center, with altar, cross or open Bible, and flowers. Such a use of symbols in a place of worship has more than an aesthetic value. It is the simple device whereby the mind is led on to the ultimate concern of our worship—God.

4. *Making a Reading Table.*—Young people's groups may find of particular help during the Lenten season a literature or reading table which provides good books, especially devotional literature. The pastor and members of the church may be willing to lend books for such a project.

5. *Help With the Pastor's Class.*—Many pastors hold classes on church membership for young people during Lent, and with this the members of a youth group may helpfully cooperate. The names of members of a young people's group who are not members of the church may be suggested to the pastor. Also groups should consider the matter of enlisting young people outside their society for membership in the church.

6. *Planning for Easter Play or Pageant.*—Now is the time to begin making preparations for an Easter play or pageant, if such plans have not already been begun. A number of Easter plays are suggested in the March issue of *The Pilgrim Highroad*.

NEWS NOTE.

Last week we announced the visit of Miss Lucy Eldredge to this area for Pilgrim Fellowship conferences and gatherings next month. It is hoped that a meeting of the Southern Convention Pilgrim Fellowship Council can also be arranged. The editor of this page would appreciate some word from each of the members of the Council as to whether or not they would be able to attend such a meeting.

THE GRACE OF CHRIST, THE SON.

CHRISTIAN ENDEAVOR TOPIC
FOR MARCH 9, 1941.

SCRIPTURE: John 1: 15-17; II Cor. 8: 9; II Tim. 2: 1-3.

Daily Readings—

Monday—Gift of Grace—Eph. 2: 4-8.
Tuesday—Grace for Sin—Rom. 5: 15-17.
Wednesday—Grace by Love—John 3: 16, 17.
Thursday—Salvation and Hope—Tit. 2: 11-14.
Friday—Proof of Grace—I Cor. 15: 10.
Saturday—Victory Through Grace—I Cor. 15: 54-57.

This topic carries us a step farther in our search for a deeper experience with, and a great appreciation for, the Trinity of God. The Son was a physical demonstration of God's nearness and personal interest for mankind. Christ was God demonstrated in human life. He gave us the assurance that God is not far removed from His people, but in their every experience whether it be adversity, sorrow, joy or prosperity.

He is a path, if any be misled;
He is a robe, if any naked be;
If any chance to hunger, He is bread;
If any be a bondsman, He is free;
If any be but weak, how strong is He!
To dead men, life is He; to sick men
health;
To blind men sight, and to the needy
wealth;
A pleasure without loss; a treasure
without stealth.

—Giles Fletcher.

As a part of the worship use the picture, "The Lost Sheep," by Soord. Darken the room and light the picture. Have all to bow in silent prayer. Then someone should tell the story of the picture, calling attention to the mountain valley, the snowy peaks, the circling vulture. The injured sheep has fallen and lodged, and is in danger of falling farther. The shepherd is straining to reach the sheep, running a risk of falling to his death on the rocks far below. Jesus was this kind of a leader.

Topics for Short Talks—

1. Jesus was a normal human being.
2. Jesus was a master teacher.
3. Jesus was the Great Physician (Matt. 11: 5).
4. Jesus was an humble servant (Matt. 20: 28).
5. Jesus was the Lamb of God (John 1: 29).
6. What is involved in the words, "He went about doing good"?

Suggested Hymns—

- "All Hail the Power of Jesus' Name."
"My Master Was a Worker."
"In the Cross of Christ I Glory."
(Hymns exalting the character and life of Christ.)

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

THE AUTHORITY OF CHRIST.

LESSON IX—MARCH 2, 1941.

LESSON: Luke 19:1-20:8.

DEVOTIONAL READING: Matt. 7:21-29.

How God Looks At Cities.

“And when he drew nigh, he saw the city and wept over it.” Here we see an expression in time of the eternal heartache and heartbreak which is in the heart of God over cities. This does not mean, of course, that cities are wholly vile; nor does it mean necessarily that people who live in the country are any better than the people who live in the city. It does mean that the misery and the woe of a modern city, with its slums, its tenements, its underprivileged and undernourished children, its impersonality and its callousness, its vice and its underworld, its worldliness and its paganism lay heavily upon the heart of God. There are advantages in living in a city. Anyone who knows city life in an intimate way, and anyone who knows the sordid side of the life of a city knows that there is enough to cause God himself to weep.

Forfeited Privilege.

“If thou hadst known in this day, even thou, the things which belong unto peace! but now they are hid from thine eyes.” In the case of Jerusalem it was a case of forfeited privilege. For ages she had stood out, the temple of Jehovah himself stood in her midst, from her had come the law. To her had come the pilgrims from all over the world to worship Jehovah and to offer their gifts unto him. In her were the religious leaders and the religious rulers of the Jewish nation. It was a city of great religious privilege. But religion was in forms and ceremonies, in outworn creeds and formal religious practices. At the heart of the nation's life there lay formalism, and greed, and hypocrisy. Already sentence had been pronounced, and judgment was impending. Indeed the Master himself said that it would not be long before enemies should come and lay siege to Jerusalem, and utterly destroy the city until not one stone should be left upon another. All this was to happen because they had forfeited their high privilege. Goodness and greatness were not in their midst. They rejected God's anointed, they refused to obey the truth, they were unwilling to walk in the light. So shall it be

with cities and nations, as well as with individuals.

A House of Prayer, Or a Den of Robbers.

“And he entered into the temple, and began to cast out them that sold, saying unto them, It is written, And my house shall be a house of prayer: but ye have made it a den of robbers.” For Jesus the temple was the House of God, a house of prayer, a place where men came to express adoration, to make confession, to give thanks, to present their petitions and their supplication, and to dedicate themselves anew to God and His service. Its essential ministry was spiritual. But these people were making of it simply a commercialized bazaar. They were buying and selling in the courts of the temple, they were doing this at extortionate rates, and in unscrupulous fashion. Jesus drove them out. Judgment must begin at the house of God. The church can not do much toward setting the world in order until it first of all sets its own house in order. Perhaps Christ will have to cleanse the modern church before he can expect it in fuller measure to bring in the Kingdom.

Teaching and Preaching.

“*And he was teaching daily in the temple. . . . And it came to pass, on one of the days, as he was teaching the people in the temple, and preaching the gospel. . . .”—it is difficult to draw the line between the time when Jesus was teaching and when he was preaching. In fact, there was a ministry both of teaching and of preaching. There is, however, a difference between some teaching and some preaching. Someone recently said that teaching is concerned primarily with ethics, while preaching is concerned with the evangel. A minister ought to be a good teacher, but mere teaching is not enough. He should preach the gospel. There should be a fervor, a zeal, an enthusiasm, an inner compulsion which seeks not only to present the truth, but to enlist disciples for Christ.

The Authority of Jesus.

“And they spake, saying unto him, Tell us: By what authority doest thou these things? or who is he that gave thee this authority?” That was a fair question. What right had this man, who had never been ordained by the religious leaders of his day, and

did not have back of him the sanction of the organized church, to teach or to preach? In what sense is Jesus an authority for us today? On what does his authority rest? In reply to these questions there should be said first of all that the authority of Jesus found its source for one thing in his sinless life, that enabled him to speak with authority, to speak with authority such as no man ever had, because no other man was sinless. There was the authority also which was evidenced by the mighty works of Jesus. Any man who did what Jesus did had a right to be heard. There was of course the authority of the self-evidence of his truth. It was because of this fact that Jesus refused to give them an answer. “And Jesus said unto them, Neither tell I you by what authority I do these things.” The words that he spoke, and the works that he did were well attested by evidences and carried with them authority. For those of us who are Christian, we feel that the authority of Jesus rests finally upon his atoning death on the cross, and his triumphal resurrection from the dead. When a man can do what Jesus did, he can speak with authority.

OFFERINGS FOR THE COLLEGE.

Contributions from the churches and Sunday schools continue to come in. Our contributions to date amount to more than last year at this time. The College Period closes with this month. Perhaps you did not receive your offering until the last Sunday. There is plenty of time to send your contribution. I know that you want your church to join with the rest in the support of our college. A word to your congregation or to your pastor may result in a good deed. May we expect your offering soon?

The report is as follows:

Churches.	
N. C. & Va. Conference:	
Lebanon	\$ 7.25
Eastern Va. Conference:	
Portsmouth, First	100.00
Windsor	25.00
Western N. C. Conference:	
Liberty	8.00
Va. Valley Central Conference:	
Newport	4.50
Sunday Schools.	
Eastern Va. Conference:	
Holy Neck	25.00
Oak Grove	3.00
Total for week	
Previously reported	\$ 753.98
Grand total	\$ 926.73

L. E. SMITH.

He who stops being better stops being good.—*Oliver Cromwell.*



BY CHAPLAIN

H. E. ROUNTREE

MONDAY.

THAT DIVINE LEGACY.

"Let not your heart be troubled."
John 14:1.

A story comes to us that during World War No. 1 some soldiers found a house that was torn to pieces by shell fire. Midst the debris they found a caged canary in good shape. Pinned to the cage was a note: "Please take care of the bird." They did. They took it to the trenches. The last time they saw it the canary was black with smoke from shell fire, but it was cheerful as ever . . . singing its beautiful songs.

Think of it! Midst bursting shells and the thundering din of war spreading death and dismay, this little creature cheerful and singing.

To be without fear and undismayed by trouble is our divine legacy.

Prayer—Oh Lord, shine thou upon us and be gracious unto us. May we have enough of Thy grace to look beyond trouble and be glad still. Help us to sing when things go wrong. Amen.

TUESDAY.

OUR GREATEST NEED.

"If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."—I John 1:9.

A student once asked his professor, "From all researches you have made, from your conversations with other great minds, from all your troubles, what is your greatest discovery?"

The professor, after a moment's thought, replied, "Just two things stand out above all others. The first is that I am a great sinner, and the other is that Jesus is a great Savior!"

These are two vital truths which Christians discover as they grow older, which if the world would accept, would save it. It seems a fact that the people of this age are sophisticated and self-sufficient, therefore Godless.

We must realize our sinfulness and dependence on God.

Prayer—Our Father, there is none other name but Jesus' whereby we may be saved. Help us to repent of sin and look to Jesus. Amen.

WEDNESDAY.

PROOF OF THAT NEED.

"Remember me when thou comest into thy kingdom."—Luke 23:42.

This text is the words of the thief on the cross—his last words. Thousands of persons through the ages give evidence of a last confession.

A story is told of an atheist who ridiculed the Bible and Christianity to his last day and did all he could to neutralize Christian influence. At death's door, he looked into eternity and saw only a "dismal abyss of nothing, with no Savior there. Like the thief on the cross he realizes his need for Jesus and called upon Him. Did Jesus hear him? See the answer tomorrow.

Prayer—Our dear Father, how much better the world would be if men would see their need of Thee in health and prosperity, while time is yet at home. Grant us that blessing. Amen.

THURSDAY.

THE ANSWER.

"And it shall come to pass, before they call I will answer."—Isa. 65:24.

That Jesus came to this atheist is attested by the following poem found in his possessions after he was gone:

I've tried in vain a thousand ways
My fears to quell, my hopes to raise;
But what I need, the Bible says,
Is ever only Jesus.

My soul is night, my heart is steel,
I cannot see, I cannot feel;
For light, for life, I must appeal
In simple faith to Jesus.

He died, He lives, He reigns, He pleads;
There's love in all his words and deeds;
There's all a guilty sinner needs
Forevermore in Jesus.

Amen.

FRIDAY.

ADVERSE HAPPENINGS.

"All things work together for good."—Rom. 8:28. (Read verses 28 and 29.)

The machinery by which this paper is set and on which it is printed are a triumph of many brains. To the casual onlooker they are a complicated mechanism of moving wheels, cylinders, pinions, cogs, etc., yet they all work together.

So for the Christian, whether he understands or not, life is an intricate machinery all for him if he will do his part. It is possible that if adverse happenings, misfortunes, disappointments and troubles were taken out, it brings appall to us. As it is we see these things overruled by His gracious hand, and we are enriched thereby.

Prayer—O Lord, silence our complainings and strengthen our faith. Endorse us with wisdom to see and trust. Amen.

SATURDAY.

BLESS THE LORD, O MY SOUL.

(Read Psalm 103:1-14.)

"O thou that lend'st me life, lend me a heart replete with thankfulness." So sings Shakespeare. But what if life be stern and trying? What if we feel we have nothing for which to be thankful? Well, certainly we have the priceless gift of life. Paul seems to say that, if he had nothing else for which to give thanks, at least he had infirmities in abundance. He gloried in them. That does not mean he indulged in self-pity. They gave him the chance of showing what faith could do. The greater his need, the greater Christ's aid. Life's cross purposes may be made rungs in the ladder by which we may climb to a radiant, joyous, grateful life.

(Continued on next page.)



OUR MOUNTAIN MISSION WORK.

You have noticed, no doubt, in the columns of this paper recently a few things about the Elk Spur parsonage. That it was re-roofed last October. The old roof had been leaking so much and so long that the wallpaper was completely ruined, a great deal of it is hanging loose. The plan is to refinish the interior with light (weight) wall board, when properly nailed will resist the strong winds more than wallpaper. Molding and base-board will be required, which the building has never had. The material, alone, will cost \$25.00 to \$30.00 per room. Labor will be donated. The pastor is a good carpenter and with local help, the material will be the only expense. I am anxious to know how many churches, groups, or organizations will give the price for material for one room. There are, of course, needed repairs on the outside. The back porch is about ready to fall, and the entire building is in great need of repainting. Total expense for material will be approximately \$200. If you are interested in making the parsonage a decent place for a pastor and his family to live, send all contributions to Mrs. Mattie Cox Parker, Elon College, N. C., designated for this purpose. The pastor is very anxious to get this work done without asking the Mission Board for any assistance. He would be glad to give any information he may have about the entire work on the field, and to visit churches or societies within reach, and discuss fully the work as he sees it with those who are interested.

G. H. VEAZEY.

MISSIONARY OFFERINGS.

WEEK ENDING FEBRUARY 22, 1941.

Sunday Schools.

Leaksville, Luray, Va.	\$	5.43
South Norfolk, Va.		5.00
Liberty Spring, Suffolk, Va.		5.00
Durham, N. C.		11.12
Oak Grove, Sunbury, N. C.		2.38
Pleasant Hill, Liberty, N. C. ...		9.16
Pleasant Union, Lillington, N. C.		.68
Union (N. C.), Burlington, N. C.		2.00
Damascus, Chapel Hill, N. C. ...		1.00
Rosemont, Norfolk, Va.		22.03
Monticello, Brown Summit, N. C.		8.16
Mt. Olivet (G), Geer, Va.		2.95
Holland, Va.		6.50
Total	\$	81.41

Specials.

Class No. 2, Rosemont S. S.	
Norfolk, Va.	\$ 12.50
Total for the week	\$ 93.91
Previously acknowledged ...	9,104.36
Total since Sept. 1, 1940 ...	\$9,198.27

Gratefully and sincerely,

MATTIE COX PARKER,

Secretary.

WHERE CHURCH BELLS CAN RING.

By Mrs. G. K. Savage.

I oft forget the needy when there's snow;
I often overlook a sunset's glow;
I may not hear the robins that sing,
But I always hear the church bells ring.

With every day a twin to the day before,
And hours are filled with duties—chore after chore;
I forget what day it is or what the next might bring,
But I always know Sunday because church bells ring.

I'm thankful for homes when friends may meet;
For uncensored news and friendly cops on the beat;
For public schools where happy children sing;
But I'm most thankful for a country where church bells can ring.

In spite of threatening war clouds today;
In spite of those who believe "religion doesn't pay";
May every American resolve to do at least one thing—
Keep America a country where church bells can ring.

Keep America a country where church bells can ring.

Keep America a country where church bells can ring.

Keep America a country where church bells can ring.

Keep America a country where church bells can ring.

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Keep America a country where church bells can ring.

Keep America a country where church bells can ring.

other enterprises of our church; but to all of us THE CHRISTIAN SUN serves as the medium of such information and contact and its value cannot be overestimated.

There should be no question to the sincere church membership as to the real worth of the church paper. We pay from twenty-five to thirty-five cents per week for the daily paper and do not question the charge. THE CHRISTIAN SUN costs us only about four cents a week—about the cost of writing one letter, and less than the cost of a Coca-Cola or a package of chewing gum. Isn't it a great preference the Christian is expressing when he will secure for himself these and other trivial things and deny himself the far greater values of his church paper. As Jesus said, "It is not that ye should not do these things, but that ye should not have the greater things undone."

If we could all take the time for a few moments of serious thought and think the matter through of how the church and its enterprises would be seriously handicapped without this medium of information and inspiration, then no one would have to be coaxed to become a SUN subscriber.

The informed church member is a wiser, better and more willing church worker. No one should rest their ease on the outmoded slogan that "Ignorance is bliss," for "where ignorance is bliss 'tis folly to be wise."

Let the SUN shine in your home and light will be brighter in the church and as a Christian. W. M. JAY.

THE QUIET HOUR.

(Continued from preceding page.)

Prayer—Blessed be Thy name, Thou are the confidence of those who rely upon Thee. In all that today may bring, let the spring of gratitude rise in our souls. Amen.—*Ward in Christian Herald.*

SUNDAY.

DIVINE MERCY.

"Thou wilt cast all their sins into the depths of the sea."—Micah 7:19.

A couple of years ago there were a series of sea disasters. Three submarines went down with all hands. Many lost their lives.

Tragic though disasters. They bring to our thoughts the completeness of divine forgiveness, as recalled in God's promise, expressed in our text. We, too, are asked to forgive as God does.

Prayer—Help us, our Father, to forgive our fellowman, and our fellowman forgive us our trespasses against him. This we ask for Jesus' sake. Amen.

The Orphanage

CHAS. D. JOHNSTON, Supt.

Dear Friends:

THE CHRISTIAN SUN is the medium through which the several institutions of the Congregational Christian denomination keep before our constituency. It is a servant of all the institutions of our denomination. Through it the college, the mission board, the orphanage and superannuation can inform the readers of THE SUN of their needs and also the progress they are making.

Being a subscriber to THE CHRISTIAN SUN is like being a member of a large family. What is more beautiful than a large family? We find that when we have a need to be met and the readers of THE CHRISTIAN SUN are informed they are always loyal and ready to respond. Those who give like to know the results of their giving, and THE CHRISTIAN SUN is a very fine way to keep the readers informed.

In the Southern Convention, the Congregational Christian denomination has more than thirty thousand members. One of our main troubles is that our CHRISTIAN SUN family is too small. Thirty thousand members and less than fifteen hundred subscribers! If we calculate five members in an average family that would give us six thousand families who ought to take THE CHRISTIAN SUN. But let us cut that number in half. That will leave three thousand families. If these three thousand families would take THE CHRISTIAN SUN at \$2.00 each, that would give an income of six thousand (\$6,000.00) dollars—about enough to run THE SUN. How can we increase our CHRISTIAN SUN family to three thousand? If each subscriber will become responsible for one new subscriber, either by persuading some friend to subscribe or by donating to some person who would enjoy reading it but who is unable to take it, we can run THE CHRISTIAN SUN family up to three thousand in a week. It's great to be a member of THE CHRISTIAN SUN family. Get your friends to join this happy family.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR FEBRUARY 27, 1941.

Amount brought forward \$2,567.02

Sunday School Monthly Offerings.

Eastern N. C. Conference:	
Shallow Well	\$ 7.50
Damasens	1.25
Mt. Auburn, Lillian Ricks	
Read	10.00

Pleasant Union	4.00		Miss Georgia Bradley ...	1.00
Wake Chapel	5.78		Mr. Fespermon	5.00
		\$ 28.53	Jr. Philathea Class, on	
N. C. & Va. Conference:			support of Martha Lee	
Burlington	29.11		Whitten, Oct., Nov., Dec.	2.50
Western N. C. Conference:			Mr. Smith, Gdu., Whitten	
Antioch (R)	\$ 1.00		Children	75.00
Sophia	1.00			136.50
Randleman	5.54		Total for week	\$ 236.72
		7.54		
Eastern Va. Conference:			Grand total	\$2,803.74
Cypress Chapel	\$ 6.25			
Liberty Spring	7.00			
South Norfolk	5.00			
		18.25		
Valley Va. Central Conference:				
Mt. Olivet (G)	\$ 2.09			
Newport	2.73			
Winchester	6.57			
Leaksville	5.40			
		16.79		
Special Offerings.				
Mr. May	\$ 3.00			
Mr. Davenport	18.00			
Mr. Stout	20.00			
Mrs. Sharpe	12.00			

A man's first care should be to avoid the reproaches of his own heart; his next, to escape the censures of the world. If the latter interferes with the former, it ought to be entirely neglected; but otherwise there cannot be a greater satisfaction to an honest mind than to see those approbations which it gives itself seconded by the applauses of the public.—*Jos. Addison.*

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<small>Christ's message to the churches.</small>	CHAP. 2.
UNTO the angel of the church of Ephesus write; These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks:	<small>Acts 19. 2; ch. 1. 16. Ps. 1. 6.</small>

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All other matters of business should be addressed to "The Christian Sun," 1536 E. Broad Street, Richmond, Va.

Contributions should be sent to the editor at 3206 Grove Avenue, Richmond, Va., not later than Friday preceding the date of publication. Emergency notices will be received at "The Sun" office up to Tuesday of the week of publication.

Marriage or obituary notices of not over 125 words will be published free. All over 125 words, 1c a word, cash with notice. Notices should be confined to 250 words.

Contributions for the Pilgrim Fellowship page should be sent to Rev. A. Lanson Granger, Box 144, Asheboro, N. C.

In Memoriam

MONTGOMERY.

Mrs. Mary Francis Montgomery passed to her reward on January 21, 1941, at the age of seventy-one years. Her husband, Lewis Montgomery, died several years ago. She is survived by two sons, Norman of Cuningham, N. C., and Cephas of Newport News, Va., and five grandchildren. Sister Montgomery had been a member of Lebanon Christian Church since early life. The funeral was from the home and burial in the family cemetery, Cuningham, N. C. A large crowd was present. Floral tributes were beautiful and abundant. The deceased loved her church. She suffered much for several years. Loved ones find comfort in the assurance that she is at rest.

C. E. NEWMAN.

FORLINES.

Mr. Aubrey Lee Forlines, age nineteen, died at the South Boston Hospital early Sunday morning, January 26, as the result of an automobile accident a short while before. He was the son of Mr. and Mrs. G. Z.

Forlines of Nathalie, Va. The funeral and burial were at Liberty Christian Church on Monday, January 27, where the deceased had been a member for several years. Besides the parents he is survived by one sister, Mrs. B. W. Fisher of Nathalie and the following brothers: G. E. and W. W. Forlines of South Boston, Va.; G. C. and H. Z. Forlines of Nathalie. He was a member of Company F, 116th Infantry, Virginia National Guard. He was to leave with his company for Fort Meade, Md., in the early part of February.

C. E. NEWMAN.

AYSUCUE.

At six o'clock, Thanksgiving morning, Liberty (Vance) Congregational Christian Church sustained a great loss in the death of Bro. Tollie Ayscue who died in Watts Hospital, Durham, N. C. He had been in declining health for more than a year. He underwent a major operation from which he never recovered. Mr. Ayscue is survived by his wife, Mrs. Bertha Ayscue; one son, Tollie Franklin, Jr., who lives with his mother; two daughters, Misses Bettie Fuller, a graduate nurse at Duke Hospital and Marie, a stenographer for the County Farm Administration at Louisburg, N. C.

Brother Ayscue had been a member of Liberty Church since boyhood. He was Chairman of the Board of Trustees of his church, a faithful and devoted member. His home has been the home of preachers and Christian workers for years. He was one of the genial souls who made you feel welcome in home and life when you first met him.

His influence as a Christian gentleman was not limited to his own church but was felt in the entire community. He was both church- and civic-minded. Therefore, we shall miss his presence but profit by his sweet spirit and beautiful life.

JOSEPH E. McCAULEY.

LUKE, CHAPTER FIFTEEN.

(Continued from page 3.)

father's house. Second, the outreaching love of the bereaved father must be great enough to welcome the lost son back into the family. Third, the older son must be willing to welcome his erring brother home; he must accept him as his brother.

As this last touch is the whole purpose of our Lord's teaching in this sequence of three parables, this added comment may be worthwhile. Remember, the parables are the answer of Jesus to the criticism made by the scribes and Pharisees in these words: they murmured, saying, this man receiveth sinners and eateth with them.

Let us put ourselves in the ranks of the Pharisees, the clean, law-abiding good Jews, who are described in the parable as the Elder Brother. His father does not accuse him of sin. He has been a law-abiding, diligent, sober son. Just as the Pharisees felt about publicans and sinners and as the older brother felt about this ragged poverty-stricken wreck of a man, so we are apt to scorn the fallen and call them the "scum of the earth," the unemployable riff raff, morons and dregs of humanity.

It is this unlovely side of the Elder Brother in the aggressive successful nations which perpetuates race hatred by the use of scornful nicknames, justifying themselves in this way for exploiting these brothers among what we call "the lesser breeds." When we call Jews "Sheenies" and "Kikes," the Chinese "Chinks," the Italians "Dagoes," the Mexicans "Greasers," the Japanese "Japs," and the Negroes "Niggers," with a small "n," we are the Elder Brother of the parable. This message of Jesus in these incomparable and never to be out-dated parables is that God is the loving Father of all men, seeking always for the recovery of the lost image of our divinity; and that, therefore, all men are brothers who should help the disadvantaged and weaker brothers up the altar stairs to the Father's house of love. In short, Jesus believed in the improbability of all men.

One other aspect of redemption is hinted all through the parable, namely, that there is joy among the invisible inhabitants of the universe when one of us earth-bound children of the Father faces upward in seeking the good, the true and the beautiful.

Five facets in this gem of our Lord's teaching shine with eternal luster:

First—God is always like a father bereft when we go wrong. God is the loser when any child is lost.

Second—The lost sons of God are always miserable and in great peril.

Third—God is always eagerly seeking to recover His lost sons.

Fourth—The recovery of the lost sons of God is in some mysterious way a source of ineffable joy to those who dwell in the unseen universe beyond this bourne of time and space.

Fifth, and supremely—All God's children should work together in faith, striving for and rejoicing in the recovery of our brothers from the tangled paths of sin, hoping always that love will at last prevail, and that finally we may sit down to eat together with those who one time were strangers in a far country but who now have returned to their Father's house and home.

CHILDREN'S PAGE.

(Continued from page 7.)

down and squealed for joy. "Now I can have a new suit to wear in the Easter play," he said, "and there will be enough to get the girls new dresses, too, so that they will look nice for their parts in the Easter program. I sure am glad that you brought that magazine home from Mrs. Smith's, mom."

Subscription Apportionments

Below is given a list showing the number of "Christian Suns" apportioned to each church in the Southern Convention, by Conferences. It is hoped that the pastor or some member of the local church will endeavor to see that each local church secures at least this number of subscribers during this year.

Send your subscriptions to Rev. F. C. Lester, Promotional Secretary, Elon College, N. C.

Eastern Virginia Conference.		Hopedale, Loman		Bethel, Johnson	
Church and Pastor	Goal				
Antioch, Crutchfield	12	Howard's Chapel, Church	3	Bethlehem	3
Barretts, Watkins	8	Ingram, Earp	24	Beulah, Powell	8
Berea (Nans.), Johnson	12	Ivy Hill, Earp	2	Catawba Springs, Johnson	14
Berea (Nor.), French	18	Kallam's Grove, Church	9	Chapel Hill, McKee	5
Bethlehem (Dispt.), Olejar	10	Lebanon, Newman	16	Christian Light, Cummings	8
Bethlehem (Nans.), Brittle	35	Liberty, Newman	22	Christian Chapel, Tally	9
Burton's Grove, Watkins	6	Long's Chapel, Vore	21	Clayton, Cummings	4
Centerville, Wright	6	Lynchburg, Smith	14	Damascus, Carter	4
Christian Temple, Hardeastle	100	Monticello, Wise	8	Ebenezer, Denton	10
Cypress Chapel, Brittle	35	Mt. Bethel, Church	16	Fuller's Chapel, Carter	11
Damascus, Raymond	20	Mt. Zion, Dollar	19	Good Hope Carter	5
Dendron	10	New Lebanon, Church	26	Hayes Chapel, Cummings	4
Eure, Raymond	22	Pleasant Grove, McCauley	35	Henderson, Apple	14
Franklin, Jones	40	Pleasant Ridge, Veazey	10	Hope Mills, Register	5
Holland, O'Neill	35	Reidsville, Neese	62	Lebanon, Grissom	2
Holy Neck, Slater	30	Rocky Ford, Earp	9	Lee's Chapel, Grissom	3
Hopewell, Lowe	10	Salem Chapel, Veazey	16	Liberty, McCauley	28
Isle of Wight, Crutchfield	10	Shallow Ford, Wyrick	20	Martha's Chapel, Carter	4
Ivor, Watkins	5	Tryon, Lincoln	20	Mebane	4
Johnson's Grove, Jones	6	Union (N. C.), Stevens	43	Morrisville	3
Liberty Springs, Johnson	40	Union (Va.), Newman	44	Moore's Union, Tally	6
Little Creek, Warren	10	Winston-Salem, Jay	10	Mt. Auburn, Carter	10
Mt. Carmel, Crutchfield	22			Mt. Carmel, Madreu	6
Mt. Zion, Warren	8	Total	1,095	Mt. Gilead, Madren	8
New Lebanon, Riddle	6	Western North Carolina Conference.		Mt. Hermon, Carden	4
Newport News, Dollar	50	Church and Pastor	Goal	New Elam, Grissom	12
Norfolk, First, Knight	40	Antioch (C), Wyrick	9	New Hope, Madren	10
Oakland, Johnson	35	Antioch (R), Tally	7	Niagara, Foster	2
Oak Grove, Raymond	10	Asheboro, Granger	5	Oak Level, Madren	9
Ocean View, French	12	Bailey's Grove, Lowdermilk	4	Piney Plain, Johnson	7
Old Zion, Garman	25	Bennett, Cox	2	Pleasant Hill, Johnson	5
Portsmouth, Elm Ave., Phillips	10	Big Oak, Tally	14	Pleasant Union, Johnson	7
Portsmouth, First	22	Biscoe, Register	5	Plymouth, Grissom	6
Portsmouth, Shelton, Poulson	8	Brown's Chapel, Brady	23	Pope's Chapel, Madren	9
Richmond, First, House	22	Ether, Register	10	Raleigh, Robinson	15
Rosemont, Morgau	44	Flint Hill (M), Register	4	Sanford, Todd	14
Spring Hill, Wright	8	Flint Hill (R), Spence	4	Shallow Well, Todd	14
Suffolk, Truitt	140	Grace's Chapel, Denton	18	Six Forks, Foster	2
South Norfolk, Poythress	40	Graham, Foster	2	Southern Pines, Taylor	8
Union (Southampton), Brittle	15	Graham, Providence, Vore	6	Turner's Chapel, Grissom	5
Union (Surry)	5	Hank's Chapel, Andes	17	Wake Chapel, Johnson	15
Wakefield, Watkins	15	High Point, Spence	11	Wentworth, Johnson	7
Waverly, Wright	22	Liberty, Loman	4	Youngsville, Carter	5
Windsor, Crutchfield	12	Mt. Pleasant, Brady	8		
Total	1,041	Needham's Grove, Brady	9	Total	354
North Carolina and Virginia Conference.		New Center, Cox	9	Valley of Virginia Conference.	
Church and Pastor	Goal	Park's Cross Roads, Tally	19	Church and Pastor	Goal
Albemarle, Ebnore	20	Patterson's Grove, Cross	4	Antioch, Sanger	20
Apple's Chapel, Martz	48	Pleasant Cross, Brady	10	Bethel	10
Asheville, Jackson	13	Pleasant Grove, Green	30	Bethlehem, Coulter	10
Belew Creek, Veazey	12	Pleasant Hill, Crutchfield	20	Beulah, Sanger	5
Berea, Crutchfield	16	Pleasant Ridge, Apple	16	Concord, Coulter	5
Bethel, Dollar	20	Pleasant Union, Lowdermilk	4	Dry Run, Newton	8
Bethlehem, Crutchfield	36	Providence Chapel, Lucas	4	Island Ford	5
Burlington, Lightbourne	92	Ramseur	12	Joppa, Newton	5
Carolina, Dollar	9	Dandleman, Loman	12	Leaksville, Newton	20
Concord, Dollar	14	Seagrove, Tally	5	Liuville, Sanger	15
Danville, Sorrell	63	Shady Grove, Register	8	Mayland, Coulter	15
Durham, Harrell	58	Shiloh, Tally	12	Mt. Lebanon, Newton	8
Elk Spur, Earp	10	Smithwood	16	Mt. Olivet (G)	18
Elon College, Smith	52	Sophia, Spence	6	Mt. Olivet (R)	12
Gibsonville, Lomau	5	Spoon's Chapel, Lowdermilk	3	New Hope	8
Greensboro, First, Wisseman	54	Union Grove, Brady	10	Newport, Newton	10
Greensboro, Palm Street, Pollard	39	Total	362	Palmyra, Coulter	5
Happy Home, Andes	29	Eastern North Carolina Conference.		Timber Ridge, Whitten	15
Haw River, Vore	19	Church and Pastor	Goal	Whistler's Chapel, Coulter	5
Hebron, Newmau	17	Amelia, Grissom	6	Winchester, Whitten	20
Hine's Chapel, Martz	29	Antioch	5	Wood's Chapel, Coulter	5
		Auburn, Grissom	6	Total	320

The CHRISTIAN SUN

REPRESENTING THE SOUTHEAST CONVENTION OF CONGREGATIONAL AND CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things

Vol. XCIII.

RICHMOND, VA., THURSDAY, MARCH 6, 19

No. 10.

Eaton College Library 3X

Our Workmanship as Missionaries

By WALTER H. JUDD, M. D.

One stream of influence going out from America is what we ordinarily have in mind when we speak of foreign missions—those who go under the banner and auspices of the Christian Church. That is an indispensable part of the total enterprise. The task cannot possibly be done without it because its share of the task is the most fundamental thing of all, that of making the right kind of bricks—men and women of disciplined Christian character—without which no house can be built that will not fall. But foreign missions, too, must be made thoroughly Christian.

We must constantly criticize missionary work as to its techniques, methods, strategies, as a doctor criticizes—not to destroy but to save. Some may say it is unnecessary and unkind because missions is 95% all right. But many a man is dead who was 95% all right. People pay a doctor to find the 5% that is wrong with their bodies, to search out not so much the well spots as the sick spots and correct them. Just so we must do with this cause which is so near to our hearts.

If I were to take a text for what I have to say about improving our workmanship as missionaries, it would be where the Lord said unto Moses, "Ye have compassed this mountain long enough. Turn ye northward." It was all right for the Israelites to be around that mountain during the first stage of their journey, but staying on right there just because it had been proper to spend the first period there, was an error. The situation was changing; it was time to move on. I want to mention six or seven aspects of our work where we, too, need to move on quickly if we are to meet the

special needs of our day as our predecessors succeeded so admirably in meeting the needs of theirs. We have hindsight to help us, the benefit of their experience. None of the recommendations I make is new, you are aware of every one of them and you already have been working at them for years. My contribution, if any, is merely to review them and stress the urgency of getting action on them at once. We must move more rapidly in our present emergency, redouble our efforts.

1. We must completely de-nationalize God. The people to whom we go don't want or need an American God. They do need and want the God of the universe. We must get wholly rid in our thinking and attitudes of an idea that we are going out as Americans to them as, for example, Chinese or as Africans. It is not in any sense because we are Americans or Westerners that we have something indispensable to take to them; it is only because we are Christians who happened through no virtue of



WALTER H. JUDD, M. D.

our own to be born where we had the chance to learn of Jesus Christ. That experience has been so transforming, so all-in-all to us, that we cannot rest until we try to give to everybody else the chance to know Him, too. On the other hand it is not in any sense because they are Chinese or Africans that they need God; it is only because they are human beings. They don't need Him any more than we do; but they don't need Him any less. We go because we believe no human life anywhere can be fully redeemed from its lower nature and lifted to its fullest heights except as it is brought into contact with (Please turn to page 5.)

LET THERE BE LIGHT

NEWS AND VIEWS

Rev. and Mrs. Joe A. French moved to Reidsville, N. C., last week to take up the new work at the First Christian Church there. THE CHRISTIAN SUN wishes them good success in their new field.

A new missionary society has recently been organized at Shallow Ford Christian Church, near Elon College, N. C. Mrs. Kenneth Register, the wife of the pastor, has been chosen as the first president of the group.

The pastor, Rev. G. C. Crutchfield, reports that the people of Pleasant Hill Christian Church, near Liberty, N. C., have voted to begin work on building a new church. Mr. Crutchfield has recently become pastor of Pleasant Ridge Christian Church in Guilford County.

Our people at Seagrove, N. C., have recently constructed a lovely new brick church. The Promotional Secretary was the speaker at the first service held in the new church building last Sunday morning. Rev. T. J. Green will be the guest preacher on the second Sunday in March.

The Board of Christian Education, Elon College, N. C., has copies of "Lenten Devotions for Young People" for sale at 2c each. It is not too late to take advantage of the period from now to Easter as a time of encouraging personal meditations among your young people. These booklets will help them.

Dr. John G. Truitt, chairman of the Board of Publications, recommends that a committee be appointed in each church to secure subscriptions to THE CHRISTIAN SUN. Subscriptions should be sent promptly to F. C. Lester at Elon College and reports on the campaign should be sent to Dr. Truitt or directly to THE CHRISTIAN SUN office.

From Rev. J. H. Warren, pastor of Little Creek Christian Church, comes the following: "Friends will be interested to know that the Government is starting an initial expenditure of \$740,000 in the Little Creek area, which is to be the base for the Miniature Navy. We are expecting to see the population doubled in the next few months, which should be a great help to the church."

Dr. Walter H. Judd, formerly of the North China Mission, has entered temporary private practice, believing it inadvisable and finding it now impossible to take his family back to any part of China. He has taken over the practice of a doctor friend who is being called into military service. His home address is 205 West Rustic Lodge, Minneapolis, Minn.

LENTEN SERVICES AT NEW HOPE, ANTIOCH AND LINVILLE.

Antioch, Linville and New Hope Churches in the Virginia Valley Conference, held union Lenten services under the direction of their pastor, Rev. Paul B. Sanger, at the three churches in the order named on February 26, 27 and 28.

There will be a week's services at New Hope, beginning Monday, March 10, and running through Friday. A second week's services will start at Antioch on Sunday, March 23, running through the following Friday; and at Linville a Union Holy Week service will begin on Monday, April 7, and continue through Good Friday.

NEWS FROM GEORGIA AND FLORIDA.

An impressive service of installation for the new officers of our Atlanta, Ga., Church was conducted by Rev. Philip M. Widenhouse at the Sunday morning service the last of January.

The Fourth Annual Preaching week at St. Petersburg, Fla., was conducted March 9-14, with the Honorable William E. Sweet, Moderator of the General Council and former Governor of Colorado, as guest speaker. Governor Sweet is a forceful speaker and his messages of deep conviction are inspiring and challenging.

At Lagrange, under the direction of Rev. David W. Shepherd, the minister, there is being developed a splendid recreational program in the church for the young people. One or two nights a week the young people meet in a room which has been especially outfitted for the purpose—with ping pong tables, carom, Chinese checkers, etc. On other nights the young people of intermediate age gather, and just recently they have inaugurated a similar program for the adults.

DR. BREWER EDDY IN SOUTHERN CONVENTION.

The people of our churches in the Southern Convention were fortunate to have the opportunity of hearing Dr. D. Brewer Eddy this week. Dr. Eddy is a Secretary of the American Board of Commissioners for Foreign Missions, with his office in Boston, Mass., and is known throughout the country for his knowledge of international affairs as well as of our foreign missionary work.

Repeated trips abroad, during which he has studied anew the political and economic difficulties of Europe and Asia and sought timely information from leading nationals, enable Dr. Eddy sympathetically to interpret the trend of events in these troubled areas. His last visit to Russia came when that country was passing through the "blood purge" with hundreds of high officials executed or under arrest. In Germany also he was present during significant and dramatic events, and in Denmark and Sweden studied particularly the cooperative movement. In China, Dr. Eddy spoke before a series of great audiences with his brother, Sherwood Eddy, and met most of the active personalities who now figure in the news from the Orient. While attempting to interpret current events in an unbiased and balanced manner, his emphasis is definitely on the moral and ethical issues involved.

MID-YEAR SESSION EASTERN N. C. CONFERENCE CALLED.

The Eastern North Carolina Conference of Congregational Christian Churches has planned to have a mid-year session at Oak Level Christian Church, March 19, 1941.

A good program has been arranged for the day, and lunch will be served in the grove by the host church. We hope each church will be represented by three persons: a man, a woman, and a young person. We also want all the pastors present. The program will begin at 10:00 A. M. Each church should select some layman to speak a few words on "What Our Church Is Doing." At eleven o'clock Dr. H. Shelton Smith of Duke University will address the conference.

In the afternoon there will be two group conferences. Rev. F. C. Lester will lead the adults on "The Work of the Church." Miss Lucy Eldredge will lead a forum for the young people, after which she will speak to the conference. We hope to adjourn about three o'clock.

S. E. MADREN,
President.

REPORT OF TREASURER OF BOARD OF CHRISTIAN EDUCATION OF SOUTHERN CONVENTION.

JUNE 25, 1940 - JANUARY 1, 1941.

Balance brought forward	\$231.68	
Receipts.		
S. S. & C. E. Conventions:		
June 25, 1940, E. N. C.	.. \$ 64.22	
July 5, 1940, E. N. C.	... 10.00	
July 18, 1940, E. N. C.	.. 25.36	
July 24, 1940, E. N. C.	... 2.00	
Aug. 10, 1940, E. Va.	... 600.00	
Oct. 21, 1940, N. C. & Va.	155.36	
Nov. 12, 1940, W. N. C.	.. 50.00	
Oct. 21, 1940, Valley Va.	.. 51.26	
Nov. 26, 1940, E. N. C.	.. 10.10	
Nov. 27, 1940, So. Conv.	.. 172.00	
		\$1,140.30

From Churches:		
Oct. 2, 1940, Erskine Memorial Church	..... \$ 10.80	
Oct. 7, Timber Ridge S. S. Palm Street Church	... 8.50	
Oct. 21, Burton's Grove	.. 2.00	
Asheboro	..... 2.00	
Linville (Valley)	..... 4.00	
Hank's Chapel	..... 8.00	
Liberty (W. N. C.)	... 3.00	
Henderson	..... 6.00	
Shallow Ford	..... 5.60	
Oct. 24, Bethlehem (Nans.)	10.00	
Nov. 20, Pleasant Ridge (R)	5.00	
Monticello	..... 4.00	
Winchester	..... 8.49	
Apple's Chapel	..... 8.80	
		87.98

Children's Day Offerings:		
Oct. 7, Mt. Auburn	..... \$ 8.60	
Winchester	..... 3.51	
Salem Chapel	..... 1.23	
Seagrove	..... 5.00	
Windsor	..... 8.92	
Hope Mills	..... 5.00	
Wood's Chapel	..... 2.20	
Pleasant Hill	..... 7.00	
Pleasant Ridge	..... 3.00	
Cypress Chapel	..... 3.50	
Linville	..... 8.00	
Mt. Bethel	..... 1.70	
Smithwood	..... .50	
Oct. 21, Antioch (Valley)	4.36	
Bethlehem (Valley)	... 2.45	
Oakland	..... 7.01	
Holy Neck	..... 3.10	
		75.08

Rally Day Offerings:		
Oct. 21, 1940, Hope Mills	.....	3.45
Total Receipts	.....	\$1,538.49

Disbursements.		
F. C. Lester:		
Aug. 10	..... \$125.00	
Sept. 11	..... 100.00	
Oct. 21	..... 100.00	
Nov. 27	..... 200.00	
Dec. 21	..... 100.00	
		\$ 625.00

Office of the Board:		
Aug. 10	..... \$ 25.00	
Sept. 11	..... 25.00	
Oct. 21	..... 25.00	
Nov. 27	..... 50.00	
Dec. 21	..... 25.00	
		150.00

Miscellaneous:		
Aug. 2, Expense of delegates to Mills (P. F.)	\$100.00	
Aug. 10, Elon College (travel exp. of committee to organize P. F. Council)	.....	21.95

Oct. 24, Jesse Dollar, Treasurer of the "The Christian Sun"	125.00
Nov. 30, Insufficient funds (check from W. N. C. Conference)	2.25
Balance in Bank	514.29
	249.20
	<u>514.29</u>
	\$1,538.49

RESPONSES TO THE COLLEGE APPEAL.

We are encouraged a bit by the responses from Sunday schools and churches that continue to come in for the college. We had hoped and urged that every church and Sunday school would give their people an opportunity to contribute for the support of the college as provided by the Convention. A number have responded, but quite a number of churches and Sunday schools have not yet forwarded their contributions.

It is useless to indicate the need of the college. We are all aware of that. Your contributions will count on your conference apportionments and will be of tremendous assistance to the college during these spring months. We are grateful for those who have responded.

The report is as follows:

Sunday Schools.	
Eastern Va. Conference:	
Windsor	..... \$ 4.32
Newport News	..... 8.25
Eastern N. C. Conference:	
Youngsville	..... 1.00
Western N. C. Conference:	
Sophia	..... 1.00
Churches.	
N. C. & Va. Conference:	
Mt. Zion	..... 48.00
Concord	..... 7.50
Elon College	..... 22.00
Apple's Chapel	..... 2.31
Eastern Va. Conference:	
Hopewell	..... 2.00
Eure	..... 6.44
Holland	..... 100.00
Eastern N. C. Conference:	
Youngsville	..... 17.00
Western N. C. Conference:	
Asheboro	..... 10.00

Total for week	..... \$ 229.82
Previously reported	..... 926.73
Grand total	..... \$1,156.55

WIDELY KNOWN MINISTER PASSES.

Rev. Samuel Quinn Helfenstein, M. A., D. D., passed to his reward at his home in Dayton, Ohio, Sunday night, January 19, 1941, after a brief illness, in the ninety-third year of his life. Dr. S. Q. Helfenstein was one of the best known, and most highly honored ministers among the Christian Churches. He was a scholar of unusual ability, having won first hon-

ors in Hebrew and Greek while a student in McCormick Theological Seminary. He received his B. A. and M. A. degrees from Parson's College of Fairfield, Iowa, and the D. D. degree was conferred upon him by Palmer College of Iowa.

For twenty-five years, Dr. Helfenstein was the editor of the Sunday School Literature for the Christian Churches. He was a keen mathematician as well as an able scholar in the languages. He was Professor of New Testament Greek, Biblical Literature, and Comparative Religions at Palmer College, and held the same position at Defiance College. He also held pastorates in Iowa, New York and Ohio. Ripley's "Believe It Or Not" gave him credit a few years ago for being the only man known who could square nine nines mentally. Later he squared twelve twelves.

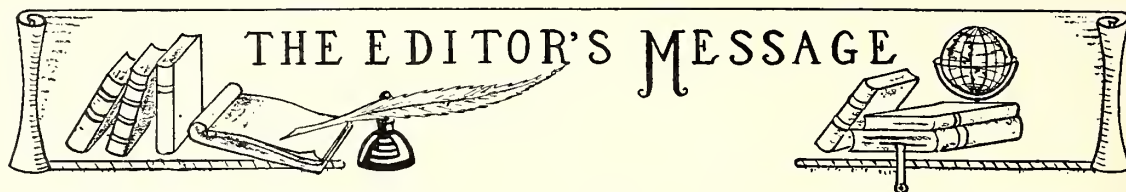
Dr. Helfenstein traveled widely in Europe and in the Near East as well as in America. His services were in constant demand by churches and conferences up to the time of his death. Though nearly ninety-three years old, as reckoned by time, he was as alert and vigorous mentally and physically as most men are at seventy. He was able to turn hand springs until he was seventy years old, and was a great lover of golf and tennis even in the last years of his life. A year ago he attended the World's Fair in New York and within a few weeks took the trip to California to attend the World's Fair at San Francisco.

He was a brother of the late Rev. David M. Helfenstein, and an uncle of Rev. Roy C. Helfenstein.

His wife, a daughter of the Rev. Dr. Austin Craig, the noted theologian, preceded him in death two years ago. Dr. Helfenstein leaves two daughters, Mary the wife of a physician in Minneapolis, and Ruth, the wife of an attorney in Dayton, Ohio. Also surviving are two sisters and one brother, out of a family of eight children. Thousands of admiring friends will mourn his going.

Dr. James R. Clinton, pastor-at-large of the Board of Home Missions, spent February in Florida conducting Preaching Missions in Tampa, First; North Miami and Miami Shores. Two weeks were spent in Ft. Lauderdale exploring possibilities of establishing a church in that city. Dr. Clinton has a deep spiritual message and a fine music talent. Mrs. Clinton, who is an accomplished organist, accompanied Dr. Clinton.

The impossible is that which we have not yet learned to do.—Whitney.



DR. WALTER H. JUDD.

We believe the article by Dr. Judd on "Our Workmanship as Missionaries" is a most appropriate one for the inauguration of our Mission period. This realistic presentation, this first-hand grappling with the stubborn problems of the missionary, may force us to revise some of our traditional, prosaic conceptions of missionary work. Dr. Judd, who is credited with having done more than any other one man to arouse the sympathy with China in the United States reflected in the last Gallup Poll on embargoes, may also arouse our interest in missions and stimulate our giving to higher levels. We suggest that missionary societies make this article the subject of serious study and discussion.

INSURANCE.

Professor William Lyon Phelps once wrote a delightful essay on the subject, "Life Insurance." He listed four items to insure one against the destitution of old age. A sense of humor takes away the dread of old age. By it the ideal woman can laugh at her approaching old age. Good health comes in for honorable mention. The cultivation of the mind is listed as the best insurance, for this makes it possible to live with oneself. And, finally, there is friendship, the assurance that comes from the knowledge of being wanted. Like ordinary insurance, these qualities must be cultivated constantly in order to be active and available when they are most needed.

Church membership is the best policy for protection in the realm of spiritual values. In the time of sickness or bereavement, many people have been astounded at the dividends of friendship which had accrued during the years to their credit. What a pity for people to allow this form of spiritual insurance to lapse. Occasionally one finds people who seem to have the idea that the period of grace for paying a church pledge is thirty years rather than thirty days.

A paid up subscription to "The Christian Sun" is the best policy to insure and assure the moral and spiritual maturity of the children now in the home. The circulation of "The Christian Sun" into every home is as essential to the health and long life of the church as the circulation of the blood to every part of the body is essential to its health and long life. Don't let your insurance lapse! Check your lable to be sure. By checking the table of subscription apportionments in our last issue you will be able to determine if your church needs additional insurance.

MISSIONARY PROMOTION.

The chairman of the Missions Council for the ensuing year is Rev. Albert D. Stauffacher; the vice-chairman, Mrs. Leslie R. Rounds; and the recording secretary is Rev. F. C. Lester. In the mid-winter meeting the Missions Council called attention to the orphaned

missions, through the dislocation of war, turning helplessly to the churches in those lands not caught by war (4,000 missionaries of 166 European missions are bereft of church support except as we help, in cooperation with other denominations).

In order to awaken a new realization of the world's need of Christianity the Missions Council adopted the following resolutions:

1. That every pastor, than whom as a source of interest and leadership the church cannot rise higher, be asked to give the situation more than ordinary attention, not failing in Sunday morning messages to sound the missionary note and plainly declare the need.

2. That activities to aid causes outside our regular responsibilities be added to and not replace our regular programs.

3. That in line with the recommendations of the United Stewardship Council, stewardship emphasis be continued with increased stress.

4. That we urge the members of the Boards scattered through the churches, their officers and ministers, to give renewed consideration and effort through the proper channels to concrete personal relations with one or more missionaries, home and foreign, with a view to more intelligent and adequate support.

5. That we continue the program of missionary education through well publicized and promoted meetings which missionaries on itineraries are invited to address and through diligent use of helpful literature.

6. That Miss Mildred Widber, with the help of the Joint Staff, be asked to make plans for the promotion of Children's Giving, and the use of the leaflet on "Children and Giving," and that we urge members of the Missions Council to cooperate in this promotion.

7. That full cooperation be given the Pilgrim Fellowship in their promotion of a plan of Giving and Service.

8. That we highly commend the woman's gift plan for sacrificial giving from women's groups of the churches, beyond their previous giving to the apportionment, and that we recommend that the Missions Council cooperate to the fullest extent with the State Presidents and the women members of the Boards in the promotion of the plan.

9. That a message be sent to each parish, to be read from the pulpit and to be included in parish letters, calling attention to (1) the Christian World Fellowship obligation and (2) the non-Christian World Need of hearing the gospel and experiencing gospel sympathy and help. The adequate meeting of this two-fold situation calls for an advanced goal of sacrificial giving.

10. That we commend the plan that each church should (1) study its own (Continued on page 13.)

OUR WORKMANSHIP AS MISSIONARIES.

(Continued from front page.)

and into conformity with that life of Jesus. We must completely divorce the Christian religion from western civilization and the many secondary practices and non-essential accretions which have developed, naturally enough, during the centuries and which it is so easy to identify with the primary and essential. A good deal of progress has already been made, but there is still a long way to go.

2. We must stop putting the institution ahead of the faith. It is so easy to let the institution which was created as a means to an end come gradually and almost without our realization to be regarded as the end itself. We must recognize increasingly that it is our religion we are taking, not primarily our organization, our denominations, our order of service, our church government, our system of a paid full-time ministry, or even our brand of theology. All these things are important. But they are not the one great essential. The Christians in the younger churches in mission lands will gradually work them out for themselves as we did for ourselves and as Christians everywhere have always done. Pray God they will be able to do it better than we have; and there are good reasons to have faith that they will.

Greece led the world for a time, making her contributions through art, literature and philosophy. Rome made her great contributions in the realms of law and government. For the last few centuries the Nordic races have been making theirs in the fields of scientific investigation, power machinery to do man's labor, clever political organization, practical business efficiency—the mastery of nature. It looks as if they had passed their peak and are being destroyed by their own inventions because their religious development has not kept pace. Is it not, therefore, a rather bold assumption and presumption for us calmly to take for granted that we are not only able but destined to lead the world in matters of religion—a realm wherein lies the genius of Oriental peoples? Is it not possible that the next great contribution to the total culture of the world, the next great forward step in its progress as looked at from the viewpoint of the centuries may be in the realms of religion and philosophy and led by Oriental peoples—if *only Christ as he is in the New Testament can be given to them?* It is He we are to take; all else is secondary.

It is so much easier to take them our institutions than our faith, so much easier to be a Congregationalist than a Christian, to let the former be a substitute for the latter. The great insidiousness of the temptation comes just from the fact that our institutions and their good work are so very important. Money has been invested in our hospitals, schools, churches; generations of missionaries have labored to build them; we feel we must keep them going at all costs. And we must, as long as they serve the greater end; but just as certainly we must be willing to have them sacrificed if to maintain them keeps us from doing an even better thing, a more essential thing—fearless witnessing for the truth, standing for the right.

All Jesus needed to do to keep going His great work of ministering to the bodies, minds and spirits of men was to keep silent about the evils He observed in high religious circles. Yet what would He have had worth preaching about if He had kept still when the very stones were crying out? He challenged the evils and was promptly eliminated. His medical work was stopped, but he kept the faith. As a result, medical work has gone on in his name all the centuries since, and in all continents.

The moral authority of the American missionary is all but destroyed in China as long as his own church at home is quiescent or acquiescent in such a ghastly iniquity as our being the major ally of Japan's military in its ruthless assault on China. Even if belated action by us to stop that traffic should not be enough now, added to China's own efforts, to save her, yet that action would restore integrity and power to the missionary enterprise through the moral authority of a sacrifice—the same moral authority that Jesus Christ gained on the cross. He could not have gained it any other way, nor can we.

That moral authority would advance the Christian gospel in China more than fifty years of good words and kind deeds without it can ever do. If it were demonstrated once that the Christian gospel had enough vitality to command the allegiance of its adherents in even one land to the degree that they were willing to follow its Christ in risking their business for the sake of right and justice and other methods than war of settling the disputes that have always arisen and always will arise, that spectacle would give fresh validity to, would vitalize the whole Christian movement in every land as nothing else can.

In coming through Japan a promi-

nent Japanese Christian woman told me that she and her husband thought the Christian Church there ought to go into the catacombs. On my inquiry if she meant that the church ought to risk its educational and medical institutions in order to take a stand against the military clique, she replied without hesitation that they believed such a stand should be made even if it meant, as it probably would, the giving up of their Sunday morning church services. She said that the church was already able to carry on publicly only insofar as it kept silent on the one burning public issue, and by its silence appeared to approve. Better to lose all the institutions and go into the catacombs if necessary, in order to save the faith.

One is compelled to wonder if we Western Christians have not become so soft and so concerned about our institutions and our property that we would fail to stand up as well before difficult decisions as have most of the younger Christians. If our attempt to preserve our "work" and insure the comfort and safety of the workers takes precedence over the chance to grow in Christian character and grace through suffering for the right, then the missionary movement may save its organization temporarily but will lose its soul.

3. In the crucial and difficult years ahead we must be far more careful in the selection and sorting out of our personnel. We must have people of greater ability, better education, better training in how to use their bodies and minds without strain, better emotional stability, better adaptability to strange and trying situations, and above all deeper spiritual experience and more contagious enthusiasm to share it. We must have people who are not only willing to go but who have something to take that is worth taking, and who are willing to come home if they don't fit. If maladjustments develop occasionally it should not be surprising. Many a man working as a minister in a city church in this country where he may be able perhaps to have a fairly regular routine with hours for study in the quiet of his library, the stimulus of association with fellow ministers, inspiration from great religious conferences, will be a giant in the American pulpit; but the same man might quite understandably be a flat failure as an itinerant evangelist on the barren plains of Northwest China. That is no disgrace. A race horse cannot do a draft horse's work, and vice versa. It is only a disgrace if he or his mission thinks he ought to stay on there out

(Continued on page 9.)

CONTRIBUTIONS

SUFFOLK LETTER.

In a recent meeting of the Ministers' Association of the Eastern Virginia Conference, there was an informal discussion of the problems of the Southern Convention. A meeting of ministers usually drifts into that kind of discussion, if time permits, and eventually two difficulties are encountered. The first difficulty is a tendency to to emphasize some local interest; the second is the necessity of adjusting plans in which some personalities are involved. After many years experience in serving on Committees appointed to prepare programs for Convention and Conference sessions, we know something about these things in respect to our regular meetings. There are people who would feel slighted if they did not appear on the program. There are departments and committees who want first consideration in the selection of time and place. These localized attitudes and personal ambitions are self-evident, in many forms, and they affect our plans for expansion and growth.

This explains the present difficulties under which the Convention is trying to publish THE CHRISTIAN SUN. Too many of our people have regarded the paper as a local institution, and have based their support upon their likes, or dislikes, of the editor and the management. This also explains, in large measure, the major difficulties of Elon College during its eventful history. It has been the victim of many local attitudes, and it has been afflicted by ambitious personalities. Our missionary work has been hampered in a similar way, although not to such an alarming extent. The orphanage has been under a similar handicap. The successful administration of the institution, for several years, has been due to the wisdom of its management in cultivating a public sentiment, free from localized ambition and prejudice. It is not operated in the interest of any personal honor or profit, but for the sake of helpless children.

When the Southern Convention was organized, its leadership planned for its extension to the Gulf of Mexico, including all of the Southeastern states in their missionary plans. Why has the area of the Convention been reduced to include only Virginia and North Carolina? Why was it not re-organized after the union with the Congregational Churches to include all the churches of the Southeastern

Convention? Localized ideals and personal perspectives in both groups must be included in a full explanation. Church people usually develop a strong loyalty to some local traditions which are not easily surrendered. This is true in the local church, the Conference and the Convention. It should be said with emphasis, that this tendency contributes to the growth of character and the performance of the church, when it is properly directed. The danger arises when people draw a circle around their personal tastes and traditions, excluding others from their fellowship and sacrificial service.

The day has arrived when the conferences and associations in the Southeastern States should become members of the Southern Convention. The Afro-Congregational Christian Convention is an organization of colored people with objectives similar to our Southern Convention. The colored Congregational Christian Conferences and Associations should also effect a united organization under their own leadership, giving them a strong working organization in the Southeast. It would require some adjustment of methods in both Conventions but these can be made. In the interest of the kingdom of God this should be done. It was not easy to do this when the denominations united several years ago, because of certain property holdings and financial obligations. But those difficulties are not as great now, and some steps should be taken to broaden our vision and unify our common interests.

I. W. JOHNSON.

THE MISSIONARY PERIOD.

With March begins the Missionary Period in the churches of the Convention. During this period every pastor and every communicant should inform himself as best he can concerning world conditions, the urgency of the need of the Christian Gospel in all lands, his church's and his own personal responsibility for meeting these needs.

Perhaps not in the history of the Christian movement was the need greater or the situation more precarious. Totalitarian states, and they seem to be multiplying, are violently set against democracy and Christianity and are moving ruthlessly and with incredible speed over the earth. If democracy, Christianity certainly as

we know it will likewise go. Current happenings throughout the world issue an inescapable challenge to the whole Christian system. This country cannot afford to sit by and see democracy hopelessly crushed, nor can the church in this country afford to be indifferent to concerted actions against the church in other parts of the world. Men and money in abundance will be needed—men who love Christ and His Church and are willing to bear witness, regardless of the cost, and money in sufficient amounts to sustain those who go to carry the gospel and to provide equipment and the necessary expense for carrying the gospel in its power to those who need it.

Our churches in the Southern Convention can ill afford to close their eyes to world conditions, their ears to a universal appeal, and their purses to the acute financial needs of the various agencies of the Kingdom operative in the world today. For many years we have been alert to world conditions and responsive to a small measure of our ability. For many years we as a Convention were blessed with the fearless, capable, and consecrated leadership of our fallen comrade, Dr. J. O. Atkinson. Dr. Atkinson meant much to the various enterprises of our church, but he meant more to our missionary interest. He was a great advocate for the cause of missions, writing, speaking, and praying to the one end that our church might become missionary in spirit and in practice. His labors were not without their rewards. At this season of the year he has been accustomed to speak for more than twenty years. This time we will not hear his voice, nor will appeals and messages go from his pen to our people. The needs are great. We as a people are able. May God help us to respond.

The church has made the writer directly responsible for our program of higher education at Elon College and the conduct of our institution of higher learning. I am sensible of the responsibilities connected therewith. I am, however, passionately interested in every phase of our work. My interest today is in our missionary program, and my appeal to the churches is for a prayerful consideration of our missionary program and sacrificial giving on the part of every member that we may not only raise the amount asked for our missionary enterprises, but facing the needs of the church today as she is called upon to administer to a broken and a suffering world, and considering the blessings that

(Continued on page 11.)

FOR THE CHILDREN

Dear Readers:

Not so long ago I wrote a letter to Oliver and his mother thought that I should write a letter to you. I don't have any little boy or girl to keep me busy, but there are many other jobs I have to do.

Aren't you glad that spring is in the air? It is cold yet in Richmond, but this morning when I walked in my garden I found a few forsythia blooms and the jonquils and iris are pushing their heads through the ground. Some birds have come to my ward, too. I have seen a cardinal and a pair of robins. They were pecking our sunflower seeds.

While I was sitting in our living room reading this afternoon I heard an awful crash in the fireplace, and I couldn't imagine what it was—unless it was a bird that had fallen in. Since we weren't having a fire there, we had put the fire cover over it and it was too heavy for me to lift and I thought I would wait until someone could help me. Later, when Mr. House came home from making visits I did manage to lift it a trifle for just a peek, and while I was trying hard to see what was trapped in my fireplace, out flew a tiny sparrow. It was frightened and flew around and around bumping into furniture and the walls. We chased it into the dining room where finally we caught it. Its little

heart was going bumpy, bumpy, bump! We took it on the back porch and let it go, and it flew to a big tree where it could rest. Not all little birds have such adventure—paying calls at parsonages.

Can you finish the story about the bird? I don't know what happened to him when he left. Perhaps you can make up one. Try it and see.

Do some of you live in parsonages? I am sure that you do. It is a special kind of place in which to live and I think I will share the pleasures of it with you. A parsonage is a house that belongs to a church and it is for their minister to live. The one I live in has nine rooms and it keeps me busy taking care of it. The first minister and his family to live in it were a large family and they needed lots of room. Now just two people live in it. We stay busy all day long: cleaning, cooking, studying, visiting, calling people and talking to people. Sometimes the church folk come to the parsonage for a meeting, sometimes just to visit. Every once-and-while there is a wedding at the parsonage. That, too, is good. Parsonage dwellers are sort of like doctors and their families because they must be used to telephone calls at any time in the day or night for often the pastor must go to be with someone who is sick or unhappy. A

parsonage is such a nice place, for you share it with a whole church and that makes you feel like such a big family. Maybe some of you will grow up to be ministers or ministers' wives and then you can have the happy experience of living in a parsonage.

JUNE JOY HOUSE,
Richmond, Va.

AN INDIAN STORY.

This summer I was traveling to California with a group of folks and we decided to go to see Grand Canyon. It is in Arizona and is one of the most beautiful spots in our country. It is a great and deep cut in the earth and was made by the Colorado River working itself along through many years. The colors of the Canyon are very beautiful. But I want to tell you about what happened when we were on the way to the Canyon. It was hot and dry and the land was arid or desert land. There was nothing but gravel and sand and a few cacti. Suddenly we saw a covered wagon driving across the sands. It was an Indian wagon and the family was going some place—but we never found out where. And do you know why? Because they couldn't speak English. We wanted to take their picture and we waved for them to stop and they did. The father was driving the old mule and the mother was sitting beside him and the children were in the back, under the cover of the wagon. One of them was afraid, but a little girl came over to us. She must have been about eight years old and she was a warm brown color. Her hair was black and pulled tightly to the back of her head and in her ears she had big round earrings. She wore a bright colored dress that made me think of Joseph's many colored coat. Do you remember that story? Her dress was full and pleated and she was barefooted. I wondered how her feet could stand the desert's warmth. She laughed and stood still while we took her picture and she smiled when we gave her some money. Then the father called to us, but we could not understand him. He shouted loud and beat on his chest, but still we could not understand, and when we drove away he was still trying to talk to us.

We think of all the Indians of story book land and history being gone, but they aren't. After the census was taken last year (do you remember it?) it was found that there are many Indians in our America. Try to find out if there are some Indians living near you. Some live near Richmond on the Pamunkey Reservation.

JUNE JOY HOUSE,

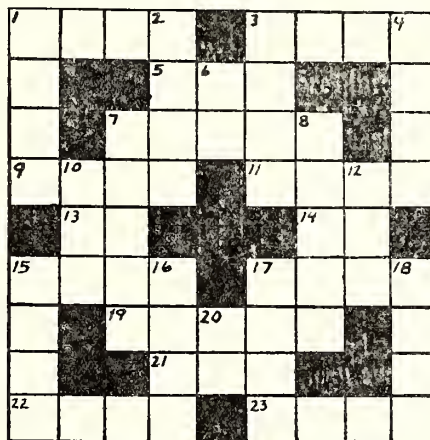
CROSSWORD PUZZLE.

Across.

- 1. Halting place of army or caravan (Ex. 14: 19).
- 3. Symbol of God's presence (Ex. 3: 2).
- 5. Poetic form for open.
- 7. Great leader and lawgiver of the Hebrews (Ex. 3: 19).
- 9. Reverence; solicitude (Ex. 18: 21).
- 11. To make known by words; communicate (II Sam. 1: 20).
- 13. Very nice (abbr.).
- 14. Virginia (abbr.).
- 15. To throw out, cause to happen (Psalm 43: 3).
- 17. Past tense of sew.
- 19. Spokesman of Moses (Ex. 4: 30).
- 21. It became a serpent (Ex. 4: 2 and 3).
- 22. Feeble, wanting strength (Isa. 35: 3).
- 23. Music sung by one voice.

Down.

- 1. An idol (Ex. 32: 4).
- 2. Without wealth (Ex. 30: 15).
- 3. Hebrews washed them as a sign of hospitality (Gen. 18: 4).
- 4. Sin (Ex. 32: 14).
- 6. Post Script.
- 7. Bread from heaven (Ex. 16: 14-36).
- 8. Favorite and symbolic number among Hebrews (Gen. 41: 2 and 3).
- 10. The first woman.
- 12. Rules of behavior (Deut. 33: 4).
- 15. White feathery flakes (II Sam. 23: 20).
- 16. Without light (Gen. 15: 17).



- 17. Turf, sword (plural).
- 18. Mt. on which Moses died (Deut. 32: 49 and 50).
- 20. Roll on. (abbr.).

- ACROSS — 1. Taps. 3. Sack. 5. Act. 7. Scout. 9. Tats. 11. Brow. 13. L. I. 14. O. A. 15. Sand. 17. Fort. 19. Group. 21. Own. 22. Trap. 23. Door.

- DOWN — 1. Tent. 2. Saes. 3. Stub. 4. Knew. 6. Co. 7. Sting. 8. Troop. 10. A. L. A. 12. Oar. 15. Suit. 16. Drop. 17. Fund. 18. Tear. 20. Ow.



IN HONOR OF DR. J. O. ATKINSON.

My brother, Mr. Caleb D. West of Newport News, Va., has suggested that we endeavor to increase all missionary offerings, but especially Easter church offerings in honor of our great missionary leader, the late Dr. J. O. Atkinson. It is Mr. West's intentions to actively support this movement by increasing the missionary offerings of the Newport News church. In order to reduce this suggestion to a workable basis, the secretary will keep accurate accounts and the Honor Fund will be made up as follows:

1. All increases over last year of each Sunday school monthly offering during March and April, 1941.
2. All special gifts for the Honor Fund.
3. From March 1 to December 31, 1941, all increase of offerings sent direct to the Mission Board by the churches after Easter, or to the Board through the various Conferences at the end of the Conference year.

In addition to what I did for Missions last year I have enclosed to Secretary Parker my check for \$25.00 with which to start the fund.

J. E. WEST, *Pres.*

**MISSIONARY OFFERINGS.
WEEK ENDING MARCH 1, 1941.**

Sunday Schools.	
Ether, N. C.	\$ 1.00
Mayland, Broadway, Va.	2.36
Pleasant Ridge, Ramseur, N. C. .	4.00
Palm Street, Greensboro, N. C. .	9.25
Ingram, Va.	4.20
Lebanon, Semora, N. C. ....	.95
Concord, Burlington, N. C.	1.00
Timber Ridge, High View, W. Va.	1.63
Apple's Chapel, Gibsonville, N. C.	
(For Nov., Dec., and Feb.) ...	14.57
Antioch, Harrisonburg, Va.	3.59
Newport News, Va.	17.20
Bethlehem, New Market, Va. ...	2.97
Total	\$ 62.72
Individuals and Churches.	
Pleasant Cross, Asheboro, N. C. .	\$ 1.68
Asheboro, N. C.	12.00
Elk Spur, Faney Gap, Va.	1.00
Total	\$ 14.68
Dr. J. O. Atkinson Honor Fund.	
Col. J. E. West, Suffolk, Va. ...	\$ 25.00
Total for week	\$ 102.40
Previously acknowledged ...	9,198.27
Total since Sept. 1, 1940 ...	\$9,300.67

MATTIE COX PARKER,
Secretary,

**MINUTES OF MISSION BOARD
EXECUTIVE COMMITTEE.**

SUFFOLK CHRISTIAN CHURCH,
FEBRUARY 17, 1941.

The meeting of the Executive Committee of the Mission Board of the Southern Convention of Congregational Christian Churches was held in the Suffolk Christian Church, Suffolk, Va., on Monday, February 17, 1941, at 2 o'clock. The following members were present: Col. J. E. West, Chairman; Mr. J. A. Williams, Rev. H. S. Hardeastle. H. S. Hardeastle was elected secretary *pro tem.*

At a conference of the executive committee of the Board, the executive committee and committee on plans of the Christian Missionary Association of the Eastern Virginia Conference, and the Home Missions Committee of the said conference, it was deemed necessary for the Board to make an appropriation to Ocean View for next year, and for the Board and the Christian Missionary Association to make an appropriation to the Richmond Church for next year, it being satisfactory with the Richmond Church to reduce that apportionment of \$1,800.00 from all sources to \$1,500.00 per annum, \$300.00 of which must be paid on mortgage indebtedness. J. A. Williams offered the following resolution, which was seconded by H. S. Hardeastle:

Resolved:

1. That next year we appropriate \$1,200.00 to the Richmond Church on pastor's salary.
2. That we recommend to the Christian Missionary Association of the Eastern Virginia Conference that they appropriate at least \$300.00 to the Richmond Church, the total amount to be applied on the mortgage indebtedness.
3. That for next year we appropriate \$300.00 to Ocean View on pastor's salary, payable monthly, and that the secretary of the Board be instructed to pay monthly the remainder of this year's appropriation.
4. That in calling a pastor, or pastors, for Ocean View and Little Creek Churches, the Board approves any minister who meets with the approval of the Home Missions Committee of the Eastern Va. Conference. Carried.

It was moved and carried that Rev. Joe French be released from Ocean View and Berea pastorates as of February 28.

It was voted that we accept the resignation of Mr. K. B. Johnson, for many years a member of the Mission Board. Professor L. L. Vaughan of Raleigh, N. C., was elected to membership on the Board to fill the vacancy of Mr. Johnson.

Motion passed that a committee of one be appointed to confer with the Elon College Community Church concerning the matter of securing and supporting a full time pastor for that church. H. S. Hardeastle was appointed.

Meeting adjourned with prayer.
J. E. WEST, *President.*
H. S. HARDEASTLE,
Sec'y, pro tem.

NORTH CAROLINA WOMAN'S MISSIONARY PROGRAMS.

We hope that your programs so far this year have been so fine that you feel the packet of material you purchased was well worth the money. The Thank Offering Service or Stewardship material was used in November, the special Christmas folder in December, and material on the Mi-grants in January and February.

Perhaps it would be well to examine the remaining material in the packet and plan for the programs during the remainder of the year, which closes with the September meeting. It may be that you will want to follow the suggestions which will be given in THE CHRISTIAN SUN from month to month, and which will include the following: March, "The Church"; April, "China"; May, "Our Church in China"; June, Cradle Roll Program; July, Echoes of "School of Missions" and "Elon Summer Conference"; August, "The Bible in the Home"; September, Reports of year's work and election of officers for new year.

Some of our societies have circle meetings in which they wish to study in more detail about our own missionaries and the places where they work. Other societies prefer to use that for their study in their general meetings, and study the mission books by means of book reviews or individual reading. You will find a pink sheet in the packet marked "Information Service Department." In these mimeographed pages you will find a list of material available about our missionaries and their work in China, as well as in other countries. On page 4, you will find that much of the material described is free, while the remainder may be had for only a few cents.

Take advantage of this opportunity to secure additional missionary material for your society.

SUGGESTIONS FOR LENT.

"The Church."

Use as the basis for your program "The Church," a blue mimeographed folder, and the worship service, "The Inner Life—of the Church and of Ourselves," both of which are in your packet.

Begin your program with the Devotional Service found on page 2 of "The Church." (Note that additional copies of this may be secured for ½c each.) If you only have one copy, let a third person read the passages of Scripture marked "All."

Use several people to give the various parts of "The Church":

1. Part A.—The Church from the Past to the Present.
2. Special information about our specific branch of the denomination. It is likely that someone in your church will have a copy of "The Life of Rev. James O'Kelly," by MacClenny; "Lives of Christian Ministers," by Kernodle; or booklets like "The Origin and Principles of the Christians," by Burnett. Copies of these may be borrowed from the Board of Christian Education, Elon College, N. C., which also has copies of the latter booklet for sale for 25c.
3. Part B.—The Church Today—Introduction on page 4.
4. The ministry of the Church to the Congregation, pages 4 and 5.
5. The Ministry of the Church to Our World—First Four paragraphs, through section by Dr. Shelton on page 6.
6. The Ministry of the Church to Our World—Beginning middle of page 6 through paragraph top of page 7.
7. The Ministry of the Church to Our World—Beginning with "The Slums of the City" on page 7 through paragraph top of page 8.
8. The Ministry of the Church to Our World—Paragraph on Refugees on page 8.
9. The Ministry of the Church to Our World—Begin middle of page 8 and finish section B.
10. Part C.—The Church of the Future.

Use in closing the worship service entitled, "The Inner Life—of the Church and of Ourselves." If you do not have enough members to divide the study among ten people as suggested, use three or four. It will be much better if they will *tell* their part rather than *read* it. Since the sheets are not mimeographed on the back, it is possible to cut up the program, giving each person her part to report on.

Of the books mentioned on page 1 of the program material, the Board of Christian Education can loan "The Congregational Churches," "An Outline of Church History," and "Christianity and Our World." Also "The Church," by Stewart.

MRS. F. C. LESTER,
Sup't of Literature,
N. C. Woman's Conf.

OUR WORKMANSHIP AS MISSIONARIES.

(Continued from page 5.)

of a false sense of pride or a mistaken notion that Christian devotion to his "calling" requires that he continue to butt his head against a wall. We must have more careful personnel direction, getting the square pegs out of the round holes and into the square.

This question of being willing to come home for the sake of the work's best interests may be a much sterner test of character and Christian grace than is the decision to go in the first place. Missionary work is a very specialized task, carried on in an environment where one is dealing constantly with the very delicate fabric of relations between races, religions, cultures. It requires certain special qualifications which many people simply do not have. That fact may not be discoverable without actual trial. My chief point here is that every missionary candidate ought to be confronted with the possibility that he may not prove to be well suited for the task and that it may, therefore, become advisable for him to return. Will he be willing to come home at a time when it may be much harder for him to get a job than it would have been if he had not gone abroad, when the best years of his life may already be passed, when his classmates may all have forged ahead leaving him far behind, when he may have to put his family on a lower scale of living—will he be able to do that without the slightest bitterness or resentment against his colleagues or Chinese associates or mission board for bringing him home?

I have read that in India when a student with a B. A. degree took examination for his Master's degree and passed, he wrote after his name "M. A." But if he failed in the examination he did not write just "B. A.," he wrote "M. A. failed." There was some honor in having at least tried. Just so I would far rather write after my name "Missionary, failed," than to be allowed to stay on the field one day after my presence had become for whatever reason more of a liability than an asset to the work. It would be an utterly mistaken sense of kindness to me that would put consideration for my ego ahead of Christ's cause.

Unfortunately it has happened that a missionary was kept on the field after he or she should have been withdrawn because it was thought it would hurt the missionary's feelings too badly, injure his personality too deeply, or might cause the loss of the support of an influential individual or

a wealthy church that was greatly attached to the particular missionary. That is no adequate reason. It is another place where we must "turn northward." Decisions regarding personnel must be made solely on a basis of the best interests of the work on the field, and not on any basis of saving the face or feelings of the missionary, or his supporters and friends at home. If a man is not delivered from his selfish ambitions and his personal vanities then he simply is not converted to the Christian position and the discovery should, if possible, be made before rather than after he is appointed. If unfortunately that is not done, the action necessary to correct the situation must be taken no matter how unpleasant. We need to be constantly reminded that we are the means to an end, not the end.

In a southern college I ran across a young student who said she was going to China as a missionary. I asked her where in China she hoped to work. She didn't know. What did she plan to become? Evangelist, teacher, physician, nurse? She hadn't the vaguest idea. I inquired how she had happened to decide to be a missionary. She said when she was twelve years old she had been very ill and her parents had promised the Lord that if her life were spared they would give her as a missionary. Now that was a good start, but only a start. It certainly was not enough, without long study and preparation, to qualify her for a very hard and specialized task. She was going to China to try to save her own soul and the Chinese were to be the victims of the attempt! That simply will not do. If we cannot do much direct good for China, at least we can do considerable indirect good by keeping such a one from ever getting there unless she demonstrates willingness to grow.

4. We must change the approach and emphasis of much of our missionary publicity. We must be far more honest with the home churches in the sense of telling them all the truth with less reporting of just one side of the picture—the favorable side. Whenever that has been done it was always with the very best of intentions, being considered necessary to stimulate the interest and flagging support of the givers at home, since as we all know there are so many pastors and churches that have never been quite sold on foreign missions. But my question is whether that really is the way to win support, and certainly this enterprise has got to have some new support from younger men and women if it is to continue on its pres-

(Continued on page 13.)

Pilgrim Fellowship

"Youth at Work in the Church"

A. LANSON GRANGER, JR., *Editor*

MISS ELDREDGE IS COMING.

The coming of Miss Lucy Eldredge is an event for young people anywhere in America. We are especially delighted to have her in the Southern Convention because she began her work with young people in this area.

She is to be with us March 14-28, 1941. Her schedule is not quite complete, but it is about as follows:

Friday—At Elon College.

Saturday—In Western N. C. Conference.

Sunday, Monday and Tuesday—Liberty (Vance) Training School.

Wednesday—Oak Level—Mid-Year Conference; 7:30—Auburn Institute.

Thursday, 7:30—Wake Chapel Institute.

Friday, 7:30—Sanford Institute.

Saturday—To Eastern Virginia for a week.

EASTERN VIRGINIA SPRING RALLY.

The Spring Rally of the Eastern Virginia Pilgrim Fellowship will be held at the Christian Temple, Norfolk, on Saturday, March 22, with an afternoon and evening session. The program committee is composed of Miss Margaret Butler, Mrs. Allen Piland and Baxter Twiddy. Miss Lucy Eldredge of Dayton, Ohio, will be the guest speaker at the evening session.

BAXTER TWIDDY,
Reporter.

CHRISTIAN YOUTH AT WORK.

Young people are so often either planning or attending youth conferences that one on the outside might easily gain the impression that the total of their activities consists of merely "another conference." The fact is, however, that the major portions of work, locally and nationally are done by smaller groups which are silently and constantly on the job.

Recently two meetings of youth groups have been held which call particular attention to this fact. Both of them were of national significance, and indirectly they relate to the young people of the Southern Convention.

One was the meeting of the Central Committee of the National Pilgrim Fellowship which met in Chicago last

month. This was an executive gathering, the purpose of which was mainly to follow up the emphases outlined at Mills. Special consideration was given the plan of establishing regional conferences for young people who are possible recruits to home and foreign mission fields. Another matter of im-

A DAILY PRAYER FOR THE YEAR 1941.

Father of all mankind, throughout this day, and every day, help me to remember that very real portion of Thy Kingdom has been placed in my keeping. Therefore, teach me to love Thee:

WITH ALL MY MIND—that I may think Thy thoughts after Thee, from dawn to dark, making beautiful and significant each decision of my daily living; help me to remove all prejudice and small-mindedness, O Lord:

WITH ALL MY HEART—that I may love those whom Thou lovest, feeling for even the most unlovable and difficult of Thy children Thine own everlasting mercy:

WITH ALL MY SOUL—that I may seek fresh ways in which we can all be one in Jesus Christ our Lord, praying for Thy divine power to surge through my commonplace routine from morning till night:

WITH ALL MY STRENGTH—that I may work the works of Him who sent me while it is day, seeking to channel through every act Thy devotion to the needs of both my neighbor and myself. Remind me from moment to moment that this is not optional, but the last command of Jesus Christ, Our Lord. Quicken me and use me this day, for Thy name's sake.

Amen.

[This prayer, which appeared on the cover of the World Day of Prayer Service, might well be our sincere prayer for each day of this year.]

portance which was discussed was the setting up of six Work Camps sponsored by the National Pilgrim Fellowship located in strategic areas of the nation. The camps will be set up at Wadley, Ala.; Schauffler College, Cleveland, Ohio; Santa Clara, Calif.; Merom, Ind.; Deering, N. H.; and Grand Marais, Minn. Plans for representation at the Christian Youth Council meeting at Estes Park, Colo., June 3 through 28; development of regional programs; and the clarifying of the national policy of working through small groups and planning

(Continued on page 15.)

THE COMMUNION OF THE HOLY SPIRIT.

CHRISTIAN ENDEAVOR TOPIC
FOR MARCH 16, 1941.

SCRIPTURE: John 14:15-17; 16:13, 14.
Romans 8:14-17.

Daily Readings—

Monday—The Promise of the Spirit—Joel: 28, 29.

Tuesday—The Promise Fulfilled—Acts 2: 15-21.

Wednesday—Holy Spirit for the Asking—Luke 11: 11-13.

Thursday—The Holy Spirit Received—Acts 8: 14-17.

Friday—The Spirit's Human Temple—1 Cor. 6: 19, 20.

Saturday—Sanction of Sonship—Gal. 4: 6, 7.

With this topic we are completing the series on the Holy Trinity. To give a summary of the relationships of the three persons of the God Head it may be explained as follows: God the Father is the Creator of all things pertaining to the world. God came into the world in the form of man in the person of Christ who revealed God the Father. The Holy Spirit is God dealing with men in a personal way. The Holy Spirit is an inner light, friend, guide, companion, the spirit of wisdom and truth.

Let us make two divisions of the topic. The first may deal with the reception of the Holy Spirit. Assign as short talks the topics in the Daily Readings for Monday, Tuesday, Thursday and Friday. The last division may deal with what the Holy Spirit accomplishes. Assign these for short talks:

1. The Holy Spirit is a Comforter (John 14: 16).
2. The Holy Spirit reveals truth (John 16: 13).
3. The Holy Spirit is a source of power (Acts 1: 8).
4. The Holy Spirit enables us to become the sons of God (Rom. 8: 14).
5. To become religious one must know the communion of the Holy Spirit.

For Discussion—

1. Helen Keller, blind and deaf, was able to say: "We cannot choose what life will bring to us of joy or pain, but what our souls bring to meet the challenge—this is our power!" Did it take Christian courage for her to say this, facing her difficulty?

2. Is it not the fact that the Holy Spirit is ever present the Christian's greatest comfort?

3. How can we intensify our communion with the Holy Spirit?

Suggested Hymns—

"Holy Spirit, Truth Divine."

"Take My Life and Let It Be."

"Just As I Am." S. E. M.

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

CHRIST REJECTED.

LESSON X—MARCH 9, 1941.

LESSON: Luke 20:9-21:38.

DEVOTIONAL READING: II Tim. 2:3-13.

GOLDEN TEXT: *Blessed are ye when men shall reproach you, and persecute you, and say all manner of evil against you falsely, for my sake.—Matt. 5:11.*

Good Preaching.

Some of the best preaching is indirect. The lesson today is an instance in point. Jesus told a story. As always, he told it in a vivid and vital way. When he had finished, we have the record, "And they perceived that he spake this parable against them." It is great preaching when a man can so present the truth that people will perceive that the truth fits their own lives, and brings a sense of conviction into their own hearts. One wonders if too much preaching and teaching is not too abstract and unreal, and unrelated to life. Jesus made his preaching vivid by the use of stories, or illustrations, by talking in terms which people of his day understood, and talking in the language which they used. As a result, the common people heard him gladly, and they understood what he was talking about.

Stewards Not Owners.

Jesus told the story of a man who planted a vineyard, and then leased, or rented it, to another. At the appointed time of the harvest he sent his representative to collect the rent, or to get his share of the fruits. The point of the story is that man holds in stewardship, but does not own. All that we have and all that we are is a trust from God. The cattle upon a thousand hills are his, the silver and the gold are his. It is the Lord God who gives us power to get wealth. We ourselves are not our own, we are bought with a price. In this and other scripture which might be quoted, it is emphasized again and again in the words of God the fact that man possesses, but he does not own. Perhaps there is no lesson more needed in the Christian curriculum of life than the lesson of stewardship. A man can not be a genuine Christian until he understands and practices the basic principles of stewardship.

A Day of Reckoning.

At the appointed time the owner of the vineyard sent his representative

to collect. It was a day of accounting, or a day of reckoning. It is a part of life. Men are always being called into judgment, but there is also a final judgment. This is a moral universe, man is a free creature. He has the power of choice. He will be held accountable for how he has used what he has, for what he has done, and for what he has become. One must not take too serious an attitude toward life, but one has not looked at life at all until he sees that it is a kind of moral probation, that there is a day of reckoning, that here and hereafter he must stand before the judgment seat of Christ.

Rebellion.

In the story which Jesus told, the husbandmen, that is the farmers or the tillers of the vineyard, treated the representatives with varying degrees of contempt, and even of personal punishment. They beat one, handled another shamefully, wounded a third, and finally when the owner of the vineyard sent his own son, they killed him. It was high rebellion against rightly constituted authority. Here is dramatized what is going on everywhere and always. At the root of all rejection of Christ and disobedience to the laws of God is the desire of self will to reign supreme. Men resent being reminded that they are tenants, and they are determined to assert their ownership. The parable, of course, applies to the Jewish nation as such. God had sent his prophets, but again and again the nation had rejected them, and had treated them shamefully. Now at least God had sent his own Son in a final effort to reconcile a nation unto himself. The Son was not only rejected, he was not only shamefully treated, he was actually put to death. Thus did the Jewish leaders sin against the light, thus did they reject God's anointed, thus did they defy God himself. It seems a little strange that the Jewish people should reject the Messiah, the one for whom they had looked for so many centuries. But they did reject him, and they did so because his way of life cut across their ways of life, because they were determined to hold to the privileges and prerogatives of their offices, because they wanted to have their own way rather than to do the will of God.

Rejected But Exalted.

"The stone which the builders rejected the same was made the head of

the corner." This statement often finds fulfillment in contemporary life. It found its historical fulfillment in Christ. He who was rejected by the Jewish people, he who was scorned and crucified by the Jewish leaders became the very head of the Christian Church, and the foundation of the Christian social order.

Judging or Being Judged.

"Every one that falleth on that stone shall be broken to pieces; but on whomsoever it shall fall, it will scatter him as dust." Men sometimes think of Christ as being on trial when as a matter of fact, men themselves are on trial before Christ. Men think of themselves as breaking the laws of God when really they are breaking themselves. In their refusal to follow the light these men were pronouncing their own doom. Christ can be a savior unto life for those who believe on him and to those who commit themselves unto him. He becomes even a stone of stumbling to those who refuse him. Jesus himself said that this is a condemnation that light is great to the world and that men love darkness rather than light.

Darkening Shadows.

"And the scribes and the chief priests sought to lay hands on him in that very hour; and they feared the people: for they perceived that he spake this parable against them. And they watched him and sent forth spies who feigned themselves to be righteous, that they might take hold of his speech, so as to deliver him up to the rule and to the authority of the governor." As has been said above, they perceived that he had spoke this parable against them. It made them angry, it stung them to the very quick. It fanned the flame of what eventually became flaming and consuming hatred. From that time on Christ was a doomed man. Spies constantly watched him, and every effort was made to trip him. The sinister forces of evil were set in motion, and from this time on the shadow of the cross increasingly lay across his path.

THE MISSION PERIOD.

(Continued from page 6.)

have been ours, may we contribute beyond the Convention's askings. May we give until the treasury is filled to overflowing. I am sure that the Mission Board through its chairman, Col. J. E. West, and its recording secretary, Mrs. Mattie Cox Parker, will send out information, provide programs, and issue appeals. I simply wish to add my appeal and urge everyone to do his share.

L. E. SMITH.



MONDAY.

A FATAL ERROR.

"Ye cannot serve God and mammon."—Matt. 6: 24. (Read 6: 19-25.)

Petain, the French General, said, in explaining to his people why France failed, "Since the war of 1918 the people have made pleasure their supreme objective. They have demanded pleasure without sacrifice. Now disaster has come."

In July, 1938, Canada put a ban on its citizens using their funds for travel in the United States, explaining that if one "wants to go to Chicago to dance, or to Palm Beach to swim, he cannot have the money for such a purpose."

This is the same thing as saying "You cannot have your pie and eat it," or vice versa. Over emphasis on pleasure is mammon and is disastrous to the higher self. We shall reap what we sow.

Prayer—O Lord, we would set ourselves right with Thee and Thy kingdom this day. We pray for Thy spirit to possess us, O God. *Amen.*

TUESDAY.

THE DAWN OF A NEW DAY.

"Redeeming the time."—Eph. 5: 16.

If you are now a spendthrift, a waster, don't let any one convince you that you will always be so. Don't accept the idea that you will never have a cent ahead in your life. That is up to you.

There are many miracle tales of spendthrifts, who turned, saved their money resolutely, steadily till they had their homes and plenty. Why should any one continue to be a waster, when by the exercise of his willpower he can become an independent citizen? Every day is the dawn of a new day and calls us to a greater enjoyment of the finer things of life.

Prayer—Our Father, as Thou dost make us new and give unto us a new

day each day, renew Thy spirit within us and help us to make each day count for something good for ourselves, for others and for Thee. *Amen.*

WEDNESDAY.

DEDICATED TO YOUTH.

"He that is of God heareth God's words."—John 8: 47.

The Bible, the Word of God, is the book that our young people need most to hold them, guide them and steady them in these mad jazzy crazy days, days when multiplied evils are leading many of them down to certain destruction and death. Their only hope is their clinging to the truths of the Bible. Study it. Believe it and cling to it.

Prayer—O Lord, Thy Word is the truth of the past, the present and the future. Have mercy upon us sinners who fall away from it so easily. Increase our faith in it and in Thee. Give us the spirit and the courage to follow it and know Thee. *Amen.*

THURSDAY.

THE HIDDEN STREAM.

"There is a river the streams whereof shall make glad the city of God."—Psalm 46: 4.

In Peiping, China, there is a Jade fountain. It bears the inscription: "Under heaven the first spring." It is called the most wonderful spring on earth.

We have never seen this spring, nor have we sipped its waters. But there is another spring that is the first one where we pause to drink just now. It is the fountain of life in Jesus Christ, from the God the Father. Its waters are pure and deep and those who will may come and drink freely, and "whosoever shall drink of this water shall never thirst"; in turn it will give unto him that drinketh also "a well of life springing up unto everlasting life."

Prayer—Our Father, through Thy Word, through our thoughts, and through our prayers, we try to drink of the abundance of Thy fountain of life for us. We pray that we may have that life this day and in turn shed forth a light that is a blessing to others. *Amen.*

FRIDAY.

DIGGING DEEP.

"Go to the ant thou sluggard . . . and be wise."—Prov. 6: 8.

A party of explorers in the desert came upon an ant hill that always had the appearance of being moist. They thought this strange, for there was not an oasis within hundreds of miles of the place. Certainly the ants were getting water from somewhere and they investigated. We are told that they began digging to find the source of this moisture. Twenty-five feet, fifty, sixty-five, and there they found a spring of water. The little ants had gone down and down until they found that which their lives depended upon, the water of life.

The arid surface of our lives is terrible. But, if we will, we may dig deep knowing that we shall find the hidden stream of salvation.

Prayer—Dear Heavenly Father, we Thy servants, want to drink more deeply of life's golden things. In Thee we shall find them. Help us to press on and faint not. *Amen.*

SATURDAY.

FAITH IS THE WAY.

"Early will I seek Thee."—Psalm 63: 1.

In the dedication of ourselves each day to the Lord, faith is the way that enables us to dig deep and find that "Hidden stream" of the Lord, the fountain of eternal life—faith to say even as the woman of Samaria said, "Give me of this water," and faith then to keep on knowing that that fountain will be found at last.

Prayer—Dear Lord, our God, the flesh is so weak. We are failing every day to measure up to Thy standard for us. But we can, and that possibility with its rewards hold Thou before us each day. May we not falter. Amen.

SUNDAY.

Let us get together a few minutes this morning and reread the Ten Commandments. Read Exodus 20:1-17. We committed these to memory years ago. Let us now try to repeat them again. But most of all let us refresh our souls with their meaning, make them the subject of our thoughts this day. Wherever thou shalt be, if possible, go to church and let the world know that thou givest place in thy heart and life to God and His love and guidance.

EDITORIAL.

(Continued from page 4.)

record of giving over the last ten years, especially the ratio of benevolences to current expense giving, (2) decide what is a reasonable advance in giving for Christian work outside the parish, (3) adopt definite goals which will be conscientiously pursued, with the purpose of reaching that self-appointed goal in December, 1941.

11. That, recognizing the need of vitalizing the appeal to the local church for sacrificial giving, each State Conference be encouraged to adopt its own apportionment goal for advance and build definite apportionment goals for individual churches in terms of actual dollars.

R. L. H.

OUR WORKMANSHIP AS MISSIONARIES.

(Continued from page 9.)

ent scale, to say nothing of expansion. The faithful who have borne the load for fifty years will continue to do so but they are passing on to their reward. Many of them were people of considerable means and were very generous. The loss of each leaves a hole that is hard to fill because this cause simply has not caught the imagination or captured the loyalties of recent generations. Why, must we not re-examine critically our whole techniques of publicity and the philosophy behind them.

When a trap to catch mice is not accomplishing its purpose, is it not likely that the fault is with the trap rather than with the mice? Perhaps putting the question that way gives a clue to one reason for the partial fail-

ure of our publicity to get the desired results. Maybe our major mistake was in using it as a trap, or at least giving many people the impression it was that, a suspicion which inevitably caused them to shy off and put them on the defensive. Personally, I have been firmly convinced for years that if we worried less visibly about money and really told the story of the place foreign missions can and must play in shaping the destinies of whole continents the response would exceed anything we have yet seen. People care terribly about a world they see going to pieces. They do want to help. The first question they ask is almost always, "What can I *do* that will really count?" It is seldom that foreign missions has ever occurred to them as offering the greatest opportunity of all because most of them think of missions in terms of little isolated, sentimental incidents, a friendly but rather inconsequential charity, a very nice thing to do of course when there isn't something more important. How many have glimpsed is as a world-shaking force, as dynamic potentially as Hitler's panzer divisions?

Now that is not their fault, it is ours. The enterprise is so much more than we have let them see (or perhaps ourselves have seen). Oh yes, we have told of its quantitative bigness, how many countries, stations, workers, converts, dollars—but that impresses almost no one in a day of billions for battleships and bombers. Big as are our figures they are paltry compared with those involved in man's attempt to destroy himself. And figures cannot tell the bigness of this cause, just as the Lord was not in the wind or the earthquake or the fire, but in the still small voice.

Too often I fear we have gravely underestimated both the intelligence and the loyalty of the people in the pews. We hardly expected them to be able to grasp the gigantic thing missions is essaying to do, so we gave them so much tinier a picture than it deserves. We doubted that they could take strong medicine in huge doses so we passed out small samples in sugar-coated capsules. It wouldn't do to let them find out that we missionaries are human beings just like themselves, that we are not always a serenely happy little family, that we differ vigorously on politics, that we are sometimes petty and mean and our children quarrel as badly as anybody's, that some of our best plans go awry, projects flop, money is spent unwisely. We felt we must play up our successes and hush-hush our blunders.

We know the difficulties, the failures, and we don't quit; but probably the "ordinary Christians" would quit if they found out the whole story. No, they wouldn't. They would rally just as loyally as we do. They would give twenty dollar bills where they now begrudgingly give dimes and nickels just to get rid of us for a time. People don't quit in the face of danger and strain if they realize their support is really needed to win for a cause they understand and believe in. People are so much better Christians than we usually give them credit for. Whenever we don't get a big response it is almost always because we have presented too small rather than too big a challenge.

That is a subtle temptation to which professional religious workers are particularly subject, the temptation to believe that our being officially in full time religious work somehow makes us better and more loyal Christians than are those who are just business and professional men, homemakers, farmers, or day laborers. We believe in God and in ourselves, but we doubt His other children. We are willing to sacrifice for a cause but others probably won't be. Of course that is sheer blasphemy. God can do for others anything He can do for us.

The trouble with publicity that coats the enterprise with so much whitewash that its real character may be obscured is manifold. To begin with, sooner or later from other sources people get portrayals not so flattering as our reports indicated. They find out the truth about us. They discover what they suspected all along, that no man ever became a saint just by taking an ocean voyage. The discovery sometimes proves disastrous. They have been carefully fed on predigested soup for so long that no preparation has been made for the inevitable day when they are presented with a tough piece of meat. They haven't any apparatus with which even to chew it, to say nothing of digesting and assimilating. The net result is the undermining of their faith in the reliability of the Board through which they have giving. They couldn't themselves visit the field and inspect the work; the Board and its agencies had to serve as their eyes. They had trusted the Board's publicity and then it turned out to have been in greater or less degree only a part of the whole picture, it hadn't taken the supporter fully into confidence, hadn't laid all the cards on the table. It hadn't been education, it had been propaganda. The people expected that of Hitler but not

(Continued on page 15.)

The Orphanage

CHAS. D. JOHNSTON, Supt.

Dear Friends:

Have you written your will? To make the best possible disposition of your earthly possessions is a matter that will require deep thought and meditation. God has intrusted you as his steward to use it and get the best returns while in your care, but one day you and I will be called to give an accounting of our stewardship. Will we be among the faithful servants to whom he can say, "You have been faithful"? If you have already written that important document, did you remember your church, your college, or your orphanage. If you have not, don't you think it would be wise to add that clause? If you have not written your will, please remember the institutions of your church when you have thought it through.

From time to time friends have remembered the orphanage and there has never been a time when these amounts have come to us that they did not meet a real need whether the amounts were large or small. Remember the orphanage in your will.

Little children apply to the orphanage from week to week for admittance. The calls must be heeded or they are turned away. When a little child appeals for home and shelter and we know it is in real need it is hard to turn it away. Twenty years ago a man brought a little girl to the orphanage and wanted the orphanage to take her in. We were crowded at the time. Her father and mother were dead. She had no home and no people who wanted her. She was a beautiful little child with a smile on her face. When we told the person who brought her that we were crowded to the limit and had no room, she looked up into my face with a most pathetic expression on her face and said, "Please take me in, I have no home." That settled it. We took her in.

From time to time since that date we have had many pathetic calls. It is hard to turn them away. We took in two sweet little girls last week who had no home. They are fine little tots whose father is dead and whose mother could not support them. We need your help to give them a home and training. Will you remember us?

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR MARCH 6, 1941.

Amount brought forward	\$2,803.74
Sunday School Monthly Offerings.	
Eastern N. C. Conference:	
Henderson	\$ 6.29
Antioch	2.40
Youngsville	2.00
	\$ 10.69
N. C. & Va. Conference:	
Apples Chapel	\$ 6.90
Concord	1.00
Reidsville	9.00
	16.90
Western N. C. Conference:	
Zion	\$ 5.54
Big Oak	5.00
Asheboro	11.00
Hank's Chapel	5.17
	26.71
Eastern Va. Conference:	
Mt. Carmel	\$ 5.90
Newport News	4.60
	10.50
Valley Va. Central Conference:	
Bethlehem, Jan. & Feb. . . .	\$ 2.48
Wentworth	3.44

Linville	8.18
Antioch	1.50
Mayland	1.19
	16.97
Special Offerings.	
Mrs. Brame	\$ 5.00
Men's Bible Class, Rose-	
mont S. S., support of	
Robert Currin	12.50
Mr. Fespermon	5.00
Mrs. Simmons	25.00
Mr. May	2.00
A Friend	1.00
Mr. May	4.00
	54.50
Total for week	\$ 136.09
Grand total	\$2,939.83

Much has been said about the relative value of happiness; but write it on your heart that happiness is the cheapest thing in the world—when we buy it for someone else.—Flemming.

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1169 CHAPTER 2.	A.D. 98.
Christ's message to the churches.	
UNTO the angel of the church of Ephesus write: These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks;	CHAP. 2. • Acts 19, 2 • ch. 1, 16; • Ps. 1, 6.

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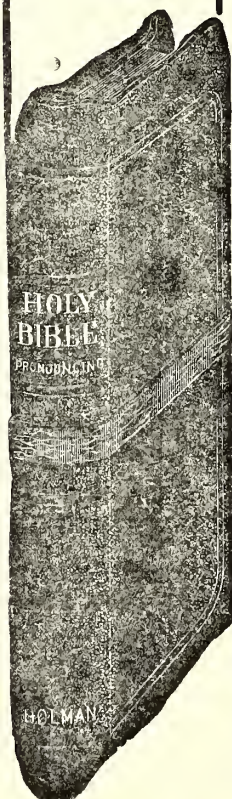
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The Christian Sun

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A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational and Christian Churches.

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Contributions for the Pilgrim Fellowship page should be sent to Rev. A. Lanson Granger, Box 144, Asheboro, N. C.

In Memoriam

WINFREY.

Miss Angie Winfrey departed this life on January 29, 1941, at the age of ninety years, ten months and eight days. She is the last of her family and had spent her life at the old home. Her parents, Mr and Mrs. Charles Winfrey died about forty years ago. Her brother, James W. Winfrey, who represented Union Christian Church at the annual conference for a long period of years, died about twelve years ago, leaving his sister alone at the ancestral home. Her mother was a Miss Farmer of the Pleasant Grove section. She was related to the Farmers, Boyds, Carltons, and others in that section.

Miss Angie was one of the most beautiful Christian characters I have known. She was loved by all who knew her. Her strong faith was an inspiration to many.

C. E. NEWMAN.

The greatest thing a child ever gets in the school, or the adult in college, is not subject matter, but heart contact with great personality.—*Sarch.*

OUR WORKMANSHIP AS MISSIONARIES.

(Continued from page 13.)

of their own church publicity organs. You pastors know all too well what the effect is.

The older type of publicity which did a good job during earlier decades but which leaves our critical younger generation cold has an even more serious consequence than the loss of financial support. It deprives us on the field of the home church's indispensable support through intelligent prayer. There have been times in the last fifteen years when some of us were up against blank walls that seemed unscalable. We were overwhelmed by problems that seemed unsolvable. Just when we were needing to be lifted constantly to the throne of grace in intercession that was effective because it was accurately informed, loyal Christians in their private prayer and in public services were dismissing us with a casual "God bless all the missionaries," because they didn't realize more was needed. Reports had come from Board headquarters that things weren't as bad as the papers might suggest; as a matter of fact, things were going very swimmingly.

That sort of publicity hurts the cause rather than helps it. This is a spiritual enterprise and it cannot succeed without far more spiritual undergirding from the home church than has usually been the case. We must not let a fear that a prompt and frank report of reverses might lessen financial support prevent our receiving the far more important spiritual support. The whole point of what I have been saying is that I believe the best way, yes, the only way to cure our financial anemia is by curing the spiritual anemia. We can get a long-term and sound correction of the financial difficulties that constantly hang like a dagger over the work, only when we succeed in portraying the enterprise as it is, in all its strengths and weaknesses, so that it earns the intellectual respect and the spiritual loyalty of the great body of Christians. The more or less frantic issuance periodically of desperate last minute appeals to squeeze by some touching or dramatic stories a few more dollars out of those who have already given, is an emergency procedure which works the first few times but soon wears out while the emergency continues. It gets some money partly because of its nuisance value but that is no sound foundation for a steady support. I suspect the profusion of such appeals during the last

fifteen years has been not so much a consequence of the decline in missionary giving as a cause of it.

I fear there is an almost inevitable crack-up ahead in our missionary work in Japan and much of China as the result in part, of shortsightedly timid and compromising policies followed by most of the mission boards during the last three years. If and when that occurs there is likely to be an even more rapid decline in giving, because people are not being prepared for that eventuality. They are still being led to think everything is quite lovey with our work there. They are being shown only the great open doors (and they are there) and not the powerful adversaries. Emphasis in our publicity is being placed on the favorable surface currents and not on the terrible undertows. Missionary support for the hard days ahead will have to be built on more than superficial sentimentalisms.

(To be continued next week.)

PILGRIM FELLOWSHIP.

(Continued from page 10.)

councils rather than through mass meetings were discussed.

The second meeting, the meeting of the Administrative Committee of the United Christian Youth Movement, held in New York in January, should be mentioned. Recognizing the peculiar problems which have been created for large numbers of young men by the present national emergency, the Committee worked on devising practical plans for realizing our Christian responsibility to young men in military service. An effort is being made to place one representative of the Committee on the National Service Board for Religious Objectors. For some time the advisability of establishing "Fellowship Groups" based on particular interests and concerns, such as peace, inter-racial cooperation, economic reconstruction, and the like, has been considered. Plans are being made to develop these groups throughout the country.

It was reported that since June, 1940, Christian Youth groups have contributed slightly under \$1,000.00 monthly for the rehabilitation and care of homeless European children, under the Foster Parents' Plan. Eighty-five war children have been "adopted" by local country or state youth councils, and individuals.

Another encouraging report was that American young people who were delegates to the World Christian Youth Conference at Amsterdam in 1939, have contributed almost \$900.00 to European delegates who have been victimized by the war.

The Convention's Crisis and Call

Readers of "The Christian Sun" are acquainted with the difficulty the Convention is facing in the matter of financing the office of Promotional Secretary. For several months the Executive Board has been wrestling with this difficulty. At the sessions of the Convention held last spring at Greensboro it was voted 65 to 1 "that we continue the office of Promotional Secretary for the next biennium."

The Executive Board approaches every consideration of the problem of financing the office of Promotional Secretary with the understanding it is the expressed will of the Convention that the office is to be continued for this biennium. If the Executive Board orders the office closed it is acting in opposition to the action of the Convention in session. But the Executive Board raises the question as to whether the Convention in session in 1942 will approve a deficit realized through the continuance of the office, a deficit recognized as early as the fall of 1940 as being almost inevitable.

The Executive Board has endeavored to ascertain the present attitude of the Convention regarding the office. Every official who has appeared before or written to the Board with the exception of one has endorsed the work the office is doing and described the suggestion the office might have to be closed.

Here in North Carolina the office of the Promotional Secretary is denominational headquarters. Our ministers gather there and they go there for materials. In ways too numerous to list the office has meant for us a sense of oneness, morale and denominational consciousness. The three members of the Executive Board from North Carolina realize this. But the two members of the Board from Eastern Virginia sense it, too.

An official of the Western North Carolina Conference writes regarding the usefulness of the office to that Conference and supports his position with an enclosed check for the support of the office. The chairman of the Convention's Committee on Finance has received several letters of a most insistent character that the office must be continued.

In the light of all this the Executive Board at sessions held in Burlington, Tuesday and Thursday, February 18 and 20, took action as follows:

Therefore, we go on record that we are convinced this is not the time to discontinue the office of Promotional Secretary; and,

Therefore, we call upon individual members and churches of our Convention to—

First—Make additional non-apportionment gifts to the Convention Fund.

Second—To give priority to the Convention Fund apportionment in all the churches of the Convention.

And that we place upon the Promotional Secretary as a first responsibility of his office the solicitation of individuals for larger gifts for the Convention Fund and the cultivation of churches in the matter of raising the Convention Fund apportionment.

And that the Executive Board does hereby authorize the Promotional Secretary by whatever methods he can employ to ask those churches which did not last conference year raise the apportionment for the Convention Fund in full to make up the deficit during this conference year, and at the very earliest date possible.

THE EXECUTIVE BOARD,
J. H. Lightbourne, Secretary.

HISTORICAL SOCIETY
Southern Convention of Congregational Christian Churches

The CHRISTIAN SUN

REPRESENTING THE SOUTHEAST CONVENTION OF CONGREGATIONAL AND CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

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Vol. XCIII.

RICHMOND, VA., THURSDAY, MARCH 13, 1941.

No. 11.

J. O. ATKINSON HONOR FUND.

A Sacrificial Missionary Offering: To the Glory of God and in Memory of Dr. J. O. Atkinson, Minister, Editor and Missionary Statesman.



DR. JAMES OSCAR ATKINSON.

“Blessed are the dead which die in the Lord: yea, saith the Spirit, that they may rest from their labours; and their works do follow them.”

LET THERE BE LIGHT

NEWS AND VIEWS

All young people in our churches in the Western North Carolina Conference are invited to attend the rally at Ramseur Christian Church on Saturday afternoon, March 15, at 2:30. Miss Lucy Eldredge will be the guest speaker.

Rev. Joe A. French, concluded his ministry at Ocean View with a Mortgage Burning Service and the service of Holy Communion. One hundred (\$100.00) dollars in cash and pledges was raised to provide a new roof on the church.

Dr. W. B. O'Neill was the guest preacher in our Richmond Church last Sunday evening. Other speakers during Visiting Ministers' Month in this church will be Dr. Howard Stone Anderson of Washington and Rev. F. C. Lester.

Rev. J. F. Morgan preached the dedicatory sermon at the Elm Avenue Church, Portsmouth, on February 23. Rev. John H. Knight and Dr. H. S. Hardeastle also assisted Rev. S. W. Phillips in the service of dedication. The series of services continued through March 2.

Remember the Eastern North Carolina mid-year session of Conference to be held at Oak Level Christian Church, one mile east of Youngsville, N. C., on Wednesday, March 19, beginning at 10:00 and closing at 3:00 o'clock. Lunch will be served by the host church. Each church in that Conference is expected to be represented by its minister, one man, one woman and one young prson, at least.

Throughout the Lenten Season, cottage prayer meetings are being held each Wednesday night in various homes of the First Christian Church, Portsmouth. This will take the place of the regular mid-week prayer service. The membership has been divided into two sections and one prayer meeting in one home of each section is conducted each Wednesday evening. All members of the church are using "The Fellowship of Prayer."

TRAINING INSTITUTES.

Three one-night Institutes will be held in Eastern North Carolina next week. The schedule is: Wednesday night, Auburn Christian Church; Thursday night, Wake Chapel, Fu-

quay Springs; Friday night, Sanford Christian Church. The young people will meet with Miss Eldredge, those interested in improving the worship of their Sunday school and church with Rev. A. C. Todd, and church officers and leaders will discuss their problems with Rev. F. C. Lester. These sessions will begin at 7:30, and members of nearby churches are urged to attend. A young people's banquet will be held in the Sanford Church at 6:30, preceding the Institute there. Young people from surrounding churches should write Rev. A. C. Todd for reservations. The supper will cost 35c.

VALLEY MID-YEAR CONFERENCE.

The Virginia Valley Central Conference will hold its mid-year session at Bethlehem on March 27. A good program is in the making. Members of the Conference will keep to the usual standard of filling the church.

Good reports come to the office of the work being done. There are four rural pastorates, and each is supplied with a seminary trained minister. Without grouping the churches this would have been unlikely.

UPPER ALAMANCE FELLOWSHIP.

The Upper Alamance Fellowship of Churches will meet Sunday, March 30, with the Bethel Christian Church. Bethel Church has asked that this meeting of the Fellowship have two sessions, with a picnic supper during the intermission. The churches of the Fellowship are asked to observe this by not planning evening or night services for that Sunday. The first session will be at 3:30 in the afternoon; the second at 7:00 in the evening.

The program for the sessions will feature the place and work of the young people in the local church program. So each church is asked to send to this meeting several young people, a representative of the Woman's Missionary Society, the Sunday school superintendent, the teachers of the Sunday school classes for older girls and boys and young people, a deacon, the pastor and all others who will go. An appeal is made for every church of the Fellowship to be represented.

The program will include worship and music by the Junior and Young People's choirs of the Burlington Church together with other special

musical numbers. Miss Ruby Wright, president of the North Carolina and Virginia Pilgrim Fellowship, will speak on, "After Mills, What?" Mr. Joel Scott will tell about the Young People's activities on Elon's campus. Miss Helen Boyd will make an address on, "Why Pilgrim Fellowship?" Then there will follow a discussion period under the leadership of Mr. Jimmie Washburn on Pilgrim Fellowship Organization and Activity in the Churches of the Fellowship.

For this discussion a number of young people are being asked to be prepared to tell about the work of the young people in their churches. It is also planned to challenge every church to have some character of organized young people's work, Christian Endeavor, Young People's Missionary Society, organized classes, etc. And where the organization is not definitely a Missionary Society to ask that the other organization meet once a month as a missionary society.

At the evening session Rev. James H. Lightbourne, Jr., will speak to the subject, "The Place of Young People in the Church."

SAMUEL BARBER,
President.

THE COLLEGE PERIOD.

The college period is past. Many of our churches and Sunday schools have contributed, but some have not. Thus far we have received contributions from the churches and Sunday schools listed below. Please read the list carefully and see if your church or Sunday school is in the list.

First, we list the churches and amounts received during the week:

Churches.	
N. C. & Va. Conference:	
Liberty	\$ 3.00
Winston-Salem	24.00
Burlington	29.25
Eastern Va. Conference:	
Rosemont	50.00
Western N. C. Conference:	
Mt. Pleasant	3.37
Union Grove	11.00
Sunday Schools.	
N. C. & Va. Conference:	
Long's Chapel .....	.75
Burlington	30.76
Total for week	
	\$ 152.13
Previously reported	
	1,156.55
Grand total	
	\$1,308.68

North Carolina and Virginia Conference—Long's Chapel, Burlington, Lebanon, Ingram, Durham, Greensboro (Palm Street), New Lebanon, Union Ridge, Happy Home, Greensboro (First), Carolina, Elon College, Mt. Bethel, Belew Creek, Pleasant Grove, Shallow Ford, Lynchburg, (Continued on page 14.)

A Brief History of Missions in the Christian Church

By J. E. WEST, President of Mission Board.

The first meeting of the General Convention of the Christian Church was held in 1808 at Portsmouth, N. H.

In 1847 the Southern Christian Association was organized at Good Hope, Granville County, N. C., being the first general meeting of the Southern Church, and the delegates from the South attended the General Convention until 1854, when the Southern Church withdrew from the General Convention and was not reunited until 1890 or some say 1894, when the plans of the uniting were fully completed. Therefore, it is necessary to discuss missions in the North and South separately, which, so far as I know, no one has ever done.

In 1908 the late Rev. J. G. Bishop, D. D., mission treasurer of the American Christian Convention, wrote for the *Centennial of Religious Journalism* (Dr. J. P. Barrett) a six page article on "The Origin and Growth of Our Missionary Interests," to which I am largely indebted for facts about our missionary work outside of the South. For nearly one hundred years our ministers were nearly all home missionaries, without any appointment by any mission board or society. Conferences were organized in the early part of the 19th century (E. Va. in 1818) but there was little missionary work done in the general or organized form until nearly the close of the 19th century. We learn from this article that while "The Ohio Christian Home Missionary Society" was organized in 1844 and the Home and Foreign Missionary Society of New England in November, 1845, and later a more general missionary organization was effected, called "American Christian Church Extension," with a secretary at its head, practically nothing was done by this general society until 1878 when the American Christian Convention elected Rev. J. P. Watson, mission secretary, and he inaugurated "Children's Missions" by receiving dime contributions and from 1878 to 1886, raised \$17,034.34 for home mission work.

In 1886 the American Christian Convention created a "Missionary and Church Extension Department," with a mission board of five persons: J. P. Watson, N. Summerbell, D. D., J. G. Bishop, E. A. Devore and W. R. Warbinton. The same convention authorized the mission board to commence foreign mission work in Japan. Altogether the total foreign mission fund was \$1,281.69, a good part of

which amount came from the South, which has always sent its entire foreign mission fund to the mission board of the American Christian Convention. In the summer of 1886 one family in Spring Hill contributed thirty dollars to foreign missions.

In January, 1887, Rev. D. F. Jones of North Carolina and his wife, Amelia P., the Christians' first foreign missionaries, sailed for Japan.

While there are records of scattered woman's missionary societies in Michigan as early as in 1850, whose work was limited to their own conference or state, in July, 1885, the first woman's missionary society was organized by Mrs. Ellen G. Gustin, a conference foreign mission secretary, at Westfield, Mass. In 1886, the American Christian Convention elected the Woman's Board for Foreign Missions and in 1890, a Woman's Board for Home Missions was organized as an auxiliary to the Home Mission Department of the Convention.

Allowing full credit for all that was done in the way of missionary work by attempts at organization of societies or boards and the organization of many churches by evangelists and ministers, there was nothing of any consequence done for home missions within the bounds of the Southern Convention or the former bounds of the American Convention until in 1876. Spring Hill Church, Sussex County, Va., of which Rev. J. P. Barrett, D. D., was pastor, took the lead in home mission work and requested the Eastern Virginia Conference to request the Convention to make home missions the centennial effort of the denomination. The Convention was timid as usual about home missions as a Convention project, but mission work was started immediately in the conferences.

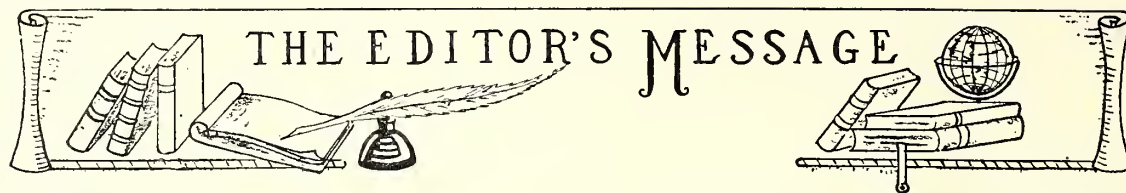
From this effort originated in Eastern Virginia and other conferences, the taking of ten-year bonds for home missions on which 6% interest was paid annually, but the principal was never to be paid. This was followed by the apportionment system in the conferences, with the addition of other calls from time to time, but the Convention committee on home missions did not raise any funds until after the 1904 Convention. Thus home mission work was begun constructively in the South before Dr. J. P. Watson, mission secretary of the A. C. C., began "Child Missions" by dime collections.

Foreign missions also began first in the South. The first time the subject was ever considered publicly by us as a people was at Poplar Branch Church of the North Carolina and Virginia Conference in November, 1883. In 1884, the North Carolina and Virginia Conference authorized raising of funds for foreign missions, appointed a committee on foreign missions, requesting them to "correspond with the secretary of missions in the Christian Church, North, with the view of uniting our efforts and sending out one or two missionaries as soon as possible."

In 1886 the Southern Convention, at the request of the North Carolina and Virginia Conference, appointed a foreign mission board: Revs. P. T. Klapp, W. G. Clements, W. T. Hernon and laymen A. Moring and M. J. W. White (father of one of the medical missionaries of the Congregational and Christian Churches). This quickened the interest in foreign missions which was developed by individuals, churches and conferences which included a foreign mission column in the church letter, so that receipts from all sources for foreign missions from 1882 to 1886, was \$452.40 and from 1886 to 1889, \$627.40. The interest grew until in 1901, Memorial Temple of Norfolk, Rev. J. P. Barrett, D. D., pastor, became the great foreign mission church of the denomination, raised \$1,303.67 and through the mission board of the A. C. C. sent Rev and Mrs. D. P. Barrett, two of its members, as missionaries to Puerto Rico, the second foreign mission field of our church.

With foreign missions and Elon College established as Convention projects, in 1892 the Convention organized the Christian Missionary Association, being first suggestion of Rev. J. P. Barrett, D. D., in 1890, to reach individuals, Sunday schools, societies and churches by fees of ten dollars, except women, five dollars. This association raised \$14,862.00 from 1892 to 1908 inclusive under the Southern Christian Convention and later became Conference Associations and as such have done a splendid work, the Eastern Virginia Association averaging about fifty per cent more in annual receipts than the Southern Convention Association. The Convention of 1904, held at Berea, Nansemond County, Va., finally adopted Convention Missions, on motion of Dr. J. W. Harrell, same having been recommended by the home mission committee, consisting of Rev. J. W. Holt, J. L. Foster and J. E. West.

(Continued on page 15.)



A MISSIONARY MEMORIAL.

Occasionally the editor receives a letter which prompts him to revise the well-known saying, "the minister is the key man," and make it read, "the layman is the key man." A good layman in Newport News, Mr. C. D. West, advances the idea that we establish a Missionary Memorial to Dr. Atkinson. Mr. West writes specifically, "I want to see if our people cannot be aroused with the idea of making this year's offering **To the Glory of God and in Memory of Dr. J. O. Atkinson.** When I think of the advancement of our people in missionary interest and giving while he was secretary, I simply marvel what can be accomplished by determined people when they have the right sort of leadership. His life and labors, his sacrifices and deep devotion to the Great Commission, his fascinating leadership aroused an interest on the part of our people that will manifest itself for untold years. I think the training and teaching he gave us in the matter of Christian giving will be to our work a royalty which might be compared with the income from some wonderful patent.

"I recall that about the time he started his work, many, many of our people just thought 'the Lord will take care of the unsaved in His own good way,' and wouldn't give anything either. And now a large percentage of our women are actively enlisted in our missionary effort. I want to see if our people can be aroused to a deep interest in a movement to make this a special memorial to the man who has been so responsible for the interest we have been manifesting. My thought is that we should build up the idea of glorifying his efforts in a great Easter missionary effort. I am sure we could do nothing that would bring greater joy to this good saint in Heaven than to thus manifest the influence of his life among us."

The writer has had the good fortune to serve as the pastor of this fine layman and wishes that each church in our fellowship had such missionary interest among its lay leadership. Through the cooperation of ministers and laity great interest may be realized in the J. O. Atkinson Fund.

CONCENTRATED AND PERPETUATED PERSONALITY.

The complete stewardship of personality includes its investment during life and its continued activity after death. Personality should be concentrated to the burning point in some stubborn area of modern life. Through this persistent pounding of personality the malleable form of society is patterned; "Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain: and the glory of the Lord shall be revealed." Privileged hills, economic valleys, political curvatures, industrial and vocational rough places await the firm influence of Christian personality. Through this creative process the glory of the Lord is revealed.

By judicious planning and execution during life the personality and possessions of one may continue their blessed ministry. This is made possible by a well-planned bequest. The letter by Mr. C. D. Johnston in last week's issue of this paper is worthy of editorial emphasis. He wrote on the subject: "Have you made your will?" One who plans to bequeath generously to a great and continuing cause is extending a helping hand far beyond the limits of mortal life. Over the body of such a person the minister may repeat without reservation, "O death, where is thy sting; O grave, where is thy victory." Death has been transcended.

The Scriptures raise a personal problem, "This night shall thy soul be required of thee; whose then shall these things be?" Only the person who has made a Christian will can answer that question with confidence. In this way much of the needless dissipation and secularization of resources may be avoided. Where there is no vision the people perish at death and their institutions suffer. Where there is vision life is multiplied and perpetuated. "My Father worketh hitherto," said Jesus, "and I work." These words are as true today as when they were first uttered. The general understanding and application by our people of this principle of extended stewardship would soon double and treble the entire work of our kingdom enterprise. One who has a Christian will executed under legal supervision may be able to sing with added confidence, "It is well with my soul." Again he may sing, "In life in death, O Lord, abide," and stop there: abide, continue, perpetuate. That is the secret of victorious personality.

J. O. ATKINSON AND "THE CHRISTIAN SUN."

The name of J. O. Atkinson is inextricably associated with missions. His name is also closely associated with this paper. "The Christian Sun" carried his weekly message for years to those who never heard his voice. The church paper was a ready and powerful instrument in his hand for proclaiming the eternal mission of Christ. That instrument is ours today. Every new subscription is a means of perpetuating and extending the spirit, message, and vision of J. O. Atkinson. The campaign now in progress is a test of our faith and an opportunity to improve "our workmanship as missionaries."

R. L. H.

He who had not where to lay his head, has made us all rich. His Apostles, without silver and gold, dowered men with health and salvation. The churches of Macedonia in affliction found abundance of joy, and in deep poverty abound unto the riches of their liberality. The race has been helped most by benefactors who struggled with narrow means. The degree in which I bless the world is far more a question of what I am than of what I have. Power is determined chiefly by personality.—Selected.

Our Workmanship as Missionaries

By WALTER H. JUDD, M. D.

(Continued from last week.)

Another reason why we ought to "turn northward" in a great deal of our publicity is for the sake of the missionary himself. Missionaries are subjected to certain special and subtle temptations. The missionary is almost always a person of strong convictions and willpower or he would never have decided to go or been able to pull up his roots here and transplant them in a foreign land; strong convictions easily become stubbornness. Then he is usually a person of sensitive spirit, or he would not have felt the need or the urge to go; that sensitiveness to others' needs easily becomes touchiness. Then he is subjected to hero worship from his own church. It is at least spectacular to go as a missionary and because it is spectacular many people assume it is necessarily heroic. It may be that, but usually is not in the sense of requiring unusual physical courage.

In addition he often gets adulation from the Chinese which he may not discount properly. For instance, the more poorly he speaks Chinese the more likely it is that the person to whom he is talking will say to some third person in such a way that the missionary will be sure to hear, "Doesn't this brother from the West speak Chinese wonderfully? Why, if you were in another room and heard him without seeing him you would never know he is not a Chinese." That is one of those delicate ways the Chinese have of cushioning life's jars. They assume he knows how atrociously he speaks and they are trying to keep him from feeling too badly about it. And I admit that even though he understands perfectly well that it is merely "applesauce," as they expect him to understand, nevertheless it does buck him up a little just when he may be feeling discouraged about his inability to make more progress with the language.

Of course, we, with our literal minds might brand their technique of courtesy as lying. But if we define lying as leaving somebody with the wrong impression, then they are not lying, because other Chinese are not left with the wrong impression. They understand perfectly! But unfortunately the foreigner may not understand and discount accordingly. I knew a missionary who was a saint but was so poor in the language that he was sent away by his mission for another year of study. He was so guileless that when the Chinese would

make some remark about his extraordinary proficiency with the Chinese language you could almost see him balloon as he explained blandly that it was because he had had an extra year of study. The first look of perplexity on the Chinese face would change to an indulgent smile. Poor fellow, he doesn't understand.

Now here is a man of strong convictions and sensitive spirit, he gets hero worship from his home church, adulation from the Chinese and on top of that he is called upon constantly to praise himself, to recite all his great achievements for publication at home so as to show the supporters they are getting a lot for their money and perhaps induce them to give more. No one sees our work but ourselves; people who invest the money naturally want to have reports, they must get them from us; and many publicity agencies seem to think that they want to hear only good reports. Surely there is no other profession that requires of its members so much and so constant self-praise. I submit that that is a bigger load than human nature was ever intended to carry. Almost before the missionary realizes it he may get to believing his own publicity really is the total picture and if that happens he is hopeless.

What I am saying is not wholly theoretical. When I went to report to my own supporting church after my first term in China it was one of the hardest problems I ever faced. It so happened that I had been in an area of almost continuous conflict and trouble when it had looked at times as if we might never get through alive. I knew the loyal friends in that church naturally would like to hear all about the perils encountered, the thrills experienced, the victories won, the good things accomplished. They wanted to be able to look at each other with satisfaction and say, "Isn't that a swell missionary we have?" And naturally, too, I wanted to tell them these things. But I couldn't do just that. I had been gambling with my very life. I had felt utterly licked before the enormity of the job, I had all but despaired at the puniness of anything I might be able to achieve against such odds. We had been plunged into crisis after crisis in which I simply did not know what was best and right to do, in which I sometimes felt like crying out loud for help and counsel and wisdom.

Some of the things into which I had poured months of effort had crashed. If ever a man in this world had needed help it was I. It was unfair to those loyal supporters not to know the whole story, unfair to me and to the work to which I would soon be returning with the problems still unsolved not to have the benefit of their fullest understanding and the undergirding of their prayer. So I had to pour out my heart to them (just as I am in a degree doing here to you), had to try to transport them into the situation so that they could stand in my shoes and struggle with the difficulties as I was struggling with them.

The response to that report which I had given with fear and trembling, as it was quite contrary to the suggestions we are sometimes given as to the contents and nature of a proper missionary speech, was beyond anything I could have imagined. I fear the talk perplexed and troubled some of the older people, for fewer of the saintly ladies who have supported missions so faithfully all their lives, bless them, held my hand and praised the Lord that he still had young men to go to the ends of the earth for Him. But there was a line of middle-aged and young men who filed past to say a word of support or just grip my hand. The missionary enterprise has got to have them, too. The strongest layman in that city, a member of another church, came along and said, "Young man, I have been going to missionary meeting for twenty-five years, in order to keep peace in the family; but I always had my fingers crossed. No enterprise run by human beings could be quite as angelic and uniformly successful as this was always represented as being. If the thing you've talked about tonight is foreign missions, then I'm a hundred percent for it." He contributed a hundred dollar bill then and there and I happen to know has been a generous and regular giver through his own church ever since.

If our present publicity is not getting the results necessary to carry on, why not try saying less about money and more about the Cause, the uniquely decisive role, the key position, the extraordinary opportunity this enterprise has at this critical hour in human history? If we can give the Christians here a vision of the Cause in as large proportion as we see it who are giving our lives to it, the money will flow automatically. I am sure we must be more honest and comprehensive in our publicity. It has got to go deeper than just selected, isolated incidents, touching lit-

(Continued on page 9.)

CONTRIBUTIONS

SUFFOLK LETTER.

The problems of the church are so complex they cannot be settled. When one phase is provided for, another appears to disturb and challenge one's faith and resources of power. The order of the day seems to require the church to undertake the task of making adjustments in every realm of human life. Leaders of great learning and wide experience are asking the church to be aggressive in correcting the social, racial, economic and political disorders of this generation. The emphasis is being placed upon corporate injustice and organized responsibility. The organic union of all churches is advocated in order that a great mass effort may be organized and directed as one unit.

This spirit and method seems to be extant in every field of human activity. Great corporations have been organized in industry and commerce. Banks are organized. Farmers are organized. Labor is organized. Applicants for jobs are requested to join the union. Employers must consult an organization before they employ laborers. Every organized group is seeking to control some phase of life. In these days of large organization the individual is being overlooked. Each man is required to submerge his own interests and promote the growth and power of an organization. The church has caught the spirit of industrial and commercial organization. Many individuals are expecting "the church" to do their work and assume their responsibility. These individual members frequently expect others to do the work and pay the bills.

The church, as an organization, cannot take the place of individuals. Some work is to be done by the united church. But the major responsibilities rest upon individual members of the church. When the final accounting is made before the Judge of human character, men and women will be called to give a personal account of themselves. It would be very comforting to many people if they could take along a record of the church in which they held membership and offer that as a defense before the great Judge. The church may be judged, but that will not be substituted for a personal accounting. Every man will be judged according to his own record.

Therefore, it is essential to turn our attention to the matter of per-

sonal living. The challenge of society is great in many fields. The needs are always present. They will never disappear. But ministers may become deeply interested in preaching and forget their personal devotions. They can be very busy going here and there and neglect the throne of grace. Men and women as members of local churches face the same tragic possibility. Christian living and service cannot be eliminated from personal responsibility.

It is fitting that every church member should give much time and thought to private devotions during the Lenten season. There should be a place for rigid self-examination and personal consecration. It may be helpful to ask ourselves these questions: "Is my personal life true and sincere?" "Are there some things in my life which should be corrected?" "Do I enter into the services of worship, in my church, with a deep desire to increase my spiritual interest in the kingdom of God?" "Am I doing my best for my church and my Lord?" It may be easy to answer these questions. But the important thing is to surrender to God by sincere consecration.

I. W. JOHNSON.

THE COLLEGE GROWS.

The seed of higher education was sown in the hearts of our people more than a half century ago. By the warmth of faith and affection, fanned by the winds of vision, the seed sprouted and took root. The tender plant was named Elon and set in a beautiful grove of original oak and hickory at what was then Mill Point, now Elon College. From a small beginning the college has grown, grown in proportion to the care and husbandry of the church.

Perhaps the function uppermost in the minds of the founders of Elon College was the training of young men for the ministry of our church. So strong was their desire for an efficient ministry that they were willing to sacrifice time, effort and money that the church might have training ground and adequate facilities with which to encourage and fit the young men of the church upon whom God has laid His hands for service for the greatest possible contribution to their church and to their day. The vision and curriculum of the college have broadened through the years until to-

day it offers courses of training for practically all professions and walks of life. We do not carry these courses to completion, but we do lay the groundwork that those who apply themselves may go on for higher training in seminaries and universities. Practically all professions including technical and scientific subjects are covered in Elon's curriculum. Those who complete the requirements above indicated usually succeed favorably with graduates of other institutions of similar ratings in their post-graduate pursuits.

These advancements and achievements have been made possible by added physical facilities. From one building for administrative and instructional purposes, the physical plant has grown to five modern and adequately furnished buildings in which the work of the institution is carried on. Rooming facilities and other accommodations for students have likewise been multiplied but are not as adequate and representative as the physical plant for instructional purposes.

The prestige and influence of the college have been extended greatly. Instead of being an institution of the Christian Church, in addition it has become an institution of the church universal and of the country at large. Elon College is not only known in the Southern Convention, but it is known to the ends of our United Church. It is not only known in Alamance County, North Carolina and Virginia, but it is known throughout the entire country, and it has increased and is increasing in favor with the public, educational institutions, and other educational centers over a wide area.

In the sweep of its influence it has attracted to the campus students in increasing numbers. The public no longer feels that Elon College is an institution principally for the training of poorer students from rural sections, but that it offers superior advantages to young people with better minds from all sections, country, town and city. The college has experienced a normal growth through the past decade that has brought its present enrollment to the satisfactory number of 659. People who have not taken time to inform themselves still think of Elon College as a very small institution. The facts in the case are that comparatively speaking the number of institutions in this country with better facilities, better faculties, and larger student bodies are not so very numerous. The growth of Elon College through the years has been significantly striking. Her possibili-

(Continued on page 14.)

FOR THE CHILDREN

Dear Friends:

Yes, it is March now! It is Sunday today. There is a battle going on up in the March sky; at least here in Sanford that is true. The sun and the sun and the clouds are trying to see which can outdo the other. A brisk March breeze is helping the sun because every little bit it sweeps all of the clouds away from the sun's bright face. I believe the sun is getting the best of the fight right now. She is zipping along up there, smiling down at all of the boys and girls who are out flying their kites today.

The past week has been full of cold weather, dark clouds, and sickness. Oh, yes, and there was rain in it, too. Members of our church have been very anxious this past week because of the condition of little Andrew Wicker. He is just a week younger than Oliver. Last Sunday he was taken to the hospital. He had a cold which developed into pneumonia. His condition was extremely serious and his doctor didn't think that he would pull through. But he is better now and was taken out of the oxygen tent yesterday. He is still a very sick baby but we feel that he is going to get well now. Mr. Todd said there were five babies who had pneumonia in the hospital when he went over to see Andrew last week.

Oliver has had a bit of a cold and when he woke me up with his coughing yesterday morning at three o'clock, I was so worried that I couldn't

sleep any more. I called the doctor as soon as eight o'clock came. Oliver's throat was inflamed but his chest was all right. He has been real sweet about letting me mop his little throat and is taking the medicine which the doctor sent him. He feels like playing with his toys again today. He is here in the study, in his little bed, in the sunshine which is coming in through the window.

Did all of you enjoy reading the Children's Page in THE CHRISTIAN SUN as well as I did? Our guest editor, Mrs. June Joy House, gave us an extremely interesting story and a dandy letter, too. Did you finish the story about the sparrow? I think that as soon as he was rested he flew away to the nook where his fellow sparrows were. He was still breathing pretty fast and trying to tidy up his ruffled feathers. The other sparrows asked him where he had been so long. Then he told them of his strange adventure. "You would have thought it was Christmas again," he said, "the noise I made going down that chimney sounded like Old Saint Nick and all his reindeer, too!" The other sparrows thought that this house had unusual people in it; when Jake Sparrow told of how kind hands let him out of his dark prison, caught him and carried him to freedom again. They decided to keep all of the bugs and insects out of the House garden this summer because of their kindness to Jake Sparrow.

How many of you are keeping Lent? How many of you are helping to prepare a special Easter program for your church and Sunday school? I trust that all of you are doing your best to give of your strength in serving God in your church and community. Remember that "He has no hands but your hands to do His work today."

Last week's puzzle was about Moses. This week I have tried to use as many words about the month of March as I could. I hope that you have fun trying to solve this "windy month puzzle."

Take care of your babies during the changing of the season, from winter into summer. The pneumonia bug will catch you if you don't watch out!

Sincerely,

DOROTHY TODD,

TRAINING SCHOOL AT LIBERTY.

A training school will be held at Liberty Christian Church, Vance County, Eastern North Carolina Conference, to which members of all nearby churches are invited and urged to come. The Sunday afternoon session (March 16) will last from 2:30 to 4:30; Monday and Tuesday nights the session will last from 7:00 to 9:00. First series credit will be given for the following courses:

"The Life of Christ"—Taught by Rev. S. E. Madren.

"Planning for Children in the Local Church"—Miss Tora Rudd.

"How to Improve Our Sunday School"—Rev. J. F. Apple.

"Young People's Work in the Local Church"—Miss Luey Eldredge.

"The Program of My Church"—Rev. F. C. Lester.

A textbook for any of the courses will not cost more than thirty cents. Arrange for a carload from your church to take advantage of this opportunity for further training for Sunday school and church workers.

DATES TO REMEMBER.

April 1-3—Eastern Virginia Missionary Rallies.

April 1-4—North Carolina Missionary Rallies.

April 29-30—Biennial Session of the Woman's Mission Board.

June 16-20—Mission School at Elon.

June 23-28—Young People's and Pastors' Conference, Elon.

The executive of the future will be rated by his ability to anticipate his problems rather than to meet them as they come.—Howard Coonley.

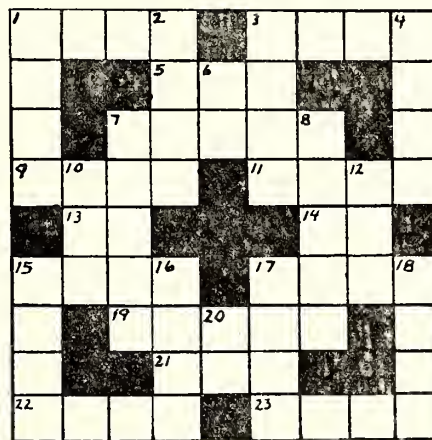
CROSSWORD PUZZLE.

Across.

1. It makes a kite fly.
3. March fifteenth.
5. To move swiftly.
7. Month of kites.
9. To melt.
11. Opposite of low.
13. Woman's cry at sight of a mouse.
14. Prefix meaning back.
15. Past tense of draw.
17. A turnip-like vegetable.
19. Storage places for grain.
21. To sail a kite.
22. They fly in March.
23. Part of a boat.

Down.

1. To tarry.
2. To pull.
3. One-twelfth of a foot.
4. Breathe heavily.
6. Utah Rain (abbr.).
7. Creates.
8. Engages for labor.
10. Possessive pronoun.
12. To turn to the off side.
15. Opposite of light.
16. A bride.
17. Lads.
18. Part of a kite.
20. Long Life (abbr.).



Answers to Last Week's Puzzle.

- ACROSS—1. Camp. 3. Fire. 5. Ope.
 7. Moses. 9. Fear. 11. Tell. 13. V. N.
 14. Va. 15. Send. 17. Sewn. 19. Aaron.
 21. Rod. 22. Weak. 23. Solo.
- DOWN—1. Calf. 2. Poor. 3. Feet.
 4. Evil. 6. P. S. 7. Manna. 8. Seven.
 10. Eve. 12. Law. 15. Snow. 16. Dark.
 17. Sods. 18. Nebo. 20. R. O.



LETTER TO PASTORS.

Suffolk, Va.,
March 6, 1941.

Dear Friends:

You have, no doubt, seen the announcement of the Mission Board to increase missionary offerings during 1941 in honor of the late Dr. J. O. Atkinson. I assume we will have your full cooperation in such a program. In order to make it a big success without much expense, I respectfully ask that you appoint a layman in your church, or churches, to promote this campaign, or effort, by development of missions in the local church, and an increase of missionary offerings by the Sunday school, the church, and individuals, or all three, in honor of the late Dr. J. O. Atkinson, and notify Mrs. Parker of his name and address.

Laymen volunteered as follows: Mr. Caleb D. West, Newport News; J. E. West, Suffolk.

We will appreciate your cooperation in this undertaking.

Sincerely yours,
J. E. West, President.

[The above letter has been sent by J. E. West, President, to all pastors in the Southern Convention.]

Since the above letter went out to all pastors I have had replies from several pastors pledging their cooperation in this undertaking and naming a layman in their church to promote this work. We deeply appreciate this and are hoping that every pastor will make a special effort to see that the undertaking is successful. One pastor writes: "I think it is a splendid idea to rally the offerings for missions in honor of Dr. Atkinson. It will be my effort to double our apportionments for the year. I sincerely hope all the pastors will get behind this mission offering and make it the biggest in our history."

MATTIE COX PARKER,
Secretary.

MISSION BOARD RECEIPTS.

In his Suffolk address, Dr. Eddy deplored the fact that since about 1930 or '31, the receipts of the American Board had dropped so much, and appealed to his hearers to increase their gifts for Foreign Missions. To acquaint you with the ex-

perience of our Board the receipts from September 1 to September 1 of each year for ten years, beginning 1930-31, have been as follows:

1930-31.....	\$ 27,153.34
1931-32.....	19,856.84
1932-33.....	14,396.50
1933-34.....	17,480.05
1934-35.....	17,102.90
1935-36.....	17,940.68
1936-37.....	17,700.66
1937-38.....	18,134.86
1938-39.....	17,520.45
1939-40.....	17,417.45

Total for 10 years . \$184,703.73

We seem to have done as well as the American Board, but we want to do much better and will do it if our constituency will support the fund in honoring Dr. J. O. Atkinson. Twenty-five hundred (\$2,500.00) dollars additional will cause 1940-41 to surpass any year since 1930-31. Let every member give something additional for missions and the goal will be reached. An average of ten (10c) cents per member is certainly a reasonable increase.

J. E. WEST,
President.

**MISSIONARY OFFERINGS.
WEEK ENDING MARCH 8, 1941.**

Sunday Schools.

Ramseur, N. C.	\$ 5.50
Long's Chapel, Mebane, N. C. ...	2.48
First, Greensboro, N. C.	6.24
Pleasant Union, Lillington, N. C.	1.13
Liville, Va.	6.73
Sophia, N. C.	1.00
Winchester, Va.	5.89
Hank's Chapel, Pittsboro, N. C. .	5.40
Wake Chapel, Fuquay Springs, N. C.	5.87
Suffolk S. S., by Ladies Benevolent and Social Union, Suffolk, Va.	50.00

Total \$ 90.24

Individuals and Churches.

Turner's Chapel, Sanford, N. C. .	\$ 2.46
Carolina, Burlington, N. C.	2.85

Total \$ 5.31

Specials.

First, Burlington S. S., Burling- ton, N. C.	\$ 29.77
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Total for the week \$ 125.32

Previously acknowledged ... 9,300.67

Total since Sept. 1, 1940 ... \$9,425.99

We are deeply grateful for the above offerings and to all who had a part therein. We have a gain over

that of last year this time and let's keep it that way.

MATTIE COX PARKER,
Secretary.

DR. J. O. ATKINSON HONOR FUND.

Previously acknowledged	\$ 25.00
Suffolk S. S., by Ladies' Benevolent and Social Union, Suffolk, Va.	50.00

Total to date \$ 75.00

CONDITIONS IN EASTERN VIRGINIA.

Little Creek Church is paid for.

Elm Avenue, which lost its building by fire has rebuilt and dedicated a new church building fronting on Elm Avenue.

In as much as Rev. Joe A. French, has resigned Berea (Norfolk) and Ocean View, a pastor will be called to begin work at Ocean View and Little Creek on May 1, 1941. The outlook is good at both places.

Berea (Norfolk) will call a whole time pastor and the Home Mission Committee of the Eastern Virginia Conference has appropriated \$350.00 for the year beginning November 1, 1941, on pastor's salary.

Rev. B. H. Watkins has just brought the thrilling message that all the churches in his pastorate will pay Conference apportionments in full.

Rev. R. L. House is doing a good work in Richmond, according to reports, written and otherwise, and the church is destined to become a leading church in the Convention.

Newport News Church is arranging to pay its mortgage debt in full this year and has electrified Eastern Virginia by a layman, Mr. Caleb D. West, volunteering as mission leader to materially increase the missions offerings of that church in honor of the late Dr. J. O. Atkinson. Mr. West believes in the development of of the Home Mission Committees of each local church.

J. E. WEST, Chairman,
Home Mission Committee,
Eastern Virginia Conference.

EASTER ENVELOPES.

The envelopes for the Easter offering for Missions can be secured from the Mission Office, Elon College, N. C., by addressing this office. State the number you desire for your church, or churches, and send to this office at once.

Mission literature can be secured also by writing to the same office.

Get your envelopes and literature now and plan to increase your missionary offerings this year!

MATTIE COX PARKER,
Secretary.

OUR WORKMANSHIP AS
MISSIONARIES.

(Continued from page 5.)

the appeals and romanticized stories. It has got to aim at developing a real understanding of the whole enterprise that will carry the supporters through whatever ups and downs are ahead of us, just as Jesus was able to set His face toward Jerusalem because He understood fully the business he was about—His father's business. If we will lay our cards frankly on the table before the home church I have every faith that people will work and give far more freely not just to carry on but to strengthen and expand.

5. We must reduce the gap between our standards of living and those of the people among whom we live. I am, of course, not saying we should try to live on the scale where millions of Chinese are perforce compelled to live. It is right and necessary for their sakes as well as ours that we show them a higher standard of living; but I cannot believe it is right to set the standard so very much higher than it will be possible for them to reach in this century, no matter how hard they try. The net result of that is to discourage rather than encourage them in the effort to raise their own levels. It makes it harder rather than easier for them to be drawn to the Christian religion. Their inevitable reaction is, "Well, if we had food and clothing and homes like they have we could be Christians, too; but we wonder if they could carry out their fine teachings under the circumstances where our whole lives will have to be lived despite our hardest efforts to improve our lot." That is, the gap is too great. Our standards must somehow be reduced to a level nearer that it is reasonable to expect them to be able to attain.

Some will say that if the missionary has the right spirit it can overcome any handicap resulting from a difference in standards of living and possessions. That is perfectly true. But does it justify our putting one more handicap on a work which is already extraordinarily difficult because of the unavoidable obstacles which differences in race, language and cultural background necessarily impose? We pray daily, "Lord, lead us not into temptation"; and then we live in ways which inevitably lead them into temptation. Is it possible to put relative affluence alongside extreme poverty anywhere in the world without creating in the minds and hearts of those in poverty, covetousness?

This is one of the very hardest places for me to know how to "turn

northward." The things I, as an American man, naturally and properly want to do for my wife and three children frequently and inescapably are in head-on conflict with what the soul of me wants to do for and with the people whom I have gone to serve and who are living in such poverty through forces largely beyond their control. How can I convince them that I really believe in a religion which commands loving my neighbor as myself when I build and live in what to them is a castle? Of course it is not a castle, it is not as good a home by far as most of us are accustomed to and could have in this country. But nevertheless it is to them a veritable castle. I do not pretend to have been able to solve this dilemma. I only know that somehow the gap has got to be reduced.

If someone complains that my criticisms are largely destructive, I admit it. We need more of that kind *from within our own ranks*. We have plenty from without which usually drives us to the defensive. We marshal our answers to the 80% of criticism which is inaccurate and unjust, and soft-pedal the 20% which unfortunately is justified. If we would frankly admit the latter and take the lead in discussing how to correct the causes of it, we would regain the offensive and the unjustified criticism from without would fall flat.

It is argued that one has no right to criticize until he himself has the whole solution, I disagree. Is there no value in a doctor's diagnosing diseases for which he does not yet have a complete cure? Our cause has suffered too long from that sort of attempt to evade the issue.

6. In our missionary work we must regasp and re-emphasize the full significance of the Christian cross as the ultimate way by which the Christian religion advances. I lived alone for two years at a time when I had to get under my mosquito net at dark, unless I was on the move, to avoid dying from further bouts with malaria. That gives one a lot of time to think about one's work. I was haunted then and I am still haunted by this, our apparent belief that our efforts can succeed without the cross. This is not just a question of change in our methods and techniques; it is a question as to the whole foundation of Christian missions as they operate today. Jesus preached as never man preached; so have we preached the best we could. He taught; so have we taught. He healed in ways some of which we haven't yet been able to duplicate; so have we healed. He lived His winsome life among his

people. He loved them with His matchless love. He shared His glorious personality with them. And it wasn't enough. Yet we seem to assume that if we just keep on preaching and teaching and healing long enough and living and loving and sharing long enough, the kingdom will somehow come.

Well, we have been at it nineteen hundred years on that basis and it hasn't come. I cannot avoid the haunting conviction we can be at it nineteen thousand years on that basis and it still will not come. If Jesus Christ with the winsomeness of the Son of God was not able to break down the intractable in human hearts by just preaching and teaching and healing, and living and loving and sharing, is it probable that *we*, with our obvious limitations and inadequacies, will be able to accomplish by just those methods? Jesus then went the rest of the way. Will we? For myself I am dead sure there is no hope of being able to bring Christ to these people or them to Him except by the way of the cross.

Does that mean just physical death? For a few, doubtless, yes. But don't be afraid of that. That is relatively easy. For far more it means this: that those who could become rich will deliberately choose to remain poor for the sake of the Kingdom; that those who could write their names across the headlines will deliberately choose obscurity for the sake of the Kingdom; that those who could know the thrills of wielding great power in financial or political or educational or religious circles will deliberately choose unseen and unheard of places for the sake of the Kingdom; that those who could surround themselves with comforts and luxuries will deliberately choose hard ways for the sake of the Kingdom.

It means that after we have spent years collecting pearls, we are to give them all up gladly for a great pearl. The lesser pearls are not bad pearls; they are good pearls, the best we have been able to find. Often when we glimpse the pearl of great price we fail to get it because we are unwilling to give up these other pearls to which we have grown so attached. We concentrate so much on what we would be losing that we forget what we would be gaining. But the wise man of whom Jesus told had the truer evaluation: when he saw the pearl of great price, he *for joy* sold all that he had that he might gain it. That is the way of the cross.

Why does God demand that we give up all else? Because He wants to
(Continued on page 13.)

Pilgrim Fellowship

"Youth at Work in the Church"

A. LANSON GRANGER, JR., Editor

LUCY ELDREDGE COMES TO THE SOUTHERN CONVENTION.

Members of our churches in the Southern Convention always look forward to a visit from Miss Lucy Eldredge, who was the first religious education field worker in this area. We are all proud of the fact that "Miss Lucy," a graduate of Elon College, is one of the two national secretaries for young people's work in our denomination. She travels all over this country, and recently took a trip to the Orient, meeting with young people's groups and helping them with their problems. The Pilgrim Fellowship has come into being under her guidance. We are glad to welcome her to our section of the country this week.

Schedule for Miss Eldredge—

On Saturday afternoon, March 15, the Western North Carolina Pilgrim Fellowship will hold a meeting at Ramseur Christian Church, beginning at 2:30 o'clock, at which Miss Eldredge will speak and lead the young people in a discussion of their church work.

On Sunday afternoon, March 16, at 2:30 o'clock a training school will hold its first session at Liberty, Vance County, in the Eastern North Carolina Conference. Succeeding sessions will be held on Monday and Tuesday evenings at 7:00. Miss Eldredge will teach the course on young people's work in the local church.

She will be one of the speakers at the first mid-year session of the Eastern North Carolina Conference at Oak Level Christian Church on Wednesday, March 19, and will lead a discussion group for the young people there. On that night she will also meet with the young people of surrounding churches at Anburn, on Thursday night at Wake Chapel, and on Friday night at Sanford. On these three nights Rev. A. C. Todd will meet with a group interested in worship, and Rev. F. C. Lester with church officers and leaders who wish to discuss their problems.

On Saturday, March 22, Miss Eldredge will go to Norfolk, Va., to speak at the Annual Spring Rally of the Eastern Virginia Pilgrim Fellowship being held that afternoon and evening at the Christian Temple. She

will be in that Conference for meetings on Sunday, Monday and Tuesday.

Wednesday, March 23, will find "Miss Lucy" enroute to the Valley of Virginia, where young people in reach of Elkton, will meet with her at Mt. Olivet (R) on that night. The next day she will speak at the mid-year session of the Valley of Virginia Conference at Bethlehem, and will talk



LUCY M. ELDREDGE.

with young people of the Valley at Bethlehem on Thursday night.

Thus Miss Eldredge will meet with young people and their leaders in four of the five Conferences of the Southern Convention during her two weeks with us. The fifth Conference was the fortunate one the last time she came our way.

ON TO NORFOLK.

Young people and leaders of Eastern Virginia will come to the Christian Temple, 34th Street and Llewellyn Avenue, Norfolk, on Saturday, March 22, for the Ninth Annual Spring Rally of the Eastern Virginia Pilgrim Fellowship. "Christian Youth in Democracy" is the theme which has been chosen for this rally. There will be an afternoon session, a period of fun, a fellowship supper, and then the evening session when

(Continued on page 15.)

HOW CAN I MAKE CHRIST ATTRACTIVE TO OTHERS.

CHRISTIAN ENDEAVOR TOPIC
FOR MARCH 23, 1941.

SCRIPTURE: Matt. 5: 14-16; II Cor. 3: 2, 3; II Tim. 1: 8.

Daily Readings—

Monday—Presented As "Lamb of God" John 1: 29, 35-37.

Tuesday—Implicit Assurance—Rom. 1: 16.

Wednesday—Personal Contact With Christ—John 12: 20, 21.

Thursday—Yielding to God—Rom. 6: 11-13.

Friday—Testifying—Mark 5: 18-20.

Saturday—Righteous Living—Eph. 4: 20-24.

Each person who knows Christ has a responsibility of introducing others to Him. The object is to present Christ in the most attractive manner. It is true that people must be attracted to Christ if they are to accept Him sincerely.

Try this experiment: Ask the group to go through the week trying to see people—friends, enemies, everyone—as Jesus saw persons. Report next week with these questions in mind: What happened to me? What happened to the person I met?

Use these for short talks: We can make Christ attractive—

1. Through the Bible and other Christian literature.
2. Through worship services and devotional meetings.
3. Through personal testimony.
4. Through attractive living.
5. By demonstration what He can do in social life, the home, the church and other groups.

Questions for Discussion—

1. Has your Christian Endeavor been a training agency for personal workers? Why not consider a course in personal evangelism?
2. Upon a blackboard make a list of the most attractive features of Christ. Which of these appeal most strongly to young people?
3. If Jesus were to come to live upon earth as He once did, what are some things He would do in your community?
4. Prepare a list of questions to deal with the Daily Readings (using a quizz leader for this period).

Suggested Hymns—

"I Love to Tell the Story."

"Jesus Calls Us."

"I Want My Life to Tell for Jesus."

S. E. M.

The person who sings his own praises is quite likely to be a soloist.
—The Valve World.

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

THE LORD'S SUPPER.

LESSON XI—MARCH 16, 1941.

LESSON: Luke 22: 1-38.

DEVOTIONAL READING: Jer. 31: 31-34.

GOLDEN TEXT: *As often as ye eat this bread, and drink the cup, ye proclaim the Lord's death till he come.*—I Cor. 11: 26.

Someone has said, "The highest cannot be spoken." One realizes the truth of these words when he comes to write about the Lord's Supper. There is something so high, something so deep, something so mysterious about it that mere words can not express it. The best that can be done is to make a few comments on it, hoping that under the guidance of the Holy Spirit the individual reader will come to understand better, and appreciate more this memorial to Jesus, this memorial which is one of the great miracles of all time, for nowhere else is the spiritual genius of Jesus shown to greater advantage than in the fact that he took simple elements such as bread and wine and made them a living and continuing memorial to Him through the centuries. Today after nearly twenty centuries his followers of all classes, and colors, and cultures, and creeds year after year, observe the Lord's Supper, the holy communion, or Eucharist as it is called, in remembrance of Him. It is one of the most impressive things in all human history.

Making Ready for the Lord's Supper.

"And he shall shew you a large upper room furnished: there make ready. And they went, and found as he had said unto them: and they made ready the passover." The Lord's Supper is so significant and of such spiritual content that every effort should be made to make ready for it. The sanctuary itself should be prepared, the elements should be prepared and arranged with dignity and orderliness, the order of service should be prepared, and the hearts of both those in the pulpit and the pews should be prepared to enter humbly, penitently, expectantly, and reverently into this holy service. It used to be the custom in many churches, and this custom still remains in some churches today, to have a service preparatory to the communion service. Certainly, no preparation of head or of heart can be too thorough as one comes to this high and holy hour. The church

should make much of the communion service. Every effort should be made to make it spiritual and meaningful for all those who partake of it.

Meeting Our Lord at the Lord's Supper.

"With desire I have desired to eat this passover with you before I suffer." There is something deeply moving and tender in these words of Jesus. He frankly said that there was a great yearning, a great desire in his heart to have this fellowship with his disciples before he suffered. He needed their companionship, and he also knew that they needed him. It was a case of mutual profit to all. The Master still desires to have fellowship with us at the communion table. He has spiritual gifts to impart which he can impart only to the humble and contrite in heart. He is eager to have an opportunity to remind his followers again of his love and to impart to them his blessings. Alas for those Christians who habitually absent themselves from the communion service! The very fact that men and women often remain away from the communion service is evidence of the fact that they desperately need that for which the communion service stands. In a special way they have an engagement with their Master for the Lord's Supper.

The Meaning of the Lord's Supper.

Dr. Palmer, in his book on worship, calls attention to the fact that there are five elements in the Lord's Supper, or the communion service. First of all, there is Commemoration. It is a memorial. It is rooted in a historic event. The Jewish Passover had historic associations, it had meaning for the pious Jews, it was a continual reminder to them of God's goodness in delivering them from Egyptian bondage. In like manner the Lord's Supper is rooted in historic fact, it is a constant reminder to us of the life and love of the Lord Jesus Christ. He himself said, "This do in remembrance of me." It is desiring to keep alive in our hearts the memory of what he was, and of what he did, and of what he can mean to us. This memorial aspect of the communion is an important one.

Another element in the service is that of Thanksgiving. We read that when Jesus took the cup and the bread, he gave thanks. Indeed in

some churches it is called Eucharist, which is the Greek word for the giving of thanks. Even in the shadow of the cross Jesus gave thanks.

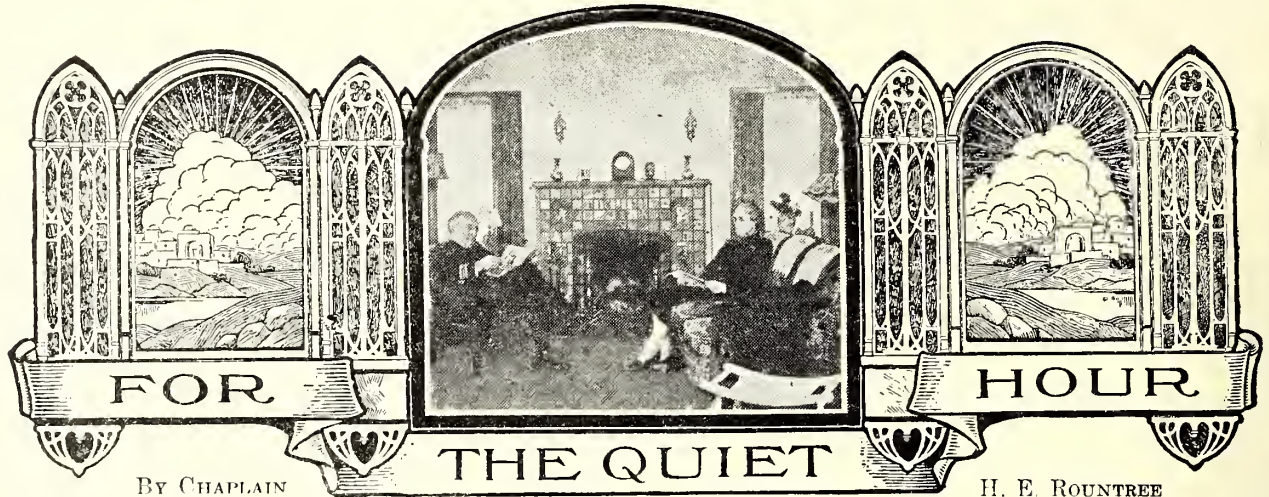
In the third place, there is an element of Fellowship. There is a real fellowship in eating together in a common meal. Around that table there were gathered men of all temperaments, and types, and dispositions. If one uses his imagination as he partakes of the communion, he can easily think of himself as one of a great host which no man can number, men and women, boys and girls scattered around the whole wide world, different in color, class, culture, creed, but bound together by one common tie of discipleship to the Lord Jesus Christ.

The fourth factor is Sacrifice. Jesus said, "My body broken for you" and my blood shed for you." In a symbolic way the communion stands for the selfgiving of Christ. It is the message of his sacrifice; it is an expression of his self-denial. In like manner it is a call to us of sacrifice and self denial in His behalf and in behalf of the Kingdom which he loved and for which he gave himself.

Finally, there is the element of mystery. The Lord's Supper was instituted around the dark background of the cross. Then, as now, there were many mysteries in religion, many things hard, indeed impossible, to understand. Every time we meet in the Lord's Supper, especially in these present days, we meet against the background of the mystery of the world's suffering and sin. But this Supper speaks to us with notes of assurance of God's love and care, and tells us again that his will can not permanently be defeated.

Shadows Over the Lord's Supper.

Even as they gathered for this high moment there were ugly shadows hanging over them. Indeed the shadow was in their very midst, for one had already planned to betray Him. And the other disciples were not much better, for while they sat there they go into an argument as to which should be counted the greatest. It seems strange that such things could intrude on such a sacred occasion. But it seems that nothing is sacred or secure against the insidious temptations and the diabolical plans of the evil one. One is not always safe even if he is in the place of worship. It is imperative that we be on our guard, as Paul says, "Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ."



MONDAY.

TRUST.

"He heareth the cry of the afflicted."—Job 34: 28.

"He heareth the prayer of the righteous."—Prov. 15: 29.

"If any man be a worshipper of God, and doeth His will, him he heareth."—Luke 9: 31.

"If we ask according to his will, he heareth us."—Rev. 5: 14.

At dusk I breathe my night prayer to a wind
That carries its swiftmess to some star;
And this star, on whom my faith is pinned
To bring it safe to regions very far,
Twinkles across the dark a signal clear
To God that now a prayer is on its way.
And so I never have the need to fear
That it will lose itself or meet delay.

—Dorothy Herigstad.

TUESDAY.

THE TREND OF TODAY.

"He that turneth away his ear from hearing the law, even his prayer shall be an abomination."—Prov. 28: 9.

It is not sufficient to repent of our sins, nor to forgive others of theirs; we must be willing to obey God. There is a tide of disobedience sweeping into man's soul today. Some people think of God only when they are in distress. In a character skit over the radio recently one said, "It is strange how generous and penitent one gets when he is sick."

Prayer—Dear Heavenly Father, do enable us to purpose each day, and day by day, to live in obedience to Thy will, let life bring us what it will. In Christ's name, we ask it. *Amen.*

WEDNESDAY.

REASONS FOR UNANSWERED PRAYER.

"If I regard iniquity in my heart, the Lord will not hear me."—Psalm 66: 18.

This is only one of the reasons for unanswered prayer, but one which may often be the reason, perhaps unwittingly. One of the prerequisites for unanswered prayer is that we re-

pent of our transgressions and make restitution when necessary. Even with the saints there is necessity for constant watchfulness lest they enter into temptation or lest they carry in their lives something that separates them from His will.

"The Lord's hand is not shortened," saith Isaiah, "that it cannot save; neither his ear heavy, that it cannot hear: but your iniquities," said he, "have separated between you and your God . . . that he will not hear."

Prayer—O Lord, we search our hearts this day. Give us the strength and courage to separate ourselves from anything that separates us from Thee. *Amen.*

THURSDAY.

GUARD THE GATES.

"Watch and pray."—Luke 21: 36 and Matt. 26: 41.

We are responsible for what we think, see, and hear. When Paul advised, "stay away from the the appearance of evil," as applied today he must have included Satan's playgrounds, where the powers of sin are strong and where souls are sinning. Bad plans, bad company, and bad books must be shunned.

Prayer—Our Father, we would learn to keep ourselves from the corrupting influences of the world. Help us to watch for them, keep busy, be constant and ever serving Thee.

FRIDAY.

NEVER GIVE UP.

"If any man sin, we have an advocate with the Father, Jesus Christ, the righteous."—I John 2: 1.

Life means battles to fight, opportunities to meet, and weaknesses to overcome. When beset with these things, do not be discouraged, remember that you can pray, that you can come before the Lord who with out-

stretched arms awaits the coming of his prodigals to tell Him about their mistakes.

Prayer—And so we come, our Father, pleading our weaknesses. Strengthen us for fresh endeavor Christ died for us, O Lord, and so we come. *Amen.*

SATURDAY.

DO IT HEARTILY.

(Col. 3: 12-17.)

An old artist, engaged on a canvas which he hoped would be his masterpiece, was compelled to give up through illness. He called one of his students. He bade him go on with the painting, and to the youth's protests, he replied, "Do thy best." With a prayer in his heart, the young artist took up the work. Some months later the picture was finished. When the old man saw fit, he said, "My son, I paint no more. Verily, thou hast done thy best." That youth became famous. He was Da Vinci, the painter of "The Last Supper." And if only we put our hearts into the tasks of the day, if we always do our best, who can tell what might be done?

Prayer—We would magnify Thee, O Christ, not in the spoken word alone, but also in the work entrusted to us. Help us ever to do our utmost for Thee. *Amen.*—*Christ Herald.*

SUNDAY.

THE PRAYER OF A MAN.

Great God, make me decent, orderly, appreciative, useful, courageous, and kind in the work of this day. Let me not weaken myself by anger, cheapen myself by boasting, or play the fool by lying.

Give me to remember that there are others in the world beside myself and that they are men like unto me.

Teach me to observe the rules of the game; to come through defeat victorious and out of victory unspoiled.

Let me not be unmindful of the gift

of friend or foe, for both are much of my own making.

For my own sake and for the sake of my comrades keep me wholesome and cheerful, but if the devil of error should grip me at times grant me the good sense to go quietly alone until the impulse to act wrongly shall have passed.

And at the end of each day bring me to my bed with a knowledge that greed and malice and envy and hatred have played a lesser part in my thinking; that my weariness is the result of well-doing. *Amen.*

—*Selected.*

OUR WORKMANSHIP AS MISSIONARIES.

(Continued from page 9.)

make us unhappy? No, it is because He wants to make us happy! Because He wants to take life away from us? No, it is precisely because He wants to give life to us, rich, full, abundant; but we insist on keeping less than abundant life. He wants to give us gold; but we are unwilling to let go of our brass. He wants us to see the angel vision over our heads; and we won't take our eyes off the muck heap.

Yes, the cross does require losing one's life; but it turns out that "he who loses his life for my sake and the Gospel's," is the one who finds it. The way of the cross does not bring personal safety and ease; it more often brings danger and hardship. But it works, in that it transforms the lives of those among whom it is lived.

My best friend in China was a young physician, Dr. Leonard Wilbur. He came from one of the most eminent families in America. He was a son of Judge Curtis D. Wilbur, former Secretary of the Navy, and a nephew of Dr. Ray Lyman Wilbur, President of Leland Stanford University and former Secretary of the Interior. He was a brilliant lad who had won all scholastic honors. He could have had anything he wanted in the medical world in this country. He chose rather to go to China in 1933 as a medical missionary where we worked under the same mission in neighboring hospitals. During his first term he encountered more dangers and difficulties than many meet in a lifetime. While still in language school his wife contracted sleeping sickness and their first baby was born during the illness. The area in which they worked witnessed several upheavals culminating in almost two years of war when the hospital was in a no-man's land—under the Japanese army by day and the Chinese guer-

rillas by night. After five years they came home then went back to China last fall. Early this spring Leonard came down with an illness which was thought at first to be merely influenza. A Chinese woman was brought in in labor. She had a deformed pelvis, so common in our area, requiring a Caesarian operation as the only hope of saving either mother or child. The only other physician was one of our Chinese doctors who had just contracted a severe eye infection following an injury and, therefore, could not operate. Leonard had the attendants carry him to the hospital where with a fever of 103 he operated and saved the woman and her baby. A few days later, on Easter Sunday, he died of typhus.

In a sense that is sheer stark tragedy; but in another sense it is glorious victory, just as Jesus' death on the cross was not defeat but was triumph. One cannot but mourn for the world that it has lost so gifted and beautiful a life. But I cannot grieve for Leonard. He had counted all the costs long before. He was doing exactly what he wanted most to do. The ones I feel most sorry for are those dying needlessly because of the blunders of their elders. Surely Jesus was speaking of such as Leonard when He said, "Except a grain of wheat fall into the earth and die, it abideth by itself alone; *but if it die, it beareth much fruit.*" Leonard could have been like a grain alone; he preferred to go the way of the cross, fall into the receptive soil, and out of his sacrifice there is already coming and will come through decades boundless harvests. "How prudently most men creep into nameless graves, while now and then one forgets himself into immortality."

Some months ago Madam Chiang Kai-Shek wrote to some Chinese Christians in invaded China where they were suffering persecution from their conquerors, "The Generalissimo and I have come to the conclusion that the path of loyalty and sacrifice is the only Christian way."

Christ never wavered on His way to Gethsemane and Golgotha although he knew what awaited Him. The blood of the martyrs is the seed of the church. But we are not mindful that each season nature requires fresh seed. I wonder if the unmistakable decline of interest in Christianity in our own country does not mean we have been coasting along on the momentum built up by the sacrifices of yesterday's martyrs. We may expect a stalwart church again and a new missionary outpouring only if we ourselves are willing to be the fresh seed for our generation. I am sure

that as individual Christians and as Christian organizations, churches, and missionary institutions we must return to the principle of the cross.

7. We must learn to project ourselves, in our thinking and in our loyalty, out to the people whom the missionary goes to serve. It is so much easier to give our devotion to and center our interest around the missionary himself or the missionary board or the missionary society in the local church.

Perhaps I can make this point most clear by an illustration. At a time when I was isolated in the interior of China for months there were reports in this country that I was missing. When communications were re-opened I eventually got letters from about sixty of my best friends who had written in the hope that their letters of encouragement and support would get through to me. They all said in one form or another that they were remembering me daily, scanning the papers for possible news of my well-being, praying night and morning that God would throw His arm about me and keep me safe and bring me home again to my old mother and father, etc. It, of course, warmed my heart that my friends were remembering me thus in a time of crisis. But the fact that they said no more than that was a deep disappointment because it made me know I had utterly failed to give them, my most intimate friends, even a glimpse of what I was trying to do. They saw not much farther than Walter Judd in China. Their imagination encompassed him—and very little more. If he were safe nothing else much counted, no matter what happened to the Chinese. Only one person saw the further thing, strangely enough, my mother—or perhaps it wasn't so strange. I had been her fourth son, and was now her eldest, as the three older sons had gone on. Yet she wrote, "Son, you know I am hoping that you will be safe. But that is not what I am praying for most of all. I am praying that you will be given the strength to do your duty to and for the people whom I know you went to serve. Stick at your post until He calls." She saw *beyond* her son, *through* her son, the missionary, into the hearts and needs of the people, God's children, sheep without a Shepherd.

Only as we today rededicate ourselves to the larger task of making all of these streams of influence completely Christian and worthy of the great Christ in whose footsteps we strive to follow can the day for which we all yearn and labor and pray come.

The Orphanage
 CHAS. D. JOHNSTON, Supt.

Dear Friends:

Let us talk finances for a little while in this letter. You will realize it takes money to run an orphanage where you have nearly one hundred children. We are entirely dependent on the Sunday schools, churches and friends of little children for our support. The children eat and wear clothes every day whether funds are sent in or not. The churches, Sunday schools and friends were real good to us during the year 1940 and stood by us and saw to it that we reached our goal of \$22,000.00 for 1940, for which we are very happy. Out of that amount we purchased ten acres of beautiful land which is a permanent investment and will be very useful in our farming activities.

This year, 1941, we want to reach another goal of \$22,000.00. We have some farm machinery to buy which we very much need if we do good farm work. We also have some work on the buildings to do to keep them in good repair. If we can raise the \$22,000.00, we believe we can meet all our expenses and get out at the end of the year, at least, even.

So far, this year, to March 15, we have received from all sources the sum of \$3,151.66. Of this amount, \$1,301.66 has come from churches and Sunday schools. \$1,850.00 has come from other sources.

We want to urge all the Sunday schools to make a monthly offering this year. We hope those schools not on the monthly contributing list will begin now. If your Superintendent lives to the first of December and nothing happens, he will have served as superintendent of the Christian Orphanage twenty-five years. A quarter of a century, and still a young man. Let everyone join in and help make this a banner year for the Christian Orphanage.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR MARCH 13, 1941.

Amount brought forward \$2,939.83
Sunday School Monthly Offerings.

Eastern N. C. Conference:	
Plymouth	\$ 5.98
Bethel Church	6.37
	\$ 12.35
N. C. & Va. Conference:	
Bethlehem	\$ 5.00
Durham	16.35
Greensboro, First	10.03
Ingram	4.15
Lebanon .....	.76
	36.29

Western N. C. Conference:	
Flint Hill (M)	\$.23
Pleasant Cross	1.06
Smithwood	1.06
Pleasant Union	1.66
Pleasant Hill	8.33
Needham's Grove	1.37
	13.71
Eastern Va. Conference:	
Berea	\$ 7.00
Liberty Spring, Bertie Johnson Class	2.00
Oak Grove	1.44
	10.44
Valley Va. Central Conference:	
Mt. Lebanon	\$ 1.75
Timber Ridge	1.12
Concord .....	.93
Suffolk	25.00
	28.80
Ala. Conference:	
Ruckstand	\$ 10.30
Roanoke: Jan., Feb., Mar.	5.94
	16.24
Special Offerings.	
Mr. Lowthorp	\$ 35.00
Mr. Bryan	18.00
Mr. Pespermon	5.00
Mr. Cooke	36.00
	94.00
Total for week	\$ 211.83
Grand total	\$3,151.66

THE COLLEGE GROWS.

(Continued from page 6.)

ties in the years to come are beyond present computation. In fact, the college has grown in the hearts and affections of her natural constituency, church, alumni, and friends, so that today we think of our institution with pride and confidence, as one standing shoulder to shoulder with the other great educational institutions of the country, making her contribution to church and state that civilization may advance and that the kingdom of God may come.

It has also grown in its needs. In years past the financial support given to Elon College by her natural constituency would certainly be considered insufficient in the light of her present needs. Growth in equipment, service, prestige, and influence necessarily means larger demands and more generous financial support.

The college needs additional teaching help. We need very badly a teacher to give full time to Religious Education that our program in this department in which we train workers for the church may be adequate. We also need an instructor in Industrial Arts that every student may have the opportunity of knowing something of the practical side of everyday life and living that they may know at least the elementary rules that they may provide for themselves some of the actual necessities and conveniences of everyday living. Many of our students come from the rural sections, and

others are interested in agricultural advantages. An instructor in this field would be welcomed and beneficial on our teaching staff. To meet these needs additional funds are required.

If the college needs anything badly, that one thing is a dining room adequate in every particular for serving meals. At present we are compelled to serve two shifts for all meals, and our kitchen facilities are woefully inadequate. To meet the growing needs of a growing institution, of course increased funds are demanded.

We face these situations in connection with our institution of higher learning and express a wish that they might be met, but have we done what we could to meet them? Think of what a few dollars contributed by every member of our church and alumni would mean. The Convention has sensed these needs and has asked the church to make an effort to meet them. Has your church been given an opportunity to contribute to the college on Convention askings this year? If not, won't you please see that the membership of your church has this opportunity and that the offering is forwarded to the college? Your support will mean much to your institution.

L. E. SMITH.

THE COLLEGE PERIOD.

(Continued from page 2.)

Bethel, Mt. Zion, Concord, Apple's Chapel, Liberty, Winston-Salem.

Eastern Virginia Conference—Newport News, Portsmouth (First), Dendron, Damascus, Holland, Bethlehem, Mt. Carmel, Liberty Spring, Spring Hill, South Norfolk, Union (South.), Christian Temple, Portsmouth (Elm Ave.), Portsmouth (Shelton Memorial), Holy Neck, Oak Grove, Windsor, Hopewell, Eure, Rosemont.

Eastern North Carolina Conference—Sanford, Wake Chapel, Turner's Chapel, Morrisville, Liberty (Vance), Youngsville.

Western North Carolina Conference—Needham's Grove, Pleasant Hill, Pleasant Ridge, Antioch (R), Ramseur, Hank's Chapel, Flint Hill (M), Big Oak, Biscoe, Parks Cross Roads, Mt. Pleasant, Liberty, Asheboro, Sophia, Union Grove.

Virginia Valley Central Conference—Mt. Olivet (G), Leaksville, Linville, Newport, Woods Chapel, Mayland, Wincheset, Concord, Antioch, Bethlehem, New Hope, Mt. Olivet (R), Mt. Lebanon, Palmyra, Timber Ridge.

If your church is not included in the above, won't you please send at least a small contribution at your convenience?

L. E. SMITH.

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational and Christian Churches.

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HISTORY OF MISSIONS.

(Continued from page 3.)

So far as mission work in the Southern Convention is concerned, the Convention of 1904 was one of the most memorable in all our history.

In 1906, the home mission committee became a board and was incorporated September 28, 1912, with the following incorporators: J. O. Atkinson, J. W. Holt, K. B. Johnson, H. W. Elder and J. E. West. The charter was amended on April 30, 1918, so as to include both home and foreign missions under the name of the Mission Board of the Southern Christian Convention, Incorporated. In 1904 and 1906, Rev. J. W. Holt was chairman. In 1908 J. E. West was made chairman and has continued as such to date. In 1909, Dr. J. O. Atkinson was elected secretary, without salary, and was elected by the Convention as mission field secretary with salary from September 1, 1917, thirteen years after the Berea Convention of 1904, and continued in

these offices till July 2, 1940, when Mrs. Mattie Cox Parker was elected secretary. The income of the board from 1907 to 1917 from conference apportionments only ranged from \$1,000.00 to \$2,000.00 per annum—about doubling the annual average receipts of the Southern Convention Missionary Association.

In September, 1917, the board authorized Dr. J. O. Atkinson to raise \$100,000.00 for missions in five year subscriptions, one half to home and one half to foreign missions. Just as the twentieth century fund campaign was stimulated by the conditional gift of \$10,000.00 by Francis Palmer, so the hearts of the entire brotherhood were thrilled by the gift of \$5,000.00 to the campaign by Mr. J. M. Darden. The campaign was a great success, but before the five year subscriptions were paid another great impetus was given to missions by the adopting of the Men and Millions Forward Movement. "Moved by a spiritual and spontaneous demand for an opportunity for every member of the church to do work for the Master, and expressed by the voice of J. E. West, in the Christian Missionary Association, in Portsmouth, Va., December 9, 1919, and voiced again in a mission board meeting, with others present, in Suffolk, Va., December 12, 1919, your board, at the request of the Suffolk meeting, called a meeting of all executive committees of the conference composing the Convention to meet in Suffolk, Va., at the expense of the mission board, on December 30, 1919. At this joint executive meeting it was decided to launch a forward movement of the Convention with a final financial five-year goal for \$2,000,000; and a campaign committee was chosen to direct the work."

In this campaign in 1919 all enterprises of the church showed forty per cent of all new money being tentatively distributed to missions. From the special campaign, the Men and Millions Movement, Convention Missions and the Woman's Missionary Movement, the board's income from 1917 to 1927 increased to an average of over \$20,000.00 per year, some years reaching as high as \$50,000.00 per year. During the decade, 1927 to 1937, the average has been not quite \$20,000.00 per year, the income having dropped considerably with income to other church enterprises during the depression of 1931-32.

While the women of the Southern Convention date their permanent organization in 1912, it seems that the Eastern Virginia and some other conferences authorized conference organizations in 1911. The year 1912 will

Miss Lucy Eldredge of Dayton, Ohio, will speak.

always be a memorable year in the history of missions, but this does not mean that the women of the South had not been missionary before that time.

In the eighties missionary societies were formed in many local churches in the Southern Convention in which women took the lead although men and children were members. These societies, studied and taught missions, raised money for missions and were important factors in the development of the local church. Antioch, Eastern Virginia Conference, had such a society in 1888 and Suffolk organized one in 1889.

The mission board feels very grateful for the cooperation of the woman's board from its organization. At the Southern Convention in April of 1914, upon the recommendation of the home mission board (now mission board) Mrs. C. H. Rowland, first president of the woman's board, was elected a member of the mission board and succeeding presidents have become members for various periods. Our present board is composed of ten members: Col. J. E. West, chairman; Mrs. J. Monroe Harris, Mrs. S. C. Harrell, Mrs. A. L. Jolly, Rev. W. J. Andes, Mr. J. A. Williams, Mr. L. L. Vaughan, Miss Dorothy Truitt, Mr. F. M. Wright and Dr. H. S. Hardcastle.

In concluding this too brief history. I want to hereby give testimony to the great leadership of Dr. J. O. Atkinson from September, 1917 to July, 1940, and to the splendid cooperation of every member of the board since 1904. Looking back upon a half century of experience in business, political, civic and religious work, I can truthfully say Dr. Atkinson was one of the most lovable men I ever knew, and one of the easiest to work with. Let us close in the ranks and carry on the work he loved so devotedly. February 26, 1941.

PILGRIM FELLOWSHIP.

(Continued from page 10.)

Christian youth has never faced a more challenging period than that in which we find ourselves today. May we be alert to our opportunities and responsibilities. If every Congregational Christian Church in Eastern Virginia will see to it that at least five representatives attend this rally on March 22 at the Christian Temple, the attendance will number 172, and our chances for doing more effective work in our world will be strengthened. We are depending on you.

BAXTER TWIDDY.

A Christian Emissary

By DOUGLAS HORTON,
Minister of the General Council.

It was a cold, gray morning. On the dock and on the decks of the steamer there was a motley company of people. Many of them were obviously of the military class. One gathered from wisps of conversation that floated out from the huddled groups that many of the passengers were sailing on diplomatic missions, representing various departments of the government, and that others were going to Europe on business errands. They were apparently all men—headed for the war zone.

Edgar Chandler was perhaps the only one of the passengers who was not going abroad to deliver airplanes or defend the Monroe Doctrine or write articles on why France was defeated, or otherwise help to make it a bigger and better war. He had been appointed by the Executive Committee of the General Council of Congregational Christian Churches to carry greetings to the Congregational Union of England and Wales in this time of crisis. The American section of the World Council of Churches had also appointed him its emissary to the churches in Great Britain. The Church Peace Union had not only given him its credentials but had also contributed to his expenses.

Mr. Chandler's sailing is not for war but for peace. He is to confer with the leaders of the church on the other side of the water as to how we of the church in America can join them in the work of relief and of reconstruction which is already assuming large proportions and must continue to do so as long as the war lasts. Even more important than this, however, is the meaning that his errand has for the development of the International Church. The fact that American Congregational Christians and others are concerned for the churches facing danger and disaster across the Atlantic declares in unmistakable terms that the church has a wider than national character.

Said I to Dwight Bradley who was standing next to me on the dock—for the Council for Social Action's Committee for Assistance to War Victims is also sponsoring Mr. Chandler's visit—"This may be a historic moment. It's by such means as this that the Christian world community will be established."

"Yes," said D. B., whose terse phrases never desert him, "It's now a race between a coming Christian world community backed by the Church, and a coming non-Christian chaos, backed by the don't-care, me-first rabble of the world."

We are sending Mr. Chandler over at a time when the air raids are likely to be less fierce than at any other time of the year and have asked him to stay out of the areas which are likely to be bombed. But even at that I was glad to see the special dispatch in the "New York Times" three weeks after he had sailed announcing that he had arrived safely in London by plane from Lisbon. I shall be gladder when I see him well behind the Statue of Liberty again. But this was a job that needed doing right now, while our interest is high and while we can show ourselves friends in need—and that is the reason we are grateful to Edgar Chandler for saying, "I'll go," and to his wife for letting him.

The CHRISTIAN SUN

REPRESENTING THE SOUTHEAST CONVENTION OF CONGREGATIONAL AND CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In Principles, Truth — In Methods, Charity

Elon College Library

VOL. XXIII.

RICHMOND, VA., THURSDAY, MARCH 20, 1941.

No. 12.

The Function of the Church

As the President of the Federal Council of Churches, Dean Luther Allan Weigle of Yale Divinity School, has been called the "No. 1 U. S. Protestant." Clear and positive are Dean Weigle's views on the Church's responsibilities. He considers worship, evangelism, education and community welfare in that order the four primary functions of the Church. His views on each:

Worship of God.—"I mean more than liturgy by that. I mean active acknowledgment by men of the will of God, the moral law of God, the justice and love of God—in their own lives and in the life of the world. The function of the Church is to prevent men from taking anything less than God as their ultimate concern."

Evangelism.—"The real spirit of evangelism is not a spirit of conquest, of going out and winning souls as trophies, but of going out to share with others the values we have found real and enduring."

Religious Education.—"People must be taught what the facts are upon which Christian faith rests. The Church must give children and young people an environment in which they can grow up as Christians, and help its members everywhere to look at the problems of their lives in the light of their relation to God."

Community Welfare.—"We must distinguish between the welfare activities which the Church undertakes in its own name and those which it helps to inspire and maintain through the service of people who themselves are inspired by the Church. The second is more important."

LET THERE BE LIGHT

NEWS AND VIEWS

Dr. Earl Marlatt, dean of the Boston University School of Theology, will be the Lenten preacher at St. Paul's Episcopal Church, Richmond, Va., March 24-28.

Dr. J. H. Lightbourne sent a check for \$64.00 to THE CHRISTIAN SUN office last week. This shows the work done by the Burlington, N. C., Church toward getting new subscriptions.

Henderson Christian Church, Henderson, N. C., went out to get their quota of subscriptions. At the last report of the pastor, Rev. J. Frank Apple, the church had exceeded its quota by three subscriptions.

Mrs. John Robert Foster announces the approaching marriage of her daughter, Frances Lavinia, to the Rev. Armor Lanson Granger, Jr., on Saturday, the twenty-ninth day of March, at the First Congregational-Christian Church, Greensboro, N. C.

One week the quota for the Mebane (N. C.) Christian Church for CHRISTIAN SUN subscriptions appeared in this paper. Following the next church service the pastor, Rev. Ellis N. Clark, brought in the four subscriptions necessary to reach the quota.

On March 9, 1941, the members of Mt. Zion Christian Church extended Rev. J. H. Warren, pastor, a unanimous call for another year. This is the fifth year of Bro. Warren's pastorate here. The members and friends of the church are greatly pleased with his services.

The pastor of our Asheboro Church, Rev. A. Lanson Granger, reports that he did not write the chairman of the Board of Publications how fine he thought THE CHRISTIAN SUN was, or what he would try to do to raise the quota of subscriptions. Instead, he and some of his members did a little work and Asheboro Church, with a quota of five, has twenty-five subscribers.

RALLY AT O'KELLY'S CHAPEL.

For several years there has been no regular service in the chapel built by the founder of our Southern Church and named in his honor.

The little church stands by Highway No. 55, several miles south of Durham, N. C.

On the fifth Sunday in March, Congregationalists and Christians are called to meet in this historic church. Pres. L. E. Smith will preach that morning, and interesting historic talks will be given in the afternoon.

"THE CHRISTIAN SUN" CAMPAIGN MOVES ON.

News of twenty-six new subscriptions from one church and sixteen new subscriptions from another is good news. Other pastors are on the job, too, and THE CHRISTIAN SUN will shine into many new places. THE CHRISTIAN SUN should go into all our homes. *Tell your daily paper to move over and make room for your church paper.*

Be loyal to your church and your church paper.

JOHN G. TRUITT, *Ch'm'n*,
Board of Publications.

FORSYTH-GUILFORD ASSOCIATION OF CHURCHES TO MEET.

The Forsyth-Guilford Association of Churches will meet March 30, with the First Greensboro Church at 2:30 in the afternoon.

The following program will be rendered:

- Devotions by Mrs. O. H. Paris.
- Reading of Minutes.
- Subject: "Mass Evangelism"—Discussion led by Mr. W. B. Truitt.
- Subject: "Personal Evangelism"—Discussion led by Rev. J. H. Lightbourne, Jr.
- Music.
- Subject: "Educational Evangelism"—Discussion led by Miss Frankye Marshall.
- Subject: "The Claims of THE CHRISTIAN SUN"—Presented by Rev. M. A. Pollard.

It is hoped that every church of the district will be represented by a strong delegation, which will enter freely into the general discussion of each subject on the program.

W. M. JAY, *President*.

OFFERINGS FOR THE COLLEGE.

Amounts contributed by churches and Sunday schools to the college to be counted on conference apportionments have been encouraging. The number of churches and Sunday schools responding during the past week has been more or less disappointing. There are many churches that

we have not heard from. Surely your church wants to be numbered with those who express their interest in the college by their contributions. This is an opportunity not only to assist the college but for the churches to discharge a part of their obligations to conference. If your church has not yet sent in its contribution, won't you please see that it does within the next few weeks. We are slightly ahead of what we were last year at this time, but far from the total of our apportionments.

The report for this week follows:

Sunday Schools.	
Eastern Va. Conference:	
Suffolk	\$ 25.28
Churches.	
Eastern Va. Conference:	
Franklin	192.00
Eastern N. C. Conference:	
Morrisville	4.00
<hr/>	
Total for week	\$ 221.28
Previously reported	1,308.68
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Grand total	\$1,529.96

PROGRAM OF VALLEY OF VIRGINIA MID-YEAR CONFERENCE.

BETHLEHEM CHRISTIAN CHURCH,
MARCH 27, 1941.

MORNING SESSION.

- 10:00 Worship Service—Led by A. N. Green.
- 10:15 Roll Call and Organization.
- 10:25 "Southern Convention, Its Boundaries"—F. C. Lester.
- 10:35 "Southern Convention, Its Institutions and My Church"—R. Roy Hosaflook.
- 10:45 Reports of Groups I and II: "Two Good Things Accomplished By My Church in the Last Six Months"—By a delegate from each church and summary by the pastor of the groups.
- 11:15 "Southern Convention, Its Immediate Necessity"—H. S. Hardecastle.
- 11:40 Address by Lucy Eldredge.
- 12:00 Appointment of Committees and Benediction by Timber Ridge delegate.

AFTERNOON SESSION.

- 1:30 Worship Service—Led by Mrs. J. E. Bryant.
- 1:45 "Southern Convention, Its Benevolent Services and My Church"—C. W. Louderback.
- 2:00 Report of Educational Committee—Rev. R. A. Whitten, Chairman.
- 2:00 Reports of Groups III, IV and V.
- 2:50 "Southern Convention and My Church, Their United Possibilities"—R. O. Rothgeb.
- 3:05 Southern Convention and Youth—Walstein Snyder.
- 3:15 "Southern Convention and Women"—Mrs. A. W. Andes.
- 3:30 Address by Lucy Eldredge.
- 4:00 Benediction—W. B. Burke.

* * * *

The Annual Session of the Virginia Valley Central Congregational Christian Conference meets at Timber Ridge, August 6 and 7, 1941.

NEW AND RENEWAL SUBSCRIBERS.

The following list of subscribers to THE CHRISTIAN SUN includes those whose money was received at Elon College, N. C., between February 6 and March 4, 1941. The total receipts for the month of February amounted to \$332.50, which is a little above the monthly average we must maintain between now and July. We wish to thank all those who have sent in their renewals promptly, and all those who are subscribing for the first time.

Included in this list are the names of the members of the Congregational Christian Church of Asheboro, N. C., who were not already receiving their church paper. This is the fourth church to join the ranks of those who can receive THE CHRISTIAN SUN for one dollar a year, because it goes to all the families in the church. Incidentally, all of these churches are in North Carolina. Which Virginia church will be first to join this group?

Please send subscriptions to Rev. F. C. Lester, Elon College, N. C.

NEW SUBSCRIPTIONS.

- Mrs. Mary Gardner, Zuni, Va.
- Rev. W. A. Grissom, Graham, N. C.
- Mrs. M. S. Gay, Sedley, Va.
- Mrs. E. W. Kellam, Greensboro, N. C.
- Mrs. D. V. Wicker, Sanford, N. C.
- Mrs. L. M. Carr, Midlothian, Va.

- Mrs. Minnie V. Jenkins, Elams, N. C.
- Mrs. J. H. Spraggins, Littleton, N. C.
- J. L. Johnson, Littleton, N. C.
- Mrs. J. H. Longston, Henderson, N. C.
- Mrs. Dora McClure, Burlington, N. C.
- Mrs. J. D. Whitaker, Pittsboro, N. C.
- Mrs. Laura Meredith, Fancy Gap, Va.
- J. L. Goodwin, New Hill, N. C.
- Miss Mary Webster, New Hill, N. C.
- Paul Craven, Asheboro, N. C.
- Raleigh Cagel, Ramseur, N. C.
- Mrs. Samuel Nance, Asheboro, N. C.
- J. M. Farlow, Asheboro, N. C.
- Max Vestal, Asheboro, N. C.
- Glenn Phillips, Asheboro, N. C.
- Mrs. Eldridge Phillips, Asheboro, N. C.
- Parks Dorsett, Asheboro, N. C.
- Mrs. Grier Gray, Asheboro, N. C.
- J. S. Truitt, Asheboro, N. C.
- Mrs. Raleigh Morgan, Asheboro, N. C.
- D. W. Keeling, Asheboro, N. C.
- W. A. Matthews, Asheboro, N. C.
- Mrs. Claude Shelton, Asheboro, N. C.

RENEWAL SUBSCRIPTIONS.

- R. L. Speight, Suffolk, Va.
- Miss Elsie Mathews, Winchester, Va.
- E. B. Richardson, Waverly, Va.
- Mrs. J. R. Brownie, South Norfolk, Va.
- Mrs. Joe K. Landrum, Vernon Hill, Va.
- Rev. J. L. Foster, Elon College, N. C.
- Mrs. C. M. Clements, Windsor, Va.
- Mrs. A. C. Boyce, Seven Fountains, Va.
- W. E. MacClenny, Suffolk, Va.
- Mrs. J. F. Atkinson, Mullins, S. C.
- Mrs. Minnie Elder, Lanett, Ala.
- Mrs. J. W. Stanley, Reidsville, N. C.
- Mrs. C. J. Wright, Reidsville, N. C.
- Miss Nonie Moore, Burlington, N. C.

(Continued on page 14.)

Let the Ministers Keep Their Heads and Their Hearts

By REV. ROY C. HELFENSTEIN, D. D.

Eleven years ago, Mussolini was addressing a great throng of his countrymen at one of the largest public gatherings ever assembled in Italy. He had just witnessed the drilling of 100,000 soldiers who had passed in review before the great crowd of more than 200,000 citizens. The vast multitude burst into a frenzy of wild applause when Mussolini said, "It was I myself who ordered this review, because words are fine things, but muskets, machine guns, battleships, airplanes, and bombs are even better." Said he, "Right, if unaccompanied by might, is a vain word. Fascist Italy, which today is the most powerfully armed of any nation in the world, can now propose its alternative to any other nation — either our precious friendship or dangerous hostility."

The 100,000 militiamen drawn up in the vast piazza, and the 200,000 private citizens assembled in the foreground burst forth with much applause and waved with such patriotic fervor that Mussolini seemed dazed by the storm of applause which he had evoked. And he leaned over the gaily decorated balcony from which he had spoken and exclaimed:

"What patriotism! What patriotism! Magnificent! Magnificent!" The cheering from the great multitude of citizens continued for half an hour after Mussolini had finished speaking, and he was obliged to appear on the balcony time after time to answer the crowd's fanatic response. That was eleven years ago the 17th day of this coming May. What a price, what a price Italy is paying today for glorying in its militaristic leadership! Similar gatherings and similar hysterical demonstrations of the war spirit have taken place in Germany in response to the utterances of Hitler during the past two years. Germany has not yet paid the price for submitting to the military regime that has caused the downfall of nations down through the centuries. But she will, Ancient Rome, Ancient Greece and Ancient Babylon paid the price, and history has a strange way of repeating itself. The nations in the past that forgot God and laid their major emphasis upon militarism fell beneath the weight of their own military iniquity. And likewise will the nations go down in ignominious disaster that today are paying tribute to the god of force.

May God save America from the peril of any and all militaristic regimes!

Militarism is threatening the very life of the world today. Let America beware of the perils of militarism! Not until the nations unite in a passionate demand for universal peace, can any nation be secure. But if America follows the example of the militaristic nations, what nation would be left to call the nations back to peace?

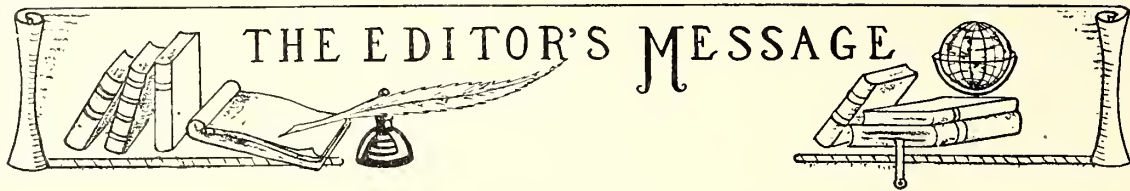
In June of 1930, Lloyd George, that eloquent British statesman from Wales, addressed the World Council of Congregational Churches in session at Bournemouth, England. With passionate appeal he pleaded with that great assembly to pray and work for universal and permanent peace. Said he, "I have come here tonight to lay the cause of Universal Peace upon the altar of the Christian Church. We politicians have failed in the past to prevent war. We are failing now. The church is the world's only hope. If the churches allow another war, they might as well close their doors. War puts out the light of love, and makes the world dark with hate, because it is easier to kill in the dark. The church is God's agency for peace."

So spoke the distinguished Lloyd George. The memory of his passionate challenge to the churches can never fade from the minds of those who heard it. How our hearts thrilled in response!

And so it is that the church of Christ is God's agency for peace as he declared. But there are leaders in the church today who have forgotten that fact, and would make the church a promotion agency of militarism. There are pastors who have forgotten that they have solemnly vowed to follow the Prince of Peace, and instead of crying, "Peace, peace, even though there is no peace," are calling, "war, war," when war is already cursing three-fourths of the globe. Certainly every American minister's religion, as well as his patriotism, makes him concerned about his nation's security, and turns his sympathies toward the nations now fighting in behalf of their democracy, while his heart cries out in protest against the designs of totalitarianism. But his Christian idealism also calls him to cling to the Cross in his thinking and in his preaching, instead of reaching for a sword, a rifle, or a bomb as a substitute symbol of his faith.

Ministers may feel that they should lay down the Cross and take up the sword, but unless they are willing to do that very thing, they have no right

(Continued on page 13.)



FREEDOM AND THE RELIGIOUS PRESS.

"Freedom and the Religious Press" was the subject of Boston University's Founders' Day celebration last week. Dr. Guy Shipler, editor of "The Churchman" and president of the Associated Church Press, stressed the long tradition of freedom which had characterized religious journalism in America.

"It is little wonder," said Dr. Shipler, "that the religious press values its freedom and fights for its maintenance, though the fight is carried on under heart-breaking economic handicaps which constantly threaten it with extinction. The economic shifts have forced religious journals, with all too rare exceptions, to depend on subsidy of one sort or another to cover the marginal losses between income and operating costs. It is to the everlasting credit of the rank and file of these journals that they have already refused to be financed by any individual, group, or organization bent on controlling their policies for interested ends. Like hospitals, social settlements and parish churches, they must, as institutions for the common good, depend for maintenance on socially-minded citizens who recognize the high value of their freedom in the social order.

"Hans Kerll, Hitler's cabinet minister, in charge of all church affairs of Germany, including the religious press, has declared: 'There is a new authority which has arisen in Germany and which will say what Christ and Christianity will mean for Germans. That authority is Adolf Hitler.' In spite of the poverty under which the religious press of the United States battles, it will be a long time before that authority, or anything resembling it, will control its freedom."

Dr. Alexander Brin, editor and publisher of "The Jewish Advocate," spoke on the same subject and reminded his hearers that—

"When the Nazis conquered the German Republic and with it its liberty, justice, free speech, a free press, impartial education, unhampered elections, representative government and human freedom, they crushed, ruthlessly, all opposition. Everyone surrendered: the political parties, the scientists, the educators and every element of the population allowed themselves to become regimented. Everybody kissed the rod. The one glorious exception, however, was the religious leaders.

"The defiance of any enemy from a distance of thousands of miles is no proof of one's conviction and courage. But to defy the enemy in the face of brutal threats, persecution and concentration camps, gives every evidence of sincerity and strength. Not only in Germany, but in other areas of conquered territory, have the religious leaders defiantly assumed the role of opposition. The greatest defeat which Hitler has sustained at home and in the conquered countries was administered by the religious forces that dared to come in the pathway of the Nazi orbit and challenge it.

"The United States of America is the last great nation in the world today that has a free press. The responsible religious press of America has risen to its

sacred obligation as custodian of truth and faith. The religious editors have proved themselves worthy trustees and guardians of the nation's freedom and soul, the apotheosis of balance in an unbalanced world, the exemplars of sanity in an insane world.

"The public generally does not realize the magnitude and importance of the religious press in helping to create a noble and inspired public opinion; little does it appreciate its unswerving loyalty and steadfastness to those ideals of thinking and living which form the very basis of religion and the American way of life. Since religious teachings so greatly helped to lay the democratic foundations of our nation, it is natural that religious editors should be among the foremost in the effort to keep America safe for democracy.

"In a nation where we have about 45,000,000 Protestants, 1,000,000 Greek Catholics, 5,000,000 Jews, two-thirds of a million Mormons, one-tenth of a million Quakers, 22,000,000 Roman Catholics and 500,000 Christian Scientists, there has been much neglect in the matter of reading religious publications. This failure is not the least among the reasons for the indifference to religion by so many people in the United States. I cite these further facts that while 84,000,000 people go to the movies every week, that out of a school population of 32,000,000 children in the public and private schools of the nation, only 16,000,000 receive religious training. The religious publications are character-building agencies. They are more essential than ever in a terrified world. Like our institutions of culture, spiritual aspiration and social aid, religious publications are the symbols of our humanity. They must not be allowed to grow anaemic and ineffectual."

Our denomination was born as a child of freedom. We must not sell, surrender or forfeit that birthright. We need to take that freedom far more seriously: to examine its roots, trace its history, and champion its future. The editor is not alarmed over the variety of views occasionally expressed in the columns of "The Christian Sun." That is simply a proof of our life and freedom. It behooves us to keep open this channel of free expression. Churches throughout our Convention are now urged to secure additional subscriptions for our church paper as a means of keeping open this historic artery of religious freedom.

R. L. H.

As Washington declared in his farewell address, "Reason and experience forbid us to believe that national morality can long prevail where religious principles are excluded." These principles rightly understood by both capital and labor and diligently applied to the social and industrial structure are the only effective answer to the communist.—William E. Kerrish.

The difference between getting somewhere and nowhere is the courage to make an early start. The fellow who sits still and does just what he is told, will never be told to do big things.—Charles M. Schwab.

When the War Is Over

By JOHN R. SCOTFORD.

Obviously those of us who are opposed to war cannot hope to reverse the present tide of events. It is doubtful if even the president can control the forces which have been unleashed with his approval. By putting on such brakes as we can find we may in some measure slow down the mad rush in which we are caught. Through the exercises of calm intelligence it may be possible to modify some of the aims sought. We may be able to mitigate the situation to some degree, but for the present there is no hope of diverting the mind of the multitude from war to peace.

But, in the words of the western farmer, "Ultimately it always rains." The day will dawn when the present furies will have spent themselves. Now and again events come to a dead center; after a pause they take off in a new direction. When the war has run its course, some sort of a reaction will inevitably set in. That will be our day of opportunity.

After the last war there came such a moment. It was celebrated by Dr. Charles E. Jefferson with a sermon on the text, "And Noah was drunk." We experienced a revulsion from the verbal idealism of Woodrow Wilson to the unutterable materialism of Warren Gamaliel Harding and the practical politics of Calvin Coolidge. When the dream of a new world was shattered at Versailles America shrugged its shoulders and proceeded to eat, drink, and be merry.

So far the present war has not been clothed in the garments of idealism. Our memories of 1918 are too vivid to permit us to expect our boys to be transformed into angels of righteousness when they put on their uniforms. We have seen too many Legion conventions to expect the graduates of the drafts to forever after lead a godly, righteous and a sober life. Fortunately even those who accept war as inevitable regard it as a dirty and disagreeable business from which no good can be expected. As yet the enlisted man thinks of himself as more of a martyr than a hero. The president undoubtedly cherishes something of a messianic complex. An effort will probably be made to proclaim a moral crusade. This has not happened yet. The shades of 1918 are probably our best protection against such an eventuality. In some localities such a move will be without benefit of clergy.

As matters now stand there is a possibility that the inevitable post

war reaction may be from materialism to idealism, from coercion to persuasion. Certain it is that men will turn away from the eup of war with utter nausea. If they are offered the pure waters of peace in a progressive way there is a chance that they may accept them. In honest one must admit that the odds are somewhat against this coming to pass—and yet stranger things have happened. There are substantial grounds of hope for those of us who believe in peace.

How can we best prepare ourselves for the fateful day when the clamor of war will cease?

The first and simplest duty of the individual is to maintain the integrity of his own soul. To allow the spirit of hatred to enter one's heart is to commit spiritual suicide. Our charity must extend from the foe abroad to those at home with whom we disagree—which for most of us will be the greater burden. To allow our emotions, or those of the crowd about us, to color our thinking is to commit intellectual hari-kari. Perhaps the greatest service which we can render our country is to keep our mental processes uncontaminated by fear, hatred or nationalistic propaganda. This is extremely difficult, but when the shouting and the tumult dies somebody must be ready to do some real thinking. The danger is that the world may find itself at the mercy of those who have suffered intellectual shell-shock. Sanity at such a time may be a gift from heaven. There is need of brave souls who will dare to retire even into so-called ivory towers "for the duration."

A more difficult undertaking is to keep the war dissociated from Christian idealism in the public mind. Fortunately we have in a number of very conspicuous pulpits men who can be trusted not to give the blessing of the church to war. In addition there are a goodly number of less conspicuous Christians who have not bowed the knee to Baal. They may be compelled to keep still, but they cannot be coerced into giving their approval to that which they believe to be wrong. Great will be the value of the testimony of this goodly company, for it will be a living reminder that there are Christians of unquestioned integrity whose idealism moves in another realm than that of war. During the months which lie ahead we cannot hope to convert the multitude to the gospel of non-violence, but we can keep them reminded that sane men

believe that there are other ways of meeting world problems than that of war. This continuing testimony will be difficult, but it may also prove to be priceless.

There is also need that those who do not believe in war maintain some sort of fellowship with those who have sincerely but reluctantly felt themselves compelled to acquiesce in the resort to force. Of course there is no hope for those who want to deport Lindbergh and their ilk. But there are many even among the military who have scant stomach for what they see ahead. They are marching down the path to war, not because they like it, but because their imaginations can conceive of no other way of meeting the present situation. At heart their ideals are the same as those which lead others of us to foreswear the appeal to force. The more this underlying unity of the spirit is stressed, the better. It is from the ranks of the reluctant war makers of today that we may expect many of the peace makers of tomorrow to arise.

The outlook is dark, but it is not utterly hopeless. The war cannot last forever. When the cannons cease the men of good will face their hour of opportunity. May they have wisdom and understanding equal to their task.

VALLEY OF VIRGINIA MID-YEAR CONFERENCE.

The mid-year session of the Valley of Virginia Conference meets at Bethlehem Church on March 27, 1941. The Conference will be called to order at 10:00 A. M. by President R. A. Larrick and the Bethlehem Church will bring the opening worship service. The program will center its attention around the work of the Southern Convention, with laymen of the Conference speaking on various subjects concerning the Convention.

The outstanding event and privilege of the Valley people will be the challenging messages of Miss Lucy Eldredg, one of our national youth secretaries. Most of the Valley people know her and will not want to miss her addresses.

For further information as to the program, see the printed program of the Conference in this issue of THE CHRISTIAN SUN. Each church is to have the delegates there. One delegate from each church is to report on "Two Good, Constructive Things My Church has Accomplished During the Last Six Months." When the churches have completed their reports by the groups in which they are, the pastor of the group will summarize the activities of the whole group of churches he serves.

W. J. ANDES.

CONTRIBUTIONS

SUFFOLK LETTER.

"Streptococic throat infection." That first word is hard to spell and difficult to pronounce. For the past five or six days this ailment has kept the writer in bed, groaning at times with pain and discomfort.

This is no ordinary sore throat. The doctor was very kind and considerate, but the treatment is heroic and testing. He uses an electric light in making a preliminary examination. In order to divert the patient's attention, he tells a funny story while wrapping some absorbent cotton around the point of an innocent looking instrument, in preparation for first aid treatment.

He dips this cotton into a bottle containing a purple solution, as he finishes the story in time for you to have one more laugh before you are told: "Open your mouth and say a—h!" When you are almost out of breath, he inserts that beautiful purple absorbent cotton until you wonder if your collar button is to be discolored in the process of the heroic treatment.

Sometimes a preacher's voice is so noisy one might think his throat was large—but it seems to be much filled by the treatment for "strept" throat infection. The pain and discomfort are so distracting one fears the worst is yet to come. But the treatment has been effective, and we are on the road to recovery.

Such an experience has more value than the patient can appreciate while the illness is at its worst. For example, it is profitable to be reminded that a man must be right within if he wishes to live a full orb'd life. When your sense of taste and smell and good cheer has disappeared, food and fellowship do not have their usual charm. An appreciation of the material world depends in part upon the spirit within a man.

For this reason, alone, we should take care of our bodies. There are other reasons for temperate living, but it is well to remember that these bodies are holy—the temple of the Holy Ghost.

The same lesson is evident in our spiritual outlook upon life. Much depends upon the coloring matter in our inner life. If the heart is filled with pride, and lust, and hate, some day there will be an outbreak of evil forces seeking to attack and endanger the peace and contentment of others.

Jesus understood this law when He said, "Ye must be born again."

Paul said with emphasis: "If any man hath not the spirit of Christ he is none of His." The final test of life is the spirit within man.

Personal iniquity is a spiritual disease, and the treatment must be heroic.

Preaching should quicken new life within the heart of the hearers.

I. W. JOHNSON.

WE LIKE OUR OWN.

Our home is the place where we live. We may not own the house or the land on which the house stands. Nevertheless, it is the place where we live. It is our home and all the home we have. It is the associations, the atmosphere, and the love of family that make it home for us. It may not be elaborate or elegantly furnished, but the ones who live there, the things they do, and the purposes that they have, make it home for us.

We have our country, and a great country it is. It is not the land or the things in the land that make our country dear to us. It is the memory of those who have lived, the purposes and achievements of their lives, the constitution that guarantees to us justice and equality, the opportunities that are ours, and the hope that it holds for our children that make it our country. At present these guarantees and opportunities are threatened from without. Everyone stands ready to defend.

The most of us have a church that we call our church. It may not be on a prominent corner in a great city. It may not be cathedral-like in its structure. It may be a one-room structure on an unpaved road somewhere in the countryside. It is not the land or the building that makes it our church. It is the effort, the sacrifice, the fellowship, the spirit, and the devotion that make it ours. We love it because of what it offers to us and because of its willingness to receive what we have to give in devotion, service, and material substance. The largeness of place that it has in our affections is made not because of what it has to give but because of what we ourselves, out of sincerity and faith, have brought and left on its altar.

Our church has a college, an institution of higher learning. It belongs to our church, therefore it belongs to us. The ones who have come before

us have through service and sacrifice made our college possible for our advantage and use. The only way to keep the college ours is to give ourselves to it. There are so many things that we may give that will not diminish our holdings but will multiply our possessions. Faith, confidence, trust, devotion, prayers—these are the things that count—riches that endure. Not everyone may be able to give money, but not one who is among us can afford not to give what he has. Because of the contributions made by those who have come before us and made by us ourselves in these latter days, we have an institution of higher learning at Elon College for which no one need apologize in any respect whatsoever. Our college stands with outstretched arms and yearning hearts for our own young people that she may have the opportunity of giving back to them what she through the years has received from the church itself.

There are this year more than one thousand young people graduating from our own homes, the homes of our own church. If our own young people will give our college a fair consideration, their number at Elon College for the coming year will be more than doubled. This is the season of the year when colleges are considered, decisions are made, and plans to enter college are underway. The college through its administration has appealed to all the pastors of our church in the Southern Convention to please introduce us to their fine young people that we may acquaint them with the opportunities and superior advantages offered by their own college.

The founding fathers had a noble vision. They saw that if the church had its own campus where educational advantages were available for the young men and young women of our church and these young men and young women should come and take advantage of these opportunities, that because of their association and fellowship on the college campus, a solidarity of plan and purpose would be created within the leadership of our church and thereby fit it for larger service within the church after graduation. They were right, for on a college campus hinderances are brushed aside, and those things that help are made clear and become a part of the individuals who associate together and who labor for world betterment and world uplift through the church of which they are a part.

But how can the college of the founding fathers make this contribution to the church through our young

(Continued on page 15.)

FOR THE CHILDREN

Dear Friends:

How many of you belong to "The Pastor's Class"? In many churches the pastor, during the season before Easter, teaches a class on church membership; or the meaning of church membership. Mr. Todd is teaching a class in our church here in Sanford. He has written a story about the Communion Table for our page today. He has been telling the members of his class what some of the things in our church stand for, or their symbolism. Next week the story will be about the Pulpit Desk.

Tonight Mr. and Mrs. Cline with their son and daughter stopped by the parsonage after the church service. While Mr. Todd talked with Mr. and Mrs. Cline, I taught Joe and Faye how to work our crossword puzzles. We worked three of them. Mr. Cline saw how interested the children were in working the puzzles, so he gave Mr. Todd two (\$2.00) dollars for a subscription to THE CHRISTIAN SUN for his family. Wasn't that nice?

In this week's puzzle I have tried to use words from the book of Ruth in the Old Testament. I hope that you will not find that it is too difficult.

Mr. Todd and Oliver are in bed asleep again. I have lost a lot of sleep this week because of Oliver's illness. He had an infected throat, or "strept" throat, as it is called. The hoarse, croupy cough which went along with it was pretty bad. I was almost afraid to close my eyes for

two nights for fear he might choke. He slept all night last night without coughing for the first time since last Thursday night! I am so glad that he is about well again.

So, before I fall asleep at the typewriter, I shall say *goodnight!*

DOROTHY TODD.

THE COMMUNION TABLE.

When you go to your church, do you ask yourself what the communion table stands for, or says to you? The communion service. It is different from other tables and has a special message for you.

First of all, the communion table would tell you that you can talk with your heavenly Father. That is how the table got its name. To have communion with someone means that you talk with him.

The communion table also helps you to remember Jesus, especially on the Sunday when there is a communion service at your church. On the tables in some of the churches you will find these words written or carved: "In Remembrance of Me." The communion service itself is a memorial service.

Another important thing that the communion table stands for, or is a sign of, is fellowship. One reason that Jesus ate the last supper with his disciples was the great desire he had to be with them. Just as your family has fellowship around your dinner table at home, the family of Jesus also

has fellowship, and the communion table is a sign of this fellowship.

Then next time you go in your church sit very quietly and look at the communion table. Perhaps you will hear it say: "I am the table of communion. Be still and talk with your Father. I am the table of remembrance. Remember that Jesus loved you and gave his life for you. I am the table of fellowship. If you walk in the light, you will have fellowship one with another."

AUBREY C. TODD.

HANK'S CHAPEL.

Since our last church news to THE CHRISTIAN SUN many things have happened. The first of November, we had the pleasure of entertaining our Western North Carolina Conference, which was enjoyed by every one that attended. The last of November, the Pilgrim Fellowship had a Thanksgiving banquet sponsored by the missionary women. This was enjoyed by every one. There was some real good speaking and plenty of good fellowship. Our missionary society held its regular meeting in December. At that time we were known as the *woman's* missionary society. However, as we had several men members, we decided that our society should be called just Hank's Chapel Missionary Society, thus including that our men and young people were missionary-minded, too.

In December, our church and missionary society gave a real good Christmas service. While the Christmas spirit was around, our pastor, Rev. W. J. Andes, went home in the Valley of Virginia. While there, he was married. He and his wife came back to Durham, N. C., and began looking for an apartment. Then, to show them we were happy for them, we began giving them showers, and many useful gifts were given to them to make their apartment just a bit more convenient.

Our missionary society sponsored the World Day of Prayer service for the entire church, Friday, Feb. 28.

The church has secured enough Devotional Guides for each family of the church to be studied and read before Easter. The church is looking forward to the Easter Sunrise Service which will take place at six o'clock Easter Sunday morning.

The missionary society is looking forward to the Spring Rally, which includes Chatham - Lee - Moore and Randolph Districts, to meet with us. Plans are now under way to entertain the Rally.

MRS. TOMMIE FARREL,
Reporter.

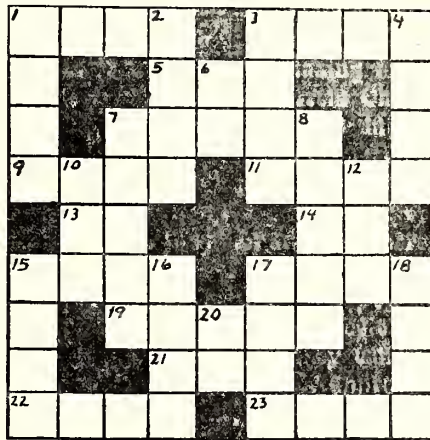
CROSSWORD PUZZLE.

Across.

1. Part of the body.
3. Wife of Boaz.
5. The name of a town.
7. Obed's grandmother.
9. A fruit.
11. Always.
13. Erbium (abby.).
14. Love—without the l and e.
15. The part of a thing on which it rests.
17. Founder of the Eranites.
19. The whole, taken one at a time.
21. Organ of sound.
22. The city of David (II Sam. 5: 7).
23. To dispatch.

Down.

1. Aid, assistance.
2. One-eighth of an ounce, troy.
3. A city in Italy where the Pope lives.
4. Sixty minutes.
6. Iowa (abby.).
7. A woman who has the care of infants.
8. The name of a soap; "it floats."
10. A meadow.
12. A girl's name.
15. Ruth's husband.
16. Smooth, level.
17. Sins.
18. Necessity, urgent want.
20. Each (abby.).



Answers to Last Week's Puzzle.

- ACROSS—1. Wind. 3. Ides. 5. Run.
7. March. 9. Thaw. 11. High. 13. Ek.
14. Re. 15. Drew. 17. Beet. 19. Silos.
21. Fly. 22. Kite. 23. Sail.
- DOWN—1. Wait. 2. Draw. 3. Inch.
4. Sigh. 6. U. R. 7. Makes. 8. Hires.
10. Her. 12. Gee. 15. Dark. 16. Wife.
17. Boys. 18. Tail. 20. L. L.



NOT LESS, BUT MORE MISSIONS.

Let no one think that there is any less need for missions in these days. As a matter of fact, there was never a time when missions were more desperately needed. There are, of course, still great areas of the world geographically into which the Gospel has never been carried. Even in those countries in which there are missionaries, in those nations which are so called Christian, there are still large areas of life in which the spirit of Christ is not practiced, as for instance in our industrial life, our economic life, our social life, the matter of race relations, the political life, our national and international life we need missions not less, but more than ever. There are great masses, there are millions of men and women who have never heard the name of Christ, and who do not know of His love and of the salvation which comes through faith in Him. Even in lands and in areas where there are missionaries, the staffs are all too inadequate and the workers too few to do more than scratch the surface in missionary effort. Even if the world were at peace there would still be a great crisis in the missionary program of the church of Christ. Before the war started many missionaries had been called home, not because there was no need for them, not because they did not want to remain on the field, not because the people among whom they were ministering did not want them, but because of lack of funds, lack of interest on the part of the people at home in the missionary program of the church.

The missionary situation has been rendered even more acute by the recent trend of world events. Because of the war the missionaries of many European countries have been called home, or have been left stranded. We in America must remember that a part, or a large number, of the great army of missionaries working in all parts of the world come from England and from European countries rather than from America. These countries are bending every effort now toward winning the war. As a result the work of missions has suffered very grievously. The plight of

some missionaries in overseas service is not only pathetic, it is critical. One of the great casualties of the terrible world war which is now going on is what has happened to missionary work around the world.

There is one other thing which needs to be taken into account. This world war is not the will of God; it is the result of selfishness, and greed, and jealousy, and sin of men and of nations. It is a denial of the spirit of brotherhood and of the basic unity of mankind. It is going to result in bitterness, and hatred, and the spirit of revenge. The one institution above all others which offers any hope for our modern world is the Church of Jesus Christ and its message of the love of God, the brotherhood of man and the spirit of good will and love. Now, more than ever, are missions needed. This is all the more reason why the churches of America, in a land in which industry is booming, in which money is in free circulation, and in which the church is unhindered, either by interference from the state or by the ravages of war, are under obligations to bear the burdens of missionary minded people, and so fulfill Christ's law of love. One of the ways in which we can make our work more effective in the world is to maintain and enlarge the work of the American Board of Commissioners for Foreign Missions. During this season, which is devoted particularly to missions, let us be alert and alive to our responsibilities, let us undergird the missionary enterprise with our purses, and with our prayers.

H. S. HARDCASTLE.

SUNDAY SCHOOL MISSIONS.

One of the largest resources of the Mission Board is the monthly mission offering of the Sunday schools.

Since August 1, 1940, five Sunday schools in the Valley Conference, twenty in Eastern Virginia, twelve in Western North Carolina, eighteen in Eastern North Carolina and nine in the North Carolina and Virginia Conferences have not sent a monthly offering for missions. A few of these Sunday schools remit once a year and some quarterly.

I appeal to every Sunday school that has not done so to take a monthly offering in March and April for the J. O. Atkinson Honor Fund, and urge those that take the monthly offering regularly to send in an extra, or increased, offering in honor of the Atkinson Memorial. It is a great privilege the membership has to contribute to such a cause. The Board appreciates the gracious support given it by the Sunday schools of the Convention.

J. E. WEST,
President.

MISSIONARY OFFERINGS.

WEEK ENDING MARCH 15, 1941.

Sunday Schools.

Liberty, Nathalie, Va.	\$ 1.70
Suffolk, Va.	25.00
Newport, Shenandoah, Va.	2.90
Christian Light, Fuquay Springs, N. C.	1.20
Morrisville, N. C.	2.32
Elon Community Bible Class, Elon College, N. C.	4.13
Bethel, Elkton, Va.	1.00
Pleasant Union, Lillington, N. C. ....	.70
Antioch (R), Seagrove, N. C. ..	.93
Big Oak, Eagle Springs, N. C. ..	3.28
South Norfolk, Va.	5.00
Liberty (Vance), Henderson, N. C.	10.17
Wood's Chapel, New Market, Va.	1.68

Total \$ 60.01

Individuals and Churches.

Christian Light, Fuquay Springs, N. C.	\$ 5.35
Flint Hill (R), Sophia, N. C. ...	2.00

Total \$ 7.35

Total for the week \$ 67.36
Previously acknowledged ... 9,425.99

Total since Sept. 1, 1940 ... \$9,493.35

Gratefully,
MATTIE COX PARKER,
Secretary.

TO THE WOMEN OF THE SOUTHERN CONGREGATIONAL CHRISTIAN CHURCHES.

At a recent meeting of our Southern Board, held at Norlina, N. C., it was voted that we hold our biennial session of the Woman's Missionary Conference at Elon College at the same time that the School of Missions is meeting there. The time for the School of Missions is from Monday evening, June 16, until Friday noon, June 20. We are planning two afternoons of business sessions and one evening session. The evening session will be planned as a memorial service to the late Dr. J. O. Atkinson.

Full information concerning the recommendations from the Board and the plans of the program committee will be given at all the rallies held April 2, 3, 4 and 5.

One of our guests for the school and the convention that has already ac-

cepted our invitation is Miss Ruth Seabury, who will be with us all the time and who will teach one of our courses. This assures you of a school worth while and I sincerely hope you will begin now to plan to attend.

Other important information concerning the program will be ready for you at the rallies and in THE CHRISTIAN SUN from time to time. Please look for these announcements and send any suggestion you might have for the school or convention to me.

MRS. J. MONROE HARRIS,
President.

NEWS ITEMS OF WOMEN'S WORK.

By MRS. W. M. JAY,
Convention Editor.

LIBERTY SPRING.

On December 22, 1940, the Liberty Spring Missionary Society presented the three-act Christmas playlet, "A Gift for the Christ Child." The play was directed by the society's president, Edward H. Tarkington, and the music for the carols played by myrtle Sue Turner. The cast of characters included nearly every active member of the society. Those who did not have parts, assisted with the stage properties and singing the Christmas carols.

The church pulpit was arranged with improvised curtains so that back-stage changes could be made. The choir was screened off with small pine trees, interspersed with holly, carrying out the holiday season effect. With the use of a single foot light the characters were shown to the best advantage, each character being attired in the costume made up especially for his part.

Each character applied himself diligently to the task of learning his dialog, making the program a complete success, as evidenced by the large attendance and the many compliments received by the ones that had parts and the society as a whole. Because of this the Liberty Spring Missionary Society, feel that this was the most successful public program ever presented by the society.

SUFFOLK.

The Christian Church was the scene of the celebration of the twenty-ninth anniversary of the Woman's Home and Foreign Missionary Society of that church. The general assembly room had been beautifully decorated with palms and cut-flowers and potted plants by Mrs. L. Barrett and Mrs. W. H. Burchett, Mrs. J. E. Rawles, president of the society presided during the business session, at which time the five circles reported their monthly meetings, and a total offering of \$48,

At the conclusion of the business session Mrs. C. C. Rawles had charge of the special program which consisted of devotionals led by Miss Olivia Yates; a devotional interpretation of Hoffman's *Christ in Gethsemane* by Miss Virginia Brinkley; a solo by Miss Geraldine Parker, accompanied by Mrs. W. A. Daughtrey; an address by Mrs. J. Monroe Harris of Norfolk, president of the Woman's Convention of the Christian Church; Mrs. John G. Truitt sang a solo, and refreshments were served during the social hour which followed. A special birthday offering of \$27.00 was contributed by those present.

The W. W. Staley Missionary Society were special guests, and Miss Gladys Yates, president, expressed for that society their delight in being present.

NORFOLK DISTRICT.

The Berea (Norfolk) Woman's Auxiliary has made great progress since the beginning of the New Year. The Ladies' Aid and Missionary Societies were merged into one organization in September, with two circles meeting once each month and the whole group coming together once each month. The circles report their activities at the monthly covered dish meeting and all moneys are turned in. There are fifty members on roll. The home books and famous characters in the Bible have been studied. The foreign book is to be given by Mrs. R. B. Wood in February. They have increased their apportionment \$10.00. They have a year book in the hands of every member with the complete program for each month in it. The whole group is very active and interested.

The Christian Temple reports a very fine year with special day observance for the New Year meeting. They start off the New Year with a special program each year on Stewardship under the direction of the Spiritual Life Superintendent.

First, Portsmouth, reports a very successful quarter with more money and gifts sent to the orphanage than usual. They also report that more women are reading and enjoying the home mission books than usual because of it being condensed into small booklets.

Rosemont reports that more of their apportionment money has been sent in to date than at any other previous date. They are enjoying the mission study books. They express the prayer that "In this day of hatred and prejudice, may our missionary societies make strong the bond of Christian fellowship."

Newport News reports a delightful luncheon in December with a large attendance. They have also had a beautiful consecration and communion service on the anniversary of the merger of the Ladies' Aid and Missionary Societies. They, too, are enjoying the mission study books. They, like Berea (Norfolk), have a fine Year Book in the hands of their members.

Ocean View reports a larger attendance than formerly. They have Year Books in the hands of all member. They are taking up in addition to the regular requirements this year a study on some of the "Gems of the Bible."

First, Norfolk, reports a good quarter with each member taking turn on the programs. They have been meeting in the homes which seems to have brought out more members and created more interest. They report more money in treasury than they need to meet responsibilities now, which is something they have not had before. They attribute their success to the growing interest of their women in the work.

MRS. JOE A. FRENCH,
District Sup't.

SUPERANNUATION.

MARCH 8, 1941.

Union (Surry), Spring Grove, Va.	\$ 8.05
Mt. Zion, Mebane, N. C.	9.60
Asheboro, N. C.	3.00
*"A Friend of the Aged"	1.00
Holland, Va.	35.00
First, Burlington, N. C.	24.72
<hr/>	
Total	\$ 81.37
Previously acknowledged ...	1,051.90
<hr/>	
Total in aBook to date	\$1,133.27

*The following letter was received last week from "A Friend of the Aged." This friend enclosed \$1.00, and writes:

"I am sending my birthday offering and a little more to the Superannuated Fund, hoping it will help some."

What a lovely way to celebrate one's birthday! This lady sent a penny for every year *and then some*. If there were more offerings like this one I am sure we would have no trouble in raising our apportionment for Superannuation. Why not try it!

Sincerely yours,

BOARD OF SUPERANNUATION,
By Mattie Cox Parker.

Opportunities come to every man. Ninety-nine out of a hundred men, however, are always seeking opportunities instead of preparing for them. What good is an opportunity if you are not prepared for it?—Oshs.

Pilgrim Fellowship

"Youth at Work in the Church"

A. LANSON GRANGER, JR., Editor

THE PERSON I WANT TO BE.

Each of us doubtlessly has had moments when we have contemplated the kind of person we should be or would like to become. Certainly this may degenerate into a harmful sort of wish-fancy in which we pity ourselves for not being someone else or imagine ourselves to be something other than we were ever fashioned to be. But there are some moments when with deeper vision we do seem to see the person we should become. Christianity has always been tremendously concerned with this personal desire. Our Christian faith translates it into a need. "As many as received him," says the writer of the Fourth Gospel, "to them gave he the power to become the sons of God."

When we settle down into the dull monotony of not caring or being indifferent about what we should be, it is usually because we have not been disturbed enough by the vision of the ideal, or because we lack the simple faith to believe that our lives can be different. Indifference and lack of faith are destructive. It is reported of Jesus that in his own home town "he did not many mighty works there because of their unbelief."

What Jesus does for us is to rebuke our complacent contentment with what we are, and to give us the power to become what we should be, the power to become the sons of God. But this transformation, now as always, is possible only to those who in the discipline of love are continually yielding themselves to the influence of Christ's fellowship and presence. Whatever else Christianity is, it is fellowship with him, and without him it is merely a lifeless formula for living which has lost its meaning. Do we really believe we can avoid him, and still be what we ought?

A LAST WORD OF WELCOME.

The young people of the Christian Temple are looking forward with much joy to the ninth annual Rally of the Eastern Virginia Pilgrim Fellowship, which meets in that church on Saturday of this week. Those of us who are employed and could arrange it have secured the boss' permission "to take Saturday off." In one

case two of our young people are employed on Saturdays at the same place. The boss became so thoroughly convinced that this rally was such an important affair that he arranged well in advance for both of the boys to attend the rally, hiring two substitutes for the busy day which would be his.

We shall all be out to greet you, and to hope that together we may have a very profitable day. Disappointment will come to us if every church in Eastern Virginia is not represented. We believe we have no false hopes, for that is possible.

The Christian Temple is located on 34th Street, two blocks from Colonial Avenue, and two blocks from Granby Street. If you need a special escort, call the church office.

MACK ROBERTS, Pres.,
Temple Fellowship.

YOUNG PEOPLE OF OLD ZION REORGANIZE.

A group of twenty-two young people of the Old Zion Christian Church, met on March 2, 1941, to reorganize the Young People's Society.

The officers elected were: Mr. William E. Etheridge, president; Miss Hilda Neece, vice-president; Miss Myrtle Peach, secretary-treasurer and Mr. Erby Bailey, chairman of the program committee. Mr. C. P. Miers was re-elected as leader of the society.

Appreciation was expressed to Mr. and Mrs. C. E. Heath, Jr., of the Newport News Christian Church, for their interest in the society and for giving very helpful information to the program committee.

MISSION BOOK REVIEWS DUE APRIL 1.

On this page several weeks ago, it was announced that the North Carolina Woman's Mission Board is offering two scholarships of \$5.00 each, on the expenses to the Elon School of Leadership Training, to the young persons of North Carolina who submit the best reviews of the home and foreign mission study books for this year. One scholarship will be given for the most significant review of, "Move On,

(Continued on page 11.)

HOW CAN I MEET OBJECTIONS TO BECOMING A CHRISTIAN.

CHRISTIAN ENDEAVOR TOPIC
FOR MARCH 30, 1941.

SCRIPTURE: I Peter 3:15-18;
Col. 4:6.

Daily Readings—

Monday—A Terse Tactful Reply—John 1:45, 46.

Tuesday—Answering Excuses—Luke 9:57-62.

Wednesday—Bolstering Faith—John 20:26-29.

Thursday—Avoid Arguing—II Tim. 2:23-26.

Friday—A Clear Choice—Matt. 6:24.

Saturday—"Almost, But Lost!"—Acts 26:27-29.

Bruce Barton gives this advice for presenting the life of the Master to another. "The minds of busy men are in motion. They are engaged with something very different from the thought you have to present. You can't jump at them and expect to make an effective landing. You must put yourself in the other man's place; try to imagine what he is thinking; let your first remark be in line with his thoughts; follow it with another with which you know he will easily agree. Thus, gradually, your two minds reach a point where they can join without conflict. You encourage him to say, 'Yes,' and 'Yes,' and 'That's right,' and 'I've noticed that myself,' until he says the final 'Yes,' which is the favorable decision."

Make much of discussion in this meeting. Ask those present to answer the question: "What was the greatest objection which stood in my way in becoming a Christian?" Write these answers upon a blackboard. Add to this list the objectives which other young people offer for not becoming Christian.

Select the six most common objections; and ask individuals how they would meet this objection made by a friend. Write the answers opposite the objection. Study the replies in this fashion: Is there a Scriptural basis for the reply? Does it conform to the spirit and teaching of Jesus? Does it seem convincing? Take up each objection in this order.

Here is a list of objections for consideration.

1. I will wait until I am older.
2. The sacrifices are too great.
3. There are too many hypocrites in the church.
4. I am afraid I cannot "hold out," "make a go of it," or be loyal. Study I Cor. 10:13.
5. I am not "fit" or good enough. Wait until I get better. Study Luke 15:18-24.
6. I am good enough.

(Continued on page 14.)

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

JESUS CONDEMNED AND CRUCIFIED.

LESSON XII—MARCH 23, 1941.

LESSON: Luke 22: 39-23: 56.

DEVOTIONAL READING: Isa. 53: 7-12.

GOLDEN TEXT: *What then shall I do unto Jesus who is called Christ?*—Matthew 27: 22.

Between last Sunday's lesson and today's lesson there was a string of interesting events. The agony in Gethsemane, the betrayal by Judas, the denial by Peter, the appearance before Caiaphas—all these are the background of today's lesson which places Christ before Pilate.

Christ Before Pilate.

Pilate was the Roman governor, evidently a man of some ability, a man with an inherent sense of justice, a man with good intentions, but a man who was covetous, cowardly and callous. He knew that Jesus was not guilty of the charges which the Jewish leaders had brought against Him. He knew that for envy they had delivered Him up. He knew that there was no reason in the world why He should be put to death, in fact, why even he should be punished. But they played upon Pilate's weakness. When they failed to substantiate the charges that Christ had promoted insurrection and revolution, they said that if Pilate let Him go that he would not be Caesar's friend. They put a new aspect on the matter, for it meant that Pilate might lose his job if he was true to his conscience. Like many another man, Pilate was willing to sell his conscience for cash.

There is something pathetic about this situation. Three times Pilate tried to release Jesus. It did not help any when his wife sent a warning for him not to have anything to do with Jesus, saying that she had been troubled very much by a dream which she had had about him. It is not so much a case of Christ before Pilate as of Pilate before Christ. How the weakness, the unscrupulousness, and the moral cowardice of the man stand out in the presence of Jesus!

Christ or Barabbas.

"Whom will ye that I shall release unto you, Barabbas, or Jesus which is called the Christ?" Barabbas was a noted prisoner, a disturber of the peace, a revolutionist, an enemy against the existing social order, a murderer, a man who held a cheap

view of life. To release him meant to release that spirit into the world. Jesus was the embodiment of kindness, of helpfulness, of love, and of sacrificial service. To release him meant to release that kind of a spirit into the world. The leaders and the mob had their choice as to which spirit they would release. So do we. Everyone of us has to choose whether we will release into the world the spirit of Barabbas, or the spirit of Christ.

The Voice of the Crowd.

Here is one of the most dramatic instances of the heartlessness and thoughtlessness of the mob. Many of these people did not know what they were doing, they did not know the meaning of the words which were put into their mouths by their leaders. They felt no sense of personal responsibility for the sin which they were committing. They were like the crowd at a modern lynching. They were like individuals who, when they are out with the crowd, do things that they would not think of doing if they used their own best judgment and followed their own enlightened conscience. Strange as it may seem, majorities are often mistaken, in fact, usually wrong. One of the dangers of our modern world is that it shall be ruled by the masses, that is, by mob psychology. Modern inventions, especially the radio, have made it possible for dictators and demagogues to play upon the emotions and the imaginations of the masses, and thus create situations of great peril.

Were You There?

There is a famous Negro spiritual, "Were You There When They Crucified My Lord?" It seems like a strange question to ask, but as a matter of fact, we were there; in a deep sense we are there. The religious leaders at the cross, who were blind to new and larger truths, the business interests which selfishly wanted to hold on to their profitable traffic in the temple courts, the betrayer, Judas, with his disloyalty, Simon Peter who denied his Lord, the weak Pilate who does his best to free Jesus but finds it costs too much, the emotional fitful crowd, the fearful disciples, the callous soldiers who are unmoved by the tragic spectacle—these and others find their counterpart in you and in me. In a sense we were all there when our Lord was crucified.

"There Is a Green Hill Far Away."

There is a green hill far away,
Without a city wall,
Where the dear Lord was crucified,
Who died to save us all.

On a hill far away stood an old
rugged cross,
The emblem of suffering and
shame.

Thus the hymn writers have put in poetry and melody the story which the evangelists put in prose. Just outside the wall of Jerusalem there was a knoll, or a hill, called Calvary, or Golgotha, it being interpreted means "the place of a skull." It marks the spot where there took place what seemed to be at the time the greatest tragedy of all time. It was in a sense a tragedy, but in another sense it was a triumph. In His death on the cross, Jesus made possible salvation for a lost world. There is a mystery about the cross; it is difficult to explain it in simple terms. But at its best Christianity through the centuries has believed that what happened there has had significance for the soul of the individual believer. Christ died for our sins, according to the Scriptures. The Christian Church has followed the soundest instincts in thus magnifying the place of the cross in Christian experience.

Love Unto the Uttermost.

"And Jesus said, Father, forgive them, for they know not what they do." Here is an unparalleled example of love at its best. Even as they nailed him to the cross, Jesus prayed for those who were doing it. His prayer might also have included the Jewish religious leaders, the priests and the elders. This love, this spirit of forgiveness is the mightiest force in all the world. The future belongs not to marching armies and to material might, but to the spirit of love and forgiveness.

PILGRIM FELLOWSHIP.

(Continued from page 10.)

Youth!" by Nall; and one for the best review of, "Stand by for China," by Potat.

April 1 was the date set by which these reviews were to be sent in. As this dead-line is only a short time away, every young person who is planning to submit a review should do so soon. The reviews should be forwarded to the chairman of the judging committee, Mrs. J. H. Lightbourne, Burlington, N. C.

All North Carolina young people between the ages of 14 and 18 are eligible. While only two scholarships are offered, every one who participates will be given recognition in THE CHRISTIAN SUN.



BY CHAPLAIN

H. E. ROUNTREE

MONDAY.

THE PRACTICE OF FAITH.

"Trust in the Lord with all thine heart and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy path."—Prov. 3: 5, 6.

This text answers the question, how to practice faith. David, for instance, had lots of time as he moved about the fields tending sheep; but he did not let this time slip. He practiced with the sling-shot. Out of this practice came his victory over Goliath. According to his succinct descriptions, he must have also written many of the Psalms during those leisure hours.

The big contest of life depends upon how we act in private and to what purpose we use our free time. This sentence caught our eye: "It takes long practice to become skillful in faith, in prayer and in patience."

Prayer—Dear heavenly Father, teach us to pray, teach us to have faith and trust, and teach us patience to await Thy will. *Amen.*

TUESDAY.

THE EFFECT OF PRAYER.

"Continuing steadfast in prayer."—Rom. 12: 12.

The effect of prayer in three-fold:

First—The effect on the one who prays. Prayer subjects the will, strengthens the trust, acquires in time power of sustained thought, through which the soul apprehends truth.

Second—The moral effect. Prayer aids to decision, stimulates energy toward the thing desired, and encourages unselfishness. Thus prayer builds up moral life by remedying deficiencies, strengthening weaknesses, and uplifts one to excellency.

Third—The social effect. Prayer makes one different in their attitude toward other people, especially those who do not pray. It produces an evenness of a consideration of others which leavens and strengthens society.

Prayer—Dear Lord, giver of all grace and truth, give us this day all grace of the true prayer life. *Amen.*

WEDNESDAY.

FAMILY PRAYERS.

"The fire shall ever be burning upon the altar: it shall never go out."

—Lev. 6: 13.

This text was the law concerning the altar of the Tabernacle. We have a tabernacle—the home—wherein is an altar; a living altar or a dead one. Home is the most important influence on life, the community and the country. Said the Archbishop of York: "If we could see a revival of family prayers and of the custom whereby parents of the children go to church together regularly, that would do more for the religious life of the country than anything else."

Prayer—Our Father, we feel a great need of Thee each day. We dedicate our lives to Thee this day. Grant us the strength of mind, body and soul to keep the fires burning in our hearts and our homes. *Amen.*

THURSDAY.

CONSIDER THY HUSBANDRY.

"I am a husbandman."—Zech. 13: 5.

"When he cometh what will He do?"—Matt. 21: 40.

As we write this, the fields are ripening for the harvest. Only a few months ago they were victims of the cruel plow. The surface of the land was cut all to pieces. Why such cruelty? No one thinks of fallowing land as cruelty. It is preparatory to a harvest.

Is that not a parable of life? Life has its spells of reversals, trials and sorrow. It must be fallow time. The soil of the soul is being broken up in preparation for something better. The purpose is that God may sow the seed and we are his stewards and husbandmen of it, that there may be a life of good and at last an ingathering of

good. And then, do you ask, "Why suffering?"

Prayer—Our Father, give us grace to submit ourselves to Thee, that in all things we may trust in the outworkings of Thy gracious purpose. *Amen.*

FRIDAY.

DOES IT WORK THAT WAY?

"Godliness with contentment."—Phil. 4: 10-13.

"It is said that 'two bones are better than one.'" It is also said, "grasp all and lose all."

We recall a story which we read in one of our first readers many years ago in which a dog carried a treasured bone in his mouth. While he was crossing a bridge, in the stream below, he saw what he thought was another dog, with a larger bone. On the principle that two bones are better than one, he snapped at the reflection only to lose the one he had.

How often we lose both peace and happiness of mind because some one has what has been denied us. Paul found the secret of contentment. He was content with what he had and not with what he was. Many of us have to learn that lesson.

Prayer—Our Father, though many things are withheld from us, we do have countless blessings. Give us this day a grateful and contented heart. *Amen.*

SATURDAY.

KEEPING OURSELVES RIGHT.

"If, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God."—I Peter 2: 20.

Humans seem to be disposed to complainings. Something is always wrong. When it is cold, we want it hot. When it is hot we want it cool. We are unhappy in misfortunes, and with fortunes we still want something else. After all, happiness depends upon ourselves. We can make ourselves happy in any state, or we can

make ourselves very unhappy. Whether things are right or wrong is fifty percent in our minds often. If it is wrong, we can meet it with patience and in the spirit of Christ. If we are annoyed at others, let us hold ourselves in check, remembering that they may be annoyed at us.

Prayer—Our Father, we know that we try Thy patience with our misdeeds and misdirected spirit. Let Thy gracious spirit through our Lord Jesus Christ rule us in all our days. *Amen.*

SUNDAY.

Go to church today, learn of God and worship Him; learn of religion and life and covet it; learn of the efficacy of prayer and cultivate it; regard your fellowman with interest and find the reasons for loving him; for, saith the Lord, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength . . . and thy neighbor as thyself." (Mark 12:30, 31.) *Amen.*

LET THE MINISTERS KEEP THEIR HEADS AND THEIR HEARTS.

(Continued from page 3.)

to climb upon the top of war's propaganda band wagon and play their strains of militaristic appeals. It seems ridiculous, if not farcical, for Christian ministers to forget their pleas for peace and brotherhood which they have made down through the years of their ministry, and declare that "If war comes, I'll support it," unless they mean what such a declaration implies, that if war comes they will be willing to take their rifle and bayonette, their bombs and any other implement of death and go out with the army to kill. It is preposterous and deceptive for any minister to say that he will support war unless by that he means that he is willing to try to kill just as many men of the enemy nation as he can. That's what it means to support a war—to be willing to take up arms and go out to kill his fellowmen. Every true minister will support his nation in time of war as faithfully as in time of peace. But supporting a nation in time of war is altogether a different thing from supporting a war in which one's nation might be engaged.

It may be true and is, that the only thing that makes life worthwhile is the fact that there are some things worth dying for. But a still higher value of those same things is expressed when they are recognized as being of such value that they are worth living for.

The ministers of the Gospel need not classify themselves either as pacifists or as militarists, but as Christian Idealists. If war should come to America—God grant that it may not—but if war should come, let the ministers of America keep their heads and their hearts, let them keep true to their ideals as ambassadors of the Prince of Peace. Let them pray as never before; let them preach Christ and him crucified; let them give only utterance of love and brotherhood. Let their messages be absolutely free from bitterness, hatred and revenge. This they must do if they remain in true to the high calling of the Gospel Ministry!

War is evil, regardless of what nation is involved. And as ministers we dare not sanction evil even though good might come. A larger good will come from our whole-hearted sanctioning of the good, namely, of peace, fraternity, and love. Though it is still true that God can make the wrath of men to praise Him, He can make the love of men to praise Him far more. Totalitarianism is not the answer to the world's need. Christian democracy is the only answer. But it must be Christian. There are many wrongs that need to be righted even in the democracies that are now fighting for their very existence. Social, and economic, and religious conditions in those democracies need to be set right. The war itself is already setting them right. Not only are ancient land marks being bombed and destroyed, but ancient traditions that have withheld justice from the multitudes and blocked the progress of the warring nations for centuries are also being destroyed today by the war. The caste system in the democracies, the religious bigotry of the Established Church, the economic and social inhumanities of the democracies in the Old World are crumbling before the wild orgies of the war. Had they crumbled sooner, the war could have been avoided. There are hideous wrongs in our American democracy, too. But God grant that they shall not have to be righted by war! The ministers of America are called upon to show the better way of righting our wrongs—the way of the Cross.

Every nation has greater need of ministers who will faithfully carry the Cross in war time than any other time. Ministers of the Gospel can support their nation better by carrying a Cross than by carrying a rifle—not because they are not brave enough to carry a rifle, but because they have been ordained to serve their nation and their God in another way. Shame, thrice shame upon the ministers,

whatever their name or creed, who would dress the man of Galilee in a khaki suit and put a rifle in his hands! The munition manufacturers are today taking our nation on a wild ride for a fall unless the churches call a halt. Those who profit by war, those who are willing to take the blood money that war would bring then in dividends are responsible for creating the war scare in this country, and no minister of the Gospel should be so gullible as to join with the war mongers in their schemes to promote war. Under the guise of patriotism, the munition manufacturers and those who would profit by huge rolls of war supplies, have fostered their profiteering schemes by the psychology of the hour. Let the minister of America beware, and let them refuse to be used as mere tools in promoting the war propaganda.

Let the ministers of America beware of the danger of making their pulpits but sub-stations for war propaganda! Let the ministers of America beware of the propaganda offense against the holy office of the ministry by becoming assistant recruiting agents for the national army instead of recruiting agents for "The Army of the Lord!" Let the ministers of America beware of the treacherous sin of allowing bitterness, hatred, and animosity to be voiced in their preaching! Let the ministers of America beware of losing their own souls in these days of war hysteria! Let the ministers of America spend more time than ever before upon their knees in prayer, and in serious meditation upon the world's need of love, the world's need of brotherhood, the world's need of peace, and upon Christ's sufficiency to meet that need. "Jesus wept" when he looked upon the ancient city of Jerusalem. He is weeping again today—yes, he is crying out loud as He looks upon the war-crazed modern world. Weeping, too, is more becoming to the ministers that bear Christ's name as they look upon a social order that is sick unto death.

Though our hearts bleed for our brothers of the Allied nations, though we may well pray for the complete overthrow of totalitarianism, though we may well pray for the victory of the Allied powers, though we may well pray that democracy shall be victorious—we need also to pray that democracy shall be thoroughly Christianized. And let us not forget that that cannot be accomplished by the plunging of our nation into *the inferno of war.*

Lord God of Hosts, be with us yet,
Lest we forget, Lest we forget!"

The Orphanage
 CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

The cold weather holds on with a strong grip this spring. We had hoped that it would clear up and turn warm so our coal for our furnaces would hold out and we would not have more to buy; but it has been so cold since last November that it has forced us to run our furnaces all the time and it has taken a lot of coal. If spring doesn't come soon and the weather warms up some, we will have to replenish our coal bin again.

We heard the frogs croaking in the branch this week. The robins have been conspicuous on our campus for several days now. The blue birds and the mocking birds are visiting us also. We are happy to welcome the birds. They seem to bring sunshine and cheer with them.

We also had three little boys to come to make their home with us, too. They are fine little fellows and have won their way into the hearts of all the children in the building where they are located. If there is a child that comes close to my heart it is one that has lost its mother. If a child has a good Christian mother and death takes her away the child sustains a loss that cannot be replaced. No one can take the place of a good mother. The death of a good mother leaves an aching void in the heart of a child that cannot be filled by others. We may do our best and show it every consideration and kindness possible, but it's not like mother. The good advice and influence of the writer's mother has followed the writer all the days of his life. Mother will stand by her child when all others have gone. The orphanages are doing a fine work in trying to supply, as near as possible, the loss the fatherless and motherless children have sustained.

What is more pathetic than a little orphan child without a home and no friends who will take it? It is a work that all should be willing to contribute to, to help give a home and training to the little fellows who have been unfortunate.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR MARCH 20, 1941.

Amount brought forward	\$3,151.66
Sunday School Monthly Offerings.	
Eastern N. C. Conference:	
Clayton	\$ 1.00
Morrisville	1.37
	\$ 2.37
N. C. & Va. Conference:	
Monticello	\$ 5.44
Union Ridge	5.96

Elon Community Bible	
Class	4.13
Burlington	40.91
	56.44
Western N. C. Conference:	
Ramseur	\$ 14.63
Ether	1.00
Pleasant Ridge	5.81
	21.44
Eastern Va. Conference:	
Cypress Chapel	9.25
Valley Va. Central Conference:	
Bethel	1.00
Ga. Conference:	
Vanceville	1.00
Endowment.	
L. S. Holt	150.00
Special Offerings.	
Cash	\$ 2.50
A Friend	25.00
Mrs. Hart	12.50
Mrs. W. O. Ray	5.00
Mr. Fespermon	5.00
Mrs. Phillips	2.50
Cash	1.60
	59.10
Total for week	\$ 300.60
Grand total	\$3,452.26

"SUN" SUBSCRIPTIONS.

(Continued from page 3.)

- Mrs. Ralph Poushee, Sanford, N. C.
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CHRISTIAN ENDEAVOR.

(Continued from page 10.)

For Discussion—

1. How can we answer people's questions and meet their objections without an argument?
2. What can we do to introduce others to Jesus Christ through personal contact?

S. E. M.

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational and Christian Churches.

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Contributions should be sent to the editor at 3206 Grove Avenue, Richmond, Va., not later than Friday preceding the date of publication. Emergency notices will be received at "The Sun" office up to Tuesday of the week of publication.

Marriage or obituary notices of not over 125 words will be published free. All over 125 words, 1c a word, cash with notice. Notices should be confined to 250 words.

In Memoriam

SPEIGHT.

In in the death at Sunbury, N. C., February 12, of Deacon William H. Speight, our Damascus Church loses a man who in the days of his strength was a tower of help. Mr. Speight was almost eighty-nine years of age and had been a member of Damascus Church for almost seventy years. He was secretary of the church for eight years, its treasurer for twelve years and a deacon for twenty-five years. His integrity and his uniform courtesy endeared him to everybody. His passing came as a welcome relief to some years of invalidism. And his memory is a cherished legacy of the church.

C. REXFORD RAYMOND,
 Pastor.

WILKINS.

Thomas Jackson Wilkins died in Richmond, Va., January 2, 1940, at the age of nearly sixty-nine. His funeral was conducted at his church, Union (Va.), and burial in church cemetery. When young he married Miss Julia Francis Brown who passed away eighteen years ago. Bro. Wilkins was possessed with a brilliant mind. His active years were spent as a bookkeeper and sur-

veyor. He was well read and a good conversationalist. He is survived by his two children, Miss Isabelle Wilkins, a graduate nurse of New Jersey, and Richard Thomas Wilkins of West Virginia. Also one sister, Mrs. T. H. Elliott and one brother, Mr. Josiah Wilkins of Virgilina, Va.
 C. E. NEWMAN.

EVERETT.

In the death of Mrs. Louise Munford Everett on November 16, 1940, we, the members of Berea Christian Church, Driver, have lost one of our much loved and highly esteemed members.

Therefore, be it resolved:

1. That while we keenly feel our great loss, we give thanks to God for the great blessings of her life.

2. That we will always remember her quiet personality and willingness to do more than her share in the good things of life.

3. That we extend our heartfelt sympathy to the family, assuring them of the great loss to our church and community.

4. That a copy of these resolutions be spread upon our church record, one sent to the family, and one to "The Christian Sun" for publication.

Mrs. W. B. WARRINGTON,
 Mrs. R. T. BRADFORD,
 Committee.

FELTON.

We, the members of the Ladies' Benevolent and Social Union of the Suffolk Christian Church, find it our sad duty to record the death, on February 13, 1941, of our beloved member, Mrs. Annie Ella Franklin Felton, wife of Deacon J. C. Felton.

A noble Christian woman, a devoted wife and mother is dead, yet she speaketh.

Therefore, be it resolved:

1. That we bow in humble submission to the will of our dear Heavenly Father, who doeth all things well.

2. That we extend our deepest sympathy to her husband and two daughters.

3. That we strive to be more loyal to the church which she loved and served.

4. That a copy of these resolutions be spread on our records, one sent to the family and one sent to "The Christian Sun."

Mrs. ANNIE S. CALHOUN,
 Mrs. IRA P. BRINKLEY,
 Mrs. GEORGE BRADSHAW,
 Committee.

FARRELL.

The oldest member of the Hank's Chapel Christian Church, Pittsboro, N. C., and the oldest Farrell in that part of the country, passed quietly away to his reward on February 22, 1941. Brother Isaac Walter Farrell was nearly eighty-seven years of age and had always been quite active. Five miles was just a nice little walk for him. He was a member of the Board of Trustees of the Hank's Chapel Church and was always a regular attendant at the services. His going has left a sadness in the hearts of his many relatives and friends. The funeral was conducted by the writer, assisted by Rev. Mann of the Baptist Church.

Brother Farrell had been married twice. Mrs. R. H. Abernathy and Mr. Frank Farrell of Bynum, N. C.; Mrs. J. A. Pendergrast and Mr. Herbert Farrell, superintendent of the Sunday school at Hank's Chapel for nearly twenty-five years, of the Hank's Chapel community, survive him and were children of his first wife. Mr. David Farrell, a son of the second marriage, also survives Brother Farrell and lives at Hank's Chapel.
 W. J. ANDES.

WE LIKE OUR OWN.

(Continued from page 6.)

people if they do not come together on her campus for training and preparation for the opportunities and responsibilities of the church, the state, and society? The college is happy to serve but depends upon pastors and patrons that those whom we should train may be numbered in her student body for 1941-42. Catalogues, bulletins, suggestions, and various kinds of materials may be had for the asking.

L. E. SMITH.

THE COLLEGE DEBT.

A few weeks ago an interested layman said to me, "I think it is time to quit talking about the college debt. You have said enough about it. I think you will do harm instead of good by continuing to talk about the debt. Forget it."

Shortly thereafter a minister in conversation took practically the same position, saying that he felt it was time to let the idea of the debt rest, to work on something else.

These are fine suggestions, excellent counsel. I wish it were possible to follow their advice. The minute I think that perhaps I will forget the debts, our creditors come along with a very forceful reminder. If it were not for our creditors, it might be possible to forget our debts, but the only way I know of to forget our debts is to pay them.

A number of friends who are interested in the college are greatly interested in the last plan proposed; that is, to get one thousand people to give \$100.00 on the condition that the entire debt be paid, and that no individual be asked for his contribution until there was enough in sight to pay the debt. I am being urged now by different ones to launch this campaign in dead earnest. These friends think it can be done. I am now working on the idea and will make definite announcements regarding this effort to clear the college of its debts and propose certain plans by which the one thousand individuals may be selected, interviewed, and interested.

I wish that the readers of THE CHRISTIAN SUN would take this idea under consideration, and if you have a suggestion, please forward the same on to me at once. At any rate, begin to look around and see if it will not be possible for you to make a contribution of \$100.00 to Elon College to clear it of its debts. What a glorious experience it would be. It is possible, can, and will be done if you will do your part.

L. E. SMITH.

The Christian Sun Campaign

Our Objectives

1. A campaign for subscribers in every church.
2. A total circulation of 3,000.
3. A self-supporting paper.
4. A self-respecting church.
5. A self-sacrificing people.
6. A well-informed constituency.
7. A deficit-free Convention.

How Can This Be Accomplished?

1. Complete the campaign in your church before Easter.
2. Secure the complete quota for your church.
3. Adopt the plan of placing THE CHRISTIAN SUN in every church home at half price.
4. Send your subscriptions to Rev. F. C. Lester, Elon College, North Carolina.
5. Keep a record of the mailing list in your church.
6. Send THE CHRISTIAN SUN to a relative or friend.
7. Report your plans and progress at once.
8. Read and study your church paper, send in all important news from your church promptly, keep all copies of the paper for future reference, pay your subscription in advance, pray for the editors and contributors, be charitable and constructive in your criticism, support all departments and institutions of the church, develop interest in the total program of your denomination.

The CHRISTIAN SUN

REPRESENTING THE SOUTHEAST CONVENTION OF CONGREGATIONAL AND CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

Vol. XCIII.

RICHMOND, VA., THURSDAY, MARCH 27, 1940.

No. 13.

Elon College Library 3X

Dr. J. O. Atkinson

[The following poem was written by Dr. John G. Truitt, pastor of our Suffolk Church. The poem appeared on the front of the church program in the Suffolk Church, March 23, and will be used in the Easter offering work of the church.—M. C. P.]

He touched the lives of others
 With joy and happiness;
 He thought of the work of others
 And not his own success.

He gave a buoyant spirit,
 He offered a friendly hand;
 He championed the cause of the needy—
 The needy of every land.

He gladly gave his talents
 Of speech, and thought, and pen;
 And when others would have rested,
 He gave, and gave, again.

His words still live amongst us,
 Still radiant the road he trod;
 His life still is a blessing—
 A benediction from God!

LET THERE BE LIGHT

Then came the Light

NEWS AND VIEWS

Rev. Jesse H. Dollar of Newport News is our guest editor for this week.

Remember the Rally at O'Kelly's Chapel next Sunday, March 30. Come and bring your lunch!

Dr. James H. Lightbourne reports that THE CHRISTIAN SUN campaign has been quite successful in the Burlington Church.

The many friends of Rev. J. S. Carden, Durham, N. C., will regret to learn that this veteran preacher of our area has been ill this winter, and has been confined to his home for some time.

Dan River District Rally will meet with Liberty Christian Church March 30 at 2:00 P. M. Will all churches in the District plan to send a large delegation as we plan to have some god speakers and special music.

Pre-Easter evangelistic services will be held at the Rosemont Christian Church, Norfolk. Dr. Frank H. Lewis, pastor of the Shelton Church, Portsmouth, will be the guest speaker for the first week, beginning March 20.

Miss Lucy Eldredge accompanied Rev. and Mrs. Lester from Norfolk to the Virginia Valley Wednesday of this week. We were glad to have her visit THE CHRISTIAN SUN office en-route. Miss Eldredge was at one time stationed in Richmond and was editor of the young people's page.

The records of Liberty (Vance) Christian Church, in the Eastern Virginia Conference, were lost when the home of the secretary, Miss Margaret Alston, was destroyed by fire recently. She is anxious to get a new roll of the members of Liberty, and will appreciate any information concerning any whose names should be on the list. Her address is Route 1, Henderson, N. C.

Many of our churches have secured material for Easter programs from the Board of Christian Education, Elon College, N. C. Last minute requests will be answered promptly. Several churches have not returned the material borrowed for Christmas programs. This will be needed for use by other groups next year. Please check about material used by your church. Thank you!

The first mid-year session of the Eastern North Carolina Conference was a success. This was due partly to the large number of lay members who were present and who reported on the work of their churches, partly to the inspiring addresses of Dr. H. Shelton Smith and Miss Lucy Eldredge, partly to the helpful discussion groups, and partly to the hospitality of the members of Oak Level Christian Church.

ONE FRIEND OF ELON CONTINUES TO STAND BY.

In the morning mail on Tuesday of the past week there came an interesting and delightful letter from our friend, Mr. Patrick Boyd, with an additional contribution for the college of \$12.15, explaining that because of his interest and out of his desire to see the debts of the college paid, he was sending this additional contribution. Mr. Boyd has given substantial sums to the college at different times during the past year, and I am taking this opportunity to express publicly our great appreciation of his continued generous support of the college and to express the hope that others may join with him that we may soon see the job that we have worked at so many years completed.

Many thanks to Mr. Boyd and others who have contributed.

L. E. SMITH.

MR. WALTER C. RAWLS.

Years ago when the writer first went to Norfolk, Va., as pastor of what was then the Third Christian Church, he met Mr. Walter C. Rawls, then on the official staff of a Norfolk Bank. In conversation, cooperation, and contributions Mr. Rawls greatly encouraged me in plans for the growth and development of the Third Christian Church. Since then through the years he has been a contributor to every enterprise of the church for which I have been personally responsible.

After coming to Elon as president, Walter expressed a desire to be of help and assured me that as soon as he was financially able, he would make substantial contributions. Shortly after I came to Elon, he visited us here. He was then manufacturing television sets. He brought a set along with him to demonstrate to the faculty and students. That set is still

here and is used by the Physics Department.

A little more than a year ago Mr. Rawls further expressed his interest in Elon College by a generous pledge of \$1,500 of which \$1,300 has been paid. He is greatly interested in Elon College, the institution of the church of his childhood, and purposes to be of greater assistance. I take this occasion to express to members of the church and friends of the institution who may chance to read our church paper our great appreciation for this generous support from a great friend.

I am also grateful for every gift, however large or small, and express the hope that all who are interested may rally to the support of the institution that she may no only live but that she may go forward in the purposes for which she was founded.

L. E. SMITH.

A LETTER FROM OLD ZION.

Dear Bro. House:

Being proud of my membership in Old Zion Christian Church, and of the success we are accomplishing at this time, I feel it my duty as well as pleasure to let you and the outside world (through the medium of THE CHRISTIAN SUN) know of our rapid strides to progress.

May I commence by thanking our Lord and Master for His kindness in directing the footsteps of our dearly beloved pastor, Rev. J. L. Neese, who has been, and is, a wonderful help to us.

Permit me to mention some few of the deeds that he has been instrumental in bringing about during the four months of pastorage with us:

1. The first Wednesday night's prayer meeting he conducted for us there were ten present. At our prayer meeting held last night seventy-eight were present.

2. Our services on Sunday, both morning and evening, are meeting with same results; both numerically and financially.

3. To date we have had many conversions and several additions to the church; and as we start our revival on April 2 to continue till Easter Sunday, or longer as the Lord may lead, Bro. Neese will be the evangelist. We are earnestly praying and believing great good will be accomplished, and many souls added to His kingdom.

4. Last, but by no means least, and I am sure you will be pleased to hear. He is a booster for THE CHRISTIAN SUN. If he has not sent you some additional subscriptions already you sure will get some in the near future.

MEMBER OF OLD ZION.

Southern Convention Shop Talk

This article is for those who are interested in the work of the Southern Convention. It is a sort of family conversation.

The Convention office is having financial difficulties. You had heard that? A good many people have heard it. And some have given money to change the situation. But that gets ahead of the story.

The Convention set up an office three years ago to do some constructive work. The office went so well the first two years that the Convention voted to continue for two years longer, and set up a definite schedule of expenditures and sources of income. The expenditures have been about as scheduled. The income has not been quite adequate.

The Convention Fund should have amounted to \$5,000.00 last year, but only \$3,439.00 was received. Of this amount \$500.00 goes to the General Council as our share in the denominational work. Another \$200.00 goes to help pay for the printing of this paper. There are some other expenses of the Convention that cannot be so accurately foretold. Last year we had to borrow on the income before it was received. That left only a small amount to use for the Convention office this year.

The second source of income for the Convention office is the Board of Christian Education, which is supposed to received \$3,000.00 annually. Last year the income was near \$2,000. The prospects are reasonably good for a little more this year.

The third source of income for the Convention office is \$1,000.00 to be raised by the Promotional Secretary. This year is the first time that this item appears in the Convention budget. Prospects are that most of this, perhaps more than this amount will be raised.

If we can manage to get through this calendar year without drawing on the money that will normally come to the Convention through the Conferences next fall, it seems to be fair to assume that the office will have no financial difficulty next year. Our problem is to get through this year without debt.

To do this we will need to raise about \$2,000.00. The executive board of the Convention has authorized the Promotional Secretary to see what can be done. The Board voted that the office should be continued, and asked individuals and churches to cooperate so the work may go on.

The Promotional Secretary and his wife, who is office secretary, propose

to give \$450.00 of the needed amount. The pastors in the Convention are being asked to give at least ten dollars each during the year. To date sixteen have responded with cash and pledges amounting to \$160.00. From this source it is hoped the office will receive \$500.00, or more.

The only other source of income is the interested people of our churches. There will be something received for service rendered in churches where there is no pastor. Some churches that have not met the apportionment for the Convention Fund will doubtless do so. I believe they will. An increased amount from Children's Day offerings and Sunday School Conventions for the Board of Christian Education will help. At least a few Sunday schools and churches will do like Bethel (Elkton, Va.), send a special offering. And then it is hoped and believed that there are some laymen who will give something to keep the work going. Two have done so without solicitation. One of them is giving five dollars each month for the remainder of the year.

What is to be done, if the money is received? That is most important. That is the reason those who are contributing do so. Only the work accomplished and the work to be done can justify the expenditure of the energy and money.

Our ten pastorless churches need service, and a pastor. Several other churches need reviving. Leaders need training. Young people seek guidance. The summer program is a sample: A Junior High camp for young people; a training school for young people and church leaders, including pastors, at Elon; Student Summer Service, which this year should mean a half dozen or more of our own young people serving the churches where they are needed most, conducting Vacation Bible Schools in at least fifty churches; the promotion and assistance in making useful five Sunday School Conventions and as many conference young people's organizations; the conducting of several stewardship institutes and abiding numerous churches in preparing for a better program of finance; the stimulation of the churches and pastors in rural areas particularly for a constructive evangelism that will increase the total membership of the church while reaching many who are not now active; and making preparation for a very busy schedule during the fall when the city churches take on new life for the winter season.

Because so much work needs so bad-

ly to be done the Promotional Secretary has not resigned when the money gave out. There are many easier jobs than this, but only a few are so pressing. If our Convention is to render the service that it should, if our churches are to continue and to grow, if our institutions are to continue to receive aid from our churches and to have the needed increase, if our young people are to be trained for service in our churches, then it will be necessary for someone to continue to work in and for the Convention. The work is just getting started. Twice as many things need to be done as we can possibly do. We are doing our best because we believe in the work and the churches.

Would you like to share in the work? We need you, and will welcome you heartily into the circle of friends who are taking upon themselves the carrying on of the work of the Convention for this year. All contributions should be sent to the Convention office at at Elon College.

Thank you very much for your friendship, and your help.

F. C. LESTER,
Promotional Sec'y,
Southern Convention.

A LETTER TO THE PROMOTIONAL SECRETARY.

Elkton, Virginia,
March 10, 1941.

Dear Sir:

Our special attention has been turned to the editorial on the cover of the March 6 issue of THE CHRISTIAN SUN. The question has aroused our interest as we would deeply regret to hear of the discontinuance of the office of the Promotional Secretary.

We are enclosing a check for five (\$5.00) dollars to be used as a gift from our Sunday school for the purpose of helping finance the office of Promotional Secretary.

We have especially felt the influence and interest of Mr. Lester here in our church. It was through his special effort that we have been able to secure our present pastor, Rev. A. Greig Ritchie. We are sure that the entire Valley of Virginia Conference would feel the loss of our Promotional Secretary. His interest and efforts have been felt throughout the churches of our Conference. We, too, feel that there we may go for materials for various organizations of our church.

Sincerely yours,
BETHEL SUNDAY SCHOOL,
Goldie Dofflemyer, Supt.



THINGS THAT MATTER IN A MINISTER.

To preach a great sermon must be a thrilling experience for a minister who has the gift, the erudition, the application of self and will to build great sermons. But sermons measured by such a yard stick must wait the rarity of men who can build on that scale. It is the sermon made great by a great passion that we must count on to change the world—and they need not be so few and far between as the first type. Passionate Preaching; preaching done by the average minister whose soul is fired with a zeal for godliness and who has found an intimate, working acquaintance with the Eternal. Such preaching is within the grasp of every preacher who is willing to pay the price for the soul-fire out of which such sermons are refined. Searching for an understanding of the Will of God will burn out fanaticism, selfishness, pride and pomp, without which all zealous proclamation of the Word of God is great preaching. Such preaching is within the reach of every one of us.

To be a great pastor makes no such demands upon the minister as the preaching of great sermons. One needs only to bear in his body the marks of the Lord Jesus, coupled with the conviction that he is the shepherd of the flock over which God has called him as minister. Such a vision of his task, with love in his heart for his people and a willingness to "Work the works of righteousness" in the homes and hearts of his flock, will send him to them as often as conditions may permit. When to leave is often as important as to be convinced that there is a Divine mission in his going. The preacher who knows these things and does them is a great pastor.

To be a great churchman carries one beyond the preaching of great sermons or being a great pastor. One may be a great sermonizer and a great pastor and be a stinch in the nostrils of the church by his utter lack of vision that he is a part of a fellowship which has a world-wide outreach. As he has definite responsibilities which relate themselves to his pulpit and people he has responsibilities which he dare not, as a good churchman, neglect the preparation of a sermon or the visitation of the sick or the burial of his dead.

What of his loyalties to the association or the conference in which he holds his membership, and by which he is given the High and Holy privilege of preaching in the parish which he proudly calls his very own? These are things which matter in a minister. Disloyalty to his conference may be marked by his absence from its annual sessions. Reasonable attendance at such meetings as the Pilgrim Fellowship and the Ministers' Association is also an index to his ultimate integrity. His disloyalties to the enterprises of his denomination may (and doubtless will) express themselves in his failure to keep his people informed as to the needs of its institutions and their responsibilities for their successful ongoing.

Or his churchmanship may break down in the face of his neglect to answer or to heed letters written him by his Brethren; letters which present plans for the pro-

gram and progress of the fellowship, letters pertaining to his responsibilities on certain committees to which he has been appointed, letters requesting information about his local program; letters seeking compilation of valuable information for the conference or denomination. Failure to do these things spoils the otherwise high tone of his sermons and produces a deep sense of nausea at his annual report of two-thousand pastoral calls! The minister who is not a churchman is a failure in his parish and a hindrance to the cause which his ordination to the ministry sets him apart to serve.

Finally, what does he do when a member moves from his parish into another? If he is selfish, you will see it here. In a loyal minister—a real churchman—there is a sense of responsibility for those who move away as well as for those who stay at home. The minister in the community, into which such move, is immediately notified and the pastor from whose church they go uses his good graces to save them to the church fellowship. Brethren, these are things that matter in a minister.

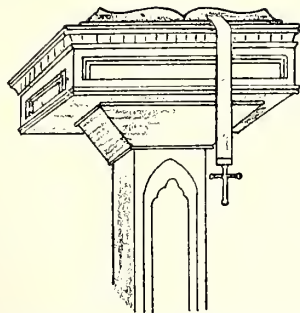
IN REMEMBRANCE.

The thought of going the second mile in our gifts to missions as a Memorial to Dr. J. O. Atkinson is a thought which should stir the heart of every person who is acquainted with the fact that Dr. Atkinson was the incarnation and the personification of the spirit of missions in the Southern Convention for thirty years. To have the thought impels action.

The question arises as to what will constitute a memorial gift. As we see it, it is to be a movement on the second mile—a distance to be traveled beyond the full payment of Conference apportionments. It is a noble thing that a church pays in full its apportionments, but it should be remembered that it is not doing the unexpected, by virtue of the fact that the apportionments are set up on the ability of the church to pay such an amount toward the total program of church interests. The church is expected to pay in full. Not to do so is a default of responsibility which every pastor and every church should exert themselves to avoid.

We can scarcely memorialize a great man by doing our budgeted duty. This call is for gifts beyond our apportionments. The call to raise a memorial offering offers a pastor a splendid opportunity to call upon his membership to meet their apportionment to missions in full in order that they may have the joy of the second mile in the raising of a memorial offering to a man whose whole life, great intellect, deep passion and untiring efforts were directed toward creating in us a consciousness of our missionary opportunities and responsibilities which would be as good seed in our own hearts and would bring forth an abundant harvest "Unto the uttermost parts of the earth." The Newport News Church challenges every church in the Southern Convention as a Memorial to Dr. Atkinson.

J. H. D.



OUR PREACHER FOR THIS WEEK IS
REV. WILLIAM ROBERT CATTON,
MANISTEE MICHIGAN.

**WE ARE LIVING IN A WORLD OF
LAW.**

*"By their fruits shall ye know
them."*—Matthew 7:16.

The text is Jesus' way of saying we are living in a world of law. I imagine he had never studied science. He had probably never heard the word "psychology." But however he came to know it, he seems just as sure as any modern scientist can be that the life of man has to be lived in a world of law. And success or achievement, in a world of law, does not come by accident.

We are all agreed as to the truth of these assumptions when they are stated in the abstract. We even realize them in the particular case Jesus uses in the text. We never expect to sow wheat and reap cotton. We don't even expect (most of us don't) to sow poor wheat and reap a good crop. It never occurs to us to try to gather figs from thistles.

But in the more complicated and obscure realms of the mental and moral and spiritual life we seem to forget that this is still a world of law.

Let us see how it works out.

Here is a boy in your town. His father is a laboring man, with an uncertain and frequently inadequate income. There are several brothers and sisters. They live in a poor house, "the other side of the railroad tracks." Both mother and father are so busy trying to earn enough to get along that there is little time to devote to his family of children. Father and mother themselves have come from similar homes. They are none too well educated, and so in what little time they have they are but poorly qualified for the delicate business of child nurture. Their home is drab, uninteresting, sometimes cruel. Society, by which we mean ourselves, hasn't yet learned how to provide for all its members a chance at proper homes, adequate incomes, proper upbringing for all children. So our boy rebels against life as he finds it. He rebels! That in itself may be good. He ought to rebel! We would expect

him to rebel. His rebellion, if circumstances permit, if he has a wise friend or two, if he gets a "lucky break," may take the form of a proper urge to educate, to "better himself," to lift himself above the economic and social level into which he was born. This was somewhat the experience of Abraham Lincoln. But his rebellion may take the form of a blind striking out against the social, legal and economic fetters that bind him. He runs afoul of the law. He is arrested. He is placed in jail to await trial. Here, while legally and theoretically "innocent," he is given a thorough dose of misery and a thorough schooling in crime. Presently he is a criminal. Society is indignant. He is punished. He has to be punished; but why did it happen?

I think it was Gene Debbs who said, "No social system is so stupid as the one that sows the seeds of vice and crime and later becomes purple with indignation when the crop is ripe for the picking." "As ye sow, so shall ye also reap."

Take another case. All during the last two decades we had a horror of war. Now another one is here. Our country may find itself in it. There are a good many bewildered people. There are a good many conscientious objectors. There are a good many people who condemn our politicians, or condemn our diplomats, or condemn somebody, at any rate, for "leading us into war." And yet we ought to know that there are certain *conditions* of peaceful international life, and that if those conditions are not met we cannot hope, with any logical consistency, for peace. But how readily could you get the average American, in the 1920's and 30's, to interest himself in these conditions? He would murmur something vaguely about radicals, about impractical idealists, about being ready to defend ourselves, about leaving European nations to their own troubles, and straightway think about something else. And in the meantime world peace was based upon the very shaky foundation of the Treaty of Versailles, of the balance of power, of the scrambling of greedy men for markets and raw materials, or of race hatred, the hope of revenge and the like. But could you get anyone interested in these "seeds" of war? We all preferred rather to ignore the seeds, and save our surprised indignation for the inevitable harvest.

Now people are asking, "How can a just God permit this terrible war?" How many ask, "What business would a just God have in saving a world from the inevitable results of its own

folly: a world not even a little repentant of its folly until called upon to reap the harvest?"

Still another case, all too frequently duplicated. Here is a young man just starting in his professional life, a lawyer, a doctor, yes, a minister, let us say. He has fine dreams of his career. He is to be a brilliant success, and to know large achievements. But he is just a little careless in his every day's work. He is just a little indolent. He doesn't cheat; he doesn't do anything wrong. He is just content to do a little *less* than his best, day by day. So he drifts along, to be startled some day in middle life by the realization that he isn't "getting on" as he should. He is surprised; he can't understand. He must be the victim of hard luck. He is not! He needs to remember, "As ye sow, so shall ye also reap."

It's true in every realm of life. True in family life; true in marriage. We shall receive in proportion to our own contribution. We find it true in education. We shall grow in proportion as we cultivate the soil.

But I suspect Jesus didn't say all this merely in denunciation. He never seems to have been quite as much interested in denouncing the sinner, or even the hypocrite, as he was in "seeking and saving that which was lost." "Whatsoever a man soweth, that shall he also reap," may be a threat. But it also is a glorious promise. If it's true that we sow poverty, ignorance, degradation, only to reap poverty, ignorance and degradation, it's also true, and most magnificently true, that if we sow *good* seed we shall reap a *good* harvest.

If we can only learn to sow understanding, justice and fair dealing among nations, we can count with the utmost confidence upon reaping peace. That's the real point in all movements for disarmament, in all Kellogg Peace Pacts, in all world courts and leagues of nations. They must be efforts to sow justice and fair dealing and mutual trust. If they are not, they will fail. But if this seed *can* be sown, the harvest is certain.

If we can somehow find social engineers who will teach us how to sow steady employment, fair wages, good housing, we can count with assurance on reaping far less of criminality. If we can add, say, right education, in school and home, if we can add a wholesome training in the response of the whole of life to the universe that we call religion, we can count with positive assurance on reaping no crime at all. Yes, by the grace of

(Continued on page 15.)

CONTRIBUTIONS

SUFFOLK LETTER.

Mrs. Mamie Lee Tourtellott, daughter of the late Elisha Everett Lee and Mrs. Elizabeth Virginia Gaskins Lee, was born at Bennett's Creek, Nansemond County, Va., June 2, 1868, and died in the home of her childhood, after a brief illness, on March 19, 1941, at the age of seventy-two years, nine months and seventeen days. She was married to Mr. James L. Tourtellott, a prominent business of Providence, R. I., February, 1897. She made her home in Providence until the death of her husband and returned to the home of her childhood in June, 1927. She is survived by one daughter, Mrs. Virginia Nurney, wife of Mayor Jack W. Nurney of Suffolk, Va., two grandchildren, Virginia Nurney and Jack W. Nurney, Jr.; one sister, Mrs. T. A. Jones, with whom she lived. She was a member of Berea (Nansemond) Christian Church from her childhood. During the thirty years of her absence from the community in which she was born and reared, she never lost her love for her local church. When she returned in 1927, at once she resumed her active work in her church. The writer, her pastor, was sick in bed at the time of her funeral, and Dr. John G. Truitt officiated.

Mrs. Tourtellott was a woman of rare charm and strong personality. Until a few weeks ago she was active and appeared to be in excellent health. She was enthusiastic and energetic in her work. She loved the beautiful in nature and she was an authority on the care and culture of flowers. She spent many happy hours in her garden working with choice shrubs, plants and flowers. She did much to prompt the development of beautiful flower gardens.

She was kind and charitable to the poor and needy. In her last years she was deeply interested in the young people of her Sunday school and church. She taught a class of young people in the Spnday school. Young people enjoyed her fellowship and responded to her enthusiastic leadership.

Her life represented humility and dignity; graciousness and reserve; cheerfulness and serious thinking; hospitality and work; patience and perseverance. Endowed with artistic taste she devoted her talents to the various duties of husekeeping with rare skill and efficiency. She enjoyed sharing her hospitality with others,

It was a great pleasure for her to spend her last years with her devoted sister on the beautiful estate where they were born. She loved her home, her state and her church. Her renewal subscription was reported in last week's issue of THE CHRISTIAN SUN.

Truly a great woman has passed from our visible fellowship. She made a fine contribution to her loyal church by her presence, her work, her progressive vision and her loyal consecration. Berea is a bigger and better church because she loved it and shared in its program of service. She left a good name and a precious memory for her family and friends.

I. W. JOHNSON.

THE CHRISTIAN COLLEGE DEFENSE.

The contributions of the Christian College to present day civilization could hardly be overstated. The founding fathers of the nation were more interested if possible in building a Christian civilization than they were in founding a new government. As they laid the foundation for a new government, they at the same time were building educational institutions with a Christian emphasis.

All through the years of this republic's existence, marked deference has been paid Christian institutions by our democratic form of government. At present, however, it would seem that there is considerable opposition to such concessions by state and national governments. The friends of so-called public education paralleling the Christian College are being multiplied daily. They would not like to be classed as opposing Christian education, but they are most aggressive in behalf of public or state supported education. The institutions of Christian higher education have necessarily depended upon public generosity for adequate support. They have preferred to be so dependent. Anything that is Christian thrives more rapidly and more permanently in a voluntary atmosphere. Christianity will not be regimented. However, either purposely or inadvertently the battle lines are being drawn. The rising tides of taxation draw from the purses of individuals practically all surplus funds from which heretofore contributions to Christian colleges have been made. This fact is embarrassing both to the Christian philanthropist and the Christian col-

lege. He would like to support his institution, but instead he is compelled to contribute to the rising cost of government.

With constantly mounting sums appropriated by states for the support of state institutions, college expenses in these institutions are constantly decreasing, again putting the Christian college at a decided disadvantage.

For more than one hundred and fifty years the State of North Carolina has permitted the church institutions of North Carolina to own producing property free of taxation. For the past two years a determined effort has been made to put all such properties on the tax lists, again putting the Christian institutions at a disadvantage. In this connection it might be well to remind ourselves that the church institutions of North Carolina are educating one-fifth more North Carolina students than are the state-supported institutions of higher learning in North Carolina, and that without one penny's cost to the taxpayer. It is to be hoped that North Carolina will not change its practice that is of more than one hundred fifty years standing. Whatever may be our hopes or ambitions, the tides seem to be rising against the church institutions.

The church institutions' first line of defense is the church itself. The constituency of the denomination building and controlling the college of its affiliation must come to its support or the college will suffer seriously. The church needs her institutions of higher learning today more if possible than when they were founded. The only way for the church to hold her institutions of higher learning is to sympathetically align herself with her institutions and give constant and sufficient material support.

Every worthy alumnus of an institution is interested in the future of that institution. He wants to see his college advance and keep its proper place in the field of higher education. The alumni of an institution constitute its second line of defense.

We are beginning to realize that as we support other institutions through taxation, our own institutions must be supported by voluntary contributions. The cause of Christian education has friends outside of the church and alumni who are interested and are glad to be counted among the supporters of the church institutions and are willing to be placed in the line of defense for the same. I cannot urge too strongly the natural constituency of Elon College to seriously consider the needs of the institution. I hope

(Continued on page 15.)

FOR THE CHILDREN

Dear Friends:

I hope that you will enjoy the story which Mrs. June Joy House wrote for our page this week. It is a very timely story and tells you something about the life of boys and girls in other lands than our own. We are very grateful for this fine contribution, Mrs. House, and we hope that you will send us more stories.

March is just about to end into April now. I hope that you will enjoy the showers and flowers which the new month will bring. There is a lot to look forward to in this new month. First will come Palm Sunday and then Easter Sunday, with special services at your churches. Perhaps some of you will join the church at Easter. I hope that all of you will do your busy season.

bit to help serve your church at this

Sincerely,

DOROTHY TODD.

BETTINA.

Mother and father were talking. Bettina often listened to them. Today they were talking about how beautiful the springtime was at home. Bettina was an American girl, and so were mother and father, but they had been born in far off Switzerland. Bettina longed to go and see the beautiful mountains, her uncles and cousins, but most of all she wanted to know mother's family, Grandfather and Grandmother Schmoll. Sometimes she asked to go, but always

Daddy was too busy, or her younger brother and sister were too small to take the long trip.

One happy day, Daddy came home and said they were all going. Bettina felt like a top that was merrily dancing. She was too excited to think. She laughed and cried all at once. The whole family took the trip, and spent the summer in the small Swiss village near Zurich.

Bettina had such a happy time. She knew many German and French words now, but she was glad that Grozenmutter and Grozenvater could speak English. She played with boys and girls, some of whom spoke German and some French. She learned to say "guten tag" for good day, and in French she could say "bon nuit" for good night. Bettina loved the village church and its kind pastor. She liked to look at the great mountains and see the snow that lay on the very top peaks.

Summer was nearly ended and Father said they must go home to America. Bettina could not think of it. She felt weak like the time she stuck a splinter deep in her foot. She cried and cried. Mother said a little girl who was nine years old, shouldn't cry like that. But she didn't ever want to leave. Grandmother loved Bettina and hated to have her go, too; so she persuaded Mother and Father to let her stay. Bettina hated to see her family leave, but she was excited thinking about going to the village

school. Um-m-m, she thought, I will learn many new words.

For two happy years Bettina lived in the tiny town. In the winter she went up into the mountains to ski, and in the summer she went up to the chalet, or little house in the mountains, for hikes and picnics. Now she could understand the other children when they spoke German or French very rapidly. Sometimes she went with Grandfather on the train to Zurich.

But last year, Bettina had to come back to America. Germany was at war. Bettina did not understand all about that. Grandfather said that wars were wrong, and some day the world would be at peace, and fight no more. They insisted that she must go home. Although Switzerland was peaceful, many of its neighbors were enemies, and there would not be enough food, and many things. Bettina was plump and they wanted her to stay that way. Well, she thought, I might not ever have seen them. Grandfather rode with her on the train across the mountains, and then she flew in an airplane to Portugal, and from there caught a boat to cross the Atlantic.

When she got to New York there were Mother and Father to meet her. Bettina was glad to be home. "Mother," she said, "I love them, but I'm glad to be home with you."

Bettina goes to school in America. Many times she says, "When I was in Zurich," or "When I was at Grozenmutter Schmoll's," but more often she says, "It is good to be home . . . in America."

JUNE JOY HOUSE.

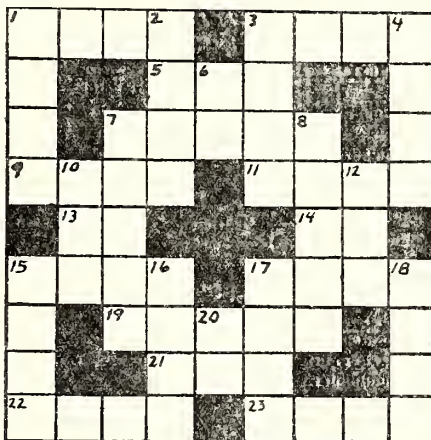
CROSSWORD PUZZLE.

Across.

1. He wrote letters of the New Testament.
3. He persecuted the followers of Christ.
5. A writing fluid.
7. The month of showers.
9. Drinks with the tongue.
11. A short letter.
13. Rose Pink (abbr.).
14. Vote On (abbr.).
15. Ego, one's own person.
17. An age, long period of time.
19. Pays for by laboring.
21. To decay.
22. An ode.
23. Covering for the foot.

Down.

1. A vessel for carrying water.
2. Borders of the mouth.
3. Covering for the body.
4. Opposite of death.
6. Night Train (abbr.).
7. "One a day keeps the doctor away."
8. Opposite of hates.
10. Part of the verb to be.
12. Also.
15. Distance measured by the foot.
16. Portion of land cultivated by one person.
17. Insects.
18. Opposite of naughty.
20. Right Off (abbr.).



Answers to Last Week's Puzzle.

- ACROSS — 1. Head. 3. Ruth. 5. Rio. 7. Naomi. 9. Plum. 11. Ever. 13. E. R. 14. Ov. 15. Base. 17. Eran. 19. Every. 21. Ear. 22. Zion. 23. Send.
- DOWN — 1. Help. 2. Dram. 3. Rome. 4. Hour. 6. Io. 7. Nurse. 8. Ivory. 10. Lea. 12. Eva. 15. Boaz. 16. Even. 17. Errs. 18. Need. 20. Ea.

THE PULPIT DESK.

In some of your churches the pulpit desk is to one side, with a reading desk on the other side. In some of your churches the pulpit desk is right in the center. By "pulpit desk" I mean the stand from which the minister delivers the sermon. This is a very important piece of furniture in the church, and you should always remember what it stands for.

The pulpit desk is a symbol or sign of the preached word of God. When you look at the desk in your church you should think of all the preachers who have delivered God's word to the people. All the prophets of the Old Testament and the disciples of the New Testament would come to your mind. And, of course, you should think of all the preachers you know by name, and all those who have preached in your own church.

The main way in which God makes
(Continued on page 14.)



A DIVINE FELLOWSHIP.

"Into all the world . . . go! I am with you." These words lingered long in the memory of those who saw the Master after his resurrection on that first Easter morning. The journey was just beginning, and it would go into all the world. It was to be a comradeship, a fellowship that included the followers and the Followed. The world might think they were alone, but they would know better. It was a divine fellowship that began on the mountains of far away Palestine long centuries ago.

More than four hundred Americans scattered around the world today, members of our Congregational Christian Churches, bear witness to the continuing reality of this fellowship. On the continent of Africa, almost within sound of roaring guns of war, our teachers, farmers, social workers, doctors, nurses, and evangelists sing and pray at their work and witness to the presence of the resurrected Christ. In Greece, Turkey and Syria where war and a torturing uncertainty do their work our missionaries teach of the Prince of Peace who gave us Easter and all its blessings. In Czechoslovakia and Spain and Bulgaria there are remnants of Protestant churches started by our missionaries and our friends feel a fellowship that is divine.

In lovely Ceylon our churches are now able to take over responsibility for carrying on the work, but among the natives are American friends who make real the bond that binds hearts of varying races to the heart that was broken for all mankind. Among the moving multitudes and classes of India our brothers in Christ tell of the love of Him who died on Calvary and walked with his friends in the garden on Easter morning. In Japan sixteen of our noble band of missionaries remain to share with the native Christians whatever may come in the very uncertain months that lie ahead. A larger group continues to serve in China although our government has advised them to come home. Some of our China missionaries are living and working in the buildings used by the Boxers who killed missionaries in 1900. Our missionaries in the Philip-

pine Islands are building friendships that will continue long after the Islands get their freedom in 1946.

In all these countries the missionaries tell of that comradeship formed between Jesus and his friends, and of that divine fellowship which comes to all who know the Crucified Savior.

The way for us to enjoy this divine fellowship is to join with those who go to the ends of the earth with the Christian message. Those of us who cannot go in person can go by writing to our missionaries telling them of our interest and prayers, by daily prayer to the Great Comrade who walks the rough roads of our modern time with those who suffer, and by giving of our money for the support of the missionary enterprise.

Our offering for missions at Easter will help us to enter into this divine fellowship. A sacrificial gift will make the fellowship with the living Christ real, rich and rewarding. To do less than our best will mean a broken fellowship for us. By giving we join with the missionaries and the accompanying Christ in the most divine fellowship known among men.

F. C. LESTER.

THE SOUTHERN CONVENTION.

In 1940, the Convention apportioned for each year of the next biennium as follows:

Elon College Fund	\$12,500
Elon Orphanage Fund	12,500
Convention Home and Foreign Missions (one half each) ...	10,000
Convention Fund	5,000
Christian Education Fund	3,000
Superannuation Fund	2,500
Total	\$45,500

These amounts were apportioned to the five Conferences.

As there are 30,378 members in the Convention the call for missions is thirty-three (33c) cents per member.

The Woman's Board, whose offerings are not included in the Convention call for missions, have set a goal for each year of the next biennium of \$10,000. From September 1, 1939 to September 1, 1940, the Woman's Board came nearer reaching its goal than the entire membership did the Convention goal. It is time for the entire membership of the churches to

become interested in missions, as the Woman's Board has. Let churches, individuals and Sunday schools take a greater interest in missions and the total Sunday school conference offerings for missions will greatly exceed \$10,000 annually.

Including the Woman's Board the Convention should raise for missions \$30,000 annually. Begin now to increase your offering for missions.

J. E. WEST.

THE J. O. ATKINSON HONOR FUND.

The appeal of mission offerings in honor of Dr. J. O. Atkinson is meeting with an encouraging response. The pastors are rapidly appointing a layman in each church to look after missions. Many churches that have never paid Conference apportionments in full will do so this fall.

The outlook for an increase by the Woman's Board and various societies is very good.

The receipts of the Mission Board show an increase of \$354.61 to date.

The list of laymen appointed to date who will promote missions in the churches are, as follows:

Eastern Va. Conference:

- Newport News, Mr. C. D. West; Suffolk, Col. J. E. West; Mt. Carmel, Mr. O. is V. Joyner; Antioch, Mr. J. T. Godwin; Isle of Wight, Mr. S. Ray Turner; Windsor, Mr. S. T. Holland; Eure, Mr. Walter Howell; Oak Grove, Mr. and Mrs. W. K. Parker; Damascus, Mr. and Mrs. John E. Corbitt; Hopewell, Mr. G. A. Robertson.

N. C. & Va. Conference:

- Lynchburg, Mr. J. W. Tolley; Danville, Mr. P. H. Ricketts; Burlington, Mr. Wayne Morton; Union (Va.), Mr. Russell S. Seate; Lebanon, Mr. Henry C. Earp; Hebron, Mr. Cabel Overby; Liberty, Mr. H. W. Tuck; Belew Creek, Mr. T. R. Preston; Salem Chapel, Mr. W. L. Marshall; Happy Home, Miss Clarice Gunn, Chairman; Elon College, Mrs. H. D. Lambeth.

Western N. C. Conference:

- Hank's Chapel, Mr. Herbert Farrell.

Eastern N. C. Conference:

- Mebane, Miss Lillie Fowler; New Elam, Mr. Lacy Trotter; Lee's Chapel, Mr. Emory Buchanon; Lebanon, Mr. E. L. Pattishall.

We hope every church will enter into this project and thus increase missions. Send me the name of the layman in your church.

MATTIE COX PARKER.

MISSIONARY OFFERINGS.

WEEK ENDING MARCH 22, 1941.

Sunday Schools.

Suffolk, Va.	\$ 25.00
Gibsonville, N. C.	15.35
Mayland, Broadway, Va.	1.08
Pleasant Hill, Liberty, N. C. ...	5.34
First, Portsmouth, Va. (for Feb. & Mar.)	12.74
Rosemont, Norfolk, Va.	27.28
New Elam, New Hill, N. C.	4.79
Durham, N. C.	8.49

Berea (Nans.), Driver, Va. (since June)	35.75
Mt. Carmel, Walters, Va.	2.58
Waverly, Va.	4.00
Mt. Olivet (G), Geer, Va.	1.34
Total	\$ 143.74

Individuals and Churches.

Pleasant Union, Lillington, N. C. \$	7.00
Flint Hill (M), Biscoe, N. C.22
Total	\$ 7.22

Specials.

Class No. 3, Rosemont S. S., Norfolk, Va.	\$ 3.00
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Mountain Work.

Albion Sunday School & Church, Albion, Me.	\$ 16.00
Mr. & Mrs. Geo. W. Hill, R. 2, Ruffin, N. C., on fund for repairing Elk Spur Parsonage in Carroll County, Va.	5.00
Total	\$ 21.00

Total for the week	\$ 174.96
Previously acknowledged ...	9,493.35

Total since Sept. 1, 1940 ... \$9,668.31

The above offerings have been acknowledged and properly receipted. We appreciate each and every donation, and are especially grateful for the offerings for our Mountain Work.

MATTIE COX PARKER,
Secretary.

MRS. ROBERT G. WILLIAMS.

[I am sure the following article, taken from the "Florida-Georgia Congregational Christian," will be of interest to all the women in North Carolina. As you know, Mrs. Williams is to be our guest speaker for our Rallies April 1, 2, 3 and 4. You want to be sure to attend your Rally and hear Mrs. Williams.—M. C. P.]

"Mrs. Robert G. Williams of Lake Worth was honored by election as chairman of the National Conference of Women's State Presidents at the recent Mid-Winter Meeting in Evans-ton, Ill. Mrs. Williams has been the efficient president of the Florida Federation of Congregational Christian Women for the past eleven years. Under her leadership the women's work of the Florida Conference has made great progress in organization and program of work.

"Mrs. Williams first came into the service of our churches in the South during the service of Dr. Bloom. She was appointed Extension Worker for Florida. She was well known and beloved as Mary Ann Jeffries. She rendered a special service in the development of the Young People's Summer Conference, known as "Camp Immokalee." After about one year of service she married Mr. Robert G. Williams of Lake Worth and resigned as extension worker. She rendered us the gracious service of picking Pattie Lee Coghill as her successor.

"The Florida Conference is gratified and feels itself honored in her election as chairman of the Congregational Christian Women's State Presidents of the United States."

ALAMANCE DISTRICT LEADERS MEET.

Mrs. J. D. Strader of Burlington, superintendent for the missionary societies in Alamance District, invited the president of each society in the district and the other district officers to meet at her home on March 7, 1941. The following were present: Mrs. S. F. Scott, Union; Misses Lillie and Alice Fowler, Mebane; Mrs. A. L. Hook, Elon; Mrs. Kenneth Register, Shallow Ford; Mrs. Frank Bain, Haw River; Mrs. W. A. Grissom, Graham-Providence; Mrs. J. H. Lightbourne and Miss Tora Rudd, Burlington; Mrs. Lacy Hooper, District Secretary and Mrs. F. C. Lester, Assistant Superintendent. Each society president was given a booklet made by Mrs. Strader, containing names of officers, dates of meetings, and aims for the year.

The work of missionary societies was discussed, and Mrs. Strader presented these aims: Have each woman in each society spend at least ten minutes daily in meditation; have each society represented at the rally in Burlington on April 1; have all the ministers of the churches in Alamance District present at the rally; have each group contribute to the Memorial Fund for Dr. Atkinson; give more to church work of our time, our talents, and our means.

Mrs. Strader has visited all but three of the eighteen churches in her district. Fourteen of them have missionary societies, and it is her aim to have one organized in each of the other churches during this year.

All of the women present felt that of exchanging ideas and getting acquainted with each other was a fine this district meeting for the purpose idea, and would recommend it to other districts.

HINES' CHAPEL.

The Hines' Chapel Missionary Society has been doing some exceptional work under the leadership of Mrs. R. W. Iseley, president. Her untiring efforts and dauntless courage has added enthusiasm and spirit to the hearts of the members and a marked progress thus far is noted.

At the beginning of the year the executive committee edited a bulletin which listed all the officers, special committees, program leaders, places of meeting, hostesses, etc., for the en-

tire year. Several boxes of clothing were sent to the mountain work in November and the Thankoffering for the Asheboro Church almost tripled that of last year. The orphanage came in for a nice box of food, etc.

The annual Christmas party at the home of the president was a most enjoyable affair. The husbands and guests were invited and a pollyanna exchange of gifts, the revealing of the Sunshine Sisters and a general good time was enjoyed.

The World Day of Prayer was observed with the Greensboro Churches in a union service. The meeting was held at the W. Market Street Methodist Church, with Miss Esther Baird, returned missionary from India, as guest speaker. A wonderful fellowship was enjoyed and all felt that they realized more what the Master meant when He said, "Go ye into all the world and preach the the gospel."

An Easter pageant, "The Living Christ," by Valeria R. Lehman is to be a part of the Easter services sponsored by this society. Miss Vera Gerringer is the reporter for this group and ends with the following—

We ask the prayers of all who are interested in missions so we may attain our aims for the year:

- To do more for Christ.
- To do more for our church.
- To do more for our fellowman.
- To again attain the Standard of Excellence.

SPRING DISTRICT MEETING OF EASTERN VIRGINIA MISSIONARY CONFERENCE.

THEME: "Christ for the Crisis."

MORNING SESSION—10:30

- Hymn—"How Firm a Foundation."
 - Worship Service.
 - Roll Call of Societies.
 - Recognition of Ministers and Visitors.
 - Appointment of Committees.
 - Message—District Superintendent.
 - Special Music.
 - Speaker.
 - Offering.
 - Hymn—"What Hast Thou Done for Me?"
- 12:30 Adjourn.

AFTERNOON SESSION—2:00.

- Hymn—"Christ for the World We Sing."
- Prayer.
- Message—Col. J. E. West.
- Special Music.
- Panel Discussion.

(Continued on page 13.)

Pilgrim Fellowship

"Youth at Work in the Church"

A. LANSON GRANGER, JR., *Editor*

THE CHURCH IS RESPONSIBLE FOR ITS YOUTH.

Modern young people have come in for much criticism in recent years, especially by those who do not understand them or their problems, as being on the whole an ungrateful, rebellious and selfish lot. They are ungrateful for privileges and opportunities which their forebears never had. They are rebellious against traditional values and ideas. They are constantly revolting against what they have and forever voicing complaints for what they do not have. So runs the common opinion.

There is no doubt that this is the prevailing attitude of a large portion of the youth of this generation. But before the church and its leaders draws a prejudiced conclusion about their young people, they should take a look at some of the facts, which explain in part the mood of modern young people.

There are about twenty-one million young people in our nation between these ages of sixteen and twenty-four. Of this number four and one third million are out of school and unemployed. Another million are employed only part time or are engaged in temporary work. This means that about one third of our youth are idle most, or all, of the time. Certainly our churches have a challenging responsibility to this large group of restless youth, a responsibility which they cannot dodge. In many instances no help will be provided these young people at all unless the church provides it. This is especially true of many of our rural youth. In a study recently made by the department of sociology of the University of North Carolina, it was revealed that the "most frequent North Carolina youth" belongs to no organization except a church club."

In other words, the only source of guidance and help with which most rural young people come in contact is the church. The conclusion is evident, in many cases to hopelessly evident. Unless our churches provide the necessary direction to their young people, in the form of vocational guidance (since many of our public schools do not offer this), personal

counsel, and concrete aid in securing satisfactory work, they will fumble their opportunity. But more than this, it is the responsibility of the church to give what no other institution presumes to offer, an adequate philosophy for living creatively and abundantly.

LORD, THRUST ME INTO LIFE. A YOUNG PERSON'S PRAYER.

By Percy R. Haywood.

Lord, wilt Thou thrust me boldly and vigorously out into life. Push me away from my easy comfort and out into the hot struggles of mankind. Send me into to arena where men strive to rid the world of war. Lead me out to the field of honor where others ahead of me have thrown down the gauntlet to poverty and ignorance and fear. Summon me—with a voice I dare not disregard—to the hard and unfinished tasks of my own life and heart. Bend my will, not to stern duty and my inescapable destiny. In the name of him who, seeing the Cross at the end of the road, nonetheless said, "We must needs go up to Jerusalem," thrust thou me into life.

Amen.

(Reprinted from "Pilgrim Highroad.")

THE STEADFASTNESS OF JESUS. (PALM SUNDAY.)

CHRISTIAN ENDEAVOR TOPIC
FOR APRIL 6, 1941.

SCRIPTURE: Luke 9: 51-56; 19: 28-38

Daily Readings—

Monday—Prophecy of His Steadfastness—Isa. 50: 5-7.

Tuesday—Steadfastness in Ministry—Matt. 4: 23-25.

Wednesday—Steadfastness in Love—John 13: 1.

Thursday—Steadfastness in Purpose—Matt. 16: 21-23.

Friday—Steadfastness in Doctrine—John 7: 14-18.

Saturday—Steadfastness to the End—Heb. 12: 2.

This can be a most helpful meeting. It marks the beginning of Holy Week. A record was made in history that changed religious thought through generations past and for all generations to come. An increased faith and a sharing in all lines of something of the steadfastness of Jesus should result from the meeting.

The daily readings serve as important topics for assignment. They reveal the steadfastness of Christ.

Others may make comment on the following:

1. Jesus was steadfast in His conviction that He had an important mission in life. His words in the temple at the age of twelve. He pursued this course.

2. Jesus was steadfast in rendering service to others. He labored day by day in the most helpful way.

3. Jesus was steadfast in His appreciation of the worth of man. While He was despised and rejected, He placed in the hands of men the completion of the work He began.

Nay, never falter, no great deed is done
By falterers who ask for certainty,
No good is certain but the steadfast mind,
The undivided will to seek the good;
'Tis that compels the elements, and wrings
A human music from the indifferent air.
The great gift a hero leaves his race
Is to have been a hero.

—George Eliot.

For Discussion—

1. What is the difference in steadfastness in comparison to stubbornness?

2. How can we be so sure that we are right that we can afford to be steadfast in spite of what others may think or do to hinder us?

3. How may the steadfastness of wicked men toward evil goals be redirected toward goals which are good?

4. Do we appreciate what it cost Christ to redeem the world? Can we fully understand the cross of Christ? How does it give assurance that sin may be forgiven?

Suggested Hymns—

"I Would Be True."

"Jesus, I My Cross Have Taken."

"Our God, Our Help In Ages Past."
S. E. M.

NEWS NOTES.

North Carolina young people who are planning to submit book reviews of the study books to the Woman's Board should send them immediately to Mrs. James H. Lightbourne, Burlington, N. C. The dead-line for these reviews is April 1. The names of those to whom scholarships are awarded will be announced in a few weeks.

At the meeting of the Western North Carolina Pilgrim Fellowship at the Ramseur Christian Church on Saturday, March 15, Juanita Owens Jones was elected president to succeed Sybrant Pell, who has recently moved to Norfolk. The new presiding officer announces that a meeting of the executive committee of the Western Fellowship will be held soon.

God governs the world, and we have only to do our duty wisely, and leave the issue to Him.—*John Jay.*

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

CHRIST'S COMMISSION.

LESSON XIII—MARCH 30, 1941.

LESSON: Luke 24: 36-53.

DEVOTIONAL READING: Isa. 52: 7-12.

GOLDEN TEXT: *Behold, I send forth the promise of my Father upon you.*—Luke 24: 49.

“And as they spake these things,” they told about how women had gone to the tomb and had found it empty, how two men in shining garments had said, “He is not here, he is risen,” how Peter and John had gone together to the tomb and had also found it empty, how as they walked along from Jerusalem to Emmaus they had been joined by a friendly stranger who talked with them about the things which had happened, who at their invitation had come in to break bread with them, and who through the breaking of the bread was revealed unto them as a living Lord—as they talked about these things Jesus himself stood in the midst. There is a parable of life here. If men and women talk about high things, as they share their experiences Christ himself draws near and becomes real.

Peace Be Unto You.

“He himself stood in the midst of them and saith unto them, Peace be unto you.” It was the ordinary oriental salutation, but it was more than that—it expressed one of the basic principles of the ministry of Jesus. He had spoken before about the peace which the world could not give, and which the world could not take away. It was peace for the human heart. It was peace also in a larger way. If He could have his will, he would not only put in human hearts today the peace of God which passeth all understanding, but wars would cease and nations would be at peace one with another, and good will would prevail.

Doubters.

“Why are ye troubled? and wherefore do questionings arise in your heart?” We often speak of doubting Thomas when as a matter of fact all the disciples were doubters. They did not believe that Jesus had risen from the dead. One of the surest evidences of the fact of the resurrection is the change in the attitude of the disciples. They were not gullible, credulous, people who swallowed things whole. They came to believe

in the resurrection against their own fears, their own questions, and their own doubts. It was because they received such indisputable evidence, that the fact was overwhelmingly borne in upon them that Jesus had risen from the dead and had actually appeared unto them not only once but many times and in many forms that they believed. The resurrection is not only once but many times and in many forms that they believed. The resurrection is not the product of men who got together to collaborate in a great fantasy, or a dream, or a manufactured lie. It is a fact based upon the testimony of trustworthy men and women who were convinced beyond the shadow of a doubt that the thing which they preached was a historic, verifiable fact.

His Hands and His Feet.

“And when he had said this, he showed them his hands and his feet.” Jesus was always willing to deal with those who had honest questions, and honest doubts. In this case he showed the disciples his hands and his feet. It must have been a dramatic moment when they saw the nail-pierced nail-scarred hands and feet of their Lord. They became convinced that it was He. To be sure there is mystery, in fact, there are things, as Dr. G. Campbell Morgan says, which are “utterably inexplicable.” The fact remains that Jesus was able to identify himself to his disciples, and they knew that it was He.

Too Good to Be True.

“And while they still disbelieved for joy . . .” It was too good to be true. In spite of the fact that he had foretold his rising from the dead, somehow or other they were not prepared for it. They thought that the crucifixion had ended everything, that their dream had been broken, or that their universe had collapsed upon them. When he made himself known to them, they still could hardly believe it. They were overwhelmed with joy at the thought of it, but they scarcely dared believe it. They wanted it to be true, they even felt in a way that it was true, and yet they were afraid that it was not true.

Understanding the Scriptures.

“Then opened he their mind, that they might understand the scriptures.” There are many fine teachers of scriptures, many men to whom God has given the ability to open and in-

terpret the word of God, but the best teacher is the spirit of Christ himself. To every sincere student of the scriptures, and to every sincere seeker after truth, God promises his Holy Spirit to guide them into all truth. As one sits down to read his Bible, he might well pray, “Open mine eyes that I might behold wondrous things out of thy law.” “That which I see not, teach thou me.” “Bring to my remembrance all things whatsoever thou hast told me.”

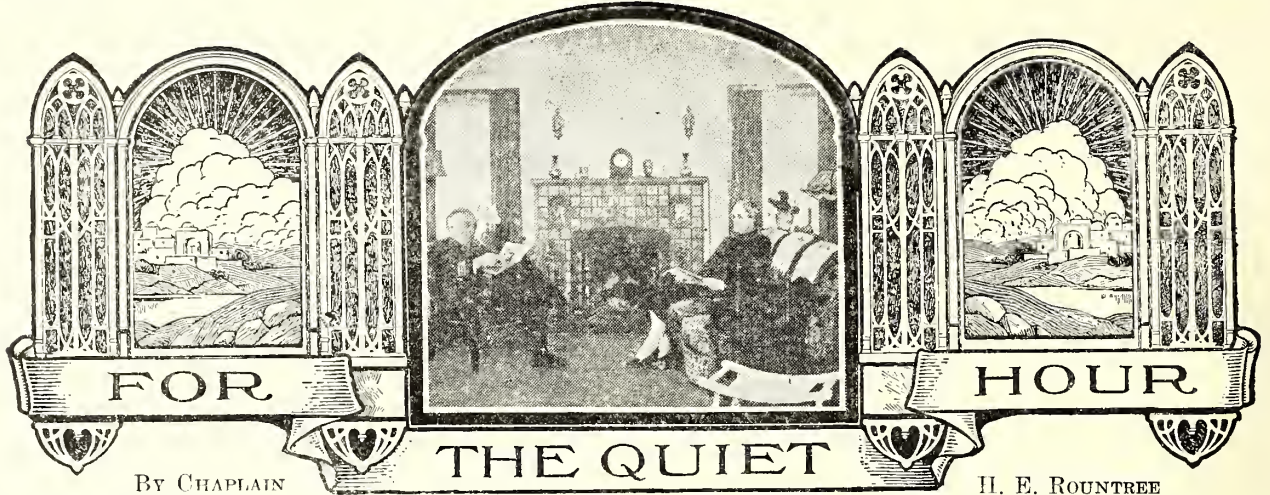
“Thus it is written, that the Christ should suffer, and rise again from the dead the third day.” Jesus called the attention of the disciples to the fact that while he was with them he had told them that all things must needs be fulfilled which were written in the law of Moses, and the prophets and the Psalms concerning him. It is rather significant that he told them these things would come to pass before they came to pass. It is significant also that the grounds for his predictions were to be found in his knowledge of the word of God. Prophecies made clear that the one who should come, God’s Anointed, the Christ, was to suffer. The Jews were familiar with the idea of “the suffering servant.” One of the central teachings of the word of God is that Christ suffered for our sins. The scriptures also plainly stated that he should rise again from the dead. The one scripture has found fulfilment as surely as did the other.

Repentance and Remission of Sins.

“And he said unto them . . . that repentance and remission of sins should be preached in his name.” Jesus himself began his ministry with the words, “Repent ye, for the kingdom of God is at hand.” When he sent out the seventy he told them to preach repentance. In what we call the great commission, he says that repentance is to be one of the central themes of their preaching. The word means “a change of mind,” or in a deeper sense, “a complete change of heart.” Their preaching was to emphasize the companion truth that when men did repent, when they turned from their wicked way unto God that he would grant them remission of sins. That was to come not through any merit of their own, not through any work of their own, but it should come in his name, that is, in his power to cleanse and renew.

“Unto all nations, beginning from Jerusalem.” The gospel was to be for all men, and for the whole of man. To be sure they were to begin at Jerusalem, but they were not to stop there. The message and the ministry of the

(Continued on page 15.)



BY CHAPLAIN

H. E. ROUNTREE

MONDAY.

A DOG'S PRAYER.

"The ox (dog) knoweth his owner, and the ass his master's crib: but Israel doth not know, my people doth not consider."—Isa. 1:3.

Fellowship with, and lessons from, our domestic animals is possible. That fellowship is often marked with mutual dependence, affection and sacrifice. The ox, the horse and the dog are striking examples. Hanging in a frame on the wall of one of the bedrooms of Ramona's Marriage Place, San Diego (one of the sight-seeing places of the city), is a copy of a poem written by one Will Judy, which leaves every one who reads it a better person when they leave the place. It is as follows:

O Lord of humans, make my master faithful to his fellowman as I am to him. May he be opened faced and un-deceptive as I am. May he be true to the trust imposed in him as I am to his.

Give him a face cheerful like unto my wagging tail. Give him a spirit of gratitude like unto my licking tongue. Fill him with patience like unto mine that awaits his footsteps uncomplainingly for hours.

Fill him with my watchfulness, my courage and readiness to sacrifice comfort or life.

Keep him always young in heart and alive with the spirit of play as I. Make him as good a man as I am a dog.

TUESDAY.

THE TRUE FRIEND.

"Closer than a brother."—Matt. 11:16-19.

What a friend can mean when life seems against us, when we are lonely and sad, we all know. Yet one who believes in us despite our mistakes, and whose sympathy can always be counted on, is hard to find. It is of the first importance to know that: *We have such a friend in Christ.* He was the friendliest soul alive. None ever appealed to Him in vain. And strangely, with one exception—and that was the ruler's own opinion—they were all imperfect people who

enjoyed the Master's love. *In Jesus,* we have God's fullest revelation to mankind, the one Savior from sin. But we have also a friend who, through prayer and fellowship, imparts sympathy, solace, and strength.

Prayer—Help us to turn to Thee when we are worried, lonely, and discouraged, that our hearts may rejoice in Thy companionship. *Amen.*

WEDNESDAY.

THE MAKER NEAR.

"A man (Christ) shall be as an hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a rock in a weary land."—Isaiah 32:2.

We humans grow impatient in the heat of worry and trial, disappointments and griefs. Should we? In Christ we have a refuge from all this. Even the shadow of His providences which is sometimes flung over our plans, denying us what we had hoped for and causing disappointments and pain, may in Christ become beneficent shadows from which the soul finds its Maker and peace.

Prayer—O Lord, lead us with simple trust each day in Thy goodness. *Amen.*

THURSDAY.

THE FIRST CONSCIOUSNESS AFTER TRUST.

"The eye of the Lord is upon them that fear Him."—Psalm 32. (Read 33:13-22.)

After committing himself unto the Lord, the first consciousness of a Christian is the consciousness of the presence and encouragement of the Lord. At the races, a little boy dropped out and began to cry. When asked, "What's the matter?" he said, "Every one else had some one rooting for him and no one rooted for me? I just couldn't go on."

We all feel like that sometimes. If we only had some one to encourage

us. If we know Christ's interests, we cannot lose heart.

Prayer—O Lord, help us to be as good as Paul to run with patience, looking unto Jesus, our hope and prize. *Amen.*

FRIDAY.

HE NEVER MAKES A MISTAKE.

"Think it not strange concerning the fiery trial."—I Peter 4:12. (Read the whole chapter.)

This chapter is most helpful to those who suffer trials. One interpreter translates the text: "I have chosen thee in the fires." Moffatt: "Be not surprised at ordeals. You are suffering what Christ suffered." Goodspeed says, "Be glad that you are in a measure sharing the sufferings of Christ."

Cellini, we are told, due to the lack of fuel, found it necessary to use his own furniture and the flooring of his home to complete the statue of Perseus, but that did it. Fiery trials cannot always be purposeless. That may be God's means of bringing forth something in us of exquisite beauty and worth.

Prayer—O Lord, thou art too wise to err, too good to be unkind. Help us to commit ourselves unto Thy care that Thy will may be done in us. *Amen.*

SATURDAY.

EVERY DAY TRYING.

"So run that ye may obtain."—I Cor. 9:24.

Due to physical condition or to physical circumstances, often one does not feel like praying, reading the Scriptures, or performing religious devotions. Under contrary circumstances he feels that perhaps the Lord understands and after all one must be in the spirit to draw from devotions spiritual value. Is that right?

The great spiritual truth of everyday religion is keeping on everlastingly at it. Paul, who knew, says that

the athlete whose heart is set on the prize, recognizes the condition of success, and that is to exercise daily unto that end whether one feels like it or not, and put forth every effort to win. Ours is an incorruptible prize. Though we do not feel like it, the exercise has its contributing factor to spiritual condition. The Lord sees and blesses.

Prayer—O Lord, save us from apathy and slackness. We pray for strength to press on for the glorious goal of life as it is in Jesus Christ. *Amen.*

SUNDAY.

Today is a day set apart by the Lord that we should observe in a way to gather strength, experience and feelings for the daily exercise of religion. It took Angelo years to develop the latent beauty of the statue of David from a piece of shapeless marble, but by the swinging blows of his mallet and chisel every day he finally brought forth the object of admiration for all the ages. So the divine Sculptor of our souls. So we in our daily consecration. Let us find ourselves this day. *Amen.*

MISSIONS.

(Continued from page 9.)

Elon College School of Missions—Mrs. J. Monroe Harris.
Report of Committees.

4:00 Adjourn.

SUPERINTENDENTS AND PLACES OF MEETINGS.

Norfolk District—Mrs. Josephine French, Supt., April 1, Newport News Church.

Nansemond - Gates - Franklin District—Mrs. E. P. Jones, Supt., April 2, Liberty Springs Church.

Waverly District—Mrs. Garland Spratley, Supt., April 3, Wakefield Church.

PROGRAM OF SPRING RALLIES OF NORTH CAROLINA WOMAN'S CONFERENCE.

THEME: "Always Abounding."

MORNING SESSION—10:30.

Hymn.
Prayer—Pastor of Host Church.
Roll Call and Reports.
Recognition of Ministers and Visitors.
Message of District Superintendent.
Appointment of Committees.
Announcements.
Address—Mrs. Robert Williams, Lake Worth, Fla., President of Florida Congregational Christian Women.
Devotional—II Cor. 9:8.
Offering and Special Music.
Adjournment.

AFTERNOON SESSION.

Hymn and Prayer.
Message of District Superintendent.
Brief Talks:

1. The Elon School of Missions.
2. Our Women's Convention.
3. What Our Women's Society Expects of Our Pastor.
4. What the Pastor Expects of the Women's Society.

Panel Discussion: Mrs. Williams, Rev. and Mrs. F. C. Lester. (An exchange of ideas on literature, methods, etc.)

Reports of Committees.

Report of Secretary.

Benediction.

SPRING RALLIES.

April 1—Alamance and Guilford-Rockingham-Forsythe at Burlington. Mrs. J. D. Strader, Supt., Alamance; Miss Frankye Marshall, Supt., Guilford.

April 2—Durham-Wake and Vance-Warren at Fuller's Chapel. Mrs. S. C. Harrel, Supt., Durham-Wake; Mrs. E. M. Carter, Supt., Vance-Warren.

April 3—Halifax at Ingram. Mrs. T. W. Chandler, Supt.

April 4—Chatham-Lee-Moore and Randolph at Hank's Chapel. Mrs. R. L. Ross, Supt., Chatham-Lee-Moore; Mrs. Hugh York, Asst. Supt., Randolph.

(All Rallies start at 10:30 A. M.)

IMPORTANT NOTICE.

The Vance-Warren Durham-Wake Missionary Rally meets at Fuller's Chapel on April 2, 1941. The program will begin at 10:00 A. M. There is a treat in store for all who attend. We anxiously desire that each church in these district be represented.

To reach Fuller's Chapel turn off highway U. S. No. 1 four miles south of Henderson at a crossroad, called Bear Pond, to the west. The church is one mile from the highway.

MRS. S. C. HARRELL,
MRS. E. M. CARTER,
District Leaders.

FINANCIAL REPORT OF C. M. A. OF NORTH CAROLINA AND VIRGINIA CONFERENCE.

Suggested
Total Church Paid Memberships
3—Albemarle: No memberships.
5—Apple's Chapel: Five memberships paid by the church.
1—Asheville: No memberships.
1—Belew Creek: The church.
2—Berea: Rev. G. C. Crutchfield.
2—Bethel: No memberships.
5—Bethlehem: Miss Ida Simpson, Mr. W. L. Gilliam, Mr. L. F. Troxler.
13—Burlington: Miss Ella Rea Carroll, Mr. J. H. McEwen, Mr. D. J. Fitch, Mr. J. M. Fix, Miss Sadie Fonville, Mr. D. R.

Fonville, Mr. C. T. Holt, Mr. Garland Huffman, Mrs. J. H. Lightbourne, Rev. J. H. Lightbourne, Sr., Dr. C. W. McPherson, Mr. E. B. Rascoe, Mrs. E. B. Rascoe, Mr. M. Z. Rhodes, Mr. W. R. Sellars, Mr. J. D. Strader, Miss Mettie Sutton, Mrs. H. W. Trobinger, Mr. Herman Truitt, Woman's Bible Class, Dr. R. A. Wilkins, Mr. D. E. Sellars, Mr. W. W. Sellars, Mrs. C. F. Neese (1938-39 and 1939-40), Miss Ethel Truitt, Miss Tora Rudd, Mrs. J. H. Barawell, Mr. Wayne Morton, Young Woman's Bible Class.

- 2—Concord: Mrs. J. C. Tate.
- 1—Carolina: Rev. Melvin H. Dollar.
- 10—Danville: No memberships.
- 7—Durham: Philathea Class, Dr. Stanley C. Harrell, Mrs. J. H. Massey.
- 7—Elon College: Dr. L. E. Smith, Mrs. F. C. Lester.
- 7—Greensboro, First: Woman's Missionary Society, Rev. W. E. Wissemann, Mr. W. B. Truitt, Philathea Class, Mrs. C. H. Rowland, Mrs. Cora Anthony, Men's Bible Class.
- 5—Greensboro, Palm Street: Rev. M. A. Pollard, Mrs. E. Cross, Woman's Missionary Society.
- 1—Gibsonville: No memberships.
- 3—Happy Home: The church.
- 2—Haw River: No memberships.
- 2—Hebron: Mrs. Arrington's Bible Class.
- 3—Hines Chapel—Mrs. A. D. Gerring, Miss Vera Gerring, Mr. Holt Gerring.
- 1—Hopedale—No memberships.
- 1—Howard's Chapel: No memberships.
- 2—Ingram: Kent Bible Class, Rev. B. J. Earp, Mr. Luther Carlton.
- 1—Kallam Grove: No memberships.
- 2—Lebanon: No memberships.
- 2—Liberty: No memberships.
- 2—Long's Chapel: Bible Class, Young People's Bible Class (1938-39 & 39-40).
- 2—Lynchburg: No memberships.
- 1—Monticello: No memberships.
- 2—Mt. Bethel: The church, Rev. F. C. Lester.
- 2—Mt. Zion: No memberships.
- 0—New Hope: No memberships.
- 3—New Lebanon: No memberships.
- 3—Pleasant Grove: No memberships.
- 1—Pleasant Ridge: No memberships.
- 8—Reidsville: Mrs. D. E. Mitchell, Woman's Auxiliary, the church, Rev. J. L. Neese.
- 2—Salem Chapel: The church.
- 2—Shallow Ford: Christian Endeavor Society (1938-39 and 39-40).
- 2—Tryon: No memberships.
- 6—Union (N. C.): Sunday School, Woman's Missionary Society (Rev. W. M. Stevens, 38-39).
- 5—Union (Va.): Rev. C. E. Newman.
- 1—Winston-Salem: Rev. W. M. Jay, Woman's Missionary Society.
Pastorate No. One: Rev. G. H. Veazey.

North Carolina and Virginia Conference: \$300.00.
80—1939-40 memberships.
5—1938-39 memberships.

The following membership dues have been received for year 1940-41:
Haw River: Young Men's Bible Class, Bible Class, Men's Bible Class.
Berea: Junior Philathea Class.
Union (N. C.): Hustler's Class.
Mt. Zion: Miss Georgia Bradley, church.
Gibsonville: Mr. C. R. Wicker.

MELVIN DOLLAR,
Financial Secretary.

The Orphanage
CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

With warm weather sunshine and a breeze blowing has given our little boys "kite fever." Some of the little boys had friends who sent them store bought kites, some have homemade kites. They come to the office and beg for twine. They enjoy flying them for hours. The one who can get his kite to fly the highest seems to be the champion kite flyer. To stand and watch the little fellows and realize how much joy they get out of it reminds the writer of the time when he was a little boy and went down to the creek to fish with a hook and line. The little minnows would play around the hook and steal the bait but would never bite. We didn't catch any fish but we got a lot of pleasure out of trying. We had no big fish stories to tell when we went home.

Our girls are looking forward to getting new Easter dresses, especially the larger girls, ages fourteen to eighteen. Our good women have always been so kind to us at Easter time to send dresses for the girls and they are so happy to get them.

The Johnston Hall needs three druggets for its reception room. A man gave us three when the building was furnished for the opening in 1927 and they have lasted nearly fourteen years. They are now worn out and will have to be replaced. A good drugget will cost \$35.00. We do not have the money to spare to buy them. We wonder if three friends of the orphanage would not be willing to contribute one each—or three missionary societies or ladies' aid societies. It would be a highly appreciated gift.

It became absolutely necessary to put a new roof on the "baby home" building. It cost us nearly \$400.00. This was an expense that we had hoped to put off another year but the old roof leaked so badly we had to do it before the spring rains came. It seems that if we get a few hundred dollars ahead something comes along to force us to spend it.

But these things come and we cannot help it. We have to meet them as they come. Our people have always been good to us and have always responded when called upon.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR MARCH 27, 1941.

Amount brought forward	\$3,452.26
Sunday School Monthly Offerings.	
Eastern N. C. Conference:	
Wake Chapel	\$ 9.29
New Elam	4.32
Wentworth	5.08
Liberty Vance	9.84
	28.53
N. C. & Va. Conference:	
Reidsville	\$ 12.00
Gibsonville	20.00
	32.00
Western N. C. Conference:	
Sophia	\$ 1.00
Zion	5.62
Antioch (R)	1.08
Flint Hill (R)	1.00
	8.70
Eastern Va. Conference:	
Waverly	\$ 4.50
Isle of Wight	5.00
South Norfolk	5.00
	14.50
Valley Va. Central Conference:	
Whistler's Chapel	\$ 8.50
Mayland	1.00
Newport	2.55
Mt. Olivet (G)	2.55
Winchester	6.28
	20.88
Special Offerings.	
Mr. Davenport	\$ 18.00
Mr. Perry	10.00
Mr. Fespermon	5.00
Mr. May	5.00
Mr. Morgan	15.00
Mr. Stout	20.00
	73.00
Total for week	\$ 177.61
Grand total	\$3,629.87

(CHILDREN'S PAGE.

(Continued from page 7.)

himself known to people is through other people. He speaks his message to certain men and they feel called to tell others about it. The pulpit desk tells you all these things. When you go into the church you should be silent and let it speak to you. If you listen long enough you will hear it say, "I am the pulpit desk. I stand for all the men who have let God speak through them. Will you let God speak through you?"

AUBREY C. TODD.

How many of you helped to send gifts to China to feed the Chinese boys and girls this past year? Did you see the story in our last *Missionary Herald* about what our gifts are helping to do? I do not think that the editors will mind my passing it on to you in our page.

"THANKS TO AMERICA."

"Riding across country on his bicycle to visit a country church, Lewis L. Gilbert of Tungechow, North China, saw two small boys near a former flood refugee camp. They watched

the queer white man closely. Mr. Gilbert felt sure he had seen them in the refugee camp. He smiled and said in Chinese, 'Hello, boys.' Their faces brightened. They rushed forward. 'You're Pastor Gilbert, aren't you?' they cried eagerly. They had not at first been sure, for all Americans look alike to them just as Chinese often look alike to Americans. They overwhelmed Mr. Gilbert with politeness and kindness. They invited him to rest and have tea. They insisted on pushing his bicycle until he assured them he could make better speed riding! And so, after further talk about their parents, he went on. Thanks to gifts from American friends, possibly boys and girls, these two boys who so joyfully greeted 'Pastor Gilbert,' are today alive and happy."

* * *

The *Advance* for March carries another story of China. This one is about Louis Whitaker and his friend Howard. They were born in China; sons of American missionaries to China. They were in college here in America but hearing of the need of their Chinese people they secured money from American friends and spent nine months in China; the battlefields of China. They helped families to move back home, clean up their homes, streets and cities. They cared for typhus patients. Both of them were stricken with typhus immediately after arriving in China. After nine months of loving labor, Louis died of typhoid pneumonia. A Chinese student said to Howard, as they were returning from the funeral, "Mr. Whitaker must have loved China and the Chinese people more than we do ourselves. What is it that makes you young Americans do these things for us?"

AN APPRECIATION.

Being a member of Rocky Ford Christian Church and as distributor of the clothing and other things sent to the poor people of this community, I wish to send our warmest thanks to our friends of the Southern Convention.

The thirty-four families that have received the nice clothes, appreciate them very much. Since many of our people have never owned clothes as nice as some of them, you may be sure they are very grateful for them.

Again let us say, "Thank you," to our many friends, and also to our pastor, Mr. Veazey, for delivering them to us.

Your friend in Christ,

MISS NETTIE EDWARDS.

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational and Christian Churches.

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Marriage or obituary notices of not over 125 words will be published free. All over 125 words, 1c a word, cash with notice. Notices should be confined to 250 words.

In Memoriam

YARBORO.

Brother John H. Yarboro of Semora, N. C., passed away December 5, 1940, at the age of sixty-nine. He was the son of S. R. and Auguston Yarboro. For forty-eight years he was a member of Lebanon Church and the greater portion of this time he property. He was faithful in all duties, served as deacon and caretaker of the church above reproach in conduct and practical in judgment. On January 20, 1885, he married Miss Luetanar McAdam, who departed this life eight and one half years ago. Their only child, Mrs. Mabel Yarboro Wells, died since her mother. Their only grandson was taken by death two years since. One sister, Miss Mattie Yarboro, and three grandchildren survive. The granddaughters are Mrs. Virginia Mosley, Mrs. Eleanor Blick and Mrs. Annie Everell.

C. E. NEWMAN.

ALPHIN.

On September 28, 1940, God, in his infinite wisdom, saw fit to remove from our midst one of our faithful and beloved members, Mrs. Mamie T. Alphin.

She was a loyal and devoted member of

Oak Grove Christian Church, and Womau's Missionary Society.

We, the members of the Missionary Society, desire to express our appreciation of her worthy life, and our grief at the loss sustained by her departure.

Therefore, be it resolved:

1. That we bow in humble submission to the will of our heavenly Father, remembering that "He doeth all things well."

2. That in her death Oak Grove Church and the Missionary Society have lost a consecrated member, and her home a loving and beloved mother.

3. That we extend to the bereaved family our deepest sympathy, and may the memory of her life be an inspiration to them.

4. That a copy of these resolutions be sent to the family, a copy be placed on our record, and a copy sent to "The Christian Sun" for publication.

Mrs. MAGGIE SMALL,
 Mrs. T. R. ELLIS,
 Mrs. O. B. JONES,
 Committee.

SUNDAY SCHOOL LESSON.

(Continued from page 11.)

gospel of Christ was to be world-wide and universal.

Power for the Impossible.

It looked like an impossible task, but Jesus promised power for it. That which was impossible for men became possible for men with God. As Dr. Jowett says, "Now the point is, this commission was carried out. That is the point to lay hold of. The commission was carried out. They did it."

The Unseen, But Ever Present Lord.

"And it came to pass, while he blessed them, he parted from them, and was carried up into heaven." He disappeared from their sight; they did not see him any more, but they knew that he was still with them. He had gone into that great spiritual realm in which they lived, and moved, and had their being. It was because of this fact that as they returned to Jerusalem, they went with great joy and were continually in the temple blessing God.

COLLEGE DEFENSE.

(Continued from page 6.)

that we may realize that Elon College in the face of the rising tides that naturally stand in her way must be supported more generously than ever before. The college has fought a good fight and has partially won a difficult battle. However, she has not yet been able to cast aside her last hindrance or arm herself completely for the battles that seem to be in the offing. She appreciates her friends and the support received through the years. Today she faces the future confident, for she feels that her friends will not desert her in the thick of the fight.

L. E. SMITH.

LIVING IN A WORLD OF LAW.

(Continued from page 5.)

God, we can count on something better than that. We can count on reaping as our harvest a race of men and women who even now are called the sons of God," and for whom it "doth not yet appear what they shall be."

In fact, isn't that one way of understanding the very essence of the Christian gospel? Interpret the life of Jesus thus and how sublime it becomes! He ventured his life on the conviction that you can sow love, and mutual trust and mutual goodwill, and sympathy, and kindness and justice and fairness, and then reap a harvest of exactly those things. It hadn't by any means been generally believed that you could do that. It had hardly been believed at all. Jesus found a world that almost deliberately refused to believe it. It was a world in which every man must look out for himself, a world of selfishness, of ruthless competition, of bitterness, of cruelty, of much injustice. A little corner of this world heard him and wistfully followed him, in the hope that his sublime confidence might somehow be justified, in the instinctive feeling that he had the "words of life." But how slowly that hope has spread! How little confidence we have in it even now!

The Christian faith is that this confidence of Jesus in the validity of the ideal is justified. Isn't that what we mean by faith? The conviction that when we sow good will we shall reap it. By that faith men are justified. Without it we go on living selfish, hard, narrow and fearful lives.

Be not deceived. God is not mocked. Whatsoever a man soweth, that shall he also reap.

Sow truth, if thou the true wouldst reap,
 Who sows the false shall reap the vain.
 Erect and sound thy conscience keep;
 From hollow words and deeds refrain.

Sow love and taste its fruitage pure,
 Sow peace and reap its harvest bright,
 Sow sunbeams on the rock and moor,
 And find a harvest home of light!

DATES TO REMEMBER.

April 1-3—Eastern Virginia Missionary Rallies.

April 1-4—North Carolina Missionary Rallies.

April 29-30—Biennial Session of the Woman's Mission Board.

June 16-20—Mission School at Elon.

June 23-28—Young People's and Pastors' Conference, Elon.

Be not merely good; be good for something.—*Thoreau.*

A Tract For the Times From China

The Laymen's Preaching Band of Hsiao Yao Chuang, which means "Little Village of the Yao Family" prepared the following tract which they distributed from place to place by bicycle or foot in their district of North China.

"In these confused and grievous times, there still are small groups scattered the world over from which come constantly the sounds of thankful songs and of grateful invocations. What is this sound? What are these folks really doing? Friends, these small bands are church organizations. These sounds of song and praise are the voices of those church people who believe in Jesus Christ. They are thanking and praising the Lord that under oppression and in the midst of calamities they have found comfort. And at the same time, they are interceding for others, praying that God may make it possible for all people throughout the world to secure alike with themselves happiness in the midst of anxiety and evil. Their one desire is that the Kingdom of Heaven shall come to earth.

"On account of these things, some say that the Church is the Kingdom of God. We think that this simple statement is right, because in the Church there is peace, joy, mutual help, sacrifice, service of others, forgetting of self for others and a great love. Though its sphere is limited, we may say that the Church is a reduced model of the Kingdom of Heaven. Its center is Jesus Christ. Under His guiding it shares mutually the spiritual life which comes from a never-dying love for each other. Its object is to unite as one body in Jesus Christ all people in the whole world. This past union will make it possible for the individual and society to find new life.

"In a society which is oppressed by poverty and sickness, fearful of its own stupidity and blindness, embroiled in warrings, the task of the Church in this day is to spread this news of happiness and with all its energies to manifest the truth and power of this news. This also is the reason for the establishment of our Church.

"But the establishing of our Church concerns not merely society as a whole, but it has an even more important implication for our local community. One's own possessions are what one most treasures. The Christians of our village now have their own church; what a priceless treasure this is! This treasure can develop these Christians' sense of independence, their capacity for fellowship, and their spirit of mutual love. Each Christian must love his own church as he does his own home. Then he must feel the greatest responsibility for and faith in his fellow men of this community who do not yet belong to the Lord.

"It is our deepest desire that our whole district may become a small Kingdom of Heaven; that by relying on the sacred teachings, deeds, power, and influence of the Lord, all those who are living in anxiety and distress, in wickedness and suffering, may all together come under the name of the Lord and may share with Him the joy of spiritual living. Not only do we desire newness of life for each individual, but also the gradual extension of this small model of the Kingdom of Heaven until we, with all the small Kingdoms of Heaven in every other place, unite together to make one whole body and bring the Kingdom of Heaven to this earth to prosper here as it does in Heaven itself."—"The Missionary Herald."

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Southern Convention of General Christian Churches

The CHRISTIAN SUN

REPRESENTING THE SOUTHEAST CONVENTION OF CONGREGATIONAL AND CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Christ

Vol. XCIII.

RICHMOND, VA., THURSDAY, APRIL 3, 1941.

No. 14.

Elon College Library 31

Copy 2

Dr. Emmett Leonidas Moffitt

Not only his local community, but the entire Southern Convention, suffered a distinct loss in the sudden death on last Friday evening of Dr. Emmett L. Moffitt. Dr. Moffitt had just completed an address at the annual banquet of the Alamance County Chapter of the Elon College Alumni Association. He was said to have been apparently in good health and excellent spirits, and there was no indication of his approaching death. Dr. James H. Lightbourne had just started to speak, when Dr. Moffitt, who was sitting beside him slumped over in his chair. A physician was present, but the end came instantaneously.

Dr. Moffitt was born at Moffitt's Mill in Randolph County, North Carolina, January 17, 1869, the son of the late E. E. and Martha Hatch Moffitt. He attended Graham Normal College, and later graduated from Trinity College (now Duke University), receiving his A. B. in 1889 and his Master's degree the year following.

After finishing his work at Trinity, he served his church as a teacher at Elon College for several years. He returned to the college a second time when he succeeded the late Dr. W. W. Staley and became the third president of Elon. This position he

occupied until 1911, when he severed his connection with the college to enter business in Asheboro.

In 1929, he went to Burlington as representative of one of the larger insurance companies, and made an outstanding record.

Funeral services were conducted from Burlington Christian Church on last Monday, being in charge of Dr. Lightbourne, assisted by Rev. W. E. Wiseman of Greensboro, and interment was in the family plot at Asheboro.

Dr. Moffitt is survived by two sons, Emmett L., Jr., and Rhodes Moffitt; one daughter, Mrs. Fred Van Burskirk; and three sisters, Mrs. E. H. Morris, Mrs. J. R. Parks and Mrs. C. C. Howell.

The writer took three years of his college work under Dr. Moffitt's presidency, and the next year completed his work for the master's degree directly under his supervision. It was during this last year especially that he knew Dr. Moffitt best and learned to love him and to respect his counsel. The intimate personal contact imparted a value that a degree could never, of itself, have given. He was a man of sound thought and courageous ability. Many friends will greatly regret his passing, but none more than the writer of this notice.

J. T. KERNODLE.



DR. E. L. MOFFITT.

LET THERE BE LIGHT

NEWS AND VIEWS

On Easter Sunday, April 13, there will be a special service of consecration of children at Little Creek Christian Church.

Dr. Charles Clayton Morrison is lecturing this week at the University of Virginia on the general theme: "The Old Church in the New Time."

Chaplain H. E. Crutchfield was a visitor in Richmond and Windsor last week. Mr. Crutchfield expressed keen interest in THE CHRISTIAN SUN campaign.

The young people of Evarts, Ky., have organized a young people's church which meets each Thursday night in connection with their recreational program.

Holy Week services will be held at the First Christian Church and the Shelton Church, Portsmouth. Dr. Frank H. Lewis and Rev. H. G. Council, Jr., will exchange pulpits each evening except Thursday, at which time each will conduct a Candlelight Communion service in his own church.

Our Henderson Church has voted to begin the construction of an addition to their church at an approximate cost of \$3,500.00. Work on this project will get started within the next few weeks. Contributions from friends toward this worth project will be gratefully received by the Henderson Church.

There are quite a few pastors who have not ordered the Easter offering envelopes for their church, or churches. Will you please send your order to the Mission Office, Elon College, N. C., today? Remember it is only two more weeks until Easter and such a little time left to get your envelopes!

Rev. W. H. Tillman secured the payment on the parsonage loan to Blackwoods Church, East Alabama, through the sale of a small bale of cotton. From fifty to three hundred pounds of seed cotton were given by a farmer. The hauling was donated and Mr. Solomons of Headland did the ginning without cost.

How is THE CHRISTIAN SUN campaign progressing in your church? Every church is urged to complete the campaign, if possible, by Easter. Some ministers do their own soliciting

for subscriptions. Others appoint a special committee. The missionary society or young people's society may be the logical group to do this work in some of the churches. The important thing is to see that it is done.

East View Church, Central Alabama Association, has led its parish in the Lord's Acre plan. One of the projects was the cooperative working of an acre of cotton, and one man gave the fertilizer; another man had six bushels of corn from his Lord's Acre planting; another donated the proceeds from a watermelon patch; another gave the work on half an acre of peas. Many women canned provisions for the pastor and his wife.

OFFERINGS FOR THE COLLEGE.

Churches and Sunday schools continue to send in their offerings for the college. A large number did not respond during the College Period. In all probability offerings were received, but they were not forwarded to the college. It is hoped that churches and Sunday schools that have not sent their offerings may do so even yet. Help from the Sunday schools and churches is needed more at this season of the year than at any other. The college will greatly appreciate your cooperation and help.

The following is the report for this time:

Sunday Schools.	
N. C. & Va. Conference:	
Union	\$ 5.00
Churches.	
N. C. & Va. Conference:	
Union	12.00
Eastern Va. Conference:	
Mt. Carmel	8.00
Union, Southampton	4.70
Cypress Chapel	8.40
Eastern N. C. Conference:	
Mt. Auburn	4.00
Western N. C. Conference:	
Brown's Chapel	2.40
Pleasant Grove	2.30
Mt. Pleasant	3.07
Va. Valley Central Conference:	
Leaksville	19.42
Total	\$ 69.29
Previously reported	1,529.96
Grand total	\$1,599.25

L. E. SMITH.

HAPPY HOME.

An appreciative audience received spiritual uplifting in observance of the World Day of Prayer in our church, under the direction of Miss Ruth Stephens, president of the mis-

sionary society, assisted by Mrs. William Ward.

We have just completed a Bible study course, conducted by our pastor, Rev. W. J. Andes. Much good has been accomplished by these courses and we trust each one has received a clearer vision of the truths found in our study of God's word.

Very soon we hope to be enjoying the use of new church hymnals. We need to glorify God through our singing.

Awaken us, O blessed Savior!
 We have been asleep too long,
 While there're souls who're all about us
 Being led from right to wrong.
 Oh, the sadness of our failure
 To teach Jesus and His Cross,
 When men's souls go down in darkness,
 Never knowing of their loss.

REPORTER.

RALLY AT O'KELLY'S CHAPEL.

O'Kelly's Chapel, looking beautiful with its new paper and paint, new steps, new stove, new pulpit Bible and new Pilgrim Hymnals, was crowded on last Sunday when the Eastern North Carolina Conference and the Fifth Sunday Fellowship met there for a rally. Members and friends came from far and near to do homage to the Rev. James O'Kelly and to gain something of his spirit to carry them forward in times like this.

Rev. S. E. Madren, president of the Eastern North Carolina Conference, presided over the morning session. A paper on the life of Rev. James O'Kelly, written by Mr. W. E. MacClenny, historian of the Southern Convention was read. Rev. F. C. Lester, in the absence of Dr. L. E. Smith who was in the hospital and so could not be present, gave a talk on THE CHRISTIAN SUN.

Rev. E. M. Powell, pastor of O'Kelly's Chapel and president of the Fellowship, presided at the afternoon session. Music was furnished by the Hank's Chapel Choir and the Carden Sisters of Durham. It was discovered that there were twenty-one direct descendants of the founder of our church present, and representatives from twenty church groups.

A bountiful dinner was served on the grounds, everyone enjoying the fellowship of seeing old friends and making new ones during the lunch hour.

Several of those present expressed their desire to become associate members of O'Kelly's Chapel, coming to similar meetings once a year and contributing something to the support of the church. Others who wish to share in this will please write to the pastor, Rev. E. M. Powell, Henderson, N. C.

VALLEY MID-YEAR CONFERENCE.

The annual mid-year session of the Valley Virginia Central Conference was held at Bethlehem Christian Church on last Thursday, March 27, with all but two churches represented.

One of the main emphases of the program was the Southern Convention, with Rev. F. C. Lester, R. R. Hosaflook, R. O. Rothgeb, Walstein Snyder and Mrs. A. W. Andes presenting various phases of its work, and explaining its relationship to the local church.

One of the most interesting features of the meeting was the report by laymen of two good things accomplished by their churches in the last six months. These were given by groups, and then the ministers of the group summarized the work in his churches. There is developing in the Valley a group consciousness which seems sure to lead to more effective church work.

Miss Lucy Eldredge of Dayton, O., was the special speaker for the Conference. In her first address she gave practical helps for local churches, centering around these things: Effective worship, good teaching, training for service through service, outreach into the community and the world, and fellowship. In her afternoon address she gave a first-hand account of our mission work in China and Japan as she saw it on a recent trip to the Orient.

The president, Roy Larrick of Winchester, emphasized the fact that every pastor in the Conference was present to give his report and that Rev. R. L. Williamson and Rev. W. J. Andes, two other ministers of the Conference, were also present to share in the day's program. With this interest on the part of the ministers, the local churches are bound to work cooperatively together.

LONG'S CHAPEL IS PROGRESSING.

Rev. W. A. Grissom, graduate of Elon College and Yale University, came to us in January as our leader and pastor for this year. No one could have come in a more humble spirit and willingness to serve than did Mr. Grissom. In the three months of his stay the attendance has been good and he has brought us helpful and inspiring messages, which were as food for hungry souls. Mrs. Grissom also takes part and is an inspiration to the church.

Mr. Grissom had a call meeting of the church March 23, and discussed ways in which the church should improve. The following committees were appointed and urged to get to work immediately: finance committee, so-

cial committee, roll committee, good cheer committee and church reporter. We feel the church is going to do greater and bigger things under Mr. Grissom's leadership. May the Lord help and bless him in his work.

A cantata, composed by Charles Frances Lane, has been prepared within the group of three churches, Haw River, Providence and Long's Chapel, under the direction of Rev. W. A. Grissom. This will be given at the following places: Long's Chapel, April 6, at 7:30 P. M.; Haw River, April 13, at 11:00 A. M.; Providence, April 13, at 7:30 P. M. The public is cordially invited to attend.

MRS. J. T. FONVILLE,
Reporter.

SPECIAL SERVICES FOR PASSION WEEK.

A series of special devotional services will be held during Passion Week, April 7 to 11, at the First Congregational Christian Church, Norfolk, according to an announcement of the pastor, the Rev. John H. Knight.

At these services, to be held each night in the week at 8 o'clock, a number of guest preachers will be heard. The schedule of services is as follows:

April 7, the Rev. J. Frank Morgan, pastor of Rosemont Christian Church, preaching on "Nothing But Leaves."

April 8, the Rev. O. D. Poythress, pastor of South Norfolk Christian Church, preaching on "A Widow and Her Three Mites."

April 9, the Rev. James Milton McKnight, pastor of Armstrong Memorial Presbyterian Church, preaching on "My Visit to the Garden Tomb." The other Berkley congregations have been invited to this service.

April 10, Sacramental Service, conducted by the Rev. John H. Knight.

April 11, the Rev. H. S. Harcastle, D. D., pastor of the Christian Temple, preaching on "The Message of the Cross for Modern Life."

At these services special music will be rendered by the choir of the First Church, under the direction of Mrs. W. J. Spence, chorister, and with Mrs. Paul Sieloff at the organ.

A LETTER TO CHRISTIAN SUN READERS.

Edneyville, N. C.
March 21, 1941.

Dear CHRISTIAN SUN Readers:

Spring is here!

If you've never gone out in the yard, drawn a big circle and played marbles with a nice nine-year-old boy, then you've missed part of your life. Now, there are certain instructions to

be followed before your game will be a complete success. First, you must allow the young child to explain the rules of the game to you. Even if you have played before, its better to forget all you ever knew and listen thoroughly. If you can't set your fingers so as to shoot the marbles, maybe your partner will make allowances as did mine. He permitted me to throw at the ring and he frequently declared that my "bowling" wasn't so good! But he was so honest in his criticism that I rather enjoyed being scolded.

Last night, the frogs were croaking far into the darkness, which means that their hibernation is at an end. This afternoon, I discovered an old yard where a house had recently burned down. Around the ruins was a perfect bed of daffodils just in the beginning of blooming. I picked the yellow flowers until I had quite a handful. They resembled a big bowl of rich sunshine.

Have you noticed the tiny hoops which the school boys are rolling about? One can count on this as a sure symptom of spring.

The harbinger of spring, the patriotic bluebird, is back in the mountains again, along with the faithful robin and cardinal.

And the landlady's winter supply of canned soup has given out. Won't you agree that we have found spring's corner.

MARGARET EARP.

TWO UNUSUAL LETTERS.

Since Christmas the college has received two very unusual letters, both from the same person. The first was written in February and read, "We just had a little money and could find no place to put it, and hated to throw it away." This letter was unsigned. The check for \$50.00 enclosed, however, was signed.

The second letter came last week and was similar to the first. It read, "A little more that we hated to throw away." This letter was also unsigned, but the check for \$50.00 enclosed was signed. The signature on both checks was that of a lifelong friend of Elon College, one who has been most generous and helpful in many ways. Prior to these two checks, he had given \$1,000.00 on the Anniversary Fund.

I have two hopes to express. One is that he will continue to have money. If so, I know he will continue to divide with Elon College. The other hope is that there may be many more throughout the church and friends of the college who will take the same at-

(Continued on page 15.)



SPIRITUAL PINK PILLS.

The casual visit of the clergyman to the sickroom has recently been characterized as a "spiritual pink pill." During the Philadelphia Christian Mission the Rev. Seward Hiltner of the Department of Religion and Health of the Federal Council of Churches pointed out that "some ministers are in hospitals merely as visitors. They do not go over cases with the doctors. They walk in, say a prayer and walk out. We want ministers to work hand in hand with the doctors. More doctors would be interested if we did that."

The Rev. Robert Morris, director of clinical work relating to healing and religion at Pennsylvania Hospital, said it had become increasingly evident to himself and to physicians that many organic failures are attributable to periods of stress and strain in family or vocational life. "The person who becomes ill most quickly and whose illness lasts the longest frequently is that person whose expenditure of energy is not outgoing, but who pushes his mental feeling down into his anatomy, causing organic complications. I believe conditions like these constitute an important problem for the minister."

We must humbly confess that often our blundering ministry in the hospital and sickroom has not promoted a happy relationship between Christianity and medicine. It is possible that a very crude visit from a minister may bring hope and confidence to the sickroom. But it may bear the same relation to the visit of a capable spiritual advisor that the visit of the old-fashioned, well-meaning family doctor bears to that of a competent specialist. A mere "God bless you" does not untangle the intricate problems of the human soul. A bare "word of prayer" does not come to grips with the complex maladies of human personality.

One may sometimes note that many pastoral sick calls are perfunctory; the prayers follow a set pattern, almost irrespective of the patient. "Lord, teach us to pray" becomes a fitting petition for all ministers who enter the sick room. Those who simply administer spiritual pink pills are "weighed in the balances" of human need and "found wanting." Here lie opportunities for the "physicians of the soul" to relieve minds of poisonous fears and divert them from a morbid consideration of their own misery, to formulate a rational explanation of suffering or failure, to further progress in religious knowledge, to reconstruct an adequate philosophy of life, to chart a more wholesome future and supply the resources for its practical realization. Under capable spiritual guidance sickness may become a benediction and the sickroom a school of religion.

THE BASES OF A JUST AND DURABLE PEACE.

The biennial meeting of the Federal Council of the Churches of Christ in America voted that a commission be appointed for a study of the Bases of a Just and

Durable Peace, and that this Commission be broadly representative of the communions holding membership in the Federal Council, also that representatives from each of the following bodies be invited to become members of the Commission: International Council of Religious Education, Foreign Missions Conference of North America, Home Missions Council, National Council of Church Women, United Stewardship Council, Church Peace Union and the World Alliance for International Friendship Through the Churches.

There is a growing insistence for the formulation of war aims and peace plans. H. G. Wells has been urging his American audiences to freely discuss and debate the grounds for, and nature of, a lasting peace. This necessary ground work should prevent the world from being duped into another dictated, one-sided, impossible peace. The trumpet of religion must give forth no uncertain sound in this important eventuality. The voice of religion should be heard now in order to hasten the day when a negotiated peace will be possible and to thoroughly acquaint the public mind with the essential features of such a peace.

In order to thoroughly school public opinion in the problems involved, many of our religious leaders are already insisting on certain minimum requirements in this postulated blueprint for a new social order: "it must be world-inclusive," "it must reckon with economic and social as well as political issues," "general disarmament must be established," "international law must be completely revised and codified," "there must be international supervision of labor standards, armament production, colonies and minorities," and "Europe must be rehabilitated."

Our real task is not that of defeating, annihilating and exterminating a race, a nation, or any combination of nations. When the bombers have blasted to bits the last bankrupt borough and baptized it with blood, when the guns have violently vomited their last vindictive venom, then our ultimate task may be faced: that of rehabilitating, integrating and redeeming every area of a demolished civilization. This task must be undertaken in the spirit of him who came "not to destroy but to fulfill."

R. L. H.

The last three lines of the third paragraph of Mr. Dollar's first editorial last week should have read, "responsibilities which he dare not, as a good churchman, neglect any more than he dares neglect the preparation of a sermon or the visitation of the sick or the burial of his dead"; and the first sentence of the second editorial should have been: "The Newport News Church challenges every church in the Southern Convention to raise an amount equal to, but over and above, the total amount of its missionary apportionment as a memorial to Dr. Atkinson." We regret the omissions in these articles.

Georgia and Florida News

By REV. W. T. SCOTT, D. D., Associate Editor.

The North Georgia Christian Life Conference will be held at Liberty Church, near Bowman, April 19-20. In attendance at this meeting will be a number of New England visitors on a study tour of the South, under the leadership of Rev. James E. Walter, Secretary of the Mission Council.

* * *

Daytona Beach.—Rev. Albert A. Trembert has made wide and excellent use of the Denominational Lenten Literature. The church is sponsoring classes on voice fundamentals for women, men and young people. The Senior and Junior Choirs are rendering excellent services to the church.

* * *

Coral Gables.—The young women of the church have organized themselves into a Junior Association for the women of the church. They hold each month one study meeting at the church and a social meeting at one of the homes. At their first meeting Rev. Veto A. Venezia of the Latin American Institute was the speaker.

* * *

Ft. Myers.—Sunday, March 9, was an eventful day for Rev. Miles McLean and the people of the Ft. Myers Church. They dedicated their Estey organ, which was made possible by a member of the congregation. Superintendent Scott delivered the address for the occasion, following an inspirational musical program and litany of dedication.

* * *

West Tampa.—At the communion service held March 2, five of our young people made a public profession of faith and were received into full membership of the church. One of the young men received came to us two years ago with a bitter and hateful attitude. Today he has a smile on his face and is one of our outstanding boys.

* * *

Successful Laymen's Meetings were held at Daytona Beach, Sunday afternoon, March 16 and Lake Worth, March 23. These meetings were under the sponsorship of the Florida Laymen's Fellowship, Mr. Robert G. Williams of Lake Worth, chairman. The meetings were well attended and lively interest was expressed by the Laymen in attendance. The discussion centered around the life and work of our churches and just where the Laymen may more effectively serve through the church.

New Port Richey.—Superintendent Scott attended the service at Community Congregational Church on Sunday, March 2 and delivered the sermon in connection with the twentieth anniversary of the church. By request he returned to the church for a conference on March 10. At this meeting Rev. James E. Parker, the minister, had arranged a fellowship supper which was attended by nearly seventy people. The object of the meeting was to raise a fund for building or purchasing a parsonage. Over \$600.00 was raised and subscribed at that meeting and plans are going forward for raising the balance to enable the church to purchase a parsonage.

* * *

The Florida Conference.—The 58th annual meeting of the Florida Congregational Christian Conference will be held at Winter Park, April 15-17, 1941. This gathering is the official meeting of the state body of the Congregational Christian Churches, and each church is entitled to be represented by its minister and two delegates, plus visitors. It is hoped that every church will elect their official delegates, and that these representatives will attend the entire session. An increasing number of our churches are sharing in the expenses of their chosen representatives. This is a wise policy because it not only adds significance to the State Conference Meeting, but it makes possible the attendance of persons from the churches who otherwise would not be able to do so on their own expenses.

* * *

Georgia Ministers' Convocation.—For the past eight years the Georgia ministers have held an annual Convocation extending over three or four days. Last year they united with the Alabama ministers in a very profitable Convocation with Drs. Dwight Bradley and W. F. Frazier as instructors. For 1941 the ministers will attend the Church and Community Conference at Vanderbilt School of Religion, Nashville, Tenn., April 21-26. Among the leaders of this Conference will be Dr. George Butterick, who will give the Cole Lectures; Dr. Douglas Horton, Secretary and Minister of the General Council of the Congregational Christian Churches; Dr. Roekwell Smith, Specialist in the Rural Churches in the American Country Life Association; Dean W. J. Faulkner of Fisk University; Dr. William

James Campbell, President of the Atlanta Seminary Foundation affiliated with Vanderbilt School of Religion.

* * *

Demorest, "Union."—A pastor's class is being held during the period of Lent. Its purpose is to prepare the pupils' church school for church membership. The Pilgrim Fellowship had charge of a church service recently. The "aims" of the Pilgrim Fellowship was the theme. A Men's Bible Class has been organized which meets each Sunday afternoon at five in the Oddfellows' Hall. Mr. Phelps, chairman of the Board of Deacons, is in charge of the Bible Class. It is held particularly for men who are not regular attendants at any church service. The attendance has tripled in the month since it has been organized. At the first meeting there were only five members; at the last meeting there were fifteen. Three states are represented by the three officers of the Pilgrim Fellowship or Christian League: President, Kathryn Moye, Georgia; Vice-President, Tom Nation, Florida; Secretary-Treasurer, Nellie Gayle Joyner, Virginia.

* * *

Columbus, "United."—Members of the Christian Endeavor presented an interesting program at Ft. Benning on a Sunday evening recently. About forty young men and women attended and met with the men from the 20th and 44th Field Artillery of the 4th Division of the United States Army. Chaplain Marvin Brown, minister of the Congregational Christian Church, formerly of Kansas, but now stationed at Ft. Benning, welcomed the visitors, and Rev. Robert H. Booth, the pastor of United Church, addressed the group. Chaplain Brown brought more than fifty soldiers from Ft. Benning to a special service at the United Church on a Sunday morning in March. A Leadership Training School was conducted at the church by Mrs. Marvin Brown. The attendance was good, and the interest in the school was gratifying. The George Foster Peabody Apartment, a Government Housing Project composed of more than 360 homes, in their weekly news bulletin acknowledged the work of the United Church, and the invitation of Rev. R. H. Booth to the children to use the church piano for practicing music lessons. The manager devoted a half column in the bulletin to this invitation and concludes with this, "Rev. R. H. Booth and his church seem to have a broad vision of the church's mission in its community in that the building and equipment be used for more than two or three sermons a week."

CONTRIBUTIONS

SUFFOLK LETTER.

I was born and reared on the farm. When I was a small boy the farm was enclosed by a rail fence, with a gate at the entrance to the front yard. About once a week my father went to the small town about five miles distant to purchase the needed supplies for the next week. This usually required one half of a day, as he was very thoughtful and considerate of his horse. Sometimes he did not return as early as we expected, and the family began to be uneasy about him. If he was late returning I was usually told to go down to the gate and look up the road to see if I could see him in the distance. If not in sight, I sat by the gate for several minutes, hoping to see him and waiting to open the gate for him. At last when I saw him in the distance I was repaid for waiting at the gate.

This experience of childhood made a great impression upon me when I recalled it in later life. We learn in the Book of Revelation that there are gates in the Holy City, the New Jerusalem. Three gates on the east, three gates on the west, three gates on the north and three gates on the south. Whatever interpretation one may use in explaining this description the fact remains that there are gates—points of entrance into heaven. It seems that the picture suggests that there are entrances available from every major point of the compass—the east, the west, the north and the south. Is it fanciful to suggest that those who have passed on, to be with the Redeemer, are still interested in the friends and loved ones on earth? Personally, the Bible seems to teach us that the redeemed are a "cloud of witnesses"—interested in the spiritual victory and homecoming of loved ones on earth.

If this interpretation has any real basis of reality it is reasonable for them to await our homecoming with interest. If so, is it too much to think of them—many of them—as saying to each other: "It must be almost time for someone to come home. Let's go down to the gate and see if they are on the way." Is it possible that there are ministers in heaven who go down to the gate to see if some members are on the way home. If so, there are fathers and mothers who walk down to the gate—to wait—and to extend the welcome when the children are on the way. Waiting at the gate! And waiting with a glad heart

and cordial welcome. Maybe part of their joy will be the privilege of telling about the place prepared for the faithful ones. And there will be many things for the new arrivals to learn about the heavenly city.

There is the memory of waiting at the gate. And it is a memory which seems to be enriched by the spiritual application of a very simple childhood experience. Others who read these lines will recall similar tender and pleasant memories. When the gate was opened, father drove in, stopped the horse and we had a ride by his side up the lane to the barnyard. The separation had been only a few hours—but long enough to be missed. Around the open fireside the events of the day were rehearsed and the family life was brought up to date.

When the evening time of life approaches, when the road seems to turn in at the bend towards home, it lights the way to think that there may be someone waiting at the gate. The face will be familiar. It may be wreathed in a more glorious smile. We shall know as we are known. Home in the evening time! The meeting at the gate will be the beginning of unending fellowship. It is fine to travel the road that leads towards home. Watch the signboards and the road markers these days to make sure you are on the right road, and that you will find the gate where they are waiting for you to enter.

I. W. JOHNSON.

EVANGELISM.

Ours is an evangelistic church. We have an evangelistic gospel. Our ministers in the Southern Convention from two decades or more ago were consistently evangelistic in their efforts and messages. It was the custom of practically every church to hold sometime during the year what it called its protracted or evangelistic meeting. During this period sin was denounced and Christ was fervently held up as the only one able to save from sin. Much has been said to the discredit of such meetings. They perhaps did have their faults, but they also had their virtues. Many were influenced to confess Christ. Not all remained true to their confessions. Many did, however, and the church thrived.

In these more recent years there has been a change in emphasis. There

has been a hesitancy to speak boldly of individual sin or to present Christ as the sinner's Savior. On the other hand we speak of emphasis upon religion, of guidance conferences, and of fellowship gatherings, and we like to think of Christ as the great Teacher and Counsellor. In our fellowship and counselling we like to influence people to align themselves with the church and to identify themselves with Christian fellowship. It may be that the world is drifting into a condition today that will again require some very positive and fearless preaching. We like to feel that ours is a Christian country and that we are a part of a Christian world. It is evident, however, that wickedness of a severe type is in evidence, that the sins of our times will have to be reckoned with. I know of no one who is able to convict the world of its sins and to save man from his shame other than Christ, the Son of God. In all probability it shall be necessary to wrestle with wickedness in high places. The full armor of Christ will be necessary if we are to win in the struggle.

At this particular season of the year, the Easter Season, while we are reminded of the suffering of our Lord for a sinful world, of his death on the cross, and of His resurrection from the dead, the setting is perfect to call on the members of our church and our community to consider—to consider for what He suffered and for what He died, to consider our own relation to our fellowman and to our God, and to see what is necessary on our part that obstacles may be removed, that darkness may be scattered, that we may come face to face with Him to see for ourselves our personal and individual needs. In such intimacy and knowledge we may confess our wrongs, lay our burdens upon Him, and find for ourselves a new relation, a new hope, and a new joy. Into such a fellowship there will consciously come an irresistible power—the power of the Spirit—and in such an atmosphere it will be easy for those who have wandered away to return, for those who have fallen to stand erect, for those who have sinned to confess and find forgiveness. May this Easter Season be for our churches a season of confession, of consecration, and of generous contributions, that again the power of the Spirit may be evident among us and the gospel may have a sufficiency in material values to go even to the ends of the earth.

L. E. SMITH.

FOR THE CHILDREN

Dear Friends:

This letter comes to you from Norfolk, Va. My mother came with my father to Grandpa Todd's home, so I came along, too. Since mother is so busy going to meetings with daddy, I am writing the letter for her this week. I am so excited about my first long trip to Grandma and Grandpa Todd's that I just have to tell someone about it.

It took mother and father all morning until 11:45 Monday to get ready to leave for Norfolk with me. Oh, yes, and I forgot to say that Grandma Todd was visiting us so she helped to get things ready. Mother must think I am a sissy, anyway, she fixed me such a warm bed on the back seat of our "Chivvy" that I nearly melted before Grandma noticed me and took the hot water bottle which mother had put in bed with me, out! My bed was so soft that I just had to sleep part of the way. A lot of the time I lay awake and looked at Grandmother or watched mother who talked with me from the front seat.

The first place which we came to was Raleigh but I felt so good riding that I was glad that daddy did not stop. Daddy wanted to wait until we got to Murfreesboro to eat lunch but I was so hungry that I could not wait that long. We stopped in Weldon where dady and grandmother went to eat lunch and get my milk warmed. Mother stayed in the car with me and let me sit up a bit to get rested. I got so hungry that I cried before daddy came back with the warm milk. He brought mother a bottle of milk and a sandwich. I got all of my milk drunk up and cried because mother wouldn't offer me some of hers which she was drinking from a glass. By the time mother put dry clothes on me and got me fixed in my bed, daddy and grandmother were back. We started out again, in the rain. It rained all of the rest of the way to Norfolk. When we got to Grandpa Todd's, counsin Barbara held the umbrella over daddy and me while we were entering the house.

It was lots of fun meeting all of my cousins, uncles and aunts. Grandpa is real nice, too; he promised to give me some candy from his store the next time I come to see him.

Daddy has been real busy all week. He has been preaching each evening at Hope Chapel. One day I went over to the Sousa home with him and met little Charlie, who is just thirteen

months old. He gave me a nice hug. It was the first one I've had from one who was so near my size. I let him see my Mickey Mouse.

One night, when dady came home, he told me about the beautiful way in which the Junior Choir sang "The Holy City." He said that he hoped I'd like to sing in church some day. I would have liked to have gone with him but there is too much sickness about. I have been real good and have slept all of the time that I was supposed to have slept. This morning daddy preached at the church where he used to go when he was a small boy. Mother and grandmother went with him. I stayed at home and slept in the little bed which used to be Uncle Howard's. I had real nice dreams. But now it is time that I started dreaming again. It has been fun writing to you. Goodnight!

OLIVER TODD.

THE CROSS.

In many churches there is a cross. This cross is usually on the communion table or altar. Usually there is a candle on either side of the cross.

From now until Easter we shall be thinking about the cross and what it means. When Jesus was here, he had to think about the cross, because its shadow was upon him and he knew that he must die upon it.

When we enter the church let us look at the cross. If we listen very closely we will hear it saying softly: "I am the cross of Christ. I am here to remind you that Jesus loved you so much that he died upon me, so that you, too, might know the life of love. I tell you of the sins of men and the forgiveness of God. I tell you of great suffering but a greater service. Today, there are still those who nail Jesus upon me because of their envy, hate and greed. Yet, there are others who would follow him, even to the end and give their lives for love of fellowmen as did their Leader. Will you follow him also?"

DOROTHY TODD.

ANSWER'S TO LAST WEEK'S PUZZLE.

- ACROSS — 1. Paul. 3. Saul. 5. Ink. 7. April. 9. Laps. 11. Note. 13. R. P. 14. V. O. 15. Self. 17. Aeon. 19. Earns. 21. Rot. 22. Poem. 23. Shoe.
- DOWN — 1. Pail. 2. Lips. 3. Skin. 4. Life. 6. N. R. 7. Apple. 8. Loves. 10. Are. 12. Too. 15. Step. 16. Farm. 17. Ants. 18. Nice. 20. R. O.

ABBIE'S CURE.

"Did you ever see such a child?" asked Miss Martin, helplessly.

"I never did," said the doctor.

They stood outside the door of Abbie's room. She had been ill for a long time, and it had been very hard for her, because all her life she had done as she pleased and had whatever she wanted. When she was ill she could not do as she pleased or have whatever she wanted, and that made her dreadfully cross.

She fretted and scolded, and scolded and fretted about everything. She cried when her tray came up, because she did not like what there was on it to eat, and then she cried again because she wanted what the rest of the family had for dinner and could not have it. She scolded because her friends did not come to see her, and when they came she scolded because they stayed too long. When it was time for her to take her medicine, she worried and cried until both the doctor and Miss Martin were quite worn out. It had gone on this way day after day, and it was no wonder that Miss Martin and the doctor agreed they never had seen such a child.

"The real trouble with Abbie now is her disposition. I am afraid that unless we can find some help for that she never will get well," said the doctor, as he started downstairs.

Miss Martin walked softly back into the room, and Abbie cried sharply: "I haven't any other disease the matter with me. I know I haven't. The doctor doesn't know."

"The doctor didn't say you had any other disease," said Miss Martin gently.

"Yes, he did, just now," insisted Abbie.

Miss Martin thought a minute and then smiled. "Do you mean what he said about your disposition?" she asked.

Abbie nodded and wanted to know what her disposition was.

"It is that which makes you merry and kind and happy, or cross and unkind and unhappy," answered Miss Martin.

"Oh!" said Abbie, and was quiet for a long time. At last she asked, "What will the doctor do to cure my disposition?"

"The doctor can't cure it," answered Miss Martin. "Only God can do that, but we all can help God to do it. Shall we ask Him to now?"

Kneeling down beside the bed she said softly: "Dear God, we thank Thee for all things that have been helping this little girl to grow better, and we ask Thee to soon make her

Continued on page 15.)



OUR WORK IN THE VALLEY OF VIRGINIA.

Four and a half years ago, the Valley of Virginia Conference faced a rather sad-faced situation. It is a rural conference, only one church within city limits, and the churches are scattered on the main highways through the Valley at important crossroads, at the foot of mountains and between mountains. The people of this conference are farmers or are closely connected with the farm. There are no "money crops" and they try to realize a living off of the various resources of the farm. Four ministers were then serving 21 churches, with several churches needing to be revived in addition to the 21 active churches. Of the 21 churches, two churches—Timber Ridge and Winchester—formed a group and had their minister living in the parsonage in Winchester.

There were three ministers left to care for 19 churches, and none of these were in any kind of an organized pastorate. There was one parsonage but the minister served churches other than those within the pastorate of that parsonage. These three ministers preached three times a Sunday, conducted funerals, married a few couples, and wore out their cars by great distances.

The situation was discussed by several members of the conference and Dr. J. O. Atkinson was asked for advice. Through his kind efforts, the Mission Board in the fall of 1936, came to the rescue and promised to pay part of another minister's salary if he would come to the conference. Thus, Rev. R. D. Coulter arrived to help bear the responsibilities of the work. The Mission Board backed him and the conference with financial and moral support.

For several years, there had come the insistent cry for the forming of pastorates or the group of churches. With the aid and continued hard work of our Promotional Secretary, Rev. F. C. Lester, and this was his first job in his new office, four groups were outlined among these eighteen churches, the Winchester-Timber Ridge group remaining the same and making the fifth group. Some, in fact

many, said that it wouldn't work. All that I can say is that it is now working for nearly three years.

The Mission Board is still rendering financial aid to the Valley. It is not giving to just one pastor, but to four, so that the salaries of the ministers are now equalized to some extent. The smaller churches receive services even though they can't pay any great amount of money. Yet the Mission Board is giving only a little more today than it did in 1936 to the one minister.

Thus this day we find five well organized pastorates in the Valley Conference. There are five seminary trained men as ministers in these twenty churches. Some of the old, weak churches are finding new life. Each minister is concentrating upon his area of work and there is no traversing of pastors to distant points. The churches have their ministers in their midst. Incidentally there are three parsonages now, another group has purchased facilities with which to renovate into a parsonage in the near future. The other minister lives in a rented house and the group of churches, which he serves, is trying to arrange to get a parsonage for him. The churches are gradually increasing their financial gifts so that it is hoped some of the groups will not need the Missions Board's appropriation for a much longer period of time.

Each group of churches is beginning to feel the value of being organized into a pastorate. Each church in the pastorate is beginning to feel that there is a neighbor just up the road. More can be accomplished when neighbors live and work together at a common task in a specified area. Even churches of the same denomination can and should be neighbors, bearing the burdens of each other. This is a great accomplishment and the Valley Conference is grateful to the Mission Board for its help and encouragement.

W. J. ANDES.

AN EASTER MESSAGE TO CHURCH MEMBERS.

The following letter by Dr. John G. Truitt, Suffolk, Va., has been sent to church members of the Suffolk

Church relative to the Easter offering. This pastor is on the job and is putting forth every effort to increase the offerings for missions. We hope that all the ministers will cooperate as Dr. Truitt is doing.—M. C. P.

April 2, 1941.

My Dear Fellow-Workers:

Please help us to have one of the largest mission offerings we have ever had this Easter. The mission work of the denominations continue throughout the mission fields. Many mothers and children among the missionaries have returned to their respective lands, but the men missionaries are carrying on, and the un-married women missionaries also are still carrying the mission message.

They are ministering in the Gospel of Jesus-Christ. They are representing the church on the fronts of the needy world. Where there is great danger they carry on as ministers, doctors, Christian teachers—serving in many ways to live and teach the gospel.

Now is the time to leave off. When the seed of God's Word needs sowing as never before. When the church is being tested. I feel sure our Suffolk Church wishes to make one of its finest records for mission giving this needy year. God will bless your gift, and you. Give this Easter liberally.

Col. J. E. West, chairman of our Mission Board, is asking every church in the Southern Convention to remember our late beloved fallen leader, Dr. J. O. Atkinson, and to make their mission offering more this year in answer to the great challenge and leadership of our Convention which Dr. Atkinson so unceasingly gave.

Let us do a noble thing this Easter, and increase our gifts to missions. You increase yours and I shall increase mine, and if we all increase our mission gifts it will bring joy to us all to see what noble thing we can do.

Your loyalty and attendance at church are greatly appreciated by me, and by us all.

With best wishes, I am,

Most sincerely yours,

JOHN G. TRUITT,

Pastor.

MISSIONS—1941.

Missions and missionary endeavor are as old as the church itself. Since the founding of the early churches and the necessity of long, hard journeys by those who dared to go among people of different religions to establish the rudiments of the Christian way of life, men and women of fearless hearts and willing hands have gone out to disperse the Christian religion among those who had not heard the good news. There have always been obstacles of many kinds—race, hostile governments, difficult living conditions and many heartaches for those who have given their lives for missions. And along with those whom we honor because they "went," there are those, many of them unknown, who have "stayed" and have

had their oft-times difficult task of promoting the mission cause at home. This spring we honor one of those great souls of whom all of us younger people can say we were proud that we knew him because we have heard so much of his good works and great missionary spirit. Although we were not able to know him as well as the generation just preceding us, we will always revere his memory as a great man of God and a true missionary.

"Missions—1941" could be the topic of a sensational study of the many opportunities and difficulties not before known to the history of the church. The new barriers raised by war, fear and discontent and the changed attitude toward mission giving—the materialism which robs us of the Christian ideals of sharing. At all times of crisis, the church should be in the foreground, giving guidance of a way of life and thought in a world of change. Christian missions are today receiving a huge challenge and it is those of us here in a relatively safe geographical and economic situation who will have the responsibility of guiding how the challenge is met. Only through our sharing more liberally and being more earnest in our missionary efforts can we keep abreast of the times and its challenge.

DOROTHY TRUITT.

MISSIONARY OFFERINGS.

WEEK ENDING MARCH 29, 1941.

Sunday Schools.

Happy Home, Ruffin, N. C.	\$ 10.46
Ether, N. C.	1.00
Antioch, Harrisonburg, Va.	4.36
Liberty Spring, Suffolk, Va.	5.00
Pleasant Ridge, Ramseur, N. C.	5.00
Timber Ridge, High View, W. Va.	1.67
Shiloh, Ramseur, N. C.	5.00
New Lebanon, Summerfield, N. C.	6.00
Ingram, Va.	4.30
Lebanon, Semora, N. C.	1.07
Concord, Burlington, N. C.	1.00
Holland, Va.	7.52
Bethlehem, Suffolk, Va.	3.67

Total \$ 55.05

Individuals and Churches.

Isle of Wight, Va.	\$ 5.00
Miss Celeste Penny, Raleigh, N. C. (For J. O. Atkinson Honor Fund)	10.00
Mrs. Ben T. Holden, Louisburg, N. C. (For J. O. Atkinson Honor Fund)	25.00

Total \$ 40.00

Specials.

First, Burlington S. S., Burlington, N. C.	\$ 22.81
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Mountain Work.

Mrs. W. R. Sellars' Sunday School Class, Burlington, N. C. (To refinish a room in Elk Spur Parsonage)	\$ 25.00
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Total for the week \$ 142.86

Previously acknowledged 9,668.31

Total since Sept. 1, 1940 \$9,811.17

DR. J. O. ATKINSON HONOR FUND.

Previously acknowledged	\$ 75.00
Miss Celeste Penny, Raleigh, N. C.	10.00
Mrs. Ben T. Holden, Louisburg, N. C.	25.00
Total	\$ 110.00

We are grateful for the liberal offerings for Missions. The Honor Fund is increasing. Won't you make your offering now for the Fund?

Sincerely,
MATTIE COX PARKER,
Secretary.

TOTAL FOR MISSIONS.

From September 1, 1939 to September 1, 1940, the total amount raised for missions in the Southern Convention was as follows:

Mission Board	\$17,417.45
Conference Missions:	
Eastern Virginia	\$1,293.00
Eastern N. Carolina	204.00
	1,497.00
Christian Missionary Associations:	
Virginia Valley	\$ 107.50
Eastern Virginia	980.00
N. C. & Va. (Including Conference)	817.00
	1,904.50
Total	\$20,818.95

Except as to Mission Board this information is based on the 1940 *Annual* and does not include any gifts by the Woman's Board, or any other group, or individuals, that did not pass through the Mission Board, or some of the above mentioned organizations.

J. E. WEST,
President.

NORTH CAROLINA WOMAN'S MISSIONARY PROGRAMS FOR APRIL AND MAY. "CHINA."

There is such an abundance of material on China in your packet that the only difficulty will be in picking out what you want to use for your programs. The best way to do it will be for your program committee to look over the following material carefully, choosing enough from it for two good meetings:

1. "Have You Heard?"

A complete program worked out in the form of a simple play, closing with a worship service. Note that copies of this service may be secured for 1/2c each.

2. Envelope Series, China Number—Especially notice.

- a. "Getting Acquainted With New China"—by Miss Seabury, page 3.
- b. "News from Chinese Letters"—page 22.
- c. "From Our Foochow Messenger," page 32.
- d. "What Shall We Do for China Now?" page 40.
- e. "Four Programs On China," page 50.

3. "The Missionary Herald" for September, 1940.

- a. "Missionaries in China Still Get About," page 16.
- b. "China Repaired," page 34.

4. "So We Have a Mission in China."

This gives a complete picture of the work of our denomination in China, past present, and future. Two meetings could be very profitably spent in using material from this book.

5. "Fenchow Middle School in War Time."

By Miss McClure, the missionary who taught at the School of Missions last summer.

6. "Lintsing Memorial Hospital."

By Dr. Hugh Robinson.

7. "The Pilgrim Highroad for August, 1940."

- a. "This Way the Orient," by Shepherd, page 6.
- b. "Letters from Young People in China," page 8.
- c. "Neighbors Near and Far"—material on China for four meetings.

Of course, you are studying "Dangerous Opportunity," our foreign mission book on China for this year, in some way. It may be that you will want to have a review of the whole book at either your April or May meeting. A play dealing with China is also an effective way of presenting the message of missions. A list of these can be found in your "Guidenposts to Better Meetings." Out of this wealth of material, two good programs can certainly be developed.

MRS. F. C. LESTER.

THE BLUE RIDGE SUMMER CONFERENCE.

"The Task of the Church in Community Building."

(Fourth Session.)

JUNE 16 TO 22, 1941.

Representatives for denominations and teachers of religion in the colleges, unitedly look at the problems of building a genuine Christian community. Such outstanding leaders as Dr. Walter Horton of Oberlin University; Dr. Arthur Holt of University of Chicago; Dr. Wm. J. Hutchins, former president of Berea College; and Dr. Quinter Miller of the Federal Council of Churches, will each have an hour each day for the whole week. A score of outstanding leaders will each make one address, lead a discussion or participate in a forum.

It's a chance to meet great minds and to see the task of religion at large.

Write: Conference on the Task of the Church, in Community Building, Blue Ridge, North Carolina.

Pilgrim Fellowship

"Youth at Work in the Church"

A. LANSON GRANGER, JR., Editor

HOLY WEEK.

Next week is known by Christendom as "Holy Week." This begins with Palm Sunday, includes the days of the last week of our Lord's life on earth before the Crucifixion on Good Friday, and ends with Easter, the day of resurrection. It is well for young people to "think on these things" and join with their churches in commemorating them. It may be that you can use the poem, "Outside the Holy City," in your worship service next Sunday, for it was written in 1931 for use on Palm Sunday. If your church is having services next week, you will want to share in them, especially in the communion on Thursday night and the Good Friday service. And then on Easter Sunday young people in all our churches will lift their voices in prayer and praise for the Resurrected Christ. Do not miss this opportunity to re-dedicate your life to Him who gave so much for you.

CONGRATULATIONS!

The readers of this page, as well as young people and leaders of our church throughout the country, offer their congratulations and best wishes to Rev. and Mrs. A. Lanson Granger, Jr. They were married with an impressive ceremony at the First Congregational Christian Church on last Saturday, March 29.

Both these young people have meant and are meaning much to the development of the Pilgrim Fellowship. Lanson was elected the first president of the National Pilgrim Fellowship at the Lakeside Conference, and led the business sessions of the Rockford meeting of the Pilgrim Fellowship. At the present time, he is one of the councilors for the Western North Carolina Pilgrim Fellowship and is the editor of this page. Frances Foster Granger was a delegate to the Mills Conference in California last summer, is our regional representative on the executive committee of the National Pilgrim Fellowship, and president of the Southeast Pilgrim Fellowship. Both of them are members of the Southern Convention Pilgrim Fellowship Council. We are happy to know that their marriage

will mean that they will continue to live and work in this section of the country—at least for the present—and that it will mean a continuation of their interest in the young people's work of our church.

LEARNING ABOUT OUR CHURCH.

Occasionally we hear the leaders of our church say that the young people do not learn about the history of our

OUTSIDE THE HOLY CITY.

Outside the Holy City
Unnumbered footsteps throng,
And crowded mart and streets of trade
Fling back a swelling song.
The voices echo nearer,
In flaming hope they sing,
"Throw down your branches at His feet,
Hosanna to the King."

Once more beside a city
The Son of David waits,
Once more the children throng to bring
A welcome at the gates.
Within are hearts sore burdened
And feet that go astray;
O Christ of God, come near and walk
Our city streets today.

The branches that we offer
Are no unmeaning sign;
Take Thou the hands we lift on high
And make them wholly Thine.
No songs of shallow welcome
Are these we raise to Thee;
O give us faith to face the cross
And set Thy city free.

A distant music mingles
With all our songs today,
The chorale from a city fair
Where sin has passed away.
There rides the Christ triumphant
And victor songs ring clear;
O God, give us the strength to build
With Christ that city here.

—J. G. Gilkey.

denomination as they should. *The Pilgrim Highroad* is giving us an opportunity to do just that. In the thirteen Group Sunday School Lessons for Seniors and Young People for this quarter (beginning next Sunday) "The Story of the Congregational Christian Churches" will be the theme. If you are not using *The Pilgrim Highroad* for your Sunday school lessons, you might take these for your young people's society topics for the quarter, or for reports in your

(Continued on next page.)

HE LIVETH FOREVERMORE. (EASTER.)

CHRISTIAN ENDEAVOR TOPIC
FOR APRIL 13, 1941.

SCRIPTURE: Mark 16:1-11.

Daily Readings—

Monday—His Glory Described—Rev. 21:10-27.

Tuesday—His Reign Characterized—Isa. 11:3-9.

Wednesday—At God's Right Hand—H. B. 10:11-14.

Thursday—His Power Manifested—Acts 4:31-35.

Friday—His Resurrection and Reign—I Cor. 15:20-25.

Saturday—His Assured Inheritance—I Peter 1:3-5.

We have very definite proofs of the resurrection of Christ. First, the life of Christ bears its own testimony. Christ anticipated His own resurrection. (Matt. 12:38-40; John 2:19-21.) Other proofs are:

1. The Empty Grave.
2. The Transformation of the Disciples.
3. The Existence of the Primitive Church.
4. The Witness of St. Paul.
5. The Gospel Record.

All these point to a living Christ who changed not only the history of the world, but religious thinking. This would have been a dark and gloomy world had Christ not inspired a living faith of reality in the disciples' lives. A new hope in the life to come came into being as a result of a living, rather than a dead, Christ. The disciples were no longer shrinking men, but fired with enthusiasm and zeal for their Master.

The proofs of the resurrection referred to above may be assigned as topics for short talks or the time may be well spent in worship rather than discussion. Hold a sunrise service. With the assistance of the pastor plan an Easter vesper service.

A dramatic worship service may be found in the *Christian Endeavor World*. You may be able to produce one that is original.

Use such hymns as "Crown Him With Many Crowns," "O Love That Wilt Not Let Me Go," "Up from the Grave He Arose," and "Christ the Lord Is Risen."

Savior! Thy dying love
Thou gavest me,
Nor should I ought withhold,
Dear Lord, from Thee;
In love my soul would bow,
My heart fulfil its vow,
Some offering bring Thee now,
Something for Thee.

—S. Dryden Phelps.

In vain with stone the cave they barred;
In vain the watch kept ward and guard;
Majestic from the empty tomb,
In joy and triumph, Christ has come.

John Mason Neale.

S. E. M.

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

CHRIST PROMISES POWER.

LESSON I—APRIL 6, 1941.

LESSON: Luke 24: 48, 49; Acts 1.

DEVOTIONAL READING: Isaiah 12: 1-6.

GOLDEN TEXT: *But ye shall receive power, when the Holy Spirit is come upon you; and ye shall be my witnesses both in Jerusalem, and in all Judea and Samaria, and unto the uttermost part of the earth.*—Acts 1: 8.

VOLUME II—By DR. LUKE.

The Acts of the Apostles is the second book which Luke, the beloved physician, and the only Gentile writer of the scriptures, wrote. In his first volume, written to Theophilus, he recounted the things that Jesus "began both to do and to teach, until the day in which He was received up." This gospel of Luke, in the opinion of the writer of these notes, is the finest book ever written.

In Volume II, Luke writes to Theophilus of the things which the apostles and the early church did under the direction and influence of the Holy Spirit which Jesus sent at Pentecost, after He had been received up. Here again Dr. Luke gives us an impressive and inspiring volume. The man who can read the Acts of the Apostles without his pulse beating a little faster is to be pitied. Here is a story of how that little group of disciples went out to share their experience of Christ unto the uttermost parts of the earth.

Preaching Based On Facts.

"To whom he also showed himself alive after his passion by many infallible proofs, appearing unto them by the space of forty days . . ." The apostles did not go out to talk fairy tales or idle dreams. They went out to preach a gospel based upon facts and upon an experience. There was no doubt in their minds that Christ had risen from the dead. He had appeared to them over a long period of time; he had appeared to them in many forms; he had given many infallible proofs. Christianity is based upon the fact of the risen Christ. It stands or falls on the historic fact of the resurrection.

The Kingdom of God.

". . . Speaking the things concerning the kingdom of God." Jesus began his ministry with the words, repent, for the kingdom of God is at hand. It was the central theme of his

ministry and his message. After his resurrection from the dead, he still talks with the disciples about the kingdom of God, about the righteous rule of God in the human heart, not simply in heaven or in the world to come, but on earth now even as in heaven.

The Promise of Power.

"And, being assembled together with them, he charged them not to depart from Jerusalem, but to wait for the promise of the Father, which, said he, ye heard from me . . . ye shall be baptized in the Holy Spirit not many days hence." He was sending them out on a world mission, on a seemingly impossible task. He promised them power equal to the task which he had given them. God never commands us to do a thing which he does not give us power to do. This power was to come through the Holy Spirit. The spirit of God in the heart of man is the source of moral and spiritual power. Much of our failure in Christian work is due to our attempt to do the work of God without the power of God. Waiting is just as important as working.

Slow of Understanding.

"Lord, dost thou at this time restore the kingdom to Israel?" The disciples had been with Jesus about two years and a half. They had heard him speak again and again about the kingdom of God. He had tried to make clear to them its spiritual aspects. Yet here they were asking him if he would at this time restore the kingdom to Israel. They still thought of the kingdom of God in material terms. They still thought that he was going to establish an earthly kingdom, that he would overthrow the hated Roman rule, that he would establish again the rule of Israel over the nations. Their spiritual discernment was still undeveloped. Spiritual things are spiritually discerned. Then, as now, the disciples of Jesus had eyes which did not see, ears which did not hear, and hearts that did not understand.

Witnesses.

"Ye shall be my witness both in Jerusalem, and in all Judea and Samaria, and unto the uttermost part of the earth." When the Holy Spirit was come upon them, they were to be witnesses. They were to tell what they knew, they were to speak out of experience. They were to do this at all

costs. The word from which we get the word, witness, is the same word from which we get the word, martyr. This witnessing was to be done at home and abroad. The gospel was to be done at home and abroad. The gospel was to be for all men of all time. The genius of Christianity is missionary.

The Ascended Lord.

"And when he had said these things, as they were looking, he was taken up; and a cloud received him out of their sight." There is a mystery in connection with the ascension of Christ, just as there is a mystery in connection with the resurrection of Christ. The basic fact is that Christ disappeared into the unseen spiritual world out of which he came. The point is that during those days when he had appeared and disappeared they gradually became conscious of his presence, whether he was to be seen or not. As a result, when they returned to Jerusalem, they worshipped him with great joy. They knew that although they could not see him that he was still with them. From a localized body he had become a universal spirit.

Doing Something About It.

"Ye men of Galilee, why stand ye looking into heaven?" A spiritual experience is not an end in itself; it is a means to an end. Action must follow hard upon vision. If God gives us an experience, he expects us to act upon that experience.

Prayer Meeting.

When they returned to Jerusalem, they went into the upper room for prayer. If one reads the story in the Acts of the Apostles he will see how much prayer entered into the life of the early Church. It was undoubtedly the secret of its power. The modern church would be more effective and more influential if it had more quiet seasons of prayer, and less activity.

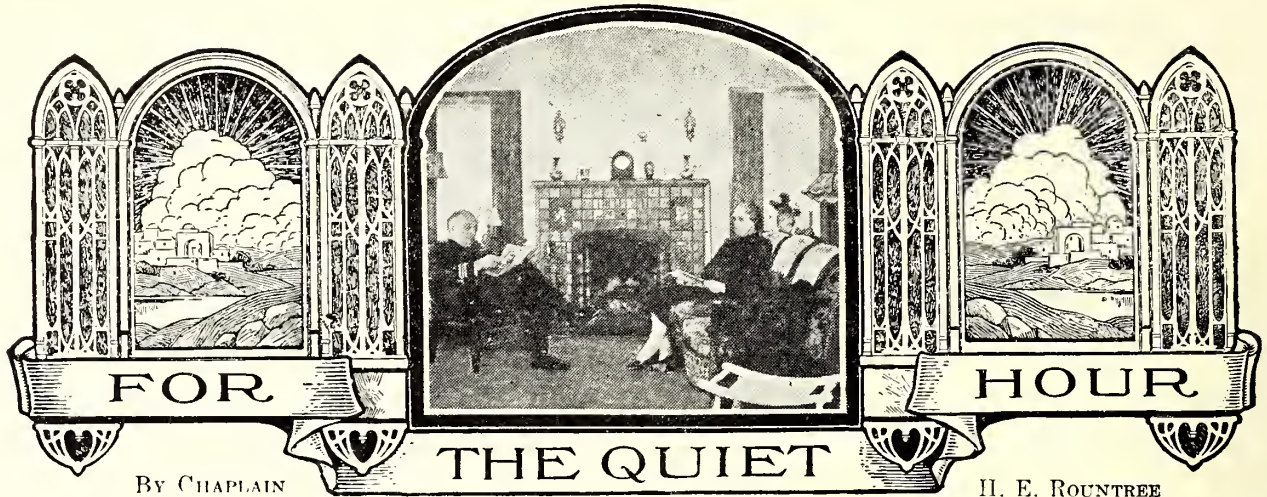
LEARNING ABOUT CHURCH.

(Continued from preceding page.)

class or society. The Promotional Secretary at Elon College, N. C., will be glad to furnish you with a sample copy of the *Highroad* for April, which contains the first of these lessons. As you probably know, the *Highroad* is our monthly magazine for young people. It costs \$1.25 in single subscriptions, or \$1.00 each for two subscriptions sent to the same address or for five copies sent to separate addresses.

EMILY CARLETON LESTER

If you count all your assets you always show a profit. *Robert Quillen.*



BY CHAPLAIN

H. E. ROUNTREE

MONDAY.

I AM AN AMERICAN.

"Let us play the man for our people, and for the cities of our God."—II Sam. 10:12. Goodspeed interprets: "Let us show ourselves strong for the sake of our people, and for the cities of our God."

As we write this there is a wave of patriotism sweeping the country. "I am an American," is the motto, and we are singing "God Bless America." The following selection is quoted as a kind of pledge which the people are reading: "I am an American! The Golden Rule is my rule! In humility and with gratitude to Almighty God, I acknowledge my undying debt to the founding of fathers who left me a priceless heritage which now is my responsibility.

"With steadfast loyalty I will uphold the Constitution and Bill of Rights. I will treasure my birthright of American ideals; I will place moral integrity above worldly possessions. Problems of interest to my country shall be of interest to me! I will count my right of suffrage to be a sacred trust and I will diligently strive to prove worthy of that trust. I will give my full support to upright public servants, but with unclean hands I will firmly oppose. Each obligation that comes to me as a true American, I will discharge with honor! My heart is in America and America is in my heart! I am an American!" So mote it be. *Amen.*

TUESDAY.

I AM A CHRISTIAN.

"Walk worthy of the Lord unto all pleasing, being fruitful in every good work."—Col. 1:10.

"Moses . . . refused to be called the son of Pharaoh's daughter; choosing rather to share ill treatment with the people of God than to enjoy the pleasure of sin for a season."—Heb. 11:24-26.

"By this shall all men know that ye are my disciples."—John 13:35.

There is also a pledge of Christianity which is our first duty. Would that we could have a wave of Christian loyalty sweep the country. By substituting for a few words of the above pledge we have a very appropriate slogan.

"I am a Christian. Right is my rule. With humility and with gratitude to Almighty God, I acknowledge my undying debt to Him who left me a priceless heritage of a righteous responsibility. With steadfast loyalty I will uphold the Constitution and the Bill of Rights as found in the life teachings of our Lord Jesus Christ first and foremost above worldly possessions, and the problems of interest to the church of the living God shall be of interest to me. I will count my place in the kingdom of God as a sacred trust and I will diligently strive to prove myself worthy of that trust. In this I shall feel it my bounden duty to support upright public servants, but those with unclean hands, I will firmly oppose. Each obligation that comes to me as a Christian I will discharge with honor! My heart is in Christianity and Christianity is in my heart. I am a Christian!"

Friends: When one lives a life like this he automatically lives the sacred patriotic life. So mote it be. *Amen.*

WEDNESDAY.

CHRISTIAN MANHOOD AND
WOMANHOOD.

"Be careful about the life you lead: Act like sensible men, not like thoughtless; make the most of your time: So do not be senseless, but understand what is the Lord's will; and do not get drunk—that means profligacy—but be filled with the spirit."—Eph. 5:15-20 (Revised version).

Prayer—O Lord, help us poor weak sinning souls. We so often fall short

of the simple rules of righteous living. Baptize us afresh with the Holy Spirit and grant us always victory over ourselves. *Amen.*

THURSDAY.

SELF RELIANT TO A FAULT.

"Let every one not to think of himself more highly than he ought to think."—Rom. 12:3.

"As long as men try to make out that they are worthy to receive anything from God, they will never get a crumb from God's table."—D. L. Moody. O yea, that is very good for drunkards and thieves, but hardly applies to us. We are educated; we go to church; we say our prayers, etc. . . ." say they. Yes, "having the form of godliness but denying the power thereof." However, the moment any one takes his place as a poor miserable sinner, then God can deal with him.

Prayer—O Lord, have mercy upon us as sinners. Grant us the humility and contrition of soul that enables us to open the door of our lives to Thee. *Amen.*

FRIDAY.

SAVED BY GRACE.

"By grace are ye saved through faith; and that not of yourselves: it is the gift of God."—Eph. 2:8.

There is no chance for boasting, or for a man to work his way up to heaven. A man said that he had been forty-two years learning three things: first, that he could do nothing toward his salvation; second, that God did not require him to do anything; and, third, that Christ had done it all himself.

Prayer—O our Father, our work and our efforts are all but naught without Thee. We come to Thee for salvation, for power, for service and for rest. *Amen.*

(Continued on page 15.)

Tools for Toilers

AMERICAN MIRROR: Social, Ethical and Religious Aspects of American Literature 1930-40, by Halford E. Lucecock. The Macmillan Co., New York, 1940.

One of the most outstanding non-fiction books published in recent months is that written by Halford E. Lucecock entitled "American Mirror." Professor Lucecock, whose "Contemporary American Literature and Religion" was extremely popular a few years ago, has presented in "American Mirror" another interpretative survey of literature. Nothing reflects the social, ethical and religious aspects of American culture more than its literature, and the decade from 1930 to 1940 could not have been more dramatically pictured than it is in Professor Lucecock's book. He does not attempt an aesthetic or literary criticism. It is his intention rather to show "the impact of the dark years on the minds and lives of people, when 'the merry-go-round' broke down."

The decade from 1930 to 1940 was one of confusion, in which "the enchantments of the confident twenties were drowned out by the chorus of ten million unemployed. New forces were emerging; the spirit of sceptical scrutiny was abroad; a new social awareness developed—sheer hunger emerged as a central theme of life and literature." The period is marked by an increased social awareness: "A mountain range in the landscape of the years, shouldering the whole sky, was the titanic government effort in the field of social welfare and recovery from 1933 on." Never before in any ten years of American history has there been such great advancement in the real power of labor. Never before has capitalism been so drastically criticized. Mankind in America during these ten years has truly gone through "the valley of the shadow." In such an age, at best confusing and topsy-turvy, characterized by Professor Lucecock as "an era of erasing in a world of low visibility," one must expect the literature to reflect this instability. Much of the confusion can doubtless be traced to loss of faith in any common body of accepted belief. Hunger and want stalked across the pages of the 1930's. "The ill-fed, ill-clothed, and ill-housed have supplied a proportionately greater number of subjects for literary treatment than in any previous time." Throughout the literature of this period comes the ever recurring realization of floods and dust storms, of wasted land and men. "Labor walked onto the stage of literature and onto the stage of national life as never before," and American readers cannot peruse the popular novels of the day without knowing how it feels to be jobless, to be hungry, to be without a home.

Yet, out of this discovery of American life in the raw we find reflected in the literature of the period a new consciousness of America itself. "It is not too much to say that more interest in American history is being shown today than in any previous generation. We are asking, 'How did we get that way?'" As in every period of confusion, the decade is marked with fear and scepticism, and where fear enters in, tolerance is driven out. "Fear not only coagulates the blood but tends to congeal the humanity of people. The national jitters were well represented in the nation's books."

This was a time, says Professor Lucecock, in which many writers carefully avoided the

very appearance of ethical purpose. "But the ethical qualities of experience were inherent in the thing itself. They do not depend on labelling. There is no such thing as literature divorced from moral and religious implications—there is a striking parallel between the most significant religious and theological thinking of the period and much literary interpretation of life and the world. In both there has been a fore-swearing of an easy and superficial optimism."

The author cites the findings of those who write in pictures. With the aid of a candid camera "portraits (are) drawn by the sun on celluloid," describing as never before the bewilderment of a homeless America driven off the field onto the road which leads to nowhere. Books of photographs and moving pictures depict flood and famine, waste of land and manhood that characterize the decade.

The inner life of man has been explored by Steinbeck in "Grapes of Wrath," Gold in "Jews Without Money," Clifford Odets in his many dramas. Willa Cather, Dorothy Canfield, Ellen Glasgow and many others desire the impact of American life upon human personalities.

The depression is felt as an unrelenting in practically all the literature of the period. Mortgages are as central to the theme of modern novels as they were in the days of the black-whiskered villain who foreclosed on the widows' homes. But the modern picture is much more real and is placed in a setting of social significance. "Grapes of Wrath," "Land of the Free," "Tobacco Road," and "O Mice and Men" are dynamic portrayals of American economic problems.

Social issues are as dominant in the drama as in the novel of the 1930's. "We, the People," "Dead End," "Waiting for Lefty," and "Stevedore" are a few of the titles which one remembers on Broadway.

Nor has poetry escaped the emphasis on social problems. Stephen Benet's "Burning City" characterizes the spirit of the time:

"We thought we were done with these things, but we were wrong.

We thought, because we had power, we had wisdom.

We thought the long train would run to the end of Time.

We thought the light would increase. Now the long train stands derailed and the baudits loot it.

Now the bear and the asp have power in our time.

Now the night rolls back on the west and the night is solid.

Our fathers and ourselves sowed dragon's teeth.

Our children know and suffer armed men."

The closing chapter of "American Mirror," presenting a dramatic revolt of American writers against the war system, is preceded by the most significant chapter in the book. Entitled Religion—Implicit and Explicit," it bears out the author's thesis that religion, though seldom expressed explicitly, may be found implicit, emphatically so, in much of the writing of the decade. One cannot miss "the persistent search for values in a time when many traditional faiths and reliances, including religious ones, have been shaken. There has been a search for something to cling to, which is at heart a religious quest." A second indication of religious interest is "the strong, often passionate expression of the inadequacy of the Christian religion and the church to meet contemporary needs of the individual or society . . . not an oratorical onslaught of the complacent and

evangelistic 'village atheist' type of mind. . . . Nor is it the exuberance of bad boys joyously hurling rocks through the church windows. It is rather the thoughtful, often reluctant and saddened rejection of the Christian faith as an insecure foundation; or a rejection of its adequacy as a force for necessary social change; or a protest against its organized forms for failing to realize its potentialities."

An increased insistence upon the worth of human personality also runs through the whole of the literature of this period, "arousing awareness of social injustice, descriptions of its effect on human life, and protest against it. . . . There is evident in scores of novels and hundreds of poems the definite sense that in the exploitation of man something precious, even sacred, is being violated."

* * * *

No person who has enjoyed and appreciated the literature of the past decade can afford to overlook this clear, charming, yet challenging interpretation of that literature. No more perfect reflection of our national culture of the 1930's may be wished for than that in Professor Lucecock's "American Mirror."

FAITH FOR LIVING by Lewis Mumford, 333 pages, 1940. Harcourt, Brace and Company, New York. Price, \$2.00.

Lewis Mumford has at last come into his own. Increasingly is he being recognized as a profound and original thinker in his own right. More than that, however, for he is realizing the best within himself as his great mind matures and his spirit partakes of grace.

In this most recent brochure, confessedly a "tract for the times," Mumford writes a sequel to his "Men Must Act," the call to arms against fascism published early last year. Then, too, hasty composition of that earlier polemic is avoided in this carefully written work. Pungent sentences and valuable insights abound on every page.

Mumford has long been familiar to many for his studies of architecture and literature. In more recent years he has merited fame by reason of his scholarly "Technics and Civilization" (1934) and "The Culture of Cities" (1938). For the nonce he forsakes the quiet of his study and strides into the arena of warring ideologies.

It is neither accurate nor fair to call Mumford an alarmist as do his smug "intellectual" friends who resent any intrusion of the ivory tower. The simple fact is that he has discerned the demonic nature of fascism and refuses to relent in his merciless attack on this paganism of the present hour. He sounds the wilkin to arouse men that they may "subdue the barbarous mechanisms and the mechanized barbarisms that now threaten the very existence of civilization." It is his thesis that "no matter how long the present war lasts or what its outcome may be, life will be difficult on this planet for another two generations; probably for at least another century. Until fascism is finally defeated there will be no peace for the peaceful, and no happy promise for the unborn. Recovery from this poisoned state will not come fast."

The uniqueness of this book lies in its appreciation of the classical Christian tradition, an awareness not apparent in any other work of Mumford's. He has a grasp of Christianity's portent and content far in excess of the average professional theologian. "The social irresponsibility of the

(Continued on page 15.)

The Orphanage
CHAS. D. JOHNSTON, Supt.

Dear Friends:

The mumps and German measles have entertained quite a number of our children for several weeks. The measles have been light and the children were in only a few days. Most of the children got by with a light case of mumps, except one little girl—I think she had the fattest jaws I ever saw.

One of our girls, Martha Lee Whitten, entered the District High School Music contest, which was held in Durham, N. C., and won the highest place as a soloist. We feel very proud that we have a girl in our institution that has that special talent and ability.

We have one little boy in the hospital this week. He had been ill for several days and was taken right much worse one night in the middle of the night and the matron in charge called the writer and said we ought to call a doctor. We dressed and went over to the building in which he lives. The doctors who look after our children were out on calls and we could not get them. The little fellow had strong symptoms of acute appendicitis. We carried him to the hospital and put him in the care of the doctors there, as we could not afford to take undue risk and responsibility in such a case.

April is here and with it sunshine and warmth. Somehow, March is always a long month, or seems so. We are always glad to welcome the month of April. Everything takes on more life and the buds begin to swell and the flowering shrubs begin to bloom and the crops of small grain turn green and take on new life.

Life seems to be more worth living. One catches the inspiration of nature. As the trees come out in their new spring coats it makes us all feel like we would like to have a new suit, too, and join in whole heartedly in the joys of springtime. What is more pleasure and happiness than to stroll through the forest in the springtime and drink in the works of nature when all the little shrubs and dogwood trees are in full bloom. It makes us realize that God has made us a beautiful world to live in. Then after viewing from His hand the beautiful landscape, the trees and the flowers, we should ask ourselves the question, "Are we appreciative of the many blessings He has given us?"

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR APRIL 3, 1941.

Amount brought forward	\$3,629.87		
Sunday School Monthly Offerings.			
Eastern N. C. Conference:			
Henderson	\$ 6.09		
Clayton	1.00		
Pleasant Hill	2.02		
Auburn	4.00		
		\$ 13.11	
N. C. & Va. Conference:			
Concord	\$ 1.00		
New Lebanon	6.00		
Happy Home	4.23		
Bethlehem	4.42		
Greensboro, Palm Street	10.22		
		25.87	
Western N. C. Conference:			
Spoon's Chapel	\$ 2.30		
Smithwood	1.38		
		3.68	

Eastern Va. Conference:	
Mt. Carmel	\$ 8.16
Liberty Spring:	
Sunday School	7.00
Bertie Johnson Class	1.00
Bethlehem	17.76
	33.92
Valley Va. Central Conference:	
Antioch	\$ 6.20
Linville	6.59
	12.79
Special Offerings.	
Mr. May	\$ 6.00
Mrs. Trent	6.00
Mrs. Sharpe	15.00
Mrs. Gibbs	5.00
	32.00
Total for week	\$ 121.37
Grand total	\$3,751.24

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The temple to be destroyed. ST. MARK, 13. Signs of Christ's coming.

<p>widow hath cast more in, than all they which have cast into the treasury:</p> <p>44 For all they did cast in of their abundance; but she of her want did cast in all that she had, ^eeven her living.</p>	<p>A. D. 33.</p> <p>1 John 3. 17.</p> <p>2 Matt. 24. 1.</p> <p>3 Luke 13. 44.</p> <p>4 Luke 21. 7.</p> <p>5 Deut. 28. 14.</p>	<p>18 And pray ye that your flight be not in the winter.</p> <p>19 For in those days shall be affliction, such as was not from the beginning of the creation which God created unto this time, neither shall be.</p>
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In Memoriam

LANGSTON.

We, the members of the Dena Ayscue Missionary Society of the Henderson Congregational Christian Church, record the death of Mrs. D. I. Langstou, who passed from earth to heaven on December 22, 1940. She will ever be a guiding star leading onward and upward.

Therefore, be it resolved:

1. That this society and church has lost one of its most faithful, loyal and devoted members, one who has gladly rendered active and devoted service through a number of years. She patiently bore her suffering with never a complaint.

2. That we realize that God doeth all things well, and we mourn the loss of one who has meant much to her church, home and community. We bow in humble submission to His divine will.

4. That we commend the grief stricken ones to God, who is able to bear them up and to comfort all broken hearts.

4. That a copy of these resolutions be sent to the family, a copy to "The Christian Sun" for publication, and a copy be recorded upon the records of the society.

Mrs. E. M. POWELL,
 Mrs. V. E. RAWLES, Jr.,
 Mrs. J. A. HALL,
 Committee.

ABBIE'S CURE.

(Continued from page 7.)

body strong and well. We ask Thee, too, to help cure that other disease that our earthly doctor can not cure. Help her to be kind and loving and happy, for Jesus' sake. Amen."

Medicine time came soon, and for the first time in many days, Abbie swallowed the little tablet that Miss Martin brought to her, and Miss Martin looked so pleased that Abbie smiled a faint, tired little smile herself.

"I guess God heard!" she said.

"He always does," said Miss Martin. "All we need to do to have Him help cure sick bodies, or any other kind of sickness, is just to ask Him, and then help Him ourselves all that we can."—*The Sunbeam.*

TWO UNUSUAL LETTERS.

(Continued from page 3.)

titude and practice the same generous spirit as he. This good friend who signed both checks was the Honorable K. B. Johnson of Fuquay Springs, N. C. May God bless, strengthen and prosper him and his family constantly and continuously.

L. E. SMITH.

Tavars.—The church has realized an ambition of long standing—they now have a parsonage and it was dedicated on March 20. Rev. Samuel G. Ruegg is the minister.

FAMILY ALTAR.

(Continued from page 12.)

SATURDAY.

DELIGHT IN GOD'S WORD.

"The statues of the Lord are right, rejoicing the heart."—Ps. 19: 7.

The man of God delights in the Word of God. One said, "I delight in the Word of God because I have the Author in my heart." The Psalmist says, "I meditate in God's law day and night." This speaks continual delight. It is really astounding what delight we derive from His Word when we give ourselves to it with the purpose of contemplating its truths.

Prayer—Our Father, Thou alone canst make us and make Thy Word a delight. Grant unto us power now to consecrate ourselves to knowing it and loving it. Amen.

SUNDAY.

IMMORTALITY AND HAPPINESS.

"Set your mind on things that are above."—Col. 3: 2.

Today is Palm Sunday. Next Sunday is Easter. Let us follow our text for every day this week. Easter teaches that we are to live daily in the

light of the knowledge that He is to live forever; that we are to set our affections on the spiritual side of life; that we are to endure afflictions patiently because the soul is worth more than the body; that we are to love our fellowman because he is to share this hope.

Prayer—O Lord, help us to see Christ beyond the grave, and live for that beyond, by living Christ's truths and teachings, a simple life, a child-like life and a happy life each day. Amen.

TOOLS FOR TOILERS.

(Continued from page 13.)

Christian Churches cannot be overcome by lip service. More verbal devotion to the higher ends of life, at Sunday services or mid-week prayer meetings—with picnics and strawberry festivals at odd times—brings with it little of the stern discipline needed to face the present world."

Mumford has dipped freely in the reservoir of Christian theology and has quenched a thirst born of more than mere curiosity. "The marvel is that it (Christ's message) has been kept alive by a handful of faithful souls in every generation, even during the periods of unbridled worldliness and corruption within the Christian Church itself."

He scorns the "pragmatic liberal" of our time who is duped and deceived at every turn, and on whom he heaps abuse for paving the way to another Dark Age. "And because a Dark Age is not included in the liberal chronology, the liberal glibly refuses to accept the evidence of his senses. Like the sundial, he cannot tell time on a stormy day."

One would like to quote at greater length, but perhaps another paragraph will reveal the richness of these pages:

"Man's destiny is a great one because the essence of it is tragic. All that he builds crumbles; all that he embodies turns to dust; all that he loves most, he must one day leave behind him. That which alone endures on earth is the spirit in which he understands and meets his fate. This he passes on to his children and his comrades: only a breath indeed, but the breath of life. Death comes to all; but death comes best to those who are ready to die, so that man may live. The words of Jesus are ultimate in their wisdom: 'He that loseth his life shall find it.'"

Such writing brings light in our darkness. Lewis Mumford is a Christian humanist of our time whose voice should be heard above the din of clashing armies. Reinhold Niebuhr is right: "Such books as Mr. Mumford's are as important as the political and military measures which are now being taken to constitute the remnant of the democratic world into a final bastion of civilization."

This type of book is significant because we need such a faith for living. "What I have uttered is, I hope, no private faith; certainly it is no original one. I but remind the reader of those durable ideals of life which in the past have kept humanity going during its most anguished and shattered moments. Forgetfulness of these ideals has helped to bring on the very catastrophe we must now live through; remembrance of them may help us to survive it."

CARL HERMANN VOSS.

CHRISTIAN YEAR CALENDAR

Prepared by REV. JOE A. FRENCH.

- April 14—Palm Sunday.
 13—Easter Sunday. Reception of members. Consecration of babies.
 Mission offering.
 20—First Sunday after Easter.
 27—Second Sunday after Easter.
- April 10—Maundy Thursday. Appropriate time for Holy Communion Service.
 11—Good Friday. A three-hour service based on the seven words from the cross is helpful.
- Missionary Period—March, April, May and June. Ask Missionary Society to present a brief review of the Mission Study books to some Sunday service. If Pastor's Class has not been held, arrange one for new members received Easter.
- Provide a service during the quarter for the Young People, and invite the Senior Class of the local high school as special guests.
- About half of the conference year is gone. Check up on program, objectives, and conference apportionments and see if you are half way with your year's work.
- May 14—Third Sunday after Easter.
 11—Fourth Sunday after Easter—Festival of the Christian Home.
 (Mother's Day.)
 18—Fifth Sunday after Easter—Rural Life Sunday.
 25—Sixth Sunday after Easter—Memorial Sunday.
 30—Memorial Day.
- Plan to send a pastor, women, teachers, and young people to Elon Schools in June.
- Plan for a Vacation Bible School.
- June 1—Pentecost—(Birthday of the Church). Christian Unity Sunday.
 8—Trinity Sunday—Children's Day.
 15—Second Sunday after Pentecost—Father's Day.
 22—Third Sunday after Pentecost.
 29—Fourth Sunday after Pentecost—Nature Sunday.
- June 16-20—School of Missions and Woman's Missionary Conference, Elon College.
 23-28—Elon College Leadership Training School.
- Arrange a "Wedding Bells" or "June Brides" service to which all couples married by the pastor are invited.
- Plan an interesting program for the church and all organizations for the summer to prevent a slump in the work of the church.

MATERIALS.

- Rural Life Sunday, Missions Council, 287 Fourth Avenue, New York, N. Y.
 "The Upper Room," Doctors Building, Nashville, Tenn.
 "The Country Life Bulletin," published by the Town and Country Department, 287 Fourth Avenue, New York, N. Y., is helpful to ministers. Free.
 "The Seminar Quarterly," Commission on Evangelism and Devotional Life, 287 Fourth Avenue, New York, N. Y., is instructive. 25c a year.
 Other materials can be secured from the Commission on Evangelism or from the Rev. F. C. Lester, Elon College, N. C.

The CHRISTIAN SUN

REPRESENTING THE SOUTHEAST CONVENTION OF CONGREGATIONAL AND CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

Vol. XCIII.

RICHMOND, VA., THURSDAY, APRIL 10, 1941.

No. 15.

RESURRECTION

TODAY is Resurrection! Look not hence
To some far distant trumpet call to sound
That hour when, as the spirit's recompense,
Man's body shall be summoned from the ground.

Earth at this hour is shaken with the passion
Of Resurrection fire.
Stupendous forces move and mold and fashion
Unto God's great desire.

The only death is death in man's perception;
The only grave is grave of blinded eyes;
Creation's marvel mocks at man's deception—
It's man's mind that from its tomb must rise!

Today is Resurrection! Take the word,
Cry it loud to all the waiting earth;
Today is Resurrection! Thou hast heard—
Man must arise unto a nobler birth.

—*Angela Morgan.*

LET THERE BE LIGHT

NEWS AND VIEWS

Holy Week services are being conducted this week at Wakefield by the pastor, Rev. B. H. Watkins.

Holy Week services are being conducted this week in Newport News by the minister, Rev. J. H. Dollar.

Rev. Joseph E. McCauley was taken to Stuart Circle Hospital, Richmond, last Friday. It is reported that he is now improving.

THE CHRISTIAN SUN is being sent this week as a birthday gift by a brother to his sister in a distant city. This plan is cheerfully commended to others.

The Annual, which has just come from the press, lists no one as pastor of our church in High Point, N. C. That church is now being served by Rev. John Q. Pugh.

Next Sunday's offering for missions should be much the largest we have made in many years. The needs are greatly multiplied—at least by 100—and our ability to give has increased. Please do your best not only in your own giving but also in getting others to give.

Mary's weeping at the tomb of Jesus on the first Easter Morn relieved her own soul, but her message of the resurrected Christ brought joy to the world. So it is with us on this Easter. Let's make the message sound around the world by our witness and our giving.

The excellent review of Halford E. Lucecock's book, *American Mirror*, which appeared in the last week's issue of THE CHRISTIAN SUN, was prepared by Dr. D. J. Bowden of Elon College. We are interested to know how many of our people are interested

Last Sunday, the promotional secretary preached at Hines Chapel Christian Church in the morning and met with our Gibsonville Church in a business session in the afternoon. On Thursday night he will hold a communion service at Hines Chapel, and on Sunday he will preach at Waverly, Spring Hill and Centerville Churches in Virginia.

"God's Acre" is a good title for part of the farm many of the readers

of this paper will cultivate this year. Why not set apart a certain space on which you will grow something for the church? Perhaps the church could cooperate in cultivating the crop, or it could be an individual project. Much money is needed to make our church move forward in a world like this.

Many of our ministers are familiar with, and interested in, the Lyman Beecher lectures on preaching at Yale University. This year, April 15-17, they will be given by Dr. Ralph Washington Sockman, minister of Christ Methodist Church, New York City. The general title of the series will be "Prophets, Yea, More." Two lectures a day will be delivered as follows: I. A Voice in the Wilderness: Our Contemporary Confusion. II. A Reed in the Wind: The Relative and the Absolute. III. A Prophet: A Voice of Authority. IV. More Than a Prophet: Preparing the Way of the People. V. The Least in the Kingdom: The Means of Grace. VI. The Children of Wisdom vs. the Children of the Market Place.

UPPER ALAMANCE FELLOWSHIP.

On Sunday, March 30, the Upper Alamance Fellowship had the best attended sessions of its career. The young people came and the Bethel Church was filled to capacity for the afternoon session and comfortably filled in the evening.

The program was provided by young people and each did splendidly. The older folk felt the young people were a little long with their talks. Now, what do you think of that! But the young people had something to say, and what they said impressed the adults.

Mr. Samuel Barber retired as president of the Fellowship with this meeting. He is a young person just about to move out the age limit and he has made an interested, enthusiastic and consecrated leader. Under his administration the Fellowship has progressed and seems now to be well established.

Rev. Melvin H. Dollar is the new president. This young minister is a man after the writer's own heart. He is not afraid to try to do things—and he is doing things. Privately, we think of him as "Mile-a-Minute Dollar." That is because he goes fast and is always going.

The next Fellowship meeting will be held June 29. The new officers will announce the place of meeting and the program.

J. H. LIGHTBOURNE.

DR. RAYMOND ACCEPTS CALL TO CHARLESTON.

Dr. C. Rexford Raymond has accepted a call to the pastorate of the Circular Congregational Church of Charleston, S. C. Dr. Raymond concluded his services at Damascus and Oak Grove last Sunday and will preach his farewell sermon at Eure next Sunday. His ministry in Charleston will begin on April 20.

The Charleston Church was organized in 1681 and its 260 years of service makes it the oldest of our churches in the South and one of the oldest in the nation.

The friends of the former pastor, Rev. George N. Edwards, will regret learning that his retirement was made necessary by a cerebral thrombosis. His wife have gone to live in their home in Palma Sola, near Bradenton, Fla.

Dr. Raymond has rendered constructive service in North Carolina and Virginia and his many friends wish him every success in the historic city of Charleston.

REV. A. GREIG RITCHIE ORDAINED.

The Bethel Congregational Christian Church, Elkton, was the scene of an ordination of interest to people of the Valley Conference, and of special interest to Group No. 2, when their pastor, Rev. A. Greig Ritchie was ordained. The ordination began at three o'clock with presiding Elder Roy Larrick, Winchester, conference president, in charge. Ministers taking part were: Rev. R. A. Whitten, Winchester; Floyd Fulk, of Elkton U. B. Church; Rev. W. J. Andes, Durham, N. C.; Rev. Paul Sanger, Linville. Rev. Whitten preached the ordination sermon with Rev. Fulk reading the scripture and offering the prayer. Rev. Paul B. Sanger gave the charge to the people and Rev. Whitten the charge to the pastor.

The church was decorated with cut flowers. The guests were entertained at various homes following the ordination. They returned to the church basement at six o'clock and were served a delicious lunch by the ladies.

The installation service began at eight o'clock (candle light service). Rev. Ritchie was installed as pastor

(Continued on page 14.)

The Southern Convention

By DR. J. H. LIGHTBOURNE, *Secretary.*

At long last, *The Annual*, Volume Sixty-Nine, is off the press and ready for distribution. As a permanent record whether it is off the press in January or July is of no moment; as a reference book for convention, conference and church officials it should be ready for distribution in December.

* * *

Your secretary has a plan, which if adopted, can make this possible. Let each conference secure for its sessions the services of a typist and a typewriter, and as the reports are adopted let them be then and there copied in duplicate. As the secretary records the procedure of the conference let this be copied in duplicate. Let each secretary use his assistants for the compilation of the church reports. Within five days after adjournment the minutes and statistical reports for each conference could be forwarded to the secretary of the Convention. Within five days of the receipt of the last such reports the secretary of the Convention could have the complete manuscript ready for the printer. Such a plan would not be expensive for any conference or the Convention.

* * *

In a publication so large, with so many editors and of such a nature errors will appear. Probably these should be corrected in *THE CHRISTIAN SUN*. Attention is hereby called to two of these. In the section given over to statistical tables in Table No. 2—The Convention Funds, in the first column and fourth section it should read: *Elon College Fund—\$12,500*. In Table No. 3—Total Conference Apportionments, in the seventh column the figure \$4,500 should be preceded by a "brace," for in North Carolina the three conferences are served by the North Carolina Woman's Missionary Conference.

* * *

Attention of conference officials, and more especially those having to do with conference apportionments, is called to Table No. 2—The Convention Funds. It will be observed that not one of the seven funds of the Convention is apportioned in full to the churches.

* * *

Probably there needs to be a revision of these apportionments. In only one fund for each did the Eastern and Western Conferences raise

fifty percent of the sum asked by the Convention. But the Western Conference raised seventy-nine percent of the apportionments set up by the conference itself. The North Carolina and Virginia Conference percentages are high due to the fact the moneys raised by the Burlington Church are now credited to the conference while its apportionment by the Convention has not been increased.

* * *

When the Burlington Church withdrew from the Western Conference it was felt by some of the officials of the conference that would be a serious blow. The officials of the Burlington Church, however, felt the conference would benefit. Financially the records of Volume Sixty-Nine when compared with those of Volume Sixty-Five, indicate the giving in the Western Conference for missions and benevolences has increased seventy-two percent, the total giving seventy-five percent. Of course these percentages are arrived at by deducting the report of the Burlington Church in the records of Volume Sixty-Five.

STUDENTS OF OUR CHURCH.

One of the places wherein the Southern Convention is lacking is its work among college or university students. Throughout the Convention one gets the feeling that we have no students in any college except *Elon College*. And we do want to thank God for our own college and for our students there. It has been the center of our Christian educational work and we could not well afford to lose it. On the other hand, what about all of the students from our own church in the other colleges and universities.

Recently the writer has visited several institutions in North Carolina. He found only one Congregational Christian group of students that was organized and held regular meetings. This group has forty-six students in it from our own church. There are approximately 500 students in colleges and universities in North Carolina that belong to the Congregational Christian denomination. How many are there in Virginia? What place in our church program is there for the students? *THE CHRISTIAN SUN* never speaks of them unless a student from *Elon College* writes an article. At

our Convention meetings or in our Conference gatherings, nothing is said about the place of students, although we speak of young people's work under the name of Pilgrim Fellowship. There is no student conference in our church in the Southern Convention. There is a tendency to think of the students as the parents possibly conclude: They've gone off to school, now. When they leave our churches for school, nothing can be done until they return.

Rather important that these students learn to know each other and formulate their lives according to the patterns of a Christian community. They need to know our church, its history and for what it stands. In college or in university, these students plan their lives and the aftermath is what they plan during these important school days. Is it no wonder that our ministerial roll is short, our new missionaries from this area just don't come, our church in the South fails so many times to catch a larger vision of the Kingdom of God on earth?

The chairman of the Board of Christian Education and a few other people are interested in this situation and are anxious to do something about it. This area is a neglected one. Perhaps it should be the work of the Mission Board, also. Whoever's job it is, the fact remains that something must be done about it. We have quibbled so long over details of who is going to do this or that and in the meantime the partially erected building is gradually crumbling down. If we were to lay great and solid foundations for God's kingdom today in the lives of these students of ours, the universal church would be strong tomorrow.

W. J. ANDES.

THANKS!

Through the generosity of several ministers, some churches, the Valley of Virginia Conference, and several laymen, I was able to send a check to the Southern Convention treasurer at the end of March so the work of the Convention Office can continue through April with all bills paid. I am deeply grateful to all who had a share in this good work.

With the help of those who are interested, it is expected that such a check can be sent each month through the year. This will make the office financially secure. We are now working on faith—faith in the people of the Southern Convention. Your help is going to increase that faith.

F. C. LESTER.



“SAY IT WITH FLOWERS”?

This slogan does not appear in the concordance, and there is no evidence that it has Scriptural origin or authority. It was obviously “coined” by, and for, the florist. A revealing study might be made in our churches concerning the statistics and stewardship of expenditures for flowers as compared to the contributions for missions.

There is a note in the last issue of the “Missionary Herald” stating that “some of Miss Annie Crosby Strong’s friends, instead of sending flowers to the funeral, sent money to Ingrati, China, as a memorial to her. How appropriate!

Our people are being asked, not to give expensive flowers for a funeral, but to give money as a memorial to a great missionary leader, Dr. J. O. Atkinson. The form and fragrance of the most expensive and exquisite flower will soon perish. But an investment in missions is an investment in human life and eternal life. “Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope, by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you.”

Jesus was buried, was he not, in a garden? The garden and the flowers were there. But when the sorrowing ones sought him there, he had quickly forsaken his fragrant habitation and his ineffable presence had hastened to share the dust and discouragement of the Emmaus Road. The only garden that could retain the Master was the garden of prayer. Simple or expensive corsages can never tell the whole Easter message. A worthy missionary offering is the most convincing testimony to our faith in “Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the Gospel.”

COLLEGE AND UNIVERSITY STUDENTS.

W. J. Andes has written a conscience-disturbing article concerning, “Students of Our Church.” This article merits careful consideration and should prompt further discussion among our readers. After genuinely confessing our sins of omission or negligence we may search for some constructive suggestions.

One partial and possible solution presents itself. We have in North Carolina and Virginia a number of churches within reach of colleges and universities. These churches may exercise their full stewardship by establishing some definite, workable relationship with these students. Local conditions and individual problems vary the character and frequency of these relationships. The constant sharing or exchange of methods and programs would greatly enrich our fellowship and strengthen our organization.

In our church generally we have relied too heavily on student pastors and have failed to utilize assistant pastors. This may be one index to our weakness. Stu-

dent pastors either facetiously recount or painfully confess their blundering ministries and administrative boners. Unfortunate ministerial patterns are often set in these student pastorates which are totally lacking in supervision. The opportunity for observation and participation in a well administered church coupled with the sympathetic guidance of an experienced minister may be of inestimable value during the formative years of ministerial experience. Really, is it not a short-sighted policy to turn over to our weaker churches the important task of properly initiating our ministerial students? Perhaps this is another instance in which “the strong (churches) should bear the burdens of the weak.”

Let us say that we have a half dozen churches capable of sponsoring and utilizing ministerial students or religious workers during college or seminary training. This would mean that our Southern Convention would be carefully schooling six religious leaders every three or four years. The cumulative effect of this systematic procedure would be far-reaching in the total life of our church. Much of our traditional inefficiency and loss of motion would be eliminated.

Students, ministers and churches would profit by this arrangement. Whereas the student pastor usually goes to his church once or twice each month, the assistant pastor would gain experience daily or weekly. Students serving on the church staff would serve as intermediaries between the church and the college students of our denomination. Not the least of all the benefits would be the assistance rendered to our overworked ministers. This is a field for study, experiment and development. The future of our ministry and the life of our churches are involved. What is your solution?

R. L. H.

AN EASTER PRAYER.

Eternal God on this Easter day of triumph over sin and death, we thank Thee for Jesus Christ, our Lord and Savior, for the love and tenderness, the glory and power of his living presence.

May His promise that because He lives, we shall live also, remove from us all fear and doubt. May the power of His resurrection be made manifest today in the lives of wearied, suffering and persecuted people everywhere.

May we arise today in victory over the dead past of selfishness and sin into newness of life to reconsecrate ourselves to the service of our living Lord. Inspire in us new faith in the resurrection of justice and righteousness, in the invincible might of truth and goodness, in the ultimate triumph of His cause throughout the earth.

May His radiant presence be revealed anew today to Thy people in all lands, to the missionaries of His cross, to statesmen and all others in authority, to the end that peace may come, and all Thy children dwell together in unity and brotherhood, turning their energies and their resources to the consummation of that abundant and eternal life for which He lived and died and rose again. Amen.—Church Calendar Service.

AN ADDRESS BY COL. J. E. WEST.

Madam President, Members of the Eastern Virginia Woman's Conference, and Friends:

I appreciate most sincerely your cordial invitation to speak to you on this occasion. On behalf of the members of the Mission Board of the Southern Convention of Congregational and Christian Churches I thank you for your contributions to missions in money, education, enthusiasm and sacrifice. You have always been an inspiration to our board. Under our set-up, since the death of our beloved Mission Secretary, Dr. J. A. Atkinson, the responsibility of the president has been greater notwithstanding the board's valuable and most efficient secretary, Mrs. Mattie Cox Parker. I, therefore, beg of you increased interest, support and prayers that we may carry on successfully the great work in which Dr. Atkinson spent the last twenty-five or thirty years of his life. To the glory of God and in honor of Dr. J. O. Atkinson, we are asking the members of the Southern Convention to increase their mission offerings and especially the Easter offerings in churches and Sunday schools that take such an offering. As the board operates on less than one percent overhead, we are setting up no machinery except asking each pastor to appoint a layman, not laywomen, as mission leader in each local church and working through regular channels. The woman's board contributes around one half of the total receipts of the Mission Board and any increase by your board, Sunday schools, churches, individuals and specials will be credited to the Honor Fund. While our primary purpose is to increase offerings for missions, we emphasize payment in full of all conference apportionments.

The Mission Board and the Conference Committees on Home Missions are interested in the welfare of every church, besides a church for every pastor and a pastor for every church, and payment in full of conference apportionments, if equitably apportioned, is one of the signs of a healthy church.

Let it be understood that the Honor Fund is in no way intended to take the place of a more tangible memorial to Dr. Atkinson or to prevent the woman's board or any other group from leading in such a memorial, which, I trust, will be a suitable memorial from the entire church to a great missionary leader.

The most important problem confronting the Eastern Virginia Conference is to stop the decline in Sun-

day school membership and increase the percentage of Sunday school members to total membership of churches.

For several years the Conference Committee on Home Missions has talked about this condition and at the 1939 Conference the Committee on Sunday Schools confirmed the facts, said they had no recommendation as to the solution of the problem and asked to be excused, which was done.

The 1940 *Christian Annual* shows percent of Sunday school members to church members as follows: Eastern Virginia, 64; North Carolina and Virginia, 74; Western North Carolina, 95; Eastern North Carolina, 62; Valley of Virginia, 62—but none of them show such percentage of decline in membership as Eastern Virginia.

Mr. J. Edgar Hoover of the F. B. I. said recently: "Non-church children are furnishing the criminals of tomorrow."

C. Melville Wright of the New Jersey Christian Layman's Commission said, "Fifteen million American school children get no religious training whatever."

Perhaps in our Sunday School Convention we have paid more attention to training teachers than we have to going out in the by-ways and hedges and bringing the children to the Sunday schools. The State of Virginia is interested in school buildings, but more in educating every child and hence a compulsory school attendance law. Here is work for everybody in the Sunday school and church whether you are able to contribute money or not.

I know of no better subject for consideration than "Christ for the Crisis." I was born soon after the war between the States and saw Virginia struggle under the hardships, privations and sufferings of reconstruction and the rule of aliens to our State who were almost as bad as the taskmasters of Egypt over the children of Israel. I saw our boys march to the Spanish-American War under the leadership of President McKinley, when he re-united the nation in spirit as well as in fact, by the appointment of former Confederate Generals as Brigadier Generals in the army and by asking that on National Memorial days flowers be placed alike on the graves of those who wore the blue and grey. And when the war had ended, I saw America emerge as a world power and with world-wide responsibilities, and then we remembered the American flag never beats a retreat and knows no defeat. Again in 1917, I saw idealism reach the highest point in all the history of America and our

boys sailed the seas to fight the battles of democracy in Europe under that fearless leader and great statesman, President Woodrow Wilson. They fought a war to end war but it did not end war. He did what no other man has ever done since Jesus came. He created in the hearts of all men a desire for peace. Regardless of what others may believe, I believe that if the victors in the World War had followed the lead of President Wilson there would be no war today. Our present World War is the worst of all. Whither we are going I know not and where and when it will end I know not. I am bewildered. I favor aid to Britain, but I believe America should drop on her knees in prayer, repentance and confession of our sins to God as the Leader of our nation and proclaim to the world, "Christ for the crisis." There will be no lasting peace until there is peace in the hearts of mankind.

For a solution, let America turn to Washington's source of strength. I quote from the *Sunday School Times*:

"Everywhere today the supreme question is, 'To whom can we turn for help that is sufficient.' The more men know of the soul of Washington, the more they realize that he had, in a bitter, cruel world, found the source of peace. The source was in believing prayer to God in terrible crises. Early each morning, in the snow, at Valley Forge, he beat his own well-worn path to the thicket; and there, on his knees, pleaded with God for mercy upon the Colonies—unto His glory. Like Abraham—all seeming to the contrary—he trusted God to bring victory such as should seem good to the all-wise and all-powerful God, motivated by his perfect love. Despite the apparent hopelessness of his just cause; despite the pitifully small numbers of his faithful 'Ragged Regimentals'; despite their lack of blankets, warm clothing, and stout shoes, Washington prayed on in full trust. Can any of us today, in the present unparalleled world crisis, find a more adequate source of spiritual strength than that possessed by the Father of Our Country?"

Washington believed in both personal and national salvation. Few statesmen believed as he did in morality and religion as foundation stones for a great nation. In his farewell address to the American people he said, in part:

"Of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports. And let us indulge with caution the supposition that morality

(Continued on page 9.)

CONTRIBUTIONS

SUFFOLK LETTER.

The spring rally for the woman's missionary societies of Gates, Nansemond, Isle of Wight and Southampton Counties, was held at Liberty Spring Church, Wednesday, April 2. The weather was favorable and the attendance was large. Two hundred and twenty-seven tickets were sold for lunch at the the noon hour. Liberty Spring lived up to its good reputation for serving excellent meals at church. The ladies of that church know how to prepare and serve good meals at home—and they have set a high standard of excellency for this kind of service in their church.

The pastor was unable to be present on account of a recent illness, so he cannot give a first-hand account of the meeting. Fortunately, a good wife has the capacity to make a fair estimate and bring home an accurate report of the proceedings. From this very favorable report your correspondent herewith submits an account for readers of THE CHRISTIAN SUN. Mrs. E. P. Jones of Franklin presided with grace and efficiency. She delivered a very interesting and helpful message which challenge the societies to undertake a larger work with greater devotion and enthusiasm. Mrs. A. C. Moore of the Bethlehem Church was secretary and performed the duties of that office with ease and satisfaction to all. Officers for the ensuing year were elected as follows: President, Mrs. Emmett C. Skinner, of Liberty Spring Church; Vice-President, Mrs. H. V. White, of Holland, Va.; Secretary, Mrs. A. C. Moore of Bethlehem.

The principal speaker outside the area included in this District, was Dr. Frank Lewis, pastor of the Shelton Memorial Church, Portsmouth, Va. Many of those present heard him on that occasion for the first time. He captivated the audience by his timely message and his eloquent appeal. It was refreshing to hear a speaker, willing to give himself to the task of delivering his message, with warm-hearted enthusiasm and well chosen language. Intense earnestness and deep conviction will always find a favorable hearing when wisely used with sincere consecration. The great majority of younger speakers appear to be economical with earnestness. The prevailing method of public speaking in many areas is to stand up and talk. Many seem to fear their voices will be heard outside the build-

ing. Quiet talking may be more acceptable than loud-speaking, and a message is not to be judged on the basis of noise—but on its merit and its appeal to the human heart. Dr. Lewis, in the opinion of those reporting to the writer, made a profound impression upon the audience.

The missionary work among our women and young people seems to be taking on new interest in the Eastern Virginia Conference. The presence of the late Dr. J. O. Atkinson, who served with great acceptance as Mission Secretary, was greatly missed. The seed sown by him are bringing forth an abundant harvest. The wise church of the present time will accept its share in the responsibility of trying to increase the missionary work, at home and in foreign fields. The present tendency to make this nation a military arsenal, to convert all the wealth, talents, skill, earnings, material resources into instruments of death and destruction should arouse the church to the seriousness of its own danger. Word has gone out that 110,000 acres of land in Virginia will soon be converted into a military base. All churches, schools, private homes, farms and churches in this area must be evacuated for military purposes. If the churches do not call a halt, the day may soon come when the United States will own all the land, the industries, the means of transportation, the wealth—and devote these great resources to the perpetuation of some form of political and military dictatorship. The present military program may become a great menace to our free institutions unless it is undergirded by the missionary movement of the Church of Jesus Christ. The church must extend its missionary program or perish.

I. W. JOHNSON.

THE RESURRECTION.

There are certain things more desirable than life. These precious things, however, are of no value apart from life. The tragic happenings of the world seem to cheapen life; life is destroyed in the mass. We breathe a sigh of regret and hope for better days. Seldom has Easter come to the world in more distressing times. War threatens to embrace all peoples, the missiles of death fly thick and fast. Life is in danger wherever it exists. The anxiety, the grief, the distress and sorrow of these times could hard-

ly be overstated. The true Christian, with a sigh of hope exclaims with Paul, "If in this life, only we have hope in Christ, we are of all men, most miserable." The message of Easter takes us beyond the experience of the day to hopes and joys of eternity.

The Easter message, however, is not only for the life after this life but it means strength and encouragement for the present. Tested and tried by every known emergency, the hope of Christianity in our hearts enables us to endure and make our contribution to a needy world.

Totalitarian authorities of the world would not only overthrow democracy, but would destroy Christianity. Christianity seeks to redeem and dignify the individual. The totalitarian movement would exalt the state at the expense of the individual, disavowing for him any personal rights or privileges when those rights and privileges were disadvantageous to the state.

In the Revelation of God through Christ, we become priests and kings unto God. Every man in his own right and name may become boldly to the throne of Christ with his confessions and petitions, with the assurance that the same shall be recognized and granted graciously according to the measure of faith.

Nations and empires may discredit the Christian gospel and by formal edicts banish God and Christianity and still the light of hope lingers in individual hearts and faith in the everlasting Christ continues to impart courage and assurance to those who continue to cherish the hope that was first in the hearts of our fathers and now doth abide within our own hearts. In these days of war and destruction, the church will not escape without injury. Christianity must bear the scars of conflict. The strong-holds of faith may be overrun and yet the doctrines of Christ, the message of Easter, and the hope of eternity must live.

Christ came to save the world and he will complete his mission before the world falls. Faith shall not perish from the earth but the Kingdom shall come in its fullness. It is opportune for the church to gird itself, proclaim its peace and rest on the promises of Almighty God.

May our church, the Christian Church, arise to the opportunities of this Easter occasion and give itself without reserve that one, even Christ, may be exalted in as its Master, and give of its substance without stint that the gospel of Christ may go to the ends of the earth, even though the sound of battle be heard in our land.

L. E. SMITH.

FOR THE CHILDREN

Dear Friends:

I returned from Norfolk, Va., last Monday to find that something had happened in Sanford while we were away. Spring had come to Sanford! Buds are peeping out of the end of the twigs on the trees. Robins are sitting down backwards in our garden as they try to unearth their supper. Here comes a dash of blue—it's a blue jay looking for a meal. That blossom on the end of the clothesline prop turns out to be a cardinal.

Friday, I went to our Spring Missionary Rally at Hank's Chapel. There I made some new friends but said "hello" to a number of old friends. Many of you know the Rev. W. J. Andes, pastor of Hank's Chapel, from whom I did Student Summer Service work in the Valley of Virginia. But the friend whom I met there whom I had known the longest, was Mrs. Williams, the guest speaker. When I was going to high school in Tampa, Fla., I attended and was a member of the Congregational Church. We had a mother and daughter banquet at our church. Our speaker was the extension worker for Florida, "Mary Ann" Jeffreys. She told me of how she used to do Student Summer Service work in North Carolina. I like Mary Ann so much that I told myself, "I want to be like her. One day I shall do Student Summer Service work." Mary Ann married Mr. Williams, and Miss Pattie Lee Coghill of North Carolina came to take over her extension work. We came to love Pattie Lee as dearly as

we had loved Mary Ann. You can imagine how happy I was to hear Mary Ann, as Mrs. Williams, bring a wonderful message to our missionary group.

I want to tell you one of the stories which she brought to us. It is a missionary story of a Bible woman in China. I hope you will like it as much as I did.

Sincerely,
DOROTHY TODD.

MA JAUNG.

Ma Jaung was not exactly a nurse, but she was a very important person in a hospital in China. The young American nurses liked her because they had received their training in America, and not being used to Chinese ways, they often wanted Chinese patients to do the American way when the Chinese way was more comfortable for her people. The Chinese patients loved her because she helped the American nurses to understand how to make them more comfortable in their usual customs but most of all because she was the Bible woman and told them stories of Jesus and his way of living.

Ma Jaung came to the hospital early in the morning and remained there until late at night. Cheering the sick, telling them stories of the Bible, showing them the Christ way of living by her own life. The patients and nurses just didn't see what they should do if it were not for her comforting, helpful presence. But one day Ma Jaung did not show up

at the hospital. Her son had been stricken with a deadly disease. The nurses and doctors did everything in their power to fight this enemy but it worked very swiftly. Poor Ma Jaung's son died and she was sad and heavy hearted. It wasn't easy for her to go on with her work but she did.

Ma Jaung still had her little daughter to love. This little girl was the joy of her life. But one terrible day this little daughter was stricken with the same disease which had taken the life of the son. Ma Jaung just didn't see how she could live without her dear little daughter. She watched over the little sick girl and prayed that she might live. Every nurse and doctor did everything that they knew to do to help the little girl live.

One day, Ma Jaung decided that the little girl just couldn't get well because she was so terribly ill. So, Ma Jaung sent the material and pattern for the little grave garment to the nurses at the hospital, so that they could make her burial clothes. She also gave the carpenter an order for the coffin box. The nurses could not sleep, they were so anxious about the little girl. They worked and watched and waited. The night of the crisis came and the doctors said that they did not see how the frail little body could keep its spark of life. The minutes passed as slowly as hours, the long night finally ended. In the morning, Ma Jaung's little daughter was alive. She had passed the crisis and would get well! Ma Jaung was the happiest person in all China that day. All of her friends rejoiced with her. The nurses were glad that they had a small share in helping Ma Jaung's daughter to live. Ma Jaung came back to the hospital with a new and brighter smile and more wonderful stories from the Bible for her patients.

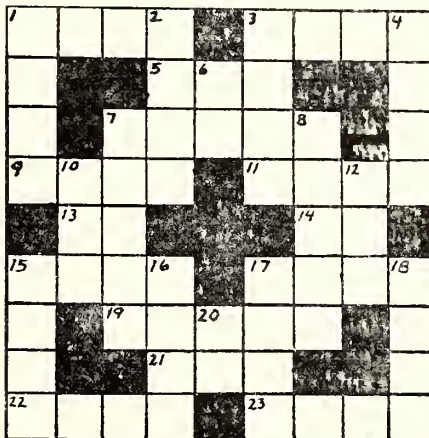
CROSSWORD PUZZLE.

Across.

1. A city of Philistia (Gen. 10:19).
3. Not working.
5. Father of Christ.
7. Belonging to Nebo.
9. Not alive.
11. Another name for Jesus.
13. Aunt Kate (abbr.).
14. To perform.
15. Distance measured by the foot, in walking.
17. Cuts off hair.
19. A train of thoughts passing through the mind while sleeping.
21. Atmosphere.
22. Amusement.
23. The first garden.

Down.

1. Opposite of sad.
2. Old.
3. A false god.
4. Looked at sharply.
6. Orange Blossom (abbr.).
7. Unclothed.
8. A wicked city of the Old Testament.



10. To devour food.
12. To steal.
15. To cease, to halt.
16. To talk with your Heavenly Father.
17. An unfurnished room.
18. Past participle of see.
20. Every Idol (abbr.).

EASTER SUNDAY.

You will go to church on Easter Sunday dressed in your new spring clothes. They will be bright and gay like newly bloomed blossoms. Your dark, heavy winter things will be put aside. You will feel that life begins anew. Some of you will be as I, you will not have new things but you will try to bring new life to your old clothes for Easter Day. All of you will think of Jesus and the First Easter Day! You will pray the Heavenly Father to make you lovely inside, that you, too, might live a beautiful life of love and service as Jesus came to teach you to live. Again we will know that he is not dead because he lives in our hearts.



Missions
The World for Christ

NORTH CAROLINA MISSIONARY RALLIES.

About 400 women, most of the ministers, and several laymen attended the Missionary Rallies conducted by the seven districts of the North Carolina woman's Missionary Conference last week. There were four places of meeting. When two rallies met together the superintendent of one district and the secretary of that district presided and kept the minutes in the morning and the officers of the other district performed in the afternoon. This was a fine demonstration of how the women work together harmoniously.

The guest speaker for the rallies was Mrs. Robert G. Williams of Florida who is president of the Florida women and president of the annual meeting of the Women Presidents of the denomination. Mrs. Williams charmed her audiences with a report of her trip to the General Council meeting in California last summer, an account of the Mid-Winter Meetings at Evanston, Ill., and a ringing challenge to share in the missionary enterprise of our day.

Another very interesting feature of the program was what a woman had to say concerning "What the Missionary Society Expects of the Minister," and the reply of a minister on "What I Expect of My Missionary Society." The women made it very clear that they expect the ministers to share with them in the missionary work, to inspire them, to aid in presenting the message to the whole church, to keep them up to date on missionary education, and to really be a leader in this phase of the church work. The ministers in turn seemed to expect the missionary women to be missionaries, to live that kind of life, to be loyal to the church, and to really work at their job.

The state treasurer reported that the societies have gone slightly beyond the half-way mark in reaching the financial goal this year. All societies reported, and most of them are doing aggressive work and are hopeful of reaching the standard of excellence.

All rallies were attended by the state president, Mrs. W. E. Wissethman; superintendent of literature,

Mrs. F. C. Lester; the secretary of the Mission Board, Mrs. Mattie Cox Parker; and the promotional secretary, F. C. Lester. Mrs. Williams and the two Lesters gave a panel discussion on literature and methods of work. Announcements were made concerning the Woman's School of Missions and their Convention which are to meet at Elon College on June 16-20 and of the proposed Memorial Fund for the late Dr. J. O. Atkinson.

Officers for the new year were elected. They are to take office after



MRS. ROBERT G. WILLIAMS.

the annual missionary conference in October. Mrs. Jerry Strader of Burlington will lead the Alamance District; Miss Frankye Marshall, the Guilford-Rockingham; Mrs. E. M. Carter, Vance-Warren; Mrs. Kathleen Glenn, Durham-Wake; Mrs. Joe Dunn, Halifax; Mrs. R. L. Ross, Chatham-Lee-Moore; and Mrs. Hugh York, Randolph.

The missionary women of North Carolina are really trying to measure up to the needs of our church in this day. Success is crowning their efforts.

F. C. LESTER.

A CONVENTION MISSIONARY.

Sounds crude, doesn't it? Perhaps it might be a little worn with the passing of time. Yet, such a need exists today within the limits of our Southern Convention. The early mis-

sionary endeavors of the Christian Church in America were those of men known as "Conference Missionaries," or "Frontier Missionaries," or "Children's Missionaries," etc. These men were employed by the Home Missionary Department of the American Christian Convention and they were sent into various conferences to assist in resurrecting old churches, establishing new churches and supplying the pastorless churches. Perhaps you might call him a "floating preacher" (floating power in a car is highly recommended today). He might save a lot of jolts in the shifting of pastors (or gears within the car) within the Convention.

What might be his task? Today there are a number of pastorless churches within our Convention, and there is a little hope of finding an immediate pastor. There are some churches that need a new start or a little tonic to stimulate them—Six Forks, near Durham, N. C., is a good example. A minister needs to go there and stay with them several months, get things started and line the church up again with regular ministers of our church. Some churches are split so wide open that you would think the sheep and the goats had already been designated and the Day of Judgment had passed. Other churches have such huge programs in progress that it is not fair to the church to keep it without a pastor for several months until a new man can be secured. There are a plenty of tasks for such a home missionary. There are plenty of places that we need to build new churches (church first, and then the building).

This task is such a huge one that we, as a Convention, ought to encourage our Mission Board in this undertaking. This Mission Period is one in which the Convention ought to see its mission work, both home and foreign, in the light of the work that is to be done and in the light of what materials we have with which to accomplish the necessary work. The above task as a Convention Missionary is almost a necessity, for without something being done, many of our small and weak churches shall close their doors. Our home mission task is a great one today. It is much more than simply appropriating money to churches in debt and to new churches. Many of our churches are as the land on which they stand and which surrounds them. The best part of the land has washed away or has been farmed until it is worth nothing. But that land can be reclaimed and reworked by soil conservation projects. So can our apparently washed up

churches be reclaimed. It will take some new thought on the part of the Mission Board and some new work on the part of the Convention as a whole.

W. J. ANDES.

MISSIONARY OFFERING.

WEEK ENDING APRIL 5, 1941.

Sunday Schools.

I. W. Johnson Bible Class, Oakland S. S., Chuckatuck, Va.	\$ 3.00
Mt. Gilead, Louisburg, N. C.	1.00
Bethlehem, Suffolk, Va.	2.20
Needham's Grove, Steeds, N. C.	1.06
Youngsville, N. C.	2.00
Good Hope, Youngsville, N. C.	4.40
Mt. Bethel, Stokesdale, N. C.	4.27
Palmyra, Edinburg, Va.	3.20
Auburn, Raleigh, N. C.	4.20
Union (N. C.), Burlington, N. C.	2.00
Dendron, Va.	3.70
Holy Neck, Holland, Va.	20.00
Ramseur, N. C.	16.32
First, Richmond, Va.	20.40
Total	\$ 87.75

Individuals and Churches.

Ingram, Va. (personal donation by Miss Patti Adams)	\$ 5.00
Lynchburg, Va. (personal donation by Mr. A. S. Dunn)	6.00
First, Norfolk, Va.	42.00
Pleasant Cross, Asheboro, N. C.	3.84
Total	\$ 56.84

Total for the week	\$ 144.59
Previously acknowledged	9,811.17
Total since Sept. 1, 1940	\$9,955.76

DR. J. O. ATKINSON HONOR FUND.

Mt. Gilead S. S., Louisburg, N. C. \$	1.00
Miss Patti Adams, South Boston, Va. (credit to Ingram Church)	5.00
Mr. A. S. Dunn, Lynchburg, Va. (credit to Lynchburg Church)	6.00
Total	\$ 12.00
Previously acknowledged	110.00
Total to date	\$ 122.00

The offerings are splendid this week and we acknowledge each and every one with deep appreciation. Several Sunday schools and churches sent in their mission offerings for several months past, as you will note from the above offerings. Especially do we thank those individuals who so generously gave personal donations for the J. O. Atkinson Honor Fund. We thank each and everyone of you and trust that your gifts will inspire others to do likewise.

Gratefully,
MATTIE COX PARKER,
Secretary.

FOREIGN FLASHES.

Africa Helps. — From Bailundo, Angola, West Africa, a beautiful letter and a sacrificial gift came to the American Board treasurer from Um-

bundu Christian women to sufferers from wars' horrors in Europe. The amount sent was \$39.00. The letter said in part: "This news has brought us keenest sorrow. We wish we might help in some way. . . . This gift goes with our Christian love." The money came out of keenest poverty. The missionary who sent the letter for the women stated that she could not understand how it was possible for them to do this but that even in this difficult year they had refused to reduce their gifts to others. In addition the Bailundo Congregational Church is carrying on some "foreign missionary work" of its own among the Esole tribes and has helped straitened Finnish missionaries who are working among the Kuanyama people.

* * *

"Mei Yu Fa Tzu."—Is the slogan of despair so well know to millions in occupied China. "There is no solution!" "The water in this village is very alkaline," commented Mr. Lui, co-worker with Harold W. Robinson of Tehsien, North China, as they ate their sparse lunch. It was a relief area. They learned then that a man had committed suicide the night before in the only good well, so the water could not be used. This man had pulled through a grim winter. His hopes were pinned on the wheat harvest. The rains failed. In the hot, dry wind his wheat died. He saw only starvation ahead and his courage broke. "To people who live in such an atmosphere it has been a comfort to learn that there are still those who care. The reputation of the Christian Church has been greatly enhanced," says Mr. Robinson, referring to relief gifts from American Christians.

* * *

Stepping Stones to Peace.—Last Christmas, Edward H. Smith of Foochow, China, distributed more than 400 pairs of warm woolen wristlets made by Christian women in Connecticut for poor children and war orphans in China. He says, "Never will these cold little children forget the warmth of gratitude to these Christian friends in America which they felt on the birthday of Christ." There came also bags of clothing from friends in California. The gratitude of the poor in that war-torn country was touching. These are what Mr. Smith calls "Stepping stones to world peace."

* * *

"Friends Who Are Our Enemies."—A high tribute is paid to Pastor Ntuli of Chikore, East Africa, by Mr.

and Mrs. John P. Dysart. "He is deeply spiritual and has a fine personality," they report. He has asked them to set aside every Monday night for prayers and a discussion of some of some of the great Bible themes. On one such night Mr. and Mrs. Dysart and Pastor Ntuli discussed the gravity of the situation in France and all Europe. Then this African pastor said, "No matter what misfortune comes my way I shall not lose faith in the fatherhood of God." This statement recalled to mind a prayer which he had made on another occasion, saying, "O God, help us to love our friends who are our enemies."—*Missionary Herald.*

ADDRESS BY COL. WEST.

(Continued from page 5.)

can be maintained without religion. Whatever may be conceded to the influence of refined education on minds of peculiar structure, reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principle."

I wish it could be sounded throughout the nation today by speech, press and radio that morality cannot be maintained without religion and that this nation was founded as a religious nation. "In God We Trust" was stamped on our coins many years ago. So long as the nation puts religion first, ahead of morality, education and wealth, the nation will survive. This is a part of your duty and mine.

It is the duty of the followers of Jesus not only to render every possible assistance to missionaries in foreign lands with money, sympathy, prayers and fellowship, but we must keep America for Christ. Every American seems willing to sacrifice in material things and high taxes to save Britain and the democracies. What is the church willing to do in the way of tithes and offerings to not only keep America safe but to save the world for Christ? In the World War America not only reached the highest point in idealism but also in gifts to religion and benevolent causes so that our mission treasuries were filled to overflowing. It seems that the government of the U. S. will surpass herself in the spending of money to again save the world for democracy, and my prayer is that the church of God will arouse from its apparent indifference and lethargy and surpass its record in the World War period, in gifts to religion and benevolences. May the Christian and Congregational Churches share in such a blessed programme.

Pilgrim Fellowship

"Youth at Work in the Church"

A. LANSON GRANGER, JR., *Editor*

ELON STUDENT CHRISTIAN ASSOCIATION.

Dr. Brewer Eddy paid a most beneficial visit to the Elon campus this past semester. His pleasing personality along with his wide knowledge of missions in this country and abroad made him a quick, yet lasting friend with all the students who met him. On Sunday morning, Dr. Eddy preached at the eleven o'clock service. In the afternoon, he very graciously met with a group and led a most enlightening discussion on the religious, economic and political conditions of our world today.

The Freshman S. C. A. have taken it upon themselves to raise funds to enable us to send a Chinese student through college in his native land. The Freshmen are working hard in devising ways and means for raising the necessary amount.

The S. C. A. sent a deputation to North Carolina State College to conduct a worship service. The following week North Carolina State sent a group to Elon to lead our regular Sunday night vesper service. As is their hospitable custom, Dr. and Mrs. D. J. Bowden entertained this deputation at supper following the service.

Just prior to spring holidays, the S. C. A., in conjunction with other members of the World Student Christian Federation, sponsored the sale of small crosses to raise funds for the Student Christian Movement and its great work throughout the world.

Immediately after the vacation, the S. C. A. will elect its officers for next year. Plans are now underway for a pageant to be presented on Easter Sunday. On Easter morning, we hope to conduct a sunrise service.

THOMAS J. C. SMYTH.

NORTH CAROLINA AND VIRGINIA PILGRIM FELLOWSHIP RALLY PLANNED.

On Sunday, April 20, at 2:30 o'clock, the North Carolina and Virginia Pilgrim Fellowship Conference will meet for its spring rally at Shallow Ford Christian Church, near Elon College. At the meeting one person from each young people's group is asked to give a brief report of their recent activities and program.

Officers for the new year will be elected at this session.

Plans for the meeting include an address on "Summer Activities for Young People" and a review of Otto Nall's book, "Move On, Youth!"

Every church in the conference is urged to be well represented at this rally which promises to be a profitable and inspiring meeting. Each one is asked to bring a picnic supper which will precede the closing vesper service.

MEBANE PILGRIM FELLOWSHIP ORGANIZED.

Young people of the Mebane Christian Church report that they organized a Pilgrim Fellowship group on March 23, with eleven members. Officers for the year are: President, Rev. Ellis Clark; Vice-President, Mrs. Peyton Mace; Secretary and Treasurer, Miss Nannie Fowler; Reporter, Forrest Harmon. This group seems to have gotten off to a good start, and anticipates a continuing increase in membership. They are planning a campfire program to be held Saturday, April 26.

FOR THE SUMMER.

With summer only two brief months away, young people should begin making definite plans for attending the Elon Summer School of Leadership Training. It is a fair appraisal of the Summer School to say that no more inspiring and creative experience is afforded the young people of the Southern Convention. Summer Conferences are more than the opportunity to establish new friendships and gain new ideas. They are vital experiences in Christian living. Many young people mark them as the beginning of their entrance into the Christian life. And countless others name them as the deepest sources of spiritual growth.

Some of our young people might like to investigate the possibilities of participating in one of the Work Camp projects being sponsored this summer by the National Council of Pilgrim Fellowship. These Work Camps are an opportunity to do constructive manual labor and to engage in a creative experiment in Christian living. The camp nearest to us will

be Wadley, Ala. Those interested should write to Tom Keehn, National Social Action Chairman, 600 West 122nd Street, New York City.

THE TEST OF DISCIPLESHIP.

CHRISTIAN ENDEAVOR TOPIC
FOR APRIL 20, 1941.

SCRIPTURE: John 15: 8-17.

Daily Readings—

Monday—Sincerity—Matt. 21: 28-32.
Tuesday—Singleness of Purpose—Luke 14: 26.
Wednesday—Soberness—I Thess. 5: 4-10.
Thursday—Sharing—Mark 10: 21, 22.
Friday—Self-Denial—Luke 9: 23.
Saturday—Suffering—I Peter 4: 1, 2.

Following up the inspiration of Easter we shall study two topics on "Christian Discipleship." This topic deals with the test of discipleship and the one for next week will deal with the cost of discipleship. Jesus put the disciples to a test when they were sent out two by two. He had prepared them for this purpose. He first invited them to follow Him that they might become fishers of men. Some followed Him well; others deserted Him in the cause.

The following topics may be assigned as short talks:

1. A disciple of Jesus has eyes which see broadly and deeply.
2. A disciple of Jesus has lips which speak in God's name (Psalm 141: 3).
3. A disciple of Jesus has ears tuned to the voice of God (Isa. 50: 4).
4. A disciple of Jesus has hands which share the blessings of life.
5. A disciple of Jesus has feet which walk in the way of the Lord (Deut. 5: 23).

I will start today serenely
With a true and noble aim;
I will give unselfish service
To enrich another's name.

I will speak a word of courage
To a soul enslaved by fear;
I will dissipate drab discord
With the sunshine of good cheer.

I will be sincere and humble
In the work I have to do;
I will praise instead of censure
And see the good in you.

I will keep my mind and body
Sound and flexible and pure;
I will give my time and study
To the things that long endure.

I will do what I am able
To advance a worthy cause;
I will strive to lessen evil
And obey God's righteous laws.
—Grenville Kleiser.

Suggested Hymns—

"Jesus Calls Us."

"Savior, Like a Shepherd Lead Us."
Ask your group to formulate: (a) a code for present-day discipleship; (b) a personal test of discipleship.

S. E. M.

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

CHRIST SHOWS HIMSELF ALIVE.

LESSON II—APRIL 13, 1941.

LESSON: Luke 24: 1-43.

DEVOTIONAL READING: Rev. 1:12-18.

GOLDEN TEXT: *I was dead, and behold, I am alive for evermore.*—Rev. 1:18.

The Empty Tomb.

Christianity rests upon the historic fact of an empty tomb. There is a great deal of mystery about it. The gospels give varied accounts of it, but undergirding it all there is the basic fact that Jesus Christ rose again from the dead, that he came forth from the tomb alive, that he is alive forever more. Christianity stands or falls at this point. But those of us who are Christians need have no fear the resurrection of Jesus is as well an established fact as any other thing in history.

Deluded and Dejected Men.

On the road which leads from Jerusalem to Emmaus, on Easter Sunday evening there walked two men who were deluded and dejected. They were talking about the strange happenings of that early Easter Sunday morning—of how the women had gone to the tomb and found it empty, of how angels had said that Christ had risen from the dead, of how he had appeared to the women and later to Simon Peter. They had hoped that it was he who was to redeem Israel. Like the disciples themselves, they thought that the Messiah was going to establish an earthly kingdom. Because they had been deluded in this high hope they were very dejected and despondent. They were walking with heavy hearts and with slow steps back to their homes again. They were representatives of that great number of men and women who became discouraged and dejected because God does not always work in harmony with their pre-conceived ideas. Today many people are troubled because God does not, as they think he should, step in and stop the war, or strike Hitler down, or give them what they ask, or do what they think he ought to do. These men are also typical of men and women everywhere who have been disappointed in their high hopes and frustrated in their worthiest desires.

The Unrecognized Christ.

As they walked along and talked together, they were joined by a friendly stranger. Evidently Jesus had a different form for these men did not recognize him. But they were conscious of his presence. With friendly greeting he asked them why they were so sad, and what this strange thing was that they were talking about. They expressed surprise that he had not heard about the happenings of the day.

The significant thing is that it was as they communed with one another about Christ that Christ himself drew near. Perhaps one reason why Christ is not more real to us is that all too seldom do we talk with one another about him and the things which concern him. If men and women commune with one another about Christ and the things of Christ, a different atmosphere is produced and a different spirit makes itself felt. Our religion would be more real and vital if we shared it in a simpler and more informal way with one another. It is significant also that in no case did Jesus reveal himself to his enemies. It was to men and women, his followers, those who believed in him, and those who trusted him, those whose hearts were still sensitive even though their faith was weak, that he made himself known. Still, as of old, he makes himself known to the humble and contrite in heart, and to those who are poor in spirit.

Through Tragedy to Triumph.

Jesus interpreted what seemed to these men to be stark tragedy in such a way that it turned out to be a glorious triumph. He took that which they thought was disaster and defeat and showed that it was victory. He did not explain away the trouble, he did not blink the facts, but he showed that God took even these things and made them work together for good. Indeed, he showed that it was an inevitable part of the divine plan that through the things which Christ suffered he entered into his glory, that the law and the prophets themselves plainly taught this. This is one of the supreme contributions which Christ makes. He is able to take the defeats and seeming disasters of life and catching them up in the purpose and love of God to transform them. Tragedy becomes triumph, the cross becomes a crown.

Christ As Guest and Host.

When they reached the little village, whither they were going, "he made as though he would go further." It was no idle gesture, it was no mere bluff. Christ comes only as an invited guest. There must be a desire in the heart for him. He does not come in response to mere wishful thinking; there must be seeking after him. There must be some evidences of sincerity on the part of those to whom he comes. These men showed an eagerness to have him, and constrained him to come in and spend the evening with them. He then went in to tarry with them.

He came as guest. He immediately became host. As they sat at meat, he took bread and blessed it, and breaking it he gave to them. Thus does Christ always do more than we expect. Sometimes we think we are doing something for him, and we soon find that he is doing far more for us. If, as he stands at the door and knocks, we hear his voice and open the door, he will come in and sup with us. He spreads the feast of good things for all those who sit with him.

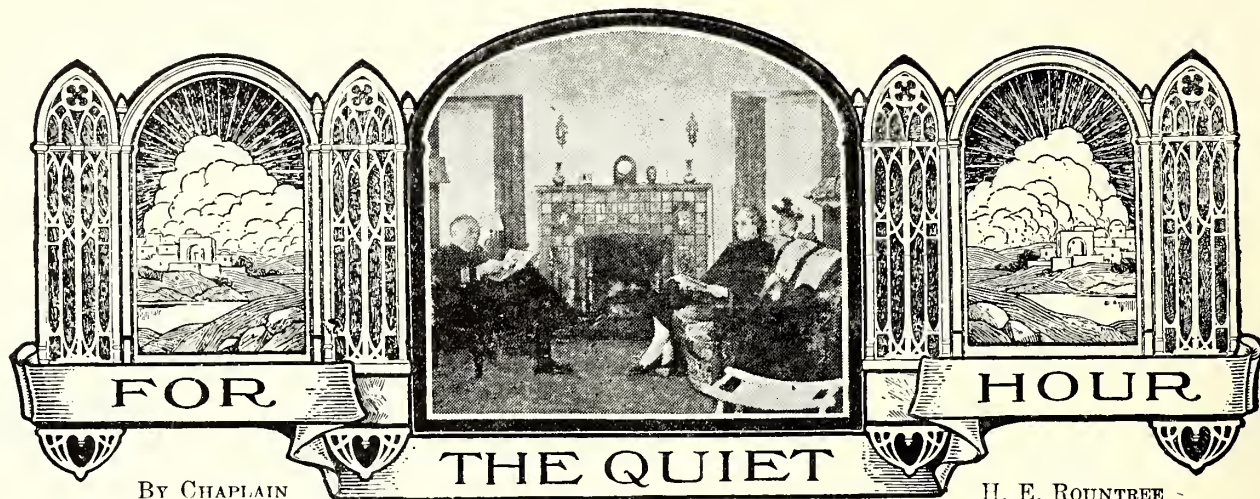
Christ In the Commonplace.

It was when he took bread and blessed it, and broke it "that their eyes were opened, and they knew him." In other words, it was in the simple, commonplace incident that he made himself known. All too often we look for the Christ in the spectacular and the unusual. As a matter of fact, we should make it a habit to identify Christ with every impulse of goodness, over compulsion of conscience, every longing for some better way of life. God in Christ reveals himself not so much in the spectacular as in the quiet, ordinary incidents and experiences of life.

The Burning Heart.

"Did not our hearts burn within us while he talked with us by the way, and while he opened to us the scriptures?" As these men looked back, they realized that there had been a glow and warmth in their hearts as the then unknown stranger, who was then indeed the Christ, had shared his presence and had opened to them the scriptures. It is ever thus. Who is there whose heart has not been strangely warmed as some new light and some new meaning has come from the divine word, or in some experience of worship, private or public, or in some bit of service or sacrifice he has become conscious of the presence of the living Christ. Our modern world calls for men and women with clear and cool heads, but perhaps one

(Continued on page 15.)



BY CHAPLAIN

H. E. ROUNTREE

MONDAY.

RULES FOR HAPPINESS.

"Blessed is every one that feareth the Lord, that walketh in his ways."
—Psalm 128:1, 2.

The following rules for happiness appeared in the *San Diego Club Life*, a local magazine:

Think less of your own happiness and more of other people's.

Don't make excuses.

Forget past unpleasant things and live for the future.

Keep your troubles to yourself; most of them are imaginary.

Learn to laugh; meet people with a happy smile.

Smooth over misunderstandings before they run too long; be willing to do more than your part.

Be tolerant of others' beliefs and ideas; they can be just as right as you are.

Worship God the way you see fit and let the other fellow do likewise; who can tell who is right?

Live clean and obey the laws of nature.

You have no enemies until you create one in your own mind; so keep malice out of your heart.

Give some of your time to helping others; money is the easiest thing to give, but time is the real sacrifice.

Rid yourself of greed and face the world with an open mind.

Abide by these rules, and good luck, happiness and contentment will abide with you.

TUESDAY.

GETTING READY FOR PRAYER.

"When thou prayest enter into thy closet."—Matt. 6:6.

What does it mean to "enter into thy closet"? The answer came to this question the other day. We were at Divine services. When the minister said, "Let us pray," and all heads were bowed, he said, "Let us relax." He waited an instant, then he said,

"Let us forget everything for a moment." Then he waited another instant. Then he said, "Now let us banish all worry for a moment." Silence again. "Now," he said, "let us think about God and what He is able to do for us. Let us turn our thoughts inward and then think of just what we need, what we want God to do for us and would be pleased to do for us." Silence again. Then he prayed. We have never seen an audience come to prayer more fully than this one seemed to do. We think that he who leads others in prayer should first prepare the worshippers for praying. That is one way of entering into the closet.

WEDNESDAY.

BOOSTING THE OTHER FELLOW.

"The Carpenter encouraged the Goldsmith."

God expostulateth with his people to help one another—to boost the other fellow. Despite the two decades of the teachings of Christ to live in brotherly helpfulness, a strong individualism still exists. The majority of people love exaltation and many exalt themselves. How much better everybody would be if each perceived the good in others and boosted them a little. It develops talent and the best that is in one. Christians can be made that way.

Prayer—O Lord, give us the spirit of the Lord Jesus Christ and make us inspiration, light, and life to others, according to Thy will. *Amen.*

THURSDAY.

WHY DO YOU WAIT?

"Ye will not come to me that ye may have life."—John 5:40.

He sought the aid of the Chaplain and he sought Jesus Christ after he reached his crisis and the damage was done. Why did he wait to make his search for God after he crashed. There is a preventive grace that saves

from falling. There is a preventive grace that keeps the soul, that keeps one in the way, that gives life, that gives understanding, that inspires to righteous judgments, that keeps from temptation and from falling, that finds blessedness in the way, peace, satisfaction and contentment. That grace is in Jesus and the making of Him thy daily companion. Pray for this. *Amen.*

FRIDAY.

THE BATTLE OF BELGIUM WAS LOST.

"Let us, therefore, fear, lest a promise being left us of entering into his rest, any of you should seem to come short of it."—Heb. 4:1.

A Christian's reward is obtained by faith and by seizing the opportunity before it is too late. In the recent battle of Belgium when they capitulated to Germany, they would not allow the French and the English to move into their country until Germany walked in—then it was too late. The whole tide of the war might have been different had the French and the English been there. We can idle away our time till it is too late. Pray for soul consciousness that it may be that way. *Amen.*

SATURDAY.

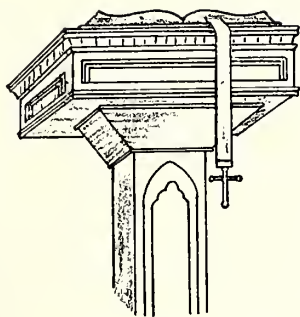
"QUIET, PLEASE!"

"Be still and know that I am God."—Psalm 46:10.

"Commune with your heart and be still."—Psalm 4:4.

What do you go to church for? I hear my answers. They are according to the ideas taught each during life. Some have let the idea slip and have forgotten. We are at church. The organ is paying a prelude of soft sweet music. The church is nearly full of people. The most of them are talking, moving about and there is a general "hubbub."

(Continued on page 15.)



OUR PREACHER FOR THIS WEEK IS
ROY C. HELFENSTEIN, D. D.,
MASON CITY, IOWA.

THE GLAD MESSAGE OF EASTER!

The glad message of Easter is the promise of *immortality*—the promise of life beyond the grave.

Belief in a future existence is as natural as is the belief in nature's promise that we shall awaken when we lie down to sleep. Belief in immortality is the heritage of the human race. Every tribe and race of man has had this instinctive belief. The American Indian had his idea of the Happy Hunting Ground. Different races have believed that the future life was a continuance of the present. The early Christians thought of the next life as the perfection of the present. Cities, instead of drab cobble stones for pavement, would be paved with pure gold. The idea of immortality has been instinctive in human life from the beginning of time. Who placed that instinct in the heart of man? It was the same God who gave the bird the instinct to sing and to fly. God never gives an instinct to any animal without a purpose. Every new born animal, every new born babe instinctively seeks nourishment that it may live. Every normal person instinctively seeks knowledge, and that quality of life which makes for a future life. Instinctively every animal seeks a safety from danger. In answer to instinct, the song birds leave the Northland to fly South in the autumn—and return again through trackless space in the spring. Would God be so thoughtful of a bird without deceiving it, and put the instinct of immortality within the souls of man made in His own image, and deceive him?

Faith in the love and power of God confirms the witness of instinct which tells man that the grave is not the end of life, but the beginning of a life that never ends. Faith defies mystery to silence its hope of life beyond. Immortality is shrouded with mystery—but so is the present life. There are many questions which schoolboys can ask about this life which school-

masters cannot explain. How does the same grass and grain produce wool on the sheep, hair on the horse, and feathers on the chicken? Why does a piece of coal burn and produce heat, while a piece of stone the same color and size and weight puts out the fire? How can the same piece of wire carry electricity to make light if you want light, or give heat if you want heat, or give power if you want power? Why is it that if the differential attraction of the sun and moon upon the earth has power to lift millions of tons of the ocean's water to high tide that it doesn't have the power to lift a man's hat off his head when he is walking along the shore, though the water of the ocean is being lifted against wind and weight? The child wonders what makes it possible for birds to fly and spend most of their time in the air—how can a fish live in the water when water drowns other animals, etc., etc. When the child grows to maturity, he explains it for himself by saying, "O, they are just made that way." But who made them that way?—Just nature, but who is the author of nature? Even a little apricot seed has its own world of mystery so great that grown men cannot explain it. We can only accept that fact.

Science says that matter is indestructible—that it cannot be destroyed, but that we can simply change its form. Religion says that human personality is immortal—that love, honor and goodness of life cannot be destroyed—that death does not destroy motion, so neither does death destroy emotion. Faith says that for the soul of a man to depart from the body to make its abode in the realm of the spiritual world is no more mysterious than is the birth of a babe into the physical world.

The power of temporal life to resist death argues for the power of eternal life to break the chains of death. Your mother walked through the valley of the shadow of death to bring you into the world. Your life was the victory of the struggle between death and life, and your birth was the signal that life had won in the struggle. And at the cradle when you were but a helpless babe, the struggle began between life and death as to which should claim you. From the moment you breathed your first breath until now, that struggle has been going on, and down through all these 10-20-30-40-50-60-70-80 or more years, your life which God gave you has been holding death at bay. Your presence in the world now witnesses the power of life to prevail over death. If temporal life has had the power to

resist death, which all along has sought to take you as prisoner, is it anything strange for one to believe that eternal life will have the power to break the bonds of death and set the prisoner free?

The resurrection of Jesus announced to the world the glad Easter message that as temporal life resists death for a time, so eternal life conquers over death for all time—for eternity. The resurrection of Jesus declares that physical death is no more able to destroy personality, individuality, and spiritual reality than sleep destroys the power of memory, or the power of consciousness.

One summer night, a Scotch skeptic was addressing a large audience on the subject of, "The Hereafter." While speaking, a bird flew into the room through an open window—fluttered about, and then flew out of the window into the darkness. The speaker referred to the bird's experience coming into the room, etc., and remarked: "So we come into this life and flutter about for a little time—then to pass out into the night of the unknown into a future that is dark with mystery." That is all the hope that skepticism has to offer. Atheism has still less—Atheism says that our existence is like a bird beating against the window only to fall lifeless on the floor. So we beat our lives against the windows of fate to fall lifeless after a time in a death that has no more meaning than the death of a bird. In answer to the question, "If a man die, shall he live again?", philosophy offers a cold and heartless *perhaps*. But faith answers with the words of the Redeemer: "Whosoever liveth and believeth in me shall *live again*." "Because I live, ye shall live also." "In my Father's house are many mansions." "I go to prepare a place for you."

Faith in these promises of Christ has given the world its greatest heroes and heroines. Faith in these promises will enrich any life, will brighten the way for any pilgrim of earth, will give meaning to the life that now is and assurance of the life that is to come. The Christian believes that as Christ liveth, so we, too, shall *live again*—that death is not the end of life, but the thoroughfare to larger life.

*Truth forever on the scaffold,
Wrong forever on the throne,
Yet that scaffold sways the future,
And, behind the dim unknown,
Standeth God, within the shadow,
Keeping watch above his own.*

—Lowell.

The Orphanage
CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

The offerings since the first of the year for the superannuation fund have been very gratifying to the Board of Superannuation. The writer is very much interested in seeing this fund grow. Being a member of this Board for a number of years and seeing the real need of a more adequate fund for the Board to use in ministering to the needs of our superannuated ministers and their widows, it is encouraging to see our people are taking more interest in helping to make their declining years more comfortable and happy. They have given their best. They fought the battles in the Master's cause when fighting was discouraging. They have gone in former years through rain and snow, through the cold chilly weather and through the heat of the summer to spread the gospel of Jesus Christ to hungry souls. Never faltering or complaining though sledding was hard. The least we can do for them now is to minister to them and see that they have the comforts of life they so richly deserve. Who is it that would not like to mail a personal check to Mrs. Mattie Cox Parker, Secretary, Elon College, N. C., to help swell the fund to larger proportions. The Board can only apportion the amount sent in.

If all our churches would see to it that the conference apportionment set by the Convention for the superannuation fund is raised it would help a lot. More than thirty thousand members of the Congregational Christian Church in the Southern Convention and we have been giving so little to this fund. Is it because we are not interested or is it because our attention has not been called to the real need. I believe it is the latter reason. Our people have always been willing to respond to the call of a real need. The writer has faith in our people to believe they will be more liberal in giving to help swell the superannuation fund in order that the Board can be more generous to the ones on its list. Let us all help.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR APRIL 10, 1941.

Amount brought forward \$3,751.24

Sunday School Monthly Offerings.

N. C. & Va. Conference:
Mt. Bethel\$ 5.58
Burlington, Walter Sellars
on pledge 25.00
----- \$ 30.58

Western N. C. Conference:
Randleman\$ 4.41
Hank's Chapel 7.31
Graces Chapel 5.00
Big Oak 5.05
----- 21.77

Eastern Va. Conference:
First, Norfolk, Jan., Feb.
& March\$ 6.00
Union, Surry 6.00
First, Richmond, Jan., Feb.,
& March 22.58
Dendron 5.60
Mt. Zion 3.00
----- 43.18

Valley Va. Central Conference:
Palmyra, Dec., Jan., Feb.,
& March\$ 2.73
Lowel, Ladies Missionary
Society 5.00
----- 5.73

Endowments.

The Duke Endowment 1,741.95

Special Offerings.

Men's Bible Class, Rose-
mount S. S., on support
of Robert Currin\$ 12.50
Shallow Ford Woman's
Missionary Society 2.00
Mr. Fespermon 5.00
Miss Birdie Wilson 1.00
Miss Alice Wilson 1.00
Miss Nannie Wilson 1.00
Miss Sallie Wilson 2.00
Mrs. Simmons 25.00
Interest 75.00
Mrs. Sharpe 12.00
Mr. Fespermon 5.00
Mrs. Brame 5.00
Mr. Cooke 36.00
Mr. Cooke 10.00
Mrs. T. E. Lane, in mem-
ory of father, M. W.
Hollowell 10.00
----- 202.50

Total for week \$2,047.71

Grand total \$5,798.95

REV. A. G. RITCHIE.

(Continued from page 2.)

of Mt. Olivet (R), Mt. Olivet (G) and Bethel Churches, and Mission Work at Island Ford and St. Peter's Churches. Rev. W. J. Andes preached the installation seron.

Guests from a distance were: Rev. and Mrs. R. A. Whitten, Mr. and Mrs. Roy A. Larrick, Winchester; Rev. and Mrs. Paul B. Sanger, Linville; Rev. W. J. Andes, Durham, N. C.; Mrs. John Houston, Providence, R. I., John Carlson, Waterbury, Conn.; and Mrs. ohn Houston, Providence, R. I., also members of various churches of the Valley.

Rev. Ritchie is graduate of Guilford, N. C., and also studied at the Hartford Theological Seminary, Hartford, Conn. His parents reside in Waterbury, Conn. He served as a Summer Service Worker in the Georgia-Florida Conference.

Mrs. Ritchie, formerly Marguerite Carlson of Waterbury, Conn., is a

graduate of the Mississippi State College for Women, Columbus, Miss., and Hartford Seminary Foundation, Hartford, Conn. She served as Summer Service Worker in New Hampshire Congregational Christian Conference.

Mr. Ritchie came to Virginia in July of 1940 for the summer. He returned home and he and Mrs. Ritchie were married September 4, 1940, by Dr. James E. Gregg, of First Church, Waterbury, Conn. They returned to Elkton and have made their home there since. They have won the friendship of many friends of the different churches he serves and of other denominations.

The churches of Group No. 2 congratulate their pastor and feel that they are fortunate in having both his and Mrs. Ritchie's services in the different churches.

The Bethel Church rendered special music for the occasion and presented Rev. and Mrs. Ritchie with a huge basket of cut flowers following the services.

We feel sure the churches are back of Rev. Ritchie and will loyally cooperate with his program for the churches.

REPORTER.

**NORTH CAROLINA AND VIRGINIA
CONFERENCE PILGRIM
FELLOWSHIP.**

The annual meeting of this Pilgrim Fellowship is to be held Sunday afternoon, April 20, 2:30 to 7:15 o'clock, with the Shallow Ford Christian Church. As president of the conference, I wish to appeal to all our pastors and to the adult laity of our churches to help our young people make this meeting a great occasion. Sometimes our young people need our urging; sometimes they need our assistance if they are to get to such meetings.

Here is a goal for the meeting of the 20th. A car filled with young people from every church. How many will?

For our Conference we have set this standard: A young people's organization of some character in every church, meeting every week and once each month as a missionary society.

To get to Shallow Ford, go to Elon and turn north at the filling station at the N. W. corner of the campus. When the road forks, keep to the right and the church is less than a mile beyond the fork on the right side of the road.

J. H. LIGHTBOURNE.

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational and Christian Churches.

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All other matters of business should be addressed to "The Christian Sun," 1536 E. Broad Street, Richmond, Va.

Contributions should be sent to the editor at 3206 Grove Avenue, Richmond, Va., not later than Friday preceding the date of publication. Emergency notices will be received at "The Sun" office up to Tuesday of the week of publication.

Marriage or obituary notices of not over 125 words will be published free. All over 125 words, 1c a word, cash with notice. Notices should be confined to 250 words.

In Memoriam

PERRY.

Mrs. Henrietta Perry, one of the most beloved members of Beulah Congregational Christian Church, departed her life here on earth March 9, 1941, after a very brief illness. Sister Perry's going has left a sadness not only in the hearts of her loved ones, but friends as well.

She is survived by seven sons (of which two are deacons in the above church) and three daughters. Twenty-five grandchildren, one great-grandchild, and one brother. Her husband, the late J. R. Perry, preceded her about seven years.

The funeral was conducted at the church with burial in the family cemetery on Monday after her death, by the writer, assisted by the Rev. R. T. Grissom, a former pastor.
 E. M. POWELL.

CHANDLER.

Mrs. Lulu McWhorter Chandler, daughter of Benjamin Cullen and the late Mary Sweatt McWhorter of Hattiesburg, Miss., departed this life at the Burlington Hospital, Burlington, N. C., March 24, 1941, at the age of twenty-two years, four months and seven days. She united with the M. E.

Church when young. On April 16, 1938, she married Mr. George Ruffin Chandler of Virgilina, Va. Mrs. Chandler leaves her husband, infant daughter, Mary Lulu, her father, five brothers and two sisters. The deceased had a fine personality and added to her social graces was a true Christian spirit, evidenced by her regular attendance at Sunday school and church services. No one ever came into this community and in so short a time won the esteem and admiration of our people.

The young husband, son of G. W. and Mary Watson Chandler, and a former student at Elon College, has the deep sympathy of his numerous friends here and in other communities where for several years he has been engaged in the road construction business.

The funeral was conducted at the Christian Church, Virgilina, Va., on Sunday afternoon, March 26, by President L. E. Smith of Elon College and the writer. Interment was in the family plot of the town cemetery. The floral tributes were in abundance, and so typical in their loneliness of the beautiful life as it was lived here, and will continue in its influence in the lives of others.

C. E. NEWMAN.

HALIFAX DISTRICT RALLY.

The Woman's Missionary Rally of the Halifax District met at Ingram Church on April 3. Mrs. D. J. Sipe opened the meeting and Rev. C. E. Newman offered prayer. The superintendent's message was given by Mrs. Newman on the theme: "Always Abounding." The devotional service was led by Mrs. G. W. Pollard. The offering amounted to \$7.91.

In the afternoon, brief talks concerning the Elon School of Missions were given. Mrs. Adams spoke on "What Our Woman's Society Expects of Our Pastor" and Rev. J. Howard Smith explained "What the Pastor Expects of the Woman's Society."

Mrs. Joe Dunn was elected District Leader and Mrs. W. T. Dunn, Secretary and Treasurer. Pleasant Grove was selected as the place of meeting for next year.

DAN RIVER DISTRICT RALLY.

Dan River District Rally met at Liberty Church, March 30, with a large attendance. Rev. C. E. Newman made a brief talk on, "The Good of a Sunday School." Rev. J. Howard Smith of Lynchburg was the principal speaker, and used for his subject: "Making a Life Was More Important Than Making a Living," which every one seemed to enjoy.

Ingram Sunday School got the banner for having the largest number present. We meet with Virgilina Church on the fifth Sunday in June for an all-day service.

J. K. LANDRUM,
 President.

SUNDAY SCHOOL LESSON.

(Continued from page 11.)

of its most crying needs is for men and women with burning hearts.

Sharing the Good News.

"And they rose up that very hour, and returned to Jerusalem . . . and they rehearsed the things that happened in the way, and how he was known of them in the breaking of the bread." Their first impulse was to share the good news with others. This is the genius of Christianity. Those of us who know the love of God in Jesus Christ have the solemn responsibility and the high privilege of sharing this experience with men to the uttermost parts of the earth.

FAMILY ALTAR.

(Continued from page 12.)

The church in the Navy is an example of quiet worship. Whether on a battleship under way, or whether in the chapel of the station, from the time the organ sounds till the Amen at the close of the service there is absolute quiet attention fixed on the altar. This kind of worship is most conducive to spiritual tone, anything different is destructive to the purpose of worship. Let us pray for a depth of devotion that sends us to church seeking His grace and neither speaking to anyone nor allowing anyone to speak to us, if it can be prevented, during worship. *Amen.*

SUNDAY.

Let us all plan to go to church at least once today, and let us go with the high and holy purpose of worship, and also with an idea that should we sit at the end of the pew we will move up toward the center rather than have others drag all over us in finding a seat for themselves. There is a fineness of Christian courtesy that also contributes to worshipfulness and to the tone of Christian character. *Amen.*

SUPERANNUATION.

APRIL 5, 1941.

Old Zion, Norfolk, Va.	\$ 25.00
Morrisville, N. C.	1.00
Gibsonville, N. C.	5.00
Union (Va.), Virginia, Va.	4.85
Fuller's Chapel, Henderson, N. C.	7.00
Liberty (Vauce), Henderson, N. C.	
C.	5.30
Antioch, Harrisonburg, Va. (additional)	4.05
Youngsville, N. C.	4.00

Total \$ 56.20
 Previously acknowledged 1,133.27

Total in Bank to date \$1,189.47

Sincerely yours,
 BOARD OF SUPERANNUATION,
 By Mattie Cox Parker.

The Church in a Time of Crisis

By DR. DOUGLAS HORTON.

Crisis is upon us.

And thank God we are prepared to meet it not as sectarians but as a church not as exclusive little companies which devote themselves only to one side of a question, but as a fellowship which includes people of various points of view.

John Bennett believes that the best way to achieve peace is to defeat aggression and so proceed to organize international society politically and economically on Christian principles. Albert Palmer believes that the only way to reach peace is to abstain from war and to develop avenues of international cooperation. The glory and power of our fellowship is shown in the fact that John Bennett and Albert Palmer, though they are poles apart politically, do not run off and form new sects but remain members of a single brotherhood in Christ.

This they accomplish by distinguishing between those activities which belong to the church as a church and those which belong to individual members or individual groups within the church.

We are all agreed that the church must minister to all sorts and conditions of men wherever they are found—and ministry means providing them with the means of growing to the full stature for which God has designed them.

The church must therefore, among other things, defend every man in his right to announce the insights he believes God has given him. If he desires on such grounds to object to participation in military warfare, the church stands by his side to see that his objection is heard. If he feels he must oppose his conscience to what he feels to be an ignoble peace, again the church is his attorney.

If he goes to a camp to be prepared for fighting, the church sends its chaplains to help him remain at his spiritual best. If he goes to a camp of conscientious objectors, again the church provides him pastoral care.

The church distinguishes, however, between protecting a person in his right to protest and joining him in the protest. The right belongs to him as a human being, but the protest itself is a form of political action.

When the church as a whole includes members who differ politically, she cannot act as a church on the point at issue, for moving in one direction she would offend the conscience of the opposing group.

But here the freedom of our fellowship asserts itself. Those within the church who care to unite to buy a war ambulance or provide the salary of the driver may do so, though the church as a whole may not, since there are those within her who believe that such an enterprise aids the war system and frustrates the Prince of Peace.

Correspondingly those within the church who desire to establish and maintain camps for conscientious objectors are free to do so, though the church as a whole is estopped from this endeavor except as a temporary relief measure, since she includes communicants who believe that such a course, if magnified, would lead to war instead of to peace.

The day will come, in the fullness of God's time, when the eyes of all of us will be opened and we shall be led into ways of complete unanimity. But in the meantime we glory in the fact that in spite of all differences we have learned how, under God, to live as one church, eternal and indivisible.

The CHRISTIAN SUN

REPRESENTING THE SOUTHEAST CONVENTION OF CONGREGATIONAL AND CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOL. XCIII.

RICHMOND, VA., THURSDAY, APRIL 17, 1941.

No. 16.

The Youth of Our Churches

The Church must seek to understand the problems of youth. There is a personal side. When our own lives demonstrate that religion has something to give which is valuable in living today, young people will want it. Among our own youth are young people who go to church and those who do not. There are the unemployed, the economically insecure, the oppressed, the favored. There is a keen interest in social issues. Missions is becoming a living concern as responsibilities are accepted. Social action excites many.

Ten thousand and more were in our hundred summer conferences last year, five percent of the total youth groups of our fellowship. Many more are in other meetings during the year. Days and weeks are spent in study, worship, fellowship, planning. As one parent said as he observed a closing summer conference service: "If this is happening all over the country, it must mean much."

More than a thousand young people are association, state, regional and national Pilgrim Fellowship officers. They are working on state committees. A few attend national board meetings. They plan missionary projects, write promotional material, make speeches, lead hours of worship and discussion. These youths are marching. They need many who are older to keep in step with them, as well as those who are ready to cheer them on.

LUCY ELDREDGE, Associate Secretary,
Congregational Christian Young People's Work.

LET THERE BE LIGHT

NEWS AND VIEWS

Miss Susie D. Allen, treasurer of the North Carolina Woman's Mission Board, writes: "We feel very proud of our report this time and of our record-to-date for the year. We have reached the half-way point towards our goal of forty-five hundred dollars and we are confidently expecting to raise the whole amount by the end of the year."

LENTEN SERVICES IN THE VALLEY.

Lenten services in the Antioch-Linville-New Hope Pastorate came to a close on Friday night before Easter.

The union lenten program began with services on Ash Wednesday at Antioch. On Thursday night of that week the services were held at Linville. A week of services began on March 10 at New Hope, on March 24 at Antioch, and on April 6 at Linville.

During the latter week, particularly impressive services were rendered. On Thursday night all three churches united in observance of our Lord's last supper by a communion service. Dr. M. S. Weekley assisted the pastor, Rev. P. B. Sanger. Deacons of the three churches took part. A pantomime, "The Old Rugged Cross," was given by twelve girls. On Friday night, Dr. Weekley brought the closing message.

The union services increased the cooperative spirit of the churches. Inter-church attendance was good, and Mr. Sanger preached with power and conviction. Mrs. Sanger aided with the music and directed the pantomime.

RAYMOND ANDES.

EASTER AT ALBEMARLE.

Easter was observed at the First Congregational Christian Church of Albemarle after the following manner: as the beautiful rays of light of the rising sun began to penetrate and pass through the transom of the door to the auditorium, the audience assembled was singing, "Christ Arose." The minister spoke on "The Empty Tomb," which finished a series of sermons on the theme: "Jesus Saves," which covered the entire week previous to Easter. The Sunday school proved to be the largest of the year; the primary department under the direction of Miss Irene Sells came to the auditorium and rendered a special program. At eleven o'clock the largest number in the history of the church participated in the commun-

ion service. Just before the communion service was observed the minister and deacons gave the hand of fellowship to fourteen new members which makes a total of forty-three since the first of last December. A very pretty scene was that of two little girls dressed in white uniform who presented Bibles to the new members. The happy Easer day culminated with a fitting climax when under the direction of Mrs. Earp an Easter play was presented, to the delight of the large congregation assembled.

BEN JOE EARP.

"THE CHRISTIAN SUN" AND THE D. W. KERR MEMORIAL.

For several years the membership of Mt. Zion Christian Church and the men of the Loyal Men's Bible Class of the First Christian Church, Burlington, have been interested in placing some kind of marker at the site of what was Junto Academy, one of the first institutions of higher learning in this section of North Carolina and from whose office the first edition of THE CHRISTIAN SUN was edited by its president, Dr. D. W. Kerr. The plans as now agreed upon are to enclose the area of the original office building of Junto Academy with an iron rail supported by eight stone pillars. A gateway will lead to a concrete pavement which will approach a stone monument placed on a concrete base and enriched by a concrete walk. The stone for the monument will be of excellent quality blasted from a stream-bed on the McAdams' farm, the site of the Junto Academy. In the monument will be placed a timber preserved from the original office building. The monument will be so constructed that a memorial plate, 15 in. x 24 in. will be placed on an oblique top, the back of the monument being 5 feet high, the front being 4 feet. The tablet will have inscribed on it:

Commemorating
1838—Site of Junto Academy—1849
First Issue of The Christian Sun
February 17, 1844
D. W. KERR, Minister, Editor, Teacher
1796—1856

This tablet has been secured and is ready for placement. The men of the Mt. Zion Church plan to do all the work required except that of the mason itself; for this the services of an expert mason have been secured.

Probably there are others who would like to contribute to this work.

Contributions should not be large—\$5.00 would be an adequate maximum gift. Seventy five or more gifts of one dollar (\$1.00) each would be gratefully received. But these gifts must be made immediately as the monument is going to be erected within the next month, the work beginning the week of April 13. Send your gifts either to Mr. Vitus R. Holt, c/o Kirk Holt Hardware Co., or to Dr. C. W. McPherson, McPherson Building, both of Burlington, N. C.

The McAdams family has donated the land on which the Junto Academy office building stood and has evidenced great interest in the plan. The McAdams' farm is off the paved highways but Mr. Carl Goerch of "The State" magazine farm has promised his support in securing a highway marker calling attention to the historic interest of the site. In 1944 the Mt. Zion Church, about a half mile distant from the McAdams' farm and the Junto Academy site, plans entertaining the North Carolina and Virginia Conference in its annual sessions. The plan contemplates a fitting observance at the site of the monument.

J. H. LIGHTBOURNE.

OFFERINGS FOR ELON COLLEGE.

Offerings for the college during the college period were slightly in advance of those of a year ago. However, we are far, far from the goal. Surely there are other churches that cooperated in the Convention's plan and the conference directions and received offerings for the college. If not, we do hope that they will in the near future. The spring months are needy months for the college.

Fifth Sunday offerings have been coming in fairly well. We have not heard from a large number of our Sunday schools. Your messages help and encourage greatly. Following each fifth Sunday we wait with great expectancy. If your Sunday school has not sent in its offering, won't you please do so at an early date.

The report is as follows:

Sunday Schools.	
N. C. & Va. Conference:	
New Lebanon	\$ 2.20
Palm Street, Greensboro	9.56
Ingram	3.73
Union Ridge	5.06
Mt. Bethel	4.02
Happy Home	5.00
Lebanon	1.00
Durham	16.82
Eastern Va. Conference:	
Dendron	1.50
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Liberty Spring	8.00
Waverly	5.50
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(Continued on page 14.)

SUBSCRIPTIONS RECEIVED IN MARCH.

For the first month since February, 1938, the new subscriptions were more than the renewals. We are glad to welcome the 139 new subscribers to THE CHRISTIAN SUN family. Our hope is that as we come to know each other better we will like each other more.

By glancing over the list below it is easy to see where work has been done. There are several churches in which all families receive the paper, but in most churches there is still a chance to increase the number of subscriptions.

The excellent cooperation of the pastors and church workers is making it possible for our church paper to meet its obligations and bless our church homes. Thank you, everyone.

F. C. LESTER,
Promotional Secretary.

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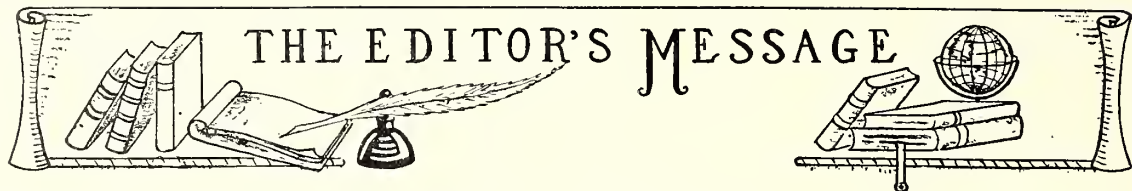
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“SCIENCE AND THE MORAL ORDER.”

Religion has said many harsh things about science. One might easily gain the impression that one of our favorite homiletic pastimes is that of berating science. Science is so helpless when it is being unmercifully brow-beaten from the pulpit. And yet, at the same moment, religion freely uses the products of science. The majority of church members come to church by means of scientific locomotion. Without the benefits of science the church would immediately be deprived of its electric lights, pipe organ, steam heat, and radio broadcast. There is little value in omnisciently declaring that “science cannot deal with the intangibles and imponderables in human relations,” and “science is largely useless for the building of a better human world.”

In the spirit of the man who wanted to “say a good word for California,” why not say a good word for science? After all, the breakdown in our international relationships and the hasty retreat to barbarism cannot be comfortably attributed to the shortcomings of science. Yes, we like to have a convenient scapegoat for all our sins. But religion and the church are simply Pharisaical if they are so busy confessing the sins of others they forget to confess their own.

Raymond B. Fosdick, President of the Rockefeller Foundation, may help to clarify our thinking on this point. In his “Review for 1940,” Mr. Fosdick deals specifically with “Science and the Moral Order.” Mr. Fosdick begins by stating that “Science is today under sharp attack. The growing public realization that its powerful tools can be used for man’s enslavement and destruction has given rise to bitter questions and charges. In this hour of intellectual confusion and moral chaos the social consequences of science have been brought to the fore, and the question is persistently asked: Are these consequences so important, because of technical applications, that the social interest is paramount over intellectual interests? Are there too many nations and too many people everywhere using the instruments of a civilization they have not achieved?”

“It would be presumptuous to attempt an answer to this question in a few brief paragraphs,” continues Mr. Fosdick, even if the writer were especially competent to make any answer at all. The question arises, of course, because science as a technique for gaining understanding of nature is also a technique for gaining control over nature—that is, it is a technique for gaining power. And power can be used by evil men to do evil even more obviously and dramatically than it can be used by men of good will to do good.

“But this is true of many things in life. Sulfanilamide, perhaps the most amazing development of modern medical science, came from the German dye industry, but so did mustard gas. Exactly the same principles of physics are employed to point a 500-ton telescope at a star and a 15-inch naval gun at its target. Language is a powerful tool which can be used to mirror spiritual insight or to spread false and destructive propaganda. The

possibility of misuse is not an argument for no use at all.

“However, this point of view would scarcely justify science in dissociating itself from considerations of value and purpose. The disavowal of concern with social ends would seem to be a callous and irresponsible way to defend science against the charge that it provides man with forces which outstrip his powers of control. Such a defense, in fact, arises from too narrow a view of science. For science is more than the technologies which cluster about it—more than its inventions and gadgets. It is even more than the discovery and correlation of new facts. Science is a method, a confidence and a faith. It is a method of controlled and rechecked observations and experiments, objectively recorded with absolute honesty. It is a confidence that truth is discoverable. It is faith that truth is worth discovering.

“The contribution which this aspect of science can make to human problems is too often overlooked. Science has developed a specialized set of mental procedures and a noble tradition concerning their use. Confronted by a problem the scientist begins by sorting out the pertinent factors. He discards the irrelevant, testing relevancy as critically and dispassionately as possible. Then with the relevant material in front of him he begins the painstaking tasks of describing, classifying, discovering correlations, constructing hypotheses, experimentally testing, discarding or adjusting these hypotheses—and extending them to new fields. It is of the essence of this whole process that he should suspend judgment until ponderable evidence is at hand, that he should continually re-examine underlying theories and definitions, that he should prepare to abandon a position however attractive it may be, that he should be sanely skeptical of conclusions and that he should maintain complete dispassionate intellectual honesty.

“Surely a technique of this kind has some meaning in the confused issues which we are now facing. We can scarcely afford to declare a moratorium on this kind of intellectual objectivity. It has undeniable social serviceability. It can create a new approach to the solution of the difficulties which now overwhelm us. It can be a nourishing atmosphere for the development of a factual outlook, of a healthy and flexible skepticism, of a disposition to seek for causes of things, and of objectivity and tolerance in the appraisal of evidence.

“In giving expression to this faith one would wish to guard against excessive optimism. Measurement and accuracy by themselves do not even touch the fringe of social questions. Human relations cannot be reduced to mathematical formulae or deterministic sequences. Knowledge of facts does not tell us what to do about them. The social sciences can successfully copy some of the techniques of the physical sciences, but ahead of us is the long difficult road, through trial and error, towards goals of social organization and control that lie obscured on the far horizon.

“But science at least furnishes us a lead. Its methods teach patience; it stands for (Continued on page 15.)

After Ten Years

WHAT THE CONGREGATIONAL CHRISTIAN MERGER HAS MEANT TO THE CONGREGATIONAL CHURCHES

By JOHN R. SCOTFORD.

When a group of 100,000 people unite with a group of 900,000 people it is inevitable that many of the latter will be only dimly conscious that anything has happened. This natural pre-occupation of the larger group has been further accentuated by the fact that the former Christian Churches "come in bunches." In a given locality they are either numerous or else non-existent. The result is that in large areas of our fellowship the merger has been largely a mystifying change in the denominational nomenclature.

In other areas, however, the merger has completely transformed the ecclesiastical landscape so far as the Congregational Churches are concerned. In Virginia we were practically non-existent, in North Carolina a scanty band—and now we are a mighty host! In Indiana the Congregational Churches were found in a few cities, the Christian Churches in the open country and in numerous towns; together they are an effective and properly balanced fellowship. In Ohio the strength of the Congregational churches declined in direct proportion to the distance from Oberlin—but now our fellowship covers the state. The merger greatly enriched the fellowship on both sides of the house in Southern Illinois, Georgia and Alabama, while the former Christian Churches brought new elements into the denomination in New Jersey, New York, Pennsylvania and Iowa. The merger has added Delaware to the list of the states where we are effectively present.

When the union of the two denominations was first projected it was not expected that the life of the local churches would be greatly disturbed. One of the surprises of the merger has been the number of congregations which have gone together. Wherever local churches have been able to meet on a basis approaching equality, they have united! This has been particularly true in Ohio, where churches have merged at Conneaut, Lima, Fort Recovery, Columbus, Springfield and in some smaller communities. The moral seems to be that local churches welcome an excuse to join with one another.

The merger has enlarged the horizon of the Congregational Churches by making them conscious of a number of interesting institutions. Elon

College in North Carolina is one school which is unashamed of its ecclesiastical affiliation and which is glad to serve as a gracious host to all manner of denominational gatherings. Defiance College in Ohio offers Christian education on terms which are tempting to the frugal and also entertains summer conferences with great joy. Merion Institute is a reborn child of the merger where we are experimenting with new ways of meeting the problems of the rural churches of Indiana and Illinois. Southern

WHAT THE CONGREGATIONAL CHRISTIAN MERGER HAS MEANT TO THE FORMER CHRISTIAN CHURCHES

By LUCY ELDREDGE.

Some former Christian Churches have changed their names. Others have not. But all know that a merger has taken place, that there is a new day. There have been changes to make new practices to adopt in relationships with State Conferences and National Boards, new appeals, new names, new meetings to attend. Some "growing pains" are inevitable when those accustomed to the family spirit of a denomination with 100,000 members find themselves belonging to a church with a million members. Individuals, enthusiastic and skeptical, admit that the union has succeeded to the extent that the Congregational and Christian Churches have become one denomination within the short period of ten years. Leaders express amazement and gratification that so much that is wholesome in our church life could come in one short decade.

Something real has happened. Members of the two former bodies are worshipping and working together, often without noting differences in their church heritage. Last fall the Mid-West Regional Meeting made a pilgrimage to Tallmadge, one of the oldest Congregational Churches in Ohio, for a session on the rural church. They were welcomed by a young pastor whose entire experience up to three years ago had been among Christian Churches. There were two speakers, Roy E. Bowers, well known Congregational clergyman and Shirley Green, Director of Merion Institute, a rural social action project centering in an old Christian Church College. And Shirley Greene came from a New Hampshire Christian Church. Few knew these facts. It

Union College at Wadley, Ala., has opened a door of opportunity for service in one of the most appealing sections of the South. The Craigville summer assembly grounds on Cape Cod have been called "the surprise package of the merger."

From the point of view of the larger fellowship of the denomination, possibly the most significant gift of the former Christian Churches has been in the personalities which they have contributed to our common life. The first national president of the Pilgrim Fellowship came from the former Christian Church as have a goodly number of other lay leaders. It would be impossible to list the pastors of today or the staunch souls of

(Continued on page 7.)

was not the result of careful planning by the program committee. The merger had gone beyond that stage. The Congregational Christian Churches were in conference session. Members from both groups were ready with contributions needed. And all were concerned in what they had to say.

"You see, I belonged to the former Christian Church group." I listened. It was the voice of a North Carolina delegate to the Mills National Council of the Pilgrim Fellowship. I had not known her local church membership. It was evidenced that "These are *Congregational Christian* young people, looking ahead, not caring whether one belonged to a Congregational or a Christian Church group ten years ago!"

"As the youth of the Congregational Christian Churches . . ." the voice of the young man from Minnesota went on to set forth some responsibility of the youth of our churches. And I thought. There never was a Christian Church of our group in that state. But he was a Congregational Christian. Through his voice and service, the principles and ideals of both bodies will go on in the world, whether the present deacons of his church know very much about the merger or not.

There has been a merger. There is a growing Congregational Christian Church. But what would many members of the former Christian Churches say today after ten years? I decided to ask them. A bundle of post cards went into the mail. The answers came. I have learned a lot, for every reply has had a point worth studying.

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CONTRIBUTIONS

SUFFOLK LETTER.

Christianity is not a system of ethical teachings. It is a way of life. The teachings of Jesus deal with definite ethical principles, but they go beyond the realm of formal legalism. The New Testament rests its case upon spiritual personality. The security of the Christian faith is not established by the adoption of dogmatic definitions of theology, and it is not disturbed by the denials of its tenets or the rejection of its oral and spiritual standards.

Jesus said: "Follow me." And that invitation involves more than the acceptance of the creeds of the church. Followers of Jesus must seek to have fellowship with Him. "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God."—(Col. 3:1.) This explains why He attached so much importance to sincerity and denounced hypocrisy in such scathing terms. And if He should enter many of the churches of the present age He would find similar conditions.

People are hungry for sympathetic personal attention. What would happen if society should decree that no one should shake hands with another, or smile when they meet their friends. Many reasons could be submitted for putting a ban on laughter and crying. The attendant noise may disturb others. Why not establish a code of conduct making life as formal and rigid as a soldier standing at attention? For the simple reason that human life cannot find its finest self-expression without the personal human touch. Men want the bread of human fellowship and, in many instances, they are getting a poor substitute when they pick up the stones cast by those who pass by.

In conversation a few days ago a group of prominent business men agreed that the best place to serve a meal is on the shore of a lake, and the most appetizing menu consists of fried bacon, fish, corn bread and coffee, all cooked over a campfire in the great out-of-doors. China plates, silver knives, forks and spoons would spoil the whole affair. A table is superfluous. No chairs are needed. But there is a wealth of human fellowship, a sense of brotherhood and a display of genuine good will. Society would be greatly enriched if something of these values could be carried

back to the office, the factory and the home as well as the church.

On a similar occasion Jesus met Simon Peter and some other disciples by the seaside in the early morning, and served a fish breakfast. The account dismisses the breakfast in a few words, but a vital personal conversation is given space in comparison. And that conversation was centered upon three words: "Lovest thou me?" And the conclusion reached was a command of three words: "Feed my sheep." Love is revealed as an experience reaching out in rich fellowship with Jesus. If our teaching and preaching and worship does not reach that high point we have failed—miserably failed—in every thing pertaining to Christianity. And if that experience is to reach a climax it must "feed my sheep"—with the bread of spiritual fellowship.

After Easter the church should intensify the lessons and spirit of the Lenten Season. It is tragic to turn from such a season with a desire to intensify our lust for pleasure and dissipation. The cross should still be lighted on the hill. The altar should be aglow with perpetual light. The hearts should continue to burn within as the Master walks with us along the way.

I. W. JOHNSON.

"THE CHRISTIAN SUN" AS A DENOMINATIONAL BUILDER.

There are two agencies in the Southern Convention that have made substantial contributions to the growth and development of our church—the college and THE CHRISTIAN SUN. THE CHRISTIAN SUN preceded the college. In fact, if it had not been for THE CHRISTIAN SUN, the chances are that the college would never have been built, and so with our other denominational institutions. THE CHRISTIAN SUN has been the medium of information and inspiration since the day of its founding. It is the mouthpiece of the Convention, articulating the Convention's plans and purposes and at the same time speaking directly to every family within the church that has interest and vision sufficient to subscribe for the paper. It is one thing for the Convention to set goals, formulate plans for the reaching of those goals; it is another thing to work the plans and attain the goals. Successes in these fields are much more possible where there is an interchange and an exchange of ideas. THE

CHRISTIAN SUN is the proper medium for such services. In reality it becomes our "Committee on Correspondence." One group speaks to another group regarding its responsibilities and purposes, and at the same time expresses its desires regarding the welfare of the entire Convention of which that group is a part. We want, as a church, to move forward. We won't make much progress unless we pull together. We decide on certain definite goals for our church within the Convention, but we shall not reach those goals with every local church working at its own problems without consideration or regard of sister churches. We cannot work together as a group unless we adequately and regularly are informed as to what all are doing. This information can best be carried by our church paper. The paper makes its weekly visit. On Monday of each week the pages of THE CHRISTIAN SUN are open and blank, awaiting the message from you, pastor and people, that others may be encouraged and inspired by what you are doing. THE CHRISTIAN SUN should have an intellectual value for its readers, and it does. It should carry inspiration to those who need it. It should keep its readers informed regarding achievements and possibilities within its natural constituency. It should also convey information and create interest in localities, fields, and countries beyond our Convention's borders. The ones of us who have to do with the making of THE CHRISTIAN SUN need to give a bit more careful thought to the contents to make sure that we provide the information and message that a religious journal should carry today. We have a paper with great possibilities. Its mission is clear cut and necessary. Let's make sure that we do not miss the boat in this particular.

We are all delighted at the progress that the campaign to increase the circulation of the paper is making and congratulate those who have accepted these definite responsibilities. It is an opportunity for every family to render a great service to its church by subscribing for THE CHRISTIAN SUN and reading the same carefully and diligently. Continued success to our church paper!

L. E. SMITH.

The twenty-second annual State Conference of the Virginia Commission on Inter-racial Cooperation will meet in Richmond on Friday of this week. The theme for the meeting will be "The Conservation Development and Use of Our Total Resources in Regional Development."

FOR THE CHILDREN

Dear Friends:

Truly, this is the end of a perfect Easter Sunday! Do you remember how we ate snow cream last year on Easter Sunday night? I hope that your day has been as full, satisfying and happy as mine has. Perhaps I should not have said the "full" part. I'm sure I had more things to do today than I'd wish upon you, but I enjoyed the doing of them.

I got up at 5:00 o'clock this morning. Mr. Todd went to our six o'clock sunrise service. I got dressed, gave Oliver his breakfast, made up my bed, and was ready to go to church for my breakfast when Mr. Todd came back for me. We took Oliver, bed and all, to our next door neighbor's house where he was a good boy until we returned. I ate breakfast with three charming high school girls. We talked about many things including biology drawings while we were breaking our fast!

My breakfast was so nice that I just couldn't come home without asking about helping to wash the dishes. I'm a member, absentee, of the Alpha Sunday school class, which planned, cooked and served the Easter breakfast. All of the dishes were washed by 8:15. I came home, bathed Oliver, gave him his orange juice and cod liver oil, fixed the food for his noon meal and took him back to the neighbor's house. I rushed back to the church where I sang, "O Perfect Love," at a wedding ceremony. The church was so beautiful with its altar banked with lillies and other white flowers in settings of green. It would have been a shame not to have a wedding. Little Linda Faye Tillman was christened before the wedding, in a private ceremony.

I sang in the choir at our 9:45 A. M. service at our Sanford Church. Then I went out to our country church with Mr. Todd for our 11:00 o'clock service out there. I sang in the choir out there also. We returned to Sanford, and Oliver, after the service out there. After lunch Oliver and I went riding out in the country to visit three of our members and left Mr. Todd at home in the study. Now Oliver is tucked in bed for the night and I am writing the Children's Page.

Our Board of Publications wants our material in as early as possible so that they will be able to get THE CHRISTIAN SUN out by Thursday from now on. I shall have to omit the puzzle again this week because I

have just been too busy to get it done. I would appreciate some help from you very much. Now that school is about over for this year can't some of you find time to write us a letter? Try to find time to do so!

Sincerely,

DOROTHY TODD.

EASTER AT THE GRIGSBY HOME.

The Grigsby children looked forward to Easter as eagerly as they looked forward to Christmas. Not only did Easter mean that spring had come with its home-made whistles, fishing trips, and interesting gardening tasks, which always seemed more like play than work, but also special programs at the country church, helping the Easter Bunny to gather up his eggs and the coloring of the eggs.

The children were allowed to color six dozen eggs. You can imagine how busy the children were on Easter Saturday. All of them were in the big kitchen and back porch trying to see who could color the most beautiful egg. It is a wonder that Mother Grigsby kept her senses amid such a hub-bub but she seemed to have as much fun as any one of the children.

The children rose early on Easter
(Continued on page 10.)

AFTER TEN YEARS.

What the Congregational Christian Merger Has Meant to the Congregational Churches.

(Continued from page 5.)

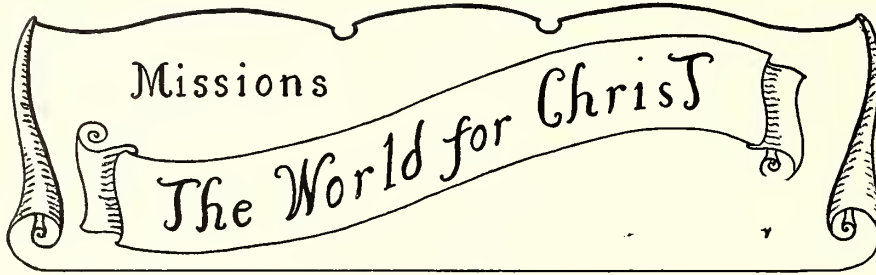
yesterday who have helped to build the united church, but something should be said of those who are now serving in official capacities. In his position as head of the General Christian Convention and ex-officio assistant moderator of the General Council, Judge John V. Sees is a tower of good humor and parliamentary skill. The Council will never get into serious mischief so long as he is around. In a world of change Judge Sees typifies the permanent. Few leaders of youth are more beloved than Miss Lucy Eldredge, while no mere man can appraise the share which her good-humored resourcefulness had in the building of the Pilgrim Fellowship. Although technically retired, Warren H. Denison is still welcome in the churches as a warm-hearted and genial advocate of Stewardship. In Pennsylvania, Superintendent Wilson P. Minton is conducting a test-tube demonstration of church union

by fusing an exceedingly variegated group of churches into an effective working state conference. In Indiana, Superintendent Simon Bennett has gone about unobtrusively but persistently building city, town and rural churches into a common fellowship. Both of these men have accomplished the seemingly impossible. In the deep South Superintendent William T. Scott spreads himself from North Georgia to Key West looking after all sorts and conditions of churches. He is ably assisted by Miss Pattie Lee Coghill, one of the first fruits of the merger, who is loved in the South and admired in the North. In Virginia and North Carolina, Fletcher C. Lester is quickening the life of the churches, particularly along missionary lines, in his capacity as a secretary of the Southern Convention. President Leon E. Smith of Elon has added to the good humor and Christian zeal of the united fellowship, while Director Shirley Greene of Merom is outgrowing his former designation as "a promising young man" into a resourceful leader.

One of the significant characteristics of these men and women is that their friends tend to call them by their first names. The strength of the former Christian denomination lay in its family spirit. Everybody knew everybody else. Through these leaders something of this personal intimacy has passed over into the larger group. The former Christians have had a distinctly humanizing effect on the Congregationalists!

The ultimate significance of the Congregational Christian merger probably lies in the future. By shaking us up and loosening our ecclesiastical joints it has given us excellent preparation for further adventures in church union. Church boards resist change; their officers tend to become the slaves of things as they are. They need to be reorganized at least once a decade! The merger has also started the meaningless and altogether too polysyllabic name "Congregational" toward the discard. Our churches will be better off when they choose for themselves some simpler and less sectarian-sounding designation.

Church Union was one of the fundamental teachings of the former Christian denomination. The only trouble with the Congregational Christian merger is that it did not involve enough churches. Too many congregations are jogging along as they have always done. Those who have participated in the union have found it good. It has whetted their appetite for bigger and better denominational mergers.



THE DAY THAT CHANGED THE WORLD.

"They came unto the sepulchre. . . . And they found the stone rolled away. . . . And they entered in, and found not the body of the Lord Jesus."

This is Resurrection morning. Our churches are garlanded with flowers, and our hushed voices break out into song of praise for the Risen Christ.

Something happened on that first Resurrection morning which has changed the world. Those early disciples who had followed Jesus with high hopes of the kingdom He was to establish, were terrified and stunned at His death. They had depended on the Master and were left leaderless. But in a few days this was changed. Those same dismayed men who were afraid to face the world were transformed. The timid and cowardly became bold and courageous. Their faith was in a risen and glorified Lord, a living Savior. This faith yet lives and transforms the human race.

The Resurrection morning has changed man. When men came to see each other as immortal souls, they began to think of their earthly relations and obligations to their fellows. From this day ethical and social forces have continued to bless life.

From that Resurrection morning the assurance of immortality has become the possession of all men. The Easter message comes with power to man the believer, the hero of moral struggles and the child of God, to man able to make the sublime venture of faith. For that message assures us that whatever else death may take from us, it is powerless to dim the great realities of home, love and brotherhood, or to quench the vital energy of the spirit of God.—(Taken from a church bulletin used Easter Sunday.)

**MISSIONARY OFFERINGS.
WEEK ENDING APRIL 11, 1941.**

Sunday School.	
Mt. Herman, Garner, N. C.	\$ 2.00
Raleigh, N. C.	21.00
Newport, Shenandoah, Va.	3.26
Mayland, Broadway, Va.	2.00
Ether, N. C.	5.25
Henderson, N. C.	5.29
Hank's Chapel, Pittsboro, N. C.	11.82
Linville, Va.	6.29

Biscoe, N. C.	4.52
Wake Chapel, Fuquay Springs, N. C.	5.25
Newport News, Va.	9.70
Union (Va.), Virgilina, Va.	5.00
Franklin, Va.	20.00
Suffolk Philathea Class, Suffolk, Va. (Honor Fund)	10.00

Total \$ 111.38

Individuals and Churches.

Linville, Va.	\$ 14.00
Beulah, Keezletown, Va.	2.00
Winchester, Va.	6.76
Christian Chapel, Corinth, N. C.	1.57
Windsor, Va.	40.00
Spoon's Chapel, Asheboro, N. C.	2.60

Total \$ 66.93

Total for the week \$ 178.31

Previously acknowledged 9,955.76

Total since Sept. 1, 1940 \$10,134.07

The above report is fine this week and we are counting on the churches, Sunday schools, individuals, and others to keep the offerings for missions on the increase. Our goal this year is *an increase for missions.*

Easter envelopes have been distributed to the pastors for their church, or churches, and we are hoping that they will be used in each church along with the special Easter program. Several churches are planning special services and quite a few have reported they are having a Sunrise Service Easter morning.

Gratefully,
MATTIE COX PARKER,
Secretary.

OUR MOUNTAIN WORK.

Sometime ago we printed in THE CHRISTIAN SUN a notice about refinishing rooms in our parsonage at Elk Spur, the cost of each room and asking that churches, Sunday schools, classes, missionary societies or individuals donate a special offering for this purpose. We are grateful to those who have given of their money for this work and we are hoping that others will be sending their donation at no far distant date. One Sunday school class gave \$25.00, the amount estimated to refinish one room, and we had an individual gift of \$5.00. We appreciate every dollar given for our mountain work.

The school authorities have recently repaired the Rocky Ford Church.

The missionary society of Mt. Olivet (R) in the Valley of Virginia Conference completed a quilt recently, which they sent to the pastor, Rev. G. H. Veazey, for the parsonage in Carroll County.

Almost every week or two I receive packages of clothing, etc., for our mountain work. These articles have been distributed and our people in Carroll County are most grateful for your kindness and thoughtfulness.

Rev. Veazey is doing good work in Carroll County and I am sure you will want to remember him in your prayers, and also help to carry on the work which he is so diligently doing.

MATTIE COX PARKER,

NORFOLK DISTRICT MEETING.

The twenty-first annual session of the Norfolk District of Eastern Virginia Woman's Missionary Conference was held at the First Congregational Christian Church, Newport News, April 1, 1941.

The meeting was presided over by Mrs. R. B. Wood, acting superintendent, using for the theme, "Christ for the Crisis." Mrs. Wood brought us a very inspiring message on this topic. Mrs. Ernest Waterfield led the devotional for the day.

Roll call of churches showed nine churches represented, with approximately one hundred and twenty-five delegates and visitors. Mrs. J. M. Harris, President of Woman's Board of the Southern Convention; Mrs. B. D. Jones, President; Mrs. Harrell, Secretary; and Mrs. Darden, Treasurer of Eastern Virginia Woman's Board, were our guests for the day.

Mrs. J. L. Gall, well known Bible teacher of Newport News, was the guest speaker of the morning. She gave a very illuminating address on the theme, "Christ, His Cross and Resurrection." Mrs. H. S. Hardcastle and a group from the Christian Temple conducted a panel discussion on the topic, "The Cause of Calling Missionaries from War Torn Areas," which was very educational, broadening our information on missionary interests. Mrs. J. M. Harris gave us interesting information relative to the session of the Southern Convention for Women to be held this year, as well as the School of Missions, a matter most vital to all of us.

Mrs. R. B. Wood was elected superintendent for the coming year and I am sure we shall do great deeds under her capable and consecrated leadership. May this be a year of real service and work for Christ and in His name.

HAZEL H. PULLEY,
Secretary.

QUARTERLY REPORT.

The following is the second quarterly report of the Woman's Mission Board of the North Carolina Congregational Christian Conferencees from January 1, 1941 to March 31, 1941, inclusive:

RECEIPTS.

Women's Societies.

Albemarle	\$ 10.00
Asheboro	2.50
Belew Creek	2.50
Biscoe	3.00
Burlington	311.00
Carolina	2.50
Church of Wide Fellowship	28.00
Concord	13.80
Durham	40.80
Elon College	59.55
Erskine Memorial	60.00
Ether	3.00
Flint Hill	1.65
Flint Hill (Randolph) ..	3.00
Greensboro, First Church ..	75.00
Greensboro, Palm Street ..	7.50
Hank's Chapel	11.40
Happy Home	14.00
Haw River	8.30
Henderson	18.76
Hines Chapel	7.05
Hope Mills	6.00
Ingram, Va.	9.00
Liberty (Vance)	27.50
Lynchburg, Va.	9.00
Mebane	4.05
Monticello	5.55
Morrisville	1.00
Mt. Auburn	10.90
New Lebanon	4.00
Park's Cross Roads	7.45
Pleasant Hill	5.00
Pleasant Ridge (Guilford) ..	7.50
Pleasant Ridge (Randolph) ..	8.10
Pope's Chapel	2.90
Raleigh	84.00
Ramseur	4.95
Reidsville	100.00
Sanford	13.50
Shallowford	5.00
Shallow Well	27.20
Shiloh	7.00
Turner's Chapel	12.75
Union, N. C.	12.50
Union, Va.	9.20
Winston-Salem	5.00
Youngsville	3.75

\$1,076.11

Young People.

Burlington	\$ 17.02
Durham	10.54
Elon College	6.00
Greensboro, First	11.53
Reidsville	15.00
Turner's Chapel	2.00

62.09

Willing Workers.

Burlington	\$ 5.00
Durham	6.06
Elon College	4.40
Greensboro, First	8.58

24.04

Willing Workers (Juniors).

Durham	\$ 6.30
Winston-Salem	2.00

8.30

Cradle Roll.

Durham	\$ 1.97
Greensboro, First75

2.72

Miscellaneous.

Balance in Bank, Jan. 1, 1941 ..	25.00
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25.00

Total Receipts \$1,198.26

DISBURSEMENTS.

Bank Charges	\$ 2.00
Mrs. W. E. Wissemann, expense of the president	7.41
Mrs. Robert G. Williams, speaker for Rallies	37.50
Mrs. H. S. Hardeastle, Treas., Woman's Mission Board of S. C. C.	1,151.35

Total Disbursements \$1,198.26

Respectfully submitted,

SUSIE D. ALLEN,

Treasurer.

612 W. Lane Street,
Raleigh, N. C.

FOREIGN FLASHES.

They Give What They Have.—The District Conference of Eastern Mindanao in the Philippines has recommended setting aside not only God's acre, but God's trees, God's pigs and God's chickens! "We suggest," ran the report, "that every member have fruit trees of some kind growing and producing as a symbol that he is bearing much fruit." And these dedicated pigs, trees, gardens and chickens are used to support the churches. Some churches raised their budgets by stripping abaca and selling it. Abaca is used to make what we call hemp rope. Another group raised coconuts and each family dedicated certain coconut trees to the church for their pledge, as well as money, rice, chickens and eggs.

* * *

Kagawa "Retires."—According to information from the International Christian Press, Toyohiko Kagawa has retired from public life. His release, together with that of his associate, Mr. Ogawa, pastor of the church in which Kagawa was preaching when arrested, is reported as "unconditional." Kagawa has decided that he must no longer subject his friends and auditors to suspicion and danger, runs the news item, and will spend the next few months in quiet writing and studying the problems of tuberculosis on the Island of Toyoshima where he is trying to develop a co-operative Christian sanatorium and colony for tuberculosis patients from all over the Japanese empire.

* * *

How Green Is Their Valley?—Hard work in the hot sun at brick kiln or in the fields, followed by supper to cook. That is the life of most of the women in the outcaste communities near Manamadura, India. Yet, they want to study. Weary bodies, heavy eyes, they pour over their lessons so that they may learn to read the Bible. For women too old to learn a set of clapping songs has been devised—Bible stories set to music. Says Mrs.

Emmons White, "They love to do these in the silver moonlight of a soft Indian night. Can you imagine them in a circle, clapping their hands, swaying their bodies, moving their feet, as they sing the Ten Commandments or the story of the birth of Jesus?" Mrs. White specialized in work with these women, both Hindu and Moslem. She finds the Hindu women more responsive to direct Christian truths but the Moslem women pathetically eager for friendship.

* * *

Any Old Hymn Books?—A call for discarded hymn books comes from the Philippine Islands. Frank C. Laubach of Dansalan, Lanao, Philippine Islands, writes that they are very much in need of song books in quantities. He suggests that some churches may be buying new books and would be willing to send him the ones they discard. Some sent them by the late S. Parkes Cadman gave good service but have now gone like the "wonderful! one-hoss shay."

* * *

Have You Colored Bible Pictures?—"I am the only Christian teacher in a local government elementary school which serves a community of 3,000 Hindus," writes a young man to Mr. and Mrs. Edward G. Nichols of Batlagundu, India. "No Christian work whatever is being done amongst them. I am eager to tell them of the Gospel. Please pray for me and my wife." This young man asked the Nichols if they could find American friends who would send out colored Bible pictures which he might use in his volunteer evangelistic work among the people. If you have any, send them along.

* * *

One in Christ.—A bell chimed. The great throng was quiet. Floor and balcony of Webb Memorial Church, Madura, India, were crowded with white gowned men, the lovely flower-like colors of women's saris, little children and dark eyed babies. "The Church's One Foundation" thundered from the organ as up the aisle came a white-robed choir, the new Anglican Bishops in robes of red and gold and pastors of all the Christian Churches in Madura. In the shadow of the great stone gopurams of mighty Meenatchi Hindu temple stands this Christian Church. For a union service there came not only Indians of all creeds, but Englishmen, Y.M.C.A. and Y.W.C.A. workers. Down upon this reverent throng looked the tender face of the Good Shepherd from the memorial window. Each day many who pass drop in to gaze for a moment on this beautiful picture. "If ye love me, feed my lambs," it seems to say.—*Missionary Herald.*

Pilgrim Fellowship

"Youth at Work in the Church"

A. LANSON GRANGER, JR., *Editor*

A LETTER TO ALL COLLEGE YOUNG PEOPLE.

Dear Fellowshipers in College:

I read Bill Andes' letter in THE CHRISTIAN SUN last week and took it upon myself to let you know of our Pilgrim Fellowship student group at Woman's College in Greensboro. We have forty-two members and we meet in the Religious Activities Center every month. Miss Valda Davis, a senior, from Wake County, is president of the group.

On different occasions this year we have visited the children at the Negro hospital in the city. At Christmas time we made silhouettes for their windows, and valentines for them on Valentine Day. The girls attend the First Congregational Christian Church in Greensboro, and take an active part in our programs.

At our last college meeting we discussed the problem of our student groups over the state. We decided that something should be done in order for us to know more about what the different groups are doing. Most of the other denominational groups have state-wide student conferences where they exchange ideas and plans.

Thus I am addressing this letter to all Congregational Christian college students over the state to let me know if they are interested in some form of conference. We could start plans and perhaps have such a meeting in the fall. If you have time, and are really interested, drop me a letter or card and we'll see what can be done.

DOROTHY HENDRIX, *Sec'y*,
N. C. Pilgrim Fellowship.

B. 517, Woman's College,
Greensboro, North Carolina.

MEDITATION.

There would seem to have been nothing strange or unusual about Jesus' saying "It is finished" there on the cross. Those words are the natural consequence which could be written across the life of any man when it has come to its close. The two others hanging there on each side of Him that day knew for them, too, "It is finished." But for Him it was inevitable. Strange that it should be so, that this man of all men should be

thrust upon a cross in his middle years and broken by it. And yet not so strange! For this world being what it is, and His love being what it was. He could not escape being hurt for it. It is the eternal symbol of what always happens to love which dares enough, which cares for nothing so much as pushing itself out into all the world, fearing no consequences which shall overtake it. So in the silent face of God, Jesus dies, saying, "It is finished."

In truth, for Him it was finished. But it was not the end which descends upon incompleteness, as death sometimes precipitately does, as though to say, "Sorry, but this is all." He entered it sure, as confident as one who knew that this was in reality the beginning. And that is the mystery of it! What Christ upon the cross says to us is that here is the timelessness of the eternal God, as though in this life there was neither beginning nor end. Here is life in its completeness. What could time have added to it—two more hours? Through Him the eternity of God broke through. So Christ dies saying, "It is finished."

And yet, to anyone who stands there silent enough and long enough for these words to speak to him begins to glimpse the mysterious paradox, that even in its completeness it is not finished! This "strange man upon his cross" will not let us go, keeps crying out to us as though what he lived for and died for were never complete until it had won us, and pushed its way through us out into the world. His spirit is like a restless flame which forever seeks to catch fire in new hearts and go on to burn itself out in them, cleansing and purifying the evil and injustice in the world.

Our completeness lies in our willingness to enter with Him in "costly adventure for the Kingdom of God," to be willing to be hurt for the sake of love and truth.

Whenever there is silence around me
By day or by night—
I am startled by a cry.
It came down from the cross—
The first time I heard it.
I went out and searched—
And found a man in the throes of crucifixion,
And I said, "I will take you down,"
And I tried to take the nails out of his feet.

But he said, "Let them be
For I cannot be taken down
Until every man, every woman, and every
child
Come together to take me down."
And I said, "But I cannot hear you cry.
What can I do?"
And he said, "Go about the world—
Tell everyone you meet—
There is a man on the cross."

CHILDREN'S PAGE.

(Continued from page 7.)

Sunday morning. Each one was eager to leip someone else to don his or her new Easter outfit. Everyone ready, the family set out on the two-mile trek to the Methodist Sunday school. The least one was carried part of the way in father's arms; the next smallest one held on the mother's hand as they trudged along over the rough country road. Before they got to the church they could hear the church bells telling them the good news that Christ rose on this day. The Easter service was always a beautiful one and the children loved it because they were always given a special part in the service.

But, perhaps the climax of the day came when after lunch the children were all allowed to go out on the lawn and search for the Easter eggs which the Easter rabbit had hid from them during the night. They knew perfectly well that father had hidden the eggs in the early morn while they were still in dreamland! The least children were always given the first chance to find the eggs which were hidden among the Easter lillies. Each older child was allowed to invite a playmate to come and help hunt the eggs. After all of the eggs were found and equally divided among the children, there was an egg rolling out on the hill back of the house.

It was too far for the children to walk back to the evening services at the church. Mother and father went, leaving the smaller children in the care of an older child. Then they had their own evening service—"family altar service" it was called. It was always lovely and the children were always glad to be left alone so that they could conduct it by themselves. The one on Easter evening was one which they never forgot until the next Easter rolled around.

Answers to Last Week's Puzzle

ACROSS—1. Gaza. 3. Idle. 5. God.
7. Nebos. 9. Dead. 11. Lord. 13. A. K.
14. Do. 15. Step. 17. Bobs. 19. Dream.
21. Air. 22. Play. 23. Eden.

DOWN—1. Glad. 2. Aged. 3. Idol.
4. Eyed. 6. O. B. 7. Naked. 8. Sodom.
10. Eat. 12. Rob. 15. Stop. 16. Pray.
17. Bare. 18. Seen. 20. E. I.

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

USING WITNESSING POWER.

LESSON III—APRIL 20, 1941.

LESSON: Acts 2:1-4:31.

GOLDEN TEXT: *They were all filled with the Holy Spirit, and they spoke the word of God with boldness.*—Acts 4:31.

Promised Power.

Jesus had promised that his disciples should receive power after that the Holy Spirit was come upon them. He also told them to tarry, or to wait, until the Spirit came. In obedience to his command they waited. Waiting is often much more difficult than working. Yet, much of our failure in Christian work is due to our failure to wait until we are endued with power from on high. In the final analysis the work of the Kingdom is not accomplished by mere brawn or even by brains. It is "not by might, nor by power, but by my spirit, saith the Lord of hosts." Much of our failure in performance is due to our failure in prayer. They that wait upon the Lord not only shall renew their strength, they shall receive power. Often one can do more and do it better in a given time if he spends part of that time in prayer and meditation and waiting. Like the disciples, we, too, shall receive power if we tarry.

The Coming of the Promised Power.

The promised power came at Pentecost. The word, Pentecost, itself means "fifty," or "fiftieth"—it was the feast which came fifty days after the Passover. Pentecost may be called the birthday of the church. To be sure the Holy Spirit had been at work in the world before this day, but in a special way God through Christ sent the Holy Spirit in new fulness and in power into the hearts of the apostles and the waiting disciples on that memorable day.

The account as given by Luke contains elements of history. It was such an unusual experience that ordinary language was inadequate to describe it. As the disciples were gathered together in one place, in one accord, suddenly there came a sound from heaven as of a rushing mighty wind. It seemed to fill the whole house where they were sitting. There appeared also unto them tongues divided, or parted asunder, like as a fire, which rested upon each one of them. As an accompaniment to these

outer manifestations they were all filled with the Holy Spirit. They were conscious of spiritual power within, of new dynamic energy. Another strange accompaniment was that each of them began to speak with "other tongues," as the Spirit gave them utterance.

Later those who heard them said that each heard the gospel in his own tongue. It was a sign and symbol of the universality of the gospel of Christ and the fact that God can speak to every man in language which he can understand. The central fact in this account of Pentecost is the idea of fullness, abundance, overflowing, irresistible power. The disciples and the apostles felt that there was an adequacy in their lives which they had had never experienced before, an adequacy equal to all of the demands which life could make upon them.

Using the Promised Power.

The writer of these notes heard a great preacher preach a sermon a few weeks ago on the coming of the Holy Spirit at Pentecost. Instead of discussing in detail the account as given in the second chapter of Acts, he proceeded to interpret the coming of the Holy Spirit in the lives of the disciples in the terms of what they did with it. It was a different approach from anything the writer had ever heard and commended itself to him for its saneness, and practical application. In general the Spirit in these men expressed itself in the following ways.

1. *In Evangelism.*—The first impulse which the disciples had when the Spirit came upon them was to share the good news with those near at hand. They told of the love of God revealed in Christ Jesus, who had been crucified, who had risen from the dead, and in whose name those who had crucified Him could find remission of sins and salvation through faith. In whatever other ways the Holy Spirit manifested Him, it manifested itself in this way. One of the first fruits of the Spirit is the sharing of the experience of Christ with others.

2. *Witnessing.*—These men under the power of the Holy Spirit found the source of courage which enabled them to bear witness in the face of persecution and even the threat of

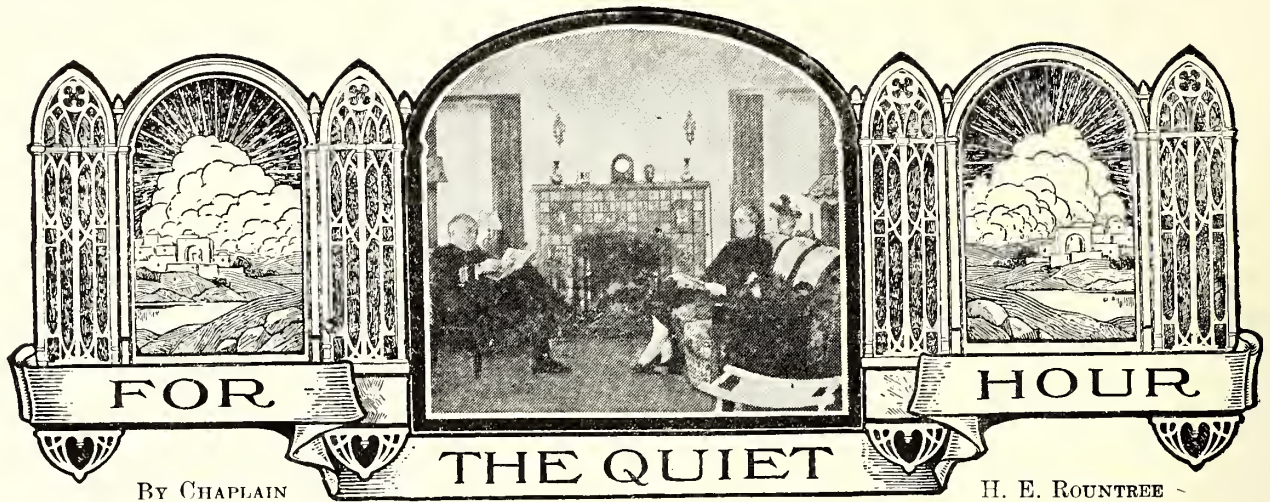
death. It was when they perceived the boldness of Peter and John, and when they perceived that they were ignorant and unlearned men (this means that they were not trained in the religious schools and did not have a formal education), it was then that they took knowledge of them that they had been with Jesus. The failure of many a Christian to bear witness for his Lord is due to the lack of the Holy Spirit in his heart.

3. *Sharing With Others.*—One of the finest fruits of the Spirit in the life of the early church was the concern which it begot for others, the compassion for the condition of others which it aroused, the impulse to share with others that which they themselves had. This is evidenced in the story of Peter and John going up to the Temple and bestowing not an alms upon the man who lay there at the Gate Beautiful, but something far better and more precious than a piece of money. It is expressed also in the action of the early church in having all things in common, some of them at the expense of selling what they did have and bringing it to a common treasury that there should be enough for those who were in need. The Holy Spirit prompts those in whose heart He resides the share with others, to bear one another's burdens, and so to fulfil Christ's law of love. The present world situation, with its need, its stark human needs, is a test to those who profess to have the Holy Spirit.

4. *Missions.*—The preacher made a distinction between evangelism as such, and world missions. He did not strain the point, but he called attention to the fact that the missionary passion was a little more inclusive and comprehensive than evangelism. Missions is the evangelistic spirit going into the whole world. Under the inspiration and power of the Holy Spirit, these men soon broke over the provincial barriers of Judaism, or their mission to Christian Jews, and began to go first into Judea, then into Samaria, and then unto the uttermost parts of the world. The foreign mission enterprise was born in the Holy Spirit. One of the surest evidences of the presence of the Holy Spirit in the heart of the individual believer is his interest in missions.

Garrett Biblical Institute, Evanston, Ill., recently conferred the honorary degree of Doctor of Divinity upon Rev. Roy L. Smith, the new editor of *The Christian Advocate*.

Ask a friend to subscribe for THE CHRISTIAN SUN!



MONDAY.

RUNNING AWAY FROM SELF.

"If the salt have lost its savour wherewith shall it be salted?"—Matt. 5: 13.

What is meant by this text? There is a story of a black maid who said to her neurotic mistress, who had complained of her weariness and that she needed a vacation: "What you-all need a vacation for? Don' you-all know you'se goin' to have yo'self with you?"

That is what has happened to many people: they have tried to escape from reality. The salt of life has lost its savour for them. They have flattened out. Their faith in God is eclipsed. Their zest is taken out of them. Life has become futile and useless. All hard workers need a vacation from their regular routine but they need a zest in their every day duties which gives them a lot of pleasure and grace. One who can find pleasure in their daily task has learned to find joy in living. Let us pray for that.

TUESDAY.

AMAZING ARROGANCE.

"A true witness delivereth souls; but he that uttereth lies causeth deceit."—Prov. 14: 25.

As we read the billboards and listen to the advertising chatter over the radio we would conclude that each particular article is "your best friend." We have seen Santa Claus advertising the brewers, and we expect to see a picture of the Virgin Mary inviting us into a saloon. How can such arrogance be explained save that moral values have lost their meaning and God's people have fled from it. Let us pray that we, each individually, may let our little world know that we stand against anything that weakens the moral values of life and for that which builds up our faith. *Amen.*

WEDNESDAY.

SOWING AND REAPING.

"Sow to yourselves in righteousness, reap in mercy; break up your fallow ground; for it is time to seek the Lord, till he come and rain righteousness upon you."—Hosea 10: 12.

Some people expect to reap a harvest without sowing, and some expect to do a lot of sowing without reaping. In the first class are those who wait for something to turn up, expecting their "ship to come in" when they have done nothing to turn things up, nor have they sent any ships to sea. They are those who would like to draw checks on the bank when they have made no deposits. They expect money to come to them when they have not worked. They expect to have friends when they have not been friendly. They expect the big jobs without climbing to them. They expect to drift finally into heaven without doing very much about it. They want life the easiest way when there is no easy way to success, nor to glory. Let us pray for the gift of understanding moral and religious values and dedicate our lives to whatever may be necessary to achieve them. *Amen.*

THURSDAY.

THE OTHER CLASS.

"Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?"—Matt. 7: 16.

The class of people who expect to do a lot of sowing and no reaping consists of those who expect to sow carelessly, recklessly; who expect to plant their wild oats and reap the tame variety, to sow tares and reap wheat. We find them disregarding the laws of their own bodies, the laws of men, and the laws of God, always hoping that they will be lucky enough to escape the penalty.

A visitor to the prison one day

found an old acquaintance of his sitting in the midst of a large heap of burlap, sewing. The visitor greeted his old friend and said, "You are sewing, aren't you?" "No," he replied, "I am reaping." Because it is hard to see the end and outcome of things, and because we think we can escape, and because we shall not "escape if we neglect," let us pray for the gift of God that we may be careful, and from youth up sow in a way we shall reap the best fruit. *Amen.*

FRIDAY.

THE IMMUTABLE LAW.

"Be not deceived; God is not mocked; for whatsoever a man soweth that shall he also reap."—Gal. 6: 7.

The law of sowing and reaping is as certain as the law of gravitation, or any other of God's laws. We older ones know that there is no escape from reaping what we sow. Youth may think it can sow wild oats, break the laws of health for a time and escape the results, but the reaping comes later. It comes in sickness, in pain and in misfortune. The drunkard does not think when he begins that he will wind up in misery and woe. We may think that we can break the Ten Commandments and a loving God will forgive and forget. He will forgive the soul and forget the deed, but the laws do not. "The wages of sin is death." Let us pray for the wisdom that brings a rich harvest. *Amen.*

SATURDAY.

THINGS OF THE BIBLE.

"Thy word have I laid up in my heart, that I might not sin against thee." Psalm 119: 11. (Revised version.)

Much is said and well said about the Inspiration of the Scriptures. But the Bible is not all inspiration to bear experience. It is something reason-

(Continued on page 15.)

AFTER TEN YEARS.

What the Congregational Christian Merger Means to the Former Christian Churches.

(Continued from page 5.)

I know these men and women. Most of them voted for the union at the General Convention in 1929. Some are ministers, others laymen and women. They live in many parts of the United States. A summary of their replies is not easy, but I find five answers to the question: "What has the merger meant to the Christian Church?"

First, there is joyful satisfaction in the "achievement of a century old passion for some practical steps in the direction of church unity." Many would agree with the man who said simply: "We preached union. We have worked at it. It works." "The feasibility of union has been demonstrated." "A high ideal has been achieved." The merger is the "fulfillment of an age of preaching." Many hope this merger is but one step toward a wider unity among many churches. There is a general feeling that denominations can unite, if they really desire to pay the price to do so. The members of the former Christian Church continue to believe in Christian union, and their confidence in its practicability has increased.

Second, there is a hearty appreciation expressed for the wider fellowship of the united church, for new friends, and for state contacts. There were tributes to "rare personalities" in Congregational leadership. "I would not have missed this increased fellowship for a great deal," writes a young minister. "I'm just as strong for the merger as I ever was"—the writer was in the youth group when the vote was taken. "The united body is experiencing a new birth of Christian fellowship and power" is the opinion of an older man. Vision, inspiration, desires to serve have been positive outcomes of this wider fellowship. There is a wistful note here and there, too. "It has not meant very much to me but as a whole it has meant a lot to our church. We do not have the same fellowship." "I long for many among the Congregational leaders to know more of the heritage of the Christian Church" reveals more than a criticism in passing. It is a longing for a common ground on which fellowship may be built. And that common ground is none other than that which has been present time and time again in the appreciation of each group for the other, for appreciation must always accompany genuine fellowship.

Third, the opportunity to share in a world-wide missionary program is mentioned by many. The former Christian Churches, many, many of them, rejoice in the knowledge that "we" have work in China, India, Africa, the Philippines, the Near East, as well as in Japan, and that young people from the former Christian Churches are at work in these lands today. The widened scope of the home mission program has its appeal, and the service of the Home Board has strengthened the work of many a former Christian Church. It must be confessed that sometimes former Christian Church members have not acquired a deep sense of responsibility for the missionary program of the united churches. The intimate note of a time when the foreign missionaries, as well as the home, were all personal friends is gone. Something must grow. It is growing. It is something for the former Christian Churches to cultivate in the second decade of the merger. There is evidence that it will come.

Fourth, the merger has brought to ministers and congregations of former Christian Churches many new resources and opportunities. The national and state organizations, with "kindly supervision" were mentioned. The leadership, a wider choice of printed materials, a program with higher goals and new privileges for training and youth activity—all were mentioned with appreciation. The opportunities open to the younger ministers in a larger church, together with the incentive for adequate preparation for their work, are assets.

Fifth, "Every change brings gains and losses." This quoted statement is a prelude to varied opinions. There are those who feel that the net result of the merger has been that the Christian Church has lost its identity, has been absorbed in a larger church. Others believe "The principles of the Christian Church are more clearly before the world today than ever before, as a result of this merger." "There is a danger of a loss of that freedom and liberty in religious positions which characterized our church" is the opinion of a man too thoughtful to be ignored. "There is less evangelistic zeal in the church," said some, while one of the oldest ministers asserts: "The merger has opened quite a number of closed churches, put on a larger program, given a new vision of service and started some new churches." "A skeptic believes," writes one man, while another warns, "We need to preserve the essentials

of our faith which are threatened by the merger."

Opinions are affected to some extent by geography. Those who have shared actively in a Congregational Christian state program are more enthusiastic than those in more isolated places, or sections where there were few or no former Congregational Churches. Some small churches feel out of touch with the denomination, while others find the state fellowship helpful, and a substitute, they say, for the national fellowship they enjoyed before. "It is good for the churches and individuals which have cooperated" is the common sense practical observation on the merger, writes one minister.

These answers are "red lights" of warning. The test of the success of the merger ultimately will be in terms of how far the united church is a new church, with more to offer the world than either the Congregational or the Christian Churches could have offered alone.

Suppose the delegates of the former Christian Churches could meet again today at Piqua. Suppose they could vote again on the merger, with all events of the past ten years to guide them. What would happen? I believe the "Ayes" would be louder. I know there would be some who would wonder, and some who would question, and others would come instructed to vote "no." But, on the whole, I believe that the vote would be in the affirmative and even more enthusiastic than a decade ago. I am confident that the singing of "Blest Be the Tie That Binds," which had so much meaning for many of us on that fall afternoon in 1929, would have much more significance today. It would carry us into the world with new vision, with new friends, with greater resources for a more adequate local church program, with work to do and a will to do it. This first decade has been a beginning in a period of changes to be made, new customs to adopt, new ventures to be made. The former Christian Churches, I believe, enter the second decade with a desire to share in the development of a truly united church program which will meet world needs.

After reading the replies of my friends, and thinking about their experiences and mine, there seems to be just one sentence which will sum them all up. I need to use a favorite expression of my grandfather's, "one thing and another," and the minister's "by and large." By and large, the merger has meant one thing and another to our former Christian Churches, and it has been good for us.

The Orphanage
CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

Friday and Saturday before Easter Sunday were two busy days at the Christian Orphanage. After the boxes of Easter dresses sent in for the girls from the women's missionary societies of a number of our churches, Friday afternoon was spent by the matrons and the girls selecting dresses for each one and fitting them on. The dresses are sorted out first, according to ages, say from 10 to 12, 13 to 15 and 15 to 18 years of age and placed on a long table and then the group from ten to twelve years of age from all three buildings are invited to come to the Johnson Hall where the dresses are given out and make their selection and get a dress to fit them. When this group has been waited on, then another group for the next age is invited, and so on, until all the children have selected the dresses of their choice. By having the children divided in groups as to age and inviting them from all the buildings at the same time keeps down any chance for some one to be dissatisfied. Sometimes a girl will select a dress that she wants very much but it just wont fit and she cannot wear it and some other girl gets it; but there is no hard feelings—she is just glad it fits the other girl.

The superintendent has the job of buying the Easter slippers and that is a harder job than the matrons have fitting the dresses. Some want one style and some another style. When everything is equal as to quality and price we try to comply with their wishes. If we buy the style they want they get more joy out of wearing it. We appreciate the many dresses sent in by the good bodies. It made all the girls happy for Easter and they all wore a smile as well as a new dress.

Our good friends of the Providence Memorial Christian Church, Graham, N. C., sent us eighteen dozen eggs for the children's Easter. This church remembers us every year and sees to it that the children have eggs for Easter.

Our good women of Hank's Chapel Church, near Pittsboro, N. C., sent us one crate of thirty dozen eggs for Easter. This church, too, has been a loyal friend to the orphanage for many years. We are very grateful to these two churches for remembering us at this Easter season with plenty of eggs to make all the little boys and girls happy. All children expect eggs

for Easter. The writer well remembers when he was a little fellow how we looked forward to having boiled eggs for breakfast on Easter Sunday morning. Mother made it a rule to give us children all we wanted on that occasion.

We hope everybody had a most happy Easter.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR APRIL 17, 1941.

Amount brought forward \$5,798.95

Sunday School Monthly Offerings.

Eastern N. C. Conference:	
Chapel Hill Women's Mis-	
sionary Society	\$ 5.00
Turner's Chapel	2.84
Plymouth	6.25
Christian Chapel	1.57
Mt. Hermon	6.00
Catawba Springs	16.56
	\$ 38.22

N. C. & Va. Conference:	
Ingram	\$ 4.27
Lebanon	1.00
Mt. Bethel	3.20
Union Ridge	6.27
Concord .....	.76
	15.50

Western N. C. Conference:	
Ramseur	\$ 13.38
Flint Hill (M) .....	.30
Biscoe	3.98
Pleasant Union	1.71
Pleasant Hill	8.70
	28.07

Eastern Va. Conference:	
Newport News	\$ 4.85
Christian Temple, Temple-	
men's Bible Class	6.06
Berea, Nansmond	7.00
Franklin	10.00
Rosemont	46.52
Suffolk	25.00
	99.43

Valley Va. Central Conference:	
Timber Ridge	1.88

Ga. Conference:	
United Church Women's	
Society, Columbus	6.25

Special Offerings.	
Mr. Bryan	18.00

Total for week	\$ 207.35
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Grand total	\$6,006.30
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OFFERINGS FOR COLLEGE.

(Continued from page 2.)

Mt. Carmel	1.59
Newport News	9.20
Eastern N. C. Conference:	
Mt. Auburn	3.00
Wake Chapel	3.86
Turner's Chapel	1.22
Western N. C. Conference:	
Sophia	1.00
Spoon's Chapel	2.10
Pleasant Ridge	3.25
Ramseur	11.31
Antioch (R) .....	.86
Ether	1.45
Hank's Chapel	2.84
Pleasant Hill	7.40
Big Oak	2.00
Biscoe	1.54
Va. Valley Central Conference:	
Timber Ridge	1.92
Linville	5.87

Newport	2.26
Leaksville	2.94
Palmyra	1.42
Bethel	14.88
Concord	1.03

Churches.

N. C. & Va. Conference:	
New Lebanon	7.20
Reidsville	10.00
Eastern Va. Conference:	
Rosemont	25.00
Norfolk, First	25.00
Bethlehem	25.46
Va. Valley Central Conference:	
Winchester	6.38

Total for week	\$ 263.28
Previously acknowledged ...	1,599.25

Grand total	\$1,862.53
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L. E. SMITH.

EDITORIAL.

(Continued from page 4.)

detachment and suspended judgment; it emphasizes the value of imagination and doubt; in a world of emotion and passion it shows us what the weighing of evidence means. That its by-products have created an unbelievably complex tangle of human ordering beyond our present means of guidance can scarcely be denied; but as a pattern of intelligence it still furnishes us the hope of deeper understanding and insight, and perhaps of some ultimate solutions." R. L. H.

FAMILY ALTAR.

(Continued from page 12.)

us aloft into the ecstasies of religiously vital. It is the best literature in all the world. It brings us into the presence of the living God. It is the voice of the living God. It is a history of man's search after God and of God's revelation to man. It reveals both the failures and successes of man in his search and then the inspiration makes it possible for him to avoid future failures. It is a way in which we walk with Jesus who himself went about doing good and with whom we may also do good. It points the way of love in everyday life and brings us into happy fellowship with the angels who still praise Him. Let us pray for a deep consciousness of the sacred nearness of the Lord Jesus and for a keen everyday interest in His word.

SUNDAY.

Said Jesus, "The Sabbath was made for man and not man for the Sabbath." Many ask, "Why should I observe the Sabbath?" Well, if the Sabbath was made for man, it is a better question to ask, "Why should man be deprived of it?" If the observance of the Sabbath has been the greatest delight to the most enlightened people of the ages, why should any one forfeit the privilege.

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational and Christian Churches.

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Marriage or obituary notices of not over 125 words will be published free. All over 125 words, 1c a word, cash with notice. Notices should be confined to 250 words.

In Memoriam

MILTEER.

In the death of Miss Emily Milteer on March 20, 1941, we, the members of the Woman's Missionary Society of the Holland Christian Church, have lost one of our oldest and most faithful members.

Therefore, be it resolved:

1. That we bow in humble submission to the will of God, giving thanks to Him for such a consistent, faithful and useful life, devoted to the church and consecrated to the cause of Christ.

2. That we hold in remembrance her love for her church, her relatives and many friends.

3. That a copy of these resolutions be sent to the family, one to "The Christian Sun" for publication and one placed on the record of our society.

Mrs. H. B. EVERETT,
 Mrs. JOB G. HARRELL,
 Mrs. W. J. HOLLAND,

BYRD.

January 16, 1941, the death angel visited the home of Mr. J. R. Byrd of Suffolk, Va., claiming the spirit of his devoted and faith-

ful wife. In her going, Bethlehem Church and Sunday school have lost another faithful member. We deeply deplore our loss, but we are sure that she has entered into the joys of that heavenly home.

Therefore, be it resolved:

1. That we humbly bow in submission to our heavenly Father's will who doeth all things well.

2. That we extend anew to her devoted husband and children our sympathy.

3. That a copy of these resolutions be spread on our church record a copy be sent to her family and a copy be sent to "The Christian Sun" for publication.

Mrs. T. U. SAVAGE,
 Mrs. J. W. FOLK,
 A. C. HYGERTY, Sr.,
 Committee.

RENN.

Whereas, it was the will of our heavenly Father to call from our midst our friend and member of our church and missionary society, Mrs. Molly Ayscue Renn, on December 14, 1940; and,

Whereas, ill health was the cause of her inactiveness in her church work during her last years; therefore,

Be it resolved:

1. That we bow in humble submission to Him who called her to her reward.

2. That we extend our deepest sympathy to her bereaved family, and loved ones, and commend them to the all powerful God, who alone can give comfort and consolation.

3. That a copy of these resolutions be sent to the family, a copy to "The Christian Sun" for publication and a copy be spread upon the minutes of the missionary society.

Mrs. E. M. POWELL,
 Mrs. V. E. RAWLES, Jr.,
 Mrs. J. A. HALL,
 Committee.

WOODWARD.

God, in all his love, saw fit to take from our church, friends and loved ones, Mr. Billie Woodward on December 7, 1940. He spent a quiet Christian life and was a friend to all who knew him. He was sick only a short time, and will be greatly missed.

Therefore, be it resolved:

1. That through God's divine plan he was taken from us.

2. That our church extend sincere sympathy to his family.

3. That we shall remember his quiet Christian life.

4. That a copy of these resolutions be sent to the family, a copy to "The Christian Sun" for publication and a copy be placed on the record of Liberty Spring Christian Church.

Miss HONTAS RAWLES,
 Mrs. L. F. BRADSHAW,
 Mrs. WESLEY BYRD,
 Mrs. R. E. PARKER,
 R. C. BADGER,
 Mrs. F. F. BRINKLEY,
 JAMES J. POWELL,
 Mrs. WESLEY HARRELL,
 Committee.

HARRELL.

Our heavenly Father, in His great love, came on January 8, 1941, and took from our church and loved ones, Miss Hattie Harrell, a life long member of Liberty Spring Christian Church. Failing health had taken her from her church work and societies, the work she loved so much. Even though in failing health she did not forget their needs. A loyal Christian has passed, one whose smile will be missed.

Therefore, be it resolved:

1. That her beautiful life be a guiding light to us.

2. That we follow the Christian example she has left us.

3. That we extend our sympathy to her loved ones.

4. That a copy of these resolutions be sent to the family, a copy recorded on our church record and a copy be sent to "The Christian Sun" for publication.

Miss HONTAS RAWLES,
 Mrs. L. F. BRADSHAW,
 R. C. BADGER,
 Mrs. R. E. PARKER,
 Mrs. WESLEY BYRD,
 Mrs. F. F. BRINKLEY,
 JAMES J. POWELL,
 Mrs. WESLEY HARRELL,
 Committee.

PARKER.

In loving memory of Mr. Henry Parker, whom God, in His infinite wisdom, removed from our midst on February 19, 1941, we, the members of Liberty Spring Christian Church, desire to express our devotion to his memory as a member of our church. While knowing that the place he filled in his church, home and community will always be vacant, we believe that our loss is his divine gain and that he has gone to that mansion which God has prepared for this one.

We shall miss his kindly smile, his quiet manner and his devotion to his church.

Therefore, be it resolved:

1. That we bow in humble submission to God's will.

2. That we hold in remembrance his faithfulness to all.

3. That we extend anew our sympathy to the family.

4. That a copy of these resolutions be sent to the family, one to "The Christian Sun" for publication and one to be placed on our church record.

Miss HONTAS RAWLES,
 Mrs. L. F. BRADSHAW,
 R. C. BADGER,
 Mrs. R. E. PARKER,
 Mrs. WESLEY BYRD,
 JAMES J. POWELL,
 Mrs. F. F. BRINKLEY,
 Mrs. WESLEY HARRELL,
 Committee.

"SUN" SUBSCRIPTIONS.

(Continued from page 3.)

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Migrant Work in the Florida "Glades"

By HOWARD HANEY.

The migrant camps at Belle Glade are the only ones of their kind east of the Mississippi River. They were built under the Farm Security Act of 1934. Camp Ocoola is the camp for white workers and Camp Okeechobee for colored workers. Both camps are identical, they have the same rules and regulations, the same provision for clinic, the services of the doctor and nurse, a grade school through the fourth grade, and a 24-hour nursery.

Everyone, on making application for entrance to the camps, must have a physical examination with blood test given by the camp doctor. There is a nurse on duty 24 hours of the day; the services of the physician and nurse are free to all. An isolation camp is provided for all cases of communicable disease.

The nursery school in each camp will take care of 100 children from the ages of six months to six years. Food and supplies are provided for the schools by merchants, farmers, packing houses, and community agencies. Children are cared for night and day, some children seeing their parents only on Sunday.

The community assembly hall provides recreation and music, a Church school on Sunday mornings and preaching services in the afternoon, conducted by a nearby local minister.

The community is governed by councilmen elected by the workers. The houses are built in units of 14 homes. Each unit elects their own councilmen who form the community council which makes the laws and enforces them. A family disregarding the laws may be evicted by the council. In this way every laborer is an active member of the group, in some cases it may be the first time they have had any part in planning for the group and thinking of a neighbor's welfare. Each laborer gives two hours of work per week and pays \$1.00 per week rent. The work on the camp takes care of the comfort stations and keeps the grounds clean. Fifty cents of the dollar goes to the Federal Government and is used to pay for the construction of the camp. It is believed that it will pay for the camp in fifty years. Of the fifty cents kept in the camp, part is used to create a loan fund from which help can be given in cases of need. Last year during the frost period, when there was no work, \$1,500 was loaned in sums of \$5 and \$10. Only three people left the camp last year without repaying what they had borrowed from the fund, and one of these came back this fall and paid what he owed. They are learning to budget and make plans.

A lunch room is being developed to serve one good meal a day to migrant children in the public school of Belle Glade and to children attending the Migrant School. Parents often have to work in the packing houses during the night, and their children are cared for in the 24-hour nursery.

Fifty thousand workers come to Florida each year and about 75% of them return from year to year. In Florida, Georgia, Alabama, and South Carolina, there are 90,000 migrant families whose incomes are less than \$200 per year.

At Belle Glade there are twenty labor homes where people are encouraged to live permanently; there is land around the homes for raising vegetables, taking care of a cow, chickens, etc.

The CHRISTIAN SUN

REPRESENTING THE SOUTHEAST CONVENTION OF CONGREGATIONAL AND CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

Vol. XCIII.

RICHMOND, VA., THURSDAY, APRIL 24, 1941.

No. 17.

America Challenges the Church

While we rejoice in the blessings we have in the United States and thank God for our good fortune that has enabled us to escape the horrors of war and the devastation that has been the experience of other nations, we are nonetheless mindful of the forces within our shores that constitute a threat to our national life. These factors represent the challenge that the church must face realistically. They may be summed up as follows:

85,000,000, or 63% of our population without the Church.

30,000,000 children and youth without religious training.

30,000,000 foreign born, parents and their families, representing forty-five nationalities.

96 metropolitan centers have 45% of our population, with the evils of city life, and in many of them only one out of seven are members of a church.

The active criminal population is $4\frac{1}{2}$ million which is $3\frac{1}{2}$ times as many as are enrolled in our colleges and universities; the annual crime bill is \$15,000,000,000—\$120 for every man, woman and child.

The national liquor bill last year was \$5,000,000,000, a little short of 50% of the country's food bill. We spent \$15.33 per capita for education, and \$38.60 per capita for liquor.

These facts suggest something of the task that confronts the church in general. They also have potent meaning for the home mission agencies, and they have significance for foreign missions, for only in proportion as America becomes genuinely Christian, shall we be able to help evangelize the world.—Dr. Mark A. Dawber, Executive Secretary of the Home Missions Council.

LET THERE BE LIGHT

NEWS AND VIEWS

Rev. J. Everett Neese will become the pastor of Ocean View on May 1.

Dr. John G. Truitt received twenty-six members into the Suffolk church on Palm Sunday.

Rev. J. L. Neese received twelve members at Old Zion Church, Norfolk, on Easter Sunday.

Rev. T. Fred Wright reports a large congregation and fine service at Windsor on Easter Sunday.

Dr. H. S. Harcastle received thirty-seven members into the Christian Temple, Norfolk, on Palm Sunday.

Rev. and Mrs. John Knight of the First Church, Norfolk, report the birth of a daughter on April 20, 1941.

Rev. O. D. Poythress reports a capacity congregation at the South Norfolk Christian Church on Easter Sunday.

We regret that it has become necessary for Chaplain W. W. Elder to receive treatment in the Brooklyn Naval Hospital.

Rev. B. H. Watkins conducted Holy Week services at Wakefield. He received five members into the church on Easter Sunday.

Hon. Wm. E. Sweet, Moderator of the General Council, was the speaker at the Suffolk Christian Church on last Sunday evening.

Chaplain H. E. Rountree will be the speaker at Newport News this Sunday evening. He is preaching each Sunday this month at Berea, Norfolk.

Arnold Mark Slater was born on April 1, at Lakeview Hospital, Suffolk. Mark is now receiving friends and visitors in the parsonage at Holland.

The Easter offering for Missions at Newport News was \$298.75. Mr. C. D. West reports that a check for \$340.00 has already been forwarded to the Missions office. The regular apportionment for the church was \$170.00, and an equal amount was sent for the J. O. Atkinson Memorial Fund. Congratulations to this fine church.

NEWS FROM LYNCHBURG.

Our Easter program began at 5:30 a. m., at which time we had a sunrise service sponsored by our young people. Sixty persons were present, and it was a splendid program of scripture and song, concluding with the celebration of the Lord's Supper, conducted by the pastor.

At Sunday school we broke our attendance record, having four more present than we have on the roll. It was the finest Easter attendance since I have been in Lynchburg (nearly five years).

At the morning service I christened my nephew, Norman Asbury Kerlin, Jr., of Newport News, Va., and also one other child. We received into our fellowship five by transfer of letter and four on profession of faith. My family was present for the christening, coming from Newport News, and Norfolk, Va., and Wilson, N. C.

We have 120 on Sunday school roll and had 124 present Easter Sunday. We had three of the best services our church has ever enjoyed.

The Woman's Missionary Society met at 10:30 a. m., April 16th, at the church. After a thirty minute business session, including a report of the Halifax District meeting held at Ingram, Mrs. Sidney M. Bedford, wife of a Disciple minister of Lynchburg, taught the mission study book, "Dangerous Opportunity."

At 12:30 a delicious luncheon was served to twenty-eight women, and from 1:30 to 2:30, another hour was devoted to the completion of the mission study book. Mrs. Bedford gave a most interesting and helpful review, and we feel it was a very successful day. This meeting was a variation from the regular monthly night sessions.

J. HOWARD SMITH,
Pastor.

THE TASK OF THE CHURCH IN COMMUNITY BUILDING.

No greater test has come to Christianity than that offered by the present world crisis. It is not simply a question of what the attitude of the Christian Church shall be toward war and peace, but more significantly it is a question of how the Christian message may strengthen and sustain the individual in a time of complete bewilderment.

If ever the Christian forces of a community needed to work together

and utter an authoritative word about God's care for life, it is now.

Four years ago a group of outstanding Christian leaders and educators interested in vital religion, planned a conference which would study just this aspect of the Christian forces. These sponsors included each of the presidents of southern state universities, a number of deans of the theological seminaries which train our active ministry, and outstanding persons from the leading denominations. Some sixty of the ablest leaders of Christian thought have cooperated in holding such an interdenominational conference of Christian workers each summer for four years at Blue Ridge, N. C.

The power of the church in any community is almost unlimited if all worked with a common eye to meeting a common need. This does not in any way mean less denominational loyalty and enthusiasm but it does mean that each church views the community as a whole and finds its best way of cooperating with all other Christian forces in building a Christian community, and meeting the spiritual needs of the whole group making up such a community.

The problem of the thousands of unchurched people, who never darken the door of any church of any denomination is an acute one at a time of crisis like the present. The real strength of America will be the united strength of all its citizens. Any persons having no religious insights will be a weakening influence in this important hour.

Somehow the churches simply must find a way of reaching a larger portion of our people. This, the Sponsoring Committee for this conference believes, can best be done by all churches seeing eye to eye and making a bold frontal attack on this whole community problem. As a means of accomplishing this large task, the Sponsoring Committee has felt that groups of Christian leaders from all denominations should meet together each summer under the ablest leadership to be found in America and formulate plans for the common task.

This summer (June 16-22), Dr. Walter Horton of Oberlin University, one of the ablest minds of the American Church will lead the group the first hour of each morning on the Foundation Principles of Our Faith; Dr. Arthur Holt of Chicago University will lead the group the second hour each morning on the Social Message of Our Gospel and Dr. Quinter Miller of the Federal Council of Churches of Christ in America will

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EVANGELISM

DR. JOHN G. TRUITT, *Convention Chairman.*

PERSONAL EVANGELISM.

By REV. B. J. EARP.

The business of the church is to establish the Kingdom of God on earth. We pray "Thy kingdom come, Thy will be done on earth as it is in heaven." The process of bringing God's kingdom to human hearts and lives, as well as to this planet called earth, is what we call evangelism. To remove evangelism takes away the heart of the church. Ideal evangelism would involve the enlistment of every organization, and all the forces of the church, for the redemption of the world.

We are in the habit of thinking of the church as possessing many functions and objectives such as charity, welfare, social action, temperance, education, publications, etc.; and most truly these objectives are commendable, but to my mind the one dynamic of the church is to save the world for Christ, and this task is mainly through evangelism. Many other agencies have their place, but they must never be allowed to crowd out the evangelistic spirit, or a burning passion for souls on the part of the church. Such a passion is what has kept the church alive from pentecost to the present moment.

Paul tells Timothy to "do the work of an evangelist," in the sense of proclaiming the message of an Evangel; meaning to preach the gospel with an expectancy of leading the unsaved to Christ. Paul also declares in Eph. 4:11, "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers." Paul himself is an outstanding example of personal evangelism, and in his preaching and letters his doctrinal teaching is never in excess of the one desire of his heart that Israel might be saved.

We are apt to think of the minister's many tasks, among which we reckon the work of evangelism. In this we are mistaken unless we give evangelism its central place. All our labors, Brethren, should be governed by the evangelistic spirit, or impulse. Bishop Leonard says, "The ideal toward which the preacher should bend the entire energies of his soul, is that of bringing his own church to a standard of continuous evangelism, with himself as the evangelist."

But our subject is one of Personal Evangelism. It is much easier to

stand in the pulpit and tell others what they should do, than it is to show them. The true evangel called of God to win souls to Christ, will not only *tell* the way to Christ, but will lead the way. His life itself must be a living example of Christ. He will walk circumspectly, redeeming the time, and be filled with the Spirit. Deacon Stephen, the first martyr, was Spirit filled. Perhaps his dying prayer: "Lord, lay not this sin to their charge," did more to touch the heart of Saul of Tarsus, than everything he ever said or did in all his previous life. He may never have known in this world the contribution he made to the cause of Christ, by praying just that prayer, and paying the price of his life a martyr for the Christian cause. Had Stephen lived he could never have done the work that Paul did.

The incident of deacon Philip, obeying the Spirit and joining himself to the chariot of the Ethiopian eunuch, is a true example of personal evangelism. It is our conviction that God has used the personal word, the personal prayer, or the individual effort on the part of the followers of Christ, to evangelize and save many of the great personalities of the kingdom of God. Not only is this true in the case of Saul just cited, but the day that Andrew said to his brother, Simon, "We have found the Messiah, which is, being interpreted, the Christ," perhaps that was the greatest day for the Christian cause in the life of Andrew.

Jesus himself was a personal evangelist. The greatest that the world has ever known, or ever will know.

Jesus called them one by one,
Peter, Andrew, James and John,
Then came Philip, Thomas, too,
Matthew and Bartholomew,
James, the one they call the less,
Simon, also Thaddaus,
Twelve apostles Judas made,
Jesus was by him betrayed.

John 7:37—"In the last day, the great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink." Although Jesus was addressing an assembly at the feast of the Tabernacles, his invitation is personal, and addressed to the individual heart. When Jesus taught the doctrine of the New Birth as recorded in John 3, he made the appeal direct to Nicodemus, as so far as we know, no one else was pres-

ent. Our Savior was quite personal, as he uncovered the sin of the Samaritan woman at Jacob's well. The disciples had gone away to buy meat, but when this woman took leave of Jesus, she went away inviting the men of the city to "Come, see a man, which told me all things that ever I did: is not this the Christ?" She may have left her waterpot behind, but through her testimony the men of the city came to Christ.

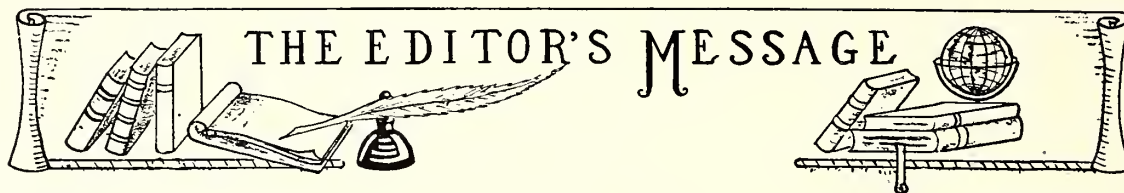
When the Scribes and Pharisees brought to Jesus the woman taken in adultery, He wrote on the ground until the irritated hypocrites retired, and then he forgave the poor sinful woman. It seems to me, brethren, there are too many of us who want to get before a crowd, with a big sermon, and say we had so many to hear us preach. Well, Jesus did not seek large audiences, He rather evaded them. His greatest experiences were in the presence of the individual or the few. Personal evangelism then, the kind that would be Christ-like, forever stresses the saving process, the new birth in Christ. Its terms are simple—forsake sin, repentance; accept Christ, forgiveness: and its field is universal. It seeks the renewal of the soul and its deliverance into the glorious liberty of Christ.

Richard Roberts phrases evangelism thus: "That deep hidden channel by which we are connected with God is the avenue by which the eternal Christ finds his way into our spirits. Only the channel is blocked by our disobedience, by our contumacy, and sin. We have shut ourselves away from God; that is only another way of saying that sin is self-assertion and rebellion. There is no salvation except by clearing the choked channel and keeping it open; and the clearing and opening up of the channel is our repentance and submission and obedience." The true evangel of God's love to man may find himself praying this prayer by Metcalf:

God, make me a man—
Give me the strength to stand for the right
When other folks have left the fight.
Give me the courage of the man
Who knows that if he wills he can.
Teach me to see in every face
The good, the kind, and not the base.
Make me sincere in word and deed,
Blot out from me all shame and greed.
Help me to guard my troubled soul
By constant active self-control.
Clean up my thoughts, my speech, my play,
And keep me pure from day to day.
O make me a man.

FIVE ELEMENTS OF SUCCESSFUL EVANGELISM.

1. *Knowledge of God's Word.*—The use of the Bible as a guide and textbook, is absolutely essential to the success.
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"THE CHRISTIAN SUN" GOES TO PRESS.

Have you ever thought of the process through which your church paper passes before it reaches you? Perhaps a knowledge of its history together with a realization of the work and responsibility involved in its publication may promote a fuller recognition and appreciation of its merit.

The Story of Printing.

This year marks the 500th anniversary of the invention of movable type; the 400th anniversary of the printing of the first book in America; the 300th anniversary of the printing of the Bay Psalm Book; the 250th anniversary of the publication of the first newspaper in what is now the United States and the 200th anniversary of the death of Alexander Hamilton, the lawyer who helped acquit John Peter Zenger and thereby establish the essential principles of freedom of the press.

Those who appreciate the significance of printing are this year paying homage to Johann Gutenberg who devoted the best years of his life and his entire personal fortune to perfecting the invention of printing with movable type. This invention has made possible the diffusion of popular education and a spectacular rise in the general level of intelligence. The power of the printed word to influence human thought and action, for good or ill, has seldom been more impressively demonstrated than at just the present time, when we see the governments of great nations enforcing rigorous control of the press in order to control the thinking and conduct of their peoples.

Gutenberg lived in Mainz, Germany, and completed his famed "Gutenberg Bible" about the year 1440. The text of this famous book was printed on 1,282 great folio pages, two columns to a page. As each column contained 42 lines of type, the book is called the 42-line Bible. It was printed, one page at a time, on six hand presses which were worked simultaneously. The tedious and laborious task of copying the sacred scriptures and the writings of church fathers could now cease after fifteen centuries. Again we are indebted to a country which we now seek to crush.

Continuous History.

Back of each issue of "The Christian Sun" lies almost a century of continuous publication, the 4,896 issues in unbroken succession. Back of each publication stands the faith of Daniel W. Kerr who first published the paper in 1844. Back of each printing remains the sustained efforts of all those who, by their writing and printing and subscribing, have made possible its survival and continued usefulness.

This historic venture has not been abandoned or superseded. This weekly rendezvous of news and views, personals and impersonals, editorials and censorials, continues with ever-renewing freshness.

How Does the Paper "Get Together"?

This paper patiently grew as wood for many years before it "went into the ministry." Perhaps some farm-

er found a market for his timber because "The Christian Sun" creates a market for wood, pulp and paper. This original timber had a most varied and interesting experience before it traveled "the inky way" of the printer.

All articles must somehow succeed in getting themselves written before they stand a chance of being published. These articles come from Carolina and California, from Virginia and Vermont; they come from Drs. Smith, Johnson and Hardcastle, Messrs. Madren, Granger and Johnson; from Harrell and House; yes, from Olejar and Oliver!

Modern Printing.

These and others must first write their articles or pages and then must send them promptly for publication. The editor and publisher must read the material and endeavor to secure the proper amount each week. It is necessary to re-write some of the articles. The material is then given to the linotype operator. He writes the articles out in print on a big machine that looks like an over-grown typewriter. After he finishes, the print is run through a proof press and the proof reader gets it. When all the type has been set and corrected it is then locked in a chase or form and taken to the great press for printing. When it has run through the press, the paper is then folded, stapled, cut into pages and addressed. A few people have been taking the paper for more than fifty years and have never changed their address. Other subscribers are "off and on" and frequently change their addresses so that constant revision of the mailing list is necessary.

Uncle Sam Steps In.

The printed papers are now turned over to "Uncle Sam" for delivery. He is always on the job, rain, snow or blow. He is credited with being more rich than religious, and yet he is far more dependable than many "fair weather Christians." He takes our paper promptly and regularly into every nook and cranny of the Convention and into many distant states.

Your Subscription.

All this and more is necessary every week in order to get your paper to you. Endless hardships and headaches of the editor and publisher are never entered on record. In return for this composite service you are asked to pay \$2.00 a year (only \$1.00 if every church family subscribes). Is this asking too much? Some think so. Others, realizing the great effort and sacrifice necessary on the part of those who bring it into publication and the service it renders to the entire church, feel that it is a very nominal sum.

The value of the paper is conditioned, not only by its quality of publication, but also by the number and quality of its subscribers. Those who help pursue the current campaign to a satisfactory conclusion will assure its continued publication and make it increasingly significant when "The Christian Sun" goes to press.

R. L. H.

Keeping Faith in War Time

A Radio Address By DR. FREDERICK K. STAMM.

There is a little book nestling within the covers of the Old Testament, and written by a comparatively unknown prophet by the name of Habakkuk, which takes about five minutes to read, and which describes the situation of our world today better than the best newspaper columnist could do it.

About the year 600 B. C., an army under the command of Nebuchadnezzar had swept over Egypt and was on the point of overrunning Palestine. Describing this devastating army the author uses phrases which have a familiar sound. He says the army belongs to a "swift and fiery race," and "their horses also are swifter than leopards, and more swift than the evening wolves." When he talks of the manner in which this army kills and captures men, he says, that prisoners are swept up like sand and gathered into the net like fish. The army rejoices in cruelty, takes things into its own hands, and God seemingly stands by and does nothing about it.

In such a world we live today. At present the scene of this devastation is three thousand miles away. In news reels, in photogravure sections of newspapers, and in the writings of eye witness, we have descriptions of the awfulness of the scene. We shudder at its horror. But if we are foolish enough to allow ourselves to be dragged into the maelstrom, the horror of it all will be intensified.

A few years ago when it was my privilege to preach in Glasgow, Scotland, I picked up the newspaper and ran my eye down the column of church notices. Noting the many societies of Spiritualists, I asked someone the reason. He said, "Well, you see during the war most of our families lost one or more sons. Sometimes he was the *only* son. People are bewildered, they want to have some assurance that their sons are alive, and so they go seeking, seeking, some assurance of immortality." One can understand that bewilderment, especially when one climbs the hill to the old castle in Edinburgh and sees book upon book with the names of the casualties of the World War.

When calamity comes, when hopes are blotted out, when the peaceful pursuit of life is distributed, when wickedness runs rampant over the earth, doubt is very likely to settle over the spirit of the best of us. If a man is not sensitive, if his soul is never troubled, if he doesn't think, he never doubts. But if he has walked

the way of honesty and faith, if he has given himself to the betterment of society, and then begins to realize that in spite of his efforts the world still goes on in its barbarous deeds, and seemingly grows more barbarous with the rising intelligence of the human race, he begins to doubt. When the Christian conception of the Fatherhood of God is challenged today by the injustice, dishonesty, and the oppression so rife in the world, he begins to wonder where God is, and whether there is a God at all.

The majority of people would like to retain their faith in God if only they knew how to do it. Habakkuk doubted at first, but in the end came to the place where he said, "I will rejoice in the Lord, I will rejoice in the God of my salvation."

I never grow disturbed when a troubled individual comes to me expressing his grave doubt about God's goodness. I would be more disturbed if he had no doubts. If you should read the history of the great saints you would discover that they were great doubters. Doubt is not a sin; it is the natural part of the progress to a real and lasting faith. Tennyson in *In Memoriam* says:

There lives more faith in honest doubt,
believe me, than in half the creeds.

The Voice of a Printing Press

By WILLIAM M. LESSEL.

Have you ever listened to the roar and thunder of the mechanized organs and feeding arms of a printing press? Have you ever seen the rhythmic and dramatic production of reams and stacks of printed paper? If you have, you can almost "feel" the throbbing, pulsating heart of that press as the life-giving ink flows through its very veins. One such printing press talked to me the other day. Listen:

"You think I am a greasy, oily, ink-bespattered printing press. I am not supposed to see, hear, or know anything. My lot is simply to print and print and print. Yet, through my body pass reams and reams of stories, representing man's joy and sorrow, success and failure, virtue and sin, love and hate, news and history, life and death, friend and foe, ecstasy and despair, and through it all I am supposed to remain blind, deaf and immune.

"Instead, I have developed a keen sense of understanding; yes, I can see, hear, feel, and think.

I wouldn't give very much for the faith of any man who had never experienced seasons of great doubt. If you have never raised any questions about the goodness of God, if you have never been disturbed by the problem of evil in the world, if you have never tried to put God out of your life, either it is because you never have had any deep, harrowing experiences, or else you never think deeply about life. We don't usually look for any profound utterances to come from the prize fight ring, but the other day, Joe Louis said, "I sometimes get mad inside, but I don't show it." That expression tells more than appears on the surface. It simply means that oftentimes the person who faces the world calmly and unruffled and with confidence, has experienced within some mighty upheaval, some testing of the soul, some emotion that shook his faith. Doubt is not a sin.

I can think of three situations which are liable to produce doubt. First, is the mystery of the universe and life itself. If you live in a flat world, a simple world, you'll likely never raise the question, "Is there a God?" But if you believe in a world that took millenniums to fashion, and then think of the many other universes which must be far out and beyond the one you see, you will wonder how there could be any kind of

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"Sometime ago I was printing a few verses from the thirteenth chapter of Matthew where Jesus speaks of the sower 'who went forth to sow.' I remembered that some seed fell among thorns, which choked it. But others fell into good ground, and brought forth fruit.' Now, I don't know if man ever thought of the similarity between the sower and myself. I know I've never printed any such comparison. Yet, as I thought of it I could see the farmer sow his seeds just as I print my sheets. Some of his seeds fall on barren ground; some of my sheets fall in the wastebasket. Some of his seeds bear fruit, a hundredfold, sixtyfold and thirtyfold; some of my sheets are read by a hundred people, sixty, or thirty. Some of his seeds lie dormant; some of my sheets lie on somebody's desk, unread. Some of his seeds and some of my sheets accidentally fall among rocks and out-of-the-way places, both bearing fruit. For instance, here is an

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CONTRIBUTIONS

SUFFOLK LETTER.

Two quotations in the Bible are unique and suggestive. One is in Paul's letter to the Colossians, Chapter 3; verse 15. "Salute the brethren which are in Laodicea, and Nymphas and the church which is in his house." The other is in Paul's letter to Philemon, in verse 2—"and to the church in thy house." Nymphas and Philemon each had a church in his house. And that suggests that a great institution in the long ago had found a place of habitation in a private house. One does not have to draw on the imagination to believe that this statement reveals something of the generosity and breadth of understanding of these two disciples of Jesus Christ.

"The church in thy house." "The church in his house." Hospitality, spirituality, fellowship, love, worship, teaching, missionary liberality—in a private home. Paul recognized the significance of this fact by writing it in a letter. Those letters became a part of the New Testament. Census enumerators ask many personal questions, but no one in these days has the courage to ask: "Is there a church in your house?" Churches usually have a building, or meeting house, of their own, soon after organization. In modern times churches have been organized in a private house. But such cases are exceptional.

But there is another suggestion worth consideration. This is a time to sit down quietly and thoughtfully ask some personal questions. Some people do not respond favorably to personal questions concerning their religious attitudes. To avoid any intrusion upon personal rights, we may put the question in this form: "Is there a church in my house?" Is there a time for worship, either personal or as a group? Does the church stand in any central place in conversation, in plans, in preparation and in service? Is there any place in the home hallowed by reading the Bible in private devotions?

People are not building so many large homes today. The tendency is towards a small bungalow type of home—just large enough for the modern small family. The time has come when the average city home has no guest room. This condition affects every phase of family life. It is not practical to plan for the old-time family visiting on a large scale. The house is too crowded for that kind of fellowship. People are limited in

their hours of work per week. But they hurry home to get ready for rapid transit to some distant place—just to be away from home. Family life is crowded out of the home—except at meal times—and a few hours of sleep.

Have we lost any thing by this change in home life? The good old days among church people in Eastern Virginia had as many weaknesses as could be named in the present age. But one feature made a strong contribution to the spiritual life of those who entered into the spirit of it. We refer to the custom of singing religious songs in the home. Young people took great interest in the singing. A parlor organ, or piano, a few song books and someone to play the songs summoned the young people to select the time and place. The singing was not always of the highest standard—but was a medium of expression and fellowship. What happy hours they were, and how precious the memory of them! Listening to the radio can not be a competitor from the standpoint of developing personal talents for service.

The home must have a time and a place for some phase of the church. It may be that the modern home needs to restore the guest room. There should be a Bible on a table—a used Bible—free from dust. A musical instrument and some religious song books should be provided. Have a church in the home. Some things will be changed when the church takes its place.

I. W. JOHNSON.

THE HIGH SCHOOL GRADUATE.

Commencement occasions are not many weeks away. There will be thousands and thousands of the youth of America who will be awarded high school diplomas on or before June 15 this year. A large number of these high school graduates will want to continue their educational training. They are aware that the world is in an unusual condition, that when political, military, social, and religious conditions adjust themselves, trained minds and honest hearts will be in popular demand. This is the time when it will pay a young person to prepare himself, to get ready for high things. For those who are prepared, their time will come, and those who are not prepared will have remorseful moments as they remember the opportunities that they failed to take advantage of. However badly a person

may want to fill a position, however much his native abilities may commend him for that position, unless his abilities have been trained and developed through a system of instruction, the doors will be closed to him, and the others who have taken the time to prepare will go in ahead of him.

We do not have thousands of our own young people, that is, members of our own church within the Convention, among these high school graduates, but we do have a goodly number. Elon College, our own church institution, is anxious to have our own young people as students. All through the years the church has been supporting and improving Elon College that our own college might be thoroughly capable of meeting the educational requirements of our own young people. We are prepared today to give first class instruction in the classics, in the sciences, in religion, in music, in commercial subjects, and in other practical fields. The college is sure that if it could sit down and talk over with the young people of our own church the necessity of a college education and the advisability of attending our own college, at the same time presenting its merits and considering carefully its shortcomings, that we could induce a large number of our own young people to come to Elon for their college training. This, however, is impossible.

The ministers of our church are our friends. A large number of them received a part or all of their undergraduate training here. They are a part of our college and a part of our church. Their young people are a part of their local churches. I am sure that we may depend on them to do what they can to influence their young people to come to Elon. Recently I drafted a letter to every pastor in the Southern Convention begging cooperation to the extent that they forward to the college immediately the names and addresses of those young people who belong to their churches and who are members of either the junior or senior class in high school, enclosing blanks for their use, urging them that if they would give us this bit of cooperation, we would immediately contact these, our own young people, giving them detailed information concerning the college and offering to them the facilities and opportunities of the institution. The pastors were asked simply to give us the names and addresses. This would seem a small effort, but to our disappointment only a very few have responded. This cooperation, if

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FOR THE CHILDREN

Dear Friends:

If a certain little girl were old enough to write me about what she did last week should would have said something like this:

Dear Mrs. Todd:

Sometimes I am glad that I am the only girl in the family. Because, when mother goes away from home, daddy wants me to go with her. He says he can take care of the boys, who are older than I, but that he can't take care of a little girl and see that the boys don't tease her. So, I almost always go when mother goes, but there are times when I'd like to stay at home.

This week, it was fun to go with mother! On Thursday, she went to Mrs. George Watson's "quilting bee." I went along and it was just loads of fun. They let me sew some on the quilts. There were lots of lovely flowers beginning to bloom out on the lawn. Every one was so nice to me and the quilts were so pretty, too. I had fun trying to decide which one of the squares would make the prettiest dress for me. Then I spent a lot of time choosing one of them for each of my family of dolls.

Thursday night, I went to the missionary meeting. You know, for you saw me there. Mother says that I am the smallest missionary in our group. I think it is fun to put my nickel in for dues each time. I'm sorry that I was too sleepy and tired to take up the offering Thursday; but I had never been to a "quilting bee" before and it was tiresome for a little four-year-old girl like me.

Sincerely,

CHARLOTTE THOMAS.

Yesterday, I met three new little friends. Sarah was very interesting. I wish that you could meet her. Her father is pastor of our United Church in Raleigh. Her mother is a charming lady with red hair. I have always loved red hair. Sarah is going to have hair just like her mother's some day, I believe. Sarah is three years old and has a dear playmate, Frances Perry, who lives just next door. Frances is just a month younger than Sarah. Sarah had been exposed to the measles and so wasn't supposed to play with Frances. It made both of them very unhappy to have to be separated.

Sammy and Ruth live near the city of Raleigh on a farm. Ruth had just recovered from an attack of pneumonia. She was very glad to be going to school again. She told me that folks were very good to her while she was ill. Sammy took Mr. Todd to see the little three-day-old kitties. They did not yet have their eyes opened. I saw a little white one and a little gray one. They were so cunning and

helpless looking. You wanted to help them to find their supper. They could not see but they soon felt around with their little noses, then they began to run a race to see which would get the most milk!

Do you have any pets at your home? Write and tell us about them. Have you made any new friends lately? Write and tell us about them, too.

Sincerely,

DOROTHY TODD.

MOTHERS' DAY AND CHILDREN'S DAY.

It will not be long now until Mothers' Day. Please do not forget to be specially good to her on that day. Those of you who are away from your mothers, as I am, should at least write a letter home.

This week your pastor probably received a package of Children's Day Materials. Do not let him put it in the waste basket. If he says that he did not get any tell him to write to Mr. Lester for suggestions and materials. That is, if he does not have any himself. Let us celebrate Children's Day by making our church people happy with a beautiful service. If you will start in time you will find that it is lots more fun and you can do your part much better if you are not worried over it.

QUIZZ CORNER.

1. What is the name of the first garden?
2. What is the name of the first baby in the world?
3. Who were his parents?
4. What was his brother's name?
5. Who built the ark?
6. Who is said to have turned into a pillar of salt?
7. Who would not leave her mother-in-law?
8. What Jewish Queen saved her people?
9. Who was thrown into the Lions' Den.
10. Who was called the Sweet Singer of Israel?
11. What boy was sold by his brother?
12. In what land did Jesus live?
13. Who was king over Palestine when Jesus was born?
14. Who was Jesus' mother?
15. Who baptized Jesus?
16. How many disciples did Jesus have?
17. Which disciple betrayed Jesus?
18. Which disciple denied Jesus?
19. How old was Jesus when He first went to the Temple at Jerusalem?
20. Where was Jesus living when He visited the Temple?

(Answers will appear next week.)

OFFERINGS FOR THE COLLEGE.

There are in our Southern Convention more than two hundred Sunday schools. Each of these Sunday schools is asked by the Convention to make a contribution to the college every fifth Sunday. If the pastors and superintendents would take the time to explain and give the schools an opportunity, there are but few of our Sunday schools that could not and would not raise as much as \$1.00. The majority of them by far would raise much more. The Sunday schools would not be impoverished, would actually be helped, and the college would be greatly benefited.

We have heard from a goodly number of our Sunday schools but by far the greater number has not responded. If your school has not sent in its offering, won't you please see that it is done at an early date? The college agrees that all offerings shall be counted on conference apportionments. It is not necessary for me to say to you that the college needs this support. This is perfectly obvious to every reader of THE CHRISTIAN SUN. We are grateful for those who have cooperated.

The report is as follows:

Sunday Schools.	
N. C. & Va. Conference:	
Greensboro, First	\$ 13.11
Mt. Bethel	2.55
Eastern Va. Conference:	
Berea, Norfolk	18.00
Eastern N. C. Conference:	
Morrisville	1.00
Western N. C. Conference:	
Seagrove	2.50
Va. Valley Central Conference:	
Bethlehem	1.80
New Hope	2.12
Churches.	
N. C. & Va. Conference:	
Shallow Ford	5.75
Eastern Va. Conference:	
Suffolk	57.40
Centerville	7.00
Eastern N. C. Conference:	
Oak Level	2.00
Total	
Previously reported	1,862.53
Grand total	
	\$1,957.76

L. E. SMITH.

SUPERANNUATION.

Henderson, N. C.	\$ 12.00
Carolina, Burlington, N. C.	1.17
First, Burlington, N. C.	10.02
Mt. Auburn, Manson, N. C.	2.85
Total	
Previously acknowledged ...	1,189.47
Total in Bank to date	
	\$1,215.51

BOARD OF SUPERANNUATION,
By Mattie Cox Parker,



THE DEVOTIONAL PERIOD.

Mrs. RUSSELL T. BRADFORD.

“Worship is the most important function of a man’s soul” and if our missionary societies are to be the vital, wide awake organizations that we would have them we must give much time, thought and effort to our Devotional Periods. It is most important that we study our mission study books for it is impossible to be enthusiastic over any subject concerning which we are not well informed. But when we meet in our monthly missionary meetings let us not forget the fundamental need of our missionary program. May our Devotional Period be filled with worship and consecration for this should be a time set apart for the study of the Bible, the praising of God through our beautiful hymns and learning the joy of experiencing the power of prayer.

In no way can we ever become rich-hearted Christians, with abundant life, much fruit and lovely character, but by reading and studying God’s word. The Bible is the Christian’s daily bread. There is no other book whose great thoughts so strengthen one against temptation, so renew one’s youth and so enrich one’s nature as the Bible.

Then the singing of our grand hymns just seem to lift one up on a higher level. Haven’t you often experienced the thrill that comes when you let your song of praise to Christ ring out in the wonderful hymn, “All Hail the Power of Jesus’ Name, Crown Him Lord of All.” The singing of this wonderful old hymn and others equally as great will fill your heart with gratitude and joy that we have the power and love of Christ and the opportunity to praise His name.

In a recent well known monthly magazine there appeared a most interesting article on “Prayer Is Power,” which no doubt many of you read. In part the author said, “Prayer is not only worship, it is the most powerful form of energy that one can generate. If you make a habit of sincere prayer, your life will be very noticeably and profoundly altered. Today, as never before, prayer is a bounding necessity in the lives of men and nations. The lack of emphasis on the religious sense

has brought the world to the edge of destruction. If the power of prayer is again released and used in the lives of men and women there is yet hope that our prayers for a better world will be answered.”

Prayer is the most important generator in church work. Every great leader of the church and every missionary on the field is begging for more prayer. John R. Mott said, “Every other consideration and plan and emphasis is secondary to that of wielding the power of prayer.”

Thus, may we build our missionary programs around our Devotional Periods, may we plan at each monthly meeting to study the Bible, sing and pray together, for it is only through earnest and faithful study of the Bible will we ever realize that the real missionary motive is Jesus the Christ. We give to missions, we pray for missions, we send out missionaries, or go as missionaries just for Jesus’ sake.

ON THE WAY.

I was amazed to hear a leader of another denomination with 8,000 members in a certain area in Eastern Virginia say that this body of 8,000 members averaged \$3.00 per member for all benevolences and missions.

Dr. James H. Lightbourne, Secretary of the Southern Convention, has performed high service in making statistical tables reveal to a great extent what our church is doing financially. Assuming that figures from church letters are correct in *The Annual*, Eastern Virginia Conference gave last year for benevolences and missions \$23,786.00. Our membership being 10,223, the average was \$2.32 per member, 22 churches out of 44 paid conference apportionments in full.

The Southern Convention averages about 66 cents per member for home and foreign missions. It can raise \$1.00 per member if we will treat missions seriously.

I regret that not all the pastors have appointed a layman as missionary leader in each church. I am satisfied beyond a shadow of a doubt that we must have a more intense development of the local church. We

must train our laymen, and especially as to missions. This is largely the program of the pastor. It is not true that our laymen do not have time for this. It is a lack of interest. I am annoyed as to how little many members know about the program of the church, conference and Convention. It is the duty of the pastor to teach them. The majority of the members never attend a conference or convention in any denomination and they must be taught locally, if at all.

Many of our churches have enough talent to govern any country or city and this talent must be enlisted in behalf of the whole program of the church. Also, we need to teach a little more denominational loyalty, as long as we are a denomination.

J. E. WEST.

MISSIONARY OFFERINGS.

WEEK ENDING APRIL 19, 1941.

Sunday Schools.

Bethlehem, New Market, Va.	\$	2.45
New Hope, Harrisonburg, Va.		6.06
Shallow Ford, Elon College, N. C.		13.64
Big Oak, Eagle Springs, N. C.		3.54
Antioch (R), Seagrove, N. C.		1.00
Berea, Norfolk, Va.		18.00
Seagrove, N. C.		4.00

Total \$ 48.69

Individuals and Churches.

*Rosemont, Norfolk, Va.	\$	75.00
Carolina, Burlington, N. C.		2.82
Spring Hill, Waverly, Va.		4.81
Elk Spur, Fancy Gap, Va.		4.25
ethel, Elkton, Va.		1.00
*Hopewell, Va. (\$4.00 credited to Honor Fund)		9.00
Pleasant Ridge, Ramseur, N. C.		11.06
Concord, Timberville, Va.		1.37
Mt. Olivet (R), Elkton, Va.		3.43
Sophia, N. C.		4.46
Mt. Auburn, Manson, N. C. (Sunday School and Church)		5.85
First, Burlington, N. C.		37.04
*Mt. Auburn, Manson, N. C. (Personal donation by Mrs. Lillian R. Reed, Littleton, N. C., credited to Mt. Auburn)		5.00
Morrisville, N. C. (\$6.75 Easter offering; \$1.46 April offering)		8.21
Flint Hill, Sophia, N. C.		3.00
Monticello, Brown Summit, N. C.		2.65
*Mr. K. B. Johnson, Fuquay Springs, N. C.		25.00

Total \$ 203.95

Total for the week \$ 252.64
Previously acknowledged 10,134.07

Total since Sept. 1, 1940 . . . \$10,386.71

*Credited on Honor Fund.

The offerings are almost double to those of last week. We are grateful for your liberal offerings and especially are the donations for the J. O. Atkinson Honor Fund. You will find in the Honor Fund Report the total amount to date.

MATTIE COX PARKER,
Secretary.

NEEDED IN 1941.

The American Board is seeking recruits for a number of important posts in various countries.

The Christian character of each applicant must be satisfactorily attested. Questions concerning background, motive and habits will be asked. The touchstone of personal fitness in this service lies in the realm of attitude toward the Kingdom of God as described by Jesus, and commitment to his way of life.

The standard of qualifications for all these openings is high. The Board requires college or university graduation or its equivalent, plus professional courses with appropriate degrees. In addition to good health, a certain amount of practical experience is highly desirable, but only rarely is any candidate over thirty years of age accepted.

All recruits except those who go for "short term service" are expected to learn a vernacular language. In some cases, two languages are required. Arrangements are made to allow time for language study at the outset on the field.

After five years on the field a furlough of one year to be spent in America is authorized. The second and later terms of service abroad are seven years, except in tropical countries. Normally, retirement with pension comes at 65 to 70 years of age.

Traveling expenses, salaries and allowances vary widely according to country and local conditions. The Board provides travel to and from the field and a salary sufficient to provide "comfortable and economical support." Rental, health, language study and children's allowances are added as needed. In general it is assumed that one does not enter this service with a view to financial gain.

POSITIONS TO BE FILLED IMMEDIATELY.

Africa.—Physicians: Two (married men). Teachers: One Principal (married man), Two Women. Ordained Men: Three (married). One Nurse.

China.—Physicians: Three (married men). One Ordained Man (married). Teachers: Two Women.

India and Ceylon.—Physician: One married Man. Teachers: Three Women. One Ordained Man (married). One Nurse.

Turkey.—One Home Economics Teacher (woman). One Mathematics Teacher (man).

For further information concerning any of these openings, address: Candidate Department, American Board, 14 Beacon St., Boston, Mass.

DR. J. O. ATKINSON HONOR FUND.

Suffolk Philathea Class, Suffolk, Va.	\$ 10.00
*Rosemont, Norfolk, Va.	75.00
*Hopewell, Va.	4.00
*First, Burlington, N. C.	37.04
*Mt. Auburn, Manson, N. C. (Donated by Mrs. Lillian Reed, Littleton)	5.00
*Mr. K. B. Johnson, Fuquay Springs, N. C.	25.00
<hr/>	
Total	156.04
Previously acknowledged ...	122.00
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Total to date	\$ 278.04

MATTIE COX PARKER,
Secretary.

QUARTERLY FINANCIAL REPORT.

The following is the Quarterly Financial report of the Eastern Virginia Conference to the Treasurer of Woman's Board of Missions of the Southern Convention for quarter ending March 30, 1941:

Women's Societies.	
Apportionment	\$803.88
Thankoffering	31.32
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	\$ 835.20
Young People's Societies.	
Apportionment	204.14
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Junior Societies.	
Apportionment	92.17
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Cradle Roll.	
Contribution	8.40
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Total amount	\$1,139.91
Women's Societies Specials.	
Two Memorials	\$ 20.00
Gifts to the Migrants ...	10.00
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	30.00
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Grand total	\$1,169.91

MRS. J. R. DARDEN,
Treasurer.

HUNGRY LITTLE STOMACHS.

A Chinese pastor once said of the children under his care: "Sometimes they are a comfort and sometimes a headache!" At 6:30 in the morning children flock from the far and wide over Foochow city to the Fairy Bridge compound, once the home of the Women's Bible School, but now used as a relief station. These youngsters sweep, dust, pull weeds, rake, water flowers and try to keep things looking neat. Roll call is at seven—and then they go forward by leaps and bounds to the dining room! The bowls are filled, the blessing said, and pangs of hunger appeased in little stomachs. Next, they sing and study until at 11 o'clock the "birds" roar overhead. The dugout isn't big enough for all. Soon skinny bodies fill out and improved health is manifested in mischievousness. Practically none of the children have both parents, and many of them are orphans. The Women's Bible School is carrying on this life saving work.—*Missionary Herald.*

VOICE OF A PRINTING PRESS.

(Continued from page 5.)

article I just finished printing which illustrates my point very well. Read it for yourself.

"*Soved at the Bottom of the Sea.*—Mike was not a bad man, but he found little time for churches and their teaching. He was a diver by trade, and one day as he set about a particularly difficult job he found a religious tract lodged between two oyster shells at the bottom of the ocean. For some reason the words were clearer there than when read in the bright sunlight, and the message reached Mike."

"Then there is the interesting case of Richard Gibbs, who wrote a leaflet entitled *The Bruised Reed*, which was printed by one of my ancestors. A tin peddler gave a copy of it to Richard Baxter. After reading it Richard Baxter felt led to write a leaflet entitled *A Call to the Unconverted*. Thousands of copies traveled all over the world. One reached the hands of Philip Doddridge, influencing him to write the book, *The Rise and Progress of Christianity*. William Wilberforce read a copy, became converted as a result, and freed all the slaves of the British colonies. But the far-reaching influence of the original leaflet did not stop there. It continued, until today millions of copies are still circulating throughout fifty different countries and bearing fruit, the seed of which was sown by Richard Gibbs.

"Now, I know to sow and sow, year after year, is the farmer's contented and happy lot, who believes that the harvest will be sufficient and plentiful. For as long as he sows in 'faith believing' his seeds will bear fruit. So why should I despair? My sheets, too, will bear fruit if I work and trust like the sower.

"Not long ago I printed this verse: 'For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.'

"Thus I believe that sowing and printing are both essential to man's existence—one to feed his body, the other to feed his soul. "What greater encouragement could I want."—*N. C. Christian Advocate.*

Do not do that which you would not have known.—*Franklin.*

Pilgrim Fellowship

"Youth at Work in the Church"

A. LANSON GRANGER, JR., *Editor*

THE TEMPLE FELLOWSHIP AT WORK.

One of the most active groups in our Eastern Virginia Pilgrim Fellowship is the Temple Fellowship at the Christian Temple, Norfolk, Va. Following their activities of Youth Week, they planned and carried through a helpful observance of Lent. "Lenten Devotions for Young People" were used by the young people, and special inexpensive banks were purchased for use in making a self-denial offering for missions. Each Sunday evening during Lent the pastor led a series of discussions on the theme, "The Christian Way," using the topics, Jesus, God, The Holy Spirit, The Bible, and Duties and Rights of Church Members.

On Palm Sunday three members of the Fellowship who were not members of the church united with the church and were baptized. Some of the group attended the candlelight communion service conducted at the church on Thursday of Holy Week. At the Easter sunrise service, conducted by the young people, provision was made for presenting the self-denial offering at the foot of the cross. This offering amounted to \$16.00.

At the service of worship on Easter Sunday morning the young people's choir joined with the senior choir in presenting a program of music. Some of the group went to the home of the counselor in the afternoon where they were guests at supper, and then shared with another group in the evening in an Easter consecration service.

Plans are now in the making for the study of the migrant workers and China during the month of May.

On the last Sunday in each month, the young people enjoy a buffet supper at the church, to which each person brings food. Following this period of fellowship the monthly business meeting is held. The day's activities are then brought to a close with a worship program.

Leaders of the Temple Fellowship have been meeting with officers of young people's organizations in our Congregational Christian Churches in the Norfolk-Portsmouth area during the winter and spring, studying the possibility of organizing this district

for a stronger unified program. One mass rally has been held, and another is scheduled for April 21st.

The young people of the Temple who went to the Elon Training School last summer have been giving good publicity to the school, in the hopes that the attendance from the Temple will be doubled this year.

FIRST ISSUE OF U. C. Y. M. NEWS APPEARS.

The first issue of the "U. C. Y. M. News," which is the official newsletter of the United Christian Youth Movement, has just come out. Since its inception, many have felt that the movement needed some publication which would voice the convictions of young people throughout the country, present the plans and projects of the movement, and be a source of information of what was happening in various groups throughout the country. The presidents of our conference Pilgrim Fellowships especially should be on the mailing list to receive the newsletter. It may be secured by writing to Rev. Ivan Gould, 203 N. Wabash Ave., Chicago, Ill.

The "U. C. Y. M. News" is another of the steps taken in the effort to reach into local communities, furnishing ideas and reporting activities. News of interdenominational character in your community is desired for publication.

This summer the United Christian Youth Movement is conducting another series of Regional Conferences such as were held last year. These conferences are held for Christian youth leaders throughout the country to develop and encourage local action in the areas of the movement. Last year, at the six conferences, a total of 811 persons were present.

This summer the theme of all the Regional Conferences will be: "That They All May Be One," in line with that for the Christian Youth Council meeting.

Of interest to young people in our Southern Convention should be the Southern Regional Conference which will be held in June at Blue Ridge, N. C. Information concerning the conference may be secured from Rev. Ivan Gould, Chicago, Ill.

VERMONT VISITORS.

Richmond was taken by the Yankees again last week, but in a friendly and good neighborly way. A good representation of the Christian Endeavor group, affiliates of the Pilgrim Fellowship of the United Church, Johnson, Vermont, made a visit to the Virginia Capitol to see the sights and to present Governor James H. Price with three gallons of Vermont's delightful maple syrup.

Under the leadership of the Rev. Ritchie Low, their minister, and Dean Rowe, their school superintendent, the young people combined study with their sight-seeing and pleasure.

The group, ten in number, arrived in Richmond, Wednesday morning and were the luncheon guests of Virginia Union University. This is a Negro institution and afforded opportunity for study as most Vermonters do not see as many as fifty Negroes in a year. The rest of the day was spent in visiting historical spots and seeing cross sections of Southern life. The climax of all this was the partaking of Southern fried chicken a la fingers.

On Wednesday evening the young people were informally entertained by the Pilgrim Fellowship members of the Richmond Church. Many comparisons of accents and political beliefs and customs evolved.

Thursday morning, after a visit to the Capitol and its grounds, the group was received in the study of the Governor where the maple syrup was presented. Shortly after, the Johnson Vermont Tour left for Washington where they planned to meet and present Vice-President Henry A. Wallace with some of the same famed syrup.

Each year a similar trip is taken. Each year a different group makes the trip. Two years ago they were the guests of Albert Einstein. Such experiences are splendid for young people. Are there not some of us who would like to go into the far places bearing gifts?

JUNE JOY HOUSE.

There is a time in every man's education when he arrives at the conviction that envy is ignorance; that imitation is suicide; that he must take himself for better or worse as his portion; that though the wide universe is full of good, no kernel of nourishing corn can come to him but through his toil bestowed on that plot of ground which is given to him to till. The power which resides in him is new in nature and none but he knows what that is which he can do—nor does he ever know until he has tried.

—RALPH WALDO EMERSON.

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

THE EARLY CHURCH MEETING HUMAN NEEDS.

LESSON IV—APRIL 27, 1941.

LESSON: Acts 4: 32-7: 60.

DEVOTIONAL READING: I John 3: 13-18.

GOLDEN TEXT: *And the multitude of them that believed were of one heart and soul.*—Acts 4: 32.

Attention was called in the notes last week to the fact that one of the first fruits of the Holy Spirit was the effort on the part of the early church to meet human needs. Today's lesson develops that idea more in detail. The lesson in its entirety is too long to be covered in the brief compass of these notes, so an interpretation will be given only of the printed text.

Of One Heart and One Soul.

"And the multitudes of them that believed were of one heart and soul." This does not mean that they all thought alike. Christianity puts no premium upon regimented thinking. Indeed, Christianity treats every man as an individual. It does not require uniformity of thought. It would not be well for Christianity if we all did think alike. But these early disciples did set an example in being of one heart and one soul. Above, beneath, and beyond their differences of temperament and thinking, they were united in a common bond of loyalty to Jesus Christ. They were one in their desire to love Him and to serve Him. That unity of heart and soul was one of the secrets of their power.

A Sense of Stewardship.

"And not one of them said that aught of the things which he possessed was his own; but they had all things common." Here was a sense of stewardship indeed. They did not look upon the things which they had as their own. They felt that they were stewards of all that they had and such as they possessed was to be used for the common good. It was, to be sure, an unusual form of Christian service. It was not of necessity the ideal. As a matter of fact, there were several elements in it which need to be taken into consideration: (a) It was voluntary; (b) it was sponsored by a select group; (c) it was done in the thought that the return of Christ was quite imminent; (d) it was done in a special environment. Even under these circumstances it did not prove successful and it was soon aban-

doned. There is a sense in which these people had laid hold of something vital. A man has not learned one of the basic principles of the Christian life, and certainly not of Christian stewardship, until he realizes that what he possesses he does not necessarily own. Man is a steward. What he has he should hold in trust.

The Witnesses of the Resurrection.

"And with great power gave the apostles their witness of the resurrection of the Lord Jesus." That was the central theme of the witness which they bore that Jesus Christ had risen from the dead, that he was alive forever more. They bore this witness with power because it was personal experience with them, and because they had yielded themselves in obedience to the Holy Spirit. Man can always speak with power when he speaks out of experience based on obedience.

Grace.

"And great grace was upon them all." It was an ideal situation as long as it lasted. Men and women living together in Christian fellowship, sharing with each one another's needs, witnessing to a common faith, bound together by common love and faith, with the spirit of God. It was a bit of heaven on earth. It was symbolic of the ideal situation in which the will of God is done on earth even as it is done in heaven. How poor is the life which has only the material things in comparison with the life which has at the heart of it the grace of the Lord Jesus Christ!

Sharing Possessions.

"For neither was there among them any that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them at the apostles' feet: and distribution was made unto each, according as any one had need." Reference has been made to this in a paragraph above. Suffice it to say that in bearing one another's burdens they were all fulfilling Christ's law of love. They were expressing religion in practical ways. They were expressing their love for God whom they had not seen by ministering to the needs of God's children whom they had seen. Small wonder that members of the pagan world said, "Behold how these Christians love one another."

Sharing Responsibilities.

The work of distributing to the needs of the people grew to such proportion that it was impossible for the apostles to look after it personally. As a result some of the people were overlooked, especially the widows of some Grecian Jews who were neglected in the daily ministrations. With practical judgment and common sense the disciples faced the situation and made a very common sense decision. They realized that it was necessary that this work be done; they realized also that the supreme thing was that the word of God should be preached. Accordingly, in democratic ways, seven men were selected, men of good report, full of the Holy Spirit, and of wisdom, who were appointed over the business of distributing to those who were in need. The men for these practical duties were made to realize that it had spiritual implications and they were set aside with special services, with prayer, and the laying on of hands. Men need to realize that there is little distinction between the so-called secular and the so-called sacred. To be sure there is a sense in which the preaching of the word of God is a spiritual function. The Christian also ought to realize that selling goods over a counter, or working in an office, or shop, or attending to household duties, or performing routine and commonplace activities is also sacred if done unto God. He is no respecter of persons, he regards those who faithfully, diligently serve him as doing all things unto him.

A Growing Church.

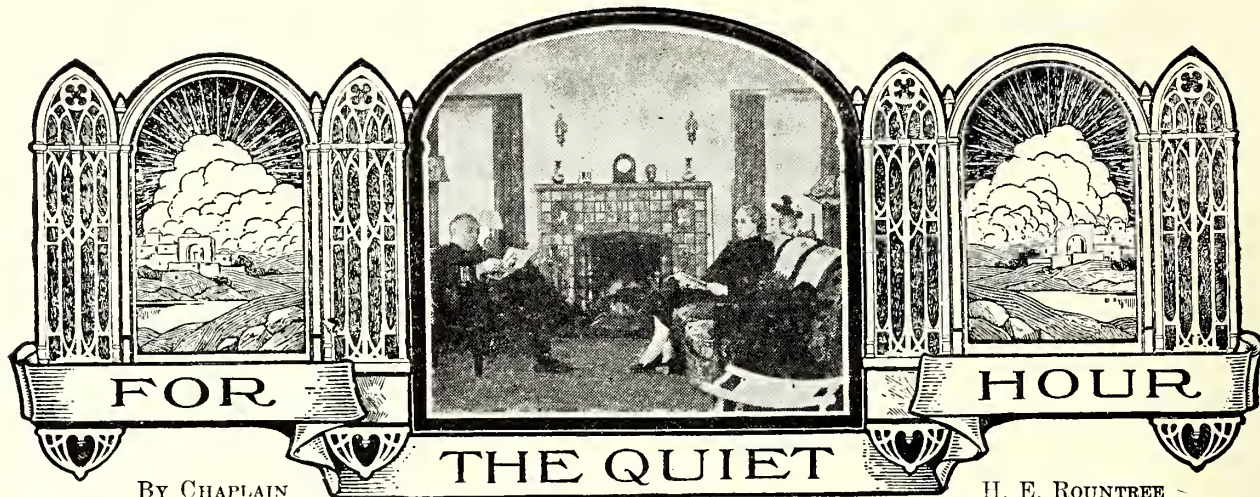
"And the word of God increased; and the number of the disciples multiplied in Jerusalem exceedingly; and a great company of the priests were obedient to the faith." The church was much in prayer, the word was preached with effectiveness, the church had a heart and a helping hand for those who were in need, everyone did his proportionate share. No wonder the church grew! Any church which embodies those factors in its life and program will grow.

HIGH SCHOOL GRADUATE.

(Continued from page 6.)

given gladly and whole-heartedly, might go a long way toward helping to solve the problem indicated in a very timely article in a recent issue of THE CHRISTIAN SUN by the Rev. W. J. Andes. If you did not read that article, after reading this one, please turn to the same and read it, together with the editorial by Editor House on the same subject.

L. E. SMITH.



MONDAY.

AN OLD PRAYER STILL GOOD.

Here is an interesting old prayer in verse, which dates from the eighteenth century at least. It is of English origin, but its author is unknown. It is as appropriate today as when written as a petition for divine help in a happy, healthy and useful life:

Give me a good digestion, Lord
And also something to digest.
Give me a healthy body, Lord,
With sense enough to keep it at its best.

Give me a healthy mind, good Lord,
To keep the good and pure in sight,
Which, seeing sin, is not appaled
But finds a way to set it right.

Give me a mind that is not bound,
That does not whimper, whine or sigh.

Don't let me worry over much
About the fussy thing called I.

Give me a sense of humor, Lord;
Give me the grace to see a joke,
To get some happiness out of life
And pass it on to other folk.

—*The Churchman, N. Y.*

TUESDAY.

MEDITATION: "*Be careful about the life you lead: act like sensible men, not like thoughtless; make the most of your time—so do not be senseless, but understand what is the Lord's will; and do not get drunk—that means profligacy—but be filled with the Spirit.*"—Eph. 5: 15-20. (Revised version.)

WEDNESDAY.

NECESSITY FOR INCREASED FAITH.

"*Increase our faith.*"—Luke 17: 5.

This is the prayer of Peter to the Lord Jesus. Jesus had been teaching them to forgive any wrong done against them and to forgive seventy times seven. This seemed impossible to the apostles. They might forgive a

few times, but Peter felt that to do as the Lord had instructed would take much more faith than he was capable of. How could he keep on believing in the sincerity of repentance that could relapse four hundred and ninety times? And yet this is the quality of forgiveness to be shown in the fullness of the Christian spirit. He needed a great deal more faith than he possessed: therefore he prayed for this faith, and all the apostles prayed with him. We are afraid that we need this faith a great deal more than Peter did. How would it be to make this text—prayer of Peter's—a sentence included in our prayers every day? Lord, increase our faith. *Amen.*

THURSDAY.

GOD OF THE OPEN SPACES.

"*He brought me and set me on a very high mountain.*"—Ezk. 40: 2.

We were up in the Sequoias, the high mountains of the Sierras. We feasted upon the bigness, the infinity, the grandeur and glory of the interminable spaces of God's earth. We thought of Jesus who was taken to a high mountain where he was tempted of the devil to sin and renounce his mission in the world but who turned the occasion of his mountain vision into larger vision of His Father and into strength for his mission. Here, too, we would try to do the same.

Prayer—O Lord, Thou has brought us into a very high mountain. Here, we are not free from temptation, but here, we are in the presence of our Almighty God. Thou has brought us here to feast on the reality of Thyself, to be drawn to Thee forever. *Amen.*

FRIDAY.

We continue to pray in the words of Mae Cole Kuhn:

God of the open spaces,
Hilltop and plain and sea,
Build Thou my life with largeness,
By Thine infinity;

Give me to grow in spirit
Till dearth and meagerness
Resign to high endeavor,
Power and gentleness.

God of the high and holy
Who dwelleth with life and light,
Break Thou each inhibition
That clouds my groping sight;
Vision and hope and hearing—
These wilt Thou send to me?
Shape Thou my life with largeness,
In Thine infinity.—*Amen.*

SATURDAY.

DISCOURAGED.

"*Thou wilt keep in perfect peace whose mind is stayed on thee.*"—Isa. 26: 3.

"*Let this mind be in you which was also in Jesus Christ.*"—Phil. 2: 5.

It is hard, in our human frailty to keep from becoming discouraged, for "trouble is no lie; it is real." But Satan takes our trials and distorts them, for he will not abide in truth. He would cause them to fill our whole vision and consume our entire thought till the sun ceases to shine, the flowers cease to bloom, and the birds cease to sing. Oh, the needless anguish! "I am the way, the truth and the life," said Jesus. If we can let Jesus fill our gaze, we will have peace like a river. No man looking unto Jesus enough, and listening unto Him enough, ever became discouraged. Let us pray for the increased faith and the long vision of our Lord and His blessings. *Amen.*

SUNDAY.

This is the day of light; let there be light today;
O Dayspring, rise upon our night, and chase its gloom away!
This is the day of rest: our failing strength renew,
On weary brain and troubled breast shed Thou Thy freshening dew.
Amen.—*John Ellenton.*

KEEPING FAITH IN WAR TIME.

(Continued from page 5.)

Being who could keep his hand on the millions of balls of fire that move through space. If you could see God with your eyes, and hear him speak as you hear your friend speak, you would have little difficulty believing that he is. If some infallible proof of his existence could be given you such as you get in a court of law or in a laboratory, you could easily believe in his existence. But God doesn't speak in that fashion, and he doesn't give infallible proof of his existence to your intellect. You don't find God in a test tube. You can't take him apart and examine him as you tear the petals from a flower. We all go seeking God as did Job with the words on our lips, "O, that I knew where I might find him."

Questions about God arise, too, when some great calamity or trouble visits us. W. E. Sangster tells of a beautiful singer in his church in England. She sang beautifully of the love of God. She sang of the love of God when calamity came to the church, and when sorrow was all around her. But one day her own mother died. Then something happened to her voice. She grew sour and bitter; she accused heaven; she said God was cruel and unkind. Yes, we can lose faith when calamity touches us. It is not hard to sing of God's love when the bombs are dropping on other people's heads, but when the sirens shriek in your own backyard and your own dear ones are killed, you must have something more than opinions about God, you must have convictions.

Then, too, we question God when evil comes down on the whole world on a large scale. Habakkuk looked around and saw evil sitting where good ought to have been. He saw people fleeing from the wrath of the conqueror. We see the same things today. Our land is filled with refugees, thousands of people are slaughtered in China and Europe. Nations have crumbled beneath the feet of armies. Innocent children lie dead. Libraries and churches and school buildings are in ruins. Drummond said that love is the greatest thing in the world, but hate looms and seems triumphant.

We sometimes think that these men whose names are found in the pages of the Bible were a peculiar kind of men, different from us. But they were not different. They just lived in a far off age. They faced life as we face it. They were just as weak and as strong as we, just as human and

just as divine as we. And here in this little book is the record of a man who kept his faith in war time, and who believed in the good purposes of God. He won out over the doubts that disturbed his mind. Can we? And how?

It is quite evident, in the first instance, that it is just as difficult to disbelieve God as it is to believe God. Sit down some day and try to prove to yourself that there is no God, and see the impasse at which you arrive. You'll have to say to yourself that the world was created by accident; you'll have to say that this marvelous mind of man which can create wonders, which has projected great and good causes, which has made history, just came by accident. You'll have to say that the soul which loves, is heroic under difficult circumstances, has shown unselfishness, has forgotten itself while thinking of others, is in no wise connected with a power that makes for righteousness in the world.

Again, you can keep your faith when you begin to ask yourself under what other circumstances, and by what other power than God, can you gather up a shattered world and put it together again. Suppose your best friend meets with a catastrophe; suppose you see him slipping and reeling like a drunken man under the blow, suppose you see his mind reeling and he goes groping in the dark. What do you say to him? Do you tell him to pull himself up by his own bootstraps? Do you tell him to go out in the country and forget it all? Yes, that's what you might tell him, but down deep you know that isn't the final remedy. There is a gospel for folk of that sort, and the gospel that we have to give is one which does not promise that there will be no trouble, but one which says, "In the world ye shall have tribulation; but I have overcome the world." You can never make a mere success story out of the life of Jesus. At the centre of the life of Jesus is a cross. It is the story of a man who met pain and suffering and rose above it by the power of God. That's what makes it a message of salvation for people who face evil as Jesus faced it. There are ten thousand circumstances in life which we can't understand. But it is the testimony of countless numbers throughout the history of the world that there are no circumstances which can defeat the spirit of man when backed by God.

This is a trite platitude, you say. Perhaps, yet nonetheless is it far and away the boldest and most remarkable discovery of human genius, and the part of knowledge which means in-

finitely more to us than all the rest of life thrown into one colossal heap.

We can keep our faith when we believe that good will be triumphant. Right now it looks like defeat for the good purposes of God. I have always heard people say that the world is going to the dogs. There is an old fable which says that on one occasion the devil thought of going out of business and he offered his tools for sale. His tools were malice, hatred, jealousy, deceit, depression, and so on. And it is said that the tool with the highest price-mark was "depression." When asked why he valued that one so highly, he said that it was the most useful one he had, for if he could get people in a defeatist mood, he could do anything with them.

How we have seen this tool do its work!

People have imagined that this is the worst time ever. They give up in despair. Environment defeats them, circumstances kill their spirit. But God is the same, faith is the same, and all the other inner compulsions are found in man now as ever. All one has to do is to exercise and put to use God's divine endowments.

Be still, my soul: thy God doth undertake
To guide the future, as he has the past.
Thy hope, thy confidence let nothing shake;
All now mysterious shall be bright at last.
Be still, my soul: the waves and winds still
know
His voice who ruled them while he dwelt
below.

Prayer—O Lord, thou art very great and we are very small; thou art all that is good, and we are so frequently all that is evil. And yet, to live apart from thee is spiritual death. We keep returning to thee because we cannot go on breaking ourselves upon thy universal laws. Thy law is inevitable and thy love is inescapable. Whither shall we go from thy presence? If we ascend to the heavens thou art there; if we make our bed in hell behold, thou art there. We come to thee because we know no other abiding place. We yield ourselves to thee because yielding to any other means bondage and fear. Thou alone dost mean liberty and freedom. Lift the light of thy truth upon our darkened minds, and lead us past all shame and shadows to thyself. Even though at best we can be but broken lights of thee, give us a divine discontent with anything less than thine infinite love. Number us, we pray, among thine obedient children, and shelter us in thy home. In Jesus' name we pray. *Amen.*

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The Orphanage
CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

"Mr. Johnston, let me go barefooted," is the great cry at the orphanage just now. You would hardly believe the number of times this request is made daily. It has been our rule for a number of years to let the little folks go barefooted when the dogwood gets in full bloom. It has been cold so late this season that they have been late in getting in full bloom. But we have had nearly a week of clear, warm weather, and the dogwood blossoms are opening very rapidly. Friday, the 18th, was so pretty and warm and the little fellows were so persistent that we had to yield to their pleas and let them take off their shoes. They were just as happy as they wanted to be.

We are happy, too, because we have reached and passed the sixth rung in our financial ladder since January 1, and have only sixteen more to go to reach our gold for the year.

In looking over our income record book at the end of the first quarter, we find that twenty churches in the Eastern North Carolina Conference are not giving, twenty in the North Carolina and Virginia, eighteen in the Eastern Virginia, thirteen in the Western North Carolina, three in the Virginia Valley, eighteen in the Alabama and ten in the Georgia Conference, making a total of 102 that have not sent us a single offering this year. Had all of these Sunday schools been giving, we would have been nearly half-way to our goal. The Sunday schools that give make up a happy family. To those that are not giving we want to extend a cordial invitation to join with those that are and get some of the joy of belonging to that large, happy family.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR APRIL 24, 1941.

Amount brought forward \$6,006.30

Sunday School Monthly Offerings.

Eastern N. C. Conference:

Morrisville	\$ 2.45	
Mt. Gilead	3.67	
Piney Plain	10.00	
Christian Light	3.00	19.12
<hr/>		

N. C. & Va. Conference:

Burlington	\$ 42.16	
Shallow Ford	15.70	
Carolina	1.47	59.33
<hr/>		

Western N. C. Conference:

Seagrove	\$ 5.00	
Needham's Grove	3.00	

Pleasant Cross	2.13	
Pleasant Ridge	4.46	
<hr/>		
Eastern Va. Conference:		14.59
Berea (Norfolk)	\$ 15.00	
Cypress Chapel	5.55	
Damascus	3.32	
Old Zion	19.00	42.87
<hr/>		

Valley Va. Central Conference:		8.13
New Hope	\$ 5.89	
Bethlehem	2.24	
<hr/>		

Special Offerings.

Mr. Lowthorp	\$ 40.00	
Interest	21.00	
Mr. Breedlove	15.00	
Mr. May	3.50	
Mrs. Ida Adams & family	4.00	
<hr/>		
		83.50

Total for week	\$ 227.54
<hr/>	
Grand total	\$6,233.84

TASK OF THE CHURCH.

(Continued from page 2.)

discuss ways of uniting our efforts in building a total Christian community.

At the twilight hour, Dr. Wm. J. Hutchins, for many years a great Congregational minister and later sixteen years president of Berea College, will lead the group in the deeper meaning of worship.

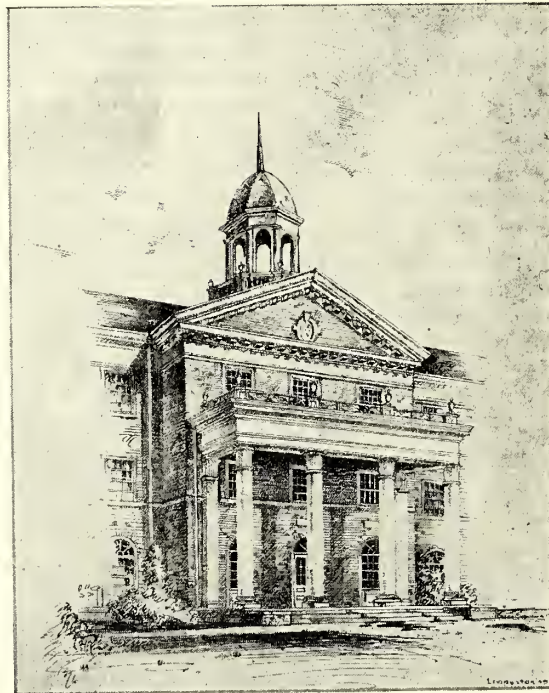
Many representatives of various denominations will take part in forums, panel discussions and individual addresses.

Altogether the program is significant and inspiring. Dr. W. D. Weatherford at Blue Ridge, N. C., is acting as secretary of the Sponsoring Committee and all communications should be addressed to him.

ELON COLLEGE

Founded by the Christian Church in 1889

**A CO-EDUCATIONAL INSTITUTION OF HIGHER
LEARNING OF THE CONGREGATIONAL
CHRISTIAN CHURCH**



ENTRANCE TO ADMINISTRATION BUILDING

Elon College is located in the piedmont section of North Carolina. The climate is invigorating and healthful. The natural beauty of the campus is enhanced by careful landscaping.

The definite religious atmosphere of the College and its modern equipment provide the very best facilities available for the training for religious leadership.

The rates are most reasonable.

LEON EDGAR SMITH, President

Elon College

North Carolina

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.
A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational and Christian Churches.

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SUBSCRIPTION RATES.

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All other matters of business should be addressed to "The Christian Sun," 1536 E. Broad Street, Richmond, Va.

Contributions should be sent to the editor at 3206 Grove Avenue, Richmond, Va., not later than Friday preceding the date of publication. Emergency notices will be received at "The Sun" office up to Tuesday of the week of publication.

Marriage or obituary notices of not over 125 words will be published free. All over 125 words, i.e. a word, cash with notice. Notices should be confined to 250 words.

In Memoriam

BYRD.

On February 26, 1941, God, in His divine love, saw fit to take from our church and community, Mr. David Byrd, who had been in failing health for about a year. Mr. Byrd passed quietly in his sleep. In his going our church sustains a great loss. Truly a Christian man has gone, and will be missed by all who knew him.

Therefore, be it resolved:

1. That we bow in humble submission to our heavenly Father's will.
2. That we pray to God in His great love to comfort his devoted wife.
3. That a copy be sent to the family, one recorded on the records of Liberty Spring Christian Church and one sent to "The Christian Sun" for publication.

Miss HONTAS RAWLES,
Mrs. L. F. BRADSHAW,
Mrs. WESLEY BYRD,
R. C. BADGER,
Mrs. R. E. PARKER,
Mrs. F. F. BRINKLEY,
JAMES J. POWELL,
Mrs. WESLEY HARRELL,
Committee.

EVANGELISM.

(Continued from page 3.)

cessful soul-winner. You can no more lead lost souls to Christ without the Bible or some knowledge thereof, than you can fly to New York without a plane. When Philip found the Ethiopian eunuch, he was studying the sacred Scriptures; so was he won to the faith and obedience of Christ. God's word giveth wisdom. "He that winneth souls is wise." The diligent search of the pages of God's word enlighteneth the soul, its authority inspires the human heart, and the use of its teachings in practical personal effort, achieves the spiritual victories that the sincere Christian is ever seeking to win. "The word of God is quick and powerful." "Wherewithal shall a young man cleanse his way? by taking heed thereto according to Thy word." "Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted Word, which is able to save your souls." (James 1:27.)

2. *Prayer.*—Prayer is also essential, both for the sinner and the evangelist or personal worker. Conversion means that we have found God, sins are surrendered, the soul is happy, the Spirit beareth witness. Evangelism then is the interpretation of God to others. We cannot introduce God, unless we know Him. We cannot reveal Him unless we are in close touch with Him. Through prayer—which is communion with God—we are able to bring his message of love, into fellowship with man's sin and poverty of soul. A praying Christian is a friend of God and so becomes a friend to all men who need God—and all men need Him—for all have sinned.

3. *Faith.*—We may have a knowledge of God's word, and be able to pray a long prayer after the manner of men, but unless there is *faith* in the promises of God, and in the power of God to lift men from the ways of sin, our lives may be as fruitless as the hot sands of the desert. No genuine evangelism is lacking in faith. Faith lays hold on the promises of God. Faith takes God at His word and praises Him for victory. It engenders a compelling passion for souls. Faith made John Knox cry: "Give me Scotland or I die." It is said of John Bunyan that he never preached a sermon that he did not entreat the sinner to cast in his lot with Jesus Christ. Faith lay at the root of the Reformation movement. It is the background of all revivals, that have really revived; and without which no soul can wing its way into harmony with God's will. "By grace are we saved through faith." "Faith is the

victory that overcomes the world." "By faith we understand."

4. *Soul-Value.*—In every sincerely evangelistic effort, great or small, the Bible, prayer and faith have been allied with a high estimate of the value of the human soul. Jesus said: "How much better is a man than a sheep?" "What will it profit a man if he shall gain a whole world and lose his own soul? Or what shall a man give in exchange for his soul?" According to the Master: "There is joy in the presence of the angels of God over one sinner that repenteth." When one really understands the true value of a soul, and finds his own spirit in communion with the Master Spirit, his supreme passion is for other souls that they, too, may be brought into subjection to the divine will of God.

5. *Spirit-Filled.*—Before telling his disciples good-bye Jesus said: "But the Comforter which is the Holy Ghost, whom the Father will send in my name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." God is not only willing and anxious to send the Comforter, but it is His desire that he may dwell in the midst of His saints: "Even the spirit of truth; whom the world cannot receive, because it seeth Him not, neither knoweth Him: but ye know Him; for He dwelleth with you and shall be in you." It is not difficult to discern those who are Spirit-filled by their fruits. "But the fruit of the Spirit is life, joy, peace, long-suffering, gentleness, goodness, faith." Usually when God's Spirit is within a man he is not afraid or ashamed to speak a personal word, offer a prayer, public or mental, do a deed, or lend a helping hand to lift men by faith into the presence of God.

Just Where I Am.

Just where I am, oh let me be
A faithful witness, Lord, for Thee.
While others seek a wider sphere,
O keep me faithful, Lord, just here.

Just where I am, the way is rough,
But Thou art near; it is enough;
They rest who lean upon Thine arm.
O make me strong and keep me calm.

And if Thou, Lord, should'st point the way
To lands afar, where shines no ray
Of light Divine, then let me go
To speak of Christ and heal their woe.

Or if at home Thou bid'st me stay,
Let me be used to smoothe the way
Of those who go at duty's call,
Leaving their homes, their friends, their all.

Just where I am, oh let me win
Some sad, despairing soul from sin.
With heart aflame and face aglow,
Strong in Thy strength, Lord, let me go.
—Morris.

CHRISTIAN SUN CAMPAIGN

Every church in the Conventions is urged to complete the Campaign as early as possible. The subscription apportionment below is the goal set by the Convention. Send your subscriptions to Rev. F. C. Lester, Elon College, N. C.

Eastern Virginia Conference.		Hopedale, Loman		Bethel, Johnson	
Church and Pastor	Goal				
Antioch, Wright	12	Howard's Chapel, Chureh	3	Bethlehem, Powell	3
Barretts, Watkins	8	Ingram Veazey	24	Beulah, Powell	8
Berea (Nans.), Johnson	12	Ivy Hill, Veazey	2	Catawba Springs, Johnson	14
Berea (Nor.),	18	Kallam's Grove, Chureh	9	Chapel Hill, McKee	5
Bethlehem (Dispt.), Olejar	10	Lebanon, Newman	16	Christian Light, Cummings	8
Bethlehem (Nans.), Brittle	35	Liberty, Newman	22	Christian Chapel, Tally	9
Burton's Grove, Watkins	6	Long's Chapel, Grissom, W. A.	21	Clayton, Cummings	4
Centerville	6	Lynchburg, Smith	14	Damaseus, Carter	4
Christian Temple, Hardeastle	100	Monticello, Lightbourne, Jr.	8	Ebenezer, Denton	10
Cypress Chapel, Brittle	35	Mt. Bethel, Chureh	16	Fuller's Chapel, Carter	11
Damaseus	20	Mt. Zion, Dollar	19	Good Hope Carter	5
Dendron	10	New Lebanon, Chureh	26	Hayes Chapel, Cummings	4
Eure	22	Pleasant Grove, McCauley	35	Henderson, Apple	14
Franklin, Jones	40	Pleasant Ridge, Crutehfield	10	Hope Mills, Register	5
Holland, O'Neill	35	Reidsville, French	62	Lebanon, Clark	2
Holy Neek, Slater	30	Rocky Ford, Veazey	9	Lee's Chapel, Clark	3
Hopewell, Lowe	10	Salem Chapel, Veazey	16	Liberty, McCauley	28
Isle of Wight, Wright	10	Shallow Ford, Register	20	Martha's Chapel, Carter	4
Ivor, Watkins	5	Tryon, Lincoln	20	Mebane, Clark	4
Johnson's Grove, Jones	6	Union (N. C.), Stevens	43	Morrisville, Powell	3
Liberty Springs, Johuson	40	Union (Va.), Newman	44	Moore's Union, Tally	6
Little Creek, Warren	10	Winston-Salem, Jay	10	Mt. Auburn, Carter	10
Mt. Carmel, Wright	22			Mt. Carmel, Madren	6
Mt. Zion, Warren	8	Total	1,095	Mt. Gilead, Grissom, M. L.	8
New Lebanon, Riddle	6			Mt. Hermon, Carden	4
Newport News, Dollar	50	Western North Carolina Conference.		New Elam, Clark	12
Norfolk, First, Knight	40	Church and Pastor	Goal	New Hope, Madren	10
Oakland, Johnson	35	Antioch (C), Wyrick	9	Niagara, Foster	2
Oak Grove,	10	Antioch (R), Tally	7	Oak Level, Madren	9
Ocean View	12	Asheboro, Granger	5	Piney Plain, Johnson	7
Old Zion, Neese	25	Bailey's Grove, Lowdermilk	4	Pleasant Hill, Johnson	5
Portsmouth, Elm Ave., Phillips	10	Bennett, Cox	2	Pleasant Union, Johnson	7
Portsmouth, First, Council	22	Big Oak, Tally	14	Plymouth, Grissom, R. T.	6
Portsmouth, Shelton, Lewis	8	Biscoe, Register	5	Pope's Chapel, Madren	9
Richmond, First, House	22	Brown's Chapel, Brady	23	Raleigh, Robinson	15
Rosemont, Morgan	44	Ether, Grissom, M. L.	10	Sanford, Todd	14
Spring Hill	8	Flint Hill (M), Register	4	Shallow Well, Todd	14
Suffolk, Trnitt	140	Flint Hill (R), Spence	4	Six Forks, Foster	2
South Norfolk, Poythress	40	Grace's Chapel, Denton	18	Southern Pines, Taylor	8
Union (Southampton), Brittle	15	Graham, Foster	2	Turner's Chapel, Tally	5
Union (Surry), Roberts	5	Graham, Providence, Grissom, W. A.	6	Wake Chapel, Grissom, R. T.	15
Wakefield, Watkins	15	Hank's Chapel, Andes	17	Wentworth, Johnson	7
Waverly	22	High Point	11	Youngsville, Carter	5
Windsor, Wright	12	Liberty, Loman	4		
		Mt. Pleasant, Brady	8	Total	354
Total	1,041	Needham's Grove, Brady	9		
		New Center, Cox	9	Valley of Virginia Conference.	
		Park's Cross Roads, Tally	19	Church and Pastor	Goal
		Patterson's Grove	4	Antioch, Sanger	20
		Pleasant Cross	10	Bethel, Ritchie	10
		Pleasant Grove, Green	30	Bethlehem, Coulter	10
		Pleasant Hill, Crutehfield	20	Beulah, Sanger	5
		Pleasant Rdige, Spence	16	Coneord, Coulter	5
		Pleasant Union, Lowdermilk	4	Dry Run, Newton	8
		Providence Chapel, Lueas	4	Island Ford, Ritchie	5
		Ramseur, Tally	12	Joppa, Newton	5
		Randleman, Loman	12	Leaksville, Newton	20
		Seagrove	5	Linville, Sanger	15
		Shady Grove, Grissom, M. L.	8	Mayland, Coulter	15
		Shiloh, Tally	12	Mt. Lebanon, Newton	8
		Smithwood, Register	16	Mt. Olivet (G), Ritchie	18
		Sophia, Spence	6	Mt. Olivet (R), Ritchie	12
		Spoon's Chapel, Lowdermilk	3	New Hope, Sanger	8
		Union Grove, Brady	10	Newport, Newton	10
				Palmyra, Coulter	5
		Total	362	Timber Ridge, Whitten	15
				Whistler's Chapel, Coulter	5
		Eastern North Carolina Conference.		Winehester, Whitten	20
		Church and Pastor	Goal	Wood's Chapel, Coulter	5
		Amelia, Grissom, R. T.	6		
		Antioch, Powell	5	Total	320
		Auburn, Grissom, R. T.	6		

The CHRISTIAN SUN

REPRESENTING THE SOUTHEAST CONVENTION OF CONGREGATIONAL AND CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

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VOL. XCIII.

RICHMOND, VA., THURSDAY, MAY 1, 1941.

No. 18.

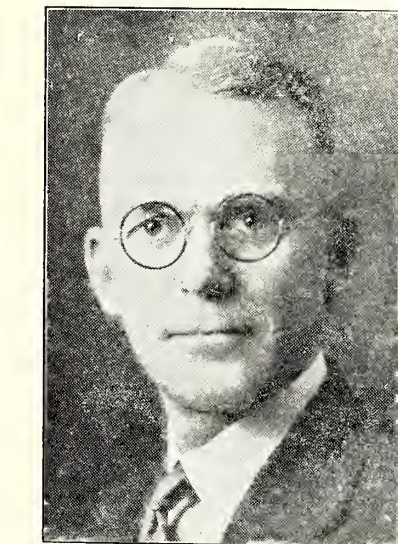
American Board Missionary Visits Southern Convention

(See Schedule on page 8.)

An eye witness to stirring events in North China during and after the Japanese invasion, Rev. Rowland M. Cross of the American Board of Commissioners for Foreign Missions in Peking, brings a story of the courage and utter lack of a spirit of "defeatism" in the Chinese Christian Church.

Traveling extensively, bringing comfort, courage and advice to iso-

lated Christian groups in devastated areas, Mr. Cross constantly has seen first hand the ruin wrought by those twin scourges, war and flood. As Secretary of the North China Committee on Co-Ordination of Emergency Relief he has been burdened with terrific refugee problems.



REV. ROWLAND M. CROSS.

lated Christian groups in devastated areas, Mr. Cross constantly has seen first hand the ruin wrought by those twin scourges, war and flood. As Secretary of the North China Committee on Co-Ordination of Emergency Relief he has been burdened with terrific refugee problems.

Visiting scores of flooded villages where starvation stalks daily, he has seen the terrible need and suffering there. He has visited the thousands upon thousands of pathetic refugees crowded into mission compounds and Chinese churches. Food—just enough

to sustain life—clothing and shelter, together with the opportunity to learn of the Christian way, are given these victims of war.

Mr. Cross, with years of constructive service behind him, is familiar from actual contact with many phases of our work in North China. In earlier years he traveled by mule back, by bike, by motoreyele, by jinrickasha, and many other ways. He went along the mountain trails of Shansi and Shensi visiting the Christian outposts. He can tell of the deep interest in Christianity now among students and has done religious education work in the schools. For a number of years he was Foreign General Secretary of the Kung Li Hui (Chinese Congregational Church) in which position he acted as liaison officer between the home base in America and the Younger Church in China. He knows fully the joy and success of team work with Chinese Christians.

Serving in North China in peace days, through the tense years when hostilities seemed imminent, through the invasion by Japan, and more recently in "occupied China," Mr. Cross has been an eye witness to significant developments under changing circumstances.

Missionaries, Mr. Cross feels, are indispensable in helping bulding right relations between races and nations. Now more than ever, they are needed. When he came home on his last furlough, he said: "I can think of no other place than China where my life could count for more than it does right there." He still believes that.

Born in Minnesota, Mr. Cross was educated at Oberlin College and Oberlin and Union Seminaries. He went to China first in 1917.

LET THERE BE LIGHT

NEWS AND VIEWS

Dr. Elwood W. Jones reports a success CHRISTIAN SUN campaign in the Franklin Christian Church.

Rev. Herbert G. Council, Jr., of Portsmouth, attended the Lyman Beecher Lectures on Preaching at Yale University.

Rev. Sam N. Hurst, member of the Eastern Virginia Conference who is open for supply work in our churches, is now located at Hiwassee, Va.

Rev. W. J. Andes is assisting the pastor, Rev. J. E. McCauley, with revival services this week at Ingram Christian Church, Paces, Va.

Dr. and Mrs. Vaughan Dabney of Newton Center, Mass., were visitors at Elon College one day last week. Dr. Dabney is Dean of Andover-Newton Theological Seminary.

Rev. Jesse H. Dollar and three cars of people from Newport News drove to Richmond last Sunday evening for the Orchestra Concert at the First Congregational Christian Church. A large congregation was present.

On Sunday morning, April 27, Rev. J. H. Lightbourne, Sr., preached the baccalaureate sermon for the graduating class of the Liberty High School. In the absence of the pastor, Professor Merton French, Ph. D., of Elon's faculty, was the guest preacher at the First Church, Burlington.

The John Calvin McNail Lectures at the University of North Carolina will be given at Gerrard Hall, Chapel Hill, by Dr. William Ernest Hoeking, professor of philosophy in Harvard University. The subject for the series is "Contemporary Science and the Idea of God." The lectures will be given on May 5, 6 and 7 at 8:30 P. M.

Readers of THE CHRISTIAN SUN will sympathize with Mrs. L. E. Smith in the death of her sister, Mrs. J. W. Clemens. Dr. and Mrs. Smith were over-night guests in the home of your managing editor when intelligence came of her sister's demise. Mrs. Smith left Richmond Wednesday morning for Parsons, Kansas, where her sister had made her home.

We are happy to welcome to our area this week Rev. and Mrs. Rowland

M. Cross, missionaries of our church to China, who are in this country on furlough. Members of our churches in the Valley of Virginia Conference are especially fortunate for they will have several opportunities to hear them. Mr. and Mrs. Cross are to be the guest speakers at the Valley Mission Rallies.

Dr. E. Stanley Jones recently canceled his passage to India, because the *Liner Voice*, upon which he often depends in times of crisis, clearly said, "I want you here." Dr. Jones remains with the hope that "we may be able to replace in some measure the present war-mindedness of America with a consideration of this program of reconstruction, as a means of ending the war and of laying the foundations of a new beginning among nations. For America holds the key to the future."

A GREAT OPPORTUNITY FOR PASTORS AND OTHER CHRISTIAN WORKERS.

A great opportunity is offered at Duke University each summer for a week of intensive study, wide and rich Christian fellowship, many highly inspirational addresses, numerous open forums and services of deeply spiritual worship. The opportunity in question is summed up in what we are calling The Duke Institutes and Bible Conference. These meetings will be held this year June 2-7 at Duke University. They will be opened by a special address in the Duke Chapel by Dr. Albert W. Beaven, President of Colgate-Rochester Divinity School, on Monday evening, June 2, at eight o'clock. Bishop Clare Purell will conduct a season of worship each morning in the chapel. Dr. James Moffatt, author of the well-known and widely-used Moffatt translation of the Bible, will be present, teach two classes each day, and conduct one of the open forums. Dr. Arthur W. Hewitt, the author of *Highland Shepherds*, will be present, teach two classes each day, and make one of the evening addresses. Perhaps most of our pastors have read *Highland Shepherds* and will readily agree that it is, to say the least, one of the best books ever written on the country pastorate. Dr. and Mrs. Clarence Dickinson of the Brick Presbyterian Church, New York City, will be with us, conduct a course in Church

Worship, and talk to special groups. Dr. Dickinson will give an organ recital one evening. Besides these, something like fifteen or twenty other religious leaders will be present, teach classes, conduct forums, make addresses, and help in various ways to make this what is in my judgment one of the richest and best of the summer conferences. Besides providing such an inviting menu for the mind and the soul, the body is by no means overlooked. Good room and good board are to be had at a nominal cost. Those who are interested should write a card at once to Dean J. M. Ormond, Duke University, Durham, N. C., and ask for a copy of the *Bulletin*.

DR. W. R. CULLOM, *Pres.*,
Board of Directors, Rural Church Institute.

DANVILLE.

It has been our purpose for some time to give a brief report on the work here at Danville. Last year was probably one of the greatest years of work in the history of the church. We received 236 members and so far this year 71 have come into the fellowship of the church. The Sunday school for the past year has been very good with an average of near 800.

The church has gone well in that the attendance for morning services is about 800 and evening services vary from 750 to 900. The giving has been unusually good. We built a tabernacle a little more than two years ago hoping to pay for it on a six year plan. We found, however, in February that we had ample money in the treasure to pay this indebtedness off and today we have a plant valued at \$50,000.00, clear of all indebtedness. We are now going forward with the following program. We are supporting six missionaries and will put on two more just as soon as the workers can be placed. Then our tract work is going real well. We started this work about two months ago and have distributed six thousand tracts. We are hoping to average two thousand per month. Recently two of the adult classes purchased two nice new tents and they will be used through the summer for revivals in and around Danville. Our student fund is doing well and the church is now able to assist three worthy young people with their college work. Out of these three, two are preparing for the ministry and we have another fine young man who will soon finish high school who is going on to college as a ministerial student. Recently the

(Continued on page 15.)

Southern Convention Summer Program

REV. F. C. LESTER, *Promotional Secretary.*

RELIGIOUS EDUCATION.

The Southern Convention seeks to serve the churches of North Carolina and Virginia in several ways. The summer program is largely in the field of religious education. It might be called educational evangelism, for the purpose back of all the work is the desire to win people to the Christian way, and to prepare them for Christian service.

JUNIOR HIGH CAMP.

One new phase of the work for this summer is a camp for seventh, eighth and ninth grade young people, or people from twelve to fifteen years of age. This Junior High Camp will meet on June 9-14, beginning Monday afternoon and closing Saturday noon, at Crabtree Creek Recreational Area, which is about half way between Raleigh and Durham just off the new highway. The Federal Government has an excellent camp there. Cabins are comfortable, cooking and dining room facilities are adequate, the camp is in a pine forest, and a lovely lake furnishes good swimming.

Plans are well under way for a fine faculty and counselors, courses on Our Church and Our Bible, nature study and handwork of various kinds, and recreation that really develops the person.

The cost of each individual will be only five dollars, and four dollars of this amount can be paid in chickens, eggs, vegetables, and other food supplies. It is none too early for those who plan to be there to register by sending a dollar, name and address to the editor of this page at Elon College, N. C. Only a limited number can attend. Better be among those writing in early.

ELON SUMMER CONFERENCE.

June 23-28 is the time. Pastors, Sunday school superintendents, teachers and officers, young people and their leaders, and all who aspire to the position of leadership in the church are invited and expected for this annual Summer Conference at Elon College.

The first period after breakfast each day the entire group will hear the Rev. Archie Hook of Troy, Ohio, tell of the church, and especially of our church. The next period the study of the church will continue in groups of pastors, young people, and teachers of children. The third period will be given to the study of the Bible when there will be discussions of the Psalms, the Sermon on the Mount, selecting and telling Bible Stories, and

the Bible and Missions. The fourth period will have quite a variety of courses, including one by the missionary.

The cost of this Conference for the week will be \$8.50 per person. Registrations can also be sent to the Convention Office.

STUDENT SUMMER SERVICE.

We will be able to use six or eight of our young people for Student Summer Service. In addition to conducting Vacation Bible Schools, they will help with young people's organizations and program building, and render whatever other service may be needed in the local churches.

Churches that want this type of help should write to the Convention Office just as soon as possible, stating when the service is desired, and whether one or two weeks are needed. The cost to the church is only the entertainment of the workers while on the field, transportation to the next place, and an offering at the close of the school for the Board of Christian Education. This work is underwritten by the Board of Home Missions and the Board of Christian Education.

In addition to the workers who will serve for two months, there is to be an opportunity for several other capable young people to get a week of training at Elon during the conference there in return for two or more weeks of work in churches other than their home church. Those interested in doing this type of work should discuss it with their pastor and then write to the editor of this page.

SUNDAY SCHOOL CONVENTIONS.

The five Sunday School Conventions will do what they can in the one day sessions by way of help to those who are carrying the religious educational work in local churches. Within a short time further announcement will be made concerning expert speakers for these conventions.

It is now time for Sunday schools to begin planning to send delegates and to pay the annual dues. The delegates will go home better prepared for Christian service, and the money sent to the Convention will help the Board of Christian Education through the Convention Office to serve the churches, Sunday schools and young people.

CHILDREN'S DAY.

The second Sunday in June is the time for the annual Children's Day program. On this day the churches

let the children lead in worship of the Master who blessed the children. It is a very important occasion. The Convention Office will gladly furnish materials for the program.

WOMAN'S MISSION CONVENTION AND SCHOOL.

The women of the Convention hold their annual School of Missions at Elon June 16-20. This year their Convention session will be interspersed through the School of Missions. Miss Ruth Seabury of Boston will be one of the leaders. Every church should certainly be represented. Mrs. J. Monroe Harris of Norfolk, Va., is the president, and inquiries should be sent to her.

PILGRIM FELLOWSHIP CONFERENCES.

One Conference Pilgrim Fellowship has met recently. Others will convene during the summer. There will likely be many group meetings of young people to consider plans for cooperating in helping to build a better world.

REVIVALS.

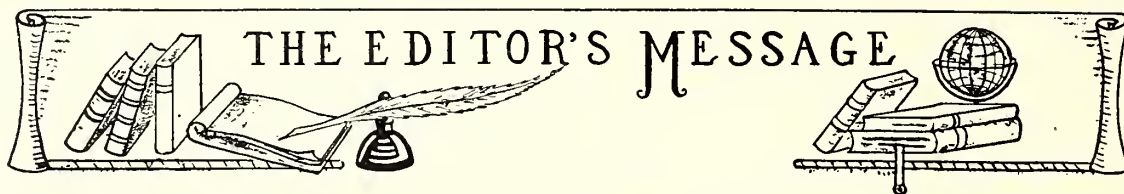
Most of the rural churches will hold revival meetings during the summer. This, too, should be educational, and usually is. The evangelist tells what is meant by the Christian experience and then seeks to get people to accept the Christian way of living. Evangelists and Sunday school teachers should feel a very close comradeship. The Convention Office often aids churches in securing the desired assistance for revivals.

RETREATS.

If the time can be found for it, the Convention Office will sponsor retreats for ministers, Sunday school superintendents, church officials and young people. Several churches get their officers together in some restful place for fellowship and to plan the new year's work. Other churches will find it to be a very happy and helpful experience.

ELON PASTOR'S SCHOOL.

Rev. Archie H. Hook, D.D., of Troy, Ohio, will lead the pastors at Elon in a study of "The Church" and "Stewardship." Dr. Hook has served as the chairman of our National Commission on Stewardship and comes with a rich pastoral experience to lead us in these very practical courses. Other members of the faculty will be announced at an early date. The school will be held June 23-28. This date should be reserved by all ministers of our Convention. Fine fellowship and capable instruction are enjoyed by all who attend.



VIEWS ON NEWS.

Impressions concerning the general character of this paper only occasionally reach the eyes or ears of the editor. The reading constituency is, for the most part, quite silent, offering neither commendation nor criticism. The most general complaint up to date, however, is that there is too little news. The news page is doubtless more generally read than any other page. A minority has frankly advised, "Cut out those trite news items!"

The editor is in sympathy with those subscribers who look for news in each issue. Names and places enjoy a universal interest. The public is usually more interested in what one does than in what one thinks. The editor, as well as others, is disappointed when there is no news to print.

This brings us face to face with our first problem. We cannot automatically manufacture news. News must originate in and be reported by the local church. There is no virtue in hording news. Often a post card will suffice in reporting, for it is conducive to brevity. Modesty should prevent no minister or church from reporting constructive work or unusual achievements. Trite news is important, but every church should do something occasionally worth reporting. This news will be of interest and value to all churches. "The Christian Sun" can render a distinct service in carrying news items of real merit. Every effort is made to publish promptly, without the slightest discrimination, items of this nature.

While there is real sympathy with this general desire for news, there is also an "uneasy conscience" when people read the news and neglect "the weightier matters of the law, judgment, mercy, and faith." Is it possible that our church people have also become "tabloid minded"? There is cause for serious editorial concern when readers hastily read the news page and ignore more profound articles on the Bible, the church and the Christian life. The intelligence and spiritual depth of our church is reflected by the nature of its reading. Surface reading can never produce a stalwart church. A mature church must sink its roots in historic as well as contemporary study. News is temporary, ephemeral and often inconsequential; the Gospel is profound and eternal. News should be reported, published and read. But this light spiritual diet can never fully satisfy those who "hunger and thirst after righteousness."

COMPLAINT NO. 2.

Subscribers like to receive their papers promptly and contributors like to see their articles appear in publication without delay. Some cannot understand the occasional delay. Unforeseen difficulties often arise and delay the day of publication. The printer may be able to send the paper out on time if only one contribution arrives late, but a number of tardy arrivals will necessarily arrest the progress in printing. We frequently find it necessary to hold an article until the following week simply because it does not arrive in time to be

included in the first form. All articles for pages 1, 4, 5, 8, 9, 12, 13 and 16 must be at hand for the first form. Material for these pages should reach the office of publication by Friday before the week of publication. Material for the second form should be received on Monday if possible, or not later than Tuesday of the week of publication.

There are weeks when there is a superabundance of material, but there is no elasticity in the printed form of the paper. The editor must arbitrarily hold articles from time to time to be included at a more convenient season. We like to have some material in reserve for weeks when there is a dearth of contributions.

We solicit your continued patience and cooperation. The paper is being edited under very obvious difficulties. The editor is also a pastor and his first responsibility is for his pulpit and a congregation scattered to the four winds of a great city. Much time is consumed in carrying on necessary correspondence, writing and re-writing articles and editorials, and carrying this heavy responsibility without the assistance of a secretary. We appreciate this opportunity for service and hope to do better in the future.

"MORE OPEN THAN USUAL."

The oldest Congregational Church in the British Capital was recently bombed. This old church of our Pilgrim fathers was founded in 1592. The City Temple, London, has also been struck by a bomb. These two famous Congregational Churches have been laid open by an enemy bent on total destruction. Art, religion and history have become the helpless victims of annihilation.

Quite to the contrary, some of our churches "are more closed than usual." They are closed, however, not by the violence of the enemy, but through inertia and lack of faith. In recent years a few of our churches have been closed completely and permanently. There is a widespread reluctance on the part of Christian people to keep the Lord's House open for evening services on the Lord's Day. Many of our rural churches are still closed for preaching with the exception of one Sunday in each month, and a few of our city churches declare a complete "moratorium on preaching" for at least a month during the summer. This kind of appeasement policy with secular forces is a dangerous concession, for it only whets the appetite of commercialized pleasure for further Sabbatical conquests. A closed church, like a closed Bible, is powerless to help and to save.

When confronted with two courses of action I jot down on a piece of paper all the arguments in favor of each one then on the opposite side I write the arguments against each one. Then by weighing the arguments pro and con and canceling them out, one against the other, I take the course indicated by what remains.—Benjamin Franklin.

The Southern Convention and My Church Their United Possibilities

By R. O. ROTHEGEB.

What is the Southern Convention?

I am glad that I have had the privilege of attending three biennial sessions of the Southern Convention, the first one being in the city of Burlington, N. C., at which time, a desire which had long been cherished, actually became a reality.

Here at this, my first session, I really came to understand what the Southern Convention is, and I sincerely wish that every member within the bounds of the Convention could attend at least one session, which I feel would certainly deepen their interest in all of the enterprises which it is promoting.

As I stood on the steps of that splendid church edifice and watched the cars coming in from the various sections of Virginia and North Carolina, I realized that it was the common interest of a great church that was bringing us together: a church whose simple, but fundamental, principles are unexcelled by any denomination.

Then, in a little while, we were seated in that beautiful and worshipful auditorium, and the president had called the Convention to order, and as I looked out over the audience I thought: "Now this is the Southern Convention." But was it?—No! only in part, for in a little while (after the devotional services, which made us feel the very presence of God), the secretary was calling the roll of conferences, and then I was reminded of the thousands back at the home churches, and I thought: they are the Southern Convention, and we, only a small part of it, have been sent here to represent them in the various interests of the church which they love. Then it was when I realized more fully the great responsibility which rests on the officials of the Convention, and as I sat through the sessions of that Convention and observed the earnestness with which these men and women wrestled with the problems before the Convention, I realized that our church has some great men and women, not great in authority or worldly pomp or power, but great in humble service for Christ and His Church.

Then I tried to picture in my mind the churches from which they came; and I saw through the mind's eye some beautiful churches on busy city streets, and some on great highways where the throngs pass by, and some

nestled in the wildwood, almost hidden from view, and not at all beautiful in architecture, and yet beautiful, because the spirit of Christ planted them there. From this latter group most of the ministers and lay members of the Convention originally came.

One might ask the question, "How then, did they become great? and how did they come to occupy the highest official positions of the Convention?"

Jesus said, "Whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant." That's how they became great.

And now, let us turn the spot light on *my church*.

Since my church is one of the one hundred and ninety-one or more churches in the Convention, and since the membership of my church is counted in the more than 31,000 members in the Convention, what is my church's responsibility in promoting the work of the Kingdom of God as represented by the Southern Convention as it undertakes to send out missionaries, and to care for the orphans and widows, and train the youth in the principles of Christian living.

Shall my church say: Because we have no wealthy members, and because we need our money at home, we will not contribute to the enterprises of the Convention. It is true, my church alone could not maintain an orphanage, my church alone could not send out many missionaries, or operate a college, but my church along with your church and the many other churches in the Convention, can send out missionaries, maintain an orphanage and college, and care for the other enterprises of the Convention, and that on a much larger scale than we are now doing, if we become spiritually awakened.

I believe that if my church and your church and the other churches of the Convention were to come to have a Spiritual zeal, that our possibilities would be practically unlimited. With God all things are possible. (Matt. 19:26.)

When we consider that fact that in many of our churches, one third of the member contribute nothing to the church financially and probably nothing spiritually, and then another one third manifests but little interest either financially or spiritually—it is cer-

tainly evident that we need a spiritual awakening.

I think the Convention needs to know the individual churches better, and I think also that the individual churches need to know the Convention better, and I feel that the creation of the office of Promotional Secretary is already showing gratifying results in this respect. I believe the Promotional Secretary should know so far as is possible to know, the financial and spiritual condition of every church in the Convention, and especially the Spiritual condition, for when any church becomes spiritually alive, it will manifest itself in its giving.

I believe there should be within the bounds of the Convention, several Spirit-filled Born Again Evangelists who could be sent to cold and inactive churches, and that in many cases, great results would follow.

I believe that our greatest need right now is a Spirit-filled ministry with a passion and a zeal for the Gospel of Christ like a consuming fire. I believe we need Born Again men and women who love the souls of men and women, boys and girls more than they love the carnal things of the world, and many of which are in the churches today.

Upon the authority of God's word I say all of these things are possibilities; but unless we are willing to act upon them, then the *probabilities* are that we will become weaker and weaker until the end comes. God's spirit does not always strive with man, and the door of opportunity will not remain open forever.

These are serious times in which we are living. The remaining days of grace may be few. Let us act *now*.

PIEDMONT MINISTERIAL ASSOCIATION.

The ministers of the Piedmont Ministerial Association plan a fishing and picnicing meeting for Monday, May 12. The place is the city pond at Burlington, and the time will be ten in the morning. The Mayor of Burlington, Mr. Earl Homer, invites the ministers to come and use the boats and the pond and to catch as many fish as they can. The game warden for the county informs us the Mayor has the authority to be thus gracious and that fishing licenses for the occasion will not be necessary.

From past experiences on similar occasions the writer suggests it would be using pretty good judgment to bring pretty well supplied picnic lunches.

J. H. LIGHTBOURNE.

CONTRIBUTIONS

SUFFOLK LETTER.

There is a remarkable promise recorded in II Chronicles 7: 14, "If my people, which are called by my name, shall humble themselves and pray and seek my face and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and heal their land."

These words were spoken to King Solomon during a season of prayer in the darkness of the night. The young king was very anxious to discover the will of God and sought the Divine guidance for himself and his kingdom. God revealed to him the conditions of security and prosperity. These conditions are simple but comprehensive. Four great moral pillars suggest a safe and secure foundation for personal living and national independence. They are clearly stated: 1. "If my people shall humble themselves." 2. "If my people shall pray." 3. "If my people shall seek my face." 4. "If my people shall turn from their wicked ways." And the three-fold assurance follows: 1. "I will hear from heaven." 2. "I will forgive their sin." 3. "I will heal their land."

According to some of the writers of sacred history the period from Abraham to the building of Solomon's temple covered nearly one thousand years, or from B. C. 1921 to B. C. 1005. That is a long period to wait for the consummation of a Divine plan for the race. Many generations looked for the realization of this ancient dream and promise. The Israelites arose from the slavery of Egypt to seek the land of promise and build a great national center of religious worship. The reward is offered for royal fidelity to God and righteousness. The warning—a stern warning—is sounded against forsaking the true God, the violation of the highest moral law and the worship of "other gods."

The subsequent history of the chosen people indicates how rigidly God kept His promises of reward and His warnings of moral and spiritual delinquency. The tragic story of the Jews is an evidence of the inexorable laws of the kingdom of God. And the history of the Jewish people, from the standpoint of religious fidelity, should be read and interpreted in its significance for the whole human race. God does not have one standard for the Jews and another for the Gentiles. "God is no respecter of persons,"

There is no escape from the sphere of the moral and spiritual laws of Almighty God.

Humility is more powerful than pride. Prayer overshadows the roar of powerful weapons on the battlefield. Seeking God surpasses the conference call of the world's mightiest military dictators. Turning away from wicked ways is more dynamic than the mechanized forces of relentless oppressors. Yet there are great people who will read these statements with a shrug of the shoulders and a sneer from their lips. This is old-fashioned and out of date, in the opinion of many people. Humanity must remember that God is not dead, and He has not surrendered His law or its binding authority. A decade is a short time in the sight of God. And the shifting fortunes of nations are not the final measure of omnipotence.

So many people are asking: "Where is thy God?" The forces of righteousness will one day find their rightful place among the powers that be. And God will be triumphant in spite of the defiant blasts of the enemies of righteousness. In the meantime it behooves those who seek the better way to meet the Divine requirements of peace and security. Our churches should be filled every Sunday with sincere worshippers. The prayer meeting should be crowded. Penitents should seek the altar. Sinners should forsake their sins and turn to righteous loving.

I. W. JOHNSON.

POSSIBLE SOLUTIONS.

In a recent issue of THE CHRISTIAN SUN, Rev. W. J. Andes wrote a very interesting and timely article under the heading: "Students and the Church." The thesis of the article was that the Christian Church has a large number of her own students in colleges and universities in North Carolina and Virginia other than our own college. The statement is made that "there are approximately five hundred students in colleges and universities in North Carolina that belong to the Christian denomination." The question is raised as to what our church is doing for the religious welfare of these students. If we are compelled to answer that question, I am afraid that the answer would of necessity be "Nothing." This presents an urgent problem, and the question is how the problem is to be solved.

It would seem that there are two possible solutions. First, we should remind ourselves that at great effort and cost our church has built her own institution of higher learning. It is expensive to maintain and conduct that institution. It would seem to me that if the pastors and interested laymen of our church would put forth conscientious and consistent efforts that a large number of these Christian church young people enrolled in other colleges could easily be steered to our own. No pastor or church need make any apology for our college, the opportunities that are offered, and the grade of work that it does. The educational organizations of our section place proper appraisal upon the institution. Our graduates are able to cope successfully with the graduates of other institutions, regardless of the institutions. Each year I write to every pastor an earnest letter requesting that he simply let us have the names and addresses of the young people belonging to our church who are seniors in high school. All we ask for are the names and addresses that we may have the opportunity of sending catalogues and other information introducing them to our college and urging them to come. This would seem to be an elementary effort in cooperation. You would be interested to know how many pastors have answered. I should tell you and give you the names, but it would be embarrassing. Until we can secure the cooperation of our own folks and the interest in our own college, conditions such as Mr. Andes points out will obtain.

The second solution it seems to me, would be intelligent and interested cooperation on the part of our local churches in college towns. I am making a guess that the majority of the five hundred young people that Mr. Andes refers to are enrolled in State College at Raleigh, Duke University at Durham, University of North Carolina at Chapel Hill, Woman's College at Greensboro, and Davidson College at Davidson. With a large number of our own church young people enrolled in a college located in a town where there is a Congregational Christian Church, the presence of these young people on that campus offers an unusual opportunity for service. These young people are for the time being away from their homes and home churches and as a rule welcome attention from, and are glad to respond to invitations extended by a local church, particularly if that local church is of their own denomination. I do not mean the usual invitation to

(Continued on page 15.)

FOR THE CHILDREN

Dear Friends:

I am the month of May. I bring to all children warm sunshine, blue skies and bright blossoms. I make the good earth warm so that the seed burst from their prison shells and peep forth in tender green. I warm the water in the brooks, so that boys and girls can splash merrily with their first "wading" of the summer. On my lawns and grassy meadows children's bare feet kiss the green of the grass. In the faces of my flowers you may find a splash of color for each rainy tear that April showered.

I bring you May Day. Who hasn't known the joy of dancing about the May Pole? Colleges choose their queen, who bears my name and rules for a day. High schools and grammar schools throughout the land keep this happy custom of May Day. Have you ever done as the boys and girls of Merry England used to do? Your May basket of flowers should be left at her door but she should not catch you in the act, little boy! Yes, I invite all to play, young and old, 'tis good for your soul. Build for yourself a castle of happy May memories for the darker months ahead of you in this year.

I bring to you Mother's Day! That you may surprise in your mother's eyes a dazzling light, with a secret bright. You can never know the depth of that mother love, until you, too, one day teach your child to play and pray.

You will find in everyone of my thirty-one days an opportunity to be your best self. Grow beyond the mistakes of a yesterday. Each sun which rises above my horizon, calls you to a happy day. Cherish them for me.

Sincerely,
"MAY."

"MARY."

M-a-r-y—these four letters spell the name of a little girl who wants to meet you. She is six and one half years old. She is very happy and wants you to know about it. Tonight her tiny feet danced about in their new white slippers and caused the cherries to bob about on her new spring bonnet. The lady who held her hand said, "Mary, I want you to meet Mrs. Todd. Her husband preaches in a church over on the other side of town." Then the lady told me this story.

"Miss W. helped us to find her. We have had Mary for two months

now. She is such a happy little person and we learn so many things from her. Today when I was trying to get her to drink her quart of milk, Mary said, 'I never drank milk before coming to your house. Before I just drank water. I don't remember ever eating cereal before, either.' It is a joy to watch Mary eat the right food and grow strong and rosy."

Mary did not come from England, but she had no home. These good people who have taken her to give her a home for a while had no children. Now Mary has a home and her foster parents have a child in their home. Isn't that fine? Perhaps there are other Marys who do not have homes. Would it not be nice to help them to find mothers who would love them by Mother's Day; and whom they could love? To those parents who no longer have children at home, yet would like to help children, our home at Elon offers a wonderful opportunity. You could not lose anything by investigating in this home for children.

"MALCOLM."

Malcolm has come to live next door to me. I asked him how old he was and he held up five fingers. Malcolm does not have many boys and girls living near with whom he can play. Yet, Malcolm never seems lonesome. Today when I took Oliver out for a stroll, Malcolm was looking at the green leaves on the oak trees.

"Oliver likes this sunshine," I said, "don't you like it also?"

"Yes," Malcolm replied, "do you know that this warm sunshine will make poppies bloom?" he asked. "I'll bet that you do not know what poppies are," said he.

"Oh, yes, I do. They are beautiful flowers that are bright red, yellow, blue and pink!"

"I have some crayons. One of them is violet blue. Did you ever see a crayon that color?"

"Yes, I believe that my husband has one like that, Malcolm."

"What does your husband do with his crayons?"

"He does many things with them, Malcolm. He draws pictures of birds and flowers; he makes posters, and at Easter he loaned them to a friend who wanted to color some eggs for a little girl! You must come over some afternoon and watch Mr. Todd use his crayons."

"I would like that, but I shall have
(Continued on page 15.)

CRADLE ROLL PROGRAM.

By DOROTHY WILLIAMS.

Prelude.

Hymn and Prayer.

Opening Recitation—

You'll have to be quiet just so you can hear
And I'm doing my best to speak out plain and clear—
It's very im-por-tant what I have to say,
For I'm bidding you welcome on this Cradle Roll Day.

A Group Representing American Children Sing: "I Think When I Read That Sweet Story of Old." (1st & 2nd verses.)

During the singing of these verses, a group of children in costumes of China, Japan, India, etc., enter slowly.

Foreign Group: "Who is this of whom you sing, who calls little children?"

American Group: "Why, our Jesus; don't you know him?"

Foreign Group: "No, who is He?"

American Group: "He is the Son of God, who came from Heaven to save us."

Foreign Group: "We never heard of Him."

American Group: "Don't you have the Bible read to you?"

Foreign Group: "What is the Bible?"

American Group: "It is the book of God. Don't you know about God?"

Foreign Group: "We have gods, but we are afraid of them."

American Group: "Then they are not the true God."

Foreign Group: "We wish we had one like yours."

American Group: "You can; He is for you, too. Listen. (Sings 3rd verse of, "I Think When I Read.")

Foreign Group: "We wish we could know Him. Where does He live?"

American Group: "Sings last verse of, "I Think When I Read.")

Foreign Group: "We would like to go there, too. Will you show us the way?"

American Group: "Yes, we will. (They go to meet them, each taking the hand of one of the Foreign children and sing, "Come Unto Me.")

Both groups sing, "Suffer Little Children."

Reception of Mite Boxes in an attractive manner.

Just before the "Prayer Song" three children recite:

1. We **fold** our hands that we may be
From earthly play and work set free.
2. We **bow** our heads as we draw near
The King of kings, our Father dear.
3. We **close** our eyes, that we may see
Nothing to take our thoughts from Thee.

Closing Prayer Song. A Prayer.



OBEY THE INNER VOICE.

Stanley Jones had planned to return to India on March 20 of this year. In the *Christian Century* of April 4, he says early on the morning that the boat was due to sail the inner voice kept repeating, "I want you here." It was so compelling as to be inescapable. He continues, "I had my baggage taken ashore and I canceled my sailing." "Perhaps in this time of national crisis," observes Dr. Jones, "there is something I must do."

On this occasion, Stanley Jones is acting under a divine compulsion similar to that which constrained him in those wonderful early years of his in India which he disclosed in "The Christ of the Indian Road." Dr. Jones is still submissive to the voice divine that guided him when the General Conference, years ago, had elected him bishop and his friends kept insisting that he be ordained and thus take upon himself the high office of bishop of the church of God. After a serious night of prayer alone with God, he appeared before the General Conference to give his final answer. There and then, Stanley Jones in that crucial hour told of his night alone with God seeking to know what answer he should make to the General Conference of his church. In substance, God said to him, "Stanley, if you will relinquish this I will walk with you across Asia." Following that decision, the inner voice sent Stanley Jones across the Orient; this same voice now holds him here in America. This sounds similar to much we read in Acts of the Apostles.

Eighteen centuries have profited by the Apostle Paul in his journeys across the Roman world and millions have gained inspiration and guidance from the voice of God that came to him in the storm on the Mediterranean and in the heights of the third heaven. Why not listen to the voice of this present marvelous missionary as God speaks to him and through him in this present age? The church certainly needs more than ever to hear the voice of God from men who obey the inner voice, as does Stanley Jones.—*N. C. Christian Advocate.*

MISSIONARY OFFERINGS.

WEEK ENDING APRIL 26, 1941.

Sunday Schools.

Bethel, Elkton, Va.	\$ 11.12
First, Greensboro, N. C.	7.96
Mt. Olivet (G), Geer, Va.	3.05
Palmyra, Edinburg, Va.	1.61
Pleasant Union, Lillington, N. C.	1.93
Leaksville, Luray, Va.	6.13
Pleasant Hill, Liberty, N. C.	8.08
Rosemont, Norfolk, Va.	25.07
Durham, N. C.	8.36
Newport News, Va.	19.29
Mt. Olivet (R), Elkton, Va.	3.00
South Norfolk, Va.	35.00
Holy Neck, Holland, Va.	44.00
Union (South.), Franklin, Va. ..	5.44
Union Ridge, Burlington, N. C. .	2.00
Pope's Chapel, Franklinton, N. C.	3.00
Bethlehem, Elon College, N. C. .	5.00
Total	\$ 190.04

Individuals and Churches.

Centerville, Disputanta, Va.	\$ 6.00
Newport News, Va. (regular mission apportionment; \$170.00 to Honor Fund)	340.00
Hank's Chapel, Pittsboro, N. C. .	5.26
Concord, Burlington, N. C.	12.00
Shady Grove, Ether, N. C. ....	.97
Reidsville, N. C.	105.40
Oak Grove, Gatesville, N. C.	14.04
Brown's Chapel, Spies, N. C. ...	2.63
Seagrove, N. C.	8.00
New Lebanon, Summerfield, N. C.	20.35
Mt. Carmel, Walters, Va.	22.06
Wake Chapel, Fuquay Springs, N. C.	28.65
Antioch, Elams, N. C.	7.75
Bethlehem, Littleton, N. C.	8.00
First, Burlington, N. C. (additional Easter offering)	4.50
Flint Hill (M), Biscoe, N. C. . .	.44
Happy Home, Ruffin, N. C.	8.86
Total	\$ 594.91

Specials.

Class No. 3, Rosemont S. S., Norfolk, Va.	\$ 3.00
Total for the week	\$ 787.95
Previously acknowledged ...	10,386.71
Total since Sept. 1, 1940 ...	\$11,174.66

We are so happy over this week's offerings and the fact that one or two churches have already raised their conference apportionment in full for missions.

Newport News *doubled* their apportionment for missions and this is splendid.

Reidsville sent their mission apportionment in full, and will surely go far beyond that figure before the Conference year closes.

These churches have done good

work and we know that it can be done. We hope you will send your offerings soon and that each church will report an increase over their offering of last year.

Most sincerely yours,
MATTIE COX PARKER,
Secretary.

DR. J. O. ATKINSON HONOR FUND.

Previously acknowledged	\$ 278.04
Newport News, Va.	170.00
Total to date	\$ 448.04

This splendid offering for the J. O. Atkinson Honor Fund brings our total this week up to the four hundred mark. I am sure that there are other churches and Sunday schools who have an increase in their missionary giving and will be reporting soon. If you have not already sent in your Easter offering please do so at once, and if your Sunday school increased its offering this month over that of April, last year, please report same.

Sincerely yours,
MATTIE COX PARKER,
Secretary.

CONFERENCE APPORTIONMENTS.

The Mission Board wishes all conference apportionments paid in full, and expects a big improvement this year.

At the 1940 conferences the number of churches paying in full were, as follows:

Eastern Va. Conference	22
Eastern N. C. Conference	8
Western N. C. Conference	9
N. C. & Va. Conference	19
Valley Va. Central Conference	7

J. E. WEST,
President.

CROSS SPEAKING SCHEDULE.

Rev. and Mrs. Rowland Cross, who are now in this country on furlough, are visiting the Southern Convention this week and next. Their schedule will be, as follows:

May 1, Thursday night, 7:30—First Christian Church, Reidsville, N. C.

May 2, Friday night, 7:30—Happy Home, Ruffin, N. C.

May 4, Sunday, 9:30—New Hope; 11:00—Antioch; 2:00 Bethlehem for District Mission Rally; 7:30, Winchester for District Mission Rally.

May 5, Monday, 7:30—Dry Run, Seven Fountains, Va.

May 6, Tuesday, 7:30—Bethel for District Mission Rally.

May 7, Wednesday, 7:30—Mt. Olivet (R), Elkton, Va.

May 8, Thursday, 7:30—Mt. Olivet (G), Dyke, Va.

CONCERNING OUR SOUTHERN CONVENTION FOR WOMEN AND OUR SCHOOL OF MISSIONS.

Plans for the program and committee to carry out those plans are being made daily for our Convention and School of Missions, which will meet at Elon, June 16th through 20th. One important thing to announce is the cost. Six dollars will take care of all expenses after you arrive at Elon. The college is furnishing board and room for five dollars and one dollar is the registration fee. The price has certainly been made within the reach of our women and now we want you to plan to go. The first meal in the college dining hall will be the dinner at 6:00 o'clock on Monday, June 16, the last meal will be lunch on Friday, June 20. The prospect now is that we will tax the capacity of the college to entertain us. Already letters have begun to arrive containing helpful suggestions and promises of groups who will be going.

Mrs. L. E. Smith and Mrs. F. C. Lester have consented to be on the registration and room assignment committee, so just as soon as you plan to go please let Mrs. Smith know, telling her how many are in your party and how you would like to be grouped for sharing rooms.

Last year Berea (Nan.) was the first church to send in a list of prospective attendants. They had six names of those who registered first. You can't be first this year, but you can be second if you hurry and notify Mrs. Smith.

We are very fortunate in having secured our three hostesses that so splendidly served last year, Mrs. W. M. Jay, from Carolina Conference; Mrs. R. B. Wood, from Eastern Virginia Conference and Mrs. A. W. Andes, from the the Valley Conference. They will return this summer and greet you when you arrive.

Rev. Robert House of the Richmond Church will be the inspirational speaker for the Monday evening service and Miss Ruth Seabury for the Tuesday evening service. Dr. I. W. Johnson will teach the Scripture Study Hour and other definite arrangements concerning the program will be announced later.

Mrs. Everett Bryan, from Franklin, Va., will be hostess for the dining hall and her assistant will be announced soon. Miss Dorothy Williams of Franklin, Va., will have charge of the literature table and if you have any ideas and suggestions you could offer to make this literature display more attractive to our school, please let Miss Williams know. She is already at work on her plans.

Mrs. I. W. Johnson of Suffolk is to be our pianist again and we all know how much we appreciated her services last summer. The nominating committee is composed of Mrs. Stanley C. Harrell, Mrs. W. A. Daughtrey and Mrs. L. E. Smith. Please contact any of them if you can assist them in selecting officers for the new biennium. The "Business Manager" is Mrs. J. S. Rollins of Suffolk, the very capable Corresponding Secretary of our Woman's Board. She will be assisted by Mrs. J. H. Lightbourne and Mrs. Mattie Cox Parker. The registration office this year will be in the office formerly occupied by the late Dr. J. O. Atkinson and now used by Mrs. Mattie Cox Parker. The Twilight Vespers to be held on the lawn at seven o'clock each evening after Monday are being cared for by Mrs. Claude Eley and Mrs. John G. Truitt of Suffolk.

Hostesses for our special guests who will be our teachers and speakers are Mrs. Herbert Harrell, Mrs. W. E. Wisseman, Mrs. Stanley C. Harrell and Mrs. W. V. Leathers.

The devotional periods at our Convention sessions will be in charge of Mrs. W. R. Sellars of Burlington, N. C.

I hope to be able to announce by next week who will be our outstanding speaker and more details of our "Atkinson Memorial Program."

Special music committee for the Convention and School is composed of Mrs. R. T. Bradford, Mrs. A. B. Jarvis and Mrs. J. L. Foster.

I am happy to announce that every person that has been asked to serve in any way so far has gladly accepted the invitation and I have contacted these persons and many others, except in a very few cases. Watch each week now for additional news and send any suggestions you may have concerning our plans or program to me. It will be greatly appreciated.

MRS. J. MONROE HARRIS,
President.

WAVERLY DISTRICT.

The Waverly District meeting held in Wakefield recently proved very interesting and enlightening as well as being enjoyed by all who attended. Mrs. J. Monroe Harris, Mrs. B. D. Jones, Mrs. W. V. Leathers, Mrs. Herbert Harrell, Mrs. J. R. Darden and Mrs. R. O. Luter were guests of the occasion and joined in the program of the day. Rev. R. L. House gave a splendid address in the morning session. The highlights of the afternoon were a lovely tribute to Dr. Atkinson by Mrs. P. J. Holmes, a "Professor Quiz" conducted by Rev. B. H. Wat-

kins, Col. J. E. West's paper read by Mrs. Walter Seeley and the vesper led by Mrs. Annie M. Brown.

The Dendron Society reported three new members and program booklets presented to every member in October with outlined programs for the year. More interest has been manifested this year in the study groups and personal service department. A cradle roll is in the process of being organized.

The Richmond, Waverly, Wakefield and Burton's Grove Societies have had study classes and their monthly attendance and contributions are increasing.

Although there is no organized society at Ivor or Barretts there were representatives at the District meeting. Hopewell was reorganized in November and New Lebanon disbanded in January. Plans are being made to have a good representation at the Elon School of Missions in June. Under the capable leadership of Mrs. Garland Spratley who has served so faithfully and efficiently for the past three years, this district, though small has done some remarkable work and according to this recent Rally will push forward to better missionary work in the future. The new officers for the ensuing year are as follows: Superintendent, Mrs. Annie M. Brown, Richmond, Va.; Assistant Superintendent, Mrs. Ernest Lane, Ivor; Secretary, Mrs. P. J. Holmes, Wakefield.

THE FEDERATION PRESIDENT TRAVELS.

By MRS. ROBERT G. WILLIAMS.

On March 30, I left for a long anticipated series of meetings in North Carolina. With Mrs. Graham Wisseman, President of the North Carolina Congregational Christian Women, I attended four district rallies which were attended by a total of four hundred women and pastors. The program of each rally consisted of reports from each society, business, worship, talk by the district president on "What a Missionary Society Expects of Its Pastor" and a talk by a minister on "What a Minister Expects of the Missionary Society," a panel discussion on methods and a talk by the visitor from Florida on "Always Abounding in World Wide Fellowship." It was interesting to hear the achievements of the women of that area and to sense their problems. The churches represented in these rallies were the Christian Churches of our Congregational Christian fellowship. I learned much from them. Their zeal for missions and their achieve-

(Continued on page 13.)

Pilgrim Fellowship

"Youth at Work in the Church"

A. LANSON GRANGER, JR., Editor

SHALL WE LET THEM STARVE?

One of the great dangers in our feverish efforts to steel ourselves against the shocks of the world is that in the process we so easily become callous. In nothing is this more evident than in the way in which we casually dismiss figures (written with 7 or 10 digits) even when they represent human lives. We still talk very glibly about "ten million unemployed," if of course, we haven't forgotten them altogether. But there is one figure which keeps striking us in the face which makes astounding reading. It's all the more astounding because it is written in human terms. There are 37,000,000 people in the small European democracies which have been ravaged by war, which confront the dire consequences of starvation unless something is done immediately to help them. Those who are informed indicate that possibly 20,000,000 may starve unless foodstuffs reach them speedily.

To think about that for a moment, try to ponder it in terms of men, women and children, is like having an operation performed upon you without an anæsthetic. It hurts!

The trouble with us is that we still tend to become callous or in different to this kind of thing, and to pass it by, as did a certain priest and Levite. That's what many of us have been doing. We're too busy to be concerned, or perhaps concerned enough only to view aid to these people as a possible threat to our own desires, usually with the callous response, "Well, isn't it better that 20,000,000 people starve than that the Nazis win the war?"

For a moment let us look at some of the facts. Last September, former President Herbert Hoover, who successfully directed a controlled food program in occupied Belgium and Northern France in the last war, proposed a similar plan to bring aid to these people now suffering. That plan has been rejected by the British government. The present plan asks for an experiment to be tried in Belgium. If it is successful there, it will be carried to the other countries. The plan proposes feeding 2,000,000 starving children and 1,000,000 destitute

and unemployed adults. One meal a day with supplementary food for the children served through soup kitchens assures consumption on the spot. Food will be transported, warehoused, and distributed under the complete supervision and control of a neutral commission.

Surplus supplies of food are already on hand in the United States. Sufficient Belgian funds are also available. The problem then is not one of money or supplies. The problem is to arouse American public opinion to the urgency of the need and the feasibility of the plan, to get the British and German governments to allow one food ship at a time through the blockades, and to secure binding agreements from the German government guaranteeing the contribution of part of the foodstuffs. The plan provides that if Germany does not contribute food or if that government seizes any of the food, the entire plan will be discontinued immediately.

There are many who will argue that it can't be done, or that it should not be done. No doubt there are serious difficulties involved, but these are not as important as the seriousness of feeding these who have been the victims of ruthless aggression. Even such military experts as General John J. Pershing and Admiral William Pratt have stated that the adoption of this plan would constitute no military loss of the British or gain to the Germans.

The important thing for us to do now is to begin discussing this matter in our churches, in Sunday school class, in young people's meetings; sending copies of our approvals of the plan to our Senators and Congressmen; and in every other way possible trying to create sentiment for the plan.

Further information may be secured from the National Committee on Food for the Small Democracies, 420 Lexington Ave., New York City.

"Starvation will not wait." "Lord, when saw we Thee hungry and fed Thee?"

The Board of Christian Education, Elon College, N. C., would appreciate the return of material borrowed for Easter programs in our churches.

AN EVENING OF RELIGIOUS MUSIC.

CHRISTIAN ENDEAVOR TOPIC
FOR MAY 11, 1941.

SCRIPTURE: Psalm 100.

Daily Readings—

Monday—When Morning Stars Sang—
Job 38: 4-7.

Tuesday—Moses and Miriam, Singers—
Exodus 15: 1-3, 20, 21.

Wednesday—Song of Deborah and Barak
—Judges 5: 1-3.

Thursday—The Magnificent — Luke 1:
46-55.

Friday—Jesus and Disciples Sing—
Mark 14: 26.

Saturday—Admonition to Sing— Eph.
5: 18-20.

The leader should prepare a brief opening period of music and prayer.

The choir director, minister, or someone who has studied the history of hymns, authors and composers, should be invited to provide technical guidance to this meeting.

A period may be given to singing hymns from memory. Select them in some order, as follows: (1) Hymns of praise, as "Holy, Holy, Holy"; (2) Consecration, as "Take My Life and Let It Be"; (3) Petitions, as "Just As I Am"; (4) Prayer, as "Sweet Hour of Prayer"; (5) Missions, as "O Zion, Hasten"; (6) Christian purpose, as "I Would Be True"; (7) Christian service, as "O Master, Let Me Walk With Thee."

To Think About—

1. Lyman Abbott said, "Real music did not come until the Christian era." Why?

2. Mohammedanism has no hymns. Buddhism only lately plagiarized certain Christian hymns. Why have Christians always sung together?

3. In our good hymnbooks there are several hymns that come out of the first thousand years of the Christian era. Look them up. Read over "Shepherd of Tender Youth."

4. Today the Christian Church has 600,000 hymns. How many do you use in your society meetings in a year? Learn some new hymns during this program.

Some excellent books telling of the origin and history of hymn writers and composers are: *A Treasure of Hymns* by Amos R. Wells; *Hymn Lore* by Calvin W. Laufer; *Stories of Hymns We Love* by Cecelia Margaret Rudin; *Christ and the Fine Arts* by Cynthia Pearl Maus.

For Discussion—

1. How can our music be improved?

2. How can our society learn the story of great hymns with their authors and composers, and how can we learn to sing them better?

3. What can the Christian Endeavor do to help lift the level of music for the church? S. E. M.

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

THE CHURCH ENLARGING ITS FELLOWSHIP.

LESSON V—MAY 4, 1941.

LESSON: Acts 8.

DEVOTIONAL READING: Isaiah 42:1-8.

GOLDEN TEXT: *They therefore that were scattered abroad went preaching the word.*—Acts 8:4.

The First Martyr.

Stephen was the first martyr. Our word, martyr, comes from the same word as our word, witness. In other words, bearing witness to the truth as it was in Christ, Stephen had to pay the price of his life. It is no wonder that Christianity grew so rapidly and had so much power, for it had men and women who were so convinced and convicted about the truth that they were willing to die for it. They loved Christ more than they loved life itself. The Church in our modern world has fallen on too easy times. Perhaps it is going to take persecution to arouse it again from its indifference and to awaken within it a new sense of the crusading spirit of faithful witnessing for Christ.

A Young Man Named Saul.

One of the witnesses at the stoning of Stephen was a young man named Saul. He was a Jew, but enjoyed Roman citizenship. He was a young man with a finely trained mind and with a great enthusiasm. He also had a great devotion to God. This accounts for his madness against the Christians. He felt that their teachings were subversive to true religion, that they were the enemies of God, and therefore they ought to be exterminated. He took no part in the stoning itself, but he gave his approval and even took care of the flowing garments which those who stoned Stephen laid aside in order to be more free to perform their deadly work. One wonders if this was not the beginning of that uneasiness in the life of Saul which gradually led to his conversion. When Christ appeared to him on the Damascus road, he said, "It is hard for thee to kick against the goad." For a long time this young man had been troubled, there was a restlessness in his soul, a sense of uneasiness. One wonders if by day and by night the vision of that saintly character, even praying for those who were at the moment stoning him to death, did not haunt this zealous Jew.

The Church Faces Persecution.

"And there arose on that day a great persecution against the church which was in Jerusalem." This was the beginning of a long series of persecutions of Christians which has continued even unto this day. Christianity is being persecuted in lands dominated by the Nazis and by other totalitarian powers, and the end is not yet. As has been said, "The blood of the martyrs is the seed of the Church," and so persecution has but strengthened the fibre and enriched the life of the Church of Christ. The gates of hell itself can not and shall not prevail against it.

"But Saul laid waste the church, entering into every house, and dragging men and women committed them to prison." This man Saul did not do things by halves. He gave himself with all of his might to whatever his hands, his head, and his heart, found to do. He went in and out of houses dragging forth men and women and putting them in jail. Perhaps his very zeal and vindictiveness was an effort on his part to keep from hearing the still small voice within him. Already he must have had questionings about the wisdom of his course and the futility of his actions.

Starting Fires Around the World.

"They therefore that were scattered abroad went preaching the word." The attempt to put out the great fire by kicking the embers apart resulted in a new fire where each new ember fell. In Jerusalem only apostles were doing the preaching. Now all believers scattered by persecution went everywhere preaching the word.

The persecution brought latent talent to the surface, and in a sense every Christian became a fire brand, a flaming evangelist, a center of a new fire. The stones of persecution are only winds which fan the fire of faith and carry the sparks of truth to a distance.

Into Samaria.

"And Philip went down to the city of Samaria, and proclaimed unto them the Christ." Jesus had said that his disciples should be witnesses in Jerusalem, in Samaria, and unto the uttermost parts of the earth. Under persecution the church began to enlarge its fellowship. But what a momentous thing it was when Philip went into Samaria. The very word

Samaria was an anathema to the Jews; the Jews hated the Samaritans and had no dealings with them. But Philip had the love of Christ in his heart and as a Jew he went among these hated Samaritans and proclaimed to them the Christ. The love of Christ breaks down all boundaries and all barriers. The followers of Christ have gone among all nations and all races to proclaim that in Christ there is no bond or free. No Jew or Greek.

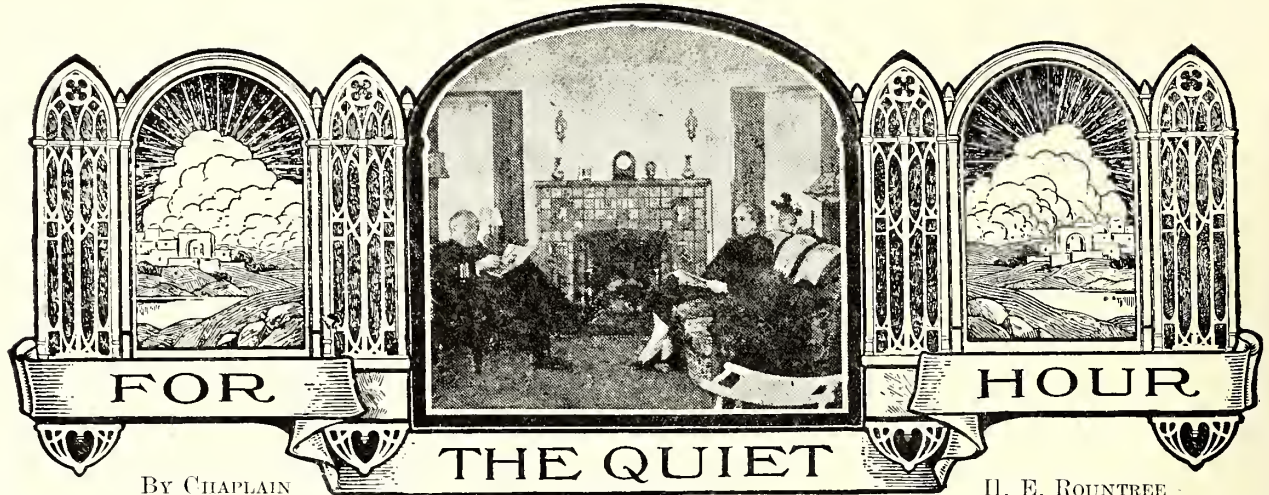
A City Made Happy.

"And the multitudes gave heed with one accord unto the things that were spoken by Philip, when they heard, and saw the signs which he did. For from many of those that had unclean spirits, they came out, crying with a loud voice; and many that were palsied, and that were lame, were healed. And there was much joy in that city." This man Philip's preaching was not only with word, it was with power. Things happened. Men and women with unclean spirits were cleansed. There were also miracles of healing. Men came into a new experience of God. Old fetters were broken; new freedom was found; life took on new meaning. No wonder there was much joy in that city! There is always joy in any city or town or community, when there is a genuine revival, when the preaching of the word is accompanied and validated by changed lives.

Looking Over Things.

"Now when the apostles that were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John." The apostles could hardly believe that God had intended for the Gentiles to be saved. At least they could hardly believe that there would be any response on the part of the Samaritans, but word kept coming back to Jerusalem that things were happening in this city of hated Samaritans. They thought they had better go down and look things over. Then, as now, there are prejudices in religion, narrowness, bigotry, self interest. When Peter and John came down they saw, however, that a great work had been done. They prayed that the Holy Spirit might come upon them. They had been baptized only in the name of the Lord Jesus. In response to the prayer the Holy Spirit had come upon them as the apostles laid their hands upon them. It is possible, of course, for a man to believe in a formal way and to unite with the church, and still not receive the Holy Spirit. But when a man in sincerity

(Continued on page 15.)



By CHAPLAIN

H. E. ROUNTREE

MONDAY.

EYES OFF GOD.

"When he saw the wind . . . he was afraid."—Matt. 14:30.

(Read Matt. 14:25-33.)

Peter started out with his eyes on Jesus, intending to walk straight to Him, but he saw the angry waves, he listened to another voice, and his vision became blurred. Elijah, listening to the voice of God, dared to rebuke the king and challenged the entire nation; but when Jezebel attracted him he looked away from God, fear and discouragement seized him, and he ran like a coward; afraid of his own shadow, he prayed to die. David "encouraged himself in the Lord," but when he saw the insane hatred of Saul, he fled.

Let us learn by these examples to keep our eyes on the Lord and live with a steady and fixed purpose, knowing that God is faithful who said, "I will be with thee: I will not fail thee, nor forsake thee."

Pray for this. *Amen.*

TUESDAY.

COMPANIONSHIP.

"Not my will but thine be done."
—Luke 22:42.

Lonely? Yes, sometimes, when the night is dark,

And silence wraps the spirit in its gloom;
But then the angels, watching every night
Supply the place of friendship's room.

Tired? Yes, often, when the day is done,
And sun rays sink behind the distant west;

But then my Savior walks beside; and he
Can give the weariest heart its rest.

Afraid? Oh yes, when mountain paths are steep,

Too steep for feet unused to rugged ways;
But then his promise cheers me, and the fear
Is turned to joyful hymns of praise.

So on I press, the loneliness and fear
But bind me closer to the love divine;
Within the deepest darkness faith can see;
And so I pray: "Thy will not mine."

—R. Hare, "Signs of Times."

WEDNESDAY.

THE RESOLUTION.

"Though I walk through the valley of the shadow of death, I will fear no evils for thou art with me. Thy rod and thy staff, they comfort me."—Psa. 23:4.

With this and many like promises and with the assurance of their fulfillment, we have confidence in God, we can keep our minds on him with a fixed and steady purpose, and use our bitter experiences to strengthen our purpose to follow him all the way. Let us pray for that faith and for that mind to be in us this day. *Amen.*

THURSDAY.

NORMAL BUT NOT WORKING.

"Lord, what wilt thou have me to do?"—Acts 9:6.

This question marks the consecration of Paul to the service of God. Just as soon as he realized the greatness, glory and power of Christ, he cried out and gave his life to Christ.

The life, surrendered to Christ, cries out like Paul and then seeks service, striving ever afterwards to live the life to which God calls Him. It is not necessary to be an apostle to do this. Jesus was once a carpenter. Whatever the calling, a Christian follows in the spirit and with the loyalty of Christ. Are we just normal, drifting and accomplishing nothing? Let us pray that we may be more than this, working to a great end. *Amen.*

FRIDAY.

WHY NOT WORKING?

"Though the vision tarry, wait for it; because it will surely come."—Hab. 2:3.

Many of us have lived to learn that the Lord has an answer to our prayers sooner or later, and that He will reveal it if we are sincerely willing to have it revealed. In the case of Paul we learn that the Lord Jesus did not

directly answer his question, save in a general way; for more complete instruction he had to wait for a visit to Ananias, a disciple living in Damascus. Let us pray for consecration and also that the answer to our prayers may come according to His will—through godly followers of Jesus and through experience and through every divine influence. To give ourselves to such leadings will mean just that. *Amen.*

SATURDAY.

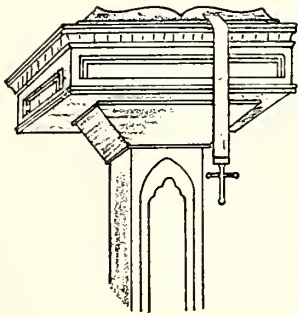
WHISPERS OF GOD.

"Lo, these are but the outskirts of his ways: and how small a whisper do we hear of him! But the thunder of his power, who can understand?"—(Read Job 26:6-14.)

Like Elijah standing before the whirlwind, in the presence of this text we realize the greatness of God and the littleness of man. The thunder, the earthquake, the mountains and the hills are but whispers of His voice. Yet, some day, if we are faithful, we shall see the Lord, and be like Him; some day we shall measure in His statue and be filled with His fullness. Some day these whispers will be enlarged into a complete symphony of heavenly music to our souls. Let us pray that we may purify ourselves that we may appreciate it. Pray that we may listen to the whispers here and enjoy the chorus there.

SUNDAY.

"In these busy, rushing, burdened days, most people have forgotten that ever there was a Sabbath. Perhaps that is why they are so tired and so easily discouraged. Maybe some essentials of primitive godliness will help us." Let us pray for true Sabbath keeping. Let us not be satisfied with our present attainments in the spiritual life, but to strive constantly to know more of God, and live closer to Him. *Amen.*



OUR PREACHER FOR THIS WEEK IS
REV. JOHN G. TRUITT, D. D.,
SUFFOLK, VIRGINIA.

CHOICE OF LIFE GOALS.

“*And so he bringeth them into their desired haven.*” — Psalms 107:30.

This text is selected from one of the great praise songs of Israel. I like it because it is song, and because it is poetry, and because it is expressive of an eternal and valuable truth. “*And so He bringeth them into their desired haven.*”

They Made Their Choice. — They saw from afar what they wanted, and they set their hearts on it. We reap what we sow. We get what we want, in the main—that it, we get what we really want enough to diligently seek it. The failure is not in the choice, but in the seeking of the choice. If you have not read the 107th Psalm lately, you had better read it very thoughtfully again. For instance, a section of it says:

They that go down to the sea in ships,
that do business in great waters;
These seek the works of the Lord,
and His wonders in the deep.
For He comandeth and raiseth the stormy
wind,
which lifeth up the waves thereof.
They mount up to the heaven,
they go down again to the depths:
Their soul is melted because of trouble.
They reel to and fro, and stagger like a
drunken man, and are at their wit's end.
Then they cry unto the Lord in their trouble,
and He bringeth them out of their dis-
tresses.
He maketh the storm a calm,
so that the waves thereof are still.
Then are they glad because they be quiet;
so He bringeth them unto their desired
haven.”

They choose to go down to the sea for its treasures, and the treasures of its hundreds of shores; they do business in great waters. Their choice is a large one, and a noble one full of treasures.

Last summer I saw a view grand indeed to behold. I climbed to the top of the Berkeley Hills, mountains that overlook the San Francisco Bay and the strait leading into it called the Golden Gate. And marvel of it all was that great bridges had spanned the Bay and the Golden Gate.

But something else also attracted my attention. In the great Bay, man had gone and built a solid island, sought out the treasures of the earth, both far and near, across the seven seas, and had called it “*Treasure Island.*” It was built for the Golden Gate Exposition. On this Treasure Island they had built a Temple of Religion and a Tower of Peace. When they were seeking funds with which to erect the great temple to God, they asked the Governor of California for \$50,000.00 of State allotted funds for the project. The Governor was not sure the funds could be used for religion, and sent the delegation to Attorney General U. S. Webb for his decision. Attorney General Webb said: “*Gentlemen, it is inconceivable that man would build an island in the Bay, and not find on it a place for God.*”

Young people, dig down into the depths of your souls, and build you your treasure island by the shining golden gate of your far off dreams; but make on your island a place for God, and for His peace which passeth all understanding. Bring the treasures of time, and learning, and talent, and experience, and faithfulness, and industry, and health, and happiness, and wealth, and service; but with all your treasures do not forget God. Have His temple within the postern gate of your soul.

In that same Bay I saw another Island, bleak, bare, cold, deathlike, with prison walls of Alcatraz upon it, and watchmen with guns walk its windswept ramparts. Death lay within. A sad end to many a long journey. Those within had arrived at the Golden Gate, but their lot was the gate of death or long-term imprisonment.

What different havens they were!

They had not sought such a haven, to be sure, but they had left God out of their lives, and they had sought the wrong havens all along life's way. “*He bringeth them into their desired haven.*” Those who went down to the sea to do business in great waters did not find it easy sailing. And you, too, will find storms, and troubles in your journey toward your life goal, but if faithful you will find that God will bring you into your desired haven at last. Let me express it in the following words:

High above the ribboned roads
That span the Gate and Bay,
I stood and watched the moving loads
Which came and went that day.

From mountainside as I looked down
Across the hilly wilds,
I saw far out in 'Friseo Bay,
Two very different isles.

On one of them the good was brought
From every land and sod,
And on that one good men had wrought
A Temple to our God.

On the other isle were prison walls,
And guards and guns and locks;
And on that isle evil calls,
And conscience knocks and knocks.

And thus the road of life we run,
We come to the Golden Gate;
Two isles we'll find when we are done,
Nor will we have to wait.

And a man may choose on which to rest
All he gains and has—
Yon Treasure Isle of all that's best,
Or only Alcatraz!

PRESIDENT TRAVELS.

(Continued from page 9.)

ments in that field are remarkable. I am also convinced that we, as members of this larger family need to know each other better and feel a stronger sense of kinship. Never to be forgotten were the two “*dinner on the grounds*” where spread out on long tables under the trees were quantities of the most delectable and varied foods. One walked around and piled one's plate high and then stood eating and chatting and eating until one's sides bulged. I was most graciously entertained in homes and my life was greatly enriched in the whole experience. An unexpected pleasure was meeting Pattie Lee Coghill's father and mother, being in their home and the somewhat magic appearance of Pattie Lee herself.

This trip was especially happy in another way. In a pouring rain and gathering darkness, Rev. F. C. Lester and his wife, Emily Carleton Lester (formerly of Winter Park), took me to call upon two of my beloved parishoners of my Student Summer Service days. Although I had written to these friends I had not seen them for twelve years. To just drop in on them and be with them for a little while renewed our friendship and strengthened our ties. Incidentally, one of them produced a diploma from one of my Daily Vacation Bible Schools held thirteen years ago and still a cherished treasure. My enduring thanks go to the Lesters for making this possible and also to Mrs. Wisseman for inviting me to the rallies.

When we came back to Greensboro, I found word to go on to New York City for a meeting of the Women's Work Committee and the Joint Staff upon which I serve as Chairman of the Women State Presidents. For three days we worked together on the work of our women throughout the nation and on the larger work of the denomination. It was a rich experience and I feel a deep confidence in the leaders of our denomination.

The Orphanage

CHAS. D. JOHNSTON, *Supt.*



KITE FLYERS.

Dear Friends:

The little picture at the head of our letter this week is our "Kite Flyers." They have had a great time during the warm breezy days of April flying their kites. They, too, had their troubles along with their joy. The wind would blow their kites up in the trees and they had a hard time getting them down. Sometimes they would get caught on the wires of the power lines and they lost them. Your Superintendent had his troubles, too. We had a fine field of wheat near the buildings and when the kites would blow over in the wheat they did not hesitate to go after them. It made no difference as to the amount of wheat they trampled down. But they got lots of joy out of flying their kites. As the days have become more balmy and not so much breeze, kite flying will be about over now.

We were delighted to have a fine rain on Friday, April 25. We were somewhat dry, and wheat and oats and clover were thirsty for rain.

The high school junior-senior banquet was held last Friday night. The writer was invited and attended. The young folks had a very enjoyable occasion. The orphanage had two honorable seniors in the class and a number of juniors. The annual junior-senior banquet held each year means a lot to these young people. When they graduate from high school it means the high spot in their educational life if they do not go on to college.

But a boy or girl who graduates from high school should make every effort to go on to college. The standards are being raised from year to

year and people are looking for college graduates when they want to employ some one to handle a position. It is easy to stand at the foot of the ladder, but it takes some effort to climb to the top. But the best plums are generally in the top of the tree.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR MAY 1, 1941.

Amount brought forward \$6,233.84

Sunday School Monthly Offerings.

Eastern N. C. Conference:	
Wake Chapel	\$ 6.07
Wentworth .....	.91
Popes Chapel	4.50
Wentworth	8.91
	\$ 19.48
Western N. C. Conference:	
Antioch (R)	\$.48

Zion	6.28	
Shiloh	2.00	
Sophia	1.00	9.76

N. C. & Va. Conference:		
Durham	\$ 26.61	
Happy Home	5.65	32.26

Eastern Va. Conference:		
South Norfolk	\$ 5.00	
South Norfolk	5.00	
Union (South.)	5.44	
Ivor	3.00	
Newport News	3.85	22.29

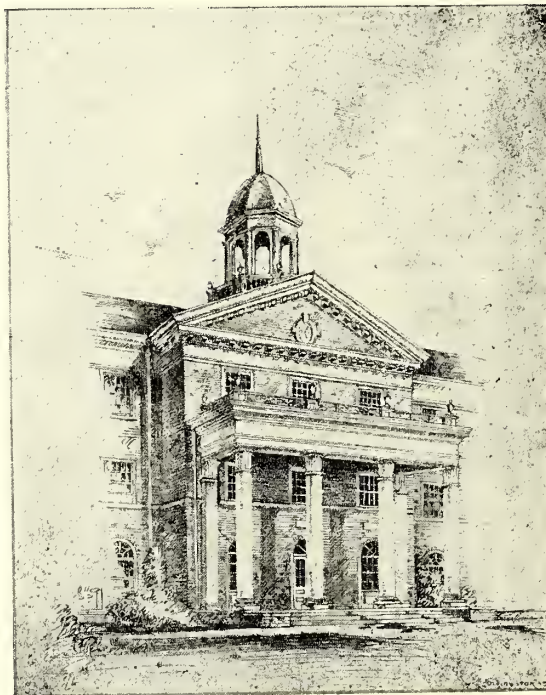
Valley Va. Central Conference:		
Newport	\$ 2.53	
Mt. Olivet (R)	3.00	
Winchester	4.84	
Palmyra	1.00	
Leaksville	4.84	
Mt. Olivet (G)	3.71	

(Continued on page 15.)

ELON COLLEGE

Founded by the Christian Church in 1889

A CO-EDUCATIONAL INSTITUTION OF HIGHER
LEARNING OF THE CONGREGATIONAL
CHRISTIAN CHURCH



ENTRANCE TO ADMINISTRATION BUILDING

Elon College is located in the piedmont section of North Carolina. The climate is invigorating and healthful. The natural beauty of the campus is enhanced by careful landscaping.

The definite religious atmosphere of the College and its modern equipment provide the very best facilities available for the training for religious leadership.

The rates are most reasonable.

LEON EDGAR SMITH, President

Elon College

North Carolina

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational and Christian Churches.

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POSSIBLE SOLUTIONS.

(Continued from page 6.)

come to church, but I mean a program by that church that will be inviting and of interest to the young people in college. Something more than the usual program would be necessary. Socials, get-acquainted meetings, teas, parties, and the like will usually find a response. A service at the Sunday evening hour planned particularly in the interest of young people and along helpful lines would be particularly attractive. At any rate we have here a specialized group of young people—young people who are capable, ambitious and loyal. To interest them and make a contribution to their social, intellectual, and religious life will require thought and efficiency on the part of the local pastor and his congregation. Above all things, when these young people from the college do come, they should be greeted by the pastor and membership and made not only to feel at home but made to feel that they are needed.

We do have a large number of our young people in colleges other than our own. We do have a responsibility to these young people. It seems to me that we could work at the problem along the lines above indicated. If we can interest them in our own institution, that would be good. If we cannot, then through our local churches in these college towns we should do our best to administer to them. The Board of Christian Education stands ready to cooperate, and I am sure that the Mission Board would likewise lend every possible assistance.

L. E. SMITH.

FOR THE CHILDREN.

(Continued from page 7.)

to ask mother if I may. Would it be all right for me to bring my crayons, too, so that Mr. Todd can see them?"

"Please do, Malcolm. I am sure that he would like to watch you draw something with them."

ANSWERS TO LAST WEEK'S QUIZZ.

1. Edeu. 2. Cain. 3. Adam and Eve.
4. Abel. 5. Noah. 6. Lot's wife. 7. Ruth.
8. Esther. 9. Daniel. 10. David. 11. Joseph.
12. Palestine. 13. King Herod.
14. Mary. 15. John. 16. Twelve. 17. Judas.
18. Peter. 19. Twelve. 20. Nazareth.

SUNDAY SCHOOL LESSON.

(Continued on page 15.)

and in simple faith accepts the Lord Jesus Christ and yields himself to Him, God will seal his act with the Holy Spirit.

When Peter and John started back to Jerusalem they caught the inspiration of Philip's example. They preached the gospel to many villages of the Samaritans. Thus did the gospel, beginning first at Jerusalem, spreading into Judea, and now going into Samaria, start that long process which eventually is carrying it to the uttermost parts of the world.

ORPHANAGE REPORT.

(Continued from page 14.)

Mayland	2.57	
Bethel	1.00	
		23.49
Ala. Conference:		
Pisgah		2.15
Special Offerings.		
Mrs. Phillips	\$ 20.00	
Mr. May	3.00	
Jr. Philathea Class, for Martha Lee Whitten . . .	2.50	
Mr. & Mrs. Harold Barney . .	5.00	
Mr. Fespermon	5.00	
Mr. Stout	18.00	
Christ's Temple	11.00	
		64.50
Total for week	\$	173.93
Graud total	\$6,407.77	

DANVILLE.

(Continued from page 2.)

church employed Miss Eunice Willis for full time work as a promotional worker, whose business and work will be to assist and help carry on the various enterprises of the church as well as to help find new avenues through which the church may work. We have a total membership now of 1,100, and to keep a church active we must keep it busy. Our broadcast of one hour per week has proven a great blessing for the past five years and though this work is supported by free will offering, every bill has been paid when due.

I would like to mention in brief our greatest work. Three years ago this past December, we opened a nice ten-room home on a thirty-five acre farm seven miles north of Danville on Route 29. Since the opening of Faith Home we have been able to place about seventy-five children. We are today caring for eighteen children and have built a new cottage that will care for ten, and we are hoping by fall to be able to open this to dependent children. Our home is run without any guarantee of any income from any source other than the church here. We are glad to report, however, that we are able to pay cash for every thing, and today have a small reserve in the treasure. It has been remarkable how God has supplied our needs. We have never closed our doors to a worthy child and have children now from three states. We so often find ourselves at the place where we do not know where the next money is coming from, but in due time God sends it. I would like to relate just one experience: In the early part of the year we began praying that God would give us money to operate our farm on this year. We needed \$365.00. We started praying on Sunday morning and on the following Saturday I was called into a businessman's office and he said, "Bro. Sorrell, my wife and I were very definitely led of the Lord last night to make a contribution to your work of \$400.00." I said, "For what purpose?" He said, "For the purpose you have in your own heart." He did not know we were praying for this amount, and God not only gave the \$365.00 but added some for the extras that we would need. We are producing all our meat, eggs, chickens and plenty of milk and butter for the family of eighteen children and five workers. The prospect for a fine crop on the farm is good and we are praising God for His blessings.

M. T. SORRELL,

Pastor.

MINISTERIAL PRONUNCIATION

By DR. DOUGLAS HORTON.

"An archiepiscopal enquiry into the status of Lilliputian valiance aerated not only a clandestine indiscretion but also the poignant exigencies often inherent in chastisement"

This was the sentence the irate young laywoman slapped down on my desk, all neatly typed out. I attempted in gingerly fashion to read it aloud.

"I've been listening," she interrupted, "to a number of different ministers preach lately—good ones, too—and some of them seem to be unable to get through a sermon without murdering the pronunciation of at least one word. Two or three of them are artists in massacre."

"But it was surely not a minister in his right mind who attempted such a sentence as this."

"Oh, that's just a lot of words I have recently heard mispronounced, strung together at random. It's the corpses left from half a dozen sermons. For 'archiepiscopal,' for instance they will say 'artchi'."

"But you say 'archbishop,' don't you? And as for 'enquiry' and 'status'—why can't a free man pronounce those the way he likes?"

"Listen," said my young friend, rapidly rising to 212 degrees Fahrenheit. "Do you or do you not believe there is a right way and a wrong way to do things?"

Prudence counseling the deaf ear, I went on, "And if 'Lilliput,' why not 'Lilliputtian'? 'Valiance'—that's surely a rare one."

"Yes, but they keep saying 'vayliant'—and 'ayree-ated' with the 'e' in the wrong place, and 'clan-destine' with the accent on the first syllable. I suppose you'll say that because 'indiscreet' is 'indiscreet,' 'indiscretion' should be 'indiscretion'."

"That would certainly be logical," I replied. "But joking aside, isn't pronunciation too secondary a matter to warrant all the feeling you are working up about it?" I asked her if she did not think the Gospel could be preached except in perfect English. Dwight L. Moody regularly said "He don't" and gave words pronunciations that could have caused Noah Webster three turns and a wiggle in his grave—but he communicated his meaning to his hearers, and that would seem to be the main matter. My own idea is that a minister's fear of making mistakes in words is likely to rob him of the abandon which characterizes great preaching and that it is better for him, if it is necessary for him to make any mistakes, to make them cavalierly, bending his energies to the content of his message. There is something to be said for the man who serves notice on pronunciation to get out of his way when he begins to preach the Gospel.

"But," said my friend, "it isn't a case of either-or, is it? Why can't a man give his first attention to the content of his sermon but good secondary attention to improving his pronunciation? I don't believe I could have listened to St. Paul himself, admirable as his content must have been, if he had spoken of 'the poigg-nant exijj-encies of-ten (with the t sounded) in-hairnt in chast-eye-zment'."

St. Paul, fortunately, however, did not have to add to his other distresses the pronunciation of the English language.

The CHRISTIAN SUN

Representing the Congregational-Christian Churches of the Southeast
In Essentials, Unity In Non-Essentials, Liberty

VOL. XCIII.

RICHMOND, VA., THURSDAY, MAY 8, 1941

No. 19.

Elon College Library 3X

MOTHER'S DAY--1941

“Blessed Art Thou Among Women”



The Mother's Song

By WILLIAM CULLEN BRYANT.

Lord who ordainest for mankind
Benignant toils and tender cares,
We thank Thee for the ties that bind
The mother to the child she bears.

We thank Thee for the hopes that rise
Within her heart, as, day by day,
The dawning soul, from those young eyes,
Looks with a clearer, steadier ray.

And grateful for the blessing given
With that dear infant on her knee,
She trains the eye to look to heaven,
The voice to lisp a prayer to Thee.

Such thanks the blessed Mary gave
When from her lap the Holy Child,
Sent from on high to seek and save
The lost of heart, looked up and smiled.

All-Gracious! grant to those who bear
A mother's charge, the strength and light
To guide the feet that owe their care
In ways of Love and Truth and Right.

NEWS AND VIEWS

Miss Dorothy Edwards of Portsmouth, daughter of Mr. and Mrs. R. F. Edwards, was the May Queen at Elon.

Dr. Reuben E. Alley, editor of the *Virginia Religious Herald*, received the D. D. degree from the University of Richmond.

May 18 is Rural Life Sunday. A service of worship with suitable suggestions for the observance of the day may be secured from the Town and Country Department, 287 Fourth Avenue, New York City.

There was a Memorial Service at Long's Chapel, Sunday, May 4. The morning service was held at 11:00 A.M., conducted by the pastor, Rev. W. A. Grissom. Lunch was served on the grounds at 12:30. At the afternoon service at 2:00 P. M., Rev. H. A. Matthews, a friend of the pastor, delivered the sermon.

"THE CHRISTIAN SUN" MEMORIAL.

Dr. J. H. Lightbourne reports that only two contributions of \$1.00 each have been received for THE CHRISTIAN SUN and the D. W. Kerr Memorial. At least seventy-five such gifts are needed immediately in order to complete the work on the monument and make possible its erection. Send your gift now, either to Mr. Vitus R. Holt, or to Dr. C. W. McPherson, both of Burlington, N. C.

DEDICATION—MEMORIAL DAY.

Sunday, May 18, will be a great occasion for Belew Creek Church and community, Belew Creek, N. C. We will dedicate the house of worship that was built three years ago. Dr. William T. Scott, a former pastor, will preach the dedicatory sermon.

The annual memorial service will be held in the afternoon. Mrs. O. H. Paris, a former member, will be in charge. All former pastors are invited to be present on this day and will be expected to have part in the program.

The memorial service will be especially for all former members and pastors who have died since the church was organized in 1893. All charter members who are present will receive appropriate recognition.

G. H. VEAZEY,
Pastor.

GRAHAM PROVIDENCE MEMORIAL CHRISTIAN CHURCH.

Since accepting the pastorate of Graham Providence Memorial Christian Church in early January, Rev. W. A. Grissom has proven to be not only an outstanding minister, but also a capable organizer as well. Under his supervision the various committees are working efficiently.

The goal of THE CHRISTIAN SUN committee is to have the paper a weekly visitor in each home of the church membership. Already they have made great progress toward this objective.

Reverend Grissom is ably assisted by Mrs. Grissom, who is a talented musician. Untiring have been the efforts of both in all phases of the church work.

On Easter Sunday morning, the combined choirs of Haw River, Long's Chapel and Providence Memorial Churches gave an inspiring rendition of the Easter Cantata, "Christ the Victor," by Charles Francis Lane.

Spring is the time of awakening of spiritual interest that will not be confined to our church alone, but will spread through the entire community.

BEATRIZ FOUSHEE,
Reporter.

NEW LEBANON (N. C.).

Since our last church news to THE CHRISTIAN SUN many things have happened. The past year we have belonged to a group of churches, with our pastor, Rev. F. E. Church and his wife, living in our community. This is a privilege we had never before in the history of our church enjoyed. Mere words count for little when we endeavor to estimate or express to you what benefits we have received.

As a pastor, he and his wife endeared themselves to our entire membership by their great faith in God and deep spirituality. It is so good to have our pastor with us for our mid-week prayer meetings. These meetings have been an inspiration to all who have been privileged to attend.

Our Sunday school is progressing under the leadership of our superintendent, J. I. Sharp. We are glad to report a growing Sunday school for the past year.

The Missionary Society has been doing some fine work with Mrs. R. E.
(Continued on page 7.)

COLLEGE OFFERINGS.

I would like to plead the causes of our church in the Southern Convention. The individual who proclaims his interest in one particular phase of his church's program without due or even lesser regard for the other interests has missed the inspiration and power of the whole church. We have different interests, and every interest is not the same, but all are essential to the efficiency and power of the church. I would fall far short of my ideals of a Christian if I were less interested in any other interest of the church because of my personal responsibilities in connection with the college. I know that if the college is to serve as it should, the other interests of the church must be properly supported. To support the college abundantly and fail to support the other interests of the church would be a serious mistake. The same is true with every other interest of the church. You cannot lift the three corners of a square building and fail to lift the fourth without injury to all. The same thing is true with our church. It is forward together or it is hard sledding for us all. In fairness and in interest of our whole church, Elon College presents its appeal for a fair and legitimate share of the benevolent funds of the church. It is interesting to note the contributions that are being made for the different causes.

We have already passed through the college period. We did our best. Contributions continue to come in for which we are grateful. If your church or Sunday school has not sent a contribution this year, won't you please do so? We greatly need your help during the spring and summer months.

Offerings to the college for this week are as follows:

Churches.	
Eastern N. C. Conference:	
Mebane	\$ 5.00
Sunday Schools.	
N. C. & Va. Conference:	
Burlington	51.60
Easter Va. Conference:	
Windsor	4.00
Union (Southampton) .....	.87
Va. Valley Central Conference:	
Mt. Olivet (G)	3.57
Mt. Olivet (R)	2.00
Antioch	4.80
Total	\$ 71.84
Previously reported	1,975.76
Graud total	\$2,047.60

L. E. SMITH.

The man who is always waiting for something to turn up, might start on his own sleeves.—*Selected.*

Georgia and Florida News

By REV. W. T. SCOTT, D. D., Associate Editor.

Union Hill has started "The Lord's Acre Plan" and the people are enthusiastic about it. It is hoped that this will provide necessary funds for the work of the church.

* * *

Central Church, Atlanta.—Miss Pattie Lee Coghil addressed the Ladies' Guild at their April meeting. Holy Week was observed at the church with sermon on Palm Sunday, the cantata "Olivet to Calvary" presented on Monday night and a Good Friday service sponsored by the Business and Professional Women's Circle. Rev. Philip M. Widenhouse is the pastor.

* * *

Sardis Church.—This March, the minister spent three days with the Sardis people, cutting down some pine trees in preparation of making some much needed pews. Our church members and friends will donate the trees, cut them down, saw them into lumber, and make the benches. The nails and varnish have already been promised. Thus the work will be done for the minimum of money. Just recently the county road man leveled off the churchyard and put on it sod with Bermuda grass. Soon we will have a nice lawn in front of the churches. The ladies are going to look after the flowers and shrubs around the church house.

* * *

LaGrange, "United."—The Women's Society held a "Sacrificial Service" during Holy Week. The meeting was held in a special arranged classroom with lighted candles and cross. The minister gave a meditation and closed with a communion service. Easter morning, twenty-five young people went to Callaway Memorial Tower for sunrise services and communion. After this they came back to the church for breakfast. At the regular morning service a combined senior and junior choir sang Easter songs. A total of four young people have become members of the church on confession of faith during the last month. An average of seventeen young people have attended the recreational programs held each week during the past month, and the minister, Rev. David W. Shepherd, is quite enthusiastic about this new program as a means of fellowship and provided wholesome recreation under the guidance of the church.

Vanderbilt Pastor's School.—Those attending the Pastor's School at Vanderbilt School of Religion, April 21-25 were: Rev. C. Lisle Percy, Rev. Philip M. Widenhouse, Rev. Malcolm Vernon White, Rev. David W. Shepherd, Rev. W. Carl Parker, Rev. Donald West, Rev. R. H. Booth, Rev. S. M. Penn and Chaplain Milford of Ft. Benning. Others were prevented from attending because of illness.

* * *

Palm City.—A special series of "Seven Sunday Evenings" was sponsored by the Pilgrim Fellowship beginning March 2 and ending April 20. The attendance and interest was gratifying. We regret to announce that the illness of Mrs. C. S. Laidman will make it necessary for Dr. Laidman to relinquish his work at this church. They have endeared themselves to the community and church.

* * *

New Port Richey.—Since the last issue was published the church has raised \$1,200.00 to make possible the purchase of their parsonage. Our heartiest congratulations on this splendid achievement.

* * *

With the Florida Laymen.—With two laymen's meetings in March as background—one at Daytona Beach and the other at Lake Worth—the twenty-four laymen gathered at the Laymen's Luncheon on April 16, in connection with the annual state conference at Winter Park, voted to go ahead and form a Florida Congregational Christian Laymen's Fellowship. The hope being that in every church in the state some kind of a laymen's organization would result and they in turn be affiliated with the state organization. Temporary officers were chosen as follows: President, Robert G. Williams, Lake Worth; Vice-President, Walter A. Boutwell, Lake Worth; Secretary-Treasurer, H. R. Anderson, Coral Gables; Executive Committee: J. W. Cole, Ft. Myers; George Chindahl, Winter Park; F. W. Shockley, Avon Park. We already have some nineteen "key men" in the state. A "key man" is the one who is the connecting link between his church and the state organization. Secretary Anderson will do all in his power to see to it that we have a "key man" in every church in the state, as soon as possible. The plan now stands to have an executive committee meeting early in the fall to map out plans

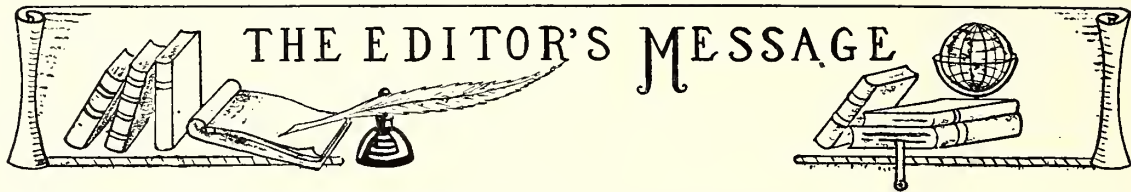
for a state-wide gathering of laymen, probably in November. At the later gathering it is hoped a permanent organization will be formed and a constitution and by-laws adopted. We need the help of every minister in the state. One of the primary aims of the fellowship is to assist the minister. A live fellowship in every church will mean much to the church in every way.

* * *

Macedonia Parish Meeting.—Palm Sunday was a great day for the churches of Macedonia Parish, meeting for the semi-annual gathering at Sardis Church. The churches of this parish consist of Sardis, Macedonia, Liberty and Duncan's Creek. Rev. Malcolm Vernon White is the popular pastor. Each church was represented for the meeting which began with Sunday school. The morning sermon was delivered by Chaplain Marvin D. Brown, Congregational minister located at Ft. Benning. Following lunch on the ground at noon, the parish business meeting was held in the afternoon, Albert Strickland, vice-president, presiding. All of the churches have paid their installments on the parsonage. It was voted to recommend to the churches that each pay a share in the dues of the pastor's annuity. Interesting reports were given by representatives of each church, and Rev. Philip M. Widenhouse of Central Church, Atlanta, gave a closing message.

* * *

Demorest.—The Union Congregational Church of Demorest has, throughout its history, been very closely associated with the work of Piedmont College, both in the service which is rendered to the college and by the college's helping to make possible a living salary for the ministers. At the present time, Rev. C. Lisle Percy, in addition to his work as pastor of the church, is teaching at the college. One of the outstanding contributions of the church has been the enlisting and training of college students in Sunday school and young people's work. Young men studying for the ministry at the college have been given opportunities to conduct services in the church. Union Church, through its pastor and members, is active in all community projects. At the present time the chairman of the board of deacons is conducting a Bible Class in the Oddfellow's Hall for young men. The pastor is president of the Civic Club and has a live group of boy scouts. The Sunday school rooms are being used as a nursery school during the week.



MOTHER'S DAY OPPORTUNITIES.

Another annual opportunity to make amends or atonement for protracted neglect of our mothers is at hand. Those unwritten letters, those indefinitely postponed visits, those neglected birthdays and anniversaries rise up to condemn us. Sunday is her day. Plans should be made in utter deference to her convenience and happiness. This is the one day in the year in which mother sits enthroned, lifted for a while above the humdrum plane in which she has willingly submerged herself. Letters, flowers, gifts, families and friends unite in high honor to the queen of this occasion.

Ministers may find an opportunity to enter a timely protest against the enemies of motherhood: ignorance, tenancy and slum conditions, superficial and artificial standards of life, the accelerated tempo of modern life caused by industry and commercialized pleasure, the threatened monopoly of all spare time by secular activities, and a world in which war is necessary or possible. Mothers must become aware of the dangers that threaten their welfare even as they are, by nature, sensitive to the dangers that threaten their children.

Other sermons may emphasize the need for a more intelligent and wholesome motherhood. Parent education may receive appropriate emphasis and aids to child-training may be made available. New and more daring endeavors may also be charted.

Ingenuity will reveal many ways of making this day significant. The home and the church, which have been so richly blessed by the presence and labors of this great sisterhood, may rise to the occasion and demonstrate in fitting ways their gratitude for God's great gift to the world. In addition to every tangible evidence of devotion and appreciation, the prayer so strikingly expressed by Dr. Henry Van Dyke may be included:

"I cannot pay my debt
For all the love she has given;
But Thou, love's Lord
Wilt not forget
Her due reward—
Bless her in earth and heaven."

"BEHIND GOD'S BACK."

This arresting title appears on a recently published book about Africa by Negley Farson. Mr. Farson gives a running account of his trip through British South Africa, the Belgian Congo and French West Africa. His narrative pictures the beauty and horror, superstition and enlightenment, abundance and poverty, human nature at its worst and best and in all stages of evolution from the child-like pigmy to the handsome giant, all existing in Africa. This is the Africa of Livingstone, Stanley, Schweitzer, McDowell, Childs, and Christoferson. If Africa can be developed, civilized and Christianized, any other part of the earth can.

Just now when Dakar, in French West Africa, has become a likely base for Axis operations, the eventuality of which would drastically threaten the claims of the Monroe Doctrine, an intimate knowledge of the geographic importance of Africa in the present conflict is greatly magnified.

The extent of Nazi activity and penetration in Africa is indicated by Mr. Farson. Their thoroughness in preparation and execution is evident. Their efficiency often stands in stark contrast to the clumsy Colonial policies of the British. And in view of prolonged British exploitation there is naturally widespread pro-Nazi sentiment. There is now no time for national atonement on the part of imperialistic countries. Nations can only look at their records and confess, "What I have written I have written."

Past mistakes, let us hope, may not be grossly repeated in whatever new order is to follow. Flagrant exploitation of helpless manpower and natural resources is not, of course, "behind God's back." No more reprehensible, however, is this "black" record than that of many white people in America who habitually invest in "nigger" property because there is more profit in it. Man's inhumanity to man is all of a piece in the eyes of God, regardless of location.

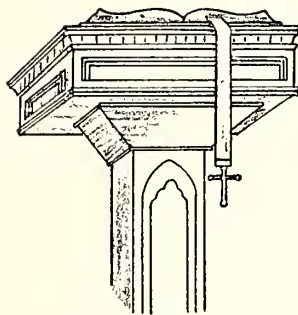
The point of view in this book has some value for mission study in that it is not specifically, and in some instances not remotely, religious. There is some danger in a purely religious viewpoint. One may have difficulty in adequately substantiating a position or verifying a truth when religious sources alone have been consulted. Christians can give an adequate "reason for the faith that is in them" only when it has been placed in secular as well as in religious scales.

SPIRITUAL INERTIA.

One of our fine Virginia laymen, speaking before a group of Sunday school officers and teachers, diagnosed our churches as suffering from "spiritual inertia." This layman reminded his hearers that while we often criticize other denominations for their extreme persistence in evangelism and their questionable tactics in general promotion, our spiritual lethargy has won for us no victory. The ability to criticize others is poor compensation for failure on our own part. While others may have been "cumbered with much serving," we have been slow to choose and exemplify the "better part" of utter fidelity to Christ.

Our spiritual inertia is pathetically reflected in a dwindling Sunday school attendance, sparsely attended preaching services, neglect in personal visitation, and consequent poverty in giving and lack of growth in membership. The approaching season of Pentecost should be a time of spiritual renewal and demonstrated vitality of our Christian faith. This is the ultimate and only solution for the ills that beset the church.

R. L. H.



OUR PREACHER FOR THIS WEEK IS
ROY C. HELFENSTEIN, D. D.,
MASON CITY, IOWA.

WHAT MAKES A NATION GREAT?

(TEXT—PROVERBS 14: 34.)

Believers in and devotees of peace will not lose heart nor faith because of the present war hysteria. "It is always darkest just before the dawn." The only thing that makes life worth living is the fact that there are some things worth dying for, and peace is one of those things. Man's extremity is God's opportunity. Every righteous cause has first had to experience defeat, before it gained its victory.

While the fate of so many nations today hangs in the balance, it is well that we Americans consider—"What Makes a Nation Great?" There are those who would say that a big population makes a nation great. India has a population many times larger than that of the United States, but no one would call India a great nation. China has a population many times larger than the United States. One-fourth of all the people in the world live in China. But no one would ascribe greatness to China. Switzerland is one of the smallest countries in the world—has one of the smallest populations, yet every student of history and of contemporary life would rank Switzerland as a great nation. There are those who would say that a nation which is rich in natural resources is great because of its great possibilities for development. Most of the countries of South America are fabulously rich in natural resources, but there is not a single country in all South America that is worthy of being called a great country. The United States is rich in natural resources, but our natural resources do not make our nation great. A nation may become great by rightly using its natural resources—but the right use of natural resources depends upon the nation having the right kind of citizens—not only those who lead in government, but those who serve on farm, in factory, in mine, in store, in office, in the home, or wherever men and women toil. Not material advan-

tage, but moral and spiritual attainment make a nation great.

There are those who would say that a high rate of literacy makes a nation great—that the larger the percentage of a nation's population that are able to read and write—the greater will the nation be. All are agreed that intelligence may or may not be an aid to greatness for the individual and for the nation. It all depends upon how the intelligence is used. Education makes a people either an asset or a liability to society, according as it is used in the right or the wrong way. The more a person knows who is religiously and socially inclined, the greater blessing will he be to society. But the more a person knows who is selfishly and criminally inclined, the greater menace will he be to society. It is the personal equation that determines whether or not the knowledge possessed by the citizens of a nation contributes to the nation's greatness. Japan is rated as having the highest rate of literacy—the largest percentage of its people being able to read and write—of any other nation in the world. But no one could truthfully call Japan a great nation. No great nation would stoop to Japan's treachery in China.

Then there are those who would say that invincible military strength makes a nation great—that a big, well-disciplined army, and a formidable navy will bring greatness to a nation. We will readily concede that a great nation may have a big army and a big navy, not from choice, but from force of circumstances. However, no thoughtful person would contend that a big navy or a huge army in themselves have anything to do with making a nation great.

Today when war psychology is sweeping everything into its path of fury, it is well that we Americans as individuals and as a nation have a definite and constructive philosophy on national greatness. Honesty and integrity in all international diplomacy make a nation great. Even our own America has been weighed in the balances and been found wanting in that virtue at times. Sobriety and industry in the daily life of the common people make a nation great. Moral and religious idealism and practice among the high and the low, the rich and the poor, the learned and the unlearned make a nation great. Good sportsmanship as shown by people when, as losers or winners in an election, they can shake hands for a better tomorrow, helps to make a nation great. The ability of the citizens of a nation to stand up under war propaganda, and hold to their ideals

of peace, indicates a nation's greatness, and will help to preserve that greatness.

The only nations that can afford to go crazy in preparing for war are the bankrupt nations. But a nation goes bankrupt morally and spiritually before even material bankruptcy takes place. It is after a nation suffers moral and spiritual bankruptcy that it consents to plunge itself or other nations into war.

Let America tell the world that there is only one way to end war for all time, and that is the way of the Cross. Jesus Christ could stop this war and all wars in less time than any man can calculate, if the nations would accept his ideals for individuals and for nations—the ideals of love toward humanity and loyalty toward God.

The day will come, please, God, may that day be nearer than we think, when instead of each nation spending billions for defense that should be spent for helping the poor and the handicapped, an International Police Force will give each nation its protection against dangers by air, by land or by sea. Building for peace and not for war makes a nation great. The Bible tells us what makes a nation great: "Righteousness exalteth a nation; righteousness makes a nation great."

DR. PAUL NEFF GARBER BECOMES DEAN OF DUKE UNIVERSITY DIVINITY SCHOOL.

President Robert L. Flowers of Duke University today announced the election by the board of trustees of Dr. Paul Neff Garber as dean of the University Divinity School. Dr. Garber succeeds Dean Elbert Russell, who has asked the trustees to release him from his administrative duties in order that he might give more time to teaching, preaching, and research.

It was also announced by President Flowers that the name of the School of Religion has been changed to that of the Divinity School.

Dr. Garber has been connected with the Duke School of Religion since its organization in 1926, serving as Professor of Church History and as registrar. He is a native of Virginia, and his academic training was secured at Bridgewater College, Crozer Theological Seminary and the University of Pennsylvania. He was awarded the degree of Doctor of Philosophy by the University of Pennsylvania in 1923. After serving for one year as instructor at Brown University, in

(Continued on page 10.)

CONTRIBUTIONS

SUFFOLK LETTER.

The most important organization in our churches is the Sunday school. Many organizations of a competitive nature have come and gone during its history. For the sake of change some churches have substituted other names such as the "Bible School," "Religious Education" and "School of Religion." The name is not the important part of its purpose, but its mission and its objectives are fundamental and essential to the growth and culture of any denomination. Any church which neglects the education and training of its constituency is doomed and destined to be defeated.

Because of its importance the forthcoming sessions of Sunday school conventions to be held in Virginia and North Carolina should mean much to the work of the Sunday schools. If it is granted that this organization has made a valuable contribution to our churches, and if it is further conceded that there is a need for its continuance, it seems reasonable to insist that greater emphasis shall be placed upon every department of its work. It must be admitted that no comprehensive program can be adequately developed in a one-day session of any organization. When consideration should be given to each department the program committee faces a difficult task.

For several years the Board of Religious Education and the committees on Sunday schools in the various conventions have taken it for granted that the Elon Summer School of Religious Education gives sufficient emphasis to the training of future teachers and leaders. This subject has been practically eliminated from our Convention sessions for several years. The ideal solution of this problem would be reached if every Sunday school could send all its teachers and future leaders to the Elon Summer School. That is not feasible, for they could not find accommodations at the college, and many could not attend for other reasons.

However, it does seem possible to select some point for special emphasis for each session of the Sunday school conventions. Leadership training, teaching the lesson, administration, enlistment of young people, increasing the membership of the Sunday school, and development of stewardship of life and property are among some topics which might be considered. Others may be added. A Sunday

school should not limit its interest to what it has done in the past. Real leadership should turn its face to the future, survey the field and mobilize available resources for greater progress. A fisherman has little interest in the fish he has caught (unless they are very large) but he is seeking for the fish he may catch. Fishing is more interesting than dead fish. "I will make you fishers of men," said Jesus. Raising vegetables in a garden, if it is your garden, is much more interesting than buying canned vegetables in a grocery store. Churches take on new interest and new life when they enlist in a progressive program of growth and development. The Sunday school has great potential power and it is urgent that the present opportunity may be wisely used.

As a pastor there is an abiding conviction that our Sunday schools, in many churches, could double their membership and attendance within the next two years. Others could increase their enrollment fifty per cent; some twenty-five per cent and all could make some increase. Of course there are some who might favor revising the roll downwards when the per capita enrollment fee is to be paid to the convention. Such things do come to pass in some parts of the world—"up North" or "out West." But these are the exception. Let us hope that the Sunday school conventions this year will mark any advance in our work.

I. W. JOHNSON.

ELON COLLEGE COMMENCEMENT— FIFTY-FIRST ANNIVERSARY.

The college is now in the last weeks of its 1940-41 session. This has been our best year in the last nine years from every standpoint. Our enrollment is larger, the spirit on the campus is better, and but for the disturbing fact of the war, our prospects for another year would be even brighter. Advanced enrollment for next year is slightly ahead of last year at this writing. The faculty has done a very good piece of work. From every standpoint the school is in a wholesome condition.

Our commencement program begins with an operetta written and conducted by Prof. and Mrs. Julian Gardiner of the Music Department, Saturday evening, May 24, at eight o'clock. This should be a very attractive feature.

The baccalaureate service will be Sunday at 11:30, not 11:00 A. M. Dr. Albert Buckner Coe, Pastor of the First Congregational Church of Oak Park, Ill., will be the speaker. Dr. Coe is a native North Carolinian by birth, is chairman of the Executive Committee of the National Council, and one of the more successful ministers of today.

Sunday afternoon at 4:30, the Music Department will present advanced students in a recital, instrumental and voice.

Sunday evening at 8:30, the Elon Festival Chorus, under the direction of Stuart Pratt, head of the Music Department, will present its annual commencement oratorio. This year they are giving the Verdi "Requiem."

The class of 1941 will give its class day exercises Monday at 10:00 A. M. At 11:00 o'clock Monday, instead of the Alumni Address dealing specifically with the contributions of the alumni to the college as heretofore, we will have the unveiling of portraits of the former presidents of the college, not including the founder and first president, Dr. Wm. S. Long, whose portrait is already at the college. The Suffolk Church is presenting to the college the portrait of Dr. W. W. Staley, second president of the college. Dr. John G. Truitt, present pastor of the Suffolk Church, will make the presentation speech. Dr. and Mrs. Frederick W. VanBuskirk, son-in-law and daughter of Dr. L. E. Moffitt, are presenting the college with Dr. Moffitt's portrait. The presentation speech is to be made by Dr. Stanley C. Harrell, member and secretary of the Board of Trustees. Dr. Moffitt succeeded Dr. Staley as president. Some of the friends of Dr. W. A. Harper, fourth president of the college, are presenting the college with Dr. Harper's portrait. The presentation speech will be made by the Hon. D. R. Fonville. It is very considerate on the part of these friends to so memorialize the former presidents of Elon College. The college appreciates this gesture of interest and helpfulness.

The usual picnic luncheon will be given on the campus at 12:00 o'clock to which all alumni are invited. The alumni business meeting will be held Monday at 2:00 P. M. A large attendance is desired. At this meeting present and future policies of the association must be determined.

The annual alumni banquet will be held Monday at 7:30 P. M. The alumni address by Rev. J. Clyde Auman will be delivered this year as a part of the banquet program. This

(Continued on next page.)

FOR THE CHILDREN

Dear Friends:

We are happy to have another story from Mrs. June Joy House. I know that you are going to enjoy reading it. Finally, I have gotten another crossword puzzle worked out. How many of you can work it without any help from your parents?

Isn't the Children's Day program, which Mr. Lester sent out, splendid? If you haven't heard about it, you will. This one is much too fine for your minister to put into a wastepaper basket. I know that you are going to have lots of fun working it up. I believe that it will be one of the best Children's Day services you have ever had at your church.

Sincerely,
DOROTHY TODD.

Dear Friends:

Mrs. Todd wrote you all about Oliver's christening. I want to tell you about a christening that I attended Sunday. Two little Armenian babies were christened. Armenia people come from the Near East. Many of them lived in Turkey and they have not been liked by all peoples because they were thrifty and loving and not greedy. I never knew any of them until I came to live in Richmond. George Eukuzian is Concertmeister in our Sunday school orchestra—that means he can play the violin best of all the others and direct the orchestra if the director needs him to. It was his little daughter, Dianna Gae, and his little nephew, Tony Johnson, who were christened.

The ceremony was at St. Paul's Church, and the Armenian Archbishop from New York came to hold the service. I wish you could have seen him. He was a very old man with snowy white head and beard. He wore sandals on his feet and a great white robe embroidered in purple and gold, which are beautiful colors. He wore lovely gold chains and crosses around his neck and on his head the mitre, which is the symbol of his high place in the church. In his hand he carried a shepherd's crook which is a bishop's symbol, too. He spoke some of the words and sang some others. He carried a brass box full of sweet smelling incense, some of the time. Another man helped him in the service. He had on green and gold robes, but his head was bare. A choir sang and chanted lovely songs and words. It was beautiful and very mysterious for we could not understand the Armenian language.

How did the babies like it? They were very excited because they had never seen so many people and things before. They were all dressed up in very fine clothes, but their mothers had to undress them for they were dipped into the baptismal fonts up to their necks. The Bishop named them and they were handed back to their mothers. They cried because it was all so strange.

I told you this service was at St. Paul's. That is a very old Episcopal Church. Long ago, Jefferson Davis and Robert E. Lee, great Southern men, came to this church to worship. The Armenians hold their services

there because it is more nearly like their church in their old homes abroad. The Bishop comes from time to time to lead their services.

JUNE JOY HOUSE.

NEW LEBANON.

(Continued from page 2.)

McCollum as president. Her untiring efforts and deep love for the work of her Heavenly Master have added enthusiasm and spirit to the hearts of the members, and greater interest has been created.

The World Day of Prayer was observed with the entire church. The pastor and many others took an active part. A wonderful fellowship was enjoyed. Every one present seemed to realize more than ever before those wonderful words of our Master when He said, "Go ye into all the world and preach the gospel." Every member present was also filled with a sincere desire to be a real worker in the vineyard of our Lord.

Pray for us that our church may continue to grow and that its pastor and members may be faithfully ambassadors for Christ.

Mrs. G. C. MOORE,
Reporter.

ELON COMMENCEMENT.

(Continued from preceding page.)

is a departure from former customs but many think that it will be preferable.

Tuesday is graduation day. The largest class in the history of the college will graduate, numbering about eighty-six. The Hon. James Melville Broughton, Governor of North Carolina, will deliver the address.

In presenting to the readers of THE CHRISTIAN SUN a resume of our commencement exercises, we wish to extend a most earnest and cordial invitation to all to attend these exercises. We want you to visit the college and see as best you can what is taking place here. Should you wish the college administration to arrange for overnight accommodations, will you please write me. We shall be very happy to do everything we can to induce you to come to the college and make your stay pleasant for you.

L. E. SMITH.

Even if you are on the right track, you will get run over if you just sit there.—*Rays of Sunshine.*

One resolution I have made, and try always to keep, is this: "To rise above little things."—*John Burroughs.*

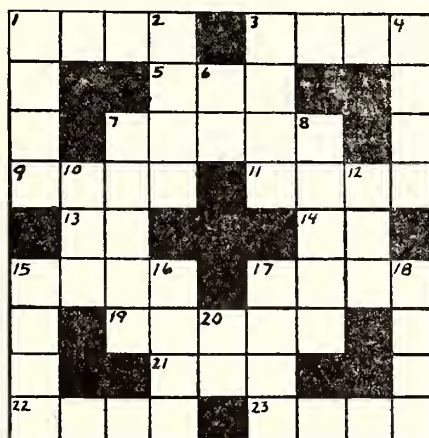
CROSSWORD PUZZLE.

Across.

- 1. Urgent entreaty.
- 3. Sin (Psalm 52: 3).
- 5. Fifth month of the year.
- 7. A number (Gen. 7: 4).
- 9. To twist into threads (Matt. 6: 28).
- 11. Opposite of hard.
- 13. Upon.
- 14. South America (abbv.).
- 15. Plant source (Lev. 19: 19).
- 17. Hebrew home (Gen. 18: 1).
- 19. Walks through water.
- 21. A human being (Psalm 8: 4).
- 22. To fall in drops.
- 23. Opposite of up.

Down.

- 1. To go by (Ex. 33: 19).
- 2. Let it be so (Rev. 22: 20).
- 3. Organs of sight (Jer. 5: 21).
- 4. To elevate (Num. 6: 26).
- 6. Average (abbv.).
- 7. A tendon (Isa. 48: 4).
- 8. Organs of smell (Prov. 30: 33, plural).
- 10. A poet.



- 12. To winnow (Isa. 41: 16).
- 15. To pour out (Matt. 26: 28).
- 16. Moist, foggy.
- 17. To watch over, to care for.
- 18. One of two born at a birth.
- 20. Two letter word meaning Daddy.



THE WOMAN'S BOARD.

The Woman's Board and Auxiliaries gave over half of the Mission Board's receipts last year. If the Mission Board is going to make any substantial gain this year it is necessary to have some gain from the women, young people and children's organizations. We are not soliciting these local organizations for any increase, or endeavoring to interfere with any proposed Memorial to Dr. J. O. Atkinson by the women, but as this is the year for an increase in offerings for missions, we feel the Woman's Board and Auxiliaries will increase their total receipts several hundred dollars.

J. E. WEST.

SUNDAY SCHOOLS.

Easter offerings for missions having been taken, the next step in our program is to increase Sunday school offerings for missions for year ending August 31, 1941, over previous year, in honor of Dr. Atkinson. If there was one thing above another that gladdened the heart of Dr. Atkinson it was to see another Sunday school join the army of those that take regular monthly offerings for missions, or Sunday schools increase their regular offerings.

Besides those Sunday schools, which have sent special offerings for the Honor Fund, I am delighted to know that Dendron Sunday school is going to join in the Honor Fund to Dr. Atkinson, which can be done in two ways:

1. Add up your offerings from September 1, 1939 to September 1, 1940 and increase your offerings for the period from September 1, 1940, to September 1, 1941, and the increase will be included in the Honor Fund.

2. Have a special offering for the Honor Fund, letting every class and member participate. Let children bring pennies, nickels and dimes. The children of the Christian Church, North, practically began the mission work of the church by funds raised by the children who were easily taught missions by the late Dr. J. P. Watson and his associates.

Wake up, pastors, teachers and parents and don't let the children spend all their pocket change on movies, chewing gum, candy and soft drinks. Present the Honor Fund and give the children an opportunity to give. This campaign is early. We must marshal every resource of the church in this effort to increase offerings to missions.

What children will be the first six to contribute one dime each to the Honor Fund?

We gratefully appreciate what the Sunday schools have always done for missions.

J. E. WEST.

QUARTERLY REPORT.

The following is the Quarterly Report of the Woman's Board of Missions of the Southern Christian Convention ending March 31, 1941:

Receipts.

North Carolina Conference:	
Women's Societies	\$1,054.20
Young People	62.09
Willing Workers	32.34
Cradle Rolls	2.72
	\$1,151.35
Eastern Virginia Conference:	
Women's Societies	\$865.20
Young People	204.14
Willing Workers	92.17
Cradle Rolls	8.40
	1,169.91
Total Receipts	\$2,321.26

Disbursements.

Home Missions:	
General Work	\$1,072.00
Asheboro Church	40.12
Interdenominational Migrant Work	12.00
	\$1,124.12
Foreign Missions:	
General Work	1,072.00
	2,196.12
Balance	\$ 125.14

Gratefully,

MRS. H. S. HARDCASTLE,
Treasurer.

**MISSIONARY OFFERINGS.
WEEK ENDING MAY 2, 1941.**

Sunday Schools.

Liberty Spring, Suffolk, Va. . . .	\$ 5.00
Long's Chapel, Mebane, N. C. . . .	3.50
Palm Street, Greensboro, N. C. . .	11.70
Lebanon, Semora, N. C. . . . .	.90

Pleasant Ridge, Ramseur, N. C. . .	5.39
Needham's Grove, Steeds, N. C. . .	2.00
Antioch, Harrisonburg, a.	3.14
Bethlehem, Suffolk, Va.	2.52
Haw River, N. C. (Jan., Feb., Mar. and Apr.)	30.00
Happy Home, Ruffin, N. C.	5.50
Mt. Bethel, Stokesdale, N. C. . . .	2.51
Mt. Herman, Garner, N. C.	2.50
Franklin, Va.	18.88
Timber Ridge, High View, W. Va. . .	2.02

Total \$ 95.56

Individuals and Churches.

Isle of Wight, Va.	\$ 10.00
*Chapel Hill, N. C.	17.00
Christian Temple, Norfolk, Va. . .	300.00
Mt. Zion, Mebane, N. C.	1.00
Concord, Burlington, N. C.	2.70
Rocky Ford, Fancy Gap, Va.	9.07
Union (Va.), Franklin, Va.	20.00
Liberty (Va.), Nathalie, Va.	3.60
Mebane, N. C.	7.25
Antioch, Windsor, Va.	10.38
Pleasant Cross, Asheboro, N. C. . .	1.95
*Piney Plains, Raleigh, N. C. (Personal gift by Mrs. D. I. Stephenson)	3.00
*Suffolk, Va. (\$82.26 credited to Honor Fund)	287.00

Total \$ 672.95

Woman's Board S. C. C.

Mrs. H. S. Harcastle, Treasurer:	
General Work, Home Missions . .	\$ 1,072.00
Asheboro, N. C., Church	40.12
Interdenominational Migrant Work	12.00
General Work, Foreign Missions . .	2,072.00

Total \$ 2,196.12

Total for week \$ 2,964.63
Previously acknowledged 11,174.66

Total since Sept. 1, 1940 . . . \$14,139.29

*Honor Fund.

Gratefully,
MATTIE COX PARKER,
Secretary.

DR. J. O. ATKINSON HONOR FUND.

MAY 2, 1941.

Ramseur, N. C. (Sent April 4) . .	\$ 10.00
Chapel Hill, N. C., Church and Sunday School	17.00
Piney Plains, Raleigh, N. C. (Gift from Mrs. D. I. Stephen- son)	3.00
Suffolk Church, Suffolk, Va. . . .	282.26
	Total 112.26
Previously acknowledged	448.04

Grand total \$ 560.30

This brings our total for the J. O. Atkinson Honor Fund to nearly \$600. I am sure there are others who have made an increase in their missionary giving this year, and we wish you would report the increase to the Mission Office.

With your cooperation and help, we want to make a large increase in missionary giving by August 31, 1941.

Sincerely yours,
MATTIE COX PARKER,
Secretary.

WHAT THE WOMAN'S MISSIONARY SOCIETY EXPECTS OF ITS PASTOR.

[The following was given by Miss Stella Dyer of Happy Home Christian Church at the Woman's Missionary Rally held in Burlington, N. C., recently.—F. C. L.]

There are several things that our missionary societies might expect of their pastors. Would you expect your church to grow if your pastor was only interested in the salary he was drawing, or the immediate community in which he was working? I dare say that you wouldn't; therefore, our pastors should be intensely interested in missions. The pastor should feel that the Christian Gospel is the only way out for our present world troubles. He should feel the conviction that he has a message for the whole world—nothing can limit it and nothing can stop it. It is the greatest message ever put on the lips of men. Yes, our missionary society should expect its pastor to believe in missions. This is fundamental and vital to our churches. When a church becomes too selfish to be missionary-minded that church will soon fold up and fade out of existence. The preacher must also be a man of more than ordinary good character. Preaching is the truth plus personality, and other things being equal the better the man the better the preaching. The truth is always the same. The difference in effectiveness lies in the men proclaiming it. Ordinarily the sanction and power of God is with the sermon prepared and preached by men living in daily communion with God. If our pastors will live in daily communion with God they will be missionary-minded and impress the great need upon their people, for Jesus was missionary-minded and they will follow his example.

The missionary society expects its pastor to preach some sermons on missions and to emphasize it throughout the year in his messages. His sermons should sound convincing enough that they might win his hearers to a favorable response. Our pastors should ever hold the missionary text before their people and let them feel their tremendous responsibility. In this we should attempt to make the church a missionary church and a living unit within the whole world of Christian fellowship. But we should also remember that the flowers of Christian graces grow only under the shade of the cross and the root of it all is humility.

It seems that this is one place that our pastors shift responsibility. We realize that our pastors are busy men but they should be the guiding staff in

our missionary societies. They should attend its rallies and conferences, and support it with all kinds of publicity. They should not simply say something about it, but should actually take part in it, urge the people to come and take part in its programs. They should give an opportunity for public programs by the society and let the people really know what is being done in your society. However, there are too many religious meetings that are sadder than funerals. They are a hindrance to the cause rather than a help and this is where our pastors can really let their light shine for the Lord Jesus.

Our missionary society also expects our pastor to know the field of missions. He should be able to tell the history of the mission board of his church. He should know all the fields of missionary endeavors of his denomination. He should be acquainted with the missionary literature and the books and magazines.

The society expects the pastor to be on the outlook for missionary speakers, bringing missionaries to the church for messages of interest about their work. There are a number of missionary secretaries that might be secured during the year who will have the missionary interest at heart and will endeavor to lay it upon the hearts of the people present.

The society expects the pastor to be on the lookout for prospective missionary workers. We are in need of missionaries and we should be trying to discover new talent. We need youth as missionaries today. We need young preachers, young doctors, teachers and nurses. Perhaps our pastors can help discover this talent in their own congregations.

Wouldn't it be wonderful if you could send someone from your church to lift up the banner of our Lord Jesus to a dying, war-torn world?

I WANT TO GO.

If a group of Southern Convention women are gathered together, and there is a lively conversation in progress, can you imagine what is the topic just now?

Well, I can! The Elon School of Missions in June, 1940, and the coming Elon School of Missions, June, 1941.

Rarely has a project met with such universal enthusiasm and approval. The first session was a remarkable success; and it is evident that it is an answer to a desire and need on the part of our women for the inspiration of fellowship in mission instruction,

in Bible study, in worship and in recreation.

Details of administration can always be improved because we learn from experience; but there is just one very vital way, in my opinion, in which our School of Missions can be improved this year. *More of us can go.* It is difficult to imagine a more able and challenging faculty than last year's, a more cordial host than Elon, or a more eager and friendly group of "students."

As I look back in remembrance of the many happy privileges of the 1940 school, and look forward in anticipation to our school this year, I know that *I want to go!*

MARGARET B. LIGHTBOURNE.

TO THE WOMEN OF OUR CHURCH.

The School of Missions at Elon College last year was the most interesting and inspiring school I have attended. I have been to other Schools of Missions but this was our own and how I do appreciate our own women. I knew it was a forward step in our woman's work. The Bible study, mission study and inspirational addresses made impressions that will last. There were seed sown that will bring forth an abundant harvest. The fellowship of "kindred spirits" made us love each other better and appreciate each other more.

I am looking forward to June 16-20, for I know we are going to have another great school of missions.

Don't miss it!

MRS. W. R. SELLARS.

A WORTHWHILE BOOK FOR YOUR LIBRARY.

A recent publication by John Barnes Pratt is just what many pastors have been waiting for to give them the background of some of the most meritorious modern hymns.

The title of the book is "Present Day Hymns and Why They Were Written." It is the first book to deal with the origin of the modern hymns which appear in the leading hymnals of recent publication, giving the background of the hymns written by twenty-eight prominent authors such as Harry Emerson Fosdick, John Haynes Holmes, William Parson Merrill, Frank Mason North, Henry Hallam Tweedy, Grace Noll Crowell, etc., etc.

The book is the reward of most careful research and painstaking effort. Much of the data was received by the author through personal contacts with the writers, thus giving a personal touch and greatly added value to the contents of the book. The author is indeed to be congratulated on the unusually worthwhile piece of hymnology, and religious workers are indeed fortunate in having such a book available. A. S. Barnes and Company of New York City are the publishers, and the book can be procured from any religious book store.

R. C. HELFENSTEIN,
Mason City, Iowa.

Pilgrim Fellowship

"Youth at Work in the Church"

A. LANSON GRANGER, JR., Editor

JUNIOR HIGH CAMP PLANNED.

A week of vital experiences in Christian living is in store for the young people of junior high school age who will take advantage of the opportunity of attending the Junior High Camp, June 9 through 14. With the continuing growth of Elon Summer School during the past few years, and especially with the wide differences in ages, another conference has been needed. The Junior High Camp which is being promoted by the Promotional Secretary promises to be a successful answer to this need.

The Camp will be held at Crabtree Creek Recreational Area, between Raleigh and Durham. The location is a beautiful forest spot adjoining a lovely lake.

The program will follow a procedure similar to that of the Elon Summer Conference, each day consisting of a full schedule of classes, hand-work and interest groups, study and recreation; also time for eats!

The fee for the week will be only \$5.00, and it has been announced that \$4.00 of this amount may be paid in food supplies—chickens, eggs, and vegetables. As the Camp will be open to only a limited number, young people between the ages of twelve and fifteen, or those in the seventh, eighth or ninth grades, should begin to register now by sending \$1.00 to Rev. F. C. Lester, Promotional Secretary, Elon College, N. C.

NORTH CAROLINA AND VIRGINIA PILGRIM FELLOWSHIP SPRING RALLY.

The Spring Rally of the North Carolina-Virginia Pilgrim Fellowship was held at the Shallow Ford Christian Church on Sunday afternoon, April 20. Miss Ruby Wright of Reidsville, president, presided. The Pilgrim Fellowship Statement of Purpose was read in unison.

Reports from each of the churches represented indicated that a few still have no organized young people's societies, though in some of these, plans for organization are being made. Mrs. J. H. Lightbourne, superintendent of young people of the North Carolina Woman's Missionary Conference,

gave an interesting review of Otto Nall's *Move On, Youth!* one of the young people's mission study books. Miss Ruth MacPherson of Elon College rendered several vocal selections.

"Summer Activities for Youth" was the subject of an address given by Rev. W. J. Andes, in which he presented helpful hints for a busy and useful summer.

Following a fellowship supper, young people of the First Church, Greensboro, conducted an impressive vesper and installation service. The following officers were installed:

Miss Evelyn Dickey, Burlington, President; Jimmy Washburn, Elon College, Vice-President; Miss Mary Walker, Brown Summit, Secretary; Herbert Barber, Shallow Ford, Treasurer; Miss Geraldine Elder, Durham, Assistant Secretary and Treasurer; Miss Dorothy Cox, Greensboro, Superintendent of Missions; Miss Dorothy Hendrix, Greensboro, Superintendent of Social Action; Miss Ruth Gunn, Happy Home, Superintendent of Personal Religious Living.

REBECCA TERRELL.

VIRGINIA STATE CHRISTIAN ENDEAVOR CONVENTION.

The Virginia State Christian Endeavor Convention will be held at Massanetta Springs, June 18-22. The theme will be, "Christ Living in Me." Convention speakers and leaders include the following ministers and young people from our church: Miss Lowrine Halstead, Norfolk, Va.; Rev. H. G. Couneill, Jr.; Rev. Jesse H. Dollar; Rev. A. Lanson Granger, Jr.; Mr. C. E. Warrington, Norfolk, Va., is President. The cost is \$7.25. Registrations (young people, \$1.00; high school and juniors, 50c) should be sent to Miss D. Josiephine Bennington, 915 Cabell Street, Lynchburg, Va.

PILGRIM FELLOWSHIP ORGANIZED.

The young people of New Elam Church are taking much interest under our new pastor, Rev. E. N. Clarke. A Pilgrim Fellowship Club was organized in February and the young

people are enjoying the meetings which are held monthly.

Officers elected are: Lacey Trotter, Jr., President; Jessie Hearn, Vice-President; Miss Ima Jean Goodwin, Secretary and Treasurer; Miss Vada Goodwin and Mrs. R. L. Trotter, Counselors; Miss Vada Goodwin, Reporter.

The April meeting was held at the home of Lacey Trotter, Jr. After the program a social hour was enjoyed.

VADA GOODWIN,
New Hill, N. C.

At this time (Wednesday morning) copy for Christian Endeavor notes has not been received. We are sorry for the necessary omission.

DR. PAUL NEFF GARBER.

(Continued from page 5.)

1924 Dr. Garber became a member of the faculty of Trinity College.

Dr. Garber is the author of a number of books relating to church history, and is a recognized authority in Methodist history. Two of his works, *The Legal and Historical Aspects of the Plan of Unification* (1938), and *The Methodists Are One People* (1939), are credited with having played an important part in the successful consummation of the union of three major branches of American Methodism to form the Methodist Church in 1939. In 1937, Dr. Garber also published the biography of Bishop John C. Kilgo, who was president of Trinity College from 1894 to 1910. Other books by Dr. Garber are *The Gadsden Treaty* and *The Romance of American Methodism*.

Dr. Garber is president of the Association of Methodist Theological Schools, vice-president of the Association of Methodist Historical Societies, and secretary of the Ecumenical Methodist Council. He is a member of the Board of Publication and the Commission on the Course of Study of the Methodist Church. He is a member of the Western North Carolina Conference.

Dean Russell has been dean of the School of Religion since 1928. During Dr. Russell's deanship, seven hundred students have enrolled. These alumni are to be found in many parts of the world, serving as pastors, missionaries, teachers, chaplains and secretaries of boards of Christian education, missions and church extension. Dr. Russell will continue his relationship with the School of Religion as Dean Emeritus and Professor of Biblical Interpretation, and as one of the University Chapel preachers.

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

RESPONSIBILITY OF THE HOME REGARDING BEVERAGE CONTROL.

LESSON VI—MAY 11, 1941.

LESSON: Deut. 6:4-7; Jer. 35:5-10.

DEVOTIONAL READING: Psalm 78:1-7.

GOLDEN TEXT: *Train up a child in the way he should go, and even when he is old he will not depart from it.*—Prov. 22:6.

Too much emphasis can not be put upon the proper training of children. There is an old proverb, "As the twig is bent so the tree is inclined." The foundations of adult life and character are usually laid in childhood, even in young childhood. It is important, therefore, not only that children should be trained in proper habits of taking care of their bodies and in doing things in the right way, but in attitudes and ideals. It is said that the Catholics say, in essence, that if a five or seven years of its life that they will have no fears about its religious outlook or affiliations later in life. This matter of training children can not be delegated entirely to the schools. As a matter of fact the pattern of the child's life is pretty well fixed when he enters school. His physical, his intellectual, his emotional and his volitional life will be very much conditioned by the atmosphere and attitudes, as well as by the formal training, which he has received in the home.

Precept and training are important, but atmosphere and influence are perhaps more important. Children learn by imitation, by suggestion, by example. Therefore, it is important that parents not only know what they want their children to do and to become but they themselves must embody these ideals and attitudes in their own character and their own conduct.

Not every child brought up in the right way will turn out good, but the principle does hold true: "Train up a child in the way he should go, and when he is old he will not depart from it."

Training Children in Religion.

"The Lord our God is one God: and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might." This

is what might be called the great confession of faith of the Jews. It was called the *Shema*, which means "hear" in the Jewish service, and belongs to the daily morning and evening prayer. It may be called the creed of the Jews. It calls attention to the fact that there is but one God. This fact needs to be emphasized in our modern world. Men of all nations worship their gods, but this is simply an evidence of the fact that they are feeling their way toward the one true God. They ignorantly worship him whom we Christians know as God, the Father of our Lord Jesus Christ.

The Jewish children were taught not only that God was one, or there was only one God, but they were taught that they should love Him with their heart, that is, with their affections, with all their soul, that is, with all their being, and with all their might, that is, with their physical strength. Another version emphasizes the fact that they are to love Him with all their mind, that is, there is one God, and to love Him supremely is the first law of the religious life. We are not only to love, we are to love supremely. He is to be the first in our thoughts, our affections, and our lives.

This confession of faith was to be taught diligently unto the Jewish children. "And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up." What Moses is trying to say is that religion must be made a permanent and vital part of the home life. Instruction should be made sound and continuous. The whole atmosphere should be conducive to high ideals and to idealism. Religion was to be an integral part of the home and of family life. It was a natural part of home life. It was to be so simple and yet so pervasive that the child would accept it as a part of normal life. The Jews were masters in the field of religious education, and for a long time the center of that religious education was in the home itself. We moderns may have our efficient church schools, and should have them, as well as week day schools of religious education, but there is no substitute for the teaching of religion in the home.

Training Children in Abstinence.

A part of our lesson is concerned with an interesting experience and an interesting experiment of Jeremiah. Foreign armies had overrun the country and had driven the people living in the country into Jerusalem. Among the refugees who had come in were some Rechabites. These people were the descendants of Jonadab, a man of high ideals and heroic mold. He had commanded his followers never to drink wine, nor to build permanent homes, or to sow seeds, or plant vineyards; in other words, they were to be Nomads, living here and there, dwelling in tents, perhaps like our modern gypsies.

Now when these Rechabites were hungry and thirsty, Jeremiah, as an object lesson to the Jews who had broken their covenant with Jehovah, offered the Rechabites wine. They refused it, saying, "We have obeyed the voice of Jonadab, the son of Rechab, our father, in all that he charged us, to drink no wine all our days . . . and have obeyed, and done according to all that Jonadab, our father, commanded us." They remembered their covenant and kept it. They believed in total abstinence, and practiced it. Needless to say, their action created a profound impression upon the Jews who had so carelessly broken their covenant with Jehovah. There is a moral here for us moderns. If we are ever to have again a sober nation, if prohibition is ever to become effective again, it is not going to be done simply by law. We are going to have to have temperance education, we are going to have to teach total abstinence, we are going to have to have a generation which obeys an inner law of Christian idealism rather than an outer law of civic compulsion. And the place to begin is in the home. We have too many homes, so called Christian homes, in which parents drink before their children and even drink with their children. Christians need to take this matter more seriously. There is nothing in common between the liquor traffic and the Kingdom of God, and Christians ought not in any way to give any support or encouragement to the liquor traffic. One wonders how parents can expect their children and the young people in their homes to be sober and abstainers when they themselves set an example of drinking. To be sure, there will be some young people who come out of homes in which there is no drinking who will drink, but here again the general principle holds true, "Train up a child in the way he should go, and when he is old he will not depart from it."



BY CHAPLAIN

H. E. ROUNTREE

NOTE: Expressing ideas of Mother and Mother's Day, the writer has taken excerpts from Tony Cabooch. A Scripture text has been selected for each and perhaps an impromptu comment added. May it bless you.

-:- -:- -:-

MONDAY.

YOUR HOME.

"Come home with me and refresh thyself."—I Kings 13:7.

At home there is harmony or it is not home. Thus home is the most refreshing place on earth. Who made it so? Mother. Is yours that way? We know you want it to be so, "a thing of beauty and joy forever." It takes just one thing to make it so—God. Says Cabooch: "The ideal home does not need to be a luxurious place, fitted up with all sorts of conveniences and comforts. If one looks at the houses of the wealthy . . . he can see that this is true. God is harmony and where God is there is harmony." Where He is not there is discord.

Prayer—O, our Father, Thou who established the home and breathed peace in it, we of this household, as one, pray that Thou wouldst breathe upon us here and make our home Thy home. *Amen.*

TUESDAY.

THE MAKING OF A HOME.

"He will bring home thy seed."—Job 39:12.

Bringing home the seed—the things that make home a home—is our duty. That means putting into the home the things that make happiness and avoiding the things that make unhappy. It also means that every one of the household must do this. One person of discord can make a hell of a home. "Thus we find," says the author, "the true home is nourished only by true infinite wisdom, divine love, true friendship and human compassion.

Prayer—Dear Father of Wisdom, Love and Compassion, be with us yet and through today that we may all have the seed of harmony and love and our home may be what Thou would have it be. *Amen.*

WEDNESDAY.

HOME, A SPIRITUAL THING.

"Honor thy father and mother: that thy days may be long upon the land which the Lord thy God giveth thee."—Exodus 20:12.

In the beginning God established the home. That act was that of placing mother and father there. From that time, through the ages, home has been the center of the universe. There we find honor, ideals, helpfulness, love and friendship, said Cabooch, which bind the makers of the family together. "Such a home may be a single room, or an attic, whatever it is, it is sacred.

Prayer—Dear Father, we bow before Thee for grace, truth and power. Grant unto us that spiritual quality that makes each loving and good. *Amen.*

THURSDAY.

THE GIVER A GUEST.

"If any one listens to my voice and opens the door, I will be his guest and dine with him."—Rev. 3:20. (Good-speed interpretation.)

"Every home should be a sanctuary for God and a fountain of blessing for man. It should be full of bright cheer. By making God an abiding guest in your home, and by keeping yourself aware of His being with you, household life cannot but grow wondrously sweet." The godly mothers and fathers of the ages have made all the sweet homes that have been, now are, and evermore shall be. Let us especially honor these mothers and fathers and dedicate our own

lives to making more of them in the world, first by being that sort ourselves.

Prayer—O Lord, help us. We need Thee. We must have Thee. We cannot do well without Thee. We dedicate ourselves to Thee. For mother's, father's, home's and Thy sake. *Amen.*

FRIDAY.

IT SEEMS TO TALK TO ME.

"Remember the days of old. . . . Ask thy father and he will show thee."—Deut. 32:7.

"Remember how short my time is?"—Psalm 89:47.

The days of our youth never get away from us. There is not a day that does not find our thoughts harking back to the old home, remembering what we did there and how we did it; remembering what father and mother said to us and why they said it. Their voices are still with us. The things they said still sound in our ears; and it all seems as but yesterday.

There is a saying that is true:
There is no place like home.
Your heart will yearn, then you'll return,
It makes no difference where you roam.

It seems that you find something there
That you really can't explain.
It seems to say, "Don't go away,
We're so glad that you are back again.

I don't care where you travel, friend;
Even though you cross the foam,
You'll never find a place so kind
As the place that you call your home.

—Selected.

SATURDAY.

FELLOWSHIP WITH GOD.

"For we are fellow-laborers with God."—I Cor. 3:9.

As we write, we are seeing (with our mind's eye) the millions of homes (Continued on next page.)

MIXED MARRIAGES.

The difficulties involved in marriages between those of different religious faiths are numerous. This fact was strikingly brought out in a recent letter to a large daily newspaper from a young man who was in love with a young lady of a different religion.

The young man stated emphatically that, much as he loved the lady in question, he would not think of marrying outside his church. He pointed out that the girl felt strongly about her own religion, and asked if he was justified in hoping that her love for him would eventually break down her religious objections.

The girl's principal objection hinged upon a law of his church that all children of a mixed union be brought up in that faith. She did not object to the boy's right to worship as he saw fit, but did object to surrendering any children born to them to his faith without giving them at least the opportunity of deciding for themselves what religion they wished to follow. In other words, she wanted her own religion placed on an equal footing with the boy's religion.

The answer published with the letter got to the heart of the whole problem. It pointed out that the boy must respect the girl's religious principles in as much as he expected his own to be respected, and that any attempt to use her love for him as a club to turn her to his faith was contrary to the lessons of the Golden Rule.

The approach of the Roman Catholic Church to this problem is shown by the following provisions of a pre-nuptial agreement that must be signed by both parties who contract a mixed marriage in the Archdiocese of Milwaukee, Wis.

1. The parties wishing to contract marriage, propose to do so with the understanding that the marriage thus contracted is indissoluble, except by death.
2. The parties severally and mutually promise, without any reservations, tacit or expressed, that all children of either sex, born of their marriage, shall be baptized only in the Roman Catholic Church, and shall be educated only in the Roman Catholic Faith, and according to the teachings of the Roman Catholic Church, in a Catholic School wherever possible.
3. The party of the first part (non-Catholic) further promises and agrees that shall in no way interfere with the party of the second part in the free exercise of religion: that shall carry out the provisions of paragraph two of this agreement as made above, even in the event of the death of the said party of the second part (Catholic).
4. The parties hereto expressly state that they do hereby give to the Most

Reverend Archbishop of Milwaukee, as the representative of the Roman Catholic Church, or his delegates or representatives, the right to enforce each and every promise herein contained in the event of the violation of the same by either party or both, and empower him to give full force and effect to the agreements herein contained.

5. These promises and covenants herein contained shall insure to and be binding on our respective heirs, next of kin, executors, administrators, and/or subsequent guardians and their successors.

The following is signed by the Catholic party alone:

I, the undersigned, a member of the Catholic Church, desiring to contract marriage with not a member of the Catholic Church, do hereby solemnly promise, without reservations, tacit or expressed, that I shall practice my Catholic religion faithfully, and that I shall do all in my power, especially by example, prayer and the frequentation of the Sacraments, to bring about the conversion of the said

I further promise that I shall lead a married life in conformity with the teaching of the Catholic Church regarding birth control, realizing fully the attitude of the Catholic Church in this regard.

I further promise that I shall marry only according to the marriage rite of the Catholic Church; that no other marriage ceremony except that before a Catholic Priest shall take place.

Today the trend is toward cooperation between all faiths, and, in accordance with this policy, the Catholic Church constantly speaks of toleration. Yet the Catholic laws relating to mixed marriages preclude any possibility of religious equality between the contracting parties. It is obvious that, in this case, the Roman Catholic interpretation of the word means toleration only on its own terms. *M. B. in Supreme Council Bulletin.*

NIEMOELLER DENIES CONVERSION.

Dr. Martin Niemoeller, former Reich bishop and pastor of the German Lutheran Church, who has been incarcerated in a German concentration camp since 1937, again speaks from a barbed enclosure in his own defense.

Doctor Niemoeller, who, it was rumored several weeks ago, had embraced the Catholic faith, personally requested the Confessional Synod, as well as members of his family and friends, to deny these reports. Furthermore, Doctor Niemoeller is cited as saying that he never intends to join now or in the future. His denials have been read several times from Confessional pulpits at the request of his wife.

THE QUIET HOUR.

(Continued from preceding page.)

in this world. It is early in the morning. We see the hustle and bustle of those early hours when men are trying to get away to their duties and mother is doing her part to get them off.

"The man who goes forth in the morning from an affectionate loving wife and mother," said Cabooch, "from a loving happy home, into the world's strife, temptation, struggle, and duty, is strong and well able to do his best. His mind is at peace."

Prayer—Our Father, there are a few things, we know, in life that are well worth doing well, and the main one is the making of a beautiful and happy home. We thank Thee for this vision of ourselves, and we pray Thee for the spirit and the power to make our home what it should be. *Amen.*

SUNDAY.

MOTHER'S DAY—MY MOTHER.

"He gave her mother precious things."—Gen. 24: 53.

"Forsake not the law of thy mother."—Prov. 1: 8.

"Thy mother is like a vine thy blood."—Ezk. 19: 2.

Mother's Day has come to be an expression of the blessings of love in the world, of the homes of the world, of the love to God, and of the salvation of the world.

Home is mother's true kingdom, a kingdom where she is strongest and where her love finds its greatest expression; where she holds in her hands, as a sacred trust, the highest good and the happiness of the hearts that nestle there. It is she who has given the homes of the world its atmosphere and made it the stabilizer of humanity.

Prayer—Grant unto us, our Father, the fulness of this Thy day, that Thou hast set apart for the children of men that they may find the highest expression of their love and their life. May we enter into that fulness of this day. *Amen.*

There is no wealth but life. Life, including all its powers of love, of joy and of admiration. That country is the richest which nourishes the greatest number of noble and happy human beings; that man is the richest who, having perfected the functions of his own life to the utmost, has also the widest helpful influence, both personal, and by means of his possessions, over the lives of others.—*John Ruskin.*

The Orphanage

CHAS. D. JOHNSTON, *Supt.*



Dear Friends:

The picture at the top of our letter this week shows one of our larger girls, who is a senior in high school, acting as big sister to one of our smaller girls. The larger girl has made a fine record in school. She has made "A" on every subject for the entire school year, except for one "B" during the first month.

It is interesting to see the larger children take a profound interest in the smaller ones. We have a little boy that has his home in the Johnston Hall Building. I believe every child in the building loves "Norman." He is a most lovable child and one cannot help but love the little fellow. He lost his mother more than a year ago, and it was necessary for him to come to the orphanage to live.

The writer was appealed to a few weeks ago to take a little girl who had lost her mother and had nowhere to go—a most pathetic case. She is now staying with her aunt who is a widow with seven small children, and it is out of the question for her to keep her on account of finances. We went to see the child last week and so we talked with her people and the little girl and learned the circumstances first-hand. The thought came to our mind that if our church people could see the little girl and know the circumstances as we do and were asked to vote on the case, the vote would be one hundred percent to take her in.

Here is a little child who needs a home and needs it very badly, indeed. The church has a home that can take care of her and make her feel at home and be comfortable and give her a chance in life. Don't you think you

could get lots of real heartfelt joy out of contributing to help this needy child? Shall we take her in?

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR MAY 8, 1941.

Amount brought forward \$6,407.77

Sunday School Monthly Offerings.

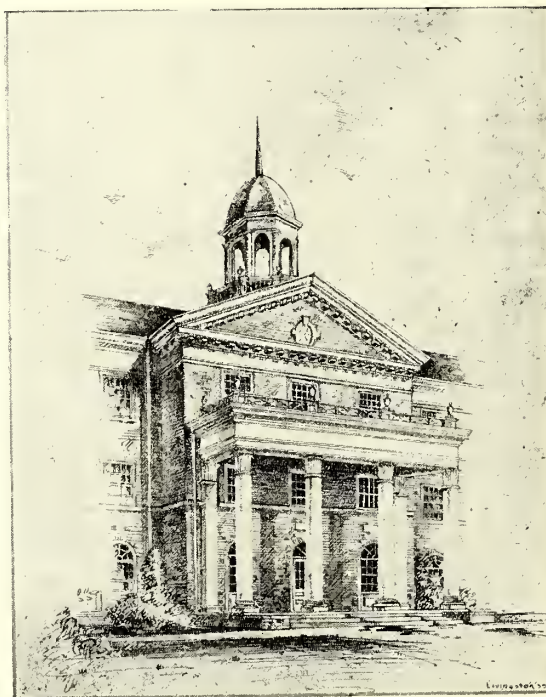
Eastern N. C. Conference:	
Shallow Well	\$ 7.50
Mebane	5.00
Amelia	4.00
Oak Level	1.00
Beulah	1.00
	\$ 18.50
N. C. & Va. Conference:	
Reidsville	\$ 13.75
Long's Chapel	3.50
Haw River, Jan.-April ...	27.00
Bethlehem	5.40
Mt. Zion	3.60
Lynchburg	4.00

Burlington, D. E. Sellars, pledge	150.00	
		207.25
Western N. C. Conference:		
Ether	\$ 1.00	
Randleman	4.35	
Big Oak	10.10	
Hank's Chapel	7.97	
		23.42
Eastern Va. Conference:		
Bethlehem	\$ 4.29	
Liberty Spring S. S. ...	7.00	
Friendship Bible Class .	1.00	
Boys' & Girls' Class ...	.50	
Friendship Bible Class .	1.00	
Boys' & Girls' Class ...	.50	
Berea, Nausemond	7.00	
Oakland	10.00	
		31.29
Valley Va. Central Conference:		
Antioch		4.34
Special Offerings.		
Mrs. Sharpe	\$ 12.00	
		(Continued on page 15.)

ELON COLLEGE

Founded by the Christian Church in 1889

A CO-EDUCATIONAL INSTITUTION OF HIGHER
LEARNING OF THE CONGREGATIONAL
CHRISTIAN CHURCH



ENTRANCE TO ADMINISTRATION BUILDING

Elon College is located in the piedmont section of North Carolina. The climate is invigorating and healthful. The natural beauty of the campus is enhanced by careful landscaping.

The definite religious atmosphere of the College and its modern equipment provide the very best facilities available for the training for religious leadership.

The rates are most reasonable.

LEON EDGAR SMITH, President

Elon College

North Carolina

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.
 A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational and Christian Churches.

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 One Year \$2.00

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All other matters of business should be addressed to "The Christian Sun," 1536 E. Broad Street, Richmond, Va.

Contributions should be sent to the editor at 3206 Grove Avenue, Richmond, Va., not later than Friday preceding the date of publication. Emergency notices will be received at "The Sun" office up to Tuesday of the week of publication.

Marriage or obituary notices of not over 125 words will be published free. All over 125 words, 1c a word, cash with notice. Notices should be confined to 250 words.

Marriages

CLARK-WYRICK.

Mr. William V. Clark and Miss Onie Mae Wyrick took upon themselves the vows of matrimony April 12, 1941, at 6:30 P. M., at the home of Mr. and Mrs. A. E. Wyrick.

A splendid altar had been erected in the parlor, lighted by candles and decorated with golden bells. Behind this altar the minister awaited the arrival of the bride and bridegroom to be, as Mrs. Nell Wyrick rendered special music for the occasion. The beautiful ring ceremony of the Christian Church was used.

Immediately following the spoken vows, the newly weds motored to Washington, D. C., as a honeymoon journey. They will be at home at Mr. and Mrs. A. E. Wyrick's, Elon College, N. C., Route 2.

The bride and bridegroom are very popular and highly esteemed in their community. Their many friends wish for them a long, prosperous and peaceful life.

L. L. WYRICK.

No person was ever honored for what he received. Honor has been the reward for what he gave.—*Coolidge*.

In Memoriam

FELTON.

For fifty-five years James C. Felton, and his life-long companion, Mrs. Felton, served the Suffolk Christian Church. They did not serve it stintingly or half-heartedly, but like a host of others in this noble old church, they served it faithfully, regularly and lovingly. Brother Felton's life was as straight as the seam he sewed as a very skillful tailor, and his words for right were as sharp at times as the scissors with which he cut the patterns. The work he did was sturdy, and dependable, and so was his life.

Fifty-five years is a long time. How many faithful acts of service for their church did these two noble souls! Brother Felton, a deacon, a choir member, was ever on hand at church, Sunday school, prayer meetings, and business meetings of the church. A helper in hundreds of funerals with his kindly sympathetic word and as a member of a choir or quartet to sing songs of comfort. Behind the scenes much of the time, Mrs. Felton also served quite as well, preparing the communion service, and preparing the way for others in unseen and unsung places. God bless her kind and multiplying them.

Both have now gone to their reward. Mrs. Felton on February 13, and Brother Felton on April 7. Only tears of parting and tears of joy were shed, for both had suffered long and much, and both were ready and anxious to go; and God had been good to give them long lives of loving service. God's blessing on Miss Jamie Felton, their daughter, and Mr. and Mrs. S. P. Kirkpatrick, and Stuart and James (Mrs. Kirkpatrick is Naomi, their other daughter). Yes, a noble layman, and a noble wife and mother!

JOHN G. TRUITT,
 Pastor.

WAGNER.

On February 13, 1941, Charles Lee Wagner, a member of Berea Christian Church, Driver, Va., was called to his reward, and we, the members of the church, wish to pay tribute to his memory.

Therefore, be it resolved:

1. That we realize he was noble and useful, and held in high esteem by all friends and associates.
2. That we bow in humble submission to His will, knowing that our loss is his eternal gain.
3. That we extend to his bereaved family our deepest sympathy and emulate the kindness and neighborliness which radiated from his life.
4. That a copy of these resolutions be sent to his family, one placed on the minutes of our church record and one sent to "The Christian Sun" for publication.

Mrs. W. B. WARRINGTON,
 Mrs. R. L. BRADFORD,
 Committee.

WHITE.

The Christian Temple suffered the loss of a loyal and faithful member in the death of Mr. G. V. White. Up until the time of his last illness, Mr. White had been one of the most faithful and regular attendants of the Christian Temple. He was a member of the Temple Choir and except on rare occasions was always at his post of duty both at the rehearsals and at the regular services of worship. He was a great lover of music and in

addition to singing in the Temple Choir was also associated with other musical organizations in the city. He was a quiet, modest, friendly man, devoted to his church, and a genuine Christian. He came to the Christian Temple from the Bethlehem Christian Church and had been a member of the Temple for over twenty years.

Mr. White was the son of Mr. and Mrs. L. J. White. He is survived by his wife, who was Katie Hodges; by a daughter, Mrs. R. L. (Frances) Dickens; and by a grandson, Richard L. Dickens. He is also survived by a sister, Mrs. C. W. King, and two brothers, Ernotte and William White.

Mr. White was a faithful husband, a wise and loving father, a good neighbor, a true friend, a faithful member of the church, and a consistent Christian. As his pastor, I pay this sincere tribute to him, and on behalf of the church extend to the members of his family circle our sympathy in their loss.

H. S. HARDCASTLE.

WILLIAMS.

Sister Virginia Brittle Williams, eighty, passed away on March 29, 1941, at the home of her daughter, Mrs. B. B. Andrews, near Wakefield. She was the wife of the late Charles T. Williams and the daughter of the late India Presson and John W. Brittle of Southampton County. She had resided near Waverly for more than forty years until about nine years ago, when she came to live with her daughter. Mrs. Williams was one of the most beloved ladies of her community and to know her was to love her. The high esteem in which she was held was evidenced by the large crowd attending the funeral and many floral designs.

Surviving her are seven daughters, three sisters, two brothers, fourteen grandchildren, and five great-grandchildren. Funeral services were held on April 1, from the Waverly Church, of which she was a faithful member for many years, by the writer, assisted by Rev. W. G. Bates, Jr., of Wakefield.

May God comfort the hearts of her loved ones.

T. FRED WRIGHT.

HOPKINS.

Funeral services for Mrs. Edwin J. Hopkins were conducted at the home on Clinton Avenue, Lynchburg, Va., April 26, by Dr. Graham Gilmer and Rev. J. Howard Smith. Burial was in Spring Hill Cemetery.

Mrs. Hopkins was a devoted mother and a faithful Christian woman. She taught the Friendship Class of the Rivermont Baptist Church for a number of years. Mrs. Hopkins was the wife of Rev. Edwin J. Hopkins, a retired minister, who is a faithful and loyal member of our Lynchburg Church.

May the comfort and peace of our Heavenly Father be imparted to the loved ones.

J. HOWARD SMITH.

ORPHANAGE REPORT.

(Continued from page 14.)

Sale of bee hives	6.50	
Men's Bible Class, Rose-		
mont S. S., on support		
of Robert Currin	12.50	
Mr. May	3.00	
Mr. Cooke	36.00	
		70.00
Total for week		\$ 354.80
Grand total		\$6,762.57

FAMILY-MINDEDNESS

The season marked by "Mother's Day" suggests an emphasis on the family as a whole. Although there is no more worthy sentiment than love for mothers, the observance of "Mother's Day" has been over-sentimentalized and at the same time over-commercialized. An even better reason for a broadened emphasis is that mothers themselves are most happy when the ties of the family as a whole are strengthened.

In a disturbed and chaotic world good homes create little areas of inner security. When home life is chaotic and family ties cannot be relied upon, the result is a haunting unrest in the lives of men and women, and equally disastrous effects upon children. On the other hand, there is both joy and strength when members of the family live in close fellowship.

A keener consciousness of the family will exert a helpful influence upon the social mind. Discussion of social matters often slights the family unit and presents society as an aggregation of individuals disturbed by conflicting interests of classes. When we focus attention more definitely on the home, we become more sensitive to the human meaning of the social situation as a whole, for we think of others in terms of their most vital interests and of those concerns in which they are most like ourselves. As for the world situation, a new family-mindedness seems to be one of the conditions of salvation from the woes which threaten to engulf us. All that can be said about the disastrous effects of broken homes can be applied equally to the effects upon personality of a broken world.—Federal Council Bulletin.

The CHRISTIAN SUN

REPRESENTING THE SOUTHEAST CONVENTION OF CONGREGATIONAL AND CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

Vol. XCIII.

RICHMOND, VA., THURSDAY, MAY 15, 1913

Flon College Library

No. 20.

RURAL CHURCH NEEDS

By THOMAS ALFRED TRIPP.

1. Trained pastors who have a sense of vocation regarding the rural church and the strength of conviction concerning the unique function of the Christian ministry as a means of meeting rural problems.

2. Laymen who are equipped with the capacity for rich human fellowship, a vision of the unlimited possibilities of the rural neighborhood and an unbounded faith in God who created the earth.

3. Leaders who are inspired by their love of God to faithfulness and team-work in building a Christian rural community and in passing on a growing religious tradition to rural youth.

4. Salaries sufficiently adequate for rural ministers who prefer to serve in the small town and the open country but who wish to provide at least a reasonable security for their families.

5. Pastorates of sufficient length to permit the minister to become a neighbor to his people and to understand the intricate workings of the dynamic processes of rural life.

6. A well-rounded program which takes account of the physical, intellectual, social and spiritual needs of farmers and of citizens in small towns.

7. A partnership with farmers' organizations and all other constructive community agencies which are working to build up the rural community.

8. A recognition of the Great Pattern in the ecology of soils and their care, of living things and their growing, and of communities and their social forces.

9. A service to all rural people, including those outside the towns as well as those within the "city limits," farmers as well as townfolk, tenants as well as landowners and those "across the tracks" as well as the more prosperous citizens.

"larger parish" of the community, the nation and the world in country, town or city and a willingness to share in the

10. A sense of fellowship with all other churches whether for the spreading of the Gospel.

LET THERE BE LIGHT

NEWS AND VIEWS

Our North Carolina ministers held their annual picnic near Burlington last Monday.

Memorial Day was celebrated at Bethlehem, near Suffolk, Va., the second Sunday.

Dr. John G. Truitt recently preached the commencement sermon at Gatesville, N. C., High School.

Mr. R. B. Odom, well known layman of the Berea (Nans.) Christian Church, is quite ill in Lakeview Hospital, Suffolk, Va.

Things to Remember: Junior High Camp, June 9-14; Woman's School of Missions, June 16-20; and Conference for young people, church leaders and pastors at Elon, June 23-28.

Don't forget Elon's fifty-first annual commencement. Exercises begin Saturday, May 24, at 8:00 o'clock and close May 27, at noon. There will be special services Sunday and Monday. The public is invited.

Chaplain and Mrs. H. E. Rountree have been in Suffolk, visiting Chaplain Rountree's sister, Mrs. Harry P. Taylor and family. Many friends will look forward to seeing the Rountrees at the Elon Commencement.

The Rev. Richard Jackson will become pastor of Waverly, Spring Hill and Centerville Churches on July 1, 1941. Mr. Jackson will graduate from the Divinity School of Yale University and be ordained in June. His home is in Columbus, Ohio.

The Rev. F. E. Church closes his pastorate with Howard's Chapel, Kalam Grove, New Lebanon and Mt. Bethel on May 18. He will go to Florida for a pastorate in the Methodist Church. Mr. Church came to us from the Methodists two years ago.

Have you sent in your contribution toward the memorial which is being placed at the site of Junto Academy, where Rev. D. W. Kerr first edited THE CHRISTIAN SUN. If you have not, then send a dollar bill to Dr. James H. Lightbourne, and he will see that you get proper credit.

Material for Children's Day has recently been sent to all pastors and Sunday school superintendents. Ad-

ditional copies may be secured by writing to the Promotional Office at Elon College, N. C. The second Sunday in June is the usual time for Children's Day.

In less than three years the Promotional Secretary has helped to organize four churches. All families in these churches receive THE CHRISTIAN SUN. One church has not yet joined the conference. The other three have paid conference apportionments in full. The secretary tries to start the churches right.

Mrs. A. W. Andes of Harrisonburg writes: "Rev. and Mrs. Rowland Cross left this morning, May 9, for the mid-West. For this past week they have been visiting and speaking in the various churches and attending the missionary rallies here in the Valley Conference. Their work was much appreciated here and good crowds greeted them everywhere in the churches. We feel that our churches have been blessed by having them among us."

Dr. Paul Tillich, professor of philosophical theology at Union Theological Seminary, gave the Swander lectures this year at the Theological Seminary of the Evangelical and Reformed Church, Lancaster, Pa. In his five lectures Dr. Tillich covered the main outline of his theological system. The topics were: "Reason and Revelation," "Being and God," "Existence and the Christ," "Life and the Spirit," and "History of the Kingdom of God." Dr. Tillich became a citizen of the United States last year. One of the early refugees from Nazism, he has been on the faculty at Union since his arrival in this country.

INGRAM CHURCH TO CELEBRATE JUBILEE ANNIVERSARY.

On the second Sunday in June Ingram Church will celebrate its Jubilee Anniversary and hold the Dedicatory Service for the church. All former members, all present members, all former pastors and friends are cordially invited. The dedicatory service will be held in the morning. Dinner will be served on the grounds, and the Jubilee Service will be held in the afternoon.

JOS. E. McCAULEY.

IMPORTANT DATES TO RE- MEMBER.

June 2-7—North Carolina Pastors' School, Duke University.

June 9-14—Junior High Camp at Crabtree Creek Recreational Area.

June 16-22—Elon School of Missions.

June 16-22—Blue Ridge Conference on "The Task of the Church in Community Building."

June 23-28—Elon Summer School of Leadership Training.

August 1-15—"Ashram," conducted by Dr. E. Stanley Jones at Blue Ridge, N. C.

ATTENTION: PASTORS AND CHOIR DIRECTORS.

Rev. O. D. Poythress of South Norfolk will offer a course in our Elon Pastors School on "A Program of Music for the Local Church." This course will be designed especially for ministers, song leaders and choir directors in our Convention. Mr. Poythress has visited the majority of our churches and is acquainted with our musical problems and needs. Churches should make some provision to enable those responsible for the music in the Sunday school and church to have the benefit of this course. The text to be used is "Better Music in the Church" by O. W. Moerner.

A RESOLUTION HONORING DR. C. A. VINCENT.

WHEREAS the Reverend Clarence Augustus Vincent, D. D., will in May, 1941, complete fifty-three years as a minister of the Lord Jesus Christ, twenty-four years of which having been devoted to the Florida churches; and,

WHEREAS he has announced his retirement from the active pastorate on May 31, 1941; therefore,

BE IT RESOLVED that this Fifty-Eighth Session of the Florida Congregational Christian Conference officially recognize his long, faithful and fruitful ministry. That we express to Doctor Vincent our deep appreciation for his unfailing brotherliness to his fellow ministers and to his co-workers in the churches, his years of devoted service to the interest of the conference and to the broader interests of the Kingdom of God in this state and nation and the world, and that we express for Doctor and Mrs. Vincent years of happy living among us, continuing the friendships and devotions with which he has blessed us all.

The Rural Church

REV. W. MILLARD STEVENS, *Convention Chairman.*

THE RURAL CHURCH AND THE RURAL POPULATION.

There are two general occupational types of people to be found in the rural areas of the United States, these are: (1) the farmers, those who are dirt farmers or occupationally related to farming, and (2) those who just live in the rural areas and have their economic life in some nearby city or urban area.

In this first group are to be found those who are classed as general farmers. These include the landowner farmers, the tenant farmers, and the sharecropper. These people have their economic life rooted in the soil. What little social and religious life they have is centered in the rural section in which they live. Some go outside their own community for the satisfaction of these, but only a few. In addition to these there are commercial farmers, farm managers and foremen, and farm laborers. These usually have regular incomes and wider social needs.

In the second group are to be found those who live in the country and work in the factories, stores, or are otherwise gaining a livelihood in the city. A large "crop" of these have grown up in the past few years. This group includes, also, the small town merchants and politicians, the country merchants and service station operators, not to mention the "bootleggers" and rural "dead beats."

Moreover, the rural population is composed of all ages of people, each age with its own interests and needs. There are a large number of aged people who are not able to work, as well as a large number of children who are not counted among the employed. It seems that the majority of children, under twelve years of age, and the older people, above fifty-five or sixty, of the nation's population are to be found in the rural areas while the majority of the producing age are to be found in the urban areas. The high school age group is about evenly divided, with the rural areas having the advantage at present.

The economic types are determined largely by the standard of living. The larger producing farmers usually have a larger income than the renters and small owner producers, which tends to type the poor and poorer over against those who, through various means, have managed

to reach a higher standard of living. However, none of these handle any large sums of money, but often more than we think.

A large number of these people are almost constantly moving. Population movements in the rural areas are important. They are moving to town, to different farms, to different communities, or from crop to crop in seasonal employment. There is now a trend toward the shifting of the population toward the country, a fact which has not been true for many years.

Every rural community has these facts true of its own population, in some respect at least. Each of these groups has needs which some institution should meet. There are many common needs which should be met. The church is the one institution within each rural community which should meet these needs.

St. John observed long ago that "the world passeth away, and the lust thereof; but he that doeth the will of God abideth forever." (I John 2:17.) This is true of rural life in many respects. Local rural agencies have passed away, that is, they have come and gone, but the church still remains. The church is the only agency in many rural communities today, outside the home, which can serve as a unifying force for the rural people. Thus, every rural church should learn the people of its community, who they are and where they are and their needs and then set itself to the glorious task of ministering to all these people, not just to the few that might meet the fancy of those in charge of the church program.

The church is not for any one group or class of people. Its mission is to all people. Rural churches are today in the very midst of the greatest opportunity which they have ever known. People by the thousands are turning to the rural sections as a place to live and find refuge from the great noise of conflict in urban life. People are recognizing the beauty and value of nature and are seeking communion with it. People are turning to the rural churches for help in the face of mounting rural problems. Young people by the thousands are seeking a place in rural life where they might serve. Electricity, the telephone, and good roads are bringing rural people into close touch with the rest of the world. The

radio brings music, information, inspiration, and contacts hitherto unknown by rural people. Wider education and the coming of these non-farming people to the rural sections makes available local leadership of the highest rank. More people with regular incomes are to be found around our rural churches now than ever before. These facts, with many more, bring a real opportunity and a real challenge to the rural churches of the South.

Our chief problem at present is to rid ourselves of the dominating fear within our churches which keeps them from offering a real program of service to meet the needs of the people. The truth of the matter is that our rural churches are afraid to try to reach other than the few who are faithful to attend services. They are afraid to undertake an enlarged program, because the money to pay the expense is not in hand. The money will never be in hand until the church shows itself worthy to receive it, until the program of the church demands it. The Kingdom of God has always been financed through faith. Christianity is a religion of faith, an adventurous faith. Our rural churches need that faith to lead them into real service to that mixed and different people around their doors. Do something worthwhile in the name of Christ and it will find a way to the necessary funds to carry on. Make the program primary and the money will be found, we have been trying to make it the other way.

Our rural churches need the leadership ability of these people who are coming to the country, we need the contributions of time, talent, and money which they can give. I challenge the rural churches of our fellowship in North Carolina and Virginia to enlarge their programs so as to reach these people. They will never come so long as we stand back talking about their worldly ways and assume a Pharisaic attitude of fear that they might come within our midst and defile us. We need them, they need the church, they need the saving power of the Gospel; let us go get them.

Next Sunday, May 18, is Rural Life Sunday in the churches. Why not use this season to begin a program of service within the community which will make the church more than a "meeting house" and will give spiritual significance to life around us.

The balance between pride in past achievements and consciousness of present shortcomings is difficult to strike—*John O'Ren.*



"THE CHRISTIAN SUN" AND THE D. W. KERR MEMORIAL.

Through the persistent efforts of Dr. J. H. Lightbourne and interested members of the Burlington and Mt. Zion Churches a monument is to be erected soon on the site of what was Junto Academy, the editorial office for the first edition of "The Christian Sun." A copy of the present edition, carrying the life of Rev. D. W. Kerr, is to be placed in the monument.

"The Christian Sun" has evidenced remarkable ability to survive. Age, and especially birthdays, are carefully minimized in certain well known circles. Increasing years, however, may ultimately pass the delicate stage and actually become a matter of pride. One can now almost imagine a faint halo of dignity and honor around this "Sun of many Summers."

The fresh memory of Mother's Day lingers. This issue will be read by countless Christian mothers who have not missed an issue for more than half a century. Its periodic appearing has been the one bright spot in the week for many a home. Those who have read its pages have increased in wisdom and in spiritual stature and have walked in "the light that shineth more and more unto the perfect day."

Christian character and Christian Church today demonstrate the value of the printed word. The resources and instruments which are ours must be used with ever increasing effectiveness if the Cause which is ours survives the testing of the coming days.

We hereby record our gratitude for the faith and the steady labors of our spiritual forebears and pledge our continued fidelity to the high principles which they so nobly set forth and exemplified.

RURAL LIFE SUNDAY.

A vigorous and continuous study of conditions in rural life is essential to the health of our entire church. The real source of our leadership and membership, the rural church, merits our careful consideration. Commendable progress has been made in a few of these churches, in the quality of organization, the type of instruction offered in the Sunday school, the physical facilities and equipment of the church, the frequency of church services and the method of financing the entire church program. Utter lack of imagination and vision has characterized others and robbed them of all reasonable gains. There has been little, if any, change in organization or administration during the last half century. Loss of prestige, patronage and power has been the inevitable result. They stand today, not as commanding monuments to the perpetual vitality of Christ, but as lingering advertisements of an emaciated faith and an anemic leadership.

The various agencies of our church must be studiously utilized in the promotion of the rural church. Our colleges can help. Our seminaries can help. A course, or courses, on agriculture, practical rural sociology and

religious engineering would be of inestimable value. Adequate provision for courses that will train students for the country as a lifework rather than away from the open country would serve to counteract excessive "urbanitis." One often looks in vain for this type of course. There is a real danger that our educational system is educating men away from the rural field, not purposely, but as the result of an unbalanced curriculum. One sometimes wishes it were possible to really "farm out" ministerial students for training and experience as baseball clubs do their players, farm them out for a year to agricultural colleges, N. Y. A. projects, rural seminars, or to successful ministers in strong rural parishes.

Individual ministers may furnish definite impetus to our rural work. Young ministers with adequate training, practical religion, and a persistent faith may greatly advance the status and standard of our rural work. A competent leader in rural life can make a social survey of his community, recognize community assets and liabilities, detect the economic basis of prevalent human ills, formulate a program on the basis of his diagnosis, and cultivate a discerning rural mind without giving publicity to the fact that he is engaged in such a complex undertaking. A few conspicuous examples of constructive service in rural churches are needed to dramatize the latent possibilities in this field.

We must also continue to look to the Mission Board, Home Missions Committees, the Rural Church Committee, and the Town and Country Department for leadership in rural development. The methods and machinery of yesterday will not be adequate for the emergencies of tomorrow. The needs of our constantly evolving society demand constant study and adjustment. We look to these agencies for continued stimulus and orientation.

Forward-looking churches can help by demonstrating the workability of an educational and recreational as well as an evangelistic program. First rate churchmen are often developed in rural churches. This churchmanship may take the initiative in locating, or re-locating, churches in strategic areas, in the vicinity of growing industry or expanding suburbs, near consolidated schools, or at a more accessible and commanding location. In many instances the test of rural churchmanship is the challenge of a full-time ministry. This is not universally feasible, but it is extravagantly possible. Such a step must always be taken in faith, but faith that is not without precedent and multiplied vindication.

Even the poorest and most backward church can help in this program of rural rehabilitation. Through the providence of God and human ingenuity the least and the last often become the first. This is true of churches. At any moment unexpected life and leadership may assert itself and "stage a come-back." The dry bones of a defunct organization may suddenly show forth the signs of unbelievable vitality. A new voice, or a new leader, a new method, a reorganization, or a desperate venture of faith furnishes the spark for this transformation.

R. L. H.

Daniel Wilson Kerr and "The Christian Sun"

By DR. JAMES H. LIGHTBOURNE.

Daniel Wilson Kerr was a Virginian, born in Cumberland County of that state in 1796. Of his early life and educational opportunities we know very little. However, since he was a scholar of real attainment his education must have been the very best that could be secured at that time.

Converted at the age of twenty-two, he gave up his plan of being a lawyer to enter the ministry. The date of his ordination is not known but he was preaching in 1819 and was ordained sometime before 1828, at which time he is listed as an ordained elder of the North Carolina and Virginia Christian Conference. It might be conjectured that James O'Kelly was one of the ordaining presbytery. From the beginning of his ministry he was given opportunities of leadership and the records of the conference indicate that he was very active in the committee work of the conference. One of Elder Kerr's chief interests was that of the union of the Christians, north, south and west, and perhaps to his influence may be credited the principle of Southern Convention autonomy. Another of Elder Kerr's chief interests was that of education. In 1826 he organized, as principal, the Wake Forest Pleasant Grove Academy, situated on the Oxford road north of Raleigh. In 1838 he was principal of Mount Pleasant Academy, the name of which was changed later to Junto Academy. This school was situated on what is now the farm of Mr. I. T. McAdams, Orange County, North Carolina, about one quarter of a mile from the present site of Mount Zion Christian Church. In 1842, according to a testimony of one of the students, the student body numbered fifty. The name of this institution was again changed, this time to Mount Zion Academy.

It was while serving a principal of Junto Academy that Elder Kerr found opportunity to engage in the realization of another of his great interests. Elder Kerr was convinced that his conference needed the services of a church paper. At a conference held at Mount Auburn in 1833, a resolution was adopted to the effect that efforts should be made to establish in North Carolina the printing of a paper to be entitled "The Christian Intelligencer." Elder Kerr was appointed to the committee to engage in this enterprise. Nothing came of this, but at a called session of the conference held at Union

Church, Alamance County, in 1842, a motion prevailed "that a monthly periodical newspaper be established amongst us to be denominated 'The Christian Sun.'" A committee was appointed to serve as a Southern Christian Publishing Committee. This committee met immediately upon adjournment of conference and unanimously elected Elder Daniel Wilson Kerr as editor.

Sometime passed before it was possible to execute the wish of the conference, but on February 17, 1844, the first issue of THE CHRISTIAN SUN made its appearance, with Elder D. W. Kerr of Junto, N. C., as editor and Dennis Heart of Hillsboro, N. C., as printer. This issue had sixteen pages and it was proposed to publish monthly. The price was one (\$1.00) dollar per year in advance. So far as is known, except for the darkest period of the Civil War, THE CHRISTIAN SUN has been published since without intermission.

As has been the case with several editors since, Elder Kerr received no pay for his services. His first editorial was on "The Name Christian." Follows a list of the themes of the editorials of the first volume of THE CHRISTIAN SUN: The Name Christian, Eternal Things, Repentance, Christian Union, Second Advent of Christ, The Bible—the Only True Guide, The Christians in North Carolina and Virginia, Abolition and the New England Convention, The Christian Religion a Spiritual Religion,

Translations of the Bible, The Christian Church, The Virginia and North Carolina Conference.

While Elder Kerr saw THE CHRISTIAN begun as a conference enterprise, he saw it become, before his death, what it has been since, the paper of the Southern Convention. In, or before, 1849 Elder Kerr moved to Pittsboro, Chatham County, N. C., and there edited THE CHRISTIAN SUN. On May 15, 1850, Elder Kerr was stricken with paralysis and several months later died. In 1857 his remains were taken up and re-interred at Union, Alamance County, N. C. Over his grave in the cemetery at Union church a plain marble slab about seven feet high has been erected. The Union Church is perhaps fifteen miles west of the location of the old Junto Academy.

There is now being erected at the site of the Junto Academy a monument which will commemorate the career of the Academy, the editing of the first issue of THE CHRISTIAN SUN, together with other papers of historical interest to our church and Convention in a copper box to be placed in the monument. It is also planned to place in the monument a piece of the timber of the administration building of the Junto Academy in which Elder Kerr gathered and composed the materials for the first issue of THE CHRISTIAN SUN.

(This information is taken chiefly from an article by Dr. W. A. Harper, former president of Elon College, included in the Centennial of Religious Journalism, edited by Rev. J. Pressly Barrett, D. D.)

"Christian"—An Editorial

By REV. DANIEL WILSON KERR.

[The following editorial appeared in the first issue of "The Christian Sun." It is reprinted from the sketch of Rev. Mr. Kerr's life in "Lives of Christian Ministers," by the late P. J. Kernodle, former Secretary of the Southern Convention.]

The meaning of the word "Christian" is a follower of Christ. They who embrace the opinions and sentiments of others, and look up to them for direction and instruction in any of the arts and sciences, or in any of the systems of religion which have obtained a footing in the world, are properly their disciples; and are generally distinguished by certain distinctive and appropriate names, descriptive of such discipleship and adherence to particular systems. Hence, the followers of Pythagoras and Plato are denominated Pythagoreans and Platonists, and the followers of Mahomet, Mahometans, after their several masters. And hence the followers of Christ are called Christians, after Christ their Master. And it

should be considered a matter of no little importance to the followers of Christ, to be distinguished by no other title than that of Christian as the name in every way suitable to their holy profession, and as entirely adapted to their secular circumstances, as being the disciples of him who has said his kingdom is not of this world. If this name, as we believe, be of Divine appointment, it very forcibly occurs that no option is left to the disciple of Christ as to the choice of names. He must take that name which the Master has given, and with his consent be called by no other. His enemies, by way of derision, may stigmatize him by any epithet they may think proper to use.

(Continued on page 9.)

CONTRIBUTIONS

SUFFOLK LETTER.

The defense program of the United States Government calls for many workers and much money. Millions of people are employed, directly or indirectly, for the purpose of making this a stronger nation. The citizens of this republic face a future fraught with the necessity of burdensome taxation, strenuous hours of toil and continuous sacrifice. Whatever the fortunes of war may be there is no escape from these inevitable hardships. The past twenty-five years have witnessed a rapid change in the ideals and purposes of this country. War always disrupts the spiritual standards of mankind. But there are other forces which make a definite contribution to moral weakness and spiritual depravity.

One of those dangerous foes of human safety is a widespread desire to avoid work. A weekly or monthly pay envelope is acceptable to any one. People love money. There is no doubt about that. The person who professes to despise money is abnormal. But does every one like to work? Most people who work by the hour or by the day have a deep interest in time. To test this, one has only to make a few visits to places where employees are at work. The question so often heard is: "What time is it?" This question reaches its high water mark of interest just before the hour for lunch, and the hour for leaving the place of employment. The blow of the whistle, the ringing of the bell, the striking of the clock—all are awaited with great anticipation. Apparently, workers are often more anxious to stop work than to begin their daily tasks.

People should love to work. Jesus said: "I must work the works of Him that sent me." And again He pleaded: "Work while it is day; the night cometh when no man can work." There has been a growing tendency in America to reduce the number of working hours, increase the rate of wages and forbid people under and above certain ages to work. With this movement has come a demand for easier places and lighter work for those who are employed. The ease with which relief funds may now be secured and dispensed to people who claim to be unable to work discourages many able bodied people from really trying to make an honest living. They seek the easier way of putting in their claim to agencies

which dispense public funds without requiring work for the same. A modest working law would thin the ranks of those who seek relief funds as a substitute for personal labor and a common sense use of what they receive.

The church needs a great labor movement. Too few people are at work in our churches. Working people who ask, "What time is it?" in their eagerness to stop work, should be asking the same question on every Sabbath Day, in their eagerness to reach their Sunday school and church services of worship on time. The familiar sentence used by people who learn to use a typewriter is: "Now is the time for all good men to come to the aid of the party." That sentence is a good starter for would-be typists. A good sentence for would-be church members is: "Now is the time for all good people to come to the aid of the church." The church needs workers. People are wanted who are interested in the promotion of the kingdom of God on the earth.

Heaven is described as a good place. But it is a busy place. And when a Christian is not busy he is in danger and the church is endangered by his spirit and attitude. A Christian should be profitable to God and to the church of Jesus Christ. It is our privilege to work in that church today—without keeping our eyes upon the clock.

I. W. JOHNSON.

O'KELLY'S CHAPEL.

The entire denomination will be pleased to know of the renewed interest in O'Kelly's Chapel. Miss Margaret Hall and sister of Durham, N. C., descendants of Rev. James O'Kelly, the founder of the denomination, are leading in the movement to rejuvenate the old church. They have completely overhauled the building, made all necessary repairs, painted the outside, papered the inside, and had the floors scraped and finished properly. These floors came from the original buildings erected during James O'Kelly's lifetime. They are beautiful, and the building is most attractive. The grounds are cleared of weeds and rubbish, and the whole atmosphere is that of a place of worship.

On the fourth Sunday in March a special program of services was ar-

ranged, the public invited. Great congregations gathered for all services. Sunday, May 4, all the descendants of James O'Kelly were asked to meet at the church for a reunion and fellowship. The writer served O'Kelly's Chapel as pastor from 1906 to 1910. Because of this connection he was invited to meet with the descendants of the founder of our church on this historic occasion. There were fifty-two of these descendants present. They came from Durham, Mebane, Graham, Greensboro, Winston-Salem, and other points. The program consisted of song, prayer, and statements from different ones regarding their connection with the family and their admiration of their distinguished ancestor. It was a pleasure to meet with this group and to relate some of the experiences that the writer had while pastor of O'Kelly's Chapel. It was my privilege which I shall always appreciate to receive into the church Dr. James O'Kelly, namesake and great-great-grandson of the founder of the church, administer the ordinance of baptism, and serve as his pastor for a while. Dr. O'Kelly was buried in the cemetery near the church. The Rev. James O'Kelly, founder of the church and of the denomination, was buried at the old home place about three-quarters of a mile from the church. The family has made plans to have the old family burying ground cleared of rubbish and put in condition. Rev. F. C. Lester is sponsoring a move to present a petition to the County Commissioners of Chatham County to open a road from the highway running by the church across the country by the old O'Kelly home place and connecting with another highway. The distance between the two highways is about fifteen miles. Following the morning service a delicious dinner was spread picnic style on the tables under the trees, and a delightful occasion it was. In the afternoon the regular monthly service of the church was held. Rev. E. M. Powell of Henderson, N. C., is the pastor and delivered the afternoon sermon. It was a very enjoyable and helpful day.

The Misses Halls and their associates are to be congratulated on restoring the old church and arousing new interest in it because of its historical position and spiritual value to our church. They have spent considerable money, and it would be a good gesture if the Home Mission Board could cooperate with them in what they have done and what they hope to do.

L. E. SMITH.

FOR THE CHILDREN

Dear Friends:

Today was Memorial as well as Mother's Day at our country church. Children and parents came to Sunday school and church together. The children had a part in the services as well as did the adults. The sky was deep blue, trimmed with big white clouds which looked very much like sky flowers. The church, with its floral gifts, was so lovely that one could not keep from thanking God for such beauty which He had created. The church grounds and cemetery were cleaned and beautiful flowers of every hue adorned the graves of those who had "fallen asleep." Parents and children had dressed with special care in their Sunday best! The services were very helpful and made you feel glad that you were a part of a family which is greater than just the "Jones Family." You learned that since God is the Great Father, that all of us who have accepted the "way" of life which His Son came to teach are members of the family of Christ and of His God!

I thought back upon the first Mother's Day service which I could remember having attended. I was only a skinny little girl with pigtailed. But those pigtailed had red ribbons tied on the ends of them. My white organdie dress with its ruffles had a red rose pinned on its snowy surface. That day I stood up with five other little girls, one of them Sister Joy, and helped to spell the word M-o-t-h-e-r. I was the "e" in mother. I could not forget it because there was a big blue "E" on the white paper band pinned across my chest. I could not forget what the "E" stood for either, because there mother sat on one of the very front pews with baby brother "Gene" on her lap. Her soft brown eyes were smiling right into mine as I said, "'E' is for her eyes with loveliest shining!" Her eyes looked very bright and proud as I said those words. I thought that she was the most beautiful mother in the church. I shall always carry this picture of my mother in my scrapbook of memories.

Sincerely,
DOROTHY TODD.

IT HAPPENED IN MAY.

A little baby girl was born one day in May. She was so chubby and adorable that her mother wanted to squeeze her harder than she dared. As she grew older everyone who met

this fair-haired, plump little girl had that same desire to squeeze her. It was lots of fun to be round and rosy while she was little and to have people laugh at her antics. When she grew older it was the same about her size, but different in the way she felt when people laughed at her.

She was brought up in the city of Washington, D. C. Her one burning desire was to sing. She wanted to do that the most of anything on earth. But she had never had a music lesson in her life. Her family told her that she had better become a nurse. She took the advice of her family and entered training. Her heart still longed to sing so she gave up the nursing and went to New York. She got a comedy role in "Hit the Deck." It hurt her to feel that the folks who laughed so hard were laughing because of her great size. Many a night when she entered her small hotel room, after a hard day of having audiences laugh at her expense, she threw herself across her bed and sobbed. It was during these teary outbursts that she decided, one day, people will applaud me because of my singing and not because of the size of my waist.

Yet, she grew so tired of having people laugh at her that she had almost decided to give up her stage work and take up nurses' training again, when she was given fifteen minutes on the radio. She sang her heart out in those fifteen minutes. It went winging upon the air-waves, it found an answer in the hearts of myriads of other people who were "listening in."

Today she heads a big radio show of her own. Seventy people who work for her receive salaries from \$20.00 to \$1,500.00 a week. She has received more honors, titles, medals, plaques and honorary memberships than any other feminine star of radio. Who Is She?

DO YOU KNOW ME?

I fly through the air on wings. I visit your lawn in the early morning and late evening hours. I sit down hard sometimes when Mr. Worm comes up easily! I had some bright color spilled on my vest once so that now it is red. Who am I?

I come peeping out on the green hills in the month of May. My green is shinier and deeper than the green of the grass about me. As I grow

taller, children like to break off my leg and hold me up for a doll's umbrella. If I am left to grow I have yellow fruit on me eventually. Who am I?

My coat is shiny black. Once I get beneath your doorstep I can sing sweet lullabys for you. If you try to catch me I shall do my best to out-hop you. Who am I?

You are apt to find my brown body among your flowers, in the grass or the garden in the evening. I pounce upon the insects which come to ruin your flowers and vegetables at night. I have four legs. My front ones are not so long as my hind ones. "You had better let me alone or I'll make warts on your hands!" Who am I?

(Answers next week.)

Answers to Last Week's Puzzle.

ACROSS—1. Plea. 3. Evil. 5. May. 7. Seven. 9. Spin. 11. Soft. 13. On. 14. S. A. 15. Seed. 17. Tent. 19. Wades. 21. Man. 22. Drip. 23. Down.

DOWN—1. Pass. 2. Amen. 3. Eyes. 4. Lift. 6. Av. 7. Sinew. 8. Noses. 10. Poe. 12. Fan. 15. Shed. 16. Damp. 17. Tead. 18. Twin. 20. Da.

CALLING ALL RURAL PASTORS.

The course on "The Rural Church" at the Elon Summer Conference will be taught by Rev. F. C. Lester. Mr. Lester is thoroughly familiar with the problems and resources of our individual rural churches. This course will be thoroughly practical, dealing with the methods, programs, organization and objectives of the rural church. Rural pastors are urged to take advantage of this course and rural churches are asked to encourage and assist their pastors in this worthy project.

LYNCHBURG.

The Central District Christian Endeavor Conference was held at the First Congregational Christian Church on Sunday, May 4. Dr. I. G. Greer, outstanding youth leader and superintendent of the North Carolina Baptist Orphanage, was the principal speaker. His subject was, "Christ the Same Yesterday, Today and Forever." Rev. George W. Ports spoke on "My Duty to My Church and My Community." Mrs. J. H. Davis discussed "Story Telling," and Mrs. J. H. Davis told, "What I've Done and How I Did It." A message also was given by Ramon Alveredo, a Spanish boy who is attending school in Lynchburg. Mrs. E. K. Coffey presided at the meeting.



that the older people in the Christian Church did not give the young people in the church a chance. I did not believe that then and I do not now. Our young people have the greatest privilege and the greatest opportunity of the young people of any age.

We are now honoring a great man and I invite every young person in the denomination to make a special offering for missions in honor of Dr. J. O. Atkinson.

J. E. WEST,
President.

A DREAM COME TRUE.

For many years I have sat at Masanetta Springs attending the various conferences that the women of the many denominations were conducting. While I sat there, listening to the great speakers of those other denominations, I dreamed of the time when we, the women of the Southern Convention, might ourselves be the sponsors of a similar conference. A conference where one might hear the inspirational and challenging messages of the able speakers of our church, and become more acquainted with our program of missions.

Last summer, through the efforts of our president, Mrs. J. Monroe Harris, and others, that dream came true at the Elon School of Missions. How wonderful it was to spend a week at our own church college, listening and learning from our church leaders and hearing missionaries from our home and foreign fields! The vital truths gained from attending the studies on St. John's Gospel under Dr. Hardcastle, through the lectures of Dr. Judd, and many others, will never be forgotten.

Then, too, we met not as women from one conference or another but all as "one big family." While being spiritually filled, I was at the same time vacationing and enjoying a physical rest. We were made to feel quite at home, being welcomed graciously by Dr. and Mrs. L. E. Smith. Also, one would not forget the abundant meals served in the college dining hall.

I consider it a mark of progress that the women of the Southern Convention are able to hold such a school as was held last summer, and will hold again this summer, June 16-20. I sincerely hope, that as many women as possible will avail themselves of this opportunity to enjoy this fine program that is being arranged for the Elon School of Missions in June.

Mrs. A. W. ANDES, Pres.,
Valley Woman's Conference.

SPECIAL GIFTS FOR MISSIONS.

The financial plan adopted by the Southern Convention authorizes the Mission Board to make appeals for support to individuals during March, April, May and June just as other departments and institutions do. Unless many individuals are willing to make special gifts to missions in addition to what they do through regular channels, it will take many years, if ever, for the Mission Board to have total receipts of \$30,000.00, which would be an average of \$1.00 per member for missions in the Convention. Ministers and laymen should just as well realize the situation and send in special gifts now and not wait for a letter of solicitation.

When our receipts were large we had large gifts from groups and individuals, and also one individual thrilled the Convention with a gift of \$5,000.00.

Who will be the first to give \$5,000.00, or some lesser amount to stress individual gifts? If you can't give that amount, give what you feel inclined to do. There has already been reported one fifty-dollar gift and several for twenty-five. Who will be the next?

J. E. WEST.

OUR MOUNTAIN WORK.

We are happy to report that offerings for our Mountain Work are coming along fine. This week the Shallow Ford Christian Endeavor Society gave \$30.00 to refinish the living room in our Elk Spur parsonage. The Hines' Chapel Missionary Society gave \$8.00.

We have enough money on hand now to refinish the living room and two other rooms. Several other offerings for \$5.00 have been made by individuals.

If you are planning to give to this cause will you please do so within the next few weeks. The pastor, Rev. G. H. Veazey, advises that the work will begin on the parsonage about June 1. We do want to have the funds in hand by that date. Send your gift today for the Mountain Work!

MATTIE COX PARKER,
Secretary.

MISSION BOARD GOAL.

On May 2, 1941, the receipts of the Board had increased \$1,871.99. By cooperation and increases from all sources I believe we can reach the goal of a \$2,500.00 increase by August 31, next.

Will every member of the Convention help us to reach such a goal?

J. E. WEST,
Secretary.

**MISSIONARY OFFERINGS.
WEEK ENDING MAY 9, 1941.**

Sunday Schools.

Berea (Naus.), Driver, Va.	\$ 10.47
Oakland, Suffolk, Va.	10.00
First, Greensboro, N. C.	10.08
New Hope, Harrisonburg, Va. ..	2.38
Ingram, Va.	5.16
First, Portsmouth, Va.	6.57
Mayland, Broadway, Va.	1.80
Linville, Va.	7.02
Hank's Chapel, Pittsboro, N. C. .	3.96
Winchester, Va.	6.32
Waverly, Va.	4.00
Sophia, N. C.	1.00
Concord, Burlington, N. C.	1.00
Wake Chapel, Fuquay Springs, N. C.	4.85
South Norfolk, Va.	5.00

Total \$ 79.61

Individuals and Churches.

Liberty, N. C.	\$ 20.74
Asheville, N. C.	24.00
Mt. Bethel, Stokesdale, N. C. ...	19.05
Hines' Chapel, McLeansville, N. C.	56.18
Turner's Chapel, Sanford, N. C. .	3.06
Mt. Pleasant, Vass, N. C.	5.21

Total \$ 128.24

Mountain Work.

Shallow Ford Christian Endeavor Society, Elon College, N. C. ..	\$ 30.00
Hines' Chapel Missionary Society, McLeansville, N. C.	8.00

Total \$ 38.00

Total for the week \$ 245.85

Previously acknowledged ... 14,139.29

Total since Sept. 1, 1940 ... \$14,385.14

Gratefully,

MATTIE COX PARKER,
Secretary.

YOUNG PEOPLE HAVE A CHANCE.

A leading minister wrote in THE CHRISTIAN SUN about two years ago

FOREIGN FLASHES.

Moonlight Nights Mean . . . Death.—Clear blue skies and moonlight nights are no longer things of beauty but of dread to people in Chengtu, China. A little whistle is blown as the enemy approaches. Yellow flags are hoisted in conspicuous places. Next, comes the first siren and twenty minutes later a second or urgent siren. Everyone rushes to dugouts or basements to wait nervously until deep rumblings indicate that the enemy has arrived. Mrs. Charles H. Riggs tells of attending chapel service one beautiful day. They sang, "This Is My Father's World," and then "Faith of Our Fathers." At the words, "We will be true to thee 'till death," a special meaning was felt by all. "Death"—here today and where tomorrow? They went out under the blue skies to see the yellow flags waving.

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Food for the Sick.—"Bring corn or beans or bananas, eggs or pumpkins," said the Zulu pastor in Dondi, West Africa, to his flock, knowing their poverty. It was to be a Christmas offering for the hospital. Everyone entered into the spirit of the thing, reports Miss W. Hurlbut of the American Board of Foreign Missions. There were eggs, beans, meat, corn, potatoes and even live chickens. Children brought bunches of cabbage leaves. The sum figured up to the equivalent of 200,000 angolars or ten (\$10.00) dollars American money. At the Dondi Hospital patients are supposed to furnish their own food but sometimes they run out or are put on special diets. Since the small hospital budget will not take care of these extras they often come out of the missionary's funds. This giving service of food meant a great deal to the hospital as well as affording the people a chance to express their gratitude to the church and the hospital. —*Missionary Herald.*

"CHRISTIAN"—AN EDITORIAL.

(Continued from page 5.)

But for himself, let him rejoice and not be ashamed to suffer as a Christian. There is something strange in the idea, that the disciples of Christ should consent to be called by other names, even by those of other eminent disciples, such as Luther, Calvin, Wesley, etc. It might be asked in the language of the Apostle, were those eminent saints and reformers crucified for you? or were you baptized in their names? And if you were not baptized in their names, how can you with consistency be denomi-

nated after them? I know that many pious and holy persons attach little importance to names; and conceive that if they possess the things signified by the name, it is a matter of no importance by what name they may be called. In this indifference about names many errors have been committed. The name Christian, with the thing signified thereby, constitutes the sum total of religion. It is always proper and correct to call things by their appropriate names. If we are Christians, why not be called by that title and no other? A rigid adherence to this course would long since have ended those divisions and subdivisions which most painfully harass and perplex the church of Christ. But there are some who contend that the name Christian was first bestowed upon the disciples at Antioch by their enemies, as an appellation of reproach. For this opinion I can find no evidence, either in the word of God or elsewhere. We may therefore conclude it to be a mere assumption. In opposition, however, to the notion that the name Christian was first applied to the disciples by their enemies in the way of reproach, we will first adduce two witnesses, whose authority in such matters will not be called in question. The first is Dr. Adam Clark, who, in his criticism upon the original word rendered in Acts 11:26, *were called*, expresses himself thus: "It signifies in the New Testament, *to appoint, warn, or nominate by Divine direction*. In this sense the word is used, Matt. 2:12; Luke 2:26; Acts 10:22. If therefore the name was given by *Divine appointment*, it is most likely that Saul and Barnabas were directed to give it; and therefore, the name Christian is from God, as well as that grace and holiness which are essentially required and implied in the character." The Doctor continues, "A Christian, therefore, is the highest character which any human being can bear upon earth; and to receive it from God, as those appear to have done, how glorious the title!" The next is the pious and learned Mr. Davis, who wrote a sermon expressly upon this subject, and in which he uses this language: "The original, which is here rendered *called*, seems to intimate that they were called Christians by Divine appointment, for it generally signifies an oracular nomination, or declaration from God; and to this purpose it is generally translated. Hence, it follows that the very name Christian, as well as the thing, was a divine original; assumed not by private agreement of the disciples among themselves, but by the

appointment of God. In this view, it is a remarkable accomplishment of an old prophecy of Isaiah 62:2."

These views have been submitted, not with a design of impugning others, but for the purpose of exhibiting some of the reasons which influence us firmly and strictly to adhere to the Christian name. This rigid adherence to a name may be a subject of sport or derision to some, and of contempt and scorn to others. But still, experience and observation unitedly conspire to satisfy our minds completely, that too great particularity, in religious matters, even in external things themselves, can hardly be used. The Bible is the only criterion for regulating and guiding our course in relation to all religious concerns. No Christian man can esteem a strict and rigid conformity to its requisitions of little importance. What that book inculcates must bind the consciences of all true believers; and as we make this the standard of our religious opinions and faith, we dare not depart from it even in the selection of a name. Who but must wish that all the party names, which the circumstances of the church from time to time have given rise to, and the strife and contention which have accompanied them, were entirely obliterated, and their effects forgotten forever. The religion of the New Testament, when divested of mysticism, is a beautiful and most interesting scheme entirely adapted to the man. Its peculiar excellency consists in the simplicity of the means exhibited and insisted upon for his recovery and restoration. These means are repentance towards God, and faith in the Lord Jesus Christ. Here no complexity is presented. The conditions are plain and simple; and imply just what the awakening sinner feels to be the case—an utter inadequacy to save himself. When, by the grace of God, which is freely offered to all, the sinner feels the force and power of the divine truth freeing him from guilt and sin, and renewing him in the spirit of his mind, and enabling him to cry, Abba, Father; it will then be his duty to make a profession of his faith in Christ, and his subjection to him. Now, in scripture language, he has put on Christ, and as he has thus received Christ Jesus the Lord, so should he walk in him, and he is exhorted by the Apostle not to return again to the weak and beggarly elements of the world. How incongruous that such a one should take upon himself any other appellation besides the one descriptive of his connection with Christ as a follower and disciple."

SOUL EROSION

By REV. ARNOLD SLATER.

There is a psychological time for everything, so they say, perhaps the time is now, for the churchman to stop regarding the rural church as a problem child. Of course, it has its problems; they differ in size, shape and content from that of the town and city church, but that also holds true of the advantages, too. Much has been said, and could be written, about the rural church: its inadequate equipment, untrained leadership, often pastored by men who serve, though with longing eyes on the fair pastures of some city ministry. Even so, the figures of the Eastern Virginia Conference indicate the rural church has an enviable record, for considering the size of its membership, its total contribution bids fair to out-rival its sister, "Miss City Church," in average attendance, financial response and spiritual vitality.

The rural church, in one particular, has one task that is going to call for all the tact and skill at man's disposal. It is specifically the task of the rural church as it faces the present and immediate future trends.

It is said that four and one half billion dollars worth of fertile soil is carried down the Mississippi River every year—tragic and true—we call it "soil erosion." In terms of human personality we are confronted with a voluntary migration I might call "soul erosion." It is not entirely new, since history records other instances, and if history repeats herself—a habit she is quite capable of doing—this migration from rural to city life will come to the end of its cycle, and in keeping with previous occasions, mark the end of another tragic era when men in self-defense return to the good earth. But we face the added burden: that in the minds of many, the "escape to the city" is not some temporary change but a desire for permanent shift. In this manner rural life is being drained, and at the present rate without being given sufficient time to make the proper adjustments . . . and when the tide turns, the weakened communities find themselves incapable of giving due attention to the "saddened returned." The National Defense Plan has something to do with this migration but it has little or nothing to do with the mental condition of those who seek "escape," since this trend preceded National Defense.

What can ministers and alert lay

churchmen do for the rural life and church?

1. Remind age and youth that agriculture remains in this, or any, country, in this age or any age—the most important industry. That there is a dignity, a freedom, a security about the profession that is not excelled, if equaled in any other. That it is infinitely better to "plant peanuts in an open field than drain crank cases in a garage pit"; to drain ditches for your own crops than dig ditches for another's profit; to make a straight line with mule and plow than drive a beer truck around the city block; to watch nature grow than hammer all day in crowded places; to work from sun-up to sun-down than not have any work at all; to say, "I'm tired," and lie in the shade to rest, than hear the boss say, "Keep going, Buddy, time means money."

2. Apart from this, or including this, it remains for us to state that rural life gives man a better chance to possess his own soul; to express his own opinion; to test his own initiative; to realize the significance of his own personality. He is artist and artisan; dreamer and worker; poet and plowman. In politics he exercises not only a vote but a voice; in community affairs not only an onlooker but a participant; in church activities not simply another member but a working unit in the most active institution of the community. The highest brand of freedom mixed with the highest grade of responsibility, with living space and breathing space to make the rural inhabitant one of God's blessed.

3. And contrary to popular belief the rural life reaches towards the co-operative approach in dealing with life situations. I speak from the spirit of cooperation that comes not by the order of the day, not by compulsion, not even for expediency's sweet sake. Experience, the staff upon which the rural dweller leans hard, has taught that one's own independence is best preserved when the social well-being of most is sought. That community life is best served when the good of all becomes the rule of one, when and where people assume a greater importance than things.

Happy is he who seeks to understand his people, thrice happy when he knows his counsel has direct bearing on all community interests. Such is the position of the rural pastor who keeps his ear to the ground, and perhaps he can do more than a little

to prevent "soul erosion" by creating in the minds of rural people the worth and wonder of rural life. I am not a product of the country life myself, that's why I know.

WITH THE SHENROCK PARISH.

We have just closed a very successful revival at Palmyra in the Valley of Virginia. The meeting was well attended at every service. Many of those in attendance were from our other churches. And some from the churches in groups other than our own assisted throughout the entire fourteen evenings. The kind assistance given by the good people of the other churches was truly remarkable. Miss Louise Bowman of Joppa Church was of great and timely assistance. At the close we had Holy Communion and during the meeting eight souls were added to the church by confession of faith.

Most of the churches in this parish have a building fund started for the new building to take the place of Wissler's Chapel. We are praying that God will bless us to see the new building started up this summer. The young people here are active and have a going society. At one of the regular services there were thirteen united with the church. These people need a new building to worship properly. May God answer their prayers.

All the churches of this parish are showing marked improvement in attendance with the summer weather. The majority of our people are poor; and if they attend church they must walk long distances. The weather is a great factor here. At times we are made to marvel at the number attending from far away places who must walk from the hills.

Last Sunday, the young people of Wood's Chapel organized themselves into a Youth Fellowship society. Here we have very few young people. But they have held their first meeting and are trying to do what they can with what they have. Miss Elizabeth Shifflett is president. She is assisted by Mrs. Linda Gochenour and Miss Gertrude Hidden. They have planned to have a Children's Day program, using the material sent us by Rev. Lester.

The Bethlehem young people have struck upon a happy idea to have a Youth Fellowship in cooperation with the young people of Mayland. They will meet once at Bethlehem, the next time at Mayland. Nan Sellers is president, assisted by Mrs. Jean White. We expect great things here.

(Continued on page 15.)

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

BROADENING CHRISTIAN HORIZONS: SAUL'S CONVERSION.

LESSON VII—MAY 18, 1941.

LESSON: Acts 9:1-31.

DEVOTIONAL READING: Isaiah 6:1-8.

GOLDEN TEXT: *I was not disobedient unto the heavenly vision.*—Acts 26:19.

The Persecutor Becomes a Penitent.

Saul started out for Damascus as a persecutor, breathing out threatenings and slaughter against the disciples of the Lord, looking upon Jesus as an imposter and his followers as enemies of God. He was a seething volcano inside, so violent was his rage against what he called "Those of the Way." (It is significant that at first Christians were called "Those of the Way." The name is appropriate, for whatever else a Christian may be he is a man who follows a certain way of life.)

Saul entered Damascus as a penitent. On the way he had met the risen Lord Jesus Christ in a vivid and vital fashion. He had heard His voice. He had discovered a new vocation. In one of the most dramatic and one of the most significant conversions in all history, a conversion of far reaching consequences, Saul, the persecutor, had become Paul the Christian. There were, of course, strange factors in his conversion—a light shining from heaven above the brightness of even the Syrian noon day sun, a voice from heaven. This is not the norm, or the exact example, for every Christian conversion. Everyone who becomes a Christian does not have to see a light from heaven, or hear the voice of the risen Christ in person. God had a unique work for Paul to do; he wanted Paul to have a unique experience. From the day that Paul met Christ on the way to Damascus he never again doubted his existence, his power, Christ's relationship to him, or his relationship to Christ. The method as to how a man is converted matters little; the fact that he is converted matters much.

So bright was the light and so startling was the experience that Paul was blind for three days. He also fasted during those three days. His mind must have been in a turmoil as he tried to think things through, as he tried to put things together so that

they made sense, as he tried to get his bearings from the new experience which had come to him.

The Human Helper.

The experience on the road to Damascus was an expression of the Divine in conversion. But there is usually, indeed it might be said that there is always a human factor in it, too. Conversion may seem sudden, it may seem directly and immediately a divine event, but if we could trace the thing back to all of its sources and untangle all the forces that enter into it we would find that there is some human helper involved in it—the word of some Christian spoken in season, the prayer offered in one's self, the influence or example of some sincere Christian life. It was true even in Paul's case. God chose to help Paul by sending him a human helper. In Damascus, there was a man named Ananias to whom the Spirit came ordering him to go to Paul, to be the divine instrument through which Paul should come to an understanding of Christ's purpose for his life. Like us, Ananias could think of many reasons, or excuses, why he should not be the one to do it; but unlike so many of us he did obey and had the great privilege of leading Paul into the light. How much it must have meant to Paul to hear the words, "Brother Saul, the Lord, even Jesus that appeared unto thee in the way as thou camest hast sent me that thou mightest receive thy sight and be filled with the Holy Spirit." What a great privilege it is for any man to have any part in leading another man into an experience of Christ!

A Chosen Vessel.

The Lord said unto Ananias, "Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles and kings, and the children of Israel." A chosen vessel indeed! Where in the history of the Christian Church has there been another man like him? Although we do not know anything about his physical make-up, he must have been wiry and tough, for no man could have stood what Paul did if he had not had a remarkable physical constitution. And the man's mind—let any man read the letters which Paul wrote which show a profound grasp upon deep spiritual truths and the mysteries of the

Christian religion, let him consider that this man gave us nearly two-thirds of our New Testament literature, let him consider that it was this man who gave the early Christian Church its theology and formulated its doctrines which it went out to preach in the pagan world, and he will see indeed that Paul was a chosen vessel of God with an intellect surpassed by few men. And what a heart he had, a heart that was warm in its devotion to his Lord and just as warm in its devotion to all men. There was a constraint about his love and a compassion about his spirit that made him willing to be a curse if only in some way he could share his experience of Christ with others. Paul indeed was a chosen vessel, cleansed and meet for his Master's use. Perhaps next to Jesus he was the greatest man who ever lived.

Doing Something About It.

"And straightway he preached Christ in the synagogues, that he is the Son of God." Paul knew that he had been converted. He immediately did something about it. He translated his great spiritual experience into practical action and service. He knew that religion was a matter of doing as well as a matter of believing. He knew that the best way to give abiding reality to the impressions he had was to give expression to them by service to others. One of the surest ways to help a young convert to grow into a steady Christian life is to give him something to do. Folks who profess religion and join the church ought to be put to work.

A Friend In Need.

When Saul later came to Jerusalem and tried to join himself to the disciples, they were afraid of him and did not believe that he was a disciple. But Barnabas, good-hearted Barnabas, became his friend, vouched for him, introduced him to the disciples, and stuck by him at a critical period of his life. One wonders what might have happened even to Paul if he had not found such a friend as Barnabas at such a critical time. How much it means to the young Christian who has recently become a convert to have some more experienced Christian take a friendly and personal interest in him, to help him with his problems, and to offer him a genuine friendship. This is one of the finest things which members of the church can do for new converts.

We are of different opinions at different hours but we always may be said to be at heart on the side of truth.—*Ralph Waldo Emerson.*



BY CHAPLAIN

H. E. ROUNTREE

MONDAY.

THE SECRET OF LIVING RIGHT.

"Get thee up on a high mountain."
—Isa. 40: 9.

Isaiah was the great prophet and leader of Israel that he was because he lived close to God. All cannot be great prophets nor great leaders but all can live just as close to God and be great in the service which He has given us to do. One whose life is to be a living witness and example is great, but he cannot be this without living close to God. He who helps others to be happy and better is great, but he must live close to God to do this. The one who "tells good tidings" must live above doubts and fears, must live with folks, but above temptation and sin. These things dull the vision and prevent closeness to God. Let us pray for strength to follow our faith today into that closeness that gives us security in Christian experience. *Amen.*

TUESDAY.

SEEING ABOVE THE LEVELS.

"Lift ye up a banner upon a high mountain."—Isa. 13: 2.

There is a certain peak up in middle California from which summit, on a clear day, one may see snow-capped Mt. Shasta in the north, the snow-lined Sierras toward the east, the great San Juaquin Valley to the south, the cities of San Francisco, Oakland, Berkley, Richmond, Vallejo, and a great number of smaller towns all around, and a great far vision of the Pacific Ocean to the west, which to the eye seems as smooth as a glazed surface. We travel to the Sierras where from the heights of twelve thousand feet or more we see in all directions wider spaces and greater glories. It is wonderful what one may see if one gets high enough.

"We cannot act wisely, live holy and useful lives unless we see clearly and do faithfully the will of God." Make that your prayer.

WEDNESDAY.

DOES SACRIFICE PAY?

"Except a grain of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit."—John 12: 24.

The law of sacrifice is the law of God, the law of all nature, and the way of man to truth and success. The way Jesus took was the way of thorns. He poured out his life that we might live eternally. He wore a crown of thorns that we might wear a crown of glory. He suffered that we might be pardoned. He died that we might live.

We, too, take the way of sacrifice, if we would gain heaven. By giving we get. By keeping we lose and become friendless. By dying we live. Let us pray for this Gospel message to dominate our lives this day and always. *Amen.*

THURSDAY.

DOES SACRIFICE PAY?

"He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal."
—John 12: 24.

Marginal notes to this passage explains: The word "hate" means "the spirit of martyrdom required by Jesus." Is the sacrificial life worth what it cost? Example: Moses—He gave up the riches of Egypt to be with the people of God. He gained eternal riches. Instead of being a mummy as others, he enjoys the riches of heaven. Dr. Grenfield could have stayed in London, rendered a great service to his country, and at the same time enjoyed a life of comparative ease and comfort. But he chose to serve suffering and needy Labrador and became a saint of our present age known of all men. Few have gone that far in the interpretation of Jesus to the world. Did these men lose anything? We cannot all be a Moses nor a Grenfield, but if we have Jesus in our souls we

can have the sacrificial spirit, lead the sacrificial life and thus advance the cause of Christ. Let us pray for this. *Amen.*

FRIDAY.

THE SALVATION OF QUIETNESS.

"In quietness and confidence shall be your strength."—Isaiah 30: 15.

Walking along a common road after a shower, you have seen pools of water here and there, dirty and unsightly, with the mud stirred up by the hoofs of men and animals. Return some hours later and lo! each pool has become a lovely mirror reflecting the trees and the clouds and the sunset and the stars.

So the mirror of thy mind, thy heart and thy soul, stirred much by the sediment of the things of the day, tiresome thought and many anxieties. To worry is to admit defeat, doubt oneself and doubt God. Settle down and relax, rest; and presently all will be clear. You will have entered into His rest—His living rest—ceased from troubling and will be saved (as Hebrews puts it) from unbelief. This real and eternal world is given only to the mind that rests. Let us pray for the power to enter into this rest every day. *Amen.*

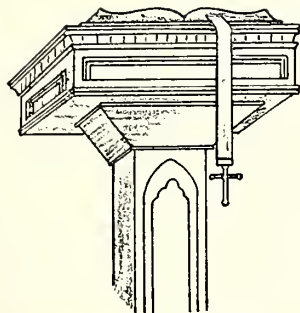
SATURDAY.

THE HOPE OF DARK PLACES.

"I say then, hath God cast away his people?"—Romans 11: 1.

The traveler by rail encounters a number of dark experiences—tunnels—tunnels particularly noticeable during the day. They are periods of night-like darkness that envelop one for a brief space of time, then bursting forth with all its brilliance as the end of the tunnel is reached, comes the light of day. Following each period of darkness one notices added progress, new altitudes reached, new beauties and glories to be seen, and new experiences to inspire.

(Continued on next page.)



OUR PREACHER FOR THIS WEEK IS
REV. W. MILLARD STEVENS,
BURLINGTON, N. C.

THE SOIL AND THE SOUL UNDER GOD.

"In the beginning God created the heavens and the earth."—Genesis 1: 1.

"And God said, Let us make man in our image . . ."—Genesis 1: 25.

One of the rewarding joys of being a part of rural life is the recognition of the fact that we are very near the soil, with that which it produces, and human life. Both the soil and the human soul have infinite meaning under God. The Christian religion has recognized the importance of both throughout its history to some extent.

One of the outstanding doctrines of the church throughout its history has been its doctrine of the creation of the world and of man by God Himself. The various details of the doctrine have changed, but the basic belief in the creation has remained. The human soul is given spiritual significance, because it was created by God in His own image. Upon the same basis the soil, with all that is related to it, has spiritual significance. The same God who created the soul created the soil. Under God they are both of value.

Just as it is the duty and opportunity of the church to save human souls through Christ, so it is the duty and opportunity of the church to preach the "gospel of the soil." We are not departing from the Christian gospel when we give spiritual significance to the soil and the whole of rural life, we are rather fulfilling the Gospel.

The Soil.—One of the interesting things to me in this relation is the fact that two of the greatest movements for the conservation of the soil in history came from within religion. Each of these were undertaken because it was felt that the soil was a part of God's creation and should be treated as such. The first came from within the Hebrew religion and may be found in the "Holiness Code" of Leviticus. Its main purpose

was to conserve the soil by giving it a period of rest every seven years and to prevent the upsetting of the rural economy by providing that the land should not become the sole property of one or a few individuals. Those who object to the effort of the church to give spiritual significance to the soil and to rural life should read this story in their Bibles.

The second movement was the agricultural activities of the Cistercian Order of the Christian Church in the period around the twelfth century. These activities were first undertaken for the purpose of reclaiming swamps and other barren land for productive purposes to assist in the proper care of human life. This movement is an interesting one in church history. It is true that this movement got out of hand and after a short time passed out. It passed away because the institution became larger than the ideal, this always happens. However, it serves to remind us that the Christian Church has at one time recognized the sacredness of the soil.

The Soul.—The church has always recognized as a part of its work the "reclaiming of souls." We have used many methods to cause men to see the folly of sin and to recognize their own sinful state. We have continually urged men to turn to Jesus Christ and find salvation. This we must never cease to do.

The sacredness of the human soul has been one of the main beliefs of the Christian Church throughout its history. Perhaps one of the reasons why the church is still alive is the fact that it has had this belief.

We have sought to save the souls of men for a future world. And no one believes more strongly in this and in the reality of this future world than I. It is something which we cannot get around in the Christian teachings. However, it is just as obvious that we must do something to save the lives of men and the souls of men for service in this world and in this time. After all the life we live here in this world is important and if this life and this world is to be Christian, we must have Christian people in it. We must reach the souls of men and point them to "the Lamb of God which taketh away the sins of the world."

What is the church to do about it? This is the question of primary importance today. There is something we can do about it. We can set our Christian forces in order and put ourselves to the task of not only finding God for ourselves as a real and vital reality but we can also make Him real to the world.

This matter of the stealing of the soil by man and the destruction of natural resources is one of religious significance. If these things were created by God, they are His, just as the human soul and life are His. And we Christians are stewards of them just as we are stewards of our own lives. Rural life must be given spiritual reinforcement, if it is to find its way out of its present problems. It is the business of the church to give this reinforcement. We can do it by putting ourselves to the task of calling men to a change of heart and attitude toward these things.

In the midst of economic depletion, religious poverty, social depression, and political tyranny, a whole people saw the coming of Jesus. They saw Him as He displayed fearless hope in the future, unquestioned devotion to God, and a determination to do the will of His Father. They heard Him as He proclaimed that hope by saying, "Repent ye, for the kingdom of heaven is at hand." He called for a change of heart, because he believed in a better world. If we could experience that change of heart, our attitude toward both the soil and the soul would be vitally religious and different.

"The heavens" still "declare the glory of God and the Firmament" still "shows His handy work." "The earth is" still "the Lord's and the fulness thereof." Let us have a change of attitude toward this world of ours and realize that both the soil and the soul are important under God.

THE QUIET HOUR.

(Continued from preceding page.)

Life has its periods of darkness now and then when every sunbeam of hope seems to have disappeared, but he who has the grace of God in his heart finds these periods of despair not despair nor defeat at all, but the very means of bringing us to new horizons, new inspirations, new faiths, new hopes and greater altitudes of glory. Let us pray for the gift that enables us to think of the dark places of life as a mere step to something better. *Amen.*

SUNDAY.

Christ's interpretation of the Sabbath was to show the people the Father, make it God's day for them, in which man shall learn his duty to man, and learn a service of love, mercy and gladness. And, most of all, he learns to spiritualize his every effort in these things. Let us not fail. *Amen.*

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

We are very happy to reach and pass the seventh rung in our financial ladder in this report. The Lord is real good to us and His people are generous. We find that people get a great deal of joy out of helping children who are left entirely dependent. It is sad to think of a child left without a home and no place to call home.

Since the orphanage opened its doors in 1907, it has helped 496 children. We dare say that no one is the poorer for having helped; but all who have contributed from time to time have been made the richer. It takes money to care for nearly one hundred children, but when we give money to help care for a little dependent child, it comes from the heart and there is a joy from this kind of giving that we get no other way. A few days ago a kind friend sent us one hundred (\$100.00) dollars to help us in this work. He gave it because he got a joy out of giving. May the good Master bless him and his kind. We trust many will follow his example.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR MAY 15, 1941.

Amount brought forward \$6,762.57

Sunday School Monthly Offerings.

Eastern N. C. Conference:

Henderson\$ 6.70
Bethel Church 4.30
\$ 11.00

N. C. & Va. Conference:

Concord\$ 1.00
Greensboro, First: March 12.35
April 12.28
Ingram 3.41
Lebanon 1.34
Durham 18.05
Union Ridge 5.35
Burlington, W. W. Sellers,
pledge 25.00
Happy Home 5.00
83.78

Western N. C. Conference:

Mt. Pleasant\$ 2.81
Pleasant Cross 2.50
Pleasant Union 1.99
Pleasant Hill 6.20
Needham's Grove 1.70
15.20

Eastern Va. Conference:

South Norfolk\$ 5.00
Centerville 2.01
Waverly 4.50
Suffolk 25.00
Rosemont 23.93
First, Portsmouth 18.33
Liberty Spring, Bertie
Johnson Class 1.00
79.77

Valley Va. Central Conference:

New Hope\$ 2.19
Linville 8.40
Timber Ridge 2.10
Concord65
13.34

Ala. Conference:
New Hope\$ 2.66
Vanceville 2.00
4.66

Special Offerings.

Lumber sold\$ 23.20
Mr. Smith 75.00
Mrs. Simmons 25.00
Mr. Davenport 18.00
A. Friend, Burlington, N. C. 100.00
Mr. Fespermon 8.00
Mr. May 3.00
Mr. Perry 20.00
272.20
Total for week \$ 479.95
Grand total \$7,242.52

INDIAN "SOOTHING SYRUP."

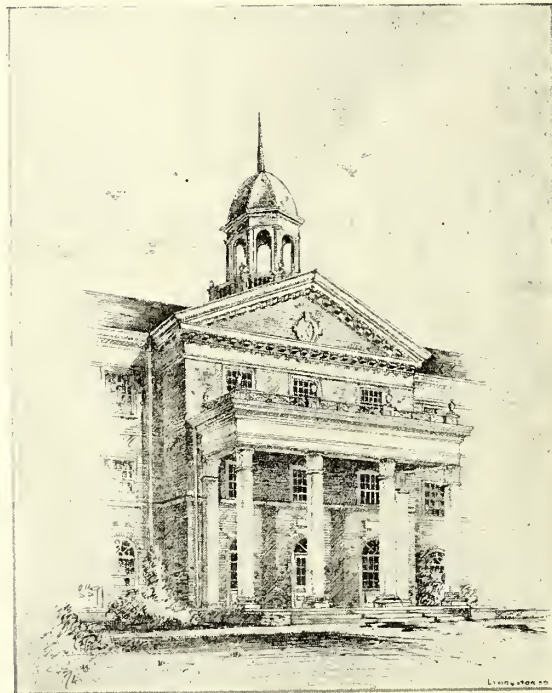
He found grandma's opium box. He knew, even though he was only going

on half past one, that the stuff grandma gave him from this box made him feel good. So he took a big pinch. Fortunately, he was discovered promptly and rushed to Wai Hospital, India. There they washed out his stomach and poured strong coffee into his small mouth. By constant vigilance they kept him awake until the caffeine began to work. Nurse Katherine Mix dangled keys before him when he threatened to doze off. At last he was out of danger. The family had learned a stern lesson. The habit of giving babies opium to keep them quiet still works havoc in India but the custom is growing less each year, thanks to the efforts of American missionaries. The Indian Bible women wage a continuous battle against this among the villagers.

ELON COLLEGE

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A CO-EDUCATIONAL INSTITUTION OF HIGHER
LEARNING OF THE CONGREGATIONAL
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LEON EDGAR SMITH, President

Elon College

North Carolina

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.
A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational and Christian Churches.

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Marriage or obituary notices of not over 125 words will be published free. All over 125 words, 1c a word, cash with notice. Notices should be confined to 250 words.

Contributions for the Pilgrim Fellowship page should be sent to Rev. A. Lanson Granger, Box 144, Asheboro, N. C.

In Memoriam

FRIDDLE.

In loving memory of Mr. Thomas Rankin Friddle, whom God, in His infinite wisdom, removed from our midst on March 17, 1941.

We, the members of Mt. Bethel Christian Church, desire to express our devotion to his memory as a member of our church, knowing that the place he filled in his church, home and community will always be vacant. We believe that our loss is his divine gain and that he has gone to that mansion which God has prepared for his own.

We shall miss his kindly smile, his quiet manner, and his devotion to his church.

Therefore, be it resolved:

1. That we bow in humble submission to God's will.
2. That we hold in remembrance his faithfulness to all.
3. That we extend anew our sympathy to the family.
4. That a copy of these resolutions be sent to the family, one to "The Christian Sun"

for publication, and one to be placed on our church record.

WALTER SHELTON,
Mrs. S. E. ALBERT,
E. F. KNIGHT,
Committee.

SIMPSON.

We, the members of Concord Christian Church, find it our sad duty to record the passing of our dear sister, Mrs. Maggie Herndon Simpson, on February 16, 1941.

She was a noble Christian woman, a devoted wife and mother, a kind, cheerful and helpful person who devoted her life to her home and community, and was ever faithful to the church that she loved so well.

Therefore, be it resolved:

1. That while we mourn her departure, we bow in submission to the will of our Heavenly Father.

2. That we extend sympathy to her husband and little daughter, to our beloved mother, and all members of the family.

3. That we hold in remembrance her faithfulness as a Christian.

4. That a copy of these resolutions be sent to the family, a copy to "The Christian Sun" for publication, and a copy be placed upon our church record.

Mrs. W. R. SIMMONS,
Mrs. H. E. TERRELL,
Mrs. J. C. TATE,
Committee.

RURAL CHURCH DAY.

The annual Rural Church Day program during Cornell's Farm and Home Week was held Friday, February 14. Special features of this year's program included displays of rural church work and the four-county rural church choir festival. The displays showed church bulletins and parish papers, a parish yearbook, photography, literature for rural churches, a handmade wooden altar set, and the Lord's Acre Plan. Two hundred singers from the rural church choirs of four counties participated in the choir festival.

SHENROCK PARISH.

(Continued from page 10.)

The young people of Concord meet once a month. This organization is well attended. They are handicapped by so few young people willing to take part in the programs. We hope to meet more often in the future. The young people's society at Palmyra is strong and growing.

We are happy to report much progress in this parish. We give God all the glory. He has been good to us. Our work for the past five years has not been without heartaches and failures. We did not expect it to be. We would not have been worthy of the task if we had expected an easy job. However, the experience has been sweet. And as we look back to October, 1936, we see many changes—some good, some bad—but we are proud of them all. We have made

many friends whom we love as God has given us to love. We have made some enemies, too. We are made to feel in these self-condemning hours that even Jesus had many enemies, and He prayed for them—so must we. The things I have fought for in our conference have been things I truly believed would be best for the church as a whole. My sole motive was to give others a chance. My firm conviction is that many young people leave the church because they have nothing to do. They are not given a chance to share in the business of our conference. They have a right to hold office when that office exercises authority over them. We do not say that they could do the job any better. We *do* say they have a right to try. All the important officers in the Conference have for many years come from only four of the churches of the twenty some odd in the conference. Are we to believe that other churches have none capable?

We have enjoyed the happy fellowship these occasions of breaking spiritual bread together bring. Some of them we can never forget. And when I read God's Word: "And all they of the land came to a wood; and there was honey upon the ground." Well, I just have to forgive everyone—even our enemies—whether they ask it or not. When a soul is empty of sin it is similar to a stomach empty of food. You are happy to be led to God's table set in the promised land to eat of the honey in the Rock. We have tasted the honey from the Rock, and it is sweeter than honey in the honeycomb. After such an experience it will be difficult to eat the wife's cooking for weeks.

We earnestly beg your prayers in our great task here. If ever one needed spiritual help, we do. Our humble prayers beside the sick and dying have made us feel wholly inadequate. Our counsel to the perplexed has made us feel ignorant. Our sermons, if of any power, have been truly from without our own strength. Any progress, spiritually, has come from God alone. And to Him be the honor, and the glory, and the power, forever and forever. Amen.

ROY D. COULTER.

William's Chapel successfully entertained the South Georgia Christian Life Conference on the week-end of April 5. Announcement was made that electric lights will soon be installed in the church and the young people are planning to paint the church and to help beautify the grounds.

OCEAN PARK

"AN ODE TO THE SEA OF LIFE"

By CLARENCE A. VINCENT

The sky is clear tonight.

The sea lies fair and still.

The full-moon with its waves of light
 Fills every space and shrinking nook until
 Sea and land and sky are strangely one
 In the radiance and hush of mystic night.
 Walk with me, love, along the winding shore
 And listen to the tide's low murmuring song
 As it comes in, gathering more and more
 In power as every tide-wave runs along.
 Here and there along the shore lights flash,
 Like twinkling stars, from nestling homes,
 While now and then we hear the distant splash
 Of cars and the laugh of happy lovers.
 On the Aegean shore Sophocles long ago,
 And Arnold looking out from Dover Beach,
 Heard in the never ending ebb and flow
 Of ocean, the restless, unsatisfied reach
 Of human longing and the turbid misery
 Of the tides that beat against Eternity.
 Yet in the tides a Voice that whispers of a goal.

The sea of faith

Was once at ebb, and the whole world lay
 As the bare flats when the tide is out.

Doubt, like a cloud,

Hung heavy round the earth, and, night and day,
 Chilled the aching heart and groping thought
 And to fair hope became a sombre shroud.

The night-wind's moan

Brought to the soul a melancholy tone.

But the tide's change.

And since the Galilean won with love's own charm

The hearts of men,

The mighty currents of his life and love
 Have swept in, fresh, cleansing, boundless, warm,
 And filled each space and nook with glory from above.

Ah, love, let us rejoice

That the world in which we live and dream,
 The world that suffers, toils, and often seems
 A broken reed, the prelude of a deepening night,
 Is part of that outreaching, endless life
 That ever lives and moves in fadeless light,
 That there are shores beyond the stretching sea
 Where love still lives and hushed is every strife,
 And limitations yield and men step free,
 Where immortelles and leaves that heal the Nations grows,
 And trees of life, whose boughs with fruit are hanging low.

Written after re-reading Matthew Arnold's
 "Dover Beach."

The CHRISTIAN SUN

REPRESENTING THE SOUTHEAST CONVENTION OF CONGREGATIONAL AND CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

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Vol. XCIII.

RICHMOND, VA., THURSDAY, MAY 22, 1941.

No. 21.

Working for the American Board of Foreign Missions

An editor across whose desk streams news from over four hundred correspondents, at the crossroads of the world, is the enviable position of Miss Dorothy P. Cushing, Publicity Secretary and News Editor of the American Board of Foreign Missions.

Miss Cushing handles all newspaper publicity concerning the American Board. Through her, news is collected from the entire foreign field and distributed in the United States to the churches and the press. She has been accepted by the newspapers as an authoritative source

of accurate information on the American Board work and workers.

Miss Cushing also edits two special departments in the "Missionary Herald," a magazine which represents the Home and Foreign work of the Congregational and Christian

Churches, and in the syndicated sections of the state papers. She also supplies colorful and informational material to other secular and other denominational magazines.



MISS DOROTHY P. CUSHING.

has had opportunity to know personally and "write up" most of the more than 450 missionaries, as well as witness the advances being made toward building a new world order through the Christian missionary enterprise.

Workers of the American Board, scattered throughout the world, are located in China, Japan, Ceylon, India, Africa, the Philippine Islands, and the Near East, engaged in educational, medical, social and church work, all of course, motivated by the Spirit of Christ.

Miss Cushing has been with the American Board for fifteen years and during this period

LET THERE BE LIGHT

NEWS AND VIEWS

Dr. Albert W. Palmer, President of the Chicago Theological Seminary, visited Rev. and Mrs. Aubrey C. Todd in Sanford, recently.

Dr. Carl S. Weist, author of the poem, "Gold Star," is a Congregational minister at Mt. Vernon, New York. Dr. Weist has recently published a volume of children's sermons.

Many will hear with pleasure that young Deacon Howard Cannon, of our First Church, Norfolk, and Miss Ruby Piland, a leader of the Bethlehem young people, were united recently in marriage in the Bethlehem Church, with Rev. R. E. Brittle officiating.

MEMORIAL DAY.

Memorial Day is designed to revive and perpetuate those memories too precious to perish. Fitting observance of the day in the churches is fitting and appropriate; only beware lest it become merely a patriotic occasion.

Relatives return annually from afar to celebrate this occasion at many of our rural churches. Friends cluster and talk of former days. The social occasion frequently monopolizes the time, and a few loquacious souls are determined that neither song nor sermon shall interfere with their long anticipated "talk fest." Other pilgrims come to visit the cemetery and not the church. They admire the flowers.

Few of these returning members make any systematic contribution to the old home church. A brief, pointed appeal for the missionary apportionment, the conference apportionment, or for some obviously needed local improvement would help utilize and conserve the financial as well as the fraternal values of the occasion.

R. L. H.

NEWS FROM SUFFOLK.

Mrs. F. C. Lester received the foreign missions textbook, "Dangerous Opportunity," last Monday evening before the combined missionary societies.

Dr. Truitt is speaking on the following subjects at the mid-week services Wednesdays, at 8 o'clock: "The Southern Convention," "The Eastern Virginia Conference," "The Suffolk Church Goes to Conference," and "The Church Member's Church Privilege."

The teachers of Suffolk City Schools were entertained at a Rotary Club dinner in the Fellowship Hall, and Superintendent Sydney B. Hall, of the department of public instruction of Virginia, made the principal address.

Dr. and Mrs. Truitt will entertain the nineteen Christian Church members of the high school senior class this Friday evening. Dr. Truitt will give the commencement sermon the first Sunday in June. The service will be held in the Christian Church.

GOLD STAR.

By CARL S. WEIST.

*These noble dead of ours are heroes.
Gloriously they gave their lives upon
The field of honor for their country.
What higher fame than this, to die
For a great nation? . . . Thus spake
The minister, on Memorial Day,
A follower of the lowly Christ
Who lived the gentleness of love.
Lonely, bent, distressed of body and
soul,
At the edge of the crowd, a woman
stood,
A gold star crushed in her hand, a
tear
In her eye, a child in her memory.*

Ten babies were christened on Mother's Day morning at the altar of the Suffolk Christian Church, by Rev. John G. Truitt, D. D., pastor, as follows: Willard Henry Andrews, son of Mr. and Mrs. W. H. Andrews, Jr.; Judith Rebecca Bolton, daughter of Mr. and Mrs. W. T. Bolton; Ann Garland Dunn, daughter of Mr. and Mrs. A. G. Dunn; Betty Nelms Edmonson, daughter of Mr. and Mrs. Harvey T. Edmonson, Tarboro, N. C.; Judith Elizabeth Hill and Ann Virginia Hill, daughters of Mr. and Mrs. J. Carr Hill; Sarah Lee Harrell, daughter of Mr. and Mrs. Joseph L. Harrell; Regina Ann Holland, daughter of Dr. and Mrs. Reginald Holland; Ronald Carson Luke, son of Mr. and Mrs. E. Causey Luke; and George Earl Rogers, Jr., son of Mr. and Mrs. George Earl Rogers.

THE NEW PARSONAGE.

As you know, Bethel, Concord and Mt. Zion Churches of the North Carolina and Virginia Conference have voted to form a pastorate. These churches are now cooperating in building a parsonage, which is located

at Bethel. This project will cost around \$2,000.00, complete. The work is progressing very well and the people are giving fine cooperation. We appreciate the fine spirit in which the people of all these churches are entering in this work, and are sure that we will continue to have the active support and cooperation of all in this fine work.

Churches are sharing as follows:

Bethel Church.

Paid	\$ 311.00
Additional pledges	87.00
Lumber, 1,200 feet; logs, 37.	

Concord Church.

Paid	\$ 92.00
Additional pledges	125.00
Lumber, 1,200 feet; logs, 15.	

Mt. Zion.

Paid	\$ 106.00
Additional pledges	166.00
Lumber, 8,400 feet.	

Other Gifts.

C. M. A.	\$ 200.00
Zimmerman Lumber Co. . .	50.00

Summary.

Cash received	\$ 709.00
Additional pledges	378.00
Credit on account	50.00

Total	\$1,137.00
Lumber, 15,800 feet; logs, 52.	

This means that we still have around five or six hundred dollars more to raise. Your contribution will be appreciated.

MELVIN DOLLAR,
Pastor.

CONFERENCE APPORTIONMENTS.

We wish to express to the churches and Sunday schools our appreciation of the contributions received since our last report. We have been getting along pretty well this year, better than last. We could do a great deal better but are encouraged by improvements. Surely there are others who wish to help and will send in their contributions that they may be added to the ones received.

The report for this week follows:

Churches.

N. C. & Va. Conference:	
Reidsville	\$ 122.00
Eastern Va. Conference:	
Portsmouth, First	30.00
Western N. C. Conference:	
Mt. Pleasant	1.94
Sunday Schools.	
N. C. & Va. Conference:	
Long's Chapel	1.00
Mt. Bethel	1.35
Belew Creek	1.13
Eastern Va. Conference:	
Portsmouth, First	7.05
Spring Hill .....	.65
Western N. C. Conference:	
Parks Cross Roads	3.37

Total for week	\$ 168.49
Previously reported	2,047.60

Grand total	\$2,216.09
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L. E. SMITH.

SUBSCRIPTIONS ARE STILL INCREASING.

It is a pleasure to give the names of seventy-six (76) new subscribers. Welcome to THE CHRISTIAN SUN family!

Ninety-six (96) subscribers were good enough to renew since the last report. Thank you, every one.

The list of paid up subscribers is increasing. Several churches are reaching the quotas suggested by the confernee, and some are sending the paper to all families.

Prospects are good for THE CHRISTIAN SUN to pay its way this fiscal year (through June 30). Just a little more help from the churches and we will have no deficit this year.

We are trying to list subscribers by churches. Please help us complete the record. Thank you.

F. C. LESTER.

RENEWAL SUBSCRIPTIONS.

- Franklin: Mrs. Ella J. Copeland, Mrs. E. G. Magee.
- First, Norfolk: Rev. J. H. Knight, J. M. Jones.
- Bethlehem (N. C. & Va.): Mrs. R. L. Redding, Mrs. Jennie C. Kernodle, Miss Jamma Sutton, Mrs. D. D. Sutton.
- Burlington: Mrs. C. T. Holt, V. R. Holt, Miss Cora Scott.
- Long's Chapel: Mrs. O. H. King, R. W. Barnette, H. A. Jeffreys, Mrs. W. E. Barnette.
- Mt. Carmel (E. Va.): R. T. Bowden, Mrs. Julian Carr.
- Windsor: Rev. T. Fred Wright.
- Pleasant Ridge (N. C. & Va.): L. C. Huffines.
- Newport News: Mrs. C. E. Heath, Jr.
- Mt. Zion (N. C. & Va.): Zeb H. Lynch.
- Union, Southampton: Mrs. Asa Joyner, L. H. Howell, Miss Nellie Scott, Mrs. J. F. Cook.
- Holland: E. L. Daughtrey, L. J. Daughtrey.
- Happy Home: Mrs. S. H. Hundley, Dilard Hundley.
- Catawba Springs: Rev. J. E. Franks.
- Raleigh, United: C. H. Stephenson.
- Elon College Community: Mrs. H. D. Lambeth, Chas. D. Johnston, Mrs. W. L. Smith.
- Timber Ridge: Walton Brill.
- Oak Grove: H. V. Beamon.
- Bethel (Valley): Rev. A. G. Ritchie.
- Holy Neek: Miss Lillye Holland, Mrs. P. L. Lee.
- Hines Chapel: Miss Vergie Forbes, Miss Ollie Smith.
- Liberty (E. N. C.): Mrs. W. S. Ayseue.
- Durham: Mrs. J. S. Glenn, W. P. Perry, Mrs. J. L. Harward, Mrs. Alice Harward, Mrs. D. M. Estes, J. J. Pritchard, Mrs. J. M. Saunders, Mrs. Dora Steel, Miss Effie Tilley.
- Mt. Auburn: Mrs. A. P. Read.
- Ramseur: W. C. Poe.
- Mt. Bethel: Herbert Gourley.
- Cypress Chapel: Mrs. W. L. Harrell, Miss Bertha Savage.
- Leaksville: Mrs. E. Lena Rothgeb, Mrs. Bettie Dofflemeyer.
- Winchester: Mrs. Clara Loy.
- Union, N. C.: Rev. W. M. Stevens, C. L. Walker, J. P. Bowland.

- Sauford: Mrs. S. M. Watson.
- Suffolk: Mrs. Maude Holland, Mrs. Gus Hollowell, Dr. D. L. Harrell, H. A. Rawles.
- Apple's Chapel: Mrs. R. E. Apple, Mrs. W. C. Kernodle.
- Liberty Springs: Mrs. J. Lewis Horton.
- First Christian, Portsmouth: Mrs. E. C. Cross.
- Bethlehem, Nansemond: J. E. Harris, Jr., Mrs. L. J. White, Mrs. Ernest Oliver.
- Liberty, Va.: Mrs. Pollard Wilkins.
- Haw River: Mrs. W. E. Cook.
- The Christian Temple: Mrs. J. J. Rountree, Mrs. L. W. Stagg, Mrs. T. D. Matthews.
- Shallow Ford: Mrs. Boyd Tickle.
- Undesignated: Mrs. Lelia F. Rountree, Sunbury, N. C.; Mrs. J. W. Page, Portsmouth, Va.; D. L. Mann, R. 1, Apex, N. C.; Mrs. H. L. Trotman, Churehland, Va.; Joel E. Harrell, R. 1, Suffolk, Va.; Mrs. R. D. Thompson, So. Boston, Va.; Wm. E. Harward, Washington, D. C.; Mrs. H. A. Culver, Lake Worth, Fla.; Rev. Calvin J. Felton, Irvington, N. J.; Rev. G. H. Veazey, Belew Creek, N. C.; Roscoe Burke, Washington, D. C.; Rev. G. D. Hunt, Roanoke, Ala.; Mrs. Thyra Swint, Birmingham, Ala.; A. B. Johnson, Trenton, N. C.; M. H. Hayes, N. C.; W. C. Beamon, Goldsboro, N. C.

NEW SUBSCRIPTIONS.

- Mt. Gilead: Mrs. Emma Parish, Mrs. L. R. Southall, R. P. Neal, M. E. Strickland, C. T. Tharrington, E. T. Strickland.
- The Christian Temple: Mrs. J. H. Watson, S. M. Smith, Jr.
- Bethel (N. C. & Va.): Mrs. Esther Pinix, R. A. Hooper.
- Carolina: Lonnie Thomas.
- Wissler's Chapel: Miss Ruby Arehart.
- Palm Street, Greensboro: Mrs. T. H. Hussey.
- Pleasant Hill: Miss Lillian Fogleman.
- Bethlehem (N. C. & Va.): Mrs. Callie Whitesell, Miss Anna Kate Kernodle.
- Holy Neek: Allen Piland, Mrs. C. A. Saunders, T. L. Wright, Mrs. W. John Norfleet, Mrs. J. T. Harrell.
- Cypress Chapel: Wallae Brinkley.
- Newport: Mrs. L. E. Freeze, Mr. and Mrs. Cyril Johnson.
- Long's Chapel: John F. McCauley, Mrs. B. C. Hester, Mrs. W. D. King, H. L. Foster, George Brummitt, Miss Annie Foster.
- Mt. Carmel (E. Va.): Mrs. Beedie Lewis.
- Chapel Hill: Miss Raelah Athy, Mrs. L. L. Connor, Miss Nannie Long, Mrs. Mack Clark, Mrs. J. R. Bissell.
- Providence Memorial: Mrs. A. R. Heritage, Mrs. O. J. Stuekey, Mrs. James H. Martin, Mrs. C. R. Whitfield, Miss Mary Tom Hughes, Mrs. A. W. Moser.
- Durham: Mrs. W. C. Cole, Mrs. R. H. Woody, Mrs. Z. B. Green, G. C. Sanford, Mrs. N. P. Alexander, Mrs. B. C. Canada, Mrs. H. T. Killough, R. J. Tilley.
- Franklin: Mrs. N. T. Barron, E. B. Gale, Miss Vera Presson, H. A. Lankford, Mrs. George W. Wade.
- Union, Southampton: Mrs. Graham Atkins.
- Burlingtou: Prof. A. R. VanCleave, W. Gray Brown.
- Suffolk: Hugh Dudley, T. Cover Johnson, Mrs. Ethel Shoop Godwin, Miss Martha B. Jones, H. Howard, Jr., Mrs. R. J. Brinkley, Arthur Herriek, Mrs. H. E. Bruce, Shirley T. Israel, Mrs. E. C. Wilkins, Miss Margaret Harvell, J. J. Felton, T. Rowland Felton, Fred C. Holland, Mrs. G. C. Bradshaw, W. H. Britton, D. F. Barnett, Mrs. L. G. Eure.

THE PRIVILEGE OF RARE FELLOWSHIP.

Dr. W. R. Cullom, President of the Board of Directors of the Rural Church Institute, called attention last week to the rare opportunities that are in store for those who attend the approaching session of the Duke Institutes and Bible Conference, June 2-7. It is not possible to measure the worth of a week spent in sharing the crystalized wisdom of a lifetime study and devotion to some subject or field of service. This will be available to all who may attend.

We would, however, call attention to another rich blessing which has been ours in former sessions. We refer to the fellowship with other ordinary "run of the mine" ministers like unto ourselves. It is fine to hear the specialist expound all the theories relative to his subject. But sometimes when the conference is over, we are not quite sure how to apply the theories in the special situation which which confronts us. Of course, modern programs attempt to provide ample time for "discussions." But discussion periods sometimes are used up on irrelevancies and minor phases. When four or five earnest pastors take the issue under consideration, they are apt to find a way to make the theory practical, if such a way is to be found. Perhaps the experts might profit if they could participate in the unofficial discussions.

Then there is the joy and inspiration of coming in contact with the pastors who have encountered all the problems and trials of the minister in this modern age, and who are still vitally alive. Their faith, hope and courage have not been dimmed by any of the difficulties which they have encountered. To share fellowship with such men is the surest way in all the world to come to a realization of the worthwhileness of Christian service. If you do not believe this is true, just come and see for yourself.

STANLEY C. HARRELL,
Member of Board of Directors,
of Rural Church Institute.

IMPORTANT DATES TO REMEMBER.

- June 9-14—Junior High Camp at Crabtree Creek Recreational Area.
- June 16-22—Elon School of Missions.
- June 16-22—Blue Ridge Conference on "The Task of the Church in Community Building."
- June 23-28—Elon Summer School of Leadership Training.
- August 1-15—"Ashram," conducted by Dr. E. Stanley Jones at Blue Ridge, N. C.



THE MISSIONS PERIOD IS NOT OVER!

The fact that our churches in the Southern Convention concentrated their efforts on the Easter offering for missions should not create the impression that the mission period is now passed. March, April, May and June are the designated months for missionary emphasis throughout the Convention. The month of May nationally speaking, is American Board month. So it will be seen that the period designated by the American Board fits comfortably in our local program. Colonel J. E. West is currently soliciting special gifts to missions in addition to what has already been given through regular channels. Miss Dorothy P. Cushing brings to us in this issue a comprehensive picture of the work and spirit of the American Board. Our gifts are not sent credulously, nor blindly. The total picture is before us, awaiting investigation and consideration.

A letter from Dr. Fred Field Goodsell, Executive Vice-President of the American Board, calls attention to the immediate need for recruits for our service overseas. Positions in Africa, China, Turkey, India and Ceylon await the volunteering of recruits and our increased generosity.

We have the interesting account of one recent candidate. Desire to become a missionary lay dormant in the mind of Walter C. Wynn, pastor of the Pond Street Baptist Church, a Negro parish in Providence, R. I., until he read on the church page of the "Journal" that the American Board needed recruits for a field in Africa. He applied, and with his wife was accepted. After a year's study in Hartford Seminary of native culture and Portuguese, they will join a mission with a constituency of 1,600 in a population of 50,000. This station in Galangue, Africa, is manned entirely by American Negro missionaries of our Board. Mr. Charles P. Heineman of Hartford Theological Seminary has just been appointed to Madura, India.

We are being reminded that "days of crisis are always days of enlarged opportunity." Dr. Walter Marshall Horton made a critical survey of Oriental and Occidental cultures and arrived at the following conclusion: "Christianity's greatest contemporary opportunity for reorganizing a whole oriental civilization from center to circumference is in free China. In other countries it is at present debarred from direct self-propagation (as in Turkey) or restricted to the cultural periphery (as in Japan), but if and when any oriental culture fails in the attempt to save itself, it will probably turn for salvation in one of two directions: to Christianity or to Communism. Christianity is the more appreciative of ancient cultural values, and the better able to save them."

Christian people should be alert to grasp the significance of this contemporary opportunity and make an additional investment to insure its realization. Let no one minimize our contemporary difficulties. The potential universality of Christianity is being stubbornly challenged on many fronts. Dr. Henry P. Van Deusen declares that, "In lands where our faith has been secure-

ly rooted for centuries the hand of violence has reached and traditional Christianity has been wrested from its historic rootage." Too great importance can hardly be attached to the work of missions in this critical era.

No, the mission period is not over. The individual Christian and the local church can now dismiss missions for the next twelve months only at their own peril and the possibility of severe reverses in the Christian world mission.

ELON COMMENCEMENT.

Congratulations to the members of the senior class who graduate next Tuesday. The parents who sent them and the faculty members who instructed them deserve hearty commendation also. Those who go or return for this gala occasion may witness the pageantry of youth and experience the exaltation of this climatic academic occasion. It is a rejuvenating privilege and well worth the trip.

After commencement the students become alumni. This is a permanent relationship and should be a source of constant joy and mutual profit to the college and the alumni. The future of the college will be greatly affected by the quality and fidelity of the alumni. They have it within their power to advertise the college and commend it by precept and example. Let each one beware lest he, like Joseph's friend who promised to intercede with the powers that be for the release of his erstwhile friend in prison, go out from this academic confinement and straightway forget his promise. The denomination which has created and maintained this institution of educational opportunity at considerable sacrifice looks to them for service and leadership in the church as well as vocational circles.

We breathe a prayer for these young people who are now going out rather abruptly into a rather unfriendly world. All the tests of life have by means been passed. Students occasionally allow the success and popularity of college days to spoil their capacity for hard work which lacks the accompaniment of the spotlight and the swing band. This accounts for the fact that achievements in subsequent life are often out of proportion to all expectations and indications during student life. The boy or girl who has been schooled in patient study, who knows the pinch of necessity and does not feel that the world automatically "owes them a living" is likely to make the greatest contribution in the difficult days in store for us all.

Commencement is the logical time to focus attention on the continuing and emerging needs of the college. Alumni, friends and churches hold the key to an enlarged future. Additional and unusual gifts arrest attention and prompt further giving. The Edenton Street Methodist Church in Raleigh recently gave a scholarship to Duke University. The announcement of diversified gifts for Elon would greatly stimulate the morale of our entire church at this time, and make this commencement significant in the history of the college.

R. L. H.

The American Board of Commissioners for Foreign Missions

By MISS DOROTHY P. CUSHING,
News Editor.

When Lord Halifax, now British Ambassador to America, former Viceroy of India, was asked by church leaders in England if he felt people would be justified in diverting their gifts from missions to home relief during the war-time crisis, he replied:

"I am myself clear that the support of foreign missionary work in time of war is an essential part of the church's witness. It is a *permanent* and *universal* Christian obligation."

Today, as perhaps never before, the Christian missionaries stand as the vanguard of the Church of Christ in distant lands. When everything else, which for generations has seemed to be permanent, is being swept away, the Christian fellowship of all races still holds.

But this great enterprise is today feeling increasingly the strain which decreased income and depleted staffs are putting upon it. Particularly are the eyes of our churches turned during the month of May toward the foreign arm of their service—the American Board of Commissioners for Foreign Missions—which has weathered five wars in which the United States was actively engaged.

This month has been set aside by denominational action as American Board month. The American Board today is serving the basic human needs of sixty million people; training leaders for younger churches in sixteen countries; building the foundations for a just and durable peace and strengthening the world encircling Christian movement.

It is not a bad time to remember that three weeks before the first missionaries were sent out in 1812, the American Board did not have the price of their passage! Yet, these men and women went out on faith and this work of Congregational Christian missions has continued on down through the years. It is true, sadly true, that today there are only as many workers as there were in 1885! There is a desperate need for new workers and more money. The relocation of some missionaries, the temporary withdrawal of a situation in the Near and Far East, have added \$40,000.00 *unforseen* expenses to the current budget of the Board.

Yet, while war does complicate the work of the American Board, it does not halt it. No Congregational Christian missionary, as yet, has come home from the Near East because of the

war. No Congregational Christian missionary has come home from Africa, or from India, or from Ceylon, or from the Philippines, or from Fukien Province (China), *because of the war*. Today, there are approximately 250 workers on the job in those fields. We say approximately, because furloughs—comings and goings—make this figure fluctuate from month to month.

As to the present conditions in the war areas we would refer our readers to an article in the May issue of the *Missionary Herald* by Dr. Wynn C. Fairfield, which gives as up-to-the-minute account as possible of personnel location.

This article is being written several weeks before publication date but at the present moment it looks as though there would be a temporary withdrawal of most of our workers from Japan by the middle of next summer. Some will come to America and others will go into other fields of service. In North China, missionary mothers and those not in vigorous health have either come home already or have made early reservations. For the rest—the *majority of the staff there*—plans are under way for work in other fields when and if action seems wise.

The important thing for members of the Congregational Christian Churches to keep in mind today is that their missionaries are ministering to suffering humanity not only in direct war areas but in isolated sections suffering from the backwash of war. Temporary relief is not their main job, however, just an added one. The big thing which they are doing is exerting every effort to keep alive for the days of reconstruction ahead the constructive forces of good will as represented by the Church of Christ both here and around the world.

They are carrying on with painfully limited funds and sadly depleted staffs. They are, side by side, with the Christian nationals, *facing unprecedented opportunities*. They are flesh and blood, however, and they cannot go on indefinitely holding that thin red line of Christian defense without reinforcements from the home base.

Therefore, the call of the American Board is not only for more financial backing but for thirty-four new missionaries who are urgently needed, namely, six physicians and their

wives, two nurses, eight women teachers, two men teachers, five ordained men and their wives. "Add a missionary and multiply brotherhood."

Here then we have, in the foreign arm of the Congregational Christian Churches, these very churches themselves *in action* beyond the boundaries of this nation as an integral part of the Church of Christ around the world.

A sample of that deep bond of Christian unity which exists around the world in spite of war and sudden death, is illustrated in the story which Rev. and Mrs. Robbins Strong—two of the very few newly-appointed workers now in China—tell of two communion services which they attended, one in a Japanese city and one in a Chinese country town.

In each of these the sacrament of the Lord's Supper was observed, followed by a reception of members and the consecration of wiggling babies. Wrote Mr. Strong: "These two communion services will remain with me. . . . There was a bond between us that didn't need words as we stood to receive the new members, a bond that was and is greater than any differences. . . . In the Japanese Church was taken in a young soldier boy in uniform with his sword at his side. . . . The dedication of both the Japanese and Chinese churches brought with it the same craning of necks and admiring glances that a baptism of a child does in the United States. . . . Whatever the future may hold I feel sure that groups such as these will go on and grow."

In China, both in occupied and in Free China, the work goes on in school, church, rural center and even out into the isolated country areas. Schools have been bombed and moved bag and baggage into primitive country sections. Students and staff alike suffer often from insufficient food and malaria, due to the climate and poor living conditions. From the countryside come letters telling of the remarkable growth in interest in the Christian Church and its whole message. This is not a result of panic or a desire to find food and protection—it is a definite manifestation of the desire in the hearts of the people to get hold of the thing which they have seen worked out in the lives of Chinese Christians and missionaries in these terrible days. This faith, so practically represented, is making the non-Christian people say, "You have something we want for ourselves."

A startling testimony to the Christian message in China was published

(Continued on page 13.)

CONTRIBUTIONS

SUFFOLK LETTER.

Two matters have claimed the attention of the churches of Eastern Virginia during the month of May. One is the memorial services held in a number of the churches in this conference during this month. The other is the serious drought in this section.

The churches having annual memorial services find a very valuable contribution is made to the fellowship of the churches and community. There is a real value in cultivating the public spirit of beautifying the cemetery and decorating the graves of the departed. It speaks well of a community to find a sincere appreciation of those who have lived, labored and passed on to their reward. As a nation becomes more materialistic there is an inclination to lay aside the sentimental functions of society. But dollars and cents do not always make sense. Feelings are as real as other facts in human experience. There are people who want the minister to avoid all expressions of sentiment in a funeral service. That attitude towards death must be recognized by the wise minister. But the minister should not become sounding brass or a tinkling cymbal and make such a service empty and meaningless. Any extreme attitude may be hazardous for the minister and tragic for the congregation he serves. Every church should have an annual memorial service. This service should not take on the aspect of a second funeral. It should be optimistic and encouraging, inspiring and comforting.

The second topic is the severe drought. There has been less than one inch of rainfall in this section since April 5—or for the past six weeks. Many farmers have not been able to prepare the ground for planting peanuts. Those who have planted their crops are doubtful about the prospect of having a good stand. The Irish potato crops in this section appear to be almost ruined. The growth of the vines has not reached one half of the usual size for this date under normal conditions. This situation is disturbing to people who invest their money and work to produce a harvest.

People should remember that they must depend upon God for their daily bread. Human skill cannot reach its highest efficiency when it is divorced from the recognition of the proper place of God in human life. Jesus taught His disciples to pray, "Give us this day our daily bread."

This was not a suggestion that men should ask God for a "hand out" or a free lunch. The important thing is to recognize one's partnership with God in the earning of one's daily bread. Praying for rain when needed is as important as plowing the field or gathering a harvest. People who follow the plow should be taught to pray. The carpenter's shop, the office of the people who control great business enterprises, the counting room, the school room and the studio should be places of prayer for daily bread. The parched earth and the withered crops affect every station in this life. The farmer feels the force of the drought before other people realize how serious the situation may become.

We need refreshing showers for the earth and the crops. But how much more do we need a season of refreshing showers upon our dry, thirsty souls. Yes, the churches in this section need a revival, and the sad part of it is the fact that so few people are concerned about this condition. We are reaping the terrible harvest of unpaid tithes, unuttered prayers and unattended services. And we are trying to palliate this illness by self-interest and self-praise. The fire alarm sounded a few moments ago and the city fire department went down the street with much noise and excitement. A fire always attracts attention. Maybe it is time for a general alarm to be turned in from our churches—calling the attention of the people to the fires burning upon the altar of the church. Have the fires upon the altars gone out? If the ministers are not meeting this situation, it is time to call a conference for prayer and consecration.

I. W. JOHNSON.

FORMER PRESIDENTS OF ELON COLLEGE.

Elon College was founded in 1889, opened its doors in September, 1890, making available for the young people of our church and others opportunities for higher education under positive Christian influences. The college has held to these ideals and purposes through the years.

Dr. W. S. Long, a Christian minister, was the founder and first president of the college. He rendered the church and the cause of Christian higher education valuable service during his four years of concentrated, conscientious, Christian efforts as president of the college. Dr. Long

died as the result of an automobile accident August 4, 1924.

Dr. W. W. Staley succeeded Dr. Long as president of the college in September, 1893. Dr. Staley was then pastor of the Suffolk Christian Church and served as non-resident president for twelve years.

Upon Dr. Staley's resignation in 1905, Dr. E. L. Moffitt was elected president of the college. Dr. Moffitt served for six years.

Following Dr. Moffitt's resignation, Dr. W. A. Harper was elected to the presidency of the college in 1911. Dr. Harper served for twenty years.

Unfortunately, it would seem, and to the great loss of the college and the church, that Doctors Long, Staley and Moffitt have been called from our midst. They all three lived to a very mature age.

Through the devotion and a desire to honor their father, the children and son-in-law, Dr. VanBuskirk, of Dr. Moffitt, his portrait has been painted and is to be presented to the college on Monday morning, May 26, at eleven o'clock. Dr. Moffitt, at the suggestion and in cooperation with the administration of the college, before his untimely death arranged with the Suffolk Christian Church to present to the college an oil painting of Dr. Staley, and with friends of Dr. Harper to see that his portrait was likewise presented to the college. The portrait of Dr. William Samuel Long, the first president, was presented to the college some years ago, and a very excellent painting it is. These three portraits, that of Dr. Staley, Dr. Moffitt and Dr. Harper, will be presented to the college Monday morning with fitting ceremonies. Dr. John G. Truitt, pastor of the Suffolk Church, will present Dr. Staley's portrait. Dr. Stanley C. Harrell, Secretary of the Board of Trustees and a student at Elon College while Dr. Moffitt was president, will present Dr. Moffitt's portrait. Hon. D. R. Fonville, a member of the Board of Trustees and a lifelong friend, will present Dr. Harper's portrait. These portraits were painted by the Rev. McKendree Long, artist and minister and a nephew of Dr. William S. Long, the founder of the college. McKendree Long has known intimately all of the ones whose portraits he has painted. He has a keen interest in the college, and it is eminently fitting that he should do this work in behalf of the institution. These portraits will be received in behalf of the college by Dr. W. H. Boone, Chairman of the Board of Trustees of the college. The alumni of the institution will be greatly in-

(Continued on page 15.)

FOR THE CHILDREN

Dear Friends:

Are you getting your Children's Day program prepared? I would like to hear from some of you. Perhaps some of you will find time to write me about your plans for Children's Day and the part you are taking in the service. Just a month from today and you will be having the service. It may be that some of you will work up the service later on when you have Vacation Church School this summer. Be happy at your work and don't forget to put your best self into the service then you will make others happy also.

How many of you are eligible for the Junior High Camp? I just wish that I were that young again so that I could go! Mr. Todd and I met up there with a committee to look the camp over and to help plan for your camp. I just fell in love with the place. Just think of the fun you are going to have under those whispering pine trees and plunging into the cool waters of the lake. The joy that you will get out of worshipping and working with other young people your age! Working for the most worthwhile thing on earth—your church. Tomorrow you will be its leaders. That church of tomorrow will need the most courageous, loving leaders possible. Don't you want to be one of them? There is no better place to prepare yourself for that leadership than at such a camp as is being planned for you. I wish that I might sit down and tell you some of the wonderful experiences which have been mine at church conferences. They make my life rich with memories that are more precious than gold. If it were not for such training I would not be having the privilege of writing to you now! "Got to go to camp this summer, Mom!" Tell her that soon enough and she will help you to go.

Sincerely,

DOROTHY TODD.

A. P. K.

Yes, she is one of those preacher's kids! But she is having the time of her life. She was born in Virginia just five days after Oliver was born. That makes her birthday November 17. When she was only three and one half months old she traveled 421 miles to see her maternal grandfather on whose seventy-fifth birthday she was born. At the time she had just

moved 225 miles with her parents to their new parish.

She is as fat as a little butter ball and just as good natured as she can be!" She likes to play in her crib and in spite of the fact that she is the first baby, her parents declare that she is yet to be spoiled.

On Easter Sunday evening she was christened by a preacher who had been best man at her Dad's wedding. Her christening dress and white blanket were gifts from the churches back in Virginia, where she was born. Believe it or not she was the first baby to be christened in her father's present church. She just knew that the preacher was talking to her so, ladylike, she looked right up into his face and smiled all during the service.

Her parents have a car-bed for her and she adores riding. She goes to church each Sunday night. Her mother takes her fifteen minutes early and tucks her into her little bed in the study. Then mother goes and listens to daddy preach while baby daughter is the pet in her daddy's study until the service is over. All of this traveling and moving about doesn't bother her and she says that she wouldn't change parents with any baby living!

Who Is She?

IT HAPPENED IN MAY.

He had been working steadily for eighteen years at the head of a school for his people in Alabama. He was weary beyond belief and yet he still struggled on. There could never be any rest for him as long as he could find one more task to perform which would help his people to rise. He had been a slave. He remembered the days before freedom from slavery was declared. He said that the future of his race depended upon whether or not it could become so valuable that the people in the towns and states where they resided would feel their presence necessary for the happiness and well-being of the community. It was his belief that every man who kept on adding something to the material, intellectual and moral well-being of the place in which he lived would one-day receive his proper reward.

In the spring of 1899 some good friends in Boston had arranged a meeting for him in the interest of Tuskegee. A large number of the finest people of Boston, both races,

were present at this meeting. His friend noticed how very tired he seemed. When the meeting was over one of the women asked him if he had ever been to Europe. He told her that he had not. She asked him if he had ever thought of going. He told her that he had not because it was something entirely beyond him.

Not long after this he received word that his Boston friends had raised sufficient money for him and his wife to take a three- or four-month trip to Europe. They sailed for Europe on May 10. It all seemed like a dream to him. He was made to take a well-earned vacation for the first time in his life. He is called the father of his race.

Who Is He?

Answers to Last Week's Questions.

1. "It Happened in May"—Kate Smith.
2. "Do You Know Me?"—(1) Robin.
- (2) Mayapple. (3) Cricket. (4) Toad.

A PRAYER.

At Thine Altar, O God, we remember the heroism of men and the fortitude of women in a time of terror and trial; those who endured with valor, those who suffered with patience, and those who gave all, even the sweet blood of youth, for a better day. God of Mercy, let us not by carelessness or indifference be guilty of the worst of all sacrileges—the waste of sacrifice.

God of justice, make us just in mind and spirit, that the kingdoms of the world may become the Kingdom of Justice. We pray not for a peace of ease, but for the peace of righteousness and goodwill, and the moral love that fulfills itself in fellowship. Comfort Thou Thy people; guide our groping humanity out of chaos into brotherhood. Enlighten our darkness; let ignorance, oppression and envy cease, and heaven and earth be joined in praise of the Prince of Peace. Amen.

ELON PASTORS' SCHOOL.

A healthy variety of courses will be offered at the Elon Pastors' School, June 23-28. Ministers may elect any of the following courses:

Stewardship—taught by Dr. Archie H. Hook.

The Rural Church—taught by Rev. F. C. Lester.

A Program of Music for the Local Church—taught by Rev. O. D. Poythress.

Worship in the Small Church—taught by Rev. Aubrey C. Todd.

Preaching from the Bible—taught by Dr. H. S. Hardcastle.



PERPLEXED, YET NEVER UTTERLY BAFLED.

By WYNN C. FAIRFIELD.

The words from Weymouth's translation of the New Testament which stand at the head of this article are a very accurate description of the spirit in which the American Board is doing its work these days.

In *Greece*, Anatolia College at Salonika and Pierce College at Athens had to close immediately after Italy's invasion began. The Anatolia College American faculty has largely transferred to other places of usefulness. President and Mrs. E. W. Riggs remained with the older Greek members of the faculty on the campus, helping with the hospital service to which three of their buildings have been put, and in relief work in the city until April 8, the day the city was evacuated, when they left for Athens. One member of the American staff of Pierce College is serving in Aleppo. The others are at the college, engaged with the Greek teachers and some of the students in many phases of war work. Dr. Marden and Dr. Parnelee are doing relief work, the former serving as agent for the distribution of relief provided by the Congregational Christian Committee for Assistance to War Victims.

No letters or cables have come from *Bulgaria* since the Nazi occupation, but the Near East College Association has had word that its American College at Sofia was continuing without interruption, so that we hope our workers also can carry on. *Turkey* is today on the verge of the war, with preliminary evacuation of Istanbul already begun. Unrest in *Syria* is ominous of increasing difficulties.

On the other side of Eurasia, the most significant developments of the first three months of the year have been in *Japan*. In January, as the House Committee on Foreign Relations heard Secretary Hull and other witnesses whose speeches were printed in Japan, the atmosphere became much more tense. A deputation from another mission board then in Japan advised all its missionaries to leave as rapidly as possible, very largely because it felt that Christian Japanese would be increasingly embar-

assed by association with potential "enemy aliens" in the persons of the missionaries.

Kuniai church leaders, expressing their deep appreciation of all the American missionaries had done, also expressed their reluctant but deep conviction that the time had come for the missionaries to take "furloughs" to America, because if hostilities should break out between the two countries, the unpleasant consequences which the missionaries would suffer would have no value as Christian witnesses, but would be simply those inevitable for "enemy aliens" still found in Japan. Educational leaders were not so clear in their conviction, but a month later Doshisha University gave similar advice.

These warnings from faithful friends led the mission to adopt a program of gradual withdrawal, with women and the few remaining children to take the first available accommodations, the men to follow later if still possible. This program was slowed down by the news that Miss Grace H. Stowe, who had been on furlough in America, had been issued her passport and was returning to Japan, which she reached on March 20, but plans are still in process and it would not be surprising if all American Board missionaries by mid-summer had left Japan for America or other fields of service. Every effort is being made to make their services available for similar work in this country during this temporary absence.

From *North China*, the missionary mothers and others not in vigorous health have as a rule made reservations for sailings not later than May. Plans are being made for possible transfers of the rest to other fields in China, when and if that course of action seems clearly called for. Since such decisions depend on factors beyond their possible knowledge, they are hard to make and to make wisely.

While events are forcing many missionaries to consider returning to America, they are also perplexing many *missionaries in America all ready to return to their fields*. Dr. Shepard of Istanbul made his way back around South Africa as ship's

doctor. His wife and the new nurse went across the Pacific and flew from Penang to Bagdad in order to join him. The Nutes of Talas motored all the way from Calcutta to Karachi. Others have considered long bus rides through Africa, unable to pass through the Red Sea. Coming or going, our missionaries are "perplexed, yet never utterly baffled."—*Missionary Herald*.

MISSIONARY OFFERINGS.

WEEK ENDING MAY 16, 1941.

Sunday Schools.

Suffolk, Va.	\$ 25.00
Bethel, Elkton, Va.	1.00
Newport, Shenandoah, Va.	10.00
Spring Hill Waverly, Va.	2.72
Parks Cross Roads, Ramseur, N. C.	7.75
Ramseur, N. C.	11.00
Antioch, Eeagrove, N. C. ....	.88
Big Oak, Eagle Springs, N. C. ...	6.70
Morrisville, N. C.	2.40
Belew Creek, N. C.	6.45

Total \$ 73.90

Individuals and Churches.

Newport, Shenandoah, Va.	
(Honor Fund)	\$ 11.42
Lebanon, Semora, N. C.	5.39
Lynchburg, Va.	12.23
First, Greensboro, N. C.	60.41
Carolina, Burlington, N. C.	4.00
Mt. Auburn, Manson, N. C.	18.70
Concord, Timberville, Va.	1.74

Total \$ 113.89

Specials.

First, Burlington, N. C.	\$ 53.90
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Total for week \$ 241.69
Previously acknowledged ... 14,385.14

Total since Sept. 1, 1940 ... \$14,626.83

Gratefully,
MATTIE COX PARKER,
Secretary.

DR. J. O. ATKINSON HONOR FUND.

Newport, Shenandoah, Va.	\$ 11.42
Previously acknowledged ...	560.30
Total	\$ 571.72

Sincerely yours,
MATTIE COX PARKER,
Secretary.

SCHOOL OF MISSIONS AND WOMAN'S CONVENTION.

The latest news that is of great importance to all of our women is that Miss Seabury is to teach the foreign book, "A Christian Imperative: Our Contribution to World Order," and she is bringing with her Dr. Arthur E. Holt, the author of the home book, "Christian Roots of Democracy in America," who will teach his own book at our school. Can you think of any greater opportunity than that in store for those who will attend our

School of Missions? Dr. Holt will also be the guest speaker for the Tuesday evening program. I hope you have already planned for a car load from each church. Virginia must get busy. Mrs. Wisseman is "moving earth" almost to get her North Carolina women there and I have news that several car loads from the Valley Conference are already headed in the direction of Elon.

We have a splendid program and unless you are there you can't enjoy it. Is it worth making a sacrifice for? Does your church need you to be informed concerning the program and business? The Convention will give two afternoons to business sessions and we need you there to help make plans for our next biennium. I do beg with all the earnestness that I possess that you plan now to take those days off as a vacation and help your church and yourself by meeting and enjoying the fellowship of our Southern women who are attempting with all their might to do the job that has been given in their care. Will you help to make this meeting a success by being there and participating in its issues?

Sincerely,
MRS. J. MONROE HARRIS.

CHRISTIANITY AND SUPERSTITION IN AFRICA.

The fearsome black spectre of superstition still controls the lives and destinies of a large portion of Africa's friendly people, reports Miss Minnie A. Tontz, R. N., daughter of Mrs. Amelia K. Tontz, 1746 S. E. 36th Avenue, Portland, Oregon, Congregational medical missionary under the American Board of Foreign Missions in Mt. Silinda, East Africa.

Fighting a courageous battle against disease and primitive fears, this small Oregon nurse, representative of the Staub Memorial Church in Portland, Rev. Henry G. Dietz, minister, writes of her work and how war touches her part of Africa but indirectly so far.

Men from Rhodesia have enlisted. Some have lost their lives. In Mt. Silinda the mission hospital now has no doctor since its temporary woman physician has gone to Johannesburg to take over duties of a man called to the front. Mt. Silinda hospital has been without a doctor of its own since 1939 and heavy responsibilities fall on Nurse Tontz, a second American nurse, Miss Theresa Buck, and the native girl nurses.

The nearest doctor now is a Government man (over twenty-one miles away) who can at best visit Mt. Si-

linda but once a week and Chikore once a month. In addition to the hospital, which serves an immense area, there are some twenty little orphanages to be cared for at Mt. Silinda.

Among these youngsters is one named Posokufa. In Ndaui this means "about to die." Posokufa is two now. He was brought by his father who said the mother was dead. Later it was learned that the mother was down the road weeping bitterly for her son. What had happened? Posokufa had been born with a tooth in his mouth! And that, superstition said, meant illness for the father.

Sure enough, father became ill. So baby must go. In earlier days the little life would have been snuffed out. But Christian teaching and strict government rulings make this less likely now.

On a trip out into the bush to help dedicate a little school, also to be used as a church, Miss Tontz reported that her car had to travel through huge grass fires. Sometimes the flames ran right to the roadside and they held their breath while the driver put on extra speed to get by. To make the trip more interesting a heavy rain had left patches of sticky black mud into which the wheels often sank! At one point a variety of curious antelopes watched them and then bounded gracefully away over the veldt.

At the dedication of the little church in the veldt the native Chief, with his leading head man, was present. He wore proudly his half moon insignia and two medals, one from the Jubilee of King George V, and one of the Coronation of King George VI. Although not himself a professing Christian the Chief's three sons were Christians and he was eager for his people to learn.

At Mt. Silinda itself a new little church was dedicated last year. Miss Tontz reports an ardent spirit among the women. The native Ndaui pastor of this church gave up his position as Chief in his own right, to become a Christian minister, says Miss Tontz.

Minnie Tontz was born in Illinois and educated at Oberlin College and St. Vincent's Training School, Portland, Oregon. She is the sister of Misses Ida and Bertha Tontz, 1746 S. E. 36th Avenue, Portland, Oregon, and Knowles Tontz of Brooks, Oregon.

The month of May is American Board month in all the Congregational Christian Churches of the United States. Through this foreign arm of its fellowship—a fellowship numbering over a million and a quarter people of all races in ten countries—the

American Congregational Christian Churches express their faith that only in real Christianity can be found the ultimate answer to the world's problems.

FOREIGN FLASHES.

They Come With Bed and Board.—With only a few workers scattered over a vast area the churches of the Elende Mission in West Africa find it desirable to meet periodically by districts. Miss Mary W. Hurlbut of Means School, Dondi, went on foot and by hammock, to one of these meetings. Everyone carries his own food, cooking pots and bedding. Between the regular meetings, Means School graduates gave cooking demonstrations surrounded by a group of women seated on the grass. Eagerly they saw how soup could be made of sweet potatoes and soy bean milk; how cookies could come from cornmeal and sweet potatoes. All the cooking was done over an open fire.

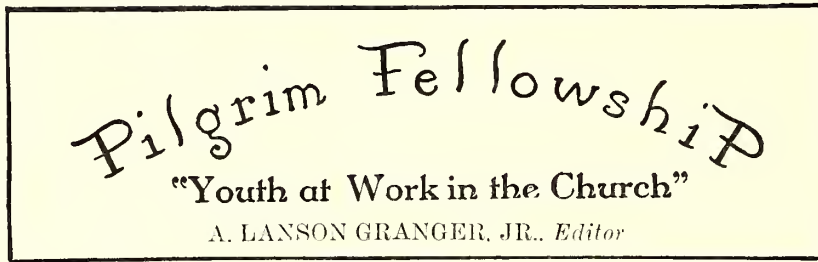
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Strange Accident.—We are in great trouble," cried a man, rushing up to Miss Gertrude H. Merrill, R. N., in Chikore, Southern Rhodesia, Africa. "My sister has been bitten by a crocodile!" Soon, Nurse Merrill and John P. Dysart were on the way to help the child. She had been seized by a crocodile while dipping water from the Umsilizwi River. A companion had miraculously frightened the reptile away by beating the water, but not before the crocodile's teeth and thrashing tail had made bad wounds in the girl's arm, as well as broken it. It was twenty hours before Miss Merrill reached the little girl and then there was a fifteen-mile journey back to Chikore. Miraculously the infection which the doctor expected did not materialize.

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Radio Messages to the Fields.—Manager E. T. Buck Harris of Station of KGEI, California, assures us that the short wave Mail Bag Program is still being broadcast every Sunday morning from 5:00 to 5:30 A. M., P. S. T., on a frequency of 9,670 Kilocycles, 31.02 meters. Word has come to us from various missionaries in the Orient and other parts of the world that they are receiving this program. Friends are therefore reminded that Mr. Harris would be very glad to get your messages and broadcast them. Address him: Sunday Morning Mail Bag Program, Station KGEI, 235 Montgomery St., San Francisco, Calif.

—Missionary Herald.



SCHOOL CLOSES—WHAT THEN?

The most popular subject for thought this month among young people is the closing of the school year. Almost induced, it seems, by "exams" and an otherwise exceptionally crowded schedule, most of us find ourselves occasionally stealing a minute here and there from duty to do a little day-dreaming over the days ahead.

Summer is always great! Free as we are to choose at least some of the things we want to do, we find our minds so crowded with ideas that we're almost beginning to feel the need for a card catalog.

In the first place, this isn't just an ordinary summer. So much is happening in our world that even the duller of us are beginning to sit up and take notice, and to do a little thinking of our own—and to grow up. Certainly we can't go on drifting along with some slipshod, indifferent beliefs about life.

Members of Pilgrim Fellowship have had the opportunity of going a long way toward beginning a more disciplined, a more worthwhile, a more fruitful kind of Christian living. We would not see that way of life perish because a simple epidemic of carelessness struck our generation. How much better it would be to face honestly our sense of values and try to see more clearly the things we've thought about so long.

The opportunity to crystalize these thoughts into deeds is certainly to be found in the Pilgrim Fellowship program which is being planned. Summer conferences, the summer activities of the local church and young people's group, and the endless possibilities that are open for personal exploration, conspire to suggest a definite line of action to those who are really awake to the ever-growing necessity for life that is real. Let us never be left with an empty dream.

F. F. G.

PILGRIM FELLOWSHIP CONSECRATION SERVICE.

In the April issue of the *Pilgrim Highroad* (page 63) there appeared an impressive consecration and communion service which forcefully presents the meaning of the Pilgrim Fel-

lowship Statement of Purpose. This service which was prepared by Rev. Richard R. Hurlbut, assistant minister, First Congregational Church, Madison, Wis., has been used and revised by young people's groups, and may become a service of common worship for Pilgrim Fellowships throughout the land.

We mention it as a service extremely meaningful, which may find significant use among our own local conference groups.

The service centers about an altar, upon which have been placed a cross standing before a lighted candle, an open school book, a communion cup, a gear or machine wheel, a tennis racket, a garden trowel, and a globe of the world; beside the altar is an American flag.

The candle, symbol of the light of eternity, is the perspective through which one sees the cross of Christ. It points toward the objective: "To achieve Christian personality after the pattern of Jesus."

The second purpose in the Statement, "To seek a fuller understanding one of another in the interest of happy relations in home and community" is represented in the symbols of work and play—the garden trowel and the tennis racket.

The communion cup is suggestive of the fellowship and unity of all Christians in Christ, and is symbolical of the third purpose: "To work for a united church, practicing Christian freedom and definitely promoting the program of Jesus."

The school book symbolizes the need to make actual our fundamental ideals of freedom and equality to all people in our democracy, "To secure equal rights and opportunities for all classes and races as equally the children of God."

The American flag suggests not blind allegiance but the conviction of freedom of conscience which stems from the Christian heritage of our forefathers and thus makes pointed the fifth purpose, "To practice Christian patriotism which recognizes the authority of God in conscience as supreme."

The gear or machine wheel represents industry and agriculture. It (Continue on next page.)

HOW TO USE OUR RADIOS.

CHRISTIAN ENDEAVOR TOPIC
FOR MAY 25, 1941.

SCRIPTURE: Phil. 4: 8; John 2: 15-17.

Daily Readings—

Monday—A Burning Bush Radio—Exodus 3: 1-6.

Tuesday—God's Broadcast to Elijah—I Kings 19: 11-13.

Wednesday—Listening to God—Psalm 85: 7-9.

Thursday—A Voice from Heaven—Matt. 17: 1-8.

Friday—A Missionary Broadcast—Acts 16: 6-10.

Saturday—A Broadcast from Prison—Eph. 4: 1-6.

There are fifty million radios in use in the United States and 850 stations in operation. Radio is probably something of a business, an art, and an entertainment. It can make a contribution to character building by developing right attitudes and providing for wholesome emotional expression, or it can be a liability to all that is in life.

Several persons should be asked to listen to radio programs for a week, and discuss at this meeting: "The best and worst I heard over the air this week." Such well known programs as Major Bowes' Amateur Hour, or Information Please, may be assigned to persons to report as to their (1) general appeal, (2) entertainment value, (3) cultural value, and (4) educational value.

Assign these short talks and follow each with a brief discussion:

1. The need for radio standards and ideals.
2. Radio courtesy: How loud or late should the radio be played? Should it be played when visitors are present and in conversation? When several members of the family each want a different program, who shall determine the one to be heard.
3. The search for breadth and depth: Discuss the narrow view in these expressions, "Oh, I never listen to anything but swing music," "All I want is news," and "All I care about is the stories by various soap products."

Work out a list of standards to apply to various types of radio programs. Also develop a list of rules for "radio etiquette."

For Discussion—

1. Why do you like a special program?
2. If you were a radio censor, what current programs would you ban?
3. How can Christian people make better use of radio facilities to extend the gospel?

S. E. M.

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

BROADENING CHRISTIAN HORIZONS: PETER'S VISION.

LESSON VIII—MAY 24, 1941.

LESSON: Acts 10:1-11:18.

DEVOTIONAL READING: Psalm 98.

GOLDEN TEXT: *And Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons.*—Acts 10:34.

Cornelius' Vision.

This man, Cornelius, was a soldier, a devout man, one who feared God with all his family, one who was very generous in his gifts to the people, and one who prayed to God always. He had a hunger and thirst after righteousness, he wanted to learn more, and to him, as to many another man who prays, there came a vision splendid. On one occasion while he was praying, the "inner voice" spoke unto him directing him to send unto Joppa for Simon Peter. Through Peter, Cornelius was to learn more about the true way of life.

Prayer does many things. But perhaps there is nothing that it does and is more effective or more vital than to give new perspective to life and to open up new visions. These visions may not come to us with the same accompaniments that they came to Cornelius, but the man who does practice a prayer life, again and again will hear the quiet, still voice from within, directing his paths, giving light on his problems, renewing his strength, pointing out new fields of service. Of course, if the thing is to be made effective there must be obedience to the vision. Cornelius was probably a man accustomed to action, and as soon as he had seen the vision forthwith set about to obey it.

Peter's Vision.

In Joppa, some miles away, Simon Peter was visiting. He, too, had a vision, a strange vision. He came home at noon one day and dinner was not ready. He went up on the housetop to spend the time in meditation and prayer, and he, too, had a vision. A certain vessel, like a great sheet held at the four corners, was let down out of heaven. In it were all manner of four-footed beasts and creeping things, and birds. A voice said, "Rise, Peter, kill and eat." But Peter, as a Jew, had been particular what he ate. He had observed punctiliously the Mosaic regulations about foods. With some pride, and perhaps

smug satisfaction, he politely told God that he had never eaten anything that was common, or unclean. He had not caught the point of the vision yet, and it was repeated the second, and even a third time. Like us, Peter was very particular about the jot and the tittle of the law and he had missed some of the weightier meanings and significance of religion. He thought that it was more important to observe certain petty laws about food than it was to give the bread of life to the Gentiles. While thinking over the meaning of this strange vision he was called down from the housetop to greet the messengers which had come from Cornelius. What strange ways God sometimes uses to make his will known and to accomplish his purpose. Here was a soldier of the Roman army praying in Caesarea, and here was a soldier of the cross praying in Joppa. The vision of each did not mean anything apart from itself, but when each acted in obedience to the divine impulse, or command, things made sense. It was through Simon Peter that Cornelius was to find the way into the Christian experience. It was through the strange vision that Peter was to be prepared to break across the boundaries of a narrow Jewish prejudice and bigotry, and to broaden the horizons of the Christian Church.

As the poet says, "More things are wrought by prayer than this world dreams of." A man can get on his knees in America and wield potent effect upon the work of a missionary in China, or India. A mother can follow the fortunes of her boy and undergird him with strength and power through prayer, even though he is far away. The work of a church can be renewed and quickened by this same spiritual exercise.

Peter's Visit.

When Peter put two and two together it made four. When he talked with the messengers of Cornelius the whole thing made sense. He, therefore went with them to Caesarea. He took along a few men from Joppa. Even then perhaps he was not quite sure of himself and he was a little skeptical about going as a Jew into the house of a Gentile. But he, too, was not disobedient to the heavenly vision. When he reached the home of Cornelius he found that this man and his household, and his friends,

had already met in glad anticipation of hearing the word of life.

"Now, therefore, as we are all here present before God, to hear all things that are commanded thee of God." It was an ideal situation—a prepared preacher and a prepared people. Under the inspiration of the occasion Peter preached a great sermon. Because the people who were there had open minds and responsive hearts, God poured out his spirit upon them. Even before Peter got through his sermon, "the Holy Ghost fell on all them which heard the word." It came as quite a surprise to the Jews who were with Peter that the Holy Spirit was poured out upon the Gentiles. They evidently thought that the spirit of God was reserved for the Jews, that the gospel was not intended for the Gentiles. But Simon Peter had a new spiritual insight. He rightly reasoned that if God had baptized these people with his spirit in the inner man that it was altogether fitting and proper that Peter himself should baptize them with water as an outward sign of an inner experience, a symbol of the casting away of their sins, and of their public witness to their faith in Christ and enlistment with his people.

Broadening Christian Horizons.

Thus do we see the way in which the horizons of the early church began to broaden. Jesus said that his followers were to be witness in Samaria and unto the uttermost parts of the earth. Their horizons were being broadened and their sympathies were being enriched, their plans and programs were made more comprehensive. Christianity was destined to be a world religion. These men were gradually and under the patience of God discovering this basic fact. They were learning what a great many Christian people today still do not fully comprehend.

PILGRIM FELLOWSHIP.

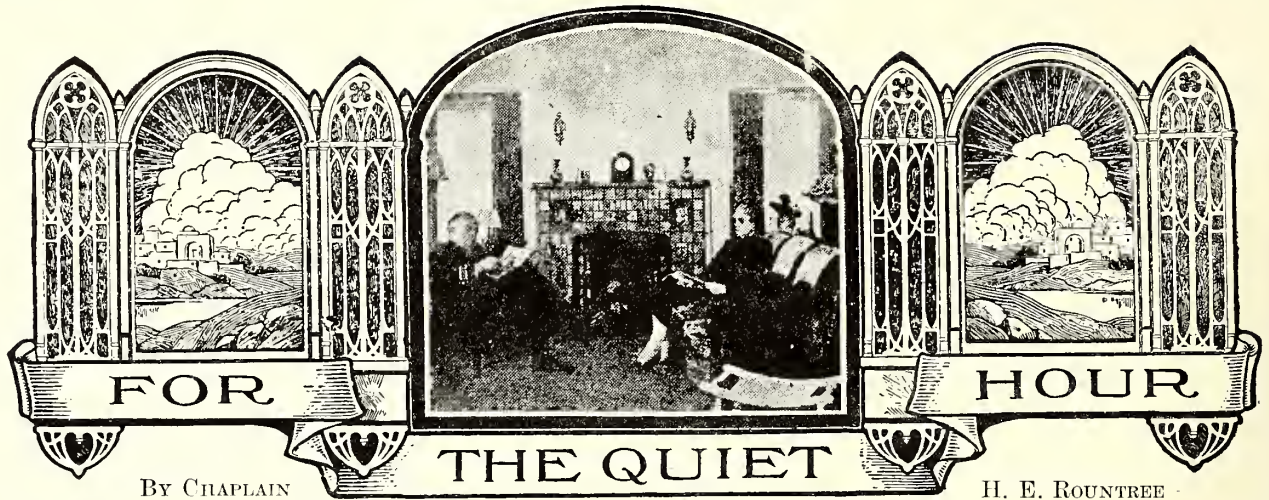
(Continued from preceding page.)

suggests the technical advance of a culture which directed toward the ends of justice could afford an abundant life for all, the sixth purpose.

Symbolizing the seventh purpose, "To work for such international organization of the nations as will preserve peace and security," is the globe of the world.

The service is planned for the installation of officers, and a fellowship communion service following.

We suggest that program chairmen of local societies and conference groups look up the service in the *Highroad* and keep it for future use,



MONDAY.

CHECKING UP ON SELF.

"Example yourselves whether ye be in the faith; prove your own selves."
—II Cor. 13: 5.

Paul is reproofing his hearers for demanding a proof of Christ in himself. He says that it is yourselves you must test, for it is Christ within you that is the proof. If you do not have your ear checked over regularly you may expect to pay for the oversight—and at much extra cost—perhaps not next week or next month, but ultimately. So how about yourself—your very own "get-about-body engine"? Let us pray for the proper understanding of the workings of Christ in the soul, for the courage and tenacity to examine ourselves, and for the temerity to judge others. *Amen.*

TUESDAY.

OUR DAILY MESSENGERS.

*"Set ye up a standard in the land."
"One post shall run to meet another,
and one messenger to meet another."*
—Jer. 51: 27-33.

Messenger service was on foot throughout Bible days. Later, there were the swift riders. Men were dependent entirely upon legs and horses. Now, nearly every one has a little instrument in his home that he can take down and send messages all over the world. In these days our Father has given us many swift messengers. The main question is: Have we anything worth while sending? Let us pray that we may be so conscious of the divine purpose of life that in every conversation they who listen to us, or they who receive our messages, may take knowledge of us that we, like the apostles of old, live with Jesus. *Amen.*

WEDNESDAY.

IRRESISTABLE BELIEF.

"The man believed the word that Jesus had spoken."—John 5: 46-51.

Jesus chastened the Nobleman by classifying him with those who would not believe unless he saw "signs or wonders." This chastening brought forth the heart of the man who insisted on the faith which he had in Jesus. Jesus did not see fit to go. He only spoke the word. This was satisfactory to the Nobleman. He believed and his belief was rewarded.

Our Lord wants us to believe for what He is and not for miracles he performed. Today we have no miracles, such as was then, but we believe in Christ and we find Jesus more wonderful than His deeds. The best Christian evidence is Christ. The only cure for infidelity is Christ. Let us pray that we may know the Savior, that we may draw close to Him each day, that we may enter into His life, its graciousness and its love. *Amen.*

THURSDAY.

THE SAFETY OF HOLINESS.

"I will both lay me down in peace and sleep: for Thou, Lord, only makest me dwell in safety."—Psalm 4: 8.

The celebrated minister, Rowland Hill, had a gardener many years and accepted as an honest man. But at last the gardener was convicted of many robberies and sent to jail. Mr. Hill visited him and in the conversation asked: "How is it that you have never robbed me?" Said he, "I was afraid. Many times I was on the point of robbing you, but something said, 'He is a man of God, this is a house of prayer; if you rob here, you'll surely be found out.'"

A friend of ours was walking down a dark street in New York one night. Two thugs grasped him as though to make way with him. They found a cross on his watch chain. One said: "Turn him loose; he is a Christian." Christians find their paths hedged about with divine protection. Pray

earnestly that you may have the strength to withstand temptation and the courage to follow the Lord Jesus.

FRIDAY.

THE INDEPENDENCE OF SIMPLICITY.

"His food was locusts and wild honey."—Matt. 3: 4-10.

John was a most independent character, his independence lay in his power; and his power lay in his poverty, his simplicity and his freedom from envy or entanglements. He asked no favors of kings and therefore he could face them with their sins. He envied not the rich and so he could rebuke their greed. His outdoor life and simple fare strengthened his body and at the same time enfranchised his soul. Our way up is manliness and not by wealth or by the help of others. Let us pray for the lot that is best, and a life of contentment, strength, beauty and joy. *Amen.*

SATURDAY.

RIGHTEOUSNESS ALL THE WAY.

*"Let justice roll down as waters,
and righteousness as a mighty stream."*—Amos 5: 18-24.

The people were very religious but their religion was idolatrous. They brought many sacrifices to the altar, but they never made sacrifices of their lives or of anything for the good of others. They observed the feasts, but they did not meet God, because they did not live with God.

Amos woke them up. With one crashing sentence he told them of their sins and how their righteousness must be an everyday affair and a purifying stream. That is what God wants of you and me. He wants not the fragments but the full piece; not half way righteousness but all the way, thoroughgoing within our souls, and the pouring out of righteousness all the way. Pray for the large lib-

eral spirit and righteousness as the supreme joy. *Amen.*

SUNDAY.

And wake dead souls to love and praise,
This is the day of peace:
Thy peace our spirits fill,
Bid Thou the blasts of discord cease,
The waves of strife be still.
This is the first of days:
Send forth Thy quickening breath,
And wake dead souls to love and praise,
O Vanquisher of death.

—John Ellerton.

“If it were not so I would have told you.”—*Christ.*

THE AMERICAN BOARD.

(Continued from page 5.)

not so long ago in the magazine of the Chinese intelligentsia, which formerly was not only skeptical to Christianity but bitterly opposed it. Said this article: “Christianity will have a larger place in China after the war not only because of the relief work carried on everywhere by missionaries and Chinese Christians but also because the meaning and value of Christianity is more widely appreciated than ever before. . . . One of the many things that has come out of the present war has been the realization that, whatever doubt may have existed in the past, Christian missions in China fully and indisputably justify their existence. . . . The Christian missions in China have built for themselves a record of which they may be justly proud. They have preached the gospel not with words but by practical demonstration of the love of God and the brotherhood of man. They have definitely found their place in the life of the nation, fulfilling great human needs in its hour of travail.”

Today, the American Board faces an unprecedented opportunity in the Philippine Islands. That great Island of Mindanao, especially, is their peculiar responsibility. It was recently opened up by the government to colonization and so thousands of homesteaders are pushing in to a rich but uncultivated wilderness starting little boom towns and living in an atmosphere of covered wagons. Right along with them have come the gambling dens, the red lights and all the rest. The Philippine Church follows its people, too, but these young sister churches of ours, called “Evangelical” in the Philippines, are poor in worldly goods. They have valiant spirit but badly need more trained leaders. They can produce the youth but not the wherewithal to train them.

Under James F. McKinley, in Siliman Theological Seminary, we are training many of these Filipino Christians both young men and young

women. Before they can secure their degrees and graduate they have to spend at least a year in field work. This means that they go out into isolated, primitive communities, surrounded by poverty, paganism and superstition when many of them are not yet twenty-one years of age. These young men and women, and the Filipino pastors and deaconesses of larger experience, are called on to be not only ministers but doctors, nurses, agricultural advisers, child trainers and teachers. Our entire staff in the Philippines now includes only twelve workers—and some of these have to be home on furlough.

Those familiar with Dr. Frank C. Laubach and his vivid way of expressing a problem, will be interested in a paragraph which he sent recently and which speaks for all his co-workers in the Islands:

“We don’t want anybody to drop bombs on us but if they would drop *the cost of a bomb* it would blow us singing on the way into next June. Enough bombs dropped in one night without harming anything or anybody, would run all the missions we have had for a hundred years. The world does not worry about billions in war but to do God’s work we count, and decline, our pennies. Then those pennies go into taxes for more bombs. . . . And when we, here in Mindanao, want to fight for the King and are out of ammunition it nearly drives us mad. Every sincere Christian would rather have his money go into scattering the spirit of Christ than scattering death. Without shame or modesty, we say, if you have even a fraction of a bomb to give us, without starving yourself or going naked, we need it just as quickly as possible.”

In India and in Africa tremendous opportunities are opening up. In India there is not only the need of strengthening the Christian Churches and reinforcing the Christian educational work but perhaps a major contribution is the sort of thing which was described in a recent letter by Mr. Lloyd L. Lorbeer of Pasumalai when he referred to the threat of the Muslim League to divide India into Pakistan (the four northern provinces where Muslims are in the majority) and Hindustan. The Hindu Association is calling on Hindus to learn to fight.

“The greatest hope in India,” wrote Mr. Lorbeer, “is that many groups and communities have leaders permeated by the spirit of the living God. Usually this spirit has come from the witness of Christians or through reading the New Testament.

. . . Many British, Moslems, Hindus and Sikhs filled with this spirit are leading the people toward the common goal where there is neither Jew nor Greek, bond nor free, but all are one. May Christians everywhere be in this living vanguard.”

In Africa, our schools are crowded. The little churches are springing up and opportunities opening on all sides.

Rev. Frank T. Meecham of Mt. Silinda, East Africa, tells of the dedication of a new church school building where fifteen years earlier he had seen organized a little mission school in a hay-covered shed. Now the people have built for themselves a sun-dried brick building. The chief was there in his regimental splendor and his young son, Bernard, a pupil, interpreted his father’s message.

When Dr. Russell Henry Stafford, President of the American Board, said, “War time is no time for Christians to back down,” he was not thinking in parochial terms but with a world vision. In this new world about which so much is said these days—this new world which must emerge out of the present chaos and horror—the Christian Church must play an important part if such a tragedy is not to be reenacted in another twenty-five years.

While there are many channels through which it can work it has no better implement to use than its world-wide fellowship as represented by its missionaries, its schools, hospitals, clinics and social centers.

Miss Mary W. Hurlbut of Africa describes the connection between those of us in America and the work in Africa as similar to an African tepoia, or hammock. It takes someone on *both ends* to carry a tepoia. Her story is applicable to our work in all parts of the world. It is a sad but very true fact that *we* have dropped our end of the tepoia so many times during the past few years that there have been tears of anguish across the seas. Miss Hurlbut finished her illustration with a plea, saying, “Please, dear people, don’t forget that we are walking up-hill.”

The whole world today is walking up a hill—a hill it seems with a cross at the top and if that be so how can we who are Christians let down their end of the tepoia at a time like this?

Forget them not, O Christ, who stand
Thy vanguard in the distant land.
In flood, in flame, in dark, in dread,
Sustain, we pray, each lifted head.
Exalt them over every fear
In peril come Thyself more near
Thine is the work they strive to do,
Their foes so many, they so few.
Be with Thine own, Thy loved, who stand
Christ’s Vanguard, in the storm-swept
land.

The Orphanage

CHAS. D. JOHNSTON, Supt.



MARTHA LEE WHITTEN.



JUNE DALTON.

Dear Friends:

The two pictures at the top of our letter this week are our high school graduates for this year. We had only two this time but have several in the senior class for next school term.

The picture at the top is Miss Martha Lee Whitten. Martha Lee came to us from Burlington, N. C., April 9, 1934. She has been with us seven years. The second picture is June Dalton. June came to us from Greensboro, N. C., September 1, 1933. She has been with us seven years and eight months.

Both girls came to the orphanage in their young and tender years and have grown into two fine young women. They have reached our age limit and will soon go out to fight

their life's battles. They have been faithful girls here and have tried to do their best, and we feel sure that in whatever they undertake they will continue to do their best. During the years they have been with us they have won a warm place in the hearts of all of us and their leaving will cause a pain in our hearts and a silent tear to fill our eyes. We regret to see them go. We are happy to have had a part in training them thus far in their life and to have helped give them a chance to make good.

The writer is happy to have charge of an institution that devotes its time to the service of helping the helpless and dependent children. A great cause; a worthy work. It undertakes to fill the vacant place in their heart and life caused by the loss of a good mother. They crave to be loved as much as any children.

We have a little three-year-old boy in the orphanage that everyone loves. The little fellow lost his mother a year ago and with two other brothers was placed here. It is very touching sometimes to see him climb up on the matron's lap and put his chubby arms around her neck and kiss her on the cheek as he used to kiss his mother. He wants to be loved.

Any time you wish to mail us a check to help us it will make us happy.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR MAY 22, 1941.

Amount brought forward \$7,242.52

Sunday School Monthly Offerings.

Eastern N. C. Conference:
 Morrisville\$ 1.45
 Mt. Carmel 2.00
 Fuller's Chapel 5.00
 Oakwood 5.00
 Lebanon 2.60

\$ 16.05

N. C. & Va. Conference:
 Mt. Bethel\$ 3.03
 Belew Creek 7.30
 Burlington 35.17

45.50

Western N. C. Conference:
 Parks Cross Roads\$ 7.75
 Pleasant Ridge 4.96
 Ramseur 12.28
 Ether 2.16
 Shiloh 3.00
 Smithwood 1.05

31.20

Eastern Va. Conference:
 Spring Hill, 1st quarter . \$ 2.15
 Windsor 19.93
 Cypress Chapel 6.75

28.83

Valley Va. Central Conference:
 Mayland\$ 2.11
 Bethlehem 1.40

3.51

Special Offerings.

Mr. Fespermon\$ 5.00
 Mr. May 3.00

Members of Albion, Me.,
 Christian Church:
 Mrs. Helen Drake50
 Rev. Nelson Heikes ... 1.00
 Mr. & Mrs. Willis Hussey 1.00
 Miss Olive A. Gould .. 1.00
 Chas. E. Crosby 2.00
 Cash 1.41
 Mrs. Brame 10.00

24.91

Endowments.

L. S. Holt Endowment 150.00

Total for week \$ 300.00

Grand total \$7,542.52

SUPERANNUATION.

Centerville, Disputanta, Va. \$ 1.00
 Reidsville, N. C. 26.40
 Shallow Well, Jonesboro, N. C. . 6.00
 Asheville, N. C. 6.00

Total \$ 39.40

Previously acknowledged ... 1,215.51

Total in bank to date \$1,254.91

BOARD OF SUPERANNUATION,
 Mattie Cox Parker.

BOOKS YOU MAY NEED.

The Promotional Office does not run a bookstore, but the Secretary does order books for institutes, conferences and individuals. He now has on hand the following new books that are very valuable to those who need them, but are of no value lying idle.

- "Stand By for China"—Young People's study book—60c.
- "Chinese Children of Woodcutter's Lane"—story for primaries—60c.
- "Bright Sky Tomorrow"—Story for Juniors about China—50c.
- "Discussion and Program Suggestions on China for Adults"—25c.
- "A Course On China for Young People"—25c.
- "Primary Teacher's Guide on China"—25c.
- "Children of the Harvest"—Story about Migrants, for children—50c.
- "Why Do People Move?"—Study course for Junior High on Migrants—25c.
- "Junior Teacher's Guide on Migrants"—25c.
- "Primary Teacher's Guide on Migrants"—25c.
- "Discussion and Program Suggestions on Migrants for Adults"—25c.
- "Course for Young People on Migrants"—25c.
- "Four Stories About Migrants"—25c.
- "Church Work With Young Adults"—25c.
- "Teaching Primaries in the Church School"—\$1.00.
- "The Bible: Its Origin and Growth"—60c.
- "Experiences in the Church School Kindergarten"—75c.

There are only a few copies of each book, so hurry. If you send cash with order during May you may deduct ten per cent from the regular price. Please send check or money order to F. C. Lester, Elon College, N. C.

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational and Christian Churches.

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Marriage or obituary notices of not over 125 words will be published free. All over 125 words, 1c a word, cash with notice. Notices should be confined to 250 words.

In Memoriam

CARTWRIGHT.

Mrs. John Cartwright passed away at the Granby Sanitorium, Norfolk, Va., on Easter Sunday morning, April 13, 1941. Although she had not been well for several weeks previous to her death her passing came as quite a shock to her family and friends. She passed away quietly in her sleep.

Mrs. Cartwright was formerly Miss Augusta Benton, daughter of Mr. and Mrs. John Louis Benton, and she was born in Nausmond County, December 5, 1869. After attending the elementary schools, she graduated from the Suffolk Collegiate Intitute. From there she went to Elon College. To the end of her life she remained a reader and a student, and had a well stocked mind. In 1900 she married John Cartwright, and to this union one son, Carlyle, was born. Mrs. Cartwright is survived by her husband; her son; two sisters, Mrs. Lyda Beamon and Mrs. Lucille Dudley; and a brother, Linwood Benton.

Mrs. Cartwright overcame many physical handicaps, especially in her later years. In 1926 she suffered a physical breakdown and spent nine months in the sanitorium at Catawba, Va. In 1936, while attending a mis-

sionary conference at Eaglemere's, Pa., she fell and broke a hip. Two years later she fell and broke her other leg. The second fall made her practically a cripple and made it necessary for her to spend much of her time in a wheel chair. She had been in failing health ever since the second fall.

Mrs. Cartwright, or "Miss Gussie," as she was more familiarly known, had been practically a life long member of the Christian Church. For a number of years she taught the Friendship Bible Class at the Christian Temple, and was very popular as a teacher by her original and incisive comments and interpretation of the lesson. She was also very much missionary-minded and gave herself devotedly to the interest of missions both in her local church and in wider contacts. She was interested in Y. W. C. A. work. At one time she was a member of the Board of the Traveler's Aid Society. She was a faithful wife, a devoted mother, a gracious friend, a good neighbor, an independent thinker, a stimulating teacher, a genuine Christian. In her physical handi-

caps and in her suffering she maintained her Christian faith.

It was perhaps appropriate that Mrs. Cartwright passed away on Easter Sunday morning when we commemorated the resurrection of Christ from the dead, and falling on sleep in him she awoke in newness of life through Him who is the resurrection and the life. The Christian Temple hereby expresses its appreciation for her life and labors, and extends to members of her family circle its sincere sympathy.

ELON'S PRESIDENTS.

(Continued from page 6.)

terested in these exercises. Their memories will be refreshed, and they will be delighted to recall the many acts of friendship and deeds of kindness on the part of the former presidents of the institution. The public is invited.

L. E. SMITH.

ELON COLLEGE

Founded by the Christian Church in 1889

A CO-EDUCATIONAL INSTITUTION OF HIGHER
LEARNING OF THE CONGREGATIONAL
CHRISTIAN CHURCH



ENTRANCE TO ADMINISTRATION BUILDING

Elon College is located in the piedmont section of North Carolina. The climate is invigorating and healthful. The natural beauty of the campus is enhanced by careful landscaping.

The definite religious atmosphere of the College and its modern equipment provide the very best facilities available for the training for religious leadership.

The rates are most reasonable.

LEON EDGAR SMITH, President

Elon College

North Carolina

To Churches of Our Fellowship

AN INTIMATE WORD

I have just come from a conference with our treasurer, Mr. Harold Belcher. I think you ought to know what we have been talking about. The officers of the American Board have made strenuous efforts to operate on a balanced budget. This has been achieved during the last two years and the entire deficit accumulated over the depression period has been liquidated. This year, September 1, 1940 to August 31, 1941, we have again budgeted with extreme care, as the members of the Prudential Committee will testify. We included in the estimates for this year \$17,000.00, which we thought might be required if tensions in East Asia continued and temporary adjustments had to be made. Up to date not only has this amount, \$17,000.00, been spent in connection with increased cost of travel, living and work, but it is now clear that \$23,000.00 more will be needed for this purpose before August 31, 1941, making a total of \$40,000.00 extra expense for the year. We have exhausted our reserves. Increased apportionment receipts and sacrificial gifts from individuals are our hope for another balanced budget.

FRED FIELD GOODSSELL,
Executive Vice-President.

A Call to Prayer

Addressed to the Christians of North America
for peace about the Pacific based on justice, mutual
understanding and reconciliation.

In view of the ominous threat of general war in the Pacific, and the continuance of the European conflict, we call upon our fellow Christians to join with us and with each other in a continuing ministry of prayer that God's will may prevail and that a just and durable solution may be found for the problems which are alienating the nations.

As never before, we realize that we are members of a Christian fellowship which transcends nations, races and classes. The potential influence of this fellowship for international guidance is a fact of major importance.

Upon us as Christians, therefore, lies an inescapable responsibility to seek through prayer to learn God's will. Let us reflect upon the causes of disturbance in international relations, the sincere viewpoints of other peoples, and the necessity of paying the price of peace. Let us enter with imagination, sympathy, and charity into the tragic experiences through which our brethren in Eastern Asia are passing; and under divine guidance, seek for a just solution of problems and so escape the tragedy of further armed conflict.

Southern Convention of Congregational Churches

The CHRISTIAN SUN

REPRESENTING THE SOUTHEAST CONVENTION OF CONGREGATIONAL AND CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

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Vol. XCIII.

RICHMOND, VA., THURSDAY, MAY 29, 1941.

No. 22.

Copy 2

MEMORIAL DAY--1941

The Victors

They have triumphed who have died;
 They have passed the porches wide,
 Leading from the House of Night
 To the splendid lawns of light.
 They have gone on that far road
 Leading to their new abode,
 And from curtained casements we
 Watch their going wistfully.

They have won, for they have read
 The bright secrets of the dead;
 And they gain the deep unknown,
 Hearing Life's strange undertone.
 In the race across the days
 They are victors; theirs the praise,
 Theirs the glory and the pride—
 They have triumphed, having died.

—Charles Towne.

LET THERE BE LIGHT

NEWS AND VIEWS

Rev. Harold Loman will begin a revival meeting at Gibsonville, Sunday. Three services will be held and dinner will be served on that day. Friends are invited to visit this young and growing church.

First Christian Church, Portsmouth, enjoyed the services of two former pastors on a recent Sunday. Rev. J. W. Harrell was the preacher for the morning service and Chaplain H. E. Rountree spoke at the evening service.

A series of successful revival services have been concluded at Hope-dale Christian Church. Rev. Harold Loman, the pastor of the church, did the preaching. Much progress in the work of this church has been made during recent months.

A service of ordination for Loring B. Chase was held at the Ledyard Congregational Church in Connecticut on May 28. Rev. Thomas Alfred Tripp preached the ordination sermon. Mr. Chase was a former pastor of the New man Congregational Church in Rumford, R. I.

Commencement speakers at Duke University, May 31-June 2, are Dr. Alexander Loudon, minister to the United States from the Netherlands; Dr. J. M. W. Gray, formerly Chancellor of American University and now pastor of Bexley Methodist Church, Columbus, Ohio; Dr. Hornell Hart, Professor of Sociology, Duke University.

The Eastern Virginia Ministers Association held its spring picnic at the Franklin Country Club. The following officers were elected: President, Rev. Arnold Slater, Vice-President, Rev. J. L. Neese; Secretary, Rev. H. G. Council, Jr., Treasurer, Rev. B. H. Watkins. Rev. J. Everette Neese, the pastor of Ocean View and Little Creek Churches, was welcomed into the association.

Twenty-one new subscriptions were secured in THE CHRISTIAN SUN campaign in the Suffolk Christian Church. One young working girl said: "Dr. Truitt, I wish to subscribe for it for myself, and especially my father, who is a shut-in and will enjoy it so much." Another working girl said: "Yes, I wish to subscribe for THE CHRISTIAN SUN, for I want it for my

family and myself to read. We wish to keep up with all the working of our church."

ATTENTION, DRAFTEES!

Individuals or families affected by the draft should carefully read the sermon by Dr. Alfred Swan in this issue. A copy should be sent to those already in service. Dr. Swan is a member of the American Legion and is capable of speaking to men in the camps.

Alfred W. Swann was born in Chicago. He received his academic education at the college of Wooster, Ohio, being awarded there an A. B. degree, *cum laude*. He studied at Western Seminary, Pittsburg and McCormick Seminary, Chicago, and received his B. D. degree at Union Seminary. His earlier pastorates were at Marion, Ohio, and Greeley, Col.

Every Sunday during the academic year, Dr. Swan's church, which stands on the edge of the campus of the University of Wisconsin, is crowded with students. Dr. Swan is a member of the National Religion and Labor Foundation, the American Civil Liberties Union, the Fellowship of Reconciliation and the Council for Social Action.

EASTERN VIRGINIA—LET'S GO.

I feel that our School of Missions at Elon last summer was the finest project our Convention has ever undertaken. One of the greatest contributions was affording our women an opportunity to associate with one of our very own missionaries from the foreign field, Miss Mary McClure. This year we are having another of our very own missionaries with us, Miss Angie Crew, on leave from Japan. Miss Creve was one of the missionaries of our former Christian Church.

It will surely be a real joy and an inspiration to have Miss Ruth I. Seabury teach us, and associate with us for that week.

After reading a recent bulletin gotten out by Mrs. W. E. Wisseman, President of the North Carolina Women, I am sure the North Carolina women will be there. And I hope that every woman's group in the Eastern Virginia Conference will take seriously having a representative, or representatives, at Elon, June 16-20, for this, our second School of Missions.

MRS. JOHN G. TRUITT.

COMMENCEMENT AT ELON COLLEGE.

Elon's fifty-first commencement is history. It was one of the best commencements that the college has ever had. It was good from beginning to end. On Saturday evening the music and dramatics departments produced a comic opera written by a member of the music faculty. The writer did not reach the campus in time to hear this, but if reports were correct, it was unique.

We arrived Sunday morning just in time for the offertory, and also in time to hear the excellent baccalaureate sermon, which was delivered by Dr. Albert Buckner Coe of Chicago, Ill. Dr. Coe is not only pastor of one of the largest churches in metropolitan Chicago, but is also chairman of the business committee of the National Council. His sermon was one most fitting to the present times.

The recital by the department of music on Sunday afternoon was up to the Elon standard. The "Requiem" presented by the Elon Singers that evening was possibly a shade better than standard.

Monday started with class day exercises on the part of the graduating class. These exercises were followed by a special service in which the portraits of three former presidents were presented to the college: those of the late Drs. W. W. Staley and E. L. Moffitt, and that of Dr. W. A. Harper.

The writer missed the Alumni meeting in the afternoon. Dr. Coe received a telegram demanding his presence in Chicago on Tuesday, and we had a race with time together, that he might catch the train at Winston-Salem, this being the only possible way in which he could reach home at the time specified. Needless to say that the trip to Winston-Salem was a delight to us. That back to Elon was slower and not quite so pleasant, as we were alone.

The Alumni banquet was held Monday evening. Details will probably be given in a later issue.

On Tuesday morning, the commencement exercises were held at 10:30 o'clock. Governor Broughton of North Carolina delivered the address to eighty graduates. Governor Broughton delivered one of the best of the many fine addresses which it has been our pleasure to hear at Elon's commencements. We hope that it will be possible to get a copy of it for publication.

We are sure that more detailed write-ups of the commencement programs will be published in subsequent issues of THE CHRISTIAN SUN.

J. T. K.

The Southern Convention

By DR. J. H. LIGHTBOURNE, *Secretary.*

Annual correction: page 177—In the Ministerial Directory the ordination date for Rev. William J. Andes is 1935 and not 1926.

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There seems to be a pretty consistent call for donations. They come from many directions, for all kinds of enterprises and institutions and almost all of them are worthy. The probability is these calls will increase.

On how to meet these numerous calls our Chairman of the Committee on Stewardship may have a word for us. Besides being a problem in family and personal budgeting it is a problem in stewardship, for many of these calls are for Christian enterprises and institutions.

Within our Southern Convention at this time calls are being made for the J. O. Atkinson Honor Fund, the Kerr-Sun Monument, the Convention Debt, the Bethel-Concord-Mt. Zion Parsonage Fund, CHRISTIAN SUN subscriptions, the American Board Extra Expense, the Promotional Secretary's Office Fund, and the women are girding themselves for the Atkinson Memorial Fund. Now who can raise a word of criticism regarding either the validity or the urgency of any one of these calls?

But let us not in our giving forget that which must come first in our missionary and benevolent giving, the apportionments of our churches to the conference and Convention budgets. It may well be our interest in one phase of our Convention program exceeds our interest in another or all others. But we must remember that these apportionments are made on the assumption that we are one body.

This is simply a plea for interest in concern for and support of the apportionments. Five more months and our conference sessions will be held. Will every minister and every interested layman reading this do all that he can to have his church or churches raise and report the apportionments in full?

As your secretary senses it herein is the important thing before our Convention now in the field of financial support. If our apportionments can be raised in full our boards and institutions and the Convention itself can carry on. If the apportionments are not raised in full then certain of these boards and institutions and the Convention itself experiences

embarrassments, curtailments and deficits.

No church can report apportionments raised in full unless each apportionment is raised in full. This standard was adopted to give emphasis to our need to see our Convention program as a whole.

"THE CHRISTIAN SUN" MEMORIAL.

Up to this meeting, four responses have been made to the invitation for donations toward the fund with which to place a monument commemorating the first edition of THE CHRISTIAN SUN at the site of the administration building of the Junto Academy, where Dr. D. W. Kerr did the editing. These four contributions total four (\$4.00) and they are gratefully acknowledged.

But it is the feeling of the writer others will wish to have a part in this undertaking. A costly shaft is not being raised. The monument, however, will be adequate for the purpose and commensurate with the surroundings. If you are interested send your gift to anyone of these three:

Mr. Vitus R. Holt, Burlington, N. C.; Dr. C. W. McPherson, McPherson Club, Burlington, N. C.; Rev. James H. Lightbourne, Burlington, N. C.

J. H. LIGHTBOURNE.

HAVE YOU READ THE ANNUAL?

As one of the five conference secretaries I wish to commend Rev. Jas. H. Lightbourne, D. D., on his work of editing the 1940 *Christian Annual*. I have read it through carefully twice since I received it. As secretary of the Eastern Virginia Conference, I noticed (page 93):

On motion, the following resolution was adopted by the conference: Resolved, That local churches be requested to send their church reports to the secretary of conference with check made to W. E. MacClenny, treasurer, attached to distribution sheet, **not later than Tuesday after the third Sunday in October** (October 21, this year) in order that a mimeographed report may be presented by the secretary of conference in its annual session.

That resolution was adopted and is now a rule of conference. It is hoped and expected that local churches in Eastern Virginia and the conference secretary will abide thereby.

Also, I read a special resolution adopted after the adoption of the re-

port of Evangelism, page 92, as follows:

Upon motion the conference set the goal of five hundred (500) **net increase in membership** for the next twelve months, and asked the Committee on Evangelism to set up the plan of campaign for this increase.

President J. F. Morgan appointed the following on the Committee on Evangelism: Revs. R. E. Brittle, chairman; J. L. Neese and O. D. Poythress, than whom there are none better known for their evangelistic fervor in our conference. May God bless them in their work to get the conference to make the net increase of five hundred this year.

Have you read the *Annual*? I noticed the number of *churches lost* during the year, also the number received into conferences. Do you know how many there were of each? Was there a net gain in members in the five conferences? How many churches are listed in the five conference? What did they do? The *Annual* makes interesting reading.

JOHN G. TRUITT.

SUPERANNUATION.

The Board of Superannuation meets in latter June to determine the mid-year appropriations and to authorize the payment of the same. If there are churches holding contributions to the Superannuation Fund or if there are individuals wishing to make a gift to this Fund it is hoped they will be forwarded to Mrs. Mattie Cox Parker, Elon College, N. C., by June 20.

The Board is called to meet at Elon College, Wednesday, June 25, at four o'clock in the afternoon.

J. H. LIGHTBOURNE,
Chairman.

CHURCH MUSIC TAUGHT AT DUKE INSTITUTES.

The announcement that Dr. and Mrs. Clarence Dickinson will be on the program of the Duke Institutes and Bible Conference, June 2-7, has brought a great number of inquiries from choir directors, organists, and other persons interested in church music.

Because of the numerous inquiries, I think we should offer the high privilege of hearing these ministers of music to lay workers who are responsible for church music. I am, therefore, extending an invitation to these musicians to attend the Institutes. The only charge that will be made is a nominal fee of one (\$1.00) dollar registration.

J. M. ORMOND, *Dean.*



CONCERNING COLLEGE AND SEMINARY GRADUATES.

Among the many college graduates this spring there will be a number of ministerial students. A few of these will doubtless volunteer for military service and training. We register the hope and belief that the majority will enter a reputable seminary this fall. The college graduate should engage in serious consideration and consultation before abandoning the possibility of seminary training. Thanks to generous benefactors, there are many avenues of assistance for the enterprising theological student in the major seminaries of our country. Marriage itself may discourage, but should not prohibit, continued training. Really, it should furnish additional incentive! Some of our churches have suffered because of a lack of competent leadership comparable to that found in adjacent churches of sister denominations. The ministerial student owes it to himself and to his church to make full and adequate preparation for the Gospel ministry. Conferences are wise in recommending such training as the basis for ordination and every effort should be made to conform to this standard. These requirements do not appear to be stringent when compared with those laid down for the study of law and medicine.

And now, having emphasized the need for and the almost universal requirement of training in a recognized seminary, let us pay deserved tribute to those worthy men who have never had the advantage of seminary training. Enduring service has been rendered in our Convention by modest ministers of limited training. Their integrity of character, their love for Christ and the church, have compensated in large measure for any deficiency in formal education. "By their fruits," said the Master, and not by their roots, ye shall know them.

More than a seminary education is necessary for the making of a minister. An antecedent work of grace or experience of Christ is the first essential. And without this prerequisite the seminary is endeavoring to make bricks without straw and the minister will be only "a blaring trumpet or a clanging cymbal." Seminary training is not an end within itself; it is an effective means to a worthy end. This asset quickly becomes a liability when it gives one a false sense of superiority or security.

Away with too rigid distinctions between the A. B.'s and the B. D.'s! Other obvious distinctions soon appear in every minister: distinctions in the quality of work done, the length of pastorates, the evidence of denominational loyalty, the cultural type and size of congregations attracted, the extra-denominational recognition of constructive leadership, and the continued personal development in post-seminary days. These are the important and ultimate distinctions. No stigma should be attached to the minister who failed to reach seminary and neither should such a minister go through life with a feeling of inferiority. With great humility let us exercise our ministry as ambassadors of Christ, utilize every

opportunity to develop the talent that is ours, commend each other in a fraternal spirit, and participate freely in our united efforts to magnify the name of Christ and extend his rule in the hearts of men.

FREEDOM IN PRISON.

Imprisonment was a familiar experience in the early church. John, Paul and Silas knew the experience of prison life. Paul wrote some of his letters in prison. Bunyan wrote "Pilgrim's Progress" in Bedford jail. But all that seems so far away!

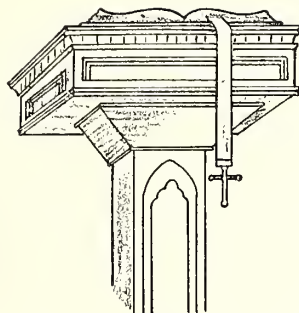
Now a new wave of imprisonment is circling the globe. Kagawa was arrested last August and spent a month in prison last fall. Niemoeller languishes in a German concentration camp. Nehru is serving his eighth term of imprisonment at the hands of the British in India. Gandhi has submitted to repeated imprisonments. But "it can't happen here!" Yes, a few young men, conscientious objectors, are serving their terms in America.

"Toward Freedom," the Autobiography of Jawaharlal Nehru (John Day, \$4), is the record of a privileged and talented Brahmin who stands next to Gandhi in his influence over India's millions. Nehru is thoroughly acquainted with Western as well as Eastern culture. He is by no means a criminal. He is living a life of voluntary abnegation for the freedom of his native India. There is pathos in his confession that he has given up every luxury except an occasional book!

Life in prison obviously diminishes a man's freedom. At first it seems that all freedom has been rudely taken away. But not so! Nehru now found time to study animals and insects, the clouds, prison conditions, human nature in the rough, British imperialism, the theory and practice of non-violence and the mental processes by which his conduct was guided. The shortcomings of democracy, capitalism and imperialism came under his careful scrutiny. This autobiography of a disciplined soul contains none of the morbidness found in many published confessions. Students of psychology will find Nehru more interesting and wholesome than Freud. Students of missions and international relations dare not overlook this authentic record of noted leader and world democrat. "Toward Freedom" should be required reading in all missionary societies.

R. L. H.

Through suffering and despair men will rediscover the ancient truth that work is prayer, the ultimate power to which they must appeal for their freedom, safety and welfare. In the silent labor of the humble and obscure, done day by day in patient indifference to the pretensions of the State, the ambitions of its power seekers, and the burden of its parasites, every community will finally find strength to resist the pestilence of political exploitation which is the curse of mankind.—Virgil Jordan.



OUR PREACHER FOR THIS WEEK IS
REV. ALFRED W. SWAN, D.D.,
MADISON, WISCONSIN.

CHRISTIAN FAITH IN A WARTORN WORLD.

"Our warfare is not against flesh and blood . . . but against the powers of darkness that rule this world."—Ephesians 6:12.

These are the words of a man in prison. More fully St. Paul said:

For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.

He was describing the cosmic struggle by which good seeks to overcome evil. It is an accurate description of the Christian's warfare.

Fifteen hundred years later another man in prison translated these words into his vernacular. Martin Luther had it: *Wir haben nicht mit Fleisch und Blut zu kämpfen.* And he knew what it was to struggle with the powers of darkness, for they sometimes overcame him.

Four hundred years later a fellow countryman in prison wrote many other words about his "Kampf." His battle had very much to do with flesh and blood.

But at the same moment pastors in the Christian Churches in that land, where they have not been silenced, have been saying these words to their congregation. In every land we Christians can say to one another: Dear friends, our warfare is not against flesh and blood, but against the powers of darkness that rule this world.

That is, the Christian warfare is not against this nation or that nation, but against evil, and against none more certainly than war. This is not to slip over into the myth that this war, in which we may presently be engulfed, is a war to end war. It is nothing of the kind, and may be but an episode in a long series of struggles that lie ahead in history. But it is to say that the spiritual warfare of mankind is against those forces which perennially break

through and destroy human life and moral values. It is Christian duty to wrestle against these powers of darkness, and when possible to outshine them with the things of light.

If the things of God are lost, our human bark is indeed in a sorry way. It is the duty and privilege of the Christian warfare so to illumine the things of faith that they may be seen to endure. Today we are to examine that faith which we hold as a little candle amidst the powers of darkness in this world's light.

I.

For one thing, Christian faith sings with Julia Ward Howe that *"God's truth is marching on."*

Christianity is not to be detached from historic movements, though it may rise above them. But it entered the continent of Europe to subdue it to the will of Christ. It has been wrestling a long time with the aspects of human nature that are drawn from the powers of darkness. They are part of the whole struggle of creation until now.

Among these forces are the blind organic drives of life. These are typified by two heroic plaster statues on Unter den Linden at the opening of the Olympic Games. They were very modern nudes of a sturdy German youth and a buxom German girl. But they were symbolic of something more than athletics; they represented the expansive drive of Teutonic race and blood. But those same drives are at work in every land, and St. Paul would have recognized them as part of the cosmic forces which we seek to control. The problem of population pressure on a purely competitive basis resolves itself into attempts to annihilate every other race; on a cooperative basis there might be room for every man and nation. God through men is wrestling with that dark problem.

The historic purposes of God are at work in and above monopolistic colonial imperialism. It has been the pride of Britain that she ruled the waves. While her colonial policy has been reasonably enlightened, it has been also predatory. And her Tory support of the Spanish counter-revolution has paved the way for the combination of powers now devastating her fair green island.

The moral purposes of history are now impinging upon us for our own selfish and prideful isolation. Europe is in upheaval today at least partly because we refused to lend a strengthening hand to a League that might have restrained the violent and sustained the weak. We are about to

pay the penalty for that evasion of responsibility. And now our threatened involvement in the Orient is due to our insisting on making money out of human blood by selling munitions and materials to an aggressor nation. If now our sailors and marines are called across the Pacific, they will taste in their bodies the hot shrapnel that our own scrap iron piles have furnished. The reciprocal judgments of history are coming home in startling ways.

Unquestionably ideological affinities are at work in the present movements of history. It is not that the founding fathers of our country were chiefly of British stock, and blood is thicker than water. We now have as many people from backgrounds on the continent of Europe as from the British Isles. But the people who came here were the liberty lovers, who were ejected by the various tyrannies of Europe. So now our affinities are for British tolerance as opposed to German intolerance. The choice is so clear there is no doubt about it. Our spiritual kinships are with one side and not with another.

We are now in such a place as Lincoln confessed himself to be in, when he said, "I have not controlled events; events have controlled me." With him we can hold that every drop of blood unjustly drawn may be requited by one drawn with the sword of justice. And yet the judgments of the Lord are true and righteous altogether.

It is a part of Christian faith in a war-torn world that God's truth is marching on. Never doubt it for a moment.

II.

In the second place it is clear that Christian faith would hold with Washington Gladden *"that duty lights the way for the beautiful feet of peace."*

However we may differ on how peace is to be achieved and maintained, we are agreed that peace is a desirable good in human society. We are in diametrical disagreement with all who hold that war is a higher and nobler level of human existence. The human heart lives to its fullest in peace.

1. Granting that, some will feel that the surest road to enduring peace is temporary engagement in war. In good conscience such persons must be respected for their courage and resolution.

It is on this basis that our government has now elected to put peacetime conscription into effect. Many of us have been opposed to it, and

(Continued on page 9.)

CONTRIBUTIONS

SUFFOLK LETTER.

Two red birds built their nest this spring in a rose bush near our kitchen window. Three young birds were hatched and received the daily watch care of these beautiful birds. One day recently we saw one of the young birds fly from the nest to some shrubbery a few feet away. This premature flight disturbed the mother bird and she flew back to the nest several times apparently trying to induce this little off-spring to make an effort to return to a safer place in the nest. She failed in her efforts and the little thing sought refuge among the shrubs, exposed to the alley cats which prey upon such helpless things.

The flight of that little red bird is a fine illustration of young life. The flight was made too early. Nature had not been able to hurry up the growth of feathers and flesh with sufficient strength to fight a successful battle with all the enemies of young bird life. The mother bird had not given the signal to leave the nest. The young bird needed a few more days of feeding and training for flight. Sometimes boys and girls become tired and impatient with the slow processes of reaching their full maturity. The restraints of remaining under the parental care, the limitations of home boundaries and the lure of the great out-of-doors disturb their peace of mind and make them restless for adventure. They want to leave home too early. And out they go, like the young red bird, from the nest where they were born and nurtured in helpless infancy, to face the dangers of countless enemies and relentless vampires who would destroy them.

A bird's nest is the safest place for young birds until they are strong enough to take care of themselves. The home is the place where boys and girls should be safe from danger and it should be attractive and uplifting. If young life does not receive some moral and spiritual inspiration in those early years in the home it is tragic for youth and heartbreaking for adults. Mother's apron strings may be shorter than her dress, but they should have a strong pull upon child life. And the child should not be in a hurry to cast aside the inspiration of mother's personal attention. There is safety in living within reach of her love and guidance.

There are two institutions which must be preserved and recognized if

our nation is to be saved: the home and the church. When the home becomes a boarding house and a bedroom for late comers, it is time for the danger signal to be raised. When the church becomes an empty museum and a relic of forgotten authority, distress calls should be sounded from every hill top and at every cross roads. That red bird's nest is in the rose bush, but the little birds are gone. The church will remain after it is deserted by the people who protest its invitation and desist from attending its services. But woe unto the people who go out to face the inevitable conflict with evil, free from the sheltering wings of faith and un-failing love. The church is not fighting a battle of self preservation. It is seeking to rescue and save the lost and protect them in their hour of danger.

Let us labor earnestly to reenforce the spiritual powers of the home and the church. Youth is in peril and old age is threatened. Today is the day of salvation. Tomorrow will be too late. The night cometh. The God of hosts is our refuge and strength.

I. W. JOHNSON.

CONSCRIPTION AND COLLEGE STUDENTS.

The aggressive program of the axis powers designed to secure world domination for the dictators has occasioned for this democratic country a very grave crisis, a crisis that this country cannot evade. It would be suicidal to attempt to ignore it. The religious element looms large in the battle for freedom. The Christian religion is opposed to war. It stands for peace. However, the present conflict has as its major purpose the destruction of democracy which means the destruction of freedom. When democracy and freedom go, it will be impossible for religion to continue as is today.

We live in a mechanical age, and this is certainly a mechanized war. Machines, however, are dependent upon manpower. Operating submarines, piloting bombers and fighter machines require a high degree of intelligence. Anybody can fire a rifle or wield a sword, but a trained mechanic is required for the successful operation of aerial warfare. As in every war youth is required. Ingenuity, resourcefulness and alertness are required for successful combat in the present conflict. These are more

nearly the assets of youth than of more advanced age. Our government, facing the situation thoroughly conversant with the criticalness of the situation, has laid and continues to lay hands upon the youth of our land, the flower of our manhood in the making. It has been estimated that a minimum of one hundred and eighty thousand young men now in college were included in the first draft. The question is advanced as to whether or not students should be taken from college to take their year's military training or be allowed to complete their college courses, whether one, two, or three years be required, and then take their year's training. These questions seem to me to be pertinent and deserving of the most careful consideration, viewing the interests of the country and the future from every possible angle.

There are more young men of draft age who are not in college than the country can possibly train at present. During the war and after the war there will be a premium upon trained minds. At present the country is terribly in need of scientists, physicians and nurses. These needs will be multiplied as the war progresses. When the war is over, more than ever before there shall be a demand for trained minds in professions, education, business and industry. Our recovery to the least discomfort and hardship will depend upon the intelligence and efficiency of available leaders. If the potential leadership of the nation now on our college campuses be transferred to training camps, there will be a "bottleneck" in the leadership of the nation from which society will suffer and will find great difficulty in meeting the needs adequately. It is easy enough and sounds entirely fair to issue universal laws and to demand strict adherence without reservation or omission, but foresight and the interest of days that lie ahead require wise selections and intelligent procedures.

There is today a serious threat to the principles enjoyed by free peoples of the world and to civilization that is the result of human progress through the years. It becomes this nation's responsibility to preserve these principles of freedom for generations to come and to see, regardless of what happens to the world by war, that civilization does not perish from the earth. We are all aware, I think, that freedom, Christianity, and civilization are dependent upon a capable constituency that is possible only through a system of instruction and intelligent direction. The colleges of

(Continued on page 15.)

FOR THE CHILDREN

Dear Friends:

Two blocks from the parsonage here in Sanford there lives one of our church families who have a lovely play yard for children. There is a little boy who is five and a little girl who is two and one half years old in the home. But the interesting thing about it is that I have never visited the playground in the afternoon but what there were other children enjoying the soft green grass, the swings, see-saw, sandpile, playhouse, merry-go-round and toys.

Yesterday afternoon, Malcolm Allen, Oliver and I went over to see the new merry-go-round. There were five children having a big time when we arrived. Before you could count ten Malcolm was in the middle of the fun having the time of his young life. I sat in a lawn chair near Oliver's buggy and he laughed and squealed with the other little boys and girls. He adores children and will sit in his carriage for hours watching other children at their play.

We had been there just a short while when the mother of the two Patterson boys came back from doing the Saturday shopping with ice cream for a picnic. Mrs. Patterson brought five cups of strawberry ice cream, which cost five cent a cup. Malcolm had come while she was away. There was great excitement about making the ice cream go around. Mother Proctor went into the house and got a dish and a spoon. She took one spoonful from each cup and put it into the dish for little Patricia. One little boy had not been feeling well so he fussed when he had to give up a spoon full of cream. Oliver sat and watched the children eat without fussing for which I was very glad. He very often sets up a howl when we eat before him without offering him some. If you ever come to Sanford you are invited to come and play with us.

Sincerely,

DOROTHY TODD.

OUR GARDEN.

Summer sun has been beaming down on the parsonage garden. Do you have a garden? Don't you think that it is fun? We have just gotten our garden planted recently. The plot is low and it was too wet to plow for a long time. We got a negro man to come and plow it up for us. He had a big strong mule so he and the mule did a good job for us.

We have tomatoes, squash, peas, beans, okra, radishes, corn, onions, and butter beans coming up. The birds have been trying to help us by catching the insects which are trying to harm our plants. One old cut-worm got busy and cut down one tomato plant without being eaten by a bird. Yesterday morning when I got up to feed Oliver his breakfast at six o'clock I dressed and went out to work in the garden. I spent one hour having a big battle with the weeds. The birds came flying to see what I was "up to" and to see if they could find a worm for their breakfast. One bright cardinal got real chummy with me and acted real saucy! The robins came also and it was fun to watch them looking and listening for worms. They pounce on a worm just like a dog grabs his bone whenever Mr. Tom Cat comes around the corner.

All over the fence around our garden the honeysuckle vine is growing and just now it has a million blooms on it. It is worth getting up early to sniff its lovely fragrance on the morning wind.

Our garden needs rain just now to make the plants grow as they should. Isn't it interesting how much you notice the weather when you have plants that need rain and sunshine? It makes you feel more thankful for the rain when you see what it can do for a sickly, sunburned little tomato plant doesn't it?

THE SWITCH.

Are you afraid of a switch? Agnes was very, very much afraid of one. She was just as scared when she knew that one was coming her way as a grown man might be if he knew that a rattler was going to strike him. Because she was so afraid, Agnes tried harder than most children to be good so that she need not have a switch visit her.

One day in November, Agnes was sitting in her little rocker before the fire. It was one of the very first cool days. The fire felt so cozy and Agnes was having fun trying to find figures in the smoke and flames of the fire. Agnes loved her little rocker better than anything she owned. Big sister, Emily, had bought it for her with some money which she had earned by teaching school. Clara, a sister, four years older, was sitting before the fire also. Clara got tired of looking at her storybook so her "Terrible Twin"

decided that it might be fun to tease Agnes a bit. "Go out into the yard, Agnes, and get some acorns from the ground beneath the oak tree and we will play with them." Agnes went out to get the acorns. When she returned Clara was sitting in her little rocker and refused to budge.

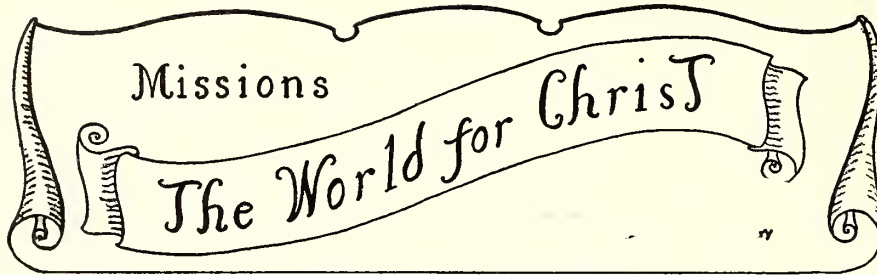
Agnes begged Clara to play with her, but Clara would not pay any attention to her pleading. Agnes tried to turn the rocker over and spill big sister out but she was too heavy. She asked Clara to get up and let her have her chair, but "No" was the reply. Agnes called to her mother and asked her to "Make Clara get out of her chair!" Mother was too busy to come to see what the trouble was. The battle grew hotter and words flew. Mother called and said that she was coming with the switch. Agnes made a dash for the door. Once outside she ran and climbed into the crib loft and hid in the corn husks. She waited and waited but no one came to hunt her. The shucks were not warm enough to keep her from shivering with cold and fear. Agnes did not know what to do. At last she decided that if she jumped out of the loft to the ground and hurt herself that her mother might not whip her. Down she jumped. Her feet landed in soft earth and were not hurt, but her hands struck some pieces of glass and both of them were cut. Agnes went to the house crying, the blood dripping in great drops from her hands.

Agnes had not much more than entered the kitchen door before her mother laid the switch on with no light hand. Agnes cried as if she were being killed! Her brothers and sisters came to the kitchen door and they, too, started crying. They saw the blood and thought that her mother was whipping the blood out of Agnes' body! There was such a howl that mother stopped whipping Agnes and stopped the bleeding. No questions were asked and no explanations were given. Agnes' mother could never guess how scared her little daughter was of a switch. That night Agnes vowed that if she ever had a little girl or boy of her own that she would never use "the awful switch" to punish them. There would just have to be some other way!

Answers to Last Week's Questions.

1. "A. P. K."—Little Miss Carolyn French of Reidsville, N. C.
2. "It Happened in May"—Booker T. Washington.

All I have seen teaches me to trust the Creator for all that I have not seen.—*Emerson*.



**FORMER VIRGINIAN HONORS
DR. J. O. ATKINSON.**

While being too late for last week's issue of THE CHRISTIAN SUN, a check for \$25.00 from Mr. Walter C. Rawles of St. Louis for missions is a most gracious gift and is most encouraging. If a former Virginian can make such a contribution there must be a hundred or so members of the Convention who will be delighted to do so. Who will be the next, either for a larger or a smaller gift than \$25.00.

J. E. WEST,
President.

**MISSIONARY OFFERINGS.
WEEK ENDING MAY 23, 1941.**

Sunday Schools.	
New Lebanon, Elberon, Va.	\$ 8.00
Bethlehem, New Market, Va.	8.79
Youngsville, N. C.	2.00
Mt. Carmel, Walters, Va.	2.20
Durham, N. C.	9.16
Pleasant Hill, Liberty, N. C.	5.15
Pleasant Union, Lillington, N. C.	1.59
Mt. Olivet (G), Geer, Va.	22.92
Liberty Spring, Suffolk, Va.	5.00
Liberty (Va.), Nathalie, Va.	3.00
Monticello, Brown Summit, N. C.	6.25
Antioch, Harrisonburg, Va.	4.99
Total	\$ 81.37
Individuals and Churches.	
Winchester, Va.	\$ 15.00
Good Hope, Youngsville, N. C.	6.00
Youngsville, N. C.	12.00
Mr. Walter C. Rawls, St. Louis, Mo. (Honor Fund)	25.00
Monticello, Brown Summit, N. C.	1.00
Eure, N. C.	4.00
Anburn, Raleigh, N. C.	10.00
Flint Hill (M), Biseoe, N. C. ....	.23
Durham, N. C.	100.00
Total	\$ 182.93
Specials.	
Ladies Class, Rosemont S. S., Norfolk, Va.	\$ 12.50
Total for the week	\$ 276.80
Previously acknowledged ...	14,626.83
Total since Sept. 1, 1940 ...	\$14,903.63
Less Elm Avenue sale of lots	450.00
Actual income for Missions since Sept. 1, 1940 ...	\$14,453.63

To correct the figures given two weeks ago as the increase made in missionary giving, you will note that we have deducted the amount of the sale of the Elm Avenue lots, which should not be counted along with the missionary offerings. Therefore, our total increase to date over that of this

time last year is \$764.07. The Mission Board has set a tentative goal of \$2,582.55 to reach by August 31, the close of our fiscal year. We have to raise \$1,818.48 to reach the goal. By reaching the goal set we would have an income this year for missions of \$20,000.00, which would surpass any year since 1930-31.

We are grateful for all the above offerings and for the splendid cooperation of the Sunday schools and churches. **MATTIE COX PARKER,**
Secretary.

**PROGRAM OF NORTH CAROLINA
WOMEN'S MISSIONARY
SOCIETIES.**

Prepared by

Mrs. D. J. BOWDEN,
Cradle Roll Superintendent.

**ANNUAL CRADLE ROLL MEETING:
MITE BOX OPENING.**

"Thou art a lamp unto my feet, and a light unto my path."

Aim.—To bring hope to the mothers of children everywhere; to bring our children as early as possible to an understanding and active love for their brothers and sisters, near and far; to shed the light of Jesus continually.

Program.—This annual meeting of the mothers of Cradle Roll members can be a time of spiritual communion; the bringing of the mite boxes an expression of gratitude, no matter what the amount in the box. This should be one of the big meetings of the Missionary Society for the year. We suggest an afternoon meeting, with christening service, if such has not been included in the church's year. It is important to arrange for children to be allowed to leave after their part of the service. Mothers cannot attend to service while worrying over restlessness of the children.

PRELUDE—While the children come in to take their places at front.

HYMN—"Faith of Our Fathers."

PRAYER—Our Father, Father of all mankind, who gave us thy Son Jesus; we remember this day Thy command: Let the little ones come into me. We acknowledge that these our little ones can hardly come to thee except through us. When we fail through indifference to bring our children to thy house, we shut them away from thee. Or when the work which is inevitable in the care of our little ones before our sympathy with their questions,

makes us intolerant of their projects, or renders us joyless in our relation to them, remind us that we are putting the second thing first. Give us power and strength to guide the growth of a clean spirit along with a desire for a clean person. May we not in the pressure of the household keep saying "Don't," but show them how to "Do"! Cleanse us of selfishness and impatience; of anxiety and worry over trifles. We pledge ourselves to seek Jesus through our Bibles and our church, that we, having him in our hearts, shall prove worthy to be his guardian of these new lives; these lives which are our share in creation. Amen.

SPECIAL MUSIC BY CHILDREN—If possible, have the youngest Sunday school class learn one or two of the children's hymns between now and the June meeting so they can sing them at that time. "Jesus Loves Me" and "I think When I Read That Sweet Story" are suggested. They may not get the tune very accurately, but they feel the protection the words of these songs bring. Start them on learning the songs by heart next Sunday.

BRINGING OF MITE BOXES—Have the congregation sing some appropriate hymn for this presentation; let the children place the mite boxes on the altar. The four- to six-year-olds can take the boxes of those too young to bring them, but they can all march, with the help of an adult. Have the children march outdoors for their "party" while the mothers continue with a discussion.

CHILDREN'S PARTY—The children should be under the supervision of their teacher and two or three older girls: one girl for the one- and two-year-olds; the others with those who can play games. Ring Around the Roses, The Farmer in the Dell, London Bridge and similar games will keep the children entertained until time to serve a drink and cookies, or little bags of hard candy and a penny toy.

PROGRAM FOR MOTHERS—"The Little Child and God," by Jenny Lou Milton will make a fine background for this part of the program. It costs 5c and may be ordered direct from Pilgrim Press, 14 Beacon Street, Boston, Mass., or through Mrs. F. C. Lester, Elon College, N. C. Several leaders could present various points from this pamphlet or a discussion could be led using them as a basis. For example:

1. Children have a natural capacity for God.
2. Develop an attitude of love and dependence on God.
3. "He that loveth not his brother whom he hath seen cannot love God whom he hath not seen."
4. Some things in the home that interfere with the development of reverence in the child: Child rules the home; parents feeling no reverence for a higher power; parents not worthy of reverence; lack of respect for others, as shown in gossip, criticism, etc.
5. Some things that aid in developing reverence in the child: Beauty, associating the unknowable and the unknown with happiness, beauty and reverence, order and regularity in living.

CLOSING HYMN—

BENEDICTION—Our Father, we accept the trust Thou hast placed in our hands; we ask not for tasks to meet our power and understanding, but know that, if we seek thee, thou will give us power and understanding to meet our tasks. Amen.

SCHOOL OF MISSIONS OF THE SOUTHERN CONVENTION.

ELON COLLEGE, N. C.,
JUNE 16-20, 1941.

Registration.—Send your registration to Mrs. L. E. Smith at once if you wish a room reservation. Tell her whom you wish to be with.

Arrival and Departure.—Delegates to the School of Missions should arrive Monday afternoon, June 16, and remain until Friday afternoon, June 30.

How Much Will It Cost?—The entire cost of the School of Missions is six (\$6.00) dollars. One (\$1.00) of this will be for the registration fee which helps to pay the expenses of the school and five (\$5.00) dollars will pay for room and board.

Theme for the School of Missions.—“Christianity and Democracy.”

The Mission Study for 1941-1942 will develop around two fields which today is first page news.

Christianity and Democracy for adults and young people will be emphasized by Dr. Arthur E. Holt who will teach his own book, “Christian Roots of Democracy in America.”

The church must be the conscience of the nation in the new crusade for democracy before us, declares Dr. Holt, in this prophetic book. Beginning with the early teachings of the Christian religion and the Old Testament he traces the growth of the democratic principle, particularly in America, and then shows the close relationship between the home mission enterprise and the rooting of a second democracy in our national life. Dr. Holt states with vigor and insight the distinctive mission of the church today in preserving and furthering a democracy consonant with Christian conceptions of life.

Christians and World Power—for adults and young people will be emphasized by Dr. Ruth Isabel Seabury who will teach the following book: “A Christian Imperative”: Our Contribution to World Order, by Roswell P. Barnes.

The author, who traveled during 1940 behind both both battle lines in Europe, presents an uncompromising picture of the present chaos and makes a keen analysis of the disastrous anti-social and destructive aspects of human behavior that have led to it. He writes out of an intimate knowledge of the ecumenical movement, and describes the distinctive contribution that Christians can make to a new world order.

The Whole Conference will unite in Whitley Memorial Auditorium for classes and special services, and will

gather for twilight vespers on the Elon campus. Morning Watch will be conducted each morning a half hour before breakfast.

Bible Study will be Peter I-II, led by Dr. I. W. Johnson, Suffolk, Va.

Music will bind the Conference together in worship and praise.

COMMITTEES.

General Chairman—Mrs. J. Monroe

Hostesses—Mrs. R. B. Wood, Mrs. A.

W. Andes, Mrs. W. M. Jay.

Dining Room Hostess—Mrs. O. H. Paris.

Literature Table—Miss Dorothy Williams.

Room Reservations—Mrs. L. E. Smith and Mrs. F. C. Lester.

Twilight Vespers—Mrs. Claude Eley, Mrs. John G. Truitt.

Devotional Services—Mrs. W. R. Sellers.

Hostesses for Guests and Speakers—

Mrs. Herbert Harrell, Mrs. W. E.

Wisseman, Mrs. W. V. Leathers,

Mrs. Stanley C. Harrell.

Music Committee—Mrs. Russell Bradford, Mrs. A. B. Jarvis, Mrs. J. L. Foster.

Pianist—Mrs. I. W. Johnson.

Information Desk—Miss Tora Rudd.

Visiting Speakers—Dr. Arthur E.

Holt, Dr. H. Shelton Smith, Dr.

Ruth Seabury, Miss Angie Crew.

DAILY PROGRAM.

7:45 Morning Watch.

8:15 Breakfast.

9:00 Home Mission Study Book—
Dr. Arthur E. Holt.

10:00 Scripture Study, Peter I-II—
Dr. I. W. Johnson.

10:50 Intermission.

11:10 Foreign Mission Book—Dr.
Ruth Seabury.

1:00 Lunch Hour.

AFTERNOON SESSIONS.

2:30 to 5:30 Tuesday and Wednesday—Business Session of the Woman's Missionary Conference of the Southern Christian Convention.

Thursday—Conference Board Meetings.

5:00 Thursday—Reception, Dr. and Mrs. L. E. Smith.

6:00 Dinner Hour.

EVENING HOUR.

8:00 Monday—Rev. Robert Lee House, Richmond, Va.

Tuesday—Dr. Arthur E. Holt, Chicago, Ill.

Wednesday—Dr. Stanley C. Harrell.

MEMORIAL SERVICE.

The evening service on Wednesday, June 18, will be a special memorial service in memory of the late Dr. J. O. Atkinson. This service is a part of the Woman's Convention program.

SUN'S PULPIT.

(Continued from page 5.)

some of us will continue to oppose it. I am personally opposed to conscription to military service under any circumstances or at any time. Its presence here is the clearest evidence of a victory among us of those totalitarian powers of darkness against which it is the business of the human spirit to contend. In opposing the draft we have good company. Daniel Webster in 1814, when Napoleon was at large, stood on the floor of the United States Senate and opposed conscription in the most vehement terms as destructive of every liberty which the founding fathers sought to create. Canada, Australia and New Zealand are at war without conscription. We have hysterically embraced it. Even on military grounds you will get a better army of volunteers than you will ever get of draftees, and you will get them as fast as the need demands. And on ethical grounds it appears to me that the one thing you cannot conscript is conscience. “God alone is Lord of conscience and hath set it free from the commandments of men.” If we do not conserve that principle, we have nothing much to preserve.

But now conscription is the law of the land. And I should like to say that, while we profoundly regret the removal of one of our distinguished fellow citizens, Pres. Dykstra, to head the draft board, it is promise of tolerance in administration of the law that a citizen of liberal temper has been chosen for the task.

If the way of duty seems to you to point toward military service, follow your conscientious duty. Most young men will do so. And as a Christian pastor I would like to say something to them out of experience. The church has a pastoral solicitude for men, wherever they may go. We open our Sunday evening forums tonight with a discussion of what obligations the churches owe men and boys in the camps. Periods of training, at least, can be constructive rather than deteriorating of personality and society.

One bit of advice would be: Maintain standards of personal character. Don't drink. Twenty-two years ago liquor was illegal though obtainable. Today there is no law against it. Some of the potentially finest men I knew in my squadron were ruined by liquor while still in the army. Leave it alone. Don't gamble. The bones will roll pretty freely about you. But life is gamble enough. Manage your army pay without it. Be true to your

(Continued on page 13.)

Pilgrim Fellowship

"Youth at Work in the Church"

A. LANSON GRANGER, JR., Editor

SUMMER ACTIVITIES FOR YOUNG PEOPLE.

[An address delivered by Rev. W. J. Andes at the North Carolina-Virginia Pilgrim Fellowship Rally, at Shallow Ford Christian Church, Sunday, April 22, 1941.]

The first reaction to the above topic is that it will be too hot to do anything. It will be lazy weather for young people. We will be too busy on the farm, or there will be too many things going at one time at the church, or we will want a vacation and thus will want to go somewhere. Let us examine these excuses and make some helpful activity out of them.

First of all, we are busy with everyday activities. On the farm, we could work the Lord's Acre plan. We could set aside a plot of tobacco, or potatoes, or some other crop and let the money from the crop go for the Lord's work. Some girls raise chickens or sell eggs and give the proceeds to their church or young people's work. Many a missionary has benefited from the Lord's Acre plan and many souls have been won simply because people gave land and crops when they had no other income to give.

While we are resting during the hard work, whether in the country or in the city, we could read Christian literature. Fold THE CHRISTIAN SUN and carry it in your pocket and read it during the leisure time. Study *The Missionary Herald* and learn of our mission work. *The Pilgrim Highroad* will be very interesting and helpful. Plan your Pilgrim Fellowship programs for the year. Not all of us know the Bible very well. Get a small testament, put it in your pocket and really settle down to one book in it. Study it until you know what is in it.

In the second place, we have many things to do at the church. There is the revival meeting. Help care for the visiting minister. Talk to some other young people about Christ and his great youthful life. Get them to pattern their lives after him. Ask them to join the great world-wide fellowship of Christians by joining your local church. Assist in the singing and praying. Learn to pray in public. Bring others to your church, especially your dates.

Then there is the Bible School. As an older young person, you might teach, help look after the smaller children, make posters and guide the publicity work.

Learn to know your community. Draw maps of it. Mark the roads, people's houses and names on it. See whether your church is reaching all of them. If they cannot come, send a bus or car after them, as Norman Morris does at Mount Olivet (G) in the Valley.

Hold outdoor vesper services, campfire services, and present plays on the outside of the church. Most of the Bible stories dramatize better in an outdoor, natural setting.

In the third place, a vacation and a place to go is wanted. Perhaps your trip to some of the church's fields of endeavor. One new project is the work camp to be held at Wadley, Ala. This camp will do constructive manual labor. Rev. Allyn P. Robinson of Raleigh can tell us more about it. Perhaps your group would like to visit one of our churches and help with the painting or cleaning of the building and grounds.

There is the Elon Summer School, June 23-28. Young people, fifteen years of age, and older, are invited to be present. However, young people who should attend the Junior High Camp, but who are unable to attend, are also invited to the Elon Summer School.

The Junior High Camp, for young people between the ages of twelve and fourteen, or those in the seventh, eighth and ninth grades, will be held at the Crabtree Recreational Park, located on Route 70-A, halfway between Durham and Raleigh. If you are of this group, you don't want to miss it.

Take a trip to the Carroll County mission work in Virginia. Rev. G. H. Veazey, Belew Creek, N. C., will be glad to have you.

Take the officers of your group on a week-end retreat and plan the year's program. Take time off and really study your work.

Learn how to play. Go on picnics and have a good time. If we learn how to play in the Christian way, we may thereby eliminate some of our plentiful roadhouses.

Last of all, let this summer be a time wherein you learn to develop individual responsibility. When Isaiah saw God, he saw his task. Then he offered himself, and what a powerful man he became. He was young; nevertheless, by offering himself to the highest and best he became a personality that helped build a new world. As a youth, Jesus did not turn aside because of stupendous difficulties but placed his life on the altar. He bet his all on the Father in heaven. The soldiers said that he lost. But did he? Ask those who believe in him, and find life that no power in the world can destroy. Will you find your own responsibility to give to others this eternal life?

JUNIOR HIGH CAMP.

Plans are being completed for the first Junior High Camp in the Southern Convention, to be held June 9-14 at Crabtree Recreational Area. The church and the Bible are the two subjects for study. In addition there will be swimming and other forms of recreation, worship, fellowship, and wholesome camping activities. Miss Angie Crew, missionary to Japan, will be there to tell us about that country and our mission work.

Who Can Come.—Boys and girls twelve to fourteen years old, or who will be in the seventh, eighth or ninth grades next year.

How to Reach Camp.—If you come by car, turn off new highway No. 70-A between Raleigh and Durham where sign says "Crabtree Creek Recreational Area" and go to Camp No. 2 in the Park. If you are coming by bus or train, notify F. C. Lester when you will arrive in Raleigh or Durham and you will be met.

The Cost.—Registration is \$1.00. This should be sent to F. C. Lester, Elon College, N. C., by June 3, if possible. The remaining \$4.00 may be paid at the camp in cash or food. If you wish to bring food, write Mr. Lester for a list of things for which you may receive credit.

When to Arrive.—Plan to arrive at the Camp on Monday, June 9, about the middle of the afternoon. The first meal will be supper that night. The last meal will be lunch on Saturday.

What to Bring.—Bedding: sheets, blankets, a pillow if desired. Personal articles: towels, toothbrush, comb, soap, etc. Clothing: sport clothes, old clothes, nothing that camp life will hurt! A sweater will probably come in handy. A bathing suit if you swim or want to learn to swim. For

(Continued on next page.)

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

BROADENING CHRISTIAN HORIZONS: THE ANTIOCH MOVEMENT.

LESSON IX—JUNE 1, 1941.

LESSON: Acts 11:19-30.

DEVOTIONAL READING:

I Thess. 5:12-22.

GOLDEN TEXT: *For I am not ashamed of the gospel; for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.*—Romans 1:16.

Scattered Fires.

When Stephen suffered martyrdom the disciples were scattered abroad going as far as Cyprus, an island in the Mediterranean, and Antioch in Asia Minor. Everywhere these disciples, who were on fire with devotion and enthusiasm for Christ, went they started another fire. Because their hearts burned within them they wanted to share this experience with others. But even yet they had a narrow view of Christianity, for they spoke "the word to none save only to Jews." They still felt that the gospel was for the Jews only, that the Gentiles were still without the pale of God's love and the scope of his purpose. Then, as now, there were people who believed in home missions but who did not believe in what we call foreign missions.

Men of Broader Sympathies.

"But there were some of them, men of Cyprus and Cyrene, who, when they were come to Antioch, spake unto the Greeks also, preaching the Lord Jesus. These men of Cyprus and Cyrene were probably Grecian Jews, men of wider sympathies, men of broader vision than orthodox Jews. When they came to Antioch, a bustling, commercial and wicked city, and came in contact with the Greeks they began to preach Jesus to these Gentiles. They felt that there was universality in the gospel of Christ, that every man needed him, that he had the answer to the hunger of the human heart, and forthwith they began to share him with others. The word says, "preaching the Lord Jesus." They undoubtedly had many minor themes, and they talked about many phases of the Christian life, but it all centered up in the person of their Lord and Master, Jesus Christ. He is the center and circumference of the Christian life and the Christian experience. He is the message of Chris-

tianity. He is Christianity. The more he is magnified, the richer and more vital does preaching and teaching become.

Turning Unto the Lord.

"And the hand of the Lord was with them: and a great number that believed turned unto the Lord." When a man goes out to undertake the work of the Lord he can be sure that he has the help of the Lord. It is a great thing to know that the hand of the Lord is with us. Long ago the prophet said, "My word shall not return to me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." Some teaching and some preaching will fall on hard ground, some will fall in shallow ground, some will fall in pre-occupied ground, but some of it will find its way into good soil, and it shall spring up and bear fruit, some thirty, some sixty, some a hundredfold.

"And a great number believed, and turned unto the Lord." That is what conversion really means—a turning to the Lord. Indeed, one of the best definitions the writer of these notes ever heard was given by a character in a play who in reply to the question, "What is religion?" said, "The first turn to the right, and keep straight ahead." When a man is truly converted, when he gets religion, he turns from self and from the world to the Lord. Life has a new center, a new pivotal point, and life also has new direction and new power.

Good-Hearted Barnabas.

The report of these strange happenings, the fact that the gospel was being preached to the Gentiles reached Jerusalem. The leaders there thought they had better send somebody down to check up on this thing. Even yet these people had not come to the full significance of the scope of the gospel of Christ. They therefore "sent forth Barnabas as far as Antioch." This man Barnabas was a good and generous and great-hearted man. He had a lot of common sense, a lot of spiritual fervor; and he had the rare ability of combining these two factors in a very practical and gracious way. He saw at once the validity of the movement, he saw that the spirit of God was at work in the hearts of those Gentiles just as it had been at work in the heart of the Jewish believers. "Who, when he was come, and had

seen the grace of God, was glad." It is a mark of a good man to rejoice in good work whether or not it is done in the customary way. This man Barnabas was hospitable not only to good men, he was hospitable also to new ideas. That is a characteristic all too often lacking in many Christians, and especially to those who are older. "We need to remember that God's Spirit is always at work and in quite new ways from the past." Barnabas himself began to exhort the people, urging them with steadfast purpose of heart to cleave unto the Lord. Here again we see his insistence upon the fact that one's supreme loyalty is to the Lord Jesus Christ. Here again we see that faithful, earnest effort bore fruit, and the word adds, "Much people was added unto the Lord."

Barnabas showed his great heartedness in another way. He saw that the work at Antioch was growing by leaps and bounds, and that it was beyond his power and the power of his fellow workers there to handle it. He knew that something had to be done, someone else had to be called. He therefore went to Tarsus and found Paul and brought him back to Antioch. Barnabas knew full well that he would have to take second place to Paul, but Barnabas was just that kind of man, willing to take second place, to sacrifice his own personal ambitions for the good of the cause. It takes a big man to be willing to take second place and to take it graciously. Indeed, the more one knows about Barnabas the more one realizes what a great character he was. The modern church could use more men of his type.

Bearing One Another's Burdens.

These Christians at Antioch had the spirit of Christ, they fulfilled the law of love by bearing one another's burdens. During a dire famine which swept over that part of the world "every man according to his ability, determined to send relief unto the brethren that dwelt in Judea." Here we see two principles of Christian sharing—those who have sharing with those who have not, and sharing in proportion to each's ability. One of the surest marks of the Christian is his responsiveness to human need wherever he finds it.

PILGRIM FELLOWSHIP.

(Continued from preceding page.)

classes: Bible, notebook, pencils. It will be helpful if you can bring a flashlight, musical instruments, recreational aids like bat, mitt, balls.

Any further information may be secured by writing Rev. F. C. Lester, Elon College, N. C.



BY CHAPLAIN

H. E. ROUNTREE

MONDAY.

BITTER SWEET.

"The full soul loatheth an honeycomb; but to the hungry soul every bitter thing is sweet."—Prov. 27:7.

The new translation renders: "The soul sated with food disdains the honeycomb; but to the hungry man everything is sweet." Spiritually rendered: The wealthy are comfortable and revel in their comforts; they disdain the harder lots of life and chafe with them. "How hardly shall a rich man enter into the kingdom of God." The Christian soul (the soul of love) finds the bitter things of life bitter, of course, but in that bitterness they find that something that satisfies the soul and makes them happy. The rich man and the poor alike have bitterness, but if both alike have dedicated their lives and what they possess to the Lord Jesus Christ, He will make their bitterness sweet.

Let us pray that, when life's experiences chafe us, God, our Father, will satisfy our souls with His sweet things.

TUESDAY.

WHERE TWO SOULS MEET.

"Woe to them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter."—Isaiah 5:20.

Did you see the motion picture, "Bitter Sweet?" How you must have enjoyed it—beautiful with music, transcending in color and faith-strengthening to the soul! It is the story of a young woman jilting one lover whom she did not love and accepting another with whose soul her own blended as one. The former offered her wealth and honor and high station in life. The latter offered her nothing but himself. From the beginning their way was most bitter, but every day was sweet to them because their love made it so. He died

suddenly, protecting her honor, but his soul still remained with her. When she played, she heard him singing. When she sang she saw him listening and often heard his voice join hers in the song, as was so often the case in life. Life had been bitter, and was still, but love had made it sweet all the way. She, though still in the flesh lived in a world unknown to the world, a world where two souls went on together. It was heaven on earth to her and heaven always to them both. We can do no better than to pray for that kind of love in our lives.

WEDNESDAY.

REJECTED SALVATION.

"The stone which the builders rejected has become the head of the corner."—Heb. 12:17.

"Love never faileth."—I Cor. 13:8.

Isn't that true about love? The bitter is turned to sweet? Love never faileth in anything. It makes souls happy. It makes society happy. It would make the world happy. O, why doesn't man learn this? Think of what the world would be today if nations loved and helped one another instead of hating and fighting one another! "They will not come to me that they may have life," said Christ. Let us pray that each of us may not fail to have His love and fulfil His purpose in our little world. Amen.

THURSDAY.

THE SECRET OF POWER.

"Thy word have I hid in my heart."—Psalm 119:11.

"Look thou upon me, and be merciful unto me. . . . Order my steps in thy word."—Psalm 119:132, 133.

"Behold, I have hearkened unto thy word."—I Sam. 28:21.

Mother Sunday tells us that the secret of Billy Sunday's power was in his fixed rule to begin every day with his devotional Bible reading. He would let nothing interfere with this

practice. When he was in his coffin, the little Bible which he always used and which thousands had clasped in their pledge to lead a Christian life, was placed in his hand.

The simple explanation of spiritual power is devotion to God's Word. Let us beg forgiveness of our heavenly Father for our failure in this, and pray that He will make us people of His Book.

FRIDAY.

MERRY THOUGH DYING.

"The time of my departure is at hand."—II Tim. 1:8.

When he last left his old home and was embracing his father good-bye, he heard his father say, "I will not be here when you return." As a matter of fact father had expected the call for a long time. But he was never morbid or unhappy. He was a happy companion and carried on to the best of his ability as if nothing unusual was impending. He passed away in a very short time and the wonderful tributes in press, pulpit and private conversation was supreme vindication of the life he so faithfully lived. Let us pray that we may live each day in a way that when we are gone those who live on after us will be glad to remember us.

SATURDAY.

THE GIFT OF SEEING.

"Blessed are the eyes which see the things that ye see."—Luke 10:23.

The rarest of gifts and the most desirable quality of life is the ability to discern life. It is the gift of sympathy and the wisdom of understanding, gifts which many people do not possess. Christ knew what was in man: therefore, he loved the whole race. He declared that we are capable of the same thing. Let us pray that He will open our dull eyes that we may see the goods and the glory of
(Continued on page 15.)

SUN'S PULPIT.

(Continued from page 9.)

women at home: your mother, your wife, or your sweetheart, if you have one, or hope to have one when you come back. The army for the most part will care little about your private morals, except as they touch your physical soundness. You will be far from home and friends, and will have no monitor but your own code of honor as a gentleman. Now these are things that might as appropriately be said to a lad going off anywhere to a job. They perhaps need the more explicitly to be repeated, when one goes into the unnatural regime of army life.

But to these "don't's" I should like to add also certain "do's": Do your fatigue duty willingly. There are more lazy shirkers per square inch in army camps than any place else on earth. The futility of army life perhaps induces that. But do your k.p. cheerfully. The shirker at fatigue is likely to be a slacker in time of danger. And again, if you are an officer, deserve the loyalty of those whose lives are dependent on you. Whatever may be the techniques of military action, never be brutal with your own men. The great leaders have always been able to grapple men to them with bonds of affection.

Then there is a special suggestion for peacetime conscription. It is quite likely that the program, if continued, will offer educational opportunities. If it does, use them, whether they are cultural or vocational. Often the weeks and months of inaction, of which military life is chiefly composed, afford opportunity for self-improvement, and leisure for growth of the mind.

And then regard war always as a temporary expedient. Think toward peace. Plan the strategy of reconstruction.

These are some of the things which might be suggested to those who find the way of duty in military service. Our hearts leap in sympathy toward every lad who makes any sacrifice for what he believes to be the common good. Every man must do his conscientious duty.

2. But now, conscience will also lead some persons resolutely to reject the way of military service as even a temporary path to peace.

The rise of conscientious objectors is not accidental. It may be that such persons have learned the lessons of history, and may even have imbibed strongly of the teaching of the Christian Church. The incongruity between military service and Christian

profession appears to many in the epitaph to an old Indian fighter:

To Lem S. Frame, who during his life shot eighty-nine Indians whom the Lord delivered into his hands, and who was looking forward to making up his hundred before the end of the year, when he fell asleep in Jesus, March 27, 1843.

Christianity entered Europe as a pacific movement, seeking to master the might of an empire and the passions of the barbarians with spiritual weapons. It has sometimes forgotten this. But the idea has a persistent way of reappearing at inconvenient but appropriate moments in history. So let us say a word here in the war raid shelter of the church for the conscientious objector.

His legal grounds are clear. The selective service act specifically provides that it shall not be "construed to require any person to be subject to combatant training and service . . . who by reason of religious training and belief in conscientiously opposed to participation in war in any form." It further provides how such person, his objections having been established, shall "be assigned to noncombatant service" or "to work of national importance under civilian direction." In this respect our law is similar to British conscription procedure. These provisions were inserted by the military affairs committee at the insistence of leaders of unquestioned sincerity, as the traditional exemption of "duly ordained ministers of religion" was petitioned by the Catholic and other bodies. It is a significant compliment to the spirit of religion that its affinity for weapons other than those of the flesh is recognized. It is also one of the reasons for the often unconscious but very real contempt in which every minister of the Gospel is held by men who fight—and perhaps a reason also why sometimes a shepherd of the flock is held in true affection. It would help us all, laymen and clerics, in the churches, if we realized why this is so. The extension of consideration to the lay conscientious objector is the newer thing to which we are not adjusted.

Let me now try to say a word to the few young men who will take the position of the conscientious objector. If you think this is a device to escape participation in the suffering of the age, I beg you to disabuse your minds of such a thought. It can only mean assumption of a heavier responsibility to enter into the physical and spiritual need of the times. It will involve

an isolation of spirit, and forfeiture of social applause and affection which the boy in uniform receives. It will sometimes incite an almost hysterical ferocity of social disapproval. It involves danger and moral adjustment. What will you say to the mother of a classmate who is in service? To that you must give an honest answer; there is an answer, if you have the grace to give it and to live it. The answer, it seems to me, is in proposing as alternative service any task, however dangerous or onerous, from policing cigarette butts to rendering time bombs harmless, from ambulance service to epidemic control, that may be given you, whereby you may minister positively to human need. By such means you might demonstrate to the world, not a new technique, but the age-old method of not being overcome of evil, but of overcoming evil with good.

In this presence we may well ask whether the church will be as understanding of the conscientious objector as is the civil government. Moral presuppositions sometimes induce an intolerance not elsewhere found. I can only say for myself that I pledge my position, so long as I have any, to the protection of the rights of any sincere conscientious objectors who before this crisis have declared themselves. And my affection and prayers go with them as pastor and friend. Such are not unrealistic, but perhaps the more realistic folk we have. In *Kristin Lavransdatter*, it may be remembered, old Lavrans, man of God that he was, looked back on his youth of military service and said, "'Tis but the fewest men born of women that bear so great love toward God that they will forswear the bearing of arms."

The reports of their treatment and of their conduct in England has been reassuring. On ambulance duty by the door of an air raid shelter in the battered city of Dover one was killed and another wounded. But when rescuers came, the wounded C. O. insisted that aid be given other persons wounded in the ruined shelter, before he was removed to hospital care. If one can drink the cup, that is the test.

That there is such exemption in the conscription law is now, it seems to many of us, the one thing that most allies us with the spirit of a tolerant Britain. To deny the right is to place ourselves precisely in line with totalitarian fascism, and to provide no issue at all for which to contend.

Follow your conscience. That is all the church can say to any man. And with respect and affection for any

(Continued on page 15.)

The Orphanage
CHAS. D. JOHNSTON, Supt.

Dear Friends:

Dreams do not always come true. Sometime ago I said in my weekly letter that the Johnston Hall building was in need of three druggets for its reception hall. It is a very large room and it takes three druggets to balance it in looks. We thought perhaps some friend would send us \$100, as we can buy three nice druggets for that amount. Or three persons could donate one each and supply the need. But so far our need has not been supplied.

Some days ago one of the larger girls came into the office and said, "Mr. Johnston, I dreamed last night that a friend sent you the three druggets and also one for your office." We said to her, "Did you tell your dream before breakfast?" She said, "No." So we have not received the three druggets yet, and the dream did not come true. But we do really need the three druggets. The three we now have, which were donated when the building was new, are worn out. The home here is like all other homes. There are needs to supply and they have to be met. Clothes wear out and we have to buy new clothes. Shoes wear out and we have to buy new shoes. It is always encouraging when someone experiences a real joy out of supplying our needs.

We are having numerous applications to take children—some pathetic cases, and it will be necessary for the orphanage to come to their rescue.

A few days ago an application was made to us to take two little children. Their father is dead and the mother hopelessly ill and probably will never be able to care for them again. No kinspeople who are in a position to take them. Fine little children holding out their hands to us and pleading to us to give them a home. Their parents were life-long members of the Christian Church. Will you vote for us to take them in? If you vote for us to take them, then will you be willing to help to support them? It takes money to care for children.

The writer was in a man's office a few days ago who gave him \$100 to help us in this work. He said, "The Lord has been good to me, and I am grateful." He also said, "I try to live a little better each day." What a beautiful thought to live a little better each day. It is a thought all of us should carry with us each and every day.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR MAY 29, 1941.	
Amount brought forward	\$7,542.52
Sunday School Monthly Offerings.	
Eastern N. C. Conference:	
New Hope	\$ 2.00
Wake Chapel	7.35
	\$ 9.35
N. C. Va. Conference:	
Carolina	\$ 2.00
Pleasant Ridge	4.00
Reidsville	10.51
	16.51
Western N. C. Conference:	
Antioch (R)	1.08
Eastern Va. Conference:	
New Lebanon	\$ 8.00
Mt. Carmel	5.49
Liberty Spring	7.00
	20.49
Valley Va. Central Conference:	
Bethel	\$ 1.00
Mt. Olivet (G)	2.93
Antioch	4.72

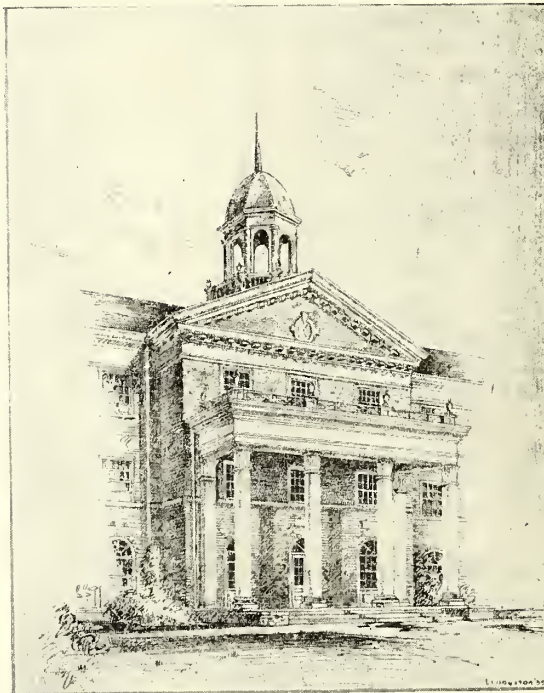
Newport	3.00	11.65
Special Offerings.		
Mr. Lowthorp	\$ 40.00	
John M. Fix	100.00	
Mr. Fespermon	5.00	
Clarence Fields	5.00	
Mr. Stout	20.00	
Mr. May	3.00	
Mr. May	3.00	
	176.00	
Total for week	\$ 235.08	
Grand total	\$7,777.60	

Unless we can and do constantly seek and find ways and means to do a better job; unless we accept the challenge of the changing times; we have no right to survive and we shall not survive.—*Chester O. Fischer.*

ELON COLLEGE

Founded by the Christian Church in 1839

A CO-EDUCATIONAL INSTITUTION OF HIGHER
LEARNING OF THE CONGREGATIONAL
CHRISTIAN CHURCH



ENTRANCE TO ADMINISTRATION BUILDING

Elon College is located in the piedmont section of North Carolina. The climate is invigorating and healthful. The natural beauty of the campus is enhanced by careful landscaping.

The definite religious atmosphere of the College and its modern equipment provide the very best facilities available for the training for religious leadership.

The rates are most reasonable.

LEON EDGAR SMITH, President

Elon College

North Carolina

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational and Christian Churches.

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SUN'S PULPIT.

(Continued from page 13.)

man, whichever way the light of duty directs his feet, the Christian Church looks on its sons. It is part of Christian faith that duty points a way, perhaps many ways, and finally the only way for the beautiful feet of space.

III.

But after we have said this we must and may go on and say more positively that Christian faith in this war-torn world will hold with Martin Luther: "God's truth abideth still, His kingdom is forever."

Frantically sometimes we seek to conserve the things of righteousness. We are of so little faith. It is only the things of Christ that can prevail.

We ought indeed to work toward reconstruction. If we get into the war, this time we must stay in the peace. We ought to join with the Archbishops of York and Canterbury, and with the Pastor Halls or Niemoel-

lers, and with any others who will build Christ's way into the pattern of the world. That is the warfare in which Christ is still engaged. Meanwhile look at some of the things that endure.

God is still the God of the whole world. We sing "God Bless America" properly enough. But when in a neighboring Wisconsin community a minister of the Gospel is asked to pray at a community defense rally, and given specific instruction that he is not to pray to a God of all mankind but to the God of America, that is blasphemy. The God and Father of our Lord Jesus Christ is the God and Father of all mankind. He is even the God of those who persecute our Lord Christ's kinsmen after the flesh. And to pray to any other than the God of the whole earth is to forfeit the only universal righteousness by which we may hope our cause, if just, will prevail. Let us ever in this place enjoy the spiritual privilege of praying without guile, "Dear Lord and Father of mankind."

It will be a realization of Christian experience, also, that we share a common guilt. Military action represents a compromise, a concession to immediate apparent necessity, that we may live. We ought to recognize that when we kill, we sin, and pray God for forgiveness.

But now lest anyone think he has attained perfection, let the conscientious objector observe that he himself is dependent on that compromise, though he may not share in it. He is alive only because someone is defending a free society, in which he can exercise his liberty of conscience. There are no such liberties in totalitarian regimes. It becomes a question of whether a society under pressure can afford the luxury of conscience. It may sometimes be feared we cannot afford the spiritual luxury of Christianity in a world where force is ruthless. It is just possible that out of the vice-like pressures of this age we will rediscover the entail of sin and guilt with which we are all covered. We are all sinners and deserve the wrath of God. It will be a humbling thing to discover that.

And then we may rediscover old sentiments which said that we all meet at the foot of the cross. That is to say, however our paths may diverge as in the hour of decision we see our different duties, they converge to the same spot, when any suffer. The soldier suffering of wounds, the outcast languishing in a concentration camp, the mother waiting by the window, the little warphans hungry and cold—all these

should excite a mutual sympathy. When we have ourselves been long enough together at the foot of the cross, we may find our peace in what makes all one.

And then we may discover that Christ is trying to conquer the world by spiritual and moral forces. The sword of His spirit was the word of God—a word of judgment and a word of mercy. The one possible cultural bond of Europe is the Church of Christ. And even now that church springs up presciently in the Orient. It has a vision of a world at peace. It is for that vision that Christ is contending in men and nations today. And those people and those movements which most resemble that spirit will ultimately prevail. That is the Christian faith for a world whose heart is torn by war.

CONSCRIPTION.

(Continued from page 6.)

the country have these accomplishments as their aim and have dedicated themselves to this end. The government and political units would render humanity an eternal service to cooperate with these educational institutions, thereby insuring not only their continuance but their fruitage for the needs of our own country and the needs of the world at large.

I am not pleading for special favors to colleges or college students but for a recognition of the essentials of success in war and after the war, for a proper recognition of our educational institutions as centers for defense and security, and for proper support that they may be in a position to continue to render this indispensable service for country and civilization. The colleges shall continue to render this high service if their doors are left open. If not, of course they cannot render the service. Students and material concessions are necessary for the life of our institutions of higher learning.

L. E. SMITH.

FAMILY ALTAR.

(Continued from page 12.)

others, and that every day may have its heavenly meaning to us.

SUNDAY.

All of God's children, rich or poor, servants or masters, have the privilege as well as the right to share in the blessings of the Sabbath. Of all time, it is the one day of rest and the one day of worship, and all need it. Its observance cannot be decided upon selfish grounds, because it is a matter which deals with the conscience and with the welfare of others.

THE MINISTRY AS A PROFESSION

By JOHN G. TRUITT, D. D.

In his book on "The Work of the Pastor," Dr. Charles R. Erdman of Princeton says relative to some of the fundamental qualifications of a minister, "He should have some facility in public speech, some powers of logical thought, some ability for administration, some capacity for hard work." He goes on further to say, "Moral and spiritual qualifications are supreme . . . his motives must be unselfish . . . there must be a real love for Christ and a desire to serve others for His sake."

The late William Wesley Staley, D. D., in his book on "The Minister," speaking of the work of the minister as a student in his study says, "Here he broods over kingdom-questions, weighs soul-interests, meditates upon eternal destinies, and prepares for assaults upon the citidels of wrong. . . . In his study books should be examined, great minds consulted, information gathered, problems solved, and inspiration received for the duties of his calling."

Recent years have seen a great change in most theological seminaries. Their curricula show a recognition of the fact that the public proclamation of the gospel, the spiritual care of souls, the conduct of religious education, and the organization of church work, are among the most difficult of sciences, and highest of arts. A long, serious course of training is required, including elementary education, high school, college, and three to four years in seminary. For instance, I spent eleven years in public school, winning the elementary promotion and high school diploma, four years in college, receiving the A. B. degree, and four years in university training, receiving the Master degree and the theological degree—Bachelor of Theology. Nineteen years of formal schooling. A student in Suffolk High, which has twelve grades, would in like training spend twenty years, making him twenty-six or -seven years of age when he finished, and took his first pastorate. The demand for ministers who are well equipped is great. The field for real leadership in the ministry is increasing, but it is no soft snap. It entails long hours of hard and exacting work, with a certain amount of temptation to be one's own boss, but the more one yields to this temptation unless he drives himself daily, nightly and hourly to his task, the sooner his successor is sought.

Dr. William Pierson Merrill, pastor of a great New York City church, in his book on "The

Freedom of the Ministry," says, "The freedom which the right-minded minister seeks is the freedom to be a good minister, and not freedom from the natural and rightful obligations and limitations of his calling. No man should stay in any calling who is not cheerfully willing to pay the full price of remaining therein." And there is a price to pay. There is a certain isolation and loneliness which comes to a minister and his family of which the world is not aware. He is called "a preacher" many times when it is not complimentary, and his wife is called a "preacher's wife" with a meaning that seeks to limit her personality, and his children are "preacher's children," sometimes to their discomfort. A minister must include this status in his thinking when he decides to become a minister. But Dr. J. H. Jowett, for long years pastor of Fifth Avenue Presbyterian Church, New York City, in his book, "The Preacher and His Life Work," very rightly says, "But of all privileged callings surely the most privileged is that of a Greatheart pacing the ways of life, carrying with him all that is needed by fainting, bruised, and broken pilgrims, perfectly confident in Him in 'Whom he has believed.'"

Dr. James I. Vance, one of the greatest of Southern ministers, in his book entitled "Being a Minister," says, "Preaching is a poor business anywhere, measured by the pay, by the financial returns, by the cold cash to be made out of it. He who turns preacher to earn a living has been misled, but he who comes in to live a life has scored. In a business a man is thinking of profits and dividends, in a calling he is thinking of a service." And in the closing pages of his book, Dr. Vance says, "He who thinks the gospel ministry a gloomy business does not know. One need only sit for a short half-hour in that genial and often gay and always friendly fellowship of ministers to discover that the light-hearted men in the world are those preachers who share with men their burdens, but who share with Christ His yoke."

Let me express in conclusion the personal observation that the love and consideration a minister receives from his parishoners, his men and women, young people and children, is a joy sufficiently great to amply repay him for the burdens he must bare. He builds with earth's noblest commodities, namely, human lives, and he serves in one of the noblest of all professions. "He who would have beautiful roses in his garden must have beautiful roses in his heart."

The CHRISTIAN SUN

REPRESENTING THE SOUTHEAST CONVENTION OF CONGREGATIONAL AND CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

Vol. XCIII.

RICHMOND, VA., THURSDAY, JUNE 5, 1941.

Elon College Library 3X 13.

Guest from Africa to be at Franklinton

A combination of bishop, state superintendent and the old-time circuit riding parson, with the duties of a builder, an architect and an educator thrown in for good measure, is Rev. Arthur F. Christofersen of Ifafa, South Africa, back for furlough from work with the Zulus.

Mr. Christofersen, who first went to Africa under the American Board of Foreign Missions in 1915, speaks Zulu fluently. He works closely and continuously with the Zulu pastors and people. His is the only white family with some 400 native families on a reserve of 5,500 acres. The Zulu church is self-supporting, but there is a tragic lack of adequate trained leadership and printed material from which pastors and laymen



MR. CHRISTOFERSEN AND MISSIONARY PERSONNEL.

can secure information and inspiration. "Our area is rural," Mr. Christofersen points out. "And when I say rural, I mean rural. It is a country of hills. On each isolated hilltop is a family, not a village. You can imagine how difficult this makes church supervision and visitation."

This "larger parish" of Mr. Christofersen's runs roughly 60 miles along the coast and 50 miles inland.

There are ten churches and about 30 schools in this area, and of these churches

only four have trained Zulu pastors. The rest must be cared for by laymen who are often untrained.

So Arthur Christofersen thinks nothing of traveling 2,000 miles in a month, giving advice and counsel, hearing reports from Zulu pastors, pouring oil on troubled waters and supervising and building schools. Many of these trips necessitate leaving his auto and

resorting to horseback through the rough country.

Not only must Mr. Christofersen draw the plans for new school buildings and for additions or renovations but he must secure the contractor, superintend the work and get all the materials, including equipment, outside of sand, water and stone!

Mr. Christofersen testifies that the Zulu church is indeed a "singing church." Of the wistfulness of these people who love to sing, of the tragic need for more helpers and of some means of bringing spiritual and intellectual food through the printed word to the Zulu church leaders, Mr. Christofersen has a story to tell to which he gives virility and convincing earnestness.

Born in Chicago, Mr. Christofersen is of Norwegian ancestry. He was educated at Shurtleff College; Crozier Seminary and the University of Pennsylvania.

LET THERE BE LIGHT

NEWS AND VIEWS

Many old acquaintances were renewed and new ones formed at the Elon Commencement this year.

If you need help in conducting Vacation Bible School this summer, please send request for Student Summer Service to F. C. Lester, Elon College, N. C., right away, so plans can be made for you to get the help at the time most convenient.

The Editor of THE SUN and Mrs. House left Richmond last Sunday afternoon for Durham, where they are attending the meeting for pastors at Duke University. Mr. House expects to return to Richmond for the morning service in his church on next Sunday.

CALLING ALL MINISTERS OF N. C. AND VA. CONFERENCE.

The ministers and pastors of the North Carolina and Virginia Conference are called to meet at Elon College, Wednesday, June 18. It is felt the ministers will want to visit at Elon during the sessions of the School of Missions and so this meeting is called for this time and place. If there are churches in the conference not having pastoral service it is hoped each will be represented by a deacon or some other official.

The meeting is called for a mid-year discussion of conference problems and to plan for the 1941 sessions of the conference. The present situation in the C. M. A. will also be an item of the agenda.

J. H. LIGHTBOURNE,
President.

WESTERN NORTH CAROLINA CONFERENCE TO HAVE MEETING.

The third meeting of the conference committee on church grouping will be held at Union Grove Church, near Kemp's Mill, Sunday afternoon, June 8, at two o'clock. Each church in the conference is asked to elect one member to work with the committee. All ministers of the conference are invited to attend this meeting.

The former meetings have been well attended and much interest is shown in the project. However, three of the churches (in the conference) have expressed their preference for the plan now in operation.

It is the hope of the committee that each church will be represented, and that all pastors will attend this important meeting.

GEORGE T. GUNTER,
Conference Secretary and
Chairman of Committee.

HAPPY HOME CHRISTIAN CHURCH.

The past six weeks have been very helpful and inspirational for Happy Home Church. The first Sunday in April, the church was presented with a set of four collection plates as a gift from two most loyal members of our flock.

Pre-Easter services began Thursday evening with Rev. Melvin Dollar bringing the message, followed Friday evening with Rev. Forest Church in the stand.

Saturday afternoon, the Pilgrim Fellowship group enjoyed a weiner roast with vesper services to follow.

The crowning event was reached when about two hundred people met at the church Easter Sunday morning at six o'clock for our first sunrise service, which consisted of hymns, quartettes, solos and readings, closing with holy communion.

The fourth Sunday in April the hymnal committee presented the church with a hundred and fifty new hymnals which they selected and purchased at cash price for the church. May the Lord bless us as we bring his message in song.

The third Sunday in May found us celebrating memorial day, and honoring our college and high school graduates from our church and community which numbered nineteen present. A large quantity of flowers for the graves and an appropriate message was given in memory of loved ones passed over the tide.

May the Lord continue to bless the activities of this grand old church—through a new building.

TEACHER TRAINING SCHOOL HELD.

Teacher Training Class for Sunday school officers and teachers was held at the Bethel and Mt. Olivet (R) Churches alternatively, during the months of February and March—five sessions being held at the Mt. Olivet Church and the closing five at Bethel. Ten hours was the requirement for credit.

Courses for teachers of children were taught by Mrs. A. G. Ritchie, which included, "Life of Christ" by Sidney Weston; "Discovering Jesus"; "Children in the Small Church," F. H. Henry.

Courses for teachers of adult classes, young people, and Sunday school officers was taught by Rev. A. Grieg Ritchie, and included the following courses: "Life of Christ," Sidney Weston; "Kingdom of God," Robinson; "Improving Our Sunday School."

Credit was given by the Division of Christian Education Department of Leadership Education. Those meeting the requirements for credit were: Warren Good, Mrs. Warren Good, Mrs. L. W. Snyder, Mrs. Jesse Lam, Goldie Dofflemeyer Velma Shifflett, Marjorie Rodeffer, Carroll Monger and Mrs. Carroll Monger.

REPORTER.

ORGAN GRADUATE MAKES OUTSTANDING RECORD.

Miss Fern Sigmon Fitzgerald, daughter of Rev. and Mrs. O. P. Fitzgerald, Troy, N. C., was presented by the music department of Elon College in senior recital Monday, May 5, at 8:30 o'clock.

Miss Fitzgerald is among approximately eighty-five other members of the senior class who graduated at commencement exercises, May 25-27.

Miss Fitzgerald has been an honor student at Elon, especially outstanding in music. During her college career at Elon she has given three public organ recitals. The past year she has done advanced study in organ, in which she has majored. Her recital was given on the four manual Skinner organ in Whitley Memorial Auditorium. In addition to her activities in the music department, which includes membership in the Elon College Choir, Elon Singers and Glee Club, she is a member of the Student Christian Association and a member of the Sons and Daughters Club of Elon.

The following is the program presented by Miss Fitzgerald in her recital:

- I. Two Chorale Preludes: Herzlich thut mich verlangen (Bach) Wunderbarer Koenig (Ramin).
- II. Prelude and Fugue in D Minor (Bach).
- III. Sonata, Op. 65, No. 2 (Mendelssohn). Grave, Adagio. Allegro maestro e vivace. Allegro moderato.
- IV. Voices of the Night, Op. 142, No. 1 (Karg-Elert). Allegro con fuoco from Sonata I (Powerski).

LEADERSHIP TRAINING SCHOOL.

PLEASANT HILL, TENN.,

JUNE 12-20, 1941.

Time.—June 12-20, 1941. Registration opens 4:00 P. M. First meal, supper, Thursday, June 12. Last meal, breakfast, Friday, June 20.

Expense.—Five (\$5.00) dollars or produce worth \$5.50.

Equipment to Bring.—Bedding: sheets, pillows, cover; towels, napkins, bathing suit, sports clothing, tennis shoes. Bible, writing material, flash light, recreational or musical equipment.

Work.—All share in work of conference.

Location of Pleasant Hill.—On U. S. Route 70-S, between Nashville and

Knoxville, eleven miles west of Crossville, nearest train depot.

Transportation for Alabama Delegates.—By car; price, one way, \$1.00; round trip, \$2.00.

Notify Miss Marguerite Davison, Thorsby, Ala., if you intend to attend the conference, or if you wish to connect with the Alabama bus, or need other transportation help.

Training School Officers.—Dean, Rev. Alfred W. Hurst; Host, Dr. Victor Obenhaus; Hostess and Nurse, Mrs. A. L. DeJarnette; Registrar, Rev. Emmett W. Braselton; Treasurer-Chaplain, Dr. F. P. Ensminger.

Daily Schedule.

- 6:15 Rise.
- 7:00 Morning Watch—Rev. J. B. Gouzales, Mrs. W. A. Redfield.
- 7:15 Breakfast and Clean Up.



INGRAM CHRISTIAN CHURCH.

INGRAM CHRISTIAN CHURCH.

Ingram Christian Church organized November 13, 1891, will celebrate its fiftieth anniversary Sunday, June 8. This church was organized with seventeen charter members, nine of whom are still living. Perhaps all of the nine living members will attend the celebration.

The same day the church will be dedicated. The year of 1933, the church launched a building campaign which resulted in the renovation of the entire building and the addition of a modern Sunday school plant. To date the entire church plant has been paid for and will be dedicated.

The Rev. H. E. Crutchfield of Petersburg, Pa., the pastor of the church at the time the campaign was launched, will preach the dedicatory sermon at ten o'clock. The Rev. B. J. Earp of Albemarle, N. C., pastor when the debt was finally paid, will dedicate the church.

The Rev. Joseph E. McCauley, a former pastor and present pastor, will preach the jubilee sermon at two o'clock in the afternoon.

Dinner will be served on the

grounds. All former pastors, members, former members and friends are invited. Greetings will be brought from the Sunday school superintendents of nearby local churches.

BELEW CREEK.

Superintendent William T. Scott was the guest speaker at the dedication of a new building at the Belew Creek Congregational Christian Church, Belew Creek, N. C., May 18. Mr. Scott was a pastor of this church while a student at Elon College and it was during his ministry that a committee was appointed to promote plans for church building though economic conditions have hindered the church in realizing its goal, at last it realizes it and there stands a beautiful brick church building with adequate facilities for church activities. It is paid for, due largely to the donated labors of church members and the minister, Rev. G. H. Veazey.

Mr. Scott also visited the Winston-Salem Church on the night of the 18th. This church was organized and a building erected while he was the minister there.

- 8:30 "Eye Opener"—Dr. Victor Obenhaus.
- Group Meetings:
 - Children in the Church—Mrs. Luther Ballou.
 - Young People in the Church—Dr. E. L. Shaver.
 - Women in the Church—Mrs. A. G. Ekdahl.
 - Leaders in the Church—Dr. Victor Obenhaus.
- 9:50 Free Period—S. S. S. Clinic opens.
- 10:15 Classes:
 - Laboratories for Young People's Work—
 - The Pilgrim Fellowship—Miss Dorothy French.
 - The Living Church (Interm.)—Miss Annie Campbell.
 - The Teaching Work of the Church—Dr. Shaver.
 - *Mission Work in Africa—Rev. Arthur Christofersen.
- 11:05 Classes:
 - The Teaching Work of the Church—Dr. Shaver (Laboratory and Supervised Study).
 - *Mission Work in Africa—Rev. Arthur Christofersen.
 - Idea of God—Rev. A. W. Hurst.
 - Planning Your Life—Mrs. W. A. Redfield.
- 11:50 Free Period—Choir Practice.
- 12:30 Lunch.
- 1:30 Rest Period.
- 2:30 Interest Groups:
 - *Round Table on Vocations—Mrs. W. A. Redfield.
 - Dramatics and Play Study—Miss Dorothy French.
 - Nature Study.
 - "Pleasant Times"—Rev. and Mrs. Orval Sampson.
 - Copper Work—Dr. E. L. Shaver.
 - Wood Carving—Pleasant Hill and Wadley Carvers.
- 3:30 *Recreation—Directed by Miss Alice Schetz and S. S. S.
- 5:30 Dinner.
- 6:30 Vespers—Dr. F. P. Ensminger.
- 7:30 Evening Programs—Directed by Assembly Committee.
- 9:30 Free Time.
- 9:30 Taps.
- 10:00 Lights Out.

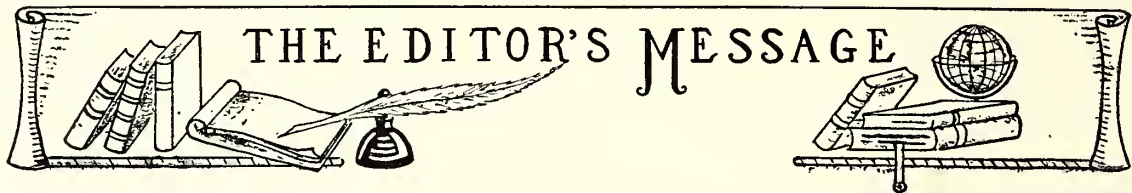
*President Malcolm B. Dana of Piedmont College will take these classes the first two days of the conference.

*Trips will be planned on certain days to points of interest in and about Pleasant Hill.

PRESBYTERIANS ELECT NEW MODERATOR.

Herbert Booth Smith, minister of Immanuel Presbyterian Church, Los Angeles, was elected moderator of the 153rd General Assembly of the Presbyterian Church in the U. S. A. at the opening of its session in St. Louis, Mo., last week.

Dr. Smith, regarded as the conservative candidate, opposed President Henry Sloane Coffin of Union Theological Seminary, New York, and Prof. William R. Farmer of Western Theological Seminary, Pittsburgh. Three ballots were necessary for his election. Dr. Farmer withdrew after the second ballot.



PENTECOST.

Sunday was the day of Pentecost. We recall that historic day of Pentecost when the disciples received the promised outpouring of the Holy Spirit. In our current Sunday school lessons we are studying the record of these spirit-filled men who went out to witness for Christ "in Jerusalem, and in all Judaea, and in Samaria, and to the uttermost parts" of their world. These were men of power.

Is that power available today? It is. It is available for every individual, every follower of Christ. The power of Christian personality may be considered the supreme need of our generation. A vital experience of Christ releases new and added power to the human personality. Such a one constitutes a fully charged unit in the great battery of society.

This power is increased with every fresh and varied experience in Christ. Worship, study, prayer and service release increased spiritual voltage. Even affliction may, like a delicate flower, yield the sweet nectar of spiritual power.

To this individual power there is added the corporate power of the church. God mediates power through the church even as he mediates power to the individual members of that body. We are heartened by the realization that a really conquering and permanent impingement of power has often come in history through the church which is the body of Christ.

Titantic powers are contending today. The wagons of a mechanized civilization have been hitched to a star. Ah! but they have been hitched to Mars rather than to the Bright and Morning Star. Many things are threatened during a time of war, and not least among these is religion itself. During the prolonged drought which we are now experiencing many of the great power plants throughout the East and South are combining their resources. In like manner the churches suffering from a prolonged spiritual drought and threatened by contending forces, may find it necessary to combine or merge their denominational power houses.

This, we are grateful to say, is taking place. Ten years ago the Congregational and Christian Churches, without previous affiliation, united. The three branches of Methodism have recently and finally been united. Only last week at South Bend, Ind, a unanimous vote was cast by the delegates of the thirty-third quadrennial conference of the United Brethren in Christ for resolutions favoring union with the Evangelical Church.

Northern Baptists have decided that they want closer cooperation with the Disciples of Christ. Ways and means of promoting closer cooperation between the two denominations were recommended in an official report presented to the annual Northern Baptist convention by Dr. Hugh C. Burr of Rochester, N. Y., chairman of a commission set up last year to study points of common interest between the two communions. The report urges the inauguration of pulpit exchanges among the clergymen of the two denominations; mutual recog-

nition of clergy ordination; joint "fellowship" meetings; and joint ministerial association activities.

These are obvious and necessary means of multiplying the spiritual forces of our endangered civilization. "Ye shall receive power," said the Master. His power has not been exhausted. God grant that we may find more effective ways of appropriating his available power both in our individual lives and in our corporate relationships.

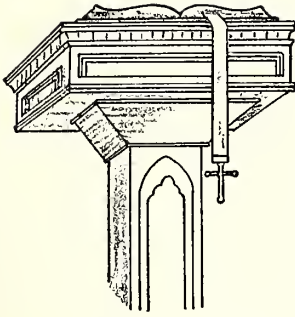
A LAYMAN INTERPRETS THE CHURCH AND THE MINISTRY.

Few layman have had the background to offer a comprehensive and satisfying analysis of the church and the ministry. Their ability to appraise the total impact of ministerial activity and influence is generally quite limited. This is frequently apparent when laymen find it necessary to serve on a pulpit committee. Ministerial reputation is at stake. The Rev. Z. Back Slapper may poll far more votes than Dr. John B. Scholar. These committees have been known to strain quite painstakingly at a gnat and unwittingly swallow a host of camels. One or two trifling requirements are allowed to monopolize all consideration and completely eliminate the appraisal of more essential qualifications.

One must hasten to admit that ministers would doubtless be equally limited in their ability to adequately appraise the workmanship of men in other vocations. But real joy and satisfaction is experienced when one discovers a layman who is able to make a comprehensive survey and analysis of the church and the ministry, who does not extol a minister for one lone virtue or condemn him for incidental shortcomings.

"The City Temple," London, was written by the Hon. Albert Clare, treasurer of this historic church. The author writes from the standpoint of a layman, but with the perception of a minister. Finer ministerial and sermonical material could hardly be selected for treatment. The clerical giants of City Temple include Joseph Parker, R. J. Campbell, Joseph Fort Newton, A. Maude Royden, Fred W. Norwood and Leslie D. Weatherhead. Summer congregations listened to Henry Ward Beecher, Charles E. Jefferson, S. Parks Cadman, Lynn Harold Hough and Harry Emerson Fosdick. Penetrating insights into the elements of greatness in these representative preachers are given. Excerpts from sermons reveal the variety and wealth of preaching enjoyed by the thousands who visited this Temple of spoken word.

Steeped in the noble traditions of a great church, Mr. Clare concludes that the church must reasonably satisfy three tests. It must minister to the individual, spiritual needs of its people. It must inspire men and women to translate worship and vision and spiritual exaltation into definite channels of service. And finally, a church should inform and inspire a high standard of citizenship in the world at large. He claims that the City Temple has satisfied (Continued on next page.)



OUR PREACHER FOR THIS WEEK IS
ROY C. HELFENSTEIN, D. D.,
MASON CITY, IOWA.

THE CHILD IN OUR MIDST.

OR

THE GREATEST RESPONSIBILITY OF THE CHURCH.

For more than sixty years the churches have set aside one day in the year known as Children's Day. The day not only benefits the children by the recognition which they receive on this day, but it also benefits the adults, creating a greater interest in childhood. It was Jesus who said, "Who so shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck and that he were drowned in the depths of the sea."

From the earliest Bible times, children have been looked upon as being a special blessing. In Bible days, the father of a large family of sons and daughters was considered to be rich beyond the measure of riches in gold and land and cattle.

History has taught, and present-day life confirms the fact, that the larger the place given God in the home, the larger will be the place the world will make for the sons and daughters that go out from that home. Statistics gained from a careful survey disclose this significant fact that ninety per cent of the men and women of the day who have gained distinction as scientists, authors, merchants and teachers were raised in Christian homes and had the benefit of Christian training. No matter how wayward some of the children from Christian homes may be, they never can get clear away from the influence of their early Christian training and environment. A better rendering of the old text would be, "Train up a child in the way in which he should go, and though for a time he may depart therefrom, when he is older he will return thereto."

Parents build for the future in the lives of their children. The anxiety of parents about a child that is physically ill is one of the greatest bur-

dens of life, but the anxiety of parents concerning children who evidence a moral weakness is far greater if the parents are what they ought to be.

There is a great need for parental authority in these days. One boy did not want to go to church. His father said to him, "As long as my boy sits at my table, he must sit in my pew." That father is now in his grave; his boy is still going to church. Children are not able to make their own selection of influences, or of opportunities. Many children would not choose to go through the public schools if they were free to make their own choice in the matter. It is the parents' responsibility to have their children attend Sunday school and church. Some people say that they had too much church when they were little, and give that as an excuse for not attending church. What a poor excuse! One of the most serious offenses against child life is that of neglecting to exercise proper parental authority over the child. It is not necessary to rule with a tyrant's austerity, but even in this modern day it is necessary for parents to guide with a firm hand. Children who have no respect for their parents' authority will later have no respect for the authority of society or of God. The ideals of parents are apt to become the ideals of the children.

The most precious thing of all life in the eyes of God is a little child, so pure and innocent that the Master declared, "Of such is the Kingdom of Heaven." America says to every child: "Live right, prepare yourself, prove yourself worthy and I will let you climb as high as your powers will take you." A foreigner came to Detroit thirty-five years ago. Today he has one son who is a prominent attorney in Detroit, one son is a big contractor, one son is a prominent surgeon in Los Angeles, and a daughter who is a celebrated musician, having graduated with highest honors from one of the largest conservatories of music in the East. No other country in all the world offers such opportunity to its childhood and youth as does America.

The child in the midst of our modern civilization is the greatest responsibility the church has. Every man and woman, whether parents themselves or not, has a definite responsibility to the children. What a beautiful thing it is for childless homes to make a home for a homeless child! The privilege of helping to shape the life of a future citizen of the Kingdom of God is a wonderful thing!

What shall our ideals for childhood and youth be? The answer of the public school is "trained minds." The answer of the church is "trained minds and trained souls." It is the larger knowledge of God, the larger knowledge of self, and the larger knowledge of life which the church declares to be essential. It is not enough for the child to know mathematics—the value of moral and religious truth is even more essential. It is not enough for the child to be able to read the ideals of the past and the present. It is more important still for the child to appreciate the value of those ideals. The child should not only know physiology, but it should also know that the human body is the temple of God. A knowledge of geography is not enough; children need to know that "the earth is the Lord's." Knowledge of history is not enough; the church would have the child know that the story of God's search after man and man's search after God is really "His Story."

EDITORIAL.

(Continued from preceding page.)

these three tests. This church ever sought the best minister available and then surrounded him with every opportunity for outstanding service.

Now the City Temple is no more. This church which claimed that "the back pews of the City Temple are in the Rocky Mountains" was destroyed by Nazi bombs last month. It is now reported that 2,659 churches have been damaged and 714 have been totally destroyed. Among the churches completely destroyed are the Cathedrals of Coventry and of Llandoff and the City Temple in London. Westminster Abbey, St. Paul's Cathedral, Westminster Cathedral and the Deanery of Canterbury are among the ecclesiastical buildings seriously damaged. In addition 304 church halls, 236 church schools, and 36 convents have been wrecked.

Churches in England are being destroyed by deadly enemy fire from without. Our churches are being destroyed by pernicious spiritual anemia from within.

R. L. H.

Next Sunday is Children's Day in many of our churches. Program materials have been sent to all churches free by the Board of Christian Education. The Convention wants the Sunday schools to make an offering for the Board of Christian Education on Children's Day. Envelopes have been sent to the superintendents requesting the offering.

CONTRIBUTIONS

SUFFOLK LETTER.

Following a religious survey of Nansemond County, the statement was made that forty per cent of the white children are not attending any Sunday school. This county has Sunday schools conveniently located for those who wish to attend. The churches have provided adequate equipment for present needs. Nearly all the churches have separate rooms for the classes. There are no isolated areas in the county. Those who do not attend are simply neglecting an opportunity for which some one will be held responsible in the years to come.

Think what it would mean if all the Sunday schools in this county were increased forty per cent in enrollment of new members. Then increase the regular attendance from sixty per cent to ninety per cent and there would be an immediate increase in all the activities of the churches of the county. The Sunday school attendance is a good index to the spiritual condition of the church and the community. In former years statisticians told us that the prayer meeting was the rule by which the church could be measured. Today the Sunday school indicates the force of the church for the present and the future.

These facts and observations can be applied to the country and city churches throughout our denomination. They are disturbing to people who think in terms of the future. Rapidly changing attitudes towards the Lord's Day—Sunday—are not making the problem easier to approach. When parents prefer to take their children in the automobile on Sunday and spend the day speeding from place to place, in search of pleasure they cannot find or enjoy, they deprive themselves and their children of a great privilege. The highway is a much more dangerous place than the Sunday school. Along its crowded way there is no time for quiet meditation and no inclination to worship God in spirit and in truth. Those who return home unharmed and unhurt have reason to be grateful, for the toll in deaths and injury reaches higher limits every year.

The real question at issue is not the matter of taking an automobile ride on Sunday. The primary duty lies in the field of making religious obligations so important that they take first place. Any Sunday trip is demoralizing if it involves a neglect of re-

ligious training and worship. Thousands of families are using the Sabbath as a day for social visiting, with a good dinner included. People should visit their relatives and friends. But they should not sacrifice their church privileges in making their visits. If it is timely to visit on Sunday, wait until the Sunday school and church services have been attended. The uplift of morning worship in the church will make the visits more helpful to you and more uplifting to your relatives and friends.

Families in our churches must face this matter of enlisting new members in Sunday school and church with sincere interest and earnest effort. Very few people begin attending church after they are forty years old. If young children and boys and girls in their teens are not reached and enlisted the chances are they will never be reached when they pass into the twenties. They should be reached in this year 1941. Every young man who reaches the age of twenty-one will be registered for possible service in the army when the call is made. Why does the church wait—and why do parents and children encourage this waiting—indefinitely for registration in the army of the Sunday school. This is a very serious situation at the present time. The churches through the Sunday school must hold the line, if it is held, against the rising tide of paganism in our land. The danger is imminent and the way of escape and victory is clear.

I. W. JOHNSON.

ELON COLLEGE COMMENCEMENT.

The fifty-first annual commencement of Elon College was held May 24-27, inclusive. From the first number on the program, a comic opera, an original number, music and words by Prof. and Mrs. Gardiner of the Music Department, to the benediction on commencement day, there seemed to be unusual interest.

The baccalaureate sermon by Dr. Albert Buckner Coe of Oak Park, Ill., was a most timely message. He urged the members of the graduating class and all present to join in co-operative and persistent efforts in building a new world, the kind of world that would afford opportunities for development, culture, advancement, peace and happiness for all.

The Verdi "Requiem" was given by the Music Department on Sunday

night. This was one of the most artistic and impressive musical programs given at the college in years. Radio station WBIG of Greensboro recorded the entire program, gave it over the Columbia Broadcasting station the following evening.

For the alumni, at least, the unveiling of the portraits of former presidents, Drs. Staley, Moffitt and Harper, was the highlight on the program Monday. The portraits were presented in an impressive way by close friends and associates. Dr. John G. Truitt, pastor of the Suffolk Church, presented the portrait of Dr. W. W. Staley. At the close of his presentation, Mrs. Patricia Holden Leete, a granddaughter of Dr. Staley, drew the curtain. Dr. Stanley C. Harrell presented Dr. Moffitt's, and Miss Peggy Moffitt, granddaughter of Dr. Moffitt, drew the curtain. Hon. D. R. Fonville presented Dr. Harper's, and Miss Nancy Walker, niece of Mrs. Harper, drew the curtain. Dr. W. H. Boone, Chairman of the Board of Trustees, on behalf of Elon College, received the portraits with fitting and impressive remarks. Rev. McKendree Long of Statesville, N. C., a nephew of Dr. W. S. Long, founder and first president of the college, was the artist and was presented to the audience.

The alumni banquet was well attended with Rev. Clyde Auman of the class of 1918 as the alumni orator.

Tuesday was graduation day. The largest class in the history of the institution, including those receiving diplomas and certificates, were awarded their degrees at the close of the literary address by Hon. James Melville Broughton, Governor of North Carolina. Governor Broughton delivered a most excellent and timely address. He appealed to the members of the graduating class and his audience to continue to lend themselves to cultural and educational developments that their contributions in life might be timely and effective. He emphasized the necessity of good character and of high spiritual values. The college conferred only one honorary degree. Hon. William Mills Maltbie, Chief Justice of the Supreme Court of Connecticut, was awarded the honorary degree of Doctor of Laws.

Not in recent years have we had a more beautiful impressive, and helpful commencement as was this one. The attendance was unusually large, and the spirit of the entire session was helpful and uplifting. So we begin to get ready for another year, only to bring it to a conclusion twelve months hence.

L. E. SMITH.

FOR THE CHILDREN

Dear Friends:

Sunday will be Children's Day in our churches. As I write this page tonight I think of all of the parents whose hearts are going to be made glad by the work of their children on that day. I am a parent now and I begin to learn how parents feel on different occasions, because I have a rather keen imagination. I try to imagine how I feel when my son gets up for his first public appearance in a church service. If he does well I shall be happy for him as I feel now. If he forgets I shall be realizing how terrible he feels for having forgotten and not think of my own hurt.

Parents love their children even if they do misunderstand them at times. I have a new friend who lives near me. She has lovely dark hair and blue eyes. Her little son is now five years old. He is as beautiful as he is good. Once when he was two years old they lived near his Grandmother Allen. Every day Malcolm would run off to "Grandma Toto's" without telling his mother where he was going. One day in June, 1938, when he ran away his mother went to bring him back home from Grandma's. When she returned home she wrote this little poem:

Tooney Allen Two years old,
Your great blue eyes that shine so bright—
Look up into mine with such a questing
light.

I know you wonder and can't understand,
Why I stand before you with a switch in my
hand!

I've told you, and told you, not to run away!
And to stay where I can watch you as you
run and play.

Pulling your little red wagon along,
You go 'way down the hill
Without a thought of wrong.

You get into mischief all the day through,
And think I am awfully mean to you.
There are so many things to be done for
little boys,
Changing their "diddies" and picking up
toys.

Finding something new to hold their in-
terest
Something to appease their adventuresome
spirit.

Trying to explain why they can't do this
and that—
When they tease the dog and worry the cat.

I am thinking of another mother
who also wrote a poem. Her husband
had died and now there was only
Mary, her little daughter. Mother
felt that she could not go on, but then
she looked into Mary's eyes to find—

Restoration.

Lift your eyes so clear to mine,
Let me in their purity,

And their innocence divine,
Forget the dark.

Let their cleanness bathe my soul,
Cool my aching spirit;
Strengthen me to reach my goal,
Through the dark.

Still later she looked into her little
girl's eyes again and found within—

Mary's Eyes.

Within your laughing eyes of gray
I see a mystic light,
Like lonely sea gulls on the Bay
In sudden, upward flight.

But more than all of this I see
Behind their sparkling mirth,
Is mystery of Spring to be
That wakes the sleeping earth.

Homes are happy places, as they should be. Children and parents living, laughing and working together. It is well that we have special days for mothers, fathers and children so that we might appreciate more the true value of home life. Yet, where there is joy there eventually comes sorrow. My heart is heavy tonight as I think of a pastor whom I had when I was in high school. Last evening I learned that his oldest son (he has two boys) had died. He was such a brilliant lad even when I knew him. He loved the good things of life. He made friends of countless books and he enjoyed sharing these "book friends" with others. He was kind to those who needed his kindness. He graduated from high school and college with high honors. He went with his parents to the General Council meeting of our churches, which was held in the East in 1936. While there he caught cold and an infection got into his blood stream. The white corpuscles were attacking and killing the red corpuscles in his blood. His parents have done everything in their power since that time to bring about a cure. They have spent all of their money to try to bring health back to their son. Tonight they face the problem of breaking the news to the younger son who is in the midst of exams at the close of this, his freshman year at a mid-western college! How we wish that we could make the grief easier for them to bear! Some day we who have not experienced such grief will know it in our own homes. The knowledge makes us pray for courage and faith to meet that experience.

There is another mother who has three children. Tonight she is alone with them in a big Southern city. Her husband is away delivering a

baccalaureate sermon to some high school seniors. When he left, nine-year-old Jimmie was out of school with an injured limb. Little six-year-old Lois was suffering from a terrific earache which followed a case of measles. The father hated to leave his wife and children at this time. Yet, life and work must go on. I know that he was glad that he had fine twelve-year-old "Billy" to leave with his mother. We hope that both Jimmy and Lois will soon be well. Not long ago Jimmie had to stay after school to learn a reading. His mother, passing by his room on the way to a P.-T. A. meeting, heard his teacher tell him and the other pupils that they had better get busy and do their work for she could stay there as long as they. Not long after Jimmie's mother got home, in came Jimmie, saying, "She got tired and went home, mother."

'Tis getting late and time for even me to be going to bed. Here of late my days have been very full of the role of wife, mother, and "minister's assistant." The only puzzling that I have had time to do is, "When am I going to find time to do the Children's Page?" Perhaps some day I shall find time to send another puzzle in your direction. Until that time solve this big puzzle—when we know how to be good, why are we bad?

To every child on Children's Day
I would say:

Guard well the memories of this day,
When in the church your bit you say.
One day you'll be a woman or a man
So play and be happy while you can.

Oh! you say that there is tomorrow—
But you can't see the sorrow
That it may bring to you and yours;
Work, play and pray—enjoy the chores.

Sincerely,
DOROTHY TODD.

LAST CALL FOR JUNIOR HIGH CAMP.

Next Monday afternoon our first Junior High Camp will open at Crabtree Creek Recreational Center, just off Route 70A between Durham and Raleigh, N. C. At this writing there is still room for others to register.

Boys and girls in the seventh, eighth and ninth grades next year are the ones to come and study about the church and how we can help it to grow. The age range is twelve, thirteen and fourteen years old. The cost is five dollars. If you, your friends, or your children belong in this group, please get busy at once and see that the registration is sent to F. C. Lester, Elon College, N. C., at once. A good time is in store for these younger young people. Meet us at Camp!



THE BIBLE IN THE HOME.

Every parent wishes the best for his children: the best in health, in education, in opportunity, in companionship, and, most of all, in character. Homes are established to insure just these things. The location of the home, its appointments, its daily program, its atmosphere, are all studied particularly that those who live there may grow in wisdom and in stature and in favor with God and man.

Which immediately suggests the Bible. The Bible has been the cornerstone of the best homes always and everywhere. The home is where the Bible was first used by Christians. The churches met in homes. The schools likewise. These have outgrown the home; but the Bible still does its best work in its original setting. The church-school movement came into being principally because the Bible was being neglected in so many homes. Too much can not be said in praise of the church school. Wise parents will attend it themselves, not only to encourage their children to go, but to improve their own knowledge and love of the Bible. But, far more can be done for the development of character through the use of the Bible in the home than anywhere else.

The unrivalled stream of parental influence can be sweetened by the parents' own use of the Bible. Children unconsciously grow interested in the interests of their parents. Parental enthusiasm for music, for flowers, for art, is contagious. Likewise parental enthusiasm for the Bible.

That the Bible may hold its redemptive place in the home, the following suggestions are offered:

1. The Bible will have a regular place among those things which the family does together. The family eats together, and every meal may begin with prayers which reflect the Bible's teachings. To these prayers may be added the reciting of memory verses of praise and thanksgiving.

2. Family worship is possible in thousands of homes. If not each day, there can always be found at least one time each week when the family may gather about the Bible and its message.

3. The power of music to bridge the gap between ages has always helped to hold home life together. To this end, it is always a help use the hymnal along with family Bible reading. A little study of the topical index of a standard hymnal will reveal how simply this can be done. Children who early learn to sing their religion retain it better for the long hard days of adulthood.

4. In every home, every copy of the Bible should become an object of reverence and respect. It is well to have every member of the family possess his own copy of the Bible, preferably with his name stamped in gold letters on the cover. Even very small children who cannot yet be expected to read for themselves may thus grow into the right attitude toward the Book.

5. As children mature, parents will find many helpful arrangements of the Scriptures, printed in large type for beginners, with pictures and other aids to unfolding interest. Other children who have mastered some of the principles of elementary education will welcome instruction in the use of a teachers' edition of the Bible with references, concordance, topical indexes, maps, and other helps. The use of these, however, should never become a substitute for the Bible text itself.

6. Many homes have been helped by establishing in the living room a Bible corner, where there may be assembled a small family Bible with family register pages faithfully kept, children's editions of the Scriptures, a Bible dictionary, and other books that help toward an understanding of God's Word. Beside its practical convenience, such a Bible corner lays constant emphasis upon the fact that the Bible is different and more important than any other book in the house.

The successful use of the Bible in the home lies with the parents. Underneath all else must be an unshakable conviction that, in spite of all the difficulties attendant on securing time for the reading and study of the Bible, it must play a major role in the family's common life and in the individual lives of all the members.

It is important that the family's interest in the Bible be natural and unforced. On the assumption that it is one of the common interests of the group, it should find its natural place in the table talk and fireside chats of the family circle.

Thus the Word is made to live in the life of a home. On almost all its pages the Bible presents man as seeking God's approval. One can not live with the Book by daily habit and not himself grow in his desire and capacity to please his Maker. The constant thinking on the things that are true, honest, just, pure, lovely, and of good report, produces what is noblest in human character, and pays the highest dividends on the investment in a home.—*American Bible Society.*

MISSIONARY OFFERINGS. WEEK ENDING MAY 30, 1941.

Sunday Schools.

Bethlehem, Suffolk, Va.	\$	1.90
Pleasant Ridge, Ramseur, N. C. .		4.14
Ingram, Va.		4.58
Lebanon, Semora, N. C.		1.31
Mt. Bethel, Stokesdale, N. C. ...		3.25
Ether, N. C.		1.00
Timber Ridge, High View, W. Va.		2.42
Shiloh, Ramseur, N. C.		2.00
Union (N. C.), Burlington, N. C.		2.00

Total \$ 22.60

Individuals and Churches.

Plymouth, Raleigh, N. C.	\$	6.42
Henderson, N. C.		24.00
Union (South.), Franklin, Va. ...		5.25
New Center, Seagrove, N. C. ...		4.70
Liberty (Vance), Henderson, N. C.		10.05
Brown's Chapel, Spies, N. C. ...		11.40
Antioch, Harrisonburg, Va.		35.00
Bethlehem, Suffolk, Va.		16.00

Total \$ 112.82

Specials.

First, Burlington S. S., Burlington, N. C.	\$	33.00
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Total for the week \$ 168.42

Previously acknowledged ... 14,453.63

Total since Sept. 1, 1940 ... \$14,621.05

The Easter offerings are still coming in and several of them are given in the above report. If you have not sent your Easter offering to the Mission Office will you please do so at an early date. We need to increase our missionary giving and your offering will help.

Slowly, but surely, our offerings are increasing a little each week. Last week we reported the increase of \$764.07. Today it is \$876.41. We are a long ways from the goal of \$2,582.55, but if we all work together and send our offerings (regular and special) for missions we will reach that goal.

Sincerely yours,
MATTIE COX PARKER,
Secretary.

ELON SCHOOL OF MISSIONS.

We shall enjoy the second session of the Elon School of Missions from June 16 until June 22. Of course we are all going! The success of last year; the very splendid program; the delightful fellowship; and the delicious food—these are not to be forgotten. Rather we are eager for another such season. Who in our Convention who has ever heard Ruth Isabelle Seabury, would not go far to see her and hear her again?

Perhaps not so many of our women have come to know Dr. Arthur E. Holt. But some of us have heard him speak, and have read his books and his articles in *The Christian Century*. We know that he is really good! We are enthusiastic in commending both Dr. Seabury and Dr. Holt.

Mrs. Harris, our Convention President, has worked unceasingly to make this school possible. This school will enrich our Christian experience; broaden our vision; equip us to become more efficient stewards; and withall provide for us a delightful vacation. Graham Wisseman, our North Carolina President, has asked us to come. They lead us into green pastures. Where they lead, everybody knows, we will follow! Mrs. Harris and Mrs. Wisseman depend upon us. We are coming to Elon, June 16, 1940.

ALBERTA B. HARRELL.

SCHOOL OF MISSIONS.

One of the very best things undertaken within the Southern Convention in recent years is the School of Missions, sponsored by the Woman's Board.

I hope that every woman's group in our North Carolina and Virginia churches will send at least one carful to Elon on June 16.

Last year we listened, and sang, and prayed, and talked together. Each day made us richer in the things of the Spirit. The days of inspiration, and fellowship study, and worship will mean much to each society represented.

I am looking forward to June 16-20. I know we are going to have another great School of Missions. Come on, let's go! Don't miss it!

MRS. B. D. JONES.

DR. J. O. ATKINSON HONOR FUND.

Mr. Walter C. Rawls, St. Louis,	
Mo.	\$ 25.00
Previously acknowledged	571.72
<hr/>	
Total to May 30, 1941	\$ 596.72

MATTIE COX PARKER,

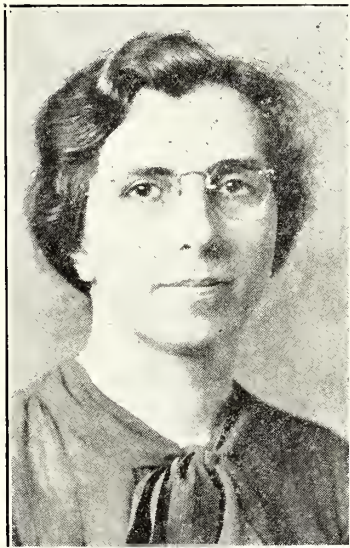
Secretary.

CHRISTIAN CHURCH MISSIONARY TO VISIT US.

Miss Angie Crew, one of our former Christian Church missionaries to Japan, will spend three weeks of June attending the Junior High Camp, the Woman's School of Missions, and the Elon Summer Conference. We are happy to welcome her to the Southern Convention area, and to these very important gatherings.

Miss Crew was born in West Milton, Ohio, where she is now making her home, graduated from Defiance Christian College, studied in Boston University with Rev. and Mrs. W. E. Wisseman, Misses Pattie Lee Coghill and Luey Eldredge, and has served our church as a missionary in Japan since 1923.

For seven years she was an evangelistic missionary, but more recently she has been teaching in Kobe Col-



MISS ANGIE CREW.

lege. In addition to teaching English, sociology and history to the more than 350 pupils in her charge, she found time to conduct Monday night prayers with dormitory girls, give chapel talks, coach the English-speaking society, direct plays and act as adviser to the Girl Reserves.

Someone has said of Miss Crew that she has an abundance of original ideas whether in the field of teaching English, making candy, or acting as a butler!

At the Junior High Camp and the Elon Conference she will teach courses concerning her work in Japan and its relation to the Bible and our church. At the Mission School she will be a guest and will share in the program. At all three places, and perhaps in several churches and homes she will be a welcomed friend, unknown by most but loved by all who have supported her work in Japan.

THE HOFMEYR SCHOOL OF SOCIAL WORK.

By MISS DOROTHY P. CUSHING.

One of the most significant peacetime events in the City of Gold, Johannesburg, South Africa, this year was the opening of the Jan II. Hofmeyr School of Social Work, a school for the training of Bantu Social Workers, affiliated with the Witwatersrand University and headed by an American, Dr. Ray E. Phillips of Duluth, Minn., a social service worker under the American Board of Commissioners for Foreign Missions.

The selection of Dr. Phillips as head of the Hofmeyr School of Social Service, named in honor of J. II. Hofmeyr, Minister of Finance and Education, and long known as the friend of the Bantu, is a logical one. The school is sponsored by the National Council of the Y. M. C. A.

Dr. Phillips, author of two authoritative books on the African in the city and on racial problems, has been in Johannesburg for over twenty years and is recognized by both whites and blacks alike as their friend and a clear seeing adviser. Constantly he has been called upon to serve on innumerable commissions, studying economic, social and racial problems, to direct health and recreation programs, to aid Rotary and other civic groups, as well as conduct his own crowded program of work.

Dr. Phillips is the author of "The Bantu are Coming" and "The Bantu in the City." Earlier in his career he was the man who introduced the movie to the mine compound owners as a method of educating the black miners and giving them wholesome recreation. He once broke up an incipient uprising by showing a Charlie Chaplin film. There is now a long circuit covering most all of the mine compounds. Phillips is also the man of whom Dame Sybil Thorndike, famous English actress, said, after personally observing his work in the slums of Johannesburg, "There will be a great understanding between the South African native who is coming into his own, and the white people, because of the work of Ray Phillips in Johannesburg."

This Hofmeyr School for Social Workers will train Africans to work among their own people. Said the Johannesburg *Star*, "Native urbanization has brought in its train problems and needs which, even apart from humanitarianism, the white race cannot neglect. It involves close attention to housing, hygiene, medical attention, education, the poor and aged, the sick and crippled, juvenile (Continued on page 13.)

Pilgrim Fellowship

"Youth at Work in the Church"

A. LANSON GRANGER, JR., Editor

SCHOLARSHIPS FOR BEST REVIEWS AWARDED.

The two scholarships to the Elon School of Leadership Training, which were offered by the North Carolina Woman's Mission Board for the best reviews by young people of the mission study books, have been awarded to Virginia McIver, Sanford, for her review of "Move On, Youth!" and Helen Freeman, Sanford, for the review of "Stand by for China." These reviews will be published in future issues of THE CHRISTIAN SUN.

Six other young people submitted reviews: Alise Gray, Asheboro, "Move On, Youth!" Jo Earp, Albemarle, "Move On, Youth!" and "Stand by for China." Jewell Kathleen Talbert, Albemarle, "Move On, Youth!" Helen Collins, Reidsville, "Move On, Youth!" Ruth Harriette Dunn, Lynchburg, "Move On, Youth!" Lucille Thomas, Sanford, "Move On, Youth!"

The committee of judges was composed of Mrs. W. E. Wisseman, Mrs. F. C. Lester, Mrs. J. H. McEwen, Miss Tora Rudd and Mrs. James H. Lightbourne. The committee reports that it was delighted with the interest shown by these young people, the fine quality of work which they did.

RESOURCES OF POWER FOR DIFFICULT TIMES.

There is a pathetic little story told in the gospels concerning a father who, having found the disciples unable to heal his epileptic son, brought him to Jesus. Through long and anxious years of grief, he had tenderly and faithfully cared for the boy, and had sought even a temporary relief. Now, at last he brings the son to Jesus and in pitiful and hopeful entreaty, he pleads, "If thou canst do anything, have compassion on us, and help us."

But there is another pathetic aspect of the incident, and it centers not in this father but in the disciples. Weeks before they had been sent out in companies of two, and with what seemed unlimited powers had been able to heal the sick and afflicted, and comfort the distressed. Doubtless, having learned of the results which have

come upon their labors, this man brought his son to them in the hope that they might be able to provide a cure. But he turned away disappointed. He found them able to do nothing about the affliction. "And I spake to thy disciples," he says to Jesus, "that they might cast him out, and they were not able." His complaint was not that they *did* not; they *could* not. Their failure was not that they were unwilling but that they were unable.

This father's solemn and unwitting rebuke lays bare one of the serious defects in the lives of so many of us: our ineffectiveness, particularly in times of critical circumstance. Confronted with a desperate need we often find ourselves powerless to meet it. Like cheap little ships which sail smoothly when the sea is calm, we nevertheless go to pieces when we face the blasts of the storm.

Let us consider three sources of power, which we need, and which are available, for these difficult times.

One is purposeful activity. We need to be able to see what to do, what is important, and do it. Certainly one source of Jesus' strength was his discipline and concentration of purpose, "For this purpose was I born and for this cause came I into the world." This centering of his life upon God's purpose for him gave him a sense of direction and power.

Whatever we are doing, if the job is important, is worth doing. It is important that we carry it through to its end. Our difficulty is that we are shattered by ineffectiveness because we try to live without specific purpose, or we lay waste our powers by indirection because we are beset with the trivial and unimportant.

To discover what is significant, what is important, and do it is one root from which the creative life grows.

A second thing is a sensitivity to divine and human values. The constant attempt to steel ourselves against the shocks of the world tends to make us callous and indifferent. Now, more than ever it seems, we need to keep clear and undimmed the ability to see life in human terms.

War always tries to rob us of this sensitivity. This is its most tragic

JOHN, THE BELOVED.

CHRISTIAN ENDEAVOR TOPIC
FOR JUNE 8, 1941.

SCRIPTURE: John 19: 25-27;
I John 1: 3-5.

Daily Readings—

Monday—The Brothers Called—Matt. 4: 21, 22.

Tuesday—The Boanerges—Mark 3: 17; Luke 9: 54.

Wednesday—The Bosom Companion—John 13: 21-26.

Thursday—The Believer's Assurance—John 20: 30, 31.

Friday—The Bold Apostle—Acts 4: 13, 14.

Saturday—The Blessed Revealer—Rev. 1: 8-11.

John, the beloved disciple, was another of the early torchbearers of Christianity. We should become better acquainted with him so as to understand him as a blood character. We should not only make a biographical approach but an appreciative one. The conclusion of the topic should be an application of the strength and power of John's personality.

We are indebted to John chiefly for his work of interpreting Christ and the gospel. In John's gospel and the three epistles attributed to him, we have his teaching, the result of his deep experience, and his keen insight.

To a large degree our conception of Jesus and our understanding of His message depend upon the interpretations of John. No doubt the witness of John has helped more people than has either of the other Gospels.

For Discussion—

1. Why is the Gospel of John so unique?

2. If you were to paint picture of John, what chief traits of personality would you bring out?

3. Would you have enjoyed having John as a close friend, (a) in his youth, (b) in his later years? Give reasons.

4. What was John's most notable contribution to the early church? To the church through the centuries?

5. What lessons from the life of John may we apply to our own lives, especially to our religious lives?

Suitable Hymns—

"Take Time To Be Holy."

"Just As I Am."

"Holy Spirit, Truth Divine."

"Open My Eyes That I May See."

S. E. M.

toll. It attempts to picture the enemy in terms of the demonic, call it the anti-Christ, and thus deny the human valuations.

Only the constant willingness to see our world through the clear eyes of

(Continued on next page.)

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

BEGINNING OF WORLD MISSIONS.

LESSON X—JUNE 8, 1941.

LESSON: Acts 12: 25-13: 12.

DEVOTIONAL READING: Psalm 72: 6-13.

GOLDEN TEXT: *And he said unto them, Go ye into all the world, and preach the gospel to the whole creation.*—Mark 16: 15.

“Now there were at Antioch, in the church that was there, prophets and teachers. . . . And as they ministered to the Lord, and fasted, the Holy Spirit said, Separate me, Barnabas and Saul for the work whereunto I have called them. Then, when they had fasted and prayed and laid their hands on them, they sent them away.” In these few words there is recorded what is really the birth of world missions. To be sure Jesus had given the Great Command on a previous occasion, and before this the gospel had been carried to the Gentiles, but in the true sense this really was the beginning of the first foreign missionary work.

Several things are to be noted. Foreign missions was born of the Holy Spirit in prayer. This thing called foreign missions was not of the making of man; it was born of God. In the second place the church gave its best for foreign missions. If you had looked the whole Christian Church of that day over you would not have found two more capable and consecrated men than Barnabas and Saul. The church of that day sent its ablest men, their most eloquent preachers as foreign missionaries. The foreign field needs the best. Today, as then, the church must give the best to the cause of missions. In the third place these men were set apart in a serious and sacred ceremony and were sent out in the spirit of prayer. To be sure a man could go as a missionary if he had no ordination or commissioning service, but there is a value both for the man and for the church to have those who are going out as missionaries consecrated and set apart in a simple and solemn and sacred service.

Faithful But Not Famous.

Among the prophets and teachers at Antioch to whom the call of missions came there were others besides Barnabas and Saul. There was Simeon who was called Niger, and Lucius of Cyrene, and Manaen, the foster-brother of Herod, evidently a man of

some ability and social standing, and perhaps of wealth. These, too, were in that silent group to whom the spirit said, “Separate me Barnabas and Saul.” But we never hear any more of them. George Eliot, in one of her fine tales, speaks of “the faithful who are not famous.” Simeon and Lucius and Manaen were just such men. What would we do without men like them? To be sure all great causes demand great leaders. Without Paul and Barnabas the early church would have been like an undisciplined army, but without Simeon and Lucius and Manaen, and the hundreds of other faithful Christians, the church could not have done its work. In the work of the kingdom and in the army of God there is a place for all. He that is faithful in that which is little is just as important and is rewarded just as richly as he that is faithful in that which is much.

Into All the World.

“So they, being sent forth by the Holy Spirit, went down to Seleucia; and from thence they sailed to Cyprus.” These were but starting points in the epoch-making journey which has led Christianity into all the world. These men simply began where they were and then laid themselves to the task that was near at hand. It was perhaps natural that they should go to Cyprus, for Barnabas was from Cyprus and he undoubtedly had a desire to share the riches of Christ with his own fellow countrymen. They were sensible men, they went first to the Synagogues to proclaim the word of God. Here was the point of contact, and here was the place to begin. They had with them John Mark as their attendant. They went from one end of the island to the other, and wherever they went they told the simple story of Jesus.

The Word With Power.

Barnabas and Saul had an interesting experience at Paphos. The proconsul, Sergius Paulus, a man of prudence and understanding, had become involved with a false prophet, whose name was Bar-Jesus. Paulus evidently was eager to learn more of God, so he sent for Barnabas and Saul and asked them to tell him the word of God. But this man, Bar-Jesus, “withstood them, seeking to turn aside the pro-consul from the faith.” There were many adversaries

to faith. It is not easy for a man to become a Christian. The devil is loathe to give up any of his servants. He works in many and in insidious ways to turn away those who would come to a saving faith. But Saul, full of the spirit of power because he was full of the Holy Spirit, joined the issue with this false prophet. In words that were biting and stinging he rebuked this pretender. He used pretty strong language. “You mass of trickery and rascality, you son of the Devil,” is what Dr. Jefferson says Paul called him. Then not content with that, he hastens to add, “You enemy of everything that is right, will you never stop diverting the straight paths of the Lord.” Indeed he went further, he told Bar-Jesus that if he chose to be spiritually and mentally blind that he would also be physically blind. He would learn what blindness really was. “And immediately there fell on him a mist and a darkness; and he went about seeking some to lead him by the hand.” There are none so blind as those who will not see. Refusal to see and to follow the light inevitably and inexorably brings mental, and moral, and spiritual blindness.

When the proconsul saw this vivid demonstration of the power of the Spirit, he was greatly impressed. He was astonished at the teaching of the word which the missionary preached. When he saw what was done he believed. Even today, in many instances, God accompanies the preaching of the word with demonstration of power and with visible signs. But men who have eyes to see can see where there are no signs for ‘the physical eye, evidences that the Spirit of God is at work in the hearts of men and women and in the life of the community.

PILGRIM FELLOWSHIP.

(Continued from preceding page.)

Jesus, unprejudiced and unafraid, can save us to what life really is and means.

A third source of power comes through the perspective of meditation and thought. The paradox of our lives is that we cannot live upon merely one level of life. We live on two. When we try to live on the human level alone, we are in danger of sinking to a lower level, the animal level.

Retreat from the world so that we may see it from a perspective “above” is a constant necessity unless we are to become completely confused and bewildered. “In quietness and confidence shall be your strength.”



MONDAY.

THE MOHAMMADAN AND HIS BOOK.

"Thy word have I hid in my heart."—Read Psalms 119: 9-16.

When I was in China I became acquainted with a Mohammadan devotee. I saw him many times and visited in his home. He never allowed an opportunity to pass without telling me of his faith in God. He took from his shelf a copy of the Koran and told me over and over again why the followers of the prophet regarded it as the word of God, and when I left him he presented a copy to me.

What an example for Christian devotion! We feel sure that neglected Bibles are the reason for lax faith; and for joyless and powerless lives. Let us pray that God will forbid us from neglecting His word, but will constrain us to be a daily student of it and to be witnesses for Him unto all men.

TUESDAY.

"A BAD STAND AND A GOOD RUN."

"... the Son of man came . . . to give his life a ransom for many."—Read Matt. 20: 20-28.

"It is better to make a good run than a bad stand," says the adage. That is a coward's wish. They who have counted most in the world are they who have believed that they were right and have made a brave stand. All others are forgotten. It has been truly said that "nobody possesses the essential quality for greatness who is not willing to lay down his life for a cause or a person." Let us pray that we may be given the courage to surrender our lives to God, caring least for the preservation of self, but most to serve God perfectly. *Amen.*

WEDNESDAY.

WHAT IS OUR STAND.

"Be thou an example of the believers."—I Tim. 4: 12. (Read 6-16.)

"Every person stands for something, even though that something is nothing," therefore every person suggests something to the world. "Acts speak louder than words." What is your stand and what are you speaking? Sometimes we think we represent something quite different from that which others see in us. True character will involuntarily express itself, despite all conscious efforts to the contrary. Let us pray that Christ may reign in our hearts and that we may be true inwardly. This is what Jesus meant when He accused the Pharisees of "making clean the outside of the cup" but within they were crooked. O Thou Christ, come into our lives and cleanse first that which is within. *Amen.*

THURSDAY.

TOO MUCH ATTENTION.

"Forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Jesus Christ."—Phil. 3: 13, 14. (Read 12-21.)

The wise ones know that too much attention paid to children spoils them. The management of the Quintuplets has been their salvation both physically and spiritually. Children grow as naturally as flowers and the birds. They need direction and culture but not too much attention. They need to be quiet and left to their own diversion.

The Christian soul is like that. If he is too sensitive and fussy about his spiritual state, he will suffer spiritual loss. The soul having been set right will grow as naturally as the flowers. Have plenty of quiet, plenty of inattention, keep busy and happy, and do not peer too much at the roots of the spirit. Don't you think so? If so, pray for these things in you. "Be still and know that I am God," says the Word.

FRIDAY.

"THE WORLD'S ALL WRONG." HOW COME?

"Behold a beam is in thine own eye."—Matt. 7: 1-5.

Have you ever heard the story of the woman who criticized her neighbor for having dirty clothes hanging on the line, when suddenly she discovered that her own window panes were dirty and not the neighbors' clothes. The defect was one for her alone to remedy. Her fault-finding of others should never have gone beyond her own window pane.

This story is a parable for this day. Does the world seem all wrong? Better ask, "Is it all right with me?" "What paineth thee in others, in thyself may be." Let us pray to the Father to save us from fault-finding in others, and to make us brave and keen in our own self-examination.

SATURDAY.

THEY ARE GLAD AND SING.

"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."—Matt. 5: 16. (Read 13-16.)

As I write the maid is singing. She has been singing all the morning. She had intimated to her mistress how nice it is to work in a Christian home. She kneels with us at prayer and rejoices with us in our devotions.

Let us pray for more love and devotion with one another in our homes; for a love and devotion that will make those around us glad. What the cook thinks of us is worth more than what the preacher thinks. May every life that touches ours, O Lord, be turned to thoughts of Thee and make us good examples of our faith. *Amen.*

SUNDAY.

Sunday cannot be a day well and wisely spent, if in what we do or neglect (Continued on page 15.)

THE HOFMEYR SCHOOL.

(Continued from page 9.)

delinquency, recreation, mother and child welfare and much else. A small body of devoted and self-sacrificing men and women, largely, though not exclusively, connected with religious organizations, is at work all over the Union grappling with these huge and involved and pathetic needs."

Dr. Phillips was born in Hawthorne, Wis., and educated at Carleton College and Yale University, (Ph.D., 1937). He is the father of John G. Phillips, 1602 E. Helen St., Tucson, Ariz.; James A. and Ruth Phillips, both at Carleton College, Northfield, Minn.; and Donald Phillips, on the field with his parents.

FURLOUGH.

By ARTHUR S. CHRISTOFERSEN.

Remarks about the missionary furlough have been so varied that I have just been to the dictionary to find what Webster says about it. He says: "a furlough is a leave of absence especially with reference to soldiers." That fits very well into the missionary usage, leave of absence still keeps the soldier tied up with his job, and is only granted to make him better fitted for service after his leave has expired. So it is with the missionary, he's on leave of absence when on furlough, but still tied up with his job, and is expected to make the best use of his leave so that he may return at its expiration better fitted for service.

In the first place the furlough is necessary to take him away from his field. Few people know the reasons for this but they are many. The first reason most people would suggest would be the need for a change of climate, and that is important, but it is also physical, and better reasons have to do with the spiritual life of the missionary. He knows the sources of grace and must seek them constantly, but like the disciples who were every day with the Master, he needs to follow the Master's invitation which he gave to them, "Come ye apart and rest awhile." And if he, like they, finds still a multitude to be served, for him at least it is a change, since he sees new faces, he meets new problems, and though he may speak often in the churches it is a different type of work from what he does on his job abroad. And that contact with the churches is a valuable part of the furlough experience, since it gives the missionary some acquaintance with their problems, which after all are not so different from his as found in his work. All this contributes to his reconditioning for fur-

ther service, but in addition the furlough usually provides the opportunity for study in school, and this is a really refreshing experience.

My present furlough is nearing completion, and it has followed the approved pattern, for during this furlough I have had some time for rest, but as I was in good health I needed no special opportunity. Of the churches I have seen much, having visited them in six states, parts of two of which were covered intensively. For study I've had a fine opportunity, first in the Evangelical Seminary at Naperville, and then at Scarritt College in Tennessee. At the latter school my wife and I shared a special course for rural workers with forty missionaries from all over the world, and it was a rich experience not alone for what we learned but it was full of inspiration and fine fellowship. We will carry back with us to Africa many ideas which we hope we may be able to work out and so make a better contribution than we have made to our rural African people.

We are to sail from New York on August 20 by direct steamer to Capetown, and thence around the Cape to Durban where we disembark. There has been no actual fighting in the Union of South Africa where our work is, the Union forces however, have been engaged in the conflict in Northern Africa, nevertheless there is uncertainty about our return in view of the present world conditions. We hope, however, that our return will not be further delayed because our force of workers is very small, and there is much to do. Mrs. Christofersen and I will be turning without our children as the four who are here will remain to complete their courses in college. Since our oldest daughter is in Africa, we have that to console us when we leave the others here, and we will need consolation. Yet, we will be glad to return to Africa, and very thankful that we have had such a good furlough.

OUR MOUNTAIN WORK.

We are planning great things at Elk Spur, Sunday, June 8. The occasion is the annual Memorial Day. The first part of the service will be a short program by the children of the community, followed by special music by visitors and the sermon will be delivered by Rev. W. J. Andes. There will be lunch at the church and more music and addresses and essays in the afternoon by the visitors. We have promise of plenty of help from Happy Home and Shallow Ford Churches and are expecting some from other places.

After the services are over at Elk Spur the congregation is urged to go immediately to Rocky Ford for a brief service. We are very anxious for as many people of the Southern Convention as possible to see, and know about the work that has been done, and is being done here.

We are very anxious for the members of the Mission Board to visit this work and learn first-hand about the work and get acquainted with those big-hearted people.

The plea for funds to refinish the interior of the parsonage has met with gratifying results. As soon as the money is available to purchase the material the work will begin.

G. H. VEAZEY, *Pastor.*

ON TO ELON!

June—Elon—a group of women interested in the same things—what could be more inviting?

Not because you will learn a lot, although you surely will; not because you will be inspired, though I promise you, you will; but because you will have one of the best times you've ever had in all your life do I urge you to go to Elon for the School of Missions. It's fun to meet new folk, to eat the wonderful food they serve, to sit and just talk when the day's activities are over. I know we will all enjoy Dr. Holt, Miss Seabury and the other distinguished speakers. We'll get a new insight into the Bible as Dr. Johnson leads us in the Bible study. We'll feel uplifted and inspired as we pause for worship each day. All these things we'll surely do and I look forward to them, but I'm eager to go to Elon to have a good time! You come, too!

GRAHAM R. WISSEMAN.

A STUDY OF CHINA.

The Bethel Christian Church in the Valley of Virginia recently ended a study of China, which has been held during the month of May.

The Sunday school conducted worship services on China. The missionary society distributed cent-a-meal boxes in various homes, and held a chicken supper, May 18. The study was brought to a close on May 25 with the Pilgrim Fellowship presenting the play on China, "Dawn in the West." The proceeds of these will be sent to the church committee for China relief. An attempt was made to bring out needs and conditions of China today. The play was capably directed by Mrs. A. G. Ritchie. We are hoping other churches will join in and help aid China, who needs our aid badly.

REPORTER.

The Orphanage

CHAS. D. JOHNSTON, Supt.



Dear Friends:

The little folks in the picture at the top of my letter this week were snapped out on the lawn while playing. It is a week-day picture and they are dressed for play. The orphanage has a large number of little boys and girls in its family. They are too small to do any work, but they have a happy time playing on the lawn. It is amusing to watch them play and have a good time. They are so carefree and happy.

When they get older they will begin to take their places in the different departments where they will learn the work throughout the orphanage plant. The girls will learn the work in all departments in the buildings and the boys on the farm will learn farming, dairying, trucking, etc.

The little girls who are clothed by some individual, some class or some missionary society get lots of joy out of the beautiful things they receive. When the time comes to receive a box from whoever clothes them they always look forward to its coming with joy. If those who make up these boxes of clothing could be here when they are opened and could see the happiness they bring to the children, they would feel well repaid for any expense it caused them. A little child left dependent and helpless is pathetic. To be able to really sympathize with it, we must imagine ourselves in its place and in its circumstances.

A lady and her husband visited the orphanage sometime ago. She wanted to select a little girl for her Sunday school class to clothe. She made her selection and when they went out to

their car to leave the little girl walked out on the lawn to play, and her little sister ran up to her to find out if the lady selected her. I mentioned the fact that the two children were sisters. The husband said, "One will be hurt if her sister has a class to clothe her and she is left out." Then he turned to me and said, "My Sunday school class will take her. You have her picture made and send it to me so I can show it to the class." We know they will get lots of joy out of clothing these two beautiful little girls.

The most real joy the writer ever got out of a contribution was years ago soon after the orphanage was opened. The superintendent of the orphanage called for individuals to

take a child to support at \$5.00 per month. The writer was happy to undertake it, and it was always a real joy to send the check the first of each month. The writer feels that these classes who clothe these two little girls will get lots of joy out of it.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR JUNE 5, 1941.

Amount brought forward \$7,777.60

Sunday School Monthly Offerings.

Eastern N. C. Conference:

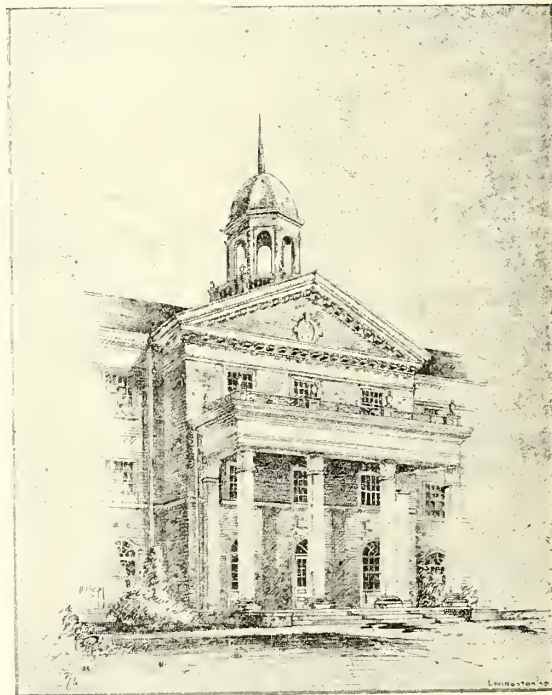
Wentworth	\$ 11.00	
Beulah	1.25	
Henderson	5.67	
Plymouth	5.11	
		\$ 23.03

(Continued on next page.)

ELON COLLEGE

Founded by the Christian Church in 1889

**A CO-EDUCATIONAL INSTITUTION OF HIGHER
LEARNING OF THE CONGREGATIONAL
CHRISTIAN CHURCH**



ENTRANCE TO ADMINISTRATION BUILDING

Elon College is located in the piedmont section of North Carolina. The climate is invigorating and healthful. The natural beauty of the campus is enhanced by careful landscaping.

The definite religious atmosphere of the College and its modern equipment provide the very best facilities available for the training for religious leadership.

The rates are most reasonable.

LEON EDGAR SMITH, President

Elon College

North Carolina

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational and Christian Churches.

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All other matters of business should be addressed to "The Christian Sun," 1536 E. Broad Street, Richmond, Va.

Contributions should be sent to the editor at 3206 Grove Avenue, Richmond, Va., not later than Friday preceding the date of publication. Emergency notices will be received at "The Sun" office up to Tuesday of the week of publication.

Marriage or obituary notices of not over 125 words will be published free. All over 125 words, 1c a word, cash with notice. Notices should be confined to 250 words.

In Memoriam

PAGE.

Mr. Robert Page, a member for many years of Concord Christian Church, was removed from this life to the great beyond on August 26, 1940.

By his going the church has lost a faithful member.

He was always quiet and unassuming in his manner, yet his humility gave him strength with his fellowmen.

Therefore, be it resolved:

1. That we bow in submission to the will of God.
2. That we extend our sympathy to members of his family and loved ones.
3. That we hold in remembrance the life of the deceased, and be true to the cause of Christianity.
4. That a copy of these resolutions be sent to the family, to "The Christian Sun" for publication and a copy be placed upon our church record.

Mrs. W. R. SIMMONS,
 Mrs. H. E. TERRELL,
 Mrs. J. C. TATE,
 Committee.

NEWMAN.

In loving memory of Mr. Emmit Macon Newman, whom God in His infinite wisdom, removed from our midst on January 20, 1941; we the deacons of Liberty (Vance) Congregational Christian Church desire to express our devotion to his memory as chair of the board of deacons—a faithful and loyal member of the church and Sunday school.

To those of us who contacted Bro. Newman in a personal way, loving memories will ever remain of his perfect honesty, continuously manifested generosity, kindness of heart, and a great love for his friends and neighbors. The great unselfish love he had for his family, church and community stood pre-eminent in the life he lived.

As the church has lost one of its oldest and most faithful members, be it resolved:

1. That we bow in humble submission to the will of God giving thanks to Him for such a consistent, faithful and useful life, devoted to the church and consecrated to the Cause of Christ.
2. That we extend anew our sympathy to the family.
3. That we hold in remembrance his love for his home, church and community.
4. That a copy of these resolutions be sent to the family, one to "The Christian Sun" for publication, and one placed on the church record.

M. L. GRISSOM,
 W. G. WINN,
 L. L. STAINBACK,
 W. S. AYSCUE,
 C. O. EAVES,
 O. W. RENN,
 F. B. FULLER,
 K. G. WELDON,
 TOLLIE FOSTER,
 TOLLIE SMITH,
 Committee.

FAMILY ALTAR.

(Continued from page 12.)

lect to do, we think only of ourselves, and are indifferent to what extent others are obliged to work in order that we may do what we wish to do. If what we choose to do on the Sabbath, right or wrong, means toil to others who ought to rest, we are forgetting Christ's way for others.

AT BLUE RIDGE.

JUNE 16-22, 1941.

Representatives for denominations and teachers of religion in the colleges, unitedly look at the problems of building a genuine Christian community. Such outstanding leaders as Dr. Walter Horton of Oberlin University; Dr. Arthur Holt, University of Chicago; Dr. Wm. J. Hutchins, former President of Berea College; Dr. Quinter Miller of the Federal Council of Churches, will each have an hour each day for the whole week. A score of outstanding leaders will each make an address, lead a discussion or participate in a forum.

Write to: Conference on the Task of the Church in Community Building, Blue Ridge, North Carolina.

ORPHANAGE REPORT.

(Continued from preceding page.)

N. C. & Va. Conference:	
Greensboro, Palm Street	\$ 10.31
Asheville	17.00
	27.31
Western N. C. Conference:	
Spoons Chapel	\$ 2.00
Big Oak	7.40
Zion	3.65
	13.05
Eastern Va. Conference:	
Bethlehem	\$ 4.56
Mt. Carmel	6.10
	10.66
Valley Va. Central Conference:	
Bethlehem	\$ 1.73
Linville	6.79
Winchester	5.76
	14.28
Special Offerings.	
Mr. Bryan	\$ 36.00
Men's Bible Class, Rose-	
mont S. S., on support	
of Robert Curran	12.50
Mrs. Sharpe	15.00
Mr. Fespermon	5.00
	68.50
Total for week	\$ 156.83
Grand total	\$7,934.43

DR. FOSDICK PLEADS FOR U. S. ROLE AS MEDIATOR.

Some 2,500 persons gathered in Cleveland, Ohio, at the Euclid Avenue Baptist Church, recently, and heard Dr. Harry Emerson Fosdick of New York make a plea that the U. S. assume the role of mediator, rather than that of belligerent, in the European war.

Dr. Fosdick said, in part, "When the United States decides to go into this war as an active belligerent, neither logic, nor honor, nor the war psychology of the people, nor the pressure of events will allow her to stop short of going in all over, her ships fighting, if the enemy be there, on seven seas, and her expeditionary forces on five continents. If we plunge in all over.

"Some time or other the nations have got to sit down around a conference table. Whatever else in this terrific era is uncertain, that is certain.

"Who best can watch for that hour, help set the stage for that hour, throw the whole weight of its influence into the improving of that hour? Surely no nation on earth can do that as effectively as the United States can do it, if the United States resolutely chooses that role. But she cannot choose that role if she is a belligerent."

There are two worlds: The world that we can measure with line and rule, and the world that we feel with our hearts and imagination.—
Leigh Hunt.

Song, an Instrument of Negro Worship

By DOUGLAS HORTON.

What an instrument of worship the Negroes have in their gift of song!

Last week I was present at a service in the Central Church in New Orleans. Immediately after the prelude, while the congregation was still hushed, one of the men of the choir sang a muted call to prayer. It was a melody simple but ethereal, summoning the soul to high things.

The anthems used in the course of the service were in the tradition of Bach. The choir did more, however, than render over again the classics with which we are familiar. There was a spontaneity in the singing, a freshness such as one associates with spirituals, which cleansed the music of any blemish of the perfunctory, and made it pure joy in the Lord.

After the sermon, as is customary in many of our Negro churches, the choir and congregation together sang a spiritual which accorded with the thought of the sermon. Surely no aid to worship is of stronger power or more flexible than this. The sermon over and the brief closing prayer said, the choir leader sings the first line of the spiritual which has come to him in the course of the sermon. He has scores of spirituals stored up in his memory to choose from. On the second line the whole congregation joins in with a crescendo which seems at once to be an awaking witness of the people to the truth of the sermon and a lifting of the corporate soul to God.

That was a service in a city church. In the much smaller church in New Iberia, Louisiana, there was the same spirit of song, the same Negro genius for singing, but as for the equipment—alas! For a hundred people there were perhaps thirty-five hymn books, twenty of one kind, fifteen of another. As you politely shared your own book with your neighbor, you had to hold it with both hands, for the binding had long since lost its function. The pages were simply stacked together. The choir had to use as anthems either hymns from these dilapidations or songs sung from memory, since there was no anthem music available. The piano? It had been new in 1890, given to the congregation second-handed in 1910, last tuned in 1930. Oh, if any of you people who read these words would like to put implements for song into the hands of those who would know how to use them, give a thought to the church at New Iberia, put your good impulse into cash, and send it to Miss Helen Frances Smith of the Board of Home Missions, 287 Fourth Avenue, New York City, for the purpose.

In a group of trained singers, such as are the students of Dillard, Fisk, LeMoyné, Talladega, Tillotson and Tougaloo, one hears Negro music at its noblest. It was at Tougaloo that I first heard the Negro national anthem. I had not known before that there was such a thing. When its inexorable rhythm began beating on my mind, with the pathos of a hundred years of hurt poured into its minor notes, and yet without loss of confidence and resolution in the final major, then I knew that music is even more than Lanier said it was: more than love seeking a word: it is faith and hope as well as love, it is the cry of a race saving itself from despair, it is the strength and tenderness of a bruised but unconquerable people.

The CHRISTIAN SUN

REPRESENTING THE SOUTHEAST CONVENTION OF CONGREGATIONAL AND CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOL. XCIII.

RICHMOND, VA., THURSDAY, JUNE 12, 1941.

No. 23.

Elon College Library 3X

O Father, Dear!

By JOHN G. TRUITT.

(Londonderry Air)

O Father, dear, who loves us now and ever,
We sing today your virtues and your worth;
We can repay you for your service never—
Never while we sojourn upon this earth;
Through winter's cold and storms of many summers,
Our burdens you have borne for us alway;
A hero brave that never stoops nor murmurs,
With loving hearts we pray for you today.

By Mother's side you did your share most gladly,
And for her you your life would gladly give;
And if we fell you picked us up most gently,
And by your walk you showed us how to live;
O! on this day we raise our paean to you,
Our song we sing with hearts so full of love;
And may our lives to you always be as true,
Until we meet you in that Land Above!

LET THERE BE LIGHT

NEWS AND VIEWS

Sunday, June 15, is Father's Day. More strength to him!

Dr. Archie Hook of Troy is the new Moderator of the Ohio Conference of Congregational Christian Churches.

Home Coming Day was observed at Newport News last Sunday. Dr. N. G. Newman, the first pastor of the church, was the speaker.

Rev. W. J. Andes received the B. D. degree at Duke University last week. Mr. Andes wrote his thesis on the subject: "The History of the Missionary Organization of the American Christian Convention, 1872-1931."

The following ministers attended the Pastors' School at Duke University last week: J. E. McCauley, S. C. Harrell, W. E. Wisseman, F. C. Lester, B. J. Earp, L. A. Granger, Jr., V. O. Taylor, W. J. Andes, R. A. Whitten and R. L. House.

The annual Summer Conference is being held at Franklinton this week. Rev. A. F. Christofersen, missionary to Africa, will offer one course for the ministers and also speak to the entire conference each day. Rev. R. L. House will serve as dean and instructor.

Suffolk Church is eighty years old, replete with noble traditions, and loving service. It enrolls 1,400 members and seeks to be above class distinctions, making everyone welcome in its services, and conscious of the divine Spirit which unites in brotherhood and love.

L. Wendell Fifield, pastor of Plymouth Church, Seattle, has been called to the pastorate of the famous Plymouth Church of the Pilgrims (Congregational) in Brooklyn. Dr. Fifield now becomes a successor to Henry Ward Beecher, Newell Dwight Hillis and J. Stanley Durkee.

The Southern Presbyterian Church voted in its annual General Assembly at Montreat, N. C., to become a member of the Federal Council of Churches. Dr. Luther A. Weigle, Dean of the Yale Divinity School and President of the Federal Council, spoke at the assembly. The Southern Presbyterians came out of the Federal Council ten years ago by action of the

assembly and have now gone back into membership by the same route.

Duke University's academic year was formally concluded last week with the awarding of 750 academic degrees and seven honorary degrees. Dr. Robert Lee Flowers, a veteran of fifty years' faculty and administrative service in Trinity College and Duke University, was formally inducted into office as president. The seven honorary degrees were conferred upon the following: U. S. Senator Josiah W. Bailey, Raleigh and Washington, LL.D.; Harry Cleveland Smith, '14, Durham, pastor of Duke Memorial Church, D. D.; John Rood Cunningham, president of Davidson College, LL.D.; Clyde O. Fisher, '11, economist of Wesleyan University, Portland, Conn., LL.D.; William Ernest Hoeking, chairman of Harvard University department of philosophy, Cambridge, Mass., LL.D.; William A. Lambeth, '01, pastor of Central Methodist Church, Asheville, D. D.; Robert McD. Lester, New York, secretary of the Carnegie corporation, LL.D.

BOARD OF PUBLICATIONS TO MEET.

The Board of Publications is called to meet June 24, at 8:30 P. M., at Elon College. Most of the members of the Board will be attending the Elon Training School, hence the call to meet during that week. The editor, managing editor, associate editors and contributing editors are invited to meet with the Board. Anyone wishing to confer with the Board will please do so.

JOHN G. TRUITT, *Chairman*,
Board of Publications.

LYNCHBURG CHURCH HAS NOTE BURNING CELEBRATION.

On Sunday morning, June 1, the Congregational Christian Church of Lynchburg, Va., had a note burning celebrating the completion of the payment of notes obligated when the lots were purchased. The total amount was \$1,300.00 raised by the membership in one year. Three notes made during the year were burned, the first by one of the oldest charter members, Mrs. E. W. Harvey; a second by a friend, Mr. J. F. Reeves, who was not a member but who gave generously; and the third note was burned by the youngest member of the church, Fred-

erick Perry Beinkampen, age five.

Members and friends were asked to make an initial gift of \$1.00 toward the building of a new church—this being the beginning of the Building Fund for our future sanctuary. Between sixty and seventy dollars was contributed at the close of the morning service. We are very optimistic concerning the future of the Lynchburg Church.

J. HOWARD SMITH.

NEEDED—SUBSCRIPTIONS IN JUNE.

The fiscal year for THE CHRISTIAN SUN begins July 1. All the members of our churches in the Southern Convention are very much in hopes, I am sure, that there will not be a deficit on account of THE CHRISTIAN SUN this year. In May, we received \$245.00 in subscription money. If we can receive a like amount in June, we will come out on top, receiving the amount of \$3,000.00, which is expected for this fiscal year. Therefore we are urging each subscriber in arrears to make an effort to pay his subscription during June, as well as those whose subscriptions expire July 1 of this year. Thank you for your cooperation.

F. C. LESTER,
Elon College, N. C.

RENEWAL SUBSCRIPTIONS.

IIANK'S CHAPEL—J. Roland Ferrell.
GOOD HOPE—Miss Meona Davis.
THE CHRISTIAN TEMPLE—F. M. Brewer, Mrs. R. M. Fanney, Mrs. J. S. Felton, J. E. Harrell, Mrs. A. I. Curling, Mrs. C. C. Johnson, Mrs. A. G. Madison, Mrs. P. S. Gornto, Mrs. R. P. Wright, Mrs. R. P. Satchell.
MT. CARMEL (E. Va.)—E. W. Beale.
BEULAH (E. N. C.)—J. B. Edwards.
LIBERTY SPRING—Mrs. E. B. Rawles.
APPLE'S CHAPEL—Mrs. P. L. Summers.
BETHLEHEM (Dispt.)—Geo. W. Rusnak.
BURLINGTON—Hurley Rudd.
WINDSOR—Mrs. J. M. Raby.
MT. AUBURN—Miss Etta I. Fleming.
WAKEFIELD—J. H. Harris.
SPRING HILL—A. F. Matthews.
NORFOLK, FIRST CHRISTIAN—Miss Luna Ives, Sidney O. Grant.
ROSEMONT—Mrs. H. L. Bondurant, Sr., Mrs. H. L. Bondurant, Jr.
UNION, N. C.—Mrs. W. J. Cantrell, Mrs. L. E. Walker.
WAKE CHAPEL—Mrs. Irene J. Cook.
PORTSMOUTH, FIRST CHRISTIAN—S. P. Gort.
FRANKLIN—Mrs. W. E. Jones.
LEAKSVILLE—Mr. and Mrs. Amos. H. Waters.
HEBRON—H. Wesley Williamson.
CONCORD—Mrs. E. L. Aldridge.
PORTSMOUTH, SHELTON MEMORIAL—Mrs. Wm. F. Lawrence.
BETHLEHEM (E. Va.)—R. H. Joyner, O. D. King.
ANTIOCH (Valley)—Mrs. A. W. Andes.
HAPPY HOME—Mrs. J. H. Richmond.

(Continued on page 15.)

Georgia and Florida News

By REV. W. T. SCOTT, D. D., Associate Editor.

Conference Parsonage Has Been Purchased.—The Superintendent and his family will be in their new home at 2580 Park Street, Jacksonville, around July 1, due to the thoughtfulness of the Florida and Georgia Congregational Christian Conferences. Response of the Florida churches to the project has been gratifying. It is almost assured that every church in the state will have made a contribution before the last of June. The Georgia churches really inaugurated the parsonage idea at their fall meeting in 1940, appointing a committee consisting of President Malcolm Boyd Dana, Demorest; Rev. David W. Shepherd, LaGrange; Rev.

ford. The woman's auxiliary holds its regular meeting on the third Friday night of each month. These meetings are well attended and during the past month the women raised \$25.00 for repairing one of the Sunday school rooms so as to make it more useful and attractive. The ladies also voted to send the final payment on the apportionment for the year. During the year they have purchased a grand piano for the church, making available the old piano for the primary department of the Sunday school. Rev. and Mrs. Leonard J. Christian, minister from China, visited the church and presented the work of Christian missions

On three week nights they maintain open house for reading, letter writing, singing, radio program and general home-like atmosphere. Members of the church are assisted by a paid worker furnished by the Federal project. On Saturday nights an invitation party is held for the service men. The various young women's organizations in the city are cooperating with the church in these affairs. Many favorable responses have resulted, and a notably increase in the number of service men attending the church services on Sundays has been gratifying. Congratulations to Rev. Everett B. Leshner, the minister.

-:- -:- -:-

LaGrange, United.—During the past month there has been a regular attendance of eighteen people at the recreational period being sponsored by Mr. Shepherd. Attention is called especially to a fellowship song book, 'America Sings,' which may be obtained from Sears Roebuck at 19c each. At a recent joint meeting of the men's club with the women's society, the two groups unanimously voted to make it possible for the minister to become a member of the Congregational Amity Fund by sharing one half of his first year's dues.

-:- -:- -:-

West Palm Beach.—Rev. Frank Atkinson, minister of the church for the past ten years, has announced his resignation to take effect in August. Mr. Atkinson has occupied a place of usefulness in West Palm Beach and among the Congregational Churches of Florida. He has served as a member of the Board for several years and has always discharged his responsibilities in a most effective way. He expects to announce his plans for the future shortly. No successor has as yet been named for Mr. Atkinson.

-:- -:- -:-

Palm City.—The young people sponsored an interesting series of Sunday evening services for six weeks with free-will offerings received toward expenses of delegates to the young people's conference. These meetings included the following subjects: "A Pilgrimage to Holland," "Some Interesting Books I Know," "An Evening With the Seminoles," "Citizenship," "The Health of a Community," "Around the World on the Equator" motion pictures. All of these subjects were presented by local people.

-:- -:- -:-

Columbus, North Highland.—Rev. Thomas J. Dean, minister, and his people are among the first churches of the state to pay in full the 1941 missionary apportionment.



NEW SUPERINTENDENT'S PARSONAGE.

Warner C. Carpenter, Tifton, with power to act with a similar committee from the Florida Conference to secure a parsonage for the Superintendent. The Georgia Conference has already invested in the project a fund of \$625.00 from a fund held by the conference known as "The Cedartown Fund." Plans are underway for presenting the need to the churches and it is hoped that an additional fund will be raised during the summer. The parsonage will be jointly owned and maintained by the two conferences.

-:- -:- -:-

Columbus, "United."—Miss Coghill visited the church on May 17 and a young people's society was held. Including those attending were two truck loads of boys from Ft. Benning with their Chaplain, Rev. Homer Mil-

in China, and at the close of the service an offering was received for Chinese relief. The young people's group have pledged one tenth of their society funds for foreign missions.

-:- -:- -:-

Richland, First.—The annual revival meeting was held during the first week of May with Rev. David W. Shepherd, as the minister. Mr. Shepherd preached inspiring sermons and the services were well attended. Three additions were made to the church. On one evening of the services eighteen people from the Columbus United Church visited the services.

-:- -:- -:-

Union Congregational of Jacksonville is maintaining social rooms in the vestry of the church for men of all army, navy and marine services.



CHRISTIAN MISSIONS IN TIMES LIKE THESE.

In New Testament history and in the plans of Jesus, missions hold first place. But in the practical schedule of the majority of church members an entirely different priority maintains. With the most of us the claims of home and family come first. The affairs of business occupy second place. The demands and expenses of the local church come ahead of the calls of the mission field with many who take their religious responsibilities very seriously.

In times of great world crises such as confront the world today, the temptation is very strong to let one's missionary zeal diminish, and to decrease missionary giving. To do this is easy when there are so many claims at home. Even among the faithful, the increased cost of living and the threat of greatly increased tax burdens register in benevolent giving.

Greater even, however, than the temptation to hold on to what one has amid the present uncertainty, is the temptation to yield to black pessimism and to say, "What is the use?" All the international peace conferences seem to have failed. All the Christian preaching about brotherhood and international good will, seem to have been just so much talk. The solemn pacts and treaties between nations are not half so strong as national self-interests. The world seems to be slipping back into barbarism; and cruel hate seems to be stronger than love.

Amid such dire calamities we should remember that the Christian Gospel was not ordained for a peaceful, loving, brotherly world. It was ordained to save a world that was steeped in hatred, cruelty and sin. If the world had not been so hopelessly lost, so absolutely under the power of evil, it would not have been so necessary for the Son of God to die on a cross to effect the salvation of mankind. The Christian Gospel assumes that the unregenerate human heart, individually and collectively, is exactly what we see it revealed to be in the stark tragedy of this present age.

It is against just such a dark background that the Gospel of Love is revealed in all its beauty, purity and power. When we fatuously believed that all that the world needed was intellectual enlightenment and financial prosperity to banish all its ills, it readily appeared that Christianity was not so urgently needed. When men placed their hope of salvation in stocks and bonds and bank accounts, they were but little disposed to give heed to the call of the Christ.

Today those things which but a short while ago furnished the foundation upon which men rested their hopes, have utterly failed. If men have not yet learned wherein lies salvation, they have learned to their sorrow wherein it does not lie. Many of the thinkers of the world have been driven to the conclusion that Christianity offers the only hope of the world, in the years that lie ahead. But the intellectuals of the world will never effectively preach the Gospel of Christ.

It is one thing to arrive at a logical conclusion through reasoning processes that only Christianity can save the world. It is quite another thing to be dedicated, mind, heart and soul to the preaching and practice of the Gospel of Love. If we who have professed to believe in Christianity, decide in this present crisis that it costs too much to proclaim our faith to the world; if we feel that we must wait till more auspicious times to preach our Christ to the world; the world will not believe in our fairweather gospel. It will have sunk even deeper into the quagmire of destruction.

If the Christians of the world quit now, in the face of the difficulties which beset the world, it will be a double betrayal of both humanity and the Christ. Now is the time of all times when we should declare our unfaltering loyalty to the Christ. Now is the time when both our words and our deeds should reflect more of the Spirit of the Christ than ever before. Now is the time when we must do everything humanly possible to light the candles of the Christ around the world.

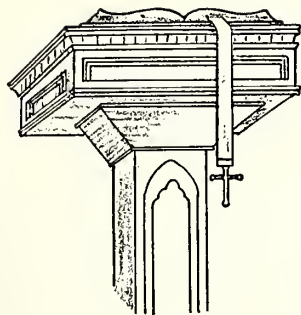
Such heroic missionary endeavor is not going to produce spectacular results. The world has already gone too fast along the road to destruction for its course to be speedily changed. The forces that have been unleashed will have to spend their fury. The passions that have been engendered will have to burn themselves out, before men will be ready to listen and to follow more peaceful paths.

In all truth it is going to be difficult enough in the after-the-war world. But the church does not want to follow a course that will make it impossible to start to rebuild a better world. The lamp of truth must be kept burning. New altar fires must be lighted around the world. For every incendiary bomb that is dropped upon enemy territory in the pursuit of war, there must be a score of deeds of Christian mercy and love. The channels of Christian brotherhood must be kept open and the water of life must be kept flowing freely.

To do this is a task so urgent, and so gigantic that it is going to require the consecrated devotion and service of every individual Christian. Let each of us seek to learn what part the Christ is assigning to us that his gospel may be carried to all mankind. Let us not be guilty of betraying the Christ in these crucial days of his kingdom.

S. C. H.

Dreamers and doers—the world generally divides men into those two classifications, but the world is often wrong. There are men who win the admiration and respect of their fellowmen. They are the men worthwhile. Dreaming is just another name for thinking, planning, devising—another way of saying that a man exercises his soul. A steadfast soul, holding steadily to a dream ideal, plus a sturdy will determined to succeed in any venture, can make any dream come true. Use your mind and your will. They work together for you beautifully if you'll only give them a chance.—B. N. Mills.



OUR PREACHER FOR THIS WEEK IS
REV. ROBERT W. PUTSCH,
LEXINGTON, MASS.

THE NEW MISSIONARY.

A SERMON ON THE MADRAS DEFINITIONS AND THE ST. LOUIS MEETINGS.

“And a dream appeared to Paul in the night: there was a man of Macedonia standing, ‘beseeching him,’ and saying, Come over into Macedonia and help us.”—Acts 16: 9.

Sam H. Leger, our minister in Fenchow, North China, described to the joint meeting of the American Board and the Mid-West Region of our Congregational Churches, held recently in St. Louis, an incident which happened just after the Japanese armies had occupied the province of Shansi. Three Japanese soldiers called on Mr. Leger, saying they knew of his interest in religion. He replied that he was a minister of Christ's, teaching the lowly way of brotherhood and love. They answered that they, too, were ambassadors of a sacred faith, which they wished to explain to him.

The soldiers proceeded to draw a circle, representing the sun, with its rays shining forth in every direction. The sun, the first ancestor of the Emperor of Japan even as Adam is ours, represented the holy mission of the nation. First the light of the Japanese must be spread over the Asiatic worlds, then over the rest of the globe.

This again illustrates the patent fact that the conflicts of our world are conflicts of world visions, of “patriotisms turned into religions,” even more than they are struggles of economic force. In a world where propaganda ministries are chief among the agencies of civil government, since no victory of arms will count which cannot be also a victory of an underlying philosophy, we are bound to ask what relevance the Christian missionary has to this scene. The political “isms” with their unholy faiths seem all so new, so fresh, so strong. Christianity seems so old, her missionary movements so wearied; but the impression is quite false.

As I entered the first meeting of the clergy in St. Louis, Merlin Ennis, our white-haired veteran missionary from Sachekele, West Africa, who has hung up a high record for establishing self-supporting native churches, was saying, “I would not support, or recommend to others for their support, some of the practices of the older missions. . . . We are discovering new methods on the field, the task is creative.” What word was this from a white-haired servant of the field? Not a decadent word, but a word of fresher enthusiasm than some of us at home sometimes are able to utter!

Throughout the conferences questions and definitions about the new missionary were frequent. The Madras definitions of the characteristics of the new missionary were stated by Dr. Goodsell, and illustrated time after time by countless incidents and viewpoints from all sections of our foreign field, where voices come, as the voice came from Macedonia to Paul, beseeching us to come over and help. I want here to follow through the five Madras definitions of the characteristics and work of the new missionary, illustrating each one by side-lights thrown upon it at the St. Louis meetings.

I.

A hundred years ago the missionary spoke to people who had never heard the Gospel. Now there are many third and fourth generation Christians among the natives themselves, and many reliable leaders have appeared among them. The most obvious thing about the teachers and ministers we send abroad today is that they are going out to already established churches, already established schools, hospitals, social centers; and one of the chief things about these established stations is that they are manned in fair part by considerable staffs of native Christians themselves. It is a first intention of our mission strategy to develop native leadership, to urge the native churches to self-support spiritually as well as financially.

From these facts comes the first Madras definition. The modern missionary is to be a colleague and a helper; he is to work with, not necessarily over, the native Christians of foreign lands. Mr. Rodriguez, a very able leader among the Christians of the Philippines, described the hope of his people relative to the missionaries we can send out. Mr. Rodriguez described the island of 250,000 Protestant Christians in the midst of 10,000,000 Roman Catholics in his land. First of all, he hoped we could send

men to train the native pastors. New Testament and Old Testament scholarship, understanding of Church History—these things have not had time to develop so far in the Philippines. Their coming generations of native clergy need the wisdom of our schools and of our books; this we can continue to give them.

Secondly, Mr. Rodriguez felt that our emissaries could approach the college students and the intelligentsia of the Philippines better than the native believers could do so. We are more conversant with the long-standing, sophisticated problems of faith. Thirdly, he hoped we would continue to lead the way in medical, agricultural, educational and social work as well as in distinctly ecclesiastical things. And lastly, he wanted our people present in the Philippines to link their churches with the existent Church Universal, surrounding the globe.

Another brilliant native leader, Pastor Wang, from China, a most winsome and most able individual, was asked on the floor of the Conference what kinds of missionaries China wants today. Now Mr. Wang, despite the tragic condition of his people, has the most charming smile and engaging manner I had seen in a long while. In his own way, which is at once sweet and strong in a manner not common among us, he said at once, “We want missionaries not needing to be served ice-water on a tray, who can sleep on hard beds, or perhaps on no beds.” Thus briefly intimating the condition of invaded China, he went on, “You just weather through the next five years, ten years, with us and you will see a new China, free China, and a great Christian Church.” That statement broke down, perhaps, on the score of analysis of specific tasks; but it was a persuasive statement of the urgency with which our help is desired. Mr. Rodriguez had described adequately the detailed work. The first characteristic of the minister to foreign lands today is that he goes as colleague and helper to an established field.

II.

The second Madras definition was that the missionary will be a pioneer, cultivating new methods and developing new resources in present fields, and carrying the gospel to new fields when we are able to do so. The comments of Mr. Ennis and Mr. Rodriguez both illustrate the first parts of this definition of pioneering in the creative visions of the field today. Relative to the development of new
(Continued on page 13.)

CONTRIBUTIONS

SUFFOLK LETTER.

As the dramatic events of the present war become more clearly defined it becomes increasingly evident that Christianity is fighting for its own liberty and life. For the past quarter of a century many church leaders have been putting the soft pedal upon some of the fundamentals of our religion. The pulpit and printing press have joined hands in regarding the doctrine of sin and the Atonement as obsolete. In their place certain partisan theories of social and economic life have been nurtured and proclaimed with fervor and enthusiasm. Ignorantly and innocently such departure has played into the hands of those who incessantly work to overthrow our faith and destroy our precious liberties.

Now the trend of events is threatening the people who have been passively watching the procession. Christianity is at the crossroads of conflicting theories of life. It is in the midst of a great world-wide revolution. America is not yet actively in the war as a belligerent, but it has been passing through this revolution for the past ten years. Changes come so rapidly no one can foretell what the future has in store for us.

Facing this situation with calmness and confidence the duty of the church can be summarized under two statements: (1) The church must insist upon uplifting Jesus Christ as the Son of God and the Savior of those who believe in Him, by preaching the Word of God as the rule of faith and practice. (2) Church members should renew their vows at the altar, penitent for their sins, return to the faith of their fathers and begin to walk daily in the footsteps of their Lord by living a more consistent life. Paul's injunction to Timothy, "Preach the Word," should inflame the mind and heart of the ministers with a new passion to obey its high commission. That should be the chief business of every preacher. It is the only way for him to be up to date. Like the sun it floods the mind with new light every morning and paints a new sunset every evening.

Christians should live a new life every day. The world is hungry for Biblical preaching and consistent living. Living saints are the best antidote for decadent faith. There are many such people in the world today. There should be as many as the names on our church rolls. A sweeping re-

vival of conviction and conversions is needed. A church is powerless when it becomes Christless and inconsistent in its way of life. Still water does not turn the great dynamos below the dam. Water becomes powerful when it is turbulent and disturbed. Christians need to be aroused from their lethargy in such a time as this.

This is not a challenge to enter upon a campaign of preaching for, or against, war. Ministers will be divided and partisan upon either of these topics. It is not the business of the preacher to act as a propaganda agent for any group or any nation. He has certain duties to discharge as a citizen. He should be a loyal citizen, true to his country. But he may take the motto of the apostle who said: "We ought to obey God rather than man." Obedience to God does not conflict with his duty to his country, but it justly and consistently puts him where he belongs as an ambassador of Jesus Christ. We are pilgrims and strangers in this world. This relationship should intensify our love and our loyalty to the kingdom of God. This uplifts and dignifies one's duty to the state and the government under which he lives. The state is not an end in itself, but a means to an end. Man's highest duty is to God.

I. W. JOHNSON.

LET'S GO!

Come on, Christian Church people, Elon College alumni, and friends, and let's go! Let's cast aside the weight and burden that has so effectively hindered us in every forward stride. Some of us have been beneath this burden for a long, long time; some not so long, and others have not yet done very much about it.

Recently we have been tempted to call a halt at least for a season, and at some unnamed future date to take up the fight for the finish. But that is no way to fight a battle or win a race. Shall we be content to stand still with the burden of our institution resting upon our shoulders and our hearts while other institutions and other interests forge ahead?

A few days ago I was talking with a lifelong friend of the college. He has contributed to the college's needs almost from the beginning and has given generously. During the development campaign in 1935 he saw to it that his church gave its quota and more. In the more recent anniver-

sary campaign he and his family gave \$1,000.00 and then he added \$100.00. Now he states that to clear the college of its debts, he will give a minimum of \$700.00 and hopes to be able to make it \$1,000.00, thus taking ten shares of the 1,050 shares (the present indebtedness of the college) to be sold at \$100.00 each on the condition that the entire amount is paid or pledged. This is a loyal and generous soul.

I know that we have had a lot to say about the college's debts during the past ten years, that perhaps we have talked about debts more than anything else, that there is a tendency to get tired of such talk, but we have the debt, it is our own, and we are expected to do something about it. During these days of talk and work, we have accomplished something. We have reduced our debt to \$105,000.00, kept all interest paid promptly, and balanced our current budget since 1935. Such achievements should not permit us to be weary of much talk and of much efforts but should encourage us greatly to put everything that we possibly can into a continued or new effort to complete this job. Personally I have never been content to quit or rest until the task assigned is completed.

By unanimous vote of the Board of Trustees of Elon College in annual session May 27, the administration is authorized to continue the present anniversary campaign, to add to the personnel of the organization or form a new organization entirely, that within the next twelve to eighteen months the entire indebtedness of Elon may be amply provided for.

Now, my dear friend, you may have given to Elon College a long time ago. Your gifts may have been recently made, but all through the years the blessings of God have continued, the opportunities for service have multiplied, the needs of the college, our institution, have increased. Our greatest need is to clear the college of its debts. At present every dollar of the institution, real or otherwise, is tied up with this debt. All income from endowment funds must be diverted to the debt until it is completely paid. The plan is to secure one thousand gifts of \$100.00 each, or its equivalent. Of course, there are many who can and will give far more than \$100.00. There are others who cannot give as much. Whatever the gift, the college will be grateful and pray the blessings of God upon the giver. Together, heart, soul and purse, we can do this job. Christian Church members, Elon College alumni, and friends, let's go!

L. E. SMITH.

FOR THE CHILDREN

Dear Friends:

Did you enjoy Children's Day? Would you like to know what Oliver Clayton did on Children's Day? He went to Sunday school and church services at our country church, Shallow Well, with his father and mother. He woke up at 5:30 in the morning so that I could get him fed again at 9:30 and get to Sunday school by 10:00! Wasn't that thoughtful of him? I think that he must have guessed that he was getting to go along with us. When I bathed him I put his little white socks on his feet and he knows that I only put those on when I am going to take him somewhere.

I wish that you might have been at Sunday school with us to have seen how nicely he behaved. I took a big pillow for him to lie on some to rest him, but there was a little girl, fast asleep in the arms of her mother, on the pew back of us, so Oliver wanted to stand up on our pew and look back there at the little girl all of the time. His father took care of him while I went into the class with the young married people for our lesson. Then I took care of him while his daddy preached. He was rather puzzled about his father talking to him from the pulpit. The other times he has been to church another preacher has preached. But this time it was his daddy so he couldn't afford to go to sleep for fear he would miss some of those nice words! He stayed awake long enough to speak and smile to everyone after the service. Then Miss Myrtle Raye Matthews carried him out to the car for mother. He thought that he would like to sit up in the front seat by his daddy on the way home. We started out that way but in just a wee while he was nodding and I laid him down on the pillow. When we got home we put him in his little bed where he slept soundly until three o'clock.

Oliver had just finished his afternoon bottle of milk and was sitting in his little swing when friends came by to take us for a ride. Daddy was busy so he could not go with us. We put Oliver's little car seat up in the front seat of the car and away we went to Aberdeen. He had such a nice time all of the way there and back. While in Aberdeen he met a dizzy little blond of just one year. She was prancing about on the flagstone porch on her all fours. Oliver had never seen another baby crawl

before! He thought the little girl was wonderful and I had to hang on to him very tightly to keep him from jumping down to join her. He also met a nice doggy which was white, with a black spot and a very pink tongue. Again I had to use force to keep Oliver from letting the dog kiss him! He seemed to think that the best time on the whole trip was at the drug store. Mother let him hold some nice cold pieces of ice in his mouth. They felt so good to his little sore gums that he wanted to cry when they melted up but he didn't.

We got home just in time for him to tell daddy good-bye and to say goodnight before he went to church. Then his nice soft bed for him, said Oliver, and then his bottle of milk. He was so tired and sleepy that he almost went to sleep while holding his side to see that he drank every drop before "Old Sandman" won the fight. The last thing that he told me was that he hoped every Children's Day would be as nice as this first one he had.

Sincerely,
DOROTHY TODD.

MAKING THE CHURCH BEAUTIFUL.

It was the turn of the minister's wife to decorate the church for the Sunday services. Mrs. Parson was just getting into the car to go get the flowers when little Miss Linda Faye came along. Three-year-old Linda Faye had just come back from a visit with grandma in Florida. Her little face and arms and legs were as brown as brown bread when it is toasted!

"Where are you going Todd?" said she.

"I am going to put flowers in the church so that it will be beautiful for the services tomorrow," replied Mrs. Parson. "Do you want to go help me?"

"Yes, I do," said she. And with that she climbed up in the front seat. "You shut the door, Todd, I'm afraid that I'll mash my fingers." Mrs. Parson shut the door and away they went.

Linda Faye sat on the soft green grass of Mrs. Covet's lawn while Mrs. Parson cut the blue and yellow flowers. As she cut them she brought them and put them beside the little girl so that Linda might sniff their sweet fragrance while she cut others.

"May I hold just one of the yellow ones in my hands?"

"Yes, you may, and one of the blue ones, too, if you wish."

"No, I think the yellow ones are the prettiest, so I shall hold one of them."

Mrs. Parson looked at the brown little face with the darker brown eyes smiling into the yellow face of the flower and hoped that some day her little boy would want to hold a flower, too.

"Would you like to help me carry the flowers to the car, Linda Faye?"

"Yes, let me carry the yellow ones."

Upon reaching the church they carried the flowers up the steep front steps and down other steps into the basement. Mrs. Parson chose to arrange the vases in the Beginner's Sunday school room so that Linda Faye could look at the pictures and play in the sandbox while "Todd" arranged the flowers.

"This picture makes me think of a song which I learned in the Sunday school down in Florida." (It was the picture of Jesus with the children about him.)

"Do you remember the words of the song, Linda Faye?"

"Yes, I do, Todd, do you want me to sing it to you?"

"Please sing it to me and if I know it I shall sing with you." So they sang together, "Jesus Loves Me," as Mrs. Parson bent over the flowers, arranging them and Linda Faye stood with her little hands behind her back watching the vases get filled with flowers.

"Let me put just one yellow flower in the vases, Todd."

"All right, here are two very lovely ones. Put one just here in this vase. Do you see a place in the other vase where a yellow flower would look nice? That is just the right place for one! Thank you, Linda Faye. Now they are all ready to take up stairs and put on the stands. Linda Faye you stay here until I come back for the other vase."

"I would like to go with you, Todd, to see just how one looks."

The vases were carried up and placed on the stands. Then back down stairs they went to clean up the leaves. "Here are just a few of the yellow flowers which I had left, Linda Faye. Would you like to take them home with you?"

"Yes, I'll take them to 'Pappy James,' I think that he would like the yellow ones best, too."

"Now the room is all clean for tomorrow! Are you coming to Sunday school tomorrow and help sing the song which you learned in Florida?"

(Continued on page 15.)



A MISSIONARY ADVANCE IS POSSIBLE TODAY DESPITE WAR CONDITIONS.

The Decision Rests With the Church.

The basic foundations of Christendom are imperilled today. We are threatened by the deepest dangers of our national existence. The spiritual interpretation of present uncertainties in our home land rests with the Church of Christ and with its individual members. The church can challenge its members to renewed courage, to sharpened conviction of obligation, to draw near the altar of sacrifice if this be necessary. A missionary advance could begin here and now if pastors would point out to their waiting members that this missionary task is the most constructive Christian influence in the world today. It makes for the spirit of brotherhood, for nations in cooperation within Christian justice, the fair play of righteousness, and at long last for a world at peace.

Four Reasons for a Missionary Increase This Year.

1. Because of war conditions, travel costs are nearly trebled. The relocation and return of fifty-nine missionaries and thirty-four children have caused us to face an increased emergency expenditure of \$23,000.00. This is our first task for the summer.

2. The incomparable blessings poured out upon our land by Divine Providence impel to generous giving. Great Britain has had 2,659 cathedrals and churches destroyed or heavily damaged by bombs; we have suffered nothing as yet from invasion, from rationing of food, from emergency conditions of defense, or from the sacrifice of the life of our youth. The amazing news comes that some of the Mission Boards of England and Scotland actually received a generous increase in income during 1940 over 1939. We ought to follow in their train.

3. The element of danger and of strain surrounding our missionaries will deepen our devotion. Personal feeling moves our hearts, knowing so many of these missionaries, whose children and wives have left their fields, but who continue to stand as a

bulwark to their Christian brethren and our trained national Christian leaders. With them we have the same deep obligation. They have not let us down. It is impossible that we should let them down.

4. Your gift to Missions is your first voluntary step in making your choice between the threat of world-wide paganism and our vision of world-wide Christianity. No true Christian can remain "neutral" between these two vastly contrasting ideals.—*American Board News Bulletin.*

MISSIONARY OFFERINGS.

WEEK ENDING JUNE 6, 1941.

Sunday Schools.

Concord, Burlington, N. C.	\$ 1.00
Happy Home, Ruffin, N. C.	5.06
Bethlehem, New Market, Va. ...	1.65
Sophia, N. C.	1.00
Hank's Chapel Pittsboro, N. C. .	7.38
Liberty (Vance), Henderson, N. C.	9.69
Newport, Shenandoah, Va.	3.23
Wake Chapel, Fuquay Springs, N. C.	4.90
Mayland, Broadway, Va.	1.25
Bethel, Elkton, Va.	1.00

Total \$ 36.16

Individuals and Churches.

Mr. E. H. Rawls, Suffolk, Va. (J. O. Atkinson Honor Fund) \$	5.00
Suffolk Church, Suffolk, Va. (J. O. Atkinson Honor Fund) ...	2.55
Bennett, N. C.	7.43
Union Grove, Asheboro, N. C. ..	20.00
First, Norfolk, Va.	46.73
Ingram, Va.	20.00
Winston-Salem, N. C.	19.20
First, Portsmouth, Va.	40.00
Spoon's Chapel Asheboro, N. C. .	2.80

Total \$ 163.71

Total for week \$ 199.87

Previously acknowledged ... 14,621.05

Total since Sept. 1, 1940 ... \$14,820.92

MATTIE COX PARKER,

Secretary.

DR. J. O. ATKINSON HONOR FUND.

Mr. E. H. Rawls, Suffolk, Va. ...	\$ 5.00
Suffolk Church, Suffolk, Va.	2.55

Total \$ 7.55

Previously acknowledged ... 596.72

Total to June 6, 1941 \$ 604.27

MATTIE COX PARKER,

Secretary.

SPECIAL NOTICE TO WOMEN.

Three very important things were left out of my program for the School of Missions.

First, Business Management Committee: Mrs. J. S. Rollings, Mrs. J. H. Lightbourne and Mrs. Mattie Cox Parker. This committee will have headquarters in the office formerly occupied by the late Dr. J. O. Atkinson and now used by Mrs. Parker. Upon arrival all delegates and visitors to this office.

Second, on Thursday evening, June 18, Dr. H. Shelton Smith of Duke University, will be the guest speaker.

Third, all delegates should carry sheets, towels, pillow case and blanket.

Mrs. W. R. Sellars has arranged the devotional periods for all of our services from June 16-20. Every morning at 7:45, we will hold, what we call, a Morning Watch. Daily leaders will be: Tuesday, Mrs. W. M. Jay; Wednesday, Mrs. A. W. Andes; Thursday, Mrs. V. S. Donkin; Friday, Mrs. R. B. Wood.

At the Twilight Vespers, to be held on the campus, the program will be in charge of Mrs. Claud Eley and Mrs. John Truitt. On Monday evening, the opening session of the Devotional Period will be conducted by Mrs. F. C. Lester. It seems a coincidence that while different committees worked on these programs it has planned out that Mrs. F. C. Lester will lead our opening Devotional Period and Rev. F. C. Lester is scheduled to sum up our endeavors and give us the final challenge ere we close the business session of our Convention.

If you have not already done so, please send your request for room reservation to Mrs. L. E. Smith, Elon College, N. C. I want to urge every society to have at least one representative. If the members work real hard and make the necessary sacrifice we can have a most profitable session.

In closing my appeal to you to do your part, I want to say that I have traveled north, east, south and west to mission conferences of different denominations, to summer schools put on by interdenominational committees and nowhere have I seen a finer group of women than in our own Southern Convention. You have talents that rank with the best and it will only be in numbers that we will be surpassed if every woman in the Convention will lend her talent to the Lord.

MRS. J. MONROE HARRIS,
President.

FOREIGN FLASHES.

Tummies Don't Shrink.—"Now let's see. Won't four quarts of beans make enough for 138 children? How about thinning down the buttermilk with more water? They must use less salt! One pound of meat for ten children once a week will have to be the meat ration." Far into the night Mrs. Emmons White of Manamadura, India, and the headmaster, matron and warden of the Manamadura Boarding School studied how they could meet the crisis of rising food prices and decreasing Government grants. As Mrs. White writes, "Even with such figuring we cannot seem to make the budget come out right. No matter how prices may change, tummies remain the same size."

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Songs for the People.—The singing of Christian lyrics is being emphasized in the Union Theological Seminary, Pasumalai, India. Many new ones are being written, some in the nature of folk songs, and all well adapted to the village people as they gather together in the evenings after work. They also use them as chants when laboring in the fields or driving bullock carts. "If we can get our students to sing these Christian songs, I think we will have accomplished something of real value," writes Principal John J. Banninga.

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An African Road to Health.—Several miles of passable auto road, complete with bridges, were built by the people of an isolated area in West Africa, so that Dr. and Mrs. Henry S. Hollenback of Sachikela could visit them. These Christians graded the road by hand with common garden hoes and erected a little grass hut for the doctor and his wife. Here the Hollenbacks held classes and clinics during the day and discussed for hours the problems of the people. In the evenings, Dr. Hollenbeck showed a motion picture of the Life of Christ which made a deep impression. By the grapevine telegraph of the jungle word spread rapidly and for four nights Dr. Hollenbeck repeated its showing to the delegations who came in from distant points.

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Bells for the Philippines.—Pastors of our churches in the Philippines are anxious to have church bells which will ring out the glad summons and be heard many miles away through the Sabbath air. Frank C. Laubach of Dansalan, Mindanao, P. I., asks if there are not some churches in America which have bought new bells and would be willing to donate their old ones to these brave little churches in the Philippines. In Dansalan they

have a bell but it is not loud enough to reach even to the end of the town. He also wonders if some folks here in America would not like to send their religious magazines when they are through with them to pastors whose names he is willing to supply.

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Money that Multiplies.—Exchange in China during the past year or so has made comparatively small sums of money from America give a hundredfold service among those desperately in need. When Miss Agnes J. McClure, eighteen-year-old daughter of Mr. and Mrs. Robert W. McClure, said good-bye to her father as he returned to his post in Foochow, China, she gave him five dollars which she had earned by doing housework outside school hours for a member of high school faculty. That five dollars became seventy-five dollars in China, and with it she helped a needy boy go to school, a fine young Chinese pastor in his relief work, and Dr. Charles L. Gillette, head of the Diongluh Hospital, on a heavy drug bill. Dr. Gillette, the only American doctor in Diongluh, has been running an eighty bed hospital, full to overflowing, with forty-five meningitis patients at one time last spring and for two and one-half years at least one bombing casualty.—*Missionary Herald.*

PROGRAM OF WOMAN'S MISSIONARY CONVENTION.

Following is the program of the fifteenth Biennial Session of the Woman's Missionary Convention of the Southern Convention of Congregational Christian Churches, which is to be held at Whitley Memorial Auditorium, Elon College, N. C., June 17-18, 1941:

Tuesday Afternoon—June 17th.

Call to Order at 2:30.
Hymn.
Words of Welcome—Mrs. Leon Edgar Smith.
Devotional Service—Mrs. W. E. Wisseman.
Enrollment of Delegates.
Recognition of Ministers and Visitors.
Presenting Miss Angie Crew.
Announcement of Committees.
President's Message—Mrs. J. Monroe Harris.
Report of Conference Presidents:
North Carolina—Mrs. W. E. Wisseman.
Valley Central—Mrs. A. W. Andes.
Eastern Virginia—Mrs. B. D. Jones.
Special Music.
Address—Col. J. E. West.
Reports of Superintendents:
Spiritual Life—Mrs. W. R. Sellars.
Young People—Miss Tora Rudd.
Literature—Miss Dorothy Williams.
Life Membership and Memorial—Mrs. M. J. W. White.
Address—Dr. L. E. Smith.

Wednesday Afternoon—June 18th.

Called to Order at 2:30.
Hymn.
Devotional Service—Mrs. John G. Truitt.
Address—Dr. Ruth Isabelle Seabury.

Reports:

Supt. of Cradle Roll—Mrs. B. D. Jones.
Conference Editor—Mrs. W. M. Jay.
Treasurer—Mrs. H. S. Harcastle.
Business Manager—Mrs. J. S. Rollings.
Reports of Committees.
Finance.
Conference Report Blanks.
Standard of Excellence.
Resolutions.
Recommendations from Board.
Special Recommendations.
Nominations.

Address: "Forward With Christ Through the Crisis"—Rev. F. C. Lester.
Closing Prayer—Dr. J. H. Lightbourne.

Wednesday Evening—June 18.

Memorial Service—Honoring the late Dr. J. O. Atkinson.
8:00—Hymn.
Address—Dr. Stanley C. Harrell.
Resolution—Dr. I. W. Johnson.
Special Music.

MRS. J. MONROE HARRIS, Pres.
MRS. O. H. PARRIS, Sec'y.

EASTERN VIRGINIA DELEGATES.

The following delegates have been appointed from the Eastern Virginia Missionary Conference to the Woman's Southern Convention, Elon College, N. C., which is to be held June 16-20, 1941.

Miss Winnifred Clements, Mrs. W. E. Wills, Mrs. W. T. Cox, Mrs. Garland Jones, Mrs. E. C. Skinner, Mrs. J. M. Rabey, Mrs. R. O. Luter, Mrs. C. W. Darden, Mrs. Ernest Bowden, Mrs. W. L. Bradshaw, Mrs. J. E. Rawls, Mrs. B. D. Jones, Mrs. Herbert Harrell, Miss Gladys Yates, Mrs. J. R. Darden, Mrs. Wallace Brinkley, Mrs. B. L. White, Mrs. Walter Harrell, Mrs. Elsie Eason, Mrs. E. P. Jones, Mrs. E. L. Beale, Mrs. J. A. Williams, Mrs. C. W. King, Mrs. Henry Brothers, Mrs. A. C. Moore, Mrs. I. W. Johnson, Mrs. J. P. Dalton, Miss Lilly Holland, Mrs. E. C. Skinner.

Also Mrs. Garland Spratley, Mrs. R. L. House, Mrs. Annie Virden, Mrs. Willard Sober, Miss Lilly Burton, Mrs. F. A. Eppes, Mrs. A. F. Matthews, Mrs. E. T. Atkinson, Mrs. O. M. Cockes, Mrs. Fred Wright, Mrs. Annie Staley Calhoun, Mrs. J. G. Truitt, Mrs. W. V. Leathers, Mrs. E. E. Waterfield, Mrs. C. L. Dawson, Mrs. Lester Cherry, Mrs. J. H. Knight, Mrs. H. F. Rudd, Mrs. R. E. Pulley, Mrs. Carlton Steger, Mrs. W. H. Baker, Mrs. W. M. Fisher, Mrs. H. R. Morrison, Mrs. M. K. Hassell, Mrs. A. L. Hanbury, Mrs. A. B. Creef, Mrs. J. H. Flemming, Mrs. R. B. Wood, Mrs. J. F. Morgan, Mrs. F. M. Nelson, Miss Caroline Gort, Mrs. A. B. Jarvis, Mrs. Marshall Smith, Mrs. Oscar F. Smith, Mrs. H. S. Harcastle.

MRS. HERBERT HARRELL, Sec'y.
MRS. B. D. JONES, Pres.

Pilgrim Fellowship

"Youth at Work in the Church"

A. LANSON GRANGER, JR., Editor

EXECUTIVE COMMITTEE MEETS.

The executive committee of the Eastern Virginia Pilgrim Fellowship met in the Suffolk Christian Church last Sunday. Plans were begun for the Annual Summer Meeting to be held on July 15 at Holy Neck Church, near Holland. Another important matter which came up for discussion was that of sending delegates to the Southern Regional Conference of the United Youth Movement which meets at Blue Ridge, N. C., July 9-13. The committee was of the opinion that at least two representatives ought to go from Eastern Virginia to this conference, where plans will be made for interdenominational cooperation.

BAXTER TWIDDY,
Reporter.

LEADERSHIP TRAINING CONFERENCE.

ELON COLLEGE, N. C.,
JUNE 23-28, 1941.

Daily Schedule for Young People and Church Leaders.

- 6:30 Rising Bell.
7:00 Breakfast.
8:00 "Our Church" (For everyone)—Archie Hook, Troy, Ohio.
8:50 Choice of First Series Courses concerning the Church:
211-a—Children's Work—Miss Julia Woodson, Burlington, N. C. Text: "Planning for Children in the Local Church," Lewis. 30c.
315-a—Rural Young People's Work—Rev. S. E. Madren, Franklinton, N. C. Text: "Youth Work in Rural Church," Rich. 30c.
314-a—City Young People's Work—Rev. V. O. Taylor, Southern Pines, N. C. Text: "Young People in Church Work," Gray. 30c.
610-a—Work of Sunday School Superintendent—Rev. J. F. Apple, Heuderson, N. C. Text: "Superintendent Wants to Know," Campbell. 30c.
9:50 Intermission.
10:15 Choice of First Series concerning the Bible: (Special a.)
Studies in the Sermon on the Mount—Dr. J. H. Lightbourne, Burlington, N. C.
Studies in the Psalms—Dr. John G. Truitt, Suffolk, Va.
Selecting and Telling Bible Stories—Mrs. A. Greig Ritchie, Elkton, Va.
The Bible and Missions—Miss Angie Crew, Missionary to Japan.
Text for all courses; The Bible.

- 11:20 Choice of First Series Courses:
Special a—Being a Christian in High School—Dr. H. S. Harcastle, Norfolk, Va.
Special a—Missions—Miss Angie Crew.
132-a—Christian Stewardship—Rev. Jesse H. Dollar, Newport News, Va. Text: "Income, Outgo, and the Kingdom of God," Carruth. 25c.
12:30 Lunch.
Rest.
Study.
Recreation under leadership of Rev. A. C. Todd, Sanford, N. C.
6:00 Supper.
7:15 Vesper Services.
8:00 Evening Programs.

Monday's Schedule.

- 2:00-4:00 Registration.
3:30 Faculty Meeting—Little Chapel.
4:00 Second Period Classes.
4:30 Third Period Classes.
5:00 Fourth Period Classes.
6:00 Supper.
Vacation Bible School and Student Summer Service.
8:00 "Our Church"—Dr. Hook.
8:50 Discuss plans for Vacation Bible Schools.
10:00 Conduct Vacation Bible Schools.
2:00 Discussion of plans for Bible Schools.
Minister's Schedule.
8:00 "Our Church"—Dr. Hook.
8:50 Preaching from the Bible—Dr. H. S. Harcastle.
9:50 Intermission.
10:15 A Program of Music for the Local Church—Rev. O. D. Poythress, or "Our Rural Churches and How to Improve Them"—Rev. F. C. Lester.
11:20 Worship in the Small Church—Rev. A. C. Todd, or Stewardship—Dr. Hook.
Cost.—\$8.50 for Registration, Room and Board.
When to Arrive.—Monday afternoon, June 23. Registered and ready to go to class at 4:00.
First Meal.—Monday supper, June 23.
Last Meal.—Saturday noon, June 28.
What to Bring.—Sheets, blanket, pillow (if desired), towels, toilet articles, soap, notebook, pencils and Bible.

A CALL TO SERVICE.

A service of dedication which may be used in commissioning delegates to the Elon School of Leadership Training. This service has been slightly adapted from that printed in the May, 1939, issue of *The Pilgrim Highroad*:

CALL TO WORSHIP—

MINISTER: The Lord saith, "Who will go for me, up to new heights of achievement, through training for ser-

PAUL, THE ZEALOUS.

CHRISTIAN ENDEAVOR TOPIC
FOR JUNE 15, 1941.

SCRIPTURE: Acts 9: 1-8; Phil. 3: 8, 9.

Daily Readings—

- Monday—Instructor in Service—Col. 3: 12-17.
Tuesday—Advocate of Sacrifice—Phil. 4: 10-13.
Wednesday—Past Master in Suffering—II Cor. 11: 23-2.
Thursday—Example of Steadfastness—Acts 21: 10-14.
Friday—Pattern of Self-Control—I Cor. 9: 26, 27.
Saturday—A Good Soldier—II Tim.

The western world is indebted to the missionary zeal of Paul, the "apostle to the Gentiles," and a torchbearer of Christianity.

A biographical study of Paul would give an account of his early life, his zeal against the Christians, his conversion, his months of preparation, his ministries in Tarsus and in Antioch, his conviction that the gospel was for the Gentiles as well as for the sons of Abraham, his missionary journeys, his ministries in such places as Ephesus and Corinth, his imprisonment in Rome, and his martyrdom. Brief accounts may be given in orderly procedure by individuals using Bible accounts, the Bible dictionary, encyclopedias, etc., as sources. Also consult your ministers for material.

Paul's life was one of uneasy activity. He was ready to endure any hardships for the sake of the gospel. He rose to the heights of human endeavor, and must be counted as one of the greatest men of history. The epistles of Paul constitute a major portion of the New Testament, second in importance only to the gospels.

After the biographical study of Paul's life two individuals may discuss the following topics:

1. Talents originally wasted and anti-Christian, when touched by the power of Christ and enlisted for His cause, can quickly become a blessing.

2. Christ calls not only persons of ordinary abilities, but challenges men of outstanding talents and leadership.

S. E. M.

vice?" And my soul answered, "Here am I, Lord, send me."

RESPONSE: (To be sung by all)—
"Spirit of God, Descend Upon My Heart," or "Give of Your Best to the Master."

THE CHALLENGE—

MINISTER: As we have sought to understand the life of our time and to discover our place in the days that lie ahead, we have been aware of those leaders, parents and ministers, teachers and friends, who have treasured ideals and convictions similar to our own.

(Continued on page 15.)

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

PROGRESS IN WORLD MISSIONS.

LESSON XI—JUNE 15, 1941.

LESSON: Acts 13: 13, 14, 28; Gal. 3: 23-29.

DEVOTIONAL READING: Psalm 67.

GOLDEN TEXT: *For ye are all sons of God, through faith, in Christ Jesus.* Gal. 3: 26.

Bringing the Lesson Up to Date.

To give a little local color to the lesson today it might be remarked that when Paul and Barnabas loosed from Paphos they were leaving the Island of Cyprus, which undoubtedly will soon be in the headlines of the newspapers, for as these notes are being written the campaign against Crete is in full sway. If the Germans take Crete, Cyprus, the scene of last Sunday's lesson, will undoubtedly be the next point of attack. Thus do we see how these far-off Bible lands and scenes are intimately associated with present day events, and perhaps it might not be amiss to say or point out that now as then the conflict basically is between certain philosophies and certain ways of life.

Paul's First Recorded Sermon.

The first part of today's lesson deals with the first recorded address, or sermon, which we have of Paul. It is too bad that it is not printed in the lesson text. Readers of these notes will do well to read that story as recorded in Acts 13: 14-52. Because it is his first recorded sermon, it is well to give here a summary of its contents and characteristics:

1. It is Biblical in background and content. Paul uses the scriptures as a basis for what he had to say, not in the sense of proof text, although he did cite scripture to prove his point, but without entire general background of the scriptures. Our modern world needs more of Biblical preaching.

2. It had a point of contact. He began where the Jews were. They were interested in and delighted with their history. The introduction to Paul's sermon was historic. He linked up the things of the present with the things of the past. He talked to them about what they did not know in terms of what they did know.

3. It exalted Christ as Savior. "Of this man's seed hath God according to his promise raised unto Israel a Savior, Jesus." This was

meant for the Jews. Later in his sermon he declared that this Savior was also for the Gentiles. Here is the heart of the preaching of Paul. Jesus was more than teacher, more than mere example, more than a perfect man—Jesus was for Paul the Son of God, the promised Messiah, and the Savior of the world.

4. It emphasized Christ as Risen Lord. "But God raised him from the dead: And he was seen many days of them which came up with him from Galilee to Jerusalem, who are witnesses unto the people." The rulers of the Jews had persecuted and crucified this Jesus, who was the Savior of the world, but God had raised him again from the dead, and he was the resurrected living Lord of life. This, too, was central in Paul's teaching. Christ was not a dead hero; he was a living presence, and a living companion. According to Paul, Christ died for our sins and according to the scriptures, and he arose again from the dead according to those same scriptures.

5. This message was the basis of glad tidings. "And we declare unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the same unto us their children . . ." This is the glad tidings of good news of the gospel of Christ—that God kept his promises, that he sent his Son into the world to be the Savior of the world, that he brought back alive from the dead, and that through him God offers unto all men salvation in the sense of a richer, fuller life of redemption from the penalty and the power of sin.

6. It emphasizes the universality of the gospel. "That through this man is preached unto you (that is, Jews and Gentiles) the forgiveness of sins; and by him all that believe are justified from all things, from which ye could not be justified by the law of Moses." Paul believed that the gospel was for the whole of man and for all men. He made no distinction between the Jew and the Greek, the bond or the free, male or female, for said he, "Yea, all are one man in Christ Jesus." Again he said, "For ye are all sons of God, through faith in Christ Jesus." He was not referring to intellectual assent, or to the mere acceptance of formal creeds; he was talking about faith in the sense of the going forth of the whole

being toward a divine person. "It is the submission of the will to Christ. It implies devotion and obedience to Christ. It results here in a spiritual maturity which is manifested to the world by a likeness to the character of Christ." This first recorded speech of Paul is a worthy model for Biblical preaching today.

Division.

As is always the case, the preaching of the gospel creates cleavages or divisions. Men either accept or reject its truth. It creates opposition as well as wins followers. The Jews were envious and jealous of Paul not because they questioned his message but because they were jealous of his success. They left the synagogue and went out with superior attitudes, but this message had gone to the Gentiles as good news, as bread for a hungry man, as water for a thirsty man. The Gentiles besought Paul that these words might be preached to them again. In a sense we folks have become gospel hardened. We have heard the gospel so often and so long that there is not the thrilling experience in our hearts as there would be if it came to us fresh the first time. But there are still those whose hearts leap up with joy when they hear the good news of the gospel of Christ.

Forfeited Privilege.

"Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles." It is another instance of the tragedy of forfeited privilege. It was a case of those who had eyes who saw not, and who had ears which heard not. Goodness was in their midst and they did not recognize it. God came unto his own, and his own received him not. Here is evidence of the high cost which men and women pay for the refusal to see the light, or seeing it do not follow it, refusing to hear the truth, or hearing it the refusal to obey it.

Persécution.

"But the Jews stirred up the devout and honourable women, and the chief men of the city, and raised persecution against Paul and Barnabas, and expelled them out of their coasts." They did it in Antioch of Pisidia, in Iconium, in Lystra and Derbe. They even went so far as to stone Paul and throw him out of the city supposing that he was dead. The gospel was beginning to assert its power, it was beginning to effect the social life of the people, it was be-

(Continued on page 15.)



BY CHAPLAIN

H. E. ROUNTREE

MONDAY.

ANXIETY FOR THE KINGDOM.

"That which cometh upon me daily, the care of all the churches."—II Cor. 11: 28.

"Howbeit whereinssoever any is bold I am bold also."—Verse 21.

The superintendent of the young people's department of our church was in our home recently. She travels throughout the continent teaching and working—working with conventions and with the conferences and with the churches. Her daily thought is the future of the church and she is denitely trying to bring it to fruition.

It is heartening to be with Christians who thus think Kingdom thoughts. Wherein they speak boldly, so do we. It helps a lot. Ours is an era of great change, making it all the more necessary to give the keenest attention to those whose chief ambition is to serve God and man. Let us all pray for them, and for a deeper anxiety and concern for the church.

TUESDAY.

THE FAR REACHES OF SINGING.

"Let my lips utter praise."—Psalm 119: 171.

We would like to quote more Scripture, such as "sing unto Him songs," "sing of thy righteousness," "sing of mercy," "sing songs of Zion," "my servants shall sing," and "sing with the spirit."

As we listen to the mighty choruses in the various churches of the city; as we note so many young people's choirs, pounding, as it were, into our innermost beings the eternal truths of God, we think less about the music itself than about the singers. This music is working a permanent effect upon their lives. The time and the talents that they are giving to this work now is impounding something triumphant in their lives which will remain with them till they die. Always in serving others we more great-

ly serve ourselves. God forbid that we should fail to impregnate our lives with the holy message of song. As we grow and sing may we hide Thy truth, O Lord, in our hearts. *Amen.*

WEDNESDAY.

ANOTHER MEANING OF THE ALTAR.

"I will speak of thy testimonies before kings."—Psalm 119: 46. (Read 41-48.)

"Their works do follow them."—Rev. 14: 13.

We were visiting the old church on a week-day. The pews were empty and cold and the altar was silent, yet their worship was heavenly and their speech was eloquent, for uncounted throngs through the ages have worshipped there and listened deeply to the thousands of messages spoken from the pulpit. Its words have gone out unto all the earth and lodged deep into countless human hearts. Today this altar is more than a place to worship; it is a symbol of untraceable power. Our lives are like that pulpit. No one can estimate our influence. We live and utter messages and these messages go on forever. Are they loving, kind and faithful?

THURSDAY.

GOD'S DAILY PARADE.

"I have learned . . . to be content."—Read Phil. 4: 8-14.

Grand parades are the order of the day for almost everything these days; and we thrill at the pageantry, the martial music and the procession of the flag. But there is another daily untrumpeted parade that should attract the attention of all of us: it is the daily parade of men and women everywhere, going to their work, seeking their daily bread. At present thousands of people are swarming into this city. Thousands more are expected. Defense projects are in boom. These marching hordes represent

heroism the highest; love in action; the acceptance of life's responsibilities, uncomplaining loyalties, and the finest qualities of the human race. Let us thank God for this, thank Him for what we have, for our daily work, and for fellowship with the countless company of the world's workers.

FRIDAY.

HELP THEM.

"Help those women."—Phil. 4: 3.

A lady has just left our door. She is helping the American Red Cross. Another (a group) passed by the other day. They were working for the church. We are reminded of that vast company of women, everywhere, who find time, in addition to their house duties, to do the work of the Kingdom; taking mothers and little ones to clinics, carrying patients to the hospitals, engaged in health service, working the organization of the church, doing neighborly service of many kinds. What are the rest of the women doing? How they would redeem the world from blight if they were to heed the Scriptures, "Help those women."

Our Father, the women followed the Master to the cross and the grave; they have ever been close to Thee in fellowship and service. We pray for them. Reward them with Thy "Well done." *Amen.*

SATURDAY.

LOVE'S ASSURANCES.

"Every one that loveth is born of God, and knoweth God . . . God is love."—I John 4: 7.

To love genuinely is to experience God. Religion and human love cannot be separated. The first of all our equipments for life, both physically and spiritually, is the awareness of God's nature—love. "We love because He first loved us." Let us pray to God to sanctify all our relation-

(Continued on page 14.)

THE NEW MISSIONARY.

(Continued from page 5.)

fields, however, it must be clearly understood that our mission boards are not contemplating entry into new geographic areas for the present at all. This is a task which must be deferred for the simple reason that shrinkage of financial income has required retrenchment on the field.

Today there are two hundred and fifty-four less missionaries serving our own established stations than there were ten years ago. For five hospitals in China, we have but three doctors, though we need two for each hospital, and formerly had them there. Forty-three posts imperatively need filling at the present time. At St. Louis, a memorial service was held for twenty active and former missionaries who had died in the last year, whereas we commissioned only two to go onto the field next year.

Furthermore, the medical department of our board has called attention in recent years to a very serious situation regarding our present staff on the field. Every year adds a year to the age of those who are serving, and in the absence of new recruits, advances the average age of our foreign staff one year. The average age of these staffs is now fifty-one years. If we cannot replenish the fields with new recruits that average will creep on and on.

Business men know the importance of maintaining an established plant in good condition. One of the tragedies of irregular production is plant depreciation. Great factories cannot be allowed to depreciate and fall into decay. Nor can hospitals, educational institutions, social centers, churches. It should be very clearly understood that the appeal to our churches for the support of our mission stations is based at present upon holding the line and safeguarding immensely generous investments which have been made in the past. We are not proposing new frontiers geographically. We are trying desperately to hold the line in safeguarding precious work long in process.

This leads me to an aside to the younger generations of church members in America, and I include in those younger generations everyone under, say fifty years of age! We must understand that the church we inherit and have in our keeping is, both at home and abroad, a church built upon contributions measured not simply in dollars and tens of dollars, but in hundreds and thousands of dollars, even as this living church

involves thousands and millions of souls. Unless the oncoming contributors to the church realize the proportion and the sweep of the investment which has been made, these valued institutions are going to crumble into decay—through our sheer ignorance of their cost and value, or our unwillingness to be as generous as was an older generation. This applies to all our churches in America. Yet there is no ground here for permanent pessimism, for the failure so far lies mainly in our not sensing the freshness and enthusiasm and sheer fun which is always in the work of the true church. When that occurs, and our ways at home are freed in a new spiritual impetus and joy of devotion, finances will in very deed take care of themselves.

At St. Louis, Dr. Goodsell described the forty-three posts needing immediately to be filled simply from the standpoint of safeguarding plant investment on the foreign field. A former Governor of Colorado, listening to Dr. Goodsell, and persuaded by his words, made a moving proposal to the conference in response to the situation. I will tell you a little later what Governor Sweet had to propose; but let the second point be clear, that, whereas ideally our missionaries should open up new fields, practically now we are trying only to hold the line in our established stations. To realize this fully may change your whole view of the contemporary appeal for loyalty to benevolencees.

III.

The third definition of Madras in regard to the task of the modern missionary is that he shall be a witness against all forms of materialism, particularly against those issuing from his own country. This is a task of the world-wide ministry of Christ. In the face of most vulgar materialisms, we must uphold faith in the spiritual origins, nature and destinies of human life. Suppose that the only way America is to be judged in the Orient, or in the coast towns of Africa, is through the moving pictures we export to them—mostly films rejected by the censors in America. Suppose the conduct of American sailors in Shanghai, or of American exploiters in Bombay and anywhere else you choose to go, should be the sole indications to those peoples of what we over here are, and what we think toward them, far off from us in the world? America as a whole should be profoundly grateful to all churches which are sending out ambassadors in the name of Christ, who by their unselfishness, humility and purity of

motive will contradict and testify against the scandal of our own crass materialisms.

IV.

The fourth definition of Madras was that the minister to the foreign field will embody in his own person and illustrate to the world the fact of the Church Universal. This was one of the points made by Mr. Rodriguez in regard to the Philippines. A wonderful insight is appearing in the modern conception of missions. We are seeing the witness of the Church of Christ as one witness over the whole earth, but we are seeing how greatly the peoples of one land can by their expressed and illustrated faith encourage in that faith the peoples of other lands. Specifically, we are seeing what great contributions Christians from foreign lands can make to us. Modern missions are a two-way affair. Dr. Douglas Horton, our new Minister to the General Council, last spring proposed and helped raise a special \$10,000.00 fund to bring to America this year a picked group of leading Christians from over-seas, for the sake of their contribution to our American Christianity. Dr. Yuaso, Mr. Wang and Mr. Rodriguez, the three nationals present at St. Louis, were the first of these to arrive. Their contributions at St. Louis were very large; indeed, I am sure that they were crucial.

Fundamentally, missions are simply a sharing of insight and devotion and example in loyalty of life in Christ Jesus. We, in America, may well reap an unexpected reward in having our own faith re-kindled, by the witness of those from foreign lands to whom the Gospel of Christ is a fresh and a new thing. At St. Louis, Dr. Stafford expressed, half-humorously it may be, a desire to have associated with him in the Old South Church in Boston a minister of Christ from one of the Asiatic countries; he thought the Brahams of Boston might be brought something by a choice product of a culture ages older than our own, and by the freshly invigorated Christian impulse known beyond the Suez. Of course he didn't know how his deacons would respond to the suggestion, but the idea illustrates the two-way nature of our modern conception of missions. The minister in a foreign land, whether an American going over-seas, or an Indian or Chinese or African coming to America, exemplifies in his very person the existent fact that the church of Christ is world-wide, encircling the globe.

(To be concluded.)

The Orphanage
CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

After the long spell of dry, hot weather, we have had a fine rain and the orphanage farm looks more promising.

The dry weather hit our garden vegetables a hard blow but we hope from now on, if we have showers, that we will have vegetables for the children. We count much on our vegetable crop through the spring and summer to feed the children.

Harvest is in full swing this week. We have sixty acres in oats and thirty acres in wheat. The dry hot weather cut our oat crop several hundred bushels but our wheat seems to have filled out pretty well. If we have no storm to blow it down before we get it harvested and threshed we hope to make wheat enough to make bread for the children. We always feel better when we have wheat to make our bread and meat in our meat house.

Little Bettie Joe Blackwood developed a ease of appendicitis last week and had to go to the hospital for an operation but did not have to stay but a few days and is now back home. Bettie Joe is one of our fine little girls and we are happy she had no serious complications.

We are happy to be able to climb above the eighth rung in our financial ladder this week, as our financial report shows.

A young lady who is a warm friend of the orphanage came in our office last week and wanted to know if any one had contributed the druggets we mentioned in our letter. We told her the little girl's dream had not come true. She made a suggestion about the size of the drugget which is a fine suggestion; but will cost more than we had planned. It will make the room look much nicer and more attractive.

She asked me to get prices on the different grades and let her know. She said she wanted to make a contribution to help and hoped others would join her and make the little girl's dream come true—and make your superintendent happy.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR JUNE 12, 1941.

Amount brought forward \$7,934.43

Sunday School Monthly Offerings.

Western N. C. Conference:
Randleman\$ 6.76
Pleasant Cross 1.79
Pleasant Union 1.72
Needham's Grove 2.00
Sophia 1.00

Pleasant Hill	6.03	
Graham, Providence - Memorial	10.00	
		29.30
N. C. & Va. Conference:		
Ingram	\$ 3.44	
Concord	1.00	
Bethlehem	5.00	
		9.44
Eastern N. C. Conference:		
Catawba Springs	\$ 10.50	
Liberty Vance	11.29	
		\$ 21.79
Eastern Va. Conference:		
First, Norfolk	\$ 2.00	
Liberty Spring: Bertie Johnson Class, \$1.00; Friendship Bible Class, \$1.00; Senior Boys and Girls Class, 50c	2.50	
Rosemont	27.00	
Holy Neck	21.59	
		53.09
Valley Va. Central Conference:		
Timber Ridge		1.99

Special Offerings.	
Mr. Cooke	36.00
Total for week	\$ 151.61
Grand total	\$8,086.04

THE QUIET HOUR.

(Continued from page 12.)

ships by unfolding His love to us.
Amen.

SUNDAY.

Christianity has given us the Sabbath, through the keeping of which all peoples, class or elime, might rise to the dignity, the service and the glory of a spiritual being. The church and brotherly service has been furnished us that by its graces we might achieve this. Shall we?

ELON COLLEGE

Founded by the Christian Church in 1889

**A CO-EDUCATIONAL INSTITUTION OF HIGHER
LEARNING OF THE CONGREGATIONAL
CHRISTIAN CHURCH**



ENTRANCE TO ADMINISTRATION BUILDING

Elon College is located in the piedmont section of North Carolina. The climate is invigorating and healthful. The natural beauty of the campus is enhanced by careful landscaping.

The definite religious atmosphere of the College and its modern equipment provide the very best facilities available for the training for religious leadership.

The rates are most reasonable.

LEON EDGAR SMITH, President

Elon College

North Carolina

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational and Christian Churches.

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Marriage or obituary notices of not over 125 words will be published free. All over 125 words, 1c a word, cash with notice. Notices should be confined to 250 words.

SUBSCRIPTIONS FOR JUNE.

(Continued from page 2.)

SPOON'S CHAPEL—Miss Edith Stout.
 UNDESIGNATED—Miss M. Alice True, Portsmouth, N. H.; Rev. Melvin Dollar, R. 3, Burlington, N. C.; Rev. Victor B. Chicoine, Winter Park, Fla.; Mrs. H. W. Allen, Marion, La.

NEW SUBSCRIPTIONS.

UNION (N. C.)—Mrs. Lessie Lee Aldridge.
 SUFFOLK—Rev. L. L. Lassiter, J. Shepherd Speight, Miss Margaret Felton, Mrs. J. Carr Hill, Floyd A. Turner.
 THE CHRISTIAN TEMPLE—Mrs. Philip R. Anderson, Mrs. Vernon Ayers, M. H. Bell, Mrs. Minnie G. Binmore, Mrs. Annie L. Crumpler, J. Erwin Gibson, Emmett Jones, Mrs. E. G. Middleton, Mrs. Chas. Plummer, Mrs. W. E. Rawles, Mrs. Geo. W. Schreiner, Mrs. F. F. Thorne, Temple Fellowship, Mrs. C. E. Reynolds, Dr. John J. Simiele, Mrs. J. D. Bryant, Howard P. Cobb, Mrs. C. M. Eley, L. G. Robinson, Jackson Harris, Mrs. C. B. Mason, Mrs. W. G. Edwards, Mrs. F. B. Schulerud.
 ROSEMONT—Mrs. H. L. Gibson, Mrs. A. P. Cofield, Mrs. Mamie Fleming, Mrs. J. B. Gibson.

UNION GROVE—Mrs. Van Brown.
 REIDSVILLE—Miss Gertrude Wheeler.
 UNDESIGNATED—Rev. Robert Kimball, Everett, Pa.; Mrs. Virginia Powell, South Boston, Va.

AN ALUMNUS.

Elon College is proud of its student body and proud of its alumni. We are always glad to have the alumni return to the campus and compare conditions as they were when they were in college. We had a large number of the alumni present for the recent commencement. I have received different letters from the alumni. Below is a letter which I think that the church and friends of Elon College will be greatly interested in. We appreciate such letters.

June 2, 1941.

Dear Dr. Smith:

I enjoyed my trip to Elon very much and wished I could have stayed longer. Saw several of my classmates and friends.

Tuesday morning before the exercises, I visited all the buildings to see what changes had taken place since I was in school. Everything looked about the same except the dining hall and kitchen. You made some wonderful changes in the kitchen. I was so impressed by what you are doing that I am mailing you a check for \$50.00. I feel that if more people of our denomination would visit Elon College, they would have a better feeling towards it. I am glad I went to Elon and will never forget what the college did for me. I am glad to show my appreciation in this manner.

Very truly yours,
 JOS. E. BRICKHOUSE.

FOR THE CHILDREN.

(Continued from page 7.)

"Yes, mother will bring me with her when she comes to teach the big girls. Now, Todd, let's turn on the lights and see how pretty the church looks before we go. I bet everybody will say that the church looks beautiful tomorrow don't you?"

SUNDAY SCHOOL LESSON.

(Continued from page 11.)

ginning to touch privileged interests and privileged position. It therefore aroused antagonism and persecution. Alas, when religion comes into conflict with the powers that be! We have an evidence of what happened not only in the ancient persecutions as recorded in the Acts of the Apostles, but what is happening in the totalitarian states of today. If Christianity is militant it will be opposed. If it is preached in its simplicity and its power it will be resisted. Many and devious are the devices which will be used to thwart and to stifle it.

PILGRIM FELLOWSHIP.

(Continued from page 10.)

RESPONSIVE POEM: To be read by a member of the group:

"You who have handed us life's torch, new kindled,

We are your own, in us you live again. Oh, may we prove our influence has not dwindled,

That earth holds yet a sturdy race of men!

"You who have given us all that we cherish—

Life, and the gracious gifts that living brings—

Amid the trivial things that daily perish,

Your spirit lifts up to fairer things. and aim;

"We are your children—citizens or sages, Sharing your race, your likeness, thought and aim;

Guarding life's spark, to hand it down the ages,

And make earth somehow fairer than we came.

—Frances Crosby Hamlet.

MINISTER: We have acknowledged in gratitude the proven heritage which has come to us from others, but we have recognized also how far distant we are from the reality of life for ourselves and our world which God desires for us. We have seen with sorrow and humility the sins of our day—the injustice of avarice and greed, the helplessness of ignorance and fear, the tragedy of hatred and warring madness. Yet above the restlessness and evil of our time we still hear the voice of One saying, "I am come that they might have life, and that they might have it more abundantly," and we are resolved to take our part in building a world in which that abundant life is possible for every person.

HYMN (To be sung by all)—"Where Cross the Crowded Ways of Life."

LITANY OF DEDICATION—

MINISTER (To the delegates): I, as the minister of this church, ministering in the name of Christ, hereby set you apart and commission you to represent this church as chosen delegates to Elon School of Leadership Training.

DELEGATES: We accept the commission to be representatives of this church at Elon and we promise to conduct ourselves in work and in play so as to be worthy of this trust.

MINISTER: This church sends you with a glad heart and hopefulness, that you may prepare yourself by worship, study and fellowship to be a more sincere follower of Jesus Christ.

DELEGATES: We go with this hope of the church uppermost in our hearts and dedicate ourselves to be approved workmen that need not to be ashamed.

PRAYER (In Unison)—

Our Father, we have made this covenant with Thee and our fellowmen. Give us the strength of Thy spirit to find the vital issues of life and deal with them constructively, earnestly, spiritually, and deeply. May we feel Thy presence with us. Grant that we shall discover the help which will make our minds clearer, our sympathies broader and warmer, and our hearts richer for Jesus' sake. Amen.

HYMN—"O Jesus I Have Promised."

God Bless Our Key Men!

Our late beloved Dr. Charlie Rowland called pastors "key-men"—men who unlock the doors and open them to so many of the good things a church is able to do. And God bless the many key-men among the laymen of our churches. For so very many of the good and noble things a church does are traceable to the loyal hand of some devoted laymen. And as this is a pastor speaking you will know that he will say: God bless the "key-women" of our homes, churches, and every good and worthy enterprise which our churches undertake.

I want something of you! Each of you! I would not leave a single one of you out. I want you to look the situation over in your church as concerning **new subscriptions to "The Christian Sun."** July 1 ends our first year under the new set-up of having the Board of Publications responsible for publishing "The Christian Sun." Our Board of publications has worked pretty hard to see that the first year sets a new day for the security and stability of "The Christian Sun." The various Boards of the Convention have each helped to subsidize our church paper, and we have tried to increase its subscription list. Between now and June 30 see that **your quota is raised in your church.**

We pledge you that we are going to try to make "The Christian Sun" even more worthy of your loyalty. We are trying to bring it to you promptly, and to make it worth reading when it arrives. Therefore, this is a call to all "key-men" to reach your quota before **June 30!** Let us see how many new subscribers we can gain in this fiscal year. See those persons you meant to see about subscribing to "The Christian Sun" today.

JOHN G. TRUITT, Chairman,
Board of Publications.

The CHRISTIAN SUN

REPRESENTING THE SOUTHEAST CONVENTION OF CONGREGATIONAL AND CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things.

Vol. XCIII.

RICHMOND, VA., THURSDAY, JUNE 19, 1941.

Elon College Library 3X

No. 25.

My Daily Purpose

[A Statement by the Congregational Christian Women's Fellowship of Illinois.]

MY RELIGIOUS LIFE.

For the strengthening of my spiritual life I will try to—

Attend church regularly and participate as far as I can in the week-day meetings and activities.

Be a helpful member of the women's society.

Give methodically, after prayerful consideration.

Read daily in the Bible or in some book of devotions.

Include books of missionary endeavor, church history, biographies of Christian leaders or books of religious poems, among my general reading.

Pray in the morning considering the activities of the day before me and waiting in silent meditation that I may have inward guidance.

Pray in the evening, purifying my heart in humility and giving thanks for the beauty and blessings of the day.

Cultivate Christian friendships, and join with any group which may help me in these purposes.

PERSONAL GOALS.

I will set these goals before me and seek to attain them—

A consciousness of the Presence of God.

A readiness to forgive all personal injuries.

An acceptance of defeat with humility and without complaint.

An acceptance of my own limitations together with a determination to use diligently those talents which have been given me.

The cultivation of courage and determination with which to face my problems.

The acceptance of the hard task presented me.

A mind sensitive to His voice, eyes to behold beauty, and a heart to love all whom I meet according as I am permitted to know them.

Never-wavering faith in the omnipotence, the nearness, and the fatherly love of God for me and for all mankind.

LET THERE BE LIGHT

NEWS AND VIEWS

Dr. Roy L. Smith writes, "A well kept church lawn is always a good testimony . . ."

Dr. Will B. O'Neill of Holland preached at the Suffolk Christian Church last Sunday evening.

Rev. and Mrs. A. F. Christofersen left Franklinton last Friday for the Summer Conference at Pleasant Hill, Tenn.

After twenty years as pastor, Dr. William S. Abernathy has submitted his resignation to the Calvary Baptist Church of Washington, D. C.

Important dates for Eastern Virginia: Pilgrim Fellowship Meeting, Tuesday, July 15, at Holy Neck; Sunday School Convention, July 22, at Holland.

The Lynchburg Post, Veterans of Foreign Wars, were the guests in a memorial service at the Congregational Christian Church. Rev. J. Howard Smith, pastor, conducted the service.

The Sunday School of the Suffolk Christian Church, W. S. Beamon, superintendent, received a special offering last Sunday for its per capita dues to the Sunday School Convention.

The Editor and Mrs. House were at Franklinton last week when Mr. House had charge of the Institute for Negro Leaders. This week both are attending the Woman's School of Missions at Elon College.

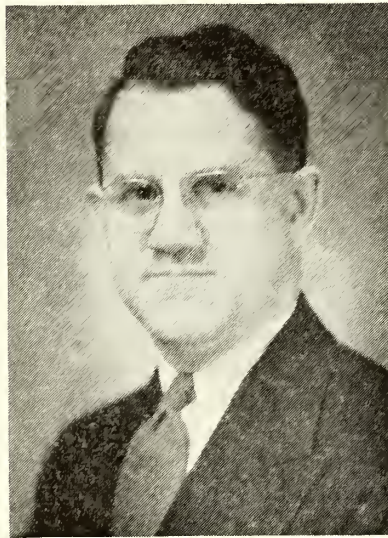
The North American Ecumenical Conference was held in Toronto early in June. Dr. Paul Neff Garber, Dean of the Duke School of Religion, was a delegate. Contrary to previous custom, the Southern Baptist Convention sent official delegates.

The Virginia State Christian Endeavor Union will meet Friday through Sunday of this week at Massanetta Springs. C. E. Warrington is the president. Revs. J. H. Dollar, H. G. Councill and A. L. Granger will participate in the program.

Elia Sternberg, Nazi-expelled Austrian Jew who graduated from North Carolina State College last week, said, "I enjoyed the American type of college life, its freedom and democracy. This is a great country." Having graduated with the highest

average among the 2,500 students at State College, he has now gone to offer himself to the draft board for service in the armed forces of the United States.

Dr. Howard Odum, Southern sociologist and author, organizer and director of the Institute for Research in Social Science in the University of North Carolina, received the honorary degree of Doctor of Humane Letters at Clark University on June 9. Dr. Odum received his first doctorate in philosophy at the same university thirty-two years ago. This North Carolinian is a pioneer in the study of regionalism in America and in rural social planning.



DR. ARCHIE HOOK.

Dr. Hook is Moderator of the Ohio Conference, holds membership on important committees of the National Council, and is an outstanding thinker and speaker. He will be on the program of the Leadership Training Conference at Elon College next week.

WESTERN NORTH CAROLINA CONFERENCE NEWS.

The committee on church grouping met Sunday afternoon, June 8, at Union Grove Church. The chairman of said committee called the meeting to order. Rev. D. M. Spence conducted the worship service, after which Deacon W. R. Brown welcomed the ministers and delegates.

"The Advantages of Pastorates" was given by Layman B. S. Lawrence and Rev. F. C. Lester. There followed a general discussion period, ministers and delegates alike giving their personal opinions.

The conference committee of five was authorized, by motion, to group

our churches and to present their grouping at the next meeting, which will be held at Seagrove on Sunday, September 7, at two o'clock. The committee is requesting each church to decide with what churches it can best unite and to notify the committee at an early date (by July 10 at any rate).

The annual Sunday School and Christian Endeavor Convention will meet at Brown's Chapel Church on Thursday, July 31, at 10 o'clock. It is the hope of the officers that each Sunday school and Christian Endeavor society will begin to make plans now to get in a full report and to send, at least, their complete number of delegates.

Since our conference year is about two thirds gone, it would be a good idea for pastors, church secretaries, and treasurers, too, to check the work they have done and then make definite plans to reach their conference goals. Our 1941 conference will meet with our Bennett Church on Wednesday, November 5, at 10 o'clock.

GEO. T. GUNTER,
Conference Secretary.

PROVIDENCE MEMORIAL CHURCH OF GRAHAM.

The women of the church met on Monday evening, June 2, for the purpose of reorganizing the woman's missionary society, which had been inactive for some time. A great deal of interest was shown and the following officers were elected: President, Mrs. W. A. Grissom; Vice-President, Miss Lucille Curtis; Secretary - Treasurer, Miss Mary Tome Hughes; Program Chairman, Mrs. Austin Isley. The members decided to meet on each Monday following the second Sunday in the month. Sixteen members were enrolled.

On Friday evening, the Lura Montgomery Circle met at the hut and enjoyed a buffet supper. A feature of the evening was an "auction sale" of obsolete hats conducted by Mrs. Franklin Thompson. This afforded a great deal of merriment and a tidy sum for the circle treasury was realized. Mrs. W. H. Holt, in a very interesting manner, conducted the study course based on "Famous Women of the Bible."

Sunday evening the annual Children's Day program was given. A group of bright-faced children, under the capable direction of Mrs. Austin Isley gave the playlet, "We Would See Jesus." Mrs. W. A. Grissom was accompanist and Margaret Via sang the incidental solos.

Plans are being formulated for the

Daily Vacation Bible School, which will be held the latter part of June or early July. The children are eagerly looking forward to that week of study and recreation.

BEATRIZ FOUSHEE,
Reporter.

HISTORY OF BELEWS CREEK CHURCH.

Belews Creek Christian Church was organized in the home of Mr. and Mrs. J. W. Freeman by Rev. J. W. Holt, November 16, 1893. The charter members were: J. W. Freeman, J. G. Orrell, Z. V. Strader, V. O. Robertson, Mrs. T. J. Preston, Mrs. J. W. Freeman, Mrs. Dianna Murrar, Misses Sallie Strader, Orrie Freeman, Carrie Brown, Luella Robertson and Mrs. J. G. Orrell.

On April 1, 1894, the building committee reported a finished house of worship, size 30 x 40 feet, including pews, lamps and water set, at a cost of \$407.83, with a total indebtedness of \$10.32.

In 1895, Rev. W. D. Harward served as pastor, receiving \$30.00 for the year's service, and the conference apportionment of \$4.85 was paid in full.

During the early years of the church such sins as intoxication and failure to attend church were duly considered by the church body with necessary steps taken.

In 1909, the old church building was remodeled, painted, and a new front added at a cost of \$336.28, and in the fall of 1909, the North Carolina and Virginia Conference met there.

New members were added and the church continued to grow with such men as Revs. L. I. Cox, C. C. Peel, Ed. French, R. F. Brown, W. C. Hook, S. M. Lynam, W. T. Scott, W. C. Wicker, D. M. Spence and G. C. Crutchfield as pastors.

During Rev. W. T. Scott's pastorate in 1924, the following committee was appointed to investigate plans for a new church: Mrs. T. J. Preston, C. F. Flynn, A. W. Preston, J. G. Fulton and J. W. Strader. Being unable to act upon the plans of this committee, the matter was deferred until October, 1938.

Under the pastorate of Rev. G. C. Crutchfield, it was definitely decided to erect a new building at a cost of approximately \$3,500.00. A building committee was appointed: A. W. Preston, chairman, with W. H. Pegram, G. L. Neal, W. L. Abbott and J. G. Fulton. Plans were made and actual work was begun in March, 1937. Led by their pastor, the men

went to the woods and began cutting logs and hauling them to the mill, owned by G. L. Neal, which was placed near the building. W. H. Pegram and others operated the mill. The lumber was soon made ready. Brick were purchased and hauled from the brickyard and immediately the foundation was laid and the walls went up and the roof was put on a neat brick veneered building, 34 x 50 feet, with classrooms in the basement. The building was sufficiently completed to be used early in 1938. The first service was the funeral of an infant of Mr. and Mrs. Stanley Freeman on January 1. The second service was the funeral of W. B. Osborne, a carpenter who had done much work getting the church ready for use. A very singular circumstance took place at this time. On January 28, the work stopped for the rest of the week. He assisted in arranging the old pews that we might have service on Sunday. The service we held was his own funeral, January 30. The first regular preaching service was held by the pastor, G. H. Veazey, Sunday, February 27.

The building was completed, and equipped with pews, chairs, and tables at a total cost of \$3,978.91.

Three persons have served this church as secretary: V. O. Robertson, J. G. Fulton and Mrs. Pauline Fulton Murray.

Seven charter members still survive. Five of them were present at the dedicatory service, May 18, 1941.

FROM GEORGIA AND FLORIDA.

Macedonia Parish.—Mrs. Malcolm Vernon White will be a Pilgrim Fellowship delegate to the Christian Youth Council of North America, meeting at Estes Park, Colo., June 23-28. This conference is open to delegates from all Protestant Churches in North America.

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Mount Dora.—Landscaping the church grounds of the church is a project which the choir has undertaken, and the church board has added to the attractiveness of the church building by a new coat of paint. At a recent fellowship supper, Chaplain Corwin H. Olds, 152nd Field Artillery, 43rd Division, Camp Blanding, Fla., spoke on the significance of his work among the soldiers. Chaplain Olds is a Congregational minister of Roekland, Me.

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Winter Park.—The Junior Pilgrim Fellowship has just completed a Puerto Rico project. His included

building a Puerto Rico village and a large doll size model house, and giving a play which they worked out together, showing clinic work in the Ryder Memorial Hospital. An offering of \$6.69 and pictures collected by the group were sent to Mr. Mohler at the hospital, and the young people were delighted to receive a thank-you letter from him. A project of the Intermediate Sunday School Department is the furnishing of a kit for one of the Summer Student Workers in rural churches.

GOOD-WILL AWARD.

"If I were asked what is the greatest social change of the twentieth century I should say it is just this: The attempt we are making in the United States to build a society where Catholics, Protestants and Jews are establishing freedom on the basis of brotherhood."

Those words were spoken by one who has probably done more than any other American in recent years to erase denominational prejudices and promote religious goodwill in the society of which he speaks. He is Dr. Everett R. Clinchy, director since 1928 of the National Conference of Christians and Jews, who has just been presented with the 1941 Monroe Good-Will Award.

This honor is conferred each year by the students of James Monroe High School, Washington, D. C., upon "that citizen who has done most to develop harmonious relations amongst the peoples of the world." Appropriately, the award was a large globe. In his acceptance speech, Dr. Clinchy pointed out that "Schools are called upon today to translate the sense of neighborhood into the intelligence and emotions of worldhood.

An ordained Presbyterian minister, Dr. Clinchy studied at the Union Theological Seminary and the Yale Graduate School, received his Master's degree at Columbia in 1921, and his Ph.D. at Drew University. He originated the "seminar" conferences for study of Catholic-Protestant-Jewish relations, and directed the Williamstown Institute of Human Relations.

A desire for bigness has hurt many folks. Putting oneself in the limelight at the expense of others is a wrong idea of greatness. The secret of greatness rather than bigness is to acclimate oneself to one's place of service and be true to one's own convictions. A life of this kind of service will forever remain the measure of one's true greatness.—Richard W. Shelly, Jr.



MISSIONS IN A WORLD AT WAR.

The threat of war on every continent necessarily dominates the story of Christian missionary work throughout the world. No country remains unaffected; new difficulties and burdens are faced and accepted everywhere. One missionary writes, "If there is much mention of war, there is abundant proof also that the multitudinous witness of the church continues. It does not continue unaffected, nor is it right that it should, for the message and work of the church are for the world as it is, and must follow the lines of its need." What are the emerging factors in the present crisis? What new difficulties are being enforced upon our total missionary program?

Financial Distress.—Rising prices are always the accompaniment of war. This cuts like a two-edged sword: the cost of living for the missionary is increased while the amount of money contributed by the natives is decreased. Orphaned mission stations are in great distress. It is obviously impossible for European countries to continue their support of missions. This work is being cared for to some extent by additional gifts from this country and by native government support. The government of South Africa has recognized the importance of these missions and has made some appropriation in order to continue their usefulness.

Physical Danger and Suffering.—The war in China will begin its fifth year next month, and the Japanese aim of completely subjugating China is still unattained. The temporary closing of the Burma-China road from July to October, 1940, and the Japanese bombing of the strategic suspension bridge over the Pei Pan River on June 9 not only stopped the stream of war materials but crippled the transport of urgently needed medical supplies. In the face of air raids, refugees and death, the church is standing courageously. Staunch service and selfless devotion to duty continue even during air-raids. We are told that the hospitals are exercising a deep spiritual influence, and thousands of students have been converted.

Psychological Persecution.—Missionaries become the victims of political and diplomatic policy. We naturally conclude that the agitation in Japan during recent months for divorce from foreign administration and financial aid to churches and schools is a direct outcome of the regimentation process. One missionary writes, "Secular pressure is increasing. The church is in the throes of quick transition that may consume years of its free history. It is struggling to salvage essential Christianity and meanwhile preparing for and dreading, deep down in its heart, the next onslaught." The same missionary continues, "Our missionaries, seeking at best an uncertain future, and some doubting there is any future, are resigning themselves to long patience amid the tottering ruins of projects dearly loved; or most reluctantly at all, leaving Japan, unwilling to venture a guess on their return."

Emotional Conflict.—By virtue of his training and background, the missionary in Japan or Korea cannot identify himself completely with the social and political ideology of the land in which he works. If, through loyalty to his religious convictions he refuses to participate in patriotic acts, he becomes doubly conspicuous in a social order which thinks and acts according to prescribed patterns, and his tenure of acceptability as a missionary becomes the more precarious. One is eager to remain and serve, even in the face of danger, but reluctant to remain when this sacrifice only brings added embarrassment to the native Christians. How confusing are the factors back of every missionary exodus! One is reminded of Moses who "cried unto the Lord saying, 'What shall I do?'"

Theological Uncertainty.—Even among the ministers of our land the pacifists and militarists are clearly divided and contribute to the general theological uncertainty. "Render unto Caesar the things that are Caesar's and unto God the things that are God's" is capable of various emphases in interpretation! Is the Shinto shrine observance in Japan patriotic or religious? Is a missionary justified in participating in the shrine observance? There is great diversity of opinion on this question. Is the time ripe for expansion or retrenchment? Are the widespread missionary withdrawals the express will of God? Who can answer these questions with complete certainty and satisfaction?

Financial distress, physical danger and suffering, psychological persecution, emotional conflict and theological uncertainty—these are the new and unavoidable factors in world missions. What are their significance for us?

CIVILIZATION IS BEING WEIGHED IN THE BALANCES.

The scales of destiny are being balanced. How can the growing ascendancy and preponderance of materialistic forces be checked? What can prevent our civilization from being "weighed in the balances and found wanting?" There are weights which ultimately outbalance the secular tonnage of tanks and guns and planes.

1. Cast into the scales the **Pressure of Prayer**. This is an indispensable element and has unbelievable weight in the scales of destiny. A time of crisis is a time for prayer. Out of the agnony of prayer comes the pressure of duty and crusading purpose.

2. There is the **Silver of Speech**. Testimony is indispensable. Voices must be uplifted to remind people that there is more in this world than appears in the newspaper, more than is heard over the radio or on the floors of Congress. There is an eternal purpose of God. The weight of multiplied voices is needed, not for the trivialities of ordinary conversation, not for juggling or distorting the latest news reports, but for affirming, delineating, promoting and (Continued on page 15.)

Some Reasons Why We May Be Proud of Elon College

By the late DR. E. L. MOFFITT.

The history and development of Elon College have been, I think, without parallel among the church colleges of the country. This is certainly true of their history in North Carolina.

In the fall of 1890 the college first opened its doors to students. This was an epoch-making day in the Christian Church, South. For several years a few leaders in the church had been agitating the question of establishing a college, but to most of our people it looked like an impossible task. At that time we had a membership in the Southern Christian Convention of approximately 11,000. We know that the Baptists of the state had opened the doors of Wake Forest College in 1834 with seventy-three students and three members of the faculty, and after fifty-six years, in 1890, the year Elon College opened, they had only 211 students and twelve members of the faculty, and at that time they had 258,011 members in the state. We also knew that the Presbyterians in the state had opened the doors of Davidson College in 1837 with sixty-five students and three members of the faculty, and after fifty-three years, in 1890, the year Elon opened, they had only 102 students with eight members of the faculty, and at that time they had 23,926 members of the church in North Carolina.

And we knew that the Methodists had opened Trinity College in 1859 with 194 students and seven members of the faculty, and after thirty years, in 1890, the year Elon opened, they had only 114 students and nine members of the faculty, and at that time they had 91,989 members of their church in North Carolina.

Is it any wonder, with the experience of these larger and stronger churches before us, that we hesitated to undertake the establishment of a church college? Yet our leaders knew that we must have a college of our own in order to serve the best interests of the church; and so, under the leadership of that man of large faith and true devotion, Dr. Wm. S. Long, the work of building Elon College was begun, and after many disappointments and discouragements and a tremendous amount of work and worry, the doors of the college were opened in the fall of 1890, with seventy-six students and seven members of the faculty. At

that time our Southern Church had a membership of a few more than 11,000. In 1890, when the college opened, the Christian Church, South, had only two graduates in its ministry, one in Virginia and one in North Carolina. I don't know how many graduates we had in the laity, but they must have been mighty few, or Dr. Long wouldn't have come after me as soon as I graduated from Trinity College.

Now, of the 110 ministers in the Southern Convention, seventy-three of them are graduates, ninety per cent of these being graduates of Elon College. In all, 1,307 young men and women have graduated from Elon, and some 8,500 others have had a year or more of training there.

Dr. Long's administration lasted from 1889 to 1893, and during that time he built the old Administration Building and East Dormitory and increased the student body from 76 to 129.

Upon Dr. Long's resignation, Dr. W. W. Staley, pastor of the Suffolk, Va., Christian Church and president of the Southern Christian Convention, was chosen non-resident president and continued in that position from 1893 to 1905. During those years, with what time he could spare from his other duties, he succeeded in freeing the college of debt and increased the student body from 129 to 138. This is an achievement that would do credit to a full-time president.

I succeeded Dr. Staley as president in 1905 and continued in the work until 1911. It was during these years that the work of modernization began. West Dormitory and the Power House were built, and complete heating, lighting and water systems were installed to replace the old stoves, lamps and the college well (which was our only source of water supply). The number of students increased from 138 to 221.

Dr. W. A. Harper succeeded me in 1911 and continued as president until 1931. Under his administration the Alumni Building and Ladies Hall were built. Then came the fire which destroyed the old Administration Building. Following this, with his great vision and indomitable courage, Dr. Harper began that wonderful building program which resulted in the great modern college plant, a plant valued at over a million dollars,

which we now have and which compares favorably with the other denominational colleges of the state. During Dr. Harper's administration the enrollment increased from 221 to 367.

Upon Dr. Harper's resignation in 1931, Dr. L. E. Smith was elected president, and as you know, still occupies that position. During his administration the college debt has been reduced to \$106,000.00; 200 acres of farm lands have been added to the college property which, with the improvements made on them, are worth around \$13,000.00. He has also spent several thousand dollars in improvements on campus and off campus properties in order to take care of the increasing enrollment. And notwithstanding all these additions to our plant and equipment, he has managed to balance the college budget every year since 1935—an achievement of which any college administration may be justly proud. I very much doubt if there are many other church colleges in the country, with no more endowment than we have, which can boast of such a record. Knowing the demands on colleges of Elon's class, I think this achievement is phenomenal, and Dr. Smith and the college and the church are to be congratulated.

During his administration the enrollment has increased from 367 in 1931 to 654 this year.

There was a time when some Elon graduates were ashamed to state where they graduated. They had little or no college spirit, because they felt they had no strong college to tie to.

I graduated at old Trinity College, now the great Duke University, and you may be surprised to hear that at the time I graduated there, in 1889, there were many of us who weren't anxious to tell where we graduated, especially when we went on to Harvard and Yale and other universities for our graduate work. Nevertheless, it is true. And why? Largely because it was small and poorly endowed. So many of us feel that the size of the institution we attend, or the bigness of the business we are connected with, determines the amount of prestige we will have, or even the amount of good we can do. Whereas, the opposite is often the case.

I think, perhaps, the chief reason for this reticence, this feeling of inferiority on the part of the alumni of the smaller institutions when Alma Maters are mentioned, is because of a lack of true knowledge of their own

(Continued on page 13.)

CONTRIBUTIONS

SUFFOLK LETTER.

A man's mouth is a very dangerous zone. What enters into it can defile and endanger him, and what comes out of it can harm others. The sense of taste has its principal seat in the mouth. And all kinds of drinks and foods are tempting, if they appeal to us, because of the sense of taste. "With the mouth confession is made unto salvation." (Romans 10:10.) "The tongue is a fire, a world of iniquity; so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell . . . it is an unruly evil, full of deadly poison." (James 3:6, 8.)

One of our ministers recently visited one of his members living for the summer in his cottage by the city lake. On the wall he noticed several mounted fish heads, with wide open mouth. He remarked: "If those fish had kept their mouths shut they would not now be mounted specimens of the fisherman's luck." A very wise and timely remark. A large mouthed hungry bass does not always discriminate between safe food and a minnow with a dangerous hook through its back. It is unlucky for the bass (or any fish) if his hunger leads him to take the bait attached to the sharp pointed hook.

A man should have more discrimination than a fish. But a man's mouth often gets him in trouble. The desire to taste and to talk is deep-seated and universal. Whenever the open mouth of a man or a woman fails to be guided by wisdom and righteousness, a crisis is near and danger lurks for self and others. There is safety in keeping one's mouth shut on some occasions and under doubtful circumstances. The fish that keeps his mouth shut will not be caught by the fisherman's reel and nailed upon the wall as a trophy.

The parable of the fish head nailed upon the wall has its lesson for our day and generation. This is a time when the human voice has a range far beyond the dreams of our forefathers. Every day and every night are vibrant with human voices in song and spoken word. The radio has multiplied the range and the power of human speech. This great invention is too young to make a full survey of its potential power and possibilities. But millions of people hear the same voice and are influenced by the messages carried through the air.

There is hope and there is danger in this wonderful invention. And this fact increases the importance of human speech. The issues of life and death are involved. The control of the tongue lies in the will of each for himself.

And the matter of eating and drinking takes equal rank with human speech. The majority of human ailments can be traced to excessive or intemperate eating and drinking. A great burden is placed upon the human stomach by such excesses, and it is surprising that its endurance is so patient and so great. Physicians and dietitians caution us to watch our diet and control our appetites, but foods are so tempting it is difficult to obey such injunctions. In after years the price is paid in hospitals and drug bills, in addition to much suffering and discomfort. A closed mouth and a controlled will would have prevented many hours of illness. "*If the fish had kept his mouth shut, it would not have been caught and nailed to the wall.*"

The moral is: keep your mouth with all diligence. This advice, if followed, will keep one out of much trouble, and the way of life will be safer for others.

I. W. JOHNSON.

CAMPAIGNS.

This is not only a day of crises and uncertainties, but it is a day of campaigns. There is something that needs to be done. We get some of those who are interested together, select a chairman, form committees, organize the entire personnel, and launch the campaign.

When we have a war or threat of war, campaigns begin. We strive to create interest, secure cooperation, that desired ends may be reached. Such campaigns are already under way, beginning in Washington and extending throughout the nation.

As a church, aside from campaigns for national defense and other social and material undertakings, we are interested now in two particular campaigns. One is for missions. Such a campaign is needed badly at this particular time. We need more workers at home and abroad and more funds for the minimum support of our whole missionary enterprise. This is no time for retrenchment or to lessen our efforts for advancement within the church. The Christian gospel

was given for a time like this. It is our privilege and responsibility to give the gospel of our Lord to the world in our day. Let us as a church make sure that we do not miss this opportunity.

The other campaign in which our church is interested is the *Elon College Campaign*. This campaign at this particular time is two-fold. First, it is a campaign to secure the young people of our church, of our own homes, for our own college. Elon College is ours. It belongs to us. We are proud of it. It deserves our support, and we intend to give. It has a fine, inclusive and comprehensive curriculum designed to meet the needs of ambitious Christian young people. It may be lacking in some technical subjects, but it is sufficiently rich in matters that really count to overbalance its lack in technical training. We have come to the time when all loyal members of our church will not only subscribe to our own Christian ideals advanced through Elon College but that we will entrust our young people to our college for their training for life. When we train our own young people, our church constituency will be better acquainted with our enterprises, our needs, our purposes, and our whole church program. It will be a new day for our college and our whole church when we train our own young people who are to be our senior constituency in the days to come.

Second, it is a campaign to clear Elon College of its debts, the weight that has beset it all through the years of its high endeavor. We have made fine headway in this undertaking during the past years. We have met all obligations promptly and reduced our debt to the comparatively low figure of \$105,000.00. There are certainly one thousand among us who are able and will give \$100.00 each to this magnificent achievement in the interest of Christian education within our church if information and the appeal are made in the right way. The church intends to see that this appeal is made. The cancelling of this debt would remove the hand of hindrance from the helm of our institution, set at liberty its administration that those things so badly needed at Elon College may be undertaken. More than anything else perhaps, we need to strengthen our Christian education department and thus accentuate the whole Christian emphasis on the Elon College campus. We need badly to include in this department practical courses that have to do with the activities and responsibilities of

(Continued on page 7.)

FOR THE CHILDREN

Dear Friends:

Angie Crew, a missionary to Japan, is spending the week-end in our home and she helped me to fix the crossword puzzle. We tried to include some words about Japan and about missions. I hope you will enjoy solving it.

I wish that you might have visited our church tonight and have heard Miss Crew as she spoke to us about Japan and the faith of the Japanese people. Miss Crew wore her Japanese costume which made us realize that she had lived in Japan long enough to love the people of Japan and be anxious for their welfare.

Our Junior High young people have just finished their first Junior High Camp. The report is that all had a good time and learned much about our church, the Bible, the out-of-doors, missions, and how to live and work together. Little Oliver, Andrew Wicker, his parents and I went up to the Camp to see how everything was going on. Our babies liked it up there so much that they fussed when we started home! We spent Wednesday afternoon up there. All of us thought that it was beautiful and restful. We hope that next year we can have such a camp again and we shall try to make it better.

This week I got a letter from Mr. A. H. McIver of our church here in Sanford and he inclosed a story for me to put in your page. I hope that you will enjoy it. It is nice of our

friends to think of us and send us materials for our page.

Sincerely,
DOROTHY TODD.

WHO MADE THE APPLE.

Once upon a time, before the days of man, God created an apple tree, and when it attained full growth the tree brought forth its first apple. The apple hung suspended from a stalwart limb, where the golden sun bathed it gently in the springtime and the raindrops washed its tender cheeks.

In the summer, the circling bees buzzed happily; and the birds seeing this rare treasure, made sanctuary in the tree, the better to guard the precious apple from the hungry insects.

When the autumn came, the blowing winds gave the apple added vigor, until one day the tree with pardonable pride, proclaimed its sheltering arm: that the apple was ripe.

But then something strange happened. Perhaps it was the season; or was it something in the trees itself, that prompted it to tell the wind, the sun, the water and the earth about its accomplishment, over and over again? And the tree spoke so loudly and so boastfully that even the busy bees felt the air on their sensitive natures.

Days slipped by, the apple clung to its branch and the tree continued its unseemly boasting. For a time the other elements kept quiet, but one day the bees, birds, sun, winds and

rain came demanding why they had not been given credit for their share in the created apple. In their anxiety to get the credit which they felt to be their due, they all began to quarrel bitterly. When their quarreling was ended what was once a beautiful apple had become shrunken, withered and had lost its freshness and bloom. It hung dejectedly from a naked and drooping limb. The limb was a part of a sadder but wiser tree. Who really did make the apple?—Adapted from "Who Made the Apple?" by A. N. Spanel.

CAMPAIGNS.

(Continued from page 6.)

the local church. It shall be the purpose of Elon College to look at our church responsibilities from the standpoint of the individual operating within the local church and not so much in the "mass" as heretofore.

These two campaigns in the interest of the college are now on in full force. The first, that is for students, is being carried on through our field secretary, Mr. George D. Colclough, supported by a committee composed of the active pastors within the Convention. These pastors are being appealed to to accept positions on this larger committee that the spirit of interest in and loyalty to Elon College may become more pronounced and more effective.

The second, that to clear Elon College of its debts, is being planned and will be launched in full force within the next few weeks. We feel and are convinced that we shall have the unanimous support and whole-hearted cooperation of ministers and laymen alike in these two great undertakings.

L. E. SMITH.

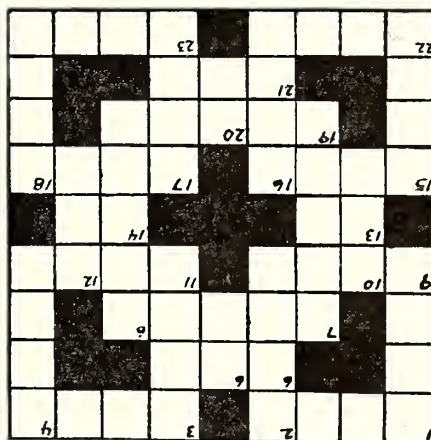
CROSSWORD PUZZLE.

Across.

- 1. A state of U. S., also Japanese for "good morning."
- 3. An air sung by one person.
- 5. A rodent.
- 7. Old Testament character who had twelve sons.
- 9. An instrument for showing time by the sun's shadow.
- 11. To talk with God.
- 13. Notary Public.
- 14. Neuter pronoun.
- 15. Tiny flying insect.
- 17. Points of the compass.
- 19. Exalted in rank.
- 21. Latin for lion.
- 22. Sin.
- 23. Opposite of cool.

Down.

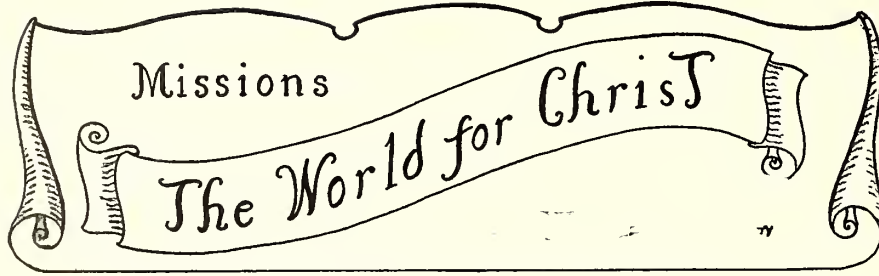
- 1. Son of Ruth.
- 2. Not written.
- 3. To halt.
- 4. To submit to the authority of.
- 6. Ante Christum (Before Christ) abbv.
- 7. The Land of Cherry Blossoms.



- 8. The ocean, or very salt water.
- 10. Hotel.
- 12. Past tense of eat.
- 15. To support missions.
- 16. Duty or tax on goods.
- 17. Not fast.
- 18. Insect which makes silk.
- 20. Part of the verb to be.

SAVED BY THE POLICE.

A little body cuddled up to Miss Wiley and dark eyes fixed themselves on her face. "I can say all of 'God so loved,'" said the next youngest of a family of four. It was at the Woman's Bible School in Foochow, China, now used as a relief center. The father of the four had hanged himself in his tailor shop, despairing of the future. The mother took the three oldest to the Long Bridge on the Min River, lined them up and got ready to push them in as she herself jumped. A policeman seized her, kept them for a week at the police station and then sent them over to the Bible School. The mother has no means of supporting her four little ones. "Oh for a woman's industrial school for mothers like this!" writes Miss Mary Wiley.



GIVING THROUGH REGULAR CHANNELS.

When we say that the receipts for missions has gained over eight hundred dollars to May 30, 1941, we are assuming that the gifts through regular channels for the months of June, July and August will be as much as for the same period last year.

We beg the friends of missions to maintain the total receipts of \$3,677.81 for those months. If there should be a decrease, it will reflect that much decrease in the present gain. The income from various sources for this last quarter of the board year was as follows:

Sunday Schools	\$ 707.58
Individuals and Churches	315.13
Specials	484.55
Cent-A-Meal Boxes	6.78
Mountain Work	3.77
Woman's Board	2,160.00
Total	\$3,677.81

The 405.77 from Pilgrim Fellowship for the China project was included in specials, and therefore we trust the other sources of income will gain enough to take care of this prospective loss under specials.

For the board's three quarters the Woman's Board has gained \$166.28 and it is therefore assumed they will surpass last year in our fourth quarter, which is their third quarter.

I appeal to officers of Sunday schools and churches to send in promptly all June, July and August offerings by August 31. Probably there are some Sunday schools ready to join our monthly lists. By a little effort offerings through regular channels should surpass last year's receipts for June, July and August.

Most of the denominations in the South have materially increased this year's offerings for missions. Shall the Congregational Christians do less? We talk missions enough. Now is the time to give to missions.

J. E. WEST.

MISSIONARY OFFERINGS.

WEE KENDING JUNE 13, 1941.

Sunday Schools.

First, Greensboro, N. C.	\$ 7.51
Pleasant Union, Lillington, N. C.	1.64
Antioch (R), Seagrove, N. C. ..	1.11
Palmyra, Edinburg, Va.	3.00
Suffolk, Va.	25.00

Big Oak, Eagle Springs, N. C. ..	4.22
Hines' Chapel, McLeansville, N. C.	3.00
New Elam, New Hill, N. C.	7.00
Class No. 2, Mt. Auburn, Manson, N. C.	1.00
Liuville, Va.	5.74
Leaksville, Luray, Va.	5.88
Total	\$ 65.10

Individuals and Churches.

Mr. O. F. Smith, Norfolk, Va. (J. O. Atkinson Honor Fund) \$	300.00
Concord, Timberville, Va. ....	.64
Big Oak, Eagle Springs, N. C. ..	10.00
Mt. Auburn, Manson, N. C.	3.45
Elk Spur, Fancy Gap, Va.	11.72
Rev. Robert Lee House, Richmond, Va. (Honor Fund) ...	1.00
Winchester, Va.	5.25
"A Gift"	25.00
Total	\$ 357.06

Total for the week	\$ 422.16
Previously acknowledged ...	14,820.92

Total since Sept. 1, 1940 ... \$15,243.08

The offerings this week are fine. We are grateful for each and every one. Especially are we grateful for the liberal donation of \$300.00. This brings our total up and we feel much encouraged that we will now reach our goal of \$20,000.00 for this fiscal year. If you have not done so please send your special gift for missions now.

MATTIE COX PARKER,
Secretary.

DR. J. O. ATKINSON HONOR FUND.

Mr. O. F. Smith, Norfolk, Va. ..	\$ 300.00
Rev. Robert Lee House, Richmond, Va.	1.00
Total	\$ 301.00
Previously acknowledged ...	604.27

Total to June 13, 1941 \$ 905.27

MATTIE COX PARKER,
Secretary.

VICTORY IN SIGHT.

If the Mission Board reaches its goal of \$20,000.00 by August 31, next, the gain will be \$2,582.55 over last year's receipts of \$17,417.45. When we set this goal a good many people thought it was a joke, that it was hopeless. They did not know the metal of the Christians, South, who do things when they are aroused. We expect to win and you will feel bad if you don't have a part in the victory.

Now is the time to begin. As soon as the ministers, who are able, make

offerings the battle is won. Our folks will follow their leaders and will sacrifice if the ministers will sacrifice. One minister has promised \$25.00 by August 31, and there must be others who will give from one to twenty-five dollars without embarrassment.

Assuming that gifts through regular channels will equal the fourth quarter, we have a gain of \$1,303.18.

Who will be the first individual to increase the gain and start us on the road to victory?

J. E. WEST.

CHILDREN AND MISSIONS.

Several weeks ago I invited the children to increase their offerings to missions. I have not received a response so far.

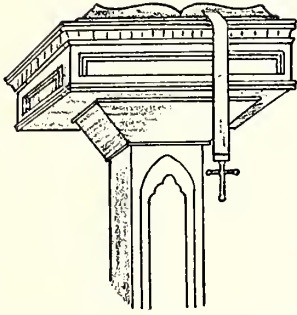
The *New York Times* of May 25 says that the children of twenty-two points in and around New York City gave \$24,275.00 to Episcopal Missions, the banner for the largest offering going to the Scarstale Church, which gave \$1,139.00. Our children are contributing through some Sunday schools and some missionary societies, but the surface has not been scratched along this line. Had the pastors and churches followed the plan of the Mission Board and the Woman's Board, we would have had a large increase in missions. As soon as a good plan is adopted some leader seeks to break it down for something that he thinks is better and the work suffers. If we are to make a reasonable annual offering to missions, the children and young people must become greater interested as they will be the men and women of tomorrow.

J. E. WEST.

OAKLAND WOMAN'S MISSIONARY SOCIETY.

Tuesday, May 6, was the day for the regular monthly meeting of this society. At the April meeting, one of the members suggested a "covered-dish" luncheon, with the business meeting of the Ladies Aid and Woman's Missionary societies, immediately following the luncheon, the rest of the afternoon to be given over to a review of the book, *Dangerous Opportunity*. This was unanimously carried. They met on that day in the Masonic Hall, near Chuckatuck, at 11:30 A. M., with twenty-two present. Such a luncheon! One of the "covered dishes" was an ice cream freezer. Grace was asked by Mrs. I. W. Johnson and all thoroughly enjoyed the feast.

It so happened that fellowship was the spiritual life lesson in the Epistles of John. Mrs. Malbon Joy-
(Continued on page 15.)



THE NEW MISSIONARY.

A SERMON ON THE MADRAS DEFINITIONS AND THE ST. LOUIS MEETINGS.

By REV. ROBERT W. PUTSCH.

(Concluded from last week.)

V.

The last Madras definition charges the new missionary with the task of interpreting brotherhood and understanding between peoples and nations engaged so widely in hostilities, open or implied. The sad-faced Christian educator from Japan, Dr. Yuasa, formerly the President of Doshisha University, expressed forcefully the conviction that no nation has the opportunity possessed by the United States today in contributing to the mutual understanding of other peoples. In St. Louis we saw the promise of the solution in Christ, for there they were before us, the Japanese Dr. Yuasa and the Chinese Pastor Wang, and an especially interesting revelation appeared in their respective attitudes.

Dr. Yuasa has one of the saddest faces one will see anywhere. Those who know him well say that he carries meditation upon the Cross with him always. Mr. Wang, on the other hand, has not a streak of sadness in his face, but only the sunniest of smiles and the most winsome of happy and hopeful manners. Have you ever heard before what Christianity is? The Christian representative of the marching aggressor was sad and pained, with his mind fixed upon Christ crucified; the Christian representative of the torn victim was hopeful and radiant in the full confidence of our Risen Lord. That is Christianity, each side of it. That is the reconciling victory that will overcome the world!

And there is more! Mr. Wang suggested to the Prudential Committee of the American Board that when we prepare missionaries to go to China, we send them first for a period of months to Japan, to let them live among the Christian people of Japan for a time first. "Then," he said, "they will come to understand the Japanese Christian as he is at home,

and will see his good side. Then they will love him, and be able to help us to love and understand."

In my judgment that statement of Mr. Wang's merits a twenty-five percent increase in our apportionment giving, as proving conclusively that we are touching the mind of the world, not with creeds and dogmas and institutions merely, but with the true and living spirit of our Lord. You search your memory and see whether you can duplicate such distinctively Christian love in the annals and life of our contemporary church at home. Here is a river of water of life pure as a crystal. Surely, such ambassadors of Jesus have a contribution to make to us!

Now let me tell you Governor Sweet's suggestion. I do not know whether he is a Republican or a Democrat. I had meant to find out, but the point slipped my mind. Whichever he is, he is a man of heart and understanding. Toward evening, on the fourth day of the conference, his proposal was laid before the corporate members of the Board. Dr. Goodsell had spoken the first day. Governor Sweet had been busy for those intervening days seeing people and considering his own suggestion from every angle. This in substance is what he said.

He said that as he had listened to Dr. Goodsell describe the forty-three crucial posts needing at once to be filled, his heart had grown heavier and heavier and heavier until it felt like a sheer stone weight. He wanted to do something about it. The idea occurred to him that other laymen would want to do something also, if they knew the condition. He proposed to himself to organize a laymen's committee to raise sixty thousand (\$60,000.00) dollars among laymen in new money, and that it would not only be new gifts, but actually new bank notes which would be delivered to the Board. The first layman he approached for a thousand-dollar gift didn't want to give a thousand dollars for just one year, but would give a thousand dollars for five years if ten others would do the same. A second recruit appeared on that basis.

That proposal was presented about sun-down on Thursday. By night-fall, Wednesday, everyone at St. Louis had known that this conference was more than an ordinary conference. A spirit had taken hold of the assembly. On Wednesday afternoon there was a noticeable spirit present at the miniature Madras Conference, not of the ordinary kind. On Wednesday evening, Douglas Horton's

sermon on the duty of the church in a world at war lifted us into a really great religious vision. Then had followed the memorial service for the twenty servants of Christ and the foreign field who had died during the year. As each life was described a candle was lighted. Slowly the lovely young girl moved across the front of the church to one and then another of the candles. Dr. Stafford was reading the records of the twenty servants. Some had died in action in their middle years; one had died at a hundred and five years of age.

Dr. George E. White rose on Thursday evening to say that he had been commissioned by the Board at a similar conference just fifty years before. Like Paul, Dr. White had heard the call from Macedonia, "Come over and help us," and he had gone. There is said to be no nobler servant of the church living than he. Dr. White rose to say that, of the many similar Board assemblies he had attended in his life, this was the greatest.

I wonder. We have been going back and back and back. We have retrenched, trimmed our sails, reduced our force to what would seem the irreducible minimum, unless we are to have further major, tragic losses in plant outlay. Does this magnificent assembly, does such a proposal as Governor Sweet made, mean that we are now going to stop the backward movement and begin once more to go forward and forward and forward again?

The burden which has been borne on the mission field has been too great. Three doctors trying to do the work of ten in China; a staff reduced by one third trying to carry on, and growing older year by year! One missionary on furlough brought a word from China to the Prudential Committee. "Tell the Prudential Committee," he had been asked to say, "that it is killing off its staff by overwork. . . . Of course," he added, "you are not killing them off. The missionaries are doing that to themselves because the work has to be done. Yet, even if you cannot send us full reinforcements, even 'token reinforcements' would have an immeasurable value to our morale." By 'token reinforcements' he meant simply whatever extra we can send. In considering that extra, let us remember the burdens they bear, and may it be commensurate with them.

On the strength of a dream, Paul went over into Macedonia, and it proved a true call from God. We have so much more than a dream to call us today. We have the work of

(Continued on page 13.)

Pilgrim Fellowship

"Youth at Work in the Church"

A. LANSON GRANGER, JR., *Editor*

FIRST JUNIOR HIGH CAMP IS CONCLUDED.

Last week, sixty-six junior high school young people and adult counselors came together from all parts of North Carolina and Virginia to participate in the first Junior High Camp at Crabtree Park, near Raleigh. Judged by any standards the camp was a successful experiment. Without exaggeration it can be said that if the camp is continued, it promises to be one of the most rewarding additions to our young people's program in the Southern Convention.

Crabtree Park itself is a beautiful outdoor setting, a pine woods area dotted with cabins, with an adjoining lake, which affords a natural access to an intimate awareness of the glory of God in His creation. Here midst the clean freshness and stately dignity of the pines, those present walked that beaten pathway through beauty and nature which leads to God.

Life in the camp necessarily had to be conducted on a very simple level. But this fact increased rather than diminished the comradeship of work and play. Lanterns took the place of electric lights. Crude straw ticks succeeded the soft mattresses at home. At each meal, faculty and students alike labored cooperatively in setting the tables, serving the food, and washing the dishes.

Study in the morning classes centered in the Church (My Church Program, How the Church Began, and The World-Wide Church) and the Bible (Appreciating the Bible, The Bible Jesus Read, and The Teachings of Jesus for Young People Today). An intervening assembly period was held each morning in which was discussed some phase of our church program, such as worship, church officials, and church organization.

Interest groups in music, dramas, fellowship, and world friendship, with an additional full schedule of recreational activities, filled the afternoons. The daily program was concluded with vesper services by the lake and informal evening meetings.

Possibly the most outstanding impression which one gained during the

week with these alert and aggressive young people was the eagerness with which they responded when vital Christian experiences were opened to them. These young people have a right to expect more of this kind of thing from the church, and the church has the responsibility for making possible such experiences.

Here's hoping that the Junior High Camp may be continued. At least sixty-six persons are already planning to attend next year!

STUDENTS MEET.

The Congregational Christian Students' Association of the Woman's College of the University of North Carolina met on Wednesday, May 14, 1941, at five o'clock, in the Religious Activities Center. The constitution committee reported that the proposed constitution was ready for adoption. Dorothy Hendricks read the constitution to the group. After a short discussion, it was adopted.

The retiring president, Valda Davis of Oxford, N. C., installed new officers for 1941-42, as follows: Ruth Helen Gunn of Ruffin, N. C., president; Betty Wade of Pittsfield, Mass., vice-president; Carolyn Lehman of Raleigh, N. C., secretary; Grace Forster of Raleigh, N. C., treasurer; Peggy Lincoln of Tryon, N. C., inter-faith council representative for the year 1941-42, and Dorothy Hendricks of Greensboro, N. C., inter-faith council representative for the years 1941-42 and 1942-43.

Mrs. W. E. Wiseman of Greensboro, N. C., has accepted the position of counselor of the association for 1941-42.

The group discussed plans for a student conference which is to be held next fall. It is hoped that a group representing the Congregational Christian students in every college will be able to meet early in the fall to plan the conference. The group is working in cooperation with Mr. William Andes of Duke University in regard to the conference. The group will be glad to receive any suggestions that anyone might have.

CAROLYN LEHMAN,
Secretary.

WE, TOO, ARE TORCHBEARERS.

CHRISTIAN ENDEAVOR TOPIC
FOR JUNE 29, 1941.

SCRIPTURE: Matthew 28:16-20;
Hebrews 12:1, 2.

Daily Readings—

Monday—Instructions to a Novice—
II Tim. 2:19-26.

Tuesday—A Torchbearer's Code—Rom.
12:14-21.

Wednesday—Similarity to Salt and
Light—Matt. 5:13-16.

Thursday—The Great Commission—
Mark 16:15, 16.

Friday—First Torchbearers Detailed—
Luke 9:1-6.

Saturday—Early Torchbearers—Acts 5:
12-16.

This concludes a series of five topics on torchbearers of Christianity. We considered three of the New Testament leaders to whom we are indebted for our religion. Then we considered some of those who in every generation helped to keep the torch burning. In this topic we are to see that we, too, are obligated to bear the torch.

We face these questions: Are we competent to render to our day and age the service which is needed? Do we understand the basic needs of our times? Do we have the consecration and devotion to go forward despite obstacles and hardships?

These may be used as short talks:

1. We live in an age of turbulence and confidence.
2. We live in an age of reliance upon violence and brute force.
3. We live in an age of intemperance and excesses.
4. We live in a day of materialism and secularism.

A torchbearer must be able to analyze and evaluate conditions which he sees in the world; he will solve present issues in the light of eternal goals, and he will seldom speak of "I" and "me" and "mine," but frequently use "we" and "us" and "our." He will never forget the crowd.

Questions for Discussion—

1. Do you feel that you are sufficiently in control of yourself that God might use you in larger work.

2. How can we be torchbearers in the realm of human relations?

3. In what ways may Christian Endeavorers relate themselves in terms of leadership to the following causes: building a better economic order, democratization of industry, rehabilitation of modern home life, temperance, promotion of world peace, high standards in social relations, raising the moral standards on the high school and college campus, Christianization of business, and an adequate program of Christian education?

Close the meeting with a consecration service.
S. E. M.

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

FIRST JERUSALEM CONFERENCE ON WORLD MISSIONS.

LESSON XII—JUNE 22, 1941.

LESSON: Acts 15: 1-35; Galatians 2.

DEVOTIONAL READING: Gal. 4: 1-7.

GOLDEN TEXT: *But we believe that we shall be saved through the grace of the Lord Jesus, in like manner as they.*—Acts 15: 11.

The Crisis.

A crisis had arisen in the life of the early church. The issues at stake were far reaching. Some of the most important questions ever faced by the church were presented. The whole problem of Christian liberty was involved. There was one group in the church which said that a man could not become a Christian without first becoming a Jewish proselyte, without submitting to the rite of circumcision, without accepting the law of Moses as the test of Christian discipleship. There were others like Paul and Barnabas who said that a man became a Christian not by observing the works of the laws, but by the act of faith. Gentiles could become Christians without any contact with the Jewish religion, or any acceptance of Jewish rites and ceremonies. We can hardly realize just how critical this issue was and how much was at stake. It was a significant day in Christian history when this issue was brought to a head and when it was decided in terms of Christian liberty.

The Commonsense Plan.

These early Christians had some common sense and some Christian spirit. When there was much heat aroused by discussion in the Antioch Church, they did a common sense and Christian thing. They decided to go directly to the church at Jerusalem, the mother church, and there in a friendly atmosphere and in personal contacts talk over their differences and seek a solution to their problem. This is a good plan not only in things which concern the church but in things which concern industry, capital and labor, civic bodies, national problems, and international relationships. To be sure differences can not always be solved around the conference table, but sooner or later they come back to the conference table. It is quite difficult to get much by a conference with a man like Hitler, as he has too often been evidenced in recent years, but except in extreme

cases men and organizations, and nations get further and get there faster if they meet around the conference table in a sincere spirit, trying to find the right way out.

The Conference.

When Paul and Barnabas came to Jerusalem they met with the apostles and the elders to consider this matter. There was a group of Pharisees present who believed, and said "That it was needful to circumcise them, and to command them to keep the law of Moses." The thing was too important and too far reaching to be dismissed lightly, so a council, or conference, was called for what the title of the lesson refers to as the first conference on world missions. In answer to the insistence of the Pharisees on circumcision as the gateway to Christian experience, Simon Peter made a telling reply. He said that people could become Christians, could experience the grace of the Lord Jesus Christ, could receive the Holy Spirit without becoming proselytes, without submitting to Jewish rites and ceremonies because he had seen them do it. He recounted his experience at Caesarea with Cornelius and his household when God sent the Holy Spirit upon the Gentiles, and when they received the salvation which is by faith in Jesus Christ. There was, of course, no answer to such an argument, or perhaps to such unquestioned testimony.

The case was all the stronger when Paul and Barnabas had an opportunity to speak. They declared, "What miracles and wonders God had wrought among the Gentiles by them." There had been one case after another when a Gentile by a simple act of faith repented of his sins, and accepting the grace of God in Christ had become new creatures in Christ Jesus, and had received the Holy Spirit into their hearts.

As a result of all this, James, a man of sound wisdom and of fine spirit, suggested that the scriptures themselves had foreseen and foretold this very thing. He therefore suggested that a letter be written to the Gentiles setting forth the view of the church in general in regard to the whole matter.

Some Concessions.

James suggested a few things by way of concession, or compromise. He fulfilled the well known words, "In

essentials unity, in non-essentials liberty, in all things charity." He suggested that the Gentiles abstain "from fornication, and from what is strangled, and from blood." He readily recognized that in every city there were loyal Jews who still held to the sanctity of the Mosaic law. These Jews and Gentiles had to live together, and there was no need of antagonizing them. Thus while he did not yield an inch in the great basic or fundamental things, he did suggest that the Gentile Christians for the sake of their weaker brethren might refrain from some things which were distasteful to the Jews and which would not violate any principle or liberty in the new found faith.

The Commissioners.

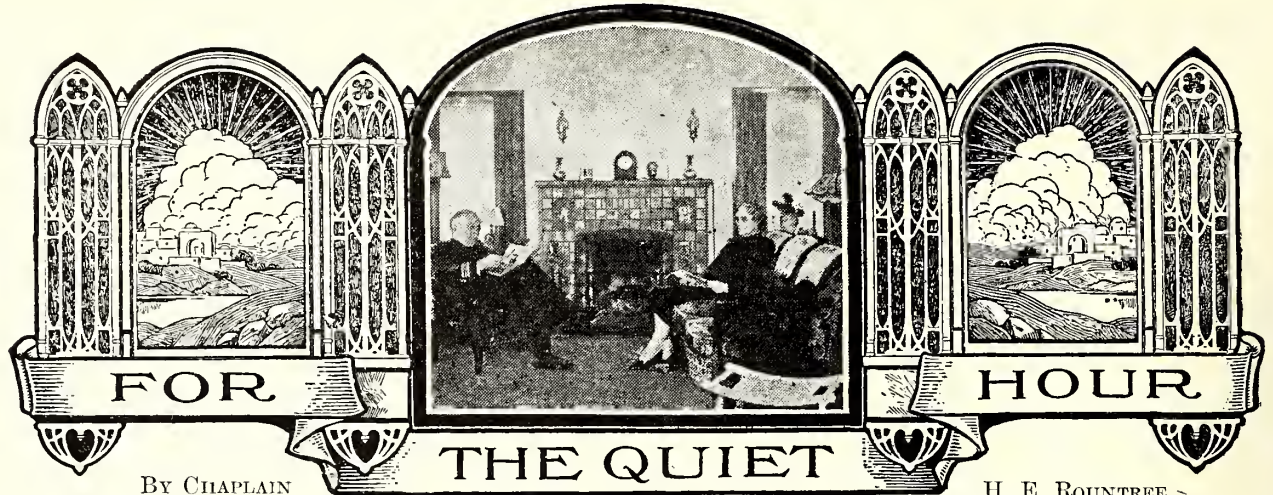
The council at Jerusalem went the second mile. Instead of simply sending Paul and Barnabas back with the letter which they had written, they send along two of their representatives, Judas and Silas, friendly ambassadors of good will and of understanding to the Gentile Church. What a difference it often makes when the personal element is introduced into a situation! How much more value and power there is in a personal word, than in simply a formal letter! Every effort ought to be made to preserve personal contacts in all the relationships of human life.

The Happy Conclusion.

When Paul and Barnabas with Judas and Silas returned from Jerusalem with the letter there was great joy in the church at Antioch. "They rejoiced for consolation," perhaps for two reasons, first, because of the happy solution to a vexing problem and the establishment of a great principle on which Christianity was based; in the second place, and perhaps just as important because the church at Jerusalem addressed the Gentiles in Antioch, Syria and Cilicia as brethren, here was acknowledgment of the fact that there is no difference between Jew and Greek, but that all were brethren in Christ.

SOUTHERN CONVENTION PILGRIM FELLOWSHIP COUNCIL TO MEET.

The Pilgrim Fellowship Council of the Southern Convention will hold an important planning session Monday afternoon, June 23, at 3 o'clock, at Elon College. All the members of the Council are urged to be present. The meeting is planned to consider the emphases of the Council for this year and to study the proposals of the committees on personal action, social action, missions and finance.



BY CHAPLAIN

H. E. ROUNTREE

MONDAY.

DECENCY REQUIRED FOR GREATNESS.

"I would not bring them to the land that I had given to them."—Ezk. 20:15. Read 10-17. (Goodspeed.)

We have been told of a young man who was the brainiest lawyer of his community and of his profession. He was potentially a great statesman fitted for national leadership, but he failed utterly and collapsed. He collapsed because of the lack of moral character. He was not big enough to be decent.

We wish that all youth of America could stand before such a character and realize what caused this man's failure. One lesson every boy and girl needs to know, as Wm. Ellis puts it, is "the absolutely essential foundation stone of all greatness is personal virtue; and that in a moral collapse everything crashes." Let us pray, fathers and mothers, for the strength of Almighty God to bring up our boys and girls with this sure foundation, and to know that loyalty to God and His law is the only sure way.

TUESDAY.

SHOULD A CHRISTIAN GET MAD.

"Be angry, but do not sin. The sun must not go down upon your anger; you must not give the devil a chance."—Eph. 4:26-28. (Goodspeed version.)

"Everybody is talking about the things that are wrong with these times; but I tell you that what ails us right in at the center of things is that we have lost the old-fashioned Christian virtue of getting mad at what is evil," said the quiet man, with quizzical brows' feet alongside of his eyes.

"We're so easy-going that we can't even get angry at the devil himself."

Rottenness in individuals, crookedness in business, corruption in politics, seem to call forth only a wink at the other fellow's smartness.

In religion, it is less theological correctness that is lacking than moral intensity.

We confess, O righteous God, that we have been too tolerant of sin in ourselves and in public life. Help us to blaze with the very indignation of Jesus at all wrong. *Amen.*

—William Ellis.

WEDNESDAY.

THE ANSWER TO WORRY.

"He that judgeth me is the Lord."—I Cor. 4:4. (Read 1-5.)

A gateman at a railroad station was once the subject of a grumbling crowd. A sympathizer said to him, "You do not seem to be popular with this crowd." He replied, "It is my business to be popular with this," pointing to the cap on his head. He knew the law of faithfulness, quiet and efficient service. His chief concern was to do right and keep right, and refuse to accept cares that did not belong to him. Jesus lived this way, always in the approval of his Father. Let us pray that we may be this way, too.

THURSDAY.

BROKEN CISTERNS AND FLOWING SPRINGS.

"Broken cisterns that can hold no water."—Jer. 2:13.

"But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water spring up into everlasting life."—John 4:14.

Cisterns versus springs is one of the most vivid figures of vital religion. Cisterns carry stale water and are also subject to cracking and failure. Springs are dependent upon sources higher than themselves, always fresh and never fail. Let us pray for the springlike life, always fresh and flowing because hid in God and daily renewed.

FRIDAY.

A PERPETUAL CHALLENGE.

"They are they which testify of me."—John 5:39.

We have been rumaging through our logalbums recently, post card albums of our travels. They shed light on religious conditions throughout the world. No matter where one goes he finds the church; old churches and new churches, big churches and little churches; mere gathering places (some of them), stores, halls, private dwellings and unpretentious structures. They all represent hunger of the people for God, for simple warm, devotional religion. They all represent the spoken Word of God. They all are a perpetual challenge to the passer-by to live right. Let us pray to the Father that we may live right and be enabled to feed His sheep along our path.

SATURDAY.

TRUE SUCCESS.

"I was not disobedient unto the heavenly vision."—Acts 26:19.

When I am dead,
May this with truth be said,
On the rude stone that marks my lowly head,
That, spite of doubt and indecision,
In spite of weakness, lameness, blindness,
Heart's treachery and fate's unkindness,
Neglect of friends and scorn of foes,
Stark poverty and all its woes,
The body's ills that cloud the mind
And the bold spirit blind,
Still through my earthly course I went,
Not disobedient

Unto the Heavenly Vision.

—Harry Koopman.

Prayer—Let us pray that we may be ever found faithful knowing that the only failure is disloyalty to the soul's own standards.

SUNDAY.

"I am the Lord your God; walk in my statutes, and keep my judgments, and do them; and hallow my sabbaths; and they shall be a sign between me and you, that ye may know that I am the Lord your God."—Ezk. 20:19 and 20,

SOME REASONS WHY.

(Continued from page 5.)

college's accomplishments, and because they know little or nothing of the achievements of other institutions. In other words, with them it is a question of size rather than of actual worth and accomplishment.

No college in the state shows a more consistent growth and development than Elon College, even without any reference to the number of local church members back of it. And when you recall the fact that our church numbered only a little over 11,000 in its constituency when the college opened, and only a little over 31,000 last year, the growth and achievements of the college are simply phenomenal. I've had leaders in other churches ask me, "How in the world did you all ever do it?" "It seems an almost impossible accomplishment for a church with such a small membership." My answer to this question is, first of all, because we had a man with the faith of Dr. Long to lead us, and second, because under that leadership our people realized that, in order to keep pace with the progress of our sister denominations, we had to have a college whether we thought we could do the job or not.

In those earlier years, there were lots of our own people who honestly believed it could not be done. In fact, many prophesied that in a very few years the college would be closed, and the buildings would be used for a cotton factory. And in every dark period in the history of the college since, there were still those to make the same prophecy. Those of us familiar with the inside situation remember how only a few years ago there were certain individuals who wanted us to go into bankruptcy and turn the college plant over to other interests. This was at the time we were so heavily in debt because of our huge building program. But, thank God, there were enough friends of the college to say, "No, we will try to arrange our obligations in such a way as to save all we can for our creditors, and at the same time to save the college for our church and our country." So we still carried on, and today we have a plant worth perhaps a million and a half, with a debt of only \$106,000.00, a productive endowment of nearly half a million, including the Convention's interest-bearing note, and a student body of 654.

Fifty years is a long time; but there's a lot of difference between one brick building worth fifteen or twenty thousand dollars and our present

splendid plant of many buildings and many acres worth a million and a half, with a debt of only \$106,000.00 against it. There's a lot of difference between no endowment and nearly a half a million. And there's quite a difference between a student body of 76 and 654.

And last, but by no means least, there's a lot of difference between a deficit and a balanced budget. To my mind this is one of Dr. Smith's greatest achievements. To administer the affairs of a million and a half dollar institution with 654 students and 34 faculty members, with as small endowment as we have, with a balanced budget, over a period of six years, is no ordinary achievement. In fact, it is remarkable, and I suspect without a parallel in the history of church institutions.

Looking, as I do, back down through the half century that has passed since the college opened its doors, remembering the disappointments and discouragements, as well as the joys and successes through which the several administrations have come, I am profoundly grateful to God that He has spared my life to see the wonderful progress that has been made during these years* and to realize that we now have an institution of which no one need be ashamed.

Dr. Smith still has his problems, and will continue to have them as long as the college strives to meet the increasing demands of the times in which we live. Every administration has had its problems, its periods of successes and its periods of disappointments, but somehow or other we have come through them all.

Yes, Dr. Smith, notwithstanding the present favorable condition of the college, still has a problem to solve before we can continue the progress that we have been making. We can't hope to increase our student body until we have more dormitory space in which to house them and a dining hall and kitchen in which to feed them. And it will be practically impossible to get these so long as we have that little debt of \$106,000.00 hanging over us. Let us hope that the plans Dr. Smith is now working on may result in a speedy payment of this debt, that the way may be made clear for bigger and better

*At the conclusion of this address before a large gathering of Elon Alumni and friends in Burlington, N. C., Dr. Moffitt took his seat and without murmur closed his eyes in the sleep of death. His wish that he might live to see Elon on the road to a successful future had been granted. The fruits of his labors are a fitting memorial to him.—Managing Editor.

things. If each member of the church and each alumnus of the college will do his part, it *can* be done, and it will be done. Let us have something of the spirit and the vision and the determination of Dr. Long and his pioneer helpers in the church of fifty years ago, and it will be comparatively easy to lift this debt. Yes, it *can* be done. Let's believe we can do it, and let's do it.

THE NEW MISSIONARY.

(Continued from page 9.)

devoted servants of Christ for a century on every continent of the globe, and in the islands of the sea, calling to us; we have the institutions, the churches, the schools, hospitals, social centers, which we ourselves have established, calling to us for maintenance and for advance; we have the native Christians who have believed our Lord, calling to us, and coming to us, saying, "You weather through the next five years, ten years, fifty years, with us; and you will see." We have them calling to us; we have them coming to us. And when they come they bring to us a fresh vision of our Lord Jesus Christ. The greatest reward to us may be just that. The greatest reward to us may be re-vivifying, re-vitalizing of our own faith, through this return from the work of our hands.

"The work of our hands, establish Thou it." Well may we pray that prayer, and stand back of it relative to our work in the foreign field as we do at home. Yet the unexpected return is not wholly surprising. Many a man has found himself established in his own turn by the work of his hands, though he had asked that not.

"The new missionary?" Of course there is no such thing! There is one mission, age old and ever new, even the ministry of faith in Christ and a life made new in Him. We are one, we Christians the world around, one in fact and faith and task. This believe; and we will have life anew, even life in our Lord Jesus Christ.

BOARD OF PUBLICATIONS TO MEET.

The Board of Publications is called to meet June 24, at 8:30 P. M., at Elon College. Most of the members of the Board will be attending the Elon Training School, hence the call to meet during that week. The editor, managing editor, associate editors and contributing editors are invited to meet with the Board. Anyone wishing to confer with the Board will please do so.

JOHN G. TRUITT, *Chairman,*
Board of Publications.

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

Little children are good imitators. One night last week at the supper table under each plate in the Johnston Hall was found the following invitation: "Will you please come to our play tonight after the dishes are done?"

Quite a number of the little tots in the Johnston Hall attended the May Day program given by the students at Elon College. The little tots conceived the idea of putting on a program for the benefit of the larger boys and girls and the matrons at the Johnston Hall.

They kept it an absolute secret and only let two of the larger girls in on it. One to direct and the other to play the march. They planned it all out themselves and used old dresses found in the storage room. It made no difference whether they fitted or how funny they looked. In the play little Billy Braim was crowned King and little Louise Currin was the May Queen. Margaret White was flower girl and also put on the dance. Patsy White was train bearer. The crown bearers were little Virginia Fesperman and Daniel May. Wiley Johnson placed the crown. The throne was improvised by placing chairs together and spreading a quilt over them. Catherine Whitten played the march and Dorothy White was director. After the May Day program they all came out and either sang a solo or recited. Margaret White captured her audience by reciting the "Spider and the Fly." She is fine and any time you visit the Christian Orphanage if you will ask her she will be glad to recite it for you.

The little play was planned and thought out by the little tots and put on in their childish way and took the older children and the matrons by surprise. The little tots got a lot of pleasure as well as fun out of putting it on and from the comments that have come to the writer we think all who saw it enjoyed it.

The children enjoy putting on programs not only in the Johnston Hall but in the other buildings and the Superintendent is very often invited and always enjoys them. The children always seem so happy to do these things themselves and they get up good programs.

One little girl was admitted from our Reidsville Church this week. She seems to be very happy in her new home. We are expecting two more in

a few days. Applications continue to come to us and it is fine to have a church institution that can lend a helping hand in cases like the ones we are admitting now. It is a worthy work and gives our people an opportunity to open their hearts to assist some little child that needs a home and and friends.

Your contributions are always appreciated.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR JUNE 19, 1941.

Amount brought forward \$8,086.04

Sunday School Monthly Offerings.

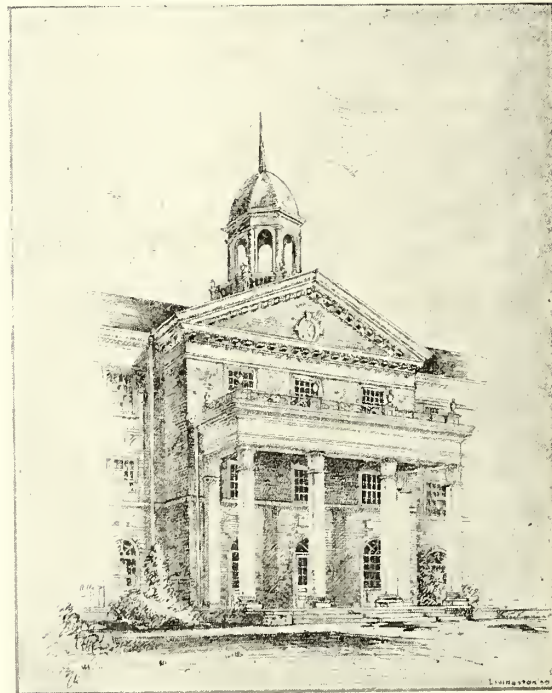
Eastern N. C. Conference:
Mt. Auburn\$ 3.45
New Elam 5.10
Hope Mills 5.00

Christian Light: Church	2.40	
Sunday School	2.32	
		\$ 18.27
N. C. & Va. Conference:		
Burlington	\$ 32.42	
Greensboro, First	10.84	
Hines Chapel	6.00	
Lebanon	1.02	
Union Ridge	4.67	
		54.95
Western N. C. Conference:		
Ether	\$ 1.00	
Pleasant Ridge	4.62	
		5.62
Eastern Va. Conference:		
Suffolk	\$ 25.00	
Burton's Grove	5.00	
Antioch	3.68	
Berea, Nansemond	7.00	
		\$ 40.68
Valley Va. Central Conference:		
Leaksville	\$ 6.99	
Dry Run	9.80	
		(Continued on page 15.)

ELON COLLEGE

Founded by the Christian Church in 1889

A CO-EDUCATIONAL INSTITUTION OF HIGHER
LEARNING OF THE CONGREGATIONAL
CHRISTIAN CHURCH



ENTRANCE TO ADMINISTRATION BUILDING

Elon College is located in the piedmont section of North Carolina. The climate is invigorating and healthful. The natural beauty of the campus is enhanced by careful landscaping.

The definite religious atmosphere of the College and its modern equipment provide the very best facilities available for the training for religious leadership.

The rates are most reasonable.

LEON EDGAR SMITH, *President*

Elon College

North Carolina

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational and Christian Churches.

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All other matters of business should be addressed to "The Christian Sun," 1536 E. Broad Street, Richmond, Va.

In Memoriam

HOLLAND.

After a brief illness, Wilson James Holland, at the age of sixty-nine years, passed to his eternal home in the morning hours of May 19, surrounded by his loved ones as they gathered about his bedside in Lakeview Hospital in Suffolk, Va.

Mr. Hollaud was a Christian gentleman, ever generous in his judgments of others, and never narrow nor bitter. On his passing there was to be heard in the community the universal expression, "He was a good man and will be greatly missed."

Integrity and generosity found a well-nigh complete expression in this man's long and useful life. Eternity must reveal that he was found worthy of the "crown of life which the Lord has promised to those who love Him."

Surviving him are his widow, Mrs. Irene Jones Holland; two daughters, Mrs. George D. Underwood and Miss Eloise Holland and a son, James Bernard Holland; two brothers, H. H. Holland and R. Sam Holland. Also two grandchildren, Betty Jean and George D. Underwood, Jr.

Funeral services were held in the afternoon of May 20 in the Holland Christian Church of which he was a devoted member. Nothing could have been more appropriate than that his remains should be borne to this sanctuary for the last sad rites, for it was largely through his generosity, with three other gentlemen since gone to their heavenly reward, that the present commodious building was made possible. He loved his church and every time its doors

were opened for worship he was to be found in his accustomed seat. He was devoted to its ministers, they were his friends, and this was true not only of the local church but of the denomination as well. He looked forward eagerly each week to the visit of "The Christian Sun" of which he was an interested and life-long reader.

The services were in charge of his minister, assisted by Dr. N. G. Newman and the Rev. Arnold Slater and interment was made in the Holland Cemetery.

WILL B. O'NEILL.

EDITORIAL

(Continued from page 4.)

propagating the eternal Mission of Christ.

3. Moreover, there is the *Metal Called Money*. The weight of Christian testimony is felt when it is invested with sacrificial giving. A more rigid adherence to the stubborn principle of Christian stewardship is necessary if our cherished convictions are to have any weight around the council tables of the future.

4. Give also the *Gold of the Gospel*. The heart of the Gospel leaves the grave wrappings of temporal limitations and is liberated for prolonged service in the changing course of civilization. The Gospel has potential weight in every land, in every emergency. It is utterly indispensable to the salvaging of civilization. It is ours to give or to withhold.

In a world at war it is our privilege to cast into the scales of destiny the pressure of prayer, the silver of speech, the metal called money and the gold of the gospel.

R. L. II.

OAKLAND SOCIETY.

(Continued from page 8.)

ner sang the verses of "In the Garden" as a solo, with all joining in the chorus. Over half took part in the chain of prayers. Then Mrs. J. Rolie Gayle was presented by the president, Mrs. C. T. Pruden.

Mrs. Gayle is a born teacher and presented "China" in a way not to be forgotten. Had the author of the book been present, he would have been greatly pleased with her review.

On Thursday, June 12, Mrs. Gayle has consented to go to Liberty Spring at 2:00 P. M., and teach this book to the combined societies of Liberty Spring, Berea, Bethlehem and Cypress Chapel. Some of the Oakland ladies plan to hear her again on that day. This was a red letter day for the Oakland Society.

MR. E. H. RAWLES LEADS.

The first response to my general special gift letters was by Mr. E. A. Rawles of Suffolk, treasurer and dea-

con of the Suffolk Christian Church, member of city council and one of the leading citizens. He is one of the "key men" in the Suffolk Church.

Now that the response has begun to the general special gift letters, let us have several hundred responses at once.

J. E. WEST,

President.

* * *

The following is the special gift letter of Colonel West:

The receipts of the Mission Board of the Southern Convention from September 1 to September 1 of each year for ten years, beginning 1930-31, have been as follows:

1930-31.	\$ 27,153.34
1931-32.	19,856.84
1932-33.	14,396.50
1933-34.	17,480.05
1934-35.	17,102.90
1935-36.	17,940.68
1936-37.	17,700.66
1937-38.	18,134.86
1938-39.	17,520.45
1939-40.	17,417.45

Total \$184,703.73

To the glory of God and in honor of Dr. J. O. Atkinson, we are asking for an increase in missions and have tentatively set a goal of \$2,582.55, which would give us \$20,000.00 from September 1, 1940 to September 1, 1941, surpassing any year since 1930-31. This also is the goal set by the Southern Convention.

Sunday schools, churches, woman's boards and auxiliaries and a few individuals have made a total increase as of May 2 of \$421.99, leaving a balance of \$2,160.56 to reach the tentative goal for the mission year.

The Southern Convention having authorized the solicitation of special gifts, in addition to what members give through regular channels, I trust that you will be glad to join others and me in making a special gift to the honor fund, provided it can be done without embarrassment, or without jeopardizing the memorial to Dr. J. O. Atkinson, which is being considered by the Woman's Board.

Checks should be sent to Mrs. Mattie Cox Parker, Secretary, Elon College, North Carolina.

Sincerely yours,

J. E. WEST,

President.

ORPHNAGE REPORT.

(Continued from page 14.)

Palmyra	1.65	
Bethel	1.00	
Mt. Olivet (G)	3.10	
		22.54

Special Offerings.

Mr. Morgan	\$ 15.00	
Mr. May	5.00	
Mrs. Simmons	15.00	
Mr. Davenport	18.00	
Mr. Fespermon	5.00	
Lawrence Fields	1.00	
		59.00

Total for week \$ 201.06

Grand total \$8,287.10

A Call to Prayer

By the FOREIGN MISSIONS CONFERENCE of NORTH AMERICA
and the FEDERAL COUNCIL of the CHURCHES of CHRIST.

THE CALL.

In view of the ominous threat of general war in the Pacific, and the continuance of the European conflict, we call upon our fellow Christians to join with us and with each other in a continuing ministry of prayer that God's will may prevail and that a just and durable solution may be found for the problems which are alienating the nations.

Upon us as Christians lies an inescapable responsibility to seek through prayer to learn God's will. Let us reflect upon the causes of disturbance in international relations, the sincere viewpoints of other peoples, and the necessity of paying the price of peace. Let us enter with imagination, sympathy, and charity into the tragic experiences through which our brethren in Eastern Asia are passing; and under divine guidance, seek for a just solution of problems and so escape the tragedy of further armed conflict.

PRAYER.

Almighty God, Father of all men, we come to Thee in humility and sorrow.

Forgive, we beseech Thee, the sins of which we have been guilty as a nation: arrogance and selfish ambition, love of gain and neglect of righteousness; misuse of the strength entrusted to us, unjust dealing with other people; indifference and blindness to the plight of millions of Thy children suffering from war and famine, ungenerous judgments, suspicions, fears and racial prejudices.

Look with pity upon this whole generation of Thy children, so far strayed from Thy ways, so full of misery of their own contriving, so anxious for the fulfillment of life, and so frustrated by their own passions. Lord have mercy upon us.

We give Thee thanks that confidence and love unite Thy followers of many nations; that through the battle lines and across the seas, the bonds of common prayer and purpose hold Thy Church together. Deepen and strengthen, we pray, the spirit of mutual sympathy and trust among Christians of all lands. Guide the steps of all Thy children into the path of peace, and help us to be willing to pay the price which it exacts.

We pray for the church in our own land, that it may be faithful and alert to seize each opportunity to advance the cause of concord. Particularly, in this hour, we ask Thy wisdom for all those who seek a peaceful solution of the problems threatening our relations with our neighbors in the Far East. May justice, peace, and understanding prevail.

We pray for all pastors and missionaries in lands threatened by war as, burdened for the work of God in their country, they face danger for themselves and their families. We pray for Christian leaders in all lands, and ask Thy blessing upon their labors as they strive to maintain the spirit of brotherhood across all boundaries.

We dedicate ourselves afresh to the principles we profess. Help us as members of a world-wide fellowship of Christian faith to be true to the teachings of our common Lord, and of the spirit of his sacrifice for all mankind. In his name we ask it. Amen.

The CHRISTIAN SUN

REPRESENTING THE SOUTHEAST CONVENTION OF CONGREGATIONAL AND CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things. CL 3X

Vol. XCIII.

RICHMOND, VA., THURSDAY, JUNE 26, 1941.

Elon College Library

No. 26.

Grant Me a Purpose for Living

A YOUNG PERSON'S PRAYER

I would not, my Lord, live an aimless life.

Save me from the frittered hours and the doing of many little things that lead to no larger end.

Show me the man I am to be—or the woman who some day is to look back upon what I am now as that out of which she came.

Let that vision of the larger life of tomorrow mold the smaller experience of today.

Shape that purpose, O God, around the pattern of thy will for me and my world—

The pattern of my own best self, in body, mind, and spirit.

The pattern of my growing share in enriching the lives of those whom I meet and know each day.

The pattern of thy kingdom, slowly but surely being established in the world—in part through me.

Thus, create thou in me that of which I can say, "It is for this that I have lived."

In the name of One who said, "For this cause was I sent into the world." Amen.

—Selected.

LET THERE BE LIGHT

NEWS AND VIEWS

Mrs. Russell T. Bradford succeeds Mrs. W. M. Jay as news editor for the missions page.

Dr. L. E. Smith attended the executive committee meeting of the General Council last week in Boston.

Homiletically speaking, there are two kinds of people: those who hide from God and those who hide in God.

What has been going on significantly in your church? Please report important news promptly to your church paper.

“There are bad conditions in every church which will never be remedied by merely changing preachers.”—*Christian Advocate*.

Miss Frances Everett is Director of Student Summer Service in the Convention and will serve in this capacity for the summer at Elon College.

Rev. Carl R. Key received the Bachelor of Divinity Degree at Yale University Commencement last week. Mr. Key is serving again this week as Head Counselor for Boys in the Senior High School Conference at the University of Connecticut.

The Young People are not the only ones who are enjoying the week at Elon College. There is quite a group of ministers present. Several of the ministers are acting as teachers, while others are playing the role of pupils for the time being. We would hazard a guess that both groups are learning equally as much and having an equally good time.

John Foster Dulles, a Presbyterian layman who is a prominent international lawyer, spoke before the North American Ecumenical Conference in Toronto, as follows: “This system of dividing the surface of the earth among some sixty nations and allowing each to do what it pleases has become as obsolete as the unregulated public utility. The sovereignty system stands condemned as a principal cause of war and is no longer consonant either with peace or justice.”

By invitation, the managing editor sat in the meeting of the Board of Publications at Elon College, Tuesday evening of this week. There were no momentous problems to come be-

fore the board, but some constructive ideas were offered for the betterment of THE SUN, which we hope it will be possible to carry out. The treasurer, Rev. Jesse H. Dollar, made a very encouraging report. Others present by invitation were, Dr. H. S. Harcastle, president of the Southern Convention, Rev. Robert Lee House, editor, and Rev. F. C. Lester, promotional secretary of the Convention. All of the board members were present with the exception of Rev. J. E. McCauley. We spent Tuesday night in the home of Rev. and Mrs. Lester. We enjoyed being with them and also seeing many old friends the next morning.

UPPER ALAMANCE FELLOWSHIP.

The Upper Alamance Fellowship will meet at Berea, near Ossipee next Sunday, July 29, at 3:30. It is hoped that all the ministers of the churches of this Fellowship will cooperate by attending, and seeing that their churches be well represented.

The program will consist of the following talks:

Bible Study in the Home—Mrs. J. H. Lightbourne.

Bible Study in the Church—Rev. W. M. Stevens.

Bible Study in the Schools—Mr. W. G. McLoud.

You are invited to come and bring someone with you.

MELVIN DOLLAR,
President.

EASTERN NORTH CAROLINA CONVENTION.

The Eastern North Carolina Sunday School and Christian Endeavor Convention meets at Beulah Church, eight miles east of Wake Forest, on July 17. A splendid program has been arranged for all who attend. I sincerely hope a representation from all the Sunday schools in the convention will be there to enjoy what the day has in store for them.

Mr. Superintendent, does your Sunday school need the information the Convention has for you? If so, make the sacrifice and come out to Beulah on this day. Your presence will contribute a lot to the success of the Convention.

I am suggesting a few reasons why you should attend the Convention:

1. To inspire us and give us enthusiasm for our work.

2. To gain knowledge of resources where help may be obtained.

3. To learn from those who are contributing their information and experience and thereby enrich our knowledge of service.

4. To increase our radius of interest.

5. To judge our own work in the light of the information we have received; then give what we have gained, not only in a report but in our service to the Sunday School and Christian Endeavor throughout the year.

Sincerely,
MRS. E. M. CARTER, Pres.,
E. N. C. Sunday School and
Christian Endeavor Conv.

RELIGIOUS AMBASSADORS.

Dean Lynn Harold Hough of Drew Theological Seminary and the Rev. Dr. John Sutherland Bonnell of the Fifth Avenue Presbyterian Church, New York, have gone on visits of goodwill to the churches of distant lands.

Dean Hough has accepted the invitation to deliver the Cato Lectures at the Triennial Conference of the Methodist Church of Australia, which will be held in Brisbane at the end of May. This series of lectures has come to be regarded as one of the most significant religious events in Australia, and Dean Hough is the first American to be selected to deliver them.

Dr. Bonnell has been invited by the Moderator of the Church of Scotland to make a goodwill tour of the churches there and to address the annual assembly of the Church of Scotland. Dr. Bonnell, going from a church of great Anglo-Saxon tradition, is an ideal choice for such a visit.

Both of these clergymen are members of the World Alliance Committee on Interchange and have been closely identified with the work for many years. They will carry with them letters of introduction from the leading religious organizations of the United States. The presentation of the international Christian witness at this time is highly important.—*World Alliance News Letter*.

The ability to form friendships, to make people believe in you and trust you is one of the few absolutely fundamental qualities of success. Selling, buying, negotiating are so much smoother and easier when the parties enjoy each other's confidence. The young man who can make friends quickly will find that he will glide instead of stumble through life.—*John J. McGurk*.

“Stand By For China”—A Book Review

By HELEN FREEMAN,

[This book review is one of the two to receive first prizes from the Woman's Missionary Convention for being the best submitted on foreign and home missions respectively. It is interesting to note that both prize winners were from the Sanford, North Carolina, Church. Rev. Aubrey Todd, as well as the young people themselves, should be congratulated. The review of the home mission book, “Move On, Youth!” by Virginia McIver, will appear in a later issue. We thank Mrs. J. H. Lightbourne for seeing that we received these manuscripts.—Mg. Ed.]

The book, “Stand by for China,” by Dr. Gordon Poteat, is a history of the Christian movement in China along with the economic progress of the nation. Dr. Poteat tells the story of China as a great nation—its people, government, religion and its hard struggle for freedom.

There is no doubt that China would today be a greater nation than it is, had it not been for her unwillingness to share the views of the rest of the world. China is believed to be the oldest civilized nation on earth, but the vastness of the nation and her failure to admit outsiders has kept it from advancing properly. Since the Chinese have been unaffected by outside influence, they have established social institutions, customs and modes of living that have existed, unchanged, throughout the centuries.

China has always held the family foremost. This is the basis for the greatest of the three Chinese religions, Confucianism. Confucius advocated family devotion above all things. This has been a hindrance to Chinese progress because it has been held above love of country, which is necessary for any nation to progress properly.

Another religion, Buddhism, advocates living a remote life, holding nothing dear; even giving up your love for your family. This, too, has been a hindrance in the progress of the nation.

The third religion, Taoism, asserts a back-to-nature life of loneliness and simple living. This has become more or less a magic cult and through its superstition hinders advancement of knowledge.

For several hundred years, Christian missionaries have struggled in China to bring this great religion to the people of that nation. From the time of Marco Polo, Catholic and Protestant missionaries, alike, have sought to win the Chinese people to the religion of Christ.

When China began to trade with other nations, the first missionaries were sent there to lead the people toward Christ. The progress that China has made toward becoming a greater nation is largely due to the help rendered by these Christian missionaries.

For a time, during the early reign of the Manchus, the missionaries in

China held the favor of the emperor and their work advanced markedly. Then there came a time of struggle and hardship for the missionaries and the small foothold they had gained seemed to be lost. It has been difficult for the Chinese people to grasp the idea of a need for another religion since they have so many and they cannot understand why missionaries remain in their land through all the hardships they have had to suffer.

Christianity was responsible for the Chinese revolution which brought about the Republic of China in place of the tyranny and suppression of the Manchu rulers. The work of the Christian missionaries has resulted in great progress in medicine, education, industrial activities and the emancipation and social elevation of women.

Since the founding of the present Chinese Republic by Dr. Sun Yat-sen, a Chinese Christian, the nation has undergone many struggles and today, in the very midst of its progress, is being oppressed by Japanese aggression.

Throughout the revolutionary movement and through the struggles of the new republic, Christian missionaries have continually aided in the economic advancement of the nation. Missionaries have founded hospitals, schools, churches, universities and other such vital factors necessary to any great nation. During the ten years of the new China Republic, it has advanced more noticeably under Christian leadership than under any other.

After the death of President Sun Yat-sen, his office was filled by Chiang Kai-shek. At this time, Chiang was not a Christian, but when he fell in love with Sun Yat-sen's sister-in-law, who was a Christian, he agreed to try her religion in order to win her hand in marriage. Today, Madame and Generalissimo Chiang Kai-shek, are the greatest Christians in China and under their excellent leadership, the nation has undergone a great advancement.

Throughout the present war with Japan, the Chinese people have maintained a Christ-like attitude toward the Japanese in that they do not hate them, but rather, pity them. Even though they are at war with Japan, it is my belief that when this war shall

cease, the Chinese nation will have learned more of the true values of the Christian religion through the leadership and help of missionaries that have administered to them and will have accepted the Christian religion more fully.

REPORT FROM ENGLAND.

Rev. Edgar H. S. Chandler, pastor of the Central Congregational Church of Jamaica Plain, Mass., has returned from a ten weeks' mission to England as representative of the General Council of the Congregational Churches, the World Alliance and other organizations. The first report, given in New York on April 3, portrayed the increased activity of British churches:

“The churches are carrying on their work with amazing vitality and adaptability. Bombed churches are continuing services in other buildings, often in conjunction with other churches of their own or other denominations. New experiments in co-operation are being undertaken. Ministers in bombed areas are carrying on, staying at their posts as long as an opportunity to serve remains. Many churches have become centers for air raid protection or are being used as temporary homes for bombed-out families and as distribution centers for food and clothing. Services of every kind among the troops, for the homeless, with evacuated children and in the air raid shelters are being rendered with imagination and devotion. In spite of the damaging of over 1,200 churches in London alone and the great changes in their constituencies due to war conditions, the spiritual level of the church, and of the community as a whole, has been deepened and increased. One evidence of this is the lack of malicious hatred, of craven fear. The problems occasioned by the war have also given rise to many opportunities for the expression of brotherhood and friendliness among all the people.”

Mr. Chandler also emphasized the importance of the local meetings sponsored by Roman Catholic, Anglican and Free Church leaders to consider the problems of international reconstruction:

“While I was in Brighton the fourth of a series of six meetings, with an average attendance of 2,000, was being held. In Brighton, a semi-evacuated city on the coast, 2,000 people gathered, planning to think about how to build a more Christian Britain and world. They were led by members of the government, by represent-

(Continued on page 15.)



SHOULD I BE A MISSIONARY.

Some young person may face this question. The question should be faced seriously and intelligently. Many of our young people have recently graduated from high school and college. Some of them are entering the service of the army and the navy. There may be others who will definitely consider some form of religious work. What can we say to one who may consider becoming a missionary?

We can say, first of all, that the American Board is calling for additional recruits. Thirty-five new missionaries are urgently needed: six physicians and their wives, two nurses, eight women teachers, two men teachers, five ordained ministers and their wives.

We may also add that one can render no more heroic service than that of the missionary. A long list of distinguished careers on the mission field bears testimony to this truth. Great joy and inspiration would come to the church or conference from which a missionary might be sent. The time has come when another missionary should go from our Convention.

A word of caution is in order. Thorough training is necessary and good health is essential. The American Board requires a college or university education plus seminary or specialized training. This is not simply an arbitrary requirement. The importance and severity of the task calls for it. A strenuous career on the field requires strength of character and resources of leadership. The tragedy of being unprepared is well known to our missionaries. They report that only a small percentage of those who are permitted by other boards to go out untrained remain for a long period or make any significant contribution on the mission field.

Charles H. Corbett has given an account of constructive projects carried on by missionary institutions. The following paragraph from his report throws light on the requirements for specialized preparation for missionary activity today: "It is evident that the men who carry on these researches are not just ordinary individuals but highly trained specialists. In fact the degree to which the whole missionary personnel is specialized is very surprising. The reason is obvious. The Chinese Church has reached a stage where it can supply its own pastors and evangelists, and a considerable proportion of its own doctors, nurses and teachers. There is little point in sending a missionary to work with them unless he has some special skill to impart to his Chinese colleagues. So whether one be a doctor or a nurse, a preacher or professor, one must have specialized training before one can expect to be appointed a missionary, and when furlough comes due one is required to take additional training so as to catch up on the latest discoveries and techniques. It is marvelous how much talent the missions secure though they promise only a living wage sufficient to maintain health and efficiency."

Our conclusion is that the desire or decision to be a missionary is a worthy one. The need for missionaries

still exists. But a careful study of the conditions and requirements for appointment should be made before the final decision is reached.

DEVOTIONALS AND DATES.

Our young people are meeting this week at Elon College for fellowship and study. Religion, in a new setting, with a fresh emphasis, takes on added significance. The history and present life of the denomination becomes a conscious reality. The total program of the church is brought into perspective. Personal and church problems are clarified. New acquaintances include young people from other Congregational Christian churches, ministers and missionaries. After a breath-taking week of devotionals and dates the boys and girls go home enriched by new friendships, fresh memories and expanded horizons.

There is a need in the average church for additional young leadership. Young people frequently apply for teaching positions in the church school before they have received any definite preparation for the task. This should be discouraged. The prevalent opinion that anyone can teach children should be corrected. Teachers, worthy of the task, must take advantage of every opportunity for training and improvement. The young people who attend Elon this week are to be commended and the churches to which they return are indeed fortunate.

The enemies of Christian youth service are legion. Numbers of young people were prevented from attending the school: some are employed, some have an unalterable schedule of secular pleasure and recreation, others lack either the money or the interest necessary for them to come. Long-range planning, patience and encouragement are required to train and utilize the young talent in the church today.

R. L. H.

THE UNPROFITABLE SERVANT.

Christ called the man who buried his talent an "unprofitable servant." This man was not indicted for any crime committed against his fellowman. No murder, no theft, no profanity, no adultery, no embezzlement, no wife beating, in fact nothing was he charged with but "unprofitableness." He had failed to be of profit to his Lord. He might have been counted a "good man" by his neighbors. He might have been successful in gaining friends, but he was "unprofitable" to his Lord. You cannot say that he is a "bad man" from the standpoint of being bad, but he is not worth anything. The one who will not help to carry the Gospel of Christ into all the world is worthless to the cause of Christ.—J. C. Griffin in "Free Will Baptist."

All I have seen teaches me to trust the Creator for all that I have not seen.—Emerson.

The Missionary Spirit and Human Personality

By Rev. STANLEY C. HARRELL

[The following is the substance of an address delivered at the Memorial Service for Dr. J. O. Atkinson. The service was held at Elon College on Wednesday evening, June 18.—Editor.]

It is impossible to make missionaries out of people who are not real Christians. Missionary activity presupposes a vital Christian experience. Only those to whom Christ has brought priceless blessings are willing to sacrifice to take the gospel to others.

Missionary activity demands an almost boundless faith in the saving power of Christ. The missionary

program is a hundred years plan. It seeks results that will indirectly serve our personal ends. But it is not so with missionary service.

Missionary activity demands a supreme loyalty, allegiance and love for the Christ. Only those who wholeheartedly belong to Christ; whose very spirits are one with his, can be counted to stand by the missionary enterprise. For oftentimes the mission-



DR. J. O. ATKINSON.

must believe in a Christ whose message goes to the very roots of all human problems and human relationships. He must believe in a Christ whose power can transform the basic instincts and attitudes of the human heart.

Missionary activity demands a great faith in humanity. It must not only know a Christ who can redeem mankind. It must believe in a humanity that will respond to the offer of redemption. It must believe in a humanity that is worthy of redemption. It believes that every man is a potential son of God.

Missionary activity demands the very highest type of unselfishness. For it sows where one can never expect to reap personal returns. Much of our religious activity here at home can be motivated by a sort of subli-

ary program is a hundred years plan. All these things and many more must exist in the individual heart before one will take up the mission task.

All these truths are well known. But now we should like to consider the fruits of missionary endeavor from other than the usual viewpoint. Ordinarily we think of the fruits of missionary labors in terms of changes wrought in those to whom the gospel is preached. This evening, however, we would view the fruits of missions in terms of what is wrought in the lives of those who carry and send the gospel.

This is not an effort to place selfishness in the forefront as a motive for missions. To do that would be to destroy the essential spirit of missions. It is rather the recognition of the fact that there is a by-product of mission-

ary activity which is among the most priceless of spiritual achievements.

For your consideration, we would submit the proposition: that missionary activity is the most potent factor in all the universe for the perfecting of the saints here in the homeland. And I submit the spiritual achievements and the Christian personality of him whose memory we honor here this evening, as the proof of my contention.

Dr. Atkinson was a man with a *vital Christian experience* when he assumed the duties of Mission Secretary of the Southern Convention. There was something back of his election to that office which was akin to the commissioning of Paul and Barnabas by the church at Antioch. It was a dedication of one of our best men. But there are those sitting here this evening, who can testify with me, that we saw him grow year by year, into a deeper Christian experience, and into a closer fellowship with the living God, as he gave of his best to the task.

Had Dr. Atkinson not been a man of *great faith* he would never have dared to undertake the task which he assumed. His physical condition was such, that most men in his condition would have felt that they must carefully conserve their strength. The rank and file of the Convention membership believed that we were too few in numbers and too poor in financial resources to undertake a larger work in missions. It took a lot of faith for Dr. Atkinson to undertake the task. But as he gave himself, with utter abandon, to the furtherance of the mission cause; his faith grew stronger daily. Until when the time came that his work here was finished, I do not hesitate to say that there were few men who had so large a faith in God, so large a faith in humanity in general, and so large a faith in his fellow laborers in particular.

When I first made the acquaintance of Dr. Atkinson I immediately recognized in him a *loving and a loveable personality*. But as I look back over the thirty-five years of my fellowship with him, the only way I know to illustrate my impression of his personality development is to liken it to the series of photographs of public men, that we sometimes see, which begin with childhood and show the successive steps to maturity. When he began his official labors for missions there was within him a beauty of soul like unto the budding rose. When he finished, that beauty of spirit was full-blown and complete. There was none among us who was more greatly

(Continued on page 8.)

CONTRIBUTIONS

SUFFOLK LETTER.

The School of Missions held at Elon College, June 16-20, under the auspices of the Woman's Mission Board of the Southern Convention, was attended by 143 enrolled delegates and visitors. The majority of these were present for the opening session on Monday evening, June 16, and remained until the closing session Friday morning, June 20. This was an increase of about forty per cent over last year.

The program was carried out as previously printed in THE CHRISTIAN SUN with two exceptions: Miss Helen Frances Smith of New York substituted for Dr. Arthur E. Holt in teaching one of the books on missions, and on Tuesday, Dr. Kincheloe of Chicago spoke in Dr. Holt's place. The substitute teacher and speaker pleased the school by their high grade of work. The memorial service on Wednesday evening was a beautiful, appropriate and impressive tribute to the life and work of the late mission secretary, Dr. J. O. Atkinson.

In addition to the memorial service the evening services were devoted to topics of general interest, and the speakers sustained a high standard of literary merit and spiritual ideals. On Tuesday and Wednesday afternoons the regular session of the Southern Missionary Convention was held. This Convention brought a number of additional delegates and visitors. The program was well prepared and was executed with skill and progressive vision. Among the many resolutions passed was a plan submitted by the Woman's Board providing for an Atkinson Memorial Fund to be raised during the next few years. A special offering by all the missionary societies within the Convention will be requested this year. Additional offerings will be made later to supplement the amount needed to establish a scholarship for the training of missionaries in a school in India.

The details of all the plans suggested are too lengthy to be outlined in this brief review. We presume a detailed report by Convention officers will be published in THE CHRISTIAN SUN at an early date. The spirit of the Convention was united in a purpose to go forward with the whole missionary enterprise in the face of the present world situation.

The School of Missions was, in the

main, devoted to a study of the home and foreign mission study books for next year. These classes were taught by Miss Helen Frances Smith and Miss Ruth Isabel Seabury. The point of emphasis in both of these studies was the responsibility of the church in the reconstruction of the social and spiritual life of the world. In this task the church faces the problem of fitting itself to face such a responsibility. Evidently the church, as matters stand, is not yet prepared to undertake such a work with any hope of success. The church has not developed the ability to manage its own life with great efficiency in many areas of life. It is not united. A divided church is a threat to world peace. It has not agreed upon a reconstruction program. It has no unanimous voice or declaration to submit to the distressed nations. Many of the governments are not willing to listen to the voice of the church on this account, and that fact weakens the appeal of the church.

The devotional study of the First and Second Epistles of Peter conducted by the writer fitted in with the general theme of the Mission School. All classes were well attended and the interest and enthusiasm in the work was kept to a high level. When the hour came for the final benediction many expressed a genuine regret that the school had come to a close for this season. So many said: "I wish we could stay longer in this fine atmosphere of worship and study, enriched by a spirit of fine fellowship among the delegates and visitors. The school was great and the spirit of fellowship was uplifting.

I. W. JOHNSON.

THINGS ARE HAPPENING AT ELON COLLEGE.

These are busy days at the college. Summer school is in full blast, and it is a very good one this year. Campus workers and servants in the dormitories are busy getting ready for special conferences to be held during the summer months, cutting grass, trimming shrubbery, and otherwise tidying up the place.

The Woman's School of Missions and Missionary Conference have just concluded. A larger number attended this year than last, and very fine programs were executed. We are always delighted to have the organizations of the church visit the college,

and particularly are we happy to have our good women come. Monday the Leadership Training School for the Convention opens. There are usually one hundred and fifty to two hundred in attendance. We are planning for the usual attendance this year. A good program of studies, worship and entertainment has been arranged. In addition to schools, conferences, etc., a large force of workers is busy paving the the quadrangle and entrances from the highway on the north. The cost of this has been paid by a generous friend of the college. This will be a most valuable and needed addition to the college. It will add greatly to the convenience of visitors and day students.

The Athletic Commission of the Alumni Association has graded the athletic field, installed lights reputed to be the best in the state and they certainly light the field, built grandstands with dressing rooms, rest rooms and directors' offices. This is really first-class equipment and affords excellent opportunities for baseball and other games. The baseball field, grandstands, lights, and other equipment have been leased to a committee in Burlington for the summer months. The football field is now being graded and will be ready for use in September. This will provide Elon College with as good athletic fields as could be desired provided we can find some way to provide seats for the football field. Arrangements have been made to grade and build a series of tennis courts. We hope in a few years to complete provisions and equipment for all athletic events. The Stadium Commission is improving the athletic fields without cost to the college.

Then, too, these are busy days on the farm. We have fifteen acres of beautiful corn, twenty acres of soybeans for feed, a sufficient acreage in sweet and Irish potatoes to provide the college during the winter, and squash, peas, beans, and other vegetables are growing for table use. This is a new undertaking for the college, but it promises profit. This week we begin to improve a poultry barn for dairy purposes and recondition another poultry barn for the raising of poultry, and have acquired a number of hogs. It is the plan of the administration within two or three years to be producing practically all that we use for the college dining room except, of course, flour, sugar, coffee, etc. The college has employed Mr. Zeb Lynch as farm manager and will use on the farm worthy students desirous of a college education but

(Continued on page 14.)

FOR THE CHILDREN

Dear Friends:

Last week I attended the School of Missions at Elon College. Mr. Todd took care of Oliver while I was away. Yes, he took good care of Oliver. Some of you were worried but not I. Oliver says that he and daddy had loads of fun without any women around to nag and worry them!

Mrs. Bond from Richmond brought her two attractive children with her to the School of Missions. They roomed just across the hall from me on the third floor. Lonny and Judy were very friendly and how they did like the squirrels that scampered and played about the campus. Lonny has written about the trip. You will enjoy this letter. Lonny, all of us thank you for writing it for us.

We had a wonderful week at the School of Missions. I met just lots of your mothers, grandmothers and friends up there. I was especially interested in all of the ministers' wives whom I met. I did not realize that there were so many whom I had not met. I wish that I had more time to spend with each one of them. Our teachers were inspiring and helpful. One of them told a story which you will like. All of you know about the Christmas story, "Why the Chimes Rang," don't you? This is a modern missionary story about, "Why the Church Bells Rang."

Out in North Dakota there was a

small village church. The minister of this church, and also its members, liked Bible stories and so the children of the village spent many hours listening to the lovely stories from our Bible. There was one little girl who thought that she could listen forever to these interesting, fascinating stories.

One day there came the dark clouds full of dust which took away from the people their good fresh air. It took more than that—homes and farms were lost. Savings of a lifetime were wiped away. Many families moved far away from North Dakota and their old homes. Children had to part with their playmates, pets and toys. One little lad wanted terribly much to take his pony with him to his new home but father said that it was too far and would cost too much.

Years passed and there was no longer a minister at the church. There were no more church services. Lucy did not listen to the Bible stories any longer in her beloved church. Lucy was now ten years old. She thought that it would be far easier for all of the children who were left in the community if there were someone who would take time out to tell them Bible stories again.

One Sabbath morning the people of the community were startled to hear the church bell ringing. They got

into their clothes hurriedly and hastened to the church. What do you think they found? There on top of the church up in the belfry was ten-year-old Lucy ringing the bell. When she was asked why she was ringing the bell she replied. I want to hear Bible stories again.

A CHILD'S PRAYER IN RHYME.
WHEN WE'RE HAPPY AT OUR PLAY.

Dear God, because you're everywhere,
We do not always kneel to pray;
You hear our words of thankfulness
While we are at our play.

You know the gladness in our hearts;
You love to see us all so gay;
And you will watch o'er all we do
Throughout each happy day!

Thank you, dear God, for happiness
And while we play, be near to bless.

—Arletta Christman Harvey.

Lonny and Judy Bond went to the Elon School of Missions with their mother. Lonny is eight and Judy is four. Lonny tells his experiences:

MY TRIP.

Judy and I came with mother to the School of Missions. The first day I played on the campus and watched trains, climbed the wall, and played in the mud with Judy. I knew mother wouldn't like it and I came to my room and wiped the mud off with a cloth.

The second day I went to the orphanage. Mr. House took us. The first thing he did was to tell the lady who we were. And then after that we played on the merry-go-round and also played horseshoes. The boys and girls were nice and kept asking my name. They asked us to stay and eat but we were going back to the college for our lunch. They had a goat and I played with him and played some marbles, too. Judy and I liked it, so we went back the next day. A little girl at the orphanage had mumps. Judy washed and was going to sit at the table and the lady asked if she had ever had the mumps and we said yes. There are three buildings. The first is the baby building for babies. The next for three to tens, I think, and the other for big grown-up boys and girls. The buildings are nice.

Thursday afternoon we said good-bye and told them we hoped to come again next year and arrange to play with them. When I get home I am going to tell my Sunday school class all about the things I did.

Sincerely,
LONNY BOND,

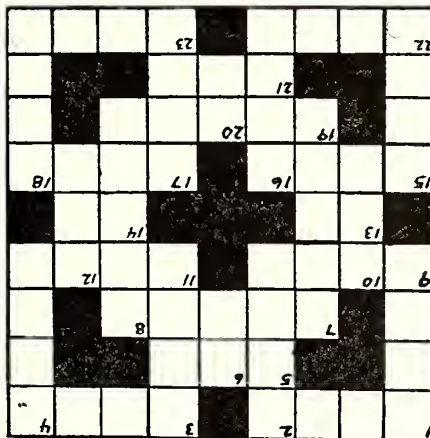
CROSSWORD PUZZLE.

Across.

1. Month of brides.
3. Above.
5. Home of a lion.
7. Large bodies of water.
9. Always.
11. Stain made by soot.
13. Iowa (abbr.).
14. Third person present of be.
15. Opposite of cool.
17. A "sky-lantern."
19. Poetic form for beneath.
21. By birth.
22. An act.
23. To sit for a picture.

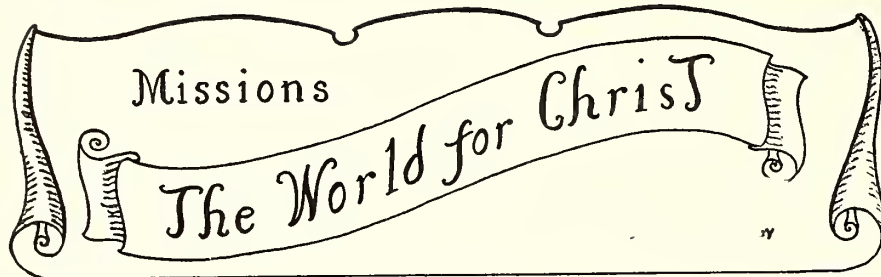
Down.

1. Twenty-sixth book of New Testament.
2. A tower. (Gen. 35: 21.)
3. Belonging to one, anyone.
4. Foundation of a tree.
6. Cry of a woman at the sight of a mouse.
7. To acquire knowledge.
8. Worker in metals.
10. By way of (abbr.).
12. United States of America (abbr.).
15. Breeze.
16. To darn.
17. Gait, distance measured by the foot.
18. June flower.
20. American Eagle (abbr.).



Answers to Last Week's Puzzle.

- ACROSS — 1. Ohio. 3. Solo. 5. Rat.
7. Jacob. 9. Dial. 11. Pray. 13. N. P.
14. It. Gnat. 17. S. N. E. W. 19. Noble.
21. Leo. 22. Evil. 23. Warm.
- DOWN — 1. Obed. 2. Oral. 3. Stop.
4. Obey. 6. A. C. 7. Japan. 8. Brine.
10. Inn. 12. Ate. 15. Give. 16. Toll.
17. Slow. 18. Worm. 20. Be.



ENCOURAGING WORDS FOR MISSIONS GOAL.

One of the most encouraging letters I have received is from Prof. L. L. Vaughan, Raleigh, N. C., which is as follows:

June 12, 1941.

Col. J. E. West, Pres.,
The Mission Board,
Suffolk, Virginia.

Dear Col. West:

This is to acknowledge receipt of your letter of June 9, in which you tabulated the receipts of the Mission Board for the ten-year period, 1930-31 to 1939-40. It is interesting to a new member of the Board to have these figures since it will give me some idea as to what has been done in the past decade.

I note from the second paragraph of your letter that you are requesting an increase in Missions over last year by an amount sufficient to make \$20,000.00 for the current year. The additional amount requested is not exceedingly large and it is to be hoped that it can be realized.

I shall be glad to apprise our people of the figures which you have given and do what I can to increase our gifts for Missions. In this connection, I shall forward shortly a small check to Mrs. Parker as a special contribution to this cause. Further, I shall endeavor to bring the facts to the attention of other churches which I may have the privilege of visiting before the close of the fiscal year.

Assuring you of my cooperation in this undertaking, I am

Yours very truly,
L. L. VAUGHN.

If you cannot make an additional gift without embarrassment, please do not make it, but pray for the success of the campaign and for the members of the mission board and especially for its officers. Please speak a kind word for the effort that we are making.

J. E. WEST.

REV. R. L. HOUSE LEADS MINISTERS.

Rev. R. L. House leads the ministers in responding to general special gift letter. I appreciate this gracious response, as I can not see many prospective givers and must depend on writing the membership.

I hope to have more responses before the first day of July.

J. E. WEST.

MISSIONARY OFFERINGS. WEEK ENDING JUNE 20, 1941.

Sunday Schools.	
Mt. Olivet (G), Geer, Va.	\$ 2.69
New Hope, Harrisonburg, Va. ..	3.64
Sunday Schools.	
Mt. Carmel, Walters, Va.	1.57
Morrisville, N. C.	1.59
Pleasant Hill, Liberty, N. C. ...	6.79
Rosemont, Norfolk, Va.	26.47
Happy Home, Ruffin, N. C.	4.85
Berea (Nans.), Driver, Va.	4.00
Antioch, Harrisonburg, Va.	3.69
Ramscur, N. C.	5.13
Waverly, Va.	2.00
Liberty Spring, Suffolk, Va.	5.00
Hine's Chapel, McLeansville, N. C.	3.00
Damascus, Chapel Hill, N. C. ...	2.00
Smithwood, Liberty, N. C.	3.63
Total	\$ 70.42
Individuals and Churches.	
Wentworth, Raleigh, N. C.	\$ 9.89
Elk Spur, Fancy Gap, Va. ....	.80
Rocky Ford, Fancy Gap, Va. ...	3.37
Mt. Zion, Mebane, N. C.	38.40
Flint Hill (M), Biscoe, N. C. ...	.23
*Mrs. O. S. Mills, Norfolk, Va. (Designated to Foreign Missions)	35.00
*Mrs. Ella V. Gray, Waverly, Va.	200.00
*Mr. Garland Gray, Waverly, Va.	100.00
Total	\$ 387.69
Specials.	
Class No. 3, Rosemont S. S., Norfolk, Va.	\$ 3.00
Mountain Work.	
Young People's Society, Reidsville, N. C. (To help refinish a room in Elk Spur parsonage) .	\$ 10.00
Total for the week	\$ 474.11
Previously acknowledged ...	15,244.08
Total	\$15,718.19
Deducted through mistake 3 weeks ago, Elm Avenue, Sale	450.00
Total since Sept. 1, 1940 ...	\$16,168.19

*Honor Fund.

I wish to make a few corrections in the reports for the past three or four weeks. On May 30, the total given was \$14,621.05—it should have been \$14,622.05. This will make the figures this week under "Previously acknowledged" \$15,244.08 instead of \$15,243.08. You will note also that the \$450.00 Elm Avenue Sale of Lots has been added to the total sum. It had been previously deducted from the mission total and was overlooked. Therefore, the total since September

1, 1940, now stands at \$16,168.19 and we have a goodly gain.

This week we have had such splendid gifts from individuals. This goes a long way on our goal of \$2,582.55. Remember we only have July and August to reach the top. So why not send your gift now?

Most sincerely and gratefully,
MATTIE COX PARKER,
Secretary.

DR. J. O. ATKINSON HONOR FUND.

Mrs. O. S. Mills, Norfolk, Va. . .	\$ 35.00
Mrs. Ella V. Gray, Waverly, Va.	200.00
Mr. Garland Gray, Waverly, Va.	100.00

Total	\$ 335.00
Previously acknowledged ...	905.27

Total to June 20, 1941 \$1,240.27

The offerings for this fund have been given in honor of a man whose life was spent in service for his Master. He was devoted to the cause of missions. It is with unselfishness and loving memory that the individual gifts have been given to this Honor Fund. If you would like to make a contribution to this Fund please send it to the Mission Office, Elon College, N. C.

Gratefully,
MATTIE COX PARKER,
Secretary.

THE MISSIONARY SPIRIT AND HUMAN PERSONALITY.

(Continued from page 5.)

beloved; and none who more sincerely loved his fellow man.

I do not want you to misunderstand me. Dr. Atkinson was great in his own right. He ranked above his fellows in natural endowment. He was blessed with a remarkably keen intellect. He was innately a genial and gracious soul. He had the warmth of heart and the readiness of expression which made him an outstanding orator. Had he elected to spend his life in the classroom his students would have cherished the memory of his influence upon their lives. Had he spent his life in the pastorate, his people would have followed him joyously and thanked God for his ministrations.

What I am trying to say to you, and what I firmly believe, is, that his giving of himself as he did, to the divinely appointed task of missions, gave to him in return a strength of faith, a depth of spiritual understanding, a clarity of spiritual perception, a deep and abiding love for humanity, a tolerance and charity for human weakness, a belief in the almost limitless possibilities of human achieve-

(Continued on page 13.)

The Missionary Factor in the Chinese Situation

By CHARLES H. CORBETT

Christian missions are an important factor which must be taken into account in any serious appraisal of the situation in China. Some people react violently against missions and treat them as an unmitigated pest. Many others speak of them with the greatest enthusiasm. But whether missions are praised or blamed they keep right on. Dynasties may come and go, revolutions and counter-revolutions may rock the country to its foundations, but missionary work moves steadily along, because it springs from deep conviction and is carried on by people prepared to make great sacrifices for their ideals.

At the present moment missions are enjoying great prestige among the Chinese people, partly because Christians are filling so many of the highest positions of leadership in government and community life; partly because mission stations have proved to be havens of refuge for panic-stricken people in the war-torn areas, as well as centers of relief operations.

The question is often asked how it happens that the Christian community in China can exercise such great influence when numerically it is so very small. For when the three million Chinese Catholics have been added to the one million of the Protestant community, the total is less than one per cent of China's teeming population. How can such a small group furnish so many cabinet members, provincial governors, legislators, college presidents, ambassadors and similar leaders?

The answer to this question is twofold. The first and most obvious part of the answer is that Christian missions took the lead in introducing modern education into China, and have not only built and maintained high-class colleges and universities but they have helped hundreds of their graduates to go abroad for further study. It is natural that in a time of crisis when China needs the best services of all its citizens that Christians should fill a prominent role, because of their education and training.

The second half of the answer is less obvious but even more important. There is a hardness of fibre in the Christian community in China because recurrent periods of persecution have deterred all but the most valiant from espousing a cause so unpopular and dangerous. It requires a great deal of courage and conviction

to break away from old habits and customs, and to face the ridicule and abuse which comes from those who feel that any change is a reflection on the ancient ways. It takes even more courage to stand firm when Christians are being massacred by the thousands as they were by the Boxers forty years ago, or being harried and reviled as they were by the Communists fourteen years ago. But those who remained faithful in spite of these trials, developed a quality of character which is just what China needs in her day of testing.

Take for example the case of H. H. Kung, who is minister of finance in the Chungking Government as well as vice-president of the Executive Council. Though he is a lineal descendant of Confucius he became a Christian while he was in school, just a short time before the Boxers started in to kill all missionaries and their converts, because they thought that they were all indissolubly linked with such acts of aggression as Germany had just shown in her occupation of the port of Tsingtau. It took a lot of courage for young Kung to break the news to his parents that he had forsaken the ancestral path to become a Christian. It took even more courage to stand firm when his life was in danger and Christians were being massacred all about him. But his courage was equal to the demands of this critical situation, and now in his ripe manhood it is not strange that he should be a tower of strength to his nation.

Christian schools and colleges in China are today taxed to their utmost capacity, but it was not so in the early days. For example, one school, now very popular, began seventy-five years ago with one teacher and two pupils. But presently half the student body—namely, one boy—left, because of the gibes and threats of the neighbors. It took a good deal of grit on the part of the missionary to keep the school going. But in course of time the attitude of the public changed because of the quality of the graduates of this and similar mission schools.

Then there came a day when the whole governmental system of examinations based on the ancient classics was swept away, and a modern school system set up on the model introduced by missions. Also the idea of universal education was taken over, though it marked a fundamental rev-

olution in educational philosophy. For, before that time, the Chinese did not undertake to educate more than a small fraction of the population. As a result ninety-five per cent of the men and ninety-five per cent of the women were unable to read their own language. Even today, though universal education is the ideal, it has proved impossible to provide enough schools in such a short time to educate such a vast populace.

The idea of spreading education more widely was received with an enthusiasm natural to a land where the restriction of education had made multitudes anxious to share in the prizes it made possible. But at first those newly admitted to the rank of scholars wanted to copy the habits of the past when educated men did no manual labor, in fact they often let their finger nails grow very long to show that they were not obliged to use their hands for any more strenuous exertion than writing with a brush.

This was contrary to the democratic ideas of the missionaries, many of whom had worked their way through college and all of whom believed in the dignity of labor, but it took a long time to change the attitude of Chinese students. One of the missionaries who was most successful in this line was Joseph Baillie, an Irishman educated in America who has left a strong impress on China. Among other things that he did was to induce Henry Ford to accept batches of Chinese students to be trained as mechanics in his factories in Detroit. These boys were given a really excellent training by Henry Ford and Baillie used his influence with the boys to persuade them not to look for soft jobs when they came back to China, but to be willing to keep on working with machinery. As a result the engineers in charge of the factories of the Chinese Industrial Cooperative movements are practically all "Baillie Boys" and proud of the fact, for they constantly mention it in their writings. It is worth recording also that Rewi Alley, that dynamic New Zealander who is making a name for himself in the industrial life of China spent his first summer in China with Joseph Baillie and was deeply influenced by him.

A good deal of the energy of missionaries in China today is given to relief operations. The emergency is so great that it taxes all resources, both governmental and private, just to meet the elementary needs for food and clothing. Catholic missionaries reported in 1940 that they had cared

(Continued on page 13.)

Pilgrim Fellowship

"Youth at Work in the Church"

A. LANSON GRANGER, JR., *Editor*

WHAT CAN BE DONE FOR MEN OF DRAFT AGE.

By ALICE STEWART,

Member of Administrative Committee,
United Christian Youth Movement.

Working together, the pastor and young people of his church can do much to aid the men of draft age affected by the Selective Service Act. Every local church should create an advisory committee to consult with men of draft age, help them with the questionnaire, and see that they understand the provisions of the Act as it applies to their procedure. It will be of help if one member of the committee is a young person who has already filled out the questionnaire.

Young people can form discussion groups of those of draft age to help them determine their attitudes toward war, clarify positions, minimize hatred, and evaluate the issues. Health conditions in camp, discipline, recreation, and the like also should be discussed. The church could give a letter of introduction for the boys to the church pastor or someone in the community near the camp. A youth council could be especially helpful in organizing such action in all churches and suggesting materials, supplying leaders for discussion groups, and correlating the work of the various churches.

When the draftee goes to camp, the young people in his class or society should keep in touch with him by writing letters frequently, sending a little gossip sheet from the church or council each month, and supplying magazines and books. The denominations can follow up the boys of their denomination with the churches near the camp, and also send a note to the chaplain. Special note should be made of the things the boy does well, such as leading discussion groups, songs, games, etc., when sending letters of introduction. The church should also be considerate of the family from which the boy comes.

A special church committee should be created to consult with the conscientious objector and see if he can answer the questions to prove his determination and convictions. There should also be a community committee with lawyers, business men,

and others on it to assist and uphold the rights of conscientious objectors, not only with the appeal boards, but also to see about the jobs which might be taken from those who are conscientious objectors. Young people should know about the conscientious objector camps now in existence and become informed on the different alternatives which conscientious objectors might take. They could also raise money for the support of the conscientious objector in their group who will have to pay \$35.00 a month for board and room in these camps. Conscientious objector camps also need to be furnished with books and supplies.

Looking forward to the time when the boys come back, an employment exchange for both employers and the returning draftees might be set up by the local churches, a Y. M. C. A. group, a church federation, or a youth council. The leisure time program will probably have to be enlarged, and young people can be especially helpful in this respect. More extension courses may need to be organized. Further, there should be a committee to make sure that the young people who come back from camp take their places in the local churches and in the life of the community.

It was the pleasure of the managing editor of THE SUN to be present for the morning meal Wednesday at the Elon Young People's Summer Conference, and to attend the morning service at which Rev. Archie Hook spoke. It was with a feeling of regret that we left the campus, knowing what good things were in store for those who remained behind. A superficial glance over the group gathered there was sufficient to convey the information that it is an excellent one in quantity and quality. It is going to be a most successful conference.

enough to speak out in the face of threatened persecution?

2. With the church oppressed in Europe, what can the American church do to save the day? What can this society do? What can each individual do?

S. E. M.

WHAT IS HAPPENING TO THE CHURCH IN EUROPE?

CHRISTIAN ENDEAVOR TOPIC
FOR JULY 6, 1941.

SCRIPTURE: Lam. 1:1-5; II Cor. 4:17.

Daily Readings—

Monday—A Hopeful Prophecy—Isa. 52: 9-12.

Tuesday—Restoration Promised—Joel 2: 18-24.

Wednesday—Habakkuk's Testimony—Hab. 1: 12-2: 1.

Thursday—A Present-Day Analogy—Acts 8: 1-3.

Friday—Deliverance by Redemption—Rom. 8: 18-23.
8-10.

Saturday—Promised Relief—Rev. 2:

This is the first of three topics dealing with the church in a changing world. Certainly Europe is undergoing rapid change which makes it impossible to foretell the fate of the church. In continental Europe the Christian cause is being severely tested. The churches are not free. The prospects are very dark in lands dominated by the totalitarian doctrine. Christian leaders, ministers and priests who raise a voice against secular control are persecuted and thrust into concentration camps. In Germany eighty per cent of those in concentration camps are Christians who have refused to conform to the wishes of Nazi storm troopers.

Material for this meeting may be secured from books, magazines and newspapers. Study the church situation under Franco in Spain; how Stalin suppressed religion when he entered Latvia and the other small Baltic Countries. According to a report in the *New York Times* it is estimated that about twelve per cent of England's churches have been destroyed in air raids, but each congregation is carrying on under difficulty.

There has been a sudden cutting off of missionary funds. Missionaries have been recalled. Thousands representing the churches of Europe have been left stranded far from home. This has already had a depressing effect on the home base as well as upon the distant field.

A letter from a young endeavorer in Switzerland, dated February 7, 1941, says: "The work under the youth in our associations concentrates more and more in Bible studying, to encourage every member of our groups of young people. We take great interest in a thorough preparation. At different district meetings of young people discussions on the Bible and witnessing stand in the first line."

For Discussion—

1. Do you believe anything deeply

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

LESSONS FROM THE EARLY CHURCH.

LESSON XIII—JUNE 29, 1941.

LESSON: I Cor. 3:1-15.

DEVOTIONAL READING: I Cor. 1:17-25.

GOLDEN TEXT: *For other foundation can no man lay than that which is laid, which is Jesus Christ.*—I Cor. 3:11.

A Bit of Background.

Paul had founded a church at Corinth and labored there for a year and a half. Then after his departure, Apollos came from Corinth to Ephesus and preached, and his eloquence captured many of his hearers. The church became divided over its devotion to its leaders, and when news of this reached Paul he wrote from Ephesus this first letter to the Corinthians, urging the members of the church to forget their differences and follow their Great Master.

Immature Christians.

"And I brethren, could not speak unto you as unto spiritual, but as unto carnal, as unto babes in Christ. I fed you with milk, not with meat; for ye were not yet able to bear it: not even now are ye able; for ye are yet carnal." The Christian life is a life of growth and of progress. It is not enough simply to be born into the Christian life; a man must have the proper food and he must take the proper spiritual exercise. Paul frankly recognized this principle of growth in the Christian life, and although these Corinthians to whom he wrote were adults they were still children in their Christian experience. This principle has two implications. No Christian ought to be satisfied with remaining a babe in Christ. Although we have to become as little children to enter into the kingdom of God, we should seek to become full and well rounded men and women of the measure of the stature of the fullness of Jesus Christ. Indeed, this is not only desirable, it is necessary, for our happiness and destiny in the life which is to come will depend most likely upon our capacity to enter into and to enjoy the things of the spirit. The life which now is is a school for the life which is to come in the things of the spirit. This idea of growth, therefore, ought to be a stimulus to us and a challenge to persistent and consistent effort.

There is another phase to the matter, however. We must make allowance for the weaknesses of others by taking into consideration the fact that they may be mere babes in Christ. One does not expect as much of a two-year-old baby, or an eight-year-old boy, as he does of a grown man or woman. Thus it is that we should not judge young Christians, even though they may be old in years, by those who have been trying to lead the Christian life for years and years. Many a mature Christian is quite unfair to those who are young in years or those who are young in their Christian experience.

Childishness, Not Childlikeness.

"For whereas there is among you jealousy and strife, are ye not carnal, and do ye not walk after the manner of men?" There are many marks of childishness in religion. So far as Paul was concerned one of the surest evidences was the fact that people were jealous and at strife one with the other, that there were divisions among them, divisions born out of their loyalty to leaders. One was saying, I am Paul; and another, I am Apollos; another, of Cephas; and another, of Christ. Paul calls attention to the fact that these men were simply the ministers through whom they had believed. Each man had his own function, for instance, he said, "I have planted, Apollos watered." He emphasized that it is God who gives the increase. The movement is greater than the man. Men should love their leaders and give due regard to them, but after all it is the spirit of God working in and through these men that brings the harvest. Therefore, he said, "So then, neither is he that planteth anything, neither he that watereth; but God that giveth the increase." One of the surest evidences of the lack of Christian love are the petty factions and jealousies and divisions which characterize so many local churches. Perhaps the devil loves nothing more than a church fuss. His most effective weapons are these fifth columnists who undermine the power of the church from within.

Each His Own Reward.

"Now he that planteth, and he that watereth are one: but each shall receive his own reward according to his own labor." Here is a statement that ought to bring comfort to every

Christian worker. We have diversities of gifts, and we have diversities of work, but we are not to be judged in terms of what another man does, but rather in terms of what we do in proportion to what we have. Each man will receive a reward according to his own labor. He that is faithful in that which is least will receive just as great a reward as he that is faithful in that which is much.

God's Fellow Workers.

"For we are God's fellow-workers." God apart from man can not fulfill his purpose, nor can man apart from God fulfill his high destiny. This principle was cleverly put by the farmer in the following story. A minister was passing by a farm one day and stopped to visit with the farmer. He commented on the fine appearance of a plot of ground on which was growing a healthy crop. The minister said, "You and God certainly made a good job of that field," to which the farmer replied, "You ought to have seen it last year when God was taking care of it by himself." Each person is important, and has something important to do. Men and women find a greater joy in their work when they realize that they are workers together with God.

Every Man's Responsibility.

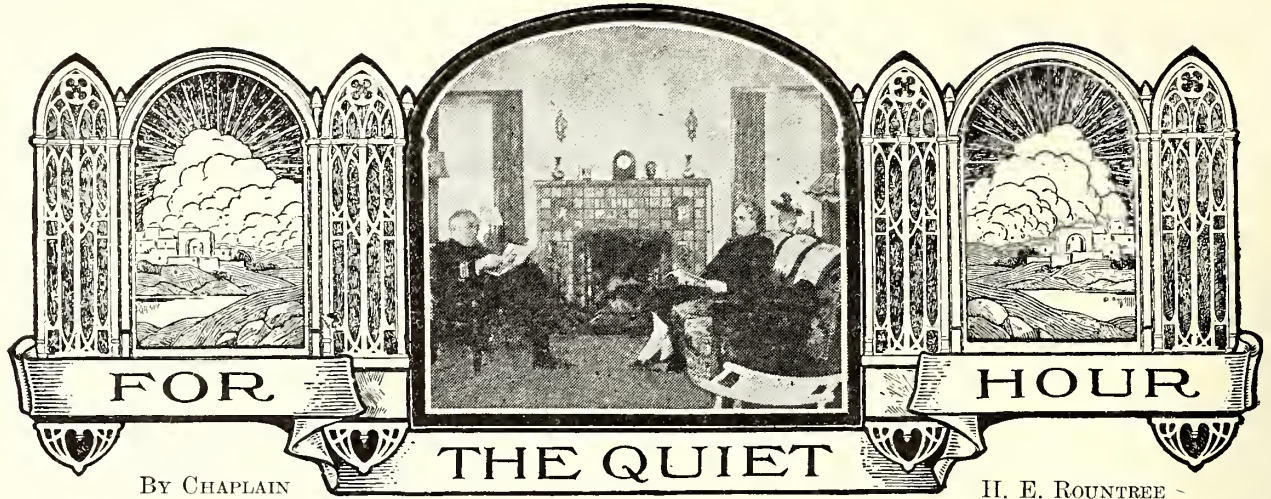
In some striking words, Paul emphasizes the fact that in a sense every man is responsible for his own building. Therefore, every man ought to take heed how he builds. "For other foundation can no man lay than that which is laid, which is Jesus Christ." On this foundation men proceed to build. Some use material that endures; others use material which is not only revealed by fire but sometimes destroyed by fire. The work of some men which has been highly regarded by their fellowmen will be as hay and stubble when the time of ultimate testing comes, while on the other hand work which has been unrecognized in this life will stand in all of its greatness in the light of eternal values.

My Father's world—and yet
For me he leaves stirring, mighty tasks;
And bids me share with him
In building love and truth and joy
To make his dream come true.

My Father's world—and yet
On me waits part of all the beauty, love,
And tenderness the world
Might use in building other powers
To make his dream come true.

My Father's world—and yet
Not his until each willing child of his,
For him and for his dream,
Gives love and toil and sacrifice
To make his dreams come true.

—Unknown.



MONDAY.

WHY SUFFERING?

“Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit.”—John 12:24.

That answers the question, but since we cannot connect the realities of suffering with honest-to-goodness well meaning living, we need to continually be reminded that suffering is not avoided by good living. Maybe a few reminders here and there will help. War and the ravages of war, war-murder and wholesale destruction of property and innocent lives seem to be the lot of the world. Even with us, death, sorrow, sickness, misfortune, trials and tribulations are our lot. In God’s Word is the answer. He knows what is needed to perfect His children. Nature illustrates it. The planting of the seed, its death, and resultant new life is the way. We need to be ground, broken, crushed and chisled before we can meet the Master’s service. Malachi says, “It is to urge and refine us as silver and gold.” Let us pray that He may work out in us His will and enable us to say with Job, “When he hath tried me I shall come forth as gold.”

TUESDAY.

CLING AND SING.

“Though he slay me, yet will I trust him.”—Read Job 13:1-6.

The above caption is from William T. Ellis, taken from a letter which he received signed, “From one who has suffered, and trusts, and clings, and sings. In His name.” In the school of varied sufferings the lessons of faith and communion have been learned. God means most to those who go down in the dark valleys. It is they who learn to “trust Him wholly and find Him wholly true.” Let us pray that our faith may not fail.

WEDNESDAY.

THE BLISS OF ETERNAL GAIN.

“He will not suffer you to be tempted above that which ye are able.”—Cor. 10:13.

He sat by a fire of sevenfold heat,
As he watched by the precious ore,
And closer he bent with a searching gaze
As he heated it more and more.
He knew he had ore that could stand the test,
And he wanted the finest gold
To mold as a crown for the King to wear,
Set with gems with a price untold.

Can we think that it pleases his loving heart
To cause us a moment’s pain?
Ah, no! but he saw through the present cross
The bliss of eternal gain.
So he waited there with a watchful eye,
With a love that is strong and sure,
And his gold did not suffer a bit more heat
Than was needed to make it pure.

—Anon.

THURSDAY.

THE FINEST OF ALL ARTS.

“Be kindly affectioned one to another.”—Read Rom. 12.

Some of the very finest artists have made a mess of domestic relations. We all may easily forget that the finest art in the world is living with people. It takes brains and courage and unselfishness to do this. Above all it takes Jesus Christ. Let us pray for the ability to be good members of our home, for the Lord to dominate us until we are that.

FRIDAY.

TRAINING FOR LEADERSHIP.

“Here am I send me.”—Read Exodus 3:1-14.

July is the month of patriotism centered around the 4th of July the celebration of our independence, our democracy and our liberty. For the past eight months we have been in training (wholesale) for the defense of our God-blessed country. Training and preparedness is the best defense. It will also make better men. God save us.

July is also a month of summer church conferences and training for Christian leadership. But Christian leadership does not always come that way. This leadership is like character, it grows; it grows through the mechanics of a life in Christ, given to prayer, a life hid with Christ every day. Let us pray that we may be such close followers of Him that all who come after us may be in His train. Amen.

SATURDAY.

THE DEPTHS OF SUFFERING.

“Mine eyes are unto thee.”—Ps. 141:8. Read 1-10.

One reason given why Christians turn so constantly to the Psalms is because the writers of the Psalms have been over the same road that they travel, had the same experiences that they have had, suffered as intensely as they have suffered, and in their sufferings have called upon the Lord and the Lord answered. The echo of that call finds a response in our souls. It is this way that in the Psalms we somehow feel that God is dealing with us. The writers of the Psalms also had their great joys and glorious worship just as we have, and here again this joy echoes in our souls. Let us pray, and thank God for the wisdom and strength which has been handed down to us from our forefathers. Amen.

SUNDAY.

Sunday is a day of rest, recreation and holy uplift. It is a day of investigating the momentous questions of God, our duty to Him, and our destiny by Him. Let us not only pray for this, but let us work for it. It may be done by going to church and worshipping, but in more ways than that. It is done through touch and service with humanity.

THE MISSIONARY FACTOR IN THE CHINESE SITUATION.

(Continued from page 9.)

for 463,770 refugees. Protestant missionaries have been equally active, and their hospitals have been extremely useful not only in caring for civilians wounded in air raids but also in combatting epidemics of cholera and malignant malaria which are especially prevalent with millions of refugees roaming about the country. In addition, the "Christian Federation of Service to Wounded Soldiers in Transit" has administered first aid and given comforts, food and shelter to 675,070 wounded soldiers. Besides, the Y. M. C. A.'s Emergency Service to Soldiers has benefited as many as a million soldiers a month.

This is all in line with the unstinted service which missionaries have rendered to China in previous emergencies, especially when droughts or floods have brought starvation to millions of China's hardworking peasants. But it should be clearly recognized that missionaries are not satisfied with dealing with such emergencies in a merely palliative way. There has been a determined search for permanent solutions and definite progress had been made in the years immediately preceding the Japanese invasion. Much of the good work has been undone by the war, and terrible floods have occurred because dikes have been broken deliberately in the course of military operations. But even in war, some far-sighted reconstructive measures are going on.

Dr. John Earl Baker, the noted relief expert, has always insisted on calling himself a missionary, even in the days when he was a railway adviser to the Chinese government. In all his relief work he has been sustained by a definite hope that in his own lifetime China might be removed from the "famine map" of the world. He has developed a four-fold policy of (1) irrigation, (2) flood control, (3) improved transportation, and (4) better credit organization to eliminate usurious rates of interest which farmers must pay for loans. Dr. Baker is now in charge of transportation on the Burma Road and so is actively on the third element in his constructive program. He feels that in spite of the temporary set-backs to other parts of his program, due to the war, progress will be extremely rapid when peace comes, because so many Chinese have caught the vision of a reconstructed nation with famine completely banished.

Dr. Baker's program is supplemented by the work of Christian uni-

versities in using scientific techniques in improving China's economic life. It was a missionary, John L. Nevius, who long years ago introduced American apples, pears and other fruits into Shantung, where they have become an important source of income for the people. Today, even while the war is going on, missionary scientists on the staff of Nanking University are working on improvement of orange culture in West China where their institution has gone to escape the invaders. In the short time that has elapsed since they reached West China they have already solved many problems for the fruit growers such as combatting pests, picking and handling the oranges so as to avoid damaging them, washing them with borax solution so as to prevent decay, etc.

Previously, Nanking University had done notable work in silk culture showing the peasant how to eliminate diseased strains of silk worms, and thus to save the industry millions of dollars annually. Lingnan University has also done important work in silk culture. In North China, Yenching University is training tanning experts and showing the Chinese how better to preserve and tan the hides and furs which that region produces in great quantities. These are but samples of scores of constructive projects carried on by missionary institutions, all of which will improve the economic life of the people.

It is evident that the men who carry on these researches are not just ordinary individuals but highly trained specialists. In fact, the degree to which the whole missionary personnel is specialized is very surprising. The reason is obvious. The Chinese church has reached a stage where it can supply its own pastors and evangelists, and a considerable proportion of its own doctors, nurses and teachers. There is little point in sending a missionary to work with them unless he has some special skill to impart to his Chinese colleagues. So whether one be a doctor or a nurse, a preacher or a professor, one must have specialized training before one can expect to be appointed a missionary, and when furlough comes due one is required to take additional training so as to catch up on the latest discoveries and techniques. It is marvelous how much talent the missions secure though they promise only a living wage sufficient to maintain health and efficiency.

On one memorable occasion a distinguished Chinese scholar, who was at that time chancellor of China's leading national university, and who

was the patron of the young leaders of the Chinese Renaissance, asked a group of missionaries why they were not content to confine themselves to their educational, medical and social service work, leaving out their religious activities. He said that even if the supporters of missions in the homeland expected a certain amount of religious endeavor, he thought the missionaries should not let this bother their consciences. Why not give themselves to those things which everybody can appreciate, and avoid a controversial subject like religion?

In reply the missionaries said they did not regard it as a disagreeable duty, imposed on them by their supporters at home, to bear witness to their religious convictions. On the contrary, it was a deep religious motive which had impelled them to volunteer for the work, and it was that which sustained them in their tasks.

This is profoundly true. What other motive power will take 10,000 people from their homes in America and Europe and induce them for a mere pittance to settle down among an alien people, surrounded by squalor and disease, cut off from their own kind, and bringing up their children under conditions of great risk to life and health. Only people who deeply believe in the love of God could continue year after year to make such a demonstration of the highest type of human love and service. Their good works are inseparable from their religion.

THE MISSIONARY SPIRIT.

(Continued from page 8.)

ment, and above all an intimate and abiding fellowship with the Eternal God. These, I believe, could have been his in so large and rich a measure, through no other form of service than his labors of love in the mission of his Christ.

These words are not intended as an eulogy to Dr. Atkinson. No words of mine are adequate to appraise so noble a life. No commendation can lift him to a place of higher esteem than that which he now occupies. You knew him as well as did I. You appreciate his life and labors. You loved him. You cherish his memory. You thank God for the part you had in the work which he did. These words are intended to remind you and me, that the way to a larger faith, to a deeper fellowship, and to a stronger and more abiding love for man and God, is the way of missionary interest, missionary activity, consecration and dedication to the task of carrying Christ's gospel to all the world.

The Orphanage

CHAS. D. JOHNSTON, Supt.

Dear Friends:

In the death of Dr. J. V. Dick of Gibsonville, N. C., the Christian Orphanage lost a loyal and sympathetic friend. Dr. Dick has been one of the physicians who has been waiting on our children here since the orphanage was established. For twenty-five years, since the writer has been in charge, he has called Dr. Dick in all kinds of weather to see our sick children. He always came gladly. It made no difference whether the weather was cold or hot he would come in with a smile on his face and seemed to always bring cheer to us when the children were critically ill and we were carrying a heavy responsibility. He was kind and sympathetic.

In all the years of his practice here, he would never take a dollar for his services. We have, a number of times, insisted that he let us pay something for his services but never a penny would he accept. He would say, "I want to do charity work, too, and I feel that I could give my services to no better cause than to these little children here."

We will miss him as a physician. We will miss him as a loyal friend. A good man has gone to his reward. Our loss is his gain. We feel that we could pay him no higher tribute than to say, "Dr. Dick was a Christian gentleman every day."

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR JUNE 26, 1941.

Amount brought forward \$8,287.10

Sunday School Monthly Offerings.

Eastern N. C. Conference:

Piney Plain	\$ 8.00	
Morrisville	2.75	
Wake Chapel	6.20	
New Hope	1.00	
Turner's Chapel	3.21	
		\$ 21.16

N. C. & Va. Conference:

Hines Chapel	\$ 6.00	
Reidsville	10.97	
Happy Home	5.15	
		22.12

Western N. C. Conference:

Ramseur	\$ 12.00	
Flint Hill (M) .....	.15	
Antioch (R)	1.06	
Randleman	3.00	
Sophia	1.00	
		17.21

Valley Va. Central Conference:

New Hope	\$ 2.07	
Mayland	1.83	
Newport	3.32	
		7.22

Eastern Va. Conference:

Liberty Spring	\$ 7.00	
Waverly	2.25	

Cypress Chapel	6.25	
Bethlehem	5.57	
		21.07

Special Offerings.

A Friend	\$ 10.00	
Mr. May	4.00	
Mrs. Hart	12.50	
Mr. Stout	20.00	
Montgomery County:		
Honeycutt children ...	60.00	
McQueen children	60.00	
		166.50
Total for week	\$ 255.00	
Grand total	\$8,542.38	

THINGS ARE HAPPENING.

(Continued from page 6.)

without funds with which to pay college expenses. We hope that a number of our own church young people

will apply for these positions. Elon College greatly appreciates the interest of the church and the help extended.

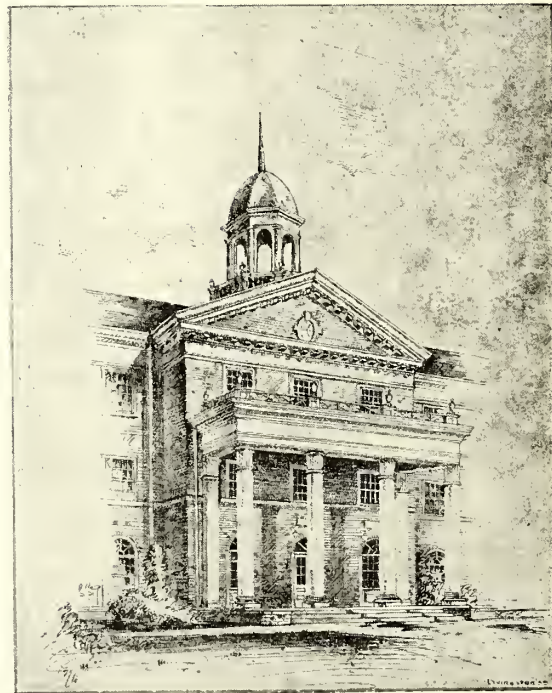
L. E. SMITH.

Contentment and peace of mind rest largely upon how we look at things—how we take view of the future. The outlook that we adopt as our own largely influences every act of our lives. From day to day we are regulated by it. If we are always looking for the best to happen, the worst will not look so black. Nothing pays a higher mental and spiritual profit than a happy outlook upon life. Most of our fears prove to be but myths and ghosts.—*Adams.*

ELON COLLEGE

Founded by the Christian Church in 1889

A CO-EDUCATIONAL INSTITUTION OF HIGHER
LEARNING OF THE CONGREGATIONAL
CHRISTIAN CHURCH



ENTRANCE TO ADMINISTRATION BUILDING

Elon College is located in the piedmont section of North Carolina. The climate is invigorating and healthful. The natural beauty of the campus is enhanced by careful landscaping.

The definite religious atmosphere of the College and its modern equipment provide the very best facilities available for the training for religious leadership.

The rates are most reasonable.

LEON EDGAR SMITH, President

Elon College

North Carolina

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational and Christian Churches.

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All other matters of business should be addressed to "The Christian Sun," 1536 E. Broad Street, Richmond, Va.

Contributions should be sent to the editor at 3206 Grove Avenue, Richmond, Va., not later than Friday preceding the date of publication. Emergency notices will be received at "The Sun" office up to Tuesday of the week of publication.

Marriage or obituary notices of not over 125 words will be published free. All over 125 words, 1c a word, cash with notice. Notices should be confined to 250 words.

Contributions for the Pilgrim Fellowship page should be sent to Rev. A. Lanson Granger, Box 144, Asheboro, N. C.

In Memoriam

SPITZER.

Mrs. Julia Frances Spitzer was born March 6, 1853 and departed this life April 17, 1941. She accepted Christ as her Savior in early life, uniting with Bethlehem Christian Church (Va. Valley) and through life was a consistent Christian and loyal member of her church.

In her relationships with friends and neighbors she exemplified the Spirit of her Master in loving words and helpful deeds. In the home she was a kind and faithful wife and loving mother. Mr. J. M. Lohr, a son-in-law in whose home she had spent much of her widowed life, told the writer that she was a noble woman, indicating that her relationships with the family were altogether pleasant. She "grew old gracefully," an achievement that all should desire, especially those whose life's sun casts its shadows eastward.

Her body was laid to rest beneath a bank of lovely flowers, gifts of love by those who

cherished her, but her influence lives on—to cheer and comfort loved ones and to inspire all who knew her to better and holier living.

Three daughters survive: Mrs. J. M. Lohr and Mrs. W. T. Kerlin of Broadway, Va., and Mrs. W. T. Monger of Elkton, Va. She had twenty-three grandchildren and twenty-seven great-grandchildren. The pall bearers were grandsons, and the flower bearers were granddaughters.

May the Lord comfort as He only can, those who mourn her departure.

R. L. WILLIAMSON.

FELTON.

Whereas, it has pleased Almighty God to take from our midst our loved and respected fellow churchman; and,

Whereas, Brother James C. Felton, during his long residence in Suffolk, was a devoted and ardent worker with and for the Suffolk Christian Church; and,

Whereas, Brother James C. Felton demonstrated throughout his long life his zeal for the furtherance of His Kingdom upon this earth, serving as a member of the choir for a long time, as a Deacon since 1908 in the Suffolk Christian Church, and serving in other ways, thus making a personal contribution to the upbuilding of this church and the community in which he lived; therefore,

It is resolved by the Board of Deacons that while we bow to the omnipotent wisdom of our Heavenly Father, we mourn sincerely fellow member, and express by this resolution our appreciation of the privilege of knowing and living and working with him during his span on this earthly sphere.

And it is further resolved, that a copy of this resolution be spread upon our church record, a copy thereof be sent to the bereaved family of our departed fellow Deacon and co-worker, and a copy be sent to "The Christian Sun" for publication.

BOARD OF DEACONS OF SUFFOLK CHRISTIAN CHURCH.

J. E. West, Chairman protem.
 W. E. MacClenny, Secretary.

ASHLEY.

Whereas, it has pleased Almighty God in his infinite wisdom and love, on February 21, 1941, to call from his earthly home to his heavenly reward, one of our beloved and faithful deacons, John M. Ashley of Bethlehem Christian Church (Eastern Va.); and,

Whereas by his going the church and Sunday school have sustained the loss of a consecrated Christian worker and one who was always glad to give to any worthy cause; therefore,

Be it resolved:

1. That we bow in humble submission to Him who doeth all things well and give thanks for his life and faithful service he rendered.

2. That in his going our church has lost a most loyal and devoted member.

3. That we extend our heart-felt sympathy to his bereaved family and commend them to our Heavenly Father who can heal all our sorrows.

4. That a copy of these resolutions be sent to the family, a copy be recorded on our church record and a copy be sent to "The Christian Sun" for publication.

Mrs. T. U. SAVAGE,
 Mrs. J. W. FOLK,
 Mr. A. C. HINGERTY,
 Committee.

FEREBEE.

On January 27, 1941, Mrs. Bertha Iola Ferebee was suddenly taken from our midst, leaving a vacant place in our Woman's Missionary Society, and a sadness in our hearts. She was always ready and willing to do anything possible to help make our society a success, as well as being generous in her contributions. We will miss her kindly smile and lovely personality.

Therefore, be it resolved:

1. That we bow in humble submission to God's will.

2. That we pray the Heavenly Father to comfort her loved ones.

3. That a copy of these resolutions be sent to the family, a copy be placed upon the records of the Rosemont Woman's Missionary Society and a copy be sent to "The Christian Sun" for publication.

Mrs. O. F. SMITH,
 Mrs. H. R. MORRISON,
 Mrs. O. S. MILLS,
 Committee.

REPORT FROM ENGLAND.

(Continued from page 3.)

tatives of all the denominations. There is growing up in the total constituency an intelligent concern about that post-war world. They are planning to duplicate what is happening in Brighton in all the major cities all over the country."

At the conclusion of his report, Mr. Chandler emphasized the responsibilities of Christians in America:

"We should bring to bear not only our physical resources to help those who are after all our brethren in Christ, but also every spiritual and intellectual resource; we should give ourselves to thinking and planning and working in terms of a post-war world which will be nearer to the Kingdom of God.—*World Alliance News Letter.*

REVISION OF THE BIBLE.

The most recent complete revision of the English version of the entire Bible is that being made now by sixteen Protestant educators working from the American Standard edition of 1901. By mid-summer the committee, which is headed by Dean Luther A. Weigle, of Yale Divinity School, expects to finish the New Testament alterations, and by 1944 those of the Old Testament. According to Dr. William A. Irwin, University of Chicago member of the committee, there will be no conjectural revision of the text, only modification of idiom and correction of discovered previous errors in translation.

A very wise man has said that "short of the multiplication table there is no truth and no fact which must not be proved over again as if it had never been proven, from time to time."—*Elihu Root.*

The Country of Romance

By SUSAN THAYER.

There is something about this country of romance that stirs the imagination. In its history is the stuff of dreams. Its future is still beyond imagining. Nothing like it has ever happened in the world before. Nothing like will ever happen again.

It's rich — this country of romance — and powerful. But these are not the things that make it irresistible to the people of other less romantic lands. It's something in its spirit . . . in its dreams . . . in the freedoms it takes for granted, in a world where freedom of any kind has become something very rare.

Little people — farmers, shoemakers, soldiers half a world away are thrilled with stories of this fabulous land. Their eyes brighten when they talk of it. The great men of this land are "giants in the earth." It's a land where great ideals have been realized and where humble people have found a chance to do the things they dream of only in other countries; where a great system of industry produces comforts for even the humblest. The great documents of this land are not tiresome legal papers. They are great epic poems. They glow with promise. They speak of man's rights. They even mention the pursuit of happiness. The pursuit of happiness in a document of state! It is incredible to those who haven't grown up taking it for granted.

It's easy to believe in this romantic land . . . in its ideals . . . its institutions . . . its way of carrying on the everyday affairs of life.

A little talk—a little explanation and men and women know that this is where the promise lies; that this country, with its brief romantic history and its inexhaustible riches, is the hope of the world.

But it *must* be talked about. It *must* be explained, not only to the millions of foreign born people within its borders but to millions of others who were born here. The barrage of criticism and actual untruth from overseas is having an effect. It must be counteracted by people who believe in the American way—for America is the country of romance.

The finest article in the world must be advertised. And even a country that believes so fundamentally in every individual's pursuit of happiness that it's written in its first great state paper, must tell its story to the people of the world!—*I. P. Service.*

The CHRISTIAN SUN

REPRESENTING THE SOUTHEAST CONVENTION OF CONGREGATIONAL AND CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

Vol. XXIII.

RICHMOND, VA., THURSDAY, JULY 3, 1941.

32 No. 27.

Elon College Library

I Am an American

There are two philosophies now at work in the world which will determine the whole future trend of civilization. One holds that the people are the servant of the state and the other that the state is the servant of the people.

The first is founded on brute force. It enslaves the laborer, crushes the rights of minorities, destroys the creative spirit and reduces its citizens to a horde of goose-stepping automatons.

The second is the philosophy of government which we have in America. Here the state is the servant of the people. Here one can speak his mind with the utmost freedom, fearing neither the lurking spy nor the lingering death of the concentration camp.

America is a land of dreams and of golden opportunity, a land that recognizes the regal dignity of the human spirit, a land of promise and of hope. Citizenship in such a country is more than a privilege; it is a sacred responsibility.

America is what we make it. Its laws are our laws! its government is our government! its destiny is our destiny! Let us be true to our solemn trust, faithful to our tradition, loyal to our high ideals. So shall the Stars and Stripes continue to be the emblem of freedom, the oriflamme of justice and honor, the symbol of all that men hold dear. I say: Thank God! I am an American.

—Alfred Grant Walton.

LET THERE BE LIGHT

NEWS AND VIEWS

Pope's Chapel recently installed electric lights and fixtures.

Rev. Alphonso Grissom received the Bachelor of Divinity degree at Yale Divinity School last month.

Rev. M. A. Pollard reports fourteen members received in the recent revival at Palm Street, Greensboro.

Saturday evening, June 28, at 6:20, Mrs. S. E. Madren had the misfortune of losing her mother, Mrs. Leona Gilliam of Alamance County.

Miss Angie Crew spoke at Raleigh last Sunday and at Reidsville on Wednesday of this week. Miss Crew will now return to her home in Ohio.

Sophia Church has been painted and equipped with new light fixtures. The pastor's salary has been increased three-fold during the ministry of Rev. D. M. Spence.

Miss Ruth Seabury spoke before a congregation sponsored by the Inter-Church Council of Asheboro on June 15. Miss Seabury was introduced by the Rev. A. Lanson Granger, Jr.

The following young people were commissioned for Student Summer Service work at the Elon Leadership Training School: Ruth Helen Gunn, Luvene Holmes, Nellie Gayle Joyner, Dorothy Hendricks and Frances Everette.

A delegation from Happy Home and Shallow Ford Churches visited the churches in Carroll County on June 8. There were approximately fifty delegates from each church. Rev. W. J. Andes spoke at the Memorial Service. Rev. G. H. Veazey, the pastor, presided at the service.

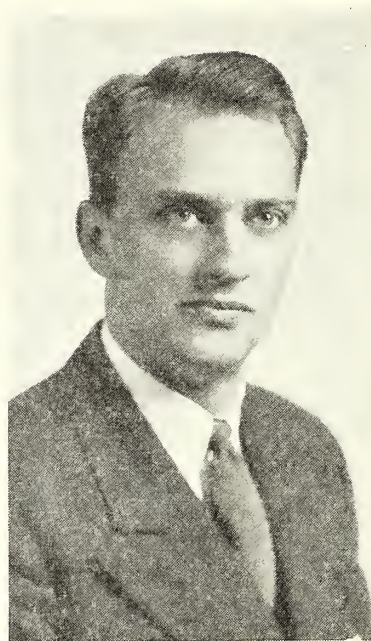
The fifteenth anniversary of the new church at South Norfolk was observed on Sunday, June 15. Rev. O. D. Poythress preached on the subject: "Things That Abide." Cash contributions for the building fund amounted to \$1,050.00. In addition \$500.00 was pledged to be paid by July 1.

WAVERLY CALLS PASTOR.

Rev. Richard Lewis Jackson of Columbus, Ohio, has accepted a call to become pastor of the Waverly pastorate of Congregational Christian

Churches. This charge is composed of Waverly, Spring Hill and Centerville Churches. The field offers a challenge to a young, active minister for the harvest is plentiful and needs the leading, helping hand of a conscientious and consecrated shepherd. These churches feel that they have found and chosen just such a splendid young man in Brother Jackson, and think they are fortunate in securing his services.

Rev. Jackson has been reared in the Congregational branch of our denomination in the state of Ohio, where he was educated save for his



REV. RICHARD LEWIS JACKSON.

graduate work in Yale University from which he recently graduated with a Bachelor of Divinity degree. He is well trained and thoroughly capable of rendering the finest type of service in the field of his choice. friendly and pleasing personality and He is of excellent character, has a is vitally interested in the Master's work. He has been doing supply work in some churches in the New England states while pursuing his studies in Yale, but has held no full time pastorate until his acceptance of the invitation to Waverly.

On June 21, 1941, he married Miss Dorothy Miriam Potter in the Calvary Methodist Church in the City of Washington, D. C., where Miss Potter has been an active and consecrated worker in addition to her regular employment in the public school system of that city. They will be at

home in the Congregational Christian church parsonage in Waverly, Va., after July 6, 1941.

Brother Jackson will be ordained in his home church in Columbus, Ohio, on July 29, 1941, and will preach his first sermon at the Waverly Church at the 11:00 A. M. hour on July 6.

G. C. WHITE.

ELON'S FUTURE.

The circumstances of Dr. E. L. Moffitt's death were dramatic and glorious. He died in active service and immediately on the close of one of his finest acts of service. The address delivered by him on the night of his death had been delivered by him a few weeks before at the First Christian Church, Burlington, N. C. It had been carefully prepared. The writer knows Dr. Moffitt gave to its preparation much time and thought. It was so favorably received at its first delivery it was made a part of the program for the banquet of the Alamance County Chapter of the College Alumni Association. Dr. Moffitt's address was published in *THE CHRISTIAN SUN's* issue of June 18.

At the banquet the writer was to follow Dr. Moffitt on the program. Dr. Moffitt had closed and the writer on being introduced engaged in a few pleasantries and then announced his subject, "The Future of Elon." It was at that point Dr. Moffitt suffered the attack which in a few moments proved fatal.

The writer has been asked to have published in *THE CHRISTIAN SUN* as supplementary to Dr. Moffitt's address an outline of what he had prepared to present. The outline follows: *Elon's Future*—

Three directions of advancement in service and in endeavor are suggested.

FIRST—As the college of the Congregational Christian Churches of the Southern Convention and of the Southland.

SECOND—As a North Carolina College, taking its place in the educational program and progress of the State.

THIRD—As peculiarly the college of Alamance County.

These three directions of advancement need in no sense or particular lead to confliction or separation, but can converge to form a stronger Elon. Stronger in:

1. Religious passion.
2. Educational outreach.
3. Cultural influence.
4. Financial support.
5. Morale and loyalty.
6. Goodwill and affection.

JAMES H. LIGHTBOURNE.

“Move On, Youth!”—A Book Review

By VIRGINIA McIVER,

[A book review submitted by the writer to the Woman's Missionary Convention in a competition. This review was one of two receiving first prizes in their respective fields. The one on Foreign Missions was printed last week.]

In tracing the evolution of the race, we have seen that it was religion and the church which were responsible for the continuance of a better and greater youth. The decline of religion has always been accompanied by a demoralization of youth and, consequently, the nation. The church is a necessary institution for the welfare of the nation. In order to keep the spiritual side of his life truly alive, the youth of today needs contact with the spiritual truths taught by the church. The church needs young people and young people, in turn, need the church. The future of the church depends upon the young people of today.

In his book, “Move On, Youth!” T. Otto Nall presents the problem of youth, which confronts our nation today. Through examples of actual events, he points out what is happening to the youth of today which will paralyze our nation of tomorrow. He also shows what we are doing and can do to help the young people in our country.

A greater majority of the younger people are being continually pushed about and shifted from place to place. Although these young people are continually shifting, they are not shiftless. Even though this continual shifting about broadens the youth's scope of knowledge, it is at the same time, in many cases, drawing him farther from the church.

In one instance, Nall gives a case of a group of boys in a C. C. C. Camp showing one of the good things that is being done for American youth. These boys have advantage of good social and working conditions, and too, wholesome, clean recreational interests, all of which tend to better their characters and lives.

In another case, the government cleared away the bad living conditions on farms and established government projects, giving these people good work, better living conditions and broadening social life.

In still another case, the author relates how the government has developed cooperative farms in Mississippi, thereby bettering the living conditions. Such enterprises as these have greatly helped toward solving this problem of youth.

In contrast to the improvements made in some sections, the author presents the problems existing among

negroes, refugees and migrant workers. Because of the bad conditions in the South, the young negroes are moving to the North, which makes the need greater for more church guidance, more employment centers and other means of help which is generally up to the church to secure.

Refugees from the war-torn nations of Europe present an ever-growing social problem to our country. Although a small percentage of these refugees contribute in various ways to our economic progress, the majority lower our standard of living by gathering in the city slums and creating unsanitary conditions. Many of the young immigrants come to this country seeking a better life, but often get off to a bad start. This could be prevented if we had special church centers to receive and direct these young immigrants in the right way, thus training them to become worthy citizens of this nation.

The greatest problem we face today is that of the migrant workers. Hundreds of families of these workers move about over the country, following the crops, setting up extremely unsanitary living places, and naturally, the children do not get the proper food, education and other necessary factors needed to bring up a normal, healthy child. The younger generation, in these families, is being almost entirely demoralized. In his examples in the book, Nall says that through a very small amount of aid from the churches, these migrants have been greatly helped. Therefore, if this aid were enlarged, how much greater would be the help rendered to these unfortunate people! Some of the wealth of our nation, which is being utterly thrown away, could be converted into funds for the aid of such people.

Shifting youth is a democratic, a many-sided and a coast-to-coast problem, but the answer to this problem lies in the Christian religion. Unless there is a marked change in the habits and thoughts of the average middle-aged American and youths, as well, these problems can never be fully solved. Youth must be drawn to the church, through every possible means. Youth is the hope of tomorrow. Our future nation depends upon it. Therefore, it is up to us to encourage the best physical, mental and moral conditions among our young people.

“I CAN!”

The other day a young girl—rather attractive—came to me, and extending a tiny package of some dentrifice, asked me if I would mind reading her the directions on the label. She was blind! As I took the package from her hand, I watched her face and as she waited patiently for me to give her the desired information, she smiled. There was no look of self-pity written into her countenance, no fear that she wouldn't make her way in the world, no tenseness in her features which might indicate she cursed her fate. Indeed, within her face was hope, desire to live, and a certain determination that a wrecked vision should not be allowed to wreck an entire life.

Since meeting the girl, my interest has grown and I frequently watch her. She is so eager and so pleased with little things! She goes about the dormitory here at the university without assistance. She extends her hand along the wall and counts the row of doors until she discovers her room. I understand that there are eleven of these blind girls here. They have a lady who reads to them and assists them in the dining hall. Their table manners are excellent and it is surprising how quickly they catch on to their surroundings.

I cannot help but feel—as I ponder over these girls who do not have the power of sight—that we, who have all our senses, take too much for granted. Today, more and more, we are allowing fear to make us tense and uncertain. But can everything worth living for be hanging in the balance of a European war? Can we sacrifice ideals and purposes and dreams to the fear of a draft number? Or can we not in little things have sufficiency? It seems that today we need, more than ever before, to smile, to hope and to whisper low: “I can”—because we must.

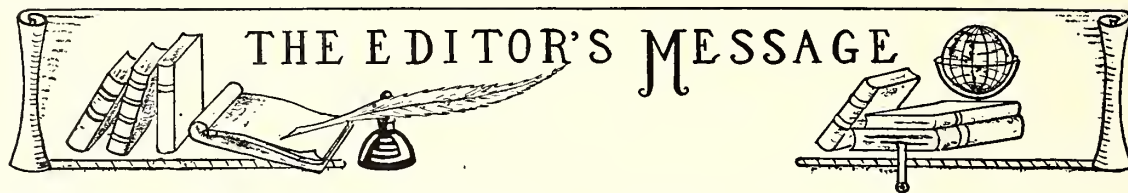
MARGARET EARP.

Chapel Hill, N. C.

BY THE ROCKET'S RED GLARE.

Independence Day is a serious affair this year. Not in a long time have we Americans been brought to so keen a realization of the unique quality of the life that this country is privileged to enjoy. So “Fourth of July celebrations” and the traditional “shootin' off firecrackers” are likely to yield first place to measured consideration of the real meaning of American independence.

It's interesting to notice in this
(Continued on page 15.)



INDEPENDENCE OR INTERDEPENDENCE?

Independence Day is an important date on the American calendar. The psychology of independence has ingrained itself in the institutions of America. The unlimited opportunity of private initiative has been a cardinal principle of our economic system. The "laissez-faire" theory of non-interference with individual initiative has been invested with a halo.

Independence may be a badge of honor or an evidence of conceit and selfishness. Independence may become a monster, a tyrant, an inadequate goal for individuals or for society. This vaunted principle tends to inflate the individual and national ego. Independence run riot is evidenced by powerful, merciless monopolies in industry and by multiplied denominations and sects in religion. Doubtless Germany would like to establish a day of independence in the near future!

One with mature and tested insight said, "We are members one of another" (Eph. 5:25). War is a violation, or a result of the violation, of human interdependence. A blockade would have no significance in a world of unlimited and universal independence. The penalty of neglecting and violating our cosmic interdependence is now being visited upon our world.

Ours is a great heritage of freedom and independence. We are grateful for it. We are disposed and prepared to defend it. Sober judgment will, however, remind us that independence is not the last word in human relations. That which is selfishly prized must be sacrificed, if necessary, for a larger and more ultimate good. The stubborn laws of God will continue to exact their penalty until nations learn that they, too, are "members one of another." Thank God for our measure, generous measure, of independence. Thank God for our interdependence: explore it, implement it, contribute to it, for it is the way of salvation.

LEADERSHIP TRAINING.

The Board of Christian Education sponsors a School of Leadership Training at Elon College each summer. Rev. W. E. Wisseman served last week with his usual efficiency as the dean. The enrollment by conferences, as given by Mrs. W. B. Williams, was as follows: North Carolina and Virginia, 73; Eastern Virginia, 62; Eastern North Carolina, 17; Virginia Valley, 14; Western North Carolina, 5; others, 4. The total number enrolled was 184. Young people will return to every conference with added knowledge and ability. This school offered advantages which larger schools could not offer. A more satisfactory adaptation and application of courses is possible. Ministers and young people studied about our church as well as the church. Those who came and studied the Bible, worship, music, stewardship and the church have gone back to their several churches better equipped for leadership. Rich dividends of information, recreation, friendship and guidance were enjoyed by all.

This kind of school is essential to the life and progress of our church.

A few weak points in our program of leadership training were suggested by those in attendance. The adult lay leadership of our church is not being reached. Only one Sunday school superintendent in the entire convention was present! Many of the young people in attendance have little or no opportunity for constructive leadership in the local church. It is suggested that adult workers in the Sunday school and church need training comparable to that received specifically in the School of Missions. The solution of our problems rests largely with the present active leadership of the church. This group should be reached in larger numbers.

The school also offers our best opportunity to supplement and implement the work of our conferences and convention. And yet we are still confronted with the general impression that only those ministers who teach are expected to attend!

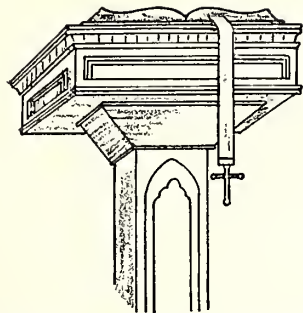
AN EDITORIAL ANNIVERSARY.

A year of unexpected service has been completed. Fifty-one issues of this paper have been supervised editorially. Such a responsibility could hardly be taken lightly, or undertaken without a rather genuine concern for the total welfare of our church. There is no virtue in enumerating the difficulties of this office. But one problem is unavoidable: the everpresent problem of one's prejudice. It is extremely difficult to feel strongly on any subject and not endeavor to force that opinion on others. Every week therefore becomes a lesson in the school of tolerance. The problem of ever presenting one's convictions without compromise and also maintaining a healthy tolerance of contrary views is a delicate and stubborn one. The editor must steer between the Sylla of colorless and harmless writing on the one hand and the Charybdis of obnoxious dogmatism on the other. This is not an easy roll.

Life moves swiftly. The years pass rapidly. Service is a privilege as well as a burden. These are momentous days. One is fortunate to be alive and active in service. Thank God for life, for our church, "The Christian Sun," the Board of Publications, the subscribers and readers of our church paper. Thanks be to God.

R. L. H.

Let reverence for the laws be breathed by every American mother to the lisping babe that prattles on her lap; let it be taught in schools, in seminaries, and in colleges; let it be written in primers, spelling-books, and in almanacs; let it be preached from the pulpit, proclaimed in legislative halls, and enforced in courts of justice. And, in short, let it become the political religion of the nation; and let the old and the young, the rich and the poor, the grave and the gay of all sexes and tongues and colors and conditions, sacrifice unceasingly upon its altars.—Abraham Lincoln.



OUR PREACHER FOR THIS WEEK IS
REV. JOHN G. TRUITT, D. D.,
SUFFOLK, VIRGINIA.

THE FLAG THAT FLOATS ABOVE US.

"His banner over me was love."—S. of S. 2:4.

"We will rejoice in thy salvation, and in the name of our God we will set up our banners."—
Psalm 205.

Your flag and my flag,
And how it flies today
In your land and my land
And half a world away!
Rose-red and blood-red
The stripes forever gleam;
Snow-white and soul-white—
The good forefathers' dream;
Sky-blue and true-blue,
With stars to gleam aright—
The glorified guidon of the day;
A shelter through the night.

From one of the most beautiful passages of the Old Testament Scriptures we read: "His banner over me was love." That is our text today, "His banner over me was love." And we wish to think about the flag that floats above us. It did have a meaning, it does have a meaning, and it must have a meaning. A part of the content of the meaning in that flag is there forever, it was fixed by the men who with their women and children came on the first ships that touched our shores; fixed by the families that survived the hardships of long colonial years; fixed by the forefathers who fought for our freedom in 1876; fixed by the boys who opened the sea lanes of the world to our ships, and gave their lives that they might stay open in the War of 1812. That and much more has gone into the banner that floats above us. In the Spanish-American War you and your fellows showed the world that in America was a nation to be reckoned with. In the Civil War we learned, at tremendous cost to all, that we were "one and inseparable," and in the World War it was learned by one and sundry that your flag and my flag floats over one of the greatest world powers. A nation so great that it makes us tremble to think how great is its power, and how terrible if it should ever betray the behest of hu-

mility and godliness which it received from its forefathers.

Not all that is fixed in the content of the banner that floats above is come from the fiercely fought battles in the heat of war. The instruments and documents of government, the actions and outreach of congress, the quest and conquest of broadening American acres, the development of states, the building of schools, and homes, and churches, great laboratories, factories, inventions, great law courts, upholding with a mighty arm man's inborn instinct of fairplay and justice; all of these things, aye, and much more still have gone into the fixing of the contents of the banner that floats above us. No wonder we sing:

My native country, thee—
Land of the noble, free—
Thy name I love;
I love thy rocks and rills,
Thy woods and templed hills;
My heart with rapture thrills
Like that above.

The author of those words, Samuel Francis Smith, was a student in theological seminary when he wrote them. So you see American seminaries where young theologs are made are not the deadest places in the world.

But not all the content of the flag that floats above us is there yet unless our generation fails, and the generations that follow us falter, for the flag shall be enhanced with the years. Henry W. Grady said once, "I stood on the Capitol Hill, my heart beat quick as I looked at the towering marble of my country's Capitol and the mist gathered in my eyes as I thought of its tremendous significance, and the armies and the treasury, and the judges and the President, and the Congress and the courts, and all that was there." Mr. Grady went on to say that he felt that "honor and wisdom and justice abided therein," which it did, but he said that a few days later he visited a friend in a quiet country home, and the quiet, the cleanliness, thrift, and comfort of that home with its lovely children and mother, and honest, noble father, "there," he said, "is lodged the strength and responsibility of this government, the hope and promise of this republic."

The going of that family's children, and my children and yours, to our free, public schools, taught by humble, noble teachers, and the faithfulness of our families—Jews, Catholic and Protestant—to their sanctuaries of religion will add more lustre to the glory of the "stars and stripes." May God grant that your country and mine may never forget to work and to worship, for work, and worship, and

recreation are the triune blessings of a free people. Whether we realize it or not, our nation is being tested now as never before, because our enemy is multiplied. On one front is the fact that our way of government is weighted as it never has been before in the balances, and at the same time our country is saturated with a materialism the like of which it has never known. We have had as hard battles before, but we were never before over-stuffed with our "greatness" as we are now. One of our deadliest enemies is our own self-sufficiency, and our belief that our large place in the world can lift us above our enemies round about. These insidious influences will bear our grave concern.

In the Sixtieth Psalm we read: "God has given a banner to them that fear Him." The fact that you are awake to the necessity for renewed interest in things holy, sacred, and religious is a sign that we shall build not only the defense of armaments, but also the defense of that old-fashioned commodity known by our forefathers as the "fear of God." Build that in your own hearts, homes and country, and as the Scriptures say: God will give a banner to them that fear Him.

One more glorious thing about our country is it has always shown charity and consideration to others. And may it ever be that the flag that floats above us is God's flag of love.

DIRECTOR OF CITY WORK ELECTED.

The Board of Home Missions of the Congregational Christian Churches has announced the election to the newly created position of Director of City Work of Rev. Stanley North, for the last fourteen years pastor at Briarcliff Manor, New York. He will study the relationship of city churches to their environment in all sections of the country so as to give them effective assistance in the adaptation of their activities to the needs of their neighborhoods. He will also advise concerning the erection of new buildings and assist in raising money to discharge debts incurred for old ones. Determining desirable locations for churches will be one of his tasks.

Mr. North is a graduate of Rutgers College and Union Seminary. He served churches in New Jersey and New York prior to coming to Briarcliff in 1927. He has been active in young people's work in the New York area, having served five years with high school groups and four years with older young people's groups,

CONTRIBUTIONS

SUFFOLK LETTER.

Jesus gave a very simple definition of the kingdom of God when He said: "The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened." (Matthew 13: 33.) Every housekeeper has some understanding of the practical use of leaven. Any woman who uses yeast in making bread knows something about the process of leavening a quantity of flour.

Leaven works within the flour. It has the power to transform silently and steadily without creating a disturbance. When it is properly placed the transformation begins and continues until the work is completed, or "till the whole is leavened." This is the way Jesus began His work on earth. He has not changed His plans or abandoned His methods. "Not by might, not by power, but by my Spirit, saith the Lord of hosts." This way is sometimes slow and tedious but the end is sure and certain.

In these days of pageants, display, movies and thrilling dramas many people are challenging the church to abandon the way of quiet meditation and spiritual growth and seek to move the world by great reformatory movements. "Social Action" is the present point of emphasis. Those who advocate this process are urging the churches to focus attention upon legislatures, schools, newspapers and all other public agencies designed to deal with law and order. A few years ago, "Social Action," under other names, organized the forces of the various churches and conducted a temperance movement which swept the liquor traffic out of business as a legal institution. Many people thought the victory was complete and permanent. But a new generation came upon the scene and another type of "Social Action" restored the liquor traffic as a legal business and waged a campaign for social drinking. Every generation needs regeneration. Transformation must be a companion of reformation, if permanent results are to be obtained.

Church assemblies in recent years have been giving much time to the consideration of "tenant farming," "labor problems," "social ideals," "racial equality," "economic security" and the latest topic, "Christian democracy." These are timely topics and pressing problems. But the dan-

ger lies in two directions: (1) There is a danger that the kind of program adopted may not be comprehensive and adequate. (2) There is another danger in trying to reform a society which has not yet been transformed by the Gospel of Jesus Christ. A Gospel bomb planted in an inferno of iniquity may create a great deal of confusion when it explodes. When the smoke of confusion has cleared away the people go on in their accustomed ways, and they usually pay less attention to the next attack.

But leaven works different. Flour cannot return to its former state after it has been leavened. It may be ground to power and scattered to the four winds, but it has been leavened from within, and the trace of leaven remains. The need of reformation is evident in every walk of human life. But the fundamental need of society today is a new life born from above. This is something more vital than human skill and mental understanding. "Ye must be born again." That was the need of Nicodemus and it is the need of many church people today. This comes by the power of God through prevailing prayer. The church may restore the mourners bench and the altar of consecration before the day of victory arrives. The method is not so important as the fact of finding new life in God through Jesus Christ as Lord and Savior.

I. W. JOHNSON.

ALL OR NOTHING.

Elon College has been compelled to combat many serious problems during its term of existence and service. It usually finds a solution sooner or later, often later. The problems that have confronted the college have not been strangely different from problems confronting similar institutions. Assistance and support in solving these problems may not have been as ready and generous as similar institutions have received, but her support has not been less anxious or less sincere. Many things are essential to the successful prosecution of an adequate curriculum in the field of higher education. Particularly is this true of church-owned and church-related institutions. An institution such as Elon College is must have the sympathetic and supporting interest of its own church constituency. This sup-

port is given in approval, patronage, contributions, etc. Sympathetic interest is lifted out of the realm of questions when patrons trust the training of their own children to the institution and in addition make financial contributions that the program of instruction may be of the highest type. Student patronage and material gifts always stabilize verbally expressed interest. The church, her ministry, and officials have reason to be proud of Elon College. It is a credit to the church. When possible we should delight in the privilege of lending our support of whatever nature that support may be.

The problem that looms high on the horizon of Elon's future at this particular time is the payment of the remaining indebtedness against the institution. A great deal has been written about this obligation. A great deal more has been spoken about the same thing. We should congratulate ourselves that the comparatively low figure of the present indebtedness of Elon College is easily within the realm of reasonable possibility. The church has authorized the election of a Board of Trustees charged with the responsibility of conducting the affairs of Elon College. The administrative and instructional responsibilities of the college have been turned over to a president and faculty elected by the Board. The matter of providing funds for additional equipment, material improvements, and payment of financial obligations still remains the responsibility of the Board of Trustees. The Board is now wrestling with this problem. In the mind of practically every member of the Board, the next few months afford inviting opportunities to raise money for the cancellation of the debt. There are certain questions confronting the Board in this particular. First, shall a campaign be made? Second, when? Third, what kind of campaign shall it be, one set up and directed by experienced and employed individuals or a company who knows how to do the job, one set up by the Board of Trustees depending on voluntary official service and participation in the campaign, or an effort centering in the president and becoming his sole and personal responsibility? Fourth, shall this campaign be made on a basis of "all or nothing"? That is to say, if an individual pledges \$100.00, \$1,000.00, or \$5,000.00, shall it be made on the basis that this pledge is payable if and when the entire amount is pledged and in sight, and

(Continued on page 13.)

FOR THE CHILDREN

Dear Friends:

You may be interested to know that Oliver missed his daddy so much while he was at Elon College for the Conference this week, that he learned to call "dada."

While I was at Elon for the School of Missions it was my happy privilege to visit our Church Home for Children. My group had a wonderful guide, Ann Honeycutt, who took us everywhere and showed us everything. It was the first time that I had been through all of the buildings. I even went to the barn and saw some of the animals. I met a goat which had just stepped on a child's foot that afternoon. I saw the crops which the boys are helping to care for. I saw where the boys milk the cows. There was a nice place in each building for washing and ironing clothes. The dining rooms in each building looked so nice, with the tables all set for dinner, that I wanted to stay and eat with the children. The children seemed better trained than many I know who have homes of their own and parents who spoil them! Ann told us that she had been there three years. She was planning to go on her vacation in July. Ann, I hope that you get to go to the places which we talked about.

I want all of the children who read this page to know that I am very proud and happy that the church of

which I am a member helps to provide this good home for needy boys and girls. My thanks and appreciation to Mr. Johnston and all of his assistants who labor so patiently to make our home a real home for boys and girls.

Our story this week is about a little boy and girl who went on their vacation and took their pets.

Sincerely,

DOROTHY TODD.

A HOME FOR WIGGLES AND WAGGLES.

"Wouldn't you like a canary—two canaries?"

"No, Grandpa Drake."

"How about goldfish or two Persian kittens?"

The twins, Jean and Jack Merritt, could not answer their grandfather. He didn't seem to understand that nothing could take the place of two little black puppies, the dearest puppies in all the world.

That day the little black puppies had turned over the ink bottle; chewed up Grandpa Drake's overshoes and started chewing up the new book which he had been writing.

So grandpa said, "It isn't that I'm asking you to part with Wiggles and Waggles permanently, but while you are making me this visit your puppies must visit someone else!"

Neither twin could say anything,

so they stole softly out of the study and on out to the garage where Peter, the furnace man, was playing with two frisky little black puppies. There was a series of yip-yips as the dogs jumped from Peter's arms into the arms of Jean and Jack.

Jean turned her head away. Waggles, in her arms, wouldn't realize that she was about to cry, but if Peter looked straight at her he might know something was troubling her.

"Do you know of a good home for Wiggles and Waggles?" Jack asked, "a home for two weeks while we are visiting Grandpa Drake?"

"No, I don't know of a home for these pups of yours," Peter answered, "but I'll get two leashes so that you can tie them out here in the yard so that they won't bother your grandpa's things."

But that didn't solve the problem.

"I've thought of something," said Jean, "we are going to take them for a walk in the park this afternoon. We'll take the dogs on leash and we'll put placards on them. Placards saying, 'Wanted, a home for me for two weeks.' They are so cunning that someone will want to take them."

That walk was something which Jack and Jean long remembered. The dogs were not used to being on leash so they led their small owners a merry chase. There were many people who would like to have taken the puppies for keeps, but no one wanted the responsibility for them for the two weeks.

That night the puppies had plenty of big juicy bones but even this didn't seem to make them happy. They did not like the box which Jack had fixed for them to sleep in. "What if they bark and disturb the neighbors' sleep?" asked Jean, "they know how to bark real loud!"

It didn't seem that they had been asleep any time until they heard the doggies barking and barking. The twins dashed out of bed to discover what the trouble was.

The whole house was lit up, yet there were no lights on. But the twins couldn't find the puppies and grandfather. Suddenly grandfather appeared with a little puppy under each arm.

"What will grandpa say about those cards on the puppies' collars?" thought Jean.

But grandfather had already read the placards for he said, "These little fellows gave the fire alarm. They will have to have a home here now. Because if it were not for them we wouldn't have a home for ourselves for tonight. As it is the roof was only damaged a bit!"

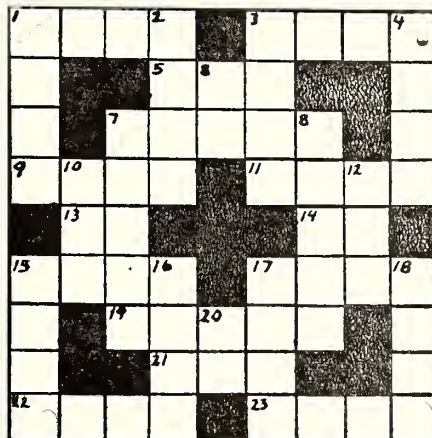
CROSSWORD PUZZLE.

Across.

- 1. This month.
- 3. Parts of the body.
- 5. A conjunction.
- 7. Last in Greek alphabet.
- 9. He devours food.
- 11. Adam's first home.
- 13. Shilling (abbr.).
- 14. To perform.
- 15. At sea.
- 17. Fine particles of worn rock.
- 19. Jesus was baptized in one.
- 21. Past tense of eat.
- 22. Near in time or place.
- 23. To have the care of; to guard.

Down.

- 1. Something done to excite mirth.
- 2. Sweet potatoes.
- 3. On the brim.
- 4. Past participle of see.
- 6. Northeast.
- 7. The second of two.
- 8. Son of Bela (I Chron. 8: 3).
- 10. Beast which Jesus rode into Jerusalem (Matt. 21: 5).
- 12. A long period of time.
- 15. Of kin; related by blood.
- 16. Father of one of Esau's wives (I Chron. 1: 40).
- 17. To search for.



- 18. That which is of great depth.
- 20. Vermont (abbr.).

Answers to Last Week's Puzzle.

- ACROSS — 1. June. 3. Over. 5. Den.
 7. Lakes. 9. Ever. 11. Smut. 13. Ia.
 14. Is. 15. Warm. 17. Star. 19. Neath.
 21. Nec. 22. Deed. 23. Pose.
- DOWN — 1. Jude. 2. Edar. 3. Ones.
 4. Root. 6. Ek. 7. Learn. 8. Smith.
 10. Via. 12. U. S. A. 15. Wind. 16. Mend.
 17. Step. 18. Rose. 20. Ea.



SHALL WE MAKE THE GOAL FOR MISSIONS.

We have two months left. If we receive through the usual channels in July and August, \$2,865.30, the receipts for last July and August, we will need only \$855.83 to reach the goal of \$20,000.00. I plead with every member of the Christian Church who believes in missions to send an additional gift for missions. Don't let it be said that we cannot increase our gifts to missions when all the leading denominations in the South have large increases. Has not the Lord a definite work for us to do along this line? Did not the great command of Jesus apply with equal force to us? Think on these things and send in your dimes and dollars to Mrs. Mattie Cox Parker, Secretary, Elon College, N. C., Let the gifts through regular channels be increased if practicable.

J. E. WEST.

**MISSIONARY OFFERINGS.
WEEK ENDING JUNE 27, 1941.**

Sunday Schools.

Damascus, Chapel Hill, N. C.	\$ 2.00
Smithwood, Liberty, N. C.	3.63
Elon Community Bible Class, Elon College, N. C.	3.40
Greensboro, Palm Street, Greens- boro, N. C.	9.59
Bethlehem, Suffolk, Va.	2.11
Pleasant Ridge, Ramseur, N. C. . .	4.12
Ramseur, N. C.	7.00
New Lebanon, Summerfield, N. C.	7.00
Ether, N. C.	1.00
*Suffolk S. S., by 20th Century Baraca Class	10.00
Liberty (Va.), Nathalie, Va. . . .	3.62
Timber Ridge, High View, W. Va.	1.62
First, Greensboro, N. C.	8.28
Ingram, Va.	4.60
Mt. Herman, Garner, N. C.	2.00
Lebanon, Semora, N. C.	1.57
*Suffolk S. S., by Jr. Philathea Class, Suffolk, Va.	10.00

Total \$ 81.34

Individuals and Churches.

Beulah, Zebulon, N. C.	\$ 3.15
Rocky Ford, Fancy Gap, Va. . . .	1.00

Total \$ 4.15

Specials.

First, Burlington (N. C.) S. S. . .	\$ 25.19
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Total for the week \$ 110.68
Previously acknowledged 16,168.19

Total since Sept. 1, 1940 . . . \$16,278.87

MATTIE COX PARKER,
Secretary.

DR. J. O. ATKINSON HONOR FUND.

Suffolk S. S., by 20th Century Baraca Class	\$ 10.00
Suffolk S. S., by Jr. Philathea Class	10.00
Total	\$ 20.00
Previously acknowledged	1,240.27
Total to June 27, 1941	\$1,260.27

Sincerely,
MATTIE COX PARKER,
Secretary.

"FORGET NOT ALL HIS BENEFITS."

There are times when the normal is "news." It is news that after nearly four years of war in China, only 21 out of 123 missionaries there are on "emergency furloughs," and of the 21, fourteen are wives whose husbands are still on the field. It is news that out of 418 life and associate missionaries of the American Board in every field, after almost two years of war affecting large areas of the world, only 59 have either had to leave their fields because of the war, or been prevented from returning after regular furlough. *Out of 418 missionaries, 359 are either still on their fields or at home on regular furloughs.*

It is good news that out of twenty-four hospitals connected with the American Board, none have had to be closed because of hostilities in the last four years; and that out of nine hundred ninety-nine schools connected with the Board, only one high school in China and two junior colleges in Greece have had to close their doors. Even in Japan, where only nine out of a normal missionary group of forty-four remain on the field on this date, the withdrawal of the missionaries has not led to the closing of a single institution or church.

The vitality of the Christian movement is most truly measured, not in terms of institutions, but in terms of the individual believers who, in spite of all hardships, remain true to the faith. The final test on this point has not come, but up to date, the national churches and their members are continuing to live lives of spiritual reality, often deepened by the fiery trials through which they have

passed. Growth in numbers is particularly characteristic of the self-supporting churches in Angola and Mindanao, has been increased by the "preaching by deeds" in China in the last four years, and continues normally in other fields.

While airplanes drone and tanks rumble, a larger number of students than ever before have crowded our schools in Turkey and Syria, as well as in China. In South Africa, the present year has seen the inauguration of the Hofmeyr School of Social Work of the Y. M. C. A., affiliated with Witwatersrand University in Johannesburg, where Bantu men and women are to be trained by Ray Phillips to extend the type of work he has been doing—the work that has resulted in the founding of this school.

How War Affects the American Board..

Perplexities and difficulties continue to multiply. On April 21, Japanese forces occupied the city and immediate vicinity of Foochow, China, for the first time since the outbreak of hostilities in 1937. One previous attempt had failed, and an almost complete blockade of the port had been maintained, with occasional bombing raids. As late as the middle of May there were still no detailed reports concerning the American Board work there. On April 22, the American Consulate informed the State Department that it had been in communication with all Americans as far out from the city as Pagoda Anchorage, and believed all were safe. We believe that the occupation for the present at least will not reach as far as Ingtau, where our Foochow high schools are located, or Mintsing, where Foochow Union High School, in which we share is now located, to say nothing of more remote points where some of our missionaries are located with their schools and universities.

With the entry of German forces into Athens on April 27, our group of seven active missionaries there passed under German military control. The fact that the Greek flag was reported flying beside the swastika on the Acropolis may indicate that their direct relations will be with the Greeks. No word has been received concerning them since the occupation. A cable dated April 23 stated, "All well." President and Mrs. Riggs of Anatolia College, Salonica, whose furlough is overdue, accompanied three retired missionaries of British citizenship from Ath-

(Continued on page 13.)

A New England Doctor Returns from Work Among the Ovimbundus

By DOROTHY P. CUSHING.

Dr. Mary F. Cushman is back home in the United States. That is, her body is here, but her heart is still out in Chilessso, West Africa, with her Ovimbundus, with her hospital, with her dark-skinned "nephews and nieces," like Sapunga's small daughters whose picture she carries in her worn little Testament.

The word applied to Dr. Mary is "retired." The word is a misnomer. No one was ever less "retired" than Dr. Cushman, even at seventy-one. As long as there is the breath of life in her she will be talking, working and praying for her beloved Ovimbundus.

The story of Mary Cushman is epic. The genuineness of her discipleship to the Great Physician, whom she served expertly through medicine, shows not only in her work but shines out in her kind face and her motherly outreach to everyone who talks with her whether it be a newspaper reporter or the homesick young lads of the British Navy who crowded about her on her return trip to Lisbon.

On her last furlough Dr. Cushman was the pride of the newspaper reporters. They literally flocked about her. Said one enthusiastic syndicate writer, "That woman talks in headlines." And the reason was because Mary Cushman poured out to him without affectation her love for the black people of West Africa, her interest in their medical and health problems and her remarkable knowledge of their customs and psychology.

If someone with a gifted pen could write the story of this New England woman doctor in Africa it would be a tale more thrilling than any "horse and buggy doctor" of America has ever told.

When Mary Cushman was asked how she happened to become a missionary, she said, "Hereditry." She was born in Boston, Mass., the daughter, granddaughter and great-granddaughter of Congregational missionaries. Her parents, she said, dedicated her to foreign service at birth. But somehow this doesn't wholly account for her passionate determination to serve God overseas. There are many children of valiant missionaries who have never felt the urge to follow in the footsteps of their illustrious forebears. When Mary Cushman was three years old she used to play at being a missionary with her sister, Margaret.

But this desire to be a missionary was unable to blossom into a fact because of family responsibilities. Dr. Cushman was graduated from Boston University and took graduate work at the New York Post Graduate Medical School. Then came her internship at the Massachusetts Homeopathic Hospital, now the Memorial Hospital, and twenty-nine years of private practice in Maine and Massachusetts.

In 1921 ex-Governor Baxter of Maine appointed her to the State Board of Registration of Medicine and she is believed to be the first woman ever to hold such a post.

In 1922 Dr. Cushman was free from home responsibilities and her years of patient waiting culminated in the opportunity to go to Africa under the American Board of Foreign Missions. She was then fifty-two—at least twenty years over the age when the American Board accepts medical missionaries. The Board knew Dr. Cushman's utter devotion as a Christian doctor. They knew her technical skill. But they also knew that she would have to acquire some facility at least in the use of two new languages, Portuguese and Umbundu—and that she would have to adapt herself to a different climate and an entirely different mode of living. These were tremendous handicaps for any person. But the Board decided to take a long chance with Ndona Doctora Cushman—and they never took a better one.

Dr. Cushman began her work in Chilessso in a little adobe grass roofed hut where there was hardly room enough for a doctor and a helper. She performed emergency operations in a tiny room with only one small window under almost unbelievable circumstances. Her own primitive little home and a dilapidated dispensary, together with a group of some thirty grass huts, made up the hospital.

Now, in 1941, the Chilessso Hospital has a small but modern building, capable of holding forty beds. They haven't got the forty beds but they would like to have them. It has an operating room in which there is a second handed operating table donated by the Portsmouth City Hospital, where Dr. Cushman served for a time before going to Africa. It has a men's ward, a woman's ward, a sterilizing room, office, clinic and verandas, back and front.

Her hospital serves an area as large as Massachusetts and Connecticut. Sometimes her patients come by hammock for seventy-five miles. It is no joke if you are very ill to travel seventy-five miles in an ambulance or a private car but seventy-five miles through jungle paths in a crude hammock, carried by two men—well! Often, too, the patient has not been brought until all efforts at home have failed, including the witch doctor.

North from Chilessso you can travel twenty-three days, jungle going, before you will find another nurse, doctor or dispensary. In her first year, Dr. Cushman handled 5,000 patients, and during the *last three months* before her return to America she treated over 4,000. Over 40,000 prescriptions were given out—over 2,000 in three months.

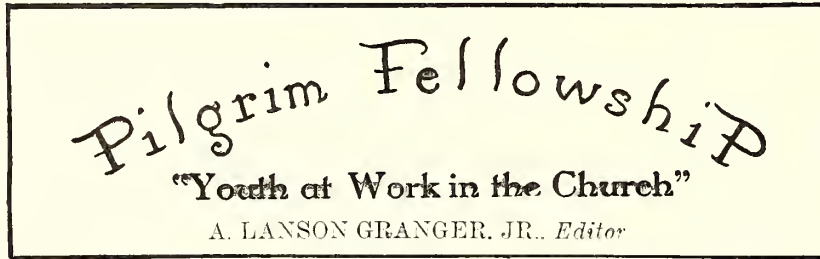
But Mary Cushman thrives on handicaps. All she needs is a good handicap to insure success. She has had to meet them all her life and she is still meeting them at seventy-one.

Right from the start of her African career, Dr. Mary ran true to form. She had no time to lose! She reached Chilessso at ten o'clock one night and was in the dispensary at work at seven o'clock the next morning! Almost immediately she was left alone without white associates for several weeks. She declares now that this was one of the best things that could have happened to her.

Chilessso, which is in Portuguese territory, is a village some 400 miles from the Atlantic and about a mile above sea level. It is only twelve degrees from the equator. Winter, which comes in the dry season of June and July, sees the thermometer dropping sometimes as low as 42 degrees during the night. In the morning one will see frost on the river bottoms. During the day the temperature may rise to 82. It seldom goes below 62. Dr. Cushman declares that it has the most perfect climate in the world.

To meet the terrific medical need in her part of Africa, Dr. Cushman would like to see the development of little village clinics manned by native men and women, trained in the hospital. Even with her limited means she has somehow been able to train fifteen such workers who are administering simple remedies and diagnosing hospital cases out in the bush. While these men and women cannot treat serious cases they are well trained enough to know the symptoms of a serious illness and thus catch it at the beginning. These

(Continued on page 13.)



SOUTHERN REGIONAL PLANNING CONFERENCE CANCELED.

The Southern Regional Planning Conference, one of six regional conferences scheduled by the United Christian Youth Movement, which was to have been held at Blue Ridge, N. C., next month has been canceled. This action was made necessary when the dates for the conference had to be changed with the result that the leaders originally scheduled to attend could not be secured. Delegates from the Southern states who have been planning to attend the Blue Ridge Conference are urged to go to the Eastern Conference, to be held at Lake Winnepesaukee, August 4-16, or to the Central Conference at Lake Geneva, August 18-30.

LYNCHBURG HOLDS VACATION BIBLE SCHOOL.

The fourth annual commencement of the Vacation Bible School, First Congregational Christian Church, Lynchburg, Va., was held Sunday evening, June 22. The pastor, Rev. J. Howard Smith, was Director of the school and taught the Junior-Intermediate boys; Miss Pauline Cosby of Richmond, Va., taught the Junior-Intermediate class of girls; and Miss Ettie K. Harvey taught the Beginners-Primaries. Mrs. Maggie May was the pianist for both departments.

Attendance was good and the cooperation was splendid. A picnic for the entire school was held Friday, June 20, at Seminole Lake, seven miles from Lynchburg, and seventy-five children and parents enjoyed the swimming, fun and fellowship.

J. HOWARD SMITH.

CONVENTION NOTICE!

The Sunday School and Christian Endeavor Convention of the North Carolina and Virginia Conference will meet with the Mt. Zion Christian Church, near Mebane, N. C., July 10, 1941. The one-day program will center around the Teaching Work of the church. The session will open at 10:00 A. M.

The Convention is usually held in June, but added events within the Southern Convention program have

made necessary this change in date to July. We hope that all our Sunday schools and young people's societies will fill out the reports, blanks for which have been mailed, and send in dues in the amount of five cents per member to the Convention. We are expecting a large delegation from your Sunday school and young people's group to be present, don't disappoint us.

W. MILLARD STEVENS, *Pres.*
 TORA RUDD, *Sec'y.*

SOUTHERN CONVENTION PILGRIM FELLOWSHIP COUNCIL MEETS.

The Pilgrim Fellowship Council of the Southern Convention of Congregational and Christian Churches met on June 26, 1941, in the office of the Promotional Secretary, Elon College, with the following members present: Emily Harrell, Luvane Holmes, June Joy House, Rev. F. C. Lester, Mrs. O. H. Paris, Ruby Wright, Frances Granger and Lanson Granger.

In the absence of Raymond Andes, president, Ruby Wright, vice-president, presided. The minutes of the last meeting were read and approved.

The presiding officer called for a report from Lanson Granger, chairman of the Promotion Committee. This report consisted of a resume of what had been accomplished by the Council, and included several suggestions for future work. Lanson reported that the Program Guide had been issued by the office of the Promotional Secretary, after being prepared by the Eastern Virginia Fellowship and considered by other members of the committee which was appointed at the last Council meeting. The chairman of this committee which was appointed at the last Council meeting. The chairman of this committee had talked with Miss Lucy Eldredge about plans on a recent visit from her, and had since received a letter which contained her thinking about our work. It was stated that five young people were going out to do Student Summer Service work, and four others had volunteered to do similar work for at least two weeks.

June Joy House reported that three young people had gone to King's

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THE ORIENTAL CHURCH.

CHRISTIAN ENDEAVOR TOPIC
 FOR JULY 13, 1941.

SCRIPTURE: Daniel 7: 13, 14;
 Matthew 5: 11, 12.

Daily Readings—

Monday—Rehabilitation—Ezra 6: 15-22.
 Tuesday—Encouragement to Persevere—Isa. 52: 1-6.
 Wednesday—Establishment of Peace—Micah 4: 1-5.
 Thursday—Progress Despite Hardships—Acts 14: 19-23.
 Friday—A Good Example of Sharing—II Cor. 8: 1-6.
 Saturday—All One Body in Christ—Eph. 2: 14-18.

The World Conference on Christian Missions, held at Madras in December, 1938, was a source of inspiration for the churches of the Orient. These churches and their leaders got a new sense of responsibility in the world task of Christianity. In this conference the Christian leaders of Asia met as equals for the first time with the leaders of Europe and America.

The Oriental church now is capable of leadership. Kagawa of Japan is one of the best known Christians in the world today. This same dynamic influence is represented in India in men like Bishop Azariah. China is said to have sent the most outstanding group of representatives of any nation in the world to the Madras Conference.

For this meeting seek some definite information concerning a definite mission or the missionaries in Japan. Have some young person who attended a summer camp or conference at Elon to tell of the contacts of Miss Angie Crew and her work in Japan.

For Thought and Study—

1. Christians in Japan are in the minority, only one percent, which means that persecution and suppression can easily follow.

2. E. Stanley Jones states that China has never been so open to Christianity. If money and missionaries are available a great work can be done. The American Bible Society reports that "the presses of China cannot supply Bibles fast enough to meet the demand."

3. China's governmental leaders, physicians, teachers and businessmen are largely those trained in Christian colleges and universities. Do we not need to make a special effort to aid foreign students in our midst to see Christianity at its best?

4. As the influence of Oriental Christianity makes itself felt upon the universal church, what new values may it contribute to the universal church?

S. E. M.

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

THE GOSPEL IS TAKEN INTO EUROPE.

LESSON I—JULY 6, 1941.

LESSON: Acts 15: 36-18; 21.

DEVOTIONAL READING: Phil. 4: 4-9.

GOLDEN TEXT: *Come over into Macedonia, and help us.*—Acts 16: 9.

Road Closed, Detour!

“Having been forbidden of the Holy Spirit to speak the word in Asia . . . and the spirit of Jesus suffered them not.” How often in traveling along the road we have come to the familiar sign, “Road closed, detour.” Paul came to just such similar experiences in his missionary travels. He had a great desire to preach the gospel in two sections of Asia, and on both occasions the door was closed. He got the inner conviction that the Holy Spirit itself was guiding him, and forbidding him to enter into these particular sections. It must have come to him as a distinct disappointment, for he was eager to evangelize that entire section. From these closed doors he turned south and southwestward, “and passing by Mysia, they came down to Troas.”

How often in life do we find closed doors! How often are our purposes frustrated! How often are our plans changed and our programs disorganized! Sometimes it seems as if it ends in utter defeat. Certainly there are thousands of people in whose lives there have been detours. Often on the detours from the actual highways of life we discover new beauty or we have great experiences—some scenic spot of nature’s beauty along the little side road, some little village tucked among the hills, some acquaintance with an interesting character on the section off the beaten highway on which we are traveling. So it is with our experiences on the highway of life. In those paths or in those places to which we have been forced by closed doors and by frustrated purposes, there are often some of the richest and rarest spiritual experiences. It takes a lot of faith for a man to go on when it seems as if the doors are closed, as if his plans are broken down. But he who believes in God’s guidance will try to be ready to follow where the path leads, and enter into doors which sooner or later inevitably open.

The Heavenly Vision.

“And a vision appeared to Paul in the night: There was a man of Macedonia standing, beseeching him, and saying, Come over into Macedonia, and help us.” This statement brings us into scenes which are much in the headlines of the newspapers now. When Paul stood at Troas and looked across the Aegean Sea, he was looking toward Europe, a great unevangelized continent. No wonder it intrigued his imagination and caused his heart to beat a bit faster. No wonder that now he had a dream, or a vision, in which he saw a man who personified the deep hunger of that vast continent for spiritual things. In any event he received a deep conviction that he had been called to go over into Macedonia. It was one of the most momentous events not only in Christianity but of the world. It was the beginning of Christian missions in Europe, and through Europe into the great West. What a difference there would have been in the history of that continent, in the history of the English speaking people, in the history of our own nation, in the history of the world if that vision had not come, and if Paul had not been obedient to that vision!

Obedient to the Heavenly Vision.

“And when he had seen the vision, straightway we sought to go forth into Macedonia, concluding that God had called us to preach the gospel unto them.” Paul was a man of action. As soon as he became convinced that the call had come from God, he straightway set forth to obey the heavenly vision. Like John H. Newman, who wrote, “Lead, Kindly Light,” he did not demand to see the distant scene; one step was enough for him. Paul knew that whenever he followed the leading of the Divine Spirit that he would not run into any blind alleys. He knew that God would guide, and would gird him for what lay ahead. (It might be mentioned in passing that we begin here what is known as the “we” sections of the Acts of the Apostles. It is quite likely that it was here that Luke joined Paul and became his traveling companion. Here again we see one of the strange acts of the providence of God. What a significant moment it was in the history of the Christian Church when Paul, the great missionary, was joined by Luke, the beloved

physician, the man gifted with the golden pen who gave to us two of the finest books in the New Testament.)

The Day of Small Beginnings.

“And on the Sabbath day we went forth without the gate by a riverside, where we supposed there was a place of prayer; and we sat down, and spake unto the women that were come together.” There is often a let down after a vision, a reaction after a great spiritual experience. Here was Paul who had had a vision of a man from Macedonia calling him to come over and help him, a man representing the whole continent. Yet when he went over there all he found was a few women meeting on the bank of a river holding an informal prayer service. Many a man would have become discouraged; it would seem as if God had let him down. But Paul saw in every incident, however seemingly small and insignificant, an opportunity for service. If he could not speak at once to a continent, he could speak to a company of women. Thus it was that he sat down and spake unto the women.

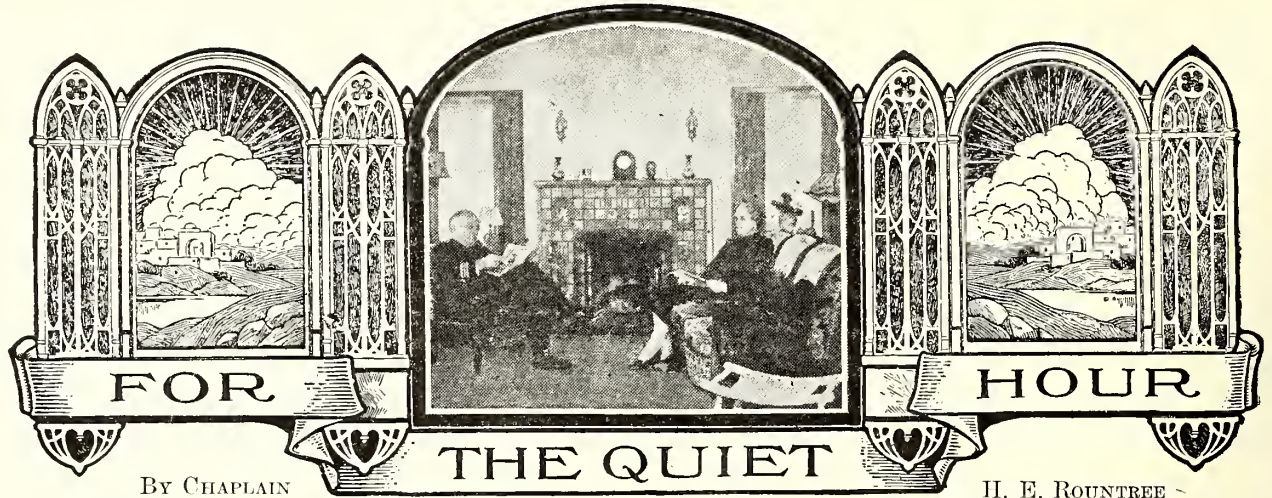
First Fruits of the Gospel.

“And a certain woman named Lydia, a seller of purple, of the city of Thyatira, one that worshipped God, heard us; whose heart the Lord opened to give heed unto the things which were spoken by Paul.” Here was a business woman, perhaps a widow, evidently a woman of ability and in all probability of wealth. She was a proselyte to the Jewish religion, a seeker after the one true God. As Paul spoke, the Spirit of God moved on her heart; the word was with power; the seed had fallen on good ground. It sprang up and brought forth fruit in repentance and in faith.

The Christian Home.

“And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide there. And she constrained us.” The members of Lydia’s household also became Christians. It was the first Christian home in Europe, and it was characterized by one of the finest graces of the true Christian home, the spirit of true Christian hospitality.

Never regard your study as a duty, but as the enviable opportunity to learn to know the liberating influence of beauty in the realm of the spirit for your own personal joy and to the profit of the community to which your later work belongs.—*Dr. Albert Einstein.*



BY CHAPLAIN

H. E. ROUNTREE -

MONDAY.

DOES IT PAY TO BE A CHRISTIAN?

"Behold we have forsaken all and followed thee; what shall we have therefore?"—Matt. 19:27. (Read to 29th verse.)

Our subject is not a modern question. It is as old as the human race. Back of every transaction that man ever made is the question: "Does it pay?" So also the question: "Does it pay to be a Christian?" The answer depends upon your meaning of the word "pay." We can't discuss it here. Just a few statements. It pays in divine illumination, in the consciousness of the abiding presence of Christ, in purity of heart and freedom from sin, in the fulfilment of all goodness in life, in perfect peace, perfect love and perfect assurance, in the happiness one finds in seeking the good of others, in the satisfaction of hating evil and loving the virtuous, the pure and true, in the happiness of the hope of eternal glory, in freedom from condemnation (Rom. 8:1). Let us pray that we may have the radiance, sunshine, joy and happiness in our religion.

TUESDAY.

MY LOVE FOR GOD.

"Peter, lovest thou me?"—John 21:15.

Christ attached greatest importance to love. It was His last message to the Apostles and the supreme message to the world.

If Christ could ask the same question of you, or me, this morning, what would our answer be? Would we be as positive about it as Peter was? We read the Bible, we pray after a fashion, we go to church, we go through the form of worship, we profess to love Him; do we really? In the song, we ask God to take our love. We say we will pour it at His feet, but we wonder if the stream would be scarcely perceptible. When

we love a person, we love to be in the presence of that person, enjoy talking with him, doing things for him, listening to his words. Let us pray for more love for God, and for a love like that. Amen.

WEDNESDAY.

WHEN GOD CALLS.

"He went out not knowing whither he went."—Heb. 11:18.

When God called, Abraham obeyed. Leaving his country, at the head of a caravan, he could not see even the immediate future, far less the glorious destiny of his spiritual descendants. He had only God's promise. But to him that was sufficient, and his faith was not misplaced. God rewarded him. He was made an example for the true children of God. It earned for him the title "Friend of God." That same sort of friend Jesus has promised He will make of us, and our reward shall be to enter into the full privileges of God's chosen people. It costs something, but it is worth while. Let us pray that we may have the faith and the courage to obey and follow Him all the way. Amen.

THURSDAY.

WHEN PEACE IS IMPOSSIBLE.

"To be carnally minded is death; but to be spiritually minded is life and peace."—Rom. 8:6.

"To encourage the church and the world to think that a Christian peace is a possibility in such a Europe as we live in today is a cruel illusion," says D. R. Davies, in *The Church and the Peace*. "It will be easier for a camel to go through the eye of a needle than for modern Europe to establish a Christian peace." But Jesus came to bring peace and they who live by His way find peace. "We know not what to pray for as we ought, but the spirit maketh intercession for us with groanings." Let us pray for His

spirit to guide us and bless us, and bless the world with His peace. Amen.

FRIDAY.

THE BASIS OF ALL LAW.

"Do all my commandments and be holy to your God."—Num. 15:40. (Read Rom. 5:12-14.)

We are living in a day of lawlessness. It is said that there are over three hundred and fifty thousand men and women who make their living by crime. This is a formidable army. The worst of it is that there are a great many law-abiding citizens, even religious leaders, who by precept and example lend their aid to undermining the moral fabric of society by their attitude toward the law of God—the basis of all law. These fine people abrogate some of the Ten Commandments to antiquity and obsolescence; when the fact still remains that the Ten Commandments were embraced in the teaching of Jesus Christ and are still as enduring as Christ himself. Let us pray that we may fulfill the royal law according to the Scriptures, to love our neighbors, to keep all the Commandments offending in none, and live a life according to the pattern revealed to us by Christ.

SATURDAY.

THE KEY TO HEAVEN'S STOREHOUSE.

"Pray without ceasing."—I Thess. 5:17.

"Men ought always to pray."—Luke 18:1.

"Why should the sons and daughters of God be reluctant to pray, when prayer is the key in the hand of faith to unlock heaven's storehouse where are treasured the boundless resources of omnipotence?"—Ellen G. White in *Signs of the Times*. Let us pray God to give unto us the desire to enter into the temple at the hour of prayer,

(Continued on page 15.)

A DOCTOR'S WORK AMONG
THE OVIMBUNDUS.

(Continued from page 9.)

Ovimbundu men and women have to live pretty much on the Christian bounty of the villagers because they have no way of supporting the work.

Dr. Cushman understands what lies behind the Ovimbundu's fear of illness and death. He believes that *someone* is responsible for it, someone who hates him, some enemy. At the very start it may be necessary to exorcise this evil by a stronger and benevolent power. Therefore, the clinic often has a service of song, prayer and Bible reading first. God is a friend, he can be trusted, the sick and suffering are told and their fears are quieted.

Perhaps a perfect illustration of this is given in the story which Dr. Cushman tells of Nafalaku, a Christian nurse at the hospital, and a little slave girl who ran away from a cruel master. The girl was stricken with pneumonia and brought to the mission hospital. She was sure that this was an attempt of her master to kill her, sure that her illness was caused by him.

Her terror bade fair to be fatal even if the disease did not kill her. So the nurse, Nafalaku, started working with her at once. She placed a soothing hand on the girl's head and in her soft voice she said, "You must not be afraid. You have come to God's house and God is here. He is stronger than your master or any master." The terrified girl relaxed. At first she would cry out if Nafalaku tried to leave the room, "Don't go away," she would say, seizing her dress. "I want God to stay with me."

But slowly she grasped the significance that God was not alone in the nurse but with her—and her poor heart found rest. Later she asked to become a Christian and one day she said to Dr. Cushman, "I want to confess a sin. Once I stole a chicken from my master. He didn't give me enough to eat and I was hungry, so I stole the chicken."

It was on the initial day that among the first patients to Dr. Cushman's clinic was a fourteen-year-old boy with a bruised leg. His name was Sapunga. That lad never left Chilessso. Dr. Cushman used him first to help around the hospital and then she trained him in medical ways and taught him to extract teeth and change dressings even to assist her at operations. As he grew older she succeeded in making it possible for him to go away and study dentistry.

He won the respect of his teachers by his skill.

"Our people have much dental trouble," says the doctor. "Tartar, such as I never imagined, sometimes lifts teeth clear out of their sockets. Rhumatism, infections, jaw necrosis and other ailments come from neglected teeth." She adds that Chilessso badly needs a dental chair and a foot dental engine. Sapunga has also shown remarkable ability along medical lines. He has a surgeon's hands and feel for his work. Dr. Cushman's dream is that he may sometime come to America for professional training and then return to serve his own people. He is now thirty, married to a nurse and has two charming little daughters.

Dr. Cushman's work has not been confined wholly to the hospital. She has traveled hundreds of miles by hammock into isolated jungle country. She has camped out in tents with only a piece of mosquito netting between her and the wild beasts.

When Dr. Cushman was interviewed the other day by a Boston newspaper man, the photographer was putting away his apparatus as she began to talk. Photographers, you know, never stay a moment longer than they can help. But this man began to slow down. Finally he sat down on his camera case saying, "I think I'll listen awhile." He sat there through the entire interview.

At one point where Dr. Cushman was explaining that mosquito netting seemed to be a protection against wild animals as well as mosquitoes, because the waving "thing" through which they could see their object, and yet which seemed to separate them from it, puzzled and frightened the animals. The camera man broke into the conversation abruptly, "So," he exclaimed, "mosquito netting keeps out mosquitoes and lions!"

No call has been too difficult, no trail too hazardous for Dr. Cushman if there was a human cry for help at the end. On one such journey to a medical conference, some 100 hundred miles from Chilessso, Dr. Cushman took a patient for special treatment. For some reason the carriers of the sick woman decided not to carry her any longer. They simply put her down and left her. Too weak to walk the woman had started crawling on her hands and knees when Dr. Cushman discovered the situation. Cheerfully and promptly the doctor turned her carriers over to the sick woman and she finished the three-day trip on foot. When she arrived at her destination her shoes were cut and broken

from the rough paths and her feet sore and swollen.

If Dr. Mary Floyd Cushman ever writes the inside story of her life in Africa, it will astound and thrill and humble its readers both in the medical profession and among the ranks of laymen who don't know a hemoglobin from swollen arches.

"FORGET NOT ALL HIS
BENEFITS."

(Continued from page 8.)

ens to Cairo, at which he reported their safe arrival on April 22. Presumably it will be possible for those remaining in Athens to continue their relief ministry as long as America remains non-belligerent.

A cable received on April 23 from Istanbul stated: "All well, Sofia, April 19." It also reported that one retired missionary and an American Board missionary of British citizenship were planning to leave the city for interior Turkey on May 5; and that the one mother with children in Izmir (Swyrna) was planning to leave Syria on May 6. A missionary family planning to leave America for Syria had their passport cancelled on the eve of sailing.

There have been no significant new developments in Japan or North China since the April article. Plans then reported are being carried out.—W. C. FAIRFIELD in *Missionary Herald*.

ALL OR NOTHING.

(Continued from page 6.)

if the entire amount is not promised, his pledge would not be binding? A campaign on this basis would evidence faith. That is challenging, but let's remind ourselves that this faith must be universal and not possessed by one or half a dozen individuals only. If the entire constituency could be successfully indoctrinated with overcoming faith, the battle would be won from the start, and the debt would be paid forthwith immediately. It is not a question of ability—we are able—but it is a question of faith and willingness to do our individual and collective parts in this immediate and imperative undertaking.

The Board of Trustees of Elon College has been called to meet in special session at Elon College, Tuesday, July 8, at 10:00 A. M. If the readers of this article have opinions or convictions regarding the task at hand, the writer will be most appreciative if they will transmit the same immediately. All together, and all or nothing!

L. E. SMITH.

The Orphanage
CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

While the Woman's Board of the Southern Convention was in session at Elon College from June 16-20, the good women had a fine opportunity to visit the Christian Orphanage and the most of the group came to see the orphanage. The little girls get a great deal of pleasure out of showing visitors through. We find that the more we can get people to visit the orphanage the more interested they become. We had a man to visit us some years ago and he looked over the plant and seemed to be very much interested. When he started to leave, he said, "I guess you can always use money." I said to him, "We certainly can in this work." He said, "When I go back to my hotel in Southern Pines, I will send you a check for a \$1,000." He came and saw the need and wanted to help. If he had not visited the orphanage perhaps he would have never made the contribution.

The young people's leadership training school which was in session at Elon College last week, composed of fine young people, paid the orphanage a visit while in our town. They seemed to enjoy their visit and we were glad to have them visit the orphanage.

In just a few years the older heads who have been supporting the orphanage all these years will pass off the scene and their mantle will fall on the shoulders of this younger generation. I hope they will become interested as much as their fathers and mothers have been all these years.

We have not gotten the drugget yet that we so much need. One good lady sent us a check for \$25.00 to start us off on the project. Who will join her. Six more mailing us a check for \$25.00 will finish it out. I know we have six good friends in our Southern Convention who would get lots of joy out of helping to buy it.

Two fine little children came to live with us. A little boy and his sister. Their father and mother are dead. It seems that the greatest number of appeals we have had in the last year have been for little small children. The older ones reach the age limit and go out till our largest group here now are small children. In a few years we will have a large group of large boys and girls when these have time to grow up.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR JULY 3, 1941.

Amount brought forward	\$8,542.38
Sunday School Monthly Offerings.	
Eastern N. C. Conference:	
Auburn	\$ 5.50
Mt. Herman	6.00
Youngsville	2.00
Henderson	5.23
	\$ 18.73
N. C. & Va. Conference:	
Bethlehem	\$ 5.59
Greensboro, First	10.92
New Lebanon	7.00
Elon College, Community Bible Class	3.41
	26.92
Western N. C. Conference:	
Big Oak	\$ 5.22
Hank's Chapel	12.06
	17.28
Valley Va. Central Conference:	
Linville	\$ 5.52
Winchester	4.57
	10.09

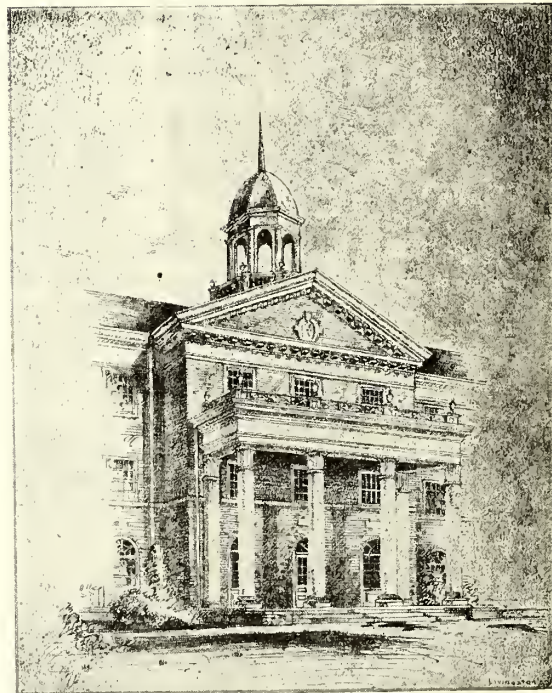
Eastern Va. Conference:	
Johnson's Grove	\$ 6.80
Liberty Spring	1.50
Damascus	3.00
	11.30
Special Offerings.	
A friend, on drugget ..	\$ 25.00
Mr. May	3.00
	28.00
Total for week	\$ 112.32
Grand total	\$8,654.70

That one who does not get fun and enjoyment out of every day in which he lives, needs to reorganize his life. And the sooner the better, for pure enjoyment throughout life has more to do with one's happiness and efficiency than almost any other single element.—*George Matthew Adams.*

ELON COLLEGE

Founded by the Christian Church in 1889

A CO-EDUCATIONAL INSTITUTION OF HIGHER
LEARNING OF THE CONGREGATIONAL
CHRISTIAN CHURCH



ENTRANCE TO ADMINISTRATION BUILDING

Elon College is located in the piedmont section of North Carolina. The climate is invigorating and healthful. The natural beauty of the campus is enhanced by careful landscaping.

The definite religious atmosphere of the College and its modern equipment provide the very best facilities available for the training for religious leadership.

The rates are most reasonable.

LEON EDGAR SMITH, President

Elon College

North Carolina

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational and Christian Churches.

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Marriage or obituary notices of not over 125 words will be published free. All over 125 words, 1c a word, cash with notice. Notices should be confined to 250 words.

In Memoriam

COMBS.

Noah Combs was born in Carroll County, Va., July 30, 1858, and spent his entire life in the same county. He died at his home near Fancy Gap, June 18, 1941. He was married to Martha Ann Cagle, October 17, 1881. To this union were born thirteen children. His wife and three children preceded him in death. He was married a second time to Rachel Easter. To this union were born three boys, who with their mother, survive him. He professed faith in Jesus Christ and joined Rocky Ford Christian Church, August 2, 1928.

Funeral services were held at Rocky Ford Church by his pastor, assisted by Rev. Jeff Vass of the Baptist Church. He was buried in a little cemetery a few miles from the church.

G. H. VEAZEY.

PILGRIM FELLOWSHIP.

(Continued from page 10.)

Mountain where the negro young people were meeting in a conference to take greetings from our young people.

The following action was taken by the Council:

Questionnaire.—That a committee be appointed to formulate a questionnaire to be sent to each local young people's group in our Convention. The purpose of this questionnaire is to get as complete a picture of young people's work in the Convention as possible—whether they are organized in Sunday school classes, young people's groups, or other groups; what their needs are—whether they have adequate materials, adult leadership, etc.

That June Joy House, Ruby Wright, Emily Harrell, Luvene Holmes and Mr. Lester be the committee in charge of working out the blank to be used in this survey.

Missions.—That Pilgrim Fellowship cooperate in every way possible with the Atkinson Memorial Fund which is being sponsored by the Woman's Mission Board.

That Dorothy Truitt Powell be asked to serve as young people's chairman, to contact the proper persons with regard to the Memorial Fund, request a special worship service for young people, and in general to promote the Fund.

That June Joy House investigate the possibility of our cooperating in the National Pilgrim Fellowship mission projects, and submit to the young people a year's program of missions; that Dorothy Truitt Powell, young people's representative on the Mission Board, present this program to the Board for approval.

Pilgrim Fellowship Guide.—That the Southern Convention Pilgrim Fellowship Guide contain suggestions for a year's program, following the calendar year of January through December, and that the Guide for next year be distributed to local groups not later than December 1.

That the North Carolina-Virginia Fellowship be assigned the task of preparing the Guide, their work to be completed by the first of October, with the suggestion that Ruby Wright be made chairman. (The proposals of this group will be referred to the Council for final adoption.)

Personal Religious Living.—That the committee on personal religious living, Eugenia Snow, Mrs. Brookston Eaves and Frances Granger, prepare at least three worship programs during the year, for us by each local group. It was suggested that these programs might include seasonal worship services, and at least one program centering around Pilgrim Fellowship.

China Relief.—That those attending the Elon Leadership Training School be asked to contribute to China Relief.

Commissioning of S. S. S. Workers.—That we participate in the service of commissioning Student Summer Workers at Elon on the following evening.

Caravans.—That the matter of Caravan groups in the Southern Convention be deferred, and that the Promotion Committee study specifically the possibility of such groups.

FRANCES GRANGER,
Secretary.

BY THE ROCKET'S RED GLARE.
(Continued from page 3.)

connection that the actual material needs of our defense program are making it necessary for all of us to "fall in step" with this new approach. For the United States is "keeping its powder dry"—not shooting it off indiscriminately to advertise a national holiday.

In New York City, for example, reporters discovered that all but a tiny portion of the pyrotechnical output of companies in the field is now being devoted to the nation's defense program. Fireworks companies are making signal lights, smoke bombs, hand grenades, trench mortar shells, and various other flare and explosive devices for our armed forces.

"No time and few materials for fireworks—we're working twenty-four hours a day for the Army and Navy," says one big company. Like many other companies and industries who have turned away from peacetime products to go "all out" in the national emergency, the fireworks folk are putting the welfare of the whole country first.

And that's the best possible insurance that there will be a *real* Fourth of July to celebrate when the present emergency has passed!

THE QUIET HOUR.

(Continued from page 12.)

to give ourselves to daily prayer, to help others by our prayers, and to enter into the ecstasies and joys of religion by prayer. Amen.

SUNDAY.

The Sabbath is a day wherein we may turn from the ordinary to the sublimer world of thought and find new inspiration for daily endeavor. We shall be greatly amiss unless we seek this and use the Sabbath this way.

“It Began in 1942”

By DOUGLAS HORTON.

It all began very simply back in 1942. A group of laymen and ministers, convinced that the Congregational Christian way represented the truest expression of the Gospel and feeling that singly they could not accomplish as much for it as they might if associated together in a company like the Andover or the Yale Band, met together for the two months of July and August in a small summer camp. That was the beginning of an established custom.

Part of the time they gave to labor with their hands: so arose the lovely buildings in their sylvan surroundings which later became a mecca for visitors seeking spiritual refreshment. Part of the time they gave to study and discussion: they found and shared the reasons for the faith that was in them. Part of the time was devoted to the inspiration of common worship. Each one committed himself to special Christian work in his home community during the winter.

Presently the idea took shape that some of their number should be supported by the rest in order that they might in behalf of the fellowship itself devote full time to the work of the church during the winter. Accordingly, the second summer, when the original group returned, there were with them as “missionary members” two young men who had just graduated from the theological seminary. By the end of the summer these had become living witnesses to the ideals of the fellowship.

They went out the first winter at the charges of the fellowship and under the Board of Home Missions to a rapidly growing city in the South, where they established the beginnings of a church. Returning for a second summer to be with the fellowship they were of inestimable value in guiding the second pair, a man and wife, who were to go out on similar first-line service. They themselves returned for a second winter in their Southern city, where a flourishing church now exists.

These young people committed themselves to the work of the fellowship for only two years, in order that there might be a constant renewal of life among them.

In this first experiment of its kind the company was made up chiefly of men, though there were some wives who were also full members. The total number of the group was never large, being limited by the rule that for the two months in the summer all members, and for the duration of their service the missionary members, should have no immediate responsibilities for children or other dependents. They were thus life free for stream-lined pursuit of their work.

The financing of the enterprise was simplicity itself. As part of their general discipline the members were tithers; and the amount they contributed to the common fund was sufficient to support the summer gathering and the winter work.

So began a veritable revival of religion.

* * *

Gentle reader, the above is all a dream—though not outside the realm of possibility. I know that there are many of you—for we have conversed together on the subject—who would like to see the dream made a reality. If there are others of you who are like-minded, let me hear from you at 287 Fourth Avenue, New York. It may be that something can be done about it.

The CHRISTIAN SUN

REPRESENTING THE SOUTHEAST CONVENTION OF CONGREGATIONAL AND CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

Vol. XCIII.

RICHMOND, VA., THURSDAY, JULY 13, 1911.

No. 28.

Twelve Definite Results of Absence from the Church Services

1. It makes people wonder about one's sincerity about the Church.
2. It makes many think that one is not concerned about his spiritual welfare.
3. It has a definite tendency to discourage others.
4. It reduces resistance to evil.
5. It makes the heart of the minister sad and definitely lowers his enthusiasm.
6. It sets a positively bad example to youth.
7. It causes others to stay away from the church.
8. It slows down the progress of the Kingdom of God among men.
9. It has the same effect on the soul that playing "hookey" from school does on the mind.
10. When continued, it defrauds the soul of needed sustenance and leads finally to moral and spiritual disaster.
11. It violates the vow taken—"to walk in fellowship with the church—faithfully observing its ordinances and services."
12. It undoubtedly lessens the influence of the church for good in the community.

—Distributed by the Board of Deacons
of Brewster Pilgrim Congregational
Church, Detroit, Michigan.

LET THERE BE LIGHT

NEWS AND VIEWS

On Wednesday night, June 25, Rev. J. L. Neese was the speaker at the Prayer Service at the Reidsville Church, his former pastorate.

Several North Carolina and Virginia churches are holding Daily Vacation Bible Schools this year. Summer Student Workers are assisting.

Cale K. Burgess, secretary of the United Dry Forces of North Carolina, was the Sunday morning speaker at the Burlington Church on the 22nd.

Rev. Joe E. French, newly called pastor at Reidsville, is evidencing a lively interest in the affairs of the North Carolina and Virginia Conference.

Mr. and Mrs. William Sellars of the Burlington Church kindly offered the swimming pool at Moonelon as a recreational activity for the Elon Training School.

The North Carolina and Virginia Conference has need for two or three more ministers for fields which do not offer large salaries but hard work and large possibilities.

Mr. Thomas Weldon Madren, member of the Biblical Class, is preaching frequently at the Pleasant Ridge Church. Here is a young man with a good name among us.

The Burlington Church will this year raise and give to one missionary and one benevolent enterprise of the Convention almost as much as it gives its minister in salary.

We are indebted to Dr. James H. Lightbourne for many of the news items appearing on this page this week. Who will be the next to send in such an interesting list?

Rev. M. W. Stevens has been flirting with an invitation to a church in Connecticut and the idea of attending Yale Seminary. It is understood he has decided in favor of the South and Duke.

Rev. G. H. Veazey reports the beginning of a revival meeting at Salem Chapel on July 6, with Rev. B. J. Earp as the preacher. The revival at Belew Creek will begin July 13, where Mr. Veazey will be assisted by Rev. W. E. Wisseman.

The North Carolina and Virginia Conference has working within its borders a fine group of young ministers. And others are coming on. Eastern Virginia will have to watch this conference. These young men already feel that in outlook and vision their conference is miles ahead of Eastern Virginia.

On Sunday, June 29, the annual revival at the Monticello Church was inaugurated with an all-day service and a picnic dinner on the church grounds. The pastor, Rev. J. H. Lightbourne, Jr., is being assisted by Rev. William J. Andes. Here we have two preacher's sons working together at a good work.

Rev. William A. Grissom of the Graham-Providence, Haw River and Long's Chapel pastorate, was this last week at New Haven, Conn., where he received his degree from Yale Seminary. Report from the pastorate is to the effect Mr. Grissom, with the assistance of his wife, is getting off to a fine start with the three churches.

Regret greeted the announcement that "Bill" Wisseman was asking to be relieved of the responsibilities of the deanship of the Elon Summer School. Mr. Wisseman has quiet ways about him which make him agreeably efficient in such an office. He was popular with the young people; he was valued by the leadership.

By a recent action of the Executive Board of the Southern Convention, Providence Church of Graham was transferred from the Western to the North Carolina and Virginia Conference. This action gives this church membership in the same conference with its sister churches in the pastorate, Haw River and Long's Chapel.

On Monday, June 30, Miss Tora Rudd and Rev. W. M. Stevens met in the former's office at the Burlington Church and completed plans for the sessions of the Sunday School and Christian Endeavor Convention of the North Carolina and Virginia Conference. The sessions will be held Thursday, July 10, with the Mt. Zion Church.

Some enthusiastic Virginian at the Elon School raised at an evening meal, "Carry Me Back to Old Virginia," and all the Virginians stood.

At the conclusion of the singing the Tar Heelers applauded but they did not sing. Here is an appeal for the learning by Carolinians of the Carolina song so that next year it can be sung, too.

Young people who attended the Elon Summer School presented the following program at the Suffolk Christian Church on last Sunday evening: "New Experiences" by Olivia Yates, "A Day in Thy Courts" by Betty Jones, "The Strength of Christian Fellowship" by Margaret Butler, and "A Prayer of Dedication" by Howard Thomas Copeland.

On arriving at the Elon Leadership Training School one of the first ministers seen was Dr. C. Rexford Raymond, now of the Circular Church, Charleston, S. C. And C. Rexford was overflowing with Charleston just as a few months ago he was overflowing with Gates County. At the Elon School, Mrs. Raymond was ever a sweet benediction, understandingly gracious to youth and maturity.

The Upper Alamance Fellowship met Sunday afternoon at the Berea Church with a good attendance and thirteen of the sixteen churches represented. The pastor, Rev. G. C. Crutchfield, conducted the devotions. In Rev. Melvin Dollar the Fellowship has a colorful presiding officer. But it seems he is a poor penman and Dr. L. E. Smith states it is necessary to have Rev. Jesse H. Dollar in the offing as a translator. The Fellowship's program was based upon Bible study with short talks by Mrs. Margaret B. Lightbourne, Rev. Walter G. McLeod and Rev. W. M. Stevens. In August, the Alamance Fellowship will meet with the church which is at Mebane and there will be two sessions with a picnic supper on the church grounds.

HELP!

The secretary of the Convention has endeavored to list the commencements of Elon College with the names of those preaching the baccalaureate sermons, delivering the commencement addresses and making the Alumni orations. Can you help him with this by sending him whatever information you may have regarding the request? It is thought such a record would be of value but it is difficult to compile. Information should be sent to Rev. J. H. Lightbourne, Sr., 401 Church Street, Burlington, N. C.

JAMES H. LIGHTBOURNE.

VALLEY CONFERENCE MEETS IN AUGUST.

The Valley of Virginia Central Congregational Christian Conference will meet at Timber Ridge in West Virginia on August 6 and 7, 1941. Mr. Roy A. Larrick is the president and will call the conference to order at 10:00 A. M. August 6.

Each church of the Valley Conference is asked to have its delegates present. The church reports are asked for by the conference secretary by conference time and if they could be returned to the secretary before conference, it would be fine. The ministers are asked to have their reports ready for reading at the conference.

The conference program promises to be full and of great value. Most of the program will deal with the possibilities and problems of the rural church as it finds itself the body of Jesus Christ in the rural area. It is hoped that Rev. Millard Stevens and Rev. Robert M. Kimball will be the speakers on the rural church. Dr. H. S. Hardecastle is expected to be present and bring greetings from the Southern Convention. The orphanage and college will have a place on the program. Opportunity will be given for a message from the Mission Board of the Convention.

Below is given the list of Standing Committees who are to make their reports to the conference:

Executive—R. A. Larrick, R. A. Whitten, W. J. Andes, J. C. Bradford, R. R. Hosaflook, R. O. Rothgeb, R. E. Newton, P. B. Sanger.

Education—R. A. Whitten, R. E. Newton, R. D. Coulter, W. J. Andes, P. B. Sanger.

Home Missions—C. W. Louderback, J. M. Lohr, E. M. Spitzer, E. A. Hilliard, W. K. Hensley.

Foreign Missions—Thelma Morris, Mrs. Fred L. Oates, B. F. McDaniel, Clarence Rush.

Evangelism—R. D. Coulter, E. F. Showalter, Mabel Higgs.

Religious Literature—Mrs. Lloyd Monger, Mrs. Edgar Nelson, W. M. Nieswaner, Eugenia Snow.

Christian Union—J. Warner Stearn, Elphis Morris, T. Z. Alger.

Sunday School and Christian Endeavor—Clarence Phillips, Ella Pickering, Mrs. E. Lena Rothgeb, Mrs. Samuel Earman, Margie Alger.

Woman's Board—Mrs. A. W. Andes, Mrs. Fannie May Layman, Mrs. Myrle Eaton, Mrs. J. F. Bryant, Mamie Summers.

Social Service—Norman Morris, Anna Lou Showalter, Dora Life, Mrs. W. H. Alger.

Apportionment—R. R. Hosaflook, R. A. Whitten, R. D. Coulter, Mrs. R. A. Larrick, Mrs. R. C. Myers.

Reports will be expected from the following:

Director of Religious Education—Walstein Snyder.

Mission Secretary—R. O. Rothgeb.

Stewardship Secretary—Raymond Andes.

It would help the Mission Board of the Southern Convention and the Home Mission Committee of the conference if each group of churches would bring to conference a statement of salary they expect to pay their pastor for the coming year and

if possible the amount of mission funds desired. Give this statement to Mr. C. W. Louderback, the chairman of the Home Mission Committee.

It would be a fine thing if all delegates and visitors would plan to stay throughout the entire conference of two days. The host church would be delighted to have each and everyone stay with them. This is true from the tradition of the church as well as from the expressed spirit of it today. Rev. R. A. Whitten, 12 W. Clifford St., Winchester, Va., is the host pastor.

W. J. ANDES, *Sec'y*,
Valley Conference.

She Worked for Peace

By JOHN R. SCOTFORD.

"Last summer I understand that you were in the Student Peace Service. Just what were you trying to do?" I asked Phyllis Ridgway, a Boston girl who for the past two years has been a student at Schaufler College in Cleveland.

"We were not out to stir up opposition, for that is no way to promote peace," she explained. "Rather were we trying to plow the soil of public interest in such a way that the seeds of understanding might be planted. Like John the Baptist, our job was that of a fore-runner—only instead of lifting our voices in the wilderness we circulated over the highways of Hampden County in Massachusetts, which is a populous region. Our purpose was to stir people up, make contacts and gather the names of prospects so as to lay the foundations for the effective peace education which has since been carried on by the near-by colleges: Smith, Amherst and Mount Holyoke. We did not try to convert people but rather to provoke their curiosity so that they would seek to study the principles which make for peace."

"Who were you working with?"

"The Student Peace Service is one of the projects carried on by the American Friends Service Committee. They recruit students from the colleges to spend their summers working in Peace Units in various sections of the country. In 1939 there were sixty volunteers."

"How were your finances handled?"

"The girl who had my place last year raised \$100.00 from her friends which just covered my travel and living expenses. Then it was up to me to find \$100.00 to make it possible for some one to follow in my footsteps next year. That saves one the embarrassment of raising money to pay

your own way but it amounts to the same thing in the end."

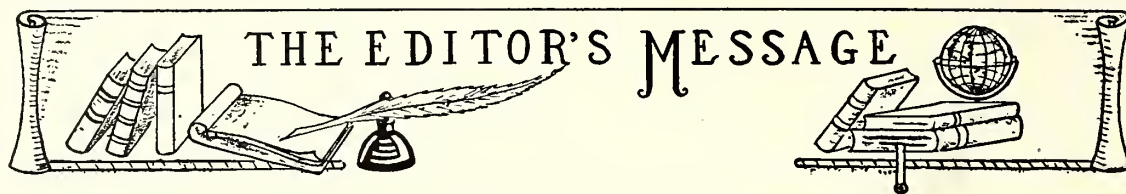
"You didn't just start out to tell the world about peace?"

"It wasn't as simple as that. We began by attending the Institute of International Relations at Lafayette College in Easton, Pa., for ten days. There we had the fun of becoming acquainted with the other girls and boys of the Peace Service while we listened to master minds and developed a philosophy which would carry us through the days ahead. We had a good time but we also did a lot of thinking.

"On July 7, they divided us up into teams and two days later we started out 'in all directions.' I was assigned to Team No. 102, which was destined for Easthampton, Mass. There were five of us: Joan Warnshuis, who had been a field secretary for the Friends Service Committee the preceding year; Della Johnson, who had just taken her master's degree from the Atlanta School of Social Work; Mary Forman, a student at Ohio State University; Nancy Thomson, from Smith College, and myself. We came from different parts of the country and from different types of schools and naturally looked at life from various angles. Living and working together was an education in itself.

"Our work in Hampden County was sponsored by a group of prominent citizens, most of whom had gone off for the summer by the time that we arrived! However, they had made excellent arrangements for our comfort. For six weeks we lived in the home of the headmaster of Williston Academy. One room served as an office and two others for living purposes. Although we did not see a great deal of our hosts, they were al-

(Continued on page 15.)



COMPREHENSIVE STEWARDSHIP.

Dr. Archie H. Hook of Troy, Ohio, taught the course in Stewardship at our Elon Pastors' School. Dr. Hook has served as the Chairman of our National Commission on Stewardship. Years of study and practical experience have enabled this teacher to speak interestingly and helpfully on this phase of church work. Some of the important phases of stewardship as presented by Dr. Hook were as follows:

1. **Stewardship As An Experience.**—Stewardship must be experienced before it can be (convincingly) taught. The primary purpose of stewardship is not to raise money and pay bills; the primary purpose is the religious experience which it induces.

2. **The Basis of Stewardship, or the Individual Budget.**—The study and evaluation of one's individual budget is a prerequisite for intelligent and adequate giving. This is necessary in order to stop the leaks of unnecessary and unsuspected spending. The efficient use of the nine tenths usually determines the fate of the one tenth.

3. **Stewardship Education.**—Dr. Hook called attention to the number of years spent in teaching young people how to **make** money, and how little time is used in teaching them how to **spend** money. Stewardship education occupies a very small space in the total curriculum of our Sunday school and church.

4. **The Church Budget.**—An individual need not have ten thousand dollars a year salary in order to live on a budget plan. In fact, the smaller the salary, the more necessary a definite budget becomes. This is equally true of a church. Some churches are tempted to reason that since their resources are so meagre it is unnecessary or impractical for them to formulate a budget. Experience does not confirm this theory. No church is too small to have a budget. This budget should be formulated, not dictated, in a democratic way. The total interests and obligations of the church should be taken carefully into consideration. The budget should be compared with those of other churches. The fatal tendency of including merely the same items and amounts as of the previous year should be carefully resisted.

5. **The Every Member Canvass** should be made annually in all churches. But this should not be the only time in the year when visits are made by the members. The social, educational, and religious values of the every member canvass are recognized by all those who participate. This is one of the outstanding instances in which the lay leadership of the church may be trained and utilized.

6. **Does Tithing Increase One's Income? Yes or No.**—Dr. Hook is convinced that tithing will increase one's salary, but not automatically. Tithing does discipline one's spending and thereby develops character, and character is an important basis of productivity. One who has established the habit of giving consistently to

the church is apt to carry over into business the same habit of honesty and efficiency.

7. **Convention Stewardship.**—The financial program of our Convention has been invested with capable leadership. Dr. James H. Lightbourne is the efficient Chairman of the Convention Finance Committee and Rev. Jesse H. Dollar is the first and original Chairman of the new Committee on Stewardship. There is ample reason for hope that our financial problems are approaching a happy solution. A comprehensive program of stewardship education throughout the Convention will eventually solve a host of our immediate problems.

We have by no means explored or exhausted our capacity for giving. The Macedonian Call now comes from many areas. Truly, "The whole creation groaneth and travaileth in pain together until now." The following anonymous lines sound an appropriate call for our church today:

Is this the time, O Church of Christ, to sound retreat?
To arm with weapons weak and blunt
The men and women who have borne the brunt
Of truth's fierce strife, and nobly held their ground?

Is this the time to halt, when all around horizons lift,
New destinies confront, stern duties wait our mission,
Nor want to play the laggard when God's will is found?

No! Rather strengthen stakes and lengthen cords.
Enlarge thy plans and gifts, O thou elect,
And to thy kingdom come for such a time.
The earth with all its fulness is the Lord's;
Great things attempt for Him, great things expect,
Whose love imperial is—Whose power sublime.

R. L. H.

WHY ARE YOU A CONGREGATIONAL CHRISTIAN?

"Now I know why I am a member of the Congregational Christian Church," said a young woman who is a very active worker in her local church. She had been brought up as a Congregationalist and confessed to me that she had thought, as I have heard many another say, that she could be just as much at home in any other church. This doctrine that all churches are equally good has caused us to lose many a member.

Then she added, "But now I would not be satisfied in another church, even though it conformed entirely to my personal belief." There was something else that was essential in the church to which she belonged—it must also give me a right to worship God according to the dictates of my conscience. She was not satisfied with a church that was not broad enough to admit all who were working for the coming of God's Kingdom upon the earth. Individual differences of opinion she expected and welcomed—and, indeed, there is no reason why they should hinder the work of the church. She knows now that she is a member of our church because it guarantees her and me equal **liberty** to serve God as our conscience dictates, **uniting** us in the forwarding of the work of His Kingdom in a spirit of **love** toward all mankind.

J. T. K.

When People Forget God

By REV. ROY C. HELFENSTEIN, D. D.

For a score of years the nations of Europe met as a League of Nations, but the tragedy was that, at the same time while they were meeting to talk and plan peace, every one of them was secretly and openly preparing for war. Today the whole of Europe is paying the bitter price for failing sincerely to build for peace.

In these sad hours for Europe, our sympathies naturally and sincerely go out to Britain and her Allies. However, neither the voice of reason nor the voice of fraternity call us to risk America's manpower in war because of her sympathies. There is a principle in fraternalism which declares that when a brother is in danger and calls for help, if there is greater possibility of one losing his own life than of saving the brother, he is exempt from responsibility. The same is true with nations.

Europe is war crazy. Dictatorships are putting human progress in reverse. And war hysteria is having its inning with certain groups in America. Dictators are literally damning the life of Europe. A dictatorship would damn American life just as surely as it has damned the liberties and idealism of the totalitarian states in Europe. If the right kind of man were dictator, it would not be so bad, but the trouble is that the right kind of men will not presume to be equal to such responsibility—and the worse the man, the more dangerous he is, the more likely will he aspire to be a dictator. The American people will have to guard their democracy right here at home—not on foreign soil.

In Germany, Russia, Italy and Spain, no editor can write a sentence of criticism of the political regime. No minister can speak his own convictions, no person can pray out loud for peace and brotherhood. If he did so he would be immediately arrested for treason and sent to a concentration camp to starve to death.

Ten years ago the hands on the clock of human destiny seemed rapidly moving to mark high-noon in the realization of human brotherhood. But one man by his inhumanity has turned the hands back to the midnight hour of civilization.

The interdependence of nations was growing so rapidly as fairly to take one's breath away in contemplation of the realization of man's utopia; transportation was solving the problem of tying the remotest corners of the earth to the center of world activities;

science was mastering adverse climatic conditions, making human existence possible on every part of the globe; medical science was rapidly defeating disease and holding at bay the enemy, death; education was winning in the struggle against ignorance; religion was hopeful of the realization of its dream of the brotherhood of man—and now the catastrophe of war is seeking to destroy all that the long centuries had gained!

These days are going to put every Christian to the test—that we shall not let the fires of hatred flare up on the altar of our hearts. There must always be a sense of oneness between Christians of every land. The Christians in each of the warring nations must continue to pray for each other. They will not hate each other—they will not even hate their enemies. They will deplore the system that is responsible for the war, but to hate their fellowmen, they will not. "Human suffering and human tragedy anywhere are the concern of Christians everywhere." Hearts of goodwill must continue to beat in sympathy for all who are in peril. The springs of generosity must continue to flow else stagnation of idealism will take place. Expressions of lamentations and sympathy not backed up with deeds of mercy and contributions of help are but hollow mockery.

The cause of all the present world disorder, peril, and disaster is the fact that the leaders of the nations and many of the common people of those nations have simply bowed God out of their consideration. What's wrong with Europe is that religion and morality have been spurned and ignored by too many of the political leaders. The ideals of human love and human brotherhood have been dashed to the earth and trampled in the mud. And our own America needs to be on her guard against leaders who believe in the right of might rather than in "the might of right."

All the sinners are not in Europe. There are thousands of enemies to Christianity and to brotherhood, enemies to all that we hold sacred, thousands of such enemies right here in America. One of them, a Mr. Bridges, some months back was ordered to be deported, the which should have been done years ago. All others of his kind should be deported upon the rock of foundation of faith in God, and love for truth and free-

dom. Every alien who repudiates that faith, who would malign our heritage, should speedily be deported from our shores. There is not room for any anti-American in America. There should not be any room for any anti-Christian in a land that owes so much to Christianity.

No true American will be guilty of bandying gossip about pro-"this" or pro-"that" on the flimsy basis of suspicion. The most treacherous anti-Americanism is just that—the bandying of gossip based on mere surmises. But whether a naturalized citizen or a native born citizen, true Americanism is expressed by loyalty to the American ideals, opportunity, and fraternity. All who are true and loyal to our American ideals and traditions, whatever this social background may be, will give America their best in these days.

Let it be our daily prayer that under no condition shall the destiny of our peace with the world be entrusted to one man, and that our nation's destiny—its properties, its lives shall not be pledged to any foreign power by any other than the people themselves. Let us pray daily that our leaders in Washington shall be inspired of God in all their deliberations during these days when the flood gates of propaganda have been opened wide. Let us pray daily that Almighty God will protect our nation against its enemies from within—even its enemies who occupy places of influence who would be willing to jeopardize or sacrifice our nation's peace and plunge our nation into war in order for them to make financial profit. Let us pray daily that our national leaders shall be consistent. Let us pray daily that our leaders in Washington shall refuse to jeopardize the rights and freedom of a hundred and thirty million Americans by decisions made in the heat of controversy or in the bewilderment of fear. Let us pray daily and sincerely that the peace of America shall be preserved and that the peace of the world shall soon be restored. Times like this call for prayer. The entire setting of the stage of our nation's part in the drama or tragedy of the international relationships can be changed for years to come by the sincere prayers of the American people now. Prayer is our greatest opportunity and our greatest responsibility of Christian citizenship.

Perhaps the surest way to reach the pinnacle is to have such a burning desire to get there that nothing can divert us.—*William Feather*.

CONTRIBUTIONS

SUFFOLK LETTER.

The Fourth of July is observed in this country because that date is associated with independence, freedom and liberty. Patriotism is emphasized by all who wish to preserve our liberties and perpetuate our spirit of democracy. A patriot is one who loves his country. Those who understand the foundation principles of our free institutions can sincerely foster a deeper love for America. The differences between our way of life and the slavery of some of the aggressor totalitarian nations are so great every citizen of the United States should thank God for his citizenship. Christian democracy is the best form of government for this age.

But there is something more important than patriotism. Christianity is greater than Christian Democracy. Christianity is a love of God, a way of life which follows Jesus Christ. This way of life is the great motivating force in a real democracy. A government must be more than a political unit. Back of all political issues must stand great moral forces and spiritual powers which undergird and strengthen human character. These forces are not generated by politics. They are born in the travail of religious experience and personal consecration. When a nation becomes rich and forsakes the narrow path of toil and religious consecration for the broader way of idleness and sensuality, it forgets the rock from which it was hewn, and discards the foundations upon which it was founded.

America is rapidly turning to the most extensive and intensive war preparation in its history. In the opinion of many of our wisest statesmen, this preparation has been forced upon us by the threat of powerful enemies. According to public statements of those who are leading in this extensive preparation, the enormous expenditure of money is for defense and not for aggression. While preparing to defend our freedom and safeguard our liberty, this nation must not forget to defend its soul from hate and preserve its spirit, in the midst of greed and lust for power. The danger of moral and spiritual decadence is imminent on every hand. Crowded army camps and empty churches are flaming signals of danger, unless we can keep our faith in

God, and recover our spiritual heritage.

Patriotism of the right kind will go a long way towards preserving our nation. Christianity is the only hope of safeguarding our moral character. When the altar of love and consecration is torn down, patriotism loses its significance, and defeat is not far distant. Keep the home fires of patriotism burning. Stand by the colors and salute the flag of Christian democracy. But the fires of Christianity, in our homes and in our churches, in our schools and in our halls of legislation—these fires should be fed and fanned into a more brilliant glow during these crisis days. This is the distinctive task of the members of the church of Jesus Christ. This cannot be done by the government. It cannot be imposed upon our army and navy. Churches in the cities, in the towns and every rural community must accept this challenge and face this responsibility. A real revival of religion in America will mean a greater revival of genuine patriotism. If American democracy survives, in its future struggle for existence, it will be preserved by the leavening influence of Christianity. If Christianity would save itself, it must save others. It will save others by cleaning its own and renewing its spirit of consecration to God.

I. W. JOHNSON.

MATRICULATION AT ELON COLLEGE.

During the past eight years there have been satisfactory increases in the student body at Elon College. Students enrolled at Elon come largely from North Carolina and Virginia. A number of other states are always represented in the student body. New York, New Jersey and Pennsylvania lead in states beyond this immediate section. As the influence of the school has increased, we have attracted more students from towns and cities. Elon's student body is made up without regard to section or church affiliation.

At all times we are conscious of the fact that the Christian Church has founded and supported the college through the years, that the institution belongs to the church. The number of students enrolled at Elon from our own Christian Church has not increased in proportion to the total increased matriculation. This is not

due to the fact that our own church young people are not going to college. Many of our very finest church people are interested in Elon. Their fathers and mothers before them were interested in the school. But we do have many equally fine people who are not sufficiently interested in Elon to patronize the school by sending their own children here for training. An increased number of our own people would make it possible to increase the emphasis on subjects that mean much to the church. Of course, our pastors have more influence with our people than any other one group. Mr. Colclough, our field secretary, has done, and is doing, a wonderful work for the college. He is genial, understanding, and fair in his appeals in behalf of high school graduates and the college itself. He cannot cover the whole field adequately. He needs the sympathy, cooperation and help of our pastors.

Some days ago we addressed a letter to all of our pastors asking that they accept membership on a larger committee with Mr. Colclough as chairman, the duties of this larger committee to be to interview students of their own congregation and others if they saw fit, presenting Elon College and requesting that they consider Elon before deciding to go elsewhere, and otherwise to keep before their congregations in an attractive and appealing way our own college. The response to this request was most gratifying. The pastors listed below have gladly accepted membership on the committee, and I am sure that we may expect a larger matriculation from our own homes than neighbors heretofore. We are beginning to realize that when we strengthen our college, we strengthen our church.

These are the members of the larger committee: R. L. House, W. M. Jay, T. Fred Wright, J. F. Morgan, Elwood Jones, John G. Truitt, C. Rexford Raymond, R. E. Newton, Aubrey C. Todd, Stanley C. Harrell, E. M. Carter, Edward E. Martz, J. U. Fogleman, B. J. Earp, J. Howard Smith, S. W. Phillips, M. T. Sorrell, H. S. Hardeastle, W. Millard Stevens, W. J. Andes, G. C. Crutchfield, J. H. Lightbourne, C. Arthur Lincoln, Robert A. Whitten, J. C. Cummings, J. H. Warren, Herbert G. Council, Jr. and A. Lanson Granger, Jr.

I am sure there are others of our pastors who will accept and be glad to cooperate in this important undertaking but who have not yet found the time to send in their acceptances. We shall be glad to hear from them.

L. E. SMITH.

FOR THE CHILDREN

Dear Friends:

Have you ever played spelling words with the letters of a certain name? It has been very rainy here for the past few days. I have been trying to think of games which children might enjoy playing indoors. This is one which we children used to play on rainy days in our home. Mother wanted us to be quiet while in the house, so she always thought up "good, quiet games" for us to play. I have put a Spelling Riddle in the puzzle corner for you this time. If you like it, write and ask me to make another one. Or better than that make one for our page and send it to me.

While you are vacationing this summer you will have time to read some good stories and poems. Many of you like to read poems which Robert Louis Stevenson wrote long ago. When you get older you will enjoy reading his account of "His Travels With a Donkey." Here is a poem which is good for our time, even more than it was when Stevenson wrote. But we can't say how long we will have peace in our own fair land.

Foreign Children.

Little Indian, Sioux or Crow,
 Little frosty Eskimo,
 Little Turk or Japanese,
 Oh! don't you wish that you were me?

You have seen the scarlet trees
 And the lions over seas;
 You have eaten ostrich eggs,
 And turned the turtles off their legs.

Such a life is very fine,
 But it's not so nice as mine:
 You must often, as you trod,
 Have wearied not to be abroad.

You have curious things to eat,
 I am fed on proper meat;
 You must dwell beyond the foam,
 But I am safe and live at home.

Little Indian, Sioux or Crow,
 Little frosty Eskimo,
 Little Turk or Japanese,
 Oh! don't you wish that you were me?

A LITTLE FOREIGNER FROM CHILE.

In the city of Santiago in Chile, a group of boys were playing marbles, or bolletas, as they called it. The little lad with gleaming white teeth, dark eyes and black hair was Luis. He was visiting the other lads, who were his cousins, in the home of his uncle.

The September sky was so soft and blue that the sun shone as brightly in

the sky as it does in our United States in June. They call this the springtime season of late September.

Each boy, in his turn, tried to shoot the marble of another into a hole without getting his own marble in the same hole. This was great fun. When one of the boys accidentally shot his own marble into the hole, there was much laughing and shouting among the other boys.

Another marble game which they played was to dig a row of shallow holes; into each hole a marble was placed. Now the trick was to knock the marble out of each hole with other marbles.

When they grew tired of playing marbles they played what we know as blindman's buff, which they called "Gallinita ciega" (guy-yeen-ee-tah syehgah) which means "Little blind hen."

While they were playing this game Luis' Uncle Enrique, who had been looking over his hacienda, came into the patio. The little boys left off playing and greeted him by kissing his hand.

"How are you today, Uncle Enrique?" asked Luis.

"Just fine, my small one. How are you?"

"I feel very well, thank you, Uncle. Are your crops doing well?"

"Doing well?" he exclaimed. "Well indeed, thanks to our good Chilean soil and our nitrate of soda."

Luis knew a lot about that, as do most boys in Chile. The Chilean soil is good for things to grow in because it is alluvial soil. This means that it is soil, which for a long period of time has been washed down from the mountains—good, rich soil, free from rocks. It took many generations of old dead leaves and ferns to make this rich soil!

Luis also knew that in the pampas, to the north of Chile, there lay the pampas, or desert country, there were great beds of nitrate. He knew that when land was worn too badly by having the same crops planted in it too long—that it could be made new again by putting nitrate in it.

"Here, little Luis, are some samples of what we grow," said Uncle Enrique, as the boy brought a great basket of pink-cheeked peaches, golden pears, laden with juices, dusky grapes, figs and about fifteen other kinds of fruit. Oh my! but the little lads were glad!

"Thank you, thank you," said the

lads as they bit into the juicy skins of the fruit.

In Chile, children are not always sent to bed before the adults go. That night, Luis had an open-air supper, with his cousins, on the balcony of a restaurant on the top of a high hill. When they had finished eating, the cousins took Luis to see the open-air movie. Then in the soft star-light of Chilean skies, they walked down the hill, into the lighted streets of the city and found the patio kissed by moonbeams. It was not long until all goodnights had been said and little Luis was dreaming of other adventures.—*Retold from a "A Boy of Chile," by Idella Purnell.*

A SPELLING RIDDLE.

I'm a month with six letters in my name;
 Take my letters and play a spelling game.
 A word meaning you and me write first;

1....

Next write the name of a game which
 causes thirst. 2....

Now write what a puppy will do to a
 rug. 3.....

Then what in the tank will make a car
 go clug. 4.....

Pray, what did "Little Miss Muffitt" do
 to the tuffit? 5.....

Now name the blow of a wind that has
 a sudden puff in it. 6.....

Before this sixth word place an Au
 meek,

There you have the name of the month
 you seek! 7.....

The other words I'll send you next week.

Answers to Last Week's Crossword Puzzle.

- ACROSS—1. July. 3. Eyes. 5. And.
 7. Omega. 9. Eats. 11. Eden. 13. Sh.
 14. Do. 15. Asea. 17. Sand. 19. River.
 21. Ate. 22. Nigh. 23. Keep.
 DOWN—1. Joke. 2. Yams. 3. Edge.
 4. Seen. 6. N. E. 7. Others. 8. Addar.
 10. Ass. 12. Eon. 15. Akin. 16. Aiah.
 17. Seek. 18. Deep. 20. Vt.

MEN AND BRETHERN BY THEIR FRUITS.

Why not use the proper yardstick in measuring results? Why not employ the test of Scripture? "By their fruits" is the one test laid down by Jesus. The tree is not known by its leaves, or by its bark, or by its roots, but by its fruits. Too many good church folks lay down the tests that are largely human. The record of the past year, the record made by a neighbor, the approval of some one in anything are the accepted standards instead of the answer of a good conscience made to the kind of fruits turned into the storehouse. Many churches ought to be ashamed of themselves for the record made from year to year. Many of the church demans are not met—and not even a tinge of conscience is felt. "By their fruits" is the test.—*Exchange.*



VISITING OUR CARROLL COUNTY WORK.

[The following article is by Rev. W. J. Andes, pastor of our Happy Home and Hank's Chapel Churches. Mr. Andes visited our work in Carroll County, June 8, and spoke at the Memorial Service.—M. C. P.]

It was the distinct pleasure of Happy Home and Shallow Ford Christian Churches to visit our Carroll County home mission work on the second Sunday in June. One hundred or more people from both churches made the wonderful trip. We saw the beautiful mountains, the far-reaching valleys, and all that makes glorious the handiwork of God. We also saw mankind living here and there on the ridges of the mountains. Beyond all of this, one could not help discover souls that had been touched with the light of the eternal God. This last sight was the most glorious of all that we saw.

By 10:30 A. M., the service had started at Elk Spur and what a thrill it was to discover those boys and girls reciting recitations that we would recite for Children's Day in any of our churches. They sang beautifully and their behavior was most excellent. After their beautiful service, the writer was greatly afraid that his sermon would be an anti-climax. Yet it was glorious to assist these young people in the telling of the good news.

The service in the church was over and we went to the two cemeteries. One group went to the regular church cemetery and the other group, mostly the visitors, went to the family graveyard of "Victoria of the Hills." There we held a brief service and felt that we were treading on holy ground.

Visitors and local people shared in the noon meal spread in the school room of the Elk Spur Church building. A brief service of music was held in the afternoon. The Shallow Ford choir and the Evans Brothers from Happy Home assisted in the music. With these visiting singers and the congregation from the Elk Spur Church, we had a delightful time singing praises unto God.

Not knowing how fast Rev. Veazey could travel in his car, some of us endeavored to follow him to Ivy Hill where we saw the school building in

which our church services are held sometimes. But no one gathered that afternoon because of the service at Elk Spur. From there we went down the mountain to Rocky Ford and held a brief service. Here again one could see how that human souls long to know Jesus Christ as their Savior. The service being over, we returned to our respective homes in the valleys below.

Would that all of you might take that fine trip, and take it if you can. You will discover two churches well-organized and working, and the third church meeting once in awhile. The public school meets in all three buildings. The Mission Board of the Southern Convention owns two of the buildings and the third building, Ivy Hill, is owned by the public school system. The schools now employ their own teachers, whereas our church used to provide them. The school system has assisted some in the upkeep of the buildings we own. You will discover that our buildings need paint and some carpentry work.

We also have a parsonage next to Elk Spur Church. Before most of us would want to live in it, we would want it painted both inside and out. We would want some screens put on, for flies seem to be that high in the atmosphere also. We would want some paper on the walls, new flooring on the back porch, and some other things for the house. Brother Veazey, our fine pastor there, says that possibly \$25.00 or \$30.00 will provide for one room and there are five rooms down stairs. He is willing to do the labor if we will help to provide the materials and the money. Possibly some could take their vacation and go up there and help him for several days.

There are some people that need clothing and Brother Veazey has calls from them constantly. Hymn books could be used so that God may be found through singing. Send the best *type* of hymn books, not the jazzy songs which many people call hymns. Bible pictures and storybooks will be helpful. Pictures could be used in the home as well as in the churches. Bibles and Sunday school material could be used. If you are interested and have some of the materials men-

tioned above, or money to assist in the work, Rev. G. H. Veazey, Belew Creek, N. C., or Mrs. Mattie Cox Parker, Elon College, N. C., would be delighted to receive your gift.

There are bright and shining souls living in the mountain area. The government has seen fit to spend thousands of dollars on a scenic highway that runs on top of the mountain and right through our work. The government saw beauty in the mountains and made it more beautiful. Our church has established work there only in a small way. We have not, as yet, seen much of the beauty that resides in the human souls in that area. Many people are rugged but real. Their souls, as well as ours, are needful of a far-reaching vision that extends to God and encircles the earth. We have only started to work in that area. No, we must not turn back now.

DR. L. E. SMITH GIVES ENCOURAGEMENT.

One of the *most* encouraging gifts the Mission Board has received is a personal check for \$12.50 from Dr. L. E. Smith, president of Elon College. It would be most gratifying for other boards and institutions to do likewise. This writer has always stood for the entire program of the church. He has done much work this year to get conference apportionments paid in full and will continue to do so regardless of the support given Missions by other leaders. If you want to help Elon now, see that your conference apportionments are paid in full. This will also help missions.

I am delighted to report that the Suffolk Christian Church will pay its conference apportionments in full, which means \$795 for Elon.

Although the full benefits of our campaign will not be shown by September 1, I think it will be reflected in larger receipts for all conference apportionments.

J. E. WEST.

DR. J. G. TRUITT GIVES ENCOURAGEMENT.

Dr. J. G. Truitt, chairman of the Committee on Publications, joins Editor House of THE SUN in making a special gift to missions. Dr. Truitt knows that the Missions Board was one of the first boards to come to the aid of THE SUN with most liberal support and paid always on time. This board realizes the value of THE SUN to the church and congratulates Dr. Truitt in reaching his goal.

J. E. WEST.

IN MEMORIAN.

During the Woman's Southern Convention in session at Elon College, June 17 and 18, 1941, the following resolutions were read and adopted at the service Wednesday evening, June 18, which was held in memory of Dr. J. O. Atkinson:

"On July 2, 1940, the Woman's Missionary work, with the other departments of the Southern Convention sustained a great loss in the death of the beloved Mission Secretary, Dr. James Oscar Atkinson, late of Elon College, N. C. We are too near that eventful date to take the full measure of this great man his constructive work. In many respects he was a pioneer in the realm of missions in the Southern Convention. To his faith and vision is largely due the organization and development of the Woman's Missionary work within the Convention. And it is not claiming too much to say that his influence permeated the entire denomination in the days of his greatest activity.

"It is fitting to set aside a period in the biennial session of this Woman's Convention to pay some tribute to his life and work. The records speak more eloquently than any other verbal tribute of the actual work achieved under his leadership and inspiration.

"His mind, heart and soul knew no boundaries in the matter of devotion, consecration and faithful service. Men of less interest would have given up under the physical disabilities which handicapped him. His optimism and faith cheered him and urged him on until the time came to enter into that rest which remaineth for the people of God.

"We desire to record our gratitude to God for such a life and such consecrated service in our church. We submit the following resolutions:

"1. Resolved that we further express our appreciation by seeking to cooperate in the plans adopted for an Atkinson Memorial Fund to be raised in subsequent years.

"2. Resolved that we seek to go forward in extending our missionary work throughout our Convention and denomination.

"3. Resolved that the Convention assembled stand for a moment in silence as a token of respect and appreciation.

"4. That we extend to the bereaved family our sincere sympathy and share with them the bereavement sustained by them and our denomination by this dispensation of Providence.

"5. That a copy of these resolutions be entered upon the records of

the Woman's Missionary Convention here assembled, a copy sent to the bereaved family and a copy furnished THE CHRISTIAN SUN for publication.

"Respectfully submitted,
"I. W. JOHNSON, *Chairman.*"

MISSIONARY OFFERINGS.

WEEK ENDING JULY 4, 1941.

Sunday Schools.	
First, Richmond, Va.	\$ 13.94
Flint Hill (R), Sophia, N. C. ..	2.00
Sophia, N. C.	2.00
Dendron, Va.	3.90
Shiloh, Ramseur, N. C.	1.78
Bethlehem, New Market, Va. ...	1.42
Union (N. C.), Burlington, N. C.	2.00
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Total	\$ 27.04
Individuals and Churches.	
Bethlehem, Altamahaw, N. C. ..	\$ 5.00
Oak Level, Youngville, N. C. ..	7.59
Holland, Va.	100.00
Auburn, Raleigh, N. C.	3.79
*Suffolk Church, Suffolk, Va. (Personal donation by Dr. J. G. Truitt)	10.00
First, Reidsville, N. C.	9.63
Pleasant Cross, Asheboro, N. C.	3.67
*Dr. L. E. Smith, Elon College, N. C.	12.50
Lynchburg, Va. (Donation by Mr. A. S. Dunn)	6.00
First, Norfolk, Va.	6.73
<hr/>	
Total	\$ 164.91
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Total for the week	\$ 191.95
Previously acknowledged ...	16,278.87
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Total since Sept. 1, 1940 ...	\$16,470.82

*Honor Fund.

MATTIE COX PARKER,
Secretary.

DR. J. O. ATKINSON HONOR FUND.

Suffolk Church, Suffolk, Va. (Per- sonal donation by Dr. J. G. Truitt)	\$ 10.00
Dr. L. E. Smith, Elon College, N. C.	12.50
<hr/>	
Total	\$ 22.50
Previously acknowledged ...	1,260.27
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Total to July 4, 1941	\$1,282.77

MATTIE COX PARKER,
Secretary.

THIRD QUARTERLY REPORT.

The following is the third quarterly report of the Woman's Mission Board of the North Carolina Congregational Christian Conference, from April 1, 1941 to June 30, 1941, inclusive:

Women's Societies.	
Albemarle	\$ 10.00
Amelia	3.00
Asheboro	2.50
Auburn	2.20
Belew Creek	2.50
Biscoe	3.00
Burlington	154.95
Carolina	2.50
Chapel Hill	15.00
Coneord	5.60
Durham	63.30

Elon College	64.75
Erskine Memorial	30.00
Ether	3.00
Flint Hill	4.73
Fuller's Chapel	10.00
Greensboro, First Church .	75.00
Greensboro, Palm Street ..	7.50
Hank's Chapel	21.96
Happy Home	7.39
Haw River	6.25
Hebron	4.00
Henderson	18.76
Hines' Chapel	2.00
Ingram, Va	7.05
Liberty (Vance)	27.50
Liberty, Va.	5.00
Lynchburg, Va.	10.26
Monticello	5.35
Morrisville	2.00
Mt. Auburn	16.00
Mt. Zion	8.00
New Lebanon	4.00
Park's Cross Roads	7.64
Pleasant Hill	6.60
Pleasant Ridge (Guilford)	7.50
Pleasant Ridge (Randolph)	3.90
Pope's Chapel	3.30
Raleigh	35.00
Ramseur	8.13
Reidsville	100.00
Sanford	10.00
Shallow Well	20.00
Shiloh	2.00
Turner's Chapel	26.30
Union, N. C.	15.00
Union, Va.	10.25
Youngsville	3.50
<hr/>	
	\$ 864.17

Young People.

Albemarle	\$ 10.00
Durham	16.34
Elon College	2.90
Greensboro, First Church .	9.32
<hr/>	
	38.56

Willing Workers.

Burlington	\$ 3.31
Durham	8.57
Elon College	6.20
Greensboro, First Church .	5.69
Mt. Auburn	2.05
<hr/>	
	25.82

Junior Willing Workers.

Durham	6.30
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Cradle Roll.

Durham	\$ 2.81
Greensboro, First Church .	1.18
Turner's Chapel	4.00
<hr/>	
	7.99

District Rally Offerings.

Alamance and Guilford Rockingham-Forsyth ...	\$ 16.71
Durham-Wake and Vane- Warren	7.25
Halifax	7.91
Randolph and Chatham-Lee- Moore	13.47
<hr/>	
	45.34

Total Receipts

\$ 988.18

Disbursements.

Mrs. W. E. Wissemaw, Travel Ex- pense of Rallies	\$ 10.00
Mrs. W. E. Wissemaw, Postage and Stationery	4.62
Two Scholarships to Elon Lead- ership Training School	10.00
Mrs. W. V. Leathers, Treasurer, Woman's Mission Board of the Southern Convention ...	963.56
<hr/>	
Total disbursements	\$ 988.18

Respectfully submitted,

SUSIE D. ALLEN,
Treasurer.

Pilgrim Fellowship

"Youth at Work in the Church"

A. LANSON GRANGER, JR., *Editor*

S. S. AND C. E. CONVENTION.

The Sunday School and Christian Endeavor Convention of the Virginia Valley Conference will be held at the Mayland Church, near Broadway, Virginia, on July 16, beginning at 9:45 A. M. We have the promise of several good speakers and are expecting a good attendance. All Sunday schools in the conference are requested to send delegates to the convention.

R. O. ROTHGEB,
President.

VALLEY OF VIRGINIA PILGRIM FELLOWSHIP RALLY TO BE HELD.

The Valley of Virginia Pilgrim Fellowship will meet in a rally session on next Sunday afternoon, July 13, at 2:30 o'clock, at the Dry Run Church. The theme for the meeting will be "Youth at Work in Our Church." Two outstanding features have been planned. One will be a round table discussion on what each individual organization is doing in its community. This will be led by Raymond Andes. The other will be an address by the Rev. Paul B. Sanger, who will speak on the rally theme, "Youth at Work in Our Church."

All the churches of the Valley Conference are cordially invited to be well represented.

WALSTEIN SNYDER, *Pres.*

BURLINGTON AND GREENSBORO YOUNG PEOPLE PLAN TWO JOINT MEETINGS.

The young people of the Burlington and Greensboro Churches have just planned two services jointly, which are suggestive of the kinds of things that groups can do on summer Sunday evenings. On next Sunday, young people from Burlington will journey over to Greensboro for a vesper service on the church lawn of the First Church, at 7:15. In the evening service at 8:00 o'clock, both groups will participate, with Dorothy Cox of Greensboro, presiding, and Jimmie Lightbourne, Burlington, delivering the sermon. A fellowship hour will follow the service.

On the following Sunday, July 20, the Greensboro group will return the visit, meeting in Burlington.

This is the type of meeting which stimulates interest, provides fellowship, and intensifies the sense of unity in Pilgrim Fellowship.

WHAT'S YOUR YOUNG PEOPLE'S GROUP DOING THIS SUMMER?

It's not enough for any young people's group merely to exist. It must have clearly defined objectives, know what it is about, and where it is going. In short, it must have a reason for living.

Too often a group discovers its purpose as being simply the opportunity to "meet." Consequently, meetings become uninteresting and dull, interest lags, and the group gives up in despair or tries to inject an artificial shot in the arm to revive it.

No one can deny the natural difficulties and disadvantages which forbid many societies from being vital centers of Christian activity. Lack of leadership, inadequate materials, the complacency and inertia of many young people, make the going hard for any group. But at least some of its difficulties could be overcome if a group would sit down and decide what it ought to do, make plans to accomplish its ends, and go to it. Most groups can do more than just "meet." They can be purposeful fellowships of Christian experience and activity.

This brings us to the question we started out to ask. What is your group doing this summer? Some groups, with the illusion of too much time on their hands, will close up. But why? The summer usually affords all the natural advantage of doing things which could not be done before.

Why not consider the possibility of making the place in which you meet, especially if you are fortunate enough to have a room of your own, a little more attractive and worshipful? Some groups have converted their meeting rooms into chapels. At least, your group could work out a simple worship center, with altar table on which

(Continued on page 13.)

WHAT IS HAPPENING TO THE CHURCH IN AMERICA?

CHRISTIAN ENDEAVOR TOPIC
FOR JULY 20, 1941.

SCRIPTURE: Matt. 24: 4-14;
Rom. 5: 1-5.

Daily Readings—

Monday—Prayer for Zion Urged—Ps. 122: 6-9.

Tuesday—"Church of the First-Born"—Heb. 12: 22-24.

Wednesday—Jerusalem's Fate Foretold—Luke 19: 41-44.

Thursday—Conditions Predicted—Jude 17-19.

Friday—Meeting These Conditions—Jude 20-23.

Saturday—Christ and His Church—Eph. 5: 25-27.

This topic closes a series of three topics on what is happening to the church. It would make this topic more practical if a committee was appointed beforehand to make the following investigation: (1) How many churches were there in the community twenty years? How many today? (2) What is the comparison in numbers as to churches and places where liquor is sold? (3) How many inter-church organizations are at work in the community? (4) Do the churches in the community have much influence in electing local government officials, members of school board, etc.? (5) How long has it been since all the churches cooperated in some community-wide campaign for evangelism, temperance, Sabbath observance, etc.?

These points may be used as a basis for short talks:

1. The church in America is steadily increasing in membership.

2. There is an increasing spirit of unity and harmony among the leading churches of America. Think of the great church mergers in recent years.

3. With the calamity which has come over the world, people are being called to a new and deeper reliance upon God.

4. The church is responding to the social problems of these times with a demand for righteousness, justice, brotherhood and for opportunity.

5. The American Church is emphasizing more Bible reading and study. Bible instruction is being offered in many states in connection with the public school program.

6. Walker S. Buell, famed Washington newspaper correspondent, says: "The greatest single force for peace in the United States is the church."

S. E. M.

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

CHRISTIANITY EXPANDS IN ASIA.

LESSON II—JULY 13, 1941.

LESSON: Acts 19: 1-21: 17.

DEVOTIONAL READING: Eph. 2: 1-10.

GOLDEN TEXT: *So mightily grew the word of the Lord and prevailed.*—Acts 19: 20.

Fruitful Years.

The years which Paul spent in the vicinity of Ephesus were fruitful years. For a space of three months he had the privilege of speaking in a Jewish synagogue concerning the Kingdom of God. When the Jews became hardened and disobedient he left the synagogue and went into the school of Tyrannus where for nearly two years he continued to preach the word of the Lord to both Jews and Greeks. Inasmuch as Ephesus was the center of that whole area and inasmuch as people were coming and going all the time Paul had a large audience. Luke says, "So that all they that dwelt in Asia heard the word of the Lord, both Jews and Greeks." These were fruitful years. Paul as a good workman was diligent in sowing the seed, and God brought forth a great harvest.

Reason and Persuasion.

"And he entered into the synagogue, and spoke boldly for the space of three months, reasoning and persuading as to the things concerning the kingdom of God." Christianity is reasonable. The religion of Jesus does not make it necessary for a man to stop thinking. We are to love the Lord our God with all our mind. The gospel today must be put in terms which will commend itself to thinking men and women. It must be put in new thought forms even though the truth itself does not change. But the gospel does more than simply appeal to the reason; it must appeal also to the emotion. There must be the element of persuasion as well as the element of reason. Paul's preaching was a rare combination of fine thinking and rare persuasion.

Of the Way.

The disciples were often referred to as those of "the way." The outstanding impression which these early Christians made upon the men and women with whom they came in contact was not that they were primarily people who held to a certain kind of creed, but rather to the fact

that they practiced a certain way of life—the way that accorded with the way of Christ. As has just been stated, Christianity does have its intellectual content, it has its creeds, it is concerned with what men believe; but all of these are means to an end. The ultimate test of Christianity is the fruitage. Belief is important only as it finds operation in conduct.

A Notable Bonfire.

As a result of the preaching of Paul a number of the people who lived in that section and who had books of magic, or astrology, or sooth-saying brought their books, and throwing them in a large pile set fire to them and burned them up. It was pretty good evidence of their conversion to the Christian way of life. When the spirit of Christ comes into the heart some things have to go out. When the spirit of Christ takes possession of a home there are some things that ought to be thrown out and thrown away. One wonders what a change it would make in the home of the average church member if Christ should go through it and throw out the things that ought not to be in it. The willingness to forsake old ways of life and the willingness to make restitution so far as possible is one of the surest evidences of conversion to the Christian life.

A Notorious Riot.

Paul's preaching was making a change in the life of the community. Men were giving up idolatry. Ephesus was the rallying point for the worship of Diana. Diana, whose chief temple was at Ephesus, was the mother goddess, the goddess of fertility. Her shrine was constantly visited by crowds of pilgrims, and the making of miniature shrines for them and for the Ephesians was an important industry. As Christianity grew in influence and in power, there was a falling off in the business of those who made these shrines and images. Under the leadership of Demetrius, a silversmith, a riot was incited. We see here the age-old and oft repeated process when the spirit of Christ comes into contact, or cuts across special privilege, and especially financial profits. We see, too, an appeal to two powerful instincts. Demetrius was very shrewd, he knew how to make a good case against Christianity, he knew how to appeal

to the crowd with whom he was dealing. His first appeal was to self-interest, to self-advantage, to financial profit. "Not only is there danger that this our trade come into disrepute." It was only natural, of course, that he should become concerned when he saw his means of livelihood being cut off. He is the representative of the great host of men and women who immediately cause trouble when the principles of Christ cut across profit making and selfish interests, the liquor interests, those who deal in prostitution, those who own shams, the makers of munitions, those who profit by the gambling instinct, to say nothing of those who are engaged in more legitimate enterprises, usually raising a howl when the application of the spirit and principles of Christ touch their source of income.

Demetrius went further. He appealed even to religious bigotry and religious prejudice. "But also that the temple of the great goddess, Diana, be made of no account, and that she should even be deposed from her magnificence whom all Asia and the world worshippeth." Just at present the Germans are trying to stir up a religious revolt in the lands which are under the mandate of the British empire. The pot cannot call the kettle black, because Lawrence of Arabia did it against the German empire during the last world war. How often in our modern life do people make appeal against religious pride and bigotry when they want to carry their point!

In all this Paul showed himself a moral hero. He was for going into the theatre which was the large public meeting place, to rescue his companions which had been dragged thither. But the disciples knew that that was inviting disaster and they restrained him. After due time and at the sensible advice of one of the rulers of the city, the situation quieted down and the rabble was dismissed. Then, as now, a mob was a dangerous thing.

When a man has a small trouble, he can laugh it off. But when he has a big trouble—a real trouble, he should go for a long walk. He should walk at least five miles quickly. That will send the blood bounding through his veins. It will take the blood out of his head. It will help to put him in control of himself.—*Geo. M. Cohan.*

The man who lives above his present circumstances is in danger of living, in a short time, much beneath them.—*Addison.*



BY CHAPLAIN

H. E. ROUNTREE

MONDAY.

CONFORMITY TO THE WORLD.

"Be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that acceptable and perfect will of God."—Rom. 12:2.

The peril of conformity threatens every Christian life today. We mean by "conformity" conforming to the ways of the world. What opposition to and persecution of the church could not do in the past ages, conformity to the world is gradually doing in this age. Dean Inge has said that the world is having more effect upon the church than the church is having upon the world. There was one remedy for opposition and persecution; that was faithfulness and loyalty to the Faith. There is one remedy to conformity, conform only to the will of God. Let us pray for power to do this, that we may walk in the ways of the Lord and ever be distinctively and outstandingly Christian.

TUESDAY.

LOVING FOLKS.

"We have fellowship one with another."—I John 1:7.

Read the whole chapter, ten verses. Paul rejoices in his fellowship with folks. He says "That which we have seen and heard declare we unto you, that ye also may have fellowship with us." And then he declares his fellowship with the Father and his Son Jesus Christ.

We were out on one of the big ships of the Navy, now in port. This ship has over two thousand souls on it. We had the pleasure of preaching God's word of regeneration to the church group. We sat with them at their table and enjoyed their fellowship. Among them were some friends of other days and with their friends we had a good time.

Along life's pathway we are continually meeting friends of our best friends, and what delightful people they are. The most wonderful thing of it all is that in such fellowship one can keep his soul in tune for the softer sweeter refrain of the music of the Christian life. Our Father, Thy children are among the far flung host of the earth. These friends are beside us and Thou art in the midst. Increase our love for them all and may our daily life be enriched by our thoughts of them. Amen.

WEDNESDAY.

BEYOND OUR OWN HORIZON.

"Let us lift up our hearts."—Lam. 3:41. (Read 40-42.)

In our thinking and praying, we are apt to do so in terms of our own little unit of life, our own interests and loves, giving scant thought to people beyond. We wish the whole church could unite in prayer for Europe, Asia and Palestine. Conscience reminds us that our horizon is very close to us and that we are scarcely heeding the Kingdom's call to "Lift up your eyes."

Our Father, give unto us somewhat of the far flung vision of our Lord Jesus Christ, and what He meant when he told us to go into all the world and preach the Gospel to every creature.

THURSDAY.

FOR YOU, TOO.

"A workman that needeth not to be ashamed."—Read II Tim. 2:14-19.

Our attention was called recently to a review of the life of Billy Sunday: a man of "most common clay," with no formal training, who preached to more persons, secured more professions of conversion than any other person in the history of the world. It is said that Billy Sunday did not have a great brain, or a great voice,

nor great natural equipment. But he did have "a great heart, a great courage, a great consecration, and great common sense." We all can have this, and, plus Christ, we can fill a great place in our orbit of life. We pray, O Lord, that we may be used of Thee, and we dedicate our lives, our talents, and our all to Thee. Amen.

FRIDAY.

ENDURING TO THE END.

"He that endureth to the end shall be saved."—Matt. 16:22. (Read 16-22.)

It was our pleasure recently to attend a picnic of a great number of old people of the city. One of their number, of nearly a century, was introduced and brought greetings to the rest of them. Contemplating these masters of the days gone by raises a startling question: "Are these old folks as religious as they used to be?" Does Christian life tend to become a habit through the passage of the years? Is Christ less real to the aged than to the growing and glowing youth? In some senses these questions can be answered in the affirmative, and there are individuals among the aged who have not been at pains to keep the springs of spiritual life clear and ever flowing. But he who has taken this pains (and the most Christians do) has found spiritual life richer, mellowed and more far-seeing, and consequently their influence more heavenly, than anything they ever dreamed of in youth. Let us pray that we may be among those who endure to the end.

SATURDAY.

THE FAMILY TIE.

"Be kindly affectioned one to another with brotherly love; in honor preferring one another."—Romans 12:10.

As we read the injunction of Paul for wives to love their husbands and

for husbands to love their wives, and that children should obey their parents, and that masters should treat their servants well, and that we should forgive trespasses always, we are reminded that tenderness and devotion are the things that hold families together, and not love alone. Let us pray for this and that we may get rid any habits of cruelty toward our loved ones.

SUNDAY.

The Scriptural observance of the Sabbath will perfect the home circle, plant sweet memories in the minds of all and especially the children and fill the later years with fragrance.

THIS SUMMER.

(Continued from page 10.)

would be placed simple symbols such as the open Bible or a cross, two candles, or flowers. The background could be a solid colored drape.

One group suggests that it arrange the chairs in the form of a cross. With a little imagination and labor, your place of meeting could be made better.

Some groups will want to work out a recreational program for their young people. This can be a very simple affair, not costing much. The young people of the Asheboro Church have such a program on the church lot each Wednesday afternoon. The space behind the church, a vacant lot, or a member's yard will provide a good place for horseshoes, croquet, volley ball and badminton.

What about the jobs which can be done, and ought to be done in your community? The summer is an especially good time for interdenominational activities, worship services and community projects. A group can help to provide recreation, story hours and the like for restless and needy children. Many young people throughout the country are meeting now in small groups, thinking, praying and studying about what it means to be a Christian now, what young people can do about reconstruction in their communities, about race relations, about making possible liberties to minority groups who are denied them.

There's plenty to be done, and the summer is a good time to be at it!

IT CAN BE DONE.

At least Rev. Melvin Dollar did it. Hard work and long hours were included. If you want to see for yourself, go to Anderson School and thence to Bethel Christian Church,

a rural area about ten miles west of Mebane.

A little over a year ago, Rev. Dollar accepted the call to three rural churches: Bethel, Mt. Zion and Concord. He already was serving the Carolina Church, just out from Burlington. He immediately discovered and gave attention to the possibilities of the churches rather than the traditional problems and disturbances. He gave these three rural churches a vision of the possibilities of a fine parish and illustrated what a good pastor and minister could and should do. As a result, these churches have formed a pastorate and have a working pastorate committee, composed of several from each of the three churches.

Then these fine people realized the need of a parsonage for their minister. The plan was agreed upon and all went to work, beginning about the first of January of this year. Today, the parsonage, costing something over \$2,000.00, is about completed and all of the cost has been raised with the exception of \$400.00. They hope to make another drive this fall and clear the indebtedness. The parsonage is a lovely building and sits across the road from the Bethel Church in a lovely grove of trees. The people co-operated in a very fine way but much of the credit goes to the hard working minister. He kept up with the rest of the men in cutting and sawing the lumber and in all of the work. He raised nearly all of the money that has been raised as he went from neighbor to neighbor in three rural communities.

It is interesting to note that these churches have some small plots of extra land, which they have turned over to Mr. Dollar, during his ministry there, for cornland. Having been brought up on a farm, he knows how to handle a mule and farm implements. This does not take the place of the regular gifts of the members to the churches but this is given extra. Realizing that their pastor's salary will be small enough at the first, they hope to aid him in this small way.

It was the writer's privilege to have recently been in a revival meeting at Mt. Zion with Mr. Dollar. They are a fine people and are anxious to have the Gospel of Jesus Christ spoken and lived in their community. They were interested in what the other churches of the group were doing and they are anxious to see the parsonage finished. All seemed to feel that great days were ahead for them. As their pastor went in and out of their homes, he found a welcome everywhere. May God bless these fine peo-

ple and their minister and his wife and lead them to greater heights of success in the Kingdom of God. May they have a great share in the bringing of the Kingdom of God on earth. It can be done!

W. J. ANDES.

FIFTH SUNDAY OFFERINGS.

In the morning's mail we had a large number of Sunday schools in our Convention to send their last Sunday's offering to the college. It certainly is encouraging to have your friends think about you in the time when perhaps you are in your greatest need. The spring and summer months, particularly the summer months, are needy months with the college. School is out. All students have been supposed to pay their bills. The ones who have not find it difficult to pay at this time. Help from the churches is most welcome and certainly opportune. If you have not sent your fifth Sunday offering, won't you please do so at your earliest convenience. We are grateful to those who have contributed. They are as follows:

Churches.	
N. C. & Va. Conference:	
Asheville	\$ 30.00
Lynchburg	6.00
Ingram	25.00
Eastern Va. Conference:	
Isle of Wight	5.00
Rosemont	100.00
Eastern N. C. Conference:	
Pope's Chapel	2.60
Sunday Schools.	
N. C. & Va. Conference:	
Palm Street, Greensboro	13.02
Eastern Va. Conference:	
Waverly	4.10
Richmond, First	16.17
Dendron	1.15
Eastern N. C. Conference:	
Wake Chapel	6.44
Western N. C. Conference:	
Flint Hill (M)	1.00
Pleasant Ridge	7.62
Sophia	1.13
Flint Hill (R)	1.00
Needham's Grove	1.21
Va. Valley Central Conference:	
Newport	3.00
Concord .....	.69
Linville	6.87
Timber Ridge	2.40
Total	
\$	234.40
Previously reported	2,216.09
Grand total	
\$	2,450.49

L. E. SMITH.

We must accept the disciplines of democracy as well as its freedoms. And those disciplines must come from ourselves, they must be reflections of our own attitudes. Discipline from without flourishes when discipline from within grows weak.—*Harry Woodburn Chase.*

The Orphanage
CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

Last week was a very busy week for the writer. His secretary was away on vacation. The head matron in the Johnston Hall was also away on account of the illness of her mother. So many little things came to the superintendent that are usually looked after by them.

Then to add more, it was the week to thresh wheat and oats. We had several days of that, and the weather was extremely hot and hard on those who worked in the field. The little boys were real little men and stuck to their jobs. Threshing wheat is generally a hard, dusty job and always comes in hot weather. It is always necessary for us to hire several extra hands to help on these occasions. It is hard work as there is so much lifting to do. We haul the wheat out of the field to the thresher, bale the straw, and haul the wheat as it is threshed to the granary and the baled straw to the barn. Every fellow has his job, and all the work is carried on at the same time.

The weather conditions have been adverse to a good grain crop this season. Mr. Wagoner, the Orphanage farmer, figures that we made about three-fourths of the normal yield. We threshed nearly three thousand bushels of wheat and oats. In a normal spring we would have made at least thirty-five hundred bushels. But we have no control over the weather and have to take it as it comes and be satisfied. The Lord is always far better to us than we deserve.

Vacation time is here, and children will be going out and coming in all the summer. We can only let a certain number go at one time on account of their duties here. When one group goes out for ten days, the others have to double up on their work till they get back. We hope that each child can get to go some place for a week or ten days, as it does them lots of good to get out.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR JULY 10, 1941.

Amount brought forward \$8,654.70

Sunday School Monthly Offerings.

Western N. C. Conference:

Flint Hill, Randolph Co. . \$ 2.00

Sophia 1.00

_____ \$ 3.00

Eastern N. C. Conference:

Pleasant Union \$ 4.98

Pope's Chapel 4.50

_____ 9.48

Valley Va. Conference:	
Bethlehem	1.40.
Eastern Va. Conference:	
Berea, Nansemond	\$ 7.00
Dendron	6.00
Bertie Johnson's Class, Liberty Springs	1.00
Richmond	18.64
Mt. Carmel	6.07
Jr. Philathea Class, Suf- folk	2.50
	_____ 41.21

Special Offerings.

A. Moody Cook, Guardian	36.00
Mr. May	2.00
Interest	50.00
Mrs. Simmons	25.00
Mr. May	4.00
	_____ 117.00
Total for week	\$ 172.09
Grand total	\$8,826.79

GOVERNMENT AND PRINCIPLES.

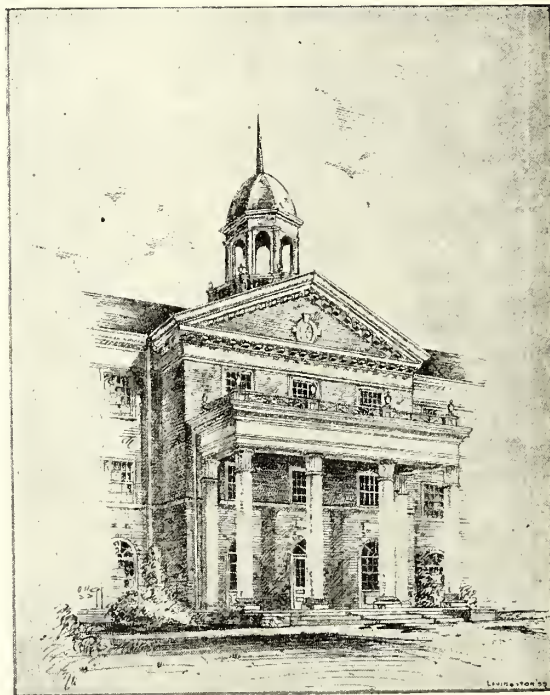
The manuscript for the revised edition of the Government and Principles of the Southern Convention is about ready to be reviewed and passed upon by the Executive Board of the Convention. When this has been done the problem of printing will have to be faced. As chairman of the committee given the responsibility of revision and editing we are wondering if advance orders for the book might be received at \$1.00 for the cloth binding and 65c for the paper binding? Such orders could be forwarded to Rev. Jesse H. Dollar, treasurer of the Board of Publications, 2308 Roanoke Avenue, Newport News, Va.

JAMES H. LIGHTBOURNE.

ELON COLLEGE

Founded by the Christian Church in 1889

A CO-EDUCATIONAL INSTITUTION OF HIGHER
LEARNING OF THE CONGREGATIONAL
CHRISTIAN CHURCH



ENTRANCE TO ADMINISTRATION BUILDING

Elon College is located in the piedmont section of North Carolina. The climate is invigorating and healthful. The natural beauty of the campus is enhanced by careful landscaping.

The definite religious atmosphere of the College and its modern equipment provide the very best facilities available for the training for religious leadership.

The rates are most reasonable.

LEON EDGAR SMITH, President

Elon College

North Carolina

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational and Christian Churches.

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Marriage or obituary notices of not over 125 words will be published free. All over 125 words, 1c a word, cash with notice. Notices should be confined to 250 words.

Contributions for the Pilgrim Fellowship page should be sent to Rev. A. Lanson Granger, Box 144, Asheboro, N. C.

Marriages

SMITH-SIMMONS.

Saturday afternoon, June 21, the parsonage of the First Congregational Christian Church of Albemarle was the scene of a simple wedding in which Miss Mabeth Alene Simmons became the bride of Mallie H. Smith. Rev. Ben Joe Earp, pastor of the bride, officiated, using the ring ceremony.

Only relatives and a few close friends witnessed the ceremony.

The bride was dressed in a lovely powder blue tropical linen dress. Her hat and other accessories were white, and her flowers, were composed of a shoulder corsage of gardenias.

Mrs. Smith is the only daughter of Mr. and Mrs. Carl Simmons.

Mr. Smith is the youngest son of C. W. Smith and the late Mrs. Smith, and is employed with the Wiscasset Mill.

Immediately following the ceremony, Mr. and Mrs. Smith left for a wedding tour through western North Carolina. Upon their return they will make their home with Mr. Smith's parents.

THE KERR-SUN MEMORIAL.

The monument is placed. The men of the Mt. Zion Church will soon grade the enclosed plot in preparation for seeding. Shortly after that the monument site will be ready for inspection.

The expenses attached to this project, and we believe there will not be any additional expense, are:

Cost of the monument	\$ 80.00
Cost of copper box	2.04
Cost of pipe for railing	17.80
Cost of memorial tablet	29.30

Total cost \$ 129.14

When several months ago this project was brought to the attention of CHRISTIAN SUN readers there was in hand the sum of \$50.14. Two members of the committee working on the project had contributed to this fund and the third had made a pledge, which as a paid pledge is included in the following tabulation of receipts. This \$50.14 is the balance in hand from two former efforts to secure funds for this project. Since the first appeal for funds through THE CHRISTIAN SUN, the following donations have been received: \$10.00—Mr. L. R. Jones; \$5.00—Mr. V. R. Holt, Mr. Sam Moore's Estate; \$1.00—Mrs. Annie Staley Calhoun, Rev. R. L. House, Col. J. E. West, Dr. John G. Truitt, Mrs. R. C. Jarrett, Mr. M. J. W. White, Mr. W. V. Leathers, Dr. H. S. Hardecastle, Rev. T. Fred Wright, Rev. F. C. Lester, Mrs. Mattie C. Parker, Mr. W. E. MacClenny, Mr. Worth Boswell. Total, \$33.00. These two items total receipts of \$83.14. This leaves a balance yet to be raised of \$46.00.

It is the thought of the writer there yet must be many readers of THE CHRISTIAN SUN who will want some share in this modest memorializing of the site of Junto Academy, the site of the labors of an early leader in our Southern Convention and of the editing of the first issue of THE CHRISTIAN SUN. If we are right about this do not procrastinate but put your gift in an envelope and mail it to Rev. James H. Lightbourne, Sr., 401 Church Street, Burlington, N. C.

JAMES H. LIGHTBOURNE.

SHE WORKED FOR PEACE.

(Continued from page 3.)

ways willing to help us out when problems arose. An automobile dealer lent us a used car which we called 'Kangaroo' in which we covered many miles.

"Soon after we arrived we discovered that we were to have charge of a union service of the churches on Sunday. We talked it over and decided that it would help the com-

munity to become acquainted with us if we all took part in the service, although the rest of us were quite content to have Joan and Della take care of the sermon.

"With that for a beginning we began talking in all sorts of places—women's clubs, young people's groups, Kiwanis and Rotary clubs. Sometimes we went together and sometimes separately. On Sundays we would divide up so as to cover as many communities as possible, speaking to Sunday school classes and in church services.

"Our most exciting experience was addressing the populace of the city of Springfield from their busiest street corner. As Demosthenes shouted above the angry waves, so we clung to the rail of our little standard and lifted our voices above the roar of street cars, busses and automobiles, not to mention the remarks of impertinent small boys. But we collected a good audience. Apparently college girls talking on a street corner is a novelty in Springfield.

"Did you put in all your time making speeches?" I asked.

"That was only part of our campaign. We prepared endless stories for the newspapers, distributed 2,000 pieces of literature, instigated the production of two peace plays, put on exhibits in several public libraries, talked to "the great radio audience" on a number of occasions and answered innumerable questions. We did not lack for either variety or excitement."

"What did the summer do to you personally?"

"It greatly increased my self-confidence. I was continually being put in new situations. You never knew what you would be asked to do next. I soon learned that what I had to do I could do. Strange circumstances bring to light all sorts of unthought-for talents. At first I was afraid to face a new crowd, but before long I began to enjoy speech-making."

"How were you received?"

"We did not encounter any unpleasantness. People were polite, but many of them were terribly indifferent. Thinking is hard work, and many people are too lazy to do it. We were out to stir people up—and most folks would prefer to be let alone. But the summer greatly increased my respect for men and women in the large. The chief trouble with them is ignorance. Most of all my work with the Student Peace Service has given me an increased understanding of the complexity of human problems. These are never as simple as we are tempted to think."

What Are We Defending?

By SUSAN THAYER.

There's a lot of talk these days about "defense." In fact, it seems sometimes as if it were the only thing people are talking about. And millions of Americans are busy in actual defense work—the men in uniform—the thousands in defense production.

But did you ever stop to think what it is we are preparing to defend against the dangers that beset the world today?

Our country, of course! The seaports and airports—the factories of Detroit and Cleveland—the cornfields of Iowa—the oil fields of Texas. . . .

But defense of our material resources isn't all. We're preparing to defend our kind of civilization. That's where we women come in. A good many thousands of us are working in plants and factories these days. But our biggest job is to help defend what we call the American Way of Life, which assures us the right to say what we please, as we please, when we please . . . to go to the church of our choice . . . the right to elect the men and women who govern us and, finally, the right to produce and do business according to the principles of free enterprise.

It was our system of free private enterprise that enabled us to develop this vast continent and build up in less than two hundred years the highest standard of living the world has ever known. It is the same adaptable system that is enabling us now to build armaments at a much higher rate of speed than they did in the countries of regimented economy . . . and this same free private enterprise will enable us to adjust ourselves, with the least possible disturbance, to the post-war period when we can turn once more to the production of peace-time commodities and lift our standard of living still higher.

Actually, our way of life—with its basic freedoms of worship, of speech, press and assembly, of representative democracy and free private enterprise—will be more difficult to protect in the days to come than our towering cities and our rich countryside. To defend it we must mobilize not only our military and industrial power but our **state of mind** . . . our faith in this heritage of freedom which has been handed down to us from our ancestors who fought for it . . . our determination to keep it at all costs. And that is where we women have our biggest part to play. We are natural morale-builders in our homes and in our communities. If we women have implicit faith in the American Way of Life, and talk and act that faith, then this government "of the people, by the people, for the people shall not perish from the earth."—Industrial Press Service.

The CHRISTIAN SUN

REPRESENTING THE SOUTHEAST CONVENTION OF CONGREGATIONAL AND CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things

Vol. XCIII.

RICHMOND, VA., THURSDAY, JULY 17, 194

No. 29.

Flon College Library 3X

Theodore Roosevelt's Reasons for Going to Church

1. In this actual world a churchless community, a community where men have abandoned and scoffed at or ignored their religious needs, is a community on the rapid downgrade.
2. Church work and church attendance mean the cultivation of the habit of feeling some responsibility for others.
3. There are enough holidays for most of us. Sundays differ from other holidays in the fact that there are fifty-two of them every year. Therefore, on Sunday, go to church.
4. Yes, I know all the excuses. I know that one can worship the Creator in a grove of trees, or by a running brook, or in a man's own house just as well as in a church. But I also know as a matter of cold fact the average man does not thus worship.
5. He may not hear a good sermon at church. He will hear a sermon by a good man who, with his good wife, is engaged all the week in making hard lives a little easier.
6. He will listen to and take part in reading some beautiful passages from the Bible. And if he is not familiar with the Bible, he has suffered a loss.
7. He will take part in singing good hymns.
8. He will meet and nod or speak to good, quiet neighbors. He will come away feeling a little more charitable toward all the world, even toward those excessively foolish young men who regard church-going as a soft performance.
9. I advocate a man's joining in church work for the sake of showing his faith by his works.

LET THERE BE LIGHT

NEWS AND VIEWS

Dr. John G. Truitt and Rev. J. H. Dollar exchanged pulpits last Sunday morning.

The Pilgrim Press, Boston, is now celebrating "A Century of Service, 1841-1941."

Rev. Melvin Dollar preached last Sunday afternoon, July 13, at the Alamance County Prison Camp.

Revival services are in progress this week at Belew Creek. Rev. G. H. Veazey has the assistance of Rev. W. E. Wisseman.

On returning to Troy, Ohio, from the Elon Leadership Training Conference, Dr. Archie Hook suffered a throat infection and was housed for several days.

Promotional Secretary Lester returned from his Florida vacation in time to be present at both sessions of the Convention. In the afternoon he was heard in a digest of the reports from the Sunday schools.

Rev. E. M. Carter is being assisted in revival services at Fuller's Chapel this week by Rev. J. F. Apple. Union revival services were held last week at Mt. Auburn, according to a report from Mr. Carter.

Promotional Secretary F. C. Lester was granted the week previous to July 10 as a part of his vacation. He and Mrs. Lester went to the home of Mrs. Lester's parents at Winter Park, Fla.

The Upper Alamance Fellowship plans for the early fall a Leadership Education School based upon the general theme of Stewardship. Four courses on Stewardship in Giving will be offered—one for adults, one for young people, one for children and one on the Bible. A mass meeting will be held each evening at which the more general treatment of Stewardship will be presented.

The First Christian Church, Portsmouth, Va., is uniting with the South Street Baptist and Central Methodist Churches in another series of Sunday evening union services. The series began June 22, and will close September 7. This is the second summer in

which the churches have united in this manner. Rev. Herbert G. Council, Jr., states that the church is now conducting a campaign drive to place THE CHRISTIAN SUN in the homes of every family of the church, and is meeting with great success.

SUNDAY SCHOOL AND CHRISTIAN ENDEAVOR CONVENTION NOTES.

REPORTED BY DR. LIGHTBOURNE.

Seen and heard at the Sunday School and Christian Endeavor Convention of the North Carolina and Virginia Conference: Revs. Andes, Crutchfield, Dollar, French, Grissom, Harrell, Jay, Lightbourne, Sr., Register, Smith (L. E.), Stevens and Wisseman.

Dues for the Convention were increased from 5c per capita to 10c per capita.

From forty-five Sunday schools twenty-two reports were received. Not so good. They do better than that in Eastern Virginia.

In electing Dr. Merton French of the Elon College faculty president of the Convention for the year 1941-42, the Convention creates another tie with our college.

Superintendent C. D. Johnston of the Elon Orphanage was present throughout the two sessions and in the afternoon spoke briefly regarding the work of the orphanage.

Retiring president, W. M. Stevens, made a most favorable impression with his address on "Aims in Teaching." By motion from the floor it was resolved that the address should be put in form for circulation among the Sunday schools and churches.

Superintendent H. G. Earp was heart-burdened for Elon College. Overweighed by Doctors Harrel and Lightbourne on his motion to have the Convention pledge one of the one hundred dollars for the indebtedness he later came back strong and had an offering taken for the Elon indebtedness.

President L. E. Smith of Elon College and Chairman of the Board of Christian Education called attention

to the fact our Sunday schools seem to raise funds for everything except Christian Education.

In Miss Frances Everette the Convention heard from one of our newest young people to be circulated among us. Miss Everette is a product of Holy Neck and Holland of the Eastern Virginia Conference, a Student Summer Service volunteer and surely a young lady of promise. Her address was excellent and received with sympathetic attention. It is remarkable, however, what a few months sojourn in the upper North will do to a Tidewater accent.

THIS YEAR AT ELON.

The recent training school for young people, which closed at noon, June 28, was, in my humble judgment, the best one it has been my privilege to attend. I will say I have enjoyed this most helpful and interesting training course for four consecutive years and I think this last one the best; partly due it may be to increased experience in myself as well as in instructors.

Then there was the visit to the orphanage, one of the best I think, because of fine growing crops, neatness and cleanliness every where I was shown.

The college campus was prettier than usual, the entertainment most excellent; on the long tables in the dining room was an abundance of the most palatable food that it was really hard for this youthful student to stop eating.

I want also to mention that I think our retiring Dean, Mr. Wisseman, seemed never to tire in his efforts to direct, help or serve any pupil who sought his aid, and I do think his successor will have a difficult task to equal him. I also think that if we expect to cope with other denominations about us we must have efficient and trained church workers. Many, I think, do not know what is going on in our own conferences if we fail to urge our boys and girls to use this means of keeping up with the times in education, in improved methods of work in our local churches, if we are not alive to the usefulness of Elon, our good church paper, THE CHRISTIAN SUN, and the emphasizing of the importance of these great helps. How can we attract folks to our church services if they are dry, dull and poorly conducted. On the other hand if they are full of vim and efficiency, and are business-like, people will be attracted to them. If the business man, by

alertness and training, can increase his business, why will not the same principal increase the saving power of our beloved church? I do regret that so many churches in our conference failed to have representatives this year at the Elon Summer School. Our church discipline is the Bible and we should know more about it.

G. W. ROTHGEB.

WILSON J. HOLLAND.

This is purely a personal word about Wilson J. Holland as I knew him. I knew Mr. Holland for forty-nine years. I was his pastor for fifteen years, and lived by him for twenty years. In his life of three score and ten he exemplified those virtues that make home and maintain moral standards in social life.

Mr. Holland was a business man of large faith and marked ability. He started in early life with a very small capital and limited credit and came to be the leading merchant in Nansmond County.

Mr. Holland was a man of humble spirit. Through all the upward years of success and achievement he maintained the spirit of humility that characterized his earlier and harder years. He never intruded his opinions and feelings on others, but was always willing to learn from them. He had no ambition for place or power.

Mr. Holland loved his home. He was loyal, faithful, kind and true. He was a true friend and neighbor. He was kind, helpful, generous, "his left hand" oft times "not knowing what his right hand did." Mr. Holland was a good citizen.

By his business success he made a substantial contribution to its material welfare. By his sterling character he elevated the standards of commercial integrity as well as the moral and social life of his community.

Mr. Holland believed in God and the church. He was a leader, yet always deferring to others. He was loyal to its interests, regular in his attendance on worship, faithful and generous—a pillar of strength in the time of trial.

N. G. NEWMAN.

COLLEGE SUPPORTERS.

Encouraging reports continue to come in from our Sunday schools and churches. Weekly offerings for the college are of great assistance. Our expenses are continuous and regular contributions are not only encouraging but substantially helpful. The offerings made by our Sunday schools

on fifth Sundays should not be considered a burden on the Sunday school but an opportunity to enlist the Sunday school with the other interests of the church in meeting conference apportionments. These fifth Sunday offerings are not simply gifts to the college but are constituent parts of the sum total askings of the local church for the support of the church's institutions. It would seem to be an advisable plan for the local church in meeting its obligations to the larger interest of the denomination. Our offerings this year are slightly in advance of previous years. We are deeply grateful and covet the continued support of all the agencies of the church. The college endeavors to serve the whole church without deference or favors.

Offerings for the week follow:

Churches.	
N. C. & Va. Conference:	
Elon College	\$ 5.00
Va. Valley Central Conference:	
Winchester	5.72
Sunday Schools.	
N. C. & Va. Conference:	
Elon College	2.80
Burlington	25.57
Monticello	2.00
Pleasant Grove	3.89
Happy Home	5.00
Eastern Va. Conference:	
Liberty Spring	6.00
Holy Neck	20.00
Union, Southampton	2.27
Portsmouth, First	6.50
Western N. C. Conference:	
Ramseur	9.00
Antioch	1.20
Pleasant Hill	6.68
Big Oak	4.00
Asheboro	1.20
Eastern N. C. Conference:	
Turner's Chapel	1.76
Va. Valley Central Conference:	
Leaksville	3.09
Bethlehem	2.38
Mayland	1.28
<hr/>	
Total for week	\$ 115.56
Previously acknowledged ...	2,450.49
<hr/>	
Grand total	\$2,566.05

L. E. SMITH.

FROM PIEDMONT COLLEGE.

Demorest, Georgia,
June 26, 1941.

Dear Friends:

Our forty-fourth academic year, recently closed, was one of the happiest and most thrilling that Piedmont has enjoyed. I presume that the completion of the E. Louise Patten Library indicates not only the changes that are occurring here but represents the flowering of the prayers and hopes, the hard work and sacrifice of those who, through the years, have worked for Piedmont in one capacity or another.

It is a glorious privilege as well as a tremendous responsibility to be permitted to head this institution. Increasingly it is borne in upon me that this institution is a great partnership between those who have worked and are working here, and those who make our efforts possible by generous and thoughtful contributions to our college. No day passes without my being aware of this aspect of Piedmont's great heritage. We are grateful beyond words for your continuing interest.

Piedmont has chosen deliberately to be a Christian college. It is no easy matter in these days to keep our faith. But our profound conviction is that God "ain't dead" and that our task is to work with Him for the establishment of a Christian world—a world with peace, security, and happiness for each person. While this is a herculean undertaking, we face the future unafraid. We know that behind the storm clouds there is a new world built more nearly according to the principles of the Sermon on the Mount—the Will of God.

God bless you richly.

MALCOLM BOYD DANA,
President.

"WHY DOES GOD ALLOW SUCH THINGS?"

The world gets into war as it is now and as it was in the first World War, and at once superficial moralists cry, "Why does God allow such terrible things to happen?" Wouldn't it be more in accord with the facts if they would say that men who hurl themselves recklessly against the moral order of the universe are sure to get hurt and, as invariably occurs, the innocent are made to suffer with the guilty.

This is not a moral universe if God will not grant some degree of freedom to men and women who belong thereto. Instead, therefore, of crying against the cruelty of God in permitting war, why not put the blame upon the men who sin against the laws of God, or in other words against the moral order of His universe? This cry, "Why does God allow such things" is generally prompted by a misconception of God's relation to men. He is not a father who carries a big stick.—*N. C. Christian Advocate.*

Try to put well in practice what you already know; and in so doing you will, in good time, discover the hidden things you now inquire about. Practice what you know, and it will help to make clear what now you do not know.—*Rembrandt.*



PRESSURE.

Casual association and conversation with a group of ministers will almost invariably elicit the unconscious impression or expression that life today is charged with tremendous pressure. Multiplied duties such as reading, preparing sermons and addresses, pastoral calling, attending meetings both near and far, conducting funerals, planning programs, playing golf, and answering the eternal telephone impose immense pressure on the schedule of the average minister and leave little time for rest and recuperation. The tempo of modern life seriously threatens our spiritual equilibrium and may yet succeed in making "jitter bugs" of us all. Hospitals for the mentally unbalanced will have to tear down their old barns and build new ones to accommodate the post-war harvest of the demented. Modern civilization finds itself in somewhat the same predicament as the "Sorcerer's Apprentice," graphically depicted in Walt Disney's "Fantasia," who unwittingly created a motion and a commotion to which he became a victim and over which he was powerless to exercise control. Much of our frantic effort and ceaseless actions are doubtless as silly and amusing as those of the exasperated and terrified Mickey Mouse. When will the pressure cease? What is the solution?

One answer is given in Revelation 7:14. Dr. Charles R. Brown offers this translation, "These are they which came up under great pressure." The King James Version renders it, "These are they which came out of tribulation." Ours, after all, is not an unprecedented age. Life has never been easy or without pressure for those valiant in the service of God. John wrote his Revelation in a time when people felt on every side the pressure of new thoughts and new movements, and above all the pressure of the enemy, the pressure of persecution. "These have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. And they shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes."

The entire earthly life of Christ was lived under pressure. The evil hand of the enemy threatened him even in infancy. The Gospels bear record of his constantly imperilled and amazingly crowded life. "For him," as Evelyn Underhill so beautifully expresses it, "man was a being set in the world of succession and subject to its griefs and limitations, yet able in his prayer to move out to the very frontiers of that world, to lay hold on the Eternal and experience another level of life." Communion with God, a carefully planned and executed schedule of daily living, a vision which transcends trivial and temporary annoyances, the cultivation

and discipline of the mind and soul: these are some of the essential elements in life constantly jeopardized by pressure.

PUT THE LORD ON YOUR PAYROLL!

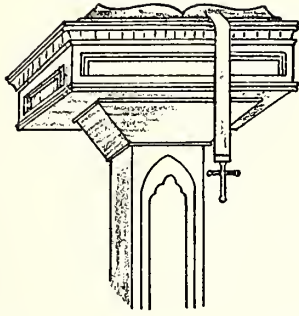
This is the advice of Mr. Robert G. Letourneau, a prominent Christian layman of Peoria, Ill. Mr. Letourneau has come from bankruptcy to an eighteen million dollar business and at the same time is able, by the use of airplane, to speak several times each week about stewardship and Christian faith. Speaking before an audience of nearly two thousand in Richmond last week, he emphasized the need of layman in the work of the church. He offered himself to the Lord, according to his testimony, for service as a missionary or as a business man, and is confident that the Lord called him for the latter. He made a pledge of \$5,000.00 for missions when his business was threatened with bankruptcy. The pledge was paid before the end of the year. Now the annual financial report of R. G. Letourneau, Inc., is invariably prefaced with a sermon. "People take what the minister says with a grain of salt," says Mr. Letourneau. "But people have to listen when a layman talks straight from the shoulder about stewardship." How true it is that the work of the church at home and abroad depends largely on the consecration, the efficiency and generosity of laymen!

We conclude with a bit of his practical philosophy. "There are two things I like to do. One is to design machinery, turn on the power and see it work; the other is to tell people about the power of the Gospel and see it work in their lives. Whenever I see a mechanism, be it great or small, crude or refined, the thought comes to me that somewhere some mechanic has put time and thought into that machine. So when I look at creation, I know somewhere there must be a Creator. I have discovered that the man who designs and builds a machine generally knows more about how to fix it than anyone else. So God, the Creator, the Great Master Mechanic, who designed and built these bodies and minds of ours, knows how to fix them."

SUNDAY SCHOOL LESSONS.

We are continuing this quarter the study of the early church. The history and biography of this period present an interesting and practical study for the modern church. We are tempted to enumerate and elucidate our difficulties, and they are many; but they cannot be compared to the deprivations and tribulations of the early church. Let us thank God and take heart. None of our problems are insurmountable. The great God who guided his church through previous crises will not desert it in the present crisis. Incidentally, the book of Revelations, to which four of our thirteen lessons are given, may appropriately serve as the basis of some timely preaching during this quarter.

R. L. H.



"SPEAK A GUDE WORD FOR JESUS CHRIST."

By DR. C. A. VINCENT.

[A sermon delivered by Dr. C. A. Vincent on the eve of his retirement after fifty-one years in the ministry, on May 25, 1941, at the Community Church, Miami Shores, Fla.]

THE MOTIVE OF LIFE.

"And Jesus saith unto Philip: Follow me and I will make you fishers of men."—John 1.

"But the eleven disciples went into Galilee, unto the mountain where Jesus had appointed them. And when they saw Him, they worshipped him; but some doubted. And Jesus came to them and spake unto them, saying, All authority hath been given unto me in heaven and on earth. Go ye, therefore, and make disciples of all of the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world."—Matthew 28: 16-20.

Fifty-three years as a minister of the Gospel gives me, I think, the liberty to speak informally of the aims of this ministry and the purpose that has been the animating force in whatever fruitfulness those years have borne.

The theme, as you will recognize, is from the "Bonnie Briar Bush" and is the request of the dying mother to the son who was looking forward to the work of the ministry, "Speak a Gude Word for Jesus Christ." This last wish inspired him through the years and made those years fruitful.

As I look back over the years I can say that whatever fruits mark my ministry have come through my loyalty to Jesus, the living Savior and Master, and the attempts to preach and practice His Gospel in the contacts of life and the ministry. While supremely appreciative and grateful for what He has done through me, I am conscious that He might have done vastly more had I been as faith-

ful to Him as He has been to me. Whatever I shall say this morning is not in the least to parade what I have done but to "Speak a Gude Word for Jesus Christ."

Home.

In a valley in Northern Ohio was a small farm. The paying for that farm and the making of a living was a constant struggle. From 5:00 o'clock in the morning until late evening my father carried on the farm in strenuous labor and in the house my mother in longer hours and as strenuous labor carried on. When a fire at midnight destroyed the house, heavy burdens were added to those already resting upon this farmer and his wife.

The neighbors were industrious and kindly but in one important thing our home led the others—it was the only family that professed to be followers of Christ and to bear their share in the responsibilities and work of a church. Every Sunday the journey to the village was taken and the little Freewill Baptist Church found them in its worship and sharing its activities.

In the evening of Sunday and on Thursday night the same duties were met.

They carried the spirit of Christian unselfishness and service into the relationships of the neighborhood. Only necessary work was done on the seventh day of the week. They by this example and as well by teaching and, I am sure, in their prayers expected their son to enter into the same spiritual relationships and share in the welfare activities. Christ was the life of that home and the inspiration of its unselfish activities. Every year since then the appreciation of that home and the summons of that thoughtfulness for others have been a growing urge and practice in my life. It was the loyalty to Jesus Christ that gave that home a spiritual meaning and a social willingness that the best of the other homes lacked. I would "Speak a Gude Word for Jesus Christ" who gave me a home whose silent influence during the years of youth and in memory since has been an influence of increasing significance.

As important also has been the refining influence of my mature home. The unselfish and cheerful spirit of its wife and mother and the training of six children was a real culture to me, and the love and fine activities of the children expressed in so many ways since they left the home nest are a continual joy, and a living Christ and the ideals that summon

one has steadied and sustained me in the tasks and tests that come continuously in the ministry. As I think what my mature home means to me, I would "Speak a Gude Word for Jesus Christ."

School.

I went to Oberlin for the preparatory course. I had taught a term of district school and in the meager wages then paid teachers, I paid the cost of that first term. Through the preparatory, college and seminary course by teaching in country schools and later as a tutor in Oberlin Preparatory and in other ways were the years financed.

When I reached the preparatory school I found a small Bible in my trunk. On a fly-leaf was the original verse:

A mother's present to her son,
O may he prize it high;
In teaching him the way to live,
T'will teach him how to die.

On the first year in the preparatory I attended an hour of discussion and prayer which every class held on Friday. Though brought up in a Christian home, I had never declared allegiance to the Christ. The boys at the meeting were among the best students and athletes, and this and the simple appeal for loyalty to Jesus the Christ led me to arise and express a purpose to share with them this life of faith and right living. At the close of the term, I returned home, was immersed and united with a Freewill Baptist Church.

Oberlin was without any "isms" but appealed to its students to follow Jesus personally and to do one's share to make the kingdoms of this world the kingdoms of God. The breadth of its spirit is seen in the fact that, though I was a member of another denomination, through the years no different treatment was given me than to the Congregational students. The post-graduate year at Yale was the same. I have had through all the years a catholicity of belief that Oberlin and Yale built up in me. Religion in Oberlin was a friendship with God.

At Oberlin I gradually absorbed the spirit of Brotherhood. Students of any race were welcomed and treated as "Sons of God." In my own class of seventy-two members there were three Negroes. One was a profound scholar, another a brilliant mind and the other of moderate ability. In a class I taught in English, a lad from China and one from Russia were treated and measured as the Anglo-Saxons were. Thus was I

(Continued on page 9.)

CONTRIBUTIONS

SUFFOLK LETTER.

In a recent conversation a gentleman stated that the total sales of liquor sold in the A. B. C. Store of Suffolk amounted to more than \$340,000.00 for the year ending July 1, 1941. That was an average of more than \$1,000.00 a day for the 313 working days in a year. That is a large sum of money for one community to spend for alcoholic beverages per day. The economic effect of this extravagance and waste is a disturbing consideration. One is not surprised that the arrests and convictions for drunken drivers of automobiles are rapidly increasing. That is one harvest of this legalized monster. When white men and white women, colored men and colored women stand in line and purchase alcoholic beverages some people are going to be drunkards. Drunken women have been seen on the streets of this city during the past year. A drunken woman staggered down the street by our home recently, stopping now and then to steady herself against a tree or some other supporting object.

The liquor traffic is well entrenched on the ground that it is handled by the state on the theory of *control*, and on the other fact, that is putting millions of dollars of profits into the state treasury to be divided among the various political sub-divisions of the state. It has been sold under this plan long enough for the observing public to discover that the harvest from this business is something more than a few good paying jobs for officials and employees and a few millions of dollars in easy profits. Drunkenness is on the increase, and this is taking its toll among men and women in the ranks of the well-to-do as well as among the poorer classes. Court records are convincing proof of this threatening situation. The menace of the drunken driver on the highways is having its effect upon public sentiment. Other evidences of the demoralizing effect of drinking are being weighed in the balances by thinking people who are concerned about moral and spiritual standards in the face of financial profits.

Public opinion is a changing and changeable quantity. When life and limb are involved people begin to think. They are thinking more deeply than present conditions indicate on the surface. The A. B. C. store in the city does not sow all the seeds of dis-

sipation. Roadhouses, beer gardens, and other places licensed to sell alcoholic beverages, are contributing to the present distressing situation. Every place where beverages with alcoholic content are sold shares in this responsibility. And the public has been condoning this debasing business, chiefly, because immense profits are poured into the treasury of the state.

Alcoholic beverages are poisonous. They are harmful to human flesh and debasing to human morals. The increase of drinking is alarming to people who look to the future. The promotion of temperance by moderate drinking is a contradiction and a violation of all principles of moral growth. Total abstinence is the only safe and sane approach to this problem. At the present time the best method of defense is a crusade among young people to pledge themselves not to taste alcoholic beverages. The W. C. T. U., in its early history, placed great emphasis upon signing the pledge not to use alcoholic beverages. This does not immediately stop the sale of liquor, but it protects those who abstain from using it as a beverage. Such a pledge is justifiable on the basis of human health, if the moral question is ignored in reaching a conclusion. Drinking is detrimental to health and contributes to moral delinquency. It cannot be justified on any basis of sound reasoning.

I. W. JOHNSON.

COMMITTEE OPPORTUNITIES.

These are opportunity days for Elon College. During the months of July and August literally thousands of young people select their college or university for advanced training. Every college is desirous of enrolling desirable students, young people who are prepared for college, capable of doing college work, and whose parents are financially able to pay college expenses. Elon is such a college. We not only desire good students, but we try to make Elon College such an institution that the more ambitious and capable young people will feel keenly that they need Elon College. We have a diversified curriculum, progressive and inclusive in its nature, and are amply prepared to meet the specific requirements of the average high school graduate. Being a church

college we make a bid for our own church young people.

Wednesday of last week I sat in the office of a member of one of our churches whose son had sent application for admission to the University of North Carolina. As I talked with the mother about the advantages at Elon College and the type of institution that we were building, one that would not only stimulate the intellectual life of the student but would strive in every possible way to guide and protect his morals and his religious life, the uncle who was present interrupted and said, "I feel that it is our duty, the duty of the members of the Christian Church, to patronize our own college." I think there is no doubt but that this young man will be a student at Elon in September, and with him there likely will come other members of that congregation.

Surely no one is nearer the hearts and homes of his people than the pastor. Elon College is greatly encouraged by the large number of our ministers who have recently accepted membership on the larger committee working for the prestige of Elon College among our own people. One of their privileges is to influence their own young people to attend our own college. Knowing these ministers as I do, I know that they would not accept this responsibility unless they intended to do their best. When they do their best, the enrollment of Elon College from our own church will increase amazingly.

I am further encouraged by additional acceptances on the committee. Since last week's article, W. A. Grissom, S. E. Madren, Jesse Dollar and Alan Robinson have accepted membership on the committee. This gives us a fine committee who will take their privileges and responsibilities seriously and do some things that are tremendously worthwhile. The work of this committee is essential and gratifying since our Field Secretary, Mr. Colclough, is temporarily "slowed down" on account of slight physical disabilities. He is a very fine personality, interested, and has meant and is meaning much to Elon College. Together it is possible that we increase the enrollment of Elon College from our own churches by at least twenty-five per cent. I know that we may depend on you. If you have means, suggestions, or requests, please write either me or Mr. Colclough.

L. E. SMITH.

FOR THE CHILDREN

Dear Friends:

I am having an entirely new experience during this week to come. Once upon a time I was a Student Summer Service worker. During five summers I took meals in many homes and met many boys and girls. Now I am being hostess to the Student Summer Service worker, Nellie Gayle Joyner, who has come to conduct Vacation Church Schools at our two churches. I have discovered that she is a senior in the same college from which I graduated. We have been talking about that and about all of the people whom we both know. Her father is the seventy-year-old lad who wrote a letter for our page last fall. Someone made an error and had him seven years old when it came out in our page. But I sent in his age as seventy. Anyway we appreciated the letter and now I am enjoying having his daughter in our home. Miss Joyner has promised to help me write the page for next week so you will be able to become acquainted with her. She has just come from conducting a church school at Pleasant Ridge Church, near Ramseur, N. C. I was very interested in her report of the model church which the boys and girls made during hand period.

Oliver seems to think that Nellie Gayle is easy on the eyes. At least he has been seen giving her the "once over" more than once. He has de-

ecided to permit her his smiles. You will be interested to know that the lower half of his smile is going to have a tooth in the center of it after today! He celebrated his eighth-month birthday yesterday.

The boys and girls at Albemarle are having a Vacation Church School beginning Monday, also. We send greetings from our school here to the one there. We hope you'll have a good school, Miss Holmes!

Sincerely,

DOROTHY TODD.

VACATION TIME.

In our last page I mentioned some reading that you might do on your vacation. I think that it will be nice for you to learn some news hymns, also. As we grow older we appreciate being able to sing as we go about our work. If we have learned the words and tunes when we were younger then we can really enjoy singing at our work. Did you every try to write the words for a hymn? During the summer time when you are not shut up in your school room you can see the beauty of the world about you and you feel like thanking God for his gifts to His children. Junior boys who went to Mount Sequoyah in 1940 wrote this Hymn of Praise:

Praise the Lord thy God for he maketh everything perfect.
For the sun that giveth light by day,

And for the moon and stars that giveth light by night.

For the hills and mountains high and strong;

And for the valleys that lie below.

For the streams that flow from the mountains into the rivers,

And for the rivers that flow into the sea.

For the birds that nest in the tree tops,
And for the flowers that bloom in the fields near by.

The fields also are covered with grain.

For our fathers and mothers and our homes;

For schools and books and teachers, too.

For health and happiness, and peace in every loving heart.

For the Bible with stories fine and true,

We thank Thee, Lord, most high.

Look about you and see if you, too, can't find the words for a hymn in the nature round about you. They are there if you will only try long and hard enough to find them.

THE DOVES ON THE WIRE.

By ISAAC RANKIN.

Just out of reach from my window stretches a wire which carries a heavy current of electricity for light and power. It is carefully insulated at every pole that supports it, and it is carried well out of common reach. If I could lean far enough out to touch it, death would be swifter than the tiger's leap or the serpent's sting—as swift as the lightning stroke.

Yet the doves light on it and take no harm. They fly from my window sill, where I sometimes feed them, to preen and rest upon it in safe content, and then fly off again to their search for food or nesting. The secret is that when they touch the full-powered wire they touch nothing else. They give themselves wholly to it. My danger would be that while I touched the wire I should also be touching the earth through the walls of my house, and the current would turn my body into a channel for escape. But they rest wholly on the wire and experience neither dread nor danger. They are one with it, and they are safe.

So would God have us seek our safety in complete self-surrender to his power and love. It is when we reach one hand to him, while yet we keep fast hold of some forbidden thing with the other, that we are in danger. It is the heart's clasp of earth that ruins prayer. "If I regard iniquity in my heart, the Lord will not hear me."—*The Friend*.

Given three requisites—means of existence, reasonable health, and an absorbing interest—those years beyond sixty can be the happiest and most satisfying of a lifetime.—*E. E. Calkins*.

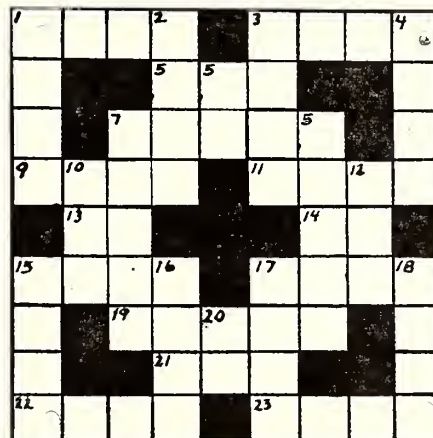
CROSSWORD PUZZLE.

Across.

1. Beloved, greatly esteemed.
3. Pair; what Esau was to Jacob.
5. Part of the verb "to be."
7. The daughter-in-law who did not go with Naomi (Ruth 1: 4-14).
9. To cease to have in possession (John 6: 39).
11. A large quantity; lump.
13. Exclamation of inquiry.
14. Mountain (abbv.).
15. Any defined extent of land surface.
17. Utters in words; speaks.
19. A city in Judah (Josh. 15: 42).
21. An instrument used for writing.
22. Evening vapors (Gen. 27: 28).
23. Superintendent of David's farm laborers (I Chron. 27: 26).

Down.

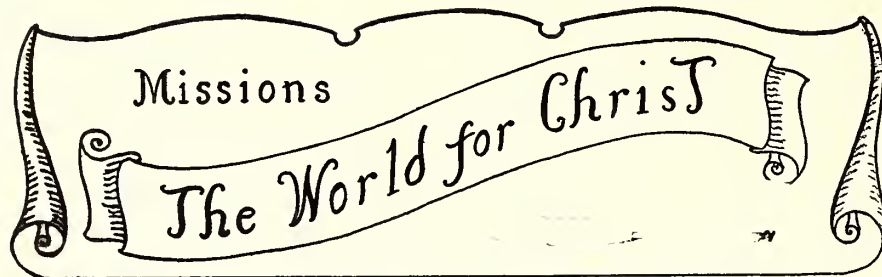
1. A girl's toy.
2. Unusual; uncommon.
3. Number of persons forming a side in a game.
4. Recent tidings.
6. Reap (abbv.).
7. Original name of Joshua (Num. 13: 8).
8. Prime minister of Ahasuerus (Esther 3: 1).
10. Poetical form of the word over.
12. Enclosure for hogs.
15. A brave Benjamite (I Chron. 8: 15).



16. Poisonous snakes (Rom. 3: 13).
17. Of a sound or healthy mind.
18. Father of the Manassite spy (Num. 13: 11).
20. Pronoun, third person masculine.

Answers to Last Week's Puzzle Corner.

- SPELLING RIDDLE—1. Us. 2. Tag. 3. Tug. 4. Gas. 5. Sat. 6. Gust. 7. August.



QUARTERLY FINANCIAL REPORT.

The following is the quarterly financial report of the Eastern Virginia Conference to the Treasurer of the Woman's Board of Missions of the Southern Christian Convention, for quarter ending June 30, 1941:

Women's Societies.	
Apportionment	\$ 800.00
Repairs to Fancy Gap	
Parsonage	12.50
Migrants	1.40
	\$ 814.35

Young People's Societies.	
Apportionment	147.01
Junior Societies.	
Apportionment	58.44

Cradle Roll.	
Contribution	36.35
One Life Membership	10.00

Total amount

\$1,056.15
MRS. J. P. DARDEN,
Treasurer.

VIRGINIA VALLEY CENTRAL WOMAN'S MISSIONARY CONFERENCE.

ANTIOCH CHURCH,
 JULY 31, 1941.

Theme: *"Forward With Christ Through the Crisis."*

Call to Order at 10:00 A. M.—President.

Hymn.
 Welcome—Miss Anna Lou Showalter.
 Devotionals—Mrs. Greig Ritchie.

Enrollment of Societies by District Superintendents:

Rockingham—Mrs. Sam'l Earman.
 Page—Miss Amy Louderback.
 Shenandoah—Mrs. Roy Rinker.
 Northern—Mrs. A. K. Sirbaugh.

Recognition of Minister and Visitors.
 Special Music—New Hope.

Address—Mrs. J. Monroe Harris.
 Appointment of Committees.
 Special Music.

Memorial Service—Honoring the late Dr. J. O. Atkinson:

Address—Rev. R. L. Williamson.
 Resolutions—Rev. R. A. Whitten.
 Memorial Offering for the Atkinson Memorial Fund to help establish a scholarship in the Theological Seminary at Bangalore, India.

Closing Memorial Prayer—Rev. Roy Coulter.

Adjourn for lunch.
 Call to Order by President.

Hymn.
 Devotional Service—Winchester Church.

Report of Superintendents:
 Spiritual Life—Mrs. R. A. Whitten.

Young People—Mrs. Lloyd Monger.
 Literature—Mrs. O. J. Sours.

Life Membership and Memorials—Mrs. E. W. Cather.

(Continued on page 13.)

VIRGINIA STATE TAX REVENUES CLIMB.

The official figures show that the tax revenues climbed from \$37,377,458.00 a year at the beginning of the 1931-40 decade to \$53,447,400.00 at the close of the ten year period. Deducting the profits from the state liquor stores of \$6,000,000.00 in 1939-40, and the revenues are still \$10,000,000.00 ahead of 1930-31. The total tax revenues reached the bottom of \$30,669,181.00 in 1933-34.

As Virginians give about one half the missionary offerings for the Southern Convention, it is interesting to study the receipts of the Board for the similar period. Using round figures of thousands, the Mission Board receipts dropped from \$27,000.00 in 1930-31 to \$20,000.00 in 1931-32, touching the low point of \$14,000.00 in 1933-34, and has varied at around \$17,000.00 to \$18,000.00 since that time. What are we Virginians going to do about our offerings to Missions? Shall the receipts of the Board remain practically the same, regardless of improvements in business and material increase in income?

I do not have the figures of the State tax revenues of North Carolina, but I am certain there has been similar gains. I propound the same question to the North Carolinians.

Malachi gives the answer: "Bring ye all the tithes into the storehouse."

If the members of our denomination had the faith to do this the Board's receipts would rapidly climb like the tax revenues of the two states. Let us make them climb from now to September 1, 1941.

J. E. WEST.

MISSION OFFERINGS CLIMB.

Unofficial reports from the Woman's Board indicate over \$2,000.00 from that source, which added to report of July 11, will make over \$18,500.00, when the Woman's Board reports in due course. This exceeds the offerings of any year since 1930-31, except \$19,856.84 for 1931-32. The women have done well. If the men will do just half as well, we will surpass 1930-31 and reach the goal of \$20,000.00.

J. E. WEST.

MISSIONARY OFFERINGS. WEEK ENDING JULY 11, 1941.

Sunday Schools.	
Pope's Chapel, Frauklinton, N. C. \$	3.00
Henderson, N. C.	7.16
I. W. Johnson Bible Class, Oakland Church, Chuckatuek, Va.	3.00
Union (South.), Franklin, Va. .	6.22
Linville, Va.	7.07
Pleasant Ridge, Guilford College, N. C.	2.50
Pleasant Grove, News Ferry, Va.	6.44
Grace's Chapel, Sanford, N. C. .	3.00
Newport, Shenandoah, Va.	3.04
Biscoe, N. C.	3.88
Wake Chapel, Fuquay Springs, N. C.	5.09
Suffolk, Va.	25.00
First, Portsmouth, Va.	12.98
Total	\$ 88.38

Individuals and Churches.	
Turner's Chapel, Sanford, N. C. \$	2.50
Concord, Timberville, Va.	1.54
*Spoon's Chapel, Asheboro, N. C.	2.30
*Mr. L. L. Vaughau, Raleigh N. C.	25.00
leasant Grove, Pennett, N. C. .	2.65
Total	\$ 33.99

Total for the week	\$ 122.37
Previously acknowledged ...	16,470.82
Total since Sept. 1, 1940 ...	\$16,593.19

This week we lack a few dollars of having an increase of \$2,000.00! Remember that our goal is \$2,582.55—and which will give us the total income this year of \$20,000.00, if we reach that goal. Whether we reach that amount depends on *you*. We have had several fine contributions from individuals, and a few churches and Sunday schools have sent special gifts. Also remember that our fiscal year closes August 31 and if you plan to send a special offering, or if your church or Sunday school has an offering for missions, please send it to the mission office before August 31.

Gratefully,
MATTIE COX PARKER,
Secretary.

DR. J. O. ATKINSON HONOR FUND.

Spoon's Chapel, Asheboro, N. C. \$	2.30
Mr. L. L. Vaughan, Raleigh, N. C.	25.00
Total	\$ 27.30
Previously acknowledged	1,282.77
Total to July 11, 1941	\$1,310.07

MATTIE COX PARKER,
Secretary.

“SPEAK A GUDE WORD FOR
JESUS CHRIST.”

(Continued from page 5.)

taught to “love my neighbor as myself.”

Across the chasms that divide
I reach a brother's hand
To every race and person
In our dear distraught land.

And ever wider, wider
O'er the war-torn earth
May love and peace and goodwill
Have universal birth.

I would “Speak a Gude Word for Jesus Christ” that through my college He gave me a world view, a love for all men and has led me into countless activities for moral and social and political welfare.

Ministry.

After graduating from college I was in charge of Geauga Seminary, Chester, Ohio, for a year when I was called back to Oberlin to become the head of the Latin Language and Literature Department, a year later, of the college. I spent the year in teaching English and Solid Geometry.

During the year I was invited to visit Beebetown, Ohio, to supply for a Sunday a Freewill Baptist Church. I was invited to return every two weeks. One Sunday evening my theme was, “Follow Christ.” I suddenly drew my talk to a close and asked all who would promise the Master to follow Him in heart and life to arise. Young men and women, children and adults, and the last to arise was a middle-aged man who had been at church only once in many years and who had periodical drunken spells. It was so easy and yet so radical a step that I began to question myself whether this rather than teaching should be my life work.

I continued my teaching and the supply of this country church. Those who had arisen came naturally into the membership and during the years following were faithful and active in its work.

In May I laid my convictions before the faculty committee chairman, Professor White, and he looked so pleased that I said, “Professor White, you look so good-natured that I think you are glad to have me give up my engagement with the college.”

“No,” he replied, “but we have always wished that you would enter the ministry, but if not, then we want you in the college.”

I went on with my teaching and supply work but took up the Theological course.

In the churches of which I have been pastor, the appeal has been as simple and usually the response as

earnest on the part of the people. My aim has been to interest the members of the church to do personal work. I believe in a sane community evangelism but have trusted to the personal method. I have had the privilege of receiving into my churches at every communion but one, one or more, and at different times 60, 185, 300, and twice in Miami Shores 30 and 31. Three questions have been asked in those seeking church membership: Have you accepted Jesus Christ as your personal Savior? Do you promise to be loyal to Him in whatever way He makes known His will? Do you promise to be loyal to His work as carried on by this church as long as you are a member?

Fifty-seven years ago when I first asked these questions the requirements for membership were more complex. I have taught the candidates so far as possible that God is love, what Jesus expects of His followers and that every one must bear his part in redeeming and civilizing society.

With these convictions, I have given a fair share of time to the movements for public welfare. A sermon I preached on the public schools of Buffalo and their control by a ward-boss, led a year or two later to the placing in charge as superintendent a teacher of worth. In Sandusky, the deacons and pastor secured proof that led to the conviction of several law-breakers. In Galesburg, the movement that led to the driving of the saloons and gambling places out of business was started by the men's class of Central Church, and the pastor was given credit as one of the leaders in the campaign. In Boston, the Elevated Strike was settled along the lines suggested by a pulpit editorial, based upon interviews which Robert Wood, Nicholas Van der Pyle and myself had made. I was president of the Parents' Association of the Schools, and of the Congregational Club. In Washington, the Mt. Pleasant Congregational Church furnished many of the workers in social welfare, and its pastor was chairman of a committee of seven, chosen by representatives of Congress, local business men and the Ministers' Association, which won the campaign for local option. In Winter Park, the Taxpayers' League, led by the pastor of the Congregational Church lowered the budget of the city to one-third its size and persuaded three prominent and fearless citizens to run for Commissioners. They were elected by an overwhelming vote and uncovered a fraudulent use of money

which a clerk had made. He encouraged in many ways the colored folks of the city and Mrs. Vincent was chairman of a committee that led to the purchase and erection of a kindergarten and nursery for the Negro children.

These attempts to aid in the creation of better conditions in the different fields all were initiated and inspired in the conviction that Jesus expected his ministers to bear their share in such endeavors and that every church should be a training place for human betterment. My motive in enumerating these activities is to “Speak a Gude Word for Jesus Christ.”

The Christ.

The Christian life, and its great realities and its manifold tasks, have had as their source and sustaining vitality in an experience of the presence of a Living Christ, a loving Father, and an ever-present Spirit that was born in me the first year in the Theological Seminary.

The rationalistic lives of Jesus had been published not many years before. I decided that, during the next three or four years of study, I would find out for myself who Jesus is. I purchased a notebook and determined in the study to answer four questions:

Who did Jesus say that He is?

Who did His friends say that He is?

Who did His enemies say that He is?

What influences have come out of His life and teachings?

In May of the first year one elbow was leaning upon the mantle and the other hand was turning the leaves, not thinking of what was written in it. All at once the booklet opened at the page of answers to the four questions. There were eighty-three recorded facts. As I read through the list an emotion so great, and as it seemed to me, not so much an emotion as a living Presence filled me. It seemed to me that I would die—the Presence within was more than the spirit could endure. I finally exclaimed, “My Lord and my God!” During the fifty-six years since that awful sense of a living Presence came, whenever I have thought of that moment something of that overwhelming experience has been renewed in me. It has made God a reality in my experience and has given assurance that whatever the task in hand, I could not fail. Such certainty is not egotism but the power which God gives. I would “Speak a Gude Word for Jesus Christ” who has made God a real Presence in life.

(Continued on page 13.)

Pilgrim Fellowship

"Youth at Work in the Church"

A. LANSON GRANGER, JR., Editor

MEETING OF THE CHRISTIAN YOUTH COUNCIL.

The fourth meeting of the Christian Youth Council of North America has just been concluded at Estes Park, Colo. One hundred and eighty-nine delegates and leaders came from thirty-seven states and the District of Columbia and from twenty-two denominations. Forty-one different denominations and interdenominational agencies sent official delegates.

In many ways, this was one of the most significant meetings since the beginning of the Christian Youth Council.

At the last session of the Council, a new program emphasis was agreed upon, using the theme, "Build Today for a Christian World." The four major areas of the program during the next two years will include "Girding for the Task," which will include such activities and projects as creative Bible study, the adoption of personal disciplines, and the building of circle groups; "Enlisting Others," which will include such activities and projects as helping other young people to be Christian, strengthening the missionary work of the churches, and the enlisting of young people for Christian service at home or abroad; "Healing the Wounds of the World," which will include activities and projects in relief, reconstruction, and reconciliation, such as work camps, migrant work, race relations, and Brotherhood Week; and "Design for Tomorrow," which will include activities and projects, such as the making of "Blueprints for Tomorrow's Work" by groups of Christian young people.

J. Carrell Morris, President of the Christian Youth Council of North America since 1938, presided at all the sessions. The new officers elected are: President, Mildred G. Nicholls, Cleveland, Ohio, representative from the Pilgrim Fellowship of the Congregational Christian Church; Vice-Presidents, Thomas Hoshiyama, San Francisco, Calif., representative from the Northern California Christian Youth Council, Ralph Ritchie, Charleston, W. Va., representative of the Presbyterian Church, U. S., and Dorothy Witmer, Collegeville, Pa., of the

Youth Fellowship of the Evangelical and Reformed Church. The Secretary will be Olivia Stokes, New York City, of the New York State Christian Youth Council, and John Mitchell, Detroit, Mich, from the Presbyterian Church, U. S. A., will serve as Financial Secretary.

The findings of the Council will be issued in a manual as a guide for study and action. It will be released about July 20.—*A United Christian Youth Movement Release.*

EASTERN VIRGINIA SUNDAY SCHOOL CONVENTION.

The annual Sunday School Convention of the Eastern Virginia Conference of the Congregational Christian Churches will meet in a one day session on July 22, 1941, at the Holland Christian Church, Holland, Va.

Mills E. Godwin, Jr., President of the Convention has announced that the theme for the meeting will be, "A Good Sunday School, a Better Church," and that the sessions will commence promptly at 10:00 A. M. and will conclude at 4:00 P. M. An interesting program has been arranged, which includes a panel discussion on Sunday school problems, led by Hugh V. White of the Holland Christian Church.

Mr. C. E. Hennrich, special investigator in charge of the Federal Bureau of Investigation at Richmond, Va., will deliver the principal address at the morning session. The program will also include a keynote address by the president, a discussion of the place of worship in the Sunday school by Rev. Aubrey C. Todd and a closing message in the afternoon session by Dr. W. B. O'Neill, pastor of the Holland Christian Church.

DAN RIVER DISTRICT SUNDAY SCHOOL RALLY.

The Dan River District Sunday School Rally held its regular fifth Sunday meeting on June 29, at Union Christian Church, Virgilina, Va., with all-day services.

There was a large representation from the different churches of the district.

Mr. J. K. Landrum, president,

opened with a scripture reading, followed by Rev. C. E. Newman, who led in prayer. The Sunday school classes then assembled in their various classrooms and were taught by teachers selected from different churches.

At the conclusion of the Sunday school service, an offering was taken for Elon College, which amounted to \$14.00.

A special feature of the program was the song contest, each church choir contributing three selections. Judges for this contest were Mrs. Joe Dunn, Mrs. W. D. Amis and Miss Pearl Tuck.

The Virgilina choir won first and Hebron won second place.

During the intermission which followed, a beautiful dinner was served on the ground.

In the afternoon, talks were made by laymen from different churches, including Mr. Taylor and Mr. Earp of Lebanon, Mr. Landrum of Ingram, and Mr. Seate of Virgilina.

Rev. Newman made a few remarks concerning Mr. John Bray, a Civil War veteran, who, with his family, helped to found Liberty Church at Nathalie, Va.

There were present at this meeting seven children, twelve grandchildren, and two great-grandchildren of Mr. Bray.

The next meeting of the Rally will be held at Lebanon Church on the fifth Sunday afternoon at 2 o'clock on August 31.

CONGREGATIONAL CHRISTIAN YOUNG PERSON ELECTED PRESIDENT OF CHRISTIAN YOUTH COUNCIL.

Miss Mildred Nicholls was elected President of the Christian Youth Council of North America at the Estes Park meeting, June 23-28, 1941. Miss Nicholls is at present the National Missionary Action Chairman of the National Pilgrim Fellowship and is also President of the Ohio Pilgrim Fellowship. She is a member of the Euclid Avenue Congregational Church and was graduated from Flora Stone Mather College of Western Reserve University. She has been active in the Ohio State Christian Youth Council and in the Cuyahoga (Cleveland) Christian Youth Council. She served as Chairman of Radio and Chairman of Fellowship Cells in this latter Council.

During the summer months she has done student summer service work for the National Congregational Board of Home Missions, and has attended the Rocky Mountain Regional

(Continued on next page.)

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

RESPONSIBILITY OF THE CHURCH REGARDING BEVERAGE CONTROL.

LESSON III—JULY 20, 1941.

LESSON: I Cor. 5: 9-13; Titus 2: 1-8.

DEVOTIONAL READING: Col. 3: 1-14.

GOLDEN TEXT: *Ye are the salt of the earth.*—Matt. 5: 13.

The lesson today is concerned with the way in which members of the church live. It has its application not only in the matter of beverage alcohol, but concerning other forms of conduct and ideals of character.

Undesirable Church Members.

In a formal letter which Paul wrote to the Corinthians, but which has not come down to us, he warns them against having anything to do with men of impure life. The Corinthians misunderstood him, however, and in today's lesson he writes to explain more fully what he had in mind. He says that it is impossible living as we do in the kind of world in which we live not to have some dealings with those who are covetous, extortioners, or idolaters. For instance, when the Eighteenth Amendment was first repealed there were those of us who refused to eat at a restaurant in which beer or liquor was served, but it is becoming increasingly difficult to do this, especially in some states. A man could hardly carry on his ordinary business if he had no dealings with those who are not Christians. What Paul was emphasizing therefore was high ideals of church members. He meant that no man of impure life, or a man who was covetous, or an idolater, or a reviler, or a drunkard, or an extortioner was to be tolerated in the church. One wonders if in our efforts to get numbers we have not sacrificed quality. In former days of the church, men were very severely disciplined for breaches of Christian character, but one seldom hears of a church trial now or any one being turned out of the church no matter what he has done. One wonders if the church of Christ has not lost some of its power in its effort simply to get members.

Virtues of Church Members.

In writing to Titus, Paul gives him rather detailed advice, or suggestions, as to the qualifications for membership in the church. "That aged men be temperate, grave, soberminded,

sound in faith, in love, in patience." They were to be men of integrity of character, men who not only believed on the things but men who had a certain kind of spirit and men who lived in a certain way. They were to be as sound in love and in patience as they were in faith, and although they were not to be "wet blankets," they were to have a dignity in keeping with their age.

"That aged women likewise be reverent in demeanor, not slanderers nor enslaved to much wine, teachers of that which is good." In like manner the women who were older are to live with becoming dignity, they are to be very careful in regard to gossip, and to abstain from all slander. They are to abstain from much wine, being on their guard lest they become slaves to the habit, and by precept and by example they are to teach that which is good. Paul adds a suggestive statement—they are to do this that they might train the young women to love their husbands, to love their children.

The young people are also "to be sober-minded, chaste, workers at home, kind, being in subjection to their own husbands, that the word of God be not blasphemed." Here again there is a plea for integrity of character and for fine quality of spirit. The young women as well as the older women are to remember that they are followers of Jesus' way and they are to give no cause for reflection on the word of God.

"The younger men likewise exhort to be sober-minded. Here again this does not mean that young men are to be old in their ways, or to be unduly serious or somber; it does mean that they are to have a true sense of the dignity of life and a serious outlook on life, using their talents and their opportunities as those who are stewards of something precious which God has committed into their care.

The ministers himself is in all of these things to set an example in all things, showing himself an example of good works, "sound speech that cannot be condemned." There is a reason for all of this, "that he that is of the contrary part may be ashamed, having no evil thing to say of us." There is no argument against a genuine Christian life. That is the unanswered argument of Christianity.

The Church and Temperance Teaching.

The Christian church ought to be teaching temperance in all things and abstinence as concerning beverage alcohol. The reason is simple. The Christian Church is vitally concerned with personality, with character, with human values, with moral welfare, with the life of the spirit, with Christian living, and with the building of the Kingdom of God in harmony with the teachings and program of Jesus. Beverage alcohol is out of harmony with that program at every point. It has nothing in common with the Kingdom of God. It is a denial of everything for which Christianity stands. The church through its pulpit, through its Sunday school literature, through other literature, and in every way possible should continue to teach the truth concerning beverage alcohol.

PILGRIM FELLOWSHIP.

(Continued from preceding page.)

Planning Conference of the United Christian Youth Movement. In 1941 she is serving as dietitian of the Schaeffer Work Camp.

Miss Nicholls brings to her position great leadership ability and experience in denominational and interdenominational work. She succeeds J. Carrell Morris as President.—*A United Christian Youth Movement Release.*

ENROLLMENT BY CONFERENCES OF THE 1941 ELON LEADERSHIP TRAINING SCHOOL.

North Carolina and Virginia.

Albemarle—L. Jo Earp.

Apple's Chapel—Hattie Apple, Vernette Busick.

Asheville—Tom Bryant, Denny Burchard, Meredith Farr, Franklin Lamson, Jeanne Melcher, Cordelia Seigler.

Bethel—Nellie Herndon, Mamie Sue King, Mrs. Flora H. Miles, Jack Miles, T. P. Miles. Bethlehem—Coleen Browning, Weldou Myrtle Mitchell, Mary Frances Simpson, Iris Simpson.

Burlington—Ruth Evans, Peg Lightbourne, Rebecca Terrell, Julia Woodson.

Elon College Community—Idell Franks, Mrs. Merton French, Katherine Hill, Jeanne Hook, Patricia Hook, Mary Martin, Mary Oakley, Hilda Grey Washburn, Margaret Webster, Katherine Whitten.

Gibsonville—Ianthia Gerring, Lucy Jones, Frances Mabe, Betty Jane Yow, Patsy Yow.

Greensboro, First—O. H. Alexander, Jr., Dorothy Cox, Neta Mae Davis, Betty Hendrix, Dorothy Hendrix, Alice Graham Moffitt, Thomas W. Watson, Jr.

Happy Home—Edna Carter, Ruby Cox, Winifred Ellington, Ruth Helen Gunn.

Hines Chapel—Frances Lowdermilk, Billie Sue Melvin.

New Lebanon—Ethelinda Griffin, Marjorie McCollum.

(Continued on page 15.)



BY CHAPLAIN

II. E. ROUNTREE

MONDAY.

THE HAZZARD OF LITTLE THINGS.

"The little foxes that spoil the vines."—Sgs. Sol 2:15.

We were reading recently about the gnats in some of our eastern states. (There are none of these midges in California.) We were reminded of those terrifying experiences of our boyhood days on the farm when these pests would beset us at even-time. Sometimes they were the one fact uppermost in our minds. So terrifying were they that we would forget everything else; the balmy air, the beautiful sunset, the glorious landscape, the plowing, the crop, the future, and religion "to-boot."

Thus do life's little cares, frets and worries, blind us to the greater blessings and purposes of existence. But after all the wise person and the Christian learn to ignore these things and live for the real values which make the world good and beautiful. Let us pray to the Father to save us from smallness of soul that magnifies daily irritations, and to endow us with bigness of soul that stretches afar and forbids the little worries to harm us.

TUESDAY.

PATIENCE A PRICELESS JEWEL.

"Thinkest thou . . . that thou shalt escape the judgment of God? Or despisest thou the riches of his goodness and forbearance and long-suffering . . . who will render to every man according to his deeds: To them who by patient continuance in well doing seek for glory and honor and immortality, eternal life . . ."—Read Romans 2:3-11.

The late Rev. W. W. Staley, on vacation at home one summer (he told us), became irritated at the length of time it took his farmland to fill the cart with dirt. Dr. Staley asked for the shovel himself and demonstrated

how fast he could do it. Before the cart was filled, Dr. Staley's breath was gone and he was out. He said to the farmer, "Here, you take it; you have more sense than I have." The farmer's way was the real one. The world is full of short-winded workers—much dash but quickly tired—brilliant starters but poor finishers. Blessed is he who travels so he can get there. Let us pray to be Christians who can keep on.

WEDNESDAY.

TO YOU YOUNG PERSONS.

"Train up a child in the way he should go: and when he is old, he will not depart from it."—Prov. 22:6.

"Children, obey thy parents, in the Lord: for this is right."—Eph. 6:1.

The duty of parents to children and the duty of children to parents. The early stages of youth, like the condition of a building under construction, seem like hopeless chaos. But when youth reaches maturity, like the house that is completed, the disorder is gone, he takes his place in natural surroundings. The end proves all things. Judge the finished work. Be patient. Keep the ideals and struggle on. Let us pray for the ability to "wait on the Lord."

THURSDAY.

THE HEROIC IN EVERY PERSON.

"The heart knoweth its own bitterness; and a stranger doth intermeddle with his joy."—Prov. 14:10.

All about us are unsuspected heroes and saints, people who have their own secret story of romance, tragedy, or adventure; who bear burdens the depth of which no one knows; whose goodness is unheralded; and "having eyes we see not," so we talk about the weather and Hitler.

But Christ meets every person on his own level. He knows. That which lies deepest in the heart is of

greatest importance to Him, and thus He shares the bitterness and the sweetness of all. He is our eternal comrade. So let us open our hearts to Christ and pray for that comradeship and embrace His sustaining grace.

FRIDAY.

SITTING ON DYNAMITE.

"I am made all things to all men."—I Cor. 9:22.

In the fulfilment of his duties, the Chaplain found it necessary to visit the outposts of his regiment in the interior. In these jungle hills he was stranded. His only transportation to base was on the rear end of a load of dynamite. In the comforts of his quarters at base he probably had not had a fresh thought for weeks. He had a few thoughts sitting on dynamite. We were reminded of the fellow who climbed the steeple to be nearer to God only to learn that God was down on the earth among the people. The closer we crowd to everyday folks the closer we are to God. Let us pray that we may walk daily with the Lord of everyday folks and be ourselves ministers of Him.

SATURDAY.

FAITH UNCONSCIOUS.

"Endure hardness as a good soldier."—II Tim. 2:3. (Read 1-13.)

There are people who never let their troubles handicap them, nor do they ever ask sympathy from others. Thus all life's stresses are met. There are others who wreck the peace of a household because of a headache or because of imaginary ills. The latter is a weakling in the faith. They may have faith but it isn't working. He who endures agony without whimpering is a hero of the faith. Let us ask God to teach us to be unselfish in our sufferings, even as Jesus on the cross.

(Continued on page 15.)

“SPEAK A GUDE WORD FOR
JESUS CHRIST.”

(Continued from page 9.)

Wayside Opportunities.

Many of the wayside opportunities for service and enjoyment have come because I was trying to live Jesus' way of service to my fellows. Addresses at universities and colleges, forums with theological and college students, the teaching of the Scriptures at missionary educational assemblies and at Chautauqua assemblies, lectures on vital world and national themes at such gatherings and in lecture courses and Christian Endeavor conventions, and contacts with leaders in many lines of social welfare have been greatly enjoyed and, I trust of help to others. Dr. Theodore Cuyler, late in life, told how he balanced between the law and the ministry as a life work and how glad he had been that he chose the latter. I would “Speak a Gude Word for Jesus Christ” that the following of Jesus has so enriched my life and opened opportunities to help others.

Hope.

Do you wonder then that my hope of eternal life for the individual is more than an intellectual opinion and that my confidence that the Kingdom of God will finally transform the kingdoms of earth into its spirit and into just and helpful contacts is a sustaining conviction?

“God is love,” and I do not believe one
Life shall be destroyed
Or cast as rubbish to the void
When God hath made the pile complete.

Nor do I think that Society will perish. Love is stronger than hate, generosity than greed, kindness than cruelty, and in the long run will win. He who gave His only begotten Son who arose from the grave will not be overcome by the tests that come. He who has won in every skirmish since the Spirit was given will not be defeated by Satanic and brutal dictators.

There is a God—
He lives and loves us ever.
There is a Christ—
Who shares His life forever.
A Brotherhood—
Which time nor death can sever.
A trustful Hope—
That life shall perish never
God's loving purpose knoweth not depletion
But in and through men groweth to
completion.

With this hope I face the future and pray that with an unwavering trust this church shall face its problems and carry on its divinely inspired tasks.

WOMAN'S CONFERENCE.

(Continued from page 8.)

Cradle Roll—Mrs. E. M. Spitzer.
Friendly Service—Mrs. E. Lena Rothgeb.
Women—Mrs. J. E. Bryant.
Special Music—Leaksville.
Address—Mrs. J. Monroe Harris.
Report of Committees:
Finance.
Recommendations from the Board.
Resolutions.
Nominations.
Place.
Treasurer.
Benediction.

MRS. A. W. ANDES, *President.*
MISS HELEN SHOWALTER, *Sec'y.*

FOOCHOW COLLEGE ENDURES
HARDSHIPS.

“I felt as though I were talking to a bunch of heroes after a great battle,” wrote Robert McClure after visiting Foochow College, which has refuged into the country far from its beautiful campus. He reports that the thin faces of the teachers gave evidence of illness and of pinched living.

“The students never complain, although they are having a hard time,” reports Mrs. Catherine Hsueh, wife of Principal Donald Hsueh. “Not one teacher or his family have been free from malaria. Rice is scarce and expensive. Food is so high and our salaries are so low that our teachers and their families never really have enough to eat. Still they remain faithful to the school. I long for a share of the good things of America to pour into my suffering country.

“My husband has tried in every way to better the condition of his teachers and their families. His responsibility is truly very heavy. Will you remember him in America in your prayers that his health and courage may continue? There are marvelous opportunities in our work right now and we want to meet them bravely in a Christian spirit.

“The living conditions are hard for everyone but there are some compensations. We have never seen such spiritual longing on the part of the students. Because the church here is small, the student body has to be divided into four groups for Sunday services, besides Sunday school and Bible classes.

“We have a proverb in China which runs, ‘Even a skillful woman cannot cook a meal without rice.’ We have been struggling to make this hillside out in the country more comfortable for the students, but our limited finances make this develop-

ment very slow. When the school first fled to Ingtau, health conditions were unspeakable. During this year my husband has made all the improvements that we had money for and has engaged a trained nurse and a graduate doctor, for there is no other medical health center nearer than Foochow City. In spite of this we are finding it difficult to fight against skin diseases from lack of bathing facilities. We would like to build sanitary bathrooms for our eight hundred students.”

Mrs. McClure states that \$250.00 would be sufficient to build enough bathrooms for these boys. This may sound like a mistake in figuring, but the kind of a bathroom which they have in mind for Foochow College would have rough board sides with flimsy partitions dividing it into stalls for bathers. The bathing tanks would be of galvanized iron with the water running off through holes in the cement floor into an underground ditch. It is good to know that gifts already received will cover this sum and go part way toward meeting the other problems of the budget with which Mr. and Mrs. Hsueh are wrestling.—*Missionary Herald.*

ADVERSITY.

Most people some time or other become acquainted with misfortune, calamity, affliction, trouble, trial. No man covets any of these. If left to our own preference we would escape each and every one of them. But such is not the lot of the average man. What then are the benefits of adversity; that is, if there be any? William Shakespeare said:

Sweet are the uses of adversity,
Which, like the toad, ugly and venomous,
Wears yet a precious jewel in his head.

Some unknown author has written: “Adversity like the iron smith shapes as it smites.” Lord Bacon declared: “Prosperity is the blessing of the Old Testament; adversity is the blessing of the New, which carrieth the greater benediction and the clearer revelation of God's favor.”

“Adversity,” says Bishop Hall, “is the only furnace of friendship. If love will not abide both fire and anvil it is but counterfeit; so, in our love of God, we do but crack and vaunt in vain, if we cannot be willing to suffer for him.”

A proverb says: “Adversity is a grindstone that puts an edge on us.”

If poets, philosophers and the common run of men can praise the uses of adversity, why should any of us be rebellious when forced into the fellowship of life's adversities?—*N. C. Christian Advocate.*

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

To be superintendent of an orphanage or any kind of institution of charity takes two things. It takes faith and a strong faith. It takes work and a lot of work. The two go together in our work here. We might have all faith and no work and we would die, "For faith without works is dead." The writer saw a fine illustration of this some time ago. He was in a certain community, and on one side of the road there was a patch of beautiful corn. The man who owned it had planted it in faith; but he had backed up his faith with work—and good work—because the ground showed he had cultivated it well and had left it in fine condition. The corn was higher than the writer's head and was in fine growing condition. On the other side of the road not far away was another patch of corn planted in faith, but without work. It was about a foot high, full of grass and weeds and was still waiting for work which had not been done. God wants us to have faith but he wants us to back up our faith with our works. The writer heard a man make a speech on faith some years ago. He used this illustration. He said he had an Irish potato patch and after he had planted and cultivated the potatoes till the vines looked fine he went out to see them one morning and they were covered with destructive potato bugs. He said he went back to the house and got down on his knees and told the Lord that he had prepared the ground well, planted good seed and had cultivated the potatoes well, and he wanted Him to remove the bugs. He said in a few days he returned to the potato patch and the bugs were all gone. The writer has faith, too; but he believes in helping the Lord answer our prayers as for us we can and then expect the Lord to do the rest. The orphanage has some very fine milk cows and we have faith to believe they will give lots of milk but to get the milk the little boys have to milk them twice each day.

The first of the year we set our goal at \$22,000.00 for the year. We felt it would take that much to meet the expenses of taking care of the children and buy some farm machinery we had to have and to meet the hospital bills, etc. We have faith in our people of the Southern Convention to believe they will see to it that we do reach it. But while we

have that faith in you we are going to do all we can to help you raise it.

We are happy to say that our financial report carries us up to and above the ninth rung in our financial ladder this week. It was pretty hard climbing but we had four cents to spare.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR JULY 17, 1941.

Amount brought forward \$8,826.79

Sunday School Monthly Offerings.

N. C. & Va. Conference:	
Happy Home	\$ 4.40
Monticello	6.20
Pleasant Grove	6.44
Durham	15.85
Ingram	4.14
	\$ 37.03

Western N. C. Conference:	
Pleasant Hill	\$ 5.56
Needham's Grove	2.10
Grace's Chapel	5.00
Pleasant Union	1.23
Graham Prov.-Memorial .	3.20
Biscee	3.75
	20.84

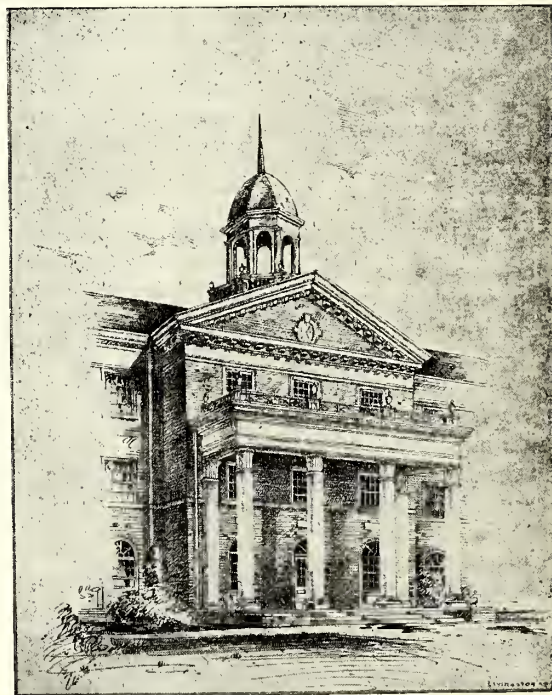
Eastern Va. Conference:	
Oak Grove	\$ 2.04
Rosemont	20.50
Union (South.)	6.22
Christian Temple, Temple-	
man's Bible Class	6.01
Oakland, I. W. Johnson	
Bible Class	3.00
Old Zion	12.00
Suffolk	25.00
First, Portsmouth	12.94
	87.71

Valley Va. Central Conference:	
Timber Ridge	1.10
	(Continued on next page.)

ELON COLLEGE

Founded by the Christian Church in 1889

**A CO-EDUCATIONAL INSTITUTION OF HIGHER
LEARNING OF THE CONGREGATIONAL
CHRISTIAN CHURCH**



ENTRANCE TO ADMINISTRATION BUILDING

Elon College is located in the piedmont section of North Carolina. The climate is invigorating and healthful. The natural beauty of the campus is enhanced by careful landscaping.

The definite religious atmosphere of the College and its modern equipment provide the very best facilities available for the training for religious leadership.

The rates are most reasonable.

LEON EDGAR SMITH, President

Elon College

North Carolina

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational and Christian Churches.

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Marriage or obituary notices of not over 125 words will be published free. All over 125 words, 1c a word, cash with notice. Notices should be confined to 250 words.

Marriages

TOURTELLOT.

God in His great love, removed from our church and community on March 19, 1941, our devoted friend and co-worker, Mrs. Mamie Lee Tourtellot.

Her life was noble and useful. Her happy and jovial disposition was one to be envied by all who knew her.

She was an active, loyal member of Berea (Nansemond) Christian Church and the church societies.

We, the members, wish to express our appreciation of her worthy life, and our grief at the loss sustained by her departure.

Therefore, be it resolved:

1. That through God's heavenly plan she was taken from our midst, and we submit to his will.

2. That our church and societies have lost a faithful member, a great Sunday school teacher, and she will ever be cherished in memory as always being ready and willing to do whatever she could to advance the cause of righteousness. She was liberal in the support of her church and its enterprises and devoted to its cause.

3. That we extend our deepest sympathy

to her family and loved ones, assuring them that a life so faithful here has been transplanted to that beautiful home beyond.

4. That a copy of these resolutions be sent to the family, one placed on the minutes of our church and societies and one sent to "The Christian Sun" for publication.

Mrs. R. T. BRADFORD,
 Mrs. H. P. HARRELL,
 Mrs. J. C. MATTHEWS,
 Mrs. R. B. ODOM,
 Mrs. W. B. WARRINGTON,
 Committee.

PILGRIM FELLOWSHIP.

(Continued from page 11.)

Palm Street—Perle Cox, Lankford Polard, Ruth Taylor.
 Pfafftown—Abigail Stout.
 Reidsville—Stella Chilton, Helen Collins, Dorothy McClintock, Ruby Wright.
 Shallow Ford—Herbert Tate Barber.
 Salem Chapel—Nathalie Marshall, Rose Matt Marshall.
 Winston-Salem—C. Thurman Neal, Tracy Lounsbury, Charles W. Cronford.
 Ministers—G. C. Crutchfield, W. M. Jay, J. H. Lightbourne, W. Millard Stevens, G. H. Veazey, W. E. Wiseman.
 Total—73.

Eastern Virginia.

Berea (Nansemond)—Jennie Lee Bradford, Irma Lassiter, Julia Anne Matthews, Janet Savage.
 Bethlehem—Evelyn M. Byrd.
 Christian Temple—Edna Fulcher, Ethelyn Godfrey, Frances Hobbs, Oscar McClannon, Margaret Tripple, C. Baxter Twiddy, Gwendolyn Wise.
 Cypress Chapel—Emma L. Johnson.
 First, Norfolk—Dallas Berry.
 First, Portsmouth—Myrtle Pate, Mary Frances Richardson, June Whitehead.
 First, Richmond—Mrs. Robert Lee House.
 Holland—Clarice Eley, Frances Everett.
 Holy Neck—Alice Lee Davis, Esther Harrell.

Ivor—Nellie Gayle Joyner.
 Liberty Spring—Emily K. Harrell, Martha Parker, Sue Turner.
 Mt. Carmel—Lucille Redd, Alma Rose.
 Newport News—Lucille Morgan, Grace Spivey, Bertha Mae Webb, Mrs. W. B. Williams.

Oakland—John L. Griffin.
 Old Zion—Edna Kiser, Hilda Neese, Myrtle L. Peach, Dorothy Sterling.
 Shelton Memorial—Virginia Briggs, Virginia Morris.
 Suffolk—Margaret Butler, Mrs. Ethel M. Chapman, Nancy Chapman, Howard Thomas Copeland, Betty Jones, Mrs. W. V. Leathers, Olivia Yates.

Union (Southampton)—Marjorie Blythe, Dorothy Cobb, Florence Hasty, Alma Lee Joyner, Essie Mae Joyner, Margaret Joyner.
 Windsor—Evelyn Bracy, Harry Roberts.
 Ministers—Jesse H. Dollar, H. S. Hardcastle, Robert Lee House, J. L. Neese, O. D. Poythress, John G. Truitt, T. Fred Wright.
 Total—62.

Virginia Valley Central.

Antioch—Emma Greene.
 Bethel—Ruby Alger, Ruth C. Bougher, Goldie Doffemyer, Ellen Monger, Janice Snyder, Gladys Voorhees.
 Leakesville—G. W. Rothgeb.
 Newport—Mabel Higgs.
 New Hope—Oletha Spitzer, Clara Van Pelt.
 Group No. 2—Mrs. A. Greig Ritchie.

Ministers—R. E. Newton, A. Greig Ritchie.
 Total—14.

Eastern North Carolina.

Henderson—Betsy Langston, Vashti Newman.
 Pope's Chapel—Luvone Holmes.
 Raleigh—Virginia Whitaker, Carolyn Lehman.
 Sanford—Helen Freeman, Sarah Fulton, Frances Gunter, Lezette Lano, Sarah Louise Lano, Virginia McIver, Lucille Thomas.
 Ministers—E. M. Carter, J. F. Apple, S. E. Madren, Voight O. Taylor, Aubrey C. Todd.
 Total—17.

Western North Carolina.

Hank's Chapel—Allie Mae Farrell, Burwell Petty, Margaret White.
 Pleasant Ridge—Mary Deane Brown.
 Ramseur—Betty Brown, Ruby Burgess, Edna Earle Cox, Dorothy Craven.
 Ministers—D. M. Spence.
 Total—9.

Georgia.

Edith Davie, Mrs. C. Rexford Raymond, Barbara Reid, Doris Wingard.
 Ministers—Dr. C. Rexford Raymond.
 Total—5.

Not Listed in Conferences.

Dr. Archie Hook, Miss Angie Crew, Rev. F. C. Lester, Mrs. F. C. Lester. Total—4.

Summary.

N. C. & Va. Conference	73
Eastern Va. Conference	62
Valley Va. Central Conference	14
Eastern N. C. Conference	17
Western N. C. Conference	9
Ga. Conference	5
Not listed by conference	4
	184

FAMILY ALTAR.

(Continued from page 12.)

SUNDAY.

There is one phase of the observance of the Sabbath that is worth the observance to every person in the world. It is a day for religious culture for children and youth. The great Christian, J. H. Vincent, once said: "If we who are no longer children were to give ourselves to the consecration and conservation of the Sabbath in the interest of the young life of the land we would insure the world of a better and larger life in the next generation."

ORPHNAGE REPORT.

(Continued from preceding page.)

Ala. Conference:
 New Hope 1.32

Special Offerings.

Mrs. Hart	\$ 12.50
Men's Bible Class, Rose-	
mont S. S., on support	
of Robert Currin	12.50
Cash . . . . .	.25
	25.25
Total for week	\$ 173.25
Grand total	\$9,000.04

CHRISTIAN EDUCATION

By ELLIS A. FULLER,
Pastor, First Baptist Church, Atlanta.

The Psalmist cried in the days of old, "Thy word is a lamp unto my feet and a light unto my path." While he spoke from the standpoint of an individual, he declared at the same time the absolute truth from the standpoint of nations. Is there any other light to illumine the pathway of the human race? Since God is the Creator of all beings and of all things whose very nature produces moral laws, and whose character determines wrong, no man can escape the conclusion that neither men nor nations are safe unless they choose the path which is lighted by God's Word.

Surely I do not expect men who are spiritually blind to accept and declare this truth, but Christians who have seen this light should declare with united voice that the world not only lies in darkness until that darkness is dispelled by the light of truth.

The conviction of Christians leads them inevitably to the conclusion that their first duty is to give to the world the one and only light which can dissipate the black night of paganism in which barbarism in all of its forms preys upon people and all of their possessions. If we would save every vestige of our worthwhile heritage, the heritage which is symbolized by the Statue of Liberty, we must give ourselves whole-heartedly and unceasingly to the teaching of the truth as we have it in Christ Jesus, the record of which is found in this Book

This means that we must adopt again the custom of teaching this Bible in our homes. All Christian fathers must unite in discharging their priestly functions in their respective family groups, and mothers must begin again to get their children about their knees to tell them the transforming stories of this Book. The home is the first university in which children are to receive their first impressions of the truth, the only truth which can make men free.

Likewise our churches must place greater emphasis upon their teaching function. We must see more clearly that it is a tragedy for any church organization to make its aim to entertain the people when Christ ordained that we should teach them. Study, hard study, under the direction of teachers who follow the soundest pedagogic principles should characterize the teaching

programs of our churches. We will emerge from bondage and spring forth into a new land of liberty if we become diligent searchers after the truth—I speak specifically of the truths which were exemplified in Christ's life and often upon his lips.

The church must not confuse its teaching ministry with its preaching ministry. There is nothing I believe more strongly than that it is God's pleasure to save men through "the foolishness of preaching." I honor the institution of preaching and declare that there is no substitute for it; but the very nature of preaching reveals the folly of relying upon it to convey to human minds a well-rounded understanding of the truth which they are to translate into actual living.

But our homes and churches must have Christian schools to aid them in carrying out their mission in the world. So strongly do I believe this that I assert without hesitancy that our Christian Churches cannot live without Christian schools, schools through which and by which they can take the whole system of Christian truth and teach it to the boys and girls in a way to inspire them to walk among their fellow men and before God. It is not enough to popularize the Bible to the extent that it holds its place from year to year as the best seller among books. Nor is it enough to have a Bible on every living room table as an ornament. Nor is it enough to give our children tiny bits of truth from it. We must teach the entire Christian message and interpret its relationship to the whole of life not only for this world but for the world to come. We need no greater precedent to follow than that of him who founded the church. In his character he was perfect, in his preaching he was clear, but he did not dare to launch the Kingdom of God as an enterprise to girdle the world without teaching a few men the fundamentals of the Christian message. He lived with them day and night for three and a half years that he might have them at his feet continuously to teach them. They were to be his leaders to whom he would commit the whole Kingdom responsibility. He had but one method of developing them to the point that he could trust them, and that method was to teach them the truth.—The Christian Index.

The CHRISTIAN SUN

REPRESENTING THE SOUTHEAST CONVENTION OF CONGREGATIONAL AND CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

Vol. XCIII.

RICHMOND, VA., THURSDAY, JULY 24, 1941.

No. 30.

Elon College Library 3X

I Am Your Best Friend!

In anxiety—Relief,
In distress—Courage,
In achievement—Content,
In loneliness—Companionship,
I am your . . .

What? Is this from a fly-leaf inserted in Gideon Bible, from a devotional tract for the comfort of Christians? No, it is an advertisement of a popular brand of cigarettes. There is something vitally wrong with a civilization which can even conceive of such an advertisement, or in which it would not be condemned as blasphemy. We have nothing good to say of this war; but the world is in it, and must go through it, and there is no harm in our remembering that our present world, with so much that we have cherished falling in ruins about us, is much like that in which were born some of the profoundest and truest religious insights.

We can now for the first time really understand Isaiah and Jeremiah facing the downfall of Jerusalem, the early Christians threatened with the extermination of the church, St. Augustine and others at the fall of Rome. They were driven to face the eternal realities. We shall all very likely have to "lower our standard of living" in the next few years. But what is that standard—the number of automobiles on the highways, the labor-saving devices in our homes, the luxuries provided for us? Perhaps this problem—even more than the ending of the war—is that which the church must help us solve.—Percy Sylvester Malone.

LET THERE BE LIGHT

NEWS AND VIEWS

Miss Emily Harrell is the new president of the Eastern Virginia Pilgrim Fellowship.

Rev. T. Fred Wright is spending a part of his vacation with his daughter at Gainsville, Ga.

A Three-Score-and-Ten Club has recently been organized in Richmond by Mr. S. M. Smith.

The Eastern Virginia Pilgrim Fellowship will hold its summer meeting next year at Cypress Chapel, Va.

The Eastern Virginia ministers will hold a Stewardship Retreat on September 2 and 3. Details will be given later.

The First Christian Church of Portsmouth is having its annual picnic at Virginia Beach on Thursday of this week.

Concord Church this last week had a series of revival services in which Rev. Silas E. Madren assisted Pastor Melvin Dollar.

Mr. Harold Loman of Greensboro was engaged in revival services with the Liberty Church of the Western Conference last week.

Dr. W. B. O'Neill of Holland, Va., is assisting the Rev. B. H. Watkins in a union revival meeting this week at Ivor Christian Church.

Our sympathy is extended to Mr. Wm. R. Horton and his son of our Richmond Church in the loss of their wife and mother on Thursday of this week.

Dr. Stanley C. Harrel of Durham, N. C., is this week assisting in a revival at Bethlehem Christian Church, Altamahaw, N. C., where Rev. G. C. Crutchfield is the pastor.

Dr. D. J. Bowden of Elon College attended the morning service of worship at our Richmond Church last Sunday. Dr. Bowden's parents are now making their home in Richmond.

Bethel and Concord Churches united in holding a daily vacation Bible School this week at the Concord Church. The school was staffed with young people who took the course at the Elon Summer Conference.

Dr. Will B. O'Neill writes, "For us Christians, international problems are not a matter of optional interest, to be taken or left as we choose. They do not lie on the margin of the church's responsibility, but at its center. The problem on world order is for Christians an imperative."

Officers for the ensuing year were recently elected at the Holland Christian Church. The following interesting committees are included in the official directory: Worship, Music, Religious Education, House, Grounds, Town and County, Social and Recreational Activities, Home-Making, and Welfare and Health.

Rev. Ellis N. Clark is conducting a Bible School and revival services this week at New Elam in Eastern North Carolina. Similar services have been conducted in two other churches. Three additions to the membership were received at Mebane and four were received in the revival at Lee's Chapel.

Under the caption, "Elon College Fifty Years Ago," S. M. Smith (known to many as Professor Smith) is giving us this week the first of several articles on the "old days" at Elon. Mr. Smith has promised at least two more, and it is hoped that other writers will bring this personal history all the way down to "modern" times.

Miss Edna Carter of Happy Home Church, writes: "I want to thank and render my appreciation to the many Elon Summer Conference members for their kindness and sympathy shown during my illness both at Elon and at the Danville Memorial Hospital. Especially am I grateful for the many cards and for the beautiful flowers that came from the members of the conference."

On Sunday evening, July 13, the Senior Christian Endeavor Society of the Burlington Church visited the Young People's Society of the First Church, Greensboro. Following the young people's meeting, Rev. James H. Lightbourne, Jr., preached at the evening service. On Sunday night, July 27, the Greensboro young people are going to show the Burlington young people how really to make a visit.

On Saturday night, July 12, the Gibsonville Church held its third quarterly business meeting. Almost the whole membership of the church was present. This young church has made a splendid record for the year in every department of its work. A fine increase in membership has been realized and balances were reported in every financial report. Mr. Harold Loman was invited to continue in the leadership of the church for the year 1941-42. The sentiment in favor of this invitation was almost unanimous despite the fact Mr. Loman has no ministerial recognition or relationship. Promotional Secretary F. C. Lester and Conference President J. H. Lightbourne were present and both on invitation spoke and both in turn deplored the situation and in expressing the hope that an early solution of the difficulty might be reached indicated ways by which it might be done. These were discussed by Mr. Loman and members of the church and it is hoped the problem will be overcome to the satisfaction of all concerned.

SUPERANNUATION.

The Board of Superannuation met at Elon College, Wednesday afternoon, June 26, with all five members present. Prayer was lead by Rev. W. M. Stevens.

A study was made of the receipts from the five conferences on the Convention's \$2,500.00 apportionment for Superannuation. This study revealed the conferences do not apportion to their churches the \$2,500.00 asked by the Convention by \$200.00, distributed among the conferences as follows: Eastern Virginia, \$148.00; Eastern North Carolina, \$6.00; Western North Carolina, \$169.00. The Valley and the North Carolina Conferences apportion to the churches in excess of the Convention's askings. Last year only the North Carolina and Virginia Conference raised the apportionment in full. Over the Convention the total raised on the \$2,500.00 apportionment was \$1,797.00.

A brief study was made of the areas in which service was rendered by the ministers associated with the appropriations of the Board. Conference lines were so frequently crossed and recrossed by these ministers in their years of service that all the conferences share in common in this grand responsibility.

The Board is experiencing a period through which its appropriations exceed its income by several hundred dollars each year. The small reserve (Continued on page 7.)

We Must Rediscover Real Christianity

By E. STANLEY JONES.

The most pressing question of this hour is: What can save civilization? Can Christianity?

Every civilization is organized around certain basic ideas and emotions—the heart of that civilization. When the heart decays then that civilization perishes. The basic ideas around which American civilization was founded were ideas of liberty and democracy with a definitely religious grounding. Roughly, the underlying basis in New England was Puritanism, in New York it was Calvinism, in Pennsylvania Quakerism, in Maryland Roman Catholicism, and in Virginia Episcopalianism. And shot through it all was the spirit of the Baptists and the Methodists, the Lutherans and many others.

The basis of our American life was Christian—however poor and partial it might be. It was the heart beat of our civilization. But that heart beat began to decay. The effects of this were not at once obvious. But now they are beginning to show. We begin to feel a sense of wrongness—a lack of direction.

We thought that if we had sufficient gadgets life would come out all right. We are like the multi-millionaire who installed in his house the finest pipe organ, and got the best players to perform on it, and who at the close of one of these performances said to a friend, "I've learned how to make money, but I've not yet learned how to live."

American civilization has been so busy with the means of life that we have forgotten the ends of life. Jesus spoke to a civilization in much the same situation as ours when he said, "Save yourself from this untoward generation"—a generation not going toward anything, a generation adrift.

A great Russian writer said, "Europe has lost Christ, and Europe will perish." It seems that this prophecy is in process of fulfilment today.

But what about our civilization—can Christianity save it? It can, provided we turn to it wholeheartedly with sincere national and personal repentance for our neglect and rejection, and provided we discover a more vital type of Christianity than we now have. We have inoculated the people with a mild form of Christianity, so that it is now proof against the real thing. We must rediscover that real thing.

That real thing centers in the person of Jesus Christ. Christians are people who believe in God and man

and life through Jesus Christ. Christianity has institutions, but it is not an institution; it has its forms and ceremonies, but it is not a form or a ceremony; it has its creeds, but it is not a creed. At its heart, it is an allegiance to a Person, and that Person is Christ.

But when we talk about Christ we must remember he is not a mere person, however exalted he may be. He is a person in whom a New Order confronts us. "He went out preaching the gospel of the kingdom of God." That was his gospel—the kingdom of God. The kingdom of God is God's New Order confronting the whole life with a totalitarian demand, "Repent! Submit!"

We can thank the totalitarianisms of the day for one thing: They have broken the mold of our individualistic thinking, and have made us think in terms of wholes. They have helped us to discover how totalitarian our gospel is; it is more totalitarian than the totalitarianisms, for it goes from the innermost thought to the outmost rim of the social, national and international life, and demands that all life come under a single sway—the will of God. That is breath-taking, and yet it is the heart of our gospel.

That message of the kingdom was modified before he was through. He stepped out and said, "I am the Kingdom." Before Pilate he spoke of "My Kingdom." He was the Kingdom. That is important.

The reason Hitler is significant is that the German people feel that in him the new Germany is embodied; to be loyal to Hitler is to be loyal to Germany. The reason Mussolini has power is that the Italian people believe that this new resurgent Italy is embodied in him. Mahatma Gandhi's significance is found in the fact that he embodies the rising nationalism of India in himself—the order and the person meet, and when he speaks India speaks.

Christ's significance is not only in his own person and life, but it is to be found in the fact that he embodies God's final and absolute Order—the Kingdom of God. When he speaks, the Kingdom of God speaks. The Absolute Person and the Absolute Order have come together and are one. That makes Christ of cosmic significance. To be in touch with him is to be in touch with a New Order embodied in him. Our religion is at once then individual and social. It is not now individual and now social—

it is at once the same time individual and social.

A personal Christ, without embodying a New Order, cannot save us. But a Christ who is the Absolute Person embodying the Absolute Order can save us. Can save us provided—and the provision is a big one—provided we turn to him in repentance and submission and obedience, in both the individual and national life.

Can Christianity save civilization? It can, provided there is a reawakening and a revitalizing of the center of our civilization—the religious heart. Without that, the periphery dies.

But what we do we must do quickly, for this country is going either Communist, or Fascist, or Christian. The decision is at our doors.—*North Carolina Christian Advocate.*

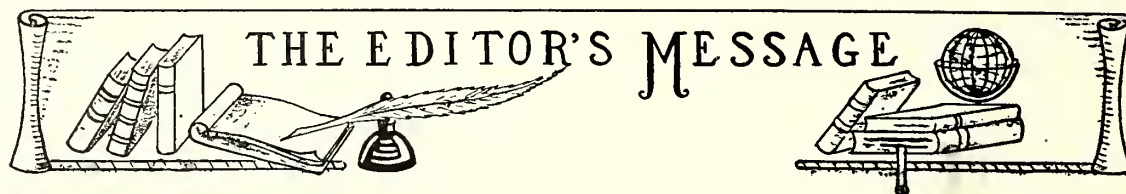
KEEP HEART OF AMERICA SOUND.

Just now the nation-wide plea is to strengthen our national defenses. To the average man these are measured in forts, guns and airplanes. These would make us invincible on land and sea and in the air. The wiser leaders, however, insist that we must strengthen the defenses both without and within. But even with them the stress too often is put upon the scaffolding of life and religion.

Note how we set about changing the nation and transforming the people by legislation. To pass laws and to put new emphasis upon the statute books is a well known expedient. Then, too, to line up and use those who have big money is counted essential. These can speak with authority and it is done. Along with these—money and legislative enactments—go organization of our forces. So, along these lines we get busy building up our national defenses.

Jesus differed from man in that he passed all such as these by and relied wholly on the unseen. No others of earth have so fully and entirely relied on the spiritual forces in man and in the nations. The inner concern was always first with him. This was the daring adventure he asked of all men. Why not try for once the adventure of walking in the footsteps of Jesus from day to day? This will put anyone to the test. A simple, loving, Christian ministry is one of the finest adventures in any community.

To keep Jesus to the front in the pulpit, in all the demands upon the pew, and in this present effort to make a new world will go to the heart of America and do much to make vigorous the church of God.—*Exchange.*



SUNDAY SCHOOL?

Oh, yes, it should by all means be a school. Doubtless it should be more truly a school than it has ever been. Those habits and methods long since taboo in the public schools should not be unquestioningly and definitely tolerated. Our total curriculum should be critically examined, properly purged, and greatly enriched. Conditions may obtain which make the name "school" a mockery. But the name may be redeemed and invested with new content and significance. This may be achieved by keeping the central subjects of the school constantly in mind and arranging for their periodic emphasis. These subjects, which include the Bible, Missions, Evangelism, Stewardship, Worship, Prayer, and the Program of our Denomination, furnish the material for a varied and integrated curriculum. The phrase, "Let the Church be the Church!" was coined at Oxford in 1937. Now put beside this another phrase, "Let the School be a School!" A mere Sunday school is inadequate for the spiritual needs of today. Strenuous preparation during the week is necessary for an effective program on Sunday. Any lack of preparation will be promptly detected by the discriminating. A program which begins and ends on Sunday is totally inadequate for our generation. There must be study, consultation, preparation and participation throughout the week for an effective and constructive program on Sunday. This leads to the realization that the officers and teachers must work more and study harder than the pupils. This study will relate itself to the class and departmental records, modern methods of organization and promotion, the secrets of efficiency, the techniques of worship, and all legitimate aids to increase attendance. The work of recruiting the membership must necessarily be an all-absorbing and never-ending task. The days of large families and limited attractions are gone forever. The strategy of St. Paul, who became "all things to all men" (at all times) in order that he might win some, must be resorted to if we hope to bridge the seven deadly barriers between each Lord's Day and extend the teachings of Christ to a secular generation.

There is wisdom in the widespread use of the word **Church School**. The school is not an end within itself. It is the Training School for the church. The school cannot function apart from the church. Membership in the school must be a stepping stone to church membership. There is a limit to the teaching method in the pulpit. The only limit in the church school should be the time limit. Endless variety and experiment, constant comparison and analysis are possible in the church school. The purpose determines the method, and the purpose is the essential difference between Sunday School and Church School. The latter is more inclusive, more descriptive and more liturgical. As an illustration one may make a simple comparison of so-called Sunday School songs and the hymns of the church. The church school offers the setting for training in clearly defined objectives. Here we must so study and teach the Bible

as to create the desire for further and fuller exposition in the church. The intelligent cultivation of the spirit of worship will provoke the desire for continued exaltation and consummation in the service of divine worship.

PILGRIMS AND PROJECTS.

The Eastern Virginia Pilgrim Fellowship meeting which was held at Holy Neck last week proved to be a successful experiment. Young people planned and participated in the program. Ministers and adults enjoyed a minor role. And the meeting was a success without a "Keynote" address! Miss Emily Harrell, Miss Margaret Butler, Miss Edna Fulcher, Mr. Charles Heath, and the rest who so carefully planned this program are to be commended for their originality and courage in attempting such a unique program. We have young people with exceptional ability and merit to whom we may confidently look for leadership.

Members of the Pilgrim Fellowship are expected (and expecting) to have a definite part in the Atkinson Memorial Fund for the scholarship at Bangalore, India. The China Friendship project has whetted their appetites for additional projects. The conduct of additional Bible Schools next summer has been added to the list of worthy projects. True to the noble traditions of the early Pilgrims, these modern young Pilgrims have definite goals in view and are definitely on their way.

With the following definitions of missions before them, "Missions represent the out-reach of the church in the community, the nation and other parts of the world in its effort to develop Christ-like persons and a social order permeated by the spirit of Christ," a plan for national missionary projects was proposed and accepted at Mills College. The Committee on Missionary Action formulated this statement. "We believe that such projects will help to unify the missionary interests of the Pilgrim Fellowship, and that specific projects participated in by all states, will make it easier to secure better program materials. The projects chosen represent the three-fold emphasis of missions, state, homeland and foreign. The projects for 1940-42 are in the field of education, and count on the apportionment. Additional projects are suggested for those states which desire special unbudgeted items. The information secretaries are preparing information on each of these projects. They have been described in the "Pilgrim Highroad." Several states are cooperating in the nation projects. Others have their own Service Funds, but plan to join in the national plan soon. Others will probably carry on their own state projects for a longer time for good reasons of their own. State Pilgrim Fellowships and local groups choose fields for a variety of reasons. Many center in personal acquaintance. Contacts made at summer conferences are of great value in developing missionary interest and promoting the Pilgrim Fellowship program of Missionary Action."

R. L. H.

Elon College Fifty Years Ago

By S. M. SMITH.

Fifty years ago this fall I entered Elon College as a freshman. I shall never forget the day and the weeks preceding, for my mother had labored early and late, getting everything ready for my leaving—washing, ironing, mending, darning socks and knitting new ones, and suggesting the new clothes I should buy. I am sorry for any fellow who has to get ready to go to college and doesn't have a mother to help him—yes, and who doesn't have her there to see him graduate.

The final day came for my departure. The new trunk was just large enough to hold all my earthly belongings, together with a home-made cake, apples, peaches, and about a quart of scuppernong grapes. The hardest thing was to say good-bye to mother and my dog. Sealed up in the inside pocket of my new coat was \$125.00, which I had earned teaching school, the same "free school" I had attended as a barefoot farmer boy. That wasn't all my money, I had enough pocket change to take care of incidentals—income from a patch of sweet potatoes. Dad hitched "Mike" (that was my favorite mule) to the wagon and we were off.

Auburn, nine miles from Raleigh, was the railroad station. We were in good time for the depot agent (Gaston Wilder) to make out the ticket and check the trunk. The train arrived at Elon awhile before sunset. Dr. J. U. Newman was at the station. There were several other students but I didn't know any of them. I was sent to the "Elon College Hotel," run by Mrs. Walter Smith, wife of the depot agent. After supper the students who came in on that train met Dr. Newman at the station, and with a kerosene lantern he led us along a foot path up through the campus to the college building, which had not been completed. I remember we climbed a ladder to get in the front door. Upstairs in the chapel we went through the routine of registering and getting acquainted with each other. The only lights in the chapel were tin kerosene lamps hanging on nails driven in the mortar between the bricks. The seating was split-bottom chairs, with an occasional ten or twelve foot rough board extending from one chair to another to increase the capacity as students arrived. The rostrum was built of rough timbers which had been used as scaffolding around the building. At the "Hotel" that first night, I was

assigned a back room. I shall never forget my feelings the next morning. It was pouring rain. From my window I could see only woods with a small cottage in the distance. As I began to unpack my trunk, a picture I remember even today, came to mind. It was mother waving good-bye with her sun bonnet the day before, as dad and I drove down the wagon road through the pine forest, and the whining bark of my dog as he peeped through the palings of the yard fence. It began to dawn on me that I was seventy-five miles from home, and about to become a student in college. *Home-sick*—yes, that's what it was. *Nostalgia*, they call it now-a-days, but it's all the same.

The first student I remember meeting was Joe Clements, son of Rev. W. G. Clements, one-arm Confederate preacher, under whose ministry I was converted and joined Hayes' Chapel Church at the age of seventeen. Joe said he had heard his father speak of me. That helped.

The next student I met was Walter Lawrence, than whom no finer soul ever lived. He and I became close friends. Although a year ahead of me our interests seemed to be mutual. Through his influence I joined the Philologian Society. When I was in doubt about matters, I sought his advice. Other under-classmen did likewise. A prince of a young man was he, and self-made. Peace to his ashes and honor, well-deserved, to his memory. His passing was all too soon.

Another student I remember well was D. M. Williams. He was one of the first to enter the ministerial class. We boarded at the same place. A plain country boy, fresh off the farm, he and I had much in common. He had in him that of which great men are made, but his ambitions were never realized. It was pneumonia. A few days and he was gone. I shall never forget the moment of his passing. I sat by his bedside and held his hand—my first experience at a time like that. His old father arrived just in time.

Others I recall who were members of the ministerial class were: Wallace Rawls, Bob Peel, Joe Jones, Will Laine, and later Charlie Newman, Lum Jones, Lee Lassister, Ben Black, Will Smith, Rollie Barrett, Will Harward, Will Fickle, John Harrell, L. I. Cox, a fellow named Reavis, and maybe a few others. Nat Newman was the first ministerial student to graduate—class of 1890, the first year of

the college. The other graduates that year were Claude Peel and Herbert Scholz. There was only one member of the graduating class the second year, Miss Irene Johnson.

I do not remember the number of students the first year I was there, but scarcely more than a hundred, I'm sure, and they were practically all from Christian Church homes in Eastern Virginia and North Carolina.

During my first year the faculty consisted of Dr. W. S. Long, President; Dr. J. U. Newman, Dean; Dr. J. O. Atkinson, Dr. E. L. Moffitt and Prof. S. A. Holleman. Misses Lorena Long and Emma Harward were music teachers, Miss Alberta Moring had the art department. Only the lower floor of the main college building (and not all of that) was devoted to classroom work. Boys roomed on the second and third floors. Girls lived in east dormitory. Homes in the village also accommodated both boys and girls.

There were three literary societies: one for the girls, the Psiphilian, and the Philologian and Clio for boys. The faculty and student body was like one large family. There was no class distinction.

In my next writing I shall endeavor to tell something of campus life back in those days. So long!

Norfolk, Va. and

St. Petersburg, Fla.

WANTED: A rector for St. James Church, Milwaukee. He must possess all the Christian graces and a few worldly ones; must have such tact as will enable him to side with all parties in the parish on all points, giving offense to none; should possess a will of his own, but agree with the vestry; must be socially inclined and of dignified manners; affable to all, neither running after the rich nor turning his back upon the poor; must be willing to preach first-class sermons for second-class pay—salary should not be so much thought of as the desire to serve the parish; each sermon must be short, yet complete within itself, filled with sound theology in modern dress. Applicants should be young enough to be enthusiastic, but should possess the judgment of ripe years. For further information apply to any member of the congregation.—*The Living Church*.

Nothing inspires confidence in a business man sooner than punctuality, nor is there any habit which sooner saps his reputation than that of always being behind time.

—A. Matthews.

CONTRIBUTIONS

SUFFOLK LETTER.

At the present time the people of America are facing three great dangers. One is political—the possibility of losing political freedom and liberty. The second is financial—the possibility of losing wealth and the opportunity of making money. The third is religious—the possibility of losing the privilege of worship according to the dictates of one's conscience, and the danger of forsaking the church as an essential to national power.

When Patrick Henry said: "Give me liberty or give me death," he was speaking for many people who were willing to risk their lives in an adventure to establish political freedom and civil liberty. With that sentiment the patriotic people of colonial days won their fight for civil and religious liberty. The heritage of such a victory has been a great inspiration to the succeeding generations of loyal American citizens. All races and classes have faced equal opportunity in the pursuit of education, pleasure, manual labor, development of industry, cultivation of the fine arts and the worship of God. In laboratory and workshop great inventive genius has had a free hand. Science has made wonderful contributions to the life of mankind. The skill of man has converted forest and field into marvels of beauty and untold wealth. The common people have material and social blessings surpassing the royalty of antiquity. In the midst of such blessings many enemies seek to overthrow our government, and substitute totalitarianism for democracy. Some of these enemies are trying to paralyze the hand that has soothed and fed them. There is danger ahead when people demand that the government shall support them in their idleness and over-pay them for their work. The American government is endangered by American citizens.

The American government faces the danger of depriving its citizens of the privilege of private ownership of property. The increasing income taxes, the levying of greater inheritance taxes and general tendency to increase all other taxes should be viewed with great alarm. Extravagance in spending money has a tendency to destroy the power to make money. The people who live within their income furnish the money which goes into the great industrial and

commercial institutions of our country. The present taxation program of our government encourages extravagant spending and hinders thrift and consistent saving. Democracy can confiscate private wealth by excessive taxation and inconsistent governmental control.

Christianity faces the greatest danger which has arisen in the history of America. Many industries are working twenty-four hours a day and seven days of the week. Labor receives time and a half pay for working on Sundays. An employee of the Norfolk Navy Yard made this statement recently in the Sunday school class of his church: "It cost me \$15.00 to rest today, and come to this Sunday school." Thousands of church members face that temptation every Sunday. They must choose between making money and going to church. The church usually loses in this choice. After working a few months on Sunday, the conscience loses its sense of remorse and Christianity suffers a relapse. The church is in danger of losing Sunday, as a day of rest and worship, for the common people. The churches have lost much, in the record of attendance, during the past twenty years. Many city churches are closed on Sunday night. The movies are open. The ball parks are inviting. The pleasure resorts are in full swing. But the church is in danger. Christianity must fight for its life.

I. W. JOHNSON.

A COURAGEOUS MOVE.

The Board of Trustees in special session at the college on July 8, took some significant steps. They authorized again a general campaign for funds with which to pay the remaining indebtedness of the college and authorized the creation of an organization for the purpose of conducting the campaign, the organization to be sufficient to reach the entire constituency of the college, and to consist of a general chairman, an executive committee of five, a general committee of twenty-one, twenty-one local committees of fifty each, covering the entire membership of the church and alumni association within the bounds of the Southern Convention. Each committee of fifty with a member of the general committee as its chairman is to be asked to assume the responsibility of raising \$5,000.00. In ad-

dition to the fifty-one members of the committee, there will be some five hundred to two thousand other individuals who may be approached by the committee. The organization will be formed as quickly as possible and the campaign launched on Founders Day, September 14.

Founders Day this year is to be held in memory and honor of the late Dr. W. W. Staley, second president of the college. We hope that the day will be observed with special services in all churches and Sunday schools on September 14, which is Sunday, and will be observed at the college by the entire church September 16. Every church will be asked to send a representative to this service. Founders Day will be reported in more detail in a later issue of THE CHRISTIAN SUN.

This part of the Board's actions was usual. The courageous thing was to authorize an "all or nothing" campaign; that is, pledges are to be received on the condition that they are due and payable if and when the entire amount is pledged. If the entire amount is not pledged, no pledge will be due or payable. The organization will be asked to make a most strenuous campaign hoping to get the entire amount subscribed by January 1, 1942, the campaign to close not later than July 1, 1942. This is not only a courageous step but I think a wise one. I believe that the church, alumni, and friends of the college are waiting for just such a campaign and that they will respond sufficiently generously to pay this remaining obligation.

A letter from an interested alumna and a member of the Board of Trustees the past week expressed her belief that if all would work and give according to their abilities, that the necessary amount would be raised. This is a great opportunity, and I am sure that the friends of Christian Education will not let it pass unutilized. Your cooperation will make this effort a success and will be to the everlasting credit of our church.

L. E. SMITH.

FIFTH SUNDAY OFFERINGS.

Offerings from the Sunday schools have been encouraging. However, there are many others who have not responded. Perhaps there are those who have received their offerings and have not forwarded them. Remember that these offerings count on your conference apportionments. The time to have all of your apportionments in hand is not far distant. What you do now will be a great relief in the final

(Continued on page 15.)

FOR THE CHILDREN

Dear Friends:

Here I come, keeping my promise to you and Mrs. Todd. A whole week has slipped by so rapidly that Sunday night again finds me thinking about you. I wonder how many of you have been able to attend a Bible School this summer. We have just finished ours here in Sanford, and I think everyone really enjoyed it. Tonight we had our commencement program at the church. Some of the children told stories, said poems, and sang songs we learned last week. Every one who had been as many as three days received a certificate with a picture on it, and there were forty-three in all. Tomorrow morning, I am going to Shallow Well, one of Mr. Todd's churches, about three miles away. I will have a Bible School there for one week, and then I will go to Turner's Chapel, another church about three miles on the other side of Sanford. Some of the boys and girls here enjoyed the school so much that they intend to try to come out to the other churches, too. That makes me very happy, for I try my best to teach them many interesting things about the church, and then we have a good time playing games together.

Some of you may remember that I taught Bible School last summer, too. I worked in several of your churches, and believe it or not—I remember all

the boys and girls I had in my Bible Schools. In fact, I shall never forget them. I hope all of you have had a school this year, and that you enjoyed it just as much as we did last year. I should like very much to come around and see all of you again, but since I can't, I want to remind you that I still think about you and I hope you haven't forgotten about the things we did last year.

I have enjoyed very much being here with Mr. and Mrs. Todd, and Oliver. Oliver and I have become very good friends, and I know I am going to miss him when I leave. Wouldn't it be nice if I could just take him along with me? He's so good, he never cries. But, of course, that would never do, as he's not old enough to go to Bible School. He likes to pull my hair and pinch my nose. Even at that he is very friendly.

I thought you would like to know some of the things we learned in Bible School. Here are two prayers that we used in our worship services. You might like to learn them and say them some time.

*"Father, teach us how to pray.
Help us mean the words we say.
Unselfish make us, Lord—and true—
Forgive us for the wrong we do,
Something for others may we give,
And more like Jesus help us live."*
Amen.

This one is a prayer for the new day:

*"Dear God:
We each had a gift this morning,
A beautiful, fresh new day.
Please help us to take and use it
In just the very best way.
Help us to learn and remember,
Help us to think and to do,
Show us the ways that are useful,
Teach us of things good and true
So when our day is all over,
And stars have come out to peep,
Our hearts will be quiet and happy
With memories we'd like to keep."*
Amen.

I have enjoyed talking to you, but now it is time for me to stop and pack my suitcases for a new job. You see, tomorrow, I start all over again. Perhaps there are some of you I shall meet in my travels this summer. I always look forward to meeting the new boys and girls I am to have in school each week. It does not take long for them to become my very best friends. Maybe I shall have the chance to write to you again sometime.

Sincerely,
NELLIE GAYLE JOYNER.

SUPERANNUATION.
(Continued from page 2.)

possessed by the Board has been drawn on to meet these annual deficits.

An appeal is made once again in behalf of the apportionments. First to the conferences, that the Convention's askings be apportioned in full to the churches. And then to the churches, that their apportionments be raised in full. And the apportionment of no church is so small that it does not matter; or so large that it can be ignored.

The Board goes on record as approving the General Council's action relative to the membership of ministers in the Annuity Fund. All our ministers under forty years of age are urged to join the Annuity Fund at once and our churches are appealed to assist their ministers in securing membership.

The Board recognizes that the second half of the year, the period from July to the conference sessions, is the time when its receipts are the smallest. Conference treasurers are asked to report the apportionment funds promptly. Churches are pleaded with to receive communion Sunday offerings for Superannuation and individual gifts to this cause are solicited.

JAMES H. LIGHTBOURNE,
Chairman,

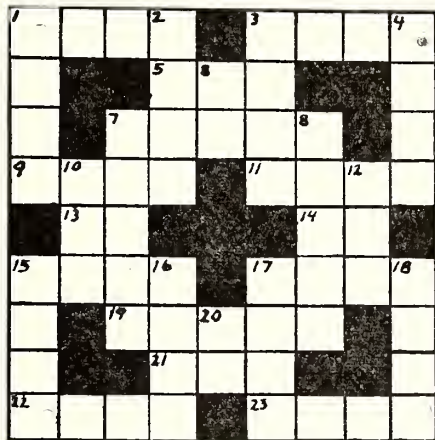
CROSSWORD PUZZLE.

Across.

1. Opposite of hard.
3. A light.
5. A unit.
7. Jesus died on one.
9. To mend socks.
11. Distance measured by the foot.
13. Long Island (abbv.).
14. Real Life (abbv.).
15. Past tense of bleed.
17. Secure.
19. To postpone.
21. A long period of time.
22. Air in motion.
23. Part of body that you kneel on.

Down.

1. Fine particles of crushed or worn rock.
2. Past participle of tear.
3. Opposite of more.
4. The soft fleshy part of fruit.
6. Negative.
7. Past tense of cry.
8. To wander from the right path.
10. The whole number of.
12. A fairy.
15. To sound a horn.
16. An act.
17. Past tense of sink.
18. Rest.
20. Behold!



Answers to Last Week's Puzzle.

- ACROSS — 1. Dear. 3. Twin. 5. Are.
7. Orpah. 9. Lose. 11. Mass. 13. Eh?
14. Mt. 15. Area. 17. Says. 19. Ashan.
21. Pen. 22. Dews. 23. Ezri.
- DOWN — 1. Doll. 2. Rare. 3. Team.
4. News. 6. Rp. 7. Oshea. 8. Haman.
10. O'er. 12. Sty. 15. Arad. 16. Asps.
17. Sane. 18. Susi. 20. He.



TITHING.

Antiquity and Naturalness of the Tithe.

The first mention of the Tithe in Scripture is in Genesis 14:20—"And blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him Tithes of all." The next mention is that of Genesis 28:22—"And this stone, which I have set for a pillar, shall be God's house; and of all that thou shalt give me I will surely give the tenth unto thee." But in Leviticus 27:30-34, we have the direct commandment, as follows: "And all the Tithe of the land, whether of the seed of the land or of the fruit of the trees, is the Lord's; it is holy unto the Lord. (31) And if a man will at all redeem ought of his Tithes, he shall add thereto the fifth part thereof. (32) And concerning the Tithe of the herd, or of the flock, even of whatsoever passeth under the rod, the tenth shall be holy unto the Lord. (33) He shall not search whether it be good or bad, neither shall he change it; and if he change it at all, then both it and the change thereof shall be holy; it shall not be redeemed. (34) These are the commandments, which the Lord commanded Moses for the children of Israel in Mount Sinai."

What Tithe Is To Be Used For.

Numbers 18:21-24 designate what the Tithe is to be used for—"And, behold, I have given the children of Levi all the the tenth in Israel for an inheritance, for their service which they serve, even the service of the tabernacle of the congregation. (22) Neither must the children of Israel henceforth come nigh the tabernacle of the congregation, lest they bear sin, and die. (23) But the Levites shall do the service of the tabernacle of the congregation, and they shall bear their iniquity; it shall be a statue forever throughout your generations, that among the children of Israel they have no inheritance. (24) But the Tithes of the children of Israel, which they offer as an heave offering unto the Lord, I have given to the Levites to inherit; therefore, I have said unto them, Among the children of Israel they shall have no inheritance."

But these keepers of the temple were themselves to give a tithe of the tithe. Numbers 18:26, 27, 28—"Thus speak unto the Levites, and say unto them, When ye take of the children of Israel the tithes which I have given you from them for your inheritance they ye shall offer up an heave offering of it for the Lord, even a tenth part of the tithe. (27) And this your heave offering shall be reckoned unto you, as though it were the corn of the threshing floor and as the fulness of the winepress. (28) Thus ye also shall offer an heave offering unto the Lord of all your tithes which ye receive of the children of Israel; and ye shall give thereof the Lord's heave offering to Aaron the priest." Nothing can be made plainer and clearer than these facts from the sacred book.

Results of Tithe.

II Chronicles 31:5, 6—"And as soon as the commandment came abroad, the children of Israel brought in abundance the first fruits of corn, wine and oil, and honey, and of all the increase of the field; and the tithe of all things brought they in abundantly. (6) And concerning the children of Israel and Judah, they also brought in the tithe of oxen and sheep, and the tithe of holy things which were consecrated unto the Lord their God, and laid them by heaps."

MISSIONARY OFFERINGS.

WEEK ENDING JULY 18, 1941.

Sunday Schools.

Cypress Chapel, Suffolk, Va. ...	\$ 5.69
Spring Hill, Waverly, Va.	3.89
Mt. Olivet (R), Elkton, Va. ...	3.00
Fuller's Chapel, Henderson, N. C.	10.00
Class No. 4, Shallow Ford S. S., Elon College, N. C.	3.50
Christian Light, Fuquay Springs, N. C.	1.30
Antioch (R), Seagrove, N. C. ...	1.85
Youngsville, N. C.	2.00
Morrisville, N. C.	1.82
Mt. Carmel, Walters, Va.	1.10
Hank's Chapel, Pittsboro, N. C. ...	5.90
Winchester, Va.	5.86
Bethel, Elkton, Va.	1.00
Big Oak, Eagle Springs, N. C. ...	2.10
Parks Cross Roads, Ramseur, N. C.	9.94
South Norfolk, Va.	5.00
Shallow Ford, Elon College, N. C.	14.10
Total	\$ 78.05

Individuals and Churches.

Christian Light, Fuquay Springs, N. C.	\$ 3.87
Mayland, Broadway, Va.	1.44
Total	\$ 5.31
Total for week	\$ 83.36
Previously acknowledged ...	16,593.19
Total since Sept. 1, 1940 ...	\$16,676.55

This week several Sunday schools have sent their July offering for missions as you will see from the above report, and for which we are most grateful. No doubt there will be others coming in next week, since some of the churches and schools send the offering at the close of each month. We only have six more weeks to reach our goal and I urge each and every Sunday school and church to have your August offering in by August 31, if possible, and also any offering you are retaining in your treasury for missions. We are depending on you to cooperate with us in this undertaking.

Sincerely yours,
MATTIE COX PARKER,
Secretary.

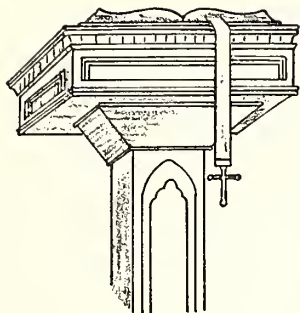
NEWS FROM LOLETA WOOD, RAHURI, INDIA.

By MRS. JOHN P. JOCKINSEN,
St. Petersburg, Florida.

Miss Loleta Wood is one of our missionary projects. We are in part responsible for her work in the Pierce Memorial School. What we give does not mean just so much money, but it means boys and girls, hopes, longings, ambitions, opportunities for growth and enlargement, character, and the future of India. A letter has just come which will tell something of her work better than anything we could write. In writing about the schools, she says:

"With nearly half of the girls new, the first two or three months is a trying period of adjustment. This year we seem to to have been especially fortunate in not having any problem girls among our new pupils. Old problems are still with us but we are gradually solving them and aren't too discouraged. We have seven caste Hindu girls as day pupils. It is a tribute to our educational standing rather than a token of desire to come into close contact with our Christian thought and life. We don't look too deeply into their motives but accept the opportunity and the challenge. The friendly fellowship is good for our girls as well as for the Hindu girls; village Christian girls never have an opportunity to meet caste girls on an equal footing.

(Continued on page 15.)



OUR PREACHER FOR THIS WEEK IS
REV. JOHN H. KNIGHT,
NORFOLK, VA.

CAN YOU GIVE A REASON FOR THE HOPE THAT IS IN YOU?

"Be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear."

—I Peter 3:15.

There are two psychological elements in religion which need to be properly balanced if we are to possess the necessary poise and stability for effective Christian service. These two elements are emotion and reason. If you will make a careful analysis of the heretical movements in Christian history, both past and present, you will find that their departure from orthodoxy has its basis in one or the other of these two elements. The reason why such groups have strayed away from the main line of historic Christianity is because of an extreme emphasis on either emotionalism or rationalism.

The thing which makes the doctrine and experience of holiness distasteful to many Christian people is the extreme emotionalism of many of its advocates. Yet, there is a Scriptural doctrine of holiness which ought to be treasured by every sincere Bible believer.

On the other hand, the ineffectiveness of much of our present church life is due to the damage which has been done by a religious rationalism, sometimes called liberalism or modernism. This subtle form of unbelief masquerades as Christian thought and uses Christian terminology, but through sceptical questionings and vague insinuations it undermines the whole evangelical faith. As Dr. J. Gresham Machen, late Professor at Princeton Seminary, says in his brilliant critique of the current religious situation, "Christianity and Liberalism": "The great redemptive religion which has always been known as Christianity is battling against a totally diverse type of religious belief, which is only the more destructive of the Christian faith because it makes use of traditional Christian termi-

nology. This modern non-redemptive religion is called liberalism."

The Church's Duty.

It is possible for the church to so nurture the spiritual life of its converts that there will exist a proper balance between a secure and intelligent faith, and a sane and sincere religious fervor. Without these two, in proper combination, the church cannot prosper. It is the duty of the church's ministers, by their ordination vows taken without mental reservation before God's altar's, to direct and not bewilder religious thought and experience.

The church whose ministry bewilders and confuses the life of the people by rationalistic theorizings is a church which lacks competent leadership. For the lack of a clear testimony to Christian truth from the pulpit, many a searching soul flounders in the morass of an indeterminate liberalism. Where is the "Thus saith the Lord" of former days? With the material world round about us in collapse, men need to hear the note of Eternity in the sanctuary.

Christianity a Reasonable Faith.

Having its authority and foundations in the Holy Scriptures, Christianity is a reasonable faith. It is reasonable by virtue of the fact that its doctrines are divinely inspired. The Bible is not as other books. It is the inerrant Word of God, the only infallible rule of faith and practice. Thus, through the study of the Divinely given Book, the textbook of the Christian faith, we can have an intelligent understanding of the origin and destiny of human life, and of the intervention of Grace in the history of redemption. We ought to study the Book, making it a veritable creed, until it becomes part and parcel of our very lives.

If an unbeliever should ask you what is the content of the Christian message, would you be able to give him an intelligent answer? We have an intelligent faith, and the Bible teaches a system of theology concerning whose doctrines no well informed Christian need ever be ashamed.

Do not ever berate the intellectual concepts of the Christian religion. There is much berating of theology today, but whosoever berates theology unveils the shallowness of his own mentality. What is theology? The word is derived from two Greek words, *theos* and *logos*, which mean "reasoning about God." Those who respect the authority of the Scriptures and the heritage of historic Christianity recognize that reasoning about God constitutes a real and vital

spiritual and mental discipline. Theology is still the Queen of the Sciences and there is no idea that can be entertained in the mind of man of more importance than the thought of God.

It would be well if we all knew more about theology, and possessed a more intelligent understanding of the doctrines of the Christian religion.

A Sane and Sincere Religious Fervor.

As well as an intelligent faith we ought to maintain a sane and sincere religious fervor. This represents the emotional expression, refined and restrained, of our intellectual faith. In other words, the intellectual concepts of a Biblical theology issue in spiritual earnestness. Such spiritual earnestness, being grounded in and fostered by the Scriptures, will eliminate all tendencies toward an unwonted mysticism or a radical fanaticism, which are the products of carnal human nature and an over-indulgent self life.

Such spiritual earnestness will give ample place for the true operation of the Holy Ghost, making the believer an instrument of Divine Blessing in a world that is mad from the effects of sin.

God needs believers in the church today who are able to give a reason for the hope that is in them by a secure and intelligent faith, coupled with a sane and sincere religious fervor. Can you give such a reason for the hope that is in you?

WAYS OF SUPPORTING THE CHURCH.

There are three certain ways of supporting the church:

The first way is probably the oldest way. This is the way of Gratitude. It has been followed by all those who are conscious of having received at God's hands blessings and benefits, and they have gladly placed an offering on God's altar.

The second way of supporting the church has guaranteed the continuance and progress of the church. This is the way of Obligation. Those who have realized their dependence upon the church for spiritual support have also recognized the church's dependence upon them for material support.

The third way of supporting the church brings the church close to personal experience. This is the way of Affection. With it any other way may accomplish much more than its intended purpose. For the gift is part of the giver. The offering is an expression of love—love of God and of God and of God's children—*The Expositor*.

Pilgrim Fellowship

"Youth at Work in the Church"

A. LANSON GRANGER, JR. *Editor*

WESTERN NORTH CAROLINA SUNDAY SCHOOL CONVENTION.

The Western North Carolina Sunday School and Christian Endeavor Convention will meet at Brown's Chapel Christian Church, near Hemp, N. C., on Thursday, July 31, 1941. The theme for the Convention is "Making Sunday Schools and Christian Endeavor Societies More Effective."

The morning session will be called to order at 10 o'clock by the president, George T. Gunter. Worship service is to be led by Rev. A. L. Lucas. The pastor, Rev. E. Carl Brady, will extend a welcome, and the response will be made by Rev. W. C. Martin.

After the enrollment of ministers and delegates and the reception of visitors, the Reverend F. C. Lester will speak on the theme of the convention.

An interesting feature of the morning session will be a discussion by Sunday school superintendents and Christian Endeavor societies on "Effective Things Our Sunday Schools and Societies Are Doing—Why and How We Do Them."

The Reverend T. J. Green will lead the worship service in the afternoon, and Dr. D. J. Bowden, of Elon College, will give an address.

There will be reports from the departmental secretaries on elementary work, young people, adults, teacher training, Christian Endeavor, missions, the orphanage, and the college. Mr. C. D. Johnston, superintendent of the orphanage, will tell of the work being done there.

It is hoped that all Sunday schools and Christian Endeavor societies within the Western North Carolina Conference will be well represented, both by delegates and dues.

VALLEY CONFERENCE MEETS IN PILGRIM FELLOWSHIP RALLY.

The Pilgrim Fellowship of the Virginia Valley Conference met in a rally on Sunday, July 13, at the Dry Run Church. Walstein Snyder, president, presided during the meeting. Seven churches were represented. A

steady downpour of rain probably prevented many other church groups from being present.

In the round table discussion, led by Raymond Andes, each group had the opportunity to report what it had been doing or was planning to do during the coming year. These reports suggested a good list of activities, such as: presenting plays for relief, exchanging plays with other groups, vitalizing the work of the missionary societies, conducting worship services before the Sunday school classes, getting new hymnals for the church, and presenting Easter and other holiday programs. Raymond Andes suggested that members of the church groups write out their own "creeds of faith," and also pointed out how draftees in military camps might be helped by sending them letters, newspapers, and copies of the church paper.

Rev. Paul B. Sanger gave an inspiring talk on "Youth at Work in Our Church," which was the rally theme. He encouraged the young people to be present at all the services and programs of the church and to share in the work of the church. He suggested the organization of fellowship and study groups. He pointed out the need for studying the moral conditions in each community, refusing to patronize its evils, and also the need for working for peace in our local communities.

The worship service was conducted at the close of the rally by the young people of the Bethel Church, led by Miss Goldie Dofflemeyer.

ETHEL RHODES,
Reporter.

EASTERN VIRGINIA PILGRIM FELLOWSHIP MEETS.

The Eastern Virginia Pilgrim Fellowship met at the Holy Neck Christian Church, July 15, with 110 young people present. The meeting centered around the question: "How Can We Strengthen Our Personal Religious Living?"

Excerpts from talks given:

How Can We Strengthen Our Personal Religious Living?—Emily Harrell: Jesus had convictions about

(Continued on page 13.)

SETTING CHRISTIAN STANDARDS IN MY RECREATION.

CHRISTIAN ENDEAVOR TOPIC
FOR AUGUST 3, 1941.

SCRIPTURE: I Cor. 10: 31-33;
Col. 3: 17.

Daily Readings—

Monday—Godly People, Happy—Psalm 144: 11-15.

Tuesday—A Warning Against Frivolity—Ecc. 11: 9, 10.

Wednesday—A Happy Situation—Zech. 8: 4, 5.

Thursday—Better Than Recreation—II Tim. 4: 8.

Friday—A Parable of Inconsistency—Luke 7: 31-35.

Saturday—Abundant Life in Christ—John 10: 9, 10.

This is one of four topics dealing with Christian Stewards. Let us be frank in discussing our personal recreation. The purposes of recreation are: To make friends, to deepen friendships, to promote ingenuity and imagination, to express the joy of comradeship, to build up group morale, and to have fun.

Think of your community. No doubt you hear some say, "There is no place to go for a good time." This is true of numbers of towns and villages. It has been pointed out that the "Dine-and-Dance" is one of the chief recreational centers of a modern American community.

The following questions may be discussed:

1. Does the proposed program of recreation contribute to the abundant life? Is it healthful, elevating, educational?

2. Does it contribute to religious growth? Recreation is not Christian if it makes one feel that by engaging in it one is taking a vacation from religion.

3. Does it give opportunity for creative self-expression? A person whose daily work is routine and humdrum should have a hobby which allows him to express himself creatively.

4. Does it fit into a total program of work and play, not requiring an inordinate amount of time or energy? It is not quite Christian to make work of play, so that one must neglect some other important matter.

Most churches could have some place for recreational use. If you care to make equipment for games, the Extension Bureau of your state college is glad to supply information on how to build game equipment.

Your group should do some constructive work in improving the recreational program of your community. Provide a place and improve your methods.

S. E. M.

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

THE HOLY SPIRIT THAT INSPIRES NEW TESTAMENT LETTERS.

LESSON IV—JULY 27, 1941.

LESSON: Galatians 1: 11, 12;
I Thessalonians 2: 13;
II Timothy 3: 14-17;
II Peter 3: 14, 15.
Jude 3.

DEVOTIONAL READING: Ps. 19: 7-14.

GOLDEN TEXT: *Every scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness.*—II Tim. 3: 16.

The Scriptures As Revelation.

“For I make known to you, brethren, as touching the gospel which was preached by me, that it is not after man. For neither did I receive it from man, nor was I taught it, but it came to me through revelation of Jesus Christ.” The gospel was not man-made. It was not something conceived in the mind or heart of man. It was not something which man discovered. It was something which God has revealed to man. Paul affirms in these scriptures that a man did not give him his gospel, that is, man did not teach it to him, but that it was revealed to him by Jesus Christ. It is a natural religion and it is a revealed religion. God made known his gospel to men through the life and love and labors of His Son and by His Holy Spirit as He moved upon the minds and hearts of those who wrote the scriptures. The Bible indeed is the word of God.

The Scripture As Power.

“When ye received from us the word of the message, even the word of God, ye accepted it not as the word of men, as it is in truth, the word of God, which also worketh in you that believe.” Paul had a successful ministry in Thessalonica. He preached the word with power, and the scriptures were such a power that the salvation which the men of Thessalonica experienced did not come from nor depend simply upon what Paul said, but upon the Holy Spirit. Their salvation did not stand in the word of man, nor was their salvation bound up in their particular liking for Paul, although they must have felt very kindly toward him; their salvation was rooted in an experience. The word of God had come into their lives as power. Because they believed, it

worked. Every minister and teacher should covet for himself the ability so to interpret the word of God that there should be a reality about it, so that apart from the personality of the preacher or teacher there shall be an experience of the living God.

The Scripture As a Source of Salvation.

In writing to his beloved son in the ministry, Timothy, Paul reminds Timothy that the scriptures have within them the secret and the power of salvation. To be sure, the scriptures in themselves do not save men—a man is saved by the grace of God through faith—but Paul does say that the scriptures are able to make a man wise unto salvation through faith which is in Christ Jesus. A man may, of course, read the scriptures in a critical way, he may simply commit them to memory, but when a man goes to the scriptures with an open mind and a responsive heart, they are able to make him wise unto salvation, they prepare him to enter into that experience which is in itself salvation through Christ. There is a place for the preaching and the teaching of the word of God.

The Scriptures As a Textbook of Religion.

“Every scripture inspired of God is also profitable for teach, for reproof, for correction, for instruction which is in righteousness; that the man of God may be complete, furnished completely unto every good work.” The scriptures are not only a record of God’s dealings with men, a source book of religion, but also a source of religion. In the scriptures themselves there is life. The scriptures also furnish us a body of teaching material. In them are the great doctrines about God, about man, about sin, about salvation, about immortality. In them are also materials for teaching ethics of the practical virtues and the right way of life. They are a touchstone of truth. Paul says that they are profitable for correction, or for reproof. Every minister and every Sunday school teacher should be familiar with the scriptures. They are his source book, they are the correct seat of his authority.

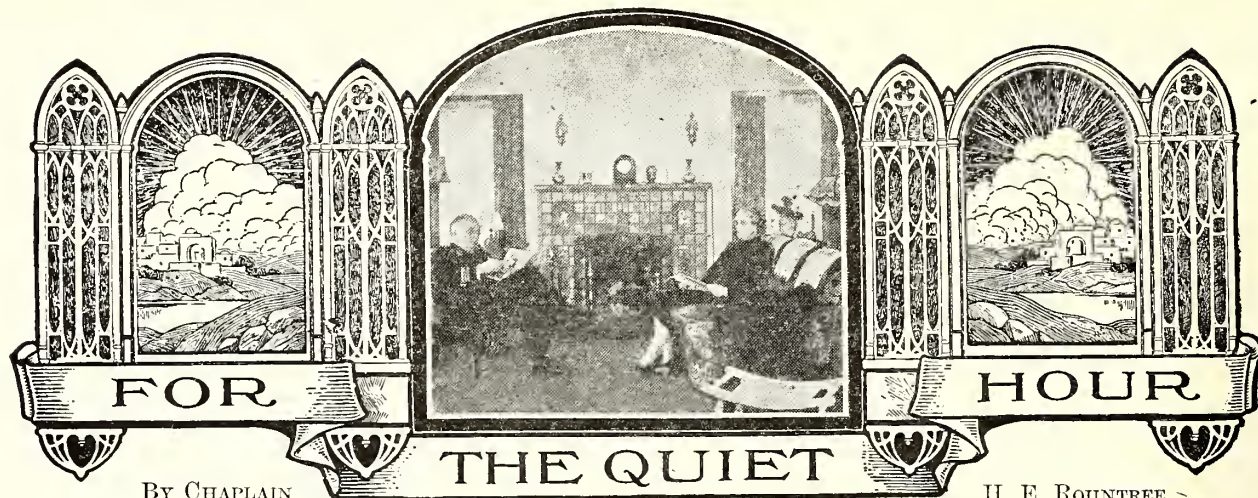
The Scriptures in the Life of a Child.

“Knowing of whom thou hast learned them; and that from a babe

thou hast known the sacred writings which are able to make thee wise unto salvation through faith which is in Christ Jesus.” This man Timothy was a fortunate young man. From his early childhood his mother and his grandmother had instructed him in the scriptures. They had taught him the stories of the great heroes of Israel, they had made known to him the story of God’s dealings with his people, they had presented in a dramatic way ideals of character and of conduct, and through the stories of others they had shown him the fruitage of the wrong kind of life and of evil ways. Small wonder that when Paul came down to Lystra preaching that the gospel found a warm response in the heart of this young man. In his life there was a great background. In his heart there was a responsive chord. Timothy’s life would have been altogether different if he had not had in his life the strength and sturdiness of character and the sweetness of character and the sweetness of spirit which came from having been taught the word of God. How lacking are so many modern-day parents in the emphasis which they put upon the knowledge of the scriptures for their children! How inadequately the boys and girls are learning about the Bible even in our church schools!

The Scripture As An Abiding Fact.

Jude, in writing to the church of his day, reminds the people that he writes about the common salvation, that is, salvation which is open to all who through faith accept the grace of God in Christ, that they are to contend for that faith which was once for all delivered unto the saints. He does not mean, of course, that God has no new revelation for his people, he does not mean that God will never make his will known to men and women of our day or of days to come. He does mean, however, that in what we call the scriptures there is the final and authoritative word of God concerning the things of the spirit. We shall never outgrow the Bible. Each generation, of course, will have to interpret it in terms of the frame work of the thought of the age in which they live, or perhaps it would be better to say will have to re-interpret the thought of the age in which they live in terms of the scriptures. The word of God will not pass away. It is an abiding reality, a basic fact in religious consciousness and life of man. In it there are to be found the final words about God, about man, and about his destiny.



MONDAY.

THE SALUTATION OF THE DAWN.

"Cause me to hear thy lovingkindness in the morning."—Psalm 143: 8. Listen to the exhortation of the dawn;

Look to this day, for it is life; the very life of life.

In its brief space lie all the verities, And realities of your existence— The Bliss of growth, the Glory of action, the Splendor of beauty.

For yesterday is but a dream, and tomorrow is only a vision;

But today, well lived, makes every yesterday a dream of happiness,

And every tomorrow a vision of hope.

Look well therefore to this day.

Prayer—O Lord, early in the morning will we seek Thee, we will sing of Thy mercy, and on the wings of the morning and the day, we will dwell with Thee. *Amen.*

TUESDAY.

THE WAYS.

"And a highway shall be there, and a way, and it shall be called the way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein."—Isa. 35: 8.

To every man there openeth
A way, and ways, and a way.
And the high soul climbs the high way;
And the low soul gropes the low.
And in between on the misty flats,
The rest drift to and fro.
But to every man there openeth
A high way and a low,
And every man decideth
Which way his soul shall go.

Prayer—O God, give us the wisdom and the faith, and the courage to take the Jesus highway for this life. *Amen.*

WEDNESDAY.

SACRED NEARNESS.

"Thou art near, O Lord."—Psalm 119: 151.

"Seek ye the Lord while he may be found, call ye upon him while he is near."—Isa. 55: 6.

"Peace be to him that is near."—Jer. 57: 19.

The structure of man's make-up consists of wisdom and service. That wisdom is shown in his creative ability, his cooperation, his self-expression, life's construction, his dependability, spiritual development and balanced thinking, all put to service for mankind, makes God and man one. Said Marvin Gilbert, "We cannot act wisely, live holy and useful lives unless we see clearly and do faithfully the will of God." If this relation obtains, we find "God nearer than the air that we breathe and it is His will that our lives should be lived in the atmosphere of this confidence and joy." *Amen.*

THURSDAY.

GETTING ALONG WITH EVERYBODY
AND LIVING HAPPY.

"Whatsoever things are true—honest—just—pure—lovely—of good report; if there be any virtue, and if there be any praise, think on these things."—Phil. 4: 8.

It is remarkable how often we turn to this text for our comments. It fits a great variety of Christian thought. Today it applies to the fact of being able to think what you want, and get it. We have learned that the first instinct of man or beast is self-preservation. Therefore, the first thing to do in relation to other people is to set them at ease and make them feel safe. This is a law which if applied between nations would turn the world into a heaven. The fear of others brings enmity immediately. Everything is in the mind and you get what you order. As war talk comes on there is an epidemic of fear, and immediately we move to war. We can't stop it because we are thinking that way. So it is with anything we want.

Prayer—Our Father, we are thine. If we can get righteousness and

heaven by thinking it, help us to think it and live that way. *Amen.*

FRIDAY.

THE MAGIC CASK.

"He that drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life."—John 4: 14.

One Lillian Delly wisely said, "Religion is like the magic cask in the fable of old. The more it is drawn upon, the richer, the fuller is the yield." The family altar is a sign of that daily supply of His grace. Let us pray for that daily—continual—flow.

SATURDAY.

THE NECESSARY HIGH AIM.

"Set your affection on things above, not on things on the earth."—Col. 3: 2.

"A man's life can be no bigger than the object to which it is given."

"God grant that I may live upon this earth and face the tasks which every morning brings, and never lose the glory and the worth of humble service and the simple things."—*Edgar Guest.*

SUNDAY.

The Sabbath Day is a day for the hard worker; a day when he can take time to reward the love of wife and children by his own loving attentions and personal charm, to go with them to the house of God and to places, and to enjoy the fulness of the day which God has given him—as Longfellow put it, "The dear, delicious, silent Sunday." Let us not miss any of its blessings for us.

VIRGINIA VALLEY CENTRAL CONFERENCE.

According to the report of the "Centennial Anniversary," as published in our proceedings for 1938, volume sixty-seven, the Valley Conference has existed since August 27, 1838, though under different names at times. This conference will meet this year with the Timber Ridge Church, Highview, W. Va., August 6 and 7.

Since the time of the beginning of the Virginia Valley Central Conference more than one hundred years ago, already, fifteen of its annual sessions have been held with the Timber Ridge Church. This year's session will be the sixteenth time for this old church to entertain the conference and the people of the church and community are looking forward to making this year's session one of the best in its history. Timber Ridge Church is located on Timber Ridge, near the old Capon River (Indian name, "Cacapon"). The history of this famous old rural church dates back to 1812 and the church has rendered continuous service to the community and our denominational life since. According to traditional, and historical evidence, the Rev. Joseph Thomas, known as the "White Pilgrim," first held a meeting in a grove near where the present building stands. This building was built in 1875 of brick which were burned near by. The large and beautiful cemetery is surrounded by an iron fence, except in front of the church, where the iron fence has been recently replaced with a new blue limestone fence which has been built at a cost of more than five hundred dollars. The interior of the church was remodeled a few years ago at a cost of about \$2,300.00, when hardwood floors and modern pews were installed.

Members and friends of Timber Ridge Church take pleasure in extending a most cordial invitation to the delegates of the conference, officials, members and friends of the conference to come and be their guests during the session, and the pastor predicts that all will be provided for in an ample manner.

Those traveling by auto, and coming by way of Winchester, will drive west from Winchester on U. S. Route No. 50, a distance of about fourteen miles, or one mile west of Gore, and turn left on Route No. 275 to the top of the mountain, at Highview, W. Va., where a right turn leads to the church, a distance less than one mile. The whole distance from Winchester to the church is twenty miles with hard-surface roads to Highview. Those coming from the Valley toward

Harrisonburg, will follow U. S. Route No. 11 to Winchester. Those from the Old Fort Valley, Luray, Elkton and points east of the Blue Ridge in Green County, will follow U. S. Route No. 522 from Front Royal into Winchester. Those coming from Elkton and points beyond Luray, follow No. 12 to Front Royal where they will contact U. S. No. 522 for Winchester.

Any one coming by bus, train or air, will secure tickets to Winchester and contact the pastor, who will see that transportation is provided to the church.

ROBERT A. WHITTEN.

YOUTH FELLOWSHIP.

(Continued from page 10.)

God and about himself, and these he unhesitatingly made known to men. It is interesting that only rarely did Jesus express these convictions directly, but his most significant expressions are in his indirect teachings and in his daily activities. Jesus was more concerned with man's relation with God than he was with an accurate definition of God. Jesus let his very life tell of his experiences. The people who saw him and lived with him knew certainty what his convictions were. Why can't we so live that the one with whom we come in contact will say, "I want to become a Christian, also?"

Jesus sensed God's will, and this he offered to mankind as its standard of living and by this he governed his own life. From the old law he took not only its letter but its spirit.

Jesus was constantly enriching his relationship with his Father. There were times when Jesus seemed to be facing alone the dangers and conflicts into which his mission led him. He went to God in prayer and asked for guidance. If we would only give God a chance, he would strengthen us also.

In Jesus' day and in the centuries that have followed, men and women have set themselves the standard of Christlikeness and have attempted to pattern their lives after Jesus. This does not mean mere imitation. In its highest state it means catching the spirit of Jesus and trying to make it a living force in one's life and relationships.

In the world of turmoil today, the Christian finds himself face to face with influences which may be good or evil. We must weigh their value. Our relation with Christ and our conception of God's will, which results from that relation, will serve as the standard by which we make our choice. The Christian strives to prove the value of every influence and to hold fast that which is good.

How Can the Bible Be Used To Strengthen Our Personal Religious Living?—Alma Rose: The Bible is the source of a thorough knowledge of the word of God. It tells us how to live a religious life.

One of the most amazing things, in this day of increased knowledge, is the appalling ignorance on the part of Christian people of the Bible. For some strange reason the Bible has been consigned to the reference shelf instead of being looked upon as a textbook to be mastered. We depend upon intuition, when it comes to the soul, instead of a thorough knowledge of the Bible.

In many states Bible instruction is being offered with the public school program. One of the biggest parts each can play is to talk and act just what the Bible means to us.

Prayer in Our Personal Religious Living—Dorothy Sterling: Prayer plans an important part in our personal religious living. God is our helper in our everyday needs and we should keep in touch with Him at all times. He will help us in trouble and triumph. True prayer exalts God. His greatness makes our greatness seem insignificant. His love is a crucible in which our love is purified. His mercy makes atonement for our sins. His power undergirds our weakness and makes us strong. His promises bring peace to our hearts.

The more we pray, with Christ as our ideal, the more we become like Him. If we pray sincerely and put our hearts and souls into them, God will answer.

How Can We Strengthen Our Personal Religious Living Through Leisure Time—Dorothy Lynch: We can use our leisure time in carrying out a hobby in which we are interested—which will be profitable for the future.

There are many excellent books and magazines which can be enjoyed, especially those which present Christian interests.

The movies are another type of recreation. We should see the movies which are highly recommended and not those which are cheap. We should not merely attend the movies because we feel in the mood but because we are interested in the picture.

In all our activities we should stand by our own ideals and standards. Even if we are sometimes called a "sissy" and don't follow the crowd, it gives us more strength next time to overcome various stumbling blocks.

Certainly we should give God a part of our leisure time in moments spent in reading the Bible, prayer and meditation.

The Orphanage
CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

We had the pleasure of attending the North Carolina and Virginia Sunday School Convention held at Mt. Zion Church. We hope to be able to attend the others when they meet. It was our misfortune last fall not to be able to attend the conferences on account of my serious accident. We always enjoy attending Sunday School and Christian Endeavor Conventions and the Conferences and enjoy the fellowship. We like to meet people and make new friends and renew old friendships.

One of the great pleasures we have had in this work during the twenty-five years we have been here is the many friends we have made. We have always considered true friends far more valuable than gold. One happy part of the work here is that our friends have been so loyal to us. When we have had a real need and we let the churches and friends know about that need, they have in most cases come to our rescue. Another real joy we get out of this work is to see our boys and girls develop into fine young men and women and go out and take their places in the community where they make their home and be worthy citizens.

We attended the graduating exercises at Duke University some weeks ago to see one of our fine girls receive her diploma from that great institution. Some years ago she came here—a little girl with father and mother dead. Through the help the orphanage gave her and help from two friends she made while here, it was made possible for her to graduate from that great university with two degrees.

When you invest your money in boys and girls, you are investing in humanity. Boys and girls who have become members of our big family here are dependent on someone to make it possible for them to have a chance in life. When you make contributions to this work it goes to give these little boys and girls a chance. I know you want to have a part.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR JULY 24, 1941.

Amount brought forward \$9,000.04

Sunday School Monthly Offerings.

Eastern N. C. Conference:
Morrisville\$ 2.39
Oak Level 1.00
\$ 3.39

N. C. & Va. Conference:
Concord\$ 1.06
Union Ridge 4.43
Lebanon 1.00
Shallow Ford 14.17

Western N. C. Conference:
Parks Cross Roads\$ 9.94
Pleasant Ridge 5.20
Shiloh 3.30
Ether 1.07
Pleasant Cross76
Smithwood 1.11

Eastern Va. Conference:
Isle of Wight\$ 5.00
South Norfolk 5.00
Cypress Chapel 7.10
Windsor 4.75
Spring Hill 2.90

Valley Va. Central Conference:
Bethel\$ 1.00
Mt. Olivet (R) 3.00

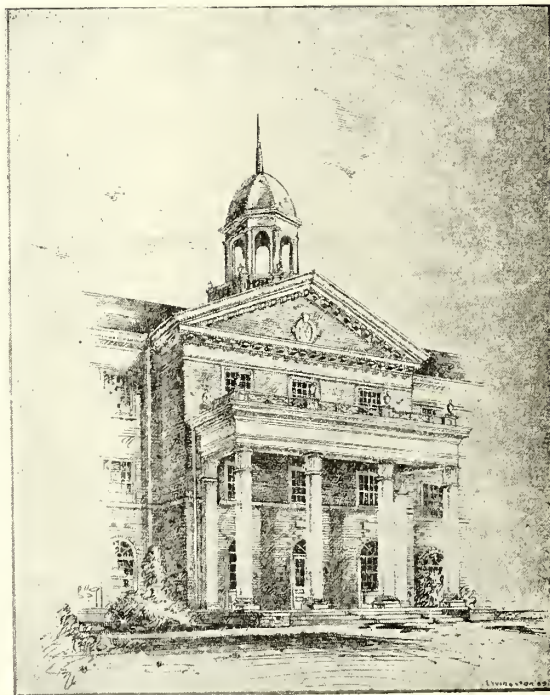
Endowments.	
L. S. Holt Endowment	150.00
Special Offerings.	
Mrs. Ben Holden, on drugget	\$ 5.00
Mr. Fespermon	5.00
Mr. May	2.00
Mrs. Phillips	8.00
M. B. Smith, Jr., Gdn. ..	56.25
	76.25
Total for week	\$ 300.43
Grand total	\$9,300.47

Peace comes only from loving, from mutual self-sacrifice and self-forgetfulness. Few today have humility or wisdom enough to know the world's deep need of love. We are too much possessed by national and racial and cultural pride.—*H. W. B. Donegan.*

ELON COLLEGE

Founded by the Christian Church in 1889

A CO-EDUCATIONAL INSTITUTION OF HIGHER
LEARNING OF THE CONGREGATIONAL
CHRISTIAN CHURCH



ENTRANCE TO ADMINISTRATION BUILDING

Elon College is located in the piedmont section of North Carolina. The climate is invigorating and healthful. The natural beauty of the campus is enhanced by careful landscaping.

The definite religious atmosphere of the College and its modern equipment provide the very best facilities available for the training for religious leadership.

The rates are most reasonable.

LEON EDGAR SMITH, President

Elon College

North Carolina

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational and Christian Churches.

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REAL CHRISTIANITY.

(Continued from page 9.)

"We have introduced spinning and weaving to the girls, from the tallest to the smallest. Cotton is not the medium but sisal fiber. The plants grow right in our compound so the girls are learning to prepare the fiber so as to use it in various ways. They are trying to discover as many uses as possible for the fiber. Their first finished product was a rope for grazing the goats. Also they made a heavier rope for the well. They are learning to dye the fiber so they can make gay and decorative articles as well as useful ones for themselves and their homes; bags, mats, rugs, ropes, dolls and sandals—the possibilities seem limitless. The more industrious and artistic girls will be able to make saleable articles. Yet, my purpose in introducing this craft was not to make money or to make 'things.' It is another medium for developing in our girls some of the qualities we are trying so hard to inculcate in the Christian community; such civic virtues as initiative, responsibility, cooperation,

pride in home and surroundings. The indications are that it will prove an excellent medium.

"The Rev. and Mrs. Long gave us the impetus for all this. During the past three and a half years they have built up a remarkable Sisal Fiber Industry, which they most willingly share with any of us who want to reap advantage from their experimentation. Mr. Long is even now conducting a three month's course for village people who want to become more expert in sisal spinning and weaving. Government pays all the expenses for this short course.

"If I sound highly pleased with myself over our school, let me assure you that the district prevents my becoming too self-complacent. It can give me two 'downs' for every 'up' which the school offers.

"The illagers evidently think that I have as much time and energy (and brains) as Mr. Moulton had; I no sooner solve one poser for them than they offer me another. Some of their problems are land problems, either buying or renting or the free gift of land. Government red tape is notoriously slow and the villagers grow impatient. He is sure that I, having a white skin and therefore, belonging to the ruling class, need only point my finger at the red tape and it will attain the proper speed. At times a white skin is a handicap, the impossible so often is expected of it.

"My own health is excellent. I get frightfully tired at the long day without an opportunity for quiet, uninterrupted work but with some good helpers we manage to keep our heads above water. Now I am off for a week's trip; first, north to see Gandhi's educational-industrial experiments, then to Bombay for business meetings.

RELIGION OR CHRIST.

Less than two months ago, Madame Chiang Kai-shek, wife of the Chinese Generalissimo, wrote an address for an organization in New York. The speech was read at the gathering. In it there occurs this significant paragraph:

"Unless a radical change comes over the hearts and the minds of men, some of us, at least, will live to see civilization perish by the very means used so long and so ruthlessly to destroy China. There is only one thing that can prevent such a disaster to humanity—it is religion, whose partial eclipse I lament. When national consciousness and individual consciousness are developed through a belief in religion, when religion is ac-

cepted as the central pivot and motivating force of life and conduct, then the doom of civilization may be averted, but not until then."

If Madame Chiang Kai-shek had said "Christianity" where she is reported as saying "religion," we would have agreed with her entirely. Her country has had religion for millenniums. So has India. So has Japan. Indeed, the inhuman war that Japan is waging at present against China is justified by the Japanese in the name of religion. They look upon their Emperor as Divine, and the Japanese themselves as destined to be the rulers of the world. It is not religion as such that will save mankind. God knows the world has had enough religion in its day, and the darkest ages of its history are inseparably linked with the superstitious observances of the outward forms and ceremonies of a dead ritualism. China ought to know that. Europe knows it, to the cost of millions of lives sacrificed during the dark ages when Romanism was at its baleful and bloody best—or worst. The hope for humanity is not in any system of religion, but in a Person. It is the Lord Jesus Christ who will save the world, and He alone can do it. In returning to Him and to the old ways of the simple, evangelical faith, the nations that call themselves Christian will find peace, and be able to impart that peace which has justice and righteousness as its foundation to the rest of the world. There is no other way than this. Don't let us fool ourselves any longer talking about "religion."—*The Evangelical Christian*.

FIFTH SUNDAY OFFERINGS.

(Continued from page 6.)

days of this conference year. The college is most appreciative of your cooperation and help.

The following offerings were received during the past week:

Churches.	
N. C. & Va. Conference:	
Shallow Ford	\$ 3.60
Sunday Schools.	
N. C. & Va. Conference:	
Union Ridge	4.75
Eastern Va. Conference:	
Spring Hill	1.44
Windsor	4.21
Eastern N. C. Conference:	
Morrisville . . . . .	.70
Western N. C. Conference:	
Parks Cross Roads	1.97
Va. Valley Central Conference:	
Mt. Olivet (R)	2.00
<hr/>	
Total for week	\$ 18.67
Previously acknowledged	2,566.05
<hr/>	
Grand total	\$2,584.72

L. E. SMITH.

The Soul's Retrospective

How strange it all seems; here I am standing on the brink of a vast chasm that separates me from a country that lies across this yawning gulf and yet is not so far away. Looking across to that land, I see people passing to and fro just as when I was a part of them. That group just leaving the cemetery holds many whom I seem to know, some of them loved ones with whom I joined in social pleasures but a little while ago. They have just paid their respects to my body which lies underneath that mound now covered with fast-fading flowers. Some seem to linger to shed a few tears and breathe a last sigh over the one they shall see no more.

I now seem to reach a full realization of the fact that I am no longer in the flesh, but have passed from the mortal to the immortal. I have laid aside the body in which I lived and wrought for seventy long years; it is no longer of use to me and has been left behind, soon to crumble into dust, but is this all I have left behind? Is this flesh, which shall perish and become a part of the earth upon which we lived, all that remains of my once active physical being? No, there are words, hastily spoken in a fit of passion; words that cut and lacerated some heart, that left wounds that time will never entirely heal; words that wrung tears from the eyes of mother and greyed the hair of father; words that hurt, deeply hurt, some confiding soul and drove the sunshine from his life.

But are words the only things left that will live? No, acts of injustice and wrong that deprived someone of his happiness and, perhaps, even his comforts, leaving deprivation instead; acts that supported the wrong and strongly opposed the righteous institutions of the community. Also there were opportunities to speak in aid of those struggling to establish morality in the state, but the words were not said; opportunities to help in a movement for the uplift of my fellow man, which help was refused.

But more than these; an influence was

released, the end of which only Divinity can determine, for many expecting, upon my part, conduct and behavior that they could safely imitate have passed on to countless thousands a practice destructive of character, blasting bright prospects and blighting hopes of fond parents and friends. Oh, that I could only recall the thoughtless words and ill-considered acts, and relive a life that might have been a blessing to my fellowman now living and builded a bridge over the pitfalls of life for those who follow tomorrow.

'Tis true I gave liberally to the Church and other kindred institutions; I never turned away from the calls of charity, and took an active part in all civic movements for the betterment of my community—but why? Did I not hope to receive, by such acts, the applause of my neighbors and be honored as one who was a liberal contributor to all things beneficial to my town or state? Was there ever an act, public or private, upon my part that was not prompted by some selfish motive?

With an adult life of fifty years spent in a world teeming with pain and suffering, surrounded by multiplied thousands with underfed bodies and undeveloped minds, with corruption in the body politic, injustice in the economic world and vicious practices in the social life, how great the opportunities to help! How stupendous the responsibility; how lightly regarded! How many hours, days and years spent in seeking pleasure which might have been employed in work of helpfulness that would have returned far more satisfying enjoyment! How many times I passed by the real joys of life in my search for the bodies of social gayeries!

Now I must face the great throne of eternal justice with empty hands, with a record of years spent in frivolities, with no deeds of kindness to others or words of cheer to the despondent that I met upon the way.

Will this be my soul's retrospective?—
James A. Wright in *Scottish Rite Bulletin*.

Southern Convention of Congregational Churches

The CHRISTIAN SUN

REPRESENTING THE SOUTHEAST CONVENTION OF CONGREGATIONAL AND CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

Vol. XCIII.

RICHMOND, VA., THURSDAY, JULY 31, 1941.

Elon College Library 3X No. 31.

Privilege, Not Sacrifice!

“For my own part, I have never ceased to rejoice that God has appointed me to such an office. People talk of the sacrifice I have made in spending so much of my life in Africa. Can that be called a sacrifice which is simply paid back as a small part of a great debt owing to our God, which we can never repay? Is that a sacrifice which brings its own blest reward in healthful activity, the consciousness of doing good, peace of mind, and a bright hope of glorious destiny hereafter? Away with the word in such a view, and with such a thought! It is emphatically no sacrifice. Say rather it is a privilege. Anxiety, sickness, suffering, or danger, now and then, with a foregoing of the common conveniences and charities of this life, may make us pause, and cause the spirit to waver, and the soul to sink; but let this be only for a moment. All these are nothing when compared with the glory which shall hereafter be revealed in, and for, us. I never made a sacrifice. Of this we ought not to talk, when we remember the great sacrifice which He made who left His Father’s throne on high to give Himself for us; ‘who being the brightness of that Father’s glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on High.’”

—David Livingstone.

LET THERE BE LIGHT

NEWS AND VIEWS

Dr. W. B. O'Neill contemplates a vacation in Canada.

Rev. and Mrs. John Knight are visiting relatives in Georgia.

Rev. Arnold Slater is supply pastor at Damascus and Oak Grove in Gates County.

Rev. J. F. Apple assisted Rev. S. E. Madren in the revival at Pope's Chapel last week.

Rev. E. W. Powell received thirty-one members during the revival at Beulah Christian Church. He was assisted by Rev. J. L. Neese of Norfolk, Va.

President L. E. Smith was in Eastern Virginia this week. He is busy laying plans for the "all out" debt campaign for Elon College, which is to begin in the early fall.

Rev. and Mrs. J. H. Dollar are spending a part of their vacation in Georgia and Alabama. During this time Mr. Dollar will preach at the union revival services at Wadley, Ala.

Chaplain Rollin Goodfellow, Congregational minister stationed at Fort Eustis, attended the Eastern Virginia Sunday School Convention. The article by him in this issue should interest pastors and prospective soldiers, too.

The Commission on Evangelism and Devotional Life and its Seminars are meeting this week at Deering Community Center, New Hampshire. Drs. John G. Truitt and H. S. Hardcastle, Rev. and Mrs. Robert Lee House are attending the meeting.

Rev. G. H. Veazey writes: "We are leaving for a visit in west Georgia and east Alabama, among our two children and a host of other relatives. Our annual family reunion will be held near Alexander City, Ala., next Saturday. There are twelve of us children, all living and planning to be together one more time. Only two less than fifty years of age. Our total age is 709 years. We will have to travel a total of 2,000 miles to get together. While in Alabama, I plan to assist in a revival at Corinth Church, near Wadley. I served this

church as pastor in 1932-34. I have resigned my pastorate at Salem Chapel and Belew Creek to take effect at the end of this conference year."

SUCCESSFUL REVIVAL.

On Friday evening, July 18, we closed one of the most successful revivals at Beulah Church that we have had there in several years, with thirty additions to the church, with more to come in later. We had sixty-one confessions and rededications during the meeting, with many others reaffirming their stand for the Lord. Rev. J. L. Neese of Norfolk, Va., was the preacher and the folk were very much pleased with his preaching, and with him as a man.

Next week, starting Sunday, we go to Bethlehem for a week's meeting, with Rev. M. L. Grissom, Jr., doing the preaching there. We are looking forward to a very successful revival there during the week.

We have recently put a new roof on the church at Bethlehem, painted the building inside and out, and made several other improvements that are very helpful to the church.

E. M. POWELL,
Pastor.

ACROSS THE COUNTRY.

This spring took me into the deep South, the Southwest and the Middle West as far as Montana. I was combining a survey of the Army Camps, Naval Stations and Air Bases and the communities near or adjacent to them with a social action field trip.

I barely missed the Florida State Conference. I hope next winter to spend from six to eight weeks in the South in order to become acquainted at first hand with the projects being carried on in that region by some of the really prophetic Christian leaders.

In the Southwest, I took part in the State Conference meeting at Prescott, Ariz., where social action is beginning to find its central place in the program planning of the churches. From Prescott, I went to Albuquerque where our denomination has long been conducting a work among the Spanish-American group. My imagination was kindled by the remarkable opportunity which presents itself at Albuquerque, an opportunity to re-define our Spanish-American program in the terms of the newly developing relations between the United

States and the whole of Latin-American civilization to the South.

The next State Conference I attended was at Lincoln, Neb. Here we had a splendid and largely attended luncheon. Again I found that the challenge of these days is being answered by a greatly increased interest in the kind of project which the Council for Social Action can help to develop. From Lincoln, I went to Billings, Mont. Again I found that the Council was, to a remarkable extent, on the mind of the Conference. It remains only to strengthen the local committees so that the social action programs may have their root in the soil of each church and community.

I arrived at Aberdeen, S. D., just in time for the closing session of the State Conference. Once more I found that social action had taken hold and needs only to be cultivated and developed in the local fields. After a stimulating day at Yankton College, I went on to Kansas.

Frank Korab, our Laymen's Fellowship member of the Council for Social Action, met me at Kansas City and drove me over to the State Conference at Sabetta. The Kansas Conference is more than awake to the implications and opportunities in the field of Christian Social Action. The State Committee is strong and active. Mrs. Ferry Platt, whose husband was one of the original members of the Council for Social Action staff, was elected as the new Women's Work Chairman of the Kansas Social Action Committee. This seems to be a symbol of the way in which the spirit of Christian action goes marching on.

I returned East, feeling encouraged and enthused. Social Action is becoming an organic part of the denominational life. Dr. Holt said recently that "Unless a thing is local it isn't alive." It is the localization of the Council for Social Action in each field that is bringing great increases of vitality in the total work.

Faithfully yours,

DWIGHT J. BRADLEY,
Executive Director, C. S. A.

Making an issue of little things is one of the surest ways to spoil happiness. One's personal pride is felt to be vitally injured by surrender, but there is no quality of human nature so nearly royal as the ability to yield gracefully. It shows small confidence in one's own nature to fear that compromise lessens self-control. To consider constantly the comfort and happiness of another is not a sign of weakness but of strength.

—C. Conrad.

STEWARDSHIP

REV. JESSE H. DOLLAR, *Convention Chairman.*

STEWARDSHIP PLANS AND PROGRAMS.

What is planned within the next ninety days will measure what we hope to be accomplished within the next year. If definite plans are not formulated and set into motion within the next weeks, it means that we are satisfied with what we have done. But we are not.

The announcement in last week's CHRISTIAN SUN of plans for "Pastors' Retreats" in the several conferences of the Convention is a step—and a vital one—in the right direction. As the success of the stewardship emphasis in the local church depends largely upon the initiative of the pastor and his finance committee, so the progress of stewardship as a Convention undertaking depends upon the willingness of the pastors to come together in prayer, study and council that we may move forward in a united effort. If the pastor does not take the initiative in his church there is no one else who can do it. Every pastor recognizes his responsibility in setting up plans for his revival. That, most assuredly, is an act of stewardship. The fact is that all he does is, in its broadest sense, stewardship. But this stewardship program must be financed. It becomes, therefore, a very important part of his whole program that ample plans be made and the incentive provided that his constituency become enlisted in supporting that part of his church's program which has to do with finance. It is to provide this initiative on the part of the pastor that plans for these retreats are being worked out. It is hoped that every pastor in the Convention will lend every effort toward his presence in the retreat most convenient to him.

The Rev. F. C. Lester, Promotional Secretary of the Convention, and the writer, have spent a day and an evening together planning the general program for a retreat to be held in Eastern Virginia on September 2-3.

The work is being planned in obedience to a motion made in a called meeting of ministers of the conference to discuss the wisdom of such a Retreat. We were charged by them with the responsibility for planning the program. The general set-up will be along the lines of a seminar. Two sessions a day will be held, with a dif-

ferent person presiding over each session. The evening session will be for spiritual enrichment of personal life. As we have wrestled with the program the possibilities of such a Retreat have grown in importance. The general plan of the Eastern Virginia Retreat (place to be announced later) is to be followed in general in the other Retreats. It is our belief that this understanding holds great promise and will go far in solving the problems of each local church and therefore the entire Convention.

While Mr. Lester will write more fully of the program in an early issue of THE CHRISTIAN SUN, we feel that each pastor will be interested to know that the plan and program of these Retreats has faced the matter of a "Stewardship in Religion," Stewardship of Finance, the Stewardship Institute, the Every-Member-Canvass, and the matter of the Separated Portion. An Agenda is to be planned for each session so that every person present shall have before him the purpose and plan of each session. There will be room for questions and discussions. There is not to be a series of "lectures." While there will be a supply of literature for each pastor attending these Retreats, and direction for supplies for each pastor's use, I feel that we should suggest certain things here to be ordered in advance of these meetings together.

William H. Leach, Editor of Church Management, 1900 Euclid Avenue, Cleveland, Ohio, has brought together a number of splendid short dramas. He calls it "Dramas to Raise Church Money." This publication offers every pastor a splendid opportunity to use his young people in his fall program. These plays have been tried and found worthy. They follow the same approach as the playlet, "Something Big," presented by the young people of First Church, Greensboro, during the Elon Leadership Training Conference. If you saw it, that is enough. That play can be had from the Missions Council, 287 Fourth Avenue, New York City. These materials should be ordered now so that we can be worked into the fall program of our churches. It takes some time to prepare them for presentation.

For the churches that will hold Institutes and make their canvass by October 1, definite preparation should

be under way not later than September 1. Duplex Envelope, Richmond, Va., will furnish, free of charge to any church using their supplies, model letters to be sent to the constituency prior to the E. M. C. Some splendid suggestions for sermons on Tithing—from Biblical sources—are to be found on the Mission Page of THE CHRISTIAN SUN for July 24.

Finally, Brethren, let us make this matter of stewardship in our lives and in our churches, one of our passions during our vacation. The vacation will be more restful because of the refreshing thoughts. Our churches will become enriched because of our new vision and enthusiasm. The Kingdom will be extended because of our increased efforts to spread the message of Love, Service and Sacrifice. The church must advance or retreat. How will it be with your parish?

The best way for each local church to be assured of doing its share is prayerfully to organize its own work so that it becomes a strong unit with a well and promptly paid minister, inspiring worship, adequate Christian educational program, and attractive and neatly kept place of worship. Equally with its own financial needs, each church should emphasize its benevolence program. Its apportionment budget should be presented to its members with the same care and earnestness as the budget for home expense. Every Congregational Church member should know about and practice Christian Stewardship.

—Selected.

The one constructive force at work in the world today is the Christian Church. That the Church may continue its work, in the State, in the homeland, on the foreign field, we who know must share its privileges, its joys, its burdens. Without the church-at-large, at home and abroad, our horizons would be darkened. Without the state conference our scattered efforts would be most feeble. Through the fellowship of the New York Congregational Christian Conference, and through it the greater fellowship of the home boards and American board, we can stand with our brothers of other faiths, enduring Christians in an uncertain world. —New York State Conference.

Prodigious plans are paltry fancies without the will to act. . . . To discern a flaw and not act to overcome it, to see a better way and not undertake it, holds many back.—Romer's Thinker.



RESURGAM.

The character or destiny of a people may be dramatically epitomized in a word. Madame Chiang Kai-shek has taken the word **Resurgam** as the theme of her book, "China Shall Rise Again" (Harper and Brothers, Publishers). This latin word is engraved on an odd stone above the southern portal of St. Paul's Cathedral, London. According to the story, Sir Christopher Wren, the architect, asked for a stone to mark the center of the great dome as a guide for the workmen. From a rubbish heap was brought a piece of old tombstone which bore this word, which is translated, "I shall rise again." The noted architect gave to this stone a place of prominence and permanence. One instinctively recalls another historic reference: "The stone which the builders rejected is become the head of the corner."

The father of this noted woman and authoress, Charles Jones Soong, was educated at Trinity College and Vanderbilt University, and in his later years he was closely associated with Sun Yat-sen, his son-in-law, in his great program of political tutelage in China.

Madame Chiang writes convincingly about "A Rejuvenated China." A keen minded and a fearless spirit is revealed in her searching analysis of national conditions. "The task of each nation should be to face existing conditions with courage and candor; to remove with resolution and sincerity those obstacles which retard the progress of an enlightened and more humane world order. To build a new, strong, unified China it behooves us all to engage in intensive introspection, to be scrupulously honest in our estimate of our shortcomings, and to acknowledge frankly our past mistakes with a view to correcting them in the future. To save China from the consequences of this war character is essential. There must be intellectual honesty and general integrity. No one accepting office should forget, or be permitted to forget, that since he is paid from funds coming from the people he is the servant of the people. The people who pay taxes are deserving of good government."

Seven Deadly Sins are exposed with remarkable honesty. No one can read this searching analysis without gaining an enlarged conception of sin, a new understanding of its social consequences. These deadly sins are the following: self-seeking, "face," cliques, lack of self-discipline, evasion of responsibility, defeatism and inaccuracy. "If we are worthy of our heritage," Madame Chiang insists, "we will boldly face the facts, unpalatable though they be, and with genuine intellectual honesty admit the facts that are ours." One cannot pass lightly over the slogan which is set forth so vigorously, "Reform or Resign!" Spiritual functions are emphasized. There is an occasional note of prophecy: "And what we see is that Japan's fall is approaching fast, and will be due to her devotion of sixty years of intense effort to the development of material and martial grandeur while utterly neglecting to inculcate in her people spiritual qualities."

Women are to play an important part in the political, intellectual and economic resurrection of China. Madame Chiang is the most conspicuous example of this feminine resurgence. "Women are now fast breaking down the barriers which for aeons excluded them from taking part in public affairs. They are escaping from the cloistered confinement that prevented them from contributing the leaven of their intelligence and their ability that is so essential to the success of social and political reforms and national progress, and they will supply the energy and incentive which are needed for successful and progressive improvement. It is not, of course, the fault of the women of China that hitherto their lives have been circumscribed; that they have been cribbed, cabined and confined; shut off from participation in the solution of national problems; converted into household chattels, or, if they possessed what is known as 'glamour' kept as pampered adornments of boudoirs like animated pieces of delicate porcelain.

"Picturesque pages have been contributed to our ancient history by women, and correspondingly, modern women are destined to provide colorful passages for the chronicles of this current epoch. They will do so because they have brains. Education, foresight, enterprise and courage are not the monopoly of men. Women must do their best to see that the piles of patriotism and probity are driven deeply into our despirited soil to form the foundations for a resurgent China. They must labor unceasingly to create the atmosphere of loyalty, tolerance and justice to permeate for all time the halls of state and the confines of the home."

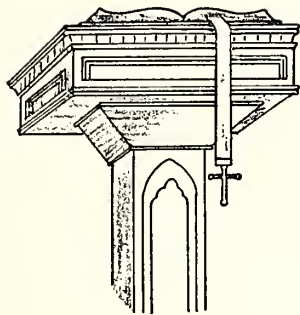
This book offers interesting reading for the minister and layman and should prove to be especially stimulating to missionary groups and women in general.

THE AGE OF RETIREMENT.

A Methodist Church in Richmond recently decided that their church debt had reached the age for retirement. Now an effort is being made to secure sufficient pledges to care for the entire indebtedness of \$38,000.00. The membership of fifteen hundred is entering with enthusiasm into the campaign.

Churches should be able to recognize and realize the necessity for retiring debts of long standing. The church can sound the note of victory when it is willing to courageously face and discharge its financial obligations.

There has been considerable speculation concerning our ability to retire the debt on Elon College. It would seem that if one individual church can pay a debt of \$38,000.00, that our entire Convention could pay a debt of less than three times this size. Let no one say again that it is unreasonable or impossible. This is our obligation. The age for retirement has been reached. Our honor should not permit it to continue indefinitely. Great spiritual dividends are realized by those who deal honestly and promptly with (Continued on page 15.)



OUR PREACHER FOR THIS WEEK IS
REV. CARL HERMANN VOSS,
PITTSBURGH, PA.

**“NOT BY ARMS ALONE: A VIEW
OF TOMORROW.”**

An American observer of developments abroad returned from defeated France and, when asked about the possibilities of the future, remarked, “To think about the future becomes mental torture.” This remark is not unlike the plaintive answer which a young person gave me recently when I contended that we need a faith to face the world of tomorrow. This young person countered: “. . . the world of tomorrow? Gosh, it’s tough enough trying to face the world of today.”

It is true that the contemporary crisis strikes fear to our hearts. We live from day to day, and the morrow has little meaning for us save to promise more dismay. But such a view is limited and spells defeat.

To meet this mood of defeatism we should turn to the Letter of Paul to the Ephesians where, in the sixth chapter in the thirteenth verse, we read those undying words: “Wherefore take up the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand.”

Those are not mere pious phrases to be mouthed as though in mummery or as though they were magic incantations. They are living words, as vital in our time as in the hour they were written. We should meet the crisis of today not by arms alone. The “whole armour of God” is an integral part of the thought that we must “wrestle not against flesh and blood, but against principalities, against powers, against the world rulers of this darkness, against the hosts of wickedness in high places.” The pungent phrases of Paul nineteen centuries ago take on new meaning in these dark days of the twentieth century. We do need the whole armour of God that we may be able to withstand in the evil day.

The “world of tomorrow” of which men speak so glibly will not be easy to achieve. Certainly it will be com-

pletely unlike the flamboyant “brave new world” exhibited in the Manhattan World’s Fair of 1939-40. It will be a world of chicanery and violence, of fierce antagonisms and implacable hatreds, draining us of all the spiritual resources we have hoarded through the years. The decades to come will bring in their wake an abundance of blood and tears. We need realism to be sure, to face the future courageously. But this is only a starting point, for faith, capable indeed of removing mountains, is essential if the signs of the times are any portent of what lies ahead.

Three years ago, in the spring of 1938, I was asked to give the baccalaureate address for the graduating classes of the high schools in the capital city of a Southern state. I tried to make those young people face the existing world realistically. The next day some of my friends chided me: “You certainly painted a dark picture for those young people last night. To hear you talk, you’d think we were going to have trouble in these coming years; strife between capital and labor, race discrimination, conflict between the ‘haves’ and the ‘have-nots,’ and the world plunging into war!” Now I regret only that I did not paint the picture black enough.

“Where there is no vision, the people perish.” Perish we shall if our view is limited to the immediate horizon and if our program contains nothing more positive than the purpose implicit in the negative slogans “anti-Fascism” and “anti-Naziism.” Opposition to paganism and barbarism is, without doubt, important; but the role of the antagonist will not suffice. We must be protagonists as well, for we fight a foe of incomparable power. It has been well asserted: “The fascists were stronger in arms because they were stronger in heart. It was their fanatical faith that gave them wings and fire; it was the singleness of their purpose that sharpened the spearheads of their march.”

Thus when we say, “Not by arms alone,” when we realize that we must put on the whole armour of God, we ask on the one hand for realism and on the other hand for idealism.

I.

By realism we mean more than seeing the world as it seems. We want to penetrate the surface and discern the basic issues. We say we are against Fascism. Why are we against Fascism? We are against it because it wants to root out Christianity. Fascism believes in the glorification of war and insists that war is

a permanent state of mankind. It has a contempt for true science. It has a complete hatred for democracy: for the dignity of man, for equality of opportunity, and for the validity and vitality of democratic procedures. It has utter disdain for all the values of civilization, those values handed down to us through a humanist-Christian tradition of more than twenty centuries. It has contempt for the physically weak. It delights in physical cruelty and threatens at least one race, the Jews, with annihilation. Fascism has imperial ambitions goaded by the fury of a pagan religion of tribal self-glorification. In short, it defies the universal standards of justice and humanity.

We say this because the ideal of life is our criterion of criticism. As Professor Hans Kohls of Smith College points out, “National Socialism and Fascism are against everything universal; everything that believes in the oneness of mankind, in common human aspirations, in a final harmony: that is, Christianity in all forms: liberalism, humanism, rationalism, capitalism, primitive communism, free-masonry, the ideas of 1789, democracy, even down to the Rotary International, or any one of the most innocuous forms of human cooperation and civilized intercourse.”

Realism demands that we see the issues aright. Do not think for one moment that we of the clergy ask the church to bless this struggle. Far from it. Realism constrains us to face the issue as honestly as did a young Englishman who said, “We hate this war! Though we must fight it, it is a dirty business. And if any bishop tells us that this is a Christian thing, then let’s hang the bishop.” So also would we say if someone were to transform this realism into a sanction of war as a holy crusade, then we, too, would say, “Let’s hang the bishop.”

II.

The second principle of our vision for tomorrow is idealism. That idealism is something more than the mere negative approach connoted by our anti-Fascism. This, of course, means the preservation of democracy within our country, as well as the effort to maintain it abroad. It means, naturally, all aid to the free countries battling against authoritarian regimes. It means a fortnight defense of the Western Hemisphere. But it means even more than that.

The demonic dynamics of Fascism can be surmounted only by a dynamic democracy. This, of course, means a
(Continued on page 13.)

CONTRIBUTIONS

SUFFOLK LETTER.

The Eastern Virginia Sunday School Convention of Congregational Christian Churches was held at Holland Christian Church, Tuesday, July 22, in its seventy-third annual session. The Convention was organized November 6, 1868, with the following officers: Dr. W. B. Wellons, president; Rev. R. H. Holland, vice-president; Rev. C. A. Apple, secretary; Mr. Thomas J. Kilby, treasurer. Mr. Mills E. Godwin, Jr., presided during the 1941 session. The attendance was larger than usual, although several schools did not report, and were not represented by delegates. Failure to send in a report was probably due to one of two things: neglect on the part of school officials, or an unwillingness to send in the required fifteen cents per member for Convention dues. It is unfortunate for the local school to miss the fellowship of the Convention and the stimulating effect of paying Convention obligations. In such cases a penny saved means dollars lost and a decline of spiritual standards.

The president delivered a very timely inspirational key-note address on the topic: "Our Task." He emphasized the importance of making our schools more effective in the development of better personal living, better churches and better communities. Mr. Godwin is intensely interested in the work of the Sunday school, and the whole church, and expresses his interest by loyal support of his local church and the general interests of the denomination.

Mr. J. Rollie Gayle, a member of Oakland Church, spoke on the topic: "What I Expect of My Sunday School Member." Mrs. William Harrell, a member of Liberty Spring, spoke, using the topic: "What I Expect of My Sunday School Teacher." Both of these are capable teachers and made a favorable impression upon the convention. Rev. Aubrey C. Todd spoke on: "The Place of Worship in the Sunday School." Mr. R. L. Murphy, associated with the F. B. L., Richmond, Va., spoke on: "The Responsibilities of Young Americans."

Another interesting and helpful feature of the Convention was a Panel Discussion, led by Mr. H. V. White, Superintendent of the Nansemond County public schools, on the general topic: "Sunday School Problems."

He was assisted by Rev. F. C. Lester, Mr. L. P. Waldo, Jr., Mrs. John G. Truitt and Miss Edna Fulcher. The closing address was by Dr. W. B. O'Neil, pastor of Holland Christian Church, using the topic: "America, Wake Up!" All of these features were so well prepared, and so constructively presented, that those who attended were unanimous in their opinion that it was one of the best sessions since the convention session was reduced to one day. The following officers were elected for the ensuing year: Mr. Mills E. Godwin, Jr., Chuckatuck, Va., president; Rev. J. E. Neese, Norfolk, Va., first vice-president; Dr. W. B. O'Neil, Holland, Va., second vice-president; Rev. H. G. Councill, Portsmouth, Va., executive secretary; Mr. W. H. Baker, Newport News, Va., recording secretary; Mr. J. W. Folk, Suffolk, Va., treasurer. The next session will be held at Oakland Church.

The convention voted to send \$550.00 to the Southern Convention Board of Christian Education. It is pertinent to expect some direct returns to our local Sunday schools for this expenditure of money. In the face of the downward trend in membership and average attendance some officials should consider ways and means to improve the local schools. Letters and literature cannot take the place of personal contacts. Here is a task sadly neglected. The need for action is great and imperative.

I. W. JOHNSON.

THE DRAFT HITS ELON STUDENT BODY.

World conditions and the future possibilities demand that America prepare herself for any aggressive eventuality that may occur in the future. The American people do not want war. They are a peace-loving people. They prefer a program of progress that means health, happiness, and security for themselves and the world in which they live. America has no designs on the holdings of other people and is not envious of their progress and prosperity. Under the peace of years she has made scientific contributions to civilization that have greatly increased human happiness and heightened the standards of living the world over. It is nothing short of tragic that unscrupulous

and malicious hands have seized these scientific discoveries and inventions meant for security and progress and turned them into weapons of destruction and death. Today the clouds of war are lowering just beyond the horizon of the western hemisphere. Whether we like it or not, it seems a part of wisdom and providence that we dedicate our resources, material and human, to the defense of our land and liberty that the ambitions of despots may not overrun our country and sweep from us all that we hold dear.

In an effort to see that this country is properly prepared the President of the United States and those with him have moved to guarantee to our people a sense of security. In order to build our defenses money and property have been drafted either directly or indirectly. Governmental authorities have laid hands upon our most choice young men, and today thousands and hundreds of thousands of them are in training camps preparing for defensive or aggressive warfare as the occasion may demand. This draft has affected Elon College's student body drastically. Fifty or more of our young men who would have been in college this coming year are now with other draftees in training camps or positions of national defense. Those interested in Elon and her future can readily see what this means. They can also see how badly Elon needs their help and their support now. This is not merely a question of prospective college students' desires but a question of the security of our college.

This is an earnest appeal to the ministry of our church and to the homes of our church to send if possible their sons and daughters who are to go to college to Elon for their college training. Elon refuses to take second place in the field of higher education when it comes to training young people for life and for the majority of the professions. Our curriculum is abreast with the times and is rich with offerings for ambitious young people. In addition we endeavor to infuse our curriculum with the true spirit of Christianity that makes telling contributions to the ones who come. We are encouraged by the large number of our ministers who have accepted position on a committee to work with Mr. Colclough to interest our young people in Elon College and otherwise advance the interest of the college among our people. Elon, your college, needs your help. Please do not fail us.

I. E. SMITH.

FOR THE CHILDREN

Dear Friends:

Aren't summer days joyous days? I know that many of you are enjoying your vacation with your parents during these summer, sunny days. There was a little six-year-old lad in my Sunday school class this morning who had just returned from a trip to White Lake Beach with his parents and little sister. Truby Gross told the other boys and girls in the class about his trip and about some of the things which they did.

Some of you will be going on picnics with your families in the fields and woods and by the lakes. Others will climb mountains and search for shells by the sea. All of you will find beauty along your pathway. When you see a delicate flower full of fragrance and radiant with color; when you watch the big red ball of fire—the sun—settling down into the western sea; then you look into the eastern sky and find old Mr. Moon climbing over the horizon to start his night watch over old Mother Earth you begin to think of God who created the beauty about you. So you say that where there is beauty there is God. Because beautiful things make you think of God.

Perhaps there will be some of you who cannot go on a vacation. You will have to spend your vacation at home as I will have to do with Baby Oliver. If this is true perhaps you will be so disappointed about not getting to go to the seashore, "as Sue Ingram is doing," that you will not remember to search for the summer beauty and "God in the beautiful" which is all about your home. This morning I went to my back kitchen door to take an early peep at my dew-kissed garden. There at my feet peeping up at me from under the back steps were dozens of day flowers. Their heart-shaped faces looked as if they had borrowed their light blue from the early morning sky. The center of their faces looked as if they had caught some of the sun-rise color from the sky also. "What a beautiful new day!" I thought. Then I whispered as I looked at the beauty: "Thank you, God, for this good day!"

This afternoon just after I had given Oliver his 2:00 o'clock meal, and he had fallen asleep, I heard a child crying out in front of the parsonage. I went out hurriedly. There was Linda Faye Tillman on the walk. Her hands were full of play things

but her eyes were overflowing with tears.

"What is wrong with you, Linda Faye?" I said, as I went out and put my arm around her.

"Come and go sit on the glider with 'Todd' for a bit. Oliver is taking a nap so we will have to stop crying so that we'll not awaken him."

I took the comb from her chubby hands and arranged the curls at the back of her neck where they would be cooler. I told her about what we did at Sunday school this morning. We played the story of "The Good Shepherd."

Linda Faye said, "When I get big I am going to be a preacher. I am going to play the piano in the church. Someone will sing while I play. Who will sing, 'Todd'?"

"The people who have come to church will sing," I said.

"If Oliver is big enough then maybe he will sing while I play."

You will meet new friends upon your vacation trips. You will find beauty in their lives just as you will find it in the flowers faces. Remember it is God that helps us to be beautiful; and please take time out from your happy play to thank Him for your "good days."

In the *Children's Religion* for August I found the following call to worship for boys and girls:

Where Shall We Find God?

GIRLS—

God is in all beautiful things.
We can go out in the woods and find him.
If we will rest and be quiet and think
And if we are lonely and sad,
He will fill us with joy.

BOYS—

And God is nearer than this.
We can go into our homes and find him
Where fathers and mothers are working
To care for their children.

And God is in cities and towns.
We can go into the streets and find him,
Where people are helping each other,
Helping lost children and finding them
homes,
Nursing sick sailors on hospital boats
God's love is in people.

GIRLS—

God is in us, making us helpful,
Giving us strength to be kind and do
right.
God is a Spirit, a Spirit of love,
A Spirit of truth, of kindness, or joy.
Wherever these are, we find God.

PRAYERS FOR LITTLE CHILDREN.

This week when "Daddy Todd" returned from Eastern Virginia he brought a new book for Oliver's li-

brary. The name of it is at the head of this paragraph. It was written by Mary Alice Jones and the lovely pictures in it were drawn and painted by Lucia Patton. It was published by Rand McNally Co., Chicago. It can be bought at the large dime stores. It is a book that every child should own. Here is one of the prayers which it contains:

A Thank-You Prayer for Happy Times.

We thank you, loving God,
For happy times:
For our playmates and friends;
For our games and plays;
For our pets and trips;
We thank you, loving God,
For all our happy times.

It is too hot here to work out a crossword puzzle this time but here are the answers to last week's puzzle. If you want to do something in the puzzle line this week, try making a copy of the puzzle cut in one of your old Childrens' Pages. Now work out a puzzle of your own with definitions to fit it.

Answers to Last Week's Crossword Puzzle.

ACROSS—1. Soft. 3. Lamp. 5. One. 7. Cross. 9. Darn. 11. Step. 13. L. I. 14. R. L. 15. Bled. 17. Safe. 19. Delay. 21. Eon. 22. Wind. 23. Knee.

DOWN—1. Sand. 2. Torn. 3. Less. 4. Pulp. 6. No. 7. Cried. 8. Stray. 10. All. 12. Elf. 15. Blow. 16. Deed. 17. Sank. 18. Ease. 20. Lo.

APPEAL TO YOUTH.

Among the scourges that humanity has invented for her own destruction some are brutal—war, invasion. There are others which insinuate themselves craftily under the appearance of pleasure, and which, once installed, exert ravages all the more dangerous that their cause is more difficult to extirpate. Alcoholism is one of these.

The defense of the country will be incomplete unless we put our youth on guard against all abuse of strong drink. A people which allows alcoholism to penetrate into its midst attacks its own substance and undermines its own vital force.

Young Swiss! sobriety is for you a national duty no less than a matter of personal dignity. It is you who will put your stamp on our country of tomorrow, it is you who will have to maintain her independence. Strive therefore to preserve all your energies for her service. It is an affair of honor and self discipline.—*General Guisan, Commander in Chief of the Armies of Switzerland.*

A capacity for thinking is of little value unless it is accompanied by a capacity for action.—*Croce.*



DR. FRED FIELD GOODSSELL ENCOURAGES.

It is most encouraging to receive a gift and beautiful letter from Dr. Goodsell, which reads as follows:

July 16, 1941,
14 Beacon Street,
Boston, Mass.

Colonel J. E. West, President,
Mission Board of Southern Conv.,
Elon College, N. C.
Dear Colonel West:

I have been happy to have your letter of June 30. As a reader of "The Christian Sun" week by week, I have noted the earnest efforts which you and your colleagues have been putting forth in the interest of the Mission Board of the Southern Convention and of the memorial to Dr. J. O. Atkinson. Both personally and officially I extend to you my congratulations for your measure of success, and I would express my appreciation of your earnest efforts along these lines. There seems to be a deeper tide of Christian consecration and stewardship stirring in our midst even though we feel the tremendous attacks of the secular spirit.

I wish I might personally share generously in your effort. All I can do is to send you a token contribution, but with it goes my love and appreciation.

Yours sincerely,
FRED FIELD GOODSSELL.

If you appreciate the efforts we are making to reach the \$20,000.00 goal by August 31, next, please send an offering at once. It does not have to be a large one.

J. E. WEST,
President.

**MISSIONARY OFFERINGS.
WEEK ENDING JULY 25, 1941.**

Sunday Schools.	
New Hope, Harrisonburg, Va. . . . \$	2.13
Pleasant Hill, Liberty, N. C. . . .	4.59
Liberty (Vance), Henderson, N. C.	10.40
Oak Grove, Sunbury, N. C.	1.30
Mt. Olivet (G), Geer, Va.	2.19
Palmyra, Edinburg, Va.	2.50
Durham, N. C.	8.62
Pleasant Union, Lillington, N. C.	1.66
Antioch, Harrisonburg, Va.	5.13
Total	\$ 38.52
Individuals and Churches.	
Christian Chapel, Corinth, N. C. \$	1.50
Flint Hill (M), Biscoe, N. C. . . .	.23
Mt. Olivet (G), Dyke, Va.	7.30
Rosemont, Norfolk, Va.	21.83
*Dr. Fred Foodsell, Boston, Mass.	5.00
Total	\$ 35.86

Mountain Work.	
Mrs. D. A. Dennis, Norfolk, Va. \$	10.00
Total for the week	\$ 84.38
Previously acknowledged	16,676.55
Total since Sept. 1, 1940	\$16,760.93

*Honor Fund.
Gratefully,
MATTIE COX PARKER,
Secretary.

DR. J. O. ATKINSON HONOR FUND.

Dr. Fred Field Goodsell, Boston, Mass.	\$ 5.00
Previously acknowledged	1,310.07
Total to July 25, 1941	\$1,315.07

MATTIE COX PARKER,
Secretary.

SUFFOLK WOMEN DO GOOD WORK.

Suffolk, Va.,
July 14, 1941.

Mrs. R. T. Bradford, Conv. Ed.,
Woman's Missionary Societies,
Southern Convention.

My Dear Mrs. Bradford:

You will find in this message some facts concerning the work of the W. W. Staley Missionary Society from October, 1940, and up until the June meeting, 1941.

To me this has been the best year of our society. Our president for two years, Mis Gladys Yates, has made a splendid president and has presided at every meeting. All those on the program have performed their duties well. Nine meetings have been held and we will hold two more.

Enclosed you will find our year book. The picture of our Suffolk Christian Church on the cover was drawn by one of our members, Miss Julia Brinkley.

Three public meetings have been held. One was held in the auditorium of the church, taking the place of the regular Sunday night service. Mrs. Claude Eley spoke very interestingly on "The Migrants," our home mission subject for the year, presenting some of the conditions under which these migrants live, and a few true stories regarding their lives. Mrs. W. V. Leathers closed with a beautiful worship service which included a

dialogue by Anne Harrell and Anne Truitt, dressed as migrant children.

We were glad to have as our guests for two meetings the members of the woman's home and foreign missionary society of our church. At one of these meetings a review of the home mission book, "Uprooted Americans," was given by Mrs. Claude Eley.

At the other meeting a little play, entitled "No Different," by Violet Wood, was presented by Mrs. W. V. Leathers and Mrs. Claude Eley, with children from the junior department. At this meeting an offering was taken and \$10.00 sent to the migrant work.

During the winter a large box of nice warm clothing was sent to Faney Gap, Va., our mountain mission point, also at Christmas a small box of dolls, caps and balls was sent for children. Since then we have sent \$12.50 to help repair our parsonage at Faney Gap.

Each year we have a birthday party in March, and this is the only time we serve refreshments. This year at our birthday meeting a Chinese ginger tea was conducted by Mrs. J. S. Spratley Rollings. The room was decorated with paper lanterns, pictures of Chinese scenes and people, and numerous articles made in China were displayed. Those taking part on the program and those serving hot ginger tea and cakes were dressed in Chinese costumes. It was a lovely meeting. An offering is always taken at the birthday meeting.

At the July meeting a report of the woman's missionary convention held at Elon will be given, and business matters discussed concerning the Atkinson Memorial.

At the September meeting officers will be installed for the new year.

ANNIE STALEY CALHOUN,
Secretary.

OUR CHURCHES AND THE CAMPS.

Coming to Fort Eustis (Newport News), Va., from an active pastorate in Maine, I suppose I have been as green as any other person, and I appreciate the sincere question in many a preacher's mind: "What can we do of any consequence for the men in training?" I had to learn the answers myself by groping about, aided by a few government bulletins. The most helpful of these, of course, is AR 605 and TM 2270-5, both of which can be secured at a nominal cost from the Government Printing Department. The clergyman will learn from these much of what constitutes the work of an Army Chaplain, and thus see how well he ties in with what the Army Chaplain has to do.

Just to give an idea of our work, we report for duty at eight o'clock in the morning, after a ten-minute devotional together. (There are sixteen chaplains at Fort Eustis.) It's an extraordinary morning that does not have plenty of details, personal help cases, and sick or guardhouse calls left over to be completed from the day before. Most of this quite resembles the active pastorate when a minister sees Advent or Lent in full swing. Looking after anywhere from 800 to 1,300 men is no small responsibility. Some have real personal problems to be unravelled. Some want a letter written home to mother as the youth who only eight weeks prior to being inducted into the service witnessed the burning to death of his wife and only child scarcely a year old. Others did wrong, and are unrepentant or truly self-deriding. All need help to approach their dilemmas manfully, courageously, with a renewed spirit. And where are they to find it? It takes tact and insight to bring about a reconditioning of the soul to begin life from this point onward. The chaplain's duties are great.

He has his Sunday services, too. There may also be a Bible class or discussion group. During the week some hold prayer meetings; most of them conduct sings (the men like to sing), which afford opportunities to slip in a word on ethics, morality, or the Christian life.

One of the greatest needs of the men is to maintain social usages. One college graduate and well-traveled selectee lamented that table manners are so quickly forgotten by the men—or were never learned. In his case, there was a sensitivity that he resented having the Army corrupt. (The Army does not aim to, but weak habits have little chance to survive in a polyglot of home backgrounds.)

Nowhere is the need most evident as in their acquaintances with the opposite sex. It is trite to remind the reader that the Army affords little such opportunities compared to the normal pursuits of civilian life. Finding the right kind of company in a strange community is for many, who are away from home for the first time in their lives, a very difficult undertaking. If they are affected by the suggestive psychology of some of their new-found buddies, they may come to look on life rather cynically.

In this field of social service the local churches surrounding camps can prove of most help, in opening their homes to the boys of their denomination, or to others for that matter. There are plenty of deserving young

selectees who would be glad to attend church and accept an invitation to dinner in someone's home. Young people's groups can put on lawn, beach or church parties of every imaginable character. Under wholesome guidance, with well-planned games, possibly refreshments, a most delightful time is possible for the men. A devotional or a sing is an ideal way to close such gatherings.

Rev. Jesse H. Dollar contacted the Congregational Christian Chaplain at Fort Eustis, and thus arranged a week or more in advance to have a convoy of fifty men (the Army furnished the transportation) attend a Sunday evening service, July 20, when he was showing some motion pictures. A number of the men on the way home expressed their keen pleasure with having been invited. The parishoners had been genuinely hospitable with them.

You may think of many more ways to help the men in service. Why not contact a chaplain and find out what he needs in the way of tracts, equipment, program for the men, and the like?

CHAPLAIN ROLLIN GOODFELLOW.

PAYING A PRICE.

We have given to China "limitless misery, destruction, famine and death," by sending war materials to Japan, Rabbi David de Sola Pool said recently, and we must make amends by "pouring out American riches" to relieve China's war victims.

"We cannot make amends for the lives that have been taken, for the destruction that we have helped to shower down on that beautiful land," he said. "The least amends we can make is to pour out American riches to help staunch the wounds, to bring some little meed of comfort to those who have suffered so much.

"We are paying a bitter price for the betrayal of humanity when we failed to protect such helpless peoples as the Chinese, Ethiopians and Jews. We are learning in the school of most cruel suffering that our shrunken world is become one neighborhood. 'Love thy neighbor as thyself' was not spoken with any boundaries in mind. It was not spoken with any limits of race in mind. It was a call that embraced all humanity and if we would be true to this best teaching of our common Judo-Christian heritage we must learn to give, irrespective of race, creed, color or nationality. When a cry of suffering reaches us we shall learn to give because we have but one humanity."

MARK DAWBER TO BROADCAST.

A series of radio addresses, sponsored by the Home Missions Council of North America, on "Frontiers of American Life," dealing primarily with "Democracy and Human Need," are to be delivered on Wednesdays during August, September and October, at 1:30 P. M. (E. D. S. T. through September 24) by Mark A. Dawber, over WJZ and the Blue Network of the National Broadcasting Company.

The following addresses will be given:

August 6—Author of Liberty.

August 13—The Church and the Democratic Way.

August 20—Democracy and the American Dream.

August 27—The American Indian Under Democracy.

September 3—The Negro and Democracy.

September 10—The Immigrant in the Melting Pot.

September 17—Orientals in America.

September 24—The Jew in a Democracy.

October 1—Democracy and the American City.

October 8—Rural Life and the Future Society.

October 15—Children in a Democracy.

October 22—Uprooted People and Democracy.

October 29—Pioneers of the American Way of Life.

THE CHURCH IN CHINA GROWS.

By ALICE BROWNE FRAME of *Peiping*.

In spite of the fact that some of us have spent many anxious hours "astride the wall," the Christian Church has been growing even here in occupied China. Wherever it has been possible to maintain them at all, Christian schools have been crammed to the bursting point—sometimes it would seem beyond!

That is true of our hospitals, too, with a good many gunshot wounds in addition to the ordinary diseases. Have any of you read *Mission Station, Tchchow* (which you can get from the American Board, 14 Beacon Street, Boston), in which a brilliant young new refugee surgeon from Vienna gives his impressions of our big Tchchow Hospital and the other work centering around that little Shantung Church? Read it, then. It will surprise and thrill you.

(Continued on page 13.)

Pilgrim Fellowship

"Youth at Work in the Church"

A. LANSON GRANGER, JR., Editor

EASTERN VIRGINIA PILGRIM FELLOWSHIP OFFICERS.

At the recent meeting of the Eastern Virginia Pilgrim Fellowship the following officers were elected:

President—Emily Harrell, Route 1, Suffolk.

First Vice-President—Margaret Butler, 212 Clay Street, Suffolk.

Second Vice-President—Baxter Twiddy, 306 W. 36th Street, Norfolk.

Secretary—Elmore Eubank, 761 28th Street, Newport News.

Assistant Sec'y—Dorothy Sterling, 1303 W. 27th Street, Norfolk.

Treasurer—Dorothy Lynch, Route 1, Suffolk.

Superintendents:

Devotional Life—Evelyn Byrd, R. 3, Suffolk.

Leadership Training—Elsie Roberts, Windsor.

Missions—Mrs. Robert Lee House, Richmond.

Social Action—Dallas Berry, 514 S. Main Street, Norfolk.

Christian Endeavor—Lewis Curling, 1301 Chesapeake Ave., So. Norfolk.

Publications and Reporter—Glenice Loehr, Waverly.

Pastor Counselors—Rev. Jesse Dollar, 2308 Roanoke Avenue, Newport News; Rev. T. Fred Wright, Windsor.

Lay Counselor—Charles Heath, Jr., 2510 Parrish Avenue, Newport News.

A NEW ORDER FOR THE PILGRIM FELLOWSHIP CONFERENCE?

From the reports which have been received from recent Pilgrim Fellowship rallies no specific mention has been made of any plans for program of projects which the Fellowships intend to promote *as a group*. If there are such plans, we are eager to know of them, and to pass them on to others through this page. If not, this lack represents a regrettable gap in our Pilgrim Fellowship program.

For a number of years now our conference Pilgrim Fellowships have been holding rallies at planned intervals during the year. These rallies have usually been pitched upon an inspirational level, and there is no

denying the fact that often they have been rewarding experiences. But for the most part, these same programs have been generally barren of group thinking and planning about the total conference fellowship program. Officers and superintendents are elected, and these then return home to shift for themselves, either confused about what they should do or left to do whatever their own initiative suggests. The inefficiency and incompleteness which have been the results of this procedure should be apparent to us all by now.

Our rallies should certainly be centers of inspiration. But they need to be more than that. They should be instrumental to the total conference Pilgrim Fellowship program as planning centers for programs and projects which should be undertaken and made operative in each local church. After all, the only reason for electing officers and superintendents is for the functional relationship which they have to the program. They should be elected precisely upon the basis that they are to be the executors of a program. We have reversed the procedure. We have elected officers, and then searched around for something for them to do, if, to be sure, we have searched at all. But the program is really primary to the officers, and not vice versa. In our conference Fellowships we need to be more concerned about program.

We have not yet developed in our Southern Convention the kind of Pilgrim Fellowship which we are capable of having simply because we have not thought definitely enough in terms of conference programs and projects and of how these programs and projects should function in the local church. We continue to think merely in terms of our local church program, and presume that about all we need in addition is a few hours of fellowship and inspiration occasionally had with other groups.

It should be said in fairness that some of our Fellowships have at least started in the direction of developing a conference program through their officers' retreats which are held at least once during the year. Here the emphases for the year's program are

discussed and planned, and the whole program is seen as a totality. There is no substitute for this type of creative study and planning. Upon the basis of it an officer's task is seen in more meaningful perspective.

But even with this necessary ground work the major task is that of making the program operative throughout the churches. And here it seems still that our rallies are our best opportunities for making this possible.

DUKE LIBRARY ACQUIRES NINE HUNDRED-YEAR-OLD GOSPELS.

The Duke University Library has purchased and received from a London dealer a manuscript copy of the Four Gospels on parchment, written about nine hundred years ago by an eleventh century scribe. The text, in brown ink, is still excellently preserved. Throughout the book are marginal notations and initials in brilliant red ink. At the beginning of each of the four Gospels is a beautiful ornamental illumination done in gold leaf, light green, blue, and delicate rose. Each title is in gold.

There are four medieval portraits of the evangelists, also of eleventh-century origin, depicting each author seated before a simple copy stand and with his book on his lap. It is an interesting anachronism that each evangelist is depicted writing in a codex, not a roll, although the codex was not used before the second century. These pictures are badly rubbed, but are still clear enough for the artist and student to observe much concerning their original character.

An outstanding feature of the manuscript gospels appears in an appendix at the end of the book. Here the scribe has copied separately the story of "The Woman Taken in Adultery," which is entirely omitted from the manuscript Gospel of John. It is included in modern Testaments at John 7:53-8:11. This circumstance is a reminder that the story is omitted from the Gospel of John in all the oldest manuscripts. It was introduced only by a later editor.

The cover on the book is at least five or six hundred years old. The lower board still remains, made of dark brown calf over a thick wooden board. The leather is stamped with an encircled figure of the Byzantine Empire eagle-symbol.

The Duke University library cabled to London for this manuscript on May 15, and when it had not arrived by the Fourth of July some concern (Continued on next page.)

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

PAUL PREACHES FAITH IN CHRIST.

LESSON V—AUGUST 3, 1941.

LESSON: ROMANS 3: 21-31; 5: 1, 2; GALATIANS 3: 1-29.

DEVOTIONAL READING: ROM. 8: 31-39.

GOLDEN TEXT: *As it is written, But the righteous shall live by faith.*—ROMANS 1: 17.

In writing concerning some of the letters of Paul, Simon Peter makes this statement, "Even as our beloved brother, Paul, according to the wisdom given unto him, has written unto us also in all of his epistles, speaking in time of these things; in which are some things hard to be understood." The scriptures which form the background for today's lesson are undoubtedly from one of those epistles which is hard to be understood, for Paul's letter to the Romans is one of the most profound letters which he wrote. One of the things which makes it difficult to understand is that in so many instances it is abstract. Underneath the difficult section which forms today's lesson there are some general principles which emerge as one reads the lesson several times to get the general meaning. Paul is trying to say some things which are fundamental about the Christian experience. Let us see if they can be put in simple, understandable terms.

The Righteousness of the Law and the Righteousness of God.

Paul said that there is a righteousness of the law and there is a righteousness of God, or a law of righteousness. The righteousness of the law is obedience to an external law, it is the observance of every jot and tittle of the law, it is the performance of rites and ceremonies in compliance with a set of instructions, or it is conduct ordered by details and specific directions. It may be very external; it may not touch the matter of motive at all. A man can be righteous according to the law and still not necessarily be a good man within. On the other hand the righteousness of God is a righteousness which comes from the spirit of God within the heart of man. It is not blind obedience to an external law; it is the response of a loving heart. Its motive is not fear, nor hope of reward, but love and an expression of appreciation, as well as the desire to please. In this letter

Paul pleads for the same kind of righteousness for which Jesus pleads in the Sermon on the Mount—a righteousness which is within, a righteousness based on right motive, a righteousness based on love and not on law.

All Have Sinned.

"For all have sinned and fallen short of the glory of God." Paul did not write this in the spirit of pessimism, he was not looking through dark glasses, he was simply stating a fact of life. It is a principle of sin that runs through life. No man fulfills the law of God perfectly, no man lives without sin. The basic fact on which Paul based theology and the dominating principle on which God sent His only begotten Son into the world was that men are sinners, that they come short of the glory of God, that they "miss the mark"—this one of the root meanings of the word, sin—that they needed help. To be sure a man may be self-righteous and self-satisfied if he measures himself by other men, or if he measures righteousness in terms of obedience to external law; but when a man stands face to face with Christ, when he sees himself in the holiness of God, he realizes as did Simon Peter that he is a sinful man.

Salvation for All.

"Even the righteousness of God through faith in Jesus Christ unto all them that believe; for there is no distinction." Just as all men have sinned and have come short of the glory of God, just so is there the possibility of salvation for all men. Christ died for us. He offers to all salvation. There is no difference between the Jew and the Greek, between the bond and the free, between male and female. Christ is able to save all who come unto him. God has included the whole world in his redemptive purpose.

"Or is God the God of Jews only? Is he not the God of Gentiles also? Yea, of Gentiles also: if so be that God is one, and he shall justify the circumcision by faith, and the uncircumcision through faith." Here again Paul insists that salvation is not only for the Jews, it is also for the Gentiles. This was not popular doctrine in Jesus' day—the people of Jesus' home village wanted to throw him over the precipice because he suggested that God's love and care extended to people of other nations. It

was not popular doctrine in Paul's day since again and again the Jews persecuted him because he insisted that God's love went out in redemptive purpose to the Gentiles. It is not always popular today, for there are those who believe that God's love is exclusive rather than inclusive, that there are still people beyond the pal and love of his redemptive purpose.

Salvation by Faith.

Being justified freely by his grace through the redemption that is in Christ Jesus," Men are saved by faith. There is nothing that a man can do to earn salvation. The primary thing to do concerning salvation is to accept it. Faith, of course, is not meant simply assenting to a creed, not merely being something; faith in the New Testament sense means committing oneself to surrender in obedience in trust to Someone. As Dr. Hough says, "To Paul faith was trust. It was casting your past and present and future into the strong and mighty arms of Christ. It was the most tremendous personal act of a man's life. It was the propelling of his whole character and destiny into the waiting arms of the friendly God who had been made known to the world through Jesus Christ. It was the resting forever upon that achievement of suffering rescue which Christ had wrought upon the cross. That leading act of faith which bound the life to the Savior was the one supreme and important matter in life to Paul."

Peace and Rejoicing in Salvation.

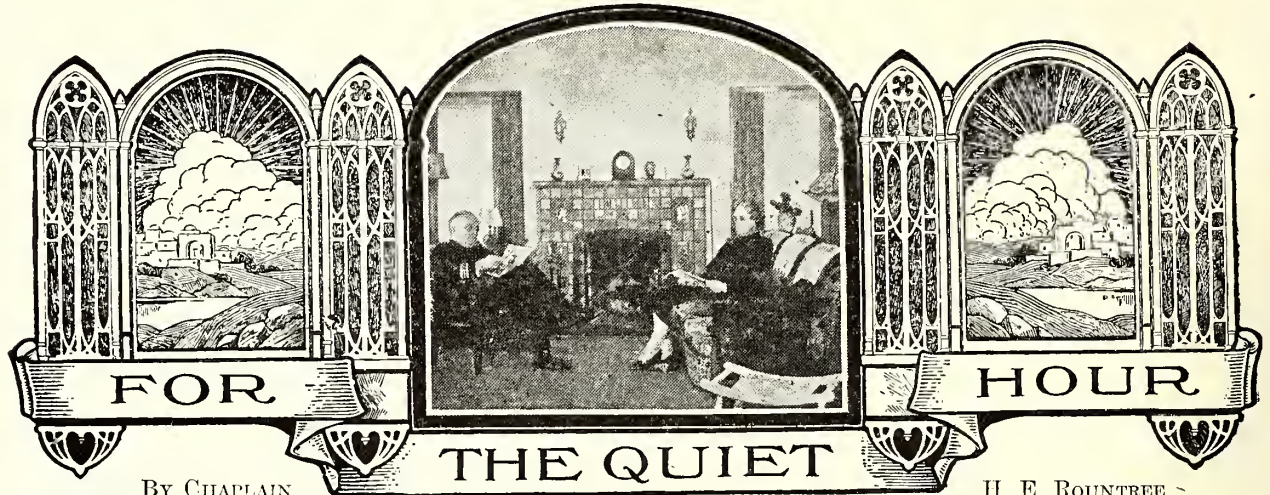
"Being therefore justified by faith, we have peace with God through our Lord Jesus Christ . . . and we rejoice in hope of the glory of God." When a man by the grace of God through faith becomes reconciled unto God in Christ he finds the secret of a new and deep and strange and abiding peace. The old sense of estrangement is gone, and the warmth of personal relationship has been restored.

With this peace there is also a new joy. There is joy comparable to the joy which comes into the human heart when by a simple, sincere act of faith one becomes at peace with God.

IN DUKE LIBRARY.

(Continued from preceding page.)

was felt that it might have been lost in a blockade sinking. But the irreplaceable copy was finally received and is now safely deposited in the library, accessible for study by Biblical students. In the Duke collection, now numbering six ancient manuscripts of the Greek New Testament, it is the oldest copy by two centuries.



BY CHAPLAIN

H. E. ROUNTREE

MONDAY.

LIFE'S ONE THEME.

"*Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength . . . and thy neighbor as thyself.*"—Mark 12: 30, 31.

"Life is just our chance at the prize of learning love?"—*Robert Browning.*

Prayer—O Lord, we would continue and abide in thy love. We would love thee with all our strength, have thy peace, prosper in the riches of grace, feel continually the consciousness of Thy salvation, now and forevermore. *Amen.*

TUESDAY.

THE LOVELINESS OF CHRIST.

"*Yea, he is altogether lovely.*"—Songs of Solomon 5: 16.

It is Christmas morning, 1940. The Christmas idea brings to us the loveliness expresses itself in the spirit of being glad and good with everybody far and near. We wish this spirit could obtain all the days of the year. The loveliness of Christ consists in His perfect humanity. In everything but our sins he is one with us. In that humanity He assures us of His love. In His sympathy He is altogether lovely. There is not a need which He does not know about. The widow of Nain, the little dead child of the ruler, the demoniac of Gadara, the hungry five thousand, the Leper. The touch of Jesus made them all heirs with Him.

WEDNESDAY.

DOING GOOD TO GET TO HEAVEN.

"*What good things shall I do?*"—Matt. 19: 16.

This man thought goodness won the kingdom of God. When he learned that merely being good did not win favor, that he must serve others for their good, he turned away, for he loved himself.

A Christian woman, laboring among the moral lepers of London, found a poor street girl desperately ill in a bare, cold room. With her own hands she ministered to her, changing her bed linen, procuring medicines, nourishing food, a fire, and making the poor place as bright and cheery as possible, and then she said, "May I pray with you." "No," said the girl. "You are doing this just to get to heaven." What was the answer? Many days later, after many visits and much help, when the girl was most well, on her last visit, she said to the patient, "My dear, I shall not come again. Before I go I want you to let me kiss you. As her lips met those defiled by oaths and unholy caresses, the heart broke, and she became a Christian. That was Christ's way.

THURSDAY.

THE CHILDREN FOR CHRIST.

"*Suffer little children to come unto me.*"—Matt. 10: 14.

Said a precious little laddie,
To his father one bright day,
"May I give myself to Jesus,
Let Him wash my sins away?"

"Oh, my son, you are too little,
Wait until you older grow,
Bigger folk, 'tis true, do need Him;
Little folk are safe, you know."

Said the father to his laddie
As a storm was coming on,
"Are the sheep all safely sheltered,
Safe within the fold, my son?"

"All the big ones are, my father,
But the lambs, I let them go,
For I didn't think it mattered,
Little ones are safe, you know."

Oh, my brother! Oh, my sister!
Have you, too, made that mistake?
Little hearts that now are yielding
May be hardened then—too late.

Ere the evil days come nigh them,
"Let the children come to Me,
And forbid them not," said Jesus,
"For such shall my kingdom be."

—Selected.

FRIDAY.

THE GENTLENESS OF JESUS.

"*I am among you as one that serveth.*"—Luke 22: 27.

The humility of Jesus was altogether lovely. It was with sinners and the worst of folks that this supreme loveliness is shown. When He spoke to the silent woman, after her accusers had gone, we are told that he used the word, "woman," the same word that he used when he addressed his mother. How gently, yet faithfully, he presses the infection that was eating her soul. Yet he could not have been more gentle to his mother. In all his dealings with sinners it seems that it is all important and enough that he should take back to heaven the soul of sinners.

SATURDAY.

THE THOUGHT OF GOD.

"*For God gave us not a spirit of fearfulness; but of power and love and discipline.*"—II Tim. 1: 7.

Henry Van Dyke said that more than half our trouble is borrowed; that if we could be sure of final victory in every conflict, our hearts would be lightened and we would be happy. We need the courage to see beyond our difficulties, and to work and fight and march forward knowing that He will give us the victory. This is the courage we find in the thought of God.

Prayer—We thank Thee, our Father, for the power Thou wilt give us but for the asking. Help us this day to know that all is well in Thee. *Amen.*

SUNDAY.

"The Sabbath is made for man, that is, for man as God designed and created him. The whole man must have the opportunity of sharing in the benefits of the day, or it fails in its object."

THE SUN'S PULPIT.

(Continued from page 5.)

positive program fired by indomitable spirits even more than insuperable arms. We of the democratic world have the inescapable task of envisioning a world for tomorrow. And therefore, war aims and peace aims are a basic part of any national defense program. Anglican churchmen, who assembled in conference at Malvern College outside of London, and the British Labourites who met at Bournemouth, England, are intent on avoiding new wars for their children's children, and are planning the social order they hope will emerge from this purge of flame. The co-operative commonwealth of nations, which they foresee, would make the American creed the world deed. Such a plan is not the "manifest destiny" of a generation ago, certainly not the Hitlerian "new order" which is neither new nor order. In the midst of a living hell men must seek a glimpse of heaven, even if, in their practical achievements, they bungle their efforts to reconstruct this chaotic world.

To contemplate such a world and to face it resolutely is essential to a vital expression of the Christian faith. We obey the imperative of the Kingdom of God when we insist that morals shall have primacy over economics, that injustice be persistently resisted, that no toleration be granted the paradox of moral man in immoral society or of poverty in the midst of wealth. These spiritual objectives are indispensable to civilization.

When we say "a new world order" we mean that we are going to avoid a murderous peace, try to achieve a society of nations in which national sovereignty will be surrendered, but in which each nation may retain its cultural freedom and political independence. We mean a world in which we shall have governments to serve the people and not some specific interest of class or caste, of race or region. We shall have international settlements of economic problems and the parcelling out of colonies not for imperialist purposes but for the achievement of equity on all fronts. We shall try to organize industry, trade, and commerce on the basis of a socialized collectivism that none shall starve and all may have enough. Above all, we shall work for international disarmament. Less than this we dare not tolerate.

We shall strive to create a true democracy which does emphasize the dignity of man and equality of opportunity. In the words of Lewis

Mumford, we shall dispense with "the mechanized barbarisms and the barbarous mechanisms that now threaten the very existence of civilization. Instead of accepting the stale cult of death, that the fascists have erected as the proper crown for the servility and the brutality that are the pillars of their state, we must erect a cult of life: life in action, as the farmer or the mechanic knows it; life in expression, as the artist knows it; life as the lover feels it and the parent practices it: life as it is known to men of good will who meditate in the cloister, experiment in the laboratory, or plan intelligently in the factory or the government office." That is the mandate of the idealism which, fused with realism, gives us the faith to face the world of tomorrow.

Of course, there are those who will say "this is a cynical realism" and others who will maintain our faith is a romantic idealism. On the contrary this realism, this idealism, compromise a compound which is part and parcel of a dynamic Christianity. Archibald MacLeish, the librarian of Congress, spoke recently to the graduating class at Union College in Schenectady, and answered these carping critics. He warned the younger generation that they were no longer to be a "hitch-hiking generation," and went on to say, "What we can demand of you, and what you can demand with even greater authority of yourselves, is that you put off the irresponsibility you have learned from life, the irresponsibility of those who wear suspicion as an armor and doubt as a disguise—those who evade their time by hiding in the cotton wool of doubt and skepticism and refusal. What you can demand with honor of yourselves is this: that you accept the issue history has forced upon you and that you come to your decision on that issue, not by default and not by refusal, but in the full responsible determination to decide your future for yourselves. More than that no man can ask."

With such a faith thinking about the future will not be mental torture. We shall do more than simply face the world of today. Doubt and dismay will be banished, and courage and conviction will mark our faith.

Of course, there are some who in a dreamy, mystical mood will say with the poet, George Meredith:

Dreamer of dreams, born out of my due,
time,
Why should I strive to set the crooked
straight?

To these escapists we deny the luxury of an irony tower. We must all

put on the whole armor of God to withstand in the evil day, and having done all, to stand. With Tennyson we say:

. . . Come, my friends,
'Tis not too late to seek a newer world.
Push off, and sitting well in order smite
The sounding furrows; for our purpose holds
To sail beyond the sunset, and the baths
Of all the western stars until we die.
It may be that the gulf will wash us down,
It may be we shall touch the happy isles
And see the great Achilles whom we knew.
Though much is taken, much abides and
though
We are not now that strength which in old
days
Moved earth and heaven: that which we are,
we are:—
One equal temper of heroic hearts
Made weak by time and fate, but strong in
will
To strive, to seek, to find, and not to yield.
—Tennyson's "Ulysses."

CHURCH IN CHINA GROWS.

(Continued from page 9.)

The Christian Church has struck its roots deep in the soil of China. The temporary withdrawal of foreign helpers may stimulate it to new growth and independence.

When I look each morning into the faces of the intent, bright-eyed, smiling group of young men and women layworkers from some of the Presbyterian, Methodist and Congregational Churches near here who are members of the institute we are holding over in the village, and hear them discuss the problems of the little churches and Christian communities they represent, I feel a tremendous confidence in the future of the Christian Church in North China.

HELPS FOR MINISTERS.

The gift of \$500.00 from an anonymous layman will make it possible for 1,000 ministers to receive a copy of *Church Management Directory* for 1941-42, at a nominal cost which covers postage and handling. The Directory is a church planning book issued in the summer to help the minister lay out his work for the year in advance. The donor of this money has found it "unusually resourceful in homiletic and church planning material."

He says: "In addition to the splendid liturgical and administration material the fifty-two sermons printed offer inspiration to any preacher."

Any bona fide clergyman may receive a copy of the book by sending his name and address, together with twenty-five (25c) cents in stamps or coin to Church Management, 1900 Euclid Avenue, Cleveland, Ohio. Be sure to mention your denomination and church and this periodical.

The Orphanage

CHAS. D. JOHNSTON, Supt.

Dear Friends:

Our annual conferences of the Southern Christian Convention will soon begin to convene. The Convention has asked each church in the several conferences to raise a stipulated amount for conference apportionments. The amount your church and Sunday school raises through the conference year and sends to the college, Christian orphanage, missions and superannuation will be credited on the apportionment made for the institution to which you send it.

All the institutions to which the conference apportionments are sent for support need every dollar that has been apportioned to them, and more if they are expected to do their best work. It would be fine if every church would make it a point to raise all conference apportionments in full this year.

Through the years, we have noticed the most practical way is to begin the first of the year to raise the conference apportionments and the pastor's salary instead of waiting until near the end of the year to do it. The writer finds it much easier to pay his grocery bill if he pays it the first of each month rather than let two or three months' bills accumulate. The writer was elected treasurer of a church year ago. The church was far behind on the pastor's salary and other expenses. The former treasurer had no special plan or system for raising the church finances. We thought there was a way by which it could be done. We first got a list of the church members and apportioned to each his or her part according to their ability to pay. They were asked to pay each month, and the plan worked so well, and the membership was so pleased that we were able to pay our pastor in full each month and kept up all other church expenses. When the conference year ended we were happy to go to conference with a fine report. Make your plan and then work your plan, but to get the best results see to it that every member of your church does something. If they have a part they will be interested.

We find that people who give to help support the orphanage are interested in it, and they want to see it make a success. Our little children who are too small to attend Christian Endeavor have a little program in their building on Sunday nights and it is interesting to be with them and

see the interest they manifest in their program. Little tots will read the scripture lesson, another will lead in prayer, and all join in the singing. It is their program. They all have a part. They are interested because they do have a part.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR JULY 31, 1941.

Amount brought forward \$9,300.47

Sunday School Monthly Offerings.

Eastern N. C. Conference:	
Wentworth	\$ 7.41
Wake Chapel	7.00
Liberty Vance	10.75
Christian Chapel	1.50
	\$ 26.66
N. C. & Va. Conference:	
Burlington	\$ 21.70

Reidsville	9.06	
Mt. Bethel	5.52	36.28
Western N. C. Conference:		
Zion	\$ 8.34	
Sophia	2.00	
Ramseur	11.93	
Antioch (R)	1.30	23.57

Eastern Va. Conference:		
Antioch	\$ 2.14	
Bethlehem	6.11	8.25

Valley Va. Central Conference:		
Antioch	\$ 9.85	
Mt. Olivet (G)	1.75	
Newport	4.30	
New Hope	2.14	18.04

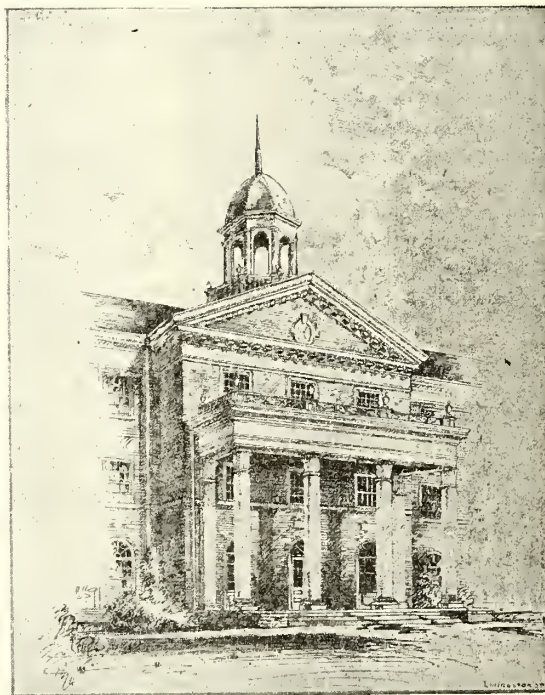
Ala. Conference:		
Roanoke, First		6.63

(Continued on next page.)

ELON COLLEGE

Founded by the Christian Church in 1889

A CO-EDUCATIONAL INSTITUTION OF HIGHER
LEARNING OF THE CONGREGATIONAL
CHRISTIAN CHURCH



ENTRANCE TO ADMINISTRATION BUILDING

Elon College is located in the piedmont section of North Carolina. The climate is invigorating and healthful. The natural beauty of the campus is enhanced by careful landscaping.

The definite religious atmosphere of the College and its modern equipment provide the very best facilities available for the training for religious leadership.

The rates are most reasonable.

LEON EDGAR SMITH, President

Elon College

North Carolina

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational and Christian Churches.

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SUBSCRIPTION RATES.

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- One Year \$2.00

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All other matters of business should be addressed to "The Christian Sun," 1536 E. Broad Street, Richmond, Va.

Contributions should be sent to the editor at 3206 Grove Avenue, Richmond, Va., not later than Friday preceding the date of publication. Emergency notices will be received at "The Sun" office up to Tuesday of the week of publication.

Marriage or obituary notices of not over 125 words will be published free. All over 125 words, 1c a word, cash with notice. Notices should be confined to 250 words.

In Memoriam

SHARP.

On July 17, 1941, God in his infinite wisdom saw fit to remove from his earthly home Mr. Fred F. Sharp who was a charter member of New Lebanon Christian Church. He was a member of the board of deacons and was always faithful to the church. For forty-five years he has given freely of his time and means to the upbuilding of Christ's kingdom.

We deeply mourn the loss of this friend and member, but being assured that he has entered into the joys of the blest, we are resigned to his will. We commend his example of devotion to the cause of Christ to all who knew and loved him.

Therefore, be it resolved:

1. That the church has lost a faithful member and deacon, the community a valued friend, and the family a devoted father.
2. That we bow in humble submission to the will of God who doeth all things well and we pray that He will comfort and bless his loved ones and friends.
3. That we pattern our lives by his faithfulness to duty and his cheerful and sunny disposition.

4. That a copy of these resolutions be placed in the records of our church, a copy sent to the family, and a copy forwarded to "The Christian Sun" for publication.

Respectfully submitted,
JESSIE R. SHARP,
Mrs. J. I. SHARP,
POLLY ANNA MOORE,
Committee.

RAWLES.

Isaac Linwood Rawles, son of the late Julius T. and Mary Dixon Rawles, died at his home in Portsmouth, Va., July 2, 1941, at the age of fifty-nine years. The funeral services were conducted by the writer and Rev. Arnold Slater at the Snelling Funeral Home, and the interment was in the city cemetery.

He leaves a widow, Mrs. Gertrude Rawles, and a daughter, Miss Catherine, of Portsmouth; five brothers, Emmett, Henry and Richard of Suffolk, Va.; Ernest and Sumner of Holland, Va.; one sister, Mrs. J. T. Jones, of Holland, Va.

Mr. Rawles had been a life-long member of Holy Neck Church. He was a good man, kind and gentle, and patient in suffering. His memory will ever be a precious legacy to his loved ones. N. G. NEWMAN.

THE MAN WITH A NEW AND BIGGER JOB.

By ELMER A. LESLIE.

There came to Moses at the burning bush a new program. At the time he was a shepherd, and a good one, for the shrewd sheik, Jethro, would not have put his great flock in a weakling's hand, and already the prudent Arab had observed his son-in-law for several years. To be a good shepherd is not a bad program. But that day a new chapter was to open in Moses' life, to which all that had gone before was but preparation. Our lives do not develop all at once but by stages. Often we cannot see how one stage but prepares us for what follows. But then as in a flash we realize that what we have been doing is but a training ground for what God wants us to do. That day Moses' program was changed from leading a flock of sheep to shepherding an oppressed people. The same good sense, the same inner integrity, the same dependability which he had shown as a shepherd was now given a nobler, more exacting, more challenging outlet.

"Come, I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt."

And oh, how they needed him! They were a group of Hebrew refugees, needing a leader to champion them, needing an advocate to plead for them, needing an emancipator to liberate them, needing an umpire to settle their disputes, needing a statesman to mould them into a nation,

needing a teacher who could, as Jethro later said, be "for the people to Godward," needing an intercessor generous enough to pray for them when they bitterly criticized his leadership, needing above all one who would make their cause his cause, and take it upon himself. I am convinced that God has for each of us his program. Many a man who has sheep as his chief concern was intended by God to be a leader of men. Many a gifted mind caught in the mad race of selfish acquisition was intended by God to use that brilliant business ability to bring health, healing, and future opportunity to great numbers of people who seem to be in a treadmill of discouragement and hopelessness.

I do not wonder that Moses trembled when that new program lay clear and compelling in his mind. And I am deeply grateful for the illuminating glimpse we are given of the hesitation: "Who am I, that I should go unto Pharaoh, and bring forth the children of Israel?" But he went. He was not disobedient unto his heavenly vision.

Finally, the burning bush experience marked the beginning of a new power in his life. The climax of this high hour was not the vision of the flaming bush. Rather was it the mighty assurance that came to him that God would be with him. The newly felt Presence would encourage, strengthen and uphold him as he entered upon the new program of his life.

"Certainly I will be with thee."

ORPHANAGE REPORT.

(Continued from preceding page.)

Special Offerings.

Mr. Lowthorp	\$ 40.00
A Friend, Danville, Va.	5.00
Mr. Davenport	18.00
Mr. May	4.00
Mr. Fespermon	5.00
Wellington Hamrick	2.00
Mrs. Brame	10.00
Mr. Stout	18.00
	102.00
Total for week	\$ 221.43
Grand total	\$9,521.90

EDITORIAL.

(Continued from page 4.)

their debts. This will be true of our Church, our Convention. Victory is contagious and emulative. We need the corporate stimulus which such an achievement would bring to us. The "Courageous Move" of the president and board of trustees to completely retire the debt of long standing is in order and deserves our unanimous approval and support. R. L. H.

Gaining By Giving

Retension makes for tension. Tension makes for nerve and other bodily disorders of many types. A person who is out to win will have the long range view of what he will think of the preparation he made and the course he selected when, nearing the end of the trail, he looks back.

We are being told by life experts of many kinds that he will not only be glad that he eliminated the crowding tumor of avarice but also that he learned to give himself to others.

One of the most poignant of regrets is to have lost friends we might have held—in a world where true friendships are so rare. To make and hold friends one must be willing to give of himself. Friendship is something which grows from the fusion of kindred souls.

We want our children to be happy. Durable happiness and abiding satisfactions come from true friendships. Whether or not we send our children to college let us see that they learn the art of being gracious, interested in other's ideas, plans—in other's welfare. In short let us teach them the simple, generous technique of being friendly.

By being generous, gracious, thoughtful and kind to others they may be occasionally taken in by the weazel-minded, the hard and unscrupulous. But, by failing in these arts of friendliness they will be taken in by the arch-enemy of happiness—self-centered loneliness.

When the churches have taught us to be generous of our time, talents and substance they have not been advocating a theory for their own self-preservation. They have been giving us a way of life which, if followed, will save us from ingrown selfishness, impoverished aloofness and possible insanity.

The psychiatrists, who today are so successful in bringing people back from the shadowy borderlands of utter mental confusion, begin by getting the patient to thinking of others.

He who understood humanity best was not voicing airy nothings when he said, "Seek first the Kingdom of God and its righteousness and all necessary things will be added."

The out-going, out-giving life is not only saved **from** dire things. Being saved **to** service such a life becomes attractive to others who are attracted to the interests of the sharing one.

Of course, like many things else, this can be overdone. There are those who share their substance until they themselves are dependent. They are not unlike an over-ripe fruit.

Furthermore he who gives **in order to gain** seems to have short-circuited the current of supply. There is something practical about not letting the left hand know.

But he who gains that he may give, he indeed has learned to live. And to him that **hath** friendliness, graciousness, thoughtfulness to help, shall be given more of the worth while values of life.

Robert Louis Stevenson revealed how well he had learned life when he wrote: "So long as we love we serve. So long as we are loved by others I would almost say we are indispensable; and no man is useless while he has a friend."

(From "You Were Meant to Win," by John Edwin Priece. \$1.50. 73 W. 88th St., New York.)

The CHRISTIAN SUN

REPRESENTING THE SOUTHEAST CONVENTION OF CONGREGATIONAL AND CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

Vol. XCIII.

RICHMOND, VA., THURSDAY, AUGUST 7, 1941.

No. 32.

Elon College Library

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A PRAYER

Almighty and most merciful God, who art in all and above all, hear, we beseech Thee, the cry of Thy children from all ends of the earth, and as Thou hearest, have mercy lest we perish. As Thou has been the strength of Thy children in every night of struggle, sustain now especially those who suffer the outrages of war or who live in the fear of it. Rebuke in us and in the hearts of all men, the selfishness, pride and malice that curse the earth with conflict. Confirm and further every influence that promotes justice and peace.

We pray for Thy Church in every land, beset by hostile forces. Revive her trust in Thee that she may resist the world and be used by Thee to save the world. Help all who bear the name of Christ to realize the fellowship which we have in Him, that through common love and loyalty to Thee we may reach across the barriers of fear and bitterness that are setting men against each other. At this hour when divisions rend the world may the increasing unity of Thy Church bind it together with understanding and mutual trust.

Grant that the mind which was in Christ Jesus may be in Thy Church also, enabling her to see the way and confirming her trust in Thee that her courage may be sustained to stand boldly in the world in its time of need. Amen.

—Roswell P. Barnes.

LET THERE BE LIGHT

NEWS AND VIEWS

Dr. H. S. Hardeastle is attending the Virginia Valley Central Conference this week.

Dr. L. E. Smith met with alumni and friends of Elon College in New York last week.

Rev. Carl R. Key is planning to attend the Retreat for the Ministers of Eastern Virginia on September 2 and 3.

Revival services are being held this week at Isle of Wight Christian Church. Rev. J. F. Morgan is assisting the pastor, Rev. T. Fred Wright.

There was born to Rev. and Mrs. Robert A. Whitten, at Winchester Memorial Hospital, Monday evening, July 28, a daughter, Martha Rose.

Rev. John R. Scotford, associate editor of *The Missionary Herald*, visited in Richmond last Monday. Mr. Scotford is also visiting a number of our churches in Virginia and North Carolina where Daily Vacation Bible Schools are being held.

ACTIVITIES OF MORRISVILLE CHURCH.

The readers of this paper may be glad to know what steps of progress this church has made for the past sixteen months. Under the wonderful leadership of the Rev. E. M. Powell of Henderson, we have now a membership of forty-five. When he took charge in March, 1940, there were only twenty-one members.

The church has been painted—three coats on the exterior and two on the interior. The Mission Board gave us a grant of \$50.00 for the exterior painting; the balance of \$59.56 was donated by members and friends. The interior cost \$75.85 of which some pledges were given, but our Missionary Society, consisting of only eight members, quilted many quilts and paid \$50.00 on this.

A large Sunday school room has been divided, now giving us the benefit of two rooms; a stove flue built and woodroom built, all at the cost of \$62.00. Our Missionary Society paid \$35.00 of this, money derived from a memory quilt, the church paid the balance out of the budget.

Additional song books and collection plates have been bought with not an outstanding bill for any of this.

For the past two sessions of our Sunday School Convention, our school has won the banner awarded for the most progress made by any school.

LESSIE PUGH,
Treasurer.

HOME-COMING AT LIBERTY (VANCE).

On Sunday, August 31, 1941, Home Coming Day will be observed at Liberty (Vance) Christian Church in Epsom. This is a special service being planned in order to communicate with the members of the church, for as many know, the church register and all the records were burned last February when the home of Miss Margaret Alston, our church secretary, was destroyed by fire. Visitors are welcomed to this service; all former pastors and families are especially invited to come, and all members of the church are urged to attend. If you can not be present, please get your name and address to the pastor, Rev. J. E. McCauley, Henderson, N. C., Route 1, or Miss Margaret Alston, Henderson, N. C., Route 1. This will assist us in knowing who our members are and where they live. At this time the annual revival of the church will begin and continue for the following week. Come, we need you and your prayers.

MRS. FLETCHER FULLER,
Church Reporter.

HAPPY HOME.

Large and appreciative congregations heard the inspiring messages of our pastor, Rev. W. J. Andes, during the recent revival. Good singing also meant much to the success of the meeting. Not only were souls brought to Christ, but those already in the fold have been wonderfully blest. I am sure we have a greater zeal and determination to go forward with the Master's work.

We are grateful also to our pastor and his assistants for the good work accomplished in the Bible school at our church. The number in attendance was the largest yet in any previous school here. Certificates were awarded most of the children of which they are justly proud.

Our quarterly conference meets Saturday evening, August 2, at 7:45 o'clock. It is hoped that all our church members will be present as business of vital importance will be

discussed. "I must work the works of him that sent me, while it is day: the night cometh, when no man can work." (John 9:4.)

REPORTER.

FIFTH SUNDAY OFFERINGS.

The present calendar brings us a fifth Sunday four times during the year. Under the present plan of the Convention, Sunday schools are given the opportunity to assist the church in paying their conference apportionments. They are asked to raise a part of their apportionments for the college by special offerings on fifth Sundays. The fifth Sunday offerings are not in addition to conference apportionments, but they are a part of the same. Elon College greatly appreciates the offerings at these regular intervals. They help tremendously. The last Sunday in this month, August, will be the last fifth Sunday in this conference year. This is an excellent opportunity for the Sunday schools to do a liberal part toward conference apportionments for the college. We have done pretty well this year. If every Sunday school in the Convention will make an offering to the college on the last Sunday in this month, we will break all previous records. Please mark this date on your church calendar and make a special effort to secure a worthwhile offering. The college appreciates your cooperation.

Offerings received since our last report are as follows:

Churches.	
Va. Valley Central Conference:	
Linville	\$ 8.10
Sunday Schools.	
N. C. & Va. Conference:	
Mt. Bethel	2.13
Greensboro, First	10.64
Eastern Va. Conference:	
Antioch	3.62
Bethlehem	4.63
Va. Valley Central Conference:	
New Hope	7.67
Mt. Olivet (G)	1.89
Antioch	6.37
Palmyra	4.03
<hr/>	
Total	\$ 49.08
Previously acknowledged ...	2,548.72
<hr/>	
Grand total	\$2,633.80

A good man likes a hard boss. I don't mean a nagging boss or a grouchy boss. I mean a boss who insists on things being done right and on time; a boss who is watching things closely enough so that he knows a good job from a poor one. Nothing is more discouraging to a good man than a boss who is not on the job, and who does not know whether things are going well or badly.—*Wm. Feather.*

GOAL FOR SUBSCRIPTION RECEIPTS REACHED.

The Southern Convention set \$3,000.00 as the goal for CHRISTIAN SUN subscriptions annually. During the fiscal year, July 1, 1940 to June 30, 1941, the income was \$3,002.45. Several pastors and churches worked hard to help, and were rewarded by success.

Receipts for July were \$181.00, an increase of \$58.00 over the same month of last year. With the continued cooperation of pastors and churches we are expecting this year to be better than the last. It will give the Convention real joy next spring to know that subscription income met expectations.

Since the last report (June 4) subscriptions have been received as listed below.

Thank you all who have made success possible.

F. C. LESTER,
Subscription Manager.

NEW SUBSCRIPTIONS.

Western North Carolina Conference.

Pleasant Hill: Glenn Murchison.
Seagrove: Mrs. W. L. Flenniken.

Eastern North Carolina Conference.

Sanford: Miss Stella Stout.
Youngsville: Miss Bessie Green, A. L. Goswick.

Eastern Virginia Conference.

Dendron: Alpine Barrett.
Newport News: Mrs. R. E. Pulley, Mrs. W. R. Cole, Mrs. J. W. Holland, Mrs. Geo. C. Jester, Mrs. Joe R. White, E. T. Mason.
Portsmouth, First Christian: Russell Emig, W. B. Radcliffe, Mrs. Rosa Mountcastle, Mrs. Rosa Couceill, E. M. Story, J. A. Whitehead, Wesley Smith, Mrs. E. C. Duun, J. A. Branch, C. H. Brinkley, E. D. Chevers, T. M. Kelly, Mrs. L. I. Baltzley, A. M. Carter, J. T. Daughtrey, L. E. Parker, L. S. Dunn, C. J. Robertson, F. Q. Richardson, Roy Bear, Mrs. Henry Lawrence, Raymon Bowden.

South Norfolk: Mrs. A. L. Hanbury, H. E. Seymour, H. A. Seymour, Frank Curling, Mrs. C. V. Hargrove, Geo. W. Brinkley, Mrs. Pearl Frias, Mrs. P. H. White, Mrs. L. H. Newberry, E. L. Beale, Mrs. Esther Hanbury, Mrs. Marjorie Humphries, Geo. W. Herbert.

Union (Southampton): Mrs. J. R. Blythe. Waverly: Rev. Richard L. Jackson.

North Carolina & Virginia Conference.

Durham: Mrs. A. T. Crutchfield, Mrs. Elva Williford.
Burlington: Miss Ethel Booue.
Ingram: Mrs. Pearl Davis.
Pfafttown: Mrs. E. C. Saylor, L. F. Stout, Mrs. Lydia Spaugh, Mrs. Minnie Franklin, Mrs. Helen Long, Mrs. O. H. Cline, Mrs. C. E. Fulk, Mrs. Mary Fulk, B. A. Wilson, Ralph McKinney, Miss Lola Maud McKinney, Elcer Luper, N. A. Crouse, Gray N. Hutchins, Mrs. Davis Hill, Mrs. T. S. Scott, Mrs. Erma Cline.
Salem Chapel: Miss Lucy Mae Larimore.

Undesignated.

Mrs. Leroy Adams, Ingram, Va.
J. G. Roberts, Route 2, Windsor, Va.
Mrs. Annie B. Bradshaw, Wiudsor, Va.
Mrs. F. M. Nelson, 209 W. 34th Street, Norfolk, Va.
Mrs. Willard Morgan, R. 1, Suffolk, Va.
Rev. O. P. Fitzgerald, Troy, N. C.
Mrs. Eessie S. Cheatham, 2101 N. H. Ave., N. W., Wakefield Hall, Washington, D. C.
Mrs. Rowland S. Piland, Suffolk, Va.

RENEWAL SUBSCRIPTIONS.

Western North Carolina Conference.

Brown's Chapel: Mrs. Andrew Sanders.
Ether: W. H. Freeman.
Needham's Grove: W. W. Ritter.
Park's Cross Roads: Mrs. Hugh R. York.
Pleasant Grove: Rev. B. H. Lowdermilk.
Pleasant Hill: John A. Murchison.
Pleasant Ridge: Mrs. A. B. McFarland, Mrs. C. B. Higgins.
Ramseur: Mrs. E. H. Bray.

Eastern North Carolina Conference.

Damascus: Louise Crabtree.
Hendersou: Rev. J. F. Apple, Mrs. W. A. Newman, C. D. Horton.
Liberty: H. B. Newman.
Morrisville: Miss Lessie Pugh.
Mt. Auburn: J. A. Kimball.
Mt. Hermau: J. E. Branch.
New Elam: Mrs. Carro Jones.
Oak Level: J. W. Hudson.
Piney Plain: Mrs. D. I. Stephenson.
Pope's Chapel: Miss Ethel Holmes, Macion Bailey, C. C. Holmes.
Southern Pines: Mrs. Margaret White, Dr. C. R. Raymond, Rev. V. O. Taylor.
Raleigh (United): L. L. Vaughan.

Eastern Virginia Conference.

Berea (Nausemond): Mrs. J. C. Matthews.
Berea (Norfolk): Mrs. F. N. Hall, Mrs. W. J. Nichols, Mrs. W. B. Warrington.
Bethlehem (Nausemond): Mrs. A. C. Moore.
Bethlehem (Congregational): George Kvetko, Sr.
Burton's Grove: Mrs. W. C. Seely.
Christian Temple: Mrs. Elizabeth Etheridge, K. R. Holland, L. E. Bradshaw, Mrs. W. L. Cooper.
Dendron: W. S. Barrett.
Eure: Mrs. H. Clay Eure.
Frauklin: L. R. Jones.
Holland: E. J. Norfolk, Sumner Rawles.
Holy Neck: Mrs. Claude Wilkins, Mrs. C. C. Baker, Gordon W. Holland.
Hopewell: Rev. T. N. Lowe.
Isle of Wight: Mrs. L. A. Wright.
Newport News: Henry Wise, Mrs. Russell V. Powell, Mrs. C. L. Pope, Mrs. Ada Williams, Mrs. W. B. Williams, Mrs. M. W. Webb, Mrs. R. L. Baker, Mrs. G. G. Givens, Mrs. R. C. Jarrett, Mrs. O. H. Griggs, J. J. Baker, Mrs. J. J. Holland, Mrs. H. G. Moss.
Norfolk, First: J. S. Kagey, B. F. Morgan.
Oaklaud: Rev. N. G. Newmau.
Ocean View: Mrs. L. R. Bartholomew.
Portsmouth, First Christian: Marshall K. Smith, Mrs. Dorothy Boushell, H. W. Lee, R. W. Holland, R. F. Edwards, E. Whitley.
Richmond: Mrs. C. W. Woodward.
Rosemont: Mrs. E. L. Cutchins.
South Norfolk: R. E. Brinkley.
Spring Hill: J. F. White.
Suffolk: Mrs. J. S. Rollings, Dr. D. L. Rawls, Mrs. J. D. Duke, Mrs. C. B. Duke, L. S. Burton.
Wakefield: Mrs. P. J. Holmes.
Waverly: R. T. West.
Windsor: J. W. Roberts.

North Carolina & Virginia Conference.

Albemarle: Rev. B. J. Earp, Mrs. J. D. Gantt.
Apple's Chapel: Miss Mary I. Thomas.
Berea: Mrs. Millard McCray.
Bethlehem: W. T. Madren.
Burlington: J. W. Morton, Miss Sadie Fonville, Mrs. M. W. McPherson, Miss Faye Simpson, Miss Tora Rudd, W. J. Thomas, D. R. Fonville, Mrs. Harold Iugle, Mrs. J. R. Barnwell, Dr. C. M. Walters, D. R. Sellars, Mrs. J. W. Holt.
Danville: P. H. Ricketts.
Durham: Mrs. J. R. Beck, Mrs. T. M. Oakley, Mrs. I. R. Dickerson.
Elk Spur: Mrs. Andrew Horton.
Elou College: Dean J. D. Messick.
Greensboro, First: Mrs. O. H. Paris.
Happy Home: E. M. Gunn, Lonnie P. Richmond.
Haw River: Miss Mary A. Thomas.
Ingram: Mrs. Ida Adams.
Lebanon: Mrs. O. H. Winstead.
Lynchburg: W. T. Dunn.
New Lebanon: Mrs. P. R. Griffin.
Pleasant Grove: Mrs. A. S. Farmer.
Shallow Ford: Mrs. O. B. Pitts, Mrs. Jane Huffins, Samuel Barber.
Union (N. C.): Mrs. John Tapscott, A. H. Blalock.
Union (Va.): W. D. Gregory.

Valley of Virginia Conference.

Antioch: W. M. Nieswander, Mrs. Dottie E. Armentrout.
Leaksville: Irvin Foltz, Rev. R. E. Newton, Mrs. B. F. McDaniel, Mrs. Rachel H. Miller.
Linville: R. Roy Hosaflook.
Mt. Olivet (G): Mrs. L. E. Morris.
Mt. Olivet (R): Miss Velma M. Shifflett.
Winchester: Mrs. E. C. Nelson.

Undesignated.

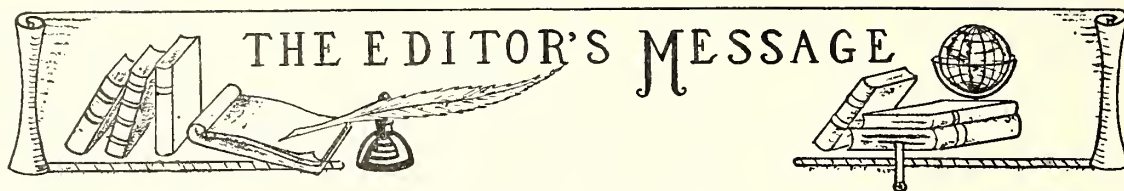
J. R. Louderback, Charles Town, W. Va.
Rev. M. W. Butler, Conshohocken, Pa.
Mrs. M. A. VanBilliard, Tampa, Fla.
Mrs. J. A. Baker, Churchland, Va.
Mrs. R. M. White, Box 13, Ambrose, Ga.
Mrs. E. R. Smith, R. 3, Suffolk, Va.
H. B. Carleton, Winter Park, Fla.
Z. A. Kitchens, Roanoke, Ala.
W. H. Stevens, Roanoke, Ala.
Mrs. A. F. McDaniel, Hill Street, Thomaston, Ga.
Simeon N. Atkinson, 3708 Moss Side Ave., Richmond, Va.

NEWS FROM SOUTH NORFOLK.

During the month of August the evening services of South Norfolk Christian Church will be conducted by the Intermediate Christian Endeavor Society.

The first service, August 3, they had as their speaker, Mr. Dexter MacBride, young Norfolk attorney and holder of many oratorical awards and titles. He used as his theme the Twenty-third Psalm, which he read and interpreted the way war leaders and dictators read it and try to make people believe it, as compared with the way God intended it to be and the way it is taught in the Norfolk Chapel by the sea, that is, a psalm of love and faith in God and not one of hate and greed as so many people in this world of today think of it.

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CHICKENS IN THE CHURCH.

One may still hear an occasional reference to the number of chickens going "into the ministry." In previous generations chicken was invariably served in the average home when the minister visited. This is no longer true in the city. In the first place the minister is expected to come before or after dinner, and in the second place the ministerial menu on special occasions does not guarantee fried chicken. The historic affinity between chickens and the ministry, especially during revival meetings, is being successfully perpetuated in some of our rural areas.

This is a good, very good, custom as far as it goes. A more excellent custom is described in a recent publication, "Have a Heart for China." Dr. Lafforge, from Fukien, writes of a most interesting cooperative in the interest of self-support in rural churches. She describes a dedication service where after the sermon, six persons came forward to the altar, each offering a prayer for the parish in its six-fold dedication: heart, money, church chickens, Lord's Acres, labor and workers. "A hush of holiness seemed to fill the little church. In the afternoon the pastor and the Bible woman went to the Lord's Acre, where a short dedicatory worship service was held and where a flag was then put up to proclaim to all who pass by that way this is holy ground. . . . It is the same parish which last October dedicated 152 church chickens. Within two years they will be self-supporting. They are also experimenting with better hogs and the first litter of pigs is now about two weeks old. This energetic young preacher has a really fine experimental parish.

"To hear the church chickens crow and cackle about a chancel of a rural church during a very worshipful dedicatory service, not only does not disturb my sense of fitness of things, but rather makes my heart sing. For the supreme joy radiating from the faces of the donors tells the wonder of being able to make a suitable offering to God and the Church of Christ. One young widow, who in all her life had been able to give only forty cents to her church, this year gave two fat chickens, the equivalent of more than two dollars in money. She said, 'Sometimes I gave them some of my own food, for I wanted them to be nice and fat, the best that I could give to God,' and her face shone with the joy of giving."

Further practical achievements in this phase of rural stewardship are reported by Emily J. Reid ("The Christian Advocate," June 26, 1941): "Crossing the Great Smokies by dim moonlight we slept in Asheville, N. C., in order to spend the next day inspecting the Lord's Acre. As a youthful character in the play, 'Together With God,' puts it: 'You see, Mr., it takes money to keep the Lord's work going. So we grow potatoes to sell, and the money we get from them goes to the church.' And that, in brief, is the Lord's Acre Movement.

"Financial returns to the churches from this program are surprisingly good. In one year, Calvary Bap-

tist Church, near Hendersonville, reported a total of \$1,075.00 earned. Mount Horeb, a Presbyterian Church in Virginia, used the Lord's Acre plan to pay off a heavy debt and spent \$5,000.00 on remodeling its auditorium.

"We visited Dana Baptist Church and heard its pastor interpret the plan as his congregation uses it. Behind him as he talked stood a beautiful church, not quite completed, and an eight-room parsonage, already occupied, both built and dedicated under the Lord's Acre plan.

"'Before, we stumbled; now we march,' is how one member put it. The plan sounds simple, but it does not work itself. A group of people volunteer to set aside some portion of their land, or flock, or herd, the annual yield to be given to the church. It may be only a pig, a pair of fowls, a calf or a potato patch. The plan is systematized; a record is kept. Lord's Acre buttons identify the members. Reports are made frequently, and annual celebrations are held.

"Each spring groups of men and women may be seen holding a dedication service beside a field. In the fall the 'ingatherings' celebration is held out-of-doors. God is recognized as the Giver and the Co-operator with the farmers, and to Him is offered a definite part of the year's fruitage.

"Of course, every participant in the plan is not as successful as little Alice Petersen, sometimes called the 'duck girl,' who began as a partner with the Lord, when she was two years of age. She earned one dollar with her chickens. Then she went on to ducks. After that she fattened a calf, which brought eighteen dollars. And not every men's Bible class has done so well as the one which realized \$469.00 on a potato patch. But with the Lord Acre earnings, rural churches have paid off old debts, increased pastors' salaries, built new churches and remodeled old ones, contributed to benevolences and otherwise benefitted."

These achievements, coming from both the foreign and the home fields, demonstrate the available resources for rural stewardship. They dramatize and advertise as well as monetize the work of the Kingdom. They set forth convincingly the universal practicality of the stewardship life and reduce our puny alibis to absurdity.

Let one read the stewardship record of our churches in "The Annual" and then visit the communities in which the churches are located. Are there no chickens, eggs, potatoes, peanuts, corn, cotton, tobacco, pigs and cows? These are to be found in abundance. Then why should the churches starve in the midst of plenty? Why should the minister be paid less than the wages of a day laborer, the debts of the Convention remain unpaid and the needs of our institutions be only partially supplied? The financial program of our church cannot be carried on the strength of an annual or occasional dinner of fried chicken. Stewardship must be systematic and apply to all of life. The strict and faithful stewardship of all our rural resources will soon discharge our debts, supply our every need and give us great joy in a larger service.

R. L. H.

GUARDING THE TRUST

By THE RT. REV. JAMES E. FREEMAN, D. D., *Bishop of Washington.*

In The Army and Navy Chaplain.

"Guard that which is committed to thy trust," this is the solemn and challenging message to every citizen of the American republic. All the coveted things of domestic life, science and industry are once again exposed, threatened by nationalistic ambitions, born of hate and selfishness.

Such a time as this must have its sobering effect upon our people generally. It must compel us to reflect upon our own internal conditions and to survey with consistent zeal and quickened intelligence our obligations to the Republic of which we are citizens. Such a survey must find us detached, unresponsive to propaganda and the allurements of foreign powers, however persistent their claims. We have demonstrated our generosity and our readiness to defend the high claims and ideals of democratic institutions. We paid a price, and that a large one, for what we conceived was a righteous cause. Now we must deliberately and consistently consider our obligations as trustees for the preservation of those ideals that have made and preserved us a nation. If we fail to do this in such critical times as these we shall find ourselves entangled in a situation that may permanently impair our unity and solidarity and render us impotent to serve a distracted and war-crazed world. We must fulfill with fidelity and with a common purpose the high claims of American citizenship. We are trustees, the administrators of a great and priceless heritage that must not be lost to the generations that are to follow us.

Trusteeship carries with it solemn responsibilities; the security of life itself rests upon an assumed and scrupulously maintained obligation. There is no alibi for an abandoned or violated trusteeship. Without the guarantees which a highly discharged trusteeship insures, we revert to barbarism and chaos. This has never been more evident than it is today. When we appraise the causes that have produced a fresh world conflict, we find them in broken pledges, unfulfilled obligations, violated trusteeship and a lust for power. Where these are present there can be no peace, no stable society, no permanent, organized and satisfying life in the state. There are few if any, crimes as reprehensible and despicable as the violation of a trust. Even aroused public opinion and sweeping condemnation do not stay the evil re-

sults that spring from it. The assumptions of "proud isolation" cannot and do not afford security to peace-loving peoples, when confidence is destroyed and the whole structure of civilized society is imperilled. The modern world is so closely knit together that the ills and misfortunes of people's remote, become the deep concern of men everywhere.

Epidemics that grow out of bad sanitation, neglected or ignored regulations that have to do with health, are not confined to quarantined areas. The germs of a malignant disease spread to tenement and palace alike. No one is immune to their blasting and destroying touch. Our strength does not reside in our manpower, our inventive genius, our economic astuteness or our accumulated wealth; it resides in the moral character of our people. Here and nowhere else do we find our first line of defense. Weaken this strong line and the gates of our citadel, of which we boast, are broken down and we become the prey of some lustful and despotic invader.

I stress this now as we are faced with a situation that has in it perils of such devastating character that they cannot be repelled by smug complacency or a sense of immunity to the woes that afflict other peoples and nations. Let us be candid with ourselves. These latter years have witnessed the decline of those strong sterling virtues that fortified us in other critical periods. The so-called "horse and buggy age," was without the facilities and privileges we enjoy. As we look back to it today we must regard it as in many respects the most creative period in our history. It set up a system of government unequalled in the annals of mankind. It charted a course unlike that which other peoples or nations have followed. It was a clearly defined course, spacious in its designs and conceived on lines so broad and ample as to give to all men under its constitution and flag, such freedom as had never before been enjoyed by any people. Under this system of government we have grown to such magnificent proportions that we take a commanding place among the powers of the old world.

So strong and opulent has this nation become that it is the envy of the less fortunate peoples of the earth. Its estate is vast, its wealth is greater than that of any nation, its economic system has no sufficient competitor,

its future is secure only as it keeps to its charter and is sustained by those deep moral and spiritual ideals on which it was founded. Those ideals have to do with the maintenance of civic virtue, obedience to constituted authority and a life regulated by strong moral and religious convictions.

We are living in a new kind of world, a world that substitutes armed force for orderly and neighborly ways. It is a way of life that, unchecked, must reduce it to savagery and barbarism. To resist it, has become the absorbing passion of men and nations the world over. Despite this condition, we of America cling to the ways and habits of a nation that abhors war, and despises "reeking tube and iron shard."

Some ideals that are indispensable to the ways of orderly living must be preserved. We have a trusteeship for what we hold of justice and right in all human relations that we will not sacrifice or abandon. We refuse to be cajoled or coerced by the judgments and opinions of those who are not of our ways of thinking and living.

We may by every reasonable and consistent means give our strong moral and, if need be, our material wealth to set forward the cause of democracy. Once peace is restored we shall be the better prepared to lend our aid in rebuilding and restoring the orderly ways of life if we maintain unimpaired the standards and ideals of our national life. At the present time we have a heavy task to perform here in America. We are by no means secured against evils within our own commonwealth, and to these we must solemnly address ourselves. There are unsolved problems here that call for our best wisdom and most selfless consideration. We are not at ease in our assumed security. There are elements in our commonwealth that would bring the ways and practices of alien peoples to these shores. They would interpret the freedom given them in terms of license. They would stifle liberty by imposing upon us the iron bands of a totalitarian state. They would make freedom of speech, guaranteed to us under the Bill of Rights, the means of setting forward the selfish designs of some autocratic power. They would halt and sabotage the wheel of industry, change the customs and ways of our domestic and social life, foment class and racial antagonisms and dethrone the God that we reverently worship and by whose Divine Providence we have come to our proud estate.

(Continued on page 13.)

CONTRIBUTIONS

SUFFOLK LETTER.

The "sunflower" furnishes an interesting parable of life. Like all other botanical specimens it must have light. It cannot live in the dark. From the time its flower begins to form at the top of its stalk until full maturity it turns its face to the sunlight. In the early morning it is turned to the east for the first rays of sunlight; in the evening its face catches the last golden light of the setting sun. Day by day until its life is ended, it fails not to follow the course of the sun. Hence its name, "The Sunflower," indicates its conformity to this law of life.

Jesus Christ is the Sun of Righteousness. A Christian should be a Christ-flower. Jesus "steadfastly set His face to go to Jerusalem." That was to be the city of the cross. Betrayal, denial, false witnesses, derision and death awaited Him in the Holy City. None of these things changed His course, or weakened His determination to face the terrible ordeal. Since the days of His childhood His face had been turned to the light of the cross. For others the shadows were deep and dark and depressing. For the Master, Golgotha was the place of victory, the mark of a new day and the dawn of a new era of light.

The fundamental difference between people depends upon the things they face. A devoted and wise college professor once said to his class: "Young ladies and gentlemen, your college record in deportment is a good prophecy of what you will be in the years to come. You are setting up moral standards and forming habits of conduct which will follow you through life." If this philosophy of life is true, much depends upon what young people face in this formative period of life. Something within every boy and girl calls for light and life. The puzzling questions of childhood indicate a search for the light of truth. God has planted in childhood a desire to see the light. Childhood should be taught to face the eastern sky in search of the Sun of Righteousness. Under wise guidance and consecrated teachers, children will face the rising sun. Too many children are kept in the cellar when they should be growing in the sunlight. Children should be taken to Sunday school before they know where they are and why they are there. And they should accom-

pany their parents to the worship services of the church as soon as they can sit on a pew by their side. Of course they do not understand everything. Adults do not understand the sun, but they use its light and grow strong under its healing rays.

The Sunflower is not the most beautiful plant in the garden, but it can teach humanity some great lessons about the use of light and the secrets of life. We have at least learned from plant life that sunlight is conducive to the health of mankind. Years ago boys and girls on the farms wore gloves and broad-brimmed hats to protect their faces and hands from sun-tan. Today, young men discard their shirts, hats and gloves, and work in the sunshine, while girls resort to prescribed methods for the purpose of having a much coveted coat of tan. In many instances decency has been sacrificed or thrown aside in this modern quest of health, but we have, at least, and, at last, learned that sunshine is conducive to human health.

The lesson of the Sunflower Parable is fittingly applicable to our moral and spiritual life. If mankind is to recover its lost heritage of enduring character, there must be a decided turning of human faces in this generation. At the present time the nations are turning their faces to worship the god of war. We must about face and turn to Jesus Christ for light and lift. He can help us. Which way is your face turned today?

I. W. JOHNSON.

ELON PREPARES.

These are busy days for Elon College. One month from today the fifty-second session of the college will open. Considering the draft and other ramifications, the percentage of former students returning is encouraging. Our losses from last year's ranks will be greater than usual. This is to be expected. The majority who possibly can, are planning to continue their education. Advanced registration for the freshman class considering young men and young women is larger than usual. The past few weeks have been most encouraging.

Things other than interesting young people in Elon College are vital and necessary. The college must be ready to receive them and to make a favorable impression upon their arrival. The grounds and general appearance of the entire campus must be pleas-

ing. The college buildings, classrooms, etc., must be clean and in order. Dormitories must be made homelike as near as possible. The atmosphere of the campus has much to do with the attitude of the student body. Carpenters, painters, scrubbers, and campus workers have been and are busy preparing for the arrival of our student body of 1941-42. New dressers and chests of drawers have been purchased to replace old ones where needed. Closets have been built in all rooms in West Dormitory replacing the old wardrobes. All dormitories have been completely overhauled and will be in good condition.

Members of the faculty are either vacationing, studying, or teaching that they may be in better condition for their several tasks when the time to begin again arrives. Some valuable additions to the faculty have been made. The student government organization has been hit hard by the draft. There are other members, however, who can easily take the places of those who shall be with the government. These vacancies will be filled at the opening of school.

It is difficult to tell even at this late date to what extent the war will affect the college next year. It will certainly make inroads on the student body—former students and prospective students. No one can prophesy the extent of the effect of the war on economic conditions, which of necessity will be reflected in the usual resources for college support. The continued interest, cooperation, and help on the part of the ministry of the Southern Convention and the homes of our church are essential to the stability, security, and continuance of our college. The sense of loyalty on the part of our people need not be questioned. Whatever is necessary, they will rally to provide. The campaign to clear the college of its debts, already announced and now in the process of organization, will constitute a definite challenge to all who are interested in the maintenance and continued progress of Christian education through our own church's institution. We need students and funds and shall appreciate the continued cooperation of the church and friends.

L. E. SMITH.

What a heart-warming thing courtesy is! Not the courtesy of Raleigh spreading his mantle over a puddle for a queen to walk on, but just everyday neighborly courtesy—the courtesy that is made up of little kindly acts that bring happiness to others, and make you happy, too.—*Homer Croy.*

FOR THE CHILDREN

Dear Friends:

I have been teaching a class of beginners in our Sunday school during the past three Sundays. I have nine children who are five and six years old. We have been having such good times together that I thought that you might like to know about some of the things which we have been doing. We have had the regular lesson leaflet each time. When we have looked at the pictures and told the stories we learn the Bible verse. Then we try to remember as much of last Sunday's lesson as we can. The next thing we do is to stand up, join hands in a circle and sing some songs. We have been trying to learn "God's Children Live In Many Lands" and "Friends, Friends, Friends." I think that they like the last one best because it is easiest to learn.

Each Sunday morning we have tried to act out one of the Bible stories. This Sunday we did the Good Samaritan. It seems easier for small children to learn the Bible stories by acting them out in a very simple way. Usually all of the children want to help play the stories but there were two who did not want to act in the Good Samaritan.

As I told you above, we have been trying to learn a song about the children in God's great family. We have also been trying to make some of these children with our hands during part of the class period. Just now we are making a Chinese boy out of peanuts. Next Sunday we are going to dress him up. The children wanted him to have blue trousers and a red blouse. We are going to make his hair with some black yarn. The children are very interested in this Chinese lad that we are trying to create.

The August issue of *Children's Religion* had several good suggestions for making these dolls out of peanuts and clothes pins. You might like to try making some in your Sunday school classes.

Yours sincerely,

DOROTHY TODD.

OLIVER CLAYTON'S FIRST PICNIC.

The Todd family ushered in their vacation on the first day of August by going to the lake near Aberdeen, N. C., on a picnic-swim party. The Allen family, next door neighbors, went along also.

It was an extremely hot day, so six-year-old Malcolm Allen was very

excited about getting to go swimming. But he wasn't any more excited than eight-month-old Oliver Todd. Oliver says that people ought to just live in the water during hot summer days.

Mother Allen fried the chicken for the picnic supper. Malcolm stood around and watched the drum sticks as they became golden brown in the hot grease.

Oliver, from his high chair in the kitchen, watched Daddy and Mother Todd as they made pink lemonade, potato salad, sandwiches and eight ounces of milk for the picnic supper. Oh, yes! there were rosy-cheeked peaches out of the refrigerator and the Allens brought along some grand cookies.

Oliver did not enjoy the thirty-mile trip to the lake any too well. The sun was shining right into the front windshield of the car so it wasn't much fun to try to see the cars that were coming and going in front of the Todd car. A sign said six miles to Aberdeen and Malcolm said, "Just one more minute and we will be there!" He thought that it was about the longest minute he had ever lived through.

The lake came into view about 5:30. The sun very obligingly hid his face behind a cloud so that he would not blister Oliver's baby skin! When Oliver saw the water with all of the other children having such a good time in it, he began to fuss with mother to hurry into her swim suit so that he could get into the water with the children.

Finally everyone had his suit on and into the water. Daddy Todd let Oliver lie in his arms just above the surface of the lake and such kicking and splashing for a little fellow. Oliver squealed and laughed to let everyone know what fun he was having. He cried and quarreled at daddy and mother when they decided that he had better come ashore for a rest on the quilt that was spread there. Mother wrapped him in a big towel and patted him until he was nice and warm. He felt so good after mother rubbed him all over with a big powder puff full of powder and put dry trousers on him, he just couldn't fuss any more. He lay on his little tummy and watched daddy swim out to the diving board. Malcolm was having a great time riding on his father's shoulders. Two other little boys were having a water fight near the shore. Oliver wiggled and squirmed, trying to help the little boy

who was getting the worst of it, but mother was holding onto him so tightly that he couldn't get off the quilt.

There were two boys who had brought inner tubes with them. When Malcolm borrowed one of them to ride on the water in, Oliver could lie still no longer; so mother took him back into the water and let him ride with Malcolm. That was lots of fun to be pushed along over the water by mother. Soon Oliver started trying to reach over to spank the water so daddy came and took him for another swim on his arms.

About seven o'clock the Allens and Todds spread out their supper. Mother took all of the meat off one drum stick and Oliver chewed on it with his one tooth while the others drank the pink lemonade and ate their sandwiches. Then mother and Mrs. Allen cleaned up and put the things back into the car while daddy took Oliver back into the lake again. Then mother said that it was getting cool for a little fellow to be swimming so she went through the ritual with the towel and things again, except this time she put a white romper suit on him and gave him his bottle of milk. Oliver thought that it was the best milk he had ever drunk because the water had made him so hungry.

When Oliver finished his milk Mrs. Allen watched him while mother got into her clothes. Then while the others dressed, he and mother went for a walk up the sandy beach. Mother did all of the walking! When they got up the beach a little way there was a darling little girl with golden curls all over her head. She was smaller than Oliver but a year old. Her mother was taking sister's shoes off so that sister could feel the sand between her toes. While mother's back was turned, golden-haired "Tiny" started for the road which ran by the lake. Mother Todd and Oliver rescued her and brought her back where sister and mother were. Oliver thought that it would be such fun to walk in the sand with "Tiny" so mother Todd finally understood what he wanted and held his little hands while he took a few steps with his little bare feet. When he wanted his hands loose to feel the sand with his fingers, mother had to take him up in her arms again. He told the little girls and their mother good-bye and went to find Daddy Todd. On the way to find daddy he looked up into the sky and saw the moon for the first time.

Oliver was glad to get into his car-seat between mother and daddy on the front seat and start home. This

(Continued on page 14.)



OFFERINGS TO THE GLORY OF GOD.

Perhaps many members of our denomination have overlooked the fact that we asked for an increase in offerings to missions "To the glory of God and in honor of Dr. J. O. Atkinson." A few quotations from the Psalms justify our request.

"Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy and thy truth's sake. Give unto the Lord, O ye mighty, give unto the Lord glory and strength. Give unto the Lord thy glory due his name.

"The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein.

"The Lord is my Shepherd; I shall not want.

"O Lord, our Lord, how excellent is thy name in all the earth: who has set thy glory above the heavens. Make a joyful noise unto God, all ye lands, Sing forth the honour of his name; make his praise glorious.

"Praise ye the Lord. Praise ye the name of the Lord; praise him, O ye servants of the Lord."

A lady outside of the city came to see me for the specific purpose of telling me that she was going to send five (\$5.00) dollars in August for this fund. She said that when I announced it she decided that she would avail herself of the privilege; that she would not feel right if she did not contribute to it.

There must be hundreds of others who feel the same way, but have neglected to send the offering. On August 1, we had over \$19,000.00. If the people who believe in missions will make a small offering we can reach the goal of \$20,000.00 by August 31.

J. E. WEST.

QUOTATION FROM ADDRESS IN WASHINGTON, D. C., IN 1925.

In Washington, D. C., the foreign missions convention met and Dr. E. Stanley Jones gave an address on: "The aim and Motive of Foreign Missions." We have all read and heard a great deal about this conference in the past. From Dr. Jones' address I quote a paragraph in which he compared the different religious systems

showing the aim and end of the whole progress:

"Here was Greece: Greece said, 'Be moderate, know thyself'; Confucianism says: 'Be superior, correct thyself'; Buddhism says: 'Be disillusioned, annihilate thyself'; Hinduism says: 'Be separated, merge thyself'; Mohammedanism says: 'Be submissive, bend thyself'; Shintoism says: 'Be loyal, suppress thyself'; Judaism says: 'Be holy, conform thyself'; Modern materialism says: 'Be industrious, enjoy thyself'; Modern dilettantism says: 'Be broad, cultivate thyself'; Christianity says: 'Be Christ-like, give thyself.' Now if the end in view of Christian missions," said Dr. Jones, "is to produce Christ-like character that it may give itself as Jesus gave himself, I suggest that we have no reason to apologize in the slightest degree for the end and motive, since there is nothing higher for God or man than to be Christ-like."

MATTIE COX PARKER.

MISSIONARY OFFERINGS. WEEK ENDING AUGUST 1, 1941.

Sunday Schools.

Bethlehem, Suffolk, Va.	\$	2.20
Pleasant Ridge, Ramseur, N. C. .		4.61
Ingram, Va.		3.84
Ramseur, N. C.		6.96
First, Greensboro, N. C.		6.12
Timber Ridge, High View, W. Va.		1.68
Ether, N. C.		2.28
Union (N. C.), Burlington, N. C.		2.00
Happy Home, Ruffin, N. C.		5.94
Total	\$	35.63

Individuals and Churches.	
Pleasant Cross, Asheboro, N. C. .	\$ 2.42
Ladies Aid Society, Wood's Chapel Church, New Market, Va. . .	2.86
*Dr. G. O. Lankford, Elon College, N. C.	1.00
Total	\$ 6.28
Total for the week	\$ 41.91
Previously acknowledged ...	16,760.93
Total since Sept. 1, 1940 ...	\$16,802.84
Expected from the Woman's Board this week	2,262.28
Making a total of	\$19,065.12

***Honor Fund.**

Remember we have only four more weeks to raise our goal! The fiscal year closes August 31, so please send your August offerings in as soon as possible, and any other offering for missions you may be planning to send. We want to reach that goal of \$20,000.00 this year and we are counting on you!

Sincerely and gratefully,
MATTIE COX PARKER,
Secretary.

MISSION BOARD'S LAST CALL.

The offerings last August being \$382.00, we need an increase this month of \$553.00 to reach the goal of \$20,000.00. Will you help, dear reader? If you believe in missions, please make a sacrifice of at least one (\$1.00) dollar.

J. E. WEST,
President.

DR. J. O. ATKINSON HONOR FUND.

Previously acknowledged	\$1,315.07
Dr. G. O. Lankford, Elon College, N. C.	1.00
Total to August 1, 1941 ...	\$1,316.07

MATTIE COX PARKER,
Secretary.

He Mixed Mud in Mexico

By JOHN R. SCOTFORD.

"I heard you paid good money for the privilege of working up sweat in Mexico!"

"That's one way of putting it," laughed Dale Brown. "But work is nothing new for me; I grew up on a Kansas farm."

"What were the rewards of your labors?"

"A wonderful sun-tan, to begin with. Then I found that muscle work was quite a relief from studying at Yale. It really felt good. But the big thing was a chance to dig my toes into the soil of a strange land. We not only saw Mexico, we felt it! We

began with the Indians out in the country and worked up."

"But what was your purpose?"

"To build international peace through understanding. We were under the auspices of the Friends' Service Committee. They believe in peace, but think that it needs to be built upon understanding. The best way to come to know a country is to work in it. When the common people see you handling a shovel they feel that you are one of them. And so we went to Mexico to work first and to see second."

"Who were you?"

"There were eighteen of us, all men. We came from all parts of the United States plus one from Mexico to help with the language. Nine were college students and two were theologs. We were interested in everything from Political Science to Anthropology. Our director was Ray Newton, head of the Peace Section of the Friends' Service Committee."

"Just what did you do?"

"We crossed the Rio Grande on June 26 and drove to Torreon, which is about a third of the way from the boundary to Mexico City. It is a sizeable city. Here we had rooms in a hotel. Every morning we drove fifteen miles out in the country to where a two-room school house was to be built. They had 15,000 adobe bricks ready for us when we arrived. We did the rest of the work, but with the Mexicans doing the planning and bossing."

"Wasn't it hot?"

"Not so much so as Kansas! The central portion of Mexico is a high plateau. The greater the altitude the less the sun bites in. But work is work anywhere, and some of the fellows could not 'take it.' We began at eight and quit for the day at one. Then we would sit around under the trees and eat the lunch we had brought with us together with what the people of the neighborhood gave us. We especially appreciated the *sandias*, which is Spanish for watermelon. We also had oranges, tamales, tortillas, enchilladas, etc."

"Isn't Mexican food rather peppery?"

"Not as much as people think. After you've been digging ditches, mixing mud to make adobe bricks and laying the jumbo size brick they have in Mexico, you appreciate food that you can feel 'all the way down.' The virtue of hot dishes is that you know you've eaten something. But it isn't all that sort. The fruit is juicy and refreshing."

"How did you find the people?"

"They couldn't have been friendlier. When we first began, all the boys of the neighborhood came around and wanted to swap some of their Spanish for our English. That was good fun but it interefered with our work. Maybe we were stupid, but I think they learned more than we did. The four English words all Mexicans seem to know are: 'Good morning,' 'okay,' 'all right' and 'mister.' The Spanish word we became best acquainted with is 'lodo,' which means mud. That was our chief stock in trade anyway!"

"What are Mexican schools like?"

"This was more mud wall than

anything else. The two rooms were quite separate from each other but the *patio*, which is Spanish for yard, was surrounded with an adobe wall. That took most of the work. Then as a labor of love we built a toilet in one corner."

"Is there any trick to making adobe brick?"

"Not much. You mix clay, straw and water until you have mud and then you shovel it into a box about the size of three of our bricks. This is turned out in the sun. As soon as it is baked on one side you flop it over on to the other. Provided there isn't much rain, they work fine. The interior of an adobe building is always cool."

"What did you do when you weren't working?"

"Talking and seeing chiefly. We made a number of trips around the country, visiting some of the schools which were in session, even if it was July. The government had taken over a number of the large ranches and had given them back to the Indians, not as individuals but as villages. We were curious to see how this was working. We dug into all sorts of problems, which gave us plenty to argue about among ourselves."

"Did you visit other parts of Mexico?"

"It took us five weeks to finish the school house. Then we drove on to Mexico City. There we lived in the Y. M. C. A. and saw the sights for a week. Our experience out in the country gave us a very different point of view from that of the tourists who were swarming around the city. We saw a lot of good points that they missed, but we knew more about the real faults of Mexico than did they. Working with our hand had brought us close to the people."

"Was it difficult to get around?"

"Not at all. Our lack of Spanish was a nuisance, but some one would always turn up and help us out. Driving was no trouble at all except in Mexico City, where they depend upon their horns rather than on traffic rules. That was hard on our ears, not to mention some crumpled fenders."

"What did the summer do to you?"

"I had a delightful time. It was a rare chance to crawl out of one's shell and take a new look at life. We sort of forgot who we were and where we came from. Instead of criticizing Mexico because it was different from the United States we learned to appreciate it from the Mexican angle. Rather than being a foreign land it became a second home for us."

ELON TRUSTEES AND FRIENDS MEET IN NEW YORK.

On Wednesday, July 30, the trustees living in New York and New England and others vacationing in that section were asked to meet at the McAlpin Hotel, New York City, for the purpose of discussing the proposed campaign to clear Elon College of its debts. Dr. William Horace Day of Bridgeport, Conn.; Dr. F. L. Fagley of New York City; and Dr. Richard Clapp of New Haven, Conn., trustees of the college, could not be present. Dr. Russell J. Clinchy of Hartford, Conn.; Dr. Miles Krumbine of Cleveland, Ohio, trustees, and Dr. Albert B. Coe of Chicago, Ill., who is chairman of the executive committee of the General Council, and Dr. Roger Treet of Detroit, Mich., were present. The committee was in session from ten o'clock until one o'clock. It was a very enthusiastic meeting. Definite plans were laid for the participation of the United Church beyond the bounds of the Southern Convention in the proposed campaign. A committee was appointed consisting of Dr. Fagley, Dr. Krumbine, and the writer, to determine how the plans adopted are to be put into effect. This committee will meet at an early date.

It should be of encouragement to the ones of us who have borne the burdens of Elon College through the years to be assured that the influence of the college is being extended, that our circle of friends is being enlarged, and that the possibilities of additional support seem to be certain. There, of course, are those who would discourage. There are many obstacles in the way, but on the whole circumstances are propitious, and the possibilities are bright. If the ones of us who are vitally interested will continue to plan and work, brooking no disappointments or obstacles, there is no doubt about the success of this final and necessary undertaking to clear the college of its debts. We need talk no longer about money given to Elon being thrown away or put into a "rat hole," but to realize that our contributions whether they be large or small are contributions to a going institution necessary to the life and intelligent progress of our church and essential to a wholesome and effective program of Christian education in general. Colleges of the type of Elon are needed today more than ever. It is not only a responsibility but an opportunity for Christian people to make possible the type of education offered by our church institutions.

L. E. SMITH.

Pilgrim Fellowship

"Youth at Work in the Church"

A. LANSON GRANGER, JR., *Editor*

OFFICERS' RETREATS.

One of the best ways possible for planning the Pilgrim Fellowship program of a conference or local church is through an officers' retreat. August is an especially good time to get the officers of a group together to discuss and plan the program which begins in the fall. Vacations are coming to an end. Young people have returned from summer conferences and Student Summer Service work. Possibly new officers have been elected during the summer. And the fall months are at hand. Everything conspires to press thinking about the new emphases and program of the group.

If the officers of a conference or local group can be gotten together to "retreat" to a secluded area where they will be able to do some hard work, the experience will be invaluable in laying the groundwork for the coming year's activities. The retreat should be long enough to allow complete thinking about the program. If it can be held for an evening and the following day (for example, a Friday evening and all day Saturday) enough time will probably be had to think through the program, see it as a totality, and designate to the officers their responsibilities. Delegates from the Elon Summer School or Student Summer Service workers may be invited to go with the group, as they will evidently have many valuable suggestions to offer.

What should we attempt to do during the next year? What emphases and projects should our program include? What emphases are most important right now, and which best meet the needs of our group? How can we best accomplish the aims we set up? If this program is put into action, will it really *do* something? These are some of the questions which a group will need to face.

It would be a good thing, too, if, after the program has been worked out and accepted by the conference or local group, the officers would come together at intervals of three months to review the program, estimate its effectiveness, and see whether new emphases or revisions should be made.

We may tack on the moral and ap-

peal to this article: the success of a program depends upon its thoughtful planning and faithful promotion. To be effective a program must be planned. If it is planned then a group has a sense of perspective about what it intends to do, what it hopes to accomplish, and how it proposes to do it. Why not a conference or local Pilgrim Fellowship officers' retreat?

A COMMUNITY OR CHURCH "UNIVERSITY OF LIFE" PROGRAM.

Several years ago Phillip Landers and Richard Raines initiated a Sunday evening program in the Hennepin Avenue Methodist Church, Minneapolis, called "The University of Life." As the plan was worked out, the young people of several neighboring churches were invited to meet together in a united Sunday evening program. The program, which covered two hours or more, included a fellowship supper and period for group singing, a worship service, and courses in the University of Life which the young people were allowed to elect. The program was well planned and carried out by a council of young people from the various churches. The leaders and teachers were selected from the ministers, church school teachers, and leading laymen in the community. The University of Life continued for a period of about six weeks. It brought together more young people than the total young people in all the churches participating, and appealed to many unchurched youths. Its popularity has spread to other communities.

Such a program may be profitably worked out by a group of churches in our midst, or may be adapted to a local church. This type of program has been successfully operated in a rural pastorate. On Sunday evenings the young people of four rural churches came together for inspiration and fellowship. The program began with a song fest (which included hymns, simple songs, and spirituals), moved on into a well planned worship service, followed by a discussion, talk or series of talks on the evening topic, and was concluded with a half hour of games. The entire program lasted about two hours.

In interest and enthusiasm the group grew from about twenty-five to upwards of fifty.

Some of our young people may wish to explore the possibility of a similar program for their own church or for churches in their community.

WESTERN NORTH CAROLINA SUNDAY SCHOOL AND CHRISTIAN ENDEAVOR CONVENTION.

The Sunday School and Christian Endeavor Convention of the Western North Carolina Conference met on Thursday, July 31, at Brown's Chapel Christian Church. Mr. George T. Gunter, president, had charge of the sessions.

There were 103 delegates present representing nineteen churches. Ministers present were: E. C. Brady, A. L. Granger, Jr., W. C. Martin, Kenneth Register and D. M. Spence.

Rev. F. C. Lester used the Convention theme, "Making Our Sunday Schools and Christian Endeavor Societies More Effective," as the subject of his talk. Dr. Merton French of the Elon College faculty addressed the Convention on "Making the Teaching of the Bible More Effective in the Sunday School." Both of these talks were very practical helps for the local Sunday schools.

One of the features of the morning session was a discussion of "Effective Things Our Sunday Schools and Societies Are Doing—Why and How We Do Them," by superintendents and other representatives of the Sunday Schools.

Mr. C. D. Johnston, superintendent of the Christian Orphanage, told the Convention of the work that institution is doing and reminded them of the children from that area who are there. Every Sunday school in the Western Conference has contributed something to the orphanage during the last twelve months.

Misses Luvane Holmes and Mary Deane Browne, Student Summer Service workers, were present for the afternoon session and told of the work they are doing.

Two important items of business were transacted. The annual dues were raised to 10c per member of each Sunday school by a unanimous vote. Three projects were decided on for the coming year: (1) At least three leadership training schools, (3) Books circulated among the churches by the Board of Christian Education, and (3) At least fifteen Vacation Bible Schools next summer.

The following officers were elected: President, Rev. D. M. Spence; Vice-

(Continued on page 15.)

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

JAMES TEACHES CONSISTENT CHRISTIAN LIVING.

LESSON VI—AUGUST 10, 1941.

LESSON: The Epistles of James.

DEVOTIONAL READING: Psalm 15.

GOLDEN TEXT: *Pure religion and undefiled before our God and Father is this, to visit the fatherless and widows in their affliction, and to keep oneself unspotted from the world.*—James 1: 27.

God, the Giver of Every Good Gift.

“Every good gift and every perfect gift is from above, coming down from the Father of lights.” God is the Creator and the Giver of all good things. It is He who daily loadeth us with benefits. If we should count his blessings they are even as the sand of the sea. A recognition of this fact only begets a sense of gratitude but a sense of stewardship. Because God has so freely given to us, we ought to give one to another. Because he has entrusted so much to us, we ought to be good stewards of that which we possess. Gratitude is all too infrequent, ingratitude all too prevalent among God’s children.

Traffic Rules of the Christian Life.

“But let every man be swift to hear, slow to speak, slow to wrath: for the wrath of man worketh not the righteousness of God.” Here are some stop and go” signs for the Christian life. “Let every man be swift to hear,” that is, eager to learn, ready to listen, a seeker after truth. Let him not be swift to hear gossip, or scandal. Let him be slow to speak. James later in the letter which he wrote has a great deal to say about the tongue and the evils which the tongue can cause if it is not kept in subjection. One should be careful with fire, he should be even more careful with words. The Psalmist also writes when he prayed that God would set a guard and a watch upon his lips and upon his tongue, and when he prayed that the words of his mouth, as well as the meditations of his heart should be acceptable in the sight of God. Someone has said that if a man can hold his tongue he can hold anything. All of us know how much trouble can be caused by the

word unwisely spoken. How much some of us would give to take back the word quickly spoken! Here is a sign on the highway of life in bold letters—“Let every man be slow to speak.” Let him be slow to wrath, let him learn how to control his temper, for as James says, “The wrath of man worketh not the righteousness of God.” As one writer has said, “Man’s wrath is rarely, if ever, justifiable. Even righteous indignation is often mixed with other elements, and frequently the premises on which it is found are at fault.” Man, unlike God, never knows all the circumstances of the case.

Hearing the Word of God.

“Wherefore putting away all filthiness and overflowing of wickedness, receive with meekness the implanted word, which is able to save your souls.” There is a negative and a positive side to religion. It is not enough to be correct in belief, one ought also to be Christian in conduct. Christians are to put away the things which are unclean, and with meekness and humility of mind they are to receive the word of God and the power of God unto salvation, unto all those that believe. There is an art in hearing, as Jesus shows in his parable of the soils. Let every man be swift to hear and let him take heed how he hears.

Doers and Hearers.

“But be ye doers of the word, and not hearers only, deluding your own selves.” Jesus put a great deal of emphasis upon doing as well as hearing. Many scholars think that the James who wrote this letter was the brother of Jesus. He puts the same emphasis upon the practical aspects of religion. He knows that there can not be any genuine impression without expression, and he knows that expression deepens impression also. Jesus himself said that if any man hear these words of mine and do them, will liken him unto a wise man. On the other hand if he hears them and hearkens not, he likens him unto a foolish man. The mere hearing of Jesus and his salvation, however, will not be accounted for salvation. Knowledge must be translated into conduct and character. These words, “Be ye doers of the word, and not hearers only,” was the favorite text of the late Theodore Roosevelt.

Faith and Works.

In last Sunday’s lesson we saw how Paul put the emphasis upon faith. He insisted that a man was saved not by works but by faith. In today’s lesson we see James putting a great deal of emphasis upon works. He says, “Even so faith, if it have not works, is dead in itself.” Again, “What doth it profit, my brethren, if a man say he hath faith, but have not works? Can that faith save him?” But there is no conflict between the two men. With Paul James would insist that a man is saved by faith, there is nothing that a man can do in the way of works which will earn or entitle him to salvation. On the other hand, Paul would agree with James that faith must find its expression in works. Just as faith without works is dead, just so is works without faith is dead. The essence of the Christian life is that a man believes something so much that it makes a difference in what he does. Creed and character and conduct are all wrapped up in one essential unity.

The Uncertainty of Life.

“Come now, ye that say, today or tomorrow we will go into this city, and spend a year there, and trade, and get gain: where he know not what shall be on the morrow. What is your life? For ye are a vapor that appeareth for a little time, and then vanisheth away. For that ye ought to say, if the Lord will, we shall both live, and do this or that.” There is nothing so certain as the uncertainty of life. A man does not have to be divinely inspired to say that he knows now what a day shall bring forth, although a divinely inspired man said that. Life is uncertain. One should not be too boastful or confident about it. That does not mean, however, that he should not project among them plans and projects for his life, and especially for his character. It means that that he should have a due recognition of the limits of life, that he should realize after all that his time is in the Father’s hands, and because life is so uncertain he should make the best and the most of every day as it comes.

A Definition of Sin.

“To him therefore that knoweth to do good, and doeth it not, to him it is sin.” There are other definitions of sin in the scriptures, and sin is more than simply not doing good. Here is one definition of sin. To know good and not to do it, to refuse to obey the truth which one sees, to refuse to

(Continued on next page.)



FOR

HOUR

BY CHAPLAIN

H. E. ROUNTREE

MONDAY.

THE SET OF THE SAIL.

"The soul that sinneth, it shall die."—Ezk. 18:40.

One ship sails east and one sails west
By the self-same wind that blows,
It's the set of the sail and not the gale
That determines the way it goes.
Like the winds of the sea are the ways of
fate—
As we journey along thru life;
It's the set of the soul that determines the
goal,
And not the stress nor the strife.
—Harriet Luella McCollum.

TUESDAY.

WHEN GOD LAUGHS.

"He that sitteth in the heavens shall laugh."—Psalm 2:2-4.

There are occasions when God laughs, it seems, and usually it seems that it is not the laugh of mirth. It is derision. He laughs at pride and folly. He laughs at the plotters of evil. (Psalm 37:12, 13.) He laughs at ruthlessness and invasions. (Psalm 59:6-8.) He laughs at disregard of His law. He laughs now as nations sign their life away. (Daniel 2:43.) He says, as of old, "Associate yourselves and ye shall be broken in pieces . . . come to naugh." (Isa. 8:9, 10.)

Prayer—Our Father, help us to know Thee and to follow Thee in all our ways. *Amen.*

WEDNESDAY.

YOU WILL SURELY GET IT.

"Whatsoever a man soweth that shall he also reap."—Gal. 6:7.

Everything one does comes back to him. Therefore one cannot afford to do wrong for the wrong will come back to him. One cannot afford to cheat for there will come a time when

he will be cheated. We cannot rely on God's forgiveness to prevent this. This is a law of God and nature. God forgives the guilt of an act but He does not forgive the results.

Prayer—Our Father, guide us in all our thoughts and acts, that we may do thy will. *Amen.*

THURSDAY.

IMMORTALITY REAL.

"To them that by patience in well doing seek the glory and honor and incorruption, eternal."—Rom. 2:7.

We read a story the other day of a good man who died. His body lay in state all day for every one who wished to pay tribute to his memory. Thousands passed the bier. Three guards standing by overheard a woman to say, as she peered into the face of clay, "If we lived like he lived it were as though he never died." That is immortality. May God grant you the blessed life in the life that now is.

FRIDAY.

COOPERATION.

"Examine yourselves. Prove your own selves."—II Cor. 13:5.

There is an "ego psychology" of life. We like comfort and ease. If we can have this we become self-sufficient and independent of God. Such ones are called "egocentric." There is a "we psychology" of life in which we lose selfishness and become interested in others. Let us take a good look at ourselves and see whether we are posing as a star, a Nero, a clinging vine, or as one who serves. Jesus calls us to join His children, with the needy world, and do something together. Selfishness is our worst enemy. Let us pray for ourselves and ask God to come into our hearts and move out all that is wrong. And then turn to help Him.

SATURDAY.

ACTING WISELY AND LIVING HOLY.

"Perfect in every good work to do his will."—Heb. 13:21.

We chanced to be perusing a book on numerology the other day. One thought is most engaging. It says that the structure of man's make-up consists of wisdom and service from creative ability to world service. Marvin E. Gilbert said, "We cannot act wisely, live holy and useful lives unless we see clearly and do faithfully the will of God." Let us pray for a vision to see this truth as He would like us to see it and for the courage and the faith to do His word. *Amen.*

SUNDAY.

THE DAILY FLOW.

"He that drinketh of the water that I shall give him shall never thirst."—John 4:14.

This page is furnished you at the expense of great time and money in order to guide you, if need be, in the daily flow of the fountain of God. If you cannot go to church today, find time for a moment to kneel and pray God for peace and blessing.

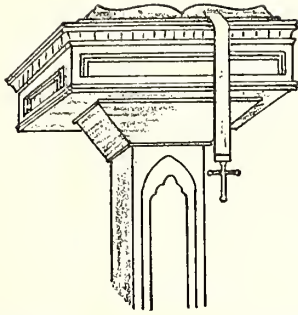
SUNDAY SCHOOL LESSON.

(Continued from preceding page.)

walk in the light which one has—this is sin.

A Man's Word.

James, as did Jesus, insisted upon the sanctity of the spoken word. He insisted that a man's word should be as good as his bond, indeed better than his bond. "Let your yea be yea, and your nay, nay." A man does not need to swear by anything, he does not need to add anything to the sanctity of, and sacredness of, his word as he speaks the truth.



OUR PREACHER FOR THIS WEEK IS
REV. JOHN G. TRUITT, D. D.,
SUFFOLK, VIRGINIA.

A WORLD WORTH LIVING FOR.

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."—John 3: 16.

Jesus found a world worth dying for. In the first place *it was God's world*. God had created it, and it was his. It is still bearing the marks of His handiwork. We who think about it at all think still that it is God's world. And we delight to sing:

This is my Father's world,
And to my listening ears,
All nature sings, and round me rings
The music of the spheres.

This is my Father's world
I rest me in the thought
Of rocks and trees, of skies and seas—
His hand the wonders wrought.

"In the beginning God created the heavens and the earth . . . and He created man in his own image, male and female created he them." It was God's world, and worth dying for.

We may as well come up to the staggering thought—staggering in the light of what is going on now—that *it is a good world*. For it is a good world. Since the day God looked on it and pronounced it good it has shown its marked evidences of goodness. Its warm sun, its refreshing rain, its fertile soil, its kindly dog, its courageous hearted persons, its mirth and song, and joy. Yes, it is a good world. God made it good. We are so used to its goodness, whenever it serves us ill that is an outstanding fact—one we remember. The ordinary way is the good way, for it is a good world.

And again *it is a God-loved world*. It has his heart in it, upon it. His handiwork and his heart are welded together in one, and he loves his world. He loved it so much that he gave his Son for it, gave his Son that he might die for its redemption and salvation. How he loved it! We feel his love for it. Every time we trust him, serve him, obey him, believe him,

we feel his love. There is harmony, joy, peace. We come into tune with his infinite love. We become eager to help others, to do well, to be of genuine service for our love for God, and God's world. Every time we hit upon the right we ring the bell of God's love. We know God loves this world and the pulsations of His love are in it. Jesus found it worth dying for.

He died for it, that you and I having been died for, might find it *a world worth living for*. We come to be co-workers together with Him. How vain and helpless, if having died for us, we fail to believe it, and ignore his giving himself for us! It was a great tragedy that he had to die as he did, but for those for whom he died to refuse to accept him as their Savior is tragedy multiplied.

But to believe on him is to have life—full, useful and eternal. It is to have a life to lay in his hands to be used, strengthened, and made beautiful by him. And it is to go out into this good world, created by God, and loved by him, and live for it. To mark our lives daily for him, seeking his guidance and counsel, in order that we may live for him in his world. And then we shall come to find this world worth living for.

As we gather about this communion table this morning, and envision again his dying for this world that God so loves, let us mark it well that he died for our sins, that we are his by his love for us and by our faith and trust and love for him; and as we confess our sins, and renew our vows of loving faith in him, let us partake of these emblems with the prayer that we may more partake of his Spirit, share his hope of redemption of a world made good in God and marred only by man's sinful self. Let us renew our determination to join in his crusade of loving the world into spiritual strength, and beauty, and goodness.

GUARDING THE TRUST.

(Continued from page 5.)

These are elements that should have *no* freedom when they prostitute its privileges to accomplish their nefarious and selfish ends. While we boast of the broad extent of our chosen liberties, we cannot and will not tolerate elements living securely under our flag, that would encrimson it with the red dye of revolution.

The irritants and frictions that have grown into armed conflict in Europe must not be engendered here in free America. Any consideration of our internal condition must reckon

with the perils that attend race strife, the bigotries and jealousies of party feeling and the spirit of intolerance that denies to all men the right to worship God according to the dictates of conscience. For generations Jew, Catholic and Protestant have lived in peace and harmony here. It is part of the heritage that goes with the high ideals of freedom.

Let us guard that which is committed to our trust. Our country comprises the races and strains of many and diverse peoples. They have come to these shores as did our fathers, seeking to be freed from the limitations of a restricted and enslaved life. They have contributed to what we hold of happiness and prosperity. To achieve further gains they must be consolidated, not divided. They must strive with one will for a greater measure of satisfaction, a more certain assurance of that which a free people seek to enjoy. For those who will not share in the sacrifices and costs of such attainment, there should be given nothing of gain or advantage.

It was Edith Cavell who, on the eve of her execution, said: "Standing on the brink of Eternity, I have come to realize that Patriotism is not enough." When the hour of testing came she needed something other than boastful patriotism to ease her journey across the outmost boundary of life. With like wisdom Lord Milner, of England, declared: "No longer does the thought of empire arouse me to shout 'Rule Britannia' or wave the flag. Rather, does it make me go into a corner and get down on my knees in prayer." It is in crises that men rise above the claims of patriotism and reach out for that which the believe is enduring and eternal.

Our trusteeship as citizens of America has weightier obligations than securing what we possess of national wealth and advantage. When we consistently appraise all that we have, we are foreed to believe that greater than the gold standard of which we boast is that higher, finer standard of moral excellence that is assured to us because of our trust in God and reverent obedience of His laws. Men live in peace and security, not because they are possessed of strong weapons and rich possessions, but because they have that kind of moral rectitude that grows out of deep and unchanging religious convictions. Nations other than ours have achieved greatness and ruled for a space the destinies of peoples and empires, but when they suffered the loss of their religious faith,

(Continued on page 15.)

The Orphanage
 CHAS. D. JOHNSTON, Supt.

Dear Friends:

The orphanage, as well as every other one in this section, is experiencing some of the hottest weather of the entire summer. In fact through the heat of the day it is really dangerous to man and stock to work. The thermometer standing in the nineties is pretty warm.

Canning season is on at the orphanage. One orchard in the Sandhills, about eighty miles from the orphanage, gave us a load of peaches last week. We have the promise of another truck load this week. We can make the trip to the orchard and back in a day and haul seventy-five bushels.

When the peaches arrive all the larger girls and boys are called on to peel and can them for winter use. We get all the workers lined up and give everyone a job. Some are given the job of sorting out the bad peaches, some washing, some peeling, some washing and sterilizing cans in boiling water, some blanching peaches ready to can, others packing in open-top cans, others putting water and sugar in, another placing the lid on the can, another boy sets the can in the sealing machine and seals the lid on, and another boy conveys the sealed cans to the boiling vat where they are processed in boiling water for thirty minutes. Then the cans are taken out and labeled and packed away in the storage room to be used as needed.

Canning time is one time everyone has his or her job and all have to work together. If we get an early start we can put up two hundred gallons in a day, but it works the little fellows pretty hard. When canning peaches is over the bean crop comes in and we always try to pick and can several hundred cans of beans for winter use.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR AUGUST 7, 1941.

Amount brought forward \$9,521.90

Sunday School Monthly Offerings.

Eastern N. C. Conference:		
Pleasant Hill	\$ 2.32	
Henderson	4.76	
		\$ 7.08
N. C. & Va. Conference:		
Greensboro, First	\$ 9.29	
Hopedale	6.01	
Greensboro, Palm Street .	10.63	
		25.93
Western N. C. Conference:		
Big Oak	\$ 8.35	
Hanks Chapel	8.00	
		16.35

Eastern Va. Conference:		
Isle of Wight		5.00
Valley Va. Central Conference:		
Linville	\$ 7.12	
Winchester	5.80	
Bethlehem	1.16	
		14.08
Ala. Conference:		
New Hope		1.71
Special Offerings.		
Miss Fannie Ellison	\$ 30.00	
Mr. & Mrs. Harold Barney	10.00	
Sale of old plow	5.00	
Mr. Cooke	27.00	
Mr. May	6.00	
		78.00
Total for week	\$ 148.15	
Grand total	\$9,670.05	

By audacity, great fears are concealed.—*Lucan.*

CHILDREN'S PAGE.

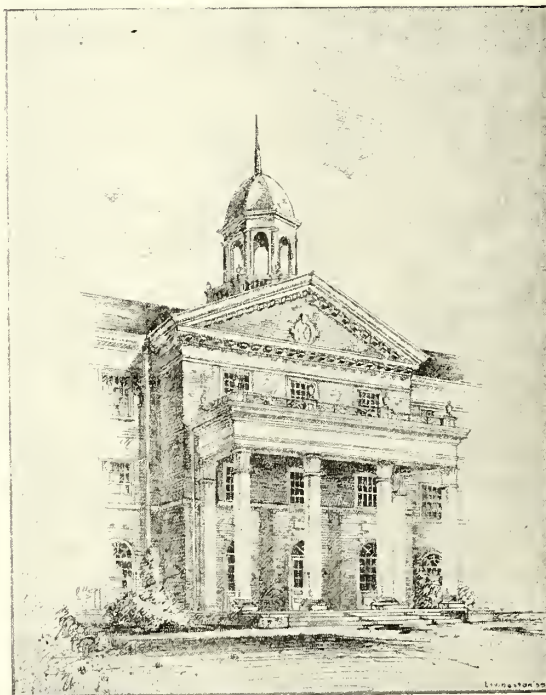
(Continued from page 7.)

time there was no sunshine to bother him. The sun had gone to bed among the western clouds, painting the white ones rose and red as he went. Oliver looked around and played hands with Malcolm in the back seat until mother and daddy and Mr. and Mrs. Allen started singing songs. Oliver thought that his lullaby was being sung so he laid his little head over against his daddy's shoulders and went soundly asleep. While he was asleep he felt mother take him out of the seat and onto her lap where he could stretch out, but he was too sleepy to open his eyes and look at her. Oliver thought that it was the most perfect day he had ever had.

ELON COLLEGE

Founded by the Christian Church in 1889

A CO-EDUCATIONAL INSTITUTION OF HIGHER
 LEARNING OF THE CONGREGATIONAL
 CHRISTIAN CHURCH



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The rates are most reasonable.

LEON EDGAR SMITH, President

Elon College

North Carolina

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational and Christian Churches.

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Marriage or obituary notices of not over 125 words will be published free. All over 125 words, 1c a word, cash with notice. Notices should be confined to 250 words.

In Memoriam

WINN.

On June 17, 1941, our heavenly Father in all his love saw fit to call from among us Bro. Warner Guy Winn, a beloved member of our church, Sunday school and Christian Endeavor. Knowing that we shall miss his kindly smile, and his quiet active devotion to his church, we the Deacons of Liberty (Vance) Congregational Christian Church, desire to express our devotion to his memory as the oldest member of the Board of Deacons, a loyal and active member of the church, Sunday school and Christian Endeavor.

To those of us who knew and contacted Brother Winn received benefits from his worth, his work, his life and his Christian examples. Loving memories will ever remain of his honesty, generosity, kindness of heart and great love for his friends and neighbors. With the help of his good wife, he strove to develop in his children the strength of character and an appreciation for the good and beautiful in life. To him his home was a hallowed institution, balanced with love, service and devotion. As a husband and father his monument is erected

because of the life he lived. His death came as a shock and he will be missed by us. Therefore, be it resolved:

1. That we bow in humble submission to the will of God, knowing that it was His divine plan that he was taken from us.
2. That we extend anew our sympathy to the family.
3. That we hold in remembrance his great love and active service to his church, always bearing in mind his quiet Christian life.
4. That a copy of these resolutions be sent to the family, one to "The Christian Sun" for publication and one placed on our church records.

M. L. GRISSOM,
 L. L. STAINBACK,
 W. S. AYSUCE,
 C. O. EAVES,
 O. W. RENN,
 F. B. FULLER,
 TOLLIE FOSTER,
 K. G. WELDON,
 TOLLIE SMITH,
 Board of Deacons.

SOUTH NORFOLK NEWS.

(Continued from page 3.)

Boy Scout Troop No. 54 of South Norfolk, was represented and rendered the Scout oath. Mr. MacBride, being an Eagle Scout, also told of the origin of the Boy Scouts.

The stage was decorated with many flowers, candles and a large drift wood cross with a pile of rocks at the base with lighting effects and large palms.

Special music was rendered by the Junior Choir and Paul Sieloff, accompanied by Mrs. Sieloff, of the First Congregational Christian Church, Berkley.

Edward Thurmond, president of the Christian Endeavor Society, conducted the program.

Next Sunday night, August 10, a military program has been planned, with Rev. H. G. Council, Jr., as the speaker.

MRS. GEO. W. BRINKLEY.

So. Norfolk, Va.

YOUTH FELLOWSHIP.

(Continued from page 10.)

President, W. M. Coward; Secretary-Treasurer, T. B. Lowe; Assistant Secretary-Treasurer, Stacey Hayes. Departmental Superintendents were chosen as follows: Elementary, Miss Lola Farlow; Young People, Rev. A. L. Granger, Jr.; Adults, J. N. Thomas; Teacher-Training, H. J. Cochran; Christian Endeavor, Alva Ashley; Missions, Mrs. R. E. Caviness; Orphanage, Rev. E. Carl Brady; College, Mrs. W. L. Flenniken.

The next session of the Western North Carolina Sunday School Convention will be held at Seagrove Christian Church.

At the close of the session a rising vote of thanks was given Mr. George

T. Gunter, retiring president, for his faithful service to the Convention as an officer during the last sixteen years.

REPORTER.

GUARDING THE TRUST.

(Continued from page 13.)

when they were unsustained by a moral character that was unimpeachable, the end was in sight, and their decline was swift and certain.

We are being solemnly admonished by this truth today. We may sit on the side lines and witness another mighty conflict of the nations and be unmoved because our safety is not threatened, but if we see in it only another bloody and horrible spectacle and do nothing to strengthen our own sources of security through the enrichment of our moral and spiritual life, we shall sooner or later suffer the break-up of our proud and well-conceived institutions, and see them go down to defeat and destruction. It took one war of great magnitude to arouse us from our sleep of indifference and our conceits of insularity, and now another gigantic conflict is on. Let us pray almighty God that in this tragic hour we may be stirred to a fresh recognition of our perils, perils that have their genesis in a lowered morale and the enervating influence of self-complacency and excessive indulgence.

Whether or not we have been true to the finer ideals on which this nation was founded, we are now compelled to adjust our ways to what those ideals represent or to drift into the lethal waters of a Godless and pagan system of life. We are not merely trustees for a property, an estate, an accumulation of priceless treasures, we are the trustees of the greatest heritage ever transmitted to the sons of men, and that treasure is not in earthen vessels; it is in those sacred things that we call moral worth and Christian character. Christian civilization, as we conceive it, is at a new crossroads. Will it ally itself with the things that ruin and destroy or will it by renewed consecration to its finer ideals ally itself with Him who died upon a cross that a new kind of civilization might be born? It is to such a decision we of America are called today. Have we the manhood, the womanhood, the moral fibre, the stamina, the Christian character, to register that decision on the side of truth, of righteousness, of fidelity to the noblest and best in our cherished system of government? "Guard that which is committed to thy trust."

“What’s in a Name”

By DOUGLAS HORTON.

“What’s in a name? A rose by any other name would smell as sweet.” I doubt it.

The interesting news comes from Missouri that Dr. Baer, the well-known St. Louis layman, chairman of the executive committee of the Missouri Conference, proposed at the recent conference meeting that the title of “Superintendent” be changed to “Minister”—and by official vote Dr. Burger is henceforth to be known as “Minister of the Missouri Congregational Conference,” the title to be shortened on occasions probably to “Conference Minister.”

This change in title accords with that of the office which I hold in the General Council. My predecessor, Dr. Charles Emerson Burton, was the first to point out the inadequacy of the name, “General Secretary” and to suggest an improvement, and a new title was adopted at Beloit in 1938—“Minister of the General Council.”

Though it cannot be prophecied, it is quite possible that other states will follow the lead of Missouri. An amendment to the constitution of the General Council now pending recognizes the new title as equivalent to that of “superintendent.”

This alteration is not due to whimsy, nor merely to the desire for change for the sake of change which besets the restless mind. It reflects, I believe, heightened consciousness, a new sensitivity, in Congregationalism.

In the first place it may be said that the word “minister,” which means servant, seems more germane to the spirit of the Congregational Christian Churches than does the word “superintendent”—which would suggest an overseer, were it not for the fact that the spirit of our superintendents has given the word a thoroughly democratic connotation. Our foreign missionaries have always found the translation of the word “superintendent” into other languages a hard nut to crack, since any formal translation would give the natives the idea that the superintendent was a kind of plantation manager or factory executive or some other person whose chief job was superintending in the strict sense.

The second reason for the change in title is, I believe, the real one: there is sweeping over the Congregationaldom today a new sense of need for the church. All are beginning to realize that the church has little to learn from the world but much to teach the world, provided it is true to the principles of Christ. So it is that we are beginning to turn from dependence on the secular, even in the use of words, and to search for titles that are distinctively our own, developed within the church itself and not borrowed from the outside world. While “superintendent” is, of course, an entirely honorable title, it does not begin to have the associations with the church possessed by the word, “minister.”

“Well, then,” some may say, “if it is a word with church associations that you want, why not ‘bishop’?” But no. It is just here that Shakespeare is proved wrong; there is a good deal in a name. The word “bishop” is laden with authoritarian ideas that do not and never will belong to the Congregational Christian Churches. Perhaps some day it will be sufficiently purified of those ideas to permit its use in our circles. But for the time being “roses” are roses, and “bishops” bishops—and “ministers” ministers.

The CHRISTIAN SUN

REPRESENTING THE SOUTHEAST CONVENTION OF CONGREGATIONAL AND CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

Vol. XCIII.

RICHMOND, VA., THURSDAY, AUGUST 14, 1941.

No. 33.

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Copy

A Decalogue for Those Who Sing in Church Choirs

The REV. WILLIAM A. KEITH.

These are the commandments which the Lord thy God, who gave thee the gift of song, would write in thy heart:

1. Thou shalt not confuse the choir loft with the operatic stage.
2. Thy "temperament" which so many use as an excuse for pettiness shall not be for thee a cause for uncharity and contention with thy fellows.
3. It is not thy function to adorn the service. The beauty of holiness is the more beautiful when the less noticeable. Unlike children who are told to be seen and not heard, be assured thou shalt be the better heard, the less seen.
4. Do not try to make an impression. Let men go away to glorify God and praise him for His wondrous gifts rather than to praise thee. Let this be thy reward.
5. Give unto him that asketh thee. Who art thou to withhold God's free gift? He who gives grudgingly will mute the overtones of the spirit.
6. Be thou in tune with life. How shalt thou sing of Him who is the Harmony of Life unless thou art in accord with His creation?
7. Let thy ministry of music be unto "all sorts and conditions of men." Thou dost speak a universal language. Therefore match the need of the human spirit in all its moods.
8. When thou dost sing another's song thou must give it the wings of thine own soul else it will not find lodgement in a human heart.
9. When thou dost come to the temple to lead others in prayer do not forget thine own need of prayer. He whose own spirit is not refreshed will sing a barren song.
10. The hands of clerical ordination have not been laid upon thee but the Holy Spirit of Song is God's own gift. Thy office is therefore as holy as the office of him who proclaims the Word.

These things do and from Him who gave thee the gift of song thou shalt have glory, praise and honor world without end.—The Seminar Quarterly.

LET THERE BE LIGHT

NEWS AND VIEWS

A successful conference in the Virginia Valley is reported.

Chaplain Rollin Goodfellow of Fort Eustis is supplying for Rev. J. H. Dollar during the month of August.

Dr. Roy C. Helfenstein and family of Mason City, Iowa, are vacationing at their summer cottage, Bethany Beach, Del.

We are indebted to Dr. James H. Lightbourne, whom we presume is a member of the Burlington, N. C. Kiwanis Club, for the article in this issue by Mr. J. E. Baker of that city.

Mrs. Mary D. White, one of the Secretaries of Promotion and Missionary Education, reached the age of retirement this summer. Through the years she has been indefatigable in her service and established herself securely in a wide circle of friends.

Dr. James H. Lightbourne and his daughter, Miss Peg Lightbourne, were visitors in Richmond, Monday and Tuesday of this week. Dr. Lightbourne was in the home of the managing editor, while his daughter visited with Mrs. House. They left at noon Tuesday to visit Miss Rebecca Lightbourne in Baltimore and friends and relatives in Delaware.

Rev. Joseph W. Fix, son of Deacon John M. Fix of our Burlington Church, was the guest preacher at an evening union service at the Front Street Methodist Church, Burlington. Mr. Fix was formerly pastor at Franklin, Va. For the last several years he has been pastor of the First Presbyterian Church, Cairo, Ill., but beginning with September he will become pastor of the First Presbyterian Church of Mayfield, Ky.

What is the news from your church? Summer months are days of opportunity and should be days of activity. All who enjoy news should assist in reporting the same. News of ministers, churches and interesting activities should be promptly reported. People frequently forget to write during vacation days, but the paper must be published regularly and material is essential for publication.

Revival services began last Sunday at Elk Spur with preaching by the pastor, Rev. G. H. Veazey. A Daily

Vacation Bible School is being conducted this week by Misses Mary Deane Brown and Luvene Holmes. Mr. Veazey will conduct revival services at Rocky Ford next week, and a Bible School will be held also. Mr. Veazey reports that repair work on the parsonage will begin when the services are through. Contributions for this work are still in order and will be gratefully received.

HAPPY HOME.

Since a young married people's class has been organized we find that we need even more class rooms for our Sunday school.

Two groups of Christian Endeavorers have started meeting on Sunday nights. One for adults, and the young people meet each Sunday night.

The first Sunday in August, the family of the late Mr. J. H. Richmond who died one year ago, presented to the church, in memory of him, a communion plate and a tray with glasses. Regular communion service was held commemorating the Lord's Supper and also the life of this our Christian brother.

At a recent quarterly meeting the church voted to take the forward step of full time preaching with our present pastor, Rev. W. J. Andes, as pastor. We feel that it is fortunate for us that Rev. and Mrs. Andes will reside in our community. Already they have many friends here and her personality is a welcome addition to our number.

REPORTER.

NINETY-ONE NATIONAL FLAGS.

By CHAPLAIN GUSTAV STEARNS.

Ninety-one national flags assembled from countries and governments on the five continents and the islands of the seven seas, the largest collection of national flags in the United States and possibly the largest in the world, is owned by the National Soldiers Home Chapel, Veterans Administration, Wood, Wis., and will be displayed in the chapel two Sundays each year, the Sunday before Memorial day and the Sunday before Armistice day, commencing May 25, 1941.

It has taken five years to assemble this flag collection and American embassies, consulates and legations all

over the world have graciously cooperated. Packages containing the flags mailed from foreign countries have been passed by the U. S. Customs officials without payment of duty after affidavits were signed declaring that the flags were for the exclusive use of the above mentioned chapel which is a government owned chapel.

Before a flag may be accepted for this collection it must be accompanied by documentary evidence that it is a national flag when offered to the collection and that it was actually procured in the country it represents and has been brought or mailed from that country. It may have been procured either by purchase or as a gift. When a flag has once been accepted it is never removed from the collection even though the country it represents changes its government and its flag. Any new national flags may be added as soon as such flags have received recognition from the United States government.

The original wrappers in which the flags have been mailed from foreign countries, showing the name of the sender and the addressee and with the cancelled postage stamps intact, also the correspondence relative to procuring the flags is preserved as documentary evidence of interest in connection with this flag collection.

Among the flags of unique interest may be mentioned the national flag of Nepal, the only national flag in the world which is neither square nor oblong but is in the shape of two triangles, one over the other. This flag is a personal gift from His Highness, the Maharajah of Nepal who sent it to this collection. Another flag is that of Oman, ordered made especially for this collection and sent as a gift from His Highness the Sultan of Muskat and Oman. The flag of San Marino, the smallest republic in the world, is a gift of a representative of that government. The latest flag to be received comes from Tonga, the only kingdom in the South Pacific, consisting of one hundred small islands, ruled by a queen.

The assembling of this flag collection was commenced in 1936 with the approval of Col. Charles M. Pearsall, manager, Veterans Administration, Wood, Wis., who announced that the flags would be accepted as U. S. Government property for use in the chapel at Wood, a Government reservation adjoining Milwaukee. The writer has been in charge of assembling the flags, has carried on the correspondence and the flags are in his custody.—*The Army and Navy Chaplain.*

A Closer Relation Between Church and Business

[An address to the Kiwanis Club of Burlington, N. C., by Mr. J. E. Baker, President of Baker-Camack Co., of that City.]

I have been asked to give an account of a meeting I attended several weeks ago in New York, which was known as the Cooperative Conference of Church and Industry. It did *not* attempt necessarily to go into the problems of church but dealt primarily with the problems of business from the viewpoint of the clergy.

For quite some time, there are those who have felt that there should be a closer relationship between church and business. Not necessarily that one should have control over the other, but that there should be a better understanding between them. That church should more clearly understand the problems of modern day business and, likewise, that business should understand and respect the problems of church.

The subject is so far-reaching that it is quite impossible to anything like cover the situation within a few minutes and, especially, all angles of present day conditions that affect business and probably could easily affect church.

Dr. Fifield of Los Angeles, Calif., a minister of the First Congregational Christian Church, was the first to start this move which attracted the attention of certain businessmen and, in time, it became even more widespread.

In these few minutes, I will attempt primarily to deal with the church and the economic order. It will deal primarily with the freedom of people, the freedom of enterprise which, if placed under the present trend of government control, will surely in time affect the freedom of church. With a limited explanation, I will attempt to defend business and industry in many of its obvious shortcomings.

Several experimental conferences between ministers and businessmen in specific localities have been held during the past year or so but this meeting I attended is the first of its kind ever attempted on a large scale which included approximately 150 clergymen and industrial leaders, each being about equally represented. These clergymen consisted of all faiths, Protestant, Jewish and Catholic. It was generally agreed that the church and the American system of free enterprise are both dedicated to the dignity of the individual. This is the essence of the religious tradition and, of course, this is the essence of the private enterprise tradition.

Church and industry have a common stake in the freedom and disassociation from the political state. Church and industry have a common interest in the well-being of the populace, both physical and spiritual. The physical side is perhaps the first interest of industry and, by the same token, church has always ministered to the spiritual needs of all and looked after the well-being of the unfortunate.

Among the important topics discussed were: First—The task of church and industry in encouraging understanding. Second—Industry's responsibility to society. Third—Relations of government and business.

It was agreed by both clergymen and business alike that every conscientious citizen ought to study all sides of these questions which confront them, being equally fair to both and reaching no conclusion until after the facts are known. This is no time for disunity, disunity between management and labor, between rich and poor or between church and industry. The church has no more right to criticize business or any phase of business without having definite facts before it and, likewise, business certainly has no right to criticize church. Government is an agency formed for the protection of the individuals that go to make up the church and business; therefore, it is the duty of those in church and industry to use their power and influence in keeping government itself free from corruption and free from people who seek to control others through power.

I am not attempting to border on politics but I am referring to *world* conditions in that there is a tendency on the part of some to seek power and, once obtained, to never release it.

During the last quarter of a century, there has been an increasing number of people who have questioned the desirability of continuing to follow the traditional pattern of American life. Instead of describing as the "traditional pattern" of American life, I might say that these people have questioned the desirability of continuing to follow the "traditional freedom" that God intends for the people of the world to have. Relatively few of these people are avowed Communists, Fascists or Socialists, but they seem to believe that we should abandon our freedom of life and adopt principles and practices

which have produced far less for others than a freedom, such as ours, has produced for *us*.

Some persons feel that the mere fact that a human being exists, irrespective of ability, training or desire, gives him a right to somewhat equal share of the world's possessions. I believe that most of us feel that the best interests of society are served by giving each an *opportunity* which shall be equal under the law and customs of that of anyone else, holding him responsible for the development of that opportunity.

It stands to reason that the inequalities of man are due largely to the difference in human capacity.

Instead of condemning wealth, honestly made, it should be looked upon as a badge of service performed for society and the *remedy* for the defects of the present system lies not in the destruction but in the improvement of the character through Christian education, of the *individuals* who operate under the system.

I have always contended that it is not what a man makes that counts, it is what he saves. Then after he has saved it, that is not altogether what counts, but *what he does with it*. If any person who accumulates wealth will use it for the improvement of society, both spiritual and physical, he will have done only that which God expects of him.

Ever since primitive man began to live in groups and exchange labor of one individual for that of another, it has been necessary to have some method of inducing the majority of human beings to perform useful service. As our mastery of nature and our standard of living advanced, not only have these essentials become more complex but, with present day conditions, we have added innumerable other requirements for still further complexity. During all this long period, man has devised but two methods of bringing the full capacity of individuals to action: First—The exertion of the force by State. Second—The incentive provided by free enterprise. Society must choose one or the other. It cannot have both and it cannot have *parts* of each very long. For centuries man worked because he either obeyed orders or perished and individual life was planned for him and he was taught that the divine right of kings was not an idle phrase but an expression of philosophy that the king was chosen of God. During that time, the State not only controlled government but church as well and I have heard leading economists in recent months make the state-

(Continued on page 13.)



MUSIC AND WORSHIP.

The Commission on Evangelism and Devotional Life through its seminars has made valuable contributions in the field of worship. The theory and practice of prayer have received extensive treatment. Prayers for various occasions have been compiled and published. These publications have been gratefully received in many liturgically impoverished churches.

A related field in which the Commission may make a valuable contribution is that of music in its relation to worship. There is a need for practical guidance at this point. Many of our ministers frankly confess their relative ignorance of music. Some are conscious of their limitations musically, but do not know where to turn for help. It is too late to go back to the seminary and take a thorough course in music, even if the seminary offered such a course.

Consider the extreme handicap of such a minister. He is completely at the mercy of his temperament and those who have charge of the music, and in many of our smaller churches there is no competent choir director to whom this responsibility may be freely delegated. Here the minister's leadership ceases. He has no compass by which he is able to pilot the service of worship. Careful attention may be lavished on the prayers, but the order of service may lack unity or coherence due to the presence of extraneous music. Having selected a number on the basis of its text, the minister often takes it for granted that the tune will be appropriate. A reliable technique or criterion of choice would bring great joy and increasing efficiency to such a minister. Sensitive spirits in the congregation would soon detect and appreciate the difference in the quality of worship.

The psychological factors of worship may be definitely conditioned by musical knowledge and experience. Clarence Seidenspinner advocates a varied and modulated tempo of worship which includes "the allegro of adoration, the andante of contemplation and communion, and the allegretto of dedication." Music must fit into this structure of a service and accentuate the devotional experience at each point. Here the supreme test of the minister's artistic ability is made. No superficial or elementary knowledge of music will suffice. Each item must have an indigenous relationship to the preceding and succeeding items of worship. Let the minister give adequate attention to his prayers, then allow the deft use of a delicate response, hymn or anthem to give wings to his devotion.

The Church Year offers an excellent opportunity to the musically sensitive minister. Carefully planned prayers and sermons may be remotely compared to Ezekiel's valley of dry bones until they have been integrated, clothed and vitalized by appropriate music. Music gives the necessary color and provides the varied tempo for the entire drama of redemption. But a limited vocal and instrumental repertoire is inadequate for the proper portrayal of this vast drama.

A practical manual for general use in our churches is needed. Gilbert's "Manual for Choir Loft and Pulpit" is excellent as a musical lectionary, but lacking in other essential elements of choral work. The minister needs not only a catalog or anthology of worship material but also guidance in its legitimate use. Dr. Boynton Merrill referred to a minister who used all the right responses at the wrong time. A valuable service could be made by a Seminar on Music and Worship through the publication of its experiments, study and findings. With such practical assistance the average minister could avoid the abomination of liturgical desolation, intelligently plan his total program of worship and blend to a greater advantage his musical and sermonic resources.

ON STEERING TO DEERING.

A triumvirate of Southern ministerial drivers—Truitt, Hardcastle, House, and one back-seat driver, Mrs. House—set out to "discover New England." The dangers of Washington, Philadelphia and New York traffic were successfully evaded, but a traffic circle in New Jersey proved to be a snare. "With his face slightly purple, as he rounded the traffic circle," the driver on duty finally emerged after the fourth round!

There was little time for shrine hunting. We cherish the memory of a spiritually refreshing pause at Williams College. After consulting three different people in Williamstown we succeeded in finding a person who knew about the famous Haystack Meeting and directed us to the monument. There we stood on holy ground, the birthplace of American Foreign Missions, where Samuel J. Mills, James Richards, Francis L. Robbins, Harvey Loomis and Byram Green knelt in prayer under the haystack in 1806. "The field is the world became their motto.

Up, up through mists and wisps of cloud and rain to that long anticipated retreat, we arrived at Deering Community Center, N. H., on Monday evening, too late for supper, but in time for a discussion of the teaching value of the catechism in Christian education. Bedtime filled the hillside with bobbing lights as the "seminarities" carried their nightlights—lanterns they were—to their log cabins and to bed. Morning light revealed a verdant spot after the drought-breaking rain. An inspection of the community revealed numerous cabins with significant names: Juliette Lowe, Frances Willard, Clara Barton, Moody, etc.

Dr. Eleanor Campbell, a physician of New York City, discovered this community. Charmed by the beautiful hills and lake and forest she bought a farm for a summer home. As she came to know more about the needs and problems of rural life, she came into a desire to give herself in its service. Then she was bereaved by the death of her only daughter, Elizabeth Campbell Anderson. Acting upon the suggestion of one whose life had been deeply influenced by her daughter's radiant spirit, she decided that an appropriate

memorial would be a center such as this where a similar influence and work would be carried on in the life of youth.

We were impressed by the prominence of the Congregational Church in New England and concluded that its influence in civic and national life was neither incidental nor accidental. The study of the various publications

of the Commission on Evangelism was practical. The discussion was interesting and stimulating. The Commission is doing a valuable work under the seasoned and capable leadership of Dr. Fagley. We return to the South greatly enriched by a larger circle of friends and grateful that we are a part of such a delightful fellowship. R. L. H.

What Matters in This Chaotic World?

By DR. FREDERICK K. STAMM.

I was sitting in a company of men the other day, and heard one say, "What's the use? We are in a chaotic world which seems destined to destroy itself and there is not much we can do about it. Every good thing for which we have labored is gone; there doesn't seem to be anything of value left."

I was told by a prominent educator, recently returned from France, that the young men there have said, "What's the use of thinking of a career? Most of our fathers are sleeping in No-Man's Land, and we'll be there, too." On a train the other day, a young medical student said to me, "I don't look forward to my future with any degree of hope." A recent newspaper editorial said, "We need to round up the cream of our strong, smart, young and brutal male population, and put it as fast as we can through a course of training in the methods of total war." I could go on quoting the hopeless words I've heard during the past months. But if I couldn't extract from our chaotic world anything but hopelessness, I wouldn't stand here and pour it into your hearts and minds.

There are still some values which bombs cannot destroy. They are just as certain to remain as it is certain that the sun will rise tomorrow morning. In fact, in the midst of chaos, some very common things will take on increasing value in our minds. I was reading a story recently of a certain incident which happened on the steamship *Titanic*, on the night of April 14, 1912. A woman, who had been allotted a place in one of the life boats, asked if she might run back to her stateroom, and she was given three minutes to go. She was wealthy, and when she reached her stateroom she saw her treasures strewn about the floor waiting to be picked up. But she took no heed. She quickly snatched three oranges, and took her place in the boat.

See what the incident means. An hour before it would have seemed incredible that oranges—a whole crate

of them—could have been of more value than a diamond. But death stalked the *Titanic*. It blew its breath and values were transformed. Precious things became worthless; worthless things became precious.

Well, there's the story and in unmistakable language it rebukes us for two mistakes we have always made in our thinking. First of all, we've set store by things that are unusual and rare, instead of cherishing the things that are necessary. We can get on without things that are uncommon, but we can in no wise get on without the things that are common.

Let me give you a few illustrations. We've thought a lot of gold. We've said it is a "precious metal." But a metallurgist will tell you that in its present form it lacks the hardness necessary for serious use. You couldn't build a steamship out of it. When the *Queen Mary* and the *Normandy* and the *Queen Elizabeth* were built, nails and plates of iron were used. It is iron, not gold, that stands up against the incessant pounding of the ocean.

The city of London is full of old things. Many of them are now gone. If St. Martin's in the Fields, Westminster Abbey, Temple Bar, and a lot of other ancient landmarks should go, our hearts would bleed. Londoners, no doubt, wish to preserve these historic places. But London *could* survive without these. The great concern of Londoners today is not for the rare things, but for the necessary things. In a besieged city values change. Now it is gas mains, and the water lines, and the sewage system, which have the greatest value. Without these a besieged city could not survive. Londoners can live without Regent Square, but not without water. It can live without bank buildings, but not without a sewage system. Yes, rare things have their value; they minister to the joy and happiness of life; but the common things are indispensable. We cannot get on without them.

Then, too, we set too much store by

old standards. You and I are products of our government. We can't just lift ourselves out of our environment, denounce everything in it as no good, and defy every form of convention. But simply because I'm the product of my day, it does not mean that I must be a slave to it. I was reared in the church, but that doesn't mean that I can't challenge its defects. When any man goes on pursuing an aim which he has never really examined for its errors, and for which he can never find a justifiable reason, except that that is the way "everybody does it," neither his mind nor his heart will ever expand in the direction of discovering what life is all about. Jesus loved the people of his day, and there are evidences that he observed certain practices; but no man ever mercilessly challenged the philosophy of his own day as did he.

I'm speaking about these errors in our thinking as to what is of real value in our world, because I think, now, more than ever, an ugly wooden cross, with its thorn-crowned burden hanging on it, is standing there rebuking us for our false values. In all our bewilderment, and in the midst of our day when many things which we once thought precious, are now dross, the rough cross on which Jesus died still speaks to our deepest needs. It is time that we bring every question to Calvary and see how it looks in the shadow of that strange Man hanging on his cross.

So we can say that the first thing that matters in this chaotic world is God. So many people say in a world crisis that God doesn't seem to do anything about it. We curse our enemies while minimizing our own sins, and wonder why God does not intervene. It is a very old problem, it plagued the Psalmist, and puzzled the prophets. I've always had a deep feeling for that fiery disciple, Peter. Here he stood in the gleam of the lanterns in the Garden of Gethsemane, helpless against the devilry that was bearing his Master off to trial and crucifixion. The Man he now saw being buffeted and dragged about, was the same Man that cured a leper, gave sight to a blind man, and healed little children. Why didn't he do something about it? Why didn't he scatter his enemies? And Peter stumbled on in the dark with his reeling brain mumbling, why? why?

And the only answer we can give is, that God doesn't work our way. His power is not coercion, but constraint. He doesn't meet the massed, wicked hatred of men with a sword, but with bleeding love; and the only

(Continued on page 7.)

CONTRIBUTIONS

SUFFOLK LETTER.

Revival services were held in Oakland Church during the week, Sunday, August 3 to Friday night, August 8. Rev. R. E. Brittle assisted the pastor. A number of farmers were busy trying to make up for the time lost during the rainy season. Congregations were not as large as usual, but the interest increased with every service. Eighteen members were received into church during the week, making a total of twenty for this conference year. The people were well pleased with the faithful work of the visiting minister. Mr. Johnson Griffin, a member of this church, who is a ministerial student in the junior year at Elon College, will conduct a service on the Third Sunday at 11:00 A. M. On the fifth Sunday in August a baptismal service will be conducted during the regular service.

The annual revival services will be conducted in churches of Nansemond County as follows: Cypress Chapel, week after the third Sunday in August; Bethlehem, week after the fourth Sunday; Liberty Spring, week after the fifth Sunday and Holy Neck, week after the first Sunday in September. These are harvest days for these churches, and they should mean much for the future development of the churches.

Rural churches are facing some new problems in seeking to develop their work. The public schools have greatly enlarged their program for work outside the regular hours and requirements. The various school organizations require much time, especially during the week nights. The various community clubs require time for many meetings. Unfortunately these organizations do not always succeed in avoiding conflicts with the regular programs of the various churches of the community. Consequently it is sometimes difficult for these organizations and the churches to adjust their programs to suit the convenience of all parties concerned. Usually when a conflict of dates occurs the church takes second place. The churches and these organizations should get together and have a definite agreement that certain time should be reserved for church meetings and no local organizations would trespass upon that time. This would be an advantage to all parties concerned.

Thirty or forty years ago rural

churches in Isle of Wight and Nansemond Counties held their quarterly conferences on Saturday's. In most cases this has been changed to some night in the week, usually Wednesday night. The use of automobiles had much to do with this change. It would, perhaps, be somewhat critical to say that churches found that it was increasingly difficult to induce members to attend quarterly conference in the day time. The truth of the matter is that some churches hold their quarterly conference on Sunday, following a preaching service, in order to have a fairly good attendance. Every member of a local church should make an honest effort to attend the quarterly conference meetings. The fact that they are members of the church imposes upon them this definite obligation. Under present conditions one may be assured that the meeting will not be crowded for lack of room. If there are exceptions it is in order to report this information to the church paper for the comfort and consolation of other discouraged pastors and church officials.

Here is one pastor who sincerely wishes that the approaching sessions of annual conferences may be wise to give some time and thoughtful consideration to the matter of regular church attendance. The situation is appalling.

I. W. JOHNSON.

THE ANNUAL CONFERENCE.

Our Convention is constituted by five different conferences. These conferences hold annual sessions. At these annual sessions ministers, committees and churches report on work done since the last session of conference. There is a sameness about these sessions. Practically the same ministers, delegates and officials are present. Occasionally we have a "new-comer." Reports vary but little.

The Virginia Valley Central Conference is the first to meet. The meeting was held last week with Timber Ridge Church in West Virginia. This is a very fine country church. To reach the church you go through a section of country that is as beautiful as you will find anywhere; that is, if mountain scenery is to be judged beautiful. The church organization is more than one hundred years old. Many of the pastors of the Christian Church have served there. A very

fine type of people comprise the membership. The church and grounds are lovely. Rev. R. A. Whitten is the fortunate pastors. This church is capable of doing great things, and I am sure that the membership will soon begin to measure up to their abilities.

It was my privilege to be at the session only one day, the first day of conference. The program was good and inspiring. The young people of the Valley Conference usually attend these sessions in commendable numbers and participate in the program. Walstein Snyder reported for the Committee on Christian Education. In his report he reminded the conference of serious and constant losses sustained by many churches in the conference and suggested a part-time young people's work as the remedy. The point of emphasis in the report was really evangelism. It will be recalled by those who have lived long and others who read that our church was born as the result of an evangelistic atmosphere. I presume that the Christian Church in its beginning was as completely a New Testament Church as any. Our preachers went "everywhere" preaching the gospel. Men and women confessed Christ by the scores. This was true of our church in the West and East as well as in the South. Communities were attracted by the evangelistic messages of our ministers. Churches were organized. The kingdom was coming with power. I am not sure that the recommendations contained in the report of Mr. Snyder embodied the remedy, but I am certain that there is a great need in our churches in the communities where we live and in our country today. It may be that the time has come when the evangelistic element of the gospel should be given again with emphasis. The attention of the people needs to be turned toward God, and if the church does not sound the call, I know of no other institution that will undertake the task. The note of evangelism needs to be sounded in our Sunday schools, Christian Endeavor societies, Youth Fellowship organizations, and the church as a whole. These become the responsibility first of all of the minister himself. From him should go the information, instruction and inspiration. The Lord would like for him to become the medium of power—spiritual power—necessary to bring the kingdom anew to the hearts of His people.

It is to be hoped that in the annual sessions of conferences to follow that a note of earnestness and of evangelistic emphasis may find its way and be

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FOR THE CHILDREN

Dear Friends:

During these hot summer days when it is too hot to play active games out-of-doors at all times, you might be interested in having a game which can be played indoors or on the porch or under the trees on the lawn. Here is one that may be used as a game or a contest. To play it you hide several objects in plain view. This can be done with a bit of study. For example, a piece of white string can rest on a white cloth. It will be in plain sight but hard to find. A rubber band might be wrapped around the foot of a vase of flowers. A button can be pinned to a coat, dress or hat. Lay a needle on a silver tray or dish. A thimble or spool of thread can rest in a sewing basket. One of the "hidiers" can wear a ring, bracelet, watch, or some sort of pin. A bit of ribbon might rest on the shoulder of one of the players. You see, it won't be hard to find objects that are easily hidden in full view.

To play this as a game, have all of the players but two leave the room. The two players left select the objects and make a list of them. Then the objects are placed in full view but made as hard to see as possible. The players are asked to come back into the room and they are given the list of hidden objects. The player finding the greatest number of objects wins the game.

To make a contest, give each player a written list and let him write the location of each object that he finds. Set a time limit as to how long the players can search for the "hidden" objects. The one that lists correctly the greatest number wins the contest.

I hope that you will find it fun to play this game.

Sincerely,
 DOROTHY TODD.

VACATION DISCOVERIES.

Isn't it interesting to talk with someone who has been on a vacation trip to a new place? We should keep this in mind while we are enjoying our vacation and try to store up interesting bits of information and word pictures of things and people for those of our community who can't have a vacation or are shut-ins. I had an aunt who could tell about her vacation in such a vivid manner that the listener felt that he were going on the vacation along with her. One summer she went to the Rockies and when she returned she told me all about her

wonderful trip. She even told me something about the Pack Rat, because our little dog, "Toni," made her think of Mr. Pack Rat. Toni had packed off mother's false teeth and if those teeth were not found, Toni should be gotten rid of! We found the teeth and kept Toni.

Anyone who has a summer cottage in the Rocky Mountains becomes acquainted with the amusing little animal called a Pack Rat. In his cinnamon-brown coat, sprinkled with black hairs, his big, curious round eyes and his perky upstanding ears, the Pack Rat looks very much like a chipmunk.

He got his name from his habit of carrying or "packing" as the miners of the mountains call it, objects which catch his fancy from one place in the mountains to another. He also got the name of Trade Rat from the fact that he "trades" or exchanges some other object to replace the ones he carried or "packed" away. Bright, shining things such as thimbles, teaspoons, bottle lids, and can openers are delights, and in "trade" for them he will leave a neat little pile of sticks or stones, some pine cones, leaves or grasses.

Nothing seems too large for a Pack Rat to attempt to carry off if its shining brightness catches his eye. One Pack Rat was known to drag a heavy pair of men's shoes across the length of a summer cabin every night in his desire to get the bright metal tips of the shoe laces into his hole. After weeks of failure he discovered that he could chew the tips off the cotton laces. After that the shoes had to be hidden each night or a new pair of shoe laces supplied each morning.

When alarmed or frightened the Pack Rat has a habit of drumming on the floor or ground with his hind feet. That is why he is sometimes called the Drummer Rat. He is also known by the name of Wood Rat, Mountain Rat and Brush Rat.

Pack Rats build their nests in overhanging stones and rock piles and between the partitions of houses. They are sociable, curious little animals, and during the long lonely winter months are entertaining and not unwelcome visitors in the miners' shacks and mountain ranch houses.

VACATION AND PRAYER.

O Thou, by whom we come to God,
 The Life, the Truth, the Way;
 The path of prayer thyself hast trod;
 Lord, teach us how to pray.

—James Montgomery.

**A SONG OF PRAISE FOR OUR
 VACATION DAYS.**

When morning guilds the skies,
 My heart awakening cries,
 May Jesus Christ be praised!
 Alike at work and prayer,
 To Jesus I repair;
 May Jesus Christ be praised!

Whene'er the sweet church bell,
 Peals over hill and dell,
 May Jesus Christ be praised!
 O hark to what it sings,
 As joyously it rings,
 May Jesus Christ be praised!

Ye nations of mankind,
 In this your concord find,
 May Jesus Christ be praised!
 Let all the earth around
 Ring joyous with the sound,
 May Jesus Christ be praised.

Amen.

CHAOTIC WORLD.

(Continued from page 5.)

reply he has is a prayer, "Father, forgive them, for they know not what they do." But God is still on his throne! His restraint is not weakness, and he is not indifferent to sin. And when the shallow hopes of the world are all dead, God will still be where he is.

A second thing that matters is the good deeds of men. A lot of bad deeds are committed, and they stand out there glaring in the sunlight. We see them and are victimized by them, and we say they are the forces that rule the world. But that isn't so. Most of the good deeds are done in obscure places and by obscure men, and these are the deeds that have a lasting effect upon history. I was reading these few paragraphs in an old book the other day: "The wise heart knows that there is a time of judgment coming even though today men are being crushed under the King of misery. . . . I looked at life again; in this world the race is not won by the swift, nor battles by the brave, nor bread by the wise, nor wealth by the clever. . . . Here is another case of wisdom which I have seen on earth and I was struck by it. A little town there was, with few men in it; and a great King attacked it. . . . However, a poor wise man was found within the town, who saved it by his skill."

You didn't know those words were in the Bible, did you? There are many more in it, more fascinating and interesting than most of our modern novels. Good deeds go on like the ripples of the ocean from shore to shore.

When this war is over we'll doubtless hear of many deeds of valor. I imagine, however, that none will rank

(Continued on page 9.)



A MEDITATION.

Many of us, it seems, have to be jarred or shocked loose from our selfishness—and, like Jacob, surprised into acknowledging “surely Jehovah (God) is in this place, and I knew it not.”

It is commonly said that to know a person we must live them—and just as surely we must live with God—receptive and responsive to his voice, if we would know him. Heart and mind must be listening and our wills responsive to his will. His power in, and through, us is only limited to our ability to receive and rightly use the talent and powers given us.

Truly “the pure in heart see God,” for indeed, who else could see him? We see what we look for. If we look for goodness, for beauty—we will find it, but an evil or selfish mind can see neither—nor can that mind see God.

Our need, it seems, is for an understanding faith—that we might indeed know God. With this knowledge comes poise, inner strength, a sincere seeking for, and the building up of the good that is in every man. With God’s help selfishness, self-will and intolerance can be overcome.

As the consciousness of his presence grows and becomes constant, we are then able to understand, at least in a measure, Moses’ words when he said: “The Eternal (God) is thy dwelling place (home) and underneath are the Everlasting Arms—and He will thrust out the enemy from before thee and say destroy.” Keeping in mind that “the enemy” to be destroyed is our selfishness, our self-will, intolerance, envy and hate.

If we would know God—it is necessary for us, as the Psalmist said: “Be still and know that I am God,” and to quote Professor Elbert Russell of Duke University: “To those abiding in Christ, eternal life is a constant reality.”

A LAYMAN.

MISSIONARY OFFERINGS.

WEEK ENDING AUGUST 8, 1941.

Sunday Schools.	
Long’s Chapel, Mebane, N. C. . . . \$	3.91
Liberty Spring, Suffolk, Va. . . .	5.00
Bethlehem, New Market, Va. . . .	2.39

Wake Chapel, Fuquay Springs, N. C.	4.70
Lebanon, Semora, N. C.	1.02
Needham’s Grove, Steeds, N. C. . .	1.32
Linville, Va.	6.47
Newport, Shenandoah, Va.	3.36
Mayland, Broadway, Va.	2.26
Hank’s Chapel, Pittsboro, N. C. . .	4.15
Suffolk, Va.	50.00

Total \$ 84.58

Individuals and Churches.

Lynchburg, Va. (By Mr. A. S. Dunn) \$	6.00
Spoon’s Chapel, Asheboro, N. C. . .	2.05
Carolina, Burlington, N. C.	1.25
Elon Community Church, Elon College, N. C.	156.00
Antioch, Elams, N. C.	3.30

Total \$ 168.60

Woman’s Board of S. C. C.

*Home Missions	\$1,138.02
*Foreign Missions	1,127.83
Total	\$ 2,265.85

Specials.

First, Burlington S. S., Burlington, N. C. \$	22.63
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Mountain Work.

Betty Gibson Bible Class, Rosemont Church, Norfolk, Va. . . . \$	30.00
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Total for week \$ 2,571.66

Previously acknowledged 16,802.84

Total since Sept. 1, 1940 . . . \$19,374.50

*Itemized in Woman’s Board Report.

Gratefully,
MATTIE COX PARKER,
Secretary.

QUARTERLY REPORT.

The following is the Quarterly Report of the Woman’s Board of Missions, Southern Christian Convention, ending July 15, 1941:

Receipts.

N. C. Conference:	
Women’s Societies	\$ 884.89
Young People	38.56
Juniors	32.12
Cradle Roll	7.99
	\$ 963.56
Va. Valley Central:	
Women’s Societies	\$ 162.71
Young People	71.74
Juniors	4.64
Cradle Roll	17.05
	256.14
Eastern Va. Conference:	
Women’s Societies	\$ 824.35
Young People	147.01

Juniors	58.44
Cradle Roll	36.35
	1,066.15
	\$2,285.85

Received of Mrs. H. S. Hardeastle, former Treasurer \$	65.46
Received of Mrs. H. S. Rollings, Business Mgr. of School of Missions	85.20
	150.66

Received of Miss Angie Crew, first gift Atkinson Memorial Fund	5.00
Total receipts	\$2,441.51

Disbursements.

Mrs. Mattie Cox Parker, Sec’y Home Missions General Fund . .	\$1,117.82
Asheboro Church \$	6.30
Interdenominational Missionary Work	1.40
For Rev. G. H. Veazey, repairs on mountain parsonage	12.50
	20.20
Foreign Missions General Fund .	1,117.83
Chinese Relief \$	5.00
Extra for Foreign Missions	5.00
	10.00

Total amount of check to Mrs. Parker	\$2,265.85
To Mrs. Leathers, Treas., Life Memberships & Memorials Saving Account	20.00
To Mrs. Leathers, Treas., Atkinson Memorial Fund	5.00

Total Disbursements \$2,290.85

Summary.

Total Receipts	\$2,441.51
Total Disbursements	2,290.85

Cash in Bank \$ 150.66

Gratefully,

MRS. W. V. LEATHERS,
Treasurer.

WHAT I EXPECT OF MY SUNDAY SCHOOL TEACHER.

By MRS. WILLIAM T. HARRELL.

[Read before the Eastern Virginia Sunday School Convention.]

1. I expect my Sunday school teacher to be first of all a consecrated Christian, who is living a life that is an example to me as her pupil. I expect her to open my heart to the truths of God’s most Holy Word and to teach it in a manner that will be acceptable unto Him, who is the ruler of all mankind. After all she is supposed to help me to lead a life that is in keeping with the teachings of Christ Jesus, and to do this she must be a consecrated Christian, who is in constant prayer with our Lord and Master.

2. I expect my teacher to be true to her own beliefs and convictions, to be sincere and not “wishy-washy.” No matter how great the temptation

to yield to sin, she must strive to be true to her own convictions. She must be honest, upright and pure.

3. I expect my Sunday school teacher to have the ability to form friendships, to make me as a pupil believe in her and trust in her for these are absolutely fundamental qualities that depend upon her success as a teacher. The teacher who wins the confidence of her pupils will have an easier task and her pupils will be more responsive to her teachings.

4. I expect my Sunday school teacher to avail herself of all opportunities for training and study.

She must attend Sunday school training classes and conferences. I expect her to "study to show herself approved unto God a workman that needeth not to be ashamed."

In order to hold my attention she must be constantly on the alert.

Most of the pupils who make up our Sunday schools attend public schools also. There they have studies which have been carefully planned by expert teachers who have been well trained for their positions. Their teachers are closely supervised by a highly trained supervisor. They are abundantly supplied with such equipment as they may need. There are a great many people who are enthusiastic members of Sunday schools throughout Eastern Virginia and elsewhere. How permanent this attachment will prove depends very largely upon their Sunday school teacher's ability to supply them with religious nurture which will keep them in step with their school training.

5. I expect my Sunday school teacher to prepare each Sunday's lesson as well as she can. She should begin early in the week preparing for the lesson. She must remember the more time and study she puts on the lesson, the more I get out of it as a pupil. She should not try to do everything else she wants to do before she prepares the Sunday school lesson. If she prepares a good one she will have a better class in many respects.

6. I expect my Sunday school teacher to be on time each Sunday morning. I expect her to greet me, when I come in the room. By being on time herself, she will teach me to be more punctual.

7. I expect my Sunday school teacher to see that we have a good substitute when it is necessary for her to be absent. She should secure the best substitute available. If possible, she should notify this person in due time for him to prepare the les-

son. It is very embarrassing for a person to have to teach a lesson he hasn't prepared.

8. I expect my Sunday school teacher to render loving service to all, no matter how rich or poor a pupil of hers may be. I think loving service can be said to be the secret of true greatness. A desire to be "King Bee" has hurt many people's feelings. For some people are very sensitive. A teacher who always puts herself in the spotlight as a means of gaining recognition as a great teacher has the wrong idea of true greatness. I think a life of loving service to all the children of God is and will remain a standard of true greatness.

9. I expect my Sunday school teacher to attend worship services in our church. If she attends worship services, she will probably help her pupils to formulate a habit of attending more regularly, instead of going home or elsewhere after Sunday school.

10. I expect my Sunday school teacher to be instrumental in establishing and maintaining in my church a Sunday School Workers' Council.

I have a poem I think very fitting to use in closing my talk. In this poem, Mr. Shaver sums up my own expectations of a Sunday school teacher.

IFS FOR THE CHURCH SCHOOL TEACHER.

By Ervin L. Shaver.

If you can keep your faith in children's
futures,
When all your teaching seems of no avail;
If you can press your truth when many
others
Would close their open minds and doubts
assail;
If you can say what you can't help believing,
Yet listen kindly to a younger voice;
And seek to guide your pupils' powers of
thinking,
But let them exercise their right or choice.

If you can prepare each lesson plan just so,
But change your plan to meet the pressing
need;
If you can cause that interest spark to glow,
And lead from group discussion on to
deed;
If you can call to help you instantly
The incident which fits the case in hand;
Or stimulate productive memory
By question from the list at your com-
mand.

If you can see the good in flippant smarties;
Nor vent your ire upon those noisy boys;
If you can turn the talk of girls from
parties
To thoughts of character and inner poise.
If you can share with them in liveliest fun,
And make good times a stepping stone to
worth;
And lead your group to build their Father's
Kingdom,
Extending friendliness throughout the
earth.

If you can keep the aim of all your teaching,
Unclouded by the failures on the way;
If you can plan and you can pray unceasing
For each one in your class from day to
day;
If you can sense the honor of your calling
As He whom men once named the Lowly
One;
You'll find this task your very best demand-
ing—
Then hear the Master Teacher say, "Well
done!"

CHAOTIC WORLD.

(Continued from page 7.)

above the danger involved in removing the time bomb from its place alongside St. Paul's in London. The place was guarded so no spectators could go near. The men who lifted it out and carted it away were not armed. They were not going out to kill. They risked death to save the Cathedral, the symbol of religion in that city.

It is some such sacrifice that you and I are called upon to make in behalf of this thing called Christianity. It lives on sacrificial deeds, and by nothing else is it preserved. All the bombs in creation can't kill off the influence of the good deeds of men.

The third thing that matters is truth. We imagine that a war which lives and thrives on hate, kills off truth. A newspaper writer said the other day, that a real thought has no chance in these hysterical days. Appearances are all on the side of that statement. Noble words and high thoughts often seem to cease to have any meaning. But it only seems so. Truth is weighty. It does not achieve victory by lightning strokes. Lies win early engagements, and truth is nailed to a cross and taken down, a poor bleeding thing, and put in a sepulchre, and sealed with a great stone.

But it rises again. In a hospital a small quantity of radium was lost. It was valued at \$5,000.00 It got into the waste basket and was burned. So the dust and clinkers of the refuse plant were sieved and examined. And there was the radium—unharmful for all its fiery journey. Truth is like that. It seems lost in the fires of war, but it can't be harmed; it returns to do its work again. We are living in a strange atmosphere. We are in danger of becoming self-righteous. What we need to do is to hold on to the idea of the indestructibility of truth. May God defend the torch of truth lighted two thousand years ago on Calvary's cross!

NOTE—No part of this radio address may be reproduced in any printed form without permission in writing from Dr. Frederick K. Stamm.

Pilgrim Fellowship

"Youth at Work in the Church"

A. LANSON GRANGER, JR. *Editor*

HOW DOES WORSHIP STRENGTHEN THE CHURCH.

[A talk made by Edith Jones, Holland, Va., at the Eastern Virginia Fellowship Rally.]

Just as it is true in all other organizations, so is it true that a church is no stronger than the individuals that make it up.

In my estimation, *worship* is the soul of religion; the chief function of the church. And certainly it is through worship that we grow as individuals.

It is not easy to define worship. It is so intangible a thing that I hesitate to tell you in my own words and in my feeble way what kind of worship I feel a church needs today to really be a source of strength and spiritual refreshment to its members. But the kind I have in mind is a true worship—a real communion with God. Too often our acts of worship are merely superficial, sometimes just a mockery. They didn't go deep enough. I have been guilty many a time and you must have, too. We may *bow our heads* to pray, we may *sing the words* of a hymn, even *look very reverent* during a church service, but *that* is not worship.

True worship is more than contact with God; it is communion with Him. One day in Capernaum a sorely-afflicted woman touched the fringe of the Master's garment. Jesus said, "Who touched me?" as he turned and faced the crowd. Strange question. The people were jostling Him on every side. "Somebody," persisted Jesus, "has touched me, for I perceive that power has gone forth from me." The poor woman, seeing it was vain trying to hide herself, came trembling and falling down before Him, declared she had touched Him. That day the crowd had *contact* with Jesus, but only the woman had *communion* with Him.

Now that we see what true worship is, we should feel it in our church service by being aware of the presence of God as we enter the church. Worship should permeate every part of the service. A period of silence at the beginning when our hearts and voices are stilled should prepare us for a great adventure with God. When the scriptures are read, God is speak-

ing to us and we should listen attentively. When the minister is leading the people in the pastoral prayer, he is expressing their desires to the Heavenly Father.

When hymns are sung we should sing and make melody in our hearts unto the Lord. When the offering is being received we should give cheerfully unto the Lord, and it will be a source of blessing. The service may profitably end as it began, in the atmosphere of silence. Thus every part of the service is helpful to the church members. When you have such a service as this, the people feel true worship and they have the desire to live in harmony with God and they will go out and do God's work in the church and the community.

When the church members *live* their religion in their daily lives, the church is bound to do great things in this upside-down world. One church is not enough. Let us pray that through worship the thousands of churches in our land may be strengthened to work together and bring about a great revival in religion and thereby hasten the coming of God's kingdom on earth.

PATRIOTIC CHURCH SERVICE HELD BY CHRISTIAN EN- DEAVOR SOCIETY.

The Intermediate Christian Endeavor Society of the South Norfolk Congregational Christian Church, conducting the 8:00 P. M. services during the month of August around the theme: "Young People at Work in the Church," presented a patriotic program last night in the social hall of the church.

The stage was beautifully decorated with five large American flags, several small flags, the Christian flag, and red, white and blue lights. There were also many baskets of red, white and blue flowers which carried out the patriotism of young Americans. After the service the flowers were taken to church members who were ill.

The processional was by the Junior choir, which marched in carrying American flags and singing, "God Bless America," and later they sang, "Peace Be Still."

Rev. Herbert G. Council, Jr., pas-

tor of the First Congregational Christian Church, Portsmouth, was the speaker of the evening and chose as his topic, "What Shall Remain?" which was based on Jeremiah 5:31. He talked on what would remain after all wars had ceased and peace reigned again once more, and also, "What will ye do in the end thereof." He said it was his belief that God would remain as he is and ever shall be at the helm of the cross; truth shall remain as the essence of eternity that goes on and on through generations; and that right will prevail whatever else may come. Although the many wars we have had have put civilization back many years, God's righteousness and his kingdom steadily move on, and we know not what tomorrow may bring; but we do know that God is our refuge and will help us in times of troubles.

The program was conducted by Edward Thurmond, president of the society. There was a large attendance and the program was enjoyed by all those who were present.

MISS MAE O'NEAL.

1010 Jackson Street,
South Norfolk, Va.

MEBANE PILGRIM FELLOWSHIP.

The Pilgrim Fellowship of Mebane Christian Church, which was organized sometime ago, reports that it has been quite active during the summer months. Recently the group enjoyed a watermelon feast following one of its monthly meetings.

WHAT ARE WE GOING TO DO ABOUT CRIME?

A headline in the *New York Times* says, "Big Rise in Crime Is Reported Here." One in fifty-three persons was arrested for crime in New York in the year ending June 30, 1940, and this excludes traffic violations and disobedience of city ordinances.

What is wrong anyway? Crime has certainly increased in the United States since the repeal of prohibition. It will certainly not be correct to attribute this increase entirely to the repeal of prohibition. Something is *fundamentally* wrong.

It is certainly true that little is being done effectively to deal with the crime problem in the United States. It is a problem which must be dealt with effectively. That cannot be done without the taking of extraordinary measures.

One thing which is absolutely essential is that we recognize the exceedingly close relationship between vice and crime. We cannot suppress crime without repressing vice.—*The Voice*.

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

PETER ENCOURAGES SUFFERING CHRISTIANS.

LESSON VII—AUGUST 17, 1941.

LESSON: I Peter 4: 12-19; 5: 6-11.

DEVOTIONAL READING: Matt. 5: 3-12.

GOLDEN TEXT: "If a man suffer as a Christian, let him not be ashamed; but let him glorify God in this name."—I Peter 4: 16.

Today's lesson may not mean a great deal to those of us who read these notes or who study this lesson, but it would mean a great deal to many millions of people in lands around the world if they should turn to it. As the topic suggests, Peter writes to encourage suffering Christians. When one thinks of the unspeakable suffering which abounds in the world today, when one thinks that much of it is due to the fact that men are willing to suffer for their Christian conscience and their Christian convictions, one begins to see that in this message there would be hope and comfort and courage and cheer for men and women around the world. Although we do not live in a war stricken country and even though as yet few of us are called upon to suffer for our religious faith, sooner or later perhaps all of us will be called upon to suffer as Christians. Someone has said that trouble has a date with every man and that sooner or later trouble keeps that date. Sooner or later trouble and suffering come into every life. What Peter wrote to the men and women of his day who were suffering persecution as Christians can be applied to those who suffer, even though it is not from persecution. Indeed there are those in America now who are suffering because of their conscience as concerning war and other spiritual issues.

Peter starts out by reminding his readers that they are not to make it strange that the fiery trial has come upon them, as though a strange thing happened to them. Suffering is an integral part of life. Christ himself suffered. Those who suffer can enter into and become partakers of Christ's suffering. Peter goes on to show that there are two kinds of suffering. A man is not to suffer as a wrong doer, for instance, as a murderer, a thief, evil doer, or as a meddler in other people's matters. A man ought to be ashamed to do these things, and he ought not whine or complain if as a

result of these deeds he suffers punishment. But if a man suffers as a Christian, let him not be ashamed. Indeed, let him rather glorify God in this name. It is recorded in an early chapter of the Acts of the Apostles that after the disciples had been severely beaten for preaching Christ that they departed from the counsel rejoicing that they were counted worthy to suffer in Christ's name. Peter may have written these words with that experience in the background of his thinking.

As Ella Wheeler Wilcox has said:

"The test of the heart is trouble
And it always come with the years."

Every hardship, every handicap, every suffering is a challenge to believers in Christ. They are not to whine, to give themselves to self-pity, but rather they are to turn trouble and suffering to high uses, to make it minister to character, to believe that it is the purifying fire which will burn with the dross and develop beauty and strength of character. As the invalid said in regard to her misfortune, "At first I thought I would make the best of it, but later I decided to make the most of it."

Peter suggests that judgment must begin at the house of God. We Christians are too prone to judge others and to condemn evil and wrong doing outside of the church. As a matter of fact, the judgment of God will begin first at the church and perhaps one reason why the modern churches do not have more power and influence in the modern world is because she herself needs to be judged and cleansed by the spirit of the living God. "If the righteous scarcely be saved, where shall the ungodly and the sinner appear?"

The source of courage and strength and perseverance in the time of suffering is to be found in faith in God. "Wherefore let them that suffer according to the will of God commit the keeping of their souls to him in well doing, as unto a faithful Creator." Suffering, of course, presents a mystery, stands a seeming insoluble mystery. Beware of those who can glibly explain it! Peter suggests that it does take on a new meaning and one finds new power to endure it when he commits himself in simple terms of faith to the living God, knowing that He is able to make all things to work

together for good to those who love him, and remembering that the captain of our salvation himself also was made perfect through suffering.

There is a call to humility in this letter, and an exhortation to cast all of our care upon God, knowing that he cares for us. It is difficult sometimes to think that God can take knowledge of and express his care for an individual when he is engaged in sustaining and ordering such a vast universe, and when one takes into consideration the teeming millions of people who dwell in that universe. But the heart of the Christian life is that God cares for the individual, or, as Augustine put it, "He cares for each one of us as if there were only one of us for which to care." There is a note of warning also. We are to be sober, to be watchful. Our adversary is the devil, and he is by no means a fool. Peter, like Paul, knew that he was shrewd, unscrupulous, ruthless, and he warned his fellow Christians to be on their guard against him. He suggests, however, that at heart the devil is a coward, telling his hearers that if they resisted him he would flee from them.

Finally, he again emphasizes the fact that their hope is in God. "But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, establish, strengthen you. To him be glory and dominion for ever and ever." The thing through which they were passing was temporal. Behind it and beneath it, and beyond it there was the eternal purpose of God. Men might delay his purposes for the time being, but they could not eventually thwart them. "There is one far off divine event to which the whole creation moves," as the poet said, and eventually God shall have dominion forever and ever and the kingdom of this world shall become the kingdom of Christ and he shall reign forever and ever.

THE ANNUAL CONFERENCE.

(Continued from page 6.)

sent back to the local churches and the homes constituting those churches. In these days of uncertainty, anxiety and distress, our hope is in God. He will not fail us if we do not fail Him. May the church be much in prayer that the will of God shall be done.

L. E. SMITH.

In seasons of tumult and discord bad men have most power; mental and moral excellence require peace and quietness.—*Tacitus*.



BY CHAPLAIN

H. E. ROUNTREE

MONDAY.

LIFE'S ONE THEME.

"If a man love me he will keep my words: and my father will love him, and will come unto him, and make our abode with him."—John 14:23.

According to the thirteenth chapter of first Corinthians, love is the greatest thing in the world. There are no troubles where love is. We mean by troubles, "no hate, no ill will, no jealousies, no strifes, no fights, no wars; because love reigns and people help one another and overlook all misunderstandings." Robert Browning said, "Life is just our chance at the prize of learning love."

Let us pray that the old man within us may be subdued and the new man in Christ shall reign, and we shall live in love.

TUESDAY.

THEY WHO SERVE.

"Whosoever will be chief among you let him be your servant."—Matt. 20:27.

We have read the history of Molokai, one of the Pacific Isles, and the natives were lifted from horrifying conditions to civilization by a single person. The lepers lived on the isle without authority or moral restraint. They all lived in grass huts and there was no doctor among them. There was no church and there was no education. Father Damien, a Belgian priest, went to help them and gave his life to them. He took the church to them. He took education to them. He cleaned up the island, white-washed their huts and showed them how to grow gardens and flowers. He ministered to their needs. For eleven years he was the only clean man in the crowd of rotten men. Then the disease smote him and the sacrifice was complete. When he died, every

paper in the civilized world told the story of his life and a wave of profound emotion stirred the hearts of the nations. You cannot hide the man who serves. Many world leaders of today will be forgotten. Damien will never be.

WEDNESDAY.

AN EXAMPLE.

"He that loseth his life shall save it."—Matt. 10:39.

Peloubet says, "During the plague in Marseilles, the physicians decided that nothing could be done to save the people unless a victim could be dissected and the nature of the disease learned. One of their number, Dr. Guyon, said he would do the work. He wrote his will, bade his family farewell, entered the hospital, made the dissection examination, wrote out the results, and in a few hours he was dead. But now the physicians could treat the disease and the plague was stayed. That is the spirit of Christ."

THURSDAY.

SACRED NEARNESS.

"Thou art near, O Lord, thy commandments are truth."—Ps. 119:151.

"God is nearer than the air that we breathe and it is His will that our lives should be lived in the atmosphere of confidence and joy."

Let us pray to the Lord that He will hold our hands, and stay our feet in His paths of righteousness. *Amen.*

FRIDAY.

WORRY.

"Thou wilt keep him in perfect peace whose mind is stayed on thee."—Isa. 26:3.

Worry indicates the absence of trust in the fact that all things work together for good to them that love

God. Worry admits inferiority. Worry admits defeat. Let us pray God that we may worry less and trust God more. *Amen.*

SATURDAY.

BACKWARD THINKING.

"Come unto me, hear, and your soul shall live."—Isa. 55:3.

Old man nature gives us a lot of trouble sometimes. Because it does, is token that it has not been made new in Christ. For instance, in our living, we skip the first and essential thing and begin at the last and most unimportant. We say, "We must eat, and we must be fed." And we subordinate everything to that, therefore we go against our conscience in many things. We act as though the source of security is within ourselves and say if we are fed we will trust God. When we should learn through reborn nature that "Seek first God and His righteousness," is the only security of being fed.

Let us pray God to save us from being such terrible sinners and trust him more.

SUNDAY.

The body of man finds in the keeping of the Sabbath the rest that it needs. The mind of man rests by turning from daily toil to spiritual energies. The heart of man renews its strength in the quiet of the home, or the affections of loved ones, and the devotions of the altar. The spirit of man receives new power as it contemplates the unseen. Lord Macaulay said that as the clock needs winding every seven days that it may give the right time during the next week, so the whole man needs the rest of the Sabbath to give him all that he needs to keep right during the coming week.

THE CHURCH AND BUSINESS.

(Continued from page 3.)

ment because of comparing the cost of government operations *now* with days of old that the tithe referred to in the Bible not only was intended to operate the church but included government as well.

With the coming of Christ, a new philosophy was taught. Man became the Son of God and, because of this relationship, each individual had the same inheritance right as every other individual. We were taught that every individual, rich or poor, fortunate or unfortunate, was judged alike before the throne of God. Centuries passed, with man being slow to grasp the fundamentals of this doctrine. As a matter of fact, the Constitution of the United States set up the first government which made the individual *supreme* in the structure of the state. Not only did man become a *master* of the state, but, what was far *more* important, he became *master of himself*.

That which we call free enterprise system, gives man the privilege to direct his life as he chooses, so long as he obeys the laws which he and his fellowman have made.

He has the right to choose his life's work. He likewise has the right to choose his religion. He has the right to invest his savings in business in the hope of making a profit or at the risk of suffering a loss. We either live in a country where the individual is supreme in the management of his own life, or we live in one in which the *state* is supreme and the individual is but a servant.

During troublous times such as now exist, the task of encouraging understanding between church and business, management and labor, rich and poor should be our one and only purpose. If America is worth saving, we must all join hands and contribute to the sacrifice, whatever that may be, to accomplish the preservation of the freedom made possible through the sacrifice of our forefathers.

We hear much about the service motive. We are told in many different ways from many different people that we should be animated by the spirit of service and not by the desire for profit. Those who say this, fail to realize that this is exactly what we are now doing, that under the system of free enterprise, we are compelled to serve *first* and to profit *only* after we have rendered acceptable service and then only in proportion to the measure of our success in service.

Another matter discussed was that of the "profit system." Should busi-

ness be operated on a profit basis? We realize there are those who sneer at the profit motive and we might ask, "What do you mean by profit?" Profit is primarily a reward for taking a risk. In the days of old, an individual's surplus or wealth, for the most part consisted of gold, silver and precious stones buried in some secure hiding place, *worthless* so far as society was concerned. Today, most wealth consists of investments in stocks, bonds, real estate, merchandise or industry and the latter is usually in the form of plants, machines and materials which give employment to others, not only for profit but for the benefit of society in producing the "good things of life."

We must realize that business is not engaged altogether in producing a profit from a standpoint of cold dollars but most heads of business look upon their accomplishment in the terms of efficiency and success, realizing their obligation to society in keeping people employed and, if business is operated in this manner, it will result in dollar profit. Profits must definitely be made. Surpluses must be accumulated to take care of the valleys that occur in business.

When we think of profit in the terms of every day language, it means just this: "Buying something for as little as possible and selling it for as much as possible." I think this is definitely true with all of us. For example, when we are ready to trade automobiles, is it not a fact that we desire to make a trade that is most favorable to ourself? The same is true when we buy merchandise or a piece of property and, where money is involved, purchases are made on the most favorable basis possible.

In speaking of other obligations to society, all of us realize that there are two basic forms of production in this country. First—industry; second—agriculture. I only wish I had time to discuss this subject in detail. Those of us who manufacture, produce some tangible article. Doctors, dentists, lawyers and merchants produce service, all of which the offered to the public. The public exercises its own free will in casting its dollar vote for goods or services which best meet its wants.

The fact that Mr. Ford became very wealthy simply means that 25,000,000 people cast their dollar vote in confirmation of the fact that he had produced an article satisfactory to them and at a price which they were able to pay.

What about the distribution of national income? In 1938, two per cent of the population received ten per

cent of the national income of five thousand and over, and the remaining ninety-eight per cent of the people received ninety per cent. This may be an unbelievable figure to some of you, but I think I am prepared to substantiate this statement. There is only but one sound road to greater prosperity for both the so-called "privileged" and the so-called "under-privileged," and that is through the production of a greater national income. A greater national income can be produced *only* through those things which stimulate men to *think*, to *work* and to *produce*. Those things which discourage productive effort or encourage individuals to rely on others, rather than themselves, are unsound and only tend to deepen the mud-puddle in which we are now attempting to flounder.

Wages and Prices.—In 1850 the average factory wage was \$248.00 a year. In 1931 it was approximately \$1,100.00 with working hours not much more than half. The per capita wealth in 1850 was \$307.00. In 1934, after deductions for the depression, it was \$2,220.00, thus increasing by six hundred per cent during this period. Hourly wages today are practically three times as high as those at the beginning of the World War.

There are many claims today that big business is monopolizing this country. I differ with this statement. Were it not for big business, our ability in being able to produce more mechanized war equipment than any other nation on earth is because we have the *facilities* to do it. I do not mean that monopolies of any kind, big or little, should be tolerated and the Sherman Anti-Trust Law was enacted to prevent such, but so long as there remains competition and fair prices to the public, big business is needed and represents an important cog in our economic welfare. During the past thirty years, through the inventions and research departments of big business, we have been able to produce more for less money than any period during modern civilization. Were it not for the research departments of large enterprises, we would not have had all of the vast improvements in producing the "good things of life" for less money. The research departments of big business are spending three hundred million dollars annually in order that the people of our country and the world may enjoy *still more* of the good things of life.

Man's progress from ignorance, isolation and back-breaking labor has

(Continued on page 15.)

The Orphanage
CHAS. D. JOHNSTON, Supt.

Dear Friends:

We finally finished threshing wheat and oats. In the final check-up we find that we made 2,300 bushels of oats and 500 bushels of wheat. This is the largest crop we have ever produced on the orphanage farm. If we could have had favorable seasons we feel sure we would have made at least 3,600 bushels in all.

Our Irish potato crop was almost a failure this year. We have for a number of years been able to make from 200 to 300 bushels of Irish potatoes, but this year we had no rain through the months of May and June when the potato crop was in the making. We have for a number of years been making enough to run us; but this year we will have to buy them. Irish potatoes are a food all the children like and will eat them all the year.

Last week was a busy week. We canned both peaches and tomatoes—we have canned about seven hundred gallons of peaches and several hundred gallons of tomatoes. If we could have rain we would have quite a lot more of tomatoes to can, but at this writing it is very dry at the orphanage. Our corn crop is practically ruined, our lespedeza crop which we were depending on for hay is almost ruined and more than fifty head of cattle to feed. But besides the poor outlook for a crop this year there are two other things staring us in the face—the continued rise in prices of stuff we have to buy, and our income being inadequate to meet the rise in prices.

When our people send us enough money to meet our bills the first of each month we are happy. We do our best to make them as small as possible, but as careful as we are in buying for nearly one hundred children they will run up.

Our Home-Coming Day will be on August 31, the fifth Sunday and day before Labor Day. We hope to have many of the children back on that day. The Superintendent will celebrate his twenty-fifth anniversary on that day, also, and expects many of the older children who were here when he took charge, as well as the others, to come home to celebrate the occasion.

CHAS. D. JOHNSON,
Superintendent.

REPORT FOR AUGUST 14, 1941.

Amount brought forward	\$9,670.05
Sunday School Monthly Offerings.	
Eastern N. C. Conference:	
Bethel Church	\$ 4.38
Plymouth	7.06
Catawba Springs	9.10
	\$ 20.54

N. C. & Va. Conference:	
Union Ridge	\$ 4.57
Long's Chapel	4.08
	8.65

Western N. C. Conference:	
Needham's Grove	\$ 1.05
Spoon's Chapel	2.00
Pleasant Hill	6.88
Randleman	6.21
	16.14

Eastern Va. Conference:	
Berea, Nansemond	\$ 7.00
Suffolk	50.00
Mt. Carmel	6.52
Liberty Spring:	
Bertie Johnson Class ..	1.00

Friendship Bible Class	1.00
Senior Boys & Girls ..	.50
Oak Grove	1.47
Rosemont	26.17
Ocean View, Anne French	
Circle	6.10
	99.76
Valley Va. Central Conference:	
Mayland	1.19
Timber Ridge	1.92
Concord .....	.69
	3.80

Special Offerings.

Men's Bible Class, Rose-	
mont S. S., support of	
Robert Currin	\$ 12.50
Mr. Breedlove	10.00
Mr. Fespermon	5.00
Mrs. Simmons	25.00
	52.50

Total for week

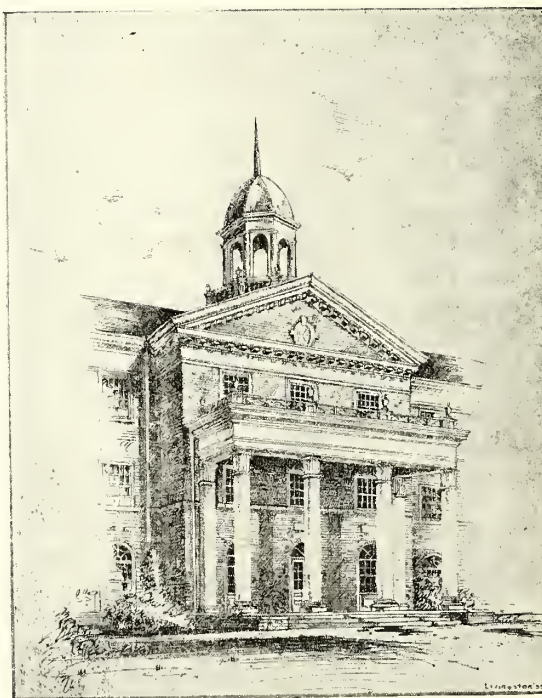
Grand total

\$ 201.39
\$9,871.44

ELON COLLEGE

Founded by the Christian Church in 1889

A CO-EDUCATIONAL INSTITUTION OF HIGHER
LEARNING OF THE CONGREGATIONAL
CHRISTIAN CHURCH



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LEON EDGAR SMITH, President

Elon College

North Carolina

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational and Christian Churches.

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THE CHURCH AND BUSINESS.

(Continued from page 13.)

been largely helped by inventors. The work of these men, through devotion to a cause and their persistence in the face of all obstacles, has advanced our civilization.

In defending the activities of business, it does not mean that business itself is opposed to certain phases of sensible government legislation, provided its application conforms to the principles of fairness and common sense.

The time is not here when we need a new form of government but to adapt our institutions without change of their fundamental principles to the conditions which confront us. This is the very reason why we must defend our country against Hitlerism and all other isms or any form of government that would tend to destroy any of our fundamental principles of freedom. Only this week, Hon. Hatton Sumners, Congressman of Texas, spoke before Kiwanis International at Atlanta and state that he feels "right here in our own country

that the people have given up the power that rightly belongs to them and dumped them into the laps of Federal job-holders." He further stated, "This has been done to the extent, that the Federal Government has too big a job to handle and the whole thing is a madhouse." He further stated, "That the people themselves should never have surrendered control of the purse strings because only by keeping control of tax money, can they run their own government."

The chief asset of any nation is the character of its people. Character is hard to build and easy to impair. In building character, it does not only mean respect for man-made laws which means respect for government, but it means respect for religion and the only way we can protect the freedom of religion is to have respect for it. In the days of old, Paul said, "Hold fast to that which is true." This statement of St. Paul holds good today and we should reject all schemes and plans which suggest any change in the fundamentals of free government. Our greatest responsibility lies in the maintaining of a moral foundation for society and, without it, it is bound to disintegrate. We cannot have a spiritual foundation without protecting freedom of conscience and those other freedoms which are knit together with it. The freedom we now enjoy, and this includes the freedom of religion, is the direct result of sacrifice made by somebody who lived before us. Those of us who are living today are now called upon to sacrifice for the benefit of those who follow us. It is indeed unfortunate that we have a certain element of people in our country today who, instead of being willing to cooperate through sacrifice, apparently have adopted the slogan: "What am I going to get out of this?" We are right now confronted with an era that calls for complete national unity. We cannot afford to have anything that will disrupt our national program of defense, which so far as we are concerned, is merely a follow up of the defense of principles for which our forefathers fought.

The three fundamental principles involved at this time, and I might state, is often referred to as the tripod which supports the fundamental principles of American freedom: First—The freedom of religion. Second—The freedom of speech. Third—The freedom of enterprise. It stands to reason that we cannot destroy or impair one leg of this tripod without affecting the other.

Unfortunately, we seem to have a small minority of people in this country who apparently are unwilling to look upon the protection of our freedom as a righteous cause. Many of these persons, most of whom are foreign born, have found their way into the ranks of organized labor. The rank and file of honest working men in this country are as patriotic as any of its citizens but, unfortunately because of the trend throughout the world on the part of some to seek power and control over others, these working men are no longer able to speak for themselves. Apparently this small percentage of people are attempting to "cash in" on an opportunity. I do not believe there is one man at the head of industry out of a thousand who would, under present day conditions, attempt to take advantage of working people, who are engaged in the production of national defense. When the wheels of industry are at a standstill, all of us realize that we are not producing that which we need to defend our democracy. Apparently our government is waking up to the fact that something must be done to rid the ranks of honest working men of this element of people. A man who works with his hands should have the right to choose his own occupation. He should have the right to join or not join any organization he chooses. It will never do for this country to permit any class, rich or poor, to force an individual to pay for the privilege of seeking occupation.

In summing up the whole problem of relations between church and industry, we must bear in mind that if there are those who lack respect for law and order or unwilling to share their part of responsibility for betterment of society, they invariably fail to have respect for religion. It stands to reason that if there are those who seek to control the system of enterprise, it only stands to reason that we may soon have some religious sect who will seek to control the freedom of religion.

In my travels over this country, it is easy for me to see and realize that this very section of the nation in which we live is God's chosen land. It is our duty, every one of us, in going about our daily lives to use our influence against any undermining motives that may tend to destroy any one of the three great principles which have made it possible for all of our people to enjoy: First—The freedom of religion. Second—The freedom of speech. Third—The freedom of enterprise.

Hoeing and Praying

Said Farmer Jones in a whining tone to his good old neighbor, Grey,
“I’ve worn my knees through to the bones, but it ain’t no use to pray.
Your corn looks twice as good as mine, tho’ you don’t pretend to be
A shining light in the church to shine, and tell salvation’s free.
I’ve prayed to the Lord a thousand times to make this here corn grow,
And why yourn beats so and climbs, I’d give a world to know.”
Said Farmer Grey to Farmer Jones in his easy, quiet way,
“When prayers get mixed with lazy bones, they don’t make farmin’ pay.
Your weeds, I notice, are good and tall, in spite of all your prayers.
You may pray for corn till the heavens fall, if you don’t dig up the tares.
I mix my prayers with a little toil along in every row,
And I work this mixture into the soil, quite vigorous with a hoe,
An’ I’ve discovered, tho’ still in sin, as sure as you are born,
This kind of compost, well worked in, makes pretty decent corn.

“So while I’m prayin’ I use my hoe and do my level best
To keep down the weeds along each row, an’ the Lord, he does the rest.
It’s well for you to pray both night an’ morn, as every farmer knows,
But the place to pray for thrifty corn is right between the rows.
You must use your hands while prayin’ tho’, if an answer you would get,
For prayer-worn knees and a rusty hoe never raised a big crop yet.
And so I believe, my good old friend, if you want to win the day,
From plowing, clean to the harvest’s end, you must hoe as well as pray.”

—Anonymous.

The CHRISTIAN SUN

REPRESENTING THE SOUTHEAST CONVENTION OF CONGREGATIONAL AND CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOL. XCIII.

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A Camper's Wishes

*I wish that all young folks on earth
Could live among these hills,
And listen to the singing stars,
The clouds, the rain, the rills,
And hear the living songs of birds,
The humming toil of bees;
And have the friendly, dignified
Companionship of trees!*

*I wish that they might learn to play,
And laugh, and think, and dream,
And work, and pray, as if all life
Were one commingled stream
Of faith, and hope, and love, and joy,
In throbbing livingness;
And heaven and earth, and God and man
Were one, in blessedness!*

*But since to but a few of us
Has come this heritage;
And men and women everywhere
So need this tutelage
Of soul—Grant me, O God, the grace,
Wherever I may be,
To live this world-redeeming life
In true simplicity!*

—From Carols and Chorales

—KODAYA

LET THERE BE LIGHT

NEWS AND VIEWS

What is your church doing? Why not let others know?

Revival services are in progress this week at Antioch, Eastern North Carolina. Rev. R. T. Grissom is assisting the pastor, Rev. E. M. Powell.

Shady Grove, near Ether, N. C., is this week holding the annual revival under the leadership of the pastor, Rev. M. L. Grissom, Jr., and his assistant, Rev. Ellis N. Clarke.

Rev. E. M. Powell reports a successful meeting at Morrisville with three adult additions to the church membership. Rev. J. F. Apple was the visiting minister for the week.

The Rev. and Mrs. M. A. Pollard of Greensboro, N. C., were recently in Wedowee, Ala., for the funeral of J. F. Moore, father of Mrs. Pollard. THE CHRISTIAN SUN family extends sympathy to Mrs. Pollard.

Miss Doris Inez Beale of Courtland, Va., was married to Cyril Method Tomko at the First Congregational Christian Church, Richmond, Va., on Thursday, August 14. Mr. and Mrs. Tomko will make their home in Brookneal, Va., this fall.

Col. J. E. West, chairman of the home missions committee of the Eastern Virginia Conference, writes: "Rev. B. H. Watkins has accepted a call to Berea (Norfolk) beginning November 1, leaving the Wakefield pastorate (Wakefield, Ivor and Barretts) open for a minister."

Several additions to the membership at Henderson were received during a recent series of revival services. Large congregations heard the messages each evening by Rev. J. F. Morgan. Additional Sunday school rooms have been completed and the entire church is making commendable progress under the leadership of Rev. J. F. Apple.

Rev. and Mrs. D. P. Barrett were in Richmond on Thursday of last week and spent a short while at THE CHRISTIAN SUN's office of publication. The Barretts, who have spent more than three decades as missionaries in Puerto Rico, have been retired and have returned permanently to the States. For the present time they expect to be located in North Carolina.

MINISTERS TO HAVE RETREATS.

For a long time we have been hoping that our ministers might have a chance to get together for a few days to consider important problems, dig into their own souls to see what reality may be found there, and to share with each other Christian fellowship and ideals. That hope is now to be realized.

Eastern Virginia ministers are to meet at the Norfolk Y. M. C. A. Camp at Chesapeake Beach on Tuesday and Wednesday, September 2 and 3. The North Carolina ministers will meet the next two days at Camp No. 2, in the Crabtree Recreational Area between Raleigh and Durham.

From ten o'clock one morning until three the next afternoon these ministers will be alone with themselves and God. The major thought for study during the day will be Christian Stewardship and Church Finance. In the evening the meditation will try to discover what we really mean when we speak of "God," "following Christ," "prayer," and what it means to be a minister in our day. There will be time for prayer.

It is hoped that every minister will try to plan to be in these retreats. The churches will do well to see that their minister attends, for it is more than likely that he will return with a clearer vision, greater skill, and increased enthusiasm for the cause which the church represents.

F. C. LESTER.

VALLEY VIRGINIA CONFERENCE.

Timber Ridge, the one church in the Valley of Virginia Central Conference that is in West Virginia, royally entertained the ninety-third annual session of that conference. This fine church is far up in the hills. Its history runs back for more than a hundred years and is linked with names like Joseph Thomas, the "white pilgrim," and its future is brighter than its past if some good minister will make his home with the good people who live there.

The conference was characterized by speaking rather than for its business. Rev. R. E. Newton described "A Living Church" in the annual sermon. The evening sermon was by Rev. W. J. Andes who chose as his theme, "We Belong to His Church." "The Rural Church" was discussed in addresses by this writer, Rev. W.

M. Stevens, and Rev. Robert Kimball. Both Stevens and Kimball are rural ministers who are studying their work and have something important to say about rural churches. The conference heard them with very great interest, and, one may be sure, with equally great profit.

Reports from the pastors and churches indicated a fairly healthy condition. Progress is being made in several areas, but in some places the work goes slowly. This same can be said of the churches everywhere. At a later date, after a further study of reports, additional information will be given concerning the growth of the churches, and recommendations of the committees.

One committee report requested that the Southern Convention put on a full-time worker in religious education, and that the Valley secure the service of someone for part time. Another report requested the Convention to place in the field a returned missionary who will visit the churches and give them help and inspiration. The conference seemed to be anxious to move forward.

Mr. Roy A. Larrick of the Winchester Church presided with dignity and dispatch. Business always moves forward under his leadership. It is no wonder that the conference elected him for another year even though he would not let the committee nominate him.

The Rev. W. J. Andes was granted a letter of transfer to the North Carolina and Virginia Conference, and the office of secretary which "Billy" and his illustrious father have filled for more than thirty years was passed on to the Rev. R. E. Newton.

For about a third of a century, Mr. Samuel Earman has handled the money for the conference, but this time he asked to be excused and as his successor, Mr. R. Roy Hosaflook, was elected treasurer.

Other officers include the following: Vice-President, Rev. R. A. Whitten; Assistant Secretary, Rev. A. Greig Ritchie; Assistant Treasurer, J. M. Lohr; Mission Secretary, R. O. Rothgeb; Stewardship Secretary, Raymond Andes; Director of Religious Education, Rev. P. B. Sanger; Assistant Directors of Religious Education, Amy Louderback and Clarence Phillips.

It is always a delight to meet with the Valley Conference, for it is composed of people who are trying to move forward in religious experience and work. The churches are now served by good ministers, and there is fine chance for growth.

F. C. LESTER.

EVANGELISM

DR. JOHN G. TRUITT, *Convention Chairman.*

HIS WORKERS.

How worthy are the workers among the followers of Jesus, the Savior of men, today? Personal work still counts for the Christ. There is yet in the hearts of all classes a hunger, which can easily be awakened, for spiritual faith and fellowship. Sons still give their mothers a hearing, or their ministers, or their fellowmen, on the subject of becoming a follower of Christ and living a Christian life.

It may be a son, or daughter, or neighbor, or an acquaintance, to whom you may speak freely and frankly about his or her choice of God, about acknowledging his faith, and becoming a doer of God's will with his or her own life in the world. It is the highest and noblest there is to offer the fairest and finest of our sons and daughters. It is life real and beautiful for any who will accept it. Try being a personal worker yourself.

Read your Bible with that wish in mind. Ask God to lead you in making a short list of persons to whom you might, after prayer and thought, speak about giving God first place in their lives, and making a public profession of their faith in Jesus Christ and uniting with the church. Be very tactful, sincere and honest in your approach. Desire to win someone to Christ, pray to that end, and ere long you will know the joy of it. Talk the desire to be a soul-winner over with your minister. He can help you in several ways.

Let us test our faith by our works. We can make our dollars for missions heavier by winning others right at our own doors. We can make our own fellowship with the Christ more real by being a really worthy worker in His vineyard, right where we are.

J. G. T.

PERSONAL EVANGELISM.

The main business of the church is evangelism. The underlying motive of the early church was personal evangelism. In this type of evangelism we find the best recipe for spiritual rehabilitation of the church which is so much needed today.

What is personal evangelism? We call it personal work, telling others about Jesus and bringing others to Him, or the individual presentation of the Gospel to others. We find this

type of evangelism in the beginning of the ministry of Jesus. Jesus in His final message to His disciples told them to go into all the world and preach the Gospel to every creature. He also told them that they would have the power to do this after receiving the witness of the Holy Ghost. Jesus won His disciples by the personal touch and personal contacts and interviews. He sent forth the Seventy into every place and city whither He Himself should come.

Today we need a great "spiritual awakening" in the church. Personal evangelism has lain at the heart of all the great spiritual awakenings. This method seemed to have worked miracles in the apostolic era. If it worked miracles then it can do so now. It has been estimated that it takes forty Christians or church members to gain one convert. Should we not do better than this? Why don't we preachers preach it more to our people? Why do our people hesitate to talk about their personal religion? We talk glibly about other things.

Let us realize our personal responsibility for the Master's cause. Let us go out and be the kind of witnesses that He would have us be that we may be His instruments in the greatest business of the church.

J. FRANK APPLE.

EVANGELISM.

It has been charged by some recently that "the world is influencing the church more than the church is influencing the world." Whether there is truth in the accusation or not, we are faced with the fact that the church has before it a wonderful opportunity in the present world crisis. While Americans are rallying to the national defense call, so must Christians everywhere rally to the cause of Christ.

The Macedonian Call is not out of date! Men everywhere are still in need of the Gospel. In peace time or in war the church must carry on. Faith must not give place to doubt, hope must not be supplanted by fear, love must not surrender to hate, righteousness must not weaken before sin. Hunger and thirst for righteousness cannot be satisfied until righteousness itself is experienced within the human heart. We find a deeper experience in Him by leading others

to Him. Moses said, when it was reported to him that Eldad and Medad were prophesying in the camp, "Would God all the Lord's people were prophets." The individual opportunity is great. Andrew "first findeth his brother Simon," Philip "findeth Nathaniel." The Christian must not only *preach*, he must also *teach*, the eternal truths.

R. E. NEWTON.

CHURCH EVANGELISM.

Three great words uttered by the Master should ring in our ears continually. The first was, "Come"; later He said, "Tarry," and finally He said, "Go." These words of approach, preparation and departure are throbbing with the very heart's blood of the Master and His love for us should send us out to the furthest bounds of Kingdom interests. Christ meant evangelize and not minimize.

By evangelism we mean teach the Bible; win to Christianity. Certainly one who knows the Bible will not hesitate to teach its contents. They know of its message and feel a personal responsibility for "teaching them to observe all things whatsoever I have commanded you . . ." Any person who is a Christian can win some other person to Christ. Too often we hear people say they cannot do personal work, but the reason, in most cases of this sort, is about the same—they are not willing to pay the price. Pet sins in any life will not produce a wholesome, conducive agency for the greatest task in the world, neither does Christ promise to go anywhere with any person while harboring such conditions, but will, by promise, go to any task that calls, so long as the worker qualifies. If Christians love God, as He perhaps already has received assurance from His followers, souls will be led to know Him. This is not merely a suggestion but, rather, is Christ's own command, leaving no alternative but to hear His call for more "laborers for the Master's vineyard." No "choice" is left, but the task is the "test" of our love for Him.

Now the conditions attendant upon the work of evangelism are few. A lost soul provides the challenge and the Christian provides the necessary human instrumentality; these willing, the presence of the Holy Spirit finishes the work. Every church member alive should qualify and probably would if not too busy with other matters. While the world, the flesh and Satan strike so often and so hard, the church member must likewise be

(Continued on page 15.)



"STEP OUT!"

There is a story of a choice young minister who returned to a former parish after his seminary training. He preached a beautiful sermon but failed to put the traditional amount of pressure in his preaching. Before the next sermon an anxious and obliging brother suggested that he "step out, step O-U-T!"

Perhaps that is just what is needed in many cases. There is a time when patience ceases to be a virtue and reserve amounts to retreat. The best defensive is an offensive. Our churches face the constant peril of **losing out** rather than **stepping out**. Why not begin to step out in a vigorous, progressive, challenging program?

The editor read somewhere of a rural church which increased its average Sunday morning attendance from 225 to 400. This was brought about by the adoption of a five year program which included the following factors: evangelization, education, social life, farm ownership, expanding and improving the church plant. This unusual paragraph is on file: "The church with its leadership has emphasized the need of permanent homes, made possible through ownership of land. Every year this influence has been bearing fruit insofar as the younger married couples are buying farms. Today, although the average for the county is 30% of owner-operated farms, the average for this church fellowship is 67% with another 13% of owner's children operating parental farms—that results in church stability." Indeed it does. There are definite indications that some of our rural churches are stepping out. Blessings on them and may their tribe increase. The information of parishes, full-time pastorates, increased memberships, additional and improved buildings: these are a few of the signs of the times among our rural churches.

The time is ripe for some of our churches to step out liturgically to explore and utilize the unlimited resources of worship. A Congregational Christian Church is free to do just this. It can demonstrate that liturgy is not lethargy. It can be sacerdotal and yet not be superficial, superfluous or supercilious. Let the church say, "This one thing I do: I am resolved to worship God. I am resolved to grieve the loving heart of God no longer by careless, monotonous and slovenly forms of worship. I am resolved to lay hold on all the legitimate aids to worship in order to make the reality and presence of God compelling for all who enter the sanctuary. My dominant purpose and abiding aim is to foster and further the worship of Almighty God." This church may become an oasis in a liturgically barren constituency; it may stand "as the shadow of a great rock in a weary land."

Said one member of a seminar, "It is time for denominations to step out, ecumenically speaking." This is a large order, but a timely and imperative one. Tom Keehn, Social Action Chairman of the National Pilgrim Fellowship, writes, "The present world crisis is not a traffic jam that will vanish after the five o'clock rush. Rather, it is a crossroad where political, economic, and

religious forces have smashed up. When we emerge from this dark tunnel, the new world order must be built on moral and spiritual foundations else the bankruptcy and chaos of today will be repeated. We must become world-minded, we must work unceasingly for a just and religious world order, and we must perform those acts of sacrifice, discipline, and reconstruction that always mark the truly religious way of life." The mission study books for this year should greatly stimulate and accentuate our interest in the international character and condition of the Christian religion.

Yes, this has been said before, but honestly, we need to step out into new areas, new developments, new communities. We have rested on our laurels long enough, too long. Filling stations, grocery stores, ingenuous eating and drinking places are forsaking the old landmarks and are venturing into new and untried locations. Their very boldness and ingenuity are the essence of good advertising a guarantee of success. If "One Man Did It," surely others can do likewise. We need to "step out, step O-U-T!"

R. L. H.

ALL OUT AID THROUGH "THE CHRISTIAN SUN."

The First Christian Church, Portsmouth, has arranged for "The Christian Sun" to reach every family in its membership. Under the capable leadership of its pastor, Rev. Herbert G. Council, Jr., this church has adopted and put into effect the plan recommended by the Convention for training the entire membership in the principles and program of the Denomination. This plan will inevitably result in a more intelligent, efficient and loyal constituency.

Our Richmond Church has also inaugurated the same plan. A committee under the chairmanship of Mrs. C. W. Woodward canvassed the membership with remarkable results. The church treasury will cover any deficit caused by those unable to pay for their subscription. This deficit will be very small in this or any other church. There are a few people who cannot or will not pay one dollar a year for the church paper. And there are few churches, if any, unable to pay the difference necessary to cover all subscriptions.

Is it worth the effort and expense? Only time can tell. Reason would indicate that it is. If the paper is good at all it is surely good for all. Neither the pastor nor the visiting committee can possibly visit each home every week. Absentees from the Sunday services are inevitable. But under this plan the church paper goes faithfully into every home with its cargo of Christian nurture. Without such systematic provision many homes may be without definite religious contact or influence for one or more weeks. This weekly visit in the name of the church may be assured for only one dollar a family. This is really a paltry sum for such a substantial service. Can your church afford to be without this service?

R. L. H.

“Christianity in a Changing World”

A Review of a Series of Lectures by Dr. Shirley Jackson Case

By REV. LOUIS SCHULZ

The central truth of the entire series of lectures was that the Christian Church being a living organism of the Spirit grows with the changing conditions of life. Thus change is the only unchanging thing in the Christian religion.

I. *Christianity As Church.*

The spontaneous, loosely formed and unorganized expressions of faith in the early church crystallized in three forms as the church grew. The church in Jerusalem with James at its head, set down certain rules to be followed in the churches. The converts under the guidance of Paul were urged to accept the guidance of the Spirit rather than a set of rules. A third attitude was soon developed which was a “middle of the road” position; presumably under the guidance of Peter.

As spontaneity was influenced by sober judgment the rules of conduct in the Gospels received more definite emphasis. Gradually, and in order to meet problems and difficulties pressing from every side the church developed a hierarchy descending from the Bishop of Rome, the Pope.

The revolt of Protestantism was an effort to throw off the dominant power of the Pope and to return to the spontaneous, spiritually guided, group of believers. This revolt soon became institutionalized by its great leaders Luther, Zwingli and Calvin. The principle of non-conformity was an effort to free religious groups from the dominance of the state. However, in attempting to base their organization on the New Testament difficulties arose because the New Testament has no particular theory of church government; all form of church organizations are found in it.

Dr. Case believes our present Protestant effort toward ecumenicity makes the mistake of trying to reach a center of acceptance by reaching back toward original sources. To reach ecumenicity we should create a new organization. The changing church in a changing world should be creative, not imitative. Human beings hunger for a norm and also hunger for change. Stability is concomitant with age.

II. *Christianity As Dogma.*

In discussing Christianity as dogma, Dr. Case examined the phenomenon of the rise of dogma in the Christianity. The Greek and Roman religions of the day had no dogma, the

form of expression of their religions was in practice or conduct. Judaism had no creed except the “Shema” until Maimonides of the 12th century wrote his theology, theirs was a religion based on law and conduct. Dr. Case asserted it was the non-conformity of Jesus that brought him to open antagonism with the Jewish leaders and eventuated in his death on the cross.

However, belief in Jesus Christ was the earliest expression of Christianity. Converts confessed that Jesus was the Christ and believed he was resurrected from the dead. In later years, when the Gospels were written, the Sermon on the Mount was considered as a guide for conduct. It was the Gentile Christians who brought speculation to the Christian faith. But soon speculation developed different and often contradictory trends. The creeds were drawn up in opposition to the beliefs of small groups. The Apostles Creed was stated in 250, A. D., to oppose the teachings of the Docetist and Agnostic sects. The Creeds left out what the churches agreed upon, and emphasized the points wherein the main body disagreed with heretics. Through the effort to bring about conformity in belief the growing early church lost its emphasis on rules of conduct. The whole field of speculation which brought the dogma of the church into being was caused by the efforts to reach educated men of the world, just as we insist our ministers should know basic principles of science, psychology and sociology.

The Eastern church was much more seriously divided than the Western church. In fact the Western church never had a council on dogma until the Council of Trent in the 16th century. The Romans were administrators and not given to speculation. After St. Augustine, Bishop of Hippo, the Roman Catholic Church had no outstanding bishop who was a philosopher, Anselm, Abelard and Aquinas were outstanding theologians but were not original thinkers in that they spent their time discussing or defending the original creeds. The purpose of the Council of Trent was to certify accepted doctrines to offset the dogma of Protestantism.

The Protestant theologians based their dogma on the New Testament. The difficulty here was that the New Testament is not a theological treatise and to add to the problem was the principle of freedom of interpreta-

tion. The result was a variety of belief based on the New Testament, as seen in Zwingli's 67 Articles, the Augsburg Confession, the Helvetic Confession, etc. These confessions and articles were made authoritative by state and church and were binding as essential beliefs by all members. Thus Protestantism developed rigid dogmatics.

Protestant dogma soon felt the pressure of the democracy, empiricism, historical criticism and individualism. The result has been a lessening of dogma.

Present trends of attempting to unite Protestantism on a single basic creed is a trend back to dogma and authoritarianism. Included in this is the trend toward totalitarianism.

III. *Christianity As Social Gospel.*

The Social Gospel is not novel in Christianity but in the present day the church is taking new interest in this aspect of the faith. We aspire to world faith. We believe the Christian ideals should be a part of mankind. We realize the purpose of the Gospel will not be fulfilled until “the kingdoms of this world are become the kingdom of our Lord.”

The process of socialization began with the early church. It was believed there was no hope of gaining control of the Roman world; evangelism was pressed hard for it was believed the end of the world and the second coming of Christ was imminent. Few would be saved. Christianity was not a universal Gospel. When the end did not come as expected, Christians were urged to remain in the station as when God called them and there live their religion. It was the Christian's duty to do better than ever before even embarrassing duties. Christianity slowly permeated Roman society until Christian servants were in demand and Christian stores became popular. Romans complained Christians “insinuated themselves” in society. The complaints were soon followed by open accusations and persecutions.

The Christian Church, though consisting of the poorest people, soon became stabilized in economics, by encouraging thrift, gathering children exposed to death and placing them in charge of widows, and by money from the penny contributions. Rich men were not welcomed into the early church because “heathen luxuries were used to godless ends.” Clement of Alexandria encouraged wealthy men to enter the church, urging them to “earn more to give to the church.” By 250 A. D., the church in Rome

(Continued on page 13.)

CONTRIBUTIONS

SUFFOLK LETTER.

This is written in the midst of the Massanetta Springs Bible Conference. For the twelfth season it has been our happy privilege to attend this great spiritual feast. We left Suffolk on August 11, when the weather was very warm. For the past two days (13th and 14th) an overcoat was a comfortable garment during the day, and two pairs of blankets at night kept us from shivering. One of the simple facts about the weather is—it often changes. We have learned by experience that it is practical, common sense to bring an overcoat when attending the Bible Conference for two weeks.

The Bible Conference is well attended and the program provides helpful information and uplifting inspiration for ministers and laymen. The outstanding speakers of the first week were: Bishop Edwin Holt Hughes of the Methodist Church; Dr. R. J. G. McKnight of Pittsburgh, Pa.; and Dr. F. W. Norwood of Vancouver, B. C. Bishop Hughes gave a series of addresses and sermons on Evangelism and other topics. His sparkling wit and humor coupled with a deep insight and spiritual fervor made him the most popular speaker on the program. Dr. McKnight gave a series of studies on the book of Job, and won the audiences by his humor and clean interpretation of the book. Dr. Norwood gave an interesting series of sermons of a high order and deep interest. A number of other speakers also appeared on the program. Six addresses each day, averaging forty-five minutes each, gives one little time for vacation. The average person finds this too much to attempt, but the writer has not missed one until taking time to write his letter.

We wish many of our ministers could attend this conference. A number of Baptists and Methodists are here listening to a Presbyterian program. At this day we have not seen any other ministers of our church. There is no particular reason why our ministers should attend a Presbyterian Conference in preference to some other conference. But there is a reason why every minister should take one or two weeks every year for attending some kind of a Bible conference. It is cheaper, of course, to stay at home or visit your friends. Some things cannot be measured in

terms of dollars. We count the financial expense as a good investment which yields good returns to us and the kingdom of God. We feel that we cannot afford to miss this opportunity to help our churches. It is a feast for mind and soul, conducive to spiritual growth. We have taken many votes which we have never used. It is not a matter of getting material for second hand sermons. What the minister needs is new vision, fresh inspiration and a wider experience. With these he can prepare his own sermons and reap a richer harvest in his ministry. I. W. JOHNSON.

"ALL OR NOTHING."

In all recent meetings in interest of the proposed Elon College Campaign, considerable thought and discussions have been given to the question of a name or a slogan for the proposed campaign. Names such as "Elon College Debt Free Campaign," "Elon College Freedom for Action Campaign," "Elon College Victory Campaign," etc., have been considered. At a recent meeting of the members of the General Committee in North Carolina, it was the unanimous opinion that we might as well call the campaign the "All or Nothing" campaign, that that was the expression that would be used, and there was no particular need of trying anything else. This name would suggest the character of the campaign; that is, that we are not soliciting money but securing pledges—pledges that will be due and payable if the entire amount of \$105,000.00 is pledged or paid, and that if the entire amount is not provided for in pledges and payments, that no one would be required to pay.

The organization in North Carolina is getting under way. The General Committee together with members of the Executive Committee met at Elon College last Tuesday, and the whole plan for this section was discussed in detail. We had a very enthusiastic meeting, and the ones here were optimistic. Prof. L. L. Vaughan and Miss Ruth Johnson of Raleigh are members of the General Committee for the Eastern North Carolina Conference and alumni. We met Thursday evening in Prof. Vaughan's home for the selection of the members of the local committees. The plan of organization for the campaign calls for each member of the General Committee to

be the chairman of a local committee of fifty, the local committee to be selected from the constituency largely from which pledges are to be solicited. Each member of the General Committee together with his local committee is expected to secure pledges amounting to \$5,000.00, which would mean, of course, that each member of the local committee of fifty is to raise \$100.00. Each member of the local committee will be assigned definitely a group of members of the church and alumni numbering from one hundred to two hundred from which the committee member is to raise \$100.00. The big task is setting up the organization and getting it to function. I think that everyone will agree that the average one hundred or two hundred individuals if sold on the proposition will contribute \$100.00.

The point of this article is to urge everyone who is asked to serve either on the Executive Committee or the General Committee to serve and cooperate to the fullest possible extent. With complete cooperation the entire amount can be raised without embarrassment to anyone. Let's demonstrate that we can work together in a great undertaking. The enthusiasm and joy of achievement in this particular will be worth every effort and dollar that members of the church, the alumni, and friends may find it possible to contribute. Keep in mind what will happen when the debts of Elon College are completely paid. To this end your full cooperation is solicited. L. E. SMITH.

CLOSER TO HEAVEN.

My road calls me, lures me
West, east, south and north.
Most roads lead men homeward;
My road leads me forth
To add more miles to the tally
Of grey miles left behind,
In quest of that one beauty
God put me here to find.

—Masfield.

Our road has led us to Lake Louise in gratification of a long desire. It is said of this Lake:

This lake is God's best picture, that is why
He hung it on the mountains, in the sky.
He wished it near that sometimes He might
show
The Saints above His masterpiece below.

As we write we are in the Canadian Rockies. We are sitting on the porch of our cabin on the shore of Lake Wapta where we spent the night. This lake is located 8,000 feet high, nestled in among giant, massive, ominous peaks of Banff National Park in Yoho (wonderful) Valley near Lake Louise, the most beautiful spot we have ever seen.

(Continued on next page.)

FOR THE CHILDREN

Dear Friends:

My letter to you this time is to urge you to write a letter. Just recently I received a letter from my brother who is a member of the air corps at Maxwell Field, Ala. He asked both Aubrey and me to write to him because he was lonely. Aubrey said, "That is what a soldier on the bus with me said yesterday, 'Army life is the most lonely life there is!'"

Practically all of my letter writing time in the week is taken up in writing the Children's Page. I do not mind because it is a joy to try to do something to make people a bit happier. But I will be even gladder to write to you if you will write a letter for me. Write a letter to that brother, father, uncle, cousin or friend who is somewhere in the army! Tell him what you are doing in your home, community and church. That is what he wants to know about. Ask him to tell you what he is doing and what he likes about the life of a soldier. All of us would like to know about army life and about the kind of letter that a soldier boy would like to have. You may get a letter from one of the soldiers that you think the other boys and girls who read this page would like to read. If so, will you send it to me and I will see that it gets into our page. Margaret, perhaps you or Jean have a letter that your father has written to you that would be interesting. Send it along, we would like to hear of his trip to Porto Rico.

Now another thing that I want you to do. All of you who read the letter in THE CHRISTIAN SUN for August 14 should have read Dr. Johnston's letter about the orphanage. If you did you will know that the potato crop failed this year. Will each one of you, who read this page, send a nickel which you would have used to buy candy to Dr. Chas. D. Johnston, Elon College, N. C., to buy a pound of potatoes for our friends at the orphanage? Do it right now so that you will not forget about it. Get all of the boys and girls of your Sunday school to give their nickels to your church school superintendent and get him to send it in for you. You will enjoy buying potatoes for your friends a lot more than you would enjoy buying that candy!

Sincerely,
DOROTHY TODD.

MOTHER GETS AN INVITATION.

When mother went to her room to retire on Saturday night, she was

very tired; there were always a thousand and one things to be done. She found on the dresser a neat little envelope with the word, "Mother," written on it. Curiously she opened it, and a surprised look came over her face, for this is what she read:

You are invited to be a guest in our home for one week, beginning Mother's Day.
BOB,
MARY,
FATHER.

So exactly at seven the next morning Mother went around to the front door and knocked. Bob opened the door. "Come right in, lady; we were expecting you," he said. "Do make yourself at home. Breakfast will be served right away."

Just then Mary came in from the kitchen with apron on, and said, "Welcome to our home, Mother. We are delighted to have you for our guest." And then Father came in with hot cakes and bacon and coffee, and breakfast was served.

It was great sport to have mother for a guest, and it was an unusual experience for her. No cooking and dishes to worry about all week; no hot washing, for it was sent to the laundry; no making of beds and sweeping of floors. Instead, she was allowed to sleep until time for breakfast, there were new magazines for her to read, and rides about town and to the parks. One evening they had a surprise for her by inviting a number of her friends.

The week passed quickly, and once again mother was back at her tasks, but she loved her family better for their thoughtfulness, and Bob, Mary and Father appreciated her because of having shared her work.

"Honor thy father and mother."—(Matthew 15: 4.)—Selected.

NEARER TO HEAVEN.

(Continued from preceding page.)

Across the lake, opposite us, are two small glaciers that lend picturesque to the scene. Yonder to the right and also to the left are white, leaping, sparkling, roaring waterfalls—two among the many in this region—which lend charm and glory to this region. One feels a little bit closer to heaven midst such awe-inspiring nature than anywhere else. It really seems that we are closer to heaven than elsewhere. There are no churches nor altars here. Sunday is the same as any other day. But arched by the dome of God's skies, these rocks are temples. Each lake

and dell and the flowers of the hills are altars. In fact each moment one finds an altar in his own heart and consciousness as he gazes upon the entrancing scenes, or moves from scene to scene in transcending charm.

The hostelries, the roads, the hills are alive with vacationists spending a time here resting, fishing or just looking. Every one speaks greetings to the others. There is a kindred spirit among all. There is not a note of discord ever heard; no thieves to break through and steal. The spirit of brotherhood reigns. The only pain we know is the fact that we must move on and leave it—back to home, the city, and work. But for that we thank God; for neither the earth nor man could be heavenly without home, work, daily cares and heartaches.

We like to say in the words of Conan Doyle in his *Athabaska Trail*, changing his words from *Canada* and the *Athabaska Trail* to those printed in black type to suit our own case:

My life is gliding downwards; it speeds swifter to the day

When it shoots the last dark canyon to the plains of far away.

But while its stream is running through the years that are to be,

The mighty voice of the mountains will ever call to me.

I shall hear the roar of rivers where the rapids foam and tear,

I shall smell the virgin upland with its balsam-laden air,

And shall dream that I am riding down the winding woody vale,

With the tourists and the fishers, on the wild alluring trail.

I have passed the warden cities at the Eastern water-gate,

Where the hero and the martyr laid the cornerstone of State.

The habitant, coureur—bois—and hardy voyageur.

Where lives a creed more stroug at need to venture or endure.

I have seen the gorge of Erie where the foaming waters run;

I have crossed the Inland Oceau, lying golden in the sun,

But the last and best and sweetest is the ride by hill and dale,

With the charm of fellow-travelers on the wide alluring trail.

I'll dream again of fields of grain that stretch from sky to sky,

And the little prairie hamlets where the cars go roaring by.

Wooden hamlets as I saw them—uoble cities still to be,

To girdle the stately vistas with gems from sea to sea.

Mother of mighty mankind, lands of glamour and of hope,

From the eastern sea-swept islands to the sunny western slope,

Ever more my heart is with you, ever more till life shall fail,

I'll be out with grip and saddle on the mountain's alluring trail.

—Conan Doyle, from Jasper Park, Canada.

H. E. ROUNTREE,



THE WAR AND OUR MISSIONS.

Present world war conditions greatly disturb our missionary work. Bombing planes, armored tanks, marching soldiers and invading armies are not conducive to serious study, private meditation and religious services.

In *Bulgaria* our missionaries witnessed heavy air raids as the war came their way. For a while the schools closed, but soon they were operating again. On Easter Sunday German soldiers were entertained in the homes of some of the missionaries. Each Easter records were played, and the soldiers read the Easter story from a German Bible furnished by the hostess. At the end of May the missionaries were busy, and said, "Do not forget to pray for us." What has happened since we do not know.

In *Greece* the invading army has made our church work change greatly. Schools became hospitals. The missionaries minister to the sick, wounded, hungry and homeless the best they can. Some of the missionaries have followed the example and advice of our national officials and have left, but some of them were still on the job at last reports. President and Mrs. E. W. Riggs, after a long and difficult journey, landed in New York on August 8. Little news is coming through Greece, and that is not very encouraging.

In *Turkey* the situation is not so bad, since war has not yet arrived. Conditions are unstable and the future doubtful. Many of the women and children and some of the men have sought transportation to America via Egypt or Russia.

In *Syria* the church work was disrupted by the war between the English and French. Missionaries from the whole region of the Near East went to Jerusalem while the war was raging. It was hoped that after the armistice the missionaries in Syria could return to their posts, but no word has come since then.

In *Japan* the decision to stay or leave has been considered for a long time. Since the recent turn for the worse in the American-Japanese relations the missionaries have decided

to leave. If war should be declared between these countries, they would be enemy aliens. Rev. Clark P. Garman, one of our own Christian Church men, was expected to land in Los Angeles on August 11. The others will follow as soon as transportation can be found—if it can be found.

In *China* the situation is very complex. Part of the country is under Japanese control. To transfer from one flag to another while carrying on the same work with the same people is not easy. To teach school or hold religious services while bombs burst near by is also difficult. Many of the missionaries are hard at work in very trying situations in China. Several are seeking to find a way back to America, or to find work to do in other parts of the earth.

Our sympathy goes out to those who have invested a life, or who have planned to do so, in needy places of the earth and now find that all ties must be broken while they give up the work that is dearest to their hearts. While the storm rages we must keep them in the warmth of our fellowship. When the storm subsides, we must be ready to send them back to clean up the broken mass of materials and persons and start the processes of Christian civilization again.

For those who bravely work on at the risk of life and in the midst of destruction and death we have the highest admiration. Their sacrifice shames us to humility. They must not suffer alone. We, too, must feel with them the responsibility of keeping the flame of love burning on the altar of sacrifice. Our money must make it possible for them to eat and to work.

F. C. LESTER.

MISSIONARY OFFERINGS.
WEEK ENDING AUGUST 15, 1941.
Sunday Schools.

First, Portsmouth, Va.	\$ 5.74
Winchester, Va.	5.83
New Hope, Harrisonburg, a. ...	2.01
Antioch (R), Seagrove, N. C. ...	1.25
Newport News, Va.	19.01
Morrisville, N. C.	1.89
Union (Va.), Virgilina, Va.	5.00
Waverly, Va.	4.00
Big Oak, Eagle Springs, N. C. .	3.00
Total	\$ 47.73

Individuals and Churches.

*Mr. & Mrs. J. Davis Reed, Jr., London Bridge, Va.	\$ 10.00
*Master J. Davis Reed III, Lon- don Bridge, Va.	5.00
Concord, Timberville, Va.	1.33
Timber Ridge, Gore, Va.	7.15
Rev. J. H. Warren and Friend .	5.00
Total	\$ 28.48
Total for week	\$ 76.21
Previously acknowledged ...	19,374.50
Total since Sept. 1, 1940 ...	\$19,450.71

*Honor Fund.

In response to a letter written by the President of the Board to a few pastors and churches, which have received aid from the Mission Board, Elm Avenue responded by the pastor, Rev. J. H. Warren, and a friend. Have you sent your special offering for missions? If not, do so today!

Gratefully yours,
MATTIE COX PARKER,
Secretary.

DR. J. O. ATKINSON HONOR FUND.

Mr. & Mrs. J. Davis Reed, Jr., London Bridge, Va.	\$ 10.00
Master J. Davis Reed III, Lon- don Bridge, Va.	5.00
Total	\$ 15.00
Previously acknowledged ...	1,316.07
Total to August 15, 1941 ..	\$1,331.07

MATTIE COX PARKER,
Secretary.

SUPERANNUATION.

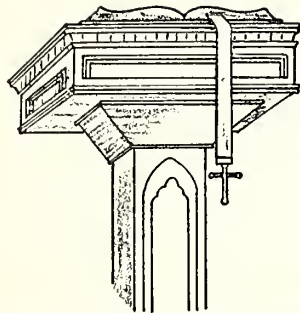
From Participating Certificate ..	\$ 6.91
Interest	1.78
Durham, N. C.	92.00
Mt. Bethel, Stokesdale, N. C. ...	9.60
Ingram, Va.	9.60
New Hope, Harrisonburg, Va. ..	2.44
Monticello, Brown Summit, N. C.	1.50
Ether, N. C.	1.00
First, Norfolk, Va.	25.00
Interest	7.39
Total	\$ 157.22
Previously acknowledged ...	1,254.91
Total to July 8, 1941	\$1,412.13
Paid Beneficiaries, July 8 .	1,105.00
Balance in Bank, July 8 ...	\$ 307.13
First, Burlington, N. C. ...	12.51
Mt. Olivet (G), Dyke, Va. .	12.00
Timber Ridge, Gore, Va. ...	\$ 340.64

Sincerely yours,
BOARD OF SUPERANNUATION,
By Mattie Cox Parker.

THE ELOQUENCE OF SILENCE.

We should really say more if we talked less. There is something massive about silence. "Silence deep as eternity," exclaimed Carlyle, "speech shallow as time." We speak of keeping silence, really silence keeps us.

(Continued on page 13.)



OUR PREACHER FOR THIS WEEK IS
REV. W. MILLARD STEVENS,
BURLINGTON, N. C.

HUMAN FORGIVENESS.

“And when ye stand praying, forgive, if ye have ought against any; that your Father also which is in heaven may forgive you your trespasses.”—Mark 11:25.

One of the more important, if not the most important, of the Christian virtues which we need is the grace of forgiveness, and the ability to forgive. This is not only an important virtue, it is a hard one.

When I was but a lad I knew a very saintly woman who was a widow because an escaped convict shot and killed her husband while her husband was working, with some other men of the community, on a community road. Many times I have heard this good woman say that it was one of the hardest things she ever had to do was to forgive this convict for killing her husband; but she had to forgive. She did forgive him. This tragedy made it necessary for her to work doubly hard to provide for her children, who had been made fatherless by this tragedy. This she did, yet she forgave the convict. Before she went to join her husband in the glorious eternity she saw one of her sons enter the Christian ministry and her other children establish Christian homes of their own. This woman who found the grace of forgiveness is with God today, but her blessed Christian influence is still in the world in her minister son and a minister grandson, as well as in the Christian lives of her other children.

Indeed, the grace of forgiveness is not easy, yet it is important. Jesus said to his disciples, as he was within a few hours of the Cross—yet in the very shadow of the Cross, “And when ye stand praying, forgive, if ye have ought against any; that your Father also which is in heaven may forgive you your trespasses.” Indeed! Forgiveness is a Christian imperative.

We have thought so much about God’s forgiveness of us and for our sins that we have forgotten the im-

portant topic of human forgiveness. Yet the Christian gospel teaches that we must forgive one another. Yea, we must forgive the world before God can, or will, forgive us.

I. *The life and ministry of Jesus exemplifies such a philosophy.* Even though he had done nothing for which he needed forgiveness, Jesus asked God to forgive others, and thus forgave them himself, when he prayed. There are two outstanding examples where the prayers of Jesus reveal this. First, in the prayer which he taught his disciples—which we call The Lord’s Prayer—Jesus brings this out. At the very heart of this prayer are the words, “forgive us our debts, as we forgive our debtors.” Jesus is saying that we should not expect God to forgive us until we forgive others. This is a point which we often miss in praying this prayer.

Then the second example is when Jesus prayed from the Cross saying, “Father, forgive them for they know not what they do.” Jesus is here praying for the forgiveness and forgiving the individuals who opposed him all along the way. Those individuals who hated him personally and those who tried to poison the minds of others against him. Then, too, he is praying for the forgiveness and forgiving the groups who fought him. The religious and social groups who sought his destruction and consistently tried to find “occasion against him.” Moreover, he is praying for and forgiving a world which crucified him.

In all of this Jesus is pointing to the necessity for human forgiveness before the Divine forgiveness should be expected, or can be expected.

The ministry of Jesus was one of the constant forgiveness. His attitude was not the human one of ministering only to his friends. He did not help only those who liked him or were his friends, he ministered to need wherever and whenever he found need. He forgave the sins of those who would accept the forgiveness. Then he invited those who rejected the forgiveness to “have a change of heart” and accept it.

Indeed, his was a ministry of forgiveness in every word and in every deed. Every word which Jesus spoke had a note of forgiveness in it for a sinful world. Every deed which he did was an act of kindness in a world which needed forgiveness.

II. *Thus, Jesus not only commanded that we have the virtue of human forgiveness but by the example of his life calls us to forgive one another even as he forgave us.* This means that we must forgive individuals

whom we have ought against. Those individuals whom we feel have by word or deed caused our heart to break and bleed. Those who have sinned against us. There are many of these, they need our forgiveness and we need to forgive them. We, too, have caused heart pain in others, we have sinned against our neighbors, and need their forgiveness, as well as God’s. We have no right to expect either until we forgive those against whom we have aught in our hearts.

Moreover, we must forgive the community and social, economic and religious groups. We sometimes feel that the community has not given us proper consideration or the social group has not shown us the consideration which we feel that they should. If there is feeling of aught in our hearts against the community or the church or any group, we must forgive.

Then, too, we must forgive the world for its sins against us. We cannot expect God to forgive us until we forgive the world. That feeling in our heart that the world has mistreated us, that it has not given us a fair show or chance, must be removed by our exercising the grace of forgiveness. After all this world was created by God, according to the Christian conception, and God does not despair of that which He has created, neither should we. Jesus forgave the world, even though the world crucified him, so must we forgive the world before God can forgive us.

III. *The reward for the practice of such a philosophy is magnificent.* In the first place it increases our fellowship with men and makes that fellowship joyous. There can be no real fellowship with people, if there is malice, envy, hatred, or jealousy in our hearts against people. That tension within our hearts renders our association with others as worthless and without joy. But if we forgive the barrier within our heart is torn down and the way is opened for fellowship on a wider scale with others and fellowship which will be filled with meaning and with joy. Paul said, “Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice: and be ye kind one to another, even as God for Christ’s sake hath forgiven you.” (Eph. 4:31, 32.) The joy of human fellowship comes when we are kind and tenderhearted toward another, this is possible only when we forgive one another. How different the fellowship of men would be in the world today, if men would practice the grace of forgiveness.

(Continued on page 13.)

Pilgrim Fellowship

"Youth at Work in the Church"

A. LANSON GRANGER, JR., Editor

NEWS FROM TIENTSIN, CHINA.

A communication has just been received by Frances Granger from Mr. Robert E. Chandler, missionary in Tientsin, China, who is in charge of the Laymen's Training Center for which the young people of the Southeast Pilgrim Fellowship raised money last year. We are sure that many are eager to know something of the result of their labors and contributions, and so we quote herewith some words from Mr. Chandler's letter:

"There have been many times when we have thought of you and of the Southeast Pilgrim Fellowship. There is good news to tell you also.

"What I mean is that we were able in February and March to do a job, on the kind of work in which you and we are interested in. First, I should report that in the fall we actually put up a lay Training Building. We did not have very much space for this. But a very old building which had been in use by a sort of charity school had to be torn down. That school was not closely connected with our church. It was able to move to other quarters. In the space available we were able to put up what the Chinese call five 'chien.' That means three sections of building, in one long room in the center, with one small classroom at each end besides. We were able to raise the money for this locally, at least five-sixths of it. There is still a small remainder which we are carrying as a loan. I really think that the interest on the \$500.00 gold that you sent to Boston for us will pay that up before long."

Mr. Chandler sent along a photograph of the 1941 training class which was conducted for six weeks during the spring. There were twenty-five students in the class, most of them from eighteen to twenty-four years, although their ages ranged up to thirty-six. For the most part they were an energetic and enterprising group, real leaders in the villages from which they had come, and Mr. Chandler reports that the spirit was excellent. The six-weeks consisted of two courses: one on great leaders of the Old Testament, the other on Worship. Interruption from military inspectors and officers, so frequent in

Tientsin now, was not a problem during the period of the school, and the group was able to live and work "in peace and harmony and great joy from the beginning to end."

Mr. Chandler goes on, "The students all made high resolutions about the things they would undertake back in their village churches. We happen to know that some of them are doing new things back there already."

There is something significantly triumphant about such a group, even though small, eagerly gathering amidst the terrific onslaughts of war to be concerned about the Christian way of life. This seems all the more true in view of the fact that such classes have been repeatedly interrupted during the past four years.

Mr. Chandler has recently returned to this country, and suggests the possibility of his visiting our Southeast Fellowship. To this event we look with eager anticipation.

EASTERN VIRGINIA PILGRIM FELLOWSHIP RETREAT.

The Executive Committee of the Eastern Virginia Pilgrim Fellowship will go to Chesapeake Beach the weekend of August 30-31 for a Retreat, at which time plans for the year's work will be formulated.

GLENICE LOEHR,
Reporter.

WHAT I EXPECT OF MY SUNDAY SCHOOL MEMBERS.

By MRS. J. ROLLIE GAYLE.
(Oakland Christian Church.)

[Read before the Eastern Virginia Sunday School Convention.]

1. I expect my members to be regular in attendance. The Sunday school cannot inspire, neither can the teacher instruct, nor can good church fellowship be enjoyed by those who absent themselves from the place of worship.

2. I expect my members to be punctual in attendance. Habitual "late comers" usually miss the worship service, miss the important announcements, interrupt the teacher, and tend to disrupt the orderly procedure of any class or school.

3. I expect my members to come with a well prepared lesson. Not a

hasty few minutes' preparation, for what we learn in haste we forget in a hurry. Hasty preparation (or in many cases practically no preparation at all) gets only on the fringes of our brains and falls off quite naturally and easily. Longer processes of preparation becomes a part of us. We may "get away" with a little scanning on Saturday night, but you can depend on it, it will "get away" from you soon afterward. Try devoting at least a half-hour on Sunday afternoon or evening to a study of the next Sunday's lesson. Read the entire chapter or section of the Bible from which the lesson is taken. Do not be content to read the printed portion of Scripture from the quarterly (usually about twelve to fifteen verses). While so engaged you can say as Lincoln said on one occasion, "I am profitably engaged reading the Bible." Then close your Bible and try to visualize the story. Imagine yourself in the position of the characters about whom you have read. Consider how you would react under similar circumstances. Then pray, asking God for guidance and wisdom to rightly divide the Word of Truth. Then you are ready to make practical application of the lesson truths to your every day living. During the week read comments on the lesson, and the Daily Bible readings assigned in the quarterly. The use of either of two small publications, the *Upper Room* or *Quiet Hour*, is also helpful.

If this method of preparation is followed systematically, I feel sure that each member will be eager to join the Sunday group and study together with the teacher.

4. I expect my members to cooperate cheerfully in the general plans for the progress and spiritual uplift of the Sunday school and church. There is a service, either great or small for each to render if there is a spirit of willingness. I once read this statement: "Many Sunday school teachers are so lazy that they do all the work themselves." I thought the statement rather ambiguous, but upon reflection I decided there was much truth in it. It seems that many teachers prefer to do all the work rather than to take the trouble and time to plan for and assign work for the members to do. We should remind ourselves that the ultimate aim of a church school is not only to teach the Bible, important as that is, but also to:

(a) Help boys and girls, men and women accept Jesus Christ as Lord and Master.

(b) Train for Christian living.

(Continued on next page.)

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

THE WRITER OF HEBREWS EXPLAINS THE NEW COVENANT.

LESSON VIII—AUGUST 24, 1941.

LESSON: Heb. 8:1-10:18.

DEVOTIONAL READING: Heb. 9:23-28.

GOLDEN TEXT: *Having been made perfect, he became unto all them that obey him the author of eternal salvation.*—Heb. 5:9.

The writer of Hebrews is attempting to explain what he calls the New Covenant. It might be said that the key word of this letter to the Hebrews is the word, "better." The man who wrote it was undoubtedly a Christian, and he was writing it to Christians who had formerly been Jews. There is a great deal in the letter about the old forms and ceremonies of the Jewish religion, references to the tabernacle, the temple, the priesthood, sacrifices and offering. He is trying to show these Jewish Christians that the old forms and ceremonies did have a legitimate place, in fact they were the way which God used for dealing with his people in the things which concerned religion and the religious life. They had their day, and they fulfilled a vital function.

He describes the tabernacle and the forms of offerings and sacrifices, not in detail but in general outline. These things were a means of expressing the religious sentiment of the worshipper. Everything was done according to prescribed form. Certain sacrifices were offered for certain sins. Certain symbols were used to denote certain religious truths. First, there came the tabernacle, a temporary place which was put up or taken down according as the Israelites were settled in their journey through the wilderness, or as they resumed their wanderings. In it was the ark, which contained the tables of the law and Aaron's rod. This was sin the holy of holies, and into this place went the priest only once a year to offer sacrifices for the sins of the people. Over-shadowing the ark itself were two cherubic winged creatures with their wings outstretched, symbols of God's protecting care and his forgiving mercy.

This tabernacle in time was succeeded by the temple. This was one of the most elaborate and beautiful and costly structures ever erected by man. The author does not undertake to describe it in detail, both because it

would have taken too much space and because his readers were already familiar with the general plan and purpose of the temple. This temple was the symbol of the dwelling place of Jehovah among his people. There were different courts and areas culminating into the very holy of holies as in the case of the tabernacle. Only the priest himself could enter and that only once a year. There was the court of the Gentiles, the court of the women, there was the holy place, and there was the holy of holies, thus symbolizing the ascending scale, or the successive steps through which men and women in different degrees of spiritual growth should come even into the presence of God himself.

Now this man does not minimize the importance of the tabernacle, or even of the temple. Nor did he minimize the rites and ceremonies which were a part of the worship of Jehovah in connection with these places of worship. In one of his letters Paul says that the law was our schoolmaster to bring us to Christ. In like manner the writer of Hebrews did say that all of these things were adapted to the stage of culture and the development of the religious life of the Hebrew people in the particular stage of their development. Anyone who lived up to the rites which he had and who performed these rites and ceremonies in the appointed way was serving and obeying God, and it was accounted unto him for righteousness.

What the writer of Hebrews is trying to say is that in Christ there is a better way. We are not dealing here with a temple made with hands, a thing of cloth or of stones, or of wood or precious metal, but with Christ, a living temple, a new and living way. We are not dealing with a priest who because he was human was himself sinful and had to offer up sacrifices for himself as well as for the people. We are not dealing with sacrifices of animals, living or dead, which were offered as sacrifices unto God. We have here Christ, a high priest who was without sin, offering up himself for the sins of his people, and offering himself once and for all, a sacrifice which did not have to be repeated each week or each year. Because of what Christ was and because of what he had done every man could come into the holy of holies, he could come into direct access and into inti-

mate fellowship with God himself. Furthermore, religion instead of being the obedience to forms and ceremonies, to an external law became a matter of inner motive and spirit. The author refers again and again to the new covenant, the covenant not written on tables of stone, but the covenant written in the human heart. Through Christ and through faith in him the spirit of God can come into the human heart, and every believer becomes a priest because through Christ, the great high priest, he has received forgiveness of sins and has direct access unto God himself.

In another way the writer of Hebrews is trying to show that although Christianity had its roots in Judaism and drew some of its meaning from the old Jewish forms and ceremonies it was not simply a glorified Judaism. There was something new, although it had its roots in the past. In Christ religion became alive, personal, vital. Through Christ men could come into an intimate, warm and loving relationship with God their loving Heavenly Father. This in brief is the central message of today's lesson.

Perhaps it should be added that in the thinking of the man who wrote this letter, as well as in the thinking of Paul, and the disciples themselves, what happened on the cross was the vital thing. In the giving of himself, even with all of its mystery, something was done for us that we could not do for ourselves, and in that act there was expressed redemptive power and purpose.

SUNDAY SCHOOL MEMBERS.

(Continued from preceding page.)

(e) Give training in Christian action.

In this extensive program there is a part for each individual member of the school. We hear much stress laid on the need for good leadership, and more and better leaders are sorely needed, but I believe there is also a crying need in our church schools for good "fellowship" as well.

5. I expect my members to attend preaching services whenever such are held in the church. The worship service affords spiritual food for the individual, and well-filled pews are always an encouragement and inspiration to the pastor.

6. A Sunday school member should have a sense of class responsibility. Multitudes of men and women, boys and girls, have found the voyage of life far more successful in the highest and best term, because they have formed the habit of sailing on the

(Continued on page 15.)



BY CHAPLAIN

H. E. ROUNTREE

MONDAY.

IT PAYS TO BE A CHRISTIAN.

“Daniel purposed in his heart that he would not defile himself with the king’s meat; nor with the wine that he drank.”—Dan. 1:8.

We are usually told and we believe that to be a Christian pays in happiness, in peace, in hope, and in contentment. These are things which come from something placed within us, and cannot be bought. When Christ is an abiding presence within, then and only then can there be true and lasting happiness. Let us pray that we may have the consciousness to keep these things ever in mind and work to acquire them as the natural procedure from our lives.

TUESDAY.

FURTHER PAY.

“Their countenance appeared fairer and fatter in flesh.”—Dan. 1:8-17.

Christianity also pays physically. Daniel before the king’s court is a striking example. In all matters, mentally and physically, Daniel was in ten times better shape than the king’s men, even the magicians and astrologers that were in all his realm. All this came as a result of Christian living. Daniel and his companions had been faithfully instructed in the principles of the word of God. They had learned to sacrifice the earthly to the spiritual, to seek the highest good, and this is their reward. God honors loyalty to simplicity, temperate and worshipful lives. Let us pray for the steadfastness of purpose to study to know the word of God and walk in His way.

WEDNESDAY.

SO SAYS PAUL.

“Whether therefore ye eat, or drink, or whatever ye do, do all to the glory of God.”—I Cor. 10:31.

The Christian will not allow himself to establish wrong habits that will in any way mar, defile or debase, for Christ is his example in all things. Let us pray for that high ideal which brings superiority in all things, as Paul puts it, “both in the life that now is and that which is to come.

THURSDAY.

INCOMPREHENSIBLE REALITY.

“Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him.”—I Cor. 2:9.

The Bible holds out a hope of life to us that measures with the life of God, where there is nothing to mar, no hunger, no violence, no sin, no sorrow, no death. This was the vision of Moses when he refused to be the monarch of the world’s empire in order that he might just go on being a man of God. It was Paul’s vision when with every earthly advantage, every talent and capability requisite to success, chose to travel the despised highways of the country, just to preach Christ and save people from their sins. The author of the song, “It Pays to Serve Jesus,” must have had the same vision. Let us pray for that vision, too.

FRIDAY.

GRACE AT MEAL TIME.

“They did eat their meat with gladness.”—Acts 2:46.

Grace at the table is a custom old as the knowledge of God, the Giver of all things, to man; a custom that is rapidly disappearing. God forbid, for it means much and should increase rather than decrease. It means more than the giving of thanks. It means a harmonious attitude; good will; gratitude; cheerful atmosphere; a happy relaxed mental state. Every

one should go to the table with these attitudes toward God; and then follow through the whole meal with the discussion of pleasant and blessed subjects. So let us pray for Grace that we may be all we need to be and all that the Lord expects us to be at the table.

SATURDAY.

GOD AND PRAYER.

“We look not at the things which are seen, but the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal.”—I Cor. 4:18.

We are told that the late Charles P. Steinmetz, world’s foremost electrical engineer and materialist, once said, “Some day people will learn that material things do not bring happiness and are of little use in making men and women creative and powerful. Then the scientists of the world will turn their laboratories over to the study of God and prayer and the spiritual forces which as yet have been hardly guessed at. When that day comes, the world will see more advancement in one generation than it has in the past four.” Let us pray that God will make our hearts a laboratory of study of the spiritual significance of all things.

SUNDAY.

A Sunday well spent

Brings a week of content,

But a Sunday profaned,

And health for the toils of tomorrow.

What’er may be gained,

Is a certain precursor of sorrow.

—C. J. Ridgeway.

I am not trying to get men into heaven; I am trying to get heaven into men. Nor am I trying to keep men out of hell, but to keep hell out of men.—William C. Bitting, D. D.

CHRISTIANITY IN A CHANGING WORLD.

(Continued from page 5.)

was wealthier than any bank in the Empire.

In the political sphere it was first believed by the early church the kingdoms of this world were under the power of Satan, but as Christianity permeated the Roman world leaders claimed it was "the bond that holds the world together."

When the Roman Catholic Church rose to power it was given control of charities and public works; it supervised the liberation of slaves and ameliorated their conditions, it abolished gladiatorial shows and finally gained dictatorial power over the emperors. The Roman Church held helpful and healthful influence over warring barons and various phases of the seething disorder of the times.

In Protestantism the church under the will of God ruled society. But it was not long before strife over doctrine weakened application of rules of conduct. Individual liberty further dimmed the vision of rules of Christian conduct.

Washington Gladden and Walter Rauschenbush deeply impressed the church on the need for social vision until today sociology is accepted as a respectable study for theological students. The Social Gospel is feeling the pressure of critical newspapers and Barthian theology. Fundamentalism may set us back two or three centuries in social progress.

IV. *Christianity As Pietism.*

Knowledge of Christian piety is fundamental to an understanding of Christianity. The faith was spread from person to person and through personal living. The living church must engender personal piety for only good people can develop a worthy dogma or a social Gospel. All other phases of church activity must be elemental to this effort to develop or instruct good people.

Methods to this end have varied through the centuries. The Pauline epistles addressed early Christians as "saints," elemental ethical admonitions were given to Christians whose attainments were not high. The gentile converts were not expected to change overnight but were urged to rise above the law. According to Paul's idea of ethical practice, ethics were not given by legal standard but by the Spirit. Hence his constant injunction to walk by the Spirit.

A generation after Paul the ethical teaching of Jesus superseded the Old Testament; also the "Teaching of the Twelve Apostles" was an established

guide for converts. The church went on into the second century conquering paganism by piety. As the church became institutionalized, rules were set in form, and required conduct was demanded of members. A severe difference of opinion soon developed in the church. One group claimed only saints should be permitted to enter. The other group whose idea was adopted by the Roman Catholic Church, accepted all who were on the way to sainthood. This required an elaborate set of techniques to achieve piety consisting of observance of sacrament, charity, fasting, prayer, pilgrimages, crusades, etc. Monasticism came of an effort to attain an excellence not possible in the church.

Mysticism was an effort to link ethical life with pious emotion. The mystic sought to live a life like the life of Jesus. They sought to imitate him in suffering, poverty, etc.

Piety in Protestantism. It began with the belief that faith unites the believer with Christ. The planes of attainment are revealed in the Scriptures and the enabling power is the grace of God. While Luther was a mystic, Zwingli and Calvin were not. Calvin told everyone what to do and enforced the edicts by law.

The rise of Pietism and the growth of the Moravian movement once more laid stress on personal communion with God plus ethical practice.

This was followed by the method of Revivalism. Since the "Great Awakening" the revival method has been relied on by the denominations to sustain themselves and grow. Modern religious education seeks to develop an ethical personality rather than steer members into the church.

Our great need is to engender creative piety rather than imitative piety for this is needed in a changing world. We must develop a piety that will well spontaneously to confront new problems. We must transcend taboos and imitative ethics and produce a piety that will well up in spiritual energy to achieve the Flying Goal of our Faith.

HUMAN FORGIVENESS.

(Continued from page 9.)

In the second place, it will make possible fellowship with God. There can be no fellowship between us and God, if there is aught in our heart against any. Only as we forgive one another will God forgive us and make it possible for us to find sweet fellowship with Him. Jesus said, "For if ye forgive men their trespasses, your heavenly Father will also forgive you: but if ye forgive not men their

trespasses neither will your Father forgive your trespasses." (Matthew 6:14, 15.)

Then, in the third place, it opens the channel between our soul and the Throne of Grace. Paul said, "Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye." (Col. 3:13.) Adding to this the words of James, "For He shall have judgment without mercy, that hath showed no mercy; and mercy rejoiceth against judgment" (James 2:13), we can realize the great value of finding mercy from the Throne of Grace. When we fail to forgive there is a great door as if of iron which closes the channel between our soul and the Throne of Grace, and that door cannot be opened except by our forgiveness of those against whom we have aught and our forgiveness of the world. If we forgive, we can sing with Tindley:

Nothing between my soul and my Savior,
Naught of this world's delusive dream:
I have renounced all sinful pleasure,
Jesus is mine; there's nothing between.

Then let us hear and practice the command of our Master when he said, "And when ye stand praying, forgive, if ye have aught against any; that your Father also which is in heaven may forgive you your trespasses."

THE ELOQUENCE OF SILENCE.

(Continued from page 8.)

"In quietness and in confidence shall be your strength."

If we want fellowship with God we must walk with him in the valley of silence. Silence without may not always be had, but at least there can be silence within. Hence Jesus' counsel to his disciples, "Enter into thine inner chamber, and when thou hast shut thy door, pray to thy Father which is in secret, and thy Father which seeth in secret shall reward thee openly."

I walk down the Valley of Silence,
Down the dim, voiceless valley alone,
And I hear not the sound of a footstep
Around me, save God's and my own,
And the hush of my heart is as holy
As hallows where angels have flown.

Do you ask me the name of the valley,
Ye hearts that are harrowed with care?
It lieth afar between mountains,
And God and his angels are there,
And one is the dark moment of sorrow,
And one the bright mountain of prayer.

"Be still and know that I am God." After all, notwithstanding all the din and uproar of human life, we are the children of silence. It is out of the silence we came, and into the silence we go.—*H. A. Porter in The Christian Index.*

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

Little children love and like to be loved. They should be loved. Jesus loved little children. He even took them in his arms and blessed them.

What is sweeter and more lovable than a sweet little child. Who can be richer than a father and mother who have a happy home blessed with a family of little children. The writer always feels that he is a little better than he was before when he takes a little innocent child in his arms.

The little children in the Christian Orphanage are no exception to the rule of being loved. They like to be loved. They crave it. It seems to be such a pity that a little child is deprived of the love of a good mother when it is so young and needs her. We have some of the nicest children in the Christian Orphanage that you will find anywhere. Little boys and girls, of which the larger number are boys, under twelve years of age.

We have one little boy who lives in the Johnston Hall that is loved by every one. You just have to love him. He just finds a place in your heart anyhow. He had a fine mother and he has inherited her fine qualities.

One night last week the matron sent Little Patsy with him to the bathroom to bathe him and put him to bed. After a few minutes the matron went up to see how they were getting along. She peeped in the door, and Patsy had little Norman in the bathtub and she was on her knees outside the tub washing his feet. She heard little Norman say, "Patsy, I love you, I want to kiss you." And he leaned over and kissed her on the cheek. Her hair had fallen down over her face. He took his little hands and laid it back up on her head and patted her on the head and said to her, "Patsy, you have pretty hair." The scene was too sweet to be interrupted.

We had hoped to reach the ten thousand dollar mark this week. We are almost there but missed it.

Our financial report this week is the smallest we have had in a long time. The weather has been so hot of late our people must have fled to the mountains or sea shore for comfort. But our expenses go on every day. Don't forget us though the weather is hot.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR AUGUST 21, 1941.

Amount brought forward	\$9,871.44
Sunday School Monthly Offerings.	
Eastern N. C. Conference:	
Morrisville	\$ 1.92
Shallow Well	7.50
Oak Level	1.00
Christian Light:	
Church	2.90
Sunday School	1.00
	\$ 14.32
N. C. & Va. Conference:	
Union (Va.)	\$ 5.00
Burlington	20.44
Ingram	4.50
Durham	12.79
	42.73
Western N. C. Conference:	
Pleasant Cross	\$ 1.84
Smithwood	1.46
Ether	1.14
Pleasant Union	1.06
Pleasant Ridge	5.82
	11.32

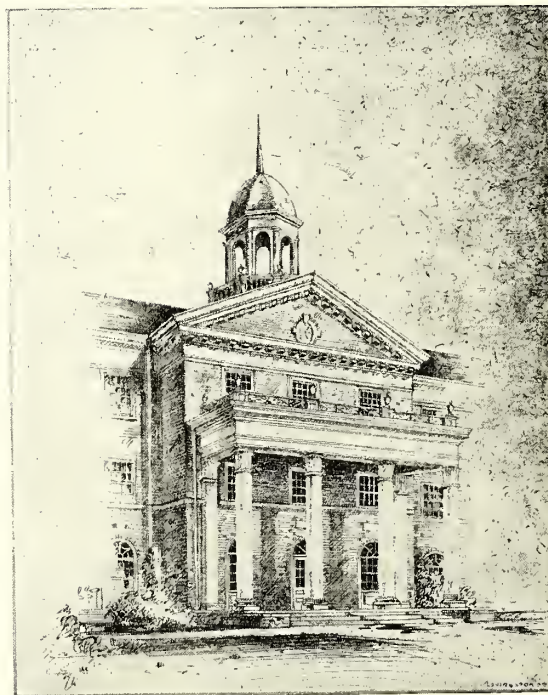
Eastern Va. Conference:	
Waverly	\$ 4.50
Newport News:	
April	4.65
May	3.84
First, Portsmouth	4.50
	17.49
Valley Va. Central Conference:	
Timber Ridge	\$ 9.00
New Hope	2.12
Mt. Olivet (G)	2.67
	13.79
Special Offerings.	
Robert S. Johnson	\$ 9.96
Mr. Fespermon	5.00
Mrs. Hart	7.00
	21.96
Total for week	\$ 121.61
Grand total	\$9,993.05

Charity is a virtue of the heart, and not of the hands.—*Addison.*

ELON COLLEGE

Founded by the Christian Church in 1889

A CO-EDUCATIONAL INSTITUTION OF HIGHER
LEARNING OF THE CONGREGATIONAL
CHRISTIAN CHURCH



ENTRANCE TO ADMINISTRATION BUILDING

Elon College is located in the piedmont section of North Carolina. The climate is invigorating and healthful. The natural beauty of the campus is enhanced by careful landscaping.

The definite religious atmosphere of the College and its modern equipment provide the very best facilities available for the training for religious leadership.

The rates are most reasonable.

LEON EDGAR SMITH, President

Elon College

North Carolina

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.
 A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational and Christian Churches.

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In Memoriam

MONTGOMERY.

Jesus smiled and said, "Well done Good and faithful servant thou! Enter and receive thy crown; Reign with me triumphant now."

Unto our Father's will alone One thought hath reconciled— That He whose love excelleth ours Has taken home His child.

Fold her, O Father! in Thine arms And let her henceforth be A messenger of love between Our human hearts and Thee.

God, in His infinite wisdom saw fit to remove from this life one of our beloved, loyal and faithful members of Providence Memorial Christian Church, Mrs. Lura Harden Montgomery.

The church has lost one of its most beautiful characters and we commend her example to others.

Therefore, be it resolved:

1. That our church has lost a most worthy member. The Sunday school an efficient teacher, and the Lura Montgomery Circle a courageous leader.

2. That we emulate her genial disposition

and pattern our lives by her unselfish devotion to duty.

3. That we submit humbly to the great plan of Him who is too wise to err and too kind to be unjust.

4. That a copy of these resolutions be recorded in our minutes, and a copy be sent to the family, the "Alamance Gleaner," and "The Christian Sun."

Mrs. W. H. HOLT,
 BEATRIZ FOUSHEE,
 ARGIE HERITAGE,
 Committee.

BARRETT.

Whereas, God in His infinite love has seen fit to call to his reward, our co-worker, Theo Hines Barrett, we, as a church and as individuals, desire to record our appreciation of her and our sorrow in our loss.

Therefore, be it resolved:

1. That we shall greatly miss her cheerfulness, friendliness and neighborliness among us.

2. That we hold in her remembrance that she did what she could for her home and her church.

3. That we extend our prayers and sympathy to her mother and husband.

4. That a copy of these resolutions be sent to "The Christian Sun" for publication, a copy be sent to her family, and a record be kept in our minutes.

Mrs. T. H. HOLLAND,
 Mrs. L. B. NORPLEET,
 ROBERT A. WHITTEN,
 Committee.

EVANGELISM.

(Continued from page 3.)

alert and about the "Master's business."

It should be remembered that evangelism is powerful. It helps to adjust world conditions. Men's souls are saved by it. Lives that have been wasted, trampling everything of value under foot—with an utter disregard for right—are reclaimed. Miserable people, irrespective of station, rank or other achievements, are made unspeakably happy and caused to live as "joint heirs" of God's Son. Christians, with tasks, problems and difficulties, are made stronger and happier and strengthened to go on to other undertakings, victorious.

Church evangelism should employ all other types of evangelism. Every worker should ask himself the question, "What would Christ do in my place?" If he were pastor, yours would be the greatest church on earth. If he were superintendent, yours would be the most evangelistic Sunday school anywhere. If he were teacher of your class, people would come from every quarter to hear the words spoken to the class; every Sunday new conversions would be announced. Church evangelism, household evangelism, simultaneous evangelism would all go hand-in-hand to get results.

As someone has rightly said, church

evangelism is the beat of our hearts; it is the very breath of our lives. Greater than everything else in the world, is this other word, evangelism is the command of our Heavenly Father. It was His Son given, His church organized for the salvation of His people, and is to be carried out under His command; therefore, we WILL DO IT for Him!—Rev. M. V. Stedham in *The Christian Index*.

SUNDAY SCHOOL MEMBERS.

(Continued from page 11.)

"Two C's"—courtesy and consideration. The courteous and considerate class is the one in which the members are continually on the alert, seeking an opportunity to make the sessions enjoyable and profitable to others. They are finding happiness for themselves as they add to the happiness of others. The class which spreads every sail to the breeze of kindness and love toward others will find the "class ship" sailing steadily over the "Two C's" to success.

7. Church school members, as well as teachers, should live the three R's of the Kingdom:

- (a) a life of righteousness.
- (b) a life of right choices.
- (c) a life guided by the Golden Rule.

By a life of righteousness, we mean a righteousness which is absolute, exceeding that of the scribes and Pharisees of Jesus' day. Jesus said, "Be ye therefore perfect even as your Father in heaven is perfect." This counsel of perfection, given by Jesus, is greatly needed by us today, when we are continually tempted to be realistic, and to lay aside high ideals of living.

How necessary for Sunday school members to make right choices. All people are naturally religious as students of human history have discovered, but there is a tendency at times to put other things first and religion last. "Seek ye first the kingdom." This is a call to see things in their proper perspective and to live a life which psychologists would call "integrated."

A teacher should challenge the members to live the Golden Rule. This regard for the other person was recommended by Jesus, not in the spirit of something to be endured with hardships, but as the way by which true happiness can be found and beautiful service rendered.

No teacher expects the impossible of his or her members, he only expects the reasonable. A teacher only has a right to expect each member to participate according to his ability.

“SANCTUARY”

By REV. THOMAS ANDERSON.

Jesus knew men and their needs fully. He understood life in all its ramifications. He manifested a very great practical wisdom.

On a certain occasion He said to His disciples, “Come ye apart into a desert place and rest awhile.” This suggestion is one that should be heeded by every man. It is something each of us should learn to do. No man can escape the need of a sanctuary where he can be alone and “rest.”

What did Jesus mean by this word “rest”? It certainly involved more than physical recuperation. Indeed, it went far beyond that. Did He not mean, come apart from the confusion and crowds and rearrange your thinking, look again at your purposes and renew your visions? It is well to have such a specific “desert place” where one can go aside from the crowds to restore his spiritual balance and reset his objectives.

* * *

More than a few of us have the experience of the paralytic at the Pool of Bethesda who looked about for his benefactor, following the occasion of his healing. The New Testament records that he was unable to find the Master, for “Jesus had passed out unnoticed because of the crowd.”

This often happens. The very greatest values are frequently gone before we are aware of it. Sometimes it is because of the pressure of “the crowd” of material things demanding attention. Often it is because we are too intent on a multitude of little affairs hardly worth bothering about. Occasionally it happens as a result of sheer thoughtlessness.

In these days of such great crowds of words and people, of books and articles, of sermons and lectures and “things” of rubber and wood and iron that fly or swim or sing, one does well to establish, for himself, a specific “desert place” to which he can repair to restore his sense of values and rest his jaded spirit.

* * *

Each man should practice “going apart” regularly to look in upon the rooms of his heart and mind to see if any “Jesus” is passing out unnoticed because of the crowd.

Find for yourself such a place. Go alone to it frequently. Reappraise your life. Reset your objectives. Review your ideals. You will find yourself strangely “rested.”

Many churches are open daily for “meditation and prayer.” One need have no difficulty in finding one nearby him. They are admirable “desert places,” where one can truly find sanctuary and “rest.”

The CHRISTIAN SUN

REPRESENTING THE SOUTHEAST CONVENTION OF CONGREGATIONAL AND CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Truth

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Vol. XCIII.

RICHMOND, VA., THURSDAY, AUGUST 28, 1941.

No. 35.

A Congregational Christian Fellowship of Tithers

By WARREN H. DENNISON.

A number of persons in our Congregational Christian fellowship have felt for some time the need of a new emphasis on tithing and proportionate giving and that we should have a **Fellowship of Tithers**. Such an enrollment is now being made and it is greatly desired that every active tither among us should be on that roll. The following persons are the members of a temporary Enrollment Committee, seeking to enlist every possible name: Dr. Charles R. Brown, New Haven, Dean emeritus of Yale Divinity School; Dr. Archie H. Hook, Troy, Ohio, who served as Chairman of our Commission on Christian Stewardship and who is now Moderator of the Ohio State Conference; Dr. Fred Field Goodsell, Executive Vice-President of the American Board of Commissioners for Foreign Missions, Boston; and the writer.

This Fellowship of Tithers is a voluntary, unofficial body of which any person, young or old, member of church or congregation may become a member by signing an enrollment card which reads: "I purpose, under the guidance of the Holy Spirit, to give at least one-tenth of my annual income for the advancement of the Kingdom of God." If you are a tither or will become one please send your name and address without delay to **Enrollment Committee, Room 707, 14 Beacon Street, Boston, Mass.**, and an enrollment card will be sent you.

Many of us who have followed this plan many years know of its gracious spiritual value and are desirous of having others enjoy its blessings. Indeed, a new emphasis is being placed upon this important matter by nearly every denomination. We kindly request our pastors and church officials, women's organizations, Pilgrim Fellowships to actively interest themselves in assisting the Committee in this matter of enrollment which we believe to be of much importance.

Your giving is to go through your usual channels of church and community, not to or through the Fellowship office. We are not raising funds for any cause. The list of names enrolled will be kept sacred and not be furnished to any person or agency raising funds.

We do request each member, if he will, to contribute twenty-five cents a year to help meet postage, stationery, enrollment cards and an occasional leaflet on proportional giving. Such contributions will be greatly appreciated.

Your Committee would be glad to have personal experiences that have come to you through the practice of proportionate giving and Christian stewardship.

May we urge you again to please send in your name and address today, with the names and addresses of others whom you believe tithes. Will you cooperate with your minister in enlisting others who need the blessings which come to those who set aside first, before they use for themselves, at least a tenth of their income for the work of the Kingdom. Your name will encourage others. Watch our roll grow.

LET THERE BE LIGHT

NEWS AND VIEWS

Elon College opens on Wednesday of next week, the first meal being served Tuesday evening. We wish for the college and its many students a most successful year.

Revival services start August 24, at Albemarle Congregational Christian Church. Guest speakers from other churches and special music from other churches will feature the services.

Rev. S. E. Madren has conducted Daily Vacation Bible Schools at Mt. Carmel, Popes and Oak Level. Miss Nellie Gayle Joyner, Student Summer Service worker, has been the assistant in each school.

Miss Emily Harrell, president of the Eastern Virginia Pilgrim Fellowship, issues a last call to the members of the Executive Committee to attend the Retreat at Chesapeake Beach, August 30 to September 1. The program for the year will be planned.

Next Monday is Labor Day. As we look out over the world and see how labor is being exploited in nearly every country of the world, we should lift our hearts in sincere gratitude to God for the freedom to work that still remains in our country. Guard that freedom well.

The Daily Vacation Bible School of Providence Memorial Church of Graham closed the first week with an enrollment of sixty enthusiastic boys and girls. Under the supervision of Rev. and Mrs. W. A. Grissom, assisted by the teacher of the Sunday school, the school is proving a great success, and by the end of the second week an increase to one hundred pupils is anticipated.

UPPER ALAMANCE FELLOWSHIP.

The Upper Alamance Fellowship meets next Sunday with the Mebane Church. There will be two services. One at 4:00 P. M., D. S. T., and the other at 7:00 P. M., D. S. T. We plan to have a good program and also a good crowd. The program will be centered on the thought of "What Is My Church." We plan to have a picnic supper between the two services, provided you bring it with you.

MELVIN DOLLAR,

President.

FINAL CALL FOR MINISTERS' RETREATS.

Next week our ministers will have their first retreat. Those in Eastern Virginia will go to Norfolk Y. M. C. A. Camp at Chesapeake Beach on Tuesday and Wednesday. Those in Carolina will gather at Camp No. 2, in Crabtree Recreational Area between Raleigh and Durham on Highway No. 70-A.

In both retreats the major study will center on stewardship. Plans for reaching the churches and members of the churches will be discussed.

Ministers will please note that both meeting places are camps. Bedding will be needed. Bring enough to keep warm. Be sure to come.

F. C. LESTER.

VIRGINIA LETTER.

All four churches of this charge—Lebanon, Hebron, Liberty and Union—have held their annual series of meetings. The ministerial helper at Lebanon and Union was Rev. Joseph McCauley, while at Hebron and Liberty, Rev. Frank Apple was with us. All these meetings were well attended and much good was accomplished. The brother helpers brought splendid gospel sermons and made lasting impressions in their contact with the people. Thirty-five members were added to our church rolls.

Memorial Day services were observed during the month of June. Liberty had Homecoming Day in connection with the memorial service. A large crowd was present and an excellent dinner served on the grounds. Rev. Mr. Burnette of the Baptist Church preached a very helpful sermon in the afternoon. Mr. Burnette was reared in the Valley of Virginia and his mother is a member of the Christian Church.

Union, on the fifth Sunday in June, entertained the Dan River District Sunday School Rally. President Landrum had arranged an interesting program. The attendance was good and there was food in abundance. All seemed to enjoy a pleasant and a profitable day. The next rally will be at Lebanon on the afternoon of the fifth Sunday in August.

The thing of leading interest confronting the churches of this charge is to rally to the assistance of President Smith in his approaching campaign to pay off the remainder of the

indebtedness on Elon. It is too wonderful to realize that the great debt of \$700,000.00 is reduced to \$105,000.00. The entire constituency should be encouraged to have a part in this campaign and then all rejoice that the debt is paid.

C. E. NEWMAN.

HOW TO STRETCH YOUR MONEY OR MAGIC WITH DOLLARS.

There have been various devices for stretching money since paper money came into existence. Government officials tell of certain people who carefully spent their energies in splitting ten and twenty dollar bills and pasting them to the backs of split one dollar bills. Hard work, and illegal!

The women of the Southern Convention are offering the juniors and young people, as well as themselves, the opportunity to do magical things with our money. After the death of Dr. James O. Atkinson they wanted to plan a fitting memorial to him. It was suggested that it correspond to the memorial to Dr. W. W. Staley. They did just that. And here is where the magic begins. The gifts contributed will be used at Bangalore, India, for a scholarship, and, believe it or not, fifty dollars will pay the expenses of a single student for one whole year and one hundred dollars will take care of a married student. Certainly all will want to contribute toward such a worthy stretching.

This is how to do it. Before September 15, have a meeting in which you commemorate the work and spirit of our late mission secretary. As a fitting climax have the gifts presented. The Woman's Board has suggested 25c for juniors, 50c for young people, and \$1.00 for adults. Mark your money for the fund and send it to the treasurer of your conference Woman's Board. In cooperation with this fine memorial the Pilgrim Fellowship Council of the Southern Convention has requested that all young people (whether you have a missionary society or not) participate. The young people of the Eastern Virginia Pilgrim Fellowship officially decided to do so.

Here is a suggested program:

For this service arrange your room as neatly and worshipfully as possible. Improvise a worship center. A table, draped in a sheet with a bowl of flowers and a pair of lighted candles will do.

QUIET MEDITATION: "Jesus, the Very Thought of Thee."

(Continued on next page.)

STEWARDSHIP

REV. JESSE H. DOLLAR, *Convention Chairman*

CHRISTIAN STEWARDSHIP IN THE SOUTHERN CONVENTION.

By REV. F. C. LESTER.

All my life I have heard ministers talk about Christian stewardship, and urge that individuals practice it, especially as it applies to the tithe.

But today it is very difficult to find a church in the Southern Convention that practices Christian stewardship.

There are individuals that practice it, some in one way and others in another. Some give their money regularly and freely and proportionately, but think little of giving their time or talents. Others attend services regularly but give nothing in money. Some work hard for the church and then let the tongue run riot until it tears down more than the hands can build up. It is pathetic to see faithful workers who really are interested in the progress of the church practice stewardship very carefully in one area and miserably fail in another realm of conduct. It is a joy to find those who are well-rounded in their thinking and acting so they appear to be real stewards of all they possess.

The same applies to a church. Some churches are very careful to pay all their obligations, but forget that they are also to be soul winners. Others will work hard for a large attendance at services, while they pay little attention to the call of God that comes to the local church through the institutions and programs of work of the denomination.

What would a church be like that practiced Christian stewardship? Not having seen one, it would be difficult to say. And yet there are some things that seem to be evident.

1. It would preserve a Christian fellowship. The followers of Jesus were friends who loved him. He loved them. They enjoyed being with and understanding each other. They shared in common meals. The ties that bound them together were stronger than all outward opposition. The church must maintain that unbroken fellowship. But where is the church that really keeps that fellowship among all its members?

2. It will seek to reach outsiders. The love of God is an expanding force that reaches out until it includes all the people of the world. But the records of our Sunday schools and churches show that they reach

only about as many as they lose. Freely we have received of the grace of God, but hesitantly do we present our cause to those who live in the same community, or on the other side of the world. There should be a definite, concerted, organized and continuous effort made to reach people with the Gospel.

3. It will educate its children and youth in the Christian way of life and service. All are created with an equal amount of ignorance, and all must learn by the help of those who teach. The church has the job of teaching the religion of Jesus. But do the boys and girls of our church communities get this teaching? All surveys made to date of areas near us indicate that only a small proportion are in any Sunday school or church. Today we are in need of at least five ministers. If the churches had done a good job of telling about the need of sharing the Gospel, would there have been more ministers coming from our churches? Who knows? No missionary has gone from the churches of the Southern Convention in my generation. Does this indicate good stewardship on the part of our people?

4. It will undergird the Christian program with money. Those who feel that they are under obligation to God for the money they handle will certainly put a considerable amount into his treasury. In this respect it is possible to find many choice individuals in our midst. It is much more difficult to find churches that do. Not many can boast of a financial plan that reaches all the members even with information. Fewer still receive gifts from all members. And very few, if any, are adequately supported financially.

It would please me greatly for the above sentences to be proven false. It would be a delight to see churches that really are paying the pastor an adequate salary, doing the same for all other workers, supplying the membership with adequate religious literature, taking care of the needy around the church, and supporting the institutions of the denomination while sharing in supplying other human needs at home and abroad.

My judgment is that the greatest need of the Southern Convention is churches that really practice Christian stewardship. If and when we

get our churches to really act like they belong to God and must give an account to him, most of our problems will be solved. The churches will be filled, the communities will be reached, and the begging boards and institutions will have time to really work at their tasks rather than spend time in trying to get more money.

HOW TO STRETCH MONEY.

(Continued from preceding page.)

CALL TO WORSHIP:

Leader—Blessed be thou, O Lord, the God of our fathers forever.

People—Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty (I Chron. 29).

HYMN: "O Zion Haste."

POEM: "Dr. J. O. Atkinson," written by Dr. John G. Truitt.

He touched the lives of others
With joy and happiness;
He thought of the work of others
And not his own success.

He gave a buoyant spirit,
He offered a friendly hand;
He championed the cause of the needy—
The needy of every land.

He gladly gave his talents
Of speech, and thought, and pen;
And when others would have rested,
He gave, and gave, and gave again.

His words still live amongst us,
Still radiant the road he trod;
His life still is a blessing—
A benediction from God!

HYMN: "In Christ There Is No East or West."

TALK: This will be about Dr. Atkinson's life and the work at Bangalore. Consult your minister about the life of Dr. Atkinson. See the July 11, 1940 CHRISTIAN SUN for biographical material. Write to Miss Mary D. Uline, 14 Beacon St., Boston, Mass., for information on foreign project.

BRINGING OF THE GIFTS.

DEDICATION PRAYER:

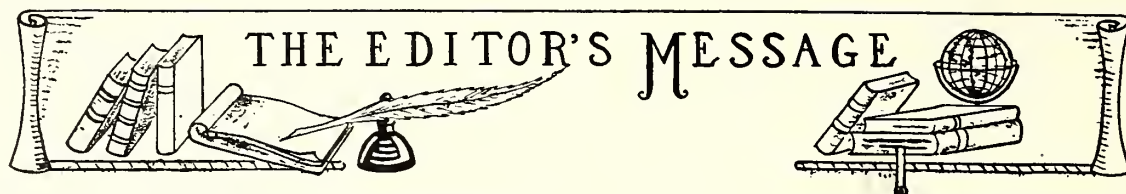
Almighty Father, who dost give every good and perfect gift, we come with gifts to honor one who gave freely of all his gifts. Give us a heart to love and serve thee and all thy children in this struggling world. Give us grace and the richness of Thy spirit, and life everlasting. Amen.

CLOSE WITH THESE WORDS OF DR. ATKINSON:

God calls us today to be spokesmen for Him, co-workers together, in sharing life and the love of His Son, with others. It may seem, and is a very large task, to which we have turned our hands and hearts in missionary work. It is nothing less than the changing of the world, and making of it a better place in which to live."

BENEDICTION.

JUNE JOY HOUSE.



FELLOWSHIP THROUGH STEWARDSHIP.

Our readers are asked to give careful attention to two important articles in this issue, those by Dr. Warren H. Denison and Dr. Roy L. Smith. One indicates the spiritual basis of stewardship in Christ and the church and the other calls attention to a fellowship through stewardship. One explains the Christian significance of money and the other invites the fellowship of those who subscribe to that philosophy of life. Both are necessary. The total program of our churches would be greatly altered and enhanced if a proper understanding of stewardship could permeate our constituency. Clever tricks to raise money quickly for churches can never bring in the Kingdom. Only the sober realization of total stewardship responsibility by Christian people can achieve this goal.

One faithful steward could do very little alone. A fellowship of stewards can build a church, call a minister, create Christian institutions and send missionaries to the foreign field. Thus we have fellowship through stewardship, "the fellowship of Kindred minds which is like to that above," "the fellowship of those who care and share." Are you a member of this great fellowship? There is great joy in such a fellowship and its influence is felt throughout the world.

LIFE BEGAN FORTY YEARS AGO.

George B. Gilbert writes with delightful informality in his "Forty Years a Country Preacher" (Harper and Brothers). Mr. Gilbert, an Episcopal clergyman, was chosen "The Typical Country Minister of the United States." One soon begins to wonder just how typical he is, either as a country preacher or as an Episcopal clergyman. Any preacher who is a state senator, barber, carpenter, farmer, social worker and home missionary is more unique than typical. Mr. Gilbert believes in "humanizing the church" and uses various types of unorthodox methods, from cooking and serving Sunday dinners to his congregation in the parish house to calling figures for the old fashioned Virginia Reel, to accomplish his purpose. He brought all classes of people to his church.

The author records his indebtedness to the Congregational Church. He joined a Christian Endeavor Society in a Congregational Church and later became its president. His idea of making a church into a true community center was fostered by his observation of what went on in a Congregational Church. And the only new car he ever owned was given to him by a Congregational deacon.

The book illustrates superbly the wide and practical usefulness of a minister who genuinely loves people and places no limit on the nature or extent of his services. Any country preacher itching for a city church should read Gilbert's book. One will look almost in vain for sermon suggestions but will find avenues of usefulness opening on every page. Homely wisdom and good stories make the book interesting and profitable reading.

A GUIDEBOOK.

For many generations the Bible was the one and only guidebook for Christians. Now we have many handbooks and guidebooks. The Virginia Christian Endeavor Union has recently issued its annual "Guidebook" under the theme: "Christ Living in Me." The Virginia Union has invested its money wisely in publishing this attractive, practical pamphlet. Miss Alice Whitley Jones and her committee have put into this book many workable ideas graded for the use of young people, high school and junior societies, "dedicated to the youth of Virginia who seek through Christian Endeavor to become better qualified for service in the Kingdom of God." This should serve as a companion volume with the forthcoming Pilgrim Fellowship Guidebook.

Surely we need young people today who are dedicated to the person and way of Christ. Make no mistake, the church and the world need this type of young people. The young people need help, encouragement and guidance in this perplexed generation. We welcome every evidence of progress and improvement in the work of our young people and eagerly anticipate further achievements in this important field.

WHICH PROSELYTE DO YOU PREFER?

Some of our city ministers face the following condition. Members of surrounding Christian Churches move into town. The Christian minister is reluctant to do more than invite to his church, since they frequently go back to their home churches. He carefully avoids soliciting their membership, for that would be proselytizing and unfair to his fellow pastor of the country church.

In the meanwhile, however, another influence is being exerted. They are receiving pressing invitations by neighbors to churches of other denominations. They go for a visit and soon they are persuaded to move their membership. These people are promptly lost from the home church and from the denomination.

Which proselyte do you prefer? This is a delicate matter, but one which requires thought, consultation and cooperation on the part of our rural and city ministers. Ministerial ethics should not be ignored or violated. And yet our clumsy ethics have caused us to lose many fine members which might have been conserved. We certainly have no members to spare. Can we not find a better method of coordinating our pastoral oversight and conserving our limited constituent resources?

A good word should be said for idleness. Not mere indolence, or shirking what should be done, but a time definitely set apart for reverie and meditation. It is at such a time that deepest and richest resources of mind and spirit are replenished.—Grenville Kleiser.

How Life Expands

By DR. FREDERICK K. STAMM.

The word "self-denial" has always been part of the Christian vocabulary, but it is not the most popular word. It sounds narrow and old-fashioned. Today the word that is upon the lips of many people is, "self-expression." If you want to reach your goal, express yourself, live out all that is in you, let yourself go. Nature expands by expressing itself. Why not a human being? Flowers open their petals to the sun, birds spread their wings and are carried into the sky. Why should not the laws which govern nature, govern us? Indeed, the matter of giving expression to one's endowments means a more expanding life. Jesus, I am sure, found it so. He opened his life to the gracious influences about him, and thus came into possession of what he termed "the life abundant."

But that hardly tells the whole story, else he never would have said, "If any man will come after me, let him deny himself." Jesus didn't talk for the purpose of hearing himself. He spoke because he knew the laws of life and the universe, and when he spoke of denying oneself he meant in simple terms, that if one would enjoy an expanding experience one would have to do many things one dislikes to do. Pleasure must sometimes be given up for duty, having our own way must be subjected to another's way, we must carry burdens which are against our inclinations, and give time and strength in one direction which we would rather expend in another direction.

We can't live very long without coming smack up against the place where we must do things we don't like to do. So why shly off from religion simply because we find within it the law of self-denial?

But it is not only religion that asks for self-denial. Business asks for the same things. A man might rather play golf all day than attend to business. But many a man has lost his business because he fretted under the law of self-denial. The professions say that if you would succeed you would better do some things you don't like to do. The music master says to his pupil, "You must go through the unpleasant experience of mastering the fundamentals of music, or you won't ever be a musician." In short, if there is anything in life you really desire, you must give up some other things you like to do. The cost of attainment is always sacrifice. Watch the stream of young men and

women coming out of night schools. They would rather be doing something else than working all day and attending school at night. But night schools have been established for those who are willing to sacrifice a present joy for a future satisfaction.

In the circle of scientific men, we learn that very soon the sun's rays will be so harnessed as to give us heat for our homes in the winter. We can believe that, because when we were boys we could take a little bull's eye, hold it in the sun's rays, and burn a hole in a piece of paper. If that can be done on a small scale it is conceivable that it can be done on a much larger scale. But to do it, the rays of the sun must be brought to a focal point. So it is with life. If we would succeed the rays of our diffused energies must be withdrawn and brought to a central point of purpose. "This one thing I do," said a man who knew that if he wanted to succeed in reaching the goal of spiritual perfection, he would have to set himself along the way that would land him there. Jesus said to a young man, "One thing you lack." And because of the lack of one essential in his life, we never hear of him again.

So instead of assuming that self-discipline is a drawback to life, we would better start out by saying that it is the one essential condition to an expanding life. There is always the necessity of doing things we don't like to do.

Self-denial, first of all, is not an end in itself. It must have a purpose. Edward Bok, in his volume *Twice Thirty*, tells a fine tale of an Indian chief. The old man was accustomed to test his young braves by making them run up the side of a mountain to see how far they could go by one sustained effort. On a certain day four braves left at daybreak. The first returned with a branch of spruce, indicating the height to which he had attained. The second brought back a sprig of pine. The third bore an Alpine shrub. But it was by the light of the moon that the fourth made his way back. Then he came, torn and weary, and with bleeding feet. "What did you bring, and how high did you ascend?" asked the chief. "Sire," he replied, "where I went there was neither spruce nor pine to shelter me from the sun, nor flower to cheer my path, but only rocks and snow and barren land. My feet are torn. I am exhausted. I have come late. But,"

and a wonderful light shone in his eyes as he added, "I saw the sea!"

Through self-denial one sees things that others do not see. It is the thing that opens the gateway to life, that sets one free from life's tyranny. Countless numbers of us want to follow our own desires. We want to read the books we like, not the ones that will do us the most good. We want to eat the things we like, and go where we want to go. The inevitable result is, that we become slaves of our desires. Ease gets hold of us, our bodies won't do the things we want them to do. We make excuses for not doing this and that, but the real reason is, that we've accustomed ourselves to doing what we like to do.

It would be a good thing if most of us would take out our note books and write alongside of our numerous engagements: "I won't do this, I won't do that. I won't go here, and I won't go there. I'll not be a slave to my desires."

A decision of this sort would give one's soul a chance to grow. "I make it a daily habit to do something I don't like to do, just to keep my soul in training," would be a bit of self-discipline which would make life grow and expand.

But doing what we dislike to do is the gateway to life in another sense. People who do only what they like, find themselves in a prison. By and by the things they like to do become fewer and fewer. They pall on them. The best things in life cost something. Learning music is not easy. Reading good books demands concentration. Keeping one's friends demands devotion. You can't expect your friends to be kind and thoughtful of you unless you are kind and thoughtful toward them. In Jack London's book, *To Build a Fire*, he tells of a man who set out on a day's journey through the Yukon when the thermometer registered forty-five degrees below zero. By and by he grew cold. He tried to light a fire, but his hands were numb, and the matches went out. Finally, with his last match he succeeded in building a fire. But soon the heat melted the snow in the tree tops, and the melting snow put his match against snow and sub-zero fire out. One man in a forest was no weather. And Jack London observes, "He knew a lot of things about life, but only things, not their significances."

Man has always been thus—he doesn't know the significance of happenings around him. He sees only the inconvenience of self-denial, not its significance in building a character.

(Continued on page 13.)

CONTRIBUTIONS

SUFFOLK LETTER.

The Bible Conference at Massanetta held its final week-day morning session this (Saturday) morning. The second week has been filled with helpful addresses and sermons, interspersed with a daily Bible study period, led by Dr. Wm. Evans. The variety of the program provided for the needs of young and old, laymen and ministers. It has been our privilege to attend seventy of the seventy-two numbers on the program during the past thirteen days. Ten other addresses and sermons will be delivered in the periods provided on the program for tonight and tomorrow. The last session will be held on Sunday night.

It would be impossible to give a comprehensive impression of the program of the Bible Conference. The list of speakers on the program represents the Presbyterian, Baptist, Methodist, United Brethren, the Brethern and other denominations. In other days these speakers might have presented opinions and doctrines antagonistic and controversial in their nature. If no denominational names had been given, it would require a wiser man than the writer to discover nay lack of unity in the interpretation of the Gospel message.

There was unanimous agreement as to the urgency of facing the present crisis in the plans of the various denominational groups, with a definite conviction that Christianity must be more vital if it is to survive. This means that the church must be more deeply spiritual. The basis of this spirituality must be a cleaner knowledge of the word of God, a definite Christian experience of regeneration and a deeper fellowship with Jesus Christ under the inspiration of the Holy Spirit. The place to begin this new spiritual order is among the ministry of the churches. When the pulpit is cold the people shiver. This Bible Conference is a stimulating institution, and the Lord is using it as a means of spiritual blessing to hundreds of people of several denominations. One of the young men wrote to his mother after returning home last Monday, and said: "We won a contest among our dinner guests at the table in our home this week."

I. W. JOHNSON.

The best investment is in the tools of one's own trade.—*Benj. Franklin.*

WHY PEOPLE COME TO CHURCH.

By WILLIAM ROBERT CATTON.

I think I have discovered one of the most compelling reasons for believing in the reality of religion. I know a good many reasons, chief among them the test of experience. But I have just come to see that there must be real power in religion or people wouldn't come to church as much as they do.

Yes, it's really amazing that so many people go to church. We usually hear it the other way around: "Why don't people go to church more?" I think we ought to ask, "Why *do* people go to church so much?"

It can't be the power of the preacher. I know some preachers are very eloquent; and nearly all of them have a lot of good ideas, well worth listening to. But it can't be the preachers that draw people to church. How many men would keep coming to the luncheon clubs week after week if they knew there would always be the same kind of program, and the same speaker they had heard every week for years? Think of that, some of you business men. You hear a stem-winder some day at club with a brilliant address, full of humor, full of telling anecdotes. You think him a very clever fellow, and you contrast him with your preacher, who is a heavy, dull sort of fellow. Suppose you get this stem-winder to come back to your club every week for a couple of years with a new talk each week. Just try it, and about the fourth week you'll be wondering where you've heard all that before. No matter how brilliant the preacher, it isn't only the speaker that brings people back to church Sunday after Sunday.

It can't be the music. Some churches have very good music. I like the music in my own church very much. Some others have music not so good. A great many, more's the pity, have music that has to be endured. But even good music can't be what brings people to church Sunday after Sunday. The same people don't go to concerts week after week. If they go a half a dozen times a year they will insist on first rank music, better than they ever hear in church.

It can't be the beauty of the church building. Some churches are very beautiful. Some are very plain. A few are actually ugly. Moving picture houses average better. But I

know of no buildings so beautiful that people return to them fifty times a year just to admire their beauty.

It must be the power of religion itself that brings people to church. It can't be anything else. For they *do* come to church. Not so much as they should, perhaps. In most churches there is still room for more. But week after week, year in and year out, people do come to church to hear just average preachers, just ordinary music, in just plain churches, with just common folks: they do come to church. It must be religion that pulls them. They come to meet with God and it must be they *do* meet Him. They come to pray, and it must be they *do* pray and are answered. They come to confess their sins and it must be God *hears* them and they are forgiven. They come to have their eyes opened that they may see and it must be that this happens.

Why do people keep going to church? Because something real happens to them in church.

YOUNG PEOPLE GIVE TO MISSIONS.

According to the records of the treasurer of the Woman's Board of the Southern Convention, giving on the part of young people's societies to missions has had its ups and downs in recent years. The following list shows the amounts for the past ten years, from May 1 to April 30 in each case:

1931-32.....	\$ 1,635.36
1932-33.....	1,400.87
1933-34.....	1,471.75
1934-35.....	949.95
1935-36.....	1,221.54
1936-37.....	1,081.42
1937-38.....	1,343.14
1938-39.....	905.38
1939-40.....	1,105.58
1940-41.....	1,171.48

\$12,286.47

You will all be delighted to notice that in the last two years the amounts have been climbing, even though slowly. It is to be hoped that this year the young people through their missionary societies and through their regular church channels will give an even larger amount than they did last year to strengthen the cause of Missions at home and around the world.

EMILY C. LESTER.

Our business in life is not to get ahead of others, but to get ahead of ourselves. To break our own record, to outstrip our Yesterday by our Today, to do our work with more force and finer finish than ever; this is the true idea—to get ahead of ourselves!

FOR THE CHILDREN

Dear Friends:

This morning my class of beginners talked about "being kind one to another." We talked about being kind when we go visiting. If one is kind then one will be and act polite. Soon the County Fair will be coming around to your communit. or it has already come. One little boy told of how that last year a little boy at our Sanford Fair knocked a little girl down in his haste to get to his hobby horse on the merry-go-round. A little girl spoke up and said that if he had been kind he would have waited for the little girl to get out of his way.

It is lots of fun to go to the Fair isn't it? Let us try to be kind and polite even in the busy bustle and rush of the Fair Grounds.

For our hand work we are making a merry-go-round. Mr. Todd painted the stand for the horses and the roof for the merry-go-round. He also drew the horses on cardboard for us. We are cutting the horses out and coloring them bright colors with crayons. When it is finished we will keep it in our room until we make something else. We are going to take it into the Cradle Roll class for them to see it when it is finished.

The first time I ever went to the Fair I carried a note book, or scrap book on "Foods for a Healthy Body" that I had made in grammar school. I was terribly proud of the blue ribbon that it won. Our school put on a program. My little sister, Joy, who

was in the third grade, gave a reading:

Come along you blessed baby,
Mammy'll tell you a story mebbey.
That's right, climb up in my lap,
Like a cat to take a nap.

Tell you about the 'possum' child?
That old mammy possum has a pouch, or
bag of skin—
Like you tote your marbles in.

All along the under side,
Where the baby possums hide;
When they's tired or wants to ride.
"Quit er-wiggling so!"

Sometimes, that possum, poor old critter,
Has sixteen possums at one litter!
Long-nosed, bright-eyed, squirming things,
With tails that twist like fiddle strings.

Possum in the oven roasting,
Sliced sweet taters round him toasting.
Taste so good when he gets done,
Mammy'll give her baby some.

Honey, when the hound dogs ketch him,
Their nose and paws ain't more than tech
him!

'Till drap! That possum he's done daid!
No sign of life from foot to haud.
With eyes shet tight, he lay and smile
And fool them hound dogs all the while.

Now play like you's the possum child,
Yes, that's the way!
Hound dogs gwine, gwine away—
Bless the boy,
No possum play in that sleep!

A few nights before the day that we went to the Fair, my oldest brother had caught a mother possum that had nine little ones. He made a wire cage for them and we took them to the Fair. When Joy said her speech, this cage of possums was set on the stage near her chair. Joy couldn't

talk very plain so her reading sounded much funnier than it looks in print.

I shall never forget that first trip to the Fair and I imagine that Joy still remembers it also! Since that time, I have been to many State Fairs. I think that the ones at Tampa, Fla., were about the most interesting ones I ever attended. In the summer of 1935 I went to the great Centennial Fair in Chicago, Ill. I spent a whole week trying to see all of the wonders of progress spread along the coast of the blue waters of Lake Michigan. I could not, if I wanted to do so, forget all of the wonderful things that I saw and experienced there.

PROBLEMS.

SUNDAY SCHOOL ATTENDANCE.

Johnny, now fourteen, had been attending Sunday school faithfully since kindergarten days. He had earned several perfect attendance pins and prizes and had been very proud of his record. But suddenly, in his first year in high school, his eagerness disappeared and it became necessary that we urge, even insist, that he attend.

"I'd rather stay home," was his reply, always, when we tried to discover the reason for his lack of interest. Finally one Sunday, when it was time to leave for church and Johnny was grumbling again, I said, "All right, you don't need to come with us today."

He was taken aback, but he stayed behind as we drove off.

We asked no questions when we returned, but during dinner, Johnny volunteered that he and another boy whose mother never made him go to Sunday school, had been coasting.

Johnny stayed at home the next three Sundays. We never mentioned the subject or seemed at all interested in how he spent his Sunday morning, but at meal times his father, young Dorothy, and I would discuss Sunday school plans—the east for the new high school department play, the hay-ride for fathers and sons. Johnny felt left out of it—we rubbed it in as subtly as we could.

The fourth Sunday as we left for church, Johnny was in the ear before we were. He has been every week since, and again is in the full swing of church activities, all because he's never been conscious of the concerted and worried campaign directed at him.—A. T. B.

NOTE: The above was taken from "Problem Corner" of *Children's Review*.
(Continued on page 15.)

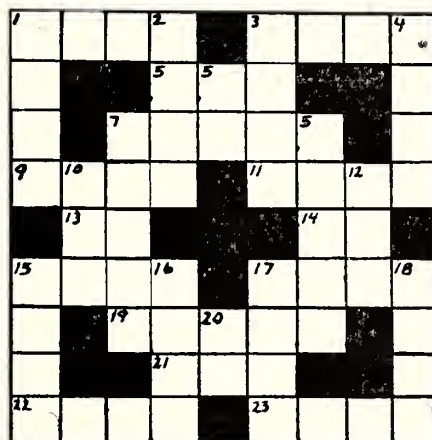
CROSSWORD PUZZLE.

Across.

1. To move in the water by the use of hands and feet.
3. To remove the cream from milk.
5. Frozen water.
7. Tablet of stone for writing upon.
9. A secluded retreat.
11. Opposite of low.
13. North America (abbr.).
14. Germanium (abbr.).
15. Belonging to her.
17. Adverb of time; at what time.
19. Tasting like sugar.
21. Everybody.
22. To work for.
23. Soil, earth.

Down.

1. Nine inches.
2. Best drink for children.
3. Third son of Adam (Gen. 4: 25).
4. An insect that feeds upon cloth.
6. Calcium (abbr.).
7. Flies very high.
8. One more than seven.
10. Single in number.



12. To turn to the off side.
15. A desire (Prov. 10: 28).
16. A graceful web-footed bird.
17. To unite together by hammering or fusion.
18. Trim and clean.
20. Easter lily (abbr.).



THE PROMOTION OF FOREIGN MISSIONS.

When the first call for foreign missions was made in our church and in our Southern Convention, it was based on those "terrible heathen." Rev. P. T. Klapp wrote on "Foreign Missions in the South," in *The Herald of Gospel Liberty*, July 8, 1909, pages twelve and thirteen, the following: "On the second Sunday in April, 1883, at Moore Union Christian Church, Moore County, N. C., near the banks of the Cape Fear River, this writer gave an account of the cannibals and other horrible conditions of the poor heathen; and at the close of the service Bro. Rora Womack, who could neither read nor write, came to me and said: 'Brother Klapp, if that is the true condition of the poor heathen I feel like I want to do something for them.' And he put his hand into his pocket and took out thirty-five cents—all the money he said that he had—and gave it to me directing me what to do with it saying: 'If our people will not use it for the benefit of the heathen, I want you to give it to some denomination that will use it for them.' . . . Then and there I made up my mind to let that thirty-five cents be the beginning of a fund for foreign missionary work in the Christian Church. . . . By conference time in November, Brother Klapp and some others had collected \$100.26.

One cannot forget the haystack meeting that brought into being the great American Board of Commissioners for Foreign Missions. They, too, wanted to take the Gospel to the heathen.

We realize today that our message is one of fellowship with the heathen. This idea of fellowship and cooperation with those whom we have sent missionaries unto makes a different light come into our eyes when we say missions. What are they like and do we really want to love one another, especially them.

The report of the committee on foreign missions sought to deal with this problem as it reported to the Valley Conference on August 7, 1941.

It, at least, has an idea that is worth considering. The report is as follows:

Your committee, as a group, has done nothing to promote the cause of missions within our conference. But we are happy to report that Bethel Christian Church, under the guidance of the pastor and local leaders, concentrated upon the study of China for a full month, integrating all church activities with this general topic. Other churches, perhaps, have been making similar studies, but we are always happy to add one more to the list.

Your committee recommends:

1. That each church strive to pay its mission apportionment in full.
2. That each Sunday school give its complete offering once a month to missions and on that Sunday instruct the members in the mission work, thus presenting the cause to all ages and sex instead of leaving it all to the women.
3. That we recommend and urge that in some way the Mission Board of the Southern Convention, in cooperation with the Promotional Secretary's office, put a former missionary, possibly Miss Angie Crew, into this convention area in order to help promote the cause of missions and help with missionary education.

This was adopted by the Valley Conference and so the appeal goes before the Southern Mission Board for a returned missionary to spend a period of time with us and give us an idea of whom we are to love and have fellowship with. We need this new outlook and interpretation of missions presented to us.

Possibly we will discover that some of the people of the world are not our national enemies but our Christian friends and brothers. The boys and girls in junior high camp in June discovered this as they learned from Miss Crew about the Japanese and the Chinese. Why couldn't we older people learn this. If we don't, we are sunk! W. J. ANDES.

MISSIONARY OFFERINGS. WEEK ENDING AUGUST 22, 1941.

Sunday Schools.	
First, Richmond, Va.	\$ 7.21
Pleasant Hill, Liberty, N. C. . .	7.09
Durham, N. C.	7.41
Union (N. C.), Burlington, N. C.	2.00
Youngsville, N. C.	2.00
Happy Home, Ruffin, N. C. . . .	7.54
Class No. 2, Mt. Auburn S. S.,	1.00
Liberty Spring, Suffolk, Va. . . .	5.00
Bethlehem, Altamahaw, N. C. . .	5.00
Total	\$ 44.25

Individuals and Churches.	
*Mrs. J. T. Stewart, Summerfield, N. C.	\$ 1.00
*Miss Hontas Rawles, Suffolk, Va.	5.00
Mt. Auburn Church and S. S., Manson, N. C.	2.75
*Mrs. J. O. Atkinson, Sr., Elon College, N. C.	10.00
*Isle of Wight Woman's Missionary Society, Windsor, Va. . . .	2.00
Mt. Pleasant, Vass, N. C.	2.05
*Mr. and Mrs. Russell T. Bradford, Suffolk, Va.	15.00
Misses Jennie Lee and Russell Bradford, Suffolk, Va.	5.00
Total	\$ 42.80
Total for the week	\$ 87.05
Previously acknowledged . . .	19,450.71
Total since Sept. 1, 1940 . . .	\$19,537.76

*Honor Fund.

While you are reading this report next week you will note, I am sure, that there will be only two or three more days in which to give your special offering. We lack \$462.24 of reaching the \$20,000.00. This is not too much if we will do our part. Remember, the offering must be in by August 31—not September 1.

The above offerings are splendid and we acknowledge them with deep gratitude. We are grateful for your loyalty, cooperation and your contributions.

Gratefully,
MATTIE COX PARKER,
Secretary.

DR. J. O. ATKINSON HONOR FUND.

Mrs. J. T. Stewart, Summerfield, N. C.	\$ 1.00
Miss Hontas Rawles, Suffolk, Va.	5.00
Mrs. J. O. Atkinson, Sr., Elon College, N. C.	10.00
Isle of Wight Woman's Missionary Society, Windsor, Va.	2.00
Mr. and Mrs. Russell T. Bradford, Suffolk, Va.	15.00
Misses Jennie Lee and Russell Bradford, Suffolk, Va.	5.00
Total	\$ 38.00
Previously acknowledged . . .	1,331.07
Total to August 22, 1941 . . .	\$1,369.07

Gratefully,
MATTIE COX PARKER,
Secretary.

FRANKLIN CONGREGATIONAL CHRISTIAN MISSIONARY SOCIETY NEWS.

The Woman's Home and Foreign Missionary Society of the Franklin Congregational Christian Church has had a most successful year in all our mission work under the leadership of our president, Mrs. E. P. Jones.

We are most grateful that the chain (Continued on page 13.)

CHRIST FOR THE PRESENT WORLD CRISIS.

By REV. LEE E. SHEAFFER,
Shenandoah, Virginia.

[This address was delivered to the Sunday School and Christian Endeavor Convention of the Virginia Valley Congregational Christian Conference held at Mayland, Va., July 16, 1941.]

Throughout our present day world the lights of civilization and Christianity are going out. Now, more than ever before in the history of the human race, we are face to face with a great crisis, or series of crises. The word crisis has a two fold meaning, it means, "decisive moment; time of danger; change."

Sometime ago, David Lloyd George, Prime Minister of the British Empire during the first World War, said, "Now, it is either Christ or chaos." If this noted statesman said these words then, what must he think today, since the democratic British Empire and the atheistic Soviet Union are allies? We might call this "an alliance with hell."

We in America, the land of Caanan, have witnessed drastic changes in every realm of life. More and more of our liberty and freedom has been taken away from us, until many consider the glorious Constitution of our country a mere scrap of paper.

As we look at our present day world through the eyes of Jesus and the teachings of the Holy Bible, and not through rose-colored glasses, we see that we are facing a crisis or a series of crises in at least four realms of society.

Many years ago, the early disciples of our Lord said to Him, "Master, to whom shall we go, thou alone hast the words of eternal life." It is even so today. Our hope is in Jesus Christ, the virgin-born Son of God.

I. *Christ for the Crisis in the Home Life.*

Are we facing a crisis in our modern home life? As we examine the modern home life, we find that a number of changes have taken place. We are told that "the hand that rocks the cradle, rules the world." Again, "the home is the bulwark of a nation." In many parts of our modern day world, the enemy has made terrific attacks upon this great institution of the nation. We witness several things in home life today, that are detrimental to the cause of Christ.

According to a recent Gallup Poll, "it was revealed that less than one-half of the homes in America have a copy of the Bible." From other reliable sources we learn that one out of six marriages end in divorce; we

have very few family altar services; the problem of working wives and mothers and kept husbands and fathers; husbands and wives exchanging mates without benefit of divorce; increase of drinking intoxicating beverages in the home, by parents and children.

We cannot discuss all items mentioned above. But may we ask why we have one out of six marriages end in divorce? Perhaps, one reason is that too many couples are married who do not love each other. Another reason is that many are married by a justice of the peace or some other person authorized by the state to perform the ceremony, but we are of the opinion that that is a task for the minister.

We must realize that every child will either become a criminal or an honest citizen. Our home life will determine largely just what the child will become. How important it is for parents to go with their children to church and lead them in the paths of righteousness. To teach them early the Holy Scriptures. To live the right life in their presence. We need more Christian homes today.

II. *Christ for the Crisis in the Community.*

The church is interested in the spiritual welfare of the community. Today we are facing a great crisis in the community life. What evils are we witnessing in our communities today? Let us list a few:

1. Sunday baseball playing, selling beer, wine, etc.
2. The gambling problem. Slot machines, pin boards, bank night at the movie, bingo, horse racing, etc.
3. Modern movies, such as "Gone With the Wind" and "Grapes of Wrath." These are obscene, dirty, unholy pictures.
4. Juvenile delinquency problem.
5. Thirty million youth and children never attend Sunday school or church.

6. According to a recent issue of *Liberty* magazine, we quote, "Murder increased fifteen per cent during the first three months of 1941 over the first quarter of 1940. Rape increased five and eight-tenths per cent. This is from a report issued recently from 349 largest cities in the United States. We have a criminal army of five million, which cost the United States over fifteen billion dollars a year to support. That is four hundred per cent more than we spend for education in a year." Gambling costs the American people seventeen billion a year; drinking untold sums of money and misery.

Just why are we confronted with a crisis in our community? It isn't because we do not have church members in the various offices, but, it is because these officials tell us not to mix "religion with business." In other words "profits at any cost." Dare we ministers say anything against these evils in our communities? God help us if we don't. Let us remember what the Civil War President, Abraham Lincoln, said at Gettysburg, Pa., in his great address, "The world will not long remember what we say here, but will ever remember what *they did here.*" The time has come for definite, positive, united Christian action. Let the voice of the prophet be heard in our communities today. Christ will solve these problems.

III. *Christ for the Crisis in the Church.*

We are told on every hand that the church, in order to keep going, will have to make several drastic changes in the future, or else, the church will have to close its doors. Only too many of the ministers and laymen have yielded to that propaganda from hell itself. There will be many changes taking place in the future, as far as methods of doing His work are concerned. We would suggest two that would help a great deal. First, we believe in the two Sacraments, namely, Baptism and the Holy Communion. Why not teach that Holy Matrimony is a Sacrament. Second, after an adult, youth or child, has accepted Christ as Savior, why not before receiving them into the church, insist that they attend a Pastor's Instruction Class? Too, many unite with the church and do not know what is expected of them.

Many churches have scrapped the program of evangelism and put in its place Christian education. Great numbers of churches no longer have an evangelistic service or a revival service. They are educating them into the Kingdom. But, after an honest trial, we find that religious education has failed to solve our problems.

Religious education has failed to increase Sunday school enrollment and attendance. We who have cast aside the method of mass evangelism, declaring that it has served its purpose, should pause a moment and look around us. We would see the ritual Catholic Church resorting to mass evangelism in 1941. We read in the paper of a Presbyterian Church holding a "revival service." During recent years we have placed emphasis on numbers. Jesus never did. Christian education, plus Chris-

(Continued on page 15.)

Pilgrim Fellowship

"Youth at Work in the Church"

A. LANSON GRANGER, JR., *Editor*

NEWS FROM SOUTH NORFOLK.

One of the most impressive services in a series of services being conducted by the Intermediate Christian Endeavor Society of South Norfolk Congregational Christian Church was held Sunday night, August 24, in the church auditorium. The service was a reconsecration service. At the close of the service the president, Edward Thurmond, opened the doors of the church, giving an opportunity to anyone, so desiring, to accept Christ and join the church of their choice. Several young Christian Endeavorers rededicated themselves to Christ.

Miss Dorothy McPherson, secretary of the Christian Endeavor Society, presided. The junior choir, under the direction of R. E. Brinkley, with Ralph Harrel, pianist, furnished special music which was greatly enjoyed by a large congregation.

The church was beautifully decorated with baskets of mixed summer flowers. The lights were dimmed as the procession by the junior choir sang, "Now the Day Is Over."

The Rev. O. D. Poythress, pastor, gave the Invocation. Miss McPherson gave a short address of welcome. The congregation stood and sang, "Let the Lower Lights Be Burning." Then a chorus, "Follow, I Will Follow Thee," was sung by the junior choir with Carolyn Poythress singing solo part. The choir later sang, "Living for Jesus." Solo parts were sung by Janet Johnson and Ray Johnson. A duet was sung by Roy Brinkley, Jr. and Ray Johnson. A special reading, "Hoing and Praying" (taken from THE CHRISTIAN SUN), was given by Louise Morgan. This was followed by a chain of sentence prayers in which several took part.

Edward Thurmond, president of the Society, was the principal speaker. He chose as his topic, "There's Still a Chance." Mr. Thurmond told of seeking Christ with a true and loyal heart which would help take advantage of our chances; but to do this we must help Him to help us by praying and trying to keep the right step with God before it is too late.

The Scripture was taken from the eleventh chapter of St. Matthew and was read by W. T. Catlett. It included the words, "Come unto me all ye that labor and are heavy laden and I will give you rest."

The service Sunday night, August 31, will conclude the series. It will be held in the beautiful Lakeside Park at 6:00 P. M., D. S. T. An interesting program is being planned.

R. E. BRINKLEY.

1204 Park Avenue.

REPORT ON SERVICE PROJECTS.

[Excerpts from report of June Joy House, Committee Chairman, to Southern Convention Pilgrim Fellowship Council.—E. C. L.]

At the meeting of the National Pilgrim Fellowship in California we agreed that "Missions represent the out-reach of the church into the community, the nation and other parts of the world in its effort to develop Christ-like persons and a social order permeated by the spirit of Christ."

Projects were proposed and accepted by the National Council. These were approved by officials of the American Board and state leaders of youth, as well as Mills delegates. It is hoped that young people of the Southern Convention will participate in the three following foreign service projects.

Inanda Seminary, South Africa.

Inanda Seminary is fifteen miles from Durban, British South Africa. It is a normal school for Zulu girls and teaches religious education, industrial and domestic sciences. An extensive rural program is sponsored by the school. Miss Lavinia Scott, principal, attended the Rockford Conference of the Pilgrim Fellowship. Working with her are five American teachers, a number of "Colonials" (white people living in South Africa), and a large staff of Zulu teachers. Inanda enjoys the happy reputation of being the finest girl's school in South Africa. It is seventy-one years old, and since its founding over 4,000 girls have passed through its doors, each of whom has made her contribution toward a Christian home, school and community. Gifts here mean international and interracial goodwill.

Capron Hall, Madura, India.

Capron Hall Training School and the Pierce Memorial High School are two schools which represent work which has been carried on by our Board for more than 100 years. There are over 1,500 girls in the two schools. Capron Hall is a practice school with all grades from primary to high school. Miss Katie Wilcox is their principal and she tells of over 5,000 graduates who have gone out as leaders in their communities. Like South

Africa, India feels the pinch and strain of the European war. Education is becoming a luxury now for many who could help themselves before. Will we help the school to help them?

Foochow College, China.

This is not really a college at all, but when it was founded eighty-seven years ago it did include advanced work. Today Foochow College has a primary department and junior-senior high schools, and has the distinction of being the oldest Christian school in South China. In normal times the enrollment is nine hundred students with a staff of forty-two. The school motto is *Truth and Light*. Its aim is to raise up a force of trained Christian leaders who can mould the thought and life of the New China as well as guide in the work of Chinese reconstruction. This school, like many others, has moved to the interior of China. It is a challenge to the Pilgrim Fellowship because of the spirit of the principal, Donald Hseuh and his wife, Catherine; because of youth acquaintance with Albert Faurot, commissioned at Mills to go to Foochow last year with his ministry of music, and because of the steadfastness of teachers and students through dark, difficult days.

Things to be Noted.

Miss Eldredge suggests the following reasons for these projects:

1. Since young people of many states are interested in the same fields for a biennium, more material can be prepared for educational use.

2. Young people seem to like to know they are working with many young people to do a bigger task than they can do in their conference alone.

3. Young people are encouraged in their giving to think of work within their own Convention; in America; and in the world, and thus learn the total task of the church.

4. Young people are encouraged to give for regular on-going work approved by the denomination, so their contributions may count on their mission apportionments.

5. Educational work is planned, so young people will know the work which they are helping to support.

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

JOHN URGES CHRISTIAN LOVE.

LESSON IX—AUGUST 31, 1941.

LESSON: The Epistles of John.

DEVOTIONAL READING: Heb. 13:1-8.

GOLDEN TEXT: *Let us not love in word, neither with the tongue; but in deed and truth.*—1 John 3:18.

There has been a great deal of argument about who wrote the general epistles of John. Some believe it was John, the beloved disciple, and they can make out a pretty good case for their belief. Others believe that it was another John, and they think that they can make out a good case for their belief. For our purpose, however, it makes no difference who wrote this book. Its essential message is the same and its principles are true regardless of who wrote them. There are three great words in this first epistle of John—light, life and love. But the principle emphasis is upon love. Indeed the letter could be summed up under the general thought that God is love and that this love for God has found expression in the love of Christ, that the religion of Jesus is itself essentially love, love toward God who first loved us, and this love to God whom we can not see, expressing itself in love for our fellowmen whom we can see, in practical ways.

In the verses which are printed in today's lesson, the word, love, appears again and again. Of course John does not mean by love the cheap, sentimental thing which is so often characterized in modern songs, he does not mean simply passion, nor mere sentiment or emotion. He is using the word in its highest and finest and strongest sense. In this sense John says that love is the heart of religion.

In the first place God himself is love. There are, of course, many qualities, or attributes, or virtues in the character and life of God, but his essential nature, the very core of his being, is love. "God is love." This is one of the few places in the Bible in which God is defined. At the heart of the universe there is a heart of love. God's dealings with his children are based not simply upon wisdom, but wisdom tempered by love, not simply upon power, but power held under the restraint of love. This love of God took the initiative. He

loved us before we loved him. He showed his love for us by sending his only begotten son into the world to be the propitiation for our sins. God gave because he loved, and Christ came because he loved.

Religion at its best consists in having this love of God in one's heart. Because God so loved us and because he first loved us, we in turn ought to love him. The natural response of the man who realizes what God has done for him in Christ is gratitude and love. He is no longer under law except the law of love. Furthermore, if he has the spirit of God in his heart, as John says, he will have the spirit of love for his fellowmen, for God is love and whosoever has any of God in his heart will have the love of God in his heart. John is very frank and bold at this point. He says that if a man hates his brother he is a murderer. He echoes, of course, what Jesus himself had already said, that murder is not primarily a matter of the physical act so much as the motive and spirit which is in the human heart. John says that it is idle for a man to say that he loves God as long as he has hatred or bitterness of an unforgiving spirit toward his fellowmen. He says that one of the surest evidences of the fact that man loves God is the fact that he loves his fellowmen. "And every one that loveth is begotten of God, and knoweth God. He that loveth not knoweth not God; for God is love."

John goes further. He said that this love for our fellowman is not a mere sentiment, not a weak emotion, but it is something that finds expression in practical forms of service. For instance, he says, "But whoso hath the world's goods, and beholdeth his brother in need, and shutteth up his compassion from him, how doth the love of God abide in him? My little children, let us not love in word, neither with the tongue: but in deed and truth." John says that love finds expression in service, that love is a practical thing, that love is something that must be harnessed to tasks.

John also says something else about love. He says that perfect love casteth out fear. He says frankly that one reason why so many of us are fearful and afraid is because we do not love perfectly. Here again, except as we become as little children we can not enter into the Kingdom

of God. A little child is not anxious, or worried, or troubled if he can hold on to his father's hand, or if he can be in his father's arms. The little child loves perfectly, in keeping with his capacity to love, and because he loves he has no fear. Just so shall we if we become as little children have that peace of God which passeth all understanding.

"By this shall all men know that ye are my disciples," said Jesus, "if ye have love one for the other." Again he said, "This is my commandment, that he love one another." John says, "And this commandment have we from him, that he who loveth God loves his brother also."

Mr. Henry T. Sell tells the following story:

A young poet had written a number of poems. She obtained a letter of introduction to an editor and when she met him told him that she had some poems she would like to have published in his magazine.

"What about?" asked the editor.

"All about love," she replied.

"Well! What is love?" questioned the editor. "Tell me."

"Love," replied the young woman, casting her eyes heavenward, "is gazing upon a lily pond at night, by the shimmering moonbeams, when the lilies are in full bloom, and—"

"Stop! Stop!" cried the editor, curtly interrupting her. "You are all wrong, very, very wrong. I will tell you what love is. It is getting up cheerfully, out of a warm bed on a cold winter morning at two o'clock, to fill hotwater bottles for ailing children. That's real love. I am sorry, but I do not think we can use your poems."

NEWS FROM WINSTON SALEM WOMAN'S ASSOCIATION.

The Woman's Association of the Winston-Salem Church has had a good year and much progress along the line of programs rendered has been made. Every point on the standard has been met so far, and though the church membership is not large, the interest of the women in their Association work grows. Mrs. F. C. Lester reviewed the foreign book and Mrs. H. S. Anderson, of the city, addressed the group on the migrant work. Year books, which were gotten out at the beginning of the year, proved to be very helpful. Aside from meeting their missionary goals, this society is a great help in all phases of the church work.

Mrs. W. M. JAY.



MONDAY.

SPIRITUAL POTENCY.

"The fire of the altar shall be burning in it."—Lev. 6:9.

While in Prairie Du Chem, Wis., the other day, we visited the erstwhile estate of Col. Hercules Hausman. In looking over the mansion (almost unique in its beauty and charm) we were shown a room in which there was an altar and seats for about a dozen people. This is where the Colonel and his family had daily prayer.

We believe that the spiritual impact of such a chapel in every home would produce a stronger citizenship, both of country and of the Kingdom. We were greatly refreshed when visiting a friend in San Jose, Ill., to observe that the family assembles every morning for devotions. An altar in every home is our motto. Let us make it a slogan.

TUESDAY.

PROUD OF BRUISES.

"He was bruised for our iniquities and with his stripes we are healed."—Isa. 53:5.

When passing through Peoria the other day we stopped for attendance at Kiwanis. The speaker said, "You cannot scare people into doing right. People are not afraid of danger." He told us of his younger son who plays football despite any danger. One day he came in from the game all aglee. His mother asked him, "What is the score, Charlie?" "Six to nothing in favor of the—," was his reply. "Why, I thought you had won, why such glee?" "See here," said he, "see this bruise?" and he bared his injured leg. He was proud of his effort and of the scar which he received.

Christ was bruised for our iniquities. He is with the Father now pleading his sacrifice. How proud

are we of sacrifices for His Kingdom? Let us pray!

WEDNESDAY.

I AM ABLE.

"Let your light so shine before men, that they may see your good works and glorify your Father which is in heaven."—Matt. 6:16.

We were at worship recently. The preacher said that in his young life every time he listened to "Unele Tom" pray he felt inspired and strengthened.

To live today that others may rise in faith, hope and victory is one of life's noblest virtues. Let us pray for strength to be all this and when we are gone to be remembered in the same way.

THURSDAY.

HEALING SPRINGS.

"He leadeth me in paths of righteousness."—Read Psalms 23.

Give us a heart to follow Thee,
O Savior of mankind;
A will to do Thy holy will,
A Christlike, earnest mind.

Guide us in paths of righteousness
That Thine own feet have trod,
And bring us to that straitened path
That leads on up to God.

Forgive the erring thought and word
That mar our pilgrim way;
Teach us of goodness and of love
And wisdom when we pray.

We come to Thee with thirsting hearts,
O Jesus, King of kings;
Lead us where living waters flow,
And fount of healing springs.

—May Cole Kuhn.

FRIDAY.

KNOWING THE FEED LINE.

"He that loseth his life for my sake shall find it."—Matt. 10:34.

Gov. Broughton of North Carolina tells a story of a pilot soloing. He

heard a noise in the mechanism. He decided it was a rat. This was dangerous. He could not leave his controls. There was no landing field. So he decided to ascend, up and up he went into the rarified pure air till the rat could not survive.

Let us live so close to the pure clear life that no evil can survive. To live close to evil; to be of the world, the rats gnaw at our controls, and we lose our souls.

SATURDAY.

WASHINGTON THE CHRISTIAN.

"They desire a better country."—Read Heb. 11:8-16.

Despite the pitiable efforts of "debunkers," the figure of Washington looms ever larger upon the horizon of history, as a patriot, soldier, statesman and Christian gentleman.

We have Washington's own great words, in his Farewell Address and in his letters, as well as attested habit of church attendance, in proof of his simple and sincere religious faith. All of his hopes for his country rooted in his belief in God.

What the spinal cord is to a body, that faith is to a character and to a nation. All the virtues that make either strong are controlled by it.

Prayer—For great men who were also good men, and for those who laid the foundations of our nation upon the rock of religious faith, we thank Thee, this day, O God of our fathers. *Amen.*—*The late W. T. Ellis.*

SUNDAY.

The Sabbath is a day to learn one of the Lord's greatest lessons: to forgive. If he sin against man seven times in a day, and seven times turn again to me, saying, I repent; thou shalt forgive him, saith the Lord.

Our willingness to forgive is the measure of faith.

HOW LIFE EXPANDS.

(Continued from page 5.)

Nations see only the silliness of giving up something that other nations may live. They don't see that it is the strength of nations, that produces peace.

Our likes put fences about us. They narrow our world. But to gain an expanding life, a life that has significance, you'll have to break through your likes and do some things you don't like. Perhaps the greatest sin we can commit is the sin of refusing to read what you don't like to read because it might disturb your prejudices; the sin of not getting acquainted with other people and races, because you might find some good in them which you don't want to find; the sin of not reading another newspaper because you might find in it something which is on the opposite side of the political fence. A narrow, selfish life, is produced by moving along the way of the least resistance to one's likes and prejudices; an expanding life comes from choosing the way which at first you don't want to take.

Again, doing what you don't like to do, will open the gateway to life for other people. In our churches we sometimes sing the "Te Deum." There is one portion of that great anthem which always strikes straight home to me: "When thou didst't overcome the sharpness of death, thou didst't open the Kingdom of Heaven." Suppose Jesus had refused the "sharpness of death!" Suppose he had sidestepped the experience of the cross which he disliked! Well, if he had done so, we'd have no Gospel to preach today. There is something more than theology in the cross. There is life in it—an expanding life for the world.

Suppose we take trouble for others! Suppose we forget ourselves and think in terms of human brotherhood! What does it do? It opens a new world for them, it awakens new interest in them. And as for ourselves we find new capacities—capacities that were lying dormant, and that we never dreamed we possessed. There are two figures, remote from each other, but with whom most of us are acquainted—the giant Samson and the meek Moses. When Samson toyed with his capacity, his strength left him. And when he thought to call it to his aid when his enemies came upon him, he was powerless. And the record states, "He wist not that his strength had departed from him." When Moses came down from the mountain where he had renewed his strength in the Lord, the people saw a

change. But the record states, "He knew not that his face shone."

It is easy to rely upon one's own strength, and the discipline of making one's strength consist in religious devotion, may be difficult. But one leads to blind walking through life, the other to the meaning of life because it finds its expansion in opening a way for others.

Henry Link in his book, *The Return to Religion*, discovered that religion is indispensable. His pride, his unbelief, his prejudices, had put up fences about him. But when he went to church, and stood on the other side of the fence, he found a rich and undiscovered country from which he had been shutting himself out. Doing things that one ought to do may be disliked, such as reading religious literature, praying, doing unto others as you would that others should do unto you, but on the other side of these things is a life that is rich and expanding.

Prayer—O God, we confess to Thee our weak, stumbling, doubting, fruitless lives. We have known the higher and have chosen the lower, seen the good and chosen the evil, and have walked in the darkness when we might have had the Light of Life. Yet our heart sickens at our failures. We are not satisfied to walk in darkness and defeat. We hunger for God, we long to be in tune with the Infinite. On every hand we see the beauty and majesty and harmony of the universe where Thy law has the right of way. To what heights we could climb if only we could surrender to thy will! Perhaps we shall never love Thee as we ought until we see how deeply thou hast loved the world. In thy great compassion help us to use the light we have and thus find our way at last to Thy great dwelling place. In Jesus' name. Amen.

NOTE: No part of this radio address may be reproduced in any printed form without permission in writing from Dr. Frederick K. Stamm.

FRANKLIN SOCIETY.

(Continued from page 8.)

has not been broken but have added three new members.

We have met all our requirements, especially financially and in attendance.

In December we had a very enjoyable program given under the supervision of Mrs. Lillian Hargraves.

The Week of Prayer was observed in January and also had the book, *Dangerous Opportunities*, given in a very descriptive way by Mrs. Everett Bryant.

World Day of Prayer was in March

and held as a union service at the Baptist Church.

We look forward every June to our Cradle Roll program, under the leadership of Mrs. Irvin Beal. Taking part were about twenty children under the age of six. After their program all were served refreshments.

In August we had a joint session with the Young People's Missionary Society and the Ladies' Aid, held out on the green by the side of the swimming pool at the home of Mr. and Mrs. Irvin Beal. All nature around was so beautiful; water in the pool was so clear with the reflection of the glorious sky above. It seemed to be a perfect setting.

Mrs. E. L. Beale, our devotional leader, gave us an inspiring talk. After the meeting we had a bountiful supper—picnic fashion—which was enjoyed by all of the fellowship. They left, leaving many thanks to Mr. and Mrs. Beal for making it so pleasant for all those there.

MRS. W. J. M. HOLLAND,
Secretary.

WAVERLY MISSIONARY SOCIETY.

We are not very strong in numbers but I believe we are all very much interested. Our president, Mrs. F. E. Knoeller, has surely inspired the members to try and make this our best year.

Three new members have been added to the roll. The World's Day of Prayer was observed with a splendid program and very good attendance.

Rev. Arnold Slater was guest speaker at the public meeting held in our church, and it was a real inspiration. We have met all requirements of the Standard of Excellence so far, and hope to be an honor society in conference.

Mrs. W. H. Johnson has just finished the two study books and her papers were very interesting.

MRS. B. E. WHITE.

NOTICE!

All societies please note. At the Woman's Convention held at Elon College, June 16, the officers were elected for the next two years. Mrs. R. T. Bradford, Suffolk, Va., Route 2, was elected convention editor to succeed Mrs. W. M. Jay. All news items from societies should be sent directly to Mrs. Bradford who will edit them and send them to the editor of THE CHRISTIAN SUN. We appreciate your cooperation during the last thirteen years and urge the same faithfulness to our new editor.

MRS. W. M. JAY.

The Orphanage
CHAS. D. JOHNSTON, Supt.

Dear Friends:

Our financial report this week carries us over the ten thousand dollar mark. We still lack one thousand dollars of being half way to our goal for the year. If all the Sunday schools will do their best during the month of September we will reach the half way mark. Then we will have October, November and December to raise the other eleven thousand to reach our goal for the year. The Christian Orphanage needs your help. This year has been one of our most discouraging years on the farm. The seasons have been adverse all the year. We have had some of the driest and hottest weather we have ever experienced. This is the first year in our work here that we could not raise plenty of vegetables for our tables. This year they have burned up from the extreme drouth. The only things we have had from our garden are a few snap beans and some tomatoes. This is one year we will not have an ear corn to go in our corn crib. We had to cut it up and put it in the silo to save it at all.

We have no control over the weather. We have faith enough to believe we will not suffer. We know that every dark cloud has a silver lining and the sun is just waiting to shine through.

More than twenty years ago, the last of July, we had a hail storm to pass across our farm that destroyed everything we had. Things looked pretty dark. It was really discouraging and it took faith to face the tide. But thirteen churches sent us a car load of food stuff and we did not suffer.

In 1929 in the month of November after all our feed was stored in our feed barn, it caught on fire and destroyed our entire crop of feed. But a way was provided and we got through the winter and our cattle did not suffer.

On a number of occasions since we have been in charge of the orphanage the clouds were dark and it looked discouraging. But the clouds have always passed over and the sun has always shone through. Faith in God and faith in our people has always been the staff on which to lean. While the seasons this years, in this section, have been adverse to good crops we have faith that we will not suffer.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR AUGUST 28, 1941.

Amount brought forward	\$ 9,993.05
Sunday School Monthly Offerings.	
Eastern N. C. Conference:	
Piney Plain	\$ 7.00
Wentworth	4.94
Mt. Auburn	2.75
	\$ 14.69
N. C. & Va. Conference:	
Bethlehem	\$ 10.45
Lebanon	1.04
Reidsville	10.55
Happy Home	5.76
	27.80
Western N. C. Conference:	
Ramseur	\$ 14.00
Mt. Pleasant	3.20
Antioch (R)	2.53
Pleasant Cross	18.88
	38.61
Eastern Va. Conference:	
Liberty Spring:	
Friendship Bible Class .	1.00
Sr. Boys & Girls Class .	.50

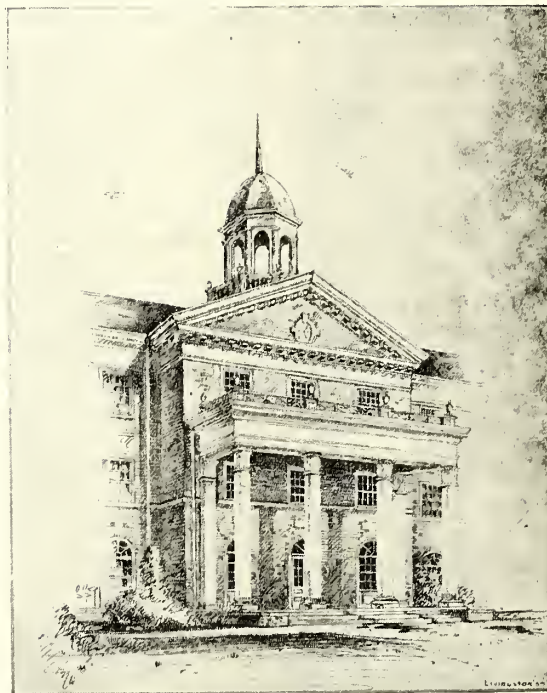
Cypress Chapel	\$ 6.30
Bethlehem	6.33
	14.13
Valley Va. Central Conference:	
Winchester	\$ 4.76
Newport	3.00
	7.76
Ala. Conference:	
Pisgah	2.60
Special Offerings.	
Mr. May	\$ 3.00
Mr. Fespermon	5.00
Mr. A. S. Dunn	2.50
Mrs. Hart	4.50
	15.00
Total for week	\$ 120.59
Grand total	\$10,113.64

Those who break down the dikes will themselves be drowned in the inundation.—Confucius.

ELON COLLEGE

Founded by the Christian Church in 1889

A CO-EDUCATIONAL INSTITUTION OF HIGHER
LEARNING OF THE CONGREGATIONAL
CHRISTIAN CHURCH



ENTRANCE TO ADMINISTRATION BUILDING

Elon College is located in the piedmont section of North Carolina. The climate is invigorating and healthful. The natural beauty of the campus is enhanced by careful landscaping.

The definite religious atmosphere of the College and its modern equipment provide the very best facilities available for the training for religious leadership.

The rates are most reasonable.

LEON EDGAR SMITH, President

Elon College

North Carolina

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational and Christian Churches.

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Marriage or obituary notices of not over 125 words will be published free. All over 125 words, 1c a word, cash with notice. Notices should be confined to 250 words.

Contributions for the Pilgrim Fellowship page should be sent to Rev. A. Lanson Granger, Box 144, Asheboro, N. C.

Marriages

HELFFENSTEIN - KINGSBORO.

The Congregational Christian Church of Dover, Del., was the setting for a colonial wedding on Saturday, August 9, when Miss Dorothy Louise Helfenstein, daughter, daughter of the Rev. Doctor and Mrs. Roy C. Helfenstein of Mason City Iowa, was married to Dr. Wilson S. Kingsboro, son of Mr. and Mrs. John R. Kingsboro of Shelby.

The brides father, a former pastor of the Dover Church, officiated at the double ring ceremony. Guests from various parts of Delaware, as well as many from New York, Kentucky, Pennsylvania, Illinois and Ohio attended the wedding.

The bride received the B. A. degree from Defiance College, Defiance, Ohio, and the B. S. degree in nursing from Vanderbilt University, Nashville, Tenn. She is a member of Beta Sigma sorority. She is now associated with the Delaware State Board of Health.

Dr. Kingsboro is a graduate of Vanderbilt University college of liberal arts and Vanderbilt University medical school. He is a

member of Delta Kappa Epsilon social fraternity and of Alpha Kappa Kappa medical fraternity. Dr. Kingsboro is on the house staff of physicians at the Delaware hospital in Wilmington, Del.

CHRIST FOR THE CRISIS.

(Continued from page 9.)

tian evangelism, will solve most of our problems in the church today. We are facing a crisis in having unregenerated church members on our church rolls. Many of our present day ministers no longer believe and preach and teach the fundamentals of Christianity. How many believe in these great doctrines of the Bible: Regeneration, Redemption, Sanctification, Justification, Virgin Birth of Jesus, Second Coming of Jesus and the Age of Righteousness? Ministers themselves are confused and bewildered. Why? Because they do no longer believe that the Bible is the Word of God. It is, and it holds the key to the solution of all our problems. It presents Jesus to us.

IV. Christ for the Crisis in the World.

The church has ever been on trial before a sinful, lustful, wanting its own way world. Centuries ago, two men stood facing each other in a judgment hall. One was a stern Roman, named Pilate, and the other a quiet Jew, named Jesus. Pilate was face to face with the biggest problem he had ever faced. What to do with Jesus, the Jew. And Pilate failed his wife, and, yes, he even failed the man Pilate meant to be, and yet never lived to be. And the verdict was, Jesus, the Jew, must die. Down through the ages, it has always narrowed down to just two choices:

THE STATE VS. JESUS CHRIST.

And in 1941, we are facing a crisis in the world. We have new words, Communism, Nazism, Fascism and the New Deal. But, as we study history we are convinced that these are age old ideas dressed up in modern clothes. It's the old, old story, the world wants to get rid of Jesus, the Jew. Yes, get rid of Jesus, the Son of God, and the Christian Church throughout the world.

As we look ahead, we see stormy weather for God's people. We are facing great perils, and a period of danger and yet, a period of opportunity. All we can think about today, is Hitler, Mussolini, Stalin, Churchill and Roosevelt. Do these leaders of 1941 know where we are going? Certainly not. Only one knows, that one is the Eternal One, even God. We must keep a clear head. Remember God has a better

plan for the world than Hitler has. And God will carry out His plan. And a part of that plan is to restore the Jews back to their own country, Palestine. And that is what God is doing right now. It is God who holds the destiny of men and nations in the hollow of His hands. We can safely trust Him when the storm breaks, and the days of persecution come.

I remember a story a minister friend shared with me not very long ago. He was driving in his automobile to keep an evening appointment at one of his churches. It was early twilight. In the distance before him, he saw the Evening Star. Then he noticed a lot of clouds in the sky, and finally, the Star was hidden from his sight. After a long time, the clouds pass away, and there was the Evening Star. It is so today, we see the clouds, but if we are patient and faithfully discharge our Christian duty, some day before long, the clouds will pass away and we will see Jesus, the Bright and Morning Star, coming in the clouds of glory. Yes, Christ for the crisis, in the Home, Community, Church and the World.

CHILDREN'S PAGE.

(Continued from page 7.)

ligion for September. I have given it here because I feel that many parents and families have the same problem. We had a similar one in my home with a younger brother. I feel that the solution above is one of the best that can be found for the problem.

DOROTHY TODD.

OUR FLESH IS NOT SAVED.

The provision of grace is made for the salvation of the flesh. We are hoping for this salvation. We even have the absolute promise of God that gives us such hope, that we rejoice in hope. Let's read what God says about it. "For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body" (Rom. 8:22-23). When the body is resurrected and made like unto His glorious body, then will "hope" cease, and the Scripture will be fulfilled, that gives us complete victory. "So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, death is swallowed up in victory" (I Cor.).—Free Will Baptist.

The Church and Money

By ROY L. SMITH.

On no other question has the church been subjected to more serious criticism than on the matter of money. Regardless of the method used in raising funds for its work, someone is sure to come forward with an objection. In a great many cases the objector poses as a friend of the poor, charging the church with being mercenary or, what is much worse, with being indifferent to the financial difficulties of the people.

All too long the church has apologized to the people whenever it has found it necessary to ask for money. It has taken the attitude of a mendicant asking charity, rather than standing upon its dignity and requiring support from its people as befits an institution that represents the Living God. It is a fact that the plans used in the average church for raising money have actually encouraged the people in parsimony instead of inspiring them in benevolence.

Not even the most rabid critic of church finance will attempt to deny that some money is necessary if the church is to operate at all. The building in which the services of worship are held must be erected, and that costs money. Heat, light, repairs, insurance, and general upkeep must be paid for.

Assuming then, that the church must have some financial support, the problem is to find the most just, equitable and Christlike method of raising the necessary funds. And the starting point is a proper attitude toward money itself.

Jesus taught, very plainly, that money was not property to be owned, but a trust to be administered. This principle applies alike to great fortunes and to widows' mites. Any Christian who has a large income has a great responsibility; the Christian who has a smaller income has less responsibility. Whatever merit there is in our giving depends upon our appreciation of our responsibility.

It is rare indeed that one finds a church member who handles no money whatever. Almost without exception, the members of a church have some income. This means that every Christian, with these rare exceptions, must work out a Christian attitude toward money.

In several of his parables Jesus taught that God judges men by their attitudes rather than by their performances. The man who has ten talents is commended for gaining ten other talents, but the man who has only one talent comes under condemnation because he does not gain at least one other talent. The poor man gives nothing when he could give something is a greater sinner than the rich man who gives something, even though he does not give as liberally as his circumstances might allow.

The church asks every person, upon becoming a member, to promise to pay "as they are able." This is an assumption that they will pay **something**. This promise is usually made in the presence of the assembled congregation. It is a vow made to God and to the people. To fail in keeping that promise is to repudiate one of the most sacred pledges any individual ever makes. Yet the records show that no more than fifty per cent of the members of the average church are regular and de-

pendable contributors. It is vain to hope for a great moral or spiritual victory from any congregation whose individual members treat their solemn vows so carelessly.

Unlike labor unions, lodges, luncheon clubs, and other societies, the church has no "dues." These other organizations require definite and fixed "fees" or payments from their members, and if the individual fails in that respect he is dropped from the membership, and no one ever thinks of charging the organization with being mercenary. Yet every church treasurer is familiar with the wail that comes up from the people who are urged to make a pledge and who complain, "all the church cares about is my money."

Organized religion has as much right to expect regular and adequate support as has the State. Certainly it has as much right to expect payments from its members as social clubs. But it has suffered as a result of the fact that it has allowed the people as individuals to determine what that support shall be.

Let the church continue to operate on the principle of "self-determination." Let each individual decide for himself, without outside dictation, the amount he shall pay to the support of the church. But let it be plainly spoken—**each individual should pay something**. The amount of payment is an individual question, **but the obligation to pay is not**.

The church, which is primarily interested in the spiritual welfare of its members, owes it to them to require faithful and regular fulfilment of their financial vows. Any investigation of the membership rolls of the average church will reveal the fact that it is the non-paying members who are least interested and least benefited by the ministry of the church. They are usually irregular in their attendance, careless in their spiritual attitudes and least dependable in their church relationships.

No loyal church member needs to be coddled on the subject of money. He needs to face the issue frankly. A small pledge, made seriously, and kept faithfully, has been known to be the salvation of more than one man whose religious life might have been wrecked without that pledge.

The true pastor is more concerned about the spiritual life of his people than he is about the financial success of his church, but he also knows, out of wide experience, that there is a very close connection between giving and spiritual growth. He knows of those who have lost all spiritual joy out of their lives because of their failure to keep their financial vows, and he also knows of those who have been restored to spiritual vitality by becoming faithful and regular givers.

It is not, usually, those who are really poor who complain about church appeals for money. Most of the complaints come from those who could pay something but are too careless, or too proud, to make the pledge that is within their ability to pay.

Giving is, at its roots, a spiritual problem. If a man is sincere in his spiritual interests he will find a way to pay his share of the responsibility for the upkeep of the church.—"Christian Advocate."

The CHRISTIAN SUN

REPRESENTING THE SOUTHEAST CONVENTION OF CONGREGATIONAL AND CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOL. XCIII.

RICHMOND, VA., THURSDAY, SEPTEMBER 4, 1941.

No 36.

Labor Sunday Message, 1941

Approved by the Executive Committee of the Federal Council of the Churches of Christ in America, and issued through its Department of the Church and Social Service.

Requested to be read in churches on Labor Sunday, September 7, 1941.

The Christian concern for democracy, based on Jesus' teaching of the dignity and essential brotherhood of all the children of God, long an influence in political institutions, has more recently begun to find expression in economic and industrial relations. This concern supports the right of the common man to a voice in determining the conditions under which he works. The labor union movement, like political democracy, has its imperfections; yet it is the major expression of the democratic principle in industry. Employers in increasing numbers are freely granting to labor the right to organize and are working out constructive relationships with unions on the basis of mutual confidence. In many industries, the men and women who work with their hands and tend machines are no longer a struggling minority seeking recognition and a just share of the profits of industry. They have become a great organic movement, involved directly in the worldwide struggle for the preservation and growth of democracy.

In countries where liberty and equality prevail as ideals of human relations, there the labor movement is strong. Where they are not applied to industrial relations, there unions are few and weak. Where democracy has been discarded, as in the totalitarian states, there the independent labor union movement has disappeared. The existence of these contrasting situations is not a mere coincidence. Democracy, by the very law of its nature, must extend into industrial and economic as well as political relations. Totalitarianism, by an equally inherent law of its nature, must destroy an independent labor union movement. Industrial civilization must either extend more democratic control to those who produce and to those who consume economic goods and services, or it must center total power in a political state. There seems to be no other alternative. If we cannot have the spirit of Christian democracy in industry, all democracy is jeopardized.

It is well that church members face this fact and come to terms with it. A new missionary opportunity presents itself. The churches should urge the further application of the Christian principles of democracy to industrial and eco- (Please turn to page 15.)

LET THERE BE LIGHT

NEWS AND VIEWS

"Our dearest pets are our prejudices."

Rev. Robert Lee House is assisting Dr. I. W. Johnson in revival services this week at Liberty Spring in Eastern Virginia.

Miss Frances Everett was married to Mr. Allen Gleason at Holland, Va., on Thursday of last week. Mr. and Mrs. Gleason will make their home in Hartford, Conn.

For the first time in several weeks THE CHRISTIAN SUN carries the Christian Endeavor notes on the Pilgrim Fellowship page. We are glad Rev. S. E. Madren has gotten back to work.

Emmanuel Hedgpeth, a graduate of Elon College and member of the Holland Christian Church, is serving a church at Ninantic, Conn. Mr. Hedgpeth will be a senior in the Yale Divinity School this fall.

Rev. Carl R. Key, a graduate of Elon College, Vanderbilt and Yale Universities, visited in North Carolina and Virginia last week. Mr. Key preached in Richmond before returning to his summer home in East Northfield, Mass.

On his way to Norfolk to resume his pastoral duties, Dr. H. S. Hardcastle, who with his wife and son and daughter, had been visiting in Luray, Va., passed through Richmond and stopped for a few minutes at THE CHRISTIAN SUN'S office of publication.

"O my brother, love not thy confidence of making progress in godliness; there is yet time, the hour is not yet past. Why wilt thou defer thy good purpose from day to day? Arise and begin this very instant and say, now is the time to be striving, now is the time to amend thyself."—*Thos. A. Kempis*.

Don't forget to cooperate with your Elon College by having a special program in your Sunday school or church on the second Sunday in this month. And attend the Founders Day program at Elon on Tuesday, September 16, if you want to have a good time and see many old friends. It will make Dr. Smith glad, too, to see you again.

We learn that Miss Edna Fulcher who for some time past has been assistant to Dr. Hardcastle in the Christian Temple, has been called to Dayton Ohio, where she will work with Miss Lucy Eldredge in the young people's work of the National Council. We wish her much happiness and success in her new field of endeavor.

At this season of the year the mind naturally turns toward labor and its relation toward capital and management. Sometimes the tendency on the part of some is to overemphasize one side of this triangle which forms the base for our American way of doing business. Unfair treatment of one side of this American business triangle will ultimately mean peril for all.

After a month's vacation, most of the ministers of the Southern Convention are back on their jobs, much refreshed and invigorated by this period of leisure, pleasure or study, as the case may be. Surely there were some incidents that happened which will make interesting reading for others who had to stay home and on the job. What are you going to do about it, Mr. Preacher? THE CHRISTIAN SUN'S columns are open to you.

Congratulations to Col. J. E. West and Mrs. Mattie Parker for the successful conclusion of the annual mission drive. They have done a good job, yet we know that they will be the first to pass on the credit for what has been done to the many others who helped them to carry the missionary goal to its completion. What has been done for missions can also be done for Elon College, the orphanage, Christian education and superannuation.

ONE DAY AT A TIME.

Learning to live only one day at a time is one of the most vital lessons of the Christian life. Yet how slow we often are to "learn it by heart"! A beautiful picture is given by William M. Strong, writing from his mission station in Southern Chile: "Only those who have lived in a country where fruits and flowers are dependent on irrigation, can fully comprehend the parable of God's provision which we see every hour of every day in the green fields that surround

Coihueco during the summer months. Central Southern Chile is a land of great rains for about seven months in the year, and the balance of the time is one of almost utter dryness. It is in these dry months that we see one of the Lord's miracles at work. The snow-capped mountains in front of the house at mission headquarters are the storehouses of one of God's inexhaustible blessings. That heavenly mechanism which controls all nature here lets down each day only just enough water to supply that day's need for the thirsty fields; so through these long, dry months of summer, every day in exactly the same quantity, comes flowing through the ditches that life-giving supply, without which an arid desert would form each year over the face of south-central Chile. What a striking picture this, to those of his children who have come to know him well enough to walk with him by faith, telling him *and him alone* of their need, and then seeing him work with all his marvelous ways of supplying that need—many times from the most unexpected sources and, marvel of marvels, always quite enough!"—*Exchange*.

IT IS MOSTLY UP TO YOU.

Really few people have a right to blame their environment for all their handicaps and failures in life. Certainly none of us can say of a truth that our surroundings are any cause for our having wilfully transgressed God's righteous laws. It is true that life will develop more rapidly and easily under Christian influence than it will under unfavorable conditions; but even in the most remote corners and hovels of earth life has grown unto the most renown and noble status.

We are told that, "From Pharaoh's palace came a Moses and a Joseph"—staunch characters who were untouched by the evils with which they had been surrounded for many years. They were men of such spiritual caliber that they were willing to give themselves to the most difficult undertaking without fear, doubting nothing.

There is no primrose path to success. The life of a fisherman was rather rough and wild, yet from this sphere came a James and a John, a Peter and an Andrew. Even saints served at Cæsar's drunken banquets and Christians came from Cæsar's household. Surely Christians have been found in every place that would test their spiritual stamina. God be praised for an ever ready Christ to help us on the way.—*A. R. Flowers in Free Will Baptist*.

Conformists or Non-Conformists

WHICH DO WE WISH OUR CHILDREN TO BE?

By JOHN R. SCOTTFORD.

Do we want our sons and daughters to accept the prevailing conventions and ideas of the social group to which we belong, or are we willing for them to dissent from the established way of life and thought of those about us? Are we ready to leave this phase of their development to chance, or do we wish to give them some measure of guidance?

If our first consideration is the personal comfort of our offspring we will prefer that they conform to the established folkways of the community. Those who wish to avoid friction will always find it wise to follow the ancient adage concerning the desirability of accepting the current traffic regulations when one goes to Rome. The more willing our young people are to allow their lives to follow the pattern which has been set by their elders the less opposition will they encounter. This is especially true of those who find themselves in a favored economic position. For them the established order serves as a bulwark against the discomfort of change. The path of least resistance for most people is to accept the world as they find it.

The tacit assumption of all those who conform cheerfully to the established order is that our present system will continue indefinitely. Yet the only certainty which men know is change. Society refuses to stay put. It insists upon modifying itself. Our children cannot live in the same world which we have inhabited, for that is passing away before our very eyes. The easy life of the present day conformist may not extend very far into the future. Tomorrow he may find the landmarks of today sadly shifted. The economic base upon which he has planned his life may slip out from beneath his feet. He who walks in step with the prevailing standards faces a pleasant today, but an uncertain tomorrow.

On the other hand, the way of the non-conformist is not an easy one. The dissenter is born to trouble "as the sparks fly upward." The mass of men do not look with favor upon the individual who dares to depart from the commonplace run of either manners or ideas. Such rewards as come to youthful advocates of "something different" are likely to be of the spirit rather than the flesh. They know the exaltation which follows the acceptance of a new idea. Often they have the satisfaction of disturbing the

peace of mind of their elders. Rarely are their days plagued with monotony. Many temperaments derive emotional pleasure from facing the new and strange.

He who questions the rightness of things as they are is more likely to do some real thinking than is he who readily acquiesces in the status quo. The original revolt may be merely instinctive, but in the effort to justify his position the dissenter is almost forced to exercise his intellectual machinery. He cannot merely shrug his shoulders; he must give a reason for the faith that is in him. The result is likely to be a mental alertness which is essential to a ready adjustment to changing conditions. It requires no great wit to walk with the crowd, but he who travels alone must find his own way. The chronic questioner is not shocked by the notion of a different manner of life from that which prevails about him. His own imaginings have prepared him for the new and strange. Should the old pass away, he is ready to help build something different. The future always beckons to the uneasy spirit of the non-conformist.

Most parents are likely to find themselves in something of a quandary as they face these two paths which their sons and daughters may follow. They desire their children to lead comfortable lives, while at the same time they wish them to make some contribution to the cause of progress. Putting the matter in another way, we want our young people to make as painless an adjustment as possible to the prevailing standards of society, but we also hope that they will raise enough questions about the rightness of things as they are to give their minds a keen cutting edge. Just where the emphasis falls depends upon our own temperament. With some of us getting on smoothly with other people is a supreme consideration. We are intensely sensitive to the social judgments of those about us. Others of us live more in the realm of ideas and are quite indifferent to the opinions of our neighbors. This attitude reaches its climax in the absent-minded professor who is concerned about nothing save his own thoughts.

Within reasonable limits we can go far towards determining the degree in which our sons and daughters will become either conformists or non-conformists. If we put on too much

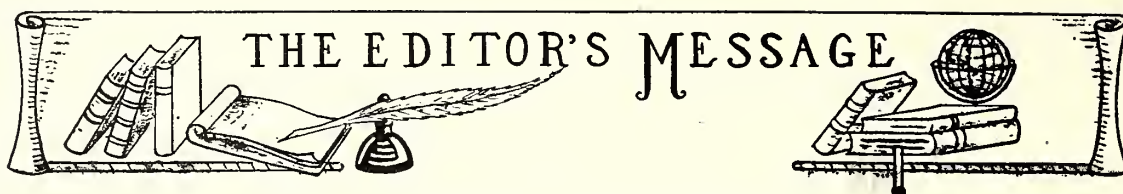
pressure in favor of any particular attitude we may overdo the matter and produce exactly the opposite effect from that which we contemplate. A college girl once explained that her grandfather was an ardent Republican, her father a convinced Democrat and that therefore the only course open to her was to espouse Socialism, although she had rather hazy ideas as to just what that was. On the other hand a father recently explained the rather startling conservatism of his son, a Harvard student, on the grounds that it was a reaction from the radicalism of the parents. But under ordinary circumstances young people rather unconsciously absorb the mental attitude which they find about them in the home. As parents there are ways in which we may pre-dispose them towards conformity and other ways in which we may encourage them to become non-conformists.

The first step in leading our children towards a ready acceptance of things as they are is a lively concern with the practices and opinions of other people. Many families live, move and have their being in the comparative mood. They are continually putting their clothes, their amusements and their opinions over against those of the people next door. We have all known people who have an itch for the band-wagon, who belong to the popular church, vote the prevailing ticket, and who never allow themselves to be caught in any sort of a minority. The degree in which we center attention upon the other fellow's example regulates the measure in which we are inculcating social conformity into our children.

Our attitude towards innovations of any sort also has much influence with our sons and daughters. The greater the degree of emotional shock which we register upon encountering a new custom or a new idea, the more will we pre-dispose them to distrust that which is novel. It is an easy matter for us to fall into the habit of pooh-poohing the strange. This may begin with deriding the food which other people eat; it may end by refusing to consider any proposed modification of the political organization of our country. Often the net result is to lead our young people to feel that the way in which we live and think is the only right way to live and think.

But it is also possible for parents to do much towards making it easy for their children to question the existing order of life and thought.

(Continued on page 13.)



THE PERIL OF UNLEARNED LESSONS.

The first World War was largely a man's war. The present war is everybody's war. We are not surprised, therefore, to find numerous articles and books describing the war by women as well as men. Emancipation and annihilation vie with each other in modern warfare. Vera Brittain has written graphically about "England's Hour" (The Macmillan Company, 1941). Naturally London is at the center of the picture, since it is the bull's eye in the Nazi target. The unprecedented pounding of an island by day and by night is described and analyzed, both in its physical violence and in the psychological effects. The reporter becomes a preacher and prophet in the following paragraphs:

"This war, we say, was brought upon the world by one nation's ruthless ambition. Even supposing this simple analysis to be the truth, could not the national genius that we possess and are now displaying have suggested a policy which would have prevented the rise of those ambitious rulers, or a plan which would have compelled them to negotiate a tolerable peace in their own interests as well as ours? The aggressor, however cruel his methods and evil his intentions, is never solely to blame, since aggression must always prove abortive unless it is assisted from without by provocation, incompetence, indifference, or—as only too often within recent years—by all three combined.

"Why must it be only in war that we awaken from our inertia, put a government with driving energy into power, rouse the world to a chorus of praise for our achievements? Suppose that the crusading courage of our young pilots, the vigilant energy of our soldiers and sailors, the brave uncomplaining endurance of our civilians, were harnessed to the imaginative construction of friendly international relationships based on mutual sacrifice and cooperative good will. Imagine what would happen if they were dedicated to revitalizing the church; rebuilding the slums; reinvigorating literature, music and art; reorganizing from top to bottom the economic system based on power and privilege; tackling the vexed problem of distribution; making equal education and opportunities available for all.

"Would we not even in one decade be appreciably nearer to building Jerusalem in our green lanes and pleasant villages where now the incendiary bombs make hell upon earth, and the Nazi planes crash in an inferno of blazing oil and splintering steel? Can we lay the blame for Europe's catastrophe wholly upon others, when we have failed to lay even the foundation stones of our own City of God?"

THE PERIL OF UNLEARNED LESSONS.

Dr. H. Shelton Smith once made an address on this clever subject. The basic lessons of civilization are yet unlearned and we are increasingly conscious of the consequent peril. The words of Vera Brittain

could fittingly serve as a preface to morals and as a preamble of democracy.

The report of a recent interview with Ronald Tree, member of the British Parliament, contains a lesson for us all, one which we should have learned from our Christian religion long ago. "We are coming back to a greater appreciation of the real value of life and particularly of the home. Yes, it has taken the loss of many homes to prove their value to some people. Thousands upon thousands are sleeping in shelters, in subways, living from day to day without anything you could call home life, but we are convinced that, when the chance comes again, we will make our homes and families the center of our lives. That is one lesson we learned.

"Here is another: Possessions don't mean anything. They can be destroyed in a moment. Security doesn't mean anything. It is a bad slogan. In the search for security man was willing to put up with all sorts of things and he has stunted his own soul in pursuit of the false goal of material happiness. We have lost so much that can never be replaced. But we have gained some things that we never had. We will not be the same again."

YALE AND THE SOUTHERN CONVENTION.

Some of our Southern ministerial students go North to study and remain in the North, but a few come back to our Convention. We are indebted to the Yale Divinity School for its fine service in training many of our present leaders. The President of the Southern Convention, Dr. H. S. Hardcastle, is an alumnus of Yale. The Promotional Secretary for the Convention, Rev. F. C. Lester, is a Yale graduate. Our roster of ministers includes the following Yale men: A Lanson Granger, Jr., J. Howard Smith, Herbert G. Council, Jr., W. A. Grissom, R. L. Jackson, Drs. H. Shelton Smith, D. J. Bowden and W. T. Scott. This list may be incomplete. Other ministers from this area now continuing their studies at Yale are C. Legrande Moody, Jr., Emmanuel Hedgpeth and Duane Vore. We are always pleased when these young ministers go to Yale and even happier when they return. We need men with the sane, wholesome training which is given in this great school.

"The Christian Sun" is pleased to join the chorus of alumni and friends in their tribute to Dean Brown on the thirtieth anniversary of his induction to office. We feel that we have reaped where he has so wisely and generously sown. Our lives and institutions have been enriched by those who received inspiration from him. We are grateful for his leadership and wish him health and happiness on this occasion.

R. L. H.

Sincerity is impossible unless it pervades the whole being; and the pretense of it saps the very foundation of character.—James Russell Lowell.

Thirty Years Ago—Dean Brown of Yale

By REV. ROY D. HELFENSTEIN, D. D.

Thirty years ago this September, Charles R. Brown began his notable work as Dean of the Yale Divinity School. He had previously distinguished himself as one of America's most prominent ministers while pastor for fifteen years of the First Congregational Church in Oakland, Calif. His far-visioned pulpit utterances, his challenging pronouncements in the leading magazines of the nation, and the numerous arresting books from his pen won for him the title, "The Pulpit Prince of the Pacific Coast," before he had reached his fortieth milestone where for most men life only begins. Few churches have ever had the record of growth, few churches have ever had the record of constructive service to a city, a state, and the kingdom at large which the Oakland Church made under his masterful leadership. Because of these facts, Dr. Brown's superior worth was recognized in the East as well as in the West. While still a young man, he was selected as one of the principal speakers on the program of the World Council of Congregational Churches in Boston in 1899. His reputation as a public speaker of unusual ability crossed to the other side of the Atlantic, and several of the historic churches of England and Scotland engaged the young American minister as their guest preacher during various summers when he was on his vacation.

So it was not strange that the young man, who had already won both national and international recognition because of his pulpit ability and his social vision as a minister of the Gospel, should be selected in 1906 to give the Lyman Beecher Lectures at Yale Divinity School.

The impression which the young clergyman from the far West made upon the student body, faculty, and convocation as a whole with his classic lectures on the "Social Message of the Modern Pulpit," caused several of the members of the Yale faculty to express hope that some day the young Dr. Brown might be a member of their body.

Five years later, the death of Acting Dean Curtis of the Divinity School caused a vacancy which was unusually difficult to fill by reason of the special needs of the school at that particular time in its history. The Yale authorities were determined to secure the best man that could be found for the important position. A careful survey of the possibilities was

made, numerous outstanding leaders being considered. When the name of Dr. Charles R. Brown was presented to the committee in charge of making the selection, it was found that members of the committee making the selection, had from the first, cherished the conviction that he was the right man for the position—and he was speedily chosen.

That was thirty years ago. What a wise selection was made, the years have proved! It was my happy privilege to enter Yale Divinity School at the beginning of the first year of Dr. Brown's Deanship. The student body was elated over the good fortune in being permitted to study under a man who had won his spurs in practi-



▼ CHARLES R. BROWN

cal pastoral service. They felt from the beginning that here was an acceptable preacher, and an experienced pastor who knew the problems of the modern Christian Church as did few men. His courses in "The Care of a Parish," "The Minister's Message," and "The Art of Preaching," were so popular that it was difficult to secure a classroom large enough to accommodate the many students and pastors from neighboring cities who wished to take his courses. What an inspiration he was to embryonic ministers who were privileged to take his courses!

The enrollment in the Divinity School began rapidly to increase with each succeeding year after his induction into office. The number of students enrolling in the Divinity School increased from eighty-three in 1911 to two hundred and forty-eight in 1928 when Dean Brown retired. Dur-

ing that time nearly a thousand young men passed through his classes, graduating and going out into every section of our country to serve as pastors of churches in various denominations, and into different foreign countries to serve the Kingdom as missionaries. Students from all denominations and from every section of the country selected Yale Divinity School as the place to secure their training for the Gospel Ministry purely because of Dean Brown's presence on the faculty. He was the idol and hero of the entire student body in the Divinity School. And during all these thirty years he has been one of the most popular guest preachers at the leading preparatory schools, colleges and universities of the nation. Thirty books have come from his pen in addition to his other manifold achievements.

Thirty years ago, Dean Brown began to help train young men for the Christian ministry. Thousands of young ministers have received from him their high conception of preaching as one of the "fine arts," and from him received their dominant ideals for the ministry.

It would be difficult to appraise the contribution which Dean Brown made to the Yale Divinity School, the University itself, the Congregational Church, the nation, and to the Kingdom at large. But these thirty years have witnessed not only the wholesome influence of Dean Brown as an instructor and counselor for young ministers—they have also witnessed the magnificent contribution which he made to the educational and religious life of the nation.

Thirty years ago when Dr. Brown became Dean, the buildings of the Divinity School were the oldest in use by the University, never having been thoroughly modernized. Dean Brown at once appealed to the Yale Corporation to provide something better for this important part of the University life. Year after year he worked for the realization of his dream of modern facilities for the Divinity School.

He sought to enlist the interest of private individuals who might be able to give large sums toward the realization of his dream of "the most modern divinity school buildings in America." Careful planning and earnest prayer brought encouragement in his securing a conditional gift of one million dollars for the proposed new buildings, the condition being that Dean Brown secure two million dollars more to supplement the conditional gift of one million dollars,

(Continued on page 13.)

CONTRIBUTIONS

SUFFOLK LETTER.

The last sentence in the "Suffolk Letter" of August 27 should have read, "We won a convert," instead of "We won a contest." Printers have difficulty in deciphering the handwriting of some preachers when they are on vacation. A portable typewriter would relieve this handicap. Maybe we can afford this luxury some day. It has been a long time since we took lessons in handwriting.

Rev. R. E. Brittle, pastor of Cypress Chapel and Bethlehem Churches, has just closed successful revivals in this part of his charge. The pastor did the preaching. At Cypress Chapel, twenty-nine members were received. Fourteen new members were added to Bethlehem Church. It is a great compliment to the pastor when the church he serves requests him to conduct the revival meeting and such success crowns the combined efforts of minister and people. This beloved pastor is a faithful worker and God is honoring his labor. He usually makes more pastoral visits than any other pastor working in the Eastern Virginia Conference. This service is one of the great elements in his success.

We had a very delightful visit with Mr. and Mrs. B. F. Arnold in their summer cottage at Rehoboth Beach, Del., this week. These dear friends are members of Liberty Spring Church. While in their home we had the pleasure of christening their lovely child, Sandra Lynne Arnold. Such a lovely girl in the home gives new meaning to life and adds a new touch to human love. A child in the midst changes the center of interest and devotion. It is always a tragedy of first magnitude for a husband and wife to decree that their home shall be childless. Many will stand before the judgment seat of Christ and plead guilty to a deliberate violation of the Divine Order for the human race. The penalty for this disobedience is severe. Birth control should never point to the extinction of family life. A minister at Massanetta Bible Conference said: "I have eighty-five married couples in my church without children and the great majority of them deliberately plan to remain childless." What a blessing they miss with no child to awaken the fountains of parental love and quicken new hopes for the future. And what a judgment they face before God!

This situation explains, in part, the modern attitude towards the ownership of a home. There are thousands of people who have no desire or purpose to own a home. They prefer to pay rent because it does not require so much sacrifice and self-denial. Every young married couple should strive to own a home. Home-owners make it possible to anticipate a more permanent community and church life. Own a home and thank God for the privilege of knowing the joy of parental love and hearing the voices of happy children in your household. If Christianity cannot build homes and increase the happiness of the family life it will become extinct. Jesus spoke a good word for children. Welcome them into the home and seek them for the church. They should attend church services of worship, and their voices should praise the Lord in His sanctuary.

Only two months before the next session of the Eastern Virginia Conference will meet at Holy Neck Church. New members should be added to our churches and conference apportionments raised in full. Adequate financial plans should be adopted for making 1942 a better year for our churches and the kingdom of God.

I. W. JOHNSON.

FOUNDERS DAY.

**AT THE CHURCHES SEPTEMBER 14.
AT THE COLLEGE SEPTEMBER 16.**

The Christian Church in the South has a great stake in Elon College. By deliberate planning over a term of years, it brought the college into being. By exertion and sacrifice it has sought to support it from its beginning. Through losses and reverses it has remained loyal. Its friends beyond the church and alumni have not been so numerous, but they have been generous and true.

The church has been fortunate in securing and retaining for the college an excellent faculty from its beginning. Recurrent student bodies, attractive and capable, have come to the campus from year to year. Elon has had a steady and permanent growth. Beginning with less than one hundred students more than fifty years ago, an enrollment of between 650 and 700 is expected this year when the enrollment is complete. The curriculum has been revised and added to until there is an extensive number of courses at the college level offered. Opportunities are given for

preparation for the greater part of trades and professions available for capable and well-trained young people. Elon College has made a great contribution in the field of Christian education to church and state alike.

The observance of Founders Day in the churches on September 14 and on the campus September 16 will be of unusual interest to the entire Elon constituency, but particularly to the church and alumni. In addition to commemorating the act of the Christian Church in founding the college and the significance of this historic act, programs in the churches and at the college will be in honor of the late Dr. William Wesley Staley who was pastor of the Suffolk Church for forty years, president of the Southern Christian Convention for nearly as many years, and president of Elon College for twelve years. Dr. Staley was one of the leading ministers and educators not only in the Christian Church but in the South. He was so much a part of the Christian Church and her institutions that the church will be glad to mention his name with reverence and honor and be happy to recall on this historic occasion some of his many deeds of kindness, acts of service, and gifts of material substance to his church and the cause of Christian living in general. Material and suggestions for the services in the churches will be forwarded to pastors and superintendents during the coming week. All ministers of the Southern Convention are not only invited but urged to come to the college for the observance of Founders Day on September 16. The entire organization for the conducting of the proposed campaign to clear the college of its debts is also urged to attend. Every local church is requested to send at least one delegate to the college for this occasion. A picnic lunch for students, faculty and friends attending Founders Day will be served on the campus. Dr. I. W. Johnson, a lifelong and personal friend of Dr. Staley and in many ways associated with him in the work, will deliver the principal address at the college on Founders Day. Special music will be furnished by the Music Department of the college.

All members of Dr. Staley's immediate family and relatives, all members of the Suffolk Church which he served so long and so faithfully, all members of the alumni who attended Elon during Dr. Staley's administration, all members of the original faculty and of the present faculty, and all members of the Board of Trustees of the college are invited as

(Continued on page 14.)

FOR THE CHILDREN

Dear Friends:

This week I am thinking of you who are starting to school, either grammar school or kindergarten for the first time this fall. I am thinking of the splendid teachers who will become your very best friends. They will teach you many wonderful and interesting things which will help you to find more beauty and happiness in your everyday living. These teachers have spent many years getting themselves prepared to impart this wonderful knowledge to you. Under the leadership of these teachers you will make many new friends. They will teach you how to become good friends of books also. The days will go swiftly by and school will not be the task-master that you feared it would be, but a lovely, happy workshop where you and the teacher, and your fellow classmate will work out those problems which come into the lives of little folks.

I think of our church also and about those little boys and girls who are coming into the beginner's department of the church school for the first time. I yearn for trained teachers within our church doors all over America. Teachers who are ready and able to impart the knowledge of a *religious* life to these boys and girls. Teachers who do not wait until Sunday morning just before time for church school to make their plans for the lesson of the day. Teachers who are teaching because they love children and want to help them to become the Christian characters which our world of tomorrow is going to demand. Characters who will not be afraid to strive to the end of their lives for that world brotherhood which seems so far away in our present-day world. Teachers who will care enough to study the children individually and strive to meet their individual needs. Our Children's Page for this week is primarily for parents and teachers of children. Will you get your parents to read it?

Sincerely,

DOROTHY TODD.

THROUGH OUR CHURCH DOORS.

The doorway is ever a symbol of opportunity. Through the open doorways of churches all over our land come the children and, we hope, their parents.

The church offers to every child the opportunity to work and play with

his peers. Here each child finds a group of boys and girls of a similar development to his own, and a large part of learning how to get on with others according to Christian principles comes from the give and take of carrying on enterprises as a member of a group.

The church offers to every child a fellowship. Here is a group of people banded together to promote the kingdom of love. As the child comes to recognize this his education in Christian living is carried forward.

The church offers a place for worship. Here is beauty and quiet, and the inspiration of seeking God with others.

For such a task the church needs sympathy and imagination. She must play with the little and the big children. She must beautify her place of worship.

But the church is people. That is why she fails so many times. The church has no hands but the hands of those who are joined in common tasks. She has no mind to learn but the minds of those who sit in her pews. She has no devotion except that which burns in the hearts of those who stand at her altar.

The teachers of our church are the vessels of light which will bring to our churches of tomorrow the true light which they are imparting to their pupils of today. This chair of devoted learning will ward off the darkness of ignorance which is doing everything to get a foothold within our churches. "Let your light so shine" that our church of tomorrow will know no dark night of despair.

THE CHURCH TEACHES OUR CHILDREN.

What do you want the church to do for your children? "Teach them the Bible," comes the prompt answer from parents who confuse the Bible with religion.

Naturally we want our children to get the Bible. But what is the vital and important thing in the Bible? Is it a list of the names by which Jesus was called? Is it dates and events? That Genesis is the first book in the Bible? That Cain was the brother of Abel?

The most vital and significant thing in the Bible is religion. And the highest type of religion in the Bible is the religion of the Hebrew prophets and of Jesus of Nazareth. The thing

that we want most for our children from the Bible is the religion of Jesus. Not the religion of Abraham, Isaac or Jacob. Not the religion of Noah riding out the flood, nor of Samuel or Samson, David or Solomon, Elisha or Elijah. There is a vast difference between these and the religion of Jesus.

The religion of Jesus is a way of living. It is living in the spirit of love—love toward God, and love toward your neighbor. That, according to Jesus, was the first and great commandment. Reduced to its simplest terms—that is religion. Jesus lived on those terms. He lived on the basis of these fundamental principles:

1. The fatherhood of God.
2. The brotherhood of man.
3. The value of the individual as a child of God.
4. The law of love as the law of life.
5. The way of service as the way of life.
6. The kingdom of God as the goal of life.

Then this is the central aim of religious education: the development of Christ-like personality. A person might learn the whole Bible by heart so as to be able to quote any verse in it; yet be totally irreligious. Like the boy who wrote, "Thou shalt not steal" fifty times in his Sunday school notebook, and then walked off with the teacher's pencil. Religion is not words about life. But religion is life.

NOTE: The two above articles concerning *Through Our Church Doors*, and *The Church Teaches Our Children* are gleanings from articles in September issue of *Children's Religion* plus additional thoughts of the editor of this page.

A WALK IN SPRING.

By Grace Noll Crowell.

I went for a walk down the road today,
And what do you think I saw!
A yellow cow and a baby calf,
And a crow that went, "caw, caw,"
I saw a squirrel on a branch of a tree,
He teetered awhile and looked at me.

And there were the little leaves coming out,
And the grass blades growing tall.
I saw three bluets close by the fence,
But the queerest thing of all
Was a little funny fat hoppety toad
That bounced along in the rutted road.
I think I would see many things, don't you,
If I had four eyes instead of two?

Answers to Last Week's Puzzle.

- ACROSS—1. Swim. 3. Skim. 5. Ice.
7. Slate. 9. Nook. 11. High. 13. N. A.
14. Ge. 15. Hers. 17. When. 19. Sweet.
21. All. 22. Earn. 23. Dirt.
DOWN—1. Span. 2. Milk. 3. Seth.
4. Moth. 6. Ca. 7. Soars. 8. Eight.
10. One. 12. Gee. 15. Hope. 16. Swan.
17. Weld. 18. Neat. 20. E. L.



NEWS FROM DR. AND MRS. LEGER.

The following Postscripts from Dr. and Mrs. Samuel H. Leger will be of interest throughout the entire Convention, I am sure. Dr. Leger has visited many of our churches and they will be glad to hear from him again.—M. C. P.

POSTSCRIPT No. 1.

Shaowu, Fukien, China,
March 20, 1941.

In these days of sad turmoil when man with all his possibilities for good or evil is rushing hither and yon in blind stupidity, apparently bent on self-destruction, there is something consoling in the fact that nature still obeys the laws of the universe, and the seasons come and go with steady rhythm.

One has only to raise his eyes to the beauty of the mountains, now red with azaleas, to the trees lovely in their delicately flowered spring dresses, to the signs of new life and energy everywhere to feel a strange calmness and confidence creeping into his soul. God is not dead, but is patiently at work—work which perhaps we in our blindness have made more difficult, but work which will persist until the world finds Him.

We have been back in China just six months. We are thankful for the relative peace and quiet of the spot in which we find ourselves. The mountains about us are not only a source of beauty and inspiration to our souls but are a source of protection as well. An invading army would find it very difficult to make much progress with mechanized units in these parts where roads are few and poor.

Of course the separation from our family looms large in our minds, but letters do get through usually, and we are able to keep more or less in touch. To our great disappointment very few November or December letters reached us and none of the children's letters written at Christmas reached us at all. We do not know yet where some of them spent Christmas. However, we are thankful for every letter that does come through, and since Christmas, letters have been coming quite regularly, taking about two months.

Some of you may have written us and your letters never arrived. A few letters have come in and all been deeply appreciated. If some letters fail to get through, we hope you will not become discouraged but write again and hope for better luck next time. If there are those who might desire to make contributions to special causes in this part of China and wish to send the money through us, the only safe way at present is to send it in care of the American Board, 14 Beacon Street, Boston, Mass.

The most important item of family news since we last wrote is Margaret's change of name. She is now Mrs. Charles E. O'Neal. They were married in Caracas, Venezuela, but are now back in the States and can be reached at R. F. D. No. 5, Jackson, Miss.

Mabel E. Leger.

* * *

POSTSCRIPT No. 2.

Shaowu, Fukien, China,
May 10, 1941.

The Fukien Christian University letter of which we trust Dr. Fairfield can secure a copy in America to mimeograph and send with this, was written in March, as was the above P. S. No. 1. It was printed in Foochow, and we ordered copies sent here for mailing. They have not come and now that Foochow has temporarily changed flags, it seems best to write by air mail asking that it be sent out from Boston.

It is still very peaceful here, though more air alarms are, of course, to be expected now. Heartbreaking stories come through of suffering in Foochow, and many refugees will add to our problems here. An advanced guard of Foochow College has arrived, and it is reported that Wenshan girls school is to follow.

We follow as you do the world news and developments in America with deep concern and earnest prayers. Class work goes on without interruption, mostly at "safe" hours; though so far we have had very few alarms and no raids. Mails are worse than before, but still seem to dribble through. This leaves us in good health and spirits and with cordial greetings to all of you.

Samuel H. Leger.

MISSIONARY OFFERINGS.

WEEK ENDING AUGUST 31, 1941.

Sunday Schools.

Suffolk, Va.	\$ 25.00
Bethlehem, Suffolk, Va.	2.03
Pleasant Ridge, Ramseur; N. C. .	6.33
Leaksville, Luray, Va.	5.16
Palm Street, Greensboro, N. C. .	9.61
Oakland, Suffolk, Va.	10.00
Bethel, Elkton, Va.	1.00
Mt. Carmel, Walters, Va.	1.51
Rosemont, Norfolk, Va.	17.17
Ether, N. C.	1.20
Ingram, Va.	4.50
South Norfolk, Va.	5.00
Shiloh, Ramseur, N. C.	3.00
Holland, Va.	16.92
Lebanon, Semora, N. C.	1.38
Newport News, Va.	9.30
Mt. Olivet (G), Geer, Va.	3.01

Total \$ 122.12

Individuals and Churches.

Mr. A. S. Dunn, Lynchburg, Va. \$	2.50
*Mrs. K. B. Johnson, Fuquay Springs, N. C.	5.00
Isle of Wight, Va.	10.00
*Suffolk, Va.	58.95
*Rev. and Mrs. F. C. Lester, Elon College, N. C.	10.00
*Rev. J. H. Warren, Portsmouth, Va.	5.00
*Dr. L. E. Smith, Elon College, N. C.	12.50
*Winchester, Va.	10.00
*Reidsville, N. C.	6.00
Elon College Community Church, Elon College, N. C.	100.00
South Norfolk, Va.	75.00
Col. J. E. West, Suffolk, Va. ...	13.00

Total \$ 307.95

Specials.

Ladies Class, Rosemont S. S., Norfolk, Va.	\$ 12.50
Burlington S. S., Burlington, N. C.	20.22

Total \$ 32.72

Total for the week \$ 462.79
Previously acknowledged ... 19,537.76

Total since Sept. 1, 1940 ... \$20,000.55

*Honor Fund.

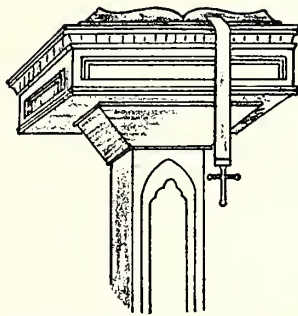
We reached our goal! I know you must rejoice with us over the good news, and we are indeed happy. This year we have raised more money than any year since 1930-31, and \$2,583.10 more than we raised last year. We want to thank each and every one for their interest, loyalty, cooperation and liberal donations for missions. Every church, Sunday school, many individuals and others have been most helpful and generous. We are deeply grateful to you.

Thus, we begin another year, a year which we hope will be even greater than the one just ended.

Gratefully and sincerely,

MATTIE COX PARKER,

Secretary.



OUR PREACHER FOR THIS WEEK IS
 REV. JOHN G. TRUITT, D. D.,
 SUFFOLK, VIRGINIA.

IMPORTANCE OF THE LORD'S SUPPER.

"This do in remembrance of Me."—I Corinthian 11: 24.

The Lord's Supper is not important to those who have never known Jesus, but it is important to those who having known him have loved him. In his day there were people who never knew him. Many of that group longed to see him, and know him, others of that group wished never to see him, or know him. Many never heard of him that they could feel either way about it. They never knew him. The Lord's Supper would be of no importance to them.

Then there were some who knew him but did not love him. In fact they hated him, and without a cause. The Lord's Supper held no importance for them. And many there were who knew him and loved him. To them the Lord's Supper had a very real meaning. They heard his words: "This do." To them it was a command, and a very impressive command. It was to them a loving command, and great pleasure for them to obey. For them it was a feast of memory. In it they saw him again. His thoughtfulness for them, his care and preparation for them, and his measureless love for them. They saw his hands, so loving and tender, his smile of hope or approval, they heard his words of courage and comfort. They remembered him. How this memory stilled them, and blessed them, for it was the rich, beautiful memory of the one they loved! And also the rich beautiful memory of the one who loved them with a saving, redeeming love. To them the Lord's Supper was important.

Surely it is likewise important to us here today. For if there is anything we here do remember it must be the rich blessings which have come to us from him. Hollowed, sacred helps along the journey of our lives, from babyhood, childhood, youth, manhood and womanhood, the glory of his life and love have been ever

about us. And our teachings, and our hearts carry us back to the days of his flesh. The rich cadences of his voice, as well as the inescapable challenge of his interpretation of his Father's redeeming love are again upon us. We are in a holy place indeed. We feel his presence, and for us who have known him and loved him, even though we have not known him as well as we could nor loved him as much as we ought, we are overwhelmed with his love for us.

In the second place, *the Lord's Supper is important for those who are conscious of their need for a Savior.* Does it sound trite? Not if you feel that you are in his presence. That makes all the difference in the world. When we feel that we are in his presence, we know that we are not good like we should be. Our failures, faults, weaknesses, ugly thoughts, unkind words, ignoble deeds, our low aim, our fleshy efforts, our forgetting of him, our refusal to make the best of our opportunities, time, talents, oh, all these things crowd upon us, too! And our hearts cry: Wash us, not our feet only, but our hands and our head! For those of us who are thus bowed before His presence the Lord's Supper is important.

For those of us who suffer the Lord's Supper is important. How he suffered! And the Lord's Supper specifically reminds us of that fact. Some hale, hearty, loved lad is today in the service of his country; tomorrow he is broken, bleeding, and nearly dead in the broiling hot sun. Multiply that until your heart breaks, and we see how we need Jesus. We need for the kind of "uncivilization" that can have that sort of thing going on, and we need him for the lad, and for the lad's loved ones. For the lad who knows Jesus and loves him the Lord's Supper means something. It is important. Each of us, without single exception, await the hour when we shall come to the end. It means something to celebrate Jesus' coming to the end, and to know it was not really the end! The Lord's Supper is important because it shows forth the immortality of Jesus, and hence our own eternal life. For all this we need a Saviour. And the Lord's Supper speaks to us of him.

And finally, *the Lord's Supper is important for all those of us who wish to carry on in a finer, fuller way, who wish to take up our cross after a better fashion, and to follow Him.* To all such, the Lord's Supper is important. If no such thought stirs in one's soul, I can see how that one would find the Lord's Supper of

little or no importance to him. But to those of us who feel the blessing of his hand on our head in loving benediction we are fed by the bread of his hour, and the cup of his agony. It causes us by faith to partake of him—his spirit, his courage, his assurance, and his determination to press on. It is food for the soul! We know we need it. And if we humble ourselves, confess our sins, and come to him in faith we know we have it. And that makes the Lord's Supper of supreme importance to us.

And even more than we can express we feel. It is such a searching, personal matter. In it there is so much inwardness, and so much blessedness we cannot express the final argument for its importance to our souls. But for us who know him, and love him, who seek to own him in our lives as our Redeemer, Master, and Lord, it is an occasion of tremendously deep significance. And all who sit by our side at the table of the Lord increase its value to us, and all whom we have known and loved in the shining faith of their lives help to strengthen us, and a world of need looms up before us to challenge us. We feel his arm about our shoulder, and hear his words: "Go . . . and lo, I am with thee always." Thus we feel how glad we are, and how important it is, to obey his loving command: "This do in remembrance of Me." *In remembrance of him!*

DR. J. O. ATKINSON HONOR FUND.

Mrs. K. B. Johnson, Fuquay Springs, N. C.	\$ 5.00
Suffolk Church, Suffolk, Va.	58.95
Rev. and Mrs. F. C. Lester, Elon College, N. C.	10.00
Rev. J. H. Warren, Portsmouth, Va.	5.00
Dr. L. E. Smith, Elon College, N. C.	12.50
Winchester, Va.	10.00
Reidsville, N. C.	6.00
Col. J. E. West, Suffolk, Va.	13.00
<hr/>	
Total	\$ 120.45
Previously acknowledged	1,369.07
<hr/>	
Total to date	\$1,489.52

Gratefully,
 MATTIE COX PARKER,
 Secretary.

A FINE RECIPE.

Take twenty-four hours. Mix thoroughly with the milk of human kindness. Spice of life to taste, a little discretion and common sense. Knead with the hand of friendship. Bake on the open hearth of love, and do not allow it to cool too quickly by trouble, or to become sour by affliction. Then serve with affection sauce and a bright smile.—*Selected.*

Pilgrim Fellowship

"Youth at Work in the Church"

A. LANSON GRANGER, JR., Editor

EASTERN VIRGINIA EXECUTIVE COMMITTEE "RETREATS."

The executive committee of the Eastern Virginia Pilgrim Fellowship held a retreat at the Norfolk Y. M. C. A. Camp last week-end. The group enjoyed working hard, as well as having times of inspiration and fellowship. The fact that three of them gave up trips with their families to such places as the Skyline Drive in order to pay for the privilege of doing Christian work together shows that they are taking their jobs seriously.

Members of the committee present were: Emily Harrell, Baxter Twiddy, Dorothy Lynch, Dorothy Sterling, Dallas Berry, Louis Curling, Evelyn Byrd, Audrey Cherry, Charles Heath, Jr., and Rev. T. Fred Wright. Mack Roberts, president of the Norfolk area young people; Miss Edna Fulcher, Mrs. Charles Heath, Jr., Mr. and Mrs. Howard Cannon, and Rev. and Mrs. F. C. Lester met with the group. Mrs. Elizabeth Fulcher was good enough to act as "chief cook."

Miss Audrey Cherry of Elm Avenue (Portsmouth) Church, was chosen as the new superintendent of Leadership Training. Miss Edna Fulcher was given a fountain pen from the Eastern Virginia Pilgrim Fellowship as a token of their appreciation for her help to the group through the years.

A calendar of suggestions of things to be done by young people each month during the year is to be sent to each young people's group. Other things planned for the year are outlined below.

All in all the retreat was a great success. The president, Emily Harrell, succeeded in keeping the group at work and happy about it, and even in making the expenses come out right—in everything except getting the boys to realize that when they went to their cabin at night they were supposed to go to sleep!

PLANS FOR EASTERN VIRGINIA YOUNG PEOPLE.

At the officers' retreat plans were made for definite work to be done under the direction of each superin-

endent, and new plans were decided upon for financing the young people's work.

Devotional Life.

1. Committee to work with Miss Angie Crew in developing a dramatization presenting the purpose and various phases of the work of the Pilgrim Fellowship. This to be sent out to all churches in Eastern Virginia, with the suggestion that the young people present it at some time when the membership of the church is invited to the service.

2. Superintendent to mimeograph and send out worship services and other devotional material to be used in young people's meetings.

3. Superintendent to select a book of the Bible to be studied by all young people in our churches for one month. Questions to be made out on this Book and sent out for final discussion on it.

4. "Lenten Devotions for Young People" to be sent to each church.

Christian Endeavor.

This committee is to strive for co-operation among the various types of groups included in the Pilgrim Fellowship, and to attempt to organize societies in churches having no young people's organization.

Social Action.

This committee will suggest ways in which each young people's group can be of service to its community, and strive to emphasize that phase of Christian work.

Leadership Training.

1. Committee will urge some young people from each church to attend training schools in various areas of the conference.

2. Local young people's groups will be urged to take training courses in their own churches, through Sunday school classes, etc.

3. Emphasis will be placed on young people attending Spring Rally, Junior High Camp and Elon Summer Conference.

4. The superintendent will encourage young people to take Vacation Bible School course at Elon, so that they can help with Bible schools next

(Continued on page 15.)

HELP FOR EVERYDAY TASKS.

CHRISTIAN ENDEAVOR TOPIC

SEPTEMBER 14, 1941.

SCRIPTURE: II Tim. 2: 15; Ps. 1: 1-6; Matt. 25: 21.

Daily Readings—

Monday—Warning Against Slothfulness—Prov. 6: 9-11.

Tuesday—Blessedness in Daily Needs—Luke 6: 20-23.

Wednesday—Perseverance in Watchfulness—Matt. 24: 42-47.

Thursday—Faithfulness in Little Things—Luke 16: 9-13.

Friday—Victorious Living—Rom. 12: 9-14.

Saturday—Conquering Care—Phil. 4: 10-13.

Suggested Hymns—

"Dear Lord and Father of Mankind."

"O Jesus I Have Promised."

"I Would Be True."

"Open My Eyes That I May See."

If we examine the lives of great men and women, we discover that they did not achieve greatness in one leap. They obtained greatness by doing well the small tasks which make up life. They did ordinary tasks in an extraordinary way. Clara Barton, who founded the American Red Cross, is an example. Working in Civil War days, much of her time was spent in common tasks as assembling bandages and medical supplies, traveling to battlefields with nurses and doctors, boiling water and sterilizing surgical instruments. No one thing was heroic, but she did everything so well.

Sources of Help for Short Talks—

1. Meditation.—We need to take time to think things through. Practice daily reading of the Bible. Prayer puts us in direct communication with the infinite resources of God.

2. Be a good workman. Have a sense of being appreciated by others. Express thanks for work well done. Serve your fellowman well.

Questions for Discussion—

1. Do we learn to live as we learn any other art?

2. Do you envy the people born and brought up within the shadow of the finest influence life can offer them? Then do you say, "What chance have I?" Upon what does each person's chance depend?

3. In what way do the Christian Endeavor topics, the Sunday school lessons and the pastors' sermons help us in our everyday tasks?

S. E. M.

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

REVELATION: A MESSAGE TO PERSECUTED CHURCHES.

LESSON X—SEPTEMBER 7, 1941.

LESSON: REV. 1-3.

DEOTIONAL READING: PS. 34:15-22.

GOLDEN TEXT: *Be thou faithful unto death, and I will give thee the crown of life.*—Rev. 2:10.

Inasmuch as our lessons for the next four weeks are to be taken from the Book of Revelation, it might be a good idea to give a brief introduction to that book. It is generally admitted that it is the most difficult book in the New Testament. Jerome, the great Christian scholar, declared that the Book of Revelation contained as many puzzles as words. Calvin wrote a commentary on every book of the Bible except this one, which he omitted, he said, because "It is a sacred mystery, and it does not become us to peer into it." There is a remark attributed to Luther that if a man were not crazy before he began to study the Apocalypse, the chances were that he would be by the time he finished. The book is indeed very strange, full of fantastic imagery, visions, cryptic numbers. There have been many interpretations given to these signs and symbols. It is well to keep in mind, however, that "it is far more important to catch the book's spirit of courageous trust in God and unflinching assurance of the outworking of his purposes than it is to uncover all the secrets which it holds."

Some W's of Revelation—

A. Who? There is much difference of opinion as to the author of the Book of Revelation. Some say it was John, the beloved apostle; others say it was another John. In any event, a man named John wrote it, and as to which John it was it makes no difference—its message is the same. The author himself states that he was an exile on the island of Patmos, an exile because of his faith and loyalty to Jesus Christ. He distinctly states that the book came to him as a revelation from Jesus Christ.

B. Whom? Revelation was written to the Christians who were about to undergo persecution, suffering and death. These Christians were scattered far and wide, but wherever they were they were more or less subject

to the terrible persecution which the Roman empire visited upon the early church.

C. When? The date of the book is also a matter of speculation. Suffice it for general purposes to say that it was probably written between 95 and 100 A. D.

D. Why? The book was written to comfort and to encourage the Christians who were undergoing persecution and suffering and martyrdom. These Christians were very much discouraged not only because they were being persecuted, but because they were being persecuted by a heathen power and because God did not seem able or willing to do anything about their deliverance. Then, too, they were evidently disappointed that the Lord Jesus had not come in person as he had promised. It is to encourage these people to undergird their lives with faith, to stimulate them to be true, and to strengthen them under great tribulation that the book was written.

The book was written also to show that God was still the ruler of the universe, that Christ was sovereign, that righteousness shall prevail, that the kingdom of God would be established, that Satan and the forces of evil would be overthrown, that temporal kingdoms would be supplanted by the kingdom of God. Christians were to remain steadfast and faithful unto the end. In faith in Christ they were to find the secret of overcoming.

E. What? The book of Revelation is, as the name implies, a revelation—a revelation of the things as yet unseen, a revelation of mysteries up to the time of writing not made clear. Another word for it is Apocalypse, which means uncovering, or unveiling. The book is an unveiling of things hidden; it is a combination of history and prophesy. As has been suggested above, it contains a mass of symbolism, signs, imagery and cryptic numbers. It was necessary both for the safety of the man who wrote it and for those who read it that it should be so. Familiar as they were with signs and symbols, the book would have a meaning to them while it would be meaningless to their persecutors.

Much of the difficulty in understanding Revelation has been, and is due to the fact that people interpret it literally, when as a matter of fact

it was never intended so to be interpreted.

Summing Up the Lesson.

The scriptural background for today's lesson embodies three full chapters and it is impossible, of course, to interpret these chapters verse by verse. In brief, however, the message of these first three chapters can be summed up as follows:

A. Introduction. In chapter one, John introduces his subject. He tells how he was on the isle of Patmos, a fellow companion in tribulation to those to whom he was writing, a sufferer for his faith. He tells how he was in the Spirit on the Lord's day, and how he heard a great voice as of the sound of a trumpet, instructing him to write a message to the seven churches of Asia. He insists that this message was given to him by revelation of Jesus Christ. Christ appeared to him in a vision as one who was standing in the midst of seven golden candlesticks with seven candles. Asserting that he had the keys of heaven and of hell, he commanded John to write the things which he had seen, the things which were, and the things which he should hereafter see. The Spirit expressly tells him that the seven stars are the angels of the seven churches, and that the seven candlesticks are the seven churches.

B. The Message to the Churches.—Chapters two and three contain a message to the churches. They follow a general pattern. It is significant that in practically every case they begin with a word of commendation. This is in keeping with the spirit of Christ—he always saw the finer possibilities in every man and in every situation, and he praised that which was good. Next there come words of censure. In every case except one there were faults in the churches, and in a frank and loving way the Spirit called them to mind. Following this censure there was a call to repentance and a warning. Finally, at the end, there comes a promise to the overcomer. Again and again the phrase, "To him that overcometh," or "He that overcometh" appears in the message to the churches. The phrase, "To be faithful unto death," is repeated also. There is no doubt that these messages brought comfort and courage to the persecuted and suffering Christians.

We are never too old to make new friends. Friendships don't depend on age, but on the kind of fellow you are. A man should keep a boy's heart, and he'll make friends like a boy, I don't care how long his whiskers are nor how gray.—*Kumpton.*



BY CHAPLAIN

H. E. ROUNTREE

MONDAY.

RENUNCIATION.

"No man that warreth entangleth himself with the affairs of this life; that he may please Him who hath chosen him to be a soldier."—Read Luke 9:57-60.

Christ's disciples must renounce worldly allegiances. A Christian must renounce any claim to search for worldly prominence. Christ has seen fit to honor many of His faithful servants, for many of our great men have been raised to eminence through faithfulness to Christ; but they did not get this honor by seeking it. Our Lord says, "Seek ye first the Kingdom of God and his righteousness and all these things shall be added unto you." "Before honor is humility," says the Proverbs.

Prayer—Our Father, teach us the lesson of humility and service. Teach us how to forsake all, that we may be Thy disciples all the way. *Amen.*

TUESDAY.

PURPOSE IS HOPE.

"He steadfastly set his face to go to Jerusalem."—Read Luke 9:51-56.

This is the substance of the great purpose and success of our Lord Jesus Christ. From the beginning of his ministry, he never wavered from this eternal purpose. He knew what it meant to Him; the sacrifices he must make even to death. But he loved surpassingly and that held him.

There is an objective for each of us. If that objective has our love, we will seek it, love it, live for it and die for it. Does the goodness, loveliness and beauty of Christianity appeal to us? If so, it is a constraining and impelling force of our lives.

Prayer—Dear Father, help us to ever keep in mind the inexpressible love that held our Lord to His eternal purpose, and the love he had for us to make us His own. Enable us to

live His life in ours, day by day. *Amen.*

WEDNESDAY.

AT THE PARTING OF THE WAYS.

"Let the dead bury their dead. . . no man, having put his hand to the plough, and looking back, is fit for the kingdom of God."—Read Luke 9:60-62.

The natural man likes to think of himself as a master of his own fate and captain of his own soul. But under this impression he is as blind as the bigoted Pharisees. "Ye cannot serve God and mammon," but man is so constituted that he must serve one or the other. Therefore we must have singleness and steadfastness of purpose if we would be free from sin.

Prayer—Our Father, save us from sin, and make us free through Jesus Christ and through our devotion to him. *Amen.*

THURSDAY.

WHICH WAY?

"One thing is needful: and Mary hath chosen the good part, which shall not be taken away from her."—Luke 10:42.

We have heard a story of two brothers leaving the church where they had been attending a Bible school. One looked at the other and said, "I'm through. This is my last time at this place." The other with equal emphasis said, "Well, I don't think this is my last day. I intend to learn more of God and His will concerning my life." The latter became a respectable citizen and prosperous farmer. The other who never went again to the church was Leon Czolgosz who assassinated President William McKinley.

Which way shall I take? How our choices effect our character and fashion our own destiny.

Prayer—Our Father, help us to be careful of our choices today and always. We would dedicate our lives to honoring Jesus in our thoughts and deeds. *Amen.*

FRIDAY.

TODAY'S GREAT NEED.

"Lord, teach us to pray."—Read Luke 11:11-13.

When the disciples realized that prayer was the greatest need, they besought Jesus to teach them how to pray. Teaching them to pray, he gave them "Our Lord's Prayer." This prayer indicates a life of reverence for God, resignation to His will, confessing and forsaking sins, infinite love and provision, and full service. "Go into my Kingdom and work and whatsoever is right I will give you." Work for the Kingdom.

Prayer—O God, forgive us our many sins; save us today and we will always be Thine. *Amen.*

SATURDAY.

THE WAY TO AN ANSWER.

"Cast not away therefore your confidence, which hath great recompense of reward. For ye have need of patience, that after ye have done the will of God, ye might receive the promise."—Heb. 10:35, 36.

We believe that God is mightily pleased when His children learn to earn His confidence and patiently persevere in His will till they learn His mind in all things of their daily life.

Prayer—Our Father, Thou wilt provide all our needs. Give us this day keen perception of the way we should go and what we shall do. *Amen.*

SUNDAY.

THE EXAMPLE OF JESUS.

"As his custom was, he went into the synagogue on the Sabbath Day."—Luke 4:16.

(Continued on next page.)

CONFORMISTS OR NON-
CONFORMISTS.

(Continued from page 3.)

This is likely to begin with a nonchalant attitude in the home towards many established conventions and current ideas. If Johnny chooses to tie his necktie in one fashion while all the boys in the school are twisting theirs in another way such parents are not shocked but merely amused. If Jane develops a different set of interests from those which girls of her age are supposed to follow, that is regarded as her privilege. Following the styles is taken to be an optional matter. When it comes to opinions, all varieties are considered interesting. As parents we may have some strong convictions, but we try to defend them in a way which is not obnoxious to our sons and daughters. The atmosphere which we create is one of freedom.

We can go further than this by lending downright encouragement to our children when they venture to develop habits and opinions of their own. Provided they are not squealed by their elders, the ordinary young person can be trusted to produce a certain number of novel suggestions or new ideas as they grow up. The way in which these are received by their parents has much to do with the frequency of their recurrence. If we wish to strengthen the attitude of non-conformity in our sons and daughters we should lend them the courage with which to pursue their more novel impulses. Youth is far more timid than it is willing to admit. Especially does it hunger for something akin to a vote of confidence from its elders when contemplating something new and different. A hand on the shoulder, a word of encouragement counts for much at such times. It is not at all necessary that we be convinced of the wisdom of the undertaking in hand. The ends which young people seek are usually transient and of no great significance, but the spirit which dares to venture on a new path is fundamental to all progress. Behind a brave son or a venturesome daughter there usually stands a father or mother who is constitutionally unafraid.

If we desire the future to be a replica of the past we can raise up children whose loyalties are closely attached to the accepted values of the present. If we wish tomorrow to be something different from today we can so train our sons and daughters that their hearts will be predisposed toward changes in our social and economic order.

THIRTY YEARS AGO.

(Continued from page 5.)

thus making the total amount of three million dollars which was his goal as the amount needed for an entirely new set of divinity buildings. Dr. Brown counseled with his students and the alumni regarding his dream, thus enlisting their cordial interest.

When Dean Brown retired from office in 1928, his dreams for the new buildings still unrealized, he continued to use his influence for their realization as the time stipulated in writing and approved by legal counsel regarding the conditional gift of one million dollars had not yet expired. The donor had given Dean Brown ten years in which to raise the other two million dollars, and though by that time Dean Emeritus, his ambition to secure the needed funds for new divinity school buildings was unabated. His interest in the Divinity School to which he had given the best years of his life was so deep that he could do no other.

The Yale Corporation, recognizing the urgency of speedy action to secure the conditional gift of one million dollars before the expiration of the time stipulated in the agreement, was now led to appropriate out of the "Stirling Fund" two million dollars for new divinity buildings. To make provision for the furnishings, the Corporation voted another half million dollars, making the total appropriation from the Stirling Fund \$2,500,000.00, which added to the \$1,000,000.00 secured by Dean Brown in the conditional gift, made a total of \$3,500,000.00. Thus, Dean Brown's far-sighted vision in securing the \$1,000,000.00 conditional gift in order to get the Yale Corporation to use \$2,000,000.00 of the "Stirling Funds" to meet the contingency, made possible the erection of the new divinity school buildings known as the "Stirling Divinity Quadrangle," which now stand on Prospect Street.

What a monument to Dean Brown and to the vision splendid which he cherished for the school whose progress for nearly a score of years was so closely linked with his efforts!

But the story is not yet complete. In addition to being responsible for securing the new divinity school buildings, Dean Brown secured a gift of \$1,000,000.00 from a longtime friend in California to endow the Gilbert L. Stark Chair of Social Ethics in the Yale Divinity School. In collaboration with his close friend, Professor Williston Walker, he secured a gift of \$150,000.00 from Mrs. Hillyer of Hartford, Conn., a daughter of Horace Bushnell, to endow

"The Horace Bushnell Chair of Christian Nurture." With the aid of his close friends, Professor Hershey Sneath and Professor Henry Wright, he secured \$100,000.00 from Mrs. Clement Buffalo to endow the "Stephen M. Clement Chair of Christian Methods." Dean Brown led in the campaign to raise \$50,000.00 for the "Mattatuck Foundation" to endow the "Chair on Spiritual Content of Literature." Then in collaboration with Mrs. Frank C. Porter, he interested Mr. Justus Hotchkiss of New Haven in bequeathing to Yale University \$1,000,000.00, with the stipulation that a third of the amount, \$333,333.00, should go to the Divinity School. Dean Brown is now Dean Emeritus on the Justus Hotchkiss Foundation. All these gifts, with other smaller gifts totalling nearly \$2,000,000.00, Dean Brown aided in securing for the Yale Divinity School. These funds were added to the \$2,500,000.00 voted by the Yale Corporation from the Stirling Funds to meet the contingency of the \$1,000,000.00 secured for the Divinity School mainly through Dean Brown's vision and efforts during the past thirty years. Hence it is not strange that the name of Dean Charles R. Brown will always be associated with the Yale Divinity School—the two are so inseparably related. When the name of Dean Brown is mentioned, Yale Divinity School comes instantly to mind. And when the Yale Divinity School is referred to, the name of Dean Brown is in the foreground.

Thirty years ago when Dr. Brown became Dean of Yale Divinity School, no one would have presumed to prophesy such far-reaching accomplishments as these which today crown his labors of thirty years! And the most significant thing of all is the fact that the man who has such a record of service is still "going strong," having nearly every Sunday and many week days engaged for more than a year in advance as he continues to preach and lecture in the colleges and universities, and to address large conference and convention gatherings and ministerial assemblies. May he be spared to service for many years to come. "So say we, all of us!"

THE QUIET HOUR.

(Continued from preceding page.)

This is a day of rest and gladness. We lay aside our busy plows and seek His house of prayer. Burdens of the world fall off our hearts, our spirits lift, our hearts are pacified, our souls feed on the best, and we are revived. Let us not miss this blessing.

The Orphanage
CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

Our farmer boys are out of one job and then into another. We are now beginning to cut our hay crop and store it in the barn. If the weather continues dry and clear they should get a lot of it in the barn during the next ten days. We always feel better satisfied when the hay is cut, cured, and stored in the hay loft. Owing to the extreme drought our hay crop will be cut short this year.

School will soon open and then it will be books, tablets, pencils, notebooks, and many other things to get the children all fixed for school. Then all will have to have school clothes and then a little later it will be shoes, wraps and many other things. All these things cost money. The prices of shoes, clothing, and nearly everything we have to buy have advanced and it will take more to live and it will be necessary to have a larger income if we keep our heads above water. This advance in prices was not expected when we figured out our budget the first of the year. We want to insist that the Sunday schools make their offerings as large as possible in order to help us meet this increase in prices. We cannot reduce the clothing bill as the children have to have clothes and food and we have figured both down as close as it is possible to make it. You have heard it said that some people squeeze a dollar so hard that they make the eagle holler before they turn it loose. If it were possible you could hear the eagles holler at the Christian Orphanage every day. It keeps one's thinking cap on all the time to keep the expense account down in keeping with the income. We have our discouragements, but the Lord is good to us and His people have stood by us all these years and He still lets his sun shine on us. We did our best to reach the eleventh rung in our ladder but missed it by \$15.82. So close, yet so far away.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR SEPTEMBER 4, 1941.
Amount brought forward \$10,113.64

Sunday School Monthly Offerings.

Eastern N. C. Conference:	
Henderson	\$ 8.09
New Hope:	
July	1.20
August	1.38
Moore Union	10.00
	\$ 20.67
N. C. & Va. Conference:	
Mt. Zion	5.36

Western N. C. Conference:	
Graham, Prov. Memorial \$	6.40
Randleman	7.39
Hank's Chapel	9.08
Pleasant Grove	4.35
Smithwood	2.02
Big Oak	2.27

Eastern Va. Conference:	
Oakland	\$ 10.00
Liberty Spring, Bertie	
Johnson Class	1.00
Mt. Carmel	5.86
South Norfolk	5.00

Valley Va. Central Conference:	
Leaksville	\$ 5.04
Linville	7.37
Bethel	1.00

Special Offerings.

David Crump	\$ 1.00
Mr. Fespermon	5.00
Mr. Bryan	36.00

31.51

21.86

13.41

Cash	715.73
Mr. Horner	20.00
	777.73
Total for week	\$ 870.54
Grand total	\$10,984.18

FOUNDERS DAY.

(Continued from page 6.)

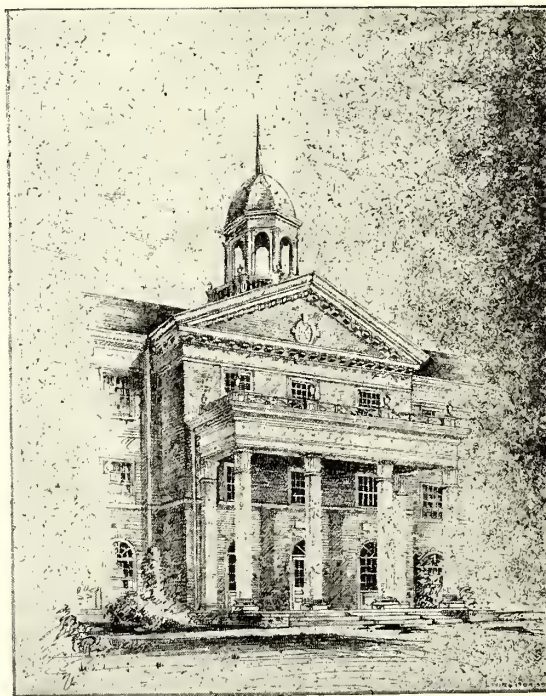
special guests and will occupy reserved seats for the service. Authorities of the college feel sure that a service of this kind will meet with an enthusiastic acceptance and approval. It will be appreciated if those who plan to come will drop us a card stating that they will come. We will greatly appreciate your cooperation in this particular.

L. E. SMITH.

ELON COLLEGE

Founded by the Christian Church in 1889

**A CO-EDUCATIONAL INSTITUTION OF HIGHER
LEARNING OF THE CONGREGATIONAL
CHRISTIAN CHURCH**



ENTRANCE TO ADMINISTRATION BUILDING

Elon College is located in the piedmont section of North Carolina. The climate is invigorating and healthful. The natural beauty of the campus is enhanced by careful landscaping.

The definite religious atmosphere of the College and its modern equipment provide the very best facilities available for the training for religious leadership.

The rates are most reasonable.

LEON EDGAR SMITH, President

Elon College

North Carolina

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational and Christian Churches.

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SUBSCRIPTION RATES.

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All other matters of business should be addressed to "The Christian Sun," 1536 E. Broad Street, Richmond, Va.

Contributions should be sent to the editor at 3206 Grove Avenue, Richmond, Va., not later than Friday preceding the date of publication. Emergency notices will be received at "The Sun" office up to Tuesday of the week of publication.

Marriage or obituary notices of not over 125 words will be published free. All over 125 words, 1c a word, cash with notice. Notices should be confined to 250 words.

Marriages

EVERETT - GLEASON.

The marriage of Miss Frances Horne Everett, daughter of Mr. and Mrs. H. B. Everett of Holland, Va., to Henry Allen Gleason, son of Dr. and Mrs. H. A. Gleason of Brouxville, New York, took place Thursday morning, August 28, at eleven o'clock at the Holland Christian Church. The ceremony was performed by Dr. Will B. O'Neill, pastor of the church and Dr. Moses Bailey of Hartford Theological Seminary, Hartford, Conn. The double ring ceremony was used.

The church was decorated with evergreens, ferns, white asters and elematics. The wedding music was played by Mrs. E. L. Rawles. The bride, who was given in marriage by her father, wore a white tailored suit with white accessories. Her flowers were white roses and asters.

Miss Nancy Carmeu Austin was maid of honor and wore a yellow suit with white accessories and carried an arm bouquet of lavender asters.

Mr. Hale Cook of New York City was best man.

The mother of the bride wore navy blue sheer with blue accessories and a shoulder corsage of pink roses. Mrs. Gleason, mother

of the groom, was attired in a powder blue costume and wore a shoulder corsage of pink roses.

The groomsmen were George Holroyd, Andrew Gleason and Henry Anderson, all of New York, and James Everett Hollaud of Holland, Va. Mrs. Hendricks Jones was mistress of ceremonies.

After a brief time in the Shenandoah Valley, Mr. and Mrs. Gleason will return to Hartford, Conn., where he will teach at the Hillyer Junior College and continue his studies at the Seminary, and Mrs. Gleason will be in charge of the Nursery School at the First Church of Christ (Congregational) in West Hartford.

LABOR SUNDAY MESSAGE, 1941.

(Continued from first page.)

conomic relations. If this new missionary call is heeded, the Christian forces will play a vital part in the era just ahead. If it is ignored, they are likely to have little part in solving our most urgent social problems and infusing spiritual life into society.

The fundamental religious concern with industry has to do with its spirit and purpose. If we are to develop an economic order which will express the spirit of Christ, who came "not to be ministered unto, but to minister," the primary test of production and distribution must be not a private advantage but the common good. A Christian spirit must find appropriate economic forms to fulfill its basic purpose of the greatest service to human need.

In the area of industrial relations the churches must make clear not only that labor has the right to organize, but also that the principle of such organization is socially sound. At the same time as labor grows in power, it must assume the moral responsibility which power entails. Organized labor can command public support only as it deals effectively with various elements in its ranks which weaken confidence in its integrity. It must live up to the Christian spirit which is essential to democracy. It must itself practice democracy in control and, where necessary, put its own house in order. It must also refrain from discriminating against any workers because of color or creed. Many unions have led the way in fair interracial relations in their own membership and have set a worthy example to civic and religious organizations. Others have yet to accept and to practice this Christian democratic principle.

This hour of crisis calls for a Christian movement which has renewed its spirit and clarified its vision of the wider implication of its Gospel, and for a labor movement which has purified its practices and set its eyes on the farther goals of true democracy.

All groups are summoned to work together for a better ordering of society upheld by religion on the one hand, and by the productive labor of hand and brain on the other.

PILGRIM FELLOWSHIP.

(Continued from page 10.)

summer in their own churches and in other churches.

Missions.

1. Superintendent to carry out plans for J. O. Atkinson Memorial gifts by young people in September. This money is to go for scholarship in Bangalore Theological Seminary in India.

2. Young people to endeavor to raise a budget of \$1,500.00 for missions during this year. This will include amount of \$880.00 now apportioned to missionary societies and the Atkinson Memorial, and will go through the Woman's Board. This is a big step forward in missionary endeavor and will require work and prayer and sacrificial giving on the part of Eastern Virginia young people.

Finance.

Each young person in each church is to be asked to give 10c per year as dues to the Eastern Virginia Pilgrim Fellowship. This money will be used by the different superintendents in carrying plans for their departments, and for other types of work done by the Fellowship.

MISSIONS IN SEPTEMBER.

September is the month when young people's missionary societies complete their apportionments for the year. Now is the time to check up and see whether or not your society is meeting the requirements for the Standard of Excellence.

In the Program Guide it was suggested that all young people's groups give a minimum of \$5.00 during the year to missions. This will be a good time for your Christian Endeavor Society or Sunday school class to think about this suggestion.

The Eastern Virginia Pilgrim Fellowship voted at its annual session to sponsor the giving of fifty cents by each young person for the J. O. Atkinson Memorial Fund, so that all young people would be included rather than just the missionary societies. The missions superintendent, June Joy House, is sending material about this project to all young people's groups. It would be well if young people in other conferences would follow the lead of the Pilgrim Fellowship in Eastern Virginia in promoting this mission activity.

E. C. L.

CONCERNING LIFE INSURANCE

By DR. DOUGLAS HORTON.

"You and I are in the same business," an insurance agent once said to me, "because we both preach that no man lives unto himself alone. A man can talk all day about altruism, but by providing protection for his family through life insurance he changes empty words into deeds."

It needs to be added, however, that a man must be certain his insurance really insures.

An old friend of mine who died suddenly this year was a man who never forgot his family. Month after month, even when salaries were cut, even when the bills for the children's education came in, even in times of emergency—he paid the premiums on his life insurance policies.

Then one day the church of which he was minister caught afire. He rushed in to save important records, stumbled in the smoke-filled rooms, and fell face downward over a register which was belching poisonous fumes. In that position his body was found.

When his wife wrote the insurance companies for the help she needed, they paid the claims promptly and fully—all but one. That one refused to pay anything, because the death was "exceptional," being due to asphyxiation. A review of the policy written by this company brought to light a sinister situation. The policy stated that the supposed beneficiary was entitled to the benefits set forth "on the back of this certificate and **in the by-laws of this society.**" The latter contained a large number of exceptions. No copy of the by-laws was attached to the policy—and even if it had been, who would read the fine print of the by-laws of an insurance company? Furthermore, in this case the directors of the company had reserved to themselves the power to change the by-laws at any time without authorization from the policy-holders. The company originally claimed to be designed especially to help ministers, and it was at a ministers' conference that an agent had persuaded my friend to sign his contract. At the head of the policy were the pious words, "Bear ye one another's burdens."

I sought advice about the matter from Don Adams, who besides being the executive secretary of the Laymen's Fellowship knows what there is to know about insurance. After consulting other experts he sadly reported that nothing could be done, since the company, though not recognized by others, was operating within the law of the state where it was incorporated.

"How can a person avoid getting into a situation like this?" I asked. "What rules should one follow in selecting his insurance company?"

"The same rules you use in selecting a doctor," Don Adams replied. "You don't go to the cheapest but to the most skilled man. Insurance companies have character just as persons do. By and large cheap insurance means inadequate protection. There are two chief reasons you buy insurance—one is **coverage**, or the ability of your policy to cover your risks, and the other is **safety**, or the integrity of the company which undertakes to protect you. Go to a company of proved performance."

Brothers of the pew and of the pulpit, this is a warning. My friend's widow joins me in saying, "Insure—but know your company." Be sure the policies you now hold are with standard companies. If you want to know the name of the disreputable company to which I have referred, write me.

The CHRISTIAN SUN

REPRESENTING THE SOUTHEAST CONVENTION OF CONGREGATIONAL AND CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOL. XCIII.

RICHMOND, VA., THURSDAY, SEPTEMBER 11, 1941.

No. 36.

Founders' Day at Elon College Tuesday, September 16



Honoring the Memory of Dr. W. W. Staley
Twelve Years President of the College

LET THERE BE LIGHT

NEWS AND VIEWS

Last call is here made for contributions for the Kerr-Sun Memorial.

Dr. John G. Truitt preached at the First Christian Church, Portsmouth, on Sunday, August 31.

Rev. Arnold Slater assisted Rev. B. H. Watkins in revival services at Barretts Christian Church during the last week in August.

Members of the Elon Campaign General Committee are urged to be present at the meeting to be held Tuesday afternoon September 16.

Rev. and Mrs. Melvin Dollar plan soon to occupy the parsonage built by the Bethel-Concord-Mt. Zion pastorate in the Bethel Church community.

On Wednesday, September 17, the Christian Missionary Association will meet with the Gibsonville Church. C. M. A. dues are now due and should be forwarded to Rev. James H. Lightbourne, Sr., 401 Church Street, Burlington, N. C.

Rev. Duane N. Vore, Yale student and Connecticut pastor, spent Sunday, August 10, visiting in the churches formerly served by him in the Upper Alamance Fellowship. In the morning he was the guest preacher at Mt. Zion Church.

Rev. W. C. Carpenter is the minister of the following churches in South Georgia: Enigma, Ambrose and New Light. For a number of years he also served Vanceville, but during the past year Rev. G. D. Hunt, from Roanoke, Ala., has served the church.

Rev. Kenneth Register this next conference year will serve the Carolina and Shallow Ford Churches. Mr. and Mrs. Register will live at the village of Carolina in the parsonage provided by the Carolina Church.

Rev. J. L. Neese concluded a revival on August 29 in Philips Chapel M. E. Church at Swepsonville, N. C. This is Mr. Neese's home town. Thirty-one conversions and fifteen additions to the membership were reported. Mr. Neese preached at our church in Danville on the last Sunday morning in August and spoke at the Lebanon Christian Church in the afternoon. Large congregations attended these services.

The following ministers attended the Retreat for Eastern Virginia held last week at Chesapeake Beach: J. G. Truitt, R. L. Jackson, T. F. Wright, J. H. Warren, Frank Lewis, J. F. Morgan, J. L. Neese, J. H. Dollar, J. E. Neese, F. C. Lester, E. W. Jones, H. S. Hardeastle, H. G. Council, Arnold Slater and R. L. House.

The Revs. Melvin Dollar, Kenneth Register and Milliard W. Stevens will this next collegiate year form a sort of Three Studenteers. They plan riding back and forth together from their Upper Alamance pastorates to Duke University. At Duke Mr. Register will begin his work for the Bachelor of Theology degree, Mr. Dollar has completed thirty of the required ninety hours and Mr. Stevens will this next year receive his degree.

GRAHAM-PROVIDENCE MEMORIAL.

We who were privileged to hear the messages delivered each evening last week at Graham-Providence Memorial Church were greatly blessed. Never was a minister more zealous for the cause of Christ. Never were the hearts of a congregation more receptive. We truly feel that Rev. W. J. Andes is a man after God's own heart.

Many church members came to the altar and renewed their vows and there were a number of conversions. The interest shown by the children and younger folks was especially noticeable.

Friday marked the closing of a very successful Daily Vacation Bible School. Rev. and Mrs. W. A. Grissom, Rev. Mr. Andes and Rev. M. L. Grissom, with the assistance of a competent corps of teachers made the school so interesting and instructive that the youngsters are already counting the days until next year's school shall begin.

BEATRIZ FOUSHEE,
Reporter.

SPECIAL NOTICE!

The annual meeting of the North Carolina Council of Churches will be held in Hillsboro, N. C., on Tuesday, September 16, 1941, according to a recent announcement from the Council's executive secretary, Rev. Ernest J. Arnold.

Prior to the annual business session, the representatives of thirteen

denominations will be the guests of the Hillsboro Ministerial Association at a fellowship luncheon, at which time the Rt. Rev. Edwin A. Penick, D. D., of the Episcopal Church of the Diocese of North Carolina, will be the principal speaker.

Immediately following the fellowship luncheon, the Council members will assemble in the historic St. Matthews Episcopal Church for the annual business session. Presiding over this meeting will be the president of the Council, Dr. W. A. Stanbury, pastor of the Centenary Methodist Church, Winston-Salem, N. C. An extra full docket has been announced. A number of new Council activities will be considered and two new denominations will be received into the membership of the Council.

The following are scheduled to represent the Congregational Christian denomination at this meeting: Dr. J. H. Lightbourne, Burlington; Rev. A. L. Granger, Jr., Asheboro; Rev. Allyn P. Robinson, Jr., Raleigh; Dr. H. Shelton Smith, Durham.

CONFERENCES TAKE NOTICE!

Church secretaries, pastors, conference presidents and conference secretaries as well as chairmen of the conference committees on nominations hereby have their attention called to the action of the Southern Convention at its Greensboro sessions relative to the representation of conferences within the Convention. Our conference sessions of this fall should be governed by it.

The Convention shall consist of all officers of the Convention, the presidents and secretaries of conferences, all members of boards and standing committees of the Convention, the president of Elon College, the superintendent of the orphanage, and other Elders and Laymen elected as delegates by the conferences in annual session as follows:

1. Every conference shall be entitled to elect all Elders on its roll in good standing.

2. Laymen (men or women) shall be elected in the following manner:

Every local church of two hundred members or less shall be entitled to one representative, and every church of more than two hundred members shall be entitled to two representatives, who shall be nominated by the local church, and said names forwarded on the report to the conference preceding the regular session of the Convention, and submitted to the conference for election as delegates. Additional delegates at large shall be elected to bring the representation to one lay delegate for each two hundred members of the conference.

The delegates shall be elected for two years.

J. H. LIGHTBOURNE, *Sec'y,*
Southern Convention.

Georgia and Florida News

By REV. W. T. SCOTT, D. D., Associate Editor.

GEORGIA.

Gaillard.—At Gaillard a successful Vacation Bible School was conducted and the revival meeting was well attended and much interest was manifested.

Barnesville Parish.—The principal summer activities at Fredonia was the annual home coming, memorial services and the revival meeting. The Georgia Conference will be held at Fredonia, November 4 and 5.

County Line and Bethany.—Have a small but faithful congregation. They are loyal to their minister, and recently they increased their minister's salary to make up for the reduction necessary in missionary aid.

Atlanta, "Center."—In early June the church and parsonage were destroyed by fire. Rev. J. E. Cook, the minister, and his people are at work on plans for rebuilding. A spacious wooded lot covering an acre of land near the old church will probably be the new location.

Miss Pattie Lee Coghill.—After a very strenuous year's program, Pattie Lee took her vacation at her home in North Carolina. In the fall she will make a tour of the Pacific Coast under the direction of the Board of Home Missions of the Congregational Christian Churches. She will be gone about six weeks or two months.

Richland Parish, Rev. S. M. Penn, minister.—At Providence Chapel a successful Vacation Bible School was conducted this summer, and Richland Church cooperated in a Community School. The Women's Society at Cochran continues to be active, and though this church has only a small membership they are loyal and faithful to the work of the denomination.

Friendship Parish.—Rev. N. A. Long, minister, reports a very successful summer. Over twenty young people from this parish attended the Summer Conference held at Camp Viola. The summer program has included the revival meetings, which have been well attended, and at the present time plans are underway at William's Chapel, Baxley and Union Hill to paint the edifices, as well as to cooperate in the painting of the parsonage at Waycross.

Charleston, S. C., "Circular."—Dr. C. Rexford Raymond and his people have done a good job at getting the church before the city. Recently Dr. Raymond mailed circulars to a large number of people and succeeded in getting Circular Church included in the publicity material going out from one of the hotels. Dr. Raymond is the thirty-fourth minister of Circular Church in the 260 years of the church's existence. The congregation at Circular Church is enthusiastic about Dr. Raymond.

Macedonia Parish.—Duncan's Creek Church began its revival Saturday night, July 26. Rev. and Mrs. R. H. Booth helped the pastor in the meetings this summer. Members of the church stained and varnished the benches, oiled the floor, and put a new doormat on a door in preparation for the meeting. Brother Booth gave inspiring messages for eight days, closing the meeting Sunday night, August 3. Three young people joined by confession of faith, and one by letter. The Sardis revival began Sunday morning, August 3. The pastor preached in the morning and Rev. J. E. Cook began preaching that night. The members of Sardis Church worked hard to put the building in order for the meeting. New benches were sufficiently completed to be used for the meeting. Now the church is planning to make some Sunday school rooms, and refinish the inside of the building. Miss Lucille Harkness and Miss Marion Reuman, Student Summer Service workers, held a Bible School every morning before church service. Mrs. White and Mr. Albert Berry helped in the leadership. For the morning services Rev. Cook led a study of the 23rd Psalm, and the first chapter of the Sermon on the Mount. Most of the young people stayed for the service.

FLORIDA.

Ormond.—Dr. Kerrison Juniper has been supply minister in a number of New England churches during the summer, but will return to Ormond in the fall.

West Palm Beach.—Rev. Frank Atkinson has closed his work as minister of the church after a successful pastorate of ten years. He will become secretary of the associated chari-

ties and community chest in the Palm Beaches.

Palm City.—Rev. Loring B. Chase of East Northfield, Mass., will become minister of the church October 15. Mr. Chase was for a number of years minister in Rhode Island and during the past several seasons has made his home in Florida.

Sanford.—Rev. J. B. Root, minister. The Men's Club has been active during the year. One of their chief projects has been to paint the parish house. Fourteen men contributed time to this job, thus saving expense of hiring painters.

St. Petersburg.—Dr. John P. Jockinsen and Rev. Charles M. Houser, D. D., minister of Plymouth Church, Ft. Wayne, Ind., exchanged pulpits for the summer. Dr. and Mrs. Jockinsen spent some time in Michigan, and Dr. Jockinsen attended the Pastor's School at Chicago Theological Seminary. The Jockinsens will return in September.

Miami Shores Community Church.—Dr. Clarence A. Vincent retired as minister of the church in June. He and Mrs. Vincent have spent the summer in New Hampshire but will return to their home in Winter Park in the fall. The church has called to its pastorate Rev. Donald Douds of St. Petersburg, who has been the summer supply at New Port Richey. Mr. Douds will begin his work October 1.

North Miami.—Rev. George W. Penn, minister. Sunday evening services have been held by the minister in Biscayne Park Community House. This experiment has been well received, and it is hoped that this plan will be followed again during the coming year. This church has a lively Sunday school, and they have recently had to make use of another building, Crist Cottage, which has been rented as a home in the past.

Florida Ministers' Convocation.—The fourteenth Florida Congregational Christian Ministers' Convocation will be held at the Seaside Inn, Daytona Beach, October 13-15, Monday night through Wednesday night. The Convocation Lectures will be given by Dean John Keith Benton, Vanderbilt University School of Religion. Dean Benton's general theme will be "The Christian Message in an Age of Secularism." Other important items will be included, and there will be ample time for fellowship.



"WE HAVE NO RIGHT TO BE IGNORANT!"

This slogan shouted at the editor from a church bulletin board. How true! Education and religion have been one in our civilization. "Eruditio et Religio" is found on more than one college and university seal. The miracle of the public and universal school system in America is now taken for granted and no longer amazes us. Colleges offer scholarships and self-help in abundance. Children and young people certainly have no right to be ignorant.

Since the popular writings of Walter B. Pitkin, people over forty have no right to be ignorant. Old people may turn their new leisure and unemployment into education. Emancipated from the compulsory subjects of high school and the prerequisites of college, the adult can now study and appreciate the subjects of his own choosing. Countless people are cashing in on Old Father Time by utilizing unlimited means and moments for study. We are told that numbers of people have learned to speak a new language for the first time through false teeth, and some with no teeth at all!

We have no right to be ignorant of the Bible. Thanks to the patience and genius of translators, the Bible is universally available. And we are not illiterate. Faithful ministers and Sunday school teachers explain and expound the Scriptures. The rich heritage of Biblical scholarship is ours. The Bible should no longer be a closed book, a book of mystery, for any of us. We have no right to be ignorant of the Bible.

We have no right to be ignorant concerning our church, our denomination. Its history and heritage have been carefully preserved. "Advance," "The Missionary Herald," "The Pilgrim Highroad" and "The Christian Sun" give us the necessary historic and current information about our church. They are available at a minimum cost. Do all our people have access to these excellent periodicals? We have no right to be ignorant of our church.

We have no right to be ignorant ministers. A minister of many years went through Wake Forest College with his ministerial son and both graduated together. The radio, the public library, the library facilities of our denomination, summer conferences and retreats bring education within the reach of every minister. There rests upon us all, ministers and laity, the duty to "study to show ourselves approved unto God." We have no right to be ignorant.

THE HABIT OF RATIONALIZING.

The psychologists have repeatedly pointed out the stupidity and futility of our rationalizing process. This mental device is used most often to cover up failures. The tendency is often fostered by parents who make ingenious excuses for their children's failures. A child soon learns that he can square his own conscience and squirm out of any predicament if he will only exaggerate the influence of other persons when he is caught.

Once having developed the habit of casting the blame on others, the tendency grows apace. At first it is enough to place the blame on one other person. Shortly it dawns on the victim of this habit that such an excuse is not so flattering. It is a tacit admission that the other person is better than himself. If one person can keep him down that person must be the better of the two. So the way is paved for the next step in the rationalizing process, that of believing that several persons are in league against him. He could handle one person easily, but he is now facing the combined strength of an organization. This feeds his vanity. No organization is too great or too powerful to be selected as the force to keep him from demonstrating his power to the world.

We often fall into this habit of rationalizing in our churches. We explain our failure to make converts by saying that the days of revivals are over. We explain our failure to get a congregation by perennially blaming the automobile and moving pictures. And as a final resort we say, "Thank God the Baptists are having a hard time, too!"

Needless thought and energy may be spent in vainly rationalizing our individual and corporate failures. Rationalizing is like a short circuit; it is the dissipation of energy. Salvation lies in a different direction.

Our energies must be used in the exploration of unsuspected possibilities. Failure should be a stimulus to make us work harder, and find the reason for failure in its true source, our laziness, ignorance or inadequacy. Blaming others is a poor substitute for heroic effort. Let us confess our sins, our failures, freely. Feel the cleansing and clarifying grace of God. And, renewed by this experience of grace, go out resolved to be more worthy representatives, more efficient workmen, more productive servants of Jesus Christ.

THE RISE OF THE FALL PROGRAM.

The summer months were the important ones on the rural church calendar. Memorial Day, Children's Day and the revival meeting brought great throngs to the church. Bad weather and consequent bad roads discouraged church attendance during the winter. The program of the church centered largely in the summer.

The city church faced a different problem, especially with the advent of the automobile. The increasing exodus of people over week-ends through the summer has caused many city churches to close their doors. Their great hope lies in a well planned and executed fall program.

In this day of automobiles and good roads it is possible for every church in the city and in the country to plan a definite program for the fall months. A fall program has great possibilities. But, to quote one of our ministers, "success requires careful planning well in advance and a courageous meeting of local problems, overcoming inertia and lifting (Continued on page 15.)

Things You Should Know About Your College

1. *When was Elon College founded?*
The college was founded September 14, 1888, and opened its doors for students September, 1890.
2. *By whom was Elon College founded?*
By the Christian Church in the South, then the General Convention of the Christian Church.
3. *Why was Elon College founded?*
Elon College was founded for the purpose of training leaders for the church in both pulpit and pew and to provide higher education in a moral and religious atmosphere for the youth of the church.
4. *How many members were there in the original faculty and who were they?*
There were six members of the original faculty in addition to the first president, Dr. William Samuel Long. They were: Dr. J. U. Newman, Professor emeritus; Dr. E. L. Moffit, for six years president of the college, and for many years a member of the Board of Trustees, deceased; Prof. S. A. Holleman; Mrs. J. M. Roberts; Mrs. W. G. Farrar, deceased; and Dr. J. O. Atkinson, deceased.
5. *How many were in the first student body?*
Between 60 and 70 college students not including Preparatory Department. In 1892-93 there were 67 enrolled in the college and 63 in the Preparatory Department.
6. *Who was the first student to register?*
Walter H. Albright, Liberty, N. C.
7. *How many of the present ministers of the Christian Church in the South have been students at Elon?*
Sixty-two.
8. *What courses are taught at Elon College?*
The present curriculum carries courses in all subjects taught in the average liberal arts institution. In addition it carries courses in Christian Education, business and commercial subjects, aeronautics, pre-medical, pre-dental and pre-engineering courses.
9. *What are the financial needs of Elon College?*
The college needs \$105,000 with which to pay its debts, and \$82,000 for its current budget. (This is an extremely low operating budget for a college of the standing of Elon.)
10. *What are the sources from which the church expects support for the college?*
Voluntary contributions from individuals, churches and foundations for payment of present indebtedness. The current budget is to be met from student tuition and fees and from Conference apportionments. The Convention has apportioned to the local churches through local Conferences \$12,500, this amount to supplement what the college realizes from students.
11. *Does Elon College incorporate in her curriculum the principles of progressive education, and what does the college do to encourage creative work?*
Elon endeavors to incorporate in its curriculum the more sane principles of progressive education and uses every available means to encourage creative work on the part of her students. The results of such emphasis express themselves in English, dramatics, music, etc. The Elon Dramatics Class has been awarded first place in state contests held at the University of North Carolina and has two plaques evidencing these awards.
12. *What extra-curricular opportunities are available for students at Elon College?*
Inter-collegiate and intra-mural sports, debating and a high grade lyceum course.
13. *What are the total charges per student for attending Elon College?*
The cost varies according to dormitory and board. Total cost per student not including books, clothing and laundry, varies from \$364.00 to \$420.00.
14. *Why should the local church send its young people to Elon for college training?*
Elon is our own institution, it is owed by the church, it is what we have made of it, it is the best that we have, and with few exceptions it is equal to the best that others have. The church should send her young people to Elon for sound, efficient training at the college level and that they may have at the same time a fine, Christian atmosphere in which to live and work, created by a Christian faculty, Christian students, and Christian student organizations.
15. *How many young people from Christian Church homes are in the present student body at Elon?*
One hundred and thirty-seven.
16. *What percentage of the students in Elon College from our own church homes are given assistance either by scholarship awards or jobs, and how much do these assistances total?*
About ninety percent of the students from church homes are given financial assistance while in college which totals \$10,700.00 this year?
17. *What was the college's total indebtedness in 1935?*
\$768,000.00.
18. *What is the college's present indebtedness, and to whom is it owed?*
\$105,000.00, to the Virginia Trust Company, Richmond, Va. This debt bears interest at the rate of four percent. It was due January 1, 1941.
19. *Why is the college so anxious to have this debt paid?*
The creditors hold a deed of trust to all the real property of the college and a prior claim on all income from the endowment funds so that the college does not receive any income from the endowments for current expenses, the purpose for which the endowment was given.
20. *How does the college operate without help from the endowment funds?*
The only two sources that the college has for support are student payments for college expenses and conference apportionments.
21. *What would the payment of the debt mean to Elon College?*
The releasing of its real properties, the return of endowment securities to the college's own vaults, and the income from endowment funds amounting to approximately \$10,000.00 for current expenses.
22. *May contributions be solicited and received from those who do not belong to the church?*
Church members, alumni, and friends are to be solicited and urged to contribute to this campaign.
23. *Is this just another campaign to pay what we can on the college debt?*
No. This is to be an "all or nothing" campaign. Pledges are to be received on the condition that if the entire amount is pledged, all pledges are due and payable. If the entire amount is not pledged, no pledge is due or payable.
24. *How is this campaign to be conducted?*
By voluntary organization consisting of General Chairman, Executive Committee of five, General Committee of twenty-one and twenty-one local committees numbering fifty each. No workers are to be paid.
25. *What is the amount to be raised?*
\$105,000.00, the exact amount of the indebtedness.
26. *When is the campaign to begin, and when is to end?*
The campaign is to be launched in the churches on September 14 by the observance of Founders Day and at the college on September 16 at the united observance of Founders Day. It is hoped that the entire amount will be pledged by January 1. The campaign will come to a close July 1, 1942.

CONTRIBUTIONS

SUFFOLK LETTER.

The revival meeting held at Liberty Spring Church closed on Friday night with four additions to the membership. Rev. Robert Lee House assisted the pastor. His sermons were instructive and inspiring. The congregations were attentive and faithful in attendance.

As the revival season in the rural churches of the Eastern Virginia Conference comes to a close there should be an increase in the attendance upon Sunday school and the worship services of the churches. It is very important that a supreme effort be made to reach the unsaved in the various communities. But no effort should be spared to enlist every member of our churches in the regular activities of the church. One of the speakers at the Massanetta Bible Conference said, "The object of a sermon is more important than the subject." That sentence has been ringing in our ears and challenging our minds since it was delivered. In glaring headlines this sentence should stand out before every minister in the preparation of his sermon.

What is the object of preaching? Is the holy hour of worship in our churches being spiritually directed towards a definite end? It has been our privilege during the past forty years to hear many ministers preach. Looking back over this period, in review of the sermons we have heard delivered by ministers of a half dozen denominations, and taking stock of our own preaching, the questions have set us to some serious thinking. Upon our return from our vacation we sat down and looked over the sermons we have preached during the past year. This question was asked, seriously and prayerfully, "Why did I preach these sermons?"

Is preaching an occupation, or a calling, in which certain time must be given for delivering a message, for a financial consideration, as a means of earning a living and perpetuating a religious organization? Why do we preach and what is the objective in our sermons? Jesus, in His first recorded public worship, read: "The Spirit of the Lord is upon me, because He hath anointed me to preach the gospel to the poor; He hath sent me to heal the broken hearted, to preach deliverance to the captives and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the

Lord." "And He began to say unto them, This day is this scripture fulfilled in your ears." (Luke 4:18, 19.) That was the program and the purpose of the ministry of Jesus. Twentieth Century education cannot improve upon that definition of ministerial obligation and opportunity.

There are many objectives open to the minister. One is to preach the Gospel of Jesus Christ. This Gospel, must of necessity, include a sincere purpose to reach the unsaved and win them for Christ and the church. That kind of preaching is not easy. It involves an unconditional surrender and consecration on the part of the minister. All people have sinned. The need of salvation is universal and timely. We counted it a privilege to hear this kind of preaching during the week now ending. Some people should be convicted by preaching, other comforted; some should be restrained, others set at liberty. The need is so great, the conditions so urgent and the call so imperative that every man who is called of God should be humbled by the privilege of preaching the Gospel of the Son of God.

I. W. JOHNSON.

FOUNDERS DAY.

Three years ago Founders Day at Elon College was inaugurated. The services of this day commemorate the historic action on the part of the Christian Church in the South authorizing the establishing of an institution of higher learning within the Convention. Last year Founders Day emphasized the life and work of Dr. William Samuel Long, founder and first president of the college. It is fitting this year that we honor Dr. W. W. Staley who had an abiding interest in the college from the day of its founding until his death. All Sunday schools and churches in the Conventions are asked to observe Founders Day as a part of their services Sunday morning, September 14. Material has been mailed to every pastor and Sunday superintendent that provides information that will be helpful in such a service.

Facts that should be emphasized regarding the life and work of Dr. Staley are briefly: He was born in Graham, N. C., February 24, 1849, was educated at Trinity College and the University of Virginia, received the honorary degree of Doctor of Divinity from Union Christian College

and the Doctor of Laws degree from Elon College. He was ordained in the Western North Carolina Conference and later transferred his conference membership to the Eastern Virginia Conference. After serving different churches in North Carolina, he became pastor of the Suffolk Christian Church in 1882 and served as active pastor until 1923, as pastor emeritus from 1923 until 1932. He served as president of the Eastern Virginia Conference at different times and as president of the Southern Christian Convention from 1886 to 1922. He was non-resident president of Elon College from 1894 to 1905. He was contributor to the daily press, to religious papers, periodicals and magazines. He was author of "The Minister." When he was elected president of the college, the college was in serious financial straits. The creditors were threatening to sell the property and close the college. Dr. Staley on his own initiative borrowed money, satisfied the creditors, and undertook to raise the money to pay the college debt, in which effort he succeeded. Having cleared the college of its debts, he then resigned as president and requested that the Board of Trustees elect a successor. He was a member of the Board of Trustees of Elon College until his death and was a guiding spirit in its economical, educational, and religious life.

Should more information be desired regarding Dr. Staley, the issue of THE CHRISTIAN SUN, Thursday, October 20, 1932, was a memorial number. This paper carries in detail much information that would be helpful in planning for this special service in either Sunday school or church. It is highly fitting that the church and the college honor Dr. Staley on this occasion. Founders Day will be observed at the college Tuesday, September 16, at 10:00 A. M., with Dr. I. W. Johnson as the principal speaker. It is significant that at this meeting a campaign to clear the college of its debts will be launched. Dr. Staley rendered the institution and the church a great service in clearing the college of its debts during his administration closing 1905. It is the hope and prayer of us all that the results of this effort may duplicate the results of the efforts nearly forty years ago. Every minister, every member of the campaign organization, and at least one representative from every local church in the Convention are urged to attend Founders Day services on September 16.

L. E. SMITH.

FOR THE CHILDREN

Dear Friends:

Not long ago I was talking with a mother who said that she did not believe in taking little babies into the church and having them christened. I asked her why she thought it wrong to do so. She replied that Jesus was never taken into the church as a baby. I then called her attention to our Bible story which we find in Luke 2: 21-40. At one time I called attention to this story in our Children's Page. To be sure that all of you read it, I am going to include it right here:

And when eight days were accomplished for the circumcising of the child, his name was called JESUS, which was so named of the angel . . .

And when the days of her purification according to the law of Moses were accomplished, they brought him to Jerusalem, to present him to the Lord; (As it is written in the law of the Lord, every male that openeth the womb shall be called holy to the Lord;)

And to offer a sacrifice according to that which is said in the law of the Lord, a pair of turtledoves, or two young pigeons.

And behold there was a man in Jerusalem, whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel; and the Holy Ghost was upon him.

And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ.

And he came by the Spirit into the temple: and when the parents brought in the child Jesus, to do for him after the custom of the law, then took he him up into his arms, and blessed God, and said, Lord, now lettest thou thy servant depart in peace, according to thy word: For mine eyes have seen thy salvation. Which thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of thy people Israel.

And Joseph and his mother marvelled at those things which were spoken of him. And Simeon blessed them, and said unto Mary, his mother, Behold, this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against; (Yea, a sword shall pierce through thy own soul also, that the thoughts of many hearts may be revealed).

And there was one Anna, a prophetess, the daughter of Phannel, of the tribe of Aser: She was of great age, and had lived with a husband seven years from her virginity; and she was a widow of about four score and four years, which departed not from the temple, but served God with fastings and prayers night and day.

And she coming in that instant gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem.

And when they performed all things according to the law of the Lord, they

returned into Galilee, to their own city of Nazareth.

And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him.

One of the loveliest services that we have had in our church during the two years that we have been here was held the first day of September at 3:00 P. M. Our Cradle Roll department had its public program. Mrs. Way, our Cradle Roll superintendent, had arranged a beautiful worship center in the room where our Junior Department of Sunday school has its worship services. The table was draped with a sheet. In the center of the table between two burning candles, was the lovely picture, "Christ Blessing the Children," by Ploekhorst. On either side of the candles was an offering plate for the children's mite boxes.

Children up to the age of six, with their mothers, were there. Mrs. Way opened the meeting by telling us why we were having the meeting. She welcomed us and said how glad she was that so many of us could come. Then all of us sang, "I Think When I Read That Sweet Story of Old." Afterwards the little folk went and stood up in front and gave their part of the program. Four of them gave a little poem about "God's Children Living in Many Lands." They sang, "This Is My Father's World." Mrs. Way told them a story about a group of children in a Sunday school who helped another little group of children in an orphan home to have some lovely pictures to hang in their rooms. After the story was told a little girl led the group in prayer. Then the children with some other girls went to see two shut-ins and to shower them with handkerchiefs. The little girls went to see Mrs. Mowyer in her wheelchair and to shower her with handkerchiefs. The little boys went along to see her also. Then the little boys carried Mr. Fulton a handkerchief shower. Mr. Fulton has to sit in a wheelchair also. The little girls went with the little boys to see Mr. Fulton. They were so happy because they had made someone else happy.

The mothers remained at the church where they enjoyed a very inspiring and helpful program for mothers. Mrs. Brannon told of "A Little Child's Idea of God," and my Aunt Ida Lockwood, who was visiting us, told us "How to Teach the Child About God." We closed with a responsive offertory service in which the

mothers took their children's money to the altar. Mrs. Way and her helpers served cookies and grape juice.

Oliver was carried away with the whole service. He was so very good that I wanted to squeeze him. He watched the other little children as they gave their parts. He decided that he was going to have a voice on that program. When the girl who was holding him moved over near the piano, just after the singing of a song, he reached out with his two chubby hands and struck a chord on the piano. He wanted to swap his water bottle for mother's grape juice. He also thought that he was old enough to eat cookies. He thinks that all of you should have a Cradle Roll program in your church.

OUR PRESIDENT.

Today at noon (September 7) our President lost his mother. He lost his father just forty-one years ago. His mother had played both roles of father and mother to him. She gave all of her time after the death of her beloved husband, in 1900, to the bringing up of her only child, Franklin. What a wonderful artist of a mother she was. With her brushes of love and care she created a President of the United States of America. All of us who know the love for our own mothers, know something of the feelings of our President tonight.

Our President is weighed down with responsibility for our country's part in a world of crisis. To this is added his grief at the going of a wonderful counselor; an ideal mother. Let us think of him and pray for him.

Those of us who also have loved ones who have "fallen asleep," know that as they go through the doorway of life into the unknown land of death, that they are not lost to us. We see them again in every chair in which they used to sit. They walk with us upon worn pathways still. They stand beside us to behold the beauty of a new-born flower. They kneel with us today as we say our good-night prayers as they knelt by our tiny beds long ago. Our lives are crowded with such sweet memories and pictures of them. Our ears are continually hearing again, those many little things they said. As long as we live they shall live in our lives. When the time comes for our last "good-night" we shall not be afraid to go to sleep because they are waiting for us.

How glad our President must be that his father was there to welcome his mother after all these years of separation.

DOROTHY TODD,



TWENTY THOUSAND GOAL REACHED.

On behalf of the Mission Board, I thank every individual, organization, society, Sunday school and church, which made an offering for missions during our expiring board year. The woman's board and all its auxiliaries deserve special mention as they always contribute from forty to fifty per cent of the amount raised.

I am deeply grateful to Mrs. Mattie Cox Parker, secretary, for her full cooperation, intense interest and untiring efforts. There is glory enough for all.

J. E. WEST,
President.

NOTICE!

The Mission Board of the Southern Christian Convention will meet for its regular annual session at the Christian Church, Suffolk, Va., at 9:30 A. M., Wednesday, September 17, 1941.

MISSIONARY OFFERINGS.

WEEK ENDING SEPTEMBER 5, 1941.

Sunday Schools.

Henderson, N. C.	\$	4.37
Reidsville, N. C.		9.89
Antioch, Harrisonburg, Va.		3.85
First, Greensboro, N. C.		6.70
Cypress Chapel, Suffolk, Va. ...		6.50
Mt. Bethel, Stokesdale, N. C. ..		4.00
Liberty (Va.), Nathalie, Va. ...		4.24

Total \$ 39.55

Individuals and Churches.

Carolina, Burlington, N. C.	\$	1.00
Cypress Chapel, Suffolk, Va.		9.00
Isle of Wight, Va.		2.00

Total \$ 12.00

Total since Sept. 1, 1941 ... \$ 51.55

Sincerely yours,

MATTIE COX PARKER,
Secretary.

* * *

NOTE: In last week's CHRISTIAN SUN we acknowledged a gift of \$13.00 from Col. J. E. West. This should have read as follows:

Mr. C. D. West, Newport News, Va. \$	6.00
Col. J. E. West, Suffolk, Va.	8.00
Mr. W. E. MacClenny, Suffolk, Va. .	1.00

Making the total of \$ 13.00

WHAT IS HAPPENING TO OUR WORK ABROAD?

By WYNN C. FAIRFIELD.

The missions of the American Board continue to carry on in spite of world conditions. Up to the present (August 14, 1941), developments have made necessary the withdrawal of missionaries and the temporary liquidation of the work only in Greece. In Japan, the missionaries have at last and reluctantly decided to leave.

In Greece, the German conquest and the subsequent Italian occupation, with the withdrawal of all United States consular representatives, have made it almost impossible to render missionary or relief service or to contrive to transfer funds from this country. Six of the seven still remaining in Athens the first of August are now reported to have reached Rome en route to America. Miss Pinneo was still in Athens. Funds for the liquidation of obligations to the Greek staffs of Anatolia and Pierce Colleges have been forwarded.

In Syria, it is still too early to forecast probable developments. It was possible for our Aleppo and Beirut missionaries to find temporary places of safety, in Syria or Jerusalem, during the fighting which ended with the defeat of the Vichy French forces and the taking over of control by the Free French and British forces. Now that fighting has ceased, the missionaries are studying the situation to see whether the schools, which had been closed for the summer vacation, can reopen in the fall. A few missionaries may withdraw to India or this country, as it seems unduly optimistic to assume that this part of the world has seen an end of fighting.

Across the Pacific, it is becoming increasingly difficult to carry on a normal program of mission work. In view of the sudden reduction of American shipping available for passenger transportation on the Pacific and the threatening international developments, the Board has advised all missionaries in China and Japan who believe that they should leave before the continuance of their work becomes impossible, to leave at once. There has been great reluctance to follow

this advice. A few have done so. The American Board has not given orders to its missionaries to stay or leave, leaving final decisions to them in consultation with their Chinese and Japanese colleagues, and has promised full backing in whatever decision they make.

One such difficult decision has now been made in Japan. For six months the missionaries have hesitated to accept the advice given them in January by leading Japanese colleagues to leave Japan, and the Board could order them to do so only by a reversal of its historic policy of leaving its missionaries free to decide what should be done in such cases. As recently as July 16, they had cabled that they planned to remain at least until Christmas. On August 8, however, evidently in the light of increasing international tension, they cabled that "with mutual understanding and good will," they had decided they should leave. The work will continue in competent Japanese hands until it is wisely possible for them to return.

With the occupation of Foochow by the Japanese on April 21, the senior high schools connected with our mission felt that they had better move from the points twenty-five to fifty miles away to which they had moved in 1938. Foochow College and Orinda Childs Pierce Girls School students trekked from Ingtau about two hundred miles on foot, by boat and by bus to Shaowu where they completed their term's work and are now trying to make more permanent arrangements for the next school year. The Union High School similarly moved from Mintsing to Tsiangloh in another part of the Shaowu field. The Ingtau junior high school and the Diongloh junior high school, which has been relocated near Ingtau, were planning to stay on at last reports. A group of older missionaries and others whose furlough at this time is called for are waiting for transportation, but there will be at least one missionary in each city where there is a school and a larger number in Foochow. The hospitals of the mission are carrying on. Because food transportation facilities are even worse than before the occupation, the need for relief in Foochow is incredibly great.

In North China, much needed furloughs and a few other temporary withdrawals have stretched the missionary staff to the snapping point. The Board has authorized the return to China of two of the most urgently needed men, but while present con-

(Continued on page 13.)

HISTORIC CHURCHES

By C. B. RIDDLE.

The United States is a new country, comparatively speaking, but it has a rich and historic past. Tangible evidence of this lies in its many historic buildings, notably churches, which are mute reminders that this is a Christian nation, one founded upon the principle of religious tolerance.

The colonization of North America was coincident with a period of great religious activity in Europe. Hence, it is not surprising that in almost every instance, one of the first acts of the colonists, upon landing, was to establish a place of worship. Shortly after disembarking at Jamestown, they spread a canvas between some trees, and beneath this rude shelter held their religious services. "This was our church," wrote Captain Smith, "till we built a homely thing like a barn."

In New England, the meeting houses were the mainsprings of community life. The original log structures were soon replaced with more permanent ones, and of these a few are preserved today, almost exactly as when dedicated to the worship of God and the public uses of the town. Plain and unadorned, yet distinctive, these old churches retain many of their original furnishings. The hour-glass pulpit, placed high above the square pews is overhung with a massive sounding board introduced, less perhaps, for acoustic purposes, than to increase the dignity of the preacher. The hour-glass itself is a reminder that sermons were lengthy and that not infrequently second and third "glasses" were inflicted upon the defenseless congregations. Nathaniel Greene wrote at the time, "We have a strong weakness in New England that when we are speaking we know not how to conclude; we make many ends before we make an end."

The preacher was truly the leader of his flock in those days. He comforted and sternly reproved, and was revered by old and young alike. It is related that when a stranger asked Parson Phillips of South Church at Andover, Mass., if he were, "The parson who serves here," he received the reply, "I am, Sir, the parson who rules here."

Colonial meeting houses were neither lighted nor heated, consequently no evening services could be held. Cold weather made church attendance somewhat of an endurance test, yet the introduction of stoves was not accomplished without dissent. When the first fire was lighted in Old Sandown, N. H., it is said that one of the ancient worthies who had no patience

with new-fangled notions in the Lord's house, had to go home, because the heat made him dizzy and about to faint.

In the Southern Colonies the Church of England predominated and many of the church buildings were patterned after those of the mother country. Their interiors were more elaborate, the altar often richly adorned. A canopied pew, bearing the British Arms, was reserved for the Governor. Such a one may still be seen in Bruton Parish Church in Williamsburg. The royal arms, retained to this day, are said to have saved Old Saint James, Goose Creek, near Charleston, from destruction, during the Revolution.

As the churches were often the largest and most important buildings in the community, they were inevitably the scenes of many stirring events. Frequently, the patriots used them for meeting places during the crucial period of their struggle for independence. It was in Old Saint John's, Richmond, that Patrick Henry electrified his hearers by concluding his speech with the words, "Give me liberty, or give me death!" No applause followed, his hearers were, for the moment, struck dumb.

The story of Paul Revere clings imperishably to Christ Church (Old North) in Boston. On that memorable day, April 18, 1775, the sexton hung the lanterns in the upper window to signal that the enemy was coming.

About the same time, in Woodstock, Va., Major General Peter Gabriel Muhlenberg, preached his famous sermon based on Ecclesiastes 3, "A time for every purpose under heaven . . . a time of war and a time of peace." Dramatically casting aside his clerical robe at the end of the sermon, he stood revealed in the uniform of a Continental soldier.

Throughout the Revolution and again during the War Between the States, the churches bore their share of the burdens. They were used as hospitals and their bells were melted into bullets. The enemy quartered soldiers or stabled horses in them. Battles raged around them and many emerged as dismal wrecks.

Ancient bells are still a source of pride to many of our churches. The historic bells of Saint Michael's in Charleston, S. C., made no less than five trips across the Atlantic after having been carried away by the British as spoils of war. The famous chimes of Christ Church in Philadelphia, installed as early as 1754,

were a special source of gratification to the citizens. They added their jubilant tones to that of the Liberty Bell in 1776. In former days, church bells marked all the important events in the routine of daily life.

The building of churches kept pace with the gradual conquest of the wilderness and some of the rude log structures are still to be seen. Old Rehoboth Methodist Church, near Union, W. Va., built of large hewn logs, was completed in 1786, and is the oldest Protestant Church west of the Alleghenies. The present Old Cathedral in Vincennes, Ind., replaced such a primitive little church, within whose walls Father Gibault, patriot priest, administered the Oath of Allegiance to the French inhabitants of Vincennes. Later, they helped George Rogers Clark to win for the Continental Congress, the vast Northwest Territory. In the beautiful steeple of the present Cathedral there hangs the original bell brought from France in 1742. It proclaimed the end of British domination over the Mississippi Valley, and is a veritable, "Liberty Bell of the Old Northwest."

Pioneers in the colonization of the Pacific Coast were the Spanish padres, whose work among the Indians was fraught with such handicaps as would be considered insurmountable today. Their guiding spirit was Father Junipero Serra, a Franciscan monk, who founded nine missions and himself baptized more than one thousand Indians before he died. He lies buried in the Mission of San Carlos Borromeo in the sanctuary of the church he helped to build.

The end of the Spanish regime brought ruin and decay to many of the missions. Fortunately, a number of these interesting old buildings have now been restored and are preserved to us, much as they were when the padres lived and worked there.

Probably the best-known mission is the Alamo. In 1836, this chapel of the Mission of San Antonio de Valero was the scene of one of the bloodiest battles in history, when the small band of Texas patriots chose to die rather than surrender. Over the Alamo have flown the flags of six nations—those of France, Spain, Mexico, Texas, the Confederate States and the United States. Small wonder that this is one of the most historic shrines in America. To the student of history, as well as to the everyday tourist, a visit to some of these old churches, so closely bound up with the founding and cultural development of the nation, is one of the most rewarding of recreations.

Pilgrim Fellowship

"Youth at Work in the Church"

A. LANSON GRANGER, JR., *Editor*

PAMPHLETS AND GUIDES ABUNDANT.

There was a time when suggestive materials and guides for young people's work through the church were not only few but often as meagerly lacking in thoughtful and constructive help. Fortunately, that day is gone. Now, not only are they plentiful, but with the growth of Christian youth movements of all kinds and the consequent pooling of thought and energy, they have come to be of a higher order. Any young people's group or conference Pilgrim Fellowship can secure able helps in abundance, free or at least at a nominal sum, which will enable them to widen their horizons of activity, acquaint them with what other Christian young people are capably doing, and create a growing consciousness of the great company of youth which is persistently at work.

Last year the Pilgrim Fellowship Council of the Southern Convention issued a "Guide Book" upon which it had worked in collaboration with the Eastern Virginia Pilgrim Fellowship. The Council, at its last meeting, asked the North Carolina and Virginia Pilgrim Fellowship to prepare the next manual, which should be completed and mailed to the churches by the first of the year. In the meantime, youth groups which are beginning now to plan their yearly programs may still find plenty of suggestive material in the present guide.

Also: Just recently the Virginia Christian Endeavor Union issued its annual "Guide Book" under the theme, "Christ Living In Me." This little pamphlet includes practical ideas for junior, high school, and young people's groups. It is available for Virginia Christian Endeavor groups, but others who may want a copy may possibly secure it by writing C. E. Warrington, 2516 Vincent Avenue, Norfolk, Va.

Now: The United Christian Youth Movement has just published, "Build Today for a Christian World," a study and action guide, which includes the findings of the Christian Youth Council meeting at Estes Park. For ten cents it may be secured from

14 Beacon Street, Boston, Mass. The pamphlet includes intelligent formulations of Christian conviction, thoughtful helps upon a creative approach to the Bible, disciplined living, fellowship or cell groups; suggestions for missionary action in "healing the wounds of the world," and proposals for community youth action.

Finally: Newly elected conference Pilgrim Fellowship officers, especially presidents and counsellors, should be put on the mailing list to receive the National Pilgrim Fellowship "Newsletter." If you are a new officer, please write to Miss Lucy Eldredge, 223 South Ludlow Street, Dayton, Ohio.

NEWS FROM THE NATIONAL PILGRIM FELLOWSHIP.

The Junior High Camps which the National Pilgrim Fellowship encouraged this summer seem to have been a successful venture. The reports are that they were filled to capacity.

* * *

The National Pilgrim Fellowship continued its plan this summer of sending some of its national officers on visiting tours of Pilgrim Fellowship conferences in various parts of the country. Henry Rust, president; Roger Manners, secretary; and John Webster, National Chairman of Personal Action visited several conferences.

* * *

"It is urged that each state Pilgrim Fellowship name a person who will be responsible in each of the following areas: Personal Action, Missionary Action, Social Action, Interdenominational Action, and report these names to both the Boston and Dayton offices, so that they may be passed on to commission chairmen."

* * *

The Executive Committee of the National Pilgrim Fellowship plans to publish soon some new literature on "What Is the Pilgrim Fellowship?"; Missionary Action and other areas.

The one sensible thing to do with a disappointment is to put it out of your mind and think of something cheerful.—*Mark Twain*.

THE PLACE OF EDUCATION IN A DEMOCRACY.

CHRISTIAN ENDEAVOR TOPIC
SEPTEMBER 21, 1941.

SCRIPTURE: Proverbs 16: 16;
Ecc. 2:26; 7: 11, 12;
I Kings 3: 7, 9; 4: 29, 30.

Daily Readings—

Monday—Children to be Taught—Deut. 6: 4-9.

Tuesday—Instructions of a Father—Pr v. 4: 1-10.

Wednesday—Education in God's Statues—Psalm 119: 33-36.

Thursday—An Ancient Code—Exodus 20: 1-17.

Friday—A Christian Code—Matt. 5: 17-26.

Saturday—Avoid Perverse Teaching—I Tim. 6: 1-5.

We have two topics dealing with the "Bulwarks of Democracy"—education and religion.

Apart from a broad program of public education, democracy cannot be effective. Democracy fails in lands where illiterate masses are easily swayed in a political storm. Democracy will more nearly succeed in lands in which free education for the masses has been provided.

In America it is clear that the educational system is not all it should be. It stresses getting young people ready to make a living when it should prepare them to live. It falls short in the realm of character education.

Make a study of the map of the world and discover how much of it is ruled in the name of democracy and how much in the name of a dictatorship.

Compare a country school with a town school in respect to these items: (a) beauty, (b) comfort, (c) equipment, (d) number of pupils per teacher, (e) supervision by school authorities, (f) number of books in library. Do the two schools give their pupils equal opportunity for an education? What can be done about it?

For Discussion—

1. Various persons may speak on the subject, "If I had one change to make in the public school system, what would it be?"

2. Discuss the subject, "What I learned from my favorite teacher."

3. How can the church and school work together for better advantage?

Suggested Hymns—

"My Country 'Tis of Thee."

"America the Beautiful."

"Rise Up, O Men of God."

S. E. M.

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

THE ETERNAL GOD, THE SOURCE OF HELP.

LESSON XI—SEPTEMBER 14, 1941.

LESSON: Rev. 7:9-17.

DEVOTIONAL READING: Isa. 41:8-14.

GOLDEN TEXT: *Holy, holy, holy is the Lord God, the Almighty, who was and who is and who is to come.*—Rev. 4:8.

By Way of Introduction.

The message to the churches, which made up our lesson last Sunday, is followed in the Book of Revelation by a series of judgments—symbols of the seals, the trumpets, the bowls. Then come the doom of Rome, the triumph of Christ, and the chaining of Satan for a thousand years. (Chapters 6, 8, 9, 13 and a part of 15.) Today's lesson, Chapter 7:9-17, is an interlude, or parenthesis, in which are given the promises to the redeemed that they shall be saved from the common destruction and shall have many special and glorious privileges.

The Worshiping Multitudes.

"And after these things I saw, and, behold, a great multitude which no man could number, out of every nation, and of all tribes, and peoples, and tongues, standing before the Lamb, arrayed in white robes, and palms in their hands." There are going to be a great many people in heaven—a great multitude which no man can remember. That will perhaps not come as a surprise to anybody. But it may come as a surprise to some people to know that in heaven there will be people of every nation, of all tribes, of all people, and of all tongues, and we might add, of all colors, classes, creeds, and cultures. God is no respecter of persons, and in every nation he that feareth him and worketh righteousness is acceptable unto him. There are to be no class or color distinctions in heaven. God is the father of all mankind, and he is color blind. There is to be no segregation of races in the home of the soul.

This great multitude was in the spirit of worship. They were arrayed in white robes, a symbol of purity and of cleansing, and in their hands were palms, a symbol of victory. They cried, or sang, with a loud voice, "Salvation to our God which sitteth upon the throne, and unto the Lamb." With the angels and the elders they

fell on their faces before the throne of God and worshipped him. They ascribed unto him, "Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might." If one uses his imagination, his heart beats just a little bit faster as he thinks of this majestic scene. What a great experience it will be to see the King in all of his beauty, to stand before his throne, upon which he is seated, high and lifted up, and to join with the voices of the redeemed in songs of praise, and of victory! What encouragement, and comfort, and hope it must have brought to these suffering and persecuted Christians as they caught the vision of this scene as it came to them through the picturesque language of this inspired writer!

Living Under Pressure.

"And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb." The word *tribulation* can also be translated, "pressure." These people were those who had come up out of great tribulation. They were those who had lived under pressure. This word, tribulation, is an interesting word. It comes from the Greek word, *tribula*, the name for a sledge which had underneath its thick board pieces of iron and sharp stone so that when, with a heavy weight upon it, it is drawn across the floor, it separates the grain from the chaff. The object of tribulation, like that of the *tribula*, was to separate the worthless from the valuable. Archbishop Trench, in commenting upon this word *tribulation*, quotes these lines:

Till from the straw the flail the corn doth beat,
Until the chaff be purged from the wheat,
Yea, till the mill the grains in pieces tear,
The richness of the flour will scarce appear.
So, till men's persons great afflictions touch.
If worth be found, their worth is not so much,
Because, like wheat in straw, they have not yet
That value which in threshing they may get.

Living under pressure—how those people of that first century lived under the pressure of persecution! How many there are who are living under

pressure today, the pressure of persecution in dictator-dominated lands! How many there are today who are living a life of great tribulation! And aside from the element of persecution, how many men and women there are who are living under a great pressure not only in lands where there is war, but in our own land men and women and young people who have heavy responsibilities, who put in long hours of hard work, who are subjected to pressure from within and from without. This message from Revelation brings comfort and courage to all such. We have a great God. We have one who is able to put within us a power which is greater than any which can come upon us from without. If we face and accept trouble, and turn it to high uses, it can become a refining, purifying, ennobling experience.

Serving God.

"Therefore are they before the throne of God, and serve him day and night in his temple." One can not get away from the idea that heaven is not simply a place of rest, certainly in the sense of inactivity. Just as service is a keynote of the kingdom here on the earth, just so must it be the keynote of the kingdom in heaven. In the Father's house of many mansions there will be tasks to be done, there will be service to be rendered, there will be opportunities for the expression of love, and good will.

Good News for Hard Times.

"And he that sitteth on the throne shall spread his tabernacle over them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall be their shepherd, and shall guide them unto life; and God shall wipe away all tears from their eyes." The redeemed shall live, or shall dwell, under the protecting care of a living, loving God. He shall minister to their deepest needs, their thirsts, and their hungers. He shall guide them into truth, and lead them beside the fountains of living waters. He shall wipe away the tears from their eyes, bringing comfort and consolation, binding up the broken in heart, and healing all that are sick and afflicted in mind and heart.

We are facing terrible dangers. If America does not awaken more, God help America. But we are not afraid of dangers. America was born in danger, rocked in the cradle of danger and danger has been her daily food. It will fill us with a mighty purpose. We are too soft today.—*J. S. Durkee.*



BY CHAPLAIN

II. E. ROUNTREE

MONDAY.

TRUST GOD AND DO RIGHT.

"For the Lord God is a sun and shield. The Lord will give grace and glory. No good thing will he withhold from them that walk uprightly."—Read Luke 11:11-13.

One outstanding lesson we must learn: God's infinite love provides for his own. If earthly parents can be trusted to care for their children, how much more will our heavenly Father, who loves infinitely, provide for us! How much better would God be pleased if we trusted him thus, and come to him believing that he will give us what is best! How much happier would we be if we placed implicit confidence in Him.

Prayer—O God, forbid that we shall be too anxious about this life. Help us to live unto thee by prayer and thanksgiving. *Amen.*

TUESDAY.

HIS REPUTATION.

"Ye are my witnesses."—Acts 1:8.

We learned at a hotel once the lesson of interdependence—how much we are dependent upon one another, and how, if one fails, all may suffer.

At the office of this hotel hanging on the back wall facing us, was a sign with these words: "Our reputation is in your hands."

Christ's reputation is in our hands—"Ye are my witnesses."

Prayer—Our Father in heaven, thou art a loving Father, and Jesus, who bears thy love to us, a loving Savior. Make us loving in return and true witness of him. *Amen.*

WEDNESDAY.

HIS CHILD.

"Him that cometh unto me, I will in no wise cast out."—John 6:37.

When we take the Lord Jesus as our Savior, then God takes us, too. We take him at his word and we be-

lieve his word. As a child of him he expects something of us; at least, he expects us to be faithful. He has given us of his strength and blessing to carry out his will.

Prayer—O God, teach us to be faithful that thou mayest depend on us and that we may serve thee always. *Amen.*

THURSDAY.

ALL BEAUTY IS TRUTH.

"His truth shall be thy shield."—Psalm 91:4.

This is a marvelous age in all things. We are penning these words—this week's meditations—in our car as it speeds along the highway at fifty to sixty miles an hour with the wife at the wheel. Smooth roads and modern machinery make riding smooth enough for one to write just as legibly as though sitting at the desk. We are passing through the terrain of prehistoric earthquakes of eastern Washington State. It is marvelous to contemplate the geological causes. We are told that ages ago this was a tropical country. The fossils now dug out of these volcanic hills tell most certainly of that truth. The petrified forest is a silent witness of it. It is not only ponderous but it is beautiful.

After all, "The most natural beauty in the world is honesty and moral truth," said Shaftsbury. True features make beauty of a face. True proportions make beauty of architecture. True measure makes harmony of music. True character and manner make beauty of soul. Truth is perfection.

FRIDAY.

A FINE EXAMPLE IN ALL THINGS.

"Be thou an example."—I Tim. 4:12.

The following set of rules were written by George Washington when

he was a young boy, to guide him in his daily conduct:

1. Show not yourself glad at the misfortune of another, though he were your enemy.

2. Be not hasty to believe flying reports to the disparagement of any.

3. In your apparel be modest, and endeavor to accommodate nature rather than to procure admiration.

4. Associate yourself with men of good quality if you esteem your own reputation; for it is better to be alone than in bad company.

5. Undertake not what you cannot perform; but be careful to keep your promise.

6. Labor to keep alive in your breast that little spark of celestial fire called Conscience.

7. Honor and obey your parents although they be poor.

8. What you may speak in secret to your friend, deliver not before others.

9. Let your recreation be manful, not sinful.

Prayer—O Lord, give us that calm certainty of truth, that nearness of Thee, which we shall need to bear us through the troubles of this world. *Amen.*

SATURDAY.

"PLUCK."

"That they might set their hope in God, and not forget the works of God."—Psalm 78:5-8.

"Whatever your sex or position, life is a battle in which you are to show your pluck. Whether passed on a bed of sickness or life in a palace, or in a tented field, it is ever the same fair play and admits no foolish distinction. Despair and postponement spells defeat. Men are born to succeed, not fail."—*Thoreau.*

Prayer—Our Father, help us to be diligent, steadfast, and love the essentials of life. *Amen.*

(Continued on page 15.)

OUR WORK ABROAD.

(Continued from page 8.)

ditions continue expects to authorize the return of women only in exceptional cases. Difficulties of transportation and of finding work in Free China where workers without some work funds can be effective seem to limit the number who can be transferred wisely, even if they were ready to relinquish their tasks in North China.

The American Board plans to retain its connection with missionaries who may have to withdraw, looking forward to the needs and opportunities of a post-war world.

SOMETHING BIG.

It was "Something Big" that thrilled the young people of the Elon Summer Conference. "Something Big" is still influencing young people's lives. This play was given at Elon by the young people from Greensboro First Church. The young people from Happy Home Church liked it and on the fifth Sunday night in August they presented it to their church. People are still talking about it. It opened a new challenge to them. It stirred their complacency and ease. It takes "Something Big" to do that. Young people in every church should write Mrs. W. E. Wiseman, 315 N. Edgeworth Street, Greensboro, N. C., for a copy of the play and present it to their church.

The Clayton family felt they were doing all they could do for the cause of missions. Their daughter was starting out to have a "fling" at life. Their son was making money in China in the oil business. Their minister's daughter returned home from a home mission field among the Indians and saved the family from a moral and spiritual depression. The challenge became so great to the daughter of the Clayton family that she gave her life to the Indian work.

This was a service by the young people of the Happy Home Church in the interest of a constructive educational program in missions. James Chrismon, Vivian Powell, Winifred Ellington, Ruth Helen Gunn, Lois Cox and Ila Yeatts played the characters in the play. Other young people participated in the opening worship service. The young people are a part of the Happy Home Missionary Society, which in reality includes all people of the church.

As minister of that church, it opened my eyes to the smallness of the task I give to my young people. They need "Something Big."

W. J. ANDES.

NOTICE TO EASTERN VIRGINIA
MISSIONARY SOCIETIES.

The Eastern Virginia Woman's Conference will meet with the South Norfolk Christian Church October 3, and at that session there will be held a memorial service in honor of the late Rev. Dr. J. O. Atkinson. Every member of the missionary societies of our conference is asked to make a memorial offering, and it has been suggested that it be not less than \$1.00 per member for woman's societies; 50c per member for young people; 25c per member for juniors; 10c per member for cradle rolls. The president of the local Woman's Missionary Society in each church is asked to bring and present at South Norfolk the total memorial offerings from her local church's societies, namely, women, young people, juniors and cradle rolls, keeping an account of how much is from each society.

This means that the president of the Woman's Missionary Society in each church is asked to see to it that each of the societies in her church have, before October 3, a memorial service, and present their gifts at their respective services, which in turn is to be brought by that said president of the local Woman's Missionary Society to the South Norfolk Conference for the conference memorial service. Each young people's society should make it known at their annual session, which meets Friday before the South Norfolk Conference, how much their memorial offering amounted to. Let us please get busy and see what a fine memorial we can bring in honor of Dr. Atkinson and in behalf of the mission cause which he so greatly loved.

Mrs. B. D. JONES, *Pres.*,
Eastern Virginia Woman's
Conference.

CYPRESS CHAPEL.

The Woman's Home and Foreign Missionary Society of Cypress Chapel Congregational Christian Church has had a good year's work under the leadership of Mrs. Wallace Brinkley as president. A beautiful Christmas pageant was given by the young people and juniors. A White Christmas Service was held and a box was sent to our orphanage at Elon. On Thanksgiving morning we met at the home of Mrs. G. C. Morris and fixed seven baskets of fruit and candy and they were delivered to our "shut ins" in the neighborhood.

The World's Day of Prayer was observed at which time every member took part. For our Bible study we used the I, II and III Epistles of

John as requested in the Year Book. The Home Mission Study Book was studied in our society and we went to Liberty Spring and enjoyed "Dangerous Opportunities" as taught by Mrs. Everette Bryant.

Mrs. Roy Brinkley gave a party September 4 to Cradle Roll members and their mothers.

It is the aim to have all apportionments from each society in our church sent in to the conference treasurer by September 15.

Mrs. W. L. HARRELL,
Treasurer.

WINDSOR CHRISTIAN CHURCH.

The Woman's Missionary Society of the Windsor Christian Church considers itself very fortunate this year in having had both our Eastern Virginia Conference President, Mrs. B. D. Jones, and our District Superintendent, Mrs. E. P. Jones, to visit our society. Both brought us interesting and inspirational messages.

For our World Day of Prayer Service we had the cooperation of the other three churches on this charge with a very good attendance.

During the year we have had several new members added to our roll.

At Easter our young people presented an unusually good Cantata that was much enjoyed by every one.

We are now planning a memorial service for Dr. Atkinson at our next regular meeting, at which time we hope to complete our year's work and send in a most favorable report to our treasurer.

Mrs. C. E. FULGHAM,
Secretary.

C. M. A. OF NORTH CAROLINA AND
VIRGINIA CONFERENCE
TO MEET.

The Christian Missionary Association of the North Carolina and Virginia Conference will meet with the Gibsonville Christian Church, Gibsonville, N. C., on Tuesday, September 23, 1941, at 10:00 A. M. We are expecting a large attendance. If you have not paid your dues (\$5.00) for this year, please send them to Dr. J. H. Lightbourne, Burlington, N. C., as soon as possible.

The committee on appropriations is Dr. J. H. Lightbourne, Chairman; Mr. Herman Truitt and Mr. A. H. Blalock. If there are churches who desire assistance from the C. M. A. for the next year, they should send their request to Dr. Lightbourne at once. The committee will meet soon to study these requests.

W. MILLARD STEVENS,
President.

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

The Christian Orphanage held its annual Homecoming Day on Sunday, August 31. This is one time in the year when all the children who have been reared in the Christian Orphanage are invited to come back home and enjoy the day shaking hands with each other and having a real good time together. Many of them returned for the day. Children came from a number of distant cities to be here for the occasions. We had a beautiful clear day and all seemed to be here for the occasion. We had old friends who were here when they were here and to make new friends.

At eleven o'clock they were all invited to the chapel for our worship service. The meeting was called to order by Charles D. Johnston, Superintendent, and after a song by the audience, Dr. G. O. Lankford conducted the devotional. The children rendered a special piece of music, after which Mr. Vitus Holt introduced Dr. Merton French who delivered an address, which was enjoyed by everyone present.

It being the twenty-fifth anniversary as Superintendent of the orphanage, the Superintendent was presented a beautiful basket of yellow roses (his favorite color). Every worker and child from the smallest to the largest had a part in the basket of flowers. No words could express fully our appreciation for this beautiful remembrance. But the thing we appreciate most is the sweet spirit that prompted the gift.

After singing, "Blest Be the Tie That Binds," Dr. L. E. Smith pronounced the benediction.

Immediately after the benediction the Homecoming Day Society was called to order by Mr. Vitus R. Holt, President, and forty-five members were present. The regular routine business was transacted. The meeting was harmonious and a very sweet spirit prevailed. Several projects were discussed as to what the society could do for the orphanage. The Johnston Hall was so badly in need of some druggets they voted \$175.00 to buy them. The Superintendent was instructed to make the purchase. A collection was taken and \$90.00 was raised toward paying for the druggets, the balance to be raised by the time the bill is due. The society got a lot of real joy out of doing something for the institution that was

a friend to them when they needed a friend.

This story is not finished yet. The children in the Johnston Hall where we have our office presented us with a beautiful anniversary cake surrounded with little cookies in colors to match the cake. Across the top of the cake in raised figures was the inscription: 1916-1941.

Who would not forget all his troubles and disappointments when he receives such kind remembrances.

After the meeting lunch was served on the grounds in picnic style. It was a happy day for all present and we hope to live to see many more just as happy.

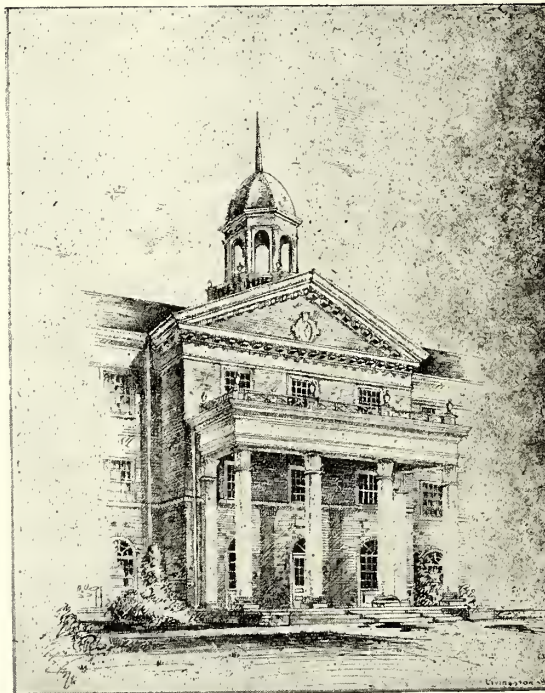
CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR SEPTEMBER 11, 1941.	
Amount brought forward	\$10,984.18
Sunday School Monthly Offerings.	
Eastern N. C. Conference:	
Children of Mt. Auburn . . . \$	1.80
Wake Chapel	5.35
	\$ 7.15
N. C. & Va. Conference:	
Happy Home, Jr. Class . . . \$	1.20
Carolina	1.60
Greensboro, First	9.65
	12.45
Western N. C. Conference:	
Hope Mills \$	8.50
Seagrove	5.00
	13.50
Eastern Va. Conference:	
Berea, Nansemond	7.00
Valley Va. Central Conference:	
Mt. Olivet (G) \$	2.67
Antioch	4.88
	7.55
(Continued on next page.)	

ELON COLLEGE

Founded by the Christian Church in 1889

A CO-EDUCATIONAL INSTITUTION OF HIGHER
LEARNING OF THE CONGREGATIONAL
CHRISTIAN CHURCH



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The rates are most reasonable.

LEON EDGAR SMITH, President
Elon College **North Carolina**

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.
A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational and Christian Churches.

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Contributions should be sent to the editor at 3206 Grove Avenue, Richmond, Va., not later than Friday preceding the date of publication. Emergency notices will be received at "The Sun" office up to Tuesday of the week of publication.

Marriage or obituary notices of not over 125 words will be published free. All over 125 words, 1c a word, cash with notice. Notices should be confined to 250 words.

Contributions for the Pilgrim Fellowship page should be sent to Rev. A. Lanson Granger, Box 144, Asheboro, N. C.

In Memoriam

TAYLOR.

Henry Arnold Taylor, son of Napoleon and Martha Austin Taylor, was born August 12, 1856, died July 30, 1941. In January, 1884, he married Miss Senora Velasco Murray. To them were born four children. The two sons died in infancy. Mrs. Maud Scott Jones, a graduate of Elon, died a few years ago. Mrs. Marvin Jones, who was educated at Elon, is the only surviving child. There are six grandchildren as follows: Miss Mary Agnes Jones and Mrs. John McAden of Gainesville, Fla.; Mrs. Ted McCann of Vanessa, Ontario, Canada; Senora, Arnold and Larlie Mae Taylor of Semora, N. C. Brother Taylor united with Lebanon Church early in life. He was quiet in disposition, consistent in his Christian profession, a good neighbor and a useful citizen. Also a man of splendid business judgment. The funeral was at his church on July 31 and burial in the church cemetery. A large crowd attended. Floral tributes were numerous and beautiful.

C. E. NEWMAN.

SEATE.

Drewry Thomas Seate, son of William M. and Eliza Tatum Seate, was born August 20, 1889, and died in the government hospital at Fayetteville, N. C., August 20, 1941. On January 16, 1922, he married Miss Lula Murray, who survives him together with one son, Maurice. Brother Seate united with Union Christian Church in 1921. He attended and supported his church and its enterprises. He was very industrious, a good provider for his home. For a number of years he operated a blacksmith and general repair shop at Virgilina. In recent years his business has been at Cornwall, N. C. The high esteem in which he was held was evidenced by the large crowd from Cornwall and Virgilina attending the funeral at his church, and by the beautiful floral designs. The burial was in the town cemetery. His family and a host of friends sorrow at his passing. They are comforted in the hope of meeting again. C. E. NEWMAN.

FIFTH SUNDAY OFFERINGS.

The Sunday schools and churches continue to encourage us by sending in offerings for the college to be credited on conference apportionments. The support of the church is needed and greatly appreciated. If your church has not yet raised its entire apportionments, I know that you will want to be busy and make sure that you shall not fail in this effort this year. We are in the habit of saying that every year is the neediest that we have had. It may seem a repetition of the idea, but it certainly is the truth, and it should be. The college should advance, and with every advanced step the cost increases. This does not mean that the churches are asked to give more, but it does mean that they are asked to raise their entire apportionments. The college would be in excellent condition if every church would send in the required amount. Many thanks for your contributions and cooperation.

The report is as follows:

Churches.	
N. C. & Va. Conference:	
Loug's Chapel	\$ 1.00
Bethel	5.30
Eastern N. C. Conference:	
Hope Mills	3.50
Western N. C. Conference:	
Mt. Pleasant .....	.53
Va. Valley Central Conference:	
Winchester	16.74
Sunday Schools.	
N. C. & Va. Conference:	
Gibsonville	30.00
Ingram	3.53
Greensboro, Palm Street	11.36
Greensboro, First	9.83
Durham	15.45
Mt. Bethel	3.07
Happy Home	5.35
Lebanon	1.01
Easteru Va. Conference:	
Suffolk	25.00
Berea	10.24
Liberty Spring	7.00
Eastern N. C. Conference:	
Wake Chapel	4.53

Western N. C. Conference:

Pleasant Ridge	8.42
Flint Hill (M) .....	.20
Pleasant Hill	7.46
Needham's Grove	2.46
Antioch	2.00
Hank's Chapel	4.00
Big Oak	3.00
Seagrove	3.00
Va. Valley Central Conference:	
Antioch	7.18
Concord	1.28
Leaksville	2.89
Newport	4.02

Total \$ 200.02
Previously reported 2,633.80

Grand total \$2,833.82

L. E. SMITH.

EDITORIAL.

(Continued from page 4.)

the whole plan to the level of consecrated and sacrificial service for worthy purposes."

The usual program of this kind should invariably include such items as evangelism and stewardship. Other items may be planned in view of local conditions and needs. Out of the retreats for ministers held last week should proceed many excellent ideas for a program of advance during the following months. The old maxim, "Plan your work and work your plan," is still applicable to the work of our churches. These are days of opportunity. Let us make the most of them.

R. L. H.

THE QUIET HOUR.

(Continued from page 12.)

SUNDAY.

The Sabbath Day is far too sacred a gift to lose its worth by living it in the same manner as the other six days of the week. Only as we hallow its spirit and guard its occupations and its traditions can we appreciate its blessings.

"The seventh is the sabbath of rest, holy to the Lord." Let us make it so in our lives. Amen.

ORPHANAGE REPORT.

(Continued from preceding page.)

Ala. Conference:	
Pisgah	\$ 7.50
New Hope	1.87
	9.37
Special Offerings.	
Mr. Daveport	\$ 18.00
Mr. May	3.00
Mr. Stout	18.00
Mr. May	6.00
Mr. Cooke	27.00
W. T. Dunn	6.00
Coy Franklin, to pay for vacant lot	50.00
	128.00
Total for week	\$ 185.02
Grand total	\$11,169.20

The Assets, Liabilities and Achievements of Elon College

Co-educational—founded 1889 by the Southern Convention of the Christian Church, now the Congregational Christian Church—a four-year liberal arts college with strong music and business departments—an inclusive curriculum with special emphasis on Religious Education, English, Education, and the Sciences—maintains high scholastic standards.

ASSETS—

1. Campus of twenty-five acres, nicely shaded by original oak and hickory. The campus is surrounded by an ornamental brick wall.

2. Five new, modern fireproof buildings, colonial architecture, thoroughly adaptable for educational purposes in a modern institution, four dormitories, and central heating plant are on the campus within the wall. Off the campus there are one dormitory for men, a building for faculty members, and two dwellings now used as dormitories for men. In addition there are four tracts of land owned by the college: one of twenty-five acres southwest of the campus within the limits of the town of Elon College; another of fifty-one acres lying north of the college and adjoining the college property; another of fifty-six acres lying northeast of the college, and the fourth lying north of the college about two miles and containing 145 acres. These tracts are to be used as a nucleus for the beginning of a dairy and undertakings to raise pork, poultry, vegetables, etc., for the college dining room. The fifty-one acre tract was donated in part by Dr. Thomas A. Morgan of New York City. The 145-acre tract was donated by a friend of the college.

3. Endowment Assets.—According to the auditor's report, the total endowment is \$476,902.08. This includes a note of \$250,000.00 given the college by the Southern Christian Convention. This note pays approximately three percent. The remainder of the endowment is represented at the time of the audit by U. S. Treasury and Municipal Bonds, first mortgages, estate notes, real estate, etc. Through careful investment of funds the income from endowment has materially increased during the past two years. By careful planning and the strictest economy the college has been able to balance its budget during the past five years with no general solicitation for outside assistance. We now face the necessity of meeting increased demands resulting from increased enrollment and enlarged avenues for service in the field of higher education.

LIABILITIES—

1932-36, total debt of the college, \$768,000.00; 1941, total debt of \$105,000.00. This amount is due one bank and not distributed among a multitude of creditors.

ACHIEVEMENTS—

Reduced total debt \$663,000.00 leaving a balance as of September 1, 1941, of \$105,000.00. Reduced the annual operating expenses from \$186,000.00 to \$82,000.00. 1932-36 spent \$25,000.00 improving and reconditioning dormitories and opening the same for students. Added \$25,000.00 cash to endowment and an additional \$100,000.00 by investment. Increased income from endowment from \$4,600.00 to \$10,600.00, not including off-campus property held by endowment funds from which the college benefits. Increased student body from 231 in 1932 to 661 in 1941. Greatly improved faculty, meeting educational requirements of accrediting agencies.

Elon College is located in the beautiful Piedmont section of North Carolina and caters largely to purely American stock, the type of young men and young women destined to be needed in the leadership of our country. The college, by precept and example, emphasizes the necessity for the sane and wholesome development of the whole of life. It endeavors to prepare its students for a maximum contribution to society of which they are a part. The college observed the fiftieth anniversary of the first commencement in May, 1940.

The CHRISTIAN SUN

REPRESENTING THE SOUTHEAST CONVENTION OF CONGREGATIONAL AND CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOL. XCIII.

RICHMOND, VA., THURSDAY, SEPTEMBER 18, 1941.

No. 38.

"Reserved for Mr. Whitney"

By SUSAN THAYER.

It was a typical New England factory—a long building of red brick built in an L-shape down by a stream. It had stood by that little river for more than seventy years playing a part in making this the greatest industrial nation in the world. For here, from the beginning, have been building machines which are used, in turn, in other factories for making articles for every-day living. But today, like many thousands of other factories throughout the length and breadth of America, they are working on tools needed for the manufacture of machines for national defense.

And like thousands of other factories it was surrounded by shiny automobiles; dozens of them parked against a railing of white painted boards that made a wide circle about the factory. Those automobiles interested me. They seemed to me to be a symbol of the times and of the opportunities which men have in the United States. All of them seemed to be new enough to be shiny, and all were of approximately the same type and size. I tried to tell which were the cars of the workers and which belonged to the managers of the plant. But I could see no difference so I appealed to my guide. "Can you tell which car belongs to the owner?" I asked him.

"Yes," he told me, he could—and beckoned me to follow him. We walked around the long building until we came to the parking space nearest the front door of the office. It was empty but it was marked: "Reserved for Mr. Whitney." He continued: "I can tell his car because it's always parked in the place where his father used to tie his horse."

"But is his car any different?" I persisted. "Is it larger or newer than those of the men who work at the machines?"

As if in answer to my question, a car turned in the driveway, across the little bridge and into the grounds. To my great satisfaction it turned into the parking lot "reserved for Mr. Whitney," and I could see for myself just how the boss's car differed from those of his men.

But when I came nearer I saw there was no difference! It was just another useful, dependable automobile—no finer, no newer than any of the other. The only mark of distinction was its special parking place.

"It's a small and comparatively unimportant thing," I said to my guide, "that the boss comes to work in the same kind of vehicle most of the workers have, but certainly an interesting proof that this is a Democracy where the good, convenient things of life are more evenly distributed than in any other country in the world."

"Yes," he replied, "and isn't it worth almost any sacrifice to build defense equipment that will enable us to keep it so?"

LET THERE BE LIGHT

NEWS AND VIEWS

Rev. W. J. Andes is engaged in a revival at Hines' Chapel.

At the time of going to press copy for the Christian Endeavor notes had not arrived at the office of publication.

Rev. J. H. Lightbourne, pastor of the First Church, Burlington, N. C., is the chapel speaker at Elon College the weeks of the 8th and 15th.

The correct time for the meeting of the Christian Missionary Association of the North Carolina and Virginia Conference is Tuesday, September 23, with the Gibsonville Christian Church.

Mr. and Mrs. Beauregard Snow of Dyke, Va., announce the engagement of their daughter, Eugenia Shirley, to Mr. Guy Godfrey Adams, Charlottesville, Va. The wedding will take place October 25.

The First Congregational Christian Church of Newport News has published a *Directory* of its membership. The publication carries important information concerning the local church and the Denomination.

Chaplain W. W. Elder has been vacationing at Elon College while matriculating there a daughter and a son. The chaplain's post of duty, a United States battleship, is under repair at the Norfolk Navy Yard.

Revival services were conducted at Mt. Carmel in Eastern Virginia last week by the pastor, Rev. T. Fred Wright. The Rev. John W. Morrison of Waverly served as song leader. Large congregations attended and five members were received.

Rev. R. A. Whitten has been confined to his bed since August 25. While returning from a radio broadcast his car was struck by another car and Mr. Whitten was painfully injured. Bodily bruises, sprained muscles and an injured spine resulted from the accident. Mr. Whitten is improving and hopes to recover in a short while.

Chaplain and Mrs. H. E. Rountree, after extended touring of seven months, during which time they circumnavigated the rim of the United

States (cutting off New England), and were in Canada three times and three different places, have returned to their residence in San Diego, Calif., and are settling down for awhile, as he says, learning to live in a house again instead of a suitcase. The Rountrees expect to reside in San Diego temporarily and perhaps indefinitely. Chaplain Rountree is interested in service for the church which may be within his strength and ability, and he expects that such a service will govern his future residence. Chaplain Rountree says that the health of both himself and Mrs. Rountree is greatly improved. Their vacation has given them wide experience and has been of much benefit to their health.

UPPER ALAMANCE FELLOWSHIP.

A definite date can now be given for the School of Leadership Education for the Upper Alamance Fellowship. The theme for the school will be Christian stewardship. The guest teacher and speaker will be Rev. Jesse H. Dollar, pastor of the First Congregational Christian Church at Newport News, Va., and chairman of the Convention's committee on stewardship. Mr. Dollar will teach a class for ministers and church officials and speak each night to the whole group. Mrs. F. C. Lester will teach a class on how to teach stewardship to young people and Dr. Merton French will teach a class on stewardship as found in the Bible. The school will probably be held at the Burlington Church and the time will be the week of November 17-21—Monday the 17th through Friday the 21st.

DR. ENSMINGER IS HONORED.

"The Declaration of Honor for Distinguished Service" has been conferred upon Dr. F. P. Ensminger by his Alma Mater, Rollins College. Dr. Ensminger is Superintendent of Alabama and will reach the retirement age of the Board of Home Missions next May. The following citation was given by President Hamilton Holt:

"Fred Patterson Ensminger, teacher, preacher, social service worker, in many positions of trust and honor, whether the going was easy or rough, you have been a loyal, cheerful, efficient worker. Like your pilgrim forebears, you have been more interested

in men than money. Few, if any, Rollins' alumni have excelled you in being a useful American citizen. Your Alma Mater takes pride in your useful and distinguished career in which you have always upheld her 'fair unsullied fame.' I take pleasure in conferring upon you the Rollins Decoration of Honor and admit you to all its rights and privileges."

NORTH CAROLINA C. M. A.

The Christian Missionary Association of the North Carolina and Virginia Conference will meet with the Gibsonville Church Tuesday, September 23 at 10:00 A. M.

All church secretaries will receive due notice from Rev. B. J. Earp. All pastors will receive notice from Rev. Melvin Dollar. This article is for all CHRISTIAN SUN readers of our conference. We urge that every church be represented by several delegates or interested parties.

The C. M. A. is the sponsor of the home mission work of our conference and is doing a commendable work. The home mission funds of the conference are handled through the C. M. A. and this amount is augmented by five dollar memberships subscribed by individuals, churches, Sunday schools, classes and societies. Junior memberships are \$2.50.

If every church in the conference would secure from one to ten individual or group memberships according to the strength and willingness of the church, there would result a sufficient fund from which the work of the conference could be greatly strengthened.

There is much mission work in the conference that needs to be done if the interest of the churches can be aroused to sense this need. To whom, more than to pastors, can we look to create this interest? Two things you can plan to do now that are important. First, plan to attend the meeting at Gibsonville. No, don't just send your pastor; bring him or come with him, all who can. If you can get the folks from the churches to attend these meetings the memberships in the C. M. A. will automatically increase just out of pure interest and a better knowledge of the work. Second, see how many new memberships you can report at this meeting. Be sure to get your quota of paid memberships. If you have forgotten your quota, just write the secretary, Rev. Melvin Dollar, and he will gladly inform you.

W. M. JAY.

The Southern Convention

By DR. J. H. LIGHTBOURNE, *Secretary.*

Conferences will soon be in session; one, the Valley, already having been held. Conference sessions require reports from all churches and from all ministers. And, too, there will be many reports by committees. These later are all to appear in the *Annual*. It would greatly help if all of these reports are carefully gotten up and as nearly accurate as it is possible.

Church secretaries and pastors are urged to study the report sent in last year before making out the report for this year. Certain of the information requested on the church reports will be the same, unless it is found the report of last year was in error.

If your church has not been reporting the year of its organization will you not please do so this year? This is a piece of information asked for the *Year Book*, and besides it is of value as a record.

Conference secretaries are asked to report the ministers serving the churches and pastorates next conference year. This report can be made as supplementary to the regular statistical report.

Under church finances two lists are carried: current expenses and benevolences and missions. Under current expenses eight items are asked and each is separate. Item nine is the total of this current expense and should be arrived at by adding the other eight. Attention is called to this—salaries are carried as separate items, one for the pastor's and two for all other salaries. Under benevolences and missions thirteen items are called for, numbering from twelve to twenty-four inclusive. Item twenty-five is the total of these thirteen items. A grand total of the giving of the church is asked for and the sum of items nine and twenty-five should give it.

Under benevolences and missions the following items are carried: The Conference Fund, which is purely an apportionment. The Convention Home Mission Fund, which is an apportionment fund and also a fund contributed to by the Sunday schools. One half of the offerings for missions from the the Sunday school should be reported in this fund. Conference Missions, a fund carried only by the Eastern Virginia Conference. The Convention Fund, which is another fund raised only through the appor-

tionment. The C. M. A., which is an organization had in Eastern Virginia, the Valley and the North Carolina and Virginia Conferences. The Woman's Missionary Society, which is for Home Missions, one half the total reported by the society. These six items are listed under Home Missions.

Two items are listed under Foreign Missions: Convention Foreign Missions, which is an apportionment and one half the funds forwarded by the Sunday school for missions and the Woman's Missionary Society, which is one half the funds reported by the society.

Has your church raised its apportionment in full? It has not unless each item of the apportionment has been raised. Your church may have raised a sum equal to two times the total of its apportionments but if it has not raised the apportionment for the Elon Orphanage, or Elon College, or Superannuation, then it has not raised the apportionment in full.

Conference secretaries are asked to list the churches by cities and not alphabetically. The latter listing is satisfactory for those who are well acquainted with our churches, but for those who are not "Norfolk, Old Zion" under the "N's" has much more meaning than just "Old Zion" under the "O's."

It has been asked if we are not sufficiently matured to get away from the pennies in our reports. If we are to do this it must start with the committees on apportionments, for these committees apportion pennies. Then it must be followed up by the treasurers, who should keep the pennies until the next report. In the statistical reports carried in the *Annual* and the *Year Book* only even dollars will be carried. The totals, however, will be in terms of the nearest dollar.

Again it is urged upon our churches to meet the apportionments in full. If we would do this how happy would be those officers we have elected to carry on the work of the different departments of our conferences and the Convention.

All noise is waste. So cultivate quietness in your speech, in your thoughts, in your emotions. Speak habitually low. Wait for attention and then your low words will be charged with dynamite.—Hubbard.

FIFTH SUNDAY OFFERINGS.

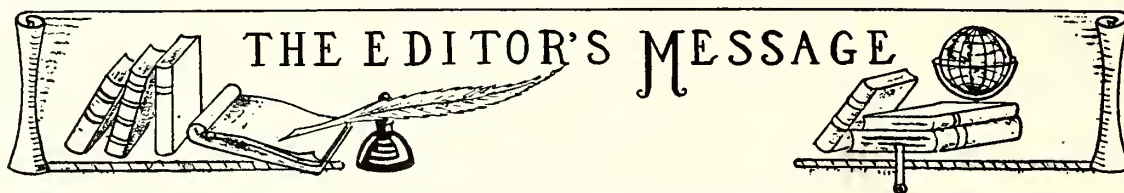
Already pastors and church officials are thinking about and planning for the annual conference. All churches that have not raised their conference apportionments in full will soon be putting forth to secure funds that their representatives need have no occasion for embarrassment. In the face of present world conditions, the needs of the enterprises of the church are great. It would be of tremendous assistance to the college to receive its apportionment in full. It is the privilege of the pastor to advance the interest of his local church as well as that of his denomination by cooperating with his church in a determination to raise his church's apportionments in full.

We are grateful for the offerings received during the past week. When you have looked over the list, won't you please glance at the total and then be reminded that the total apportionment for the college is \$12,500. We are a long way from the goal. We reach the goal in other interests of the church. Won't you please lend your efforts and make your contributions that we may reach the goal for the college. Also be reminded that the college is turning back to the church through her young people enrolled at Elon College more in scholarships and other financial considerations than the entire amount apportioned to the churches for the college; also that we are doing our best to see that there is an adequately trained leadership for pulpit and pew that the church's progress in the coming years may be intelligent and efficient.

The following offerings were received the past week:

Churches.	
Eastern Va. Conference:	
Isle of Wight	\$ 2.00
Bethlehem	3.25
Western N. C. Conference:	
Seagrove	12.00
Sunday Schools.	
N. C. & Va. Conference:	
New Lebanon	2.75
Union Ridge	3.99
Eastern Va. Conference:	
Oak Grove	1.35
Waverly	2.43
Western N. C. Conference:	
Parks Cross Roads	2.73
Va. Valley Central Conference:	
Bethlehem	1.69
Linville	5.90
Timber Ridge	1.63
Winchester	6.30
Mt. Olivet (G)	1.34
<hr/>	
Total for week	\$ 47.36
Previously reported	2,833.82
<hr/>	
Grand total	\$2,881.18

L. E. SMITH,
President.



A FORMULA FOR SUCCESS.

A popular Negro minister was asked concerning his formula for success. He replied, "Well, I've learned to avoid de impossible and cooperate with the inevitable." This sounds rather smart and sensible, at first. Success lies in the ability to read the signs of the times, to forecast political and financial conditions, get the right "dope" on the stock market, follow the popular trends in business, education and industry. Be a good "joiner" with reference to civic organizations and lodges, practice the art of back-slapping, vote the right ticket, and success becomes inevitable. One is simply dumb who doesn't know this. Why butt one's head carelessly against the impossible? The rough edges may be skillfully and easily avoided. Really, why shouldn't everyone be successful? The formula is so easy. Why for only two bits one can learn "how to win friends and influence people"!

Yes, this sounds smart and sensible until one begins to think of those who challenge the inevitable and cope with the impossible. This smart formula does not account for those who "subdued kingdoms, through righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong . . . and others had trial of cruel mockings and scouragings, yea, moreover of bonds and imprisonment: they were stoned, they were sown asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented; they wandered in deserts and in mountains, and in dens and caves of the earth." These heroes of faith were never guilty of catering to the inevitable or diplomatically avoiding the impossible.

Easy adherents to the "status quo" may enjoy worldly success, but they belong in the class with Pilate rather than in the fellowship cross-bearers. A Cross is erected where one challenges the inevitable and tackles the impossible. Success is usually caused by or results in selfishness. We must look for the true spirit, the ultimate success, in those guided by a sterner formula. Our hope and security is in God, the discernment and achievement of his will, and not in individual, egotistical success. Fickle Christians, weather-vane Christians, lack the stamina and moral courage needed for the tough fiber of God's Kingdom.

The Kingdom tarries because we are prone to studiously avoid the impossible and court the inevitable. We hear of plans which have been successful in other churches but we agree that it would be impossible for them to get results in our church. We admit that other churches raise their Conference Apportionments in full but we are convinced that it cannot be done in our own particular church. So there is no use in tinkering with the impossible. Other denominations pay their institutional debts, but it is frankly out of the question in our Denomination and there is no sense in trying. Why risk the embarrassment of fumbling with the impos-

sible? Better find security and comfort in the inevitable. This attitude results in the paralysis of progress and should be as carefully avoided as a contagious disease. The following paragraph, taken from a sermon by Dr. Allan Knight Chalmers, furnishes a basis of hope for all those who are not content with the popular conception of easy and ephemeral success.

"The impossible is not an ultimate reality; it is only a present fear. No disease is incurable, no river or mountain impassable, no desert but can blossom as the rose; no spiritual truth that man cannot attain. None of the apparently impossible things can be done by those content to live within the range of the early possible. It is those who have set their minds toward the impossible, who live beyond their grasp, who go all out for their convictions and their dreams, that build the City of God."

CHRIST THROUGH THE EYES OF A JAPANESE.

Miss Ruth Seabury recommends the book, "Behold the Man," by Toyohiko Kagawa, to the women of our Convention. The book is written in a flowing narrative style which lends itself to easy and rapid reading. The women and men of the Convention should read this unusual book.

Rare genius is used in tracing the character of Barabbas, Mary Magdelene and Judas. The Biblical account is greatly amplified. A disciplined imagination is given free reign in reconstructing the fragmentary Biblical records. Judas, always in debt and never quite convinced, becomes a never-to-be-forgotten character.

One begins reading with the consciousness that the book was written by Kagawa, the little man from Japan who knows so much about science, sociology and astronomy. One ends by seeing "no man save Jesus only." There is the feeling that the author has juggled the Biblical settings, but he has succeeded in his primary purpose: that of bringing to us a fresh, vivid, moving picture of the Christ. And the man who did this is not merely a Japanese, he is a world Christian.

R. L. H.

To face tomorrow with the thought of using the methods of yesterday is to envision life at a standstill. Each one of us, no matter what our task, must search for new and better methods—for even that which we now do well must be done better tomorrow.—J. F. Bell.

One of the most devastating experiences in human life is disillusionment. Of course there are some illusions the disillusionment of which is healthy. It takes two things to bowl over a tree—a heavy wind outside and decay inside. Much of the moral wreckage is caused by inner cynicism—a disgust with life's futility, an inability to see sense in it. A person in that mood is an easy mark for the next high wind.—Art Sisson.

STEWARDSHIP

REV. JESSE H. DOLLAR, *Convention Chairman*

THE EVERY-MEMBER CANVASS.

There is a difference in an "Every-Member Canvass" and an "Every-Family Canvass." Most churches have never gone beyond the latter. In the every-family canvass, it is usually "Pa who pays." He makes the pledge for the entire family and perhaps takes pride in paying it as a lump sum. This is money-raising, but it certainly is not Christian stewardship. One is reminded of the story of the man who went to heaven. Upon his arrival he was asked what he most desired. His answer was, "A great choir." His wish was granted and one thousand sopranos were assembled. Then his request for five hundred altos, and five hundred tenors. That being done, he said, "Now, we are ready to sing." When reminded that he had no bass, he replied, "I'll sing the bass myself."

The object of Christian stewardship is to grow great souls. If there are to be great souls they must be fed the essential foods and allowed—even encouraged—to take the proper exercise. One very essential spiritual vitamin is the sense of stewardship, of trust and trustworthiness. The exercise which is vital to strong spiritual growth can have a happy beginning in the privilege of the child to make and perform the vows of making and paying his pledge. The family should talk things over. The child should be brought into the picture and made to understand that what is given by all must come from the same source and that it is a matter of sharing in the fellowship of giving that each should have his own envelopes and worship in the offering each week, or each month, as the case may be. When our stewardship principles are taught in the cradle our problem of ample support for the work of righteousness will move out of the (amen) corner in a single generation.

The smallest pledge I ever remember seeing was three cents a week. It was a tithe of the weekly income of thirty cents. At the end of the year that pledge was paid in full, and had been paid regularly—three cents a week.

This week the child who made that pledge came into my study to talk with me about how she should divide her tithe; whether she should put it all into her church envelope to go

through her church, or whether she might keep a small portion to pay her membership in the Red Cross and Community Chest. She is now grown up into young womanhood and has a comfortable income. She learned to dedicate 3c when she only had 30c. She rejoices now that she is able to give the same proportion from her ample salary. That is what I mean by an every-member canvass. There are other examples in the same church. We speak at the end of five years of stewardship education. We have only made a beginning. This church will graduate a lot of tithers from the high school of stewardship education in five more years. It is not the pastor, its the program! I dare any pastor to try it!

Paul Williams was a boyhood playmate and schoolmate of mine. We attended school our first day. As we came home my father said to him, "Paul, how did you get along in school today?" His answer was, "Not so good, I guess, I got to go back tomorrow." That's it. It is not just for today, or this year even. But from year to year we must go back to school—to the school of Christian living, and one course which should never be absent from the curriculum of that school is the course in Christian stewardship.

Any successful canvass should be, and I believe must be, preceded by a period of special emphasis on Christian giving and special preparation

He Wanted to Understand People

By JOHN R. SCOTFORD.

Al Ronander has the manner and bearing of a college boy. He grew up in the sunshine of Beverly Hills, Calif. The three interests which he pursued as a student at the University of Southern California—basketball, sociology and violin playing—would suggest an unusually well-rounded personality.

"They tell me that you were one of a group of students from Chicago Theological Seminary who spent last summer working at the State Hospital at Elgin. How did that happen?" I asked.

"I suppose that it was the result of several experiences in Y. M. C. A. camps and a good deal of church work. In both places one encounters quite a few personnel problems. I've

of those who are to go out in the name of Christ and ask for money with which the local church can maintain its program of Christian education, brotherly living, public worship, community service, and world-wide fellowship through its benevolence.

Ample literature is available for the most thorough type of stewardship program. When the necessary emphasis on the stewardship of money has been discharged, due consideration should be given to the subject in other fields and throughout the church year.

J. H. D.

BY FAITH I TITHE.

"As a Christian I am seeking the larger life. As a means to that end I accept tithing as a Christian duty, but what is more, it establishes life's partnership with God. I believe He will do all He has promised when I have done what He has commanded.

"I desire to be a part of the Fellowship of Tithers and wish to share in the joys of larger giving.

"Out of a sense of Christian Stewardship, therefore, I pledge at least one tenth of my income to the church, and through it to the institutions fostered by it, which, working together, are seeking to establish the Kingdom of God on earth.

"Name

"Address

"Church

"Date"

NOTE: The statement above is the substance of a card which has been prepared for use in the churches of the Southern Convention. Orders should be sent to Rev. F. C. Lester, Promotional Secretary, Elon College, N. C.

always been curious as to the reasons why people act as they do. They say that the best way to understand the normal is to study the abnormal. When the chance came to put in ten weeks at Elgin I was very glad to take it."

"You still feel that way about it?"

"Decidedly. It was a great experience from every angle."

"What were the arrangements under which you lived?"

"Eight of us fellows lived in a big house away from the hospital grounds where there were 4,500 patients. So that we might have an understanding of how those people lived we were on ward duty three times a week for four hours a day when we did the work of

(Continued on page 13.)

CONTRIBUTIONS

SUFFOLK LETTER.

The annual conferences of the Woman's and Young People's Missionary Societies will soon be in session. For these conferences the various societies should face two very important matters: First, the payment of their respective annual apportionments in full; and second, the raising of the Atkinson Memorial Fund in full. It has been suggested that the women's societies give the equivalent of \$1.00 per member; the young people, 50c per member; juniors, 25c per member; 10c for every baby on the cradle roll.

This Atkinson Memorial Fund is to be used for training young people in the college at Bangalore, India, a foreign missionary project of great importance. Dr. Atkinson, while mission secretary, did a great work in veloping a missionary spirit in the churches of the Southern Convention, and it is fitting that this Memorial Fund should be raised, not to be presented to any member of his family, but to be used perpetually, for the education and training of native Christian workers in far away India.

Berea (Nans.), Liberty Spring and Oakland societies will all pay their suggested apportionment for this fund in full. The money is already in hand. They will also pay their full apportionment for home and foreign missions, in full, before the meeting of the annual Woman's Missionary Conference at South Norfolk Christian Church on October 3, 1941. The members of these various societies always rejoice when they reach their allotted goals. This requires some effort and sacrifice, and it is not much easier to raise these amounts in one church than another. Human nature is about the same the world over. When people are willing to work, and to give, the goals will be reached. So many people are selfish in their attitude towards their own money. They either want to keep it, or spend it all upon themselves. Money is a sacred trust, and the use of it is a matter for which every one must some day give a strict account to God. Some people try to avoid the tax collector, but there is no escape from making a final account to God. It is time for many people to make a "trial balance" of their giving to see how the record now stands before Almighty God.

In this connection it is timely to say that the regular session of our

several annual conferences will soon be in session. These conferences also suggest to us that conference apportionments should be raised in full by the various churches. Every apportionment suggested by the conference and Convention should have our hearty approval and support. Will your church pay its conference apportionments in full this year? If not, why not? Has the pastor done his full duty in calling the attention of the church to these matters? Have the laymen of the churches listened to the plea of the pastor with an open mind and a liberal heart? The majority prefer to place the blame for our failure upon someone else. The pastor will blame the laymen and the laymen will blame the pastor. So there you are. Now to avoid all this blame, and share joyfully in the glory of success, let pastors and laymen cooperate in this matter of raising conference apportionments in full this year. The need is urgent and the opportunity is inviting and challenging. It is not too late and it can be done.

And the conference secretary would be pleased if all pastors and church secretaries would send in their reports before October 15, in order that a complete statistical table may be prepared and submitted to conference on the first day.

I. W. JOHNSON.

CAN IT BE DONE?

For a long term of years Elon College has been struggling to free itself of the handicap of debts. At times the battle has been waged furiously. At other times there has been a lull on every battlefield. During the struggle the debts have wavered. They have been decreased under the attack, only to rebound and rise to greater heights. From 1932 to 1935 it took skillful maneuverings to keep the campus alive. The public perhaps will not realize fully the contributions made by the faculty and field workers during that period. Since 1935 the battle has been waged relentlessly. At that time money was borrowed of the Virginia Trust Company, and all outstanding debts were paid except \$17,500.00 due the faculty and \$17,000.00 due certain bondholders. These two outstanding obligations have been settled in full and the total debt reduced to \$105,000.00. This is the last stronghold of the enemy.

The trustees and the administration are now forming an organization for the purpose of routing the enemy once and for all, and that within a given length of time. There are differences of opinion as the campaign is about to be launched. Some agree, and others disagree. By far the greatest majority agree. It will not be an easy task. In fact, it shall be a difficult one. A task of this kind is never easy, nor does the time ever seem to be opportune. Those who succeed seize the opportunity at hand and press the battle to completion. The one great question confronting the church, the college, the alumni, and all who are interested in Christian higher education is, "Can this job be done? Can the \$105,000.00 be raised in cash?" The church, the alumni, the friends of the college, have the answer. I say, "Yes, it can be done, and it must be done if the college is to weather the storm that is now brewing." You want to know how. I will tell you. It will not be done by one, two, three, or even ten wealthy and generous individuals. There are some who can and will give largely. But the rank and file of the college constituency must do its share. The organization now in the process of formation proposes to take the opportunity as a privilege to the door of every home in the church and to the purse of every individual who should contribute. If every wage earner in the church and among the alumni would give one day's earnings, there would be a sufficiency to retire the debt of the college. It does seem that in a day like this when the need of education in the proper atmosphere is being emphasized that all who are interested in Christian democracy would be happy to contribute so small an amount that so great a good might be accomplished. If the needs and the program of the college could be taken to every individual constituting the church and alumni, there could be no question as to results. The big question is in finding individuals sufficiently interested to give a bit of time, thought and effort as well as a reasonable amount of their money. In presenting this case to the readers of THE CHRISTIAN SUN, I am taking the liberty to appeal for volunteers to help in so great a cause.

By the time this article goes to press, Founders Day will have been observed in the churches and at the college, and we hope the campaign will be off to a good start. We covet your cooperation and shall be grateful for your prayers.

L. E. SMITH.

FOR THE CHILDREN

Dear Friends:

I am very happy to share with you in our Children's Page this week a very interesting letter which I received from Miss Nellie Ann Hosaflook of Harrisonburg, Va. I certainly enjoyed your letter, Nellie Anne, and am sorry that you could not come forty-five miles farther from Duke to see us at Sanford.

Dear Mrs. Todd:

Just a few lines to let you know about my trip to North Carolina, August 25 and 26. I visited Elon College first, and I certainly enjoyed my trip through the college. I think it's awful nice. I hope to go to Elon to school sometime.

Then we went through the orphanage with Mr. Johnson as our guide. I think that he is the nicest and kindest man I ever met. The children at the orphanage are nice, too. I took several pictures of some of the girls, the boys were too bashful. I certainly did enjoy going to North Carolina. My mother and father were with me.

On Wednesday, we went to Duke University and met Rev. W. J. Andes' wife. She showed us through the chapel of Duke. I think that the chapel is the most beautiful place I have ever seen. Mrs. Andes got a man to take us up in the Bell Tower at Duke. We saw the big bells in the tower, then we went up farther and we were on the top of Duke. We could see for miles from up there where we were. I wish that every boy and girl in the United States could have been there and seen the beautiful scenery and the buildings of Duke.

Very truly yours,

NELLIE ANNE HOSAFLOOK,
Harrisonburg, Virginia,
Route No. 2.

GETTING ACQUAINTED WITH OUR NEGRO NEIGHBORS.

In the North the boys and girls have no opportunity to get acquainted with the Negro boys and girls of our Southland as they bend their little backs over the cotton rows and lift their treble voices in their lovely Negro spirituals. Yet, perhaps, their teachers in school and Sunday school are more interested and anxious to help these boys and girls of the north to become acquainted with their Negro neighbors than are we of the South.

Children's Religion for October carried an article by Edna M. Baxter on "Getting Acquainted With Our Negro Neighbors." One of the worship services which she uses is a lovely one to teach us appreciation for the talents and work of our Negro friends.

PRELUDE: "Deep River."

CANDLE-LIGHTING (Leader):

While the candles are being lighted, let us think of God loving all people. (After the silence.) We come closer to God through music, through listening to beautiful melodies; through singing lovely songs with our own voices. We come closer to God through music.

SONG: "For the Beauty of the Earth."

STORY: Paul Robeson—

Paul Robeson became such a famous Negro singer that even the King and Queen of England were glad to hear him sing. All kinds of people in London and New York were thrilled to hear him.

When Paul was only a little boy living

in the State of New Jersey, his mother died. His father was an old man. At one time his father had been a slave, but later on he was graduated from college and became a minister. After Paul's mother died, his aunts came up from the South to take care of him. Of course they taught him a great deal, especially about the South.

When he went to school, he was with many white boys and girls. Paul was a very dark Negro, but that made no difference. He played so well that all the children liked him. He worked hard in school and made very good grades, too. Paul was always good natured and friendly and had many friends.

When Paul was about thirteen, his father took a small Negro country church. Here Paul often heard Negroes sing their spirituals. He learned to love them. Often he would sing this Negro music for the people in his father's church.

After high school Paul went away to college where he became very famous as a football player. Many times he had his name in the headlines of the sporting pages. Often when he went into a store to buy a necktie, the shopkeeper would beg him to accept it as a gift. On his college campus everyone loved and admired him.

There are two ways of playing football: One is to clinch the ball under the arm and merely use the body in rushing down across the goal line. The other way to play football is the way Paul Robeson played. Paul was very tall—six feet three inches tall. This helped to make him a great football player, but he did not depend on his height alone. He used his mind. Each time he played he planned just what he was going to do by looking far ahead. Many, many times his team beat other teams who only used their bodies and not their minds.

His college, Rutgers, was very proud of him, not only as an athlete, but as a scholar. It gave him a Phi Beta Kappa key because he had a very high scholastic record.

His father wanted him to become a minister, but Paul did not care for that. Finally they agreed that he should become a lawyer. After Paul had finished studying law and was about to take his law examination, he made a new friend who changed his whole life. This friend was Eugene O'Neill, a very famous writer of plays. He had written two about Negroes. O'Neill asked Paul Robeson to take an important part in one of these plays. The idea interested Paul. He took part in a play called "The Emperor Jones." After the play was over all the newspapers praised Paul and his acting very much.

The actors were invited to bring the play to London, England. In London, Paul received even higher praise. He soon became a wonderful actor.

While he was waiting for plays to be written in which he could act, he began to be interested in music, especially Negro spirituals. All his life he had hear these songs, so he and another friend planned to give a concert in New York City in which he would sing Negro songs. The first night that he sang a reporter from a great newspaper heard

(Continued on page 11.)

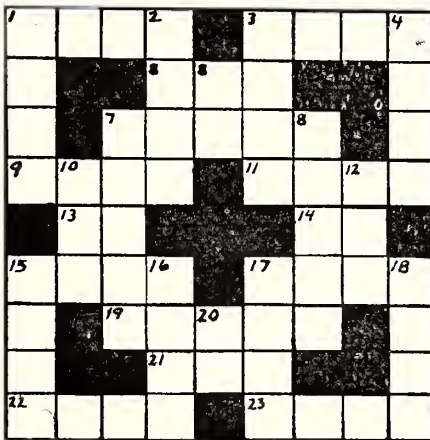
CROSSWORD PUZZLE.

Across.

1. A shock from a blow; thump.
3. To separate with a sieve (Luke 22: 31).
5. A hotel (Luke 10: 34 and 35).
7. A stream or beam of light.
9. The beak of a bird.
11. Metal vessel for cooking food.
13. In a like manner.
14. Negative.
15. The alternate rising and falling of water above its natural level.
17. A long period of time.
19. A foe (Exodus 23: 4).
21. To cease to live (Matthew 26: 35).
22. Metal instrument for operating a lock (Matthew 16: 19—plural).
23. That by which a person is called (Proverbs 22: 1).

Down.

1. An onion-shaped root.
2. A small ball of medicine.
3. To break suddenly.
4. To throw as a ball (Isa. 22: 18).
6. Neon (abbr.).
7. Article of clothing worn on hand.
8. Coin (Isa. 55: 1).
10. Isaiah (abbr.).
12. Also.
15. Hint by motion of eyelid (Ps. 35: 19).
16. Terminals.
17. Closing word of a prayer.
18. The great river of Egypt.
20. Every ill (abbr.).





FOREIGN FLASHES!

By DOROTHY P. CUSHING.

Prayers and Posters!—In a tiny, isolated village in the mountains of Shansi, North China, live a young Christian couple. Not long ago their baby lay seriously ill. Three times the precious little life seemed flickering out. One day the frantic mother received a set of posters on child care and health, designed by Mrs. Clara J. Hausske of Tehchow, China. She read and re-read them. She worked untiringly to save her child—and did. To Mrs. Hausske she wrote gratefully: "Prayers and posters did it!" She asked for more such literature so that she could teach other mothers, adding, "We Chinese mothers want to do the right things for our children but we just don't know how."

* * *

Page Dr. Dan Lindley.—The Bantu Congregational Church celebrated its fiftieth anniversary in Johannesburg, South Africa. It was a wonderful event. The 87-year-old daughter of pioneer Dr. Josiah Tyler, Mary Tyler Gray, gave the greetings of the American Board. Native pastors and missionaries participated. At the Jubilee Sunday service listeners had to sit on the platform steps. Rapt attention prevailed. And what singing! Speakers told of the early days and of the coming of Rev. Daniel Lindley for whom the South African Government has named one of its great sky liners. Said Mrs. Gray: "I thought of our older members of the mission and felt they must look down from heaven and bless God that the results of their pioneer work were so hearty, so rich, and so wonderful."

* * *

Thumbs Up!—The amazing spirit of Britain again shines out in word from London that last year from blitzkrieged congregations and bombed churches the Methodists *exceeded by 500 pounds* their missionary giving of the previous year. The Missionary Society had expected serious losses. Secretary J. W. Noble sends the appreciation of the British people for American sympathy but particularly for the help now being given by American churches to the missionary cause throughout the

world. "The people here were never so completely united in their determination to stand for those Christian principles of righteousness and truth and human liberty by which men alone live," he adds.

* * *

Greater Love . . . In Africa superstition has it that anyone aiding an epileptic will become a victim of the dread disease. In Chilesso, West Africa, one such sufferer fell into the fire and was terribly burned. Later she was brought to Dr. Mary F. Cushman, and a Christian Ovimbundu nurse took care of her. She was a loathsome object by now with neglected wounds infested with maggots. But her nurse was a Christian. Day after day he spent literally hours of dressing what was left of the charred flesh. As he worked over her he kept saying softly, and slowly, bits of scripture. "In my Father's house are many mansions . . . The Lord is my Shepherd, I shall not want . . ." As the end drew near, for nothing could save the sufferer, only relieve her, he whispered, "The Lord is my Shepherd . . ." and softly, slowly, back from the tortured lips of the woman came a whisper, ". . . I—shall—not—want."

* * *

Dr. Bill.—It was pitch dark—and pouring rain. The little horse on which Dr. William L. Nute of Talas, Turkey, was riding strayed off the trail. The doctor had been making village visits after clinic. As he tried to find the road the doctor lost his glasses. To him that was a real tragedy for he had no way of getting a second pair like them. The next day the villagers heard of the loss. Man and boy they dropped their work and went to search for the glasses. They found them—caught in a vine! The Nutes went back to Turkey "the hard way"—roundabout, and tedious, via India, Iraq and Iran. A warm welcome met them and they have had one of the busiest winters in their career.

* * *

Being a Christian Means Business.—They *consecrate* their governor and mayor in Davao, Philippine Islands. In the Davao United Evangelical

(Protestant) Church Hon. Romualdo C. Quimpo, governor-elect, first moderator of the Southern Mindanao Conference, was consecrated with dignity and presented with a Bible by Attorney Leopold Abellera. The Bible was the gift of the church members. This was the second dramatic service of its kind in the Davao church, the first being for the mayor of Davao. Both men are staunch members of the Davao church which has an enviable reputation because of the large number of government officials, leading business men, educators and the like, who are *working* members of the church. Mindanao, it will be recalled, is the special responsibility of the Congregational Christian Churches in America.—*Missionary Herald.*

MISSIONARY OFFERINGS.

WEEK ENDING SEPTEMBER 12, 1941.

Sunday Schools.

Seagrove, N. C.	\$ 2.00
Sophia, N. C.	2.00
Winchester, Va.	6.80
Bethlehem, New Market, Va. . .	2.02
Newport, Shenandoah, Va.	3.26
Linville, Va.	5.91
Hank's Chapel, Pittsboro, N. C. . .	7.25

Total \$ 29.24

Individuals and Churches.

*Mr. and Mrs. W. E. McCardell and family, New Orleans, La. \$	15.00
Damascus, Chapel Hill, N. C. . .	1.50
Seagrove, N. C.	12.00
*The Christian Temple, Norfolk, Va.	29.00

Total \$ 57.50

Total for week \$ 86.74
Previously acknowledged 51.55

Total since Sept. 1, 1941 . . . \$ 138.29

*Honor Fund.

Sincerely yours,
MATTIE COX PARKER,
Secretary.

DR. J. O. ATKINSON HONOR FUND.

Mr. and Mrs. W. E. McCardell and family, New Orleans, La. \$	15.00
Christian Temple, Norfolk, Va. . .	29.00

Total \$ 44.00
Previously acknowledged 1,489.52

Grand total \$1,533.52

Gratefully,
MATTIE COX PARKER,
Secretary.

PROGRAM OF NORTH CAROLINA WOMAN'S MISSIONARY CONFERENCE.

The twenty-ninth annual session of the North Carolina Woman's Missionary Conference of Congregational Christian Churches will be held at

the Union Christian Church, Union Ridge, N. C., October 7, at 10:00 A. M. The theme of the conference will be, "Building for Day After Tomorrow." The program will be as follows:

MORNING SESSION.

Hymn: "We Would Be Building."
Worship Service: Mrs. O. H. Paris, Superintendent of Spiritual Life.
Recognition of Ministers and Visitors by Dr. S. C. Harrell.

"Please Tell Me"—a skit by Mrs. Kenneth Register, Mrs. A. Lauson Granger, Jr. and Mrs. C. H. Rowland.

The Districts:

Alamance—Mrs. J. D. Strader.

Clatham - Lee - Moore—Mrs. R. L. Ross.

Durham-Wake—Mrs. Arnis Glenn.

Guilford—Miss Frankye Marshall.

Halifax—Mrs. Joseph Dunn.

Randolph—Mrs. Hugh York.

Vance-Warren—Mrs. E. M. Carter.

The Departments:

Spiritual Life—Mrs. O. H. Paris.

Young People—Mrs. J. H. Lightbourne.

Cradle Roll—Mrs. D. J. Bowden.

Life Memberships and Memorials—Mrs. J. H. McEwen.

Literature—Mrs. F. C. Lester.

Friendly Service—Mrs. D. E. Mitchell.

Treasurer—Miss Susie Allen.

Appointment of Committees and Announcements.

The Promotional Secretary's Message—Rev. F. C. Lester.

Offering.

Solo.

Recognition of Societies attaining the Standard of Excellence—Mrs. W. R. Sellars.

Presentation of Gifts Service, conducted by Mrs. S. C. Harrell.

Prayer of Dismissal and Grace for Table—Rev. Millard Stevens.

AFTERNOON SESSION.

Hymn: "In Christ There Is No East or West."

Prayer—Rev. W. J. Andes.

Introduction of the Speaker by Rev. F. C. Lester.

Address: "One Abiding Purpose"—Mrs. E. E. McClintock, Chicago.

Question Period—conducted by Mrs. McClintock.

Report of Committees:

Place—Mrs. Norman Rudd.

Finance—Mrs. K. B. Johnson.

Courtesy—Mrs. Aubrey Todd.

Nominations—Mrs. W. M. Jay.

Recommendations—Miss Sadie Fonville.

Minutes—Mrs. H. D. Lambeth.

Miscellaneous Business.

Memorial Service—Mrs. J. H. McEwen, Superintendent of Life Memberships and Memorials.
Benediction—Dr. J. H. Lightbourne.
Adjournment.

MRS. W. E. WISSEMAN,
President.

NEWS FROM MISSIONARY SOCIETIES.

LIBERTY SPRING.

The Woman's Home and Foreign Missionary Society of the Liberty Spring Christian Church has had a wonderful year in all of our mission work, with the cooperation of all the good ladies of our society.

We have met all our requirements and are up to date in all phases of the work. We have about sixty members and I think this is fine for a rural church.

Our World's Day of Prayer was observed.

Both home and foreign mission study books were taught and we were happy to have several neighboring churches join with us in the study of these books.

We entertained the mission rally in April. We were delighted to have a large attendance and a fine day was enjoyed by all.

Respectfully,
MRS. E. C. SKINNER.

R. F. D. No. 1,
Suffolk, Virginia.

FIRST CHURCH, GREENSBORO.

The Woman's Auxiliary of First Congregational Christian Church, Greensboro, N. C., had its memorial service for Dr. Atkinson at their September inspirational meeting. The president, Mrs. O. H. Paris, had charge of the service. With an altar of white, a white lighted taper by the side of a picture of his kindly face, a bowl of white and red flowers—a worshipful atmosphere was created. With fitting Scripture selections and a sketch of his contribution to the cause of missions in the Southern Convention during the days when he was full of life and vigor down through the days and years when he had to be content to do his work through the pen and the printed page, she led up to the presentation of gifts for the establishment of a scholarship in the Theological Seminary at Bangalore, India. The five circle leaders were then asked to come to the front and receive the gifts. As each one came forward she placed hers on the plate of her Circle leader. With a prayer of consecration and a solo, "More Love to Thee, O Christ," by Bettie Hendrix, the lovely service was con-

cluded. India as a mission field and Bangalore as a school will have more meaning and interest to the women of our church because of the name now linked with it and the prayers and the gifts they are investing in this field.

MRS. C. H. ROWLAND,
Reporter.

BEREA (NANSEMOND) CHURCH.

The Woman's Home and Foreign Missionary Society of Berea (Nansemond) Christian Church has completed a very satisfactory year's work. The goals and requirements as planned for us have been reached. Our spiritual life superintendent, Mrs. I. W. Johnson, taught us in a most beautiful and interesting manner our Bible study which was the I, II and III Epistles of John.

Another outstanding feature was our public meeting when Mrs. John Truitt was our speaker. She brought us a fine missionary message challenging our faith and our loyalty. At this meeting members of the young people's missionary society of the church conducted the devotional service by giving a very appropriate pageant.

In June, as is the custom each year, we celebrated the birthday anniversary of our society. An interesting program was arranged and each member brought in a special offering.

The world needs the faithful, loyal women at work in their mission societies as never before. May we realize the great demand on us and thus do more in our societies next year than we have ever done.

MRS. MABEL WATSON,
Secretary.

MT. CARMEL.

The Woman's Home and Foreign Missionary Society of Mt. Carmel Christian Church has had a most successful year in all our mission work, under the leadership of our president, Mrs. W. T. Cox.

We are grateful that the chain has not been broken and we have added three new members. We have met all our requirements, especially, financially and in attendance.

The World's Day of Prayer was observed February 28, in the Windsor Christian Church, with Antioch and Isle of Wight Churches also uniting in the service. We had a splendid program and a very good attendance.

The home and foreign mission study books for the year were reviewed by our pastor, Rev. T. F. Wright. In July, we held our Cradle Roll rally under the faithful leader-
(Continued on page 13.)

Pilgrim Fellowship

"Youth at Work in the Church"

A. LANSON GRANGER, JR. *Editor*

LET'S HEAR ABOUT IT!

Since this is the one page in THE CHRISTIAN SUN devoted specifically to the young people of the Southern Convention it is obvious that it fulfills its function only as it serves them. Sometimes we have the uneasy suspicion that it does not serve, certainly that it does not express adequately enough the needs and interests of all our young people. Doubtlessly for this reason many of them do not even read the page.

We are making no argument here that the page should be read more, only that it should be used more. It would follow, we believe, that if our young people used it more as a means of expression it would be read more frequently by them. The editor of this page claims no monopoly on it, nor does he desire it. This page is open to every young person and young people's group for the voicing of their opinions and convictions, the sharing of common ideas and purposes, and the reporting of news events. It offers the widest opportunity of which we know for our young people to express themselves as Christians.

Thinking and working together we can grow. If you or your group has a good idea, it's worth sharing with others. Let's hear about it.

AN OPEN LETTER TO THE YOUNG PEOPLE OF THE SOUTHEAST PILGRIM FELLOWSHIP.

Dear Friends:

As more and more is being reported about new beginnings during this fall season, I am eager to talk with all of you about the year's work for the Southeast Pilgrim Fellowship.

Since the completion of our China Friendship Project we haven't had as much contact as previously, and I believe we are all getting pretty anxious for a renewal of our combined efforts and of our fellowship. Possibly the main thing we should be looking forward to at present is a meeting, when representatives from every church will be invited to come together to re-think the aims and purposes of the Southeast Fellowship, to share ex-

periences, to inspire and be inspired, and generally to find strength and encouragement in worship and fellowship.

I hope you read on this page a few weeks ago the excerpts from the letter we received from Mr. Chandler in Tientsin. If so, you will remember that he is now in America and plans to come South sometime during the year. He expressed the hope of seeing representatives of the Southeast Pilgrim Fellowship, and I can't think of any one who could add more to our conference than he. We could then get a complete first-hand report of the Laymen's Training Center in Tientsin, and the work which the Chandlers are doing there. We have not contacted Mr. Chandler since he came to this country, but we are very hopeful that it may be possible for him to be present at our meeting.

It is, of course, impossible at this time to name any definite time or place, but the thought of a Christmas Holiday Conference still has a lot of appeal for most of us. So we'll be thinking along that line until we hear from some of you. And that brings us to a request.

Will you send to me—Mrs. A. L. Granger, Jr., 624 Sunset Avenue, Asheboro, N. C.—every suggestion and idea which you and your group may have concerning a Southeast Pilgrim Fellowship Conference? Our group is large and widely scattered, and the importance of this meeting requires the best thinking of all of us. Won't you do your part?

You realize, too, of course, that new officers will be elected at this meeting. So be planning now to have representatives from your group present when the conference is held. You'll be hearing more about it soon.

Sincerely yours,

FRANCES GRANGER, *Pres.*,
Southeast Pilgrim Fellowship.

YOUNG PEOPLE'S MISSIONARY CONFERENCE.

The Eastern Virginia Young People's Missionary Conference will hold its annual meeting at the Suffolk Christian Church on Friday, September 26, at 8:00 P. M., D. S. T.

We are happy to announce that Mr. Mills Godwin will be our guest speaker. He needs no introduction to most of our young people and I am sure they will be looking forward to hearing him on this occasion.

As stated in a letter sent out last week, the banner will be awarded this year on a percentage basis. The society having the largest percentage of its membership present at the conference will receive the banner.

We also want to remind you of the Dr. Atkinson Memorial Gift. This special offering of 50c each from our young people is to go through the regular channel and should be sent to the Treasurer of the Woman's Board, marked "Atkinson Fund." If you so desire, you may send your offering in with that from your woman's society.

Suffolk Church has graciously invited us to meet with them. This church is centrally located in the conference. Let's be there in large numbers. This is a call to all of the young people of the Eastern Virginia Conference. Can we depend on you to take one night out from your busy lives to show your gratitude for the great privilege which is yours—that of sharing in the work of the Master?

We hope to see all of you in Suffolk on Friday, September 26.

CAROLINE GORT,
Young People's Supt.

STUDENT SUMMER SERVICE WORKERS.

Six splendid young college and seminary students served during the summer in our Florida and Georgia Churches. They were Christine Skelton of LaGrange Church and LaGrange College, Charles Drake of Macedonia Church and University of Georgia, Collie Seymout of Liberty Church and Piedmont College, representatives from Georgia serving. George Greene of Yale Divinity School served in Meansville-Woodbury Parish and at Winter Park, Fla., Miss Marion Reuman and Lucille Harkness of Ohio and New York respectively served among the rural churches of Georgia. These young people did splendid work and fulfilled the ideals of Student Summer Service, the motto of which is *The Challenge: Using My Life Where It Will Count for the Most.*

True courage is cool and calm. The bravest men have the least bullying insolence, and in the time of danger are found the most serene and free.—*Shaftesbury.*

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

OVERCOMING THE ADVERSARY.

LESSON XII—SEPTEMBER 21, 1941.

LESSON: Rev. 12:1-15:4.

DEVOTIONAL READING: Ps. 27:1-6.

GOLDEN TEXT: *And they overcame him because of the blood of the Lamb, and because of the word of their testimony; and they loved not their lives even unto death.*—Rev. 12:11.

Satan Cast Out of Heaven.

We do not know how Satan came to be in heaven in the first place, that is, not from the Bible so far as I can recall. Perhaps he was the ultimate and ugly result of the abuse of freedom of the will, the fruitage of constant rebellion against God. In any event there was no place for him there, where the will of God is to be done. Therefore there was "war in heaven." Michael and his angels went forth to war with the dragon, and his angels—the devil had his followers even in that sacred place. Michael and his angels prevailed against the devil, cast him and his angels out of heaven.

It is a symbol of the final overthrow of evil. No matter how deeply entrenched it may be, ultimately the power of God will prevail and will overthrow it. This was a message of hope and encouragement for the people to whom John wrote. At that time Rome was spreading itself like a green bay tree, the forces of evil were rampant, persecution was devastating the Christian Church, the very forces of hell were let loose. But the inspired seer and prophet saw things through to the end. He saw the sovereignty of God asserted, and he declared what he saw. It is a message of hope and encouragement for us today, too. The very forces of hell are let loose upon the earth. Evil seems to be in the ascendancy. But the future does not belong to Hitler and his ilk, or to the forces of evil in any nation or group of nations. Evil has within it the seeds of its own destruction. God must wait on the cooperation of man. His will can be delayed, and temporarily disobeyed, but He cannot be defeated. Ultimately He will triumph over evil, and rule not by mere force but by love.

Satan Cast Upon the Earth.

When Satan was cast out of heaven it did not end the matter. He was

cast down to earth, so John says. The names given him are significant—the great dragon, the old serpent, the Devil, the deceiver, Satan, the accuser and others. They give some index to his character and his conduct. He is the arch-enemy of men, and the world's greatest and glibest liar. He is the seducer of men and women. He is strong and subtle. At heart, however, he is a coward. But let every man be on his guard against the wiles of the devil. Interpret it as you may, there is an evil spirit loose in the world, a principle of evil, as well as evil embodied in persons. And most of the world's woes are traceable directly to the devil.

The Song of Victory.

"Now is come the salvation, and the power, and the kingdom of God, and the authority of his Christ . . ." Thus spake a great voice. It was a prophecy of a victory both accomplished and to be won. Salvation—deliverance from the power and penalty of sin; power—strength to do what must be done and to bear what must be borne; the kingdom of our God—the rule of God in earth as in heaven; the authority of His Christ—authority issuing from His sinless life, His atoning death, and His victorious resurrection—these are great words. There is a note of victory in them. Our God indeed is a great God.

In another section of today's lesson there is reference to the song of Moses and the Lamb. It is the song of victory through the law and through love. Just as under the leadership of Moses the Israelites found freedom and won a great victory, just so under Christ do Christians find freedom and victory.

The Secret of Victory.

"And they overcame him—the devil—because of the blood of the Lamb, and because of the word of their testimony." The Cross has a deep mystery involved in it. There have been many interpretations given as to what happened when Jesus died on the Cross, or as to how it happened. Men have been saved under all these theories of what is called the Atonement. That is because there is a central element or factor in them all. There was and is "power in the blood" in some deep and mysterious way. This does not mean that some of the crude theories that have been

proposed have to be accepted. It does mean that apart from the recognition on the part of Christianity that Christ died for our sins, that through His death He did something for us which we could not do for ourselves, Christianity has never risen to its highest or finest expression. Christians who believe in the atoning work of Christ have been characterized by greater missionary and evangelistic effort than have those who hold a lesser view of His person and work.

The second factor in their overcoming was "the word of their testimony." To be sure the old fashioned "testimony meeting" had many limitations. In many instances the testimonies were parrot-like repetitions of things others had said, or stereotyped shibboleths that had little meaning or power in the lives of those who testified. But making all allowance for these defects and mistakes, there is still something to be said for "the word of testimony." Let the redeemed of the Lord say so. If a man has a fresh, rich experience he ought to say so. His experience will be all the richer because he has shared it with others. Christianity has lost something of its potential power, because it has not been more vocal. Many of those of us who are dumb ought to be made to speak again. Perhaps the reason we are so slow to speak is that we have so little to speak about. Out of the abundance of the heart the mouth speaketh. To be sure there is the witness or the testimony of the life as well as the lips. The latter will mean little, indeed nothing, unless the former speaks. But there is a place for the testimony of the lips, as well as the testimony of the life. The world today needs our word of testimony. If we believe we ought to speak.

CHILDREN'S PAGE.

(Continued from page 7.)

him. He was so impressed that he wrote enthusiastic accounts of Paul Robeson, so that many came to hear him sing. One of his best known songs is "Deep River."

SOLO: Victrola recording of "Deep River," by Paul Robeson.

PRAYER: Thanksgiving for such Negro people as Paul Robeson.

SONG: "Lord, I Want To Be a Christian."

CANDLE CEREMONY: Candles extinguished by a child while the pianist played "Deep River."

The beloved of the Almighty are the rich who have humility of the poor and the poor who have magnanimity of the rich.—*Saadi*.



BY CHAPLAIN

H. E. ROUNTREE

MONDAY.

CHRISTIAN STIMULUS.

"Our conversation is in heaven."—Phil. 3:20. (Read Ps. 37:14; Phil. 1:27; I Tim. 4:12; I Peter 1:15 and 3:11.)

Orville Dewey wrote: "The love of truth is the stimulus to all noble conversation. This is the root of all the charities. The tree which springs from it may have a thousand branches but they will all bear a golden and generous fruitage."

Prayer—Our Father, give unto us an understanding of truth that we may be upright in our thinking and our conversation; ordering our lives aright; making us a living example unto all men. *Amen.*

TUESDAY.

THE SUNSHINE OF A CHRISTIAN.

"Christ in you the hope of glory."—Col. 1:27.

Life on the great big outside of us has much to give us blue and dark days—clouds of skies and clouds of fear, pessimism, worry and despair. We must depend often upon the sunshine within us for the cheer and the goodwill which our Christianity demands. Happiness is an inner state. Through Jesus within us, we generate our own sunshine and our hope.

Prayer—Our dear Father, fill us with the light of Jesus and help us to carry it with us all the way through. *Amen.*

WEDNESDAY.

GENERATING SUNSHINE.

"Study to show thyself approved of God a workman that needeth not to be ashamed."—II Tim. 2:15.

Lock out doubtful thoughts; fill your life with constructive, cheerful, faithful and hopeful thoughts; cultivate the fellowship of people who are

genuine and true. Make yourself believe that you can succeed. Let the part. Keep your own soul "turned to the infinite."

Prayer—Our Father, we believe. Help thou our unbelief. We pray for the inner power that gives triumphant living. *Amen.*

THURSDAY.

LOSING THE SKY.

"They that wait upon the Lord shall renew their strength: they shall mount up with wings."—Isaiah 40.

There is a poem which tells us of the moa bird which lost its power to fly. It stayed close to the feeding grounds and did not fly much. One day danger was sighted and warning given. They tried to fly but couldn't. The poem closes:

"But their wings had vanished—
They had lost the sky."

How many people about us have lost their sky. Things look blue and dark. Disappointment insulates us from heaven. Pray God to send the light. Make it a daily practice to look up to that light and serve Him. God forbid that we shall trust our own strength.

FRIDAY.

TRUE RELIGION.

"True religion and undefiled before God and the Father is this, to visit the fatherless and widows in their afflictions and to keep oneself unspotted from the world."—Jas. 1:27.

Religion is not a method; it is a life, a communion with God, a calm and deep enthusiasm, a love which radiates, a force which acts, a happiness which overflows.—H. F. Amiel.

We believe that there is a highway of God for humanity that shall be made straight for every soul. The low places shall be filled in, and the

high places leveled or cut through and the way straightened. It will be done by His faithful children who live for others.

Prayer—Our Father, help us to live to help make thy way straight and plain for others. *Amen.*

SATURDAY.

THE CROOKED STRAIGHTENED.

"The crooked shall be made straight."—Isa. 40:4. (Read Isa. 40:1-5.)

As we try to pen these lines our car is speeding along 101 highway southward along the pacific coast in Oregon. We are passing through a portion of the coast range. The road is so crooked that we are being "slung" from one side of the car to the other.

We doubt that all crooked roads shall be made straight, but they are at it, endeavoring to make them straighter and banking the curves for smooth and even turning. Everywhere this sort of road construction is underway. Actually the road engineering all over our country is endeavoring to make the crooked straight.

SUNDAY.

THE DAY OF PRAYER.

This is the day of rest:
Our failing strength renew;
On weary brain and troubled breast
Shed thou thy freshening dew.

This is the day of prayer:
Let earth to heaven draw near;
Lift up our hearts to seek thee there,
Come down to meet us here.

—John Ellerton.

"Let us go into the house of the Lord."—Psalm 122:1.

Cultivate good habits, and you'll find that they are just as hard to break as bad ones.—*Exchange.*

HE WANTED TO UNDERSTAND PEOPLE.

(Continued from page 5.)

orderlies and whatever else was necessary. This brought us into contact with the patients in a normal way.

"With our ward work as a background we had rather unusual opportunities for getting at the reasons for things. We had the privilege of consulting the individual case records freely. Every morning we attended diagnostic staff meeting where the doctors discussed the more perplexing cases. Then we students had a seminar of our own under the direction of the chaplain where we listened to various experts and talked things over among ourselves."

"How about personal contacts with the patients?"

"We had plenty. Each week we would sit down with four or five new patients and then evolve from the conversation a 'thumb-nail sketch' of their problems. This exposed us to a barrage of human experience. Then each one of us was assigned three cases which we were to study throughout the summer. These proved most absorbing. Some of us became very fond of our cases."

"What were the aims of these contacts? You were doing something more than just being good fellows?"

"Decidedly. Our approach followed a definite strategy. Most mental break-downs are preceded by some sort of an experience which the person is unable to bring into satisfactory relations with the rest of his life. These might be described as bad dreams which cannot be forgotten. They haunt the mind, and yet one is very hesitant to tell about them. As a result the person who has had such an experience feels himself very much shut off from his fellow men. He is overconscious of being strange.

"Our primary purpose was to establish normal human relations with the patients who had been assigned to us. We tried to do this in a natural way. Ward duty helped, but casual conversations and strolls about the grounds were even better. We also tried to meet their friends and relatives who came to visit in an informal way.

"With this as a foundation we sought to share their experiences with them. This involved treating any illusions which they might have with respect to 'put them right' about such things. Nor did we allow ourselves to be shocked by anything which a patient might say or do. We never condemned them. We were not out to pass judgment but to understand."

"What were the influences which

helped the patient to regain a normal outlook on life?"

"The most fundamental was the desire to help himself. He could do far more than anyone else to speed recovery. Self-condemnation also helped—what our fathers called 'confession of sin.' This must come from the patient himself and no one else. Our part was to help him to enter into normal relations with other people. Our business was to practice the arts of simple friendliness."

"Did religion have any part in your work?"

"Decidedly. Religion helps us to find our best selves and then to build our lives around this ideal. In our Sunday services—in which we had a share—we found that the worship was far more effective than the preaching. Not more than a quarter of the congregation could follow the stream of thought of a sermon, but they welcomed the chance to dress up and responded well to the music and the prayers."

"Is it possible for a people living in a big institution to feel that they are leading a normal life?"

"That is a big question, but there are numbers of things that help—such as working in the gardens and around the grounds. Then we had quite an elaborate and athletic program. We put on a talent show which revealed real talent. Both July Fourth and Labor Day were celebrated with enthusiasm and style. The choir was an astonishing institution. Apparently singing has a beneficial effect, for it seemed that the best voices were always leaving us for home! We really had a surprising number of good times together."

"What effect did the summer have upon you?"

"One that I did not anticipate. I went to Elgin expecting to fathom the reasons why people are as they are; in addition I received a surprising insight into my own life. One afternoon while we were listening to a discussion a new understanding of my childhood came flooding over me. The pieces of a picture puzzle seemed to go together all at once. Many mysteries of behavior were explained.

"My disposition is a bit better. Things don't bother me as much as they did. Probably the greatest change is in my attitude towards others. I am far more sympathetic with their problems than ever before. They are not to blame for the circumstances which have made them what they are. Rarely have they any understanding of the influences which are shaping their lives. Instead of

passing judgment I'm disposed to help all I can."

"I take it you had quite a summer!"

"Never have I had another one like it."

NEWS FROM SOCIETIES.

(Continued from page 9.)

ship of Mrs. E. W. Beale who has been leader since the Cradle Roll was organized in our church. The Junior and Young People's Missionary Societies were guests to the rally. A splendid program was rendered by members of the Cradle Roll and Juniors. After the program, delicious refreshments were served to all on the church lawn.

Our newly elected district president, Mrs. E. C. Skinner of Suffolk, Va., was guest speaker at our public meeting held in our church July 24, and it was a real inspiration to have her. We feel confident that Mrs. Skinner will make us a most excellent president for the coming year.

MRS. LONNIE CARR,
Secretary.

ACHIEVEMENTS OF 1941.

The Young People's Missionary Society of Cypress Chapel Christian Church has achieved many outstanding activities during the year of 1941 under the leadership of our capable superintendent, Mrs. R. E. Brittle. The following officers were installed in October: Dorothy Lynch, president; Thomas Aswell, vice-president; Melvin Brinkley, secretary; Susie Brinkley, assistant secretary; James Lynch, treasurer; Perry Andrews, corresponding secretary; Mrs. R. E. Brittle, superintendent.

During the past year we have met the second Monday night in each month in the individual homes instead of at Cypress Church. We have had a devotional service, business, program and recreation hour each time. Since changing six new members have been welcomed into our midst and the enthusiasm of our workers has greatly increased.

Our society has enjoyed making money various ways. We contributed in December making an offering which was our "Christmas gift to Christ." The Ruritans of Cypress District were entertained with a supper which had the full cooperation of everyone. An "around the world trip" and a lawn party also constituted our ways of making money plus our dues each month.

One member attended the Leadership Training School at Elon and
(Continued on page 15.)

The Orphanage
CHAS. D. JOHNSTON, Supt.

Dear Friends:

There is one special occasion each year that our children enjoy and have a real outing—that is the annual Sunday school picnic. Wednesday, September 10, was the day set apart. At 2:30 we loaded the whole group except the little tiny tots in our large truck and started for Kimesville, fifteen miles away. This is a most excellent place to have a picnic because there is a large pond with both deep and shallow water. They have spring boards for those who want to dive in deep water and a splendid place for little children. All our group who could find a bathing suit or something that would pass as one took to the water.

It was one interesting sight to see them enjoy the afternoon off. Dr. Merton French, our superintendent, was about as young as any of the children and he, too, took to the water with the other little fellows and made playing in the water interesting to all of them.

After playing for several hours they were called out of the water to get ready for the good things to eat, which the kind mothers and ladies of the town had prepared for their enjoyment. When the sun was sinking in the west we loaded them back on the truck and started on our homeward journey. Everybody was happy and nothing happened to mar the joy of the occasion.

Sixteen of the tiny little tots were too small to go with this large group. We promised them to take them in a group by themselves. The weather turned off cool and we decided to give them a good long ride in the little truck, and then they were invited to the superintendent's home where they had a real picnic on his lawn. After having a happy hour playing they were served hot dogs, sandwiches, lemonade and ice cream and cakes. They had a happy time and all enjoyed it. It does the little fellows a lot of good to get out on an outing like a picnic.

CHAS. D. JOHNSTON,

REPORT FOR SEPTEMBER 18, 1941.

Amount brought forward \$11,169.20

Sunday School Monthly Offerings.

Eastern N. C. Conference:	
Damascus	\$ 4.00
Oak Level	3.00
Plymouth	6.86
.. .. .	\$ 13.86
Eastern Va. Conference:	
Oak Grove	1.47

N. C. & Va. Conference:	
Durham	\$ 15.05
Lebanon	1.41
Union Ridge	3.54
Ingram	4.12
	24.12

Western N. C. Conference:	
Needham's Grove	\$ 1.58
Pleasant Union	2.99
Pleasant Hill	9.42
	13.99

Valley Va. Central Conference:	
Timber Ridge	\$ 1.83
Mt. Olivet (G)	2.14
Concord	1.38
Bethlehem	2.22
	7.57

Ga. Conference:	
Columbus	7.05

Special Offerings.

Mrs. Nannie Royster	\$ 10.00
Men's Bible Class, Rose-	
mont S. S., for Robert	
Curran	12.50

Mr. Lowthorp	40.00
A friend	5.00
Mr. & Mrs. Harold Barney	10.00
Interest	17.49
Mrs. B. C. Puckett, to ap-	
ply on new rug	5.00
Mr. Horner	5.00
	104.99
Total for week	\$ 173.05
Grand total	\$11,342.25

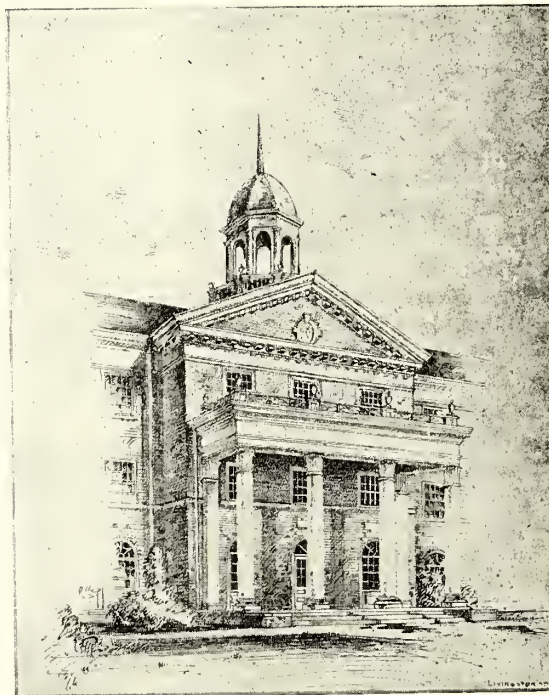
THE MINISTER'S VACATION.

The following is a communication written by Miss Maud Cone of the Booneville Christian Church and appearing in the *Herald of Gospel Liberty*. Her pastor, Rev. James H. Lightbourne, had just returned from his vacation of the summer of 1917. (Continued on page 15.)

ELON COLLEGE

Founded by the Christian Church in 1889

A CO-EDUCATIONAL INSTITUTION OF HIGHER
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LEON EDGAR SMITH, President
Elon College **North Carolina**

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational and Christian Churches.

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Marriage or obituary notices of not over 125 words will be published free. All over 125 words, 1c a word, cash with notice. Notices should be confined to 250 words.

In Memoriam

CLENDENIN.

After a long and useful life, Mrs. Lydia Staley Clendenin, who was a member of the Woman's Missionary Society of the Congregational Christian Church, died at her home at Elon College on Tuesday morning.

Whereas, during all her life among us, she showed forth fine qualities of a Christian life and a cheerful disposition and her willingness to serve, share and enjoy the fellowship of the society until she lay down her cares on earth to reign with Him who doeth all things well. She has left with us the memory of her cheerful friendship.

We, the members of the Woman's Society, will miss our sister member, but in so doing we bow in humble submission, with the feeling that she has left for us an example of wonderful faith and abiding love for the words of missions.

We desire that a copy of these resolutions be sent the family, a copy be published in "The Christian Sun" and a copy placed in the secretary's book of our society.

Mrs. H. D. LAMBETH,
Mrs. T. B. DAWSON,
RUTH W. ROGERS,
Committee.

WOODWARD.

Mrs. Augusta Eppes Saunders Woodward, age eighty-three, died September 10, 1941, at her home on North Main Street, Suffolk, Va. She was the widow of Hersey Woodward, Sr., who preceded her to the life beyond by nine years. Mrs. Woodward is survived by five sons and a daughter: Hersey, Jr., Richard, Marmaduke, Thomas, James, and Miss Marie Woodward. Mrs. Woodward at the time of her death was one of the oldest members of the Suffolk Christian Church, and one of its staunchest. She was a woman of great strength of character, of genuine Christian grace and fortitude, of keen sense of wit, of a most generous and lovable spirit, always thoughtful, and of a judicious turn of mind being able to see both sides of any issue.

Suffolk appreciated Mrs. Woodward, and many of its citizens knew her as a kind and personal friend. She reared her children to honor and respect the nobler things of life, to serve ably in their chosen avenues of life. She was devoted to her church, and was most happy when her children rendered any service in their respective churches. May God bless her memory to all, and especially those who have been bereft of a great and charming mother.

JOHN G. TRUITT,
Pastor.

MASSEY.

We, the members of the Woman's Auxiliary of the Congregational Christian Church of Durham, N. C., wish to express our appreciation of the life and sweet fellowship of our co-worker, Mrs. Eleanor Mason Massey, who was called to her heavenly reward July 31, 1941, and was buried beside her husband, Mr. J. H. Massey in Maplewood Cemetery.

We feel grateful that God saw fit to let her live and work with us for more than "three score years and ten" and that she was always faithful and true. Her life was one of high ideals. She gave generously of her time and her means, always ready to lend a helping hand to the needy and afflicted.

We realize that our loss is her eternal gain and bow in humble submission to God's will, and pray that her life and example will create a higher endeavor in each one of us in our Christian lives.

We extend our deepest sympathy to her family and request that a copy of this memorial be sent to them and to "The Christian Sun" for publication.

Mrs. J. M. SAUNDERS,
Mrs. B. C. CANNADA,
Mrs. W. H. BOONE,
Committee.

ACHIEVEMENTS FOR 1941.

(Continued from page 13.)

brought back many helpful suggestions. Delegates also attended both Pilgrim Fellowship meetings at the Christian Temple and Holy Neck Churches. Miss Dorothy Lynch, from Cypress Chapel, is the new treasurer of Eastern Virginia Pilgrim Fellowship. At this time, we wish to extend a cordial invitation to all of Eastern Virginia to attend the Pilgrim Fellowship meeting at Cypress Chapel this coming year.

During the absence of our pastor, the young people conducted a church

service using as our theme, "Peace." We also gave our sincere cooperation and support during the revival meeting this summer, thus being responsible for the music with a choir of about twenty-five members.

We were delighted to have the Bethlehem young people visit us at which time Perry Andrews, one of our members, taught the foreign mission book, "Stand by for China." We went to Bethlehem for the study of the home mission book taught by Miss Christine White, the religious education teacher of Nansemond County. Our society contributed five (\$5.00) dollars to the religious education fund.

A special program in memory of our beloved mission secretary, Dr. J. O. Atkinson, who was the greatest missionary leader of the Southern Convention, has been rendered. Deep in our hearts there is an urgency to remember and feel his personality of years of tireless labor and consecrated service.

One by one improvements have been made in different phases of our work and we look forward to an even more successful year under our excellent leadership.

"For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake.

"For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ."—(II Corinthians 4th and 5th verses.)

CATHERINE M. JONES.

A MINISTER'S VACATION.

(Continued from page 14.)

"Most pastors having only one church have a vacation. Some preach the first and third Sundays at one church and the second and fourth at another, having no appointments on the fifth Sunday. Our pastorate used to follow this custom, but now we have preaching on the fifth Sunday and give our pastor a month's vacation. So far, he has chosen the month of August in order to attend the Bible Conference. We get as much preaching as before, and he certainly seems to enjoy his vacation. Friends, your pastor's work among you probably suits you, but he deserves this much consideration on your part. If he uses his vacation wisely, he will come back to you refreshed and with a zeal for his work that will richly repay you." (The Booneville Church was one of three churches in a pastorate and a service was held in each church each Sunday. Eel River Conference, Indiana.)

Getting the Most from Your Bulletin Board

By WILLIAM ROBERT CATTON,
Minister, First Congregational Church, Manistee, Michigan.

That churches can and should advertise is now so generally accepted that it needs no argument. Of course many of the kinds of advertising that are quite appropriate to the seller of shoes or automobiles are not entirely suitable to the purposes of the minister of religion. But surely a bulletin ought to be a part of the equipment of every church.

Most churches are conspicuously situated, frequently on a corner lot, usually on one of the principle streets. Many people daily pass the church door who do not enter the door on Sunday for services. For a relatively slight expense the church, with entire self-respect and proper dignity, can get a message every day to all of these people. Use a good bulletin board.

This would seem so obvious that anyone would naturally assume that all the churches were already doing this. Most of the well-managed, progressive churches are, though many even of these are not getting nearly as much value from their bulletin boards as, with a little extra effort, they could. But, believe it or not, many a church seems to be directed by people who seem to think there is some magic about a church that will let all the people know just what it is, what its program is, when its services are held, what its message is, without ever telling them. A friend of mine tells of looking for a certain church in a strange town, finding the building that seemed, according to the directions he had been given, to be the one he was seeking, but not being able to tell from the outside of this building, with its non-descript architecture and utter lack of exterior announcement, whether it was a pickle factory or the home for student nurses attached to the hospital across the street. Ministers who do not wish to be taken for the operators of pickle factories or nurses' homes should let the public know what they are doing.

There are a number of manufacturers making and selling satisfactory bulletin boards, of various kinds and sizes. Most churches know this, and have thought sooner or later to look one up and buy. They have just never gotten around to it. They will be glad to know that the prices are less than they had supposed. That many companies will sell on terms. That their people will all be so glad, once they have bought a bulletin board, that they will never regret the purchase.

An illuminated board costs only slightly more than a plain one and is worth many times the difference. The lighted display at night practically compels attention. Some boards employ neon lights, which of course gives them still

greater prominence. Personally, I like a board with black background and white letters, particularly at night, but this is largely a matter of taste, and many others prefer the black letters on a white board.

You will get much more out of your board if you use it for something more than announcements of Sunday meetings. You will hardly want your notices for Sunday to appear on Monday morning, six days in advance. After two or three readings at the first of the week people will come to realize they have seen that notice before and the board loses its effectiveness. Put a wayside pulpit message up on Monday morning. If you can put a Christian message in a sentence or two, so brief and to the point that "he who runs may read," place it on your bulletin board on Monday morning. Leave it long enough for it to fasten itself in the mind of the passer-by, and not long enough to become tedious. Perhaps two such messages a week will be about right, one going up Monday morning, another about Wednesday or Thursday. Then on Friday or Saturday announce your Sunday services. These short messages may be verses from the Bible, or parts of verses. "Seek ye the Lord, while he is near," or "Come unto me, all ye that labor and are heavy laden," are examples. The minister will enjoy the time spent in searching the Bible to discover how many such brief texts there are. Bible messages can alternate with words of the minister's own composition. I used: "If you don't go to church on Sunday, when do you go?" after talking with a man who said I must realize that Sunday was the only day he could get off to play golf. He was genuinely surprised when I reminded him Sunday was also the day when he could get off to go to church. I talked with another man once who was furious at the way things have been going in Germany and Russia where the dictators, he said, are destroying religion. I told him Christianity had never been destroyed by its enemies, but had come dangerously near destruction sometimes through the neglect of its friends. Then I put on my bulletin board, "They say Hitler is the enemy of the Christian Church. Well, are you its friend? Come to church this Sunday."

I have no doubt a single sentence can sometimes be as effective as a sermon. Furthermore, I can only preach a sermon to the people who will come into the church for an hour or more on Sunday. But I can say a few words every day to all the people who walk or drive past my church. I am resolved to say those words.

—Church Management.

The CHRISTIAN SUN

REPRESENTING THE SOUTHEAST CONVENTION OF CONGREGATIONAL AND CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

Vol. XCIII.

RICHMOND, VA., THURSDAY, SEPTEMBER 25, 1941.

No. 39.

Testing Your Church

Some years ago a man set out to devise some tests for the program of his or any church. He decided to do it in terms of outward behavior because this should reveal some of its inner life. He suggested that anyone could ask these questions regarding his church:

1. Has my church done anything differently the past year from what it has always done?
2. Where has the inspiration for these new things come from? From the top down? From the minister? Or has it come up, from the members themselves?
3. During the year has the church concerned itself with anything outside itself?
4. How many members of my church belong to the prejudice-forming groups, those that breed hatred, suspicion?
5. How many members belong to groups that deliberately seek the truth about human problems of current importance?
6. How many members of my church belong to world associations for promoting world peace, for developing the international mind, and other phases of world mindedness? In other words, "Is this particular church tribal-minded?"

These are good questions for any pastor or church board to ask. They would be equally good for adult Bible classes, women's associations, men's brotherhoods, young people's groups, inter-church and denominational boards, and other groups. The more one ponders and applies such questions the deeper they strike.

LET THERE BE LIGHT

NEWS AND VIEWS

A father, Rev. J. L. neese, is assisting his son, Everette, in revival services at Little Creek this week.

Rev. W. E. Wisseman, Greensboro, is having the assistance of Rev. J. F. Morgan in revival services this week.

Rev. J. H. Dollar conducted a Stewardship Institute at the First Christian Church, Portsmouth, last week.

Dr. W. M. Jay has resigned as pastor of the church at Winston-Salem and will go to Warren, Ind., the first of December.

Rev. W. Millard Stevens has resigned his pastorate at Union Ridge in order to enter the Yale Divinity School this fall.

Rev. Carl R. Key attended General Association of Connecticut Ministers this month at Hartford Seminary. Mrs. Key is in the hospital at Torrington where she is recovering from an appendectomy.

Rev. B. H. Watkins recently concluded a revival meeting at Burton's Grove and baptized eleven members. Mr. Watkins will begin his work at Berea (Norfolk) November 1. The new address for the Watkins family is Hickory, Va. The family has moved to the parsonage at Berea and the children have entered school.

You will probably receive this issue of THE CHRISTIAN SUN a day late, possibly two days late. No one person will be to blame for this delay. It is cumulative. Some of the regular contributors were on time this week; some were not. If just one had been late, it might have been possible to have caught up, but it takes time to set type and read proofs and make up pages, and at the time of closing the office on Monday, only approximately one-third of the material for this issue had been received. At the close of work on Tuesday, neither form could be closed, although the first should have been run that afternoon. We will get the paper into the postoffice Thursday morning, but they are expecting it Wednesday afternoon and are ready to take proper care of it on that day. On Thursday it will have to take a chance, just as you would if you went to the dentist without an

engagement, or went the morning after you had one. The Board of Publications has instructed the publisher to leave out material that does not come in on time, but that is no way of solving the problem. If contributors will cooperate there will be no reason for delay in receiving your paper. The printer is pleading for a break.

NORTH CAROLINA MINISTERS' RETREAT.

My conviction is the idea of the Retreat was a most happy one.

My reaction is that the Retreat had fine values and made a real contribution to those who attended.

Especially gratifying was the fellowship under the pleasant surroundings of the camp and the informal plan of meeting.

Very helpful were the four around the table discussions of stewardship. The plan gave every fellow present an opportunity to express his convictions and thoughts. It would seem that almost every conceivable situation obtaining among the conferences and churches of our North Carolina Conference was touched upon during these discussions.

Inspiring was the hour of meditation Thursday night. Souls were stripped of the conventionalities, hearts were opened like books, piety and pious language were forgotten and a real fellowship of testimony and prayer was had.

Through the Retreat the love for the brethren was deepened and respect for their personalities enriched.

JAMES H. LIGHTBOURNE.

NEWPORT NEWS TO DEDICATE CHURCH.

The First Congregational Christian Church of Newport News plans to dedicate the church building on Sunday, October 5, at 3:00 P. M.

The present house of worship was erected in 1930, at a cost of \$30,000. When the church was opened for use in February, 1930, there was a mortgage indebtedness of \$16,000. The depression was on, and most of us know how that handicapped church offerings. The Rev. Robert Lee House came as pastor in the fall of 1931. He gave great leadership. The bank that holds the mortgage told me that the affairs of the church were always handled promptly and that it has been the most satisfactory insti-

tutional account on their records. Around Mr. House there stood as fine and loyal a group as could be assembled anywhere. During his pastorate the debt was reduced to \$9,000.

From 1936, when Mr. House resigned as pastor, to October 1, 1940, the church debt had been reduced to \$3,100. The church decided to pay the indebtedness this conference year. On September 17, 1941, the mortgage was reduced to \$300, with the balance fully subscribed.

Besides the liquidation of the church debt this year the church has installed a very fine carpet on the entire floor of the church auditorium. The carpet was a gift (650 yards) but a wood floor had to be installed. The church has been painted throughout. Two hundred Pilgrim Hymnals have been added to its worship facilities and the communion service equipment substantially added to. With the Hammond electric organ, installed under Mr. House's leadership, the church is exceptionally equipped for effective worship.

Lest the impression be made that all our interest has been in the financial affairs, it is only fair to say that the institution has pushed forward spiritually. Fifty-one members have been added to its fellowship to date and there are others to come in before the year closes September 30. The church is beginning its fall program with the largest choir we have ever had. New organizations are being formed for our young people and all organizations are looking forward to a great year.

All apportionments have been overpaid to date and those sent to conference will show like status. We have had no financial problems during the year, thanks to our successful stewardship program and a wide-awake finance committee which has continued on the job throughout the year. One of the most remarkable records has been made in the matter of the payment of pledges. Our budget was comfortably over-subscribed last fall, and with two Sundays remaining in the conference year, the total of unpaid pledges for all purposes is \$436.

October 5 will be a great day in the Newport News Church. A day made possible by loving loyalty on the part of the membership and constant help from the church at large. The service will be held in the afternoon to enable ministers and friends to be present and rejoice with us. When you have read this notice, you have read your invitation to come. All former pastors and members are especially invited.

JESSE H. DOLLAR.

NOTES FROM THE VALLEY CONFERENCE.

The President of the Conference, R. A. Larrick, appointed the following Standing Committees for the conference year, 1941-42:

Executive—R. A. Larrick, R. A. Whitten, J. C. Bradford, R. Roy Hosaflook, R. D. Coulter, R. O. Rothgeb, R. E. Newton, P. B. Sanger and A. Greig Ritchie.

Ministry and Christian Education—R. A. Whitten, R. E. Newton, R. D. Coulter, P. B. Sanger and A. Greig Ritchie.

Foreign Missions—Thelma Morris, Mrs. Fred L. Oates, B. F. McDaniel and Clarence Rush.

Home Missions—C. W. Louderback, J. M. Lohr, E. M. Spitzer, E. A. Hillyard and W. K. Hensley.

Evangelism—R. D. Coulter, E. F. Showalter and Mabel Higgs.

Religious Literature—Mrs. Lloyd Monger, Mrs. Edgar Nelson, W. M. Nieswander and Eugenia Snow.

Christian Union—J. Warner Stearn, Elphis Morris and T. Z. Alger.

Sunday School and Christian Endeavor—Clarence Phillips, Ella Pickering, Mrs. E. Lena Rothgeb and Mrs. Samuel Earman.

Woman's Board—Mrs. A. W. Andes, Mrs. Fannie May Layman, Mrs. Myrle Eaton, Mrs. J. E. Bryant, Mrs. R. Roy Hosaflook.

Social Service—Anna Lou Showalter, Alma Boyce, Mrs. Jean White, and Goldie Dofflemyer.

Apportionment—R. Roy Hosaflook, R. A. Whitten, R. D. Coulter, A. Greig Ritchie, Mrs. R. A. Larrick and Mrs. R. C. Myers.

Some changes in the personnel of the committees have been made and are to be noted in the above. The first appointment of committees was sent to the various churches but the above is the revised list of appointments.

The committee on foreign missions asked the Southern Mission Board to help make it possible for Miss Angie Crew to be in the Southern Convention for a while. The Mission Board in recent session so voted that it will be possible for the Convention to have Miss Crew, the returned missionary from Japan. She will mean much to the churches in the Convention as she visits them. This is one time that a Conference committee has done something.

The Valley Conference asked for the same appropriation from the Southern Mission Board as of last year, namely \$800.00. The Board

granted this with several provisos: that all pastorates will remain intact as set up at the present, that the pastors receiving aid be approved by the Board and the Home Mission Committee of the Valley Conference, and that next year the Valley Conference takes a ten per cent reduction in grant. The Valley Conference is thankful for the help received from the Southern Mission Board.

Plans are being made in the Valley for the revival meetings, thanksgiving programs and Christmas programs. The ministers are hard at work for now is their busy season.

The new Conference treasurer, R. Roy Hosaflook, is already discovering what his task is. He is willing to carry on the great work of Mr. Samuel Earman.

President Larrick is planning for a meeting of the Executive and Home Mission Committees early in October. They will plan the work for the coming year.

The Valley Conference is looking unto the great heights of God for strength to carry on His work in the valleys below.

W. J. ANDES.

FOUNDERS' DAY OBSERVED AT ELON COLLEGE.

It is to be hoped that our churches and Sunday schools joined in the observance of Founders' Day September 14.

The Founders' Day program held at the college September 16, was a very impressive occasion. The program was held in honor of Dr. W. W. Staley, the second president of the college. His three daughters, Mrs. Cheatham, Mrs. Holden, and Mrs. Calhoun, together with Mrs. Holden's son, John Holden, were present for the exercises. The Suffolk Church had a very fine delegation present. Members of other churches and of the alumni attended the program. The services were held in the college auditorium. Dr. I. W. Johnson of Suffolk, Va., was the principal speaker and delivered a very fine address, a beautiful tribute to Dr. Staley as friend, educator, official, and minister of the gospel. Dr. Staley's portrait, donated by the Suffolk Church, hung in the auditorium. The college served a complimentary luncheon to out-of-town guests.

In the afternoon, members of the campaign committee, alumni, and visitors met in the auditorium for the launching of the All Or Nothing Campaign for the college. The writer presented certain facts concerning the

college, its achievements, present responsibilities, and future possibilities. Following a general discussion in which there was complete accord, the campaign was launched with impressive ceremonies. Dr. W. H. Boone, Chairman of the Board of Trustees, delivered the charge to President Smith, General Chairman. President Smith then delivered the charge and received hearty acceptance from all members of other committees present. The scene was impressive when all who had accepted position in the organization formed to carry this campaign to completion stood in the altar for a final word from the General Chairman and the prayer of dedication. Not since I have been connected with the college have I witnessed such interest or experienced such a unanimous feeling as to responsibility and ultimate success of our undertaking. It is hoped that the same unity of purpose and spirit of determination may characterize every individual, every local church, and the entire college alumni. If so, there can be no question as to what the results shall be.

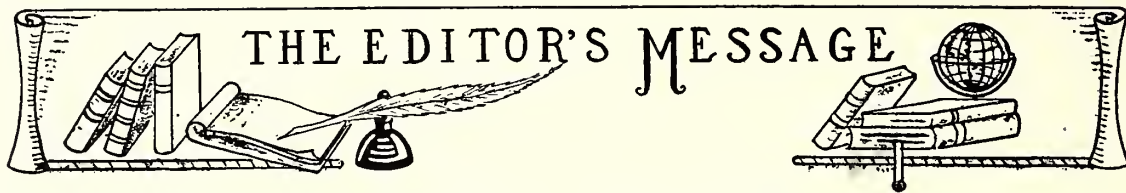
L. E. SMITH.

EASTERN VIRGINIA MINISTERS MEET.

The first fall meeting of the Eastern Virginia Ministerial Association was held at Suffolk on Monday of this week. Rev. Arnold Slater presided. Dr. L. E. Smith spoke during the meeting. Rev. F. C. Lester and Rev. Ellis Clark were guests. Other ministers present were H. C. Council, Jr., B. H. Watkins, I. W. Johnson, S. W. Phillips, R. L. Jackson, J. L. Neese, O. D. Poythress, J. E. Neese, H. S. Harcastle, F. L. Lewis, E. W. Jones, J. H. Dollar, J. G. Truitt, G. Olejar, T. N. Lowe, W. B. O'Neill, L. L. Lassiter.

WE NEED TO KEEP COOL.

Because the day is so hot with danger, we need to keep cool. In perilous places the courageous person keeps the surest footing, while the one who gets frightened and flustered does the foolish and reckless thing. On the highway the driver who becomes scared loses control and invites accident. In the heat of anger, fear often makes a man strike first. It is fear rather than bravery which starts war. Sacred persons are the prey of the demagogue among nations. When people lose their heads, they are most likely to love their lives.—*From Live for Tomorrow by Ralph W. Stockman; The Macmillan Company.*



THE FINANCE COMMITTEE AND THE CHURCH BUDGET.

Nowhere is our churchmanship put to a more definite test than in the formulation of the annual church budget. Here is an opportunity not only to analyze our churchmanship but also an excellent opportunity to develop it. This may be threshing old straw, but it is timely and seems to be necessary. Consider, therefore, some of the major items in the budget.

Pastor's Salary.

This may remain the same as last year, but not without careful consideration; not until his salary has been compared with that of ministers in other denominations and with men in other professions. Churches have been known to pay their debts and make necessary improvements by impoverishing the pastor on an inadequate salary. This simply means that the minister pays the debt and makes the needed improvements. This is certainly not the Christian thing to do.

A local Barber's Union voted unanimously to increase the price of their services. They were reminded that to continue the same old prices would result in a ten to fifteen percent decrease in salary, "considering how far a dollar goes." The fact was stressed that the rising cost of living would have to be reflected in rising wages or the barbers would suffer. How does this apply to the ministry? Laymen should carefully consider their pastor's salary. Will he suffer this fall and winter? Is the amount adequate for his own efficiency and the needs of his family?

Music.

This item should be determined in consultation with the music committee. Gentlemen of integrity should not be guilty of pauperizing the historic handmaiden of religion. The idea persists that an untrained voice reflects more glory to God than a trained one and so the majority of our churches are content to have the choirs remain indefinitely in the amateur field. Then we sometimes wonder why capable musicians are not more interested in our churches! The standard must be raised to enlist their interest.

The value of a full-time, well trained minister of the Gospel is beyond question. Logic would indicate, and experience will confirm, that a full-time, well trained minister of music is equally essential to an ideal church program. We cannot expect all churches to realize the truth or value of this, since some churches do not yet appreciate the importance of a full-time, professionally trained minister.

We have been taught to look upon the Sunday school as the recruiting agency of the church. It is certainly one of the recruiting agencies of the church, but pity the church if it is the only one. We are told that the New Jerusalem has twelve gates and all are kept open. Why not build our earthly Temple according to the same generous pattern? Why not take an editorial dare to concentrate our maximum efforts and expenditure on music during the coming year? Why not make

the church an oasis of exquisite beauty and harmony in this world of strident voices? Open a wide door through which the music makers and music lovers may come to find expression and fellowship.

Benevolence.

We need not quibble over the distinction between benevolence and missions. The name may be optional, but responsibility for each item is not. The integrity and self-respect of any church is jeopardized when the benevolent budget is slighted or juggled.

Other Items.

Churches may inadvertently overlook important items in the church budget. How easy it is for a church to go along from year to year living on the investments of a previous generation and fail to keep that investment protected adequately by insurance or to prevent undue depreciation through the lack of the necessary upkeep and repairs!

The finance committee represents the wisdom and conscience of the church. Theirs is a solemn responsibility. The church is not likely to make progress or reach goals which are not charted by this committee.

RELIGION ON FILM.

Christian people have been urged periodically to avoid objectionable films and patronize only the good ones. The difficulty, for many people, lies in the dearth of really good films. Many people will welcome the forthcoming film, "One Foot in Heaven." The advisory committee was organized by "Christian Herald" and Dr. Daniel A. Poling is serving as the secretary. Dr. Norman Vincent Peale, technical advisor, remained in Hollywood during the whole of the eight weeks it took to photograph the script.

"One field of the highest importance remains as yet practically untouched by the screen," writes J. L. Warner of Warner Brothers. "That is the life of the Protestant minister in the American community—his ideals, his problems, his influence upon the men and women among whom he lives. No class of men has played a more powerful and dynamic role in the upbuilding of American civilization than these devoted men of God. We want 'One Foot in Heaven' to be a permanent tribute of the American motion picture industry to one of the noblest types of American life and character."

Dr. Poling writes: "I have just returned from Hollywood where I saw the final scenes 'shot' and the rough cut of the photoplay. We feel sure of success, feel certain that the film version of 'One Foot in Heaven' will be what you have wished for and what you would want it to be. We believe it will make you a little prouder of your high calling and your congregation a little more appreciative of you. Hope with us for the success of this picture, for on that may well depend more like it. And from our collaboration we feel certain that there exists in Hollywood a better understanding of us all which will reflect itself in future productions." R. L. H.

A Portrait of Christ

By C. B. RIDDLE.

A report states that recently there was found in the British Museum a sketch, copied from a painting of the Catacombs of Rome, a true likeness of the head of Christ, and probably done by a contemporary of the Savior. The sketch was made in 1847 by Thomas Heaphy, an Englishman, and it seems that it, along with other sketches and notes by Heaphy, had been left in an obscure place undisturbed for nearly a century.

Christendom has been familiar with the face of Christ for many centuries. There has been an adherence to the same type, although it has been considered that all representations necessarily were imaginative. The interesting fact concerning the Heaphy drawing is that it reveals the same face which has been so long accepted. A new search of the catacombs is to be made in an effort to locate the original painting.

Reasons why there have been no accepted portraits of Christ are many. In the first place, he was not the type of man likely to be posing for portraits. His position was such that his likeness did not appear on coins nor was he the subject of the artists of his time. He was too obscure. Except for his immediate following, Christ was generally regarded as no different from the many itinerant preachers of the time.

Moreover, from about the time of the crucifixion until many years later, the profession of Christianity was dangerous. In the persecutions it would have been unwise to display enough interest to possess a portrait of Jesus.

The conventional Christ portrait which has come down was presumed to have miraculous sources. The one mentioned most often is that connected with Joseph of Arimathea. It was he who placed the kerchief over the face on the descent from the Cross, and the miraculous story is that when it was removed it bore the imprint of the Savior's features. Joseph of Arimathea went to Britain where he planted the Glastonbury thorn which blooms every Christmas, and the kerchief became one of the great relics.

There has been one likeness which has claims to being contemporary. It is the famous Jewel of Tiberius. Tiberius was Emperor of Rome at the time Jesus was teaching in Galilee, and he was the Caesar unto whom Jesus counseled the people to render what was his. It appears that a Roman centurion either himself

carved a head of Jesus on an emerald or commissioned someone else to do so. At any rate, he sent the reputed likeness as a gift to the Roman Senate of the appearance of the man who was bringing things to pass in Palestine.

The Jewel of Tiberius dropped out of sight for several centuries and did not reappear until the fifteenth century. The Grand Turk, then occupying Constantinople, had come into possession of it in some way not quite clear. A brother of the Grand Turk had been taken captive by troops of the Papacy or of some Christian prince fighting for Rome. Knowing that this carved head of Christ would have a tremendous value in the eyes of the church, the Turk offered it to Pope Innocent VIII as ransom. The offer was accepted, the Saracen prince was freed, and the Jewel came to Rome.

The Christ portrait found by Heaphy in the catacombs is life-size. It was found in the Catacombs of Saints Achille and Nero which, DeRossi, the Roman antiquarian, declares originally were the Donatilla Catacombs and these, he asserts, unquestionably were contemporary with Christ. All the evidence is the portrait might well have been painted by a man who had seen Christ. That the work is first century seems beyond dispute.

The head shows the familiar long, aesthetic face with flowing hair and beard. The slant of the brows and the length and shape of the nose are the same as in the traditional portraits, and this is the more miraculous in that it scarcely is possible that any of the great painters of sacred art who lived centuries after the crucifixion could have seen the portrait of the catacombs which has been discovered.

Among the Heaphy drawings found in the British Museum are a number of other fascinating subjects, together with notes on his investigations. He found at the little Church of Saint Pressades in Rome a closely protected relic in the form of a kerchief on which appears a head of Christ. It is reputed to be the work of Saint Peter and drawn from memory. The story is that Pressades and Pudentiana, daughters of Pudens and Claudia, a British couple of some consequence dwelling at Rome in the palace of Caractacus, during the Neronian persecution rescued certain holy relics known to them who were secretly Christians. They rescued these with the remains of certain martyrs and

interred them in a secret place afterwards consecrated as a church.

How many early Christians were familiar with the catacombs' painting is uncertain but the chances are that many were. It naturally would be an object of curiosity and veneration. Certain it is that likenesses found in widely separated places bear a close resemblance to this original.

If, as seems likely, the Christ picture in the catacombs is an accurate likeness, painters of the head of Jesus for many centuries have been astonishingly right in their conception of what the Man of Sorrows looked like.

INCOME WHICH IS OUTGO.

Dr. Edward B. Dunford raises the question, "Who pays the taxes?" in discussion of liquor revenue.

"Not the liquor dealers," he says.

It is estimated that the drinkers pay about \$8.00 for liquor for every dollar that finds its way into the Federal Treasury in revenue. The average state tax is less than the Federal, but this sum and sometimes a local tax are also exacted from the consumer.

Taxes and revenue fall far short of bearing the direct and indirect costs of the liquor traffic in disruption of family life, inefficiency, poverty, crime, insanity, and loss of life through illness or accident.

The suggestion that liquor revenue is essential to government is refuted by the fact that for the first ten years under national prohibition neither national, state, nor local government licensed the beverage liquor traffic, yet the budget was balanced and the national debt decreasing. It was only when a world-wide depression struck that the American people, lured by the promises of money to be derived from liquor for support of government, yielded and relegalized the liquor traffic. Under repeal national expenditures have exceeded income every year, and the national debt, already at an all-time high, grows hourly.

Receipts from liquor revenue do not represent a net gain. Against the receipts from this source there should be charged the cost of crime prevention, losses due to accidents caused by drinking, dependency, ill health, and related social burdens which inevitably attend the sale and use of liquor. The statistics cited by the apologists for the liquor traffic do not show these costs.—*The Voice*.

To one who knows, advice is unnecessary; to one who does not, it is not enough.—*Seneca*.

CONTRIBUTIONS

SUFFOLK LETTER.

During our visit to Elon College on Tuesday, September 16, it was our privilege to call upon Dr. J. U. Newman and his wife. Mrs. Newman had a fall recently and broke a bone in her hip. We were unable to see her. Dr. Newman's health is much better than it was a year ago. One of the happy memories of our college days was the opportunity of being a member of his class in Greek. His store of learning and his capacity to teach clearly always amazed his students. We recall that one of the tricks of our class, if our lesson was very hard and we were not well prepared, was to ask him a leading question for the purpose of having him deliver one of his private lectures. He usually understood this smoke screen much better than we knew, but was very obliging if it did not come too often. Many of his former students wish he could write some memoirs of his college experiences.

The launching of the program to pay off the present indebtedness of Elon College signifies better days ahead. This program has already been delayed too long. "All or nothing" seems to be the present slogan. "All and something" sounds better and more hopeful. Frankly, money for the church is never raised by any slogan. In the very beginning it should be taken for granted that the full amount is going to be raised, and the words, "or nothing," should be eliminated from the slogan. There is no other alternative for the church. It should pay off this debt and it will be done.

In raising money it is very easy to get a standard for other people. Already members of the various committees are beginning to suggest what amount others should give. No one has a right to ask others to give until such a one has made a personal pledge or gift. And one person cannot determine what another should give. Personal giving is a personal privilege, and this right should be duly recognized by others and conscientiously exercised by every member of the church.

The conference apportionment for Elon College should not be overlooked in this emphasis of paying the college debts. The regular conference apportionment, paid annually, has great significance in the support of the college. To this fund all members of the

church may make a contribution and thereby provide a permanent support of Christian education. It is not possible to make an every-member canvass of all the churches in the special campaign to raise \$105,000.00. There are many church members who cannot give \$50.00 for this purpose. There are thousands of people in our churches in Virginia and North Carolina who live in rented homes and have a struggle to pay their own debts and make their own living. The giving of money in sums of from \$50.00 to \$5,000.00 in cash must be done by a comparatively small number of our people. There should be a thousand people in the Southern Convention who can give an additional \$50.00 without unnecessary sacrifice. There should be five people who can give \$5,000.00 each. There should be ten people who can give \$1,000.00 each. There should be fifty people who can give \$100.00 each. All that looks easy, sitting at your typewriter in your office. But it is not easy, and it should not be easy. Hard tasks develop faith, and hard work develops greater strength and endurance.

I. W. JOHNSON.

THE INDIVIDUAL'S PRIVILEGE.

In recent years we have heard a lot about individualism. President Roosevelt attracted the attention of the nation with his slogan, "The Forgotten Man." The individual has his worth. He also has his rightful privileges. The nation with its enormous population is but a mass of individuals. The membership of the church is made up of individuals. The membership in the Alumni Association is but a society of individuals. Whatever the church and Elon alumni may undertake, ultimately the responsibility rests upon the individual. These individuals have their privileges—privileges that should be recognized, not only when there is something to be divided but when there is something to be done. No individual wishes to be forgotten, even if being recognized entails responsibility or hardship.

The Christian Church and Elon Alumni have before them a great privilege and a great responsibility. The Board of Trustees of the college, representing the church in its program of Christian higher education, has determined to clear the college of its debts. To accomplish this pur-

pose, a comprehensive organization is being formed which when completed shall set itself unalterably to the task. This responsibility belongs to us all. No one is to be overlooked or denied his privilege. Every individual who loves his church and his college will want the privilege of doing his part, of contributing his share. That share may be large or small, determined by blessings and prosperity that have been his. The widow with her mite will not be denied the privilege of casting in what she may wish. The individual with his wealth cannot escape his responsibility and should rejoice in his privilege. The rank and file of the church and the alumni between the two economic extremes likewise face a personal privilege and are unable to escape their responsibilities. There shall be no attempt by the committee or anyone else to appraise the individual's ability. This is his privilege, and "thereby hangs" a fearful responsibility. We are to give, not as we "feel" but as we have been blessed and prospered. Spiritual enrichment is often determined by generosity in things material. It is still true that as the individual gives, so shall he receive—good measure, pressed down, heaping up, and running over. Let no one lacking in means withhold or despise his gift, however small. Let no one who has plenty and to spare give less than that which has been measured out to him. The \$105,000 necessary to pay the college's debts of itself is quite a sum but not so large when we consider that the debt once stood at nearly three-quarters of a million dollars, also when we consider that there are some thirty-five thousand men, women, and children who shall be asked to put their hands to the task according to their several abilities. When gifts large and small from so goodly a company find their way into a common treasury, the total amount is impressive.

If the spirit that was evident in the altar of the chapel on the occasion of the launching of the Elon College All Or Nothing Campaign could but be transmitted to every individual constituting the church and alumni, there could be no question as to what the results would be. You as an individual have been blessed with definite potentialities. The college in its need is an open door for the exercise of your individual privileges and the discharging of your personal duty.

L. E. SMITH.

We must not blame God for the fly, for man made him. He is the resurrection, the reincarnation of our own dirt and carelessness.—Hutchinson.

FOR THE CHILDREN

Dear Friends:

The first Sunday in October is Promotion Day in your Sunday school. You will probably have a special program on that Sunday morning in your church; when you will tell your parents and friends something of the things you have been learning in the classes that you are know members of. This will tell them why you have earned the right to be promoted. Your teacher will tell about the goals that she has had for her pupils. She will probably introduce you to the teacher of your next class and present you to her. Your new teacher will greet you and welcome you to her class and tell you, your parents and friends what you are going to do in this new class.

I was talking about the Program for Promotion Day in my class yesterday and what we hoped to do as our part in the program. One little boy asked what does promotion mean? I told him that it meant to go forward; to be raised to a higher rank. You are starting to school this year. You have been promoted from your playing and learning at home to playing and learning at school. At school there is a person who has had a special training and she will be able to teach you things which your parents do not know; or do not have time to teach you. Just so in this class. I have been trying to teach you the things which you should know and do at your age. Now you are older, you are ready to go to the class next door where you will learn lots of new songs, stories, prayers and Bible verses.

Yesterday, I was thinking of the little boys and girls who do not go to Sunday school. They do not get to be promoted. There is a little boy who lives near me. He comes to see Oliver Clayton every day. He is only five years old. But, he has a wonderful mind. He knows the meaning of big words like proceed, sentimental and emotional. His parents tell of the nice times they used to have in their churches when they were small. They have been in Sanford about six months and have taken their little boy to Sunday school only once. He told me that he did not know even one Bible verse. So I taught him one while I was mending a baby dress. He said that he used to say his prayers before going to bed but mother doesn't hear him say them any more. I said but God hears your

prayers when you pray. You are a big boy now and should pray your prayers even if your mother doesn't kneel beside you and hear them, too. If your mother has tucked you to bed without hearing your prayers, then pray your prayers while lying in bed. I believe that your mother will kneel with you to say your prayers if you will remind her that you would like to pray before going to sleep.

Boys and girls, my friends, if there are any children in your community, on your street, or block, who are not going to Sunday school, will you go to them and invite them to go with you to your Sunday school? I have asked this little boy to go with me. I have asked his father and mother to go also. They have not gone yet but I am going to keep on trying to get them to go somewhere. I believe that if Oliver were old enough to ask this little friend to go that he would go or "bust!" That is why I want you to ask your little neighbors, because they will want to go if you ask them more than they would if an older person asked them. Do try to see how many new members you can get to go to your Sunday school before Promotion Day, so that they, too, might know the joy of getting to take a step forward in a Sunday school program with other boys and girls. I am going to ask God to help each one of you who will try to do this. You may know that I am thinking about you and praying that you will help us older people to make our neighborhood one in which all children go to Sunday school.

Yours in glad service to Jesus, DOROTHY TODD.

ARE YOU HELPING TO MAKE HITLERS?

Today I listened to the dramatization of the life of Hitler over the radio. It was easy to see why we have such a man in our world when one listened to that dramatization. I dare say that each person who helped to make Hitler what he is today did not realize the gravity of the crime that they were committing. I shuddered as the thought came to me—"perhaps you, too, are helping to make Hitlers or followers of him without realizing it?" I started a good case of self-examination. It wasn't very easy on me. I don't think I'd give myself a passing grade were I the teacher. Do you dare ask yourself the question and take the test?

As I examined my past words and actions, I thought of Dr. Ruth Seabury and her Code for Living that she gave us at the School of Missions this summer! "Do some one thing to bring people together every day instead of pushing them apart!" If everyone did this do you think our world would house a Hitler? Are you doing things to bring people together?

Then I went to the evening service and my husband preached on "Religion in he Home." "Children are now going to find something to give their loyalty to; whether they find it in the home, or church, the movie, the street corner or back alley. We can't keep them from choosing something to which they will give their lives. It will be something with color and romance to it. It will demand adventure on their part. Will they, like the children of Germany, choose a Hitler? Will their ideal be the Lone Ranger, the Villian in the Movies or a Grenfell? It is up to you. If your child wants to do something, ask yourself what you want your child to become? What purpose or goal do you want him to have for his life? Guide each action of the child by that goal which you have set."

Today my body has rested but not my mind! My soul has been deeply troubled and I pray that it will be that way as long as there are such people as Hitler in my world. Hitler was greatly a product of the World War and its aftermath. The choices which he made at that time were governed by the training which he had received during his younger years. His training led him to give his highest loyalty to his country rather than to God. Are you training your child, your pupil to do the same thing? This is the time of crisis in which crimes can be committed in our treatment of personality and humanity; or in which personalities can be developed who will create a world in which no Hitlers can be produced! Which shall it be?

Answers to Last Week's Crossword Puzzle.

- ACROSS—1. Bump. 3. Sift. 5. Inn. 7. Gleam. 9. Bill. 11. Pots. 13. So. 14. No. 15. Wave. 17. Aeon. 19. Enemy. 21. Die. 22. Keys. 23. Name. DOWN—1. Bulb. 2. Pill. 3. Snap. 4. Toss. 6. Ne. 7. Glove. 8. Money. 10. Isa. 12. Too. 15. Wink. 16. Ends. 17. Amen. 18. Nile. 20. E. I.

A little before you sleep, read something that is exquisite, and worth remembering; and contemplate upon it until you fall asleep; and when you wake in the morning, call yourself to an account for it.—Erasmus.



ANNUAL MEETING OF THE MISSION BOARD.

The Mission Board of the Southern Christian Convention held its annual meeting last week in the Suffolk Christian Church with Col. J. E. West, President of the Board, presiding.

Routine business was transacted and discussion followed concerning appropriations for the coming year.

Reports showed that \$20,000.55 was raised this year for missions, an increase of \$2,583.10 from last year. This income was derived from the following sources: Sunday Schools, Individuals and Churches, Specials, Woman's Board, Mountain Work, Conference Collections. There was an increase in each of the above with the exception of Specials and Conference Collections. The increase in missionary offerings enabled the Board to send \$2,257.43 more for foreign missions this year than last year, and also to pay some of the Board's outstanding obligations.

Reports of the work done in their churches the past year were given by Rev. J. Everette Neese, Rev. A. Lanson Granger, Jr., Rev. J. Howard Smith.

Dr. Ernest M. Halliday, Secretary of the Home Boards, New York, discussed the work of the Home Boards and its relationship to the work of the Southern Convention since the merger, and also gave a brief history of the work done at Winston-Salem. Especially was the Board interested concerning the retirement of Rev. D. P. Barrett, who was a missionary in Puerto Rico. Rev. Barrett has been retired for several months and is now living in the United States. He receives the compensation for retired missionaries from our Home Boards. Short talks were heard from representatives from various churches.

Appropriations were made to the following churches: Winston-Salem, Richmond, Ocean View, Asheboro, for mountain work in Carroll County, for the Valley of Virginia pastorates, Hopewell and Lynchburg. Also an appropriation was made to the new pastorate (Pastorate No. 1) in the Western North Carolina Conference.

Miss Angie Crew, former Christian missionary to Japan, was employed to work in the Southern Convention for the coming year. This Board will cooperate with the Board of Christian Education in planning the work of Miss Crew.

The Board members were entertained at a luncheon at the Hotel Elliot by Colonel West. Present were: Dr. H. S. Hardeastle, Norfolk; Rev. W. J. Andes, Durham; Mr. L. L. Vaughau, Raleigh; Mrs. Russell V. Powell, Newport News; Mr. A. L. Jolly, Holland; Mr. J. A. Williams, Franklin; Mrs. J. Monroe Harris, Norfolk; and Secretary Mattie Cox Parker, Elon College; also the visitors to the Board meeting.

MATTIE COX PARKER,
Secretary.

HONOR FUND TO DR. ATKINSON.

As the late Dr. J. O. Atkinson was mission leader in the Southern Convention for twenty-three years, I think it would be appropriate to increase the fund to \$2,300.00. I believe that he had hundreds of friends who desire to participate in this fund, but just have not thought seriously about it.

Please send in your offerings to Mrs. Mattie Cox Parker, Secretary, Elon College, N. C. On September 12, 1941, the honor fund was \$1,533.52.

J. E. WEST,
President.

MISSIONARY OFFERINGS.

WEEK ENDING SEPTEMBER 19, 1941.

Sunday Schools.

South Norfolk, Va.	\$ 5.00
Wake Chapel, Fuquay Springs, N. C.	5.83
Mt. Carmel, Walters, Va.	1.88
Christian Light, Fuquay Springs, N. C. ....	.85
Morrisville, N. C.	1.75
Mayland, Broadway, Va.	1.61
New Hope, Harrisonburg, Va. ..	1.87
Concord, Burlington, N. C.	1.50
Class No. 1, Mt. Auburn S. S., Manson, N. C.	1.00
Antioch (R), Seagrove, N. C. ..	1.40
Big Oak, Eagle Springs, N. C. ..	3.00
Bethel, Elkton, Va.	1.00
I. W. Johnson Bible Class, Oak-	

land S. S., Chuckatuck, Va. ...	3.00
Belew Creek, N. C.	5.25
Total	\$ 34.94
Individuals and Churches.	
Christian Light, Fuquay Springs, N. C.	\$ 4.30
First, Portsmouth, Va.	40.00
Mt. Auburn, Manson, N. C.	2.55
Hope Mills, N. C.	12.00
*Christian Temple, Norfolk, Va.	2.00
Concord, Timberville, Va.	1.17
*Mr. J. M. West, Jr., New York, N. Y.	5.00
Total	\$ 67.02
Total for the week	\$ 101.96
Previously acknowledged ...	138.29
Total since Sept. 1, 1941 ...	\$ 240.25

***Honor Fund.**

We began our fiscal year for our offerings from Sunday schools, churches, individuals, etc., September 1, and sincerely hope that the coming year will certainly be equal in donations and contributions to those of the year closing August 31, which I am sure you noted amounted to \$20,000.55. We had a splendid year and are grateful to everyone who had a part in making it possible. We have found that we *can* give more to missions and so let us endeavor to make this year even greater than the year just closed.

Most sincerely,
MATTIE COX PARKER,

DR. J. O. ATKINSON HONOR FUND.

Christian Temple, Norfolk, Va. .	\$ 2.00
Mr. J. W. West, Jr., New York, N. Y.	5.00
Total	\$ 7.00
Previously acknowledged ...	1,533.52
Total to Sept. 19, 1941 ...	\$1,540.52

Gratefully,
MATTIE COX PARKER,
Secretary.

PROGRAM OF EASTERN VIRGINIA WOMAN'S MISSIONARY CONFERENCE.

Following is the program of the twenty-ninth annual session of the Eastern Virginia Woman's Missionary Conference, which is to be held Friday, October 3, 1941, at South Norfolk Christian Church, South Norfolk, Va.:

MORNING SESSION—10:00-1:00.

Theme: *Christ for the Crisis.*

Call to Order by President—Mrs. B. D. Jones.

Call to Worship.

Hymn—"Christ for the World."

Invocation—Mrs. J. F. Morgan.

Service of Devotion—Mrs. H. V. White.

Roll Call of Societies.

Reports of District Superintendents:
 Waverly—Mrs. J. F. Brown.
 Norfolk—Mrs. R. B. Wood.
 Nansemond-Franklin-Yates—Mrs.
 E. C. Skinner.
 Recognitino and Introduction of Visi-
 tors and Ministers.
 Reports of Departmental Superinten-
 dents:
 Young People—Miss Caroline Gort.
 Life and Memorial Memberships—
 Mrs. H. E. Roane.
 Spiritual Life—Mrs. A. B. Jarvis.
 Cradle Roll—Mrs. R. O. Luter.
 Hymn—"Lead On, O King Eternal."
 Message by the President.
 Report of Promotional Secretary—
 Rev. F. C. Lester.
 Report of Treasurer—Mrs. Ryland
 Darden.
 Offering.
 Duet—Mesdames L. W. Vaughan and
 A. B. Jarvis.
 A Service of Memorial for Dr. J. O.
 Atkinson—Mrs. J. Monroe Har-
 ris.

AFTERNOON SESSION—2:00.

Hymn—"In Christ There Is No East
 or West."
 Address—Mrs. E. E. McClintock, Sec-
 retary of Woman's Work of Mis-
 sion Council of Congregational
 Christian Churches.
 Special Music—Ministers' Quartette.
 Report of Committees.
 Memoirs—Mrs. William Harrell.
 Adjournment at 3:30.

OUR MOUNTAIN WORK.

As pastor of our mountain mission work in Carroll County, Va., I would like to express my appreciation to the many friends who have contributed to the "Parsonage Fund" to purchase material to refinish the interior of the building. The material has been purchased and paid for, and by the help of the men in the community and the pastor, the work is almost finished, which will, when completed, be a neat comfortable place for the pastor and his family to live.

Daily Vacation Bible Schools were held in all three of the churches in August by Misses Mary Deane Brown and Luvane Holmes who did excellent work that was greatly appreciated.

There will be a homecoming service at Rocky Ford, Sunday, October 12, which will be the first meeting of this kind ever held there. All former pastors are invited and urged to be present. Some have already planned to be there. Other visitors have promised to be with us and furnish music for the occasion. We are expecting a great service.

Revival services were held at Elk Spur and Rock Ford in connection with the D. V. B. Schools, the pastor doing the preaching. Interest was good at each place and the congregations unusually large at Rocky Ford. No members were received, but the work seems to be in better condition than before.

G. H. VEAZEY.

THE SUPREMACY OF GOD.

The government worth having is that which recognizes and acknowledges the supremacy of Almighty God. Only Democracy fulfils that prime condition. Indeed, Democracy as a social system which exists to set forward the welfare of man, to protect him and to encourage him, is possible only if God is recognized and acknowledged as supreme.

The great bulwark of a people's liberty is faith in God. It is God's will that we should be free from the tyranny of sin within; and free from the oppression of injustice without. He is the author of our liberty. He has showed us what is good. It is God who has taught us "to do justly and to love mercy." It is our Lord Jesus Christ who proclaimed that God sent him "to preach the gospel to the poor . . . to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind; to set at liberty them that are bruised."

This is the true and everlasting emancipation proclamation for all men—everywhere. It is God's word. And only those who love God, and exalt Him, and acknowledge His supremacy, will be ready to do their part to make society conform to His will.

Who cares for the fatherless, for the widow, and the orphan? Who hears the sad sighing of the poor and the bruised? God—only God! Though men forget the poor sufferers in this world, God will not; and He has put it into the hearts of Christians to remember them and to minister to them, and to strive for a society that gives to the "least of these" their rightful place in the world. The desire for justice among men necessarily rests upon Christians because justice is the concern of God whom Christians love and whose supremacy they acknowledge.

Where in all the world do men suffer most at this hour? Where are they deprived of their right to speak, to print and to associate freely with one another? Where, today, are men persecuted, imprisoned and degraded? In the lands where God is denied,

where His supremacy is not acknowledged. In the lands of the Communists and the Nazis who boast of their paganism and attack the Church of the Living God. It cannot but be so, because liberty, like all good gifts, is of God. "Where the Spirit of the Lord is, there is liberty." Wherever the Father of mankind is forgotten, the liberty of mankind disappears.

Let America acknowledge the supremacy of God. Let America seek to do His will—"to do justly and to love mercy"—and we shall develop a truer Democracy for the good of mankind than we have ever known.—*William C. Kernan, Director of Christian Institute for American Democracy.*

"CARIOCA ZOMBIE," NEW AND DEADLY DRINK.

Whether it has come via Puerto Rico or Hawaii seems to be a disputed point but there is no controversy over the potency of the new drink, the Carioca Zombie. It is prepared from about a dozen different kinds of liquors of between eighty-six to ninety proof and is topped off with a tropical rum of 151 proof. In any quantity over two, says Miss Hughes, columnist for the *Buffalo Courier Express*, the drink "guarantees the customer a certain fall down a long flight of stairs and eventual unconsciousness. Think of this and avoid it."

The *National Voice* offers an explanation of the name. In Puerto Rico and in other localities adjacent to the equator, voodooism with its attendant superstition and unusual rites and sacrifices, has become a social problem. The victim of the displeasure of a Voodoo priest becomes a "Zombie," is given a drug which puts him into a lethal stupor and causes amnesia.

While in this comatose state, the victim is buried with the usual tribal rites but during the night, is removed from the grave and placed in a compound. Although the stupor wears off, the amnesia remains and the subject is put to work on a plantation cutting sugar cane and at other tasks. Food containing salt is never given because salt has a tendency to lessen the amnesia in such cases. It stands to reason that a drink bearing such a name must be pretty potent stuff.

—*The Voice.*

After all, age is distinctly an individual matter, determined biologically by heredity, physiologically by environment and behavior, and practically by the accident of destiny. It is the most individual thing in existence. . . . Years on the calendar are very different from years in the soul.—*Ex.*

Pilgrim Fellowship

"Youth at Work in the Church"

A. LANSON GRANGER, JR., Editor

MISS LUCY ELDREDGE RESIGNS AS NATIONAL YOUTH SECRETARY.

The news has just come to us that Miss Lucy Eldredge has recently presented her resignation as one of the secretaries of our young people's work, to become the editor of Youth Publications of the Missionary Education Movement, an interdenominational agency with headquarters in New York City. This report comes to us as a startling surprise. Known and loved by the host of young people who have been associated with her throughout the country in the work of the National Pilgrim Fellowship, Miss Lucy will be severely missed from the ranks of our denominational leadership.

Since its inception she has helped to steer the growing movement of organized youth within our church which is the Pilgrim Fellowship, first as an associate with Dr. Harry Thomas Stock, and more recently with Dr. Henry David Gray. To the work she has brought not only efficiency and devotion but personal concern for young people, and an ever-increasing faith in the possibilities of the Pilgrim Fellowship.

Her ability has not gone unrecognized outside the councils of our own denomination. She has served frequently and capably as advisor or director of numerous inter-denominational youth planning groups. This past summer she headed up the important meeting of the Christian Youth Council at Estes Park, Colo., as Chairman of Conference Leadership.

On or about February 15 she expects to sever her relationship with the Division of Christian Education under which she works. Although her new position will not take her away from young people and their interests, especially the work of the United Christian Youth Movement, she will be sincerely missed as one of our ablest and most loved denominational leaders.

We wish for Miss Lucy in her new position the widening opportunities for which she hopes, and which she rightly deserves.

A HALLOWE'EN PARTY.

One of the best opportunities for real fun and fellowship in any young people's group comes with Halloween. A well planned spooks party just can't be beat for the real enjoyment of old, new and prospective members.

The October *Highroad* contains many suggestions in E. O. Harbin's "Spook's Convention." Other help may be found in Rohrbough's *Handy I*, Wegener's *Play Games*, Geister's *Geister Games*, and Harbin's *Fun Encyclopedia*. And be sure to have a ghost story after the games. There's "Dey Ain't No Ghosts," by Ellis Parker Butler (Best Ghost Stories, Modern Library); "The Legend of Sleepy Hollow," by Washington Irving; "Tam O'Shanter," by Robert Burns, and others which you will know about or can find in your library.

Cider, doughnuts, apples, and nuts make inexpensive but grand refreshments. And a brief hymn-sing or worship can bring the well rounded evening to a satisfying close.

Dr. Gray has pointed out several "musts" for a good party: (1) a good chairman, (2) publicity, (3) together with a detailed description good games, (4) attractive decorations, (5) good eats, (6) a live-wire games leader, (7) provision for transportation of members who live at a distance, and (8) enthusiastic participation. These are all possible with enough thoughtful preparation. So why not begin *now* to get your committees appointed, and have a best-yet party in your group!

One group about which we know held their Halloween party last year in an old barn. It happened to be a rainy night, too. This combination of place and event provided an ideal setting. Perhaps you can't have the rain, but you may be able to secure a barn. This helps the fun.

The Young People's Missionary Conference of Eastern Virginia will be held at Suffolk on Friday evening of this week. Mr. Mills Godwin will be the speaker.

A SEVEN-DAY CHRISTIAN.

CHRISTIAN ENDEAVOR TOPIC
FOR OCTOBER 5, 1941.

SCRIPTURE: Prov. 21:3; Hosea 6:6;
Mark 12:28-34.

Daily Readings—

Monday—Lip Service Insufficient—
Matt. 7:21-23.

Tuesday—An Ideal Situation—Acts 2:
42-47.

Wednesday—Fulfilling the Law in Love
—R.m. 13:8-14.

Thursday—Live Without Blame—II
Peter 3:14.

Friday—Sunday Christian Practices—
Eph. 4:25-32.

Saturday—True Religion Described—
James 1:26 and 27.

In our last topic we discussed the place of religion in a democracy. Now, if we have in mind the place of religion, we are prepared to discover the Christian in daily life.

Lying at the point of death Shakespeare's Falstaff cried out, "God! God! God!" Mistress Quickly, seeking to console him, told him that he should not think of God, that there was no need for him to trouble himself with such thoughts yet.

This is an extreme case, but it suggests the manner in which with many people religion plays less and less a part and exercises less and less influence, until it is used only as a last resort. Religion is not to be associated only with funerals, weddings and the church service, but with every aspect of life. Too many Christians stay too close to the shore when they should "launch out into deep." Jesus asked the question, "Why call ye me Lord, Lord, and do not the things I say?"

Let us enter freely into the discussion of such topics as:

1. Should one be better on Sunday than one is during the week? Has Sabbath worship failed if it does not prepare us to live during the other six days?

2. Would private devotions help to develop a seven-day Christian? Should this be a daily practice?

3. What are some things one may do on week days but ought not do on Sunday's?

4. Is one a hypocrite to not be as religious during the week as one is on Sunday?

5. If we are to be seven-day Christians, how does religion affect politics, our business, our social life, etc.

S. E. M.

Whatever strengthens and purifies the affections, enlarges the imagination, and adds spirit to sense, is useful.—*Shelley*.

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

THE FULFILMENT OF HISTORY: THE NEW JERUSALEM.

LESSON XIII—SEPTEMBER 28, 1941.

LESSON: Revelation 21:22.

DEVOTIONAL READING: Isaiah 11:1-9.

GOLDEN TEXT: *He that overcometh shall inherit these things; and I will be his God, and he shall be my son.*—Revelation 21:7.

A Vision.

"And I saw a new heaven and a new earth . . . and I saw the holy city, the new Jerusalem, coming down out of heaven from God, made ready as a bride adorned for her husband." It was a vision of a renewed universe, of which a new earth was a part. It was the fulfilment of the hopes and dreams of the saints of God through the centuries, and of the purposes of God himself. The holy city itself was a thing of beauty and joy. In extravagant language which even then cannot describe the glory and beauty of the holy city—the city of Jerusalem itself at this time was lying in ruins—the inspired seer sketched the outline of the new Jerusalem. Walls of jasper, gates of precious pearl, foundations adorned with precious stones, streets of pure gold—thus does he describe what he saw. It had three gates on each side—it stood four-square, and these gates twelve in number were never closed. It was symbolic of the fact that in the new order all roads led to the holy city, and that men should come from the far corners of the earth to it. The fact that its gates were never shut was symbolic of the eternal invitation to come and enter into its joys and its fellowships. There was to be no night there, for God himself is light and in him there is no darkness at all. To it nations would bring honor and glory, and from it would be excluded all that was vile and unclean and untrue.

A City Without A Church.

"And I saw no temple therein." It sounds like a misprint, a tragic typographical error, doesn't it? The ideal city, the new Jerusalem, without a temple or a church as we would say! But that is just what John says—there is no temple therein. For the Lord God Almighty and the Lamb are the temple thereof. It is a spiritual community in which the pres-

ence of God and Jesus Christ are so real that there is no need for any visible temple. God himself and His Son are the temple.

The Water of Life.

"And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb." And as in the case of Ezekiel's vision, wherever the river went there was life. Here was "the water of life." Trees lined the river bank on both sides, and the leaves of these trees were for the healing of the nations. Here was the cure for the sin and sorrow of the world. Here was the healing power of religion in symbolic form. Here was the answer to the heart hunger of mankind for the water of life.

The City Without A Cemetery.

"And there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." It is a city without a cemetery. There is no "city of the dead" in the new Jerusalem. Its inhabitants have passed through physical death, and through faith in Him Who is the Resurrection and the life, they have found life eternal. Because their Lord is live, they to are alive forevermore. And pain and sorrow have passed away. The physical body has been shuffled off for the glorious body like even unto his glorious body, because of the mighty power that worketh in Him whereby He was able to subdue all things unto himself. Life is lived on higher levels. Life has new dimensions. Life has taken on a new quality.

A Gracious Invitation.

"And the Spirit and the bride say 'Come.' And let him that heareth say 'Come.' And let him that is athirst come. And whosoever will, let him take the water of life freely." These words come from the closing verses of the last book that found a place in our Bible. They become a symbol of the continuing and constraining invitation which a loving Father and a compassionate Christ extend to the children of men. One need not take the interpretations or the descriptions of the holy city literally. Indeed one will get in difficulties if he does take them literally—they were never intended to be

taken literally. But here is put into the highest language and the most beautiful form, a description of the final overthrow of evil, the triumph of the plan and purpose of God, the abundant and abiding life which finds its source in fellowship with God and His Christ and the saints redeemed by the grace of God in Christ. And here is the final evidence if final evidence were needed, to show that it is not the will of our Father in heaven that even one of His little ones should perish. The gates of the city stand open on all sides. The invitation sounds forth. It is for every man to make his own decision.

GOOD MANNERS NOT OBSOLETE.

Not so many years ago, conscientious parents always taught their children to answer "yes, ma'am" and "yes, sir" when addressing their elders. It was not considered a mark of servility—rather considered a mark of good manners.

Times have changed, and the formal "yes ma'am" is now considered slightly obsolete by many of our perveyors of good manners. But the basic idea that children should address their elders politely and respectfully has not changed. A monosyllabic "yeah" or "uh-huh" is just as taboo as it was in the days when "children should be seen, not heard."

The properly taught boy of today still uses "yes, sir," "no, sir," "I think so, sir," etc., when talking to a gentleman. Children of both sexes still cling to the old form of "thank you, mother," and "sorry, father," when they address their parents, and "thank you" and "please" are still essential marks of good manners.

To take the place of "ma'am," the modern boy or girl is now taught to say "yes, Mrs. Smith," and "thank you, Miss Brown," when speaking to adult ladies. But the basic idea is still there. The streamlined age has not changed good manners in their essentials—at least on paper.

In practice, however, modern children seem prone to forget these things. An adult talking to a child is quite likely to receive an "O. K." or an "I got ya" in reply. This may sound cute for a while, but parents who allow their children to grow into ill-mannered habits will find it harder to break them than they anticipate.

The essentials of good manners do not change. Parents will do their children a favor if they will act on this assumption and insist that they learn and practice politeness and respect.



BY CHAPLAIN

H. E. ROUNTREE

MONDAY.

LIKE A TREE.

"Like a tree planted by the river of water."—Psalm 1:3.

Four an hour we have been passing through the big timbered lands of Oregon. What a wonderful sight! What a wealth to somebody!

We all like trees. We drive far and spend much money just to look at the big trees. Truly, Deuteronomy was right that "the tree of the field is man's life. Our life, our righteousness, our fruitage, is likened unto the perennial tree. Even our sins, in Jesus, are hung on a tree.

Prayer—Our Father, grant unto us thy life through Jesus. Keep us this day in the hollow of thy hand. Make us fruitful unto thy purpose. *Amen.*

TUESDAY.

TRUTH WINNING.

"Lie not one to another."—Read Col. 3:1-17.

The nimble lie is like the second-hand of a clock;

We see it fly; while the hour hand of truth Seems to stand still, and yet it moves unseen, And wins, at last, for the clock will not strike

Till it has reached the goal.

—Longfellow.

Prayer—Our Father, we pray for the power to see and know everything in its true light; and to make our lives living epistles of truth. *Amen.*

WEDNESDAY.

"I BELIEVE IN GOD."

"But these are written, that ye might believe."—John 20:31.

During the past three weeks Milady and I have been visiting through the national parks of our western country—the Badlands and Black Hills of South Dakota; Yellowstone of Wyoming; Glacier of Montana; Banff and Lake Louise of Alberta, Canada; and the Grand Coulee Terrain of East Washington State. Noth-

ing of the English language will adequately express the overwhelming grandeur of the scenery of these parks of nature. Even the geological explanation appals us.

It was Washington who is quoted as saying:

"A reasoning being would lose his reason in attempting to account for the great phenomena of nature, had he not a supreme Being to refer to; and well has it been said, that if there had been no God, mankind would have been obliged to imagine one."

In seeing so much of the things that God hath made in making this earth what it is, we are constrained to believe as never before.

Prayer—O God, forgive our unbelief. Help us never to waver, but to be steadfast forever. *Amen.*

THURSDAY.

PERENNIAL FLOWERS.

"The beauty of the Lord our God be upon us: and establish thou the work of our hands upon us."—Psalm 90:17.

We have reached the land of perennial flowers, if not perennial spring. As we speed along through hill and dale; from town to hamlet and hamlet to town, flower gardens in exquisite beauty flash by us here and there. These gardens adorn the way of passing now. One of the beauties of it all is that flowers adorn our way winter and summer, making life more heavenly and lifting the thought of man to fresh appreciation of him who made it all.

Prayer—Our Father, lay thy hand upon us and be with us, lest we forget. *Amen.*

FRIDAY.

THE SIGNIFICANCE.

"Till we all come in the unity of the faith . . . unto a perfect man."—Read Eph. 4:11-13.

If human life has any significance it is this: that God has set going here an experiment to which all his resources are committed. He seeks to develop perfect human beings, superior to circumstances, victorious over Fate. No single kind of human talent or effort can be spared if the experiment is to succeed. They all must be fed, clothed and housed and transported as well as preached to and taught and healed. Thus all the business is his Father's business. All work is worship; all useful service, prayer. And whoever works wholeheartedly at any worthy calling is a co-worker with the Almighty in the great enterprise which He has initiated but which He can never finish without the help of men.—Bruce Barton.

Prayer—Pray as you feel.

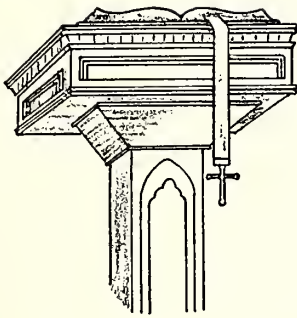
SATURDAY.

PEACE.

"In the multitude of my thoughts within me thy comforts delight my soul."—Isa. 94:19.

We were drifting along at dusk in upper California looking for a desirable place to spend the night. After passing many we chanced upon a neon sign in the edge of the trees "The Rustic"—"office." We stopped and investigated. Rustic it was, but most attractive with every convenience furnished and appointments simple but attractive. Everything suited our needs and desires. It was deep in the Red Woods and the big trees. The guests in the various cottages assembled about a big fire built in the hollow of an old redwood stump, for tete-a-tete, or pow wow in Indian fashion. At ten, lights were turned out and all turned in. The depths of the forest lent darkness to night. All was quiet and still. The only sounds to be heard were the voices of silence in the majestic forest of the red-

(Continued on next page.)



OUR PREACHER FOR THIS WEEK IS
REV. JOHN G. TRUITT, D. D.,
SUFFOLK, VIRGINIA.

THE GENERATION OF JESUS.

"The generation of Jesus Christ, the Son of David, the Son of Abraham."—Matt. 1:1.

God's love for the world is expressed in the genealogical table, found in the first chapter of the first book in our New Testament. To some people the first chapter of Matthew is mostly a list of hard, unmeaningful names. "Phares, Aminadab, and Naasson" do not mean much to many people, but if we look at this chapter with the thought of turning our faces to Jesus, our divine Savior, and friend; and also with the thought of asking our hearts the questions, does Jesus love us, is he a part with us, and can he really help us, we see much encouragement in these names, and in this chapter.

Jesus delighted to call himself "the Son of man." In the opening words of this chapter he is called the Son of the founder of a throne immortal and eternal, therefore a king, a king everlasting! Also he is called the Son of Abraham, the father of the faithful, indicating that it is through faith that we are to be his, and his forever! "Jesus Christ, the Son of David, the Son of Abraham." Yes, He is *of* us, and of the very best that we are. In Paul's great sermon at Antioch, he says that David was a man after God's own heart, quoting from the Old Testament. David is referred to more than a thousand times in the Scriptures, and was a favorite name on the lips of Jesus. Jesus answered to the call of "Jesus, thou Son of David" and he delighted to ask, "Have you never read what David did?" And yet David had sinned, and sinned grievously both against God and man. "He knoweth our weaknesses, he knoweth that we are dust." Of Jesus it is said: "He shall bear their iniquities," and again, "He bare the sin of many, and made intercession for the transgressors." Before we have finished this chapter we find Jesus is the great sin-bearer.

It is an expression of God's love as exemplified in Christ Jesus.

Likewise Abraham was one of God's own great. In the New Testament he is spoken of as "the friend of God." What an exalted title, what a beloved word—"The friend"—"the friend of God." The one who left his father's house at the call of God, to establish a people of God forever—a chosen people. No wonder Jesus is called the "Son of Abraham," for like Abraham, he left his Father's house to establish a chosen people, and to become the goal of the faithful. But Abraham, "friend of God," as he was, was also a sinner. He stood condemned before the king of Egypt because he had told the king that his wife was his sister, thus deceiving the king, and laying all liable to tragedy. Yes, Jesus, the sinless Son of God, is allied with, akin to us, sinners as we are. "With his stripes we are healed."

And thus, if we study the entire list of names here, while the persons listed are in many instances heroes of the first ranks, their lives are darkened by their sins. No wonder Jesus says, "I am come to seek, and to save the lost," and again, "The Son of man (son of *man*, indeed) came to call sinners to repentance." For there is Judah, one of the noblest of the sons of Jacob, in this list of names and who made one of the noblest speeches ever written and offered himself a substitute for his younger brother, to be imprisoned in his stead, and who did many other deeds outstanding for their magnificence, and yet Judah was guilty of treachery and murder—the stain of treachery was in his soul, and the blood of murder was on his hands, and yet, and yet Jesus the sinless one, was of the tribe of Judah. "He bare the sin of many."

There are four women in this list of names, before we reach the name of Mary, the mother of Jesus. While the names of women are not always reckoned in such Old Testament records, women are listed as ancestresses of Jesus, but the record of sin is not lessened by including their names. Tamar puts off her widow's clothes and dons the clothes of a harlot to entrap Judah, her father-in-law, and the name of the son (Phares) is included in this list; the second woman's name we find given is not even a Hebrew, but is Rahab, the harlot, who saved the lives of the men sent to spy out the land of Promise, and later became the mother of Boaz, the nobleman of Bethlehem—Judah, and husband of Ruth, a young widow from a despised heathen race, but one of the noblest women of the Old Testament; and the

fourth woman's name is that of Bethsheba, wife of Uriah, for whom David blackened his own most noble life. It was left for Jesus, "born of woman," to lift woman's burdens and make beautiful her pathway! It was left for Jesus to say: "Woman, why weepst thou?" and to answer life's supreme longing, namely, for true goodness, such as only one can have in knowing God, by offering them a Savior on the cross!

How akin to us Jesus was, and is! He is *of* us indeed! He has made us by grace to be *of* him, and like him, by taking our part on the cross. We owe him our spiritual salvation, and our adoption into the family of God. He has made us at home with God, so that we can call him "Father," He has adopted us as members of the family, and gone to prepare for us a place in the Father's House.

The question with which I wish to conclude is: How are we treating him? How do we appreciate it? What are we rendering him for all his benefits unto us? Let us serve Him! *Ah! let us serve him with all our heart!*

THE QUIET HOUR.

(Continued from preceding page.)

woods. We slept a sleep as deep as the blackness of the night and as quiet as the silence of the trees. Peace—it was a pity to leave.

This is "the glory of the forest" Isaiah speaks of, to which he likens "the fields esteemed as the forest." It is great to feel so close to God in the depths of nature. Here nothing enters to mar or disturb. The throne of iniquity has fallen; no mischief is framed; souls are gathered together in unanimity of thought. All feel that "God is their defense and a rock of their refuge."

Prayer—Dear Father, to be still in the presence of thy handiwork truly is to know thee more closely. Forbid that we shall forget and stray away. *Amen.*

SUNDAY.

Your religion is good if it is vital and active. At the church and at worship there is found confidence, hope and love. Your devotion to this arrays the best in you against what is worst, and makes you a new man.

Science can give mankind a better standard of living, better health and a better mental life, if mankind in turn gives science the sympathy and support so essential to its progress.

—*Vannevar Bush.*

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

The Apple's Chapel Sunday school held its Sunday school picnic on our campus Saturday, September 13, and set a plate for all the children at the orphanage.

They had a good time visiting the buildings, dairy, etc. We are always glad to have Sunday schools to picnic on our grounds. It is really a fine and convenient place to have a picnic. We have a long table in the grove always ready for the picnickers to spread their lunch out. We also keep two barrels ready so they can have cool fresh ice water and lemonade.

To bring the children here from the Sunday schools gives them an opportunity to visit the orphanage and the children here and see where their nickles and dimes they contribute from Sunday to Sunday go and for what they are used.

We fear the reason more Sunday schools do not picnic here is because they perhaps think they will be expected to feed the orphanage group which is quite a big job. We do not expect that, and the children will not be hurt or disappointed. Of course, if the Sunday school wanted to invite them they would be delighted. We hope more Sunday schools from now on will come here on their picnics. You will have a warm welcome and we will do all in our power to make your visit pleasant.

The year is slipping by rapidly and the several conferences will soon begin to convene. We hope our churches are beginning to plan to raise their conference apportionments in full this year. All farm products are selling for good prices and in the day of prosperity we should not forget our church and its enterprises. All the church enterprises need what has been apportioned to them and more.

The Superintendent of the Christian Orphanage knows that is a fact. Shoes will cost us \$1.00 per pair more this year than they did last year. Clothes are much higher; groceries and everything are so much higher than last year. Yet our income is no more than a year ago. It has been hard to make ends meet on our income—but now with climbing prices and no increase in income, it gets to be discouraging. Then, too, applications to take fatherless children come in from day to day and pile up on the writer's desk. We have the room if we had an income to support them. The little child that has no home and

is in the world without a chance has a soul and it makes no difference how ragged and dirty it may be, God gives us the opportunity to give it a home and training and a chance.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR SEPTEMBER 25, 1941.

Amount brought forward \$11,342.25

Sunday School Monthly Offerings.

Eastern N. C. Conference:	
Hope Mills	\$ 3.00
Mt. Auburn	2.55
Wentworth	6.09
Youngsville, July & Ang.	2.00
Turner's Chapel	3.55
Morrisville:	
Sunday School	2.95
Children, for potatoes .	1.50
_____ \$	21.64

N. C. & Va. Conference:	
Burlington	\$ 34.32
Concord	1.50
_____	35.82

Western N. C. Conference:	
Pleasant Ridge	\$ 4.11
Ether	2.25
_____	6.36

Eastern Va. Conference:	
Suffolk	\$ 25.00
Rosemont	24.78
Oakland, I. W. Johnson	
Bible Class	3.00
Cypress Chapel	6.35
South Norfolk	5.00
Christian Temple, Temple-	
men's Bible Class	5.53
Eure	2.00
_____	71.66

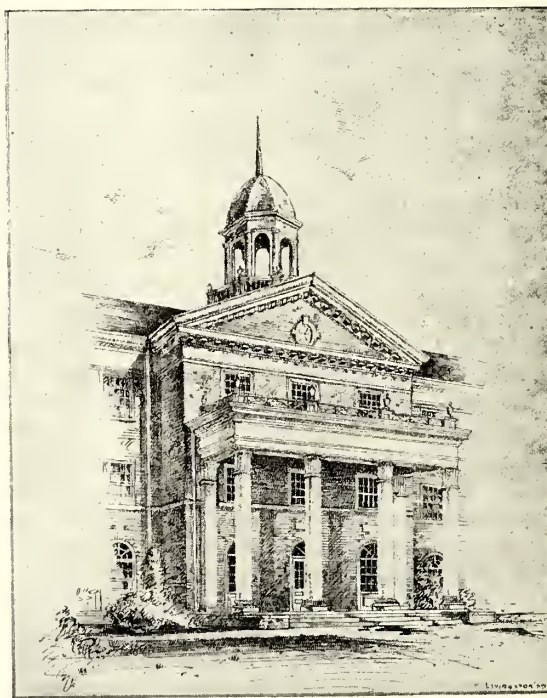
Valley Va. Central Conference:	
Bethel	\$ 1.00

(Continued on next page.)

ELON COLLEGE

Founded by the Christian Church in 1889

A CO-EDUCATIONAL INSTITUTION OF HIGHER
LEARNING OF THE CONGREGATIONAL
CHRISTIAN CHURCH



ENTRANCE TO ADMINISTRATION BUILDING

Elon College is located in the piedmont section of North Carolina. The climate is invigorating and healthful. The natural beauty of the campus is enhanced by careful landscaping.

The definite religious atmosphere of the College and its modern equipment provide the very best facilities available for the training for religious leadership.

The rates are most reasonable.

LEON EDGAR SMITH, President

Elon College

North Carolina

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational and Christian Churches.

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Marriage or obituary notices of not over 125 words will be published free. All over 125 words, 1c a word, cash with notice. Notices should be confined to 250 words.

Contributions for the Pilgrim Fellowship page should be sent to Rev. A. Lanson Granger, Box 144, Asheboro, N. C.

ORPHANAGE REPORT.

(Continued from preceding page.)

Mayland	3.74	
New Hope	1.33	
		6.07
Ga. Conference:		
Vanceville		1.00
Endowments.		
L. S. Holt		150.00
Special Offerings.		
Mrs. Phillips	\$ 10.00	
Elon Stadium Commission, Inc., for work	10.00	
Mrs. Hart	7.00	
W. H. Smith	5.00	
Mr. Stout	20.00	
Mrs. Brame	5.00	
Woman's Home & Foreign Missionary Soc., Suffolk Christian Church	30.00	
Cash	1.55	
Mr. May	3.00	
		91.55
Total for week	\$ 384.10	
Grand total	\$11,726.35	

FIFTH SUNDAY OFFERINGS.

Only a few more weeks and our conferences will be meeting in annual session. Churches will be reporting to their respective conferences. Every church wants a clear record. This is a fine opportunity to see that your college apportionment is paid in full before your conference convenes. We appreciate the contributions received through the year, all of which have been credited on conference apportionments, and shall be glad to receive additional payments before the conferences convene.

The report for this week is as follows:

Churches.	
Eastern Va. Conference:	
Mt. Carmel	\$ 6.33
Eastern N. C. Conference:	
Turner's Chapel	1.31
Hope Mills	12.00
Sunday Schools.	
Eastern Va. Conference:	
South Norfolk	10.00
Waverly	6.94
Eastern N. C. Conference:	
Morrisville	3.80
Youngsville	3.00
Va. Valley Central Conference:	
New Hope	2.08
Mayland	1.63
Total for week	\$ 47.09
Previously reported	2,881.18
Grand total	\$2,928.27

L. E. SMITH.

A LETTER OF INTEREST.

Busycorner, N. C.,
 September 9, 1941.

Rev. I. B. Busythen,
 Busycorner, N. C.

Dear Parson:

Several times here of late you have been taking me to task for not coming to church. I, of course, know you ought to do this for it is a part of your work as a preacher. And, of course, as a member of the church I ought to go to church. But as you know I work pretty hard six days of the week, with long hours every day. And when Sunday comes I am tired and I like to sleep. And you know Sunday is supposed to be a day of rest. And when I do get up there are the papers to read and people to see and places to go. Of course I know I am only making excuses and that I ought to go to church.

Now the other day, Friday I think it was, I was driving along between Raleigh and Durham and when I saw that sign there by the highway which says, Crabtree Creek Recreational Area, I thought, "Why that is where our preachers are holding that retreat." And I decided I would go in. I had been reading about the retreat

in THE CHRISTIAN SUN and I was sort of puzzled at just what you preachers would do at a retreat. I don't believe you preachers ought to retreat but that is up to them. And then I thought I would be able to say hello to you. And so I went in and the preachers were having a sort of recess and one of them recognized me and came over and greeted me. And then he introduced me to about fourteen other preachers. And then I asked for you and this preacher who had greeted me said, "He is not here." Well, I was sort of surprised but I concluded you were busy at something else and just couldn't be there. And so I suggested that but one of your brother preachers smiled sort of sadly and said, "No, your preacher hardly ever attends any of our meetings. He does come to conference on the first day but not to much of anything else." And then I was surprised.

Now preacher, I want to sort of get back at you. The next time you get after me about going to church I will sure be primed for you. But listen, how about you and me making a resolution?

Yours earnestly,
 DELDOM PEW.

HELP FROM THE HILLS.

A friend once told me that during the war he was set to hoe and keep clean a vast field of turnips. For months he worked alone in that one field at that one infinitely dull task. He knew drudgery as never before or since. But on the horizon there lay a line of hills; at any moment he could lift his eyes from the turnips and let them rest on those long, rolling contours, so strong, so peaceful, so full of distance. He did not realize, he said, how much those hills were doing to make the drudgery, if not pleasant, then at least possible and unembittered, until for a period they were veiled in mist and he could not see them. So Christ does not release us from the necessity of holding ourselves at times austere to the path of duty; he does not lift us out of the turnip fields; but he does set the whole thing within a new context, a new horizon, of confidence in God and reconciliation to all his appointments as the appointments of a wholly trustworthy and wise love.—*From The Healing Cross by Herbert H. Farmer; Charles Scribner's Sons.*

"Christianity asserts for every man a place in the Kingdom. None, it declares, who has not in him something that is a beauty all his own."

A Momentous Day at Elon College

By REV. STANLEY C. HARRELL, D. D.

Founders' Day was observed at Elon College on Tuesday, September 16, at eleven o'clock. In the afternoon, "The Elon College All Or Nothing Campaign" was formally launched. It was an occasion of unusual inspiration and high privilege. Those who might have attended and did not, were the losers.

The life, labors, and blessed memory of Dr. W. W. Staley were honored in this year's celebration of Founders' Day. It was most appropriate that Dr. Staley's Life was the subject of our meditation, as the opportunity of a notable service to Elon College was faced. There has been no one connected with Elon College who had a clearer vision of the possibilities of service which Elon College may render than did Dr. Staley. And there has been no one who served Elon College longer, more efficiently, and more sacrificially than did Dr. Staley.

Dr. I. W. Johnson delivered the Memorial Address. Dr. Staley and Dr. Johnson were closely associated in church work for thirty-three years, and enjoyed a most intimate friendship. This friendship and understanding afforded Dr. Johnson the necessary background, which he used in a most effective manner. As Dr. Johnson delivered his address, the sterling common sense, the unwavering determination, the whimsical wit, the utter consecration, and all the other delightful characteristics which made Dr. Staley the personality that he was, were brought vividly to mind.

With such an experience in the morning hour, the formal launching of the campaign was both a challenge and a privilege. Those of us who had lived again in the presence of Dr. Staley could not but share something of his faith and dauntless spirit which he always manifested in the face of difficulties. Then as we reviewed what has been accomplished at Elon College during the past decade, and as we took account of the work that is being done and the facilities with which to do it that Elon now has, we realized that Elon College now faces the day of its greatest opportunity. And Elon's opportunity is our opportunity to show that we are worthy of our past traditions and our present heritage.

After facing the situation in the most realistic manner possible, Dr. W. H. Boone, Chairman of the Board of Trustees, stated that President L. E. Smith had been elected to head the campaign. Dr. Boone charged President Smith with the responsibilities of his position and received the pledge of Dr. Smith to give of his very best to the task ahead. President Smith called up the members of the Campaign Executive Committee chosen to serve with him. They are: Dr. H. S. Hardcastle, Dr. J. H. Lightbourne, Dr. John G. Truitt and Dr. Stanley C. Harrell. These were charged with their responsibility. They duly pledged themselves to give their very best services to the task. In like manner the members of the General Committee and the members of the Local Committees who were present were formally inducted into their positions, and pledged themselves to serve to the best of their abilities.

In thinking over the formal launching of the campaign, two very definite things were accomplished. Each one present received a distinct realization of one's own personal responsibility. Then there was the realization of what it means to have such fellow workers as stood with us before the altar of the Chapel. If we might have had the one thousand and seventy-six workers which the plan of organization provides the task would have been as good as done. That which is in order now, is for each of us to determine that the part for which we are responsible is going to be done.

The CHRISTIAN SUN

REPRESENTING THE SOUTHEAST CONVENTION OF CONGREGATIONAL AND CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

Vol. XCIII.

RICHMOND, VA., THURSDAY, OCTOBER 2, 1941.

No. 40.

The Beloved Community

Through the long centuries of human history there has been building a Beloved Community in which all souls that love, all souls that aspire, are bound together in one life.

Precious unto us are the names of the heroes and leaders of the race who have toiled mightily in the service of the Beloved Community.

Precious unto us is the memory of the unnumbered millions who humble and nameless the straight hard pathway have trod.

Precious unto us the memory of earth's lowly who have added, each in his measure, to the ever growing treasures of the common life of man.

All these have not lived in vain.

They have put on immortality in the life of the Beloved Community.

All these are not dead.

They have joined the Choir Invisible whose music is the gladness of the world.

Still does the spirit of Jesus speed on its conquering way.

Still do the Prophets and Martyrs inspire men to heroism and self-sacrifice in the service of life.

Still do our own beloved dead live again in minds made better by their presence.

We, too, are members of the Beloved Community. A thousand unseen ties bind us in one living body apart from which there is no life.

We are joined in one communion of love and aspiration with all mankind, living and dead.

We, too, have our gifts to bring to the altar of Humanity,— gifts of love, of wisdom, of consecration.

We, too, would make our contribution to the unborn future, and find immortality in the radiant life of the Beloved Community.

We, too, are strong with the strength of all mankind; the courage of Humanity's burden bearers of all the years descends upon us.

We are thine, O Beloved Community! Take us, use us! Let our lives be an offering laid on thy living altar.

—Unitarian Church Service.

LET THERE BE LIGHT

NEWS AND VIEWS

Rev. J. L. Neese will begin a series of revival services in his church, Old Zion, this Sunday. Mr. Neese will conduct his own meeting.

Special services will be held each evening next week at the Waverly Christian Church. The pastor, Rev. R. L. Jackson, will have the assistance of Rev. H. G. Council, Jr.

Congratulations to our editor, Rev. R. L. House, who this quarter begins his work as one of the editors of the Adult Bible Class Quarterly, published by the Pilgrim Press for our denomination.

Rev. David W. Shepherd, pastor of the United Church at LaGrange, Ga., and president of the LeGrange Ministerial Association, welcomed the new students entering LaGrange College for the fall term.

The fall term at Piedmont College, Demorest, Ga., opened in September and reports indicate that splendid groups have been assembling. Among the Congregational Christian students is Lowell Smoot of the Woodbury Church who is preparing himself for the Christian ministry.

Chaplain H. E. Rountree, U. S. N., who with his wife recently returned to San Diego from a seven month trip, was honored guest at the Monday evening musicale in the lounge of the Sanford Hotel presented by Mrs. William John Sholl. Chaplain Rountree sang baritone solos and told some of his famous stories and anecdotes.

A new pastorate has been formed in the Western North Carolina Conference composed of Biscoe, Ether, Flint Hill (M), Seagrove and Shady Grove Churches. The mission board has agreed to help them in paying the salary of a good pastor this year. The churches are anxious to find the man. Anyone interested may communicate with the Promotional Secretary.

On Sunday September 14, Rev. Carl Staekman became pastor of the church at Coral Gables, Fla. He comes from the Plymouth Congregational Church of Burlington, Wis., where he has just completed a successful pastorate of eleven years. An exchange was effected between Mr.

Stackman and Rev. Leslie J. Barnette who has become pastor of the Burlington Church.

Next Sunday is World-Wide Communion Sunday. It is hoped that all church members will attend their church service and share in a communion which will reach around the globe. Such a service should strengthen the tie between Christians. An offering may well be taken for the Congregational Christian Committee for War Victims. (Send to that Committee at 289 Fourth Avenue, N. Y.)

A Manual of Christian Education, containing the minutes of the Sunday School Conventions and other information, has been published and copies have been sent to ministers, Sunday school superintendents and secretaries, officers of the conventions and the Pilgrim Fellowship organizations. Others desiring a copy may secure one by writing to the Board of Christian Education, Elon College, North Carolina.

Rev. C. Rexford Raymond, D. D., minister of the Circular Church, Charleston, S. C., sent a very attractive greeting to the twenty-nine Congregational Christian students at the Citadel Military College of Charleston, and Tuesday of each week he will meet these students for fellowship and religious discussions. Many of these young people as a result of Dr. Raymond's interests will attend the services at Circular Church.

Rev. F. C. Lester, Promotional Secretary of the Southern Convention of Congregational Christian Churches, was with Albemarle Church September 27 and 28, conducting a Stewardship Institute and also directing the Every-Member Canvass. The canvass was made from 2:00 to 4:00 o'clock on Sunday afternoon and the budget for next year was pledged. The every-member canvass in a church, well planned, with workers well trained and commissioned, with the church itself giving full cooperation, is the real solution to many of the financial difficulties in the local church.

On Sunday, September 14, in the Jacksonville Church, a beautiful commissioning service was conducted for George Hooten who left that day for Bangor, Me., where he will begin his

study for the Christian ministry. This commissioning service came just after Mr. Hooten had sung, "The Living God," his final solo as a member of the Jacksonville choir. Superintendent William T. Scott gave the charge; Dr. Edwin C. Gillette made a presentation of a gift of a purse and a typewriter from the church; and the minister, Rev. Everett B. Leshner concluded with the prayer of dedication.

The Southeast District Meeting (inter-racial) will be held at Talladega College, Talladega, Ala., October 9-10. The object of the meeting is the consideration of the work of the Congregational Christian Churches, schools and enterprises of the Southeast, followed by recommendations when desirable, and the promotion of the Southeastern, National and International and Denominational work, and of Christian fellowship. The meeting is intended to be informative, inspirational, policy-presenting and for fellowship. Dr. Alfred W. Hurst of Chattanooga, Tenn., is the Chairman and Superintendent William T. Scott is Secretary of the group.

NOTICE!

The Committee on the Ministry of the North Carolina and Virginia Conference of Congregational Christian Churches will meet at Elon College, N. C., Library Building, on Monday, October 13, 1941, at 1:30 P. M. All those who desire to come before the committee will please arrange to do so on that date.

STANLEY C. HARRELL,
Chairman.

MAKE A NOTE OF THESE MEETINGS.

- October 3—Eastern Virginia Mission Conference, South Norfolk Christian Church at 10:00 A. M.
- October 4—Southern Convention Woman's Mission Board, Norlina Hotel, Norlina, N. C., at 10:30 A. M.
- October 7—North Carolina Woman's Mission Conference, Union Christian Church at 10:00 A. M.
- October 29-31—Eastern Virginia Conference, Holy Neck Christian Church.
- November 5-6—Western North Carolina Conference, Bennett Christian Church.
- November 11-13—North Carolina and Virginia Conference, Happy Home Christian Church.
- November 18-19—Eastern North Carolina Conference, Auburn Christian Church.

**SECOND FOUNDERS' DAY AT
ELON COLLEGE.**

By DR. WM. S. LONG.

It was a great day for Elon College to observe, honoring its second president, Dr. W. W. Staley.

The ceremonies in the Whitley Auditorium were greatly enjoyed. The paper read by Dr. I. W. Johnson on the life of Dr. W. W. Staley was very instructive and was greatly appreciated by the audience. Perhaps this paper is too long for publication in THE CHRISTIAN SUN, but I wish every member and friend of the church could read it.

After the ceremonies in the auditorium were over, we adjourned to the dining hall for a dinner. Here is where I was inspired to say something but as time was limited and several expressed their relations and memoirs of Dr. Staley, time was too short for all that could have been said. The writer's heart was too full at the time to say much, hence this paper.

Those who spoke at this dinner were very highly complimentary of the many associations with Dr. Staley. Dr. Staley's daughter, Bessie could tell of many experiences of wit and humor that her illustrious father used to "pull off." Cousin Staley was a small man in stature, but a man with a wonderful brain and possessed with it an abundance of energy, never tired but always on the alert for greater things.

While at this dinner, I felt that I knew Billy Staley before anyone present, for my father, Dr. William Samuel Long conducted a private school in a large building in Graham, N. C., after the War Between the States. This hotel building was abandoned during the war and my father bought it to use for school purposes. While running this school, it was necessary to have a "janitor." As you have been told, Dr. Staley's step-father, Mr. Archibald Cook, gave Billy his freedom at the age of seventeen years, as Billy had fully expressed himself as desiring to become a minister of the gospel. Cousin Billy came to my father and applied for the job of janitor. Cutting wood down on the farm of my grandfather, Jacob Long, two miles away and hauling it to town with my father's faithful horse, "Old George." Then Billy would cut it up for suitable lengths for fire places and stoves. With occasional help from volunteer boys he managed to keep the "home fires burning."

I was born just before Billy went away to "Old" Trinity College. The above stories were happenings my mother and father used to tell me. Before Billy left for college, I remem-

ber he took me for a ride in front of him on "Old George's" back—this was a greater thrill than any ride in an automobile. I was not two years old.

The old Graham College building, built by Rev. John R. Holt, the Hardens and some other members of the Christian Church, was abandoned during the War Between the States. It was leased by Mr. Edward Clark, who was a refugee from New Bern, N. C., during the war, and who used this building for a tobacco factory. After the war things became more settled. Mr. Clark moved back to New Bern and my father bought the original building and commenced to build up an institution, which was later taken over by the Christian Church, thus Elon College grew out of this enterprise. When I was old enough to go to school, Billy Staley had graduated from "Old" Trinity College with high honors and was one of the teachers in the Graham College. I was a very small boy and did not know my teacher's name except as "Billy." My dear mother corrected me and told me he was no longer "Billy," but Professor Staley. This I will never forget.

Dr. Staley and my father's youngest brother, B. F. Long, the father of Rev. McKendree Long, were classmates, and when they returned from "Old" Trinity College, both of them wore gold medals on their watch chains, which they won for scholarship and oratory. Uncle Ben Long also became a teacher in the old Graham College, afterwards a North Carolina Superior Court judge.

Suitable land could not be obtained to continue the college in Graham, thus it was moved to its present location and named Elon. The building of Elon College was a very great task as we know, and after my father had spent all he possessed and could gather, he turned to Dr. Staley to take over the work. Dr. Staley was pastor of the Suffolk, Va., Church, which was the strongest church in the denomination. Here he had trusted friends, I cannot mention them all just here, but Will Jones, the cashier of the Farmer's Bank of Nansemond, which was at that time said to be the strongest bank in the South, was a trusted member of Dr. Staley's church, and as we have been told took Dr. Staley's personal note for Elon debts. Things moved very smoothly after that. After Dr. Staley's retirement as president of the college, a great calamity came to the college, when the main building was destroyed by fire. Dr. Harper who was president at that time wrote to my

father, "What must we do?" My father's reply was something like this, "Take heed, for out of the heart the issues of life are founded, for I know when Elon had no grounds or buildings. Its friends will rally and renew our efforts."

To Dr. L. E. Smith, I want to say that out of the heart the abundance of life will be manifested to you and Elon College through its friends, whom God has prospered. I appeal to those who are so greatly blessed with financial goods in this world, that they come and erase the indebtedness of Elon College. Greater love hath no man than he who will lay down his life for his friends. Elon is your friend in this life.

COLLEGE APPORTIONMENTS.

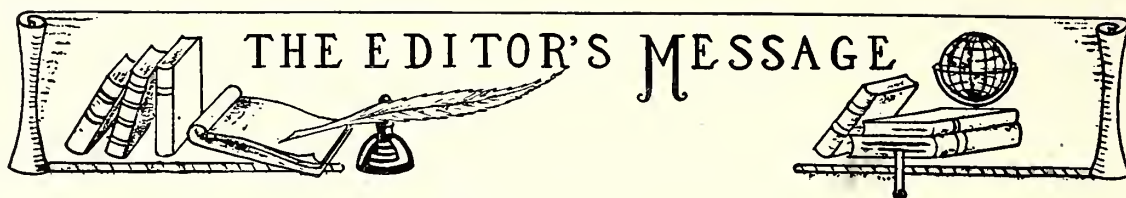
These are busy days with local churches. They are putting forth extra efforts to organize efficiently for the year that lies ahead. At the same time they are looking back over the year that is soon to come to a close, and ascertaining responsibilities and achievements. I feel that no one this year will forget the college or be indifferent to its needs and irresponsive to its appeals.

We have done fairly well with offerings through the year. Approximately \$3,000.00 of the \$12,500.00 apportioned has been received. For other interests of the church to be that far from the goal, they would be discouraged, but not the college. We are always expectant and hopeful. We have not many offerings to report this week, but we have great hopes that next week we will have a large number in much larger amounts, and certainly no one will fail us when it comes to the final offering to be sent to conference. This is an appeal to every church to raise its entire apportionments that all interests of the church including Elon College may receive their apportionments in full that the work of our church may go forward with ease and efficiency.

The offerings for this week are as follows:

Sunday Schools.	
N. C. & Va. Conference:	
Belew Creek	\$ 3.21
Monticello	1.72
Elon College Community Bible Class .....	.96
Eastern Va. Conference:	
Berea, Norfolk	17.00
<hr/>	
Total	\$ 22.89
Previously acknowledged ...	2,928.27
<hr/>	
Grand total	\$2,951.16

L. E. SMITH,
President.



WORLD-WIDE COMMUNION SUNDAY.

The World-Wide Communion Service for all Protestant Churches will be observed this Sunday. It is hoped that every member of our denomination will unite in the observance of the Sacrament of the Lord's Supper.

This service comes at a time when men's hopes of international unity have sunk to the lowest ebb. In view of our world distress, surely there must be a greater reliance on God, a deeper searching for His will. In this world of bewilderment, where it seems that only airplanes, battleships, and ammunition matter for the preservation of life, the church has the duty and power to proclaim the reality of a living and loving God. This is a time to strip ourselves of self-concern, to look over the barriers of space and race and explore the circumference of God's love.

"There's a wideness in God's mercy, like the wideness of the sea." Yes, not only the nations of the world, but the islands of the sea will participate in this ecumenical service. The informal character of the island churches, untouched by the sophistication of Western Christianity, more nearly approximates the religion of the early church. These churches of unbelievable vitality are doubtless capable of becoming God's Remnant for the saving of the Christian religion after a possible collapse of Western civilization. Let us hold conscious fellowship with these churches on Sunday.

Missions and the Lord's Supper are inseparable. "He is the propitiation for our sins, and not for ours only, but for the sins of the world." If He is not for the whole world, how can we claim Him as our own? A racial or tribal God cannot save us or the world.

This service is also scheduled just at the time we have been emphasizing the Atkinson Memorial. Belief in the "communion of saints" should be easy and natural. We are a part of a great movement which is supported by a host of contributors and propagated by ambassadors innumerable. This movement, the "amazing manifestation of the authentic spirit of witness and compassion," may be further purified by the fires of persecution and emerge with a more courageous and united testimony.

Dr. William Paton voices our conviction in the following words: "The advance of science, and all the remarkable progress in the mastery of nature of which our modern world does well to be proud, point to the reasonableness, the possibility, and indeed, to the necessity of world community. What might not God do, even yet, in and through a world church that was united in intercession arising from hearts aware of the world need and identified with it?"

Light of the world, illumine
This darkened land of Thine,
Till everything that's human
Be filled with what's divine;
Till every tongue and nation,
From sins dominion free,
Rise in the new creation
Which springs from love and Thee.

"V" IS FOR VICTORY.

There is a deep hunger and an intense striving for victory on both sides of the present conflict. But the desired victory will hardly be quickly or easily won for either side. Hopes deferred are probably destined for further postponement. What part can the church play in this desired or contemplated victory?

A suggested study of peace plans contains the following preamble and principles of procedure. "In modern war ideas are mighty weapons. In a long war, with increasing strains on popular morale, peace plans may become the decisive weapon. A durable peace requires detailed planning in advance. A lasting peace cannot be improvised, because it is the organization of justice, security and cooperation. It is more complex than war precisely because it is more constructive. Therefore, in time of war prepare for peace. If religious ideals are to be at the heart of post-war organization, serious and persistent activity on the part of religious groups is essential. How otherwise are these ideals to be translated into political reality?"

To seek a religious plan for world organization involves three things: "(1) A deeper and more concrete understanding of the religious principles we profess. We need to seek out the social implication of our creed. (2) A broader and more accurate grasp of international problems until we understand the economic, political and psychological conditions out of which they spring. (3) A search for concrete methods which will implement our ideals in international life. If the wagon of international relations is to be hitched to the star of religious ideals, the real job is to find ways and means of harnessing some of the star's energy."

Another writer reminds us: "We must not only combat aggression, we must also plan for peace. We must be prepared spiritually and intellectually, as well as physically, for the unforeseen trials and opportunities which the course of events is now unfolding before us. Our problem is largely an ethical one; it involves recognition on the part of all peoples, large and small, strong and weak, of the rights of others; a willingness on the part of all to make sacrifices for the general good; a belief in the existence of a power in the world that makes for righteousness. Peace under modern conditions cannot be a static condition of life achieved by the renunciation of war, nor a mere pious desire to live at peace. Peace must be a dynamic and continuous process for the achievement of freedom, justice, progress and security on a world-wide scale."

The "V" for Victory" slogan is suggested by the opening bars of Beethoven's majestic Fifth Symphony. The great composer, explorer of the inner world, wrote and revealed to us a vast continent of unsuspected harmony. Like the flow of a mighty stream, it suggests the inexhaustible reserves of spiritual force available in our world. The book of Revelation, from which we have been studying in the Sunday school lessons, pictures in vivid and convincing terms the reality, power and ultimate victory of spiritual forces over the militant

enemies of God. Spiritual conquests should be the goal of our warfare. Our strategy is that of education, evangelization and Christian statesmanship. Our equipment is the whole armor of God: the Bible, religious literature, prayer, the church at home and abroad with its members, teachers, ministers and emissaries.

"This is the victory that overcometh the world, even our faith."

Getting On With All Sorts

By JOHN R. SCOTFORD.

"It was like taking 250 people who happened to be on the train together and organizing them into a club on week-days and a church on Sunday," explained Seymour Smith. "Most groups with which one works have some inner basis of unity, but the only common tie last summer was that we were all employees of the same resort hotel, the Buck Hill Falls Inn. The combination of a conscientious Quaker management with an isolated location in the Pocono Mountains has led the hotel for the past five summers to employ some one to direct a recreational and religious program to occupy the spare time of the help. Last summer I was lucky enough to get the job."

Seymour Smith is obviously rather well fitted to work with a varied group of people. While a student at Alleghany College he worked his way by "selling pots and pans"—or, more politely, peddling aluminum utensils—and by newspaper work in Jamestown, N. Y., and Meadville, Pa. At present he is in his second year at Yale Divinity School.

"The staff of this hotel were carefully selected. About half were professional hotel help and half college boys and girls. This created the problem of the former group suspecting the latter group of being 'high hat.' Fortunately this was not the case. The college students liked and admired many of those who were following the hotel and restaurant business permanently. It takes brains and personality to be a successful waitress in a high class hotel such as this. The cooks were tremendously popular. They were all men, and everyone was a 'good egg.'

"Everybody lived on the grounds. There were three dormitories—one for girls and a co-educational building for the office employees. Between the two dormitories was a recreational hall where I both lived and worked. In it was a refreshment stand, space for games, and a large parlor with a big fireplace.

"My job was to keep everybody

Our faith is in God as revealed through Jesus Christ, in the perseverance and triumph of His eternal, creative purpose for the redemption of mankind. Our contemplated victory will be ours only incidentally. A victory worthy of the name will be God's victory. And unless it is God's victory, the "V" will be for void and not for victory.

R. L. H.

wholesomely happy. I had enough sense not to try to tell everybody what to do. Instead I worked through a central committee on which every department and every type of worker was represented. We would talk things over, decide what we wanted to do and then the committee members would proceed to scatter our ideas among their fellow workers. With that sort of support things were bound to go.

"We found a surprising number of things which we could do. In the day time we had baseball and other games with contests with some outside teams. The management provided transportation so that we could go swimming. Hikes and scavenger hunts proved popular. There were also hay rides, hot dog roasts, roller skating parties, a ping-pong tournament. One of the high spots was amateur night when all sorts of talent revealed itself.

"These recreational activities laid the foundation for my religious work. They gave me a chance to prove myself as a man and as a friend. I tried to meet everyone on their own level. I did not let myself be shocked by anything which was said or done, but neither did I compromise my own standards.

"My religious activities centered in the Sunday night vesper service. Although we had an occasional visitor from the guests of the hotel, this was intended primarily for the employees. Considering the mixed nature of the group, I was pleased with the attendance. This never fell below forty and went as high as eighty-five—which is a much higher percentage of worshippers than is found in most communities.

"The service was very simple. The music was recruited from the group. We had several pianists and a number of other musicians, a quartette and some soloists. Talks were given by a variety of people—two ministers, a priest and a rabbi from outside. Twice theological students who were working for the hotel spoke and on several occasions I gave the address.

"The most gratifying aspect of the summer to me was the number of people who consulted me about personal and religious problems. In such a mixed group it was inevitable that there should be a wide variety of attitudes. I encountered all extremes from those who considered themselves to be atheists to those who were very conscious of having had a deep religious experience.

"Last summer's work increased my confidence both in myself and in my Christian faith. It taught me that I had something to give all sorts of people. At the same time it broadened my sympathies and opened my eyes to the goodness of most people. I am a bigger man for having had this experience. It was so interesting and rewarding that I want to do it again next summer."

THE MULE.

What is this animal?

This is a mule.

Do you see the mule?

Yes, I see the mule.

What is the mule doing?

He is showing his teeth.

What else is he doing?

He is laying his ears back.

What does that mean?

It means he is going to kick.

Why does a mule kick?

Because he is a mule.

What is a mule for?

To work and pull loads.

Can he pull loads when he kicks?

No, he cannot.

Then why does he kick?

So he won't have to pull.

Do you know he is not pulling?

Yes, I know he is not pulling.

How do you know he is not pulling?

Because he is kicking.

Give me a sentence about kicking mules.

Kicking mules do not work. Working mules do not have time to kick.

Of course we are not mules—we are not even making the comparison. But there is a lesson to be learned from the primer above, which is that we should be so busy at our work that we have no time to find fault with others. We should be pulling so hard ourselves that we do not notice that perhaps others are shirking. If we are sincere in discovering our own faults, we will have no time to confess other people's sins. Consorioness, ill-temper, bitterness, are a few of the things we should try to get out of our natures. Above all things a Christian should be good natured, always ready to do more than is required, and do it with a smile.—*Rev. H. C. Benjamin, in The Churchman.*

CONTRIBUTIONS

SUFFOLK LETTER.

The annual Young People's Missionary Conference of Eastern Virginia was held in the Suffolk Christian Church, Friday evening, September 26, beginning at eight o'clock. In the absence of the president, Mr. Edward Tarkington, a member of Liberty Spring Church, presided. He was elected president for the ensuing year. Miss Margaret Hopkins of Newport News was elected vice-president, and Miss Mary Edith Spivey of Portsmouth was elected secretary. The devotional program was given by members of the Liberty Spring Society. The program as previously printed in THE CHRISTIAN SUN was adopted as the order of the conference. Mr. Mills E. Godwin, Jr., a young attorney, who is a member of Oakland Christian Church, delivered the principal address of the evening. His topic was: "Christ for the Crisis." This address was favorably received by delegates and visitors. The banner for attendance was won by the Young People's Society of Berea (Nansemond) Church. Thirty out of thirty-three members were present. Rain and another meeting prevented having one hundred per cent of the members of that society present. The pastor was absent on account of a revival service in Berea (Nansemond) Church. A number of other pastors were absent because of equally good and sufficient reasons.

For the edification of those who pity the "poor little rural churches" it may be observed that the above facts, gleaned from the record of the conference, indicate that the young people of the rural churches had a prominent place on the program. Rural societies furnished the president, the devotional program, the principal speaker and took home the banner for attendance. The pastor of these three churches claims no credit for these distinguished honors, but he is grateful for the honor of serving churches whose young people make this commendable record in a conference where there are so many competent leaders in other churches. It gladdens the pastor's heart to see babies grow to be outstanding leaders and loyal workers in the church. Such has been the experience of the writer, and it is a thrilling experience. This is not an occasion for boasting, but for gratitude.

A heavy rain storm reduced the

total attendance of delegates and visitors. But the record showed a total attendance of 178. The treasurer's report showed a total of \$796.18 raised by the various societies during the year. This is an increase over the year 1940. These facts and figures indicate a deep interest among our young people in the missionary work of our churches in Eastern Virginia. There is a wide difference of opinion among our denominational leaders as to the propriety of continuing a distinctively missionary movement among our young people. Some advocate a young people's work which includes every department of the church activities, in some respects, a young people's church. Other people think we should develop missionary societies for our young people, along lines similar to the organization in the Eastern Virginia Conference. Out of a long experience with young people's missionary societies the writer is convinced that such a society can be a great blessing to our young people, and it can be made very interesting for them.

A society which teaches young people to give their time, their money and their lives for saving the world, is neither narrow nor self-centered. So many youth movements are self-centered in that they provide for personal entertainment and pleasure. Social activities are a prominent part in the lives of young people, but they are ready to respond to the sacrifice and self-surrender involved in missionary education and service.

I. W. JOHNSON.

WHERE TEAMWORK WINS.

Experience has taught us that no man liveth to himself. If a happiness is to be realized, the joy is doubled with the privilege of sharing it with another. When sorrow overtakes us, that sorrow is mitigated by the sympathetic sharing of others. When a task is to be done, it is often made easier by the helping hand of a friend or co-laborer. A man may exist largely to himself—many do—but he could hardly be judged to live. He merely exists. Companionship makes life fuller, richer, and more meaningful. We become a society of individuals associated for mutual assistance and universal advancement. As we face the tasks, the privileges, and the responsibilities of life, we face them not alone but in company. Not only

do we face life without contemporaries, but we live under the understanding gaze of those who have lived before us and who during their lifetimes enjoyed interests similar to ours and put their hands to tasks that were left to us to finish.

A writer of the gospels reminded us that we were compassed about with a great cloud of witnesses. He enumerates the faith of these witnesses and bids us live worthily of their expectations. We also live under the pressure of the consciousness of unborn generations who shall ultimately enter into our labors. Shall we pass the torch lighted and burning on to them, or shall we merely pass the stub of a candle burned low and smutted by our selfishness and misdoings. The heroes and saints of our church wrought to the best of their ability, striving to open doors through which we might pass to richer experiences and more inviting opportunities. In their hopes and expectations, through love and sacrifice, they laid the foundations of a great church with her multiplicity of enterprises and institutions of which Elon College is not the least. I seem to hear the voices of W. B. Wellons, W. S. Long, W. W. Staley, E. L. Moffitt, J. O. Atkinson, Captain Willis Lee, Dr. G. W. Herndon, and many others too numerous to record, though stilled by death years ago, still pleading with the ones of us who are heirs of the fruits of their lives to bring what we have and are and share it together with our efforts that the institution born out of their affections and begun by their sacrifices may live to greater usefulness, not only for the church and higher education of today but for all days to come.

As we have fought the battles of the college for a half century and now enter into the final stages, we shall need the prayers and the contributions of everyone who shares—it may be indirectly—the benefits of their achievements.

The All or Nothing Campaign for Elon College may be likened to a small group of individuals charged with the responsibility of lifting a great burden, the weight of which is far beyond their ability. Standing about them are hundreds and thousands of individuals who, if they only would, could lend a helping hand for an instant, and the task would be done. Or it may be likened to a small group of singers undertaking to render a great oratorio, the harmony and the richness of which cannot be realized without a great chorus. There would be plenty of singers if they

(Continued on page 15.)

FOR THE CHILDREN

Dear Friends:

My mother has been very busy this week. I am going to write her letter to you for her. I have so many things to tell you. It has been such a long time since I last wrote to you about my trip to Norfolk.

I have been having a great time trying to get my teeth through my gums. Would you believe it, I have enough through to bite with now? There are three up-stairs which I have gotten through since I got to be ten months old. These are just about the same size. My two lower teeth came through a month apart. The first one I got through while mother and daddy were at church on Sunday, before I was eight months old on Monday. The other one I cut on Sunday, before I was nine months old on the following Tuesday. Teeth are lots of fun once you get them through. I have lots of fun with mine. I pretend to mother that I am going to bite her little finger off. I grab it between my teeth when she is bathing my face. But to surprise her I hold it real easy and don't hurt a bit. Now that I have some teeth I can sit in my high chair and chew on a piece of hard, brown toast while daddy and mother eat their breakfast. I think that my smile is cuter now when I look in the mirror than it was before I got some teeth.

I'm trying so hard to learn to talk. Mother and daddy seem to have so much fun talking that I can't wait until I am able to talk with them. My vocabulary has eight words in it now. I say daddy, momma, bottle, spank, now, bye, hey and chick. Today, I was trying to sing "Rock-a-Bye Baby" with mother but I just couldn't get the words and the tune together! I try to make lots of noises. I can imitate a car; crow like a rooster; scream like a mill whistle. I guess you wouldn't know what I was trying to imitate if you were to hear me, but I think mother can tell what I am pretending to be.

Did you know that winter isn't so terribly far away? I rather dread for it to come because I love to stay out on the front lawn and porch in my little play pen and my swan rocking horse. I watch all of the little boys and girls going by my home on their way to and from school. I yell to them and they yell back to me. I shall miss them terribly if I have to stay in the house very much. But I like the snug, warm sleep-suits which

Mrs. Brame gave me on my tenth month birthday. They are pink outing with a blue kitty which is appliqued on the shirt of it.

I want to tell you about my stroller. That is what I have the most fun with now. Little Winnie Anne Watson let me borrow it because she is large and old enough to go places without it now. Mother takes the pan out of it and the handle off. Then after she moves reachable things back out of my way she lets me go. It is so much fun to just glide along in it. I can go so fast that I can even catch mother. I have learned to guide it perfectly. I can go real fast for a little way then I can coast a long way without any help.

I can crawl anywhere and can walk if there is something to hold on to. I shall be glad when I can really walk. Then I shall be able to walk about with Malcolm and Linda Faye. I chase Malcolm on my stroller now but I can't stay very near him.

Patricia Proctor let me have her swan rocking horse to rock in. At first I did not know how to rock it, but you should see me in it now! Once I tried to sit on the back of one of the swan sides and over I went—thump! I did not cry much because it scared me worse than it hurt. Then another time I tried to rock real fast while standing up—over I went on my nose! That did hurt! Daddy had to take me for a bit and carry me out on the porch where I could see the cars go by and forget about my bump.

Mother and daddy bought me a little nursery chair. It is ivory with a brown doggie on the back. Mother keeps some toys tied to the chair. I play with them on the swinging tray. There is a seat pad of blue oilcloth with ducks, dogs, cats and all sorts of toys printed on it. I thought that they should come off at first. I tried to take them off with my hands but they were stuck real tight. Now I pat them and try to make the noises which mother tells me they can make.

I wish that all of you lived near enough for me to visit you. Mother and I go visiting real often. I sit in my car seat by her side in the front seat. I try to help her drive. She lets me hold the gear-shift gadget but she says, "No! No! Momma spank," when I try to help her turn the steering wheel. I like to visit in the country when I can watch the chicks and play in the white sand. I like to

pick up small stones and let them drop to the ground. I can throw a ball also but I can't catch one yet.

My favorite friend is Malcolm Allen. He comes to see me every day. He thinks up nice things for us to do and play. He goes visiting with me and helps mother care for me. I just can't wait until I can imitate a Bob-white as Malcolm does. I want to go to Sunday school with him, Mrs. Allen and mother, also. Today I stayed with our next door neighbor, Mrs. Brame, while mother went to church and Sunday school with Malcolm and Mrs. Allen. I usually stay with Mrs. Brame. She and I have so much fun fixing dinner for her boarders. I like to watch her make biscuits best. I run around in my stroller or sit in my rocking horse while Mrs. Brame cooks. When mother comes home she comes and gets me and takes me home and tucks me in bed for my nap.

When you come to Sanford will you come to see me? I love company and mother says I behave very nicely when company comes. We just try to make everyone who comes feel that this is home also. I'm off to bed, so goodnight! Love to all the boys and girls.

"O. C. T."

PUZZLE CORNER.

What is my name?—I am a handsome bird. My feathers are brilliant green and yellow ones. If I am taught I can talk like you can. If my little master forgets to feed me, I yell out for a cracker. What is my name?

What am I?—After a rain I smile up at the sky. If you look in me you can see the white clouds floating by. You may see an up-side-down house or an up-side-down tree. When you look into my face you are sure to see an up-side-down picture of yourself! What am I?

Have you ever seen me?—I have a strong bushy tail. My fur is gray. I can run swiftly across the ground. I can climb a tree very fast by using my tail to help me balance and hold. I also jump from one limb to another and from one tree to another. I am a very busy person during the month of October putting away my winter food. What is my name?

There is the secret. The apostles had nothing that we have not; and we can achieve all that they did if we are prepared to pay the full price of discipleship—nothing withheld when Christ calls. The hosts of hell shall not prevail against the word that is "the demonstration of the Spirit and of power."



MRS. McCLINTOCK TO SPEAK AT WOMAN'S CONFERENCES.

The women of the Eastern Virginia and North Carolina Conferences are fortunate in having Mrs. E. E. McClintock of Chicago, Ill., Secretary of Woman's Work of the Missions Council of our denomination, as the guest speaker at their annual meetings. The Eastern Virginia Conference will meet at the South Norfolk Christian Church on Friday, October 3. The North Carolina Conference will be held at Union Christian Church, near Burlington, on October 7. The Southern Convention Woman's Mission Board will meet at Norlina, N. C., on October 4, and Mrs. McClintock will be present to give helpful suggestions concerning work for this biennium.

Mrs. McClintock went to Chicago from Denver in January, 1937, to serve as associate secretary in the Mid-West region. Her responsibility for the promotion and knowledge and interest in missions, home and foreign, through the Mississippi Valley from Ohio to Montana, and south to Texas, gives splendid background for the wider responsibility of working with women's groups across the country.

In 1922, following the death of her husband, she became executive secretary of the Denver Council of Religious Education; from 1928-31, she was also general secretary of the Colorado Council of Religious Education. From 1932 to 1936 she was director of religious education at the First Plymouth Congregational Church, Denver, Colo. For ten years Mrs. McClintock was director of the Older Girls' Camp conducted in the summer at Geneva, Colo., under the auspices of the International Council of Religious Education.

As Secretary of Woman's Work, Mrs. McClintock is responsible primarily for field contacts with groups of church women working through the state presidents. She also gives much time to the preparation and editing of educational and promotional materials for woman's work.

Mrs. McClintock was born in Ohio and moved to Colorado when fifteen. She was educated at Denver University, Boston University and the Iliff Graduate School of Theology, Denver. She is an ordained minister. Her husband, at the time of his death, was superintendent of the Rocky Mountain Division of the Western Union Telegraph Company. She has two children, both married—her son is an accountant, and her daughter, a graduate of Oberlin, formerly in social work, is now the wife of a Congregational minister.

CONFERENCE APPORTIONMENTS.

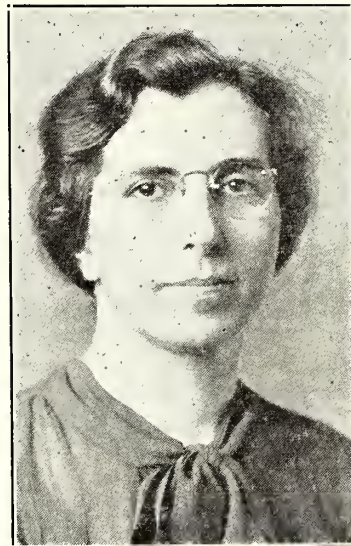
It is the desire and hope of the Mission Board that churches will pay all conference apportionments in full. Special gifts are always acceptable, but it is also important to be able to count on the regular annual offerings for missions, which many churches send to conference. Some churches that did not pay conference apportionments in full last year have promised to do so this year. Now is the time to get ready for the annual conference.

J. E. WEST.

	Junior Societies.	
Apportionment		149.66
	Cradle Roll.	
Contribution		84.25
		\$1,583.95
	MRS. J. R. DARDEN, <i>Treasurer.</i>	

MISS CREW TO WORK HERE.

We are very happy to announce that Miss Angie Crew is now a member of the working staff in the Southern Convention. She will be associ-



MISS ANGIE CREW.

ated with the promotional office and mission board, and will do religious and missionary education work.

In 1923, Miss Crew went to Japan as a missionary of the Christian Church. When the merger with the Congregational Church took place, she was continued under the American Board. She is now on furlough because of the situation in Japan.

Through the generosity of the American Board in continuing her furlough salary, and by agreement with them, it is possible for us to have her services within the Southern Convention for the present, and perhaps for a year. The Southern Convention Mission Board will pay for her board and room, and the promotional office will arrange for her travel expense.

Any church desiring her service will please communicate with her or the promotional secretary at Elon College, N. C.

MISSIONARY OFFERINGS.

WEEK ENDING SEPTEMBER 26, 1941.

Sunday Schools.

Elon Community Bible Class,	
Elon College, N. C.	\$ 2.54
Pleasant Hill, Liberty, N. C. ...	7.81
Durham, N. C.	7.90
Oak Grove, Sunbury, N. C.	1.28
New Elam, New Hill, N. C.	6.65
Liberty Spring, Suffolk, Va.	5.00
Antioch, Harrisonburg, Va.	4.49
Berea (Norfolk), Norfolk, Va. .	17.00
Rosemont, Norfolk, Va.	28.73

Total \$ 81.40

Individuals and Churches.

Liberty Spring, Suffolk, Va. ...	\$ 40.00
Oakland, Suffolk, Va.	28.00
Monticello, Brown Summit, N. C.	1.94

Total \$ 69.94

Specials.

Class No. 3, Rosemont S. S., Norfolk, Va.	\$ 3.00
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Total for the week \$ 154.34

Previously acknowledged ... 240.25

Total since Sept. 1, 1941 ... \$ 349.59

Gratefully,

MATTIE COX PARKER,
Secretary.

QUARTERLY FINANCIAL REPORT.

Following is the quarter financial report of the Eastern Virginia Conference to the Treasurer of the Woman's Board of Missions of the Southern Christian Convention for quarter ending September 15, 1941:

Woman's Societies.

Apportionment	\$1,049.51
Thankoffering	12.03
Migrants	4.20
Memorial, Mrs. Ora Harrell	10.00

Total for Woman's Societies \$1,076.74

Young People's Societies.

Apportionment	274.30
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The Need of Increasing the Requirements For Ordination

By REV. ROY C. HELFENSTEIN, D. D.

The following article should be studied carefully by ministers, ministerial students and those charged with the educational standards for the ministry in our various conferences.—Editor.

There seems to be considerable agitation in our denomination of late to try to provide religious leadership for some of our smaller churches by lowering the standards for ordination in order to be able to delegate untrained men to render the leadership requested. Some advocate that we should ordain local preachers in order to meet the emergency existing in certain situations. Some advocate that we should ordain laymen to serve as lay preachers. Different similar proposals have been made, but each proposal embodies the idea of lowering the requirements for ordination. Of course there is nothing new about the problem involved, neither is there anything new about the proposals made to meet its solution. The Congregational Churches and other Non-Conformist Churches of Great Britain, as well as the Methodist Church and others in our own country, tried unsuccessfully to solve the same problem years ago in the same way. The Congregational and Christian Churches of the United States should now profit from their experience.

I personally believe that instead of lessening the requirements for ordination, we ought to increase the requirements in order to keep pace with the advance of other professions. If the ministerial profession is to maintain its traditional dignity and rating of importance in the professional world, instead of making the requirements for ordination less stringent, they will need to be made more stringent. There is no other way for the profession to keep pace with the other professions in their demands for higher standards. The medical and legal professions and the teaching profession have been consistently and constantly raising their standards. The standards for nurses as well as the standards for physicians have been raised repeatedly during the last quarter of a century. Nurses today are required to take definitely prescribed courses of study and then have to qualify by passing the State Board. And young physicians are compelled to qualify in a similar manner. It will be a sad day for the church if it fails to make increasingly exacting demands upon those who would qualify for the gospel ministry. Men who deal with the spiritual life and spirit-

ual health have even more commanding responsibilities than do those who deal with the physical life and physical health. And anyone presenting himself for the ministry to serve the needs of the souls of men should be willing to meet even more exacting requirements for qualification than are demanded of those who care for the body. The dignity of the profession needs to be raised to the highest professional level, else the other professions will have only contempt for the highest profession of all—and the best young men will refuse to consider its claims upon them.

Personally, I think that graduation from a standard college and from a recognized theological seminary should be the minimum educational requirement from all who seek ordination in the Congregational Christian Church. Such a requirement, strictly enforced, would increase the number of worthy recruits for the ministry.

When young men, desiring to enter the medical or legal professions, are willing to meet the professional standards of a college education plus three to four years of special professional training, my own conviction is that any man who desires to enter the profession of the ministry is unworthy to enter if he is unwilling to meet a similar requirement. Even with the very best training that college and seminary can give a man, if he is a worthy minister, he will feel unequal to his task. There is no other realm of human activity in which the words are more true—that “A little learning is a dangerous thing”—than in the work of the ministry. Of all people who should even consider the lowering of the standards for ordination to the gospel ministry, ministers themselves should be the last. If they do condone such consideration, so should their judgment be. But the tragedy is that so will be the judgment of the world against the church.

It is interesting to note in this connection that men who have had the most extensive training in preparation for the ministry are always the ones who most keenly recognize their limitations and who most sincerely lament the inadequacy of their training for the great work of the gospel ministry. Often those with no special

training feel self-sufficient, while those with but meagre preparation frequently feel more than equal to their task. But those with the best training deplore their personal limitations in so great a work as that of “preaching the unsearchable riches of Christ.”

It would be tragic for the church and tragic for the ministerial profession to lower the standards for ordination even though there are successful ministers who have not met the previous standards. There are always exceptions and exceptional people. But in this case, as in many others, “the exception” proves the rule. And I dare say that the ministers today who did not meet the standard when entering the ministry now wish that they had been required so to do. The teaching profession has raised its standards a hundred per cent in the last twenty-five years. Men used to be permitted to practice Osteopathy and Chiropractic after having a few months’ training. But now a man has to take four years of special training to practice Osteopathy, and efforts are being made to require those who would practice Chiropractic to take four years of special training in preparation. In the light of these facts, it seems unbelievably inconsistent to advocate lowering the standards for ordination to the gospel ministry. The question is, “Why is ordination necessary in order for laymen to serve as religious leaders?”

I realize that there is a definite need of lay leadership among some of the smaller churches which are unable to support an ordained minister. However, laymen could be assigned or commissioned to serve these churches without their being ordained. I believe that ordination should be reserved only for those who are “called” to the ministry and therefore purpose to give their lives in the service of the church. I am sure we still believe in men being “called” of God to enter the ministry. Only such should seek ordination. The office of the holy ministry should not be jeopardized by any measures adopted to meet local emergencies.

The idea of ordaining local preachers simply to enable a congregation to have someone to perform marriages and administer communion seems to me very unecclesiastical. It would be far better for the State Conference to grant licentiates this right, than to lower the standards for ordination.

Most of us are cognizant of the problem that our Methodist brethren in this country have had with some of

(Continued on page 13.)

Pilgrim Fellowship

"Youth at Work in the Church"

A. LANSON GRANGER, JR., Editor

MORE UNITY IN THE SOUTHERN CONVENTION PILGRIM FELLOWSHIP!

If the Pilgrim Fellowship in the Southern Convention is to accomplish what rightly it can and should, more unity of purpose and vision, and greater correlation of organization and activities than we now have is necessary. We started out last year in this direction of more unity. At the meeting of the Southern Convention, the opinion was clearly presented that there was too much overlapping of young people's organizations and too great duplication of activities. The outcome of all this was the creation of a Pilgrim Fellowship Council which was intended to be a unifying agency, with the specific purpose of studying the involved situation of our young people's work and acting as a go-between planning group between the conference Pilgrim Fellowship groups. This Council was composed of representative young people from each of the conferences and adult representatives from the Board of Christian Education and the Woman's Mission Board.

The Council has operated under difficulties. There has been the problem of getting all the group together for as many sessions as it should have. There has also been the problem of expense, although the expenses of the meetings thus far have been borne largely by the young people themselves. It must be admitted, too, that some of the work of the Council has bogged down. And there can be added the fact that the Council has the uneasy feeling that its function is not adequately recognized by the conference Pilgrim Fellowship.

Nevertheless, the Council has done a number of things, and has more ideas to follow, which undoubtedly will make our young people's work increasingly effective. It has supervised the publication of a program guide for all the churches, plans to issue another by the first of the year; it has worked out a united missionary project, through which it hopes to increase gifts to missions; it aided during the summer in the securing of volunteer student summer service workers; it plans to issue soon three

worship programs for united use; and it is working on a questionnaire through which to discover information and the needs of our young people.

But something more needs to be done. Last spring the editor of this page received a letter from Miss Lucy Eldredge following her visit among our young people's conferences. Here, in part, are her impressions: "The Pilgrim Fellowship is growing in the Southern Convention. Two things are essential now, I think. The young people need to have some glorious experiences in some Pilgrim Fellowship setting, so that the words mean something to them, more than any argument or presentation can give until they have such experiences. The Pilgrim Fellowship must prove its worth to adults by something it does. Deeds talk, and the spirit and cooperation of young people in work which the Convention recognizes as essential will help more than anything else."

Our unity in the Pilgrim Fellowship in the Southern Convention will begin to be realized as we provide the "glorious experiences in some Pilgrim Fellowship setting."

For years our young people have been meeting in conference Pilgrim Fellowship gatherings (or the same thing under another name). Some of us have trekked to conference meetings in Defiance, Lakeside, and Columbus, Ohio; Rockford, Ill.; even as far as Oakland, Calif. We have been to meetings of the Southeast Pilgrim Fellowship in Winter Park, Norfolk and Greensboro. But we have never yet had a Southern Convention Pilgrim Fellowship gathering.

Such a meeting would be a visible demonstration of our unity. It would permit us to see who and what we are. It would make possible the thinking through of all the problems which face us and the jobs we ought to do unitedly. It would provide inspiration on a level upon which we have not yet received it, together.

Here is where the young people of our church might profitably accept the practice of the women of our church, who meet as a convention, in a meeting of their own.

Such a mass conference or conven-

tion is needed by our young people, too. How about writing your reactions to the plan?

OTHER CHURCHES IN OUR COMMUNITY.

CHRISTIAN ENDEAVOR TOPIC
FOR OCTOBER 12, 1941.

SCRIPTURE: Rom. 12:4-13.

Daily Readings—

Monday—Salutations to Church Leaders—Rom. 16:1-5.

Tuesday—Other Churches Established—Acts 11:19-26.

Wednesday—Supported by the Church—Phil. 4:14-18.

Thursday—"General Assembly" of the Church—Heb. 12:22-24.

Friday—Offend None—I Cor. 10:31-33.

Saturday—Christ to the Churches—Rev. 1:10, 11, 20.

Suitable Hymns—

"I Love Thy Kingdom, Lord."

"I Love to Tell the Story."

"Blest Be the Tie That Binds."

"Jesus Shall Reign."

We are beginning a series of three topics on "Our Community." These studies should result in surveys and projects in the field of community cooperation.

In almost every community there are churches of different denominations of widely differing backgrounds and practices. There are outward differences in such matters as church government and form of worship. A survey of church history will bring out the original sources of these differences.

Use These for Short Talks—

1. Christianity is a cooperative movement—the "ecumenical church."

2. Beneath their differences, Christian churches are essentially one by virtue of their common faith in Christ and common dependence upon the New Testament.

3. People who are active in a community in Kingdom building—doctors, nurses, ministers, teachers, charity workers, etc.

For Study and Discussion—

Have reports made of visitations to other churches in the community. These reports should be generous and appreciative, not critical. Find out something of the history, the creed, customs of worship, missionary activity, and wherein lies the governing power of the church.

1. What are the advantages of having a number of Protestant denominations?

2. What can young people's societies do to bring the denominations into closer fellowship and cooperative effort?

S. E. M.

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

GOD OUR HEAVENLY FATHER.

LESSON I—OCTOBER 5, 1941.

LESSON: Gen. 1:26-28; Ex. 34:4-7; Psalm 103:1-13; Isa. 40:27-31; Matt. 6:24-34; 22:35-38; John 4:24; 14:20-23; Acts 17:24-30; I John 1:1-4.

GOLDEN TEXT: *Our Father who art in heaven, Hallowed by thy name.*—Matt. 6:9.

God Our Heavenly Father.

These four words tell a great story. Their truth touches practically all of life. Take them by one, even though not in the order in which they are given, begin to think about them, and see what far horizons they reach.

God.—There are many conceptions of God, many descriptions of God, many theories about God, indeed many caricatures of God. But when we use the term God we usually know what is meant, at least, in general. We believe He is the reality back of and beneath and beyond the universe. We believe that He created, orders, and sustains the universe. We believe He is Spirit. We attribute to Him certain virtues and believe He is the conserver of certain values. God is an infinite being, a living personality, a perfect personality. If one takes the Bible and reads about God he will find many efforts to describe Him, or at least to tell about His attributes. He is all-wise, all-powerful, all-loving. He is gracious and merciful and long-suffering. He is unchangeable and in a sense unchanging. He is holy and just, but merciful and kind. One could go on almost indefinitely making a list of the many words that are used to describe or depict God.

Father.—God a Father. That idea gradually emerged in the history of the race. The story of the long road along which men traveled to reach that discovery is one of the most thrilling stories to be found anywhere. In the beginning of Israel's history, God was Creator, King, Judge, and in some instances He is referred to as Father, but it is usually as the Father of the nation. But gradually the idea evolved until in Jesus Christ it came to its fullest flower and beauty. This infinite spirit is primarily a Father. The essential spirit which characterizes Him is the spirit which one finds in the best

earthly Father raised to infinity. This idea of Fatherhood has significant and stupendous meaning. If God is our Father then we are children of God. There is kinship between us. That is what the first section of today's lesson tells us. "And God created man in his own image, in the image of God created he him; male and female created he them." That does not mean, of course, that God is simply an overgrown, or an infinitely large man, with hands and feet and a physical body. It means that man's likeness to God lies in his intellectual, moral and religious powers and capacities, in his ability to think and feel and will. It means that there is the possibility of communion and fellowship between God and man, the possibility of revelation, and what is perhaps most inspiring, the possibility of man becoming increasingly like God. Take those two words, God and Father, and put them together and great vistas are opened up.

God Our Heavenly Father.—Here we reach the climax. Here we have four words linked together that stagger the imagination. God is. God is a Father. God is a Heavenly Father. God is our Father. Jesus himself said, "When ye pray, say *our Father*, which art in heaven." That word, our, is just as significant as the word Father or heavenly. For if we have a common Father, we are all brothers and sisters, children of one heavenly Father. Here is the basis of brotherhood. "God hath made of one blood all nations of men for to dwell on all the face of the earth," said Paul by the Spirit of God. The primary law of life is that men should treat all other men as brothers. We are not only our brother's keeper, but we are our brother's brother.

Our Heavenly Father's Care.

In the other section of the lesson as printed in the text today, Jesus gives us an assurance of God's care for His children. It is a cure for worry, one of the most comforting and challenging messages in the New Testament. God is our loving, heavenly Father, He knoweth what things we have need of. He feeds the fowls of the air, and clothes the flowers of the field which have such a brief and transitory existence. Can we not trust Him to provide for us His children. Jesus does not put a premium

on lack of foresight, lack of prudence, lack of effort. He would heartily approve of life insurance and social security and old age pensions, and savings accounts (provided they were in proportion). Nor did He put a premium on indolence and indigence. God sent the manna to the Israelites but they had to gather it. In like manner, God expects men to do their part. But Jesus says that if a man seeks first the Kingdom of God and His righteousness, "these things" shall be added unto him. Life is to be lived on the basis of trust or faith in a living, loving God. This is the cure for worry and fretfulness and strain. One is to do the best he can every day. "Sufficient unto the day is the evil thereof"—every day will be all that he can handle. Why unfit oneself for today's duties and privileges by worrying over yesterday or over tomorrow. Seek to live for God today and God will provide a living for today.

BISHOP EDWIN A. PENICK HEADS NORTH CAROLINA COUNCIL OF CHURCHES.

The Council held its annual meeting in Hillsboro Tuesday of last week. Much business was crowded into the work of the day. Rev. Ernest J. Arnold had made such careful provision for the exercises of the day that it proved a delight.

The more than seventy gathered about the tables at lunch in Hillsboro enjoyed the fine fellowship and delightful luncheon served by the ladies of the churches of Hillsboro. No one could have spoken more appropriately than did Bishop Penick. The historic setting and the spirit of the churches manifest ministered well to the work of the day. Old Hillsboro rose to the occasion.

New officers elected to serve with Bishop Penick include Dr. John R. Cunningham, president of Davidson College, first vice-president; Dr. J. H. Lightbourne of Burlington, second vice-president, and the following members of the executive board: Dr. Elbert Russell of Duke University, Dr. W. A. Stanbury of Winston-Salem, the retiring president, and David Foust of Salisbury.

Other members of the board are Bishop Kenneth Pfohl of Winston-Salem, George H. Rhodes of Albemarle, C. C. Ware of Wilson, Stanley C. Harrell of Durham and J. Shelton Smith of Durham.

Rev. Ernest J. Arnold is to be congratulated on the work he is doing. His energy, good cheer and wisdom in the work commends him to all.

—*Christian Advocate.*



BY CHAPLAIN

H. E. ROUNTREE

MONDAY.

IS FREE BREAD WRONG?

"By the sweat of your brow shall you earn your living."—Gen. (Good-speed.)

Free bread is not wrong when it is given those who are physically unable to work, or who by calamity or misfortune are utterly deprived of opportunity to earn bread. But no greater truism ever was spoken than: "A nation that gives its people free bread and at the same time an insoluble debt is lost." That is only a repetition of God's word in our text. Man must earn or perish, and to aid the indigent makes him more so? In addition to this it makes more indigents.

Prayer—Our Father, as we pray to live right, enable us to see what Thy will is concerning us; what nature's relation is to labor and to service. Let come what will, we trust Thee in the fruitage of our hands. Guide us this day for Jesus sake. *Amen.*

TUESDAY.

"MY ANCHOR HOLDS."

"Which hope we have as an anchor of the soul."—Heb. 6:19. (Read verses 10-20.)

One of the most important and necessary parts of the equipment of a ship is its anchor. This must be able to function in any emergency that may arise, and it must not fail to hold. In case of a storm which gives the anchor too much strain and drags it, another anchor is dropped.

As the Christian makes his journey over life's troubled sea, he, too, must have an anchor that will hold. That anchor is Jesus Christ. Believe in Him. Believe in the righteousness which He is; trust in Him; follow Him in love; try Him by putting His principles in practice in all things in everyday life and it will be found

to be an anchor that never fails. Let us pray for ability and grace to do all this, this day.

WEDNESDAY.

"IS SIN TOO BAD?"

"Having the understanding darkened."—(Read Eph. 17-19.)

"The goodness of God leadeth to repentance." Any ministration that convinces the sinner that sin is not so bad after all; or any preacher that urges sinners to "cheer up" rather than repent, is not God's Gospel.

Says B. H. Shaddock in *Mistakes That God Did Not Make*, "No Christian can be indifferent to poverty, hardship, or sickness of any one, but God's plan is that ministering to the physical needs of the unsaved shall be an incentive to repentance."

Let us pray that we may this day and always be evangelists of His to save the unsaved.

THURSDAY.

UNHOLY CHARITY.

"There is a way which seemeth right unto a man, but the end thereof are the ways of death."—Prov. 14:12.

There is a goodness that breeds iniquity. "There is a charity that breeds loafers; a mercy that fosters crime; a pacifism that invites piracy; a social program that penalized frugality and puts a bonus on profligacy. God made no such mistake. He never planned that health, peace or prosperity would be the heritage of families, or nations, that defy Him." Let us pray for God's will to be done in us in all our dealings with one another, and in our nation in all its dealings with her people.

FRIDAY.

VACUUM MINDS.

"They did not like to retain God in their knowledge . . . God gave

them over to a reprobate mind."—Rom. 1:28.

It is said that nature abhors a vacuum. It seems that God does also. It takes place when God ceases to possess our minds. This is illustrated definitely by Jesus in the instance of a man who taketh unto himself seven other spirits . . . and the last state of that man is worse than the first (Matt. 12:43-45). This is a true commentary of what happens when people leave God out of their thoughts. It is the cause of national decay; it is the cause of becoming easy prey to evil ideas and sin. Empty minds. Let us pray that we may set our standards by the cross.

SATURDAY.

INNER SERENITY.

"Take no thought for tomorrow . . . consider the lilies of the field, how they grow; they toil not, neither do they spin; and yet I say unto you that even Solomon in all his glory was not arrayed like one of these."—(Read Matt. 6:25-34.)

"Do not carry two burdens at the same time. The past is utterly beyond control—not all the tears, prayers and regrets can change a slightest part of it. Let it go. You never have to face but one problem at a time no matter how busy you are." Let us pray today for faith enough to cover not only our sins but our troubles; and for His grace that we may endure hardness as a Christian soldier.

SUNDAY.

There is a perpetual ordinance for today. It comes from God. It is, "Remember the Sabbath Day to keep it holy." This law has not been changed. It is still true, as someone has said, that "he that walks off the edge of the roof winds up with a broken neck." Man's physical well-being demands the Sabbath as well as his spiritual,

THE NEED OF INCREASING REQUIREMENTS FOR ORDINATION.

(Continued from page 9.)

their "local preachers" and the trouble which some of their "local preachers" have caused various churches in our denomination in different localities.

The Congregational Churches in England had a very unhappy experience with their lay preachers, as I have heard the British Congregationalists explain at different times. Frequently these men, somewhat gifted in public address—but without a message of their own—soon posed as ministers with clerical standing, and subtly edged their way into the good graces of local congregations in order to receive "a call," thus creating a great embarrassment for the association and conference authorities, who, though realizing their lack of qualifications, were unable to intercede. This is no trifling matter. It is much easier to refuse to give a man ministerial standing than it is to take it from him when once it has been given to him.

Why could we not appoint or "commission" lay leaders for the type of work required without calling them preachers? I have always labored under the conviction, as already intimated, that "preacher" was a title that should be reserved for those who felt "called of God" to give their lives to "the high calling of preaching." Is there not some name that we could find to use in designating this special type of religious worker which would give the men the recognition which the service they would render deserves? It may be difficult to coin a suitable title, but it can be done, and should be done rather than for us to misuse a professional title for unprofessional workers. Serious thought should be given to finding some suitable appellation or title for laymen who are willing to serve in this capacity. Along with many others, I am convinced that neither "lay preacher" nor "local preacher" is the desirable designation. "Gospel messenger" or "gospel courier" or "religious sentinel" or "lay counsellor" or "parish sentinel" would be much more fitting.

The Roman Catholic Church provides for various types of lay leadership, but it is not lowering its standards of training for its priests, though it, too, is suffering from a dearth of applicants for the priesthood. It would be suicidal for Protestantism to lower its standards for the ministry. The status of Protestantism today would be altogether

different if from the beginning all denominations had insisted on as extensive training for the ministry as the Roman Catholic Church has required of those entering the priesthood.

In those periods when the Non-Conformist Churches of England laid their greatest emphasis upon specialized training for the gospel ministry, Non-Conformism experienced its greatest growth. The same has been the experience of the Evangelical denominations in America.

If the people are to have increasing respect for the church, and if the churches are to experience increasing spiritual power, there dare not be any lowering of the standards for those who would enter the ministry, or lowering of the requirements for ordination to the ministry.

The ecclesiastical as well as the social situation demands that greater care should be given now than ever in accepting and training young men for the ministry. Ministerial leadership requires prepared minds as well as prepared hearts. Neither in itself is sufficient. Neither in itself will meet the need of our church.

There are many who feel that the endowments in some of our theological seminaries, providing free tuition, and free room rent besides cash scholarships, thus offering an easy berth for graduate study, has lured many young men, who accepted the opportunity though having no intention whatsoever of giving their lives in the service of the church as ministers of the gospel. Of course said endowments were originally for the specific purpose of training men for the ministry rather than to make it easy for religious minded students merely to take a certain number of courses that would count on some graduate degree. Many think this practice has lowered the regard of other students for the ministry as a profession. Be that as it may, the opportunities which our standard theological seminaries offer young men preparing for the ministry are such that no young man worthy to enter this high calling has any excuse for failing to take a complete seminary training in a standard seminary after taking his college course.

Let the Congregational Christian Churches adopt such a standard for all from its ranks who would be ordained to the ministry, and other denominations would follow the example. Of course, we all recognize that there have been and are certain exceptionally talented men in the ministry who never had a theological training, but those same men would have been better prepared for their

work and would have rendered a still larger service to the church if they had taken special training for the ministry, the same as other men take special training for the medical and legal professions.

Naturally there have been and will be those who, notwithstanding the fact of having received full college and seminary training, are still inefficient workmen that ought to be ashamed. Nevertheless, they would have been far less efficient without such training, and moreover the efficiency of the efficient among those not having such training would have been greatly increased by such training.

May the day soon come when even a college and seminary training will not be sufficient preparation for ordination to the gospel ministry. The best medical schools, like the best theological seminaries, require that young men have four years of college training before permitting them to enroll for medical training. And then after taking a four years' course of professional study, these young men have to serve an internship in a standard hospital before being granted the full privileges of the profession. Similarly young men preparing for the ministerial profession should be required to complete both college and seminary training, and then serve a year's "internship"—namely, serve as an assistant for at least one year under an experienced pastor in some progressive church before being granted the full privileges of the profession as embodied in ordination.

The day will come when such requirements will be made if the church is to survive. How thankful all ministers in middle life today would be if those requirements had been made when they were preparing to enter the ministry!

Regardless of what emergencies we may today face in providing leadership for some of the smaller churches, under no condition should the standards for ordination be lowered, but rather everything should be done to heighten the dignity of the ministerial profession. We certainly ought to be able to secure the lay leadership needed to meet special situations without involving the question of ordination in any way. "So may it be!"

N. B.—This appeal for increasing the requirements for ordination is not based upon fanciful theory. Since writing the foregoing article, it has come to my attention that the United Lutheran Church is already beginning to practice the ideals which I have advocated in regard to increasing the requirements for ordination.

(Continued on page 15.)

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

Twenty-five years—a quarter of a century. It is a long time, isn't it? One can go through many experiences in that length of time. The writer was elected Superintendent of the Christian Orphanage in 1916, and this year rounds out his twenty-fifth year. He is the oldest orphanage superintendent in North Carolina from the point of service except one, but not the oldest in age. The twenty-five years have been busy years. Every day has been filled with many things to do and to look after. In fact they have been such busy years that we cannot realize that we have been at the Christian Orphanage twenty-five years. We have never found time to take a vacation, except a few weeks we spent in the hospital, unable to work.

Our time, our thoughts and our energy have been spent in trying to reach and help as many little fatherless and dependent children as possible, and to help give them a chance in life. During these years we have reared and sent out many boys and girls that have made good and we feel proud of them. Quite a number of our girls take training in nursing; some take the business course at the college; others get jobs in the hosiery mills; a number of them get married and become "home builders."

We have boys who are holding positions of trust and are making good. The greatest pay we get out of this work is to see our boys and girls who come to the orphanage dependent and by the opportunity the orphanage gave them have made use of it and are now making useful and upright citizens. The orphanage has two children in hospitals in training now. One graduated at Duke University last June and will get her cap and gown November 1, and begin work in her chosen profession.

We had a fine girl to graduate from high school last May. She won a prize of \$5.00 for averaging ninety-five on all her studies. She, too, will enter a hospital October 6, to take training. The girl has a record during the years she has been here that is fine as any girl we have ever reared here. She has never had to be corrected for anything in word or act during her years spent here. It pays to invest your money in the little dependent children and give them a chance.

This year our goal is \$2,200.00. It

will take every dollar of that amount to meet the expenses this year. We have had to spend quite a lot for repair of our building and put a new roof on it and was compelled to buy a truck and other farm implements that we had not counted on the first of the year. Of all the years we have been here this is the year we want to reach our goal. This is the writer's twenty-fifth anniversary here and it would be fine if we could raise \$25,000.00 on the twenty-fifth anniversary year. We would be happy indeed. We have always had the cooperation of our church at large during these years and we are gratified.

It was very kind of the children of the Morrisville Sunday school and Mt. Auburn to make a contribution to

help us buy potatoes, as the dry weather ruined our crop. We are grateful.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR OCTOBER 2, 1941.

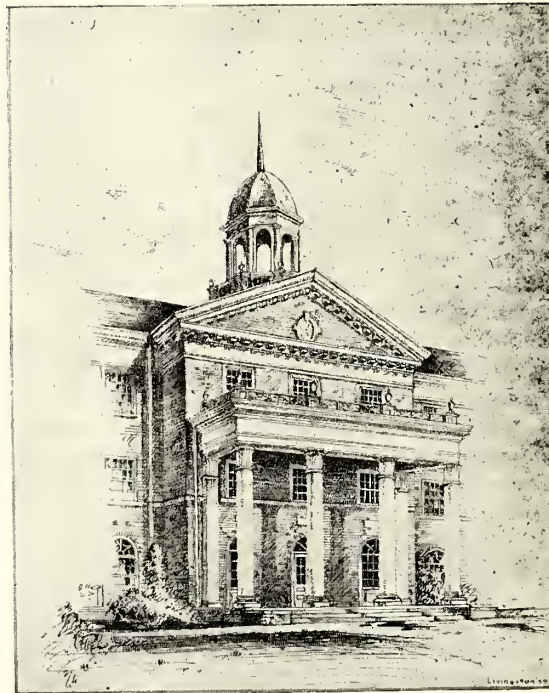
Amount brought forward	\$11,726.35	
Sunday School Monthly Offerings.		
Eastern N. C. Conference:		
New Elam, July, Aug. & Sept.	\$ 6.25	
Wake Chapel	9.35	
		\$ 15.60
N. C. & Va. Conference:		
Elon College Community		
Bible Class	\$ 2.54	
Reidsville	9.11	
Happy Home	5.00	
Monticello	5.08	
		21.73

(Continued on next page.)

ELON COLLEGE

Founded by the Christian Church in 1889

**A CO-EDUCATIONAL INSTITUTION OF HIGHER
LEARNING OF THE CONGREGATIONAL
CHRISTIAN CHURCH**



ENTRANCE TO ADMINISTRATION BUILDING

Elon College is located in the piedmont section of North Carolina. The climate is invigorating and healthful. The natural beauty of the campus is enhanced by careful landscaping.

The definite religious atmosphere of the College and its modern equipment provide the very best facilities available for the training for religious leadership.

The rates are most reasonable.

LEON EDGAR SMITH, President

Elon College

North Carolina

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational and Christian Churches.

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Marriage or obituary notices of not over 125 words will be published free. All over 125 words, 1c a word, cash with notice. Notices should be confined to 250 words.

Contributions for the Pilgrim Fellowship page should be sent to Rev. A. Lanson Granger, Box 144, Asheboro, N. C.

ORPHANAGE REPORT.

(Continued from preceding page.)

Western N. C. Conference:		
Shiloh	\$ 2.00	
Randleman	5.30	
Antioch (R)	1.75	9.05
Eastern Va. Conference:		
Berea, Norfolk	\$ 4.00	
Bethlehem	6.63	10.63
Valley Va. Central Conference:		
Newport	\$ 3.15	
Antioch	5.43	
Winchester	8.76	
Special Offerings.		
Mr. Morgan	\$ 15.00	
Mr. Horner	10.00	
Mr. & Mrs. Roger Gant:		
Memorial to Mr. C. V.		
Sellars, \$5.00; Memorial		
to Mr. J. M. Fix, Jr.,		
\$5.00	10.00	
		35.00
Total for week	\$ 109.35	
Grand total	\$11,835.70	

WHERE TEAMWORK WINS.

(Continued from page 6.)

would join in the rendition and make possible the beauty of the composition. It requires teamwork to win, to achieve. If only the entire constituency—church, alumni and friends—would assume their responsibilities and bear their parts, the debt would be lifted. When that is done, the joy of the occasion will be multiplied over again by the immense chorus who will join in the singing of the halleluiahs. This is an appeal to every heart and purse to join in this worthwhile undertaking that the dreams and hopes of those who have gone before and the ones of us who live today may be fully and completely realized.

L. E. SMITH.

STANDING COMMITTEES FOR VALLEY CONFERENCE, 1941-42.

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The new Sunday school year begins with October. All promotions should be made so that new classes will start with the new literature. Careful grading is as important in Sunday school as it is in public school.

THE NEED OF INCREASING REQUIREMENTS FOR ORDINATION.

(Continued from page 13.)

In some of the leading synods of the United Lutheran Church which are experiencing the greatest growth of any group in American Protestantism, every candidate for the ministry must complete the regular four year course of study in a standard college before he will be admitted into theological seminary. Moreover, the United Lutheran Church is now introducing the practice which requires that each student in the theological seminary shall serve one year as assistant to some experienced pastor after completing his second year's work in the seminary before he will be admitted to the senior class. A careful monthly report of his internship and the progress being made has to be submitted to the seminary by the student and by the pastor under whom he is serving his internship. Then after his third year in the seminary, making in all four years of professional preparation, it is required that the student receive a call before he can be ordained. Coincident with this advanced step in the requirements for ordination, the character standards of the candidates for the ministry have automatically been raised.

At a time when other denominations are beginning to increase their requirements for ordination, it seems inconsistent for our denomination even to consider the desirability of lowering its standards. Certainly the Congregational and Christian Churches which have so consistently stressed the importance of an educated ministry in the past will not now permit themselves to be less exacting than any other denomination in the requirements for ordination.

It is the sincere conviction of many of us that a new day would dawn for the Congregational Christian Churches if all candidates for the ministry were required to complete the four year course in a standard college before being permitted to enter the theological seminary, and then after the second year in seminary, that they be required to serve a year of internship under an experienced pastor before taking their third and final year in the seminary. Serving the internship after the second year in seminary would be preferable to serving it after graduation. Moreover it should likewise be required that each student graduating from the seminary should receive a call before being granted ordination.

ALL OR NOTHING FOR ELON!

By JAMES H. LIGHTBOURNE, Sr.

The Board of Trustees of Elon College sitting at the college this last July voted that, "That we enter upon a campaign at this time to clear the college of its debts." The campaign has been officially launched. At this meeting provision was made for the organization of a campaign committee, and to this committee was left the responsibility of selecting a slogan for the campaign which would be at once challenging and reflective of the character of the campaign. At the first meeting of the campaign committee the matter of the slogan was taken up immediately and it was agreed unanimously "All or Nothing for Elon" best met the requirements. And so that name and slogan was born.

The slogan has challenge! For the Board of Trustees to authorize such a campaign, for Dr. L. E. Smith, president of the college, to agree to it and to consent to serve as the General Chairman, took great faith. This faith should challenge the membership of the Southern Convention and the friends of Elon everywhere. The members of the Board of Trustees of the college were chosen from among their brethren to serve in that capacity for reasons of ability, loyalty and consecration. For them to come to this momentous decision and to call upon the members of the Southern Convention and the friends of the college to support them in it was not the result of any hasty action. It was the result rather of long discussion following longer private meditation and prayer upon the matter. Dr. L. E. Smith was called from a service he looked upon as his life work to assume the responsibilities of the presidency of Elon College. At that time he was told he was the one man among us equal to the pressing demands of the situation at Elon. Dr. L. E. Smith was also promised the prayers of the brotherhood and the loyal support of the membership of the Convention and the friends of Elon. And now this man called to this office of trust and tremendous responsibility gives to us as his mature judgment after prayer and long thought that now is the time to clear Elon of its indebtedness, and that the plan proposed is equitable, practicable and adaptable. And so we state the slogan has challenge because of the thought, the meditation and the prayer from which it came. Is there a member of the Southern Convention, is there a friend of Elon College, who knowing the difficulties under which the institution has labored these last ten years, does not feel himself strangely moved upon by the call now—All or Nothing for Elon?

The slogan reflects the character of the campaign. Let us look into this aspect of the slogan for a moment. What is the character of the cam-

paign? Is it simply to raise money for Elon? No! This campaign is to free Elon of indebtedness. The Board of Trustees and President Smith are challenging the members of the Southern Convention and the friends of Elon to raise every dollar of this indebtedness. And so it is all or nothing. Indebtedness has burdened the institution too long. The hour has arrived to make a clean sweep, release the endowment funds and put Elon in a position to go forward to a finer and a larger service.

To whom should this slogan appeal? First of all, may we suggest it should appeal to the citizenship of North Carolina. The courageous group of men of the Southern Convention which established Elon College elected to locate it in North Carolina. And for fifty years now it has served the Old North State. Her sons and daughters have gone forth throughout the length and breadth of the state and served their state well in terms of enlightened citizenship. North Carolina schools have found in Elon College an institution sympathetic and constructive, and better able today than ever before to serve in preparing teachers for the educational needs of the state.

There should be a strong appeal in this slogan for Alamance County and the city of Burlington. It is an advantage for a county to have within its borders an institution of higher education, for a city to have contiguous to it a college. And the advantages are not to be thought of chiefly as material, for they are moral, cultural and spiritual. But Elon College provides Burlington, Alamance County and the contiguous counties an opportunity for their sons and daughters to secure a college education they otherwise would not have. This year Elon College has the largest enrollment of her history from these sections.

There should be a strong appeal in this slogan for the men and women who have gone out from Elon College. Others before them made Elon College possible for them, there is a claim here of gratitude, and a pull on the heart strings.

And lastly, there is an appeal here for the membership of the Southern Convention. It is the college of the Southern Convention. Men whose memories are dear to us founded Elon College. How great their faith! How amazing their courage! And they did it for us. For this generation! For the Kingdom of God! In a very real sense they covenanted with a generation they knew not but in which they had faith. That is with us. They believed we would carry on. That we would redeem their's and our own mistakes by doing those things needful to be done. Just now that needful thing is to liquidate that indebtedness. And so—All or Nothing for Elon!

The CHRISTIAN SUN

REPRESENTING THE SOUTHEAST CONVENTION OF CONGREGATIONAL AND CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

Vol. XCIII.

RICHMOND, VA., THURSDAY, OCTOBER 9, 1941.

No. 41.

Walter C. Rawls, Christian Business Man

There are many people who are content to plod along the beaten path, unwilling to break with the home community or to undertake the unusual. There are others who are fired with imagination and prodded continuously by an ever-increasing ambition. Walter C. Rawls would never be classed with the first type but would be perfectly at home with the second.

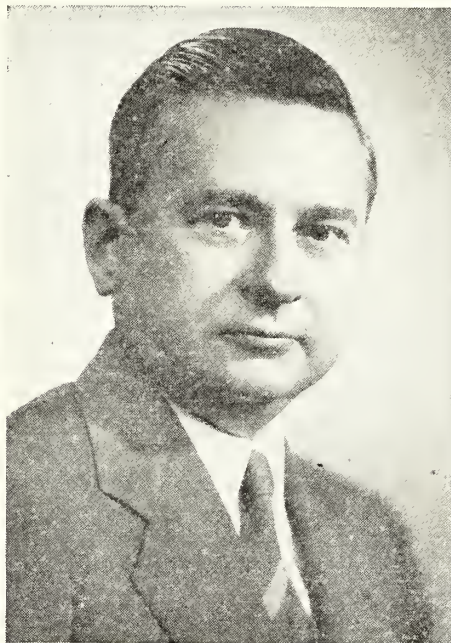
Afflicted early in his life and compelled to face a physical handicap in all undertakings, yet at all times he has refused to be discouraged. Success has attended his efforts, only to be rebuffed by drastic failures. A failure however great never seemed to disturb him. Standing in the presence of personal reverses, he always saw a brighter day and expected to recoup his fortunes and take his place with the leading financiers and statesmen. He has suffered reverses but has experienced successes more times than he has known failures. As the midwestern representative of E. H. Rollins & Sons of St. Louis, Mo., an old, outstanding name in investment banking, he has distinguished himself as one of the leading financiers of that section.

In 1922, Mr. Rawls married Miss Ella Townsend of Gates County, N. C., of a very prominent family of that section. She has proven a great inspiration to Mr. Rawls and has contributed materially to his successes in life. They have two fine sons, Thompson, a senior in Western Military Academy, and

Walter C., Jr., a student in Western Military Academy Junior High School in Alton, Ill. They are both very ambitious and will have every possible advantage to prepare themselves for life. This is a happy and ideal American family.

Mr. Rawls has a kindly, genial disposition and is exceedingly generous to causes in which he is interested.

He is particularly sympathetic with all who suffer of infantile paralysis and has been a leading figure in St. Louis in establishing a hospital for the treatment of children who are so unfortunate as to suffer from this disease. He is a churchman devout in his spiritual activities, was a member of the Suffolk Christian Church and of Third Christian Church, now Christian Temple, Norfolk, Va., for a number of years, and is at present a member of Pilgrim Congregational Church, St. Louis. He was one of the original contributors to the \$50,-



WALTER C. RAWLS
Will We Meet His Challenge?

000.00 Missionary Campaign conducted by the late Dr. J. O. Atkinson and in different ways has supported the interests and enterprises of his church. He has been particularly generous to Elon College. When the college was struggling to raise an endowment fund required by the Southern Association of Colleges and Secondary Schools, Mr. Rawls gave the final \$1,500.00. Prior to 1930 he gave a total of \$7,500.00 to the college. In the Golden Anniversary Campaign he gave \$1,500.00. (Continued on page 5.)

LET THERE BE LIGHT

NEWS AND VIEWS

The American Board for Foreign Missions will meet November 4-6, at Springfield, Mass.

Make it your business to see that your church raises its conference apportionments in full.

The organization meeting of the Eastern Virginia group composing the committee for the All or Nothing Campaign is to be held in the Suffolk Church at 8:00 P. M., Wednesday, October 15. A former Eastern Virginian, Walter C. Rawls of St. Louis, Mo., has set the pace. Eastern Virginia must not fail to follow.

Dr. Malcolm Boyd Dana of Piedmont College, Demorest, Ga., has done a good work since becoming its president. Not the least of his accomplishments has been the balancing of the budget for the past three years. Mr. Dana, like all other college presidents, will need an increase in revenue this year, if he is to continue to do this.

The bicentennial committee of the First Congregational Church, Torrington, Conn., has announced the following speakers for their fall community forum: Lord Morley, distinguished British statesman; Elissa Landi, stage and screen star; Father Bernard Hubbard, the noted Jesuit explorer; Dr. Allan Roy Dafoe, country doctor extraordinary; and the Mendelssohn Male Chorus of Waterbury. Rev. Carl R. Key reports an unusual interest in this series.

NEWS FROM ANTIOCH.

Recently the people and pastor of Antioch (E. N. C.), Rev. E. M. Powell, had the companionship and fellowship of Rev. R. T. Grissom in their revival meeting. His sermons were splendid and much enjoyed. There were a number of conversions and one addition to the church. There was much interest taken in the small children which was greatly appreciated. We hope to continue the good work in the future.

DOROTHY JONES,
Reporter.

PLEASANT HILL.

The revival meeting began at Pleasant Hill Christian Church, Sunday, September 7, 1941. Our pastor, Rev. G. C. Crutchfield, did the preaching.

At the afternoon service on Sunday two prominent young men, Mr. Aluah Ashley and Mr. Lawrence Fogleman, were ordained deacons of the church to fill the places of two retired elder deacons, Brothers P. E. Coble and W. G. Teague, who had served the church very faithfully for many years.

Some few members reconsecrated their lives to the Master's service. At the closing service on the second Sunday, a majority of those present pledged their loyalty and allegiance to the deacons and Sunday school officers.

MRS. B. D. HARGIS,
Church Reporter.

NEWPORT NEWS CHURCH DEDICATED.

A large congregation attended the dedication service at our Newport News Church last Sunday afternoon. Rev. Jesse H. Dollar, pastor, preached the sermon. The dedicatory formula was read by Rev. Robert Lee House and the dedicatory prayer was offered by Dr. N. G. Newman. Trustees C. D. West, R. L. Baker and J. J. Baker officially destroyed the mortgage. At the conclusion of the service a foundation offering of \$421.00 was received for the construction of a new educational building. The following ministers participated in the service: H. S. Hardeastle, J. G. Truitt, J. F. Morgan and P. K. Buckles. Col. J. E. West brought greetings from the Mission Board.

A "Crusade for Christ," conducted by Rev. and Mrs. George Dibble, began last Sunday evening and will continue for two weeks.

MT. OLIVET (G.).

The Mt. Olivet (G) Church of the Valley of Virginia will begin its series of meetings Friday night, October 10. Our pastor, Rev. A. Greig Ritchie, and Rev. W. J. Andes of North Carolina will conduct the services.

Rev. and Mrs. Ritchie returned from their homes in Connecticut near the middle of September. There they had spent their vacation. Last Sunday our pastor preached a most interesting sermon on "The Whole Armor."

He is now preparing a news letter to be sent to all absent members. Our treasurer will soon give, or send, all members their church envelopes.

We haven't used this method of giving for fourteen or more years.

The pastoral committee of this group of churches, with their pastor, met with Mt. Olivet (G) October 3.

WINONA MORRIS.

WINCHESTER AND TIMBER RIDGE HOLD ANNIVERSARY SERVICES.

Last Sunday was observed as anniversary Sunday in the Winchester and Timber Ridge Congregational Christian Churches, in celebration of the beginning of the sixth year of service by the present pastor, the Rev. Robert Armster Whitten, who came here October 10, 1936.

During the five years, both churches have shown a steady increase in membership, as well as a substantial increase in amounts raised for benevolences, and for the support of the local work. New property has been acquired and paid for during this period by the Winchester Church with many improvements and repairs made and nearly three thousand dollars paid on the parsonage debt. This year, the Timber Ridge Church erected a blue lime stone fence in front of the church grounds costing more than seven hundred dollars, which amount was contributed by members and friends of the church. This church was also host, for the eighth time during the past one hundred years, to the Virginia Valley Central Conference.

EASTERN VIRGINIA CONFERENCE.

The members of Holy Neck Church are looking forward with keen interest to the meeting of the Eastern Virginia Conference with them on October 29-31, 1941. It will be their pleasure to render any and every service to make this occasion a time of profit and pleasure. To assure those delegates who expect to be entertained at night every convenience the church requests that these delegates write to Mrs. B. D. Jones, R. F. D., Holland, Va., and state what arrangements they desire to be made.

ARNOLD SLATER,
Pastor.

NOTICE!

The Committee on Education of the Western North Carolina Conference will meet in the private office of Rev. F. C. Lester, Library Building, Elon College, N. C., on Monday, October 13, 1941, at 2:00 P. M. All who wish to appear before the committee are requested to report at that time.

G. O. LANKFORD,
Chairman.

PROGRAM OF EASTERN VIRGINIA CHRISTIAN CONFERENCE.

HOLY NECK CHRISTIAN CHURCH,
HOLLAND, VIRGINIA,
OCTOBER 29-31, 1941.

Wednesday—Morning Session.

- 10:00 Called to Order by the President—
Rev. J. F. Morgan.
Song Service—Rev. T. Fred Wright.
Prayer—Rev. H. S. Hardecastle, D. D.
Enrollment of Ministers.
Enrollment of Delegates.
Address of Welcome—J. E. March.
Response—W. H. Baker.
Reception of Visitors.
Report of Executive Committee.
Appointment of Special Committees.
11:00 Report on Christian Education.
Address: "Elon College—Our College"—Dr. L. E. Smith.
11:45 President's Message by the Rev. J. F. Morgau.
12:10 Bible Study (I)—Rev. I. W. Johnson, D. D.
12:30 Adjournment for Lunch.
Benediction—Rev. Richard L. Jackson.

Wednesday—Afternoon Session.

- 2:00 Song Service—Rev. T. Fred Wright.
Prayer—Rev. J. H. Warren.
Report of Committee on Ministerial Education—Rev. I. W. Johnson, D. D.
Address—Rev. H. S. Hardecastle, D. D.
3:00 Report of Committee on Stewardship—Rev. Arnold Slater.
Address.
3:45 Report of Treasurer—Major W. E. MacCleny.
Report of Historian and Memoirs—Major W. E. MacCleny.
Report on Convention Deficit Fund—Rev. H. S. Hardecastle, D. D., President of the Southern Convention.
4:00 Digest of Church and Ministerial Reports—Rev. John G. Truitt, D. D.
4:15 Benediction—Rev. J. Everett Neese.

Wednesday—Evening Session.

- 7:30 Worship—Led by Holy Neck Christian Church and Pastor.
Sermon—Rev. F. C. Lester, Promotional Secretary.
Service of Licensure and Ordination.
The Lord's Supper—Rev. W. B. O'Neill, D. D.
Benediction—Rev. Ellis Clark.

Thursday—Morning Session.

- 9:30 Song Service—Rev. T. Fred Wright.
Prayer—Rev. J. L. Neese.
Minutes.
Enrollment of Additional Delegates.
Report of C. M. A.—Caleb D. West, President.
10:00 Report on Religious Literature—Rev. Jesse H. Dollar.
Address—Rev. Robert Lee House, Editor of "The Christian Sun."
10:45 Report on Home Missions—Col. J. E. West, Chairman.
Address—Wills E. Godwin, Jr.
Address—Rev. O. D. Poythress.
Discussion of Report—Col. J. E. West.
12:00 Bible Study (II)—Rev. I. W. Johnson, D. D.
Benediction—Rev. J. H. Knight.

Thursday—Afternoon Session.

- 2:00 Song Service—Rev. T. Fred Wright.
Prayer—Rev. T. N. Lowe.
Report of Woman's Board—Mrs. B. D. Jones.
Report on Foreign Missions—Rev. H. S. Hardecastle, D. D.
Address.
3:15 Report on Evangelism—Rev. R. E. Brittle, Chairman.
Discussion.
4:00 Report of Nominating Committee.
Report of Collector—E. B. Rawles.
Report of Finance Committee.
4:30 Benediction—Rev. Johnson Griffin.

Thursday—Evening Session.

- 7:30 Young People's Program under the direction of Miss Emily Harrell, Youth Fellowship President; Edward Tarkington, Young People's Missionary Conference President; and Mr. C. E. Warrington, State Christian Endeavor President.

Friday—Morning Session.

- 9:30 Song Service—Rev. T. Fred Wright.
Prayer—Rev. O. D. Poythress.
Minutes.
Report on Moral Reform—Rev. Elwood W. Jones, D. D., Chairman.
Discussion.
10:15 Report on Superannuation—John T. Kernodle, Chairman.
Discussion.
10:45 Report on Apportionments—W. H. Baker, Chairman.
11:00 Report on the Christian Orphanage.
11:20 Report on Ministerial Ethics—Rev. T. Fred Wright, Chairman.
11:40 Report on Place of Next Meeting—Mrs. J. A. Williams, Chairman.
Report of Courtesy Committee.
Miscellaneous Business.
Appointment of Standing Committees.
12:10 Bible Study (III)—Rev. I. W. Johnson, D. D.
Adjournment.

NORTH CAROLINA AND VIRGINIA C. M. A. MEMBERSHIPS.

Following are the Christian Missionary Association memberships of the North Carolina and Virginia Conference for 1940-41:

- Bewle Creek—The Church.
Berea—Junior Philathea Class.
Bethlehem—Miss Eda Simpson.
Burlington—J. H. McEwen, D. J. Fitch, J. M. Fix, Miss Sadie Fonville, Garland Huffman, Mrs. J. H. Lightbourne, Rev. J. H. Lightbourne, Dr. C. W. McPherson, Mrs. E. B. Rascoe, E. B. Rascoe, M. Z. Rhodes, W. R. Sellars, J. D. Strader, Herman Truitt, Woman's Bible Class, Dr. R. A. Wilkins, Mrs. C. F. Neese, Miss Ethel Truitt, Mrs. J. H. Barwell, Wayne Morton, Young People's Bible Class.
Coudcord—Sunday School, Woman's Missionary Society, Church, Mr. W. B. Simpson, Mrs. J. C. Tate.
Carolina—Rev. Melvin Dollar.
Durham—Mrs. J. H. Massey.
Elon College—Mrs. F. C. Lester.

- Greensboro, First—Woman's Missionary Society, Rev. W. E. Wisseman, Philathea Class, Mrs. C. H. Rowland, Mrs. Cora Anthony, O'Kelly Bible Class.
Greensboro, Palm Street—Rev. M. A. Pollard, Woman's Missionary Society.
Gibsonville—Mr. C. R. Wicker.
Happy Home—The Church, Mr. A. J. Powell, Rev. W. J. Audes.
Haw River—Young Men's Bible Class, The Bible Class, Men's Class.
Hines' Chapel—Mrs. A. D. Gerringer, Miss Vera Gerringer, Mr. Holt Gerringer.
Iugram—Kent Bible Class, Rev. B. J. Earp, Luther Carlton.
Long's Chapel—Bible Class, Young People's Bible Class.
Mt. Bethel—Rev. F. C. Lester.
Mt. Zion—Miss Georgia Bradley, Church.
Reidsville—Mrs. D. E. Mitchell, Woman's Auxiliary, Sunday School, Mrs. Ed. Chilton, Church, Baraca Class, Rev. Joe A. French, Mr. W. R. Barnes, Mr. C. H. McKinney.
Shallow Ford—Christiau Eudeavor Society.
Union, N. C.—Sunday School, Woman's Missionary Society, Rev. W. M. Stevens, Hustler's Class.
Winston-Salem—Rev. W. M. Jay, Woman's Association.
Pastorate No. One—Rev. G. H. Veazey.

The following churches have unpaid memberships:

- Apples Chapel—5.
Berea—1.
Bethlehem—5.
Burlington—3.
Durham—3.
Elon College—1.
Greensboro, First—1.
Greensboro, Palm Street—1.
Hebron—1.
Loug's Chapel—1.
Lynchburg—1.
Mt. Bethel—1.
Mt. Zion—1.
Salem Chapel—4.
Shallow Ford—1.
Union, Va.—1.

The following churches have no memberships:

- Asheville.
Dauville.
Kallam Grove.
Lebanon.
Liberty.
Monticello.
New Lebanon.
Pleasant Ridge.
Tryon.

The following churches turned in memberships for 1941-42:

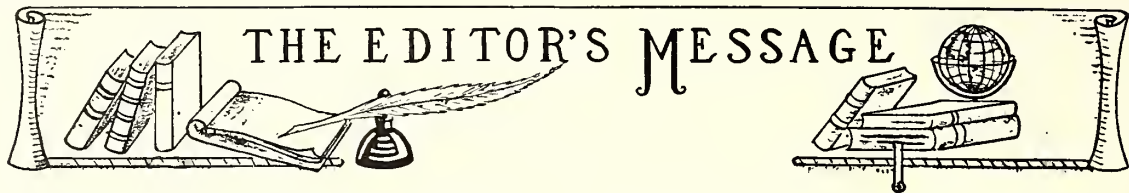
- Bethel—Church, Sunday School.
Hopedale—Church.
Gibsonville—Harold Loman, Merton Simpson.

Seven members resigned during the year.

Dues for 1940-41 can be sent to Rev. James H. Lightbourne, Sr., 401 Church Street, Burlington, N. C. The funds are needed.

At the C. M. A. meeting on Tuesday, September 23, a resolution was voted urging payment of 1941-42 dues by January 1, 1941. These dues can be forwarded to the same address.

JAS. H. LIGHTBOURNE,
Financial Secretary.



THE BENEFITS OF CHRISTIAN SERVICE.

One of the appalling facts in connection with modern life is the large number of good people who have no connection with the church and its program. Many of them were reared in homes where loyalty and allegiance to the church was a foremost feature of life. But they have moved away from the home community. They have not aligned themselves with the work of Christ in their new locality, and gradually they have been lost to the service of the church. Insofar as one is able to learn this is true of all denominational connections.

Is it not time that a new emphasis be given to the importance of church membership and Christian service through the church? This editorial is not intended as a comprehensive treatise on the reasons for church membership; but it is hoped that it will stimulate thought on the part of others, and that such thinking will result in our preachers stressing the subject in a larger way. More is needed than the statement of the fact that one ought to do these things. Surely there are eloquent reasons which ought to have a direct appeal to thinking people.

It seems that one of the important benefits which everyone receives from real Christian service is that it gives a worthwhile meaning to life. Young people, just starting out in life, are tempted to think that the most important thing is to find a job and get established to make a living in the business world. This is important; but everyone needs to answer the question of Jesus, Is not the life more than meat, and the body than raiment? No life can be satisfying that is not making a definite contribution to the sum total of human welfare. There must be something that gives a sense of worthwhileness and value to one's living.

There is also that deep down in the spirit of man which stirs up a longing for contact with that which is greater than one's self. Nor can this longing be satisfied by fellowship with even the greatest of humankind. There are multitudes of disillusioned people, who are wondering if life is of deep significance, because they have been disappointed in their expectations of those whom they most trusted. Trust and confidence in one's fellow man can never be complete and satisfying unless humanity is seen in its relationship to God. Nor can there be a deep on-going of life unless the individual is definitely related to God. The church can do more to establish such a relationship than anything else on earth.

Though one may often be disappointed in one's fellows, one does find some of the best human personalities in the church. And one also finds human personalities at their best when they are engaged in the work of the church. Of course it is perfectly true that every individual ought to exemplify the right sort of attitude and spirit in every relationship of life. The fact remains, however, that the most of us do not measure up to so high a standard. It is something to see that the man who seems so cold and selfish as he drives a busi-

ness deal, has also another side of his nature which is human and sympathetic and which seeks for expression. It is also worth knowing that he is affiliated with an institution which is constantly reminding him of the higher and better side of his nature which ought to be always in evidence.

It ought also to be possible today to prove to thinking people the importance of the message and work of the church in a world such as ours. We have seen in our day both the importance and impotence of the intellectual and educational forces of this world. You have doubtless read the testimony of Dr. Einstein as to how when the crisis came in Germany, the institutions of higher learning in which Dr. Einstein had reposed so much hope were the first to capitulate, and how the churches boldly contended for the truth. We must admit that sometimes the leaders of the church are terribly careless; but when the issue is drawn between truth and error, they can be counted upon to stand for the right.

It is also becoming increasingly evident that if we are ever to have a safe world in which to live, it must be a world in which the principles of love and brotherhood and the practice of the Golden Rule are the paramount issues of life. And the church is the only institution in all the world which constantly preaches these truths, and insists upon their exemplification in daily living.

Of course the question will immediately arise: If the church stands for these issues why do we have such a world as this of the present day? It ought not to be difficult for anyone to see that it is because multitudes both within and without the church who give nominal assent to the truths of the church, do not give themselves whole-heartedly to the practice and promulgation of the way of life. It is just the sort of people as those whom we ought to reach who can help the church to come to its full potentialities and power.

S. C. H.

There is a time in every man's education when he arrives at the conviction that envy is ignorance; that imitation is suicide; that he must take himself for better or worse as his portion; that though the wide universe is full of good, no kernel of nourishing corn can come to him but through his toil bestowed on that plot of ground which is given to him to till. The power which resides in him is new in nature and none but him knows what that is which he can do—nor does he ever know until he has tried. A man is relieved and gay when he has put his heart into his work and done his best; but what he has said or done otherwise will give him no peace.—Ralph Waldo Emerson.

To face tomorrow with the thought of using the methods of yesterday is to envision life at a standstill. Each one of us, no matter what our task, must search for new and better methods—for even that which we now do well must be done better tomorrow.

Wanted: Ministers of Christ

By REV. W. J. ANDES.

Would you apply? Does your church have a possible applicant? Have you searched out the hidden talents of your membership for new ministers of the Gospel of Christ?

The Southern Convention might as well face the fact and put a want ad in the papers. Possibly your individual church will face the same fact shortly. We need ministers. We need them right now to fill the vacancies in the Convention churches. Elon College tells us that they will assist in the training of new ministers. But they can't train them unless they are there. The responsibility rests on the local church. The local church must produce them. Certainly our Lord has not stopped calling men to His ministry. Possibly calls to other fields of labor have been louder but never more expedient than the call to the ministry.

Our Lord is just as exacting in His call to men to be His ministers today as He was when walking the shores of Galilee. He needs ministers of various temperaments and abilities, as were His disciples. Each minister will find his God-given task as he constantly contacts the master-preacher. He must study for a long time the work, technique, teachings and life of Christ. He must discover the eternal stream of the Spirit of God as it has flowed through the lives of men and women in all ages, His Church on earth. Most of all this new applicant for the ministry should discover the mind of Christ and thus discover his own mind and self. He must lose himself to gain Christ. It will be no longer he that liveth but Christ that liveth in him.

The Church of the living God should awaken itself to its appointed task of providing ministers to carry the message of Christ onward through the ages, especially this critical one. Our present ministers need to keep in mind the people of their parish and discover new ministers. One of the greatest joys that can come to a minister is to see one of his members answering the call to the ministry of Christ's gospel. It thrills a church when it discovers one of its fold willing to go forth as a minister of Christ. The writer knows what a thrill it was to Hank's Chapel of the Western North Carolina Conference and Bethel Church of the Valley Conference, when a young man in each of these churches recently declared his intention of entering the ministry.

A church filled with the Spirit of Christ will see the world laden with

sin and man struggling to find life in the clutches of death. This church must realize that it cannot do anything without Christ. It cannot save the world and bring life to man unless the Christ of all ages is actively present. The Kingdom of God is not possible without God. Neither is the Kingdom of God possible without men to belong to, and work for, that Kingdom. Therefore, relying upon God for His Spirit, and understanding God as revealed in Jesus Christ, we must carefully seek and anxiously inquire for those who will sanctify themselves upon the altar of God and consecrate themselves to the ministry and preaching of the gospel of love, mercy and salvation as found in Jesus Christ, the Son of the true and living God.

WALTER C. RAWLS, CHRISTIAN
BUSINESS MAN.

(Continued from first page.)

He is very much interested in the present campaign to clear the college of its debts. He feels that the time has come when this debt should be paid and is willing to do his part. He advises that in his judgment this is the time to take the needs of the college directly to the people of the church and alumni and ask their cooperation in generous contributions that the college may be freed of its economic handicap. He has voluntarily and generously subscribed through his attorney \$5,000.00 on the condition that the entire amount be pledged on or before July 1, 1942. Mr. Rawls' first proposition was that he would join twenty others in underwriting the entire debt, or that he would join twenty others in paying the debt immediately. He agreed, however to contribute \$5,000.00 provided the remaining \$100,000.00 was raised, whether in large or small gifts. This contribution certainly constitutes a challenge to the rest of us. The people all over the church and throughout the alumni are saying to Mr. Rawls, "We accept your challenge, and we expect to have the joy of seeing you make your contribution as we make ours, and together we shall see the remaining indebtedness of Elon College paid in full."

If you appreciate this challenge, write Mr. Rawls and tell him so. His address is Boatman's Bank Building, St. Louis, Mo.

There is nothing so powerful as an idea that arrives in its day. It is futile to resist it.—*Montesquieu*.

GREAT BY FAITH ONLY

When Paul, or whoever wrote the Epistle to the Hebrews, selected a list of men and women for his "Hall of Fame," he named persons whom every Jew knew as benefactors of the chosen people. For the quality of their deeds they were gratefully distinguished in the annals of the Hebrews. But of equal merit and significance was the motive that lay back of their toil. In fact, this motive was that which marked them as the trusted ones of God. "Without faith it is impossible to please Him."

What our period especially needs is re-emphasis on faith as an essential element of all greatness and of every great act. And it must be definite faith—the sort of trust that attaches one to God. There is a world of difference between such an attitude toward opportunity and that which is based on laws of production and on proverbs crystallized out of purely human experience. It is as unlike dependence on chance as life is distinct from lifelessness.

Its dominant element is the future. There is a place for the past; it instructs and bears witness to the value of human endeavor. There is a place for the present also. Power is available now. No person dare ignore the present. But only when the third factor, the future, is added, do we complete the figure. We are not one dimension creatures, existing as does the lowest animal, from moment to moment. We are more than two dimension beings, determining the present by what has occurred. We have that of the divine in us which enables us to think far into the future—to see through faith that which shall be, because it is the ever present mind and purpose of God.

Distrust the man who overvalues the present. He is foolish who wants an immediate reward for his labor; who will not sow in order that other men may reap. Any philosophy that minimizes the importance of tomorrow, of the next generation, of the next life, is a godless philosophy. Therefore it is not good. Therefore it is not great. Therefore it is as chaff which the wind driveth away. It takes faith in God to produce greatness.—*Selected*.

Life is a place of service, and in that service one has to suffer a great deal that is hard to bear, but more often to experience a great deal of joy. But that joy can be real only if people look upon their life as a service, and have a definite object in life outside themselves and their personal happiness.—*Tolstoi*.

CONTRIBUTIONS

SUFFOLK LETTER.

The Eastern Virginia Woman's Missionary Conference met in annual session with the South Norfolk Christian Church, Friday, October 3, 1941. Over three hundred delegates attended the session. Fourteen pastors were also present. A few laymen were brave enough to take a look at this enthusiastic, good looking group of interested workers. Mrs. B. D. Jones of Holy Neck was president, Mrs. H. P. Jarrell of Driver was secretary, and Mrs. J. R. Darden of Holland was treasurer. These officers performed their respective duties with such efficiency and satisfaction that they were re-elected for the ensuing year.

The amount raised during the year by all the Societies of the Eastern Virginia Conference, including the Young People's Departments, was \$4,922.12, for the regular objectives of the Conference. A Memorial Offering in honor of the late Mission Secretary, Dr. J. O. Atkinson, was received during the Conference. The total of this offering was \$1,156.45. This brought the offerings for the year 1941 to a grand total of \$6,078.57, the largest in several years. It will be recalled that the amount given by the Eastern Virginia Societies for the Silver Anniversary Offering in honor of Dr. W. W. Staley, in May 1937, amounted to \$1,143.58, a difference of less than \$13.00.

The Memorial Service this year, in charge of Mrs. J. Monroe Harris, was one of the most impressive features of the Conference. The address by Mrs. Harris, the duet by Mrs. A. B. Jarvis and Mrs. L. W. Vaughan, the prayer of consecration by Dr. H. S. Harcastle, and the presentation of the gifts upon the altar combined to create a deep impression upon the large congregation. It was an evidence of the sincere appreciation of the life and work of our late great Mission Secretary, who gave himself in such unselfish devotion to the cause of missions in our convention.

Mrs. E. E. McClintock of Chicago, Ill., a representative of the General Council, delivered a very inspiring address during the afternoon session of the conference. She spoke eloquently of the work of the women in creating a better fellowship among the people of the earth. The im-

portance of the educational program through the Mission Study books, the social service rendered in the actual work of the Societies, and the fellowship in worship, was emphasized in her address.

The closing feature of the program was a Memorial Service for deceased members of the various Societies. Mrs. William Harrell had charge of this service. A solo was sung by Mrs. Emily O'Berry, and the memorial prayer was offered by Mrs. Willard Morgan.

The next session of the conference will be held in Christian Temple Church, Norfolk, Va., Friday before the first Sunday in October, 1942. The same apportionments for the various societies were adopted for the ensuing year. It was the expressed opinion that a committee should study the matter of equalizing the apportionments, submitting their recommendations to the 1942 session for consideration. The goal for this conference is \$5,000.00, the amount suggested by the Woman's Board of the Southern Convention at its last session.

The women should be congratulated upon their effort to pay their apportionments in full. This goal has been emphasized until the women are eager to meet this challenge. For this they should be commended. But let us hope that all our women will be more eager to go far above the suggested goal in making contributions to the mission work of our church.

I. W. JOHNSON.

THE HOME FIRES BEGIN TO BURN.

Interest in the Elon College All or Nothing Campaign is beginning to quicken.

The Student Christian Association had charge of chapel services Wednesday morning at ten o'clock. Rev. James Lightbourne, Jr., son of Dr. James H. Lightbourne of Burlington, had charge of the services and brought a very helpful message. Music for the services was furnished by the choir and Kenneth Utt, a voice student in the college and a member of the Student Christian Association. At the close of the service, Miss Angie Henry of Portsmouth, Va., president of the Girls' Council, was called to the rostrum who in turn asked me to come forward. In a very appropriate speech expressing the girls' appreciation of Elon College,

of what the president had done for the college in these recent years, and an enthusiastic interest in the present campaign to clear the college of its debts, she presented the writer with \$60.00 in cash and pledges as the first contribution from the dormitory girls to the campaign fund. This action on the part of the girls was of great inspiration to the student body. Mr. Lightbourne expressed his appreciation of this generous act on the part of the girls and stated that the day students would accept the challenge and see what they could do about it. The young men of the student body are forming an organization for the purpose of giving every young man in the college an opportunity to do his share in the campaign. The present student body is greatly interested in this worthy undertaking and the students are pledging themselves to cooperate with the college administration to see that the goal is reached and that the debts are paid.

I am sure that the action of the matriculated students at Elon College will constitute a challenge to the boys and girls, the young men and young women, of our Sunday schools and churches to take up the fight and do their share in the cancellation of the debts of the college. When young people become interested, they give their strength and enthusiasm in expression of their interest and determination. There is something about young people's efforts that is contagious, and the interest expressed by them is passed on effectively to those who are older and perhaps more able.

When the fires begin to burn on the altar of the college campus, it is a good sign that they will eventually burn on the altar of our churches and in the hearts of our people. To secure the funds sufficient to cancel the debt of \$105,000.00, the interest, cooperation, and gifts of all, young and old, will be required.

L. E. SMITH.

MR. PEW STARTS SOMETHING.

Dear Editor House:

I think it was a great mistake to publish the letter of this Mr. Pew. It would have been far wiser to have forwarded it to Rev. I. B. Busythen for his private perusal.

Yours truly,
O. U. Mild.

My Dear Sir:

It is to be deplored that there is among us a layman with so little respect for the ministry as is reflected

(Continued on page 15.)

FOR THE CHILDREN

Dear Friends:

Many of you have told me that you read and appreciated Oliver's letter. I am glad. It is not easy to find something for our page each week which I feel will be interesting. My life is very full of many duties which I greatly enjoy but which leave me very little time for other things which I would like to be able to give more time.

I hope that you will like the puzzle corner this week. I put it in because we had some friends to come to our home who did not know one of the Bible fruits which is grown in the United States today and which we serve on our tables. I think that all of you ought to be able to get the answers without looking in your Bibles. But if you can't, look them up. Another friend knew the fruit but did not know that it was grown commercially in our United States.

Did you have a nice promotion service in your Sunday school yesterday? I thought that we did. Mrs. Brame was away yesterday so I had to get up at 5:20 to give Oliver his first bottle at 5:30 to make his food schedule fit Sunday school hours! Yes, I took him with me to Sunday school. He sat in his swan rocking horse and was a very good boy while mother taught her class of five- and six-year-old boys and girls. Malcolm and Mrs. Allen went with us. We dashed back home between Sunday school and church service. I put Oliver in his play pen on the porch and Mrs. Allen and Malcolm stayed with him while I went back to sing in the choir for the service.

Each evening last week we were invited out to dinner with members of our Shallow Well Church. Oliver lay on a pallet on the dining room floor and had his milk while we ate. When he finished his bottle he was given a chicken bone on which he chewed away until our meal was finished. Mr. Todd was holding a revival and Oliver attended all of the services but the first one. He was a very good little fellow.

Until next week—bye!

DOROTHY TODD.

**PUZZLE CORNER.
 BIBLE FRUITS.**

I.

The tree on which I grow is the first plant mentioned by name in the Bible. The inhabitants of the Garden of Eden sewed my leaves together to

make clothes for themselves. I was one of the fruits brought back to Moses by the spies whom he sent to search the Promised Land. In the days of Solomon every man under his vine and under the tree on which I grow was a symbol of peace. When the prophets wanted to warn the people of the awful results of sin, they predicted the failure of my crop. Jesus mentioned the tree on which I grow more than one time in his talk with the people. He told a story about one tree on which I am supposed to grow, that was barren of my fruit. The tree which bears me is widely cultivated in the United States as a dooryard and garden plant. It is grown in the South and West and grows easily in the North when given protection from the severe winter weather of the North. What fruit am I?

II.

The tree on which I grow thrived in every part of Palestine. In the poor soils and in sections too dry for other fruit trees. The branch of my tree has become the world-wide emblem of peace. It was a twig of my tree that the dove brought back to Noah as evidence of the retreating flood and as a sign of God's abating wrath. My tree makes a pretty picture as its trunk becomes gnarled in age and its willowlike foliage makes a pleasant shade. The blossoms of my tree are small and arranged in clusters. The blossoms are very fragrant. When the tree is full of bloom the breezes make the blossoms fall like flurries of snow.

Oil pressed from me, when I am ripe, is used for many things. My oil played an important part in the life of Bibles Times. It represented the "fat of the land," and the Holy Spirit. Its presence represented gladness, and its absence represented sorrow. My oil was important as food, medicine, as an article of the bath and as a token of respect and honor. The climate of Palestine is very hot at times so my oil was used on the hair and after the bath was used on the skin. Oil was used to burn for lights. Pure, beaten oil was put in the lamps of the Tabernacle.

At harvest time my fruit was left at the very top of the trees and the lower and more fruitful branches for the poor people to gather.

The tree on which I grow is found in our American Southwest, where it thrives because the air is clear and

dry, and the soil is deep and well drained. It is grown for commercial purposes in California, parts of Florida, Arizona, and New Mexico.

Mothers of today use my oil for their tiny babies' baths. To clean their noses and ears and to put on their hair. My ripe fruit is black in color and is very high in food value. My green fruit is very delicious when it is stuffed but it doesn't have as much food value as my ripe fruit. What fruit am I?

III.

Trees on which I grow have from very early times been associated with rejoicing. Their branches were used on the first day of the feast of the tabernacles (Lev. 23:40). It grew in Egypt where it was the largest tree in the land. In the desert oases, and in the hot valleys of Palestine near springs or rivers my trees grew. Travelers on the desert appreciate this tree very much because its presence tells them that there is water near. Large leaves from the trees were used in ancient and modern times to cover the roofs and sides of houses. Baskets, mats and even dishes are made of them. I am the chief article of food of many Arabian and African tribes. What fruit am I?

Answers to Last Week's Puzzles.

1. Polly Parrot. 2. A puddle. 3. Gray Squirrel.

THIS AND THAT.

Mr. Todd: "Malcolm, where did you get those acorns?"

Malcolm: "Out there on that hickory tree in front of our house! Don't you know that acorns grow on hickory trees?"

Mrs. Allen: "Acorns grow on oak trees, Malcolm. Hickory nuts grow on hickory trees. You ought to remember that as many as you have gathered and eaten and played with! What grows on pine trees?"

Malcolm: "Pineapples!"

* * * *

Little Brother: "Bud, why do elephants have such big trunks?"

Bud: "Why! because they have to come all of the way from India!"

* * * *

Larry: "Don't you ever use toothpaste?"

Bill: "Why should I, when I haven't any teeth loose?"

* * * *

"Mummy, do you say, 'It is me,' or 'It is I?'"

"Always remember the line, 'It is I, said the spider to the fly.'"

"But couldn't you say, 'It is me, said the spider to the flea?'"



THE WOMAN'S BOARD.

The brotherhood and the Mission Board will always be very grateful to the Woman's Board for their contributions to missions. For five years during the last ten years over one half of the receipts of the Mission Board have come from the Woman's Board, and in no year during that time have they been less than forty-five per cent, which was the per cent for the year 1940-41. The women do their work without salaries and with little expense and set a fine example for our men.

It is a great inspiration to attend a women's or young people's missionary conference.

J. E. WEST.

MISSIONARY OFFERINGS.

WEEK ENDING OCTOBER 3, 1941.

Sunday Schools.

Berea, Altamahaw, N. C.	\$ 24.00
Pleasant Ridge, Ramseur, N. C. .	6.32
Mt. Olivet (G), Geer, Va.	2.30
Happy Home, Ruffin, N. C.	5.45
Bethlehem, Suffolk, Va.	2.60
Lebanon, Semora, N. C.	1.41
Auburn, Raleigh, N. C.	5.78
Union (N. C.), Burlington, N. C.	2.00
Ingram, Va.	4.80
Dendron, Va.	4.75
New Lebanon, Summerfield, N. C.	7.75
Liberty Spring, Suffolk, Va. ...	5.00
Timber Ridge, High View, W. Va.	1.58
Ramseur, N. C.	12.27
Pleasant Union, Lillington, N. C.	2.01
Ether, N. C.	2.40
Hines' Chapel, McLeansville, N. C.	3.00
Bethlehem, New Market, Va. ...	1.54
Pope's Chapel, Franklinton, N. C.	3.00

Total \$ 97.96

Individuals and Churches.

Christian Chapel, Corinth, N. C. \$	2.42
Flint Hill (M), Biscoe, N. C.60

Total \$ 3.02

Specials.

First, Burlington S. S., Burling- ton, N. C.	\$ 26.45
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Total for the week \$ 127.43
Previously acknowledged ... 349.59

Total since Sept. 1, 1941 ... \$ 522.02

MATTIE COX PARKER,
Secretary.

FOURTH QUARTERLY REPORT OF NORTH CAROLINA WOMAN'S CONFERENCE.

Following is the fourth quarterly report of the North Carolina Congre-

gational Christian Conference from July 1, 1941 to September 30, 1941, inclusive:

Women's Societies.

Albemarle	\$ 10.00
Amelia	5.00
Asheboro	5.00
Auburn	4.11
Belew Creek	2.50
Bethel	3.25
Biscoe	3.00
Burlington	266.10
Carolina	5.00
Durham	81.50
Erskine Memorial	30.00
Flint Hill	3.50
Fuller's Chapel	15.00
Greensboro, First Church .	85.00
Greensboro, Palm Street .	7.50
Hank's Chapel	11.70
Happy Home	20.96
Haw River	6.25
Henderson	19.26
Hines' Chapel	5.40
Hope Mills	5.00
Ingram, Va.	13.10
Liberty (Vance)	27.50
Liberty (Virginia)	5.00
Lynchburg, Va.	2.50
Mebane	7.70
Monticello	1.25
Mt. Auburn	5.15
Mt. Zion	3.00
New Lebanon	5.00
Park's Cross Roads	5.35
Pleasant Hill	6.90
Pleasant Ridge (Guilford)	3.00
Raleigh	12.10
Ramseur	20.14
Randleman	5.00
Sanford	30.00
Shallow Ford	8.50
Shallow Well	28.00
Shiloh	4.00
Turner's Chapel	20.00
Union, N. C.	20.00
Union, Va.	26.26
Wake Chapel	30.00
Winston-Salem	5.00
Youngsville	4.00

\$ 893.48

Young People.

Bethlehem	\$ 12.53
Burlington	5.50
Durham	16.39
Greensboro, First Church .	12.04
Mt. Auburn	2.10
Ramseur	3.48
Reidsville	10.00

62.04

Willing Workers.

Burlington	\$ 5.61
Durham	18.83
Greensboro, First Church .	3.87

28.31

Junior Willing Workers.

Durham	6.30
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Cradle Roll

Burlington	\$ 25.06
Durham	17.58
Greensboro, First Church .	7.00

Henderson	5.00
Park's Cross Roads	6.25
Sanford	5.00
Turner's Chapel	1.25
Union, Va.	3.00
<hr/>	
	70.14

Total Receipts \$1,060.27

Disbursements.

A. D. Pate & Co., memorial en- velopes	\$ 8.40
Mrs. W. E. Wisseman, expense of the president	16.39
Susie D. Allen, expense of the treasurer	8.31
Frankye Marshall, expense of dis- trict superintendent	1.00
35 copies "From Clay to Rock," Atlanta	7.44
Bank Charges .....	.28
Mrs. W. V. Leathers, treasurer of Woman's Mission Board of Southern Convention	968.45

Total Disbursements \$1,010.27

Bank Balance, Oct. 1, 1941 . 50.00

\$1,060.27

Respectfully submitted,
SUSIE D. ALLEN,
Treasurer.

A DISTRICT LEADER REPORTS.

One of our district leaders in North Carolina, Mrs. Hugh York, makes the following report concerning the woman's missionary societies in her district:

The society at Asheboro reports doing splendid work and increasing in membership.

Biscoe reports they have gained one new member and a great improvement in programs.

Ether sends the message they are working faithfully.

Flint Hill is a new society. They report a fine interest and gaining in membership.

The society at Pleasant Ridge is very interested and is doing faithful work.

The women of Parks' Cross Roads have reached the Standard of Excellence and feel they have accomplished much this year.

Ramseur reports the women are interested and doing good work.

At this writing the women of Shiloh had nearly reached the Standard of Excellence and had great hopes of sending in all apportionments.

OAK GROVE SOCIETY.

The woman's home and foreign missionary society of Oak Grove Christian Church, Sunbury, N. C., has had a most successful year under the leadership of our president, Mrs. W. K. Parker. We regret that Dr. C. Rexford Raymond broke our chain, but glad that four new members have been added.

The memorial service for Dr. Atkinson was held at our September meeting. The president had charge of this service, with fitting Scripture selections and a sketch of his contributions to the cause of missions in the Southern Convention. She led up to the presentation of gifts for the establishment of a scholarship in the theological seminary at Bangalore, India. The members gave one hundred per cent and we are proud to be able to help in such a worthy cause.

We have met our requirements and are up to date in all phases of work. We have fifteen members and all fifteen are ready to do their bit to spread the gospel throughout all the world.

Our World's Day of Prayer was observed, both home and foreign missionary books studied, and the pastor taught the I, II and III Epistles of John in a most beautiful and interesting manner.

In July we held our cradle roll rally under the leadership of Mrs. G. E. Rountree who has proven a very faithful leader.

The world needs faithful and loyal women at work in their mission societies as never before. May we realize the great demand on us and thus do more in our societies next year than we have ever done.

MRS. W. K. PARKER,
President.

FIRST CHURCH, PORTSMOUTH.

The members of the woman's missionary society of First Christian Church, Portsmouth, Va., feel very proud and thankful for health and strength to carry the year's work forward with good success.

We are very proud of our district superintendent, Mrs. R. B. Wood, who was one of our very own some years ago. We have had the pleasure of having her with us at one of our meetings and enjoyed her message so much. During the year we have several new members.

We observed the World's Day of Prayer jointly with all down town churches as is our custom. We have held twelve meetings, had three public meetings, sent a box of clothing and quilt to orphanage last Thanksgiving. We have had representatives at all conferences and at the school of missions at Elon in June.

In April, one of our members reviewed the book, "Uprooted Americans." It was enjoyed so much. In August, Mrs. J. F. Morgan was with us and reviewed "Dangerous Opportunities." She being a wonderful speaker, we enjoyed this book.

We have one memorial for our first president, Mrs. J. W. Harrell, and also have a membership in C. M. A. Our meetings have been real interesting. Next year they will be even more so, as different members will be responsible for the program each month. We held our last meeting this month with a very impressive memorial service for Dr. Atkinson. Every member of the society took part in this offering. We have met all requirements and feel very proud of the year's work.

MRS. C. F. RUDD,
President.

HINES' CHAPEL WOMAN'S SOCIETY.

Our missionary society is small and we are a rural group. We have also been without pastoral leadership at intervals. Yet we have just ended the most successful year since organizing. Three members have been enrolled and one lost to the society.

Briefly, I shall enumerate the high spots of the year. Flowers and cards were sent to any ill person in the community regardless of church affiliation by the "sick committee" in the name of the society. Several boxes of clothing were sent for distribution among the mountain churches. A donation of \$8.00 was given for repair fund on the parsonage there. The orphanage was sent a box containing various kinds of food at Thanksgiving.

Christmas found the "social committee" prepared to entertain the members and their families with the annual revealing party at the home of the president, Mrs. Roland Iseley. At this time the identity of our Sunshine Sister was learned, gifts exchanged, games enjoyed and refreshments served.

Rev. J. H. Abernathy, a Methodist minister, gave us, in two evenings, a lecture study of I and II John.

Kindergarten supplies were sent to the nearest migrant center, at Bell Glade, Fla.

Easter found the group eager with excitement rehearsing "The Living Christ," by Valeria H. Lehman. The pageant, which was given in the auditorium, was a success. At the conclusion, an Easter offering was received, which totaled approximately \$70.00. The proceeds were given to the church treasury for mission apportionments.

The society gave a Mother's Day program, giving special recognition to all mothers present.

Mrs. F. C. Lester, our supply pastor's wife, very ably and interestingly

reviewed the foreign study book, "Dangerous Opportunity," while Rev. A. Lanson Granger, Jr., reviewed the home study book, "Uprooted Americans." It was a rare treat to hear these lectures. The group felt impressed and inspired to do more for the individuals discussed in China as well as the unfortunate migrants here.

The memorial service to Dr. Atkinson was both beautiful and inspiring. It was centered around the attainments and hopes of his life. Vocal selections, readings, etc., tended to transmit some of his enthusiasm and missionary zeal to the society. The offering was placed on an open Bible in front of a large portrait of the late Dr. Atkinson. Amid the beautiful flowers, tall white candles shed their soft glow, offering light to the world through the efforts and works of him who loved the one who is the Light of the world.

The society has met all requirements for the Standard of Excellence under the fine leadership of its president, Mrs. Iseley. The society has been most fortunate in having officers and committees who have given wholeheartedly their support and cooperation. The society has looked to Him for guidance. All success and happiness gained by our group has come through the united efforts of the members.

VERA GERRINGER,
Reporter.

HOLY NECK MISSIONARY SOCIETY.

The woman's missionary society of the Holy Neck Congregational Christian Church has enjoyed a most pleasant and happy year and all requirements have been met. At the beginning of the year this society voted to continue working in three circles and the plan proved to be very successful.

The spiritual life superintendent, Mrs. Arnold Slater, did a good work in keeping the Christ-like spirit in the society and urging each member to study the I, II and III Epistles of John as requested in the Year Book.

We are grateful that the chain has not been broken but have added one new member.

In October several members attended the woman's conference held at the Suffolk Church.

At the regular meeting in November the president, Mrs. B. D. Jones, presented each member with a Year Book, which has been very helpful.

Thanksgiving was observed by a special Thanksgiving program held in the main auditorium of the church, sponsored by the young people and assisted by this society.

(Continued on page 13.)

FLORIDA FEDERATION OF CON-
GREGATIONAL CHRISTIAN
WOMEN.

Dear Sally:

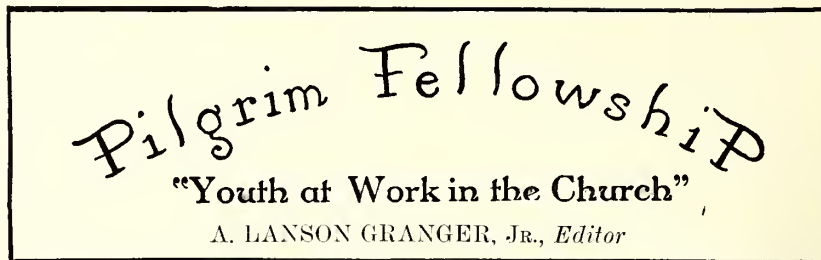
I can hardly wait to see you at the Federation Conference at Daytona Beach on October 22. Since meeting you last year at West Palm Beach I have looked forward to the conference this year with greater interest. What an opportunity such a conference gives to meet women who feel as we do that church work is worth our best effort, really challenging. Aren't you eager to meet Mrs. McClintock? We are fortunate to have our national secretary of women's work to be with us. I'm looking for real help from that period on stewardship she is going to lead, as well as the other messages she will give us. And think of being able to hear the principal of Fessenden Academy, Miss Josie Sellars! I have wanted to know more of that school. Don't forget to bring some money to buy books with. Sally, you know what a treat it is to hear about the missionary study books and have the chance to buy them as well as the other books we don't find in our book stores. I am working on our new president to go as well as several others—they haven't ever had a glimpse of how what we do in our church is a part of the great world enterprise.

The president of our young women's guild is planning on going again. She got so much help from their discussion group last year. We will see Mr. Venezia, too, and hear about our mission at West Tampa.

We made out our report for the federation secretary. Has yours been sent in yet? We do get so many ideas from the general reporting period.

I hope you will come on Wednesday, October 22. I have had a glimpse at the program, which you will receive later. See that the opening session begins at four o'clock. The supper and evening fellowship which follows is going to provide a rich background for the rest of the conference. I have always wanted an opportunity to become acquainted with more of our fine women and I am going to enjoy that evening especially. The twenty-third is a full day of business, speakers and reports, with the dinner in the evening. The session on the 24th ends at noon, so that we can all get home early. I think you are clever in preparing your family for your absence, making up your mind that you are going is the beginning of getting there, isn't it?

I am delighted to be going to Daytona Beach, one hears so much about



NEWS REPORT FOR HOLY NECK
YOUNG PEOPLE.

The Holy Neck Pilgrim Fellowship has had a very successful year under the leadership of Mrs. June Davidson, superintendent. Mrs. Allen Piland has been chairman of our program committee and splendid programs have been presented.

In November a joint Thanksgiving program was held with the missionary aid society, with several of the young people taking part.

For the first six months, two meetings were held each month, the regular monthly meeting and a meeting on the fourth Sunday nights at the church. The average attendance has been excellent.

On New Year's Eve at the church hall, as the old year went out and the new year came in, a very impressive devotional program was held.

The society held a birthday party in March with games and contests. Each person gave a penny for each year of his age.

In January a public program was given with the young people having charge of the entire morning program.

In July the Eastern Virginia Pilgrim Fellowship was entertained at Holy Neck Church with the young people serving the lunch.

Three (\$3.00) dollars was contributed on the expenses of three delegates to the Leadership Training School at Elon. They also contributed \$1.00 to the Red Cross.

The home study book, "Move on Youth," was taught by Mr. P. R. Clarke and the foreign book by Mrs. Allen Piland and Mrs. June David-

son. The Books of I, II and III John were taught by the pastor, Mr. Slater.

Expenses will be at a minimum. The ladies of our church there are planning in every way to make our visit with them a happy one.

You will be getting your program with full details later.

Don't you hope we have a good attendance at this conference to justify our aspirations? This year, especially, we need inspiration and guidance to point us forward.

It won't be long now.

Cordially yours,
Jane.

son. The Books of I, II and III John were taught by the pastor, Mr. Slater.

For the home project we contributed \$10.00 on the annuity fund of the pastor.

The apportionment of the society has been raised in full with all requirements met for the year.

At the beginning of the year the young people obligated to help the junior society raise their apportionment as they have such a small enrollment.

Each year the young people sponsor the Ruritan Club supper. This year they are dividing the proceeds of the supper with the junior groups.

Plans are being made at the present time for a program and meeting to be held in memory of Dr. J. O. Atkinson.

J. O. DAVIDSON, JR.,
President.

BEREA (NANS.) YOUNG PEOPLE
MEET.

The young people's missionary society of Berea (Nans.) Christian Church had such a beautiful and happy meeting in September when they met in the home of Mr. and Mrs. A. C. Moore. It was the annual celebration of the birthday anniversary of the society and at this meeting a fitting memorial service was held in memory of Dr. J. O. Atkinson. A most appropriate program had been prepared and was beautifully carried out by the various members of the society. Our pastor and his wife, Dr. and Mrs. I. W. Johnson, met with us and Dr. Johnson brought to this young group a very interesting story of the life of Dr. Atkinson and explained in a fine manner the reason for the memorial gifts.

At the conclusion of the program, during the soft playing of one of our grand hymns, each young person present placed his or her memorial gift on the beautifully appointed gift table. We then adjourned to the dining room where a lovely birthday cake was cut amid kind thoughts and best wishes for our society.

We have a fine and enthusiastic group of young people who have enjoyed the past year feeling that they have had a part in helping to carry out the great commission.

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

CHRIST OUR SAVIOR.

LESSON II—OCTOBER 12, 1941.

LESSON: Matt. 20:25-28; Lk. 19:1-10.

GOLDEN TEXT: *For God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life.*—John 3:16.

Christ a Savior.

“Thou shalt call his name Jesus, for he shall save his people from their sins.” Thus did the heavenly visitor speak to Joseph before the birth of Jesus, making clear that whatever other offices the Son of God might have, he was first and primarily to be a Savior. This was his supreme mission—to save men from their sins. This is the heart of the gospel or good news, that God through His Son offers forgiveness for sin, redemption from the power and penalty of sin, victory over sin.

This emphasis upon Christ as Savior is to be found throughout the New Testament. The men who wrote the books of the New Testament thought of Christ as Savior. And this deep conviction—it was more than a thought—came out of their personal experiences. They knew Christ was a Savior because he had saved them. Through him they had come into a new relationship with God, they had had an experience of the grace of God in Christ, they had a new sense of freedom from the guilt and power of sin, they had found life more abundant and radiant. Something had been done for them which they could not do for themselves. And although they insisted that this experience was vitally related to the Cross of Christ, they felt that the Cross was simply an expression in time of an eternal process. “Who gave his life a ransom for many,” “who loved me and gave himself for me,” “neither is there salvation in any other,” “Christ died for our sins according to the Scriptures,” “this is a faithful saying and worthy of all acceptance that Christ Jesus came into the world to save sinners,” and so it goes. The Christian religion has something which no other religion has because it has *someone*, a *Savior Christ Jesus* which no other religion has. Let no man think that Christianity is just another religion, and that any other religion is as good as another. Christ a Savior is a difference which is the difference.

Christ a Servant.

“Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.” Here is coupled the idea of Christ as Savior with the idea Christ as Servant. It was that fact that made Christ a stumbling block to the Jews. The Christ whom they expected was to be one who should be served, one who should conquer their enemies, one who should rule by power, often thought of as physical power. They were scandalized that Jesus the Christ took upon himself the form of a servant, that he was meek and lowly in heart. They could not reconceive the picture of Jesus girding himself with a towel and washing the feet of the disciples, of the Messiah or the Christ—the words mean the same thing—allowing himself to be humiliated and even to die on the cross, the last word in shame and degradation. But Christ himself said that he had come to serve, that he was among them as he that ministered, and he said that such a spirit of service was the mark of true greatness, and a primary quality of discipleship to him. “The rulers of the Gentiles lord it over them, and their great ones exercise authority over them; not so shall it be among you; but whosoever would become great among you shall be your minister.”

Christ a Seeker or Shepherd.

“For the Son of Man came to seek and to save that which was lost.” This truth is beautifully illustrated in the story of Zacchaeus which is printed as part of today’s lesson. Here is a man who was greatly handicapped, who had many obstacles and handicaps to overcome, who was lost in a very real sense. He was small of stature and probably sensitive about it, he was rich and he had become rich by being dishonest, he was stingy, he was a renegade to patriotism and to religion for he was a publican, in the employ of a hated foreign government and engaged in exacting exorbitant taxes at that. But he had a desire to see Jesus, a determination to get near him, a hunger for a new life. Jesus saw in him tremendous possibilities, and awakened in the man new hope and new purpose. We do not know what they talked about in detail when Jesus went home to spend some time with him, but we know what happened. This man

opened the windows of his heart to the Master and something took place. He who before had been dishonest forthwith made a restitution four-fold for his wrong-doing. He who had before been stingy, devoted forthwith half of his wealth to the poor. He who had before been lost in the sense that he was out of right relations with God was saved in that he came into a new relation with God.

Whatever else salvation may mean, whatever else it may involve, here is a dramatic illustration of Christ the Savior and the Servant as the Seeker and the Shepherd. His mission was to seek and to save that which was lost. Through him men became reconciled to God. In him they found peace, being justified by faith. In him men who had been seeking God found that God was already seeking them. And in him they found a Shepherd, one who knew them, one who loved them, one who fed them, one who sought them, one who laid down his life for them. Jesus had many names and was called by many titles. But he himself said that he was “the Good Shepherd.”

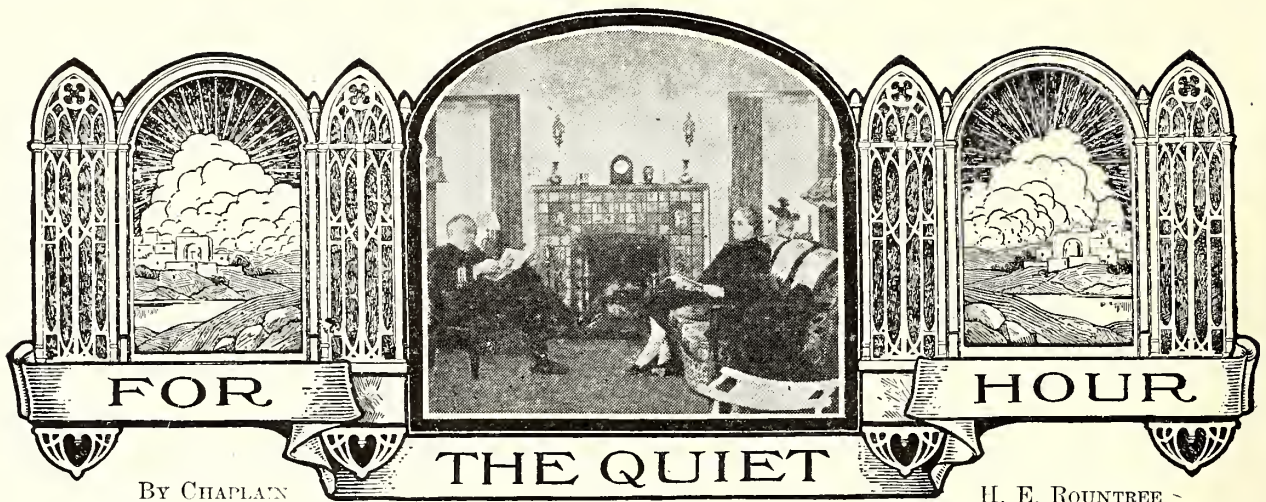
CONFERENCE APPORTIONMENTS.

There are only a few more weeks before conference. The Sunday school and regular church offerings afford excellent opportunities for local churches who have not already arranged otherwise to raise their college conference apportionments. The aim of every church in the Convention should be to raise its entire apportionments. The college shares in this fund as well as other interests of the church. When these amounts are paid in full, our church enterprises and institutions that are partially supported by this plan are able financially to carry on their work. It is hoped that every church will put forth its best efforts to raise its apportionments. Where there is a will, there is usually a way.

We are grateful for the contributions received this week:

Churches.	
N. C. & Va. Conference:	
Lynchburg	\$ 6.00
Sunday Schools.	
N. C. & Va. Conference:	
Berea	6.00
Eastern Va. Conference:	
Newport News	17.28
Dendron	1.35
Holy Neck	20.00
Western N. C. Conference:	
Ramseur	14.34
Total for week	\$ 64.97
Previously reported	2,951.16
Grand total	\$3,016.13

L. E. SMITH, Pres.



BY CHAPLAIN

H. E. ROUNTREE

MONDAY.

A MAN WITH A MISSION.

"Go ye . . . and teach all nations."—Matt. 28: 19.

Goodspeed interprets this Scripture to read: "Make disciples of all heathen."

Man must have an objective to be worth anything. Christ had an objective and he sacrificed everything necessary to accomplishing it. A man with a mission is a success. He is a man of service and that service lives after him.

Prayer—Our Father, we pray Thee to bless us each individually with a definite vision of our missions. *Amen.*

TUESDAY.

HE BOWED HIS HEAD.

"He took the seven loaves and gave thanks."—Mark 8: 6.

It was a custom of a father, every time he sat down at his table to bow his head and give thanks. His son merely abided the time to eat. One day, the maturing son asked his dad why he bowed his head. Dad replied, "Well, son, the older I grow the more I realize that we are the beneficiary of a force called God who gives us all we have. I just bow my head in thanks, revering Him who gives us all things." Then the son bowed his head, and he has bowed it ever since. Example is better than mere precept.

Prayer—Our Father, teach us all how to live so that our children may revere Thee. *Amen.*

WEDNESDAY.

THE BOWED CHURCH.

"And all the people . . . bowed their heads, and worshipped the Lord with their faces to the ground."—Neh. 8: 6.

Our text is a record of the posture assumed in the days of Christ. In the time of Christ we are told that the

same custom prevailed. This writer can remember when the people bowed their heads at prayer. Any other posture was considered irreverent. Who bows his head now? He who does is singular and an oddity. In the light of above scripture and examples this custom seems tragic. Let you and me start a campaign for bowed heads and a bowed church. We can do it by first doing it ourselves. Pray for it.

THURSDAY.

A CHURCH WITH A MISSION.

"Feed the church of God which He purchased."—Acts 20: 28.

Our text is our answer to Timothy's question (I Tim. 3: 5): "How shall he take care of the church of God?"

A church with a mission is a church with an objective. It is a church whose membership grasps that mission and they band themselves together in unselfish loyalty to achieve that end. The difficulties which they encounter mean no discouragement, for troubles are but challenges to a super consecration.

The mission of the church is first worship, for without true worship the soul is without vision and power to serve its mission. Second, the mission of the church is to save the world to a measure of the stature of Jesus Christ.

Prayer—Our Father, we feel guilty in Thy sight, of neglecting ourselves, neglecting Thee, and neglecting the church. Grant us to be more deeply dedicated to Thee and more faithful to Thy cause. *Amen.*

FRIDAY.

WORKING FOR A LIVING.

"In the sweat of thy face shalt thou eat bread."—Gen. 3: 19.

Goodspeed renders this text as follows: "By the sweat of your brow shall you earn your living."

A speaker at our club the other day said: "Every man owes it to himself, to his family, to society and to his God to be worthy of his three meals a day. We often hear this sentiment expressed in public speech these days. We hope it means that such a principle is to become the emphasis in living instead of dependence upon public dole.

Prayer—Our Father, Thy love is in life. Make us alive to ourselves, to the world and its demands upon us, and to Thee. *Amen.*

SATURDAY.

GETTING OR TAKING.

"Go ye also into the vineyard and whatsoever is right I will give you."—Matt. 20: 4.

Some time ago a teacher asked his class, "What do we get from the cow?" A pupil requested, "What is the question?" The instructor repeated, "What do we get from the cow?" The pupil replied, "We take her milk." Can you beat that? These words, "take and get," illustrate our relation to things. The world does not give to us. It is a storehouse of treasures for us and we have to do the taking. The Lord has put us in this world to take from it what He has put there. He who does not work to that end loses out and is unworthy.

Prayer—Our Father, in Thee we live and move and have our being. Give us power to know the world and the treasures of it there for us, and show us Thy way of using it. *Amen.*

SUNDAY.

THE SABBATH.

"God is a spirit: and they that worship him must worship him in spirit and in truth."—John 4: 22.

It is easy to worship God on the Lord's Day, if we would. It is easy to turn from our daily tasks and
(Continued on next page.)

HOLY NECK SOCIETY.

(Continued from page 9.)

In January a most delightful birthday party was held at the church hall, this being the twenty-fifth anniversary of the society.

In February the World's Day of Prayer was observed jointly with the Holland missionary society at the Holy Neck Church. Mrs. June Davidson gave a book review on the foreign mission study book at the regular meeting in February.

In April more than one third of our members attended the district meeting held at Liberty Spring Congregational Christian Church.

In March the Rev. Arnold Slater taught the Book of John to the young people and woman's society at the church. He also taught the home mission study book to this same group at a later date.

A public service was held at the church, with Miss Christine White as the guest speaker on the fourth Sunday in May.

Mrs. B. D. Jones and Mrs. June Davidson attended the school of missions at Elon College in June.

This society decided to have a "package exchange party" instead of a picnic, which proved to very successful.

The cradle roll party and mite box opening was held in July.

We are now planning for the young people and juniors to meet with the woman's society at the church for a memorial service for the late Dr. J. O. Atkinson.

The young people and juniors have had a very good year and a fine fellowship enjoyed.

MRS. DAVID HOWELL,
Secretary.

BETHLEHEM WOMEN'S WORK.

The woman's missionary society of Bethlehem Christian Church, Suffolk, Va., has had a very successful year. We have on roll, up to date, sixty-three active members and three associate members.

The society has met all requirements for the conference year. We are very grateful that the chain has not been broken, and we have added seven new members.

We have had very interesting programs presented each month by our spiritual life superintendent, Mrs. A. C. Moore. She has taught us inspiring lessons from Bible study I, II and III Epistles of John.

Our World's Day of Prayer was observed.

Another outstanding feature was one public program presented on the fourth Sunday in November, with

Mr. Russell Bradford as our speaker. He brought to us a fine message.

Both home and foreign mission study books were taught. We went to Liberty Spring for our foreign book, "Dangerous Opportunities," which was taught very efficiently by Mrs. Gayle.

Each circle studied the home study book, "Uprooted Americans."

We are very proud of our young people and their leader, Mrs. A. C. Bradshaw; willing workers leader, Mrs. Paul Yates; and cradle roll leader, Mrs. R. O. Luter. With these ladies the societies have done wonderful work this past year.

We had a very inspiring and sweet memorial service for Dr. Atkinson at our September meeting. It was a great pleasure to do this little thing for such a man, who gave and gave to the needy of every land. And through his love and work he made this a sweeter place in which we are to live today.

There has been good attendance at each of the monthly meetings and great interest manifested by the members, and through cooperation, prayer, faith and love we feel the society has accomplished great good this past year.

MRS. W. C. JOYNER,
President.

PALM STREET CHURCH (N. C.)

The women's missionary society of Palm Street Church, Greensboro, N. C., under the capable and efficient leadership of Mrs. O. D. Taylor, has been able to accomplish many things this year through the fine cooperation of our members. We sent clothing to our mountain work in Carroll County in the Valley of Virginia, miscellaneous articles to the migrant center, one box of clothing to our orphanage at Elon and helped a needy family of the community.

We have held twelve regular monthly business meetings and three special public meetings. The first special service was a thank offering service for our Asheboro work, with Rev. A. Lanson, Granger, Jr., as speaker. The second special service was in the form of a community "get-together," with a covered dish dinner. A large number was present to hear Rev. Mr. Granger review the book, "Uprooted Americans." This society has met all the requirements of the Standard of Excellence for the third consecutive year. We held a very impressive memorial service at the church on Sunday evening, September 7, at 7:30 o'clock, in memory of our beloved missionary secretary, Dr. J. O. Atkinson. This service cen-

tered around a table in the altar upon which Dr. Atkinson's picture was placed. On either side of the table was a lighted candle, also on the table was a vase of white asters. At the close of the service gifts for this memorial were received, amounting to \$25.00.

The society met at Guilford battle ground for the regular monthly meeting in July. The program was prepared by the vice-president, Mrs. R. E. Stevens. As the sun was going behind the western horizon a worship service began which made those who gathered there feel a little closer to God as they observed Him in nature. A fellowship supper was served and it was indeed a most enjoyable occasion for all.

MRS. A. J. HARRIS,
Reporter.

ROSEMONT, NORFOLK, REPORTS.

During the past year, the young people's missionary society at Rosemont Christian Church has been holding all of its monthly meetings and quarterly socials. We are sorry to report no great increase in attendance and hope to create new interest during the coming fall months.

Our apportionment for the year was raised and this was reached mostly from our mite box opening. We had a special speaker for this.

We hope with His guidance we will do better during the coming year.

EDNA MORRISON,
Secretary.

BETHLEHEM CRADLE ROLL.

We are grateful for the nice year's work we have had in our cradle roll department at Bethlehem Christian Church. We have accomplished many things.

The mothers have given their full support in every way, and by that we feel that we have caught the Christian spirit of working and serving together.

May we put more time and thought in the cradle roll work, which is so near and dear to our hearts.

MRS. R. O. LUTER.

THE QUIET HOUR.

(Continued from preceding page.)

gather with our friends at the church. It is a matter of desire. There, in song and prayer, fellowship and meditation, our minds are lifted in holy thought to unseen things, but real things because they are eternal and divine. There we sense the presence of God and rejoice in him. Our lives are enriched thereby and are inspired to more worthy living. Cultivate desire to go to church.

The Orphanage
 CHAS. D. JOHNSTON, Supt.

Dear Friends:

The children at the Christian Orphanage had two real surprises last week. Mrs. J. W. Holt of Burlington picked and brought to the orphanage a box of scuppernong grapes for each child. Now, if there is anything that children enjoy it is scuppernong grapes. It was very thoughtful and kind of Mrs Holt to give the children such a grand treat.

Then our good friends, Mr. and Mrs. J. D. Franks of Antioch Church, near Harrisonburg, Va., sent us 133 bushels of delicious apples. We have often heard it said that an apple a day for a child will keep the doctor away. We hope that this saying will work out in our case. It was certainly very kind of Mr. and Mrs. Franks to do this kind deed for us. The whole orphanage family appreciates the gift.

Our earnest prayer is that the kind Master will bless Mrs. Holt and Mr. and Mrs. Franks with a bountiful crop next year.

We want to thank Mr. R. H. Coble and family for their check for ten dollars for a Thanksgiving offering. They have the joy of mailing in the first Thanksgiving offering. We feel sure we have a thousand more families that could do the same thing and be happy.

If you help raise the benevolence apportionment in your church and then send the Christian Orphanage a check for a special personal offering you have a perfect right to do so.

The tobacco and cotton farmers are getting splendid prices for their tobacco and cotton this year, and we hope they will remember the little children here.

The months of October, November and December are designated by the Southern Convention as the months in which special emphasis is to be placed upon the work of our orphanage. We hope all of our churches will remember this and do all they can to help us. We need it.

We are happy that our financial report for this week carries us above the twelfth rung in our financial ladder for the year. To reach our goal of \$22,000.00, we will have to raise \$9,846.01 by December 31, 1941. We have confidence to believe you will not rest until we are able to stand on the 22nd rung of our financial ladder and shout back to you that

we are at the top. Let everyone help, and we will reach it.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR OCTOBER 9, 1941.

Amount brought forward \$11,835.70

Sunday School Monthly Offerings.

Eastern N. C. Conference:
 Pleasant Hill\$ 5.31
 Auburn 6.08
 Popes Chapel, 3rd Quarter 4.50
 Youngsville 2.00
 Christian Chapel 3.00
 \$ 20.89

N. C. & Va. Conference:
 Hines Chapel\$ 6.00
 New Lebanon 7.75
 Greensboro, Palm St. ... 11.25
 Berea 24.00
 49.00

Western N. C. Conference:
 Flint Hill (M)\$.45

Sophia 2.00
 Ramseur 11.54
 Big Oak 3.72
 Smithwood 1.57
 Hanks Chapel 6.16
 Brown's Chapel 1.00
 Spoons Chapel 2.75
 29.19

Eastern Va. Conference:
 Liberty Spring: Friend-
 ship Bible Class, \$1.00;
 Sr. Boys & Girls Class,
 50c\$ 1.50
 Mt. Carmel 6.90
 Dendron, July, Aug. &
 Sept. 4.35
 Union, Surry 6.00
 Newport News 4.50
 23.25

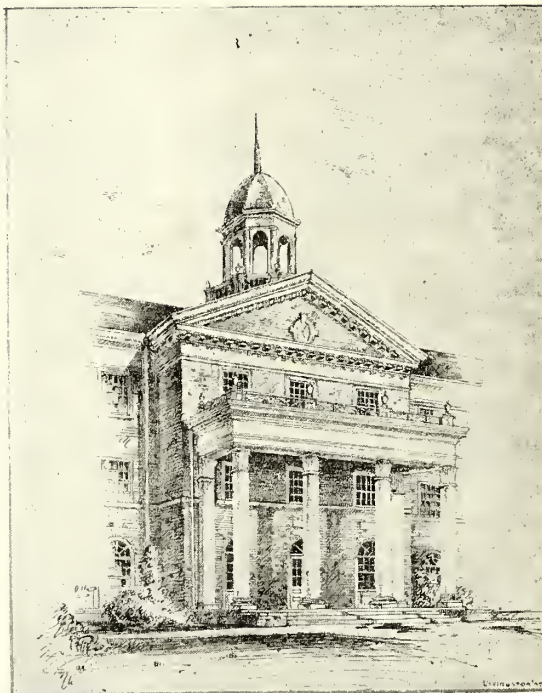
Valley Va. Central Conference:
 Bethlehem\$ 1.59
 Linville 6.26
 7.85

(Continued on next page.)

ELON COLLEGE

Founded by the Christian Church in 1889

A CO-EDUCATIONAL INSTITUTION OF HIGHER
 LEARNING OF THE CONGREGATIONAL
 CHRISTIAN CHURCH



ENTRANCE TO ADMINISTRATION BUILDING

Elon College is located in the piedmont section of North Carolina. The climate is invigorating and healthful. The natural beauty of the campus is enhanced by careful landscaping.

The definite religious atmosphere of the College and its modern equipment provide the very best facilities available for the training for religious leadership.

The rates are most reasonable.

LEON EDGAR SMITH, President

Elon College

North Carolina

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.
A Religions Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational and Christian Churches.

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MR. PEW STARTS SOMETHING.

(Continued from page 6.)

by the letter of Mr. Deldom Pew. It is an ill day for the cloth when the laity take it upon themselves to dictate to us how we shall utilize our time, or to what meetings we shall or shall not go.

Yours truly,
High Dignity.

Dear Editor of the SUN:

Like Brother Busythen I did not attend the Retreat. Nor is it my praetice to attend many other such gatherings of the preachers, such as they are. And I do not stay long at conference sessions. To be frank, just long enough to make my report or maybe take my part on the program. I do not put much stoek in these preachers that have gone to these seminaries up North, and some that we have down here. They are not true to the Word and don't preach like I do. If they saw things just

like I do then I would feel different about it for I would know they were on the right road.

Yours in His Name,
Rev. I. C. Narrow.

My Dear Mr. House:

I consider Mr. Pew's letter presumptuous and impertinent. There is no point at all in his contention. Let the Pews fill the pews on Sundays and prayer service nights and I think they can rest assured the ministers will do those things that are right and proper and ordered of the Lord.

Indignantly,
M. T. Thunderbus.

Dear House:

In the spirit of the old days at Elon—wasn't that some letter from Pew? Did Busythen have to take it right on the ehin, or am I wrong? Remember how I used to have to attend ehapel? But like Busythen we had our ways of getting out of it. Say, they use the same gags down there now. Odd thing, House, I go to ehureh every Sunday nowadays and don't have anybody to tell me to either. But at that some preachers are pretty long on talk.

As of,
Duster.

Dear Mr. House:

I guess some of the preachers will give you down the country for publishing that letter from Mr. Pew. But I am glad you did. Dad gets after me pretty stiff sometimes about attending meetings and I think that letter will some in handy. Our preacher is a great one for talking about examples and I have looked into it and he didn't go to the Retreat either, and he doesn't go to the preachers' meetings at Elon. Just wait until dad gets after me again.

Yours earnestly,
Johnnie Jumpup.

ORPHANAGE REPORT.

(Continued from preceeding page.)

Ala. Conference:	
New Hope	1.68
Special Offerings.	
C. W. Louderback	\$ 20.00
Mr. Cooke	36.00
Mr. Lowthorp	40.00
Farmers Cooperative Exch.	4.43
Mr. May	6.00
Mr. Fespermon	5.00
Mr. M. B. Smith, Jr., Gdn.	50.00
Mr. Breedlove	10.00
Mr. Horner	5.00
	176.43
Thanksgiving Offerings.	
R. H. Coble & family	10.00
Total for week	\$ 318.29
Grand total	\$12,153.99

ALABAMA CONFERENCE PROGRAM.

Following is the program of the forty-first annual session of the Alabama Christian Conference and the ninth annual meeting of the East Alabama Association of Congregational and Christian Churches to be held at Pleasant Grove Church, R. 3, LaFayette, Ala., October 15 and 16, 1941:

Wednesday—Morning Session.

- 10:00 Call to Order by President L. L. Stanley.
- Devotional Service—Rev. G. R. Walker.
- 10:15 Enrollment of Churches and Ministers.
- 10:45 Filling Vacancies of Standing Committees and appointing Special Committees—Rev. L. L. Stanley.
- 10:50 Reception of Fraternal Visitors.
- 11:00 The Christian Orphanage—Rev. G. D. Hunt.
- 11:30 Conference Sermon—Rev. L. L. Stanley.
- 12:00 Lunch.

Wednesday—Afternoon Session.

- 1:15 Call to Order—President L. L. Stanley.
- 1:20 Devotional Service—Rev. J. D. Dollar.
- 1:30 Southern Union College—Dr. J. T. Clark, President, Board of Trustees.
- 1:45 Report of Executive Committee—Chairman.
- 1:50 Christian Education—W. A. Redfield, Dean of Southern Union College.
- 2:00 Report of Committee on Christian Education—Rev. G. D. Hunt.
- 2:15 Report of Committee on Evangelism—Rev. H. M. Grey.
- 2:25 Report on Religious Literature—Rev. O. E. Sheppard.
- 2:35 Miscellaneous Business.
Report of Committee on Nominations and Election of Officers.
- 3:15 Reading of Church and Ministerial Letters.
- 4:00 Adjournment.
- 6:00 Supper at Church.

Wednesday—Evening Session.

- 7:00 Young People's Meeting—Miss Marguerite Davison, Leader.
- 8:00 Sermon—Rev. John Taylor.

Thursday—Morning Session.

- 9:00 Call to Order—President L. L. Stanley.
- Devotional Service—Rev. W. T. Meacham.
- 9:15 Report of Committee on Apportionment—J. W. Payne, Chairman.
- Report of Committee on Moral Reform—G. R. Walker, Chairman.
- Report of Committee on Home Missions—L. L. Stanley, Chairman.
- Report of Committee on Superannuation—W. T. Meacham, Chairman.
- 12:20 Lunch.

Thursday—Afternoon Session.

- 1:15 Call to Order—Newly Elected President.
- 1:20 Miscellaneous Business.
- 2:00 Fellowship Meeting—Dr. F. P. Ensinger, Leader.
- 2:45 Adjournment.

Egotism is the anesthetic which nature gives us to deaden the pain of being a fool.—Dr. Herbert Shofield.

Conference Apportionments

HONOR ROLL OF CHURCHES

F. C. LESTER, Promotional Secretary.

Each of the five conferences within the Southern Convention makes definite apportionments for the churches within its bounds. The churches are asked to support the local conference and its missionary work, the Southern Convention, missions within the Southern Convention, foreign missions, aged ministers and their widows, little children at our orphanage, our college, and religious education as represented in Sunday schools, missionary societies and young people's organizations.

Some of the churches work hard to pay all these items in full, because they believe that we should have a well-rounded church program. It is sincerely hoped that all the churches will reach this goal.

Listed below are the churches that paid apportionments in full during the last conference year, together with the names of pastors then serving them. The Valley of Virginia Conference meets in August, so their report is for the year ending August 1, 1941. The other conferences will meet within this month and the next, and their reports are for last year.

Valley of Virginia—

*Antioch—Sanger
*Bethel—Ritchie
Joppa—Newton
*Linville—Sanger
Mt. Lebanon—Newton
*Mt. Olivet (G)—Ritchie
Palmyra—Coulter
*Winchester—Whitten

Eastern Virginia—

Berea (Nans.)—Johnson
*Berea (Nor.)—French.
Centerville—Wright
*Christian Temple—Hardecastle
*Dendron—
*Franklin—Jones
*Holland—O'Neill
*Holy Neck—Slater
Isle of Wight—Crutchfield
Johnson's Grove—Jones
*Liberty Spring—Johnson
*Newport News—Dollar

Oakland—Johnson
Portsmouth, First—Council
Richmond—House
*Rosemont—Morgan
Shelton Memorial—
*Suffolk—Truitt

Western North Carolina—

*Asheboro—Grainger
*Big Oak—Tally
Brown's Chapel—Brady
*Hank's Chapel—Andes
*Liberty—Loman
Park's Cross Roads—Tally
Patterson's Grove—Cross
Pleasant Ridge—Apple
Seagrove—Tally
Union Grove—Brady

North Carolina & Virginia—

*Albemarle—Elmore
Apple's Chapel—Martz
Belew Creek—Veazey

Bethlehem—Crutchfield

*Burlington—Lightbourne
Carolina—Dollar
*Durham—Harrell
Elon College—Smith
*Greensboro, First—Wiseman
Greensboro, Palm St.—Pollard
*Happy Home—Andes
Hines Chapel—Martz
Ingram—Earp
Mt. Bethel—Church
Mt. Zion—Dollar
Shallow Ford—Wyrick
*Union, N. C.—Stevens
Winston-Salem—Jay

Eastern North Carolina—

Henderson—Apple
Hope Mills—Register
*Mebane—Clark
*Morrisville—Powell
Wake Chapel—Johnson
*Youngsville—Carter

*Paid more than total apportionment requested.

NOTE: Several churches paid as much as the total apportionment, but did not distribute it as suggested by the Conference. They are not listed above.

Is Your Church Among Those Who Paid In Full?
Will Your Church Be on the Honor Roll This Year?

The CHRISTIAN SUN

REPRESENTING THE SOUTHEAST CONVENTION OF CONGREGATIONAL AND CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOL. XCIII.

RICHMOND, VA., THURSDAY, OCTOBER 16, 1941.

No. 42.

Recommendations for a Church Program of Education for Family Life

*From L. Foster Wood, Secretary of the Committee on Marriage
and the Home of the Federal Council of Churches.*

1. That the minister plan definitely for the building up of family life through his preaching ministry.
2. That in groups, clubs and forums matters pertaining to family life be discussed informally.
3. That pastoral visiting be planned to meet families as units insofar as this is possible, and that families be urged to aid in this plan.
4. That each church watch the city-wide program for training opportunities.
5. That each church scrutinize its program of religious education to see whether it is merely on a traditional basis, or is meeting vital needs of families, including special needs of parents and of young people. That to this end leaders examine the material available for classes of various ages.
6. That special days and occasions be utilized for genuine family education.
7. That we make a significant national movement of the celebration of the "Festival of the Christian Home," broadening the old idea of Mother's Day to family-wide significance and redeeming it from excessive sentimentality and commercialism.
8. That we raise the standards of procedure in marriage, by premarital interviewing, by protecting the dignity and sanctity of weddings, and by planned pastoral follow-up.
9. That we encourage religious expression in family life, each family to shape its program in accordance with its needs. We should give wide circulation to the devotional helps which are available.
10. That the pastor extend his ministry by the printed word; books, pamphlets and devotional reading for the family.
11. That lay people be encouraged to take part in community movements for better family life.
12. That the minister help families to secure special services which they may need, by being acquainted with community resources and aiding families to contact such services.
13. That in every possible way we make every home a local center of the kingdom of God, training school in the Christian life, and a source of spiritual power. Thus we shall have better homes and stronger churches, and this program of encouraging family life will not be an extra load which the minister has to carry but a lift for himself, for his families, and for the church.

LET THERE BE LIGHT

NEWS AND VIEWS

Monticello Church has called Rev. J. H. Lightbourne, Jr., for another year.

Hines' Chapel unites with Apple's Chapel under the ministry of Rev. Ellis N. Clark.

Rev. Carl R. Key was recently elected to the Torrington, Conn., Board of Education.

James Madren, son of Rev. Mrs. C. E. Madren, has been in the hospital at Henderson, N. C., for a number of weeks.

Haw River Christian Church will hold its annual homecoming on October 19, 1941, morning and afternoon services. Lunch will be served on the grounds. Former pastors and members are invited to be invited.

The women of the First Christian Church, Portsmouth, raised \$901.82 during the past year. Mrs. O. C. Hartung is president of the organization. Mr. R. F. Edwards, church treasurer, reports a good financial year with total receipts amounting to \$4,154.80.

Piedmont College has undertaken to build four cottages to provide dormitory space for young women. The first of these cottages has been provided for through the generosity of Miss Cora A. Babcock of Coopers-town, New York. It is designed to provide a large living room, a matron's room and accommodations for twenty-four girls.

The fall program in many of our churches will reach a climax on Christian Mobilization Sunday, October 26. The following *objectives* are recommended: a new loyalty to Christ and His Church; the reconsecration of all members of the church; to bring new members into the Christian fellowship; a better understanding of our task—community, state, nation; to reach more young people with a vital religious program; the better support of the work of the church at home and abroad; a revitalized worship—public and private; the enlistment of lay workers and their training for specialized service; the bettering of social, business and racial relationships; increased cooperation with all Christians in Christian unity.

Rev. John Kenneth Clinton of Rowley, Mass., has been called to the pas-

torate of the West Palm Beach Church to succeed Rev. Frenk Atkinson, and began his work this week. Mr. Clinton is a son of Rev. James R. Clinton, pastor-at-large under the Board of Home Missions. He is a graduate of Dickinson College, Pa., and Andover Newton Theological Seminary. He is a popular young people's worker and has held important offices in the work of Pilgrim Fellowship. As minister of the church at Rowley, Mass., he has been very successful, and he comes to the West Palm Beach Church with youth and enthusiasm. We anticipate for him a successful ministry and extend to him a cordial welcome to the South.

The fifteenth annual Florida Ministers' Convocation was held at the Seaside Inn, Daytona Beach, October 13-15. Dr. John Keith Benton, Dean of Vanderbilt University School of Religion, Nashville, Tenn., delivered the convocation lectures. His timely them discussed in five lectures was: "The Christian Message in an Age of Secularism—(1) About Our World; (2) About Our Troubles; (3) About Ourselves; (4) About Our Standards; (5) About the Future." Other parts on the program were "Fresh Sources for the Preaching Message," by Rev. Everett B. Leshner and Dr. John P. Jockinsen; "How Psychology May Serve the Minister," by Rev. Louis Schulz; "Did the Reformers Go Too Far?" by Rev. W. B. Millard; "As I Begin the Ministry," by Rev. Donald Douds; "As I Look Back," by Rev. Edwin C. Gillette.

PALM STREET, GREENSBORO.

In the quietness of the early evening, seated in a council ring around the peaceful flicker of a fire, at a camp site near Greensboro, Palm Street, Christian Church held its worship service September 28.

The call to wait and worship was given in the opening hymn, "Day Is Dying in the West."

A soft voice singing "Sweet Hour of Prayer" preceded a prayer of thanks and praise.

Our scripture was the beautiful 19th Psalm, read by our pastor, Rev. M. A. Pollard.

As the next hymn, "Fairest Lord Jesus," was sung, we were conscious of all nature around us—the stately pine trees, the silent lake, the beauti-

ful moon on high and all "the twinkling starry host."

One of the highlights of our worship together was the Bible story told by Miss Grace Martin, who is noted for her ability in this capacity.

In the midst of the security of our friendship circle, we were aware of the fact that across the sea there are few such beautiful scenes, and we paused to thank God for peace and friendship and at the same time asked Him mercifully to save our brothers and sisters across the sea from the deadly poison of hatred and warfare that they might be able to sit down together in love and friendship and enjoy the beauty of the world which God has created.

Then, we left our circle and went down to the edge of the water singing "Near the Cross." As the hymn was being sung, a cross on the other side of the lake was being lighted and at the conclusion of this song, a voice from across the water sang sweetly and clearly, "The Old Rugged Cross." Needless to say all who listened were deeply impressed. "Are You Living in the Shadow of the Cross" was the question given in song before the benediction was pronounced.

O'KELLY'S CHAPEL.

Revival services were conducted at O'Kelly's Chapel by Rev. S. E. Madren for the week beginning the fourth Sunday in September. The meeting was well attended and much interest was shown by the community. Many rededicated their lives to God's service and seven new members were added to the church. This brings the total new members added to the church roll for the year to thirteen, as six people had joined prior to this meeting.

The pastor, Rev. E. M. Powell, assisted and preached the sermon October 5. Communion service was held in observance of World-Wide Communion Day and the new members were baptized at this time.

The quarterly conference met and named new officers and delegates to the annual conference.

Mr. Houston Harward, oldest member of O'Kelly's Chapel, died October 9, 1941. He was eighty-two years of age and had lived in the community all his life, having been a member of O'Kelly's Chapel since early boyhood. Dr. Stanley C. Harrell conducted the funeral Friday, October 9, at the church. Burial was in the church cemetery.

Harward is survived by a half brother, two nieces, three nephews and many friends.

THEY DEDICATE A CHURCH IN INDIA.

With water canteen and lunch tied to his bike, Lloyd L. Lorbeer of Pasumalia High and Training Schools, India, starts off in the darkness before an Indian dawn. Mercury, Venus and a crescent moon gleam in a sky where the Southern Cross hangs almost vertically. Although the rough road now and then sends him off his balky bike, Mr. Lorbeer sings, "The Heavens Declare the Glory of God."

Five miles, then the railroad station, forty miles by train and twenty-five miles by bus with the bike on top. On three more miles by bike to a village. Two hours' counsel with Indian teachers. One teacher increased the mission school attendance from fifteen to forty-five in six months, mostly boys and girls from outcaste homes. Overzealous Congress leaders, filled with enthusiasm for the uplift of the Untouchables, had offered clothes, books, free fees, if the children would attend the District Board School. So Mr. Lorbeer and the Indian teachers talked with the officials and went away satisfied that they see things in a larger way. One planned to send his son to Pasumalai.

One o'clock—and Narayanathevanpatti—yes, that's it. It means, "The Little Village of the Robber Caste man named after the God, Narayan." Here Mr. Lorbeer had come for the dedication of the Jessie Coe Johnson Memorial Church.

Already many have arrived, some on foot, some by bullock cart, some by bike. Of the town's 3,000 people, all are Hindus except the three hundred Outcastes who have become Christians.

The new little church is made of brick, mortar, stone, cement and iron. It is about twenty by forty feet and cost around \$400.00. The Johnson family gave \$100.00; the Madura Church Building Fund, \$150.00; local people and friends, \$125.00; and the Christian contractor, \$25.00.

And now the great day has come. A band leads the procession. It goes first to the low caste streets and then to the high caste. Mr. Lorbeer is puzzled and a bit apprehensive. He has seen such processions driven back by high caste groups. What will happen here? Nothing. These high caste people studied as children in the mission school and have rubbed elbows with the low caste. They helped build this church! They bring garlands for Pastors Hull and Ponusamy. They join in the procession, so that it crowds the church to the limit.

Everyone sits on the floor except the speakers. There is much singing, especially by the children; much praying, especially for the donor and his family. Five babies are baptized, one the teacher's son. He is named "Abraham Johnson Dorai." The ending to Johnson means nobleman, explains Mr. Lorbeer.

Drawing back the curtain to the memorial tablet, Mr. Lorbeer tells of Jessie Coe Johnson and her family. These humble Christians have waited years to have their own House of God. They gathered firewood and burnt the bricks themselves. Day by day they gratefully watched it rise. Their contagious cheer spreads throughout the village. This Dedication Day is one of the greatest in their lives. When the following morning they celebrated New Year's Day, they said, "The New Year starts for us only in our new church."

* * * *

Though the Christian nationals in foreign lands prefer to provide their own church buildings, yet in some cases help is rendered by the Missions somewhat along the line of our own Church Building Division at home. Everything is done with the purpose of strengthening rather than weakening the morale of the church.

—*Missionary Herald.*

A LETTER OF INTEREST.

Roanoke, Alabama,
September 28, 1941.

Dear Editor:

Will you please accept one (\$1.00) dollar on my subscription to THE CHRISTIAN SUN? I have long been a subscriber to the church paper, having been in the Christian ministry about fifty-three years. I am now retiring from the regular pastorate. I have traveled over 50,000 miles; received 1,000 members into the fellowship of the church; have baptized over 800 members; have preached about 500 funerals; have preached 5,000 sermons.

After having all the experiences of an ordinary Christian preacher, I am now leaving the pastorate to others who are more capable and better equipped for service. I have given my whole life to the church and the people of my country. I now pray that God may in some way carry on in these "low grounds" of sorrow, and may many precious lambs be saved.

It was a great fellowship that we enjoyed today at Noonday Church. It was indeed a fine homecoming occasion. All of our conference claims

were paid in full, and delegates were elected to the annual conference which will be held at Pleasant Grove Christian Church, October 15, 1941. In this letter we are inviting the editor of THE CHRISTIAN SUN and the superintendent of the Christian Orphanage to visit our conference and enjoy some "old-time" Southern hospitality.

G. D. HUNT.

KENTUCKY.

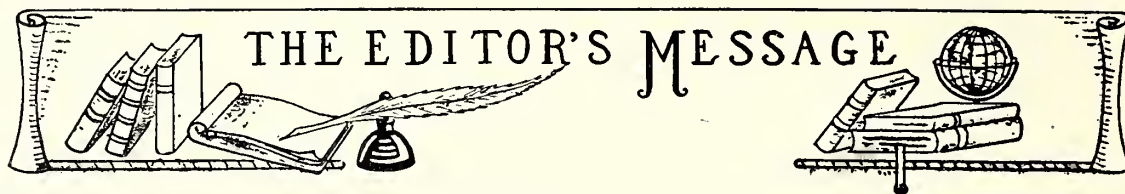
Miss Clarene Andes worked seven weeks in Kentucky Bible schools before conducting one Bible school for her brother, Rev. Wm. J. Andes of the Southern Christian Convention at Route 2, Ruffin, N. C., and having a second week of Bible school in the Southern Christian Convention. In Kentucky she had a school at Hedger's Chapel ("Big Run"), a school at Muses Mills, one at Crain Creek, and another at Olive Hill. The last school in the Kentucky Christian Conference area had to be given up when she went to the relief of Miss Annie Campbell, who became sick while working at Evarts. Miss Nancy Chambers also worked in the Evarts' school, which had an enrollment of one hundred and thirty. Miss Chambers also spent a week with the Evarts group at the Pine Mt. School in a young people's conference. Miss Davison was in this school and regretted that circumstances prevented the holding of the Kentucky Christian Life Conference for young people.—*Down South News.*

SUPPLEMENTARY REPORT OF NORTH CAROLINA AND VIRGINIA C. M. A.

The following have met 1940-41 dues since the publishing of the last report: Durham—Philathea Class, Dr. S. C. Harrel; Ingram—Kent Bible Class, Mr. Luther Carlton; Monticello—Church.

Two 1941-42 memberships have been received: Gibsonville—Mr. C. R. Wicker; Mt. Zion—Miss Georgia Bradley.

"Whom say ye that I am? Each of us must make his answer. We are free, if we will, to deny His claims, to reject His appeal for our love, yet we might well prefer to be mistaken with St. John than to be right with Herod—if the claims were false. But they are not false. The Jesus who lived and died is the Jesus who lives; the same yesterday, today and forever.—*Deane.*



HOME—YESTERDAY, TODAY AND TOMORROW.

Many churches in our denomination are observing Family Sunday during the month of October. Interest and discussion centers around religion and the home. For each of us there is the home of yesterday, today and tomorrow. Let us consider these three homes.

Our Childhood Home.

The foundations of character are laid in infancy. Unless these foundations are carefully and intelligently laid personality will never be quite as strong as it might have been with basic character education. Even genuine conversion, except in rare cases, cannot compensate for this childhood deficiency.

We are told that the child increases his height one hundred per cent during the first year and thirty per cent during the second. Weight increases proportionately. Modern parents have grown accustomed to keeping records of the various physical dimensions of their children and comparing them to the norms available in literature on the subject. Cod liver oil, irradiated milk, sunshine and masticated vegetables galore are used to insure the proper physical development. Everything else becomes subservient to the time table for the feeding of the baby. His health and physical development are of supreme importance.

The program of spiritual development is certainly of no less importance, but it is often neglected or inadequate. Vitamins have monopolized our attention and physical development often takes precedence over the spiritual. Childhood is a time for growth in grace as well as in stature. The formation of each habit lays the foundation for the mature personality. Character begins to be firmly shaped by the repeated demonstration of anger or affection, distress or delight, tantrums or timidity, crying or smiling. Divorces may date back to the cradle. Little Hitlers are raging and ruling in typical American homes today.

This then, the authorities remind us, is the time when emotional behavior should be readily and radically modified. Emotional patterns are yet plastic. Purposeful character education means assisting the child in finding desirable and satisfying reactions. As one teacher points out, "There are a number of situations to which the child must adjust himself. If he has adequate reactions to make to them he will not resort to fear, for fear is a reaction made when no better means are available. Anger reactions in the form of defiance or temper tantrums are used experimentally by the child to see if they get the desired results. If they do not, they are usually discontinued because of their ineffectiveness." The absence of fear, anger, and discord among the adults of the family creates the atmosphere for the growth of normal personalities.

The dynamics of character may be easily recognized. It is not to be expected that the child will choose

a vocation and make a room reservation at his anticipated alma mater before three years of age. But definite aptitudes and preferences appear at an early age and await recognition and cultivation. Praise is an effective tool in the building of a healthy personality. Fear or superstition is an unsatisfactory basis for the prayer life. Prayer is conscious fellowship with our Father God. Pity the child who is frightened into conformity by threats of bogey men, policemen and horrible fates. Men who get along well with people, who find it easy to apply for a job or speak in public, are doubtless those who were taught to make normal contacts during childhood. So our adult and eternal home is greatly influenced and largely determined by our childhood home.

Our Adult Home.

It takes more than "a lot of living" to make a home: it takes money, prayer and planning. This should be a place of mature thought and expression. Some compensation may be realized for the unfulfilled yearnings of childhood. There is yet time to shape it according to our desires, reform it according to our enlightened taste, and mould it into the home of our dreams. Yes, we can understand why many young people are eager to get away from a home dominated by force, impoverished culturally, barren of friendship, affection and amusement. Happiness and achievement in our adult home are a foretaste of

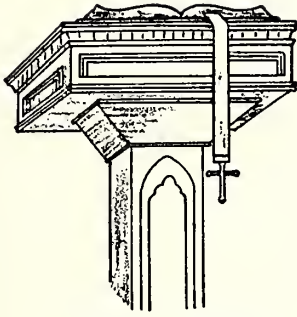
Our Eternal Home.

"In my Father's house are many abiding places," for which our earthly home is a brief and stirring prelude. The magnitude of that prospect suggests the spacious pattern of our earthly existence and its eternal quality guarantees the permanence of the values for which we strive here below. We may sing sincerely: "Home, Sweet Home," but the richest connotation of the word will be realized only in our Paternal and Eternal Home.

R. L. H.

IT ALL GOES BACK TO HOME.

Here is a woman beset by religious doubts. When we suggested, after some mutual trust had been established, that doubts come not merely of intellectual bafflement but from life-situations, she protested that her trouble was simply in the field of thought. "Tell me about your home," we suggested. "My mother was a pious hypocrite. My father was a minister, but he often lost his temper; and once he thrashed our dog so that it almost died." Yet the trouble had no root in life and childhood, she said! Often these early fetters, not struck away, are bequeathed in some form from generation to generation. And one aches to tell these stories, without disguising them, as one never can tell them, from the pulpit or from the housetops, and to say over and over: "It all goes back to home. It all goes back to home."—George A. Buttrick.



FAMILY RELIGION.

By DR. GEORGE A. BUTTRICK.

"I have taught you from house to house. . . . The church that is thy house."

The New Testament Church was in a house before it was in a church. The religious experience initiated and nurtured in the homes of the people called the New Testament churches into being. This experience, born within the family circle was then shaped and carried forward by the church. It must, perchance, be revitalized in houses, before it can be revitalized in churches—or, rather, home and church must revitalize each other. When the church is once more in the home public worship will have a new glow, preaching a new grip on all life, the church school will have its rebirth, and our bloodshot world a Christian hope and health.

Fifty hours in an indifferent home will quench the meaning of one hour in church school.—The home is so far ahead of other character-forming agencies that it has no serious rival. Consider the issue from the standpoint of time measurements. A child is one hour a week in church school, forty hours in day school, and fifty or sixty hours at home. Add vacations, and the balance is tipped more heavily on the side of the home. The home has the child long enough to create lasting impressions. Parents sometimes plead almost frantically with their ministers: "Can't you do something about my Billy?" The minister must be polite. Politeness sometimes cancels honesty. Perhaps honesty might answer, "My dear Mrs. Whoozit, fifty hours at home pulling one way or all ways, and one hour in church; the odds are somewhat unequal."

Older folk in their dealings with children are the hope (or despair) of the new age.—Parents assume that a home makes itself. They learn to play bridge, they learn to dance, they train long years to build a business or a profession; but they take no training to build a home. Isn't that a staggering and almost unaccountable fact? Some of them, not a few, let their children sit loose to all

religion until they reach an age to choose a faith. As though religion were merely a choice—like choosing a necktie or a dress in stripes or patterns! As though religion did not choose us—vitality from our own inmost nature, inevitably from history and life! The faith not supplied by the home is supplied, after a fashion, by the movies or the street-corner gang. Or the growing child assumes that something that can go by default for twenty years is not worth choosing.

When our too busy world made family prayers almost impossible a blight settled on our world.—A recultivation of the home as the best school of Christian nurture will mean, for the church, a recasting of its program. Its new emphases will be more intensive training for young people for marriage and home-making, better counselling of those seeking marriage in the church, and finer and more constant help given to parents in a task which is primarily their task.

This recovery will mean for parents a new faith and devotion—and not only for parents, but for all friends of children and the home. There is a wide-spread idea among parents that Bible teaching and child training are now known to be so difficult that only highly educated psychologists can attempt it. Let it be said plainly that psychology is based on coordinated common sense, some of which is partially new, much of which is quite old. We speak of "work-therapy" now; my mother used to say, "What he needs is a steady job." We talk about "introversion" now; my mother used to say, "He needs to be taken out of himself."

In any event, no psychologists can replace a good father and mother. Moreover, religion as it should be taught in the home, can be learned—in far less time than is now given to the movies. The books to be used, in prayer and teaching, with children of this age-level, and that, are both excellent and easily available. Besides, parents themselves can be re-educated. One of the relatively new findings of psychology is that, while the capacity to learn does markedly increase up to the age of twenty-five, and then gradually decline, the decline is so gradual that a man of forty-five has as much learning capacity as a boy of fifteen; and few people live long enough to reduce their learning capacity to the level of early childhood.

The home is the natural place to nurture in children an appreciation of Bible teachings of the basic truths of the Christian life and to initiate

personal Christian experience. Every child has many interests contending for his attention—school, movies, companions, etc., so that it is easy for religion to be crowded into the background, unless the home is aware of its main responsibility to create strong religious character that will withstand the temptations of modern life. To assist parents in this main task is the purpose of the church.

"And thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy might. And these words which I command thee this day shall be in thine heart. And thou shalt teach them diligently unto thy children."

PROGRAM OF EASTERN VIRGINIA MINISTERIAL ASSOCIATION.

OCTOBER 20, 1941—

Devotionals—J. Everett Neese.

Business.

Subject: "The Problem of God"—John H. Knight.

NOVEMBER 17, 1941—

Devotionals—R. E. Brittle.

Business.

Subject: "On Preaching"—I. W. Johnson.

DECEMBER 22, 1941—

Devotionals—T. Fred Wright.

Business.

Subject: "The Church and the Present Crisis"—W. B. O'Neill.

JANUARY 19, 1942—

Devotionals—J. L. Neese.

Business.

Subject: "What Our Denomination Is Thinking and Doing"—S. T. Habel.

FEBRUARY 16, 1942—

Devotionals—George Olejar.

Business.

Subject: "Book Review"—R. L. Jackson.

MARCH 16, 1942—

Devotionals—J. H. Dollar.

Business.

Subject: "Worship What and How"—H. G. Councill, Jr.

APRIL 20, 1942—

Devotionals—R. L. House.

Business.

Subject: "A Layman Looks at the Church"—Mills E. Godwin, Jr.

MAY 18, 1942—

Devotionals—O. D. Poythress.

Business.

Subject: "Book Review"—B. H. Watkins.

JUNE 22, 1942—

Devotionals—J. G. Truitt.

Business.

Subject: "Open Forum—The World Today."

CONTRIBUTIONS

SUFFOLK LETTER.

In the "All or Nothing" movement to pay the outstanding debts of Elon College, it is fitting to make a brief statement of the contributions made by the late Dr. W. W. Staley, during his lifetime. It was the writer's privilege to make a very careful investigation of this matter in preparing an address for the recent celebration of "Founders' Day" at the college.

He was elected president of Elon College in June of 1894. This was five months after the dedication of the new building of the Suffolk Christian Church, erected under his leadership at a cost of \$40,000.00. To that great work he gave one year's salary and much time and strength. Soon after being elected president of the college he set himself with diligence to the task of finishing the buildings and paying off the indebtedness which amounted to between \$10,000.00 and \$13,000.00. Bills began pouring in from the creditors who demanded prompt payment. Upon his own initiative he went to the Farmers Bank of Nansemond and borrowed \$10,000.00 to pay these bills. This settlement both surprised and pleased the creditors and gave the college a more favorable place in Alamance County and the surrounding country.

Dr. Staley served the college as president for eleven years, from June, 1894 to June, 1905, during which time he received no salary for his services, paid in full tuition for his three daughters till graduation, paid his personal expenses of travel, postage, secretarial work and other expenses. With a modest allowance for salary these items would amount to at least \$15,000.00 for that period. His personal gifts in cash from July 1, 1916 to January 1, 1932, amounted to \$10,000.00 to which should be added \$4,000.00 deducted in settlement for Elon College Bonds held by him at the time of his death. Cash contributions made previous to 1916 and not included in the above would make the grand total the equivalent of \$30,000.00. In addition to this he gave \$1,000.00 to the "Men and Millions Fund," a part of which was paid to Elon College; \$3,000.00 in special gifts to missions; \$5,500.00 to the Suffolk Christian Church Educational Building Fund, besides generous gifts to the other Convention enterprises of our church.

He was instrumental in securing the adoption of a financial plan

whereby the churches of the Southern Convention make payments annually to the Elon College Fund through conference apportionments. When he retired as president of the college in 1905 the debts had been paid in full.

To many people such a record of financial sagacity, personal economy, spiritual consecration and generosity is remarkable and unusual. What is the secret—the explanation—of this great work? In the first place, his early life was trained in the school of rigid self-denial and strict economy. From school days until his death he kept a strict account of what he received, invested, gave and spent. He was master of his money. In the highest sense he was a steward of his time, his talents and his income. To him an income was a sacred trust, and the use of it was a religious obligation. He thought in terms of the future. In early life he gave himself to God and that gift included his income. He was a man of remarkable gifts, as a financier, and he dedicated those gifts to the cause of Christ. If the ministers and laymen of today will follow his example the debts of Elon College will soon be paid and money will be forthcoming to enlarge the work of that institution

I. W. JOHNSON.

MEMBERS OF THE GENERAL COMMITTEE BEGIN TO ACT.

The selected officials of the organization for the All or Nothing Campaign for the college are beginning to take their tasks seriously. The organization has been completed down to the General Committee. The General Committee is pretty nearly complete. It consists of:

For North Carolina: J. H. McEwen, V. R. Holt, Rev. Melvin Dollar, Rev. W. J. Andes, W. B. Truitt, Miss Ruth Johnson, Mrs. T. W. Chandler, J. K. Landrum, Prof. L. L. Vaughan, J. L. Crumpton and Cyrus Shoffner.

For Eastern Virginia: Mrs. W. V. Leathers, Miss Susie Holland, Mrs. R. T. Bradford, Dr. Darden Jones, John T. Kernodle, Rev. Jesse H. Dollar and Rev. J. F. Morgan. Two more are to be supplied.

For Virginia Valley Central Conference: R. Roy Hosaflook.

And L. E. Smith, committeeman-at-large.

Next in line forming the organization are the local committees of fifty

each. It is the responsibility of members of the General Committee to form the local committees. Local committees are to be selected from the church and alumni located in churches or sections that are contiguous. Herein lies the vital part of the undertaking. The members of the General Committee are realizing the importance of this part of the organization and are beginning to busy themselves in these specific undertakings.

Dr. John G. Truitt, a member of the Executive Committee, has called a meeting of the churches and alumni in Suffolk and surrounding territories to be held in the Suffolk Christian Church, Wednesday night, October 15, at eight o'clock. All ministers and at least two representatives from each church are urged to attend. The purpose of this meeting is to divide that part of the church into sections, set up the local committees, and give detailed instructions that the campaign may begin at once in dead earnest.

Dr. H. S. Harcastle is busy organizing the Norfolk-Portsmouth area. The time and place for a meeting to be held in this section will be announced later.

The Valley of Virginia Conference will be contacted in a few days that the organization for that conference may be completed.

The ministers and representatives of churches in the Western North Carolina Conference will meet the week following the third Sunday in October, the date and place to be determined, for the purpose of completing the organization in detail in that conference.

The members of the General Committee in the North Carolina and Virginia Conference are arranging separate meetings. The meeting for Durham and vicinity, J. L. Crumpton, General Committeeman, is scheduled for Tuesday night, October 21, at eight o'clock. Other members of the General Committee in this conference are beginning to organize or send written appeals to select ones in their given territories.

Just as soon as the local committees can be formed, the entire organization will move in dead earnest for the purpose of soliciting contributions and pledges. This is to be an "All or Nothing Campaign," but it must be a campaign. The "all" will put us over the top. The "nothing" won't help very much. It will be something if everybody cooperates and everybody works. It will be nothing if but little or nothing is

(Continued on page 11.)

FOR THE CHILDREN

Dear Myrtle Rae,

I am so excited I am afraid that I will spell a word wrong! When mother came home from the missionary conference she told me some good news for us. I hope that you have not already heard it, for I'd love to be the first to tell you. We are to have a children's superintendent of missions in our conference this next year. Mother says that both the juniors and primaries in our Sunday school must organize a study of missions. Guess who is to be our superintendent? Mrs. A. C. Todd who writes our Children's Page or gets some one to do it! That means that we should write letters and send stories and prayers and poems to her for our page so that she will have more time for her new task!

Mother said that the conference program was one of the nicest they have ever had. Just think! Next year we shall be sending money to that conference. We shall be helping our mothers with their work in missions just as we help them with dirty dishes. Only I just know that this is going to be far more exciting than dirty dishes! I have always wanted to know about the children of the missionaries in the foreign fields. I think it must be wonderful to be a daughter of a missionary and to have been born in China! Mother gave me a Missionary Herald to read one day because there was a story about children whose parents are missionaries to Africa. They were born in the United States but they are having a grand time learning to play the games which the little Negro boys in Africa play. They are not a bit homesick now and feel that Africa is a land of great adventure. Not a day passes but they find some new surprise or unusual custom in African life.

Mother brought home an envelope full of good things to help make their mission study interesting this year. She is going to meet with her committee to make out the year book tomorrow night. I looked over the contents of the package with her. I thought that you might like to share some of the interesting things. So below I will write them for you. Please write to me soon and tell me that you are going to become a *willing worker* also!

Your devoted friend,
 FAYE.

ISLANDS OF BROTHERHOOD IN AMERICA.

Do you remember "Daddy Bloom" as the student summer service workers used to call him? Mrs. Todd told mother that he was her boss for several summers and that he lived more nearly like Christ than anyone she had ever known. He loved our Southland and gave the last years of his life trying to help both white and black in our churches of the South. You will know with me that the black boys and girls loved him when you read about *Kamp Knighton The Beautiful*.

"Rev. Henry S. Barnwell, a native of Charleston, South Carolina, and a graduate of Avery Institute and Talladega College, is superintendent of our 199 churches in the South, which are located in twelve states. They have a membership of 16,293. Perhaps the most unique church in this group in the Teche (Church at Morbihan, Louisiana, near 'Evangeline's Land'. Rev. Edward H. Phillips is pastor of this church which is the only institution for human betterment in its community. It is a religious center, and educational center, a summer conference center, a day nursery, a farmer's club, etc. It is named for the late Rev. W. Knighton Bloom, leader and friend of the Negro and white churches in the Southland for many years. Mr. Phillips gives the following picture of this church which is the heart of Kamp Knighton.

"The Kamp Knighton Community Center serves Morbihan, a community of about 300 Negroes—men, women and children. Every home in the community is owned by a Negro. The men are mainly day laborers on the rice and sugar farms. The women are house servants in New Iberia walking from six to eight miles every day for wages ranging from \$1.25 to \$3.50 per week. Beginning with one teacher in a 15 x 20 foot shack we now have a three-room school building with three teachers, one of whom is a college graduate. Two of the teachers, members of our church began their school life in this local school. This growth is due largely to the influence of Kamp Knighton for we gave the use of our large building to the school board for nine years. From this community school there are now three students at the State Normal School, one at the State Col-

lege and twelve in the Parish High School.

"Our church is the only place of worship in the community and the pastor is shepherd of all the folk regardless of denomination. Some time ago we had the unusual experience of administering, by request, the Holy Communion to a woman of the Roman Catholic Church who was dying of tuberculosis. . . . The Carrie S. Wilcox Day Nursery cares for the children whose mothers work in the field during the 'grinding season.' We give them three meals a day and mind the babies for fifty cents per week. . . . The Farmers Club promotes a Farmers' Community Fair, which is growing in interest and value. The fair is directed by the agricultural teacher of the Parish Training School. . . . The Girls' Club is under the direction of a trained nurse. . . . Our Boy Scout Troop No. 128 is the only colored Boy Scout Troop from New Orleans to Lake Charles. We have public lectures on tuberculosis, syphilis and pre-natal care. Through the Metropolitan Life Insurance Company and the New Iberia Health Unit we have distributed many leaflets on a variety of health topics. The pastor of the Teche Church is a director of the newly organized Federal Credit Union which we hope may prove of great value in the economic life of our people."

I Am the Child.

I am the Child,
 All the world waits for my coming,
 All the earth watches with eager interest to
 see what I shall become.
 Civilization hangs in the balance,
 For what I am, the world of tomorrow will
 be.

I am the Child,
 I have come into your world, about which I
 know nothing.
 Why I came I know not;
 How I came I know not.
 I am curious; I am interested.

I am the Child,
 You hold in your hand my destiny,
 You determine, largely, whether I shall suc-
 ceed or fail.
 Give me, I pray you, those things that make
 for happiness.
 Train me, I beg you, that I may be a bless-
 ing to the world.

—Mamie Gene Cole.
 (From Quotable Poems, No. 2,
 published by Willett, Clark &
 Company.)

Johnny: "Father, how do you spell 'high'?"

Father: "H-i-g-h. Why do you want to know?"

Johnny: "'Cause I'm writing a composition on the 'high ena.'"

Answers to Last Week's Puzzlers,
 1. Figs. 2. Olives. 3. Dates.



**NORTH CAROLINA WOMEN'S
MISSIONARY CONFERENCE
MEETING.**

The North Carolina Women's Missionary Conference met at Union Ridge Congregational Christian Church for its twenty-ninth annual session, Tuesday, October 7, 1941. It was the largest attendance since the organization began. The president of the conference, Mrs. W. E. Wiseman, of Greensboro, Presided. Three hundred and twenty-six, which included delegates, ministers and visitors, were present.

For the day's theme, "Building for Day After Tomorrow" was introduced with the worship service by Mrs. O. H. Paris of Greensboro.

Dr. S. C. Harrell of Durham, former president of the Southern Congregational Christian Convention, introduced the following ministers and guests: Rev. F. C. Lester of Elon College, Promotional Secretary of the Southern Convention; Mrs. Mattie Cox Parker, Secretary of the Mission Board; Revs. Ellis Clark, W. E. Wiseman, E. M. Carter, Melvin Dollar, Joe French, S. E. Madren, Lanson Granger, C. E. Newman, Kenneth Register, J. C. Crutchfield, J. E. McCauley, W. M. Jay, Frank Apple, B. M. Spence, M. A. Pollard, G. H. Veazey, B. J. Earp, W. J. Andes, Millard Stevens, and J. H. Lightbourne and Messrs C. D. Johnston and C. H. Davis.

An interesting feature of the morning's program was a "skit" entitled: "Please Tell Me," which was presented by Mrs. Charles Rowland of Greensboro, Mrs. Kenneth Register of Elon College and Mrs. Lanson Granger of Asheboro. The "skit" was based on the reports of the various districts.

The department reports were made by Mrs. O. H. Paris of Greensboro, spiritual life; Mrs. J. H. Lightbourne of Burlington, young people; Mrs. D. J. Bowden of Elon College, cradle roll. The report of Mrs. J. H. McEwen of Burlington on "Life Memberships and Memorials" was read by Mrs. D. J. Bowden in the absence of Mrs. McEwen. Literature, Mrs. F. C. Lester; friendly service, Mrs. D. E. Mitchell, Reidsville. The treasurer's

report was made by Miss Susie Allen of Raleigh.

Rev. F. C. Lester made a short talk on the phases of the woman's work in the conference and also introduced his mother, Mrs. E. J. Lester of Elon College as being the oldest member of the conference present and one who had read all the study books for the societies and the auxiliaries.

Mrs. W. R. Sellars introduced the representatives of the societies that had attained during the year the Standard of Excellence.

A beautiful presentation of gifts service was conducted by Mrs. S. C. Harrell of Durham, at which time she paid a tribute to the late Dr. J. O. Atkinson and gifts of money as a memorial to him were received. Mrs. Harrell's message was beautifully expressed as was the emblematic cross at the foot of which were gorgeous red roses, which adorned the church rostrum during the service. Mrs. W. N. Huff sang the solo: "When I survey the Wondrous Cross." Mrs. W. B. Truitt of Greensboro was pianist during the day's program.

The morning session closed with prayer by Rev. Millard Stevens and the women of the Union Church served a luncheon to all present.

The afternoon session opened promptly at two o'clock and Mrs. W. E. Wiseman again presided. The afternoon's prayer was offered by Rev. W. J. Andes, and Rev. F. C. Lester introduced Mrs. E. E. McClintock of Chicago, Ill., national secretary of the women's work of the Congregational Christian Churches, who made the principal address of the day.

Chairmen of the following committees reported: Place, Mrs. R. L. Caviness, who announced that an invitation to meet next year with the First Christian Church of Burlington had been accepted; Finance, Miss Susie Allen; Curtesy, Mrs. Aubrey Todd; Recommendations, Miss Sadie Fonville; Nominations, Mrs. W. M. Jay. The minutes were read by Secretary Mrs. H. D. Lambeth of Elon College.

The following were named to serve as officers for the next year: Mrs. W. E. Wiseman, Greensboro, president; Mrs. C. C. Fonville of Burling-

ton, first vice-president; Mrs. D. E. Mitchell of Reidsville, second vice-president; Mrs. S. C. Harrell of Durham, secretary; Mrs. Susie Allen of Raleigh, treasurer. Superintendents follow: Mrs. J. H. Lightbourne of Burlington, young people; Mrs. Aubrey Todd, children's work; Mrs. D. J. Bowden, cradle roll; Mrs. O. H. Paris, spiritual life and Mrs. F. C. Lester, literature.

The afternoon session was brought to a close with an impressive memorial candle light service conducted by Miss Tora Rudd of Burlington, and a memorial prayer by Dr. J. H. Lightbourne.

MRS. H. D. LAMBETH,
Secretary.

**MISSIONS IN THE SUNDAY
SCHOOLS.**

On behalf of the Mission Board, we thank the Sunday schools for their annual contributions of \$3,590.88 for missions. This was over seventeen and one half per cent of the total receipts of the Board. We indulge the hope that all Sunday schools will avail themselves of the great privilege of making a monthly offering for missions.

J. E. WEST.

MISSIONARY OFFERINGS.

WEEK ENDING OCTOBER 10, 1941.

Sunday Schools.

Shiloh, Ramseur, N. C.	\$ 1.00
Mt. Herman, Garner, N. C.	2.00
Wake Chapel, Fuquay Springs, N. C.	6.97
Spring Hill, Waverly, Va.	4.60
Hank's Chapel, Pittsboro, N. C.	7.13
Mayland, Broadway, Va.	1.00
Newport, Shenandoah, Va.	3.40
First, Richmond, Va.	5.57
Suffolk, Va.	25.00

Total for week \$ 56.67
Previously acknowledged 522.02

Total since Sept. 1, 1941 \$ 578.69

The offerings this week have been small, but as conference draws near we feel sure that every church is making a special effort to have their conference apportionments paid in full. Correspondence with the Mission Board indicates that the churches are planning to have their mission apportionment paid in full when the separate conferences meet.

We appreciate each and every offering for missions and through your gifts and cooperation we can increase the weekly reports in this department.

Gratefully,
MATTIE COX PARKER,
Secretary.

ANNUAL REPORT OF WOMAN'S MISSION BOARD.

The following is the annual report of the Woman's Mission Board of the North Carolina Congregational Christian Conference from October, 1940 to October, 1941, inclusive:

Women's Societies.

*Albemarle	\$ 37.00
*Amelia	13.00
*Asheboro	15.65
Auburn	6.31
*Belew Creek	11.00
Bethel	3.25
†Bethlehem	10.00
Biscoe	12.25
Burlington	959.46
†Carolina	10.00
†Chapel Hill	15.00
*Church Wide Fellowship	78.00
*Concord	19.40
*Durham	250.60
Elon College	218.85
†Erskine Memorial	120.00
Ether	8.60
Flint Hill	5.88
Flint Hill (Randolph)	8.00
Fuller's Chapel	25.00
*Greensboro, First Church	343.53
*Greensboro, Palm Street	40.00
*Hank's Chapel	64.87
†Happy Home	50.00
*Haw River	30.15
Hebron	4.00
*Henderson	81.64
*Hines' Chapel	34.45
Hope Mills	14.50
*Ingram, Va.	40.90
†Liberty (Vance)	110.00
†Liberty (Virginia)	10.00
*Lynchburg, Va.	33.26
*Mebane	18.00
*Monticello	27.69
Morrisville	3.00
*Mt. Auburn	42.10
*Mt. Zion	17.00
*New Lebanon	25.00
*Park's Cross Roads	30.48
*Pleasant Hill	26.10
*Pleasant Ridge (Guilford)	26.00
*Pleasant Ridge (Randolph)	12.00
Pope's Chapel	9.70
*Raleigh	157.50
†Ramseur	40.00
*Sanford	78.00
*Shallow Ford	13.50
Shallow Well	75.220
Shiloh	18.00
*Turner's Chapel	59.05
*Union, N. C.	65.00
*Union, Va.	65.00
†Wake Chapel	55.00
†Winston-Salem	15.00
*Youngsville	17.00

Young People's Societies.

†Albemarle	\$ 10.00
Bethlehem	12.53
Burlington	24.02
*Durham	60.36
Elon College	11.10
†Greensboro, First Church	50.00
Mt. Auburn	2.10
*Ramseur	10.50
*Reidsville	25.00
Turner's Chapel	2.00

Willing Workers.

Burlington	\$ 13.92
*Durham	40.53
Elon College	14.40

3,789.37

207.61

†Greensboro, First Church	25.00
Mt. Auburn	2.05
<hr/>	
95.90	
Junior Willing Workers.	
*Durham	\$ 25.20
Winston-Salem	2.00
<hr/>	
27.20	
Cradle Roll.	
*Burlington	\$ 25.06
*Durham	25.80
†Greensboro	10.00
†Henderson	5.00
*Park's Cross Roads	7.41
†Sanford	5.00
*Turner's Chapel	5.25
Union, Va.	3.00
<hr/>	
86.52	

*Societies exceeding apportionment
†Apportionment paid in full.

District Rally Offerings.

Alamance and Guilford-	
Rockingham-Forsyth	..\$ 16.71
Chatham-Lee-Moore and	
Randolph	13.47
Halifax	7.91
Vance-Warren and Dur-	
ham-Wake	7.25
<hr/>	
45.34	

Miscellaneous

Check returned by Mrs.	
W. E. Wisseman	..\$ 50.00
Conference Offering (Oc-	
tober 8, 1940)	37.80
Mrs. F. C. Lester, Litera-	
ture Packets	37.50
Balance in Bank, January	
1, 1941	25.00
<hr/>	
150.30	
Total Receipts	\$4,402.24

Disbursements.

Dr. Douglas Horton, Conference	
Speaker	\$ 15.00
Board Meeting (1940), Transpor-	
tation and Lunch	22.15
Mrs. Mattie Cox Parker, Guide	
Books	7.00
Mrs. O. H. Paris, Memorial	
Flowers	3.00
Mrs. Robert G. Williams, Speaker	
for Rallies	37.50
Expense of Rallies	10.00
Two Scholarships to Elon Lead-	
ership Training School	10.00
Mrs. F. C. Lester, Material for	
Literature Packets	44.58
35 Copies "From Clay to Rock	
(ATlanta)	7.44
W. H. Fisher & Co., Mimeograph	
Sheets	5.36
A. D. Pate & Co., Stationery and	
Memorial Envelopes	11.40
Mrs. W. E. Wisseman, Expense	
of the President	40.03
Susie D. Allen, Expense of the	
Treasurer	8.31
Fraukye Marshall, Expense of	
District Superintendent	1.00
Bank Charges	2.28
Mrs. W. V. Leathers, Treasurer	
of Woman's Board of the	
Southern Convention for Mem-	
orials, Life Memberships and	
Missions	4,102.19
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Total Disbursements	\$4,327.24
Bank Balance (Jan. 1, 1941) list-	
ed as "Miscellaneous Receipts"	
in Second Quarterly Report	25.00
Bank balance, Sept. 30, 1941	50.00
<hr/>	
\$4,402.24	

SUSIE D. ALLEN, Treasurer,

NEWS FLASHES FROM HOME MISSION FIELDS.

[We have been giving information from the foreign mission field from time to time and now we bring you news from the home mission field of Congregational Christian Churches.—M. C. P.]

Down Mexico Way.—El Paso, Tex., is a border city between Mexico and the United States. An international bridge over the Rio Grande connects the two countries. Rev. J. J. Valencia, a product of an American Board mission school in Hermosilla, Mex., has been pastor of Trinity Church since 1928. As many of his older members do not understand our language the church is sponsoring an adult class in English which meets every night in the week after working hours. These classes have been growing rapidly in membership as the people realize more and more the advantage of learning the language of this land in which they live. The department of education is cooperating in this project. . . . The Boy Scout Troop of the church has been helped through a program of education sponsored by the Pan American Optimist Club of El Paso. Several of the lads of Trinity Church won cash prizes in a recent contest and each boy gave his prize to his parents to help make their homes more cheerful. . . . In cooperation with the other churches in the city the World Day of Prayer was literally a *day* of prayer. It started with a sunrise service in Trinity Church and continued throughout the day with services in other churches. There was great enthusiasm and the attendance was very large.

* * *

Hospitality for Our Soldiers.—One of the newer problems which confront our churches is how, with inadequate equipment, they can make their services attractive to the boys who are away from home in the various service camps. In the little home missionary parish of Disputanta, Va., Rev. George Olejar has found one way to meet this need. He writes: "Our church people have become concerned about the welfare of the soldiers at nearby Camp Lee and as a result many invite the soldiers home for dinner and Christian fellowship. In addition, the churches of Prince George County and vicinity are trying to secure the discontinuance of the Sunday sale of alcoholic beverages. We would like to see a 100% sober army." The Associated Agencies for Men in Defense Camps of which Rev. Ernest M. Halliday is chairman, is devoting its energies and resources toward the development of

(Continued on page 13.)

Pilgrim Fellowship

"Youth at Work in the Church"

A. LANSON GRANGER, JR., *Editor*

NOTICE!

Rev. A. Lanson Granger, Jr., editor of this page, has found it necessary to be relieved of this duty temporarily because of a brief illness and a strenuous fall program. After this period of recuperation Mr. Granger will resume his editorial work on January 1. During the interim material for this page will be provided by June Joy House.

GEORGIA PILGRIM FELLOWSHIP GOALS FOR 1941-42.

The new officers elected at the annual meeting of the Georgia Pilgrim Fellowship held during the Young People's Conference at Camp Viola are as follows: Christine Skelton, La-Grange, president; Albert Berry, Sardis, vice-president; Grace Long, Williams Chapel, secretary; Jean Brown, Jones' Chapel, treasurer. Christian Life Conference Presidents: Ray Ridgeway, Dewey Rose, North Georgia; Sammie Penn, Richland, Middle Georgia; Julia Bazemore, Union Hill, South Georgia. College representative: Charles Drake, Macedonia. National Representatives: Kathryn Moye, Fredonia and Harriet Reid, Charleston. Counselors: Rev. Malcolm White, North Georgia; Mrs. A. L. Turk, Vanceville; Mrs. Don West, Meansville.

GEORGIA PILGRIM FELLOWSHIP NEWS.

1. *Program Committee Meetings.*—The program committee shall hold regular meetings, and plan programs for at least one month in advance throughout the year.

2. *The "Pilgrim Highroad."*—There should be at least one subscription to the "Pilgrim Highroad" in each society.

3. *Contribute to General Church Program.*—Each society shall make some contributions to the General Church Program. This may include the improvement of the church property in some way, the paying of the light bill, the buying of coal, the improvement of equipment, etc.

4. *Lenten Devotions.*—Each society should secure copies of the "Lenten Devotions for Young People" from

the Pilgrim Press (5c a copy) to be used during the Lenten period which begins February 18.

5. *Missionary Work.*—The missionary project for this year is a study of the work of the West Tampa Mission, and the sending of two young people from the mission to camp; one to Camp O'Leno, and one to the Deer Lake Camp. In order to do this each society should contribute ten cents per member. This goal must be completed by the time of the Christian Life Conferences, and the money is to be in at the Christian Life Conference.

6. *Church Programs.*—The young people are to be responsible for one program to be presented to the entire church during the year, or to be in charge of one regular church service.

7. *Summer Conference.*—Each society shall send at least one delegate to the Summer Conference.

8. *Christian Life Conference.*—Each society shall be represented at the Christian Life Conference in its district in the spring.

9. *Support of State Work.*—Each society shall contribute one (\$1.00) dollar to the support of the Georgia Pilgrim Fellowship. This money to be sent to Jean Brown, Woodbury, Ga., treasurer.

10. *Reports.*—Each society is to make a written report for the annual meeting which is held at the time of the Summer Conference at Camp Viola, and to give an oral report at the same meeting.

O America, my land,

By what infallible decree
Will they find succor at thy hand
When the torn nations turn to thee?

By this alone, that here we swear
Freedom shall live, whate'er the cost,
And that no human soul shall wear
The chains that come with freedom lost.

When man says, "I will put my trust in Him," and means it, all the omnipotence of the risen and indwelling Lord is available for him, and victory is sure.—*R. C. McQuilkin*

OTHER GROUPS IN OUR COMMUNITY.

CHRISTIAN ENDEAVOR TOPIC FOR OCTOBER 19, 1941.

SCRIPTURE: I John 1:3-7.

Daily Readings—

Monday—A Community Reunited—II 11: 17-21.

Tuesday—Religion Restored—Ezra 6: 15-22.

Wednesday—Ideal to Work Toward—Micah 4: 1-5.

Thursday—A Community Call to Youth—Acts 16: 6-10.

Friday—Advice to a Youth—I Tim. 3: 12-16.

Saturday—Appeal to Separation—II Cor. 6: 14-18.

This topic can become a very interesting and worthwhile study. A survey will show that in many communities there are Christian Endeavor Societies, Epworth Leagues, Lutheran Leagues, Baptist Young People's Union units, and other groups which are independent of national or state organizations. These societies have similar aims and work along similar lines. Visit and study some of these other groups.

In some communities there are community-wide programs in which several of the church groups are united for fellowship and service. If your community does not have one, your society might try to get one started. Try your hand in cooperation.

Besides the religious groups there are often recreation groups, political clubs, hobby and interest groups, etc. Make a survey and determine the purposes these non-religious groups serve. Discuss the overlappings and duplications in all youth groups, also if certain activities can be undertaken together.

Study also something of the nature and purpose of the Boy Scouts, the Y. M. C. A. and Y. W. C. A., and the 4-H Clubs.

For Discussion—

1. What are the chief needs of youth in your community which are not receiving proper care?

2. How do the youth organizations in your community cooperate for the welfare of all youth?

3. How is Christian Endeavor like other youth agencies? How does it differ?

4. How may Christian Endeavor better its place in the total youth program of the community.

5. Work out a total youth program.

S. E. M.

Faith in freedom means ultimately the belief in the reality of spiritual forces other than oneself; and the will to power means its denial.

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

THE HOLY SPIRIT OUR HELPER.

LESSON III—OCTOBER 19, 1941.

PRINTED LESSON: John 3:5-8; Acts 1:8; Rom. 8:26-28; Gal. 5:22-26.

GOLDEN TEXT: *As many as are led by the Spirit of God, these are the sons of God.*—Rom. 8:14.

The Mystery and the Reality of the Spirit.

The Holy Spirit is a mysterious fact of life, just as God is a mysterious fact of life. Jesus himself told Nicodemus that he need not be surprised if he could not understand the mystery of the Spirit. As a matter of fact he could not understand the mystery of the fact of the wind—he could not tell whence it came, and whither it went. So one cannot glibly explain the working of the Spirit. *but he can accept the fact of the Spirit.* The Holy Spirit is the Spirit of God himself, coming into the heart of man, cleansing him, illuminating him, empowering him, transforming him, guiding him, restraining him, convicting him, converting him. There is mystery in the fact that the infinite God who is Spirit, lives not only above His world and in His world, but in the hearts of His children. One need not wait until he can explain the mystery to experience the reality. It is by the Holy Spirit that a man is born "anew," or "from above." And unless a man is so born he cannot see or enter the Kingdom of God. That which is born of the Spirit is spirit. Like begets like. And although men may look outside of themselves and beyond themselves for evidences of the reality of the Holy Spirit, they should also look inside of themselves. He who through faith in Christ turns to God thereby may have the witness of the Spirit in his heart that he is a son of God.

The Promise and Power of the Spirit.

"But ye shall receive power, when the Holy Spirit is come upon you." That was the promise to the apostles and their character and conduct gave evidence of its fulfilment. For among other things which characterized these men of the early church was the consciousness of a sense of power, a clear consciousness and conviction of a mastery of the forces and conditions of life. They were conscious of new strength, some new power was with them that enabled

them to conquer themselves, to put away evil, to charge life with the force of health and goodness and hope. They found themselves living in a holy spirit of power, and this gave them a new mastery of life. Our powerless lives are due in large part to our Spiritless lives. We either do not have the power, or having it, we do not use it. God promises us power to live radiantly and victoriously. There is a power not of ourselves available to us.

The Help of the Spirit.

"And in like manner the Spirit also helpeth our infirmities; the Spirit himself maketh intercession for us. . . . The Spirit maketh intercession for the saints according to the will of God." We do not know how to pray as we ought to pray. But the Holy Spirit takes our feeble and sometimes foolish prayers and interprets them and presents them to the throne of grace. He is our helper. A man should constantly seek to learn how to pray better. But he should not cease or desist from prayer because he cannot pray perfectly. Let every man know for a surety that no prayer that is sincere, no matter how stumblingly uttered, is wasted or unheard. The Spirit which searches the mind and heart makes intercession for the saints according to the will of God.

And then Paul adds these strange words: "And we know that all things work together for good to them that love God, even to them that are called according to his purpose." There are many things that seem tragedies, many things that apparently do not work singly for good. But to those who love God, to those who are called according to his purpose, God can make all things to work together for good.

The Fruit of the Spirit.

The fruit of life depends upon the rootage of life. If a man has the Holy Spirit in his life he will bear the fruit of the Spirit. And the fruit of the Spirit is love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, self-control. That is quite an array of desirable qualities of life. They cannot be artificially grafted onto life. They must come out of life from within. If a man wonders whether he has the Holy Spirit let him test his life by this list of the fruits of the Spirit. To be sure we are not perfect trees and we must not

expect to bear a hundred-fold of all these fruits. But in proportion as we have the Spirit of God in our hearts we will express the spirit of love, joy, peace, etc. Jesus himself said: "By their fruits ye shall know them."

The Walk of the Spirit.

"If we live by the Spirit, by the Spirit let us also walk." If the Holy Spirit controls our lives then we are living righteously. Walking by the Spirit is the effect of living by the Spirit.

"Observe that Paul does not say fruits, but fruit. This means that we are not to be content with one or two but that all nine are to be in every individual life. It is not for one man to show love, and another joy, and another peace; but it is for one man to show the whole nine elements. It is like a cluster of grapes. You need every one of the grapes to make up this cluster."

MEMBERS OF GENERAL COMMITTEE BEGIN TO ACT.

(Continued from page 6.)

done. It all depends upon the organization along specific and determined lines. There will be many things to discourage us. The task at times will seem impossible, but the end in view justifies the efforts and sacrifices that may be entailed. Make sure that no one fails in this undertaking.

L. E. SMITH.

CONFERENCE APPORTIONMENTS.

The advanced offerings on conference apportionments for the college have to date exceeded \$3,000.00. This is very good, a bit more than we were at this date last year. This leaves a balance of \$9,500.00 on college apportionments. I hope that the pastors and churches will consider these figures and ask their people to raise their apportionments in full that the college may have its share. We are greatly in need.

Offerings for the college for this week are as follows:

Churches.	
N. C. & Va. Conference:	
Bethel	\$ 5.88
Eastern N. C. Conference:	
New Hope	2.00
Sunday Schools.	
N. C. & Va. Conference:	
Durham	18.02
Ingram	25.00
Eastern Va. Conference:	
Spring Hope	1.35
Union, Southampton	1.82
Richmond	5.04
<hr/>	
Total for week	\$ 59.11
Previously reported	3,016.13
<hr/>	
Grand total	\$3,075.24

L. E. SMITH, *President.*



BY CHAPLAIN

H. E. ROUNTREE -

MONDAY.

WHY DAILY PRAYER?

"That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God."—Col. 1:10.

This text gives only one reason for daily prayer. It inspires one to live his highest and best. It is the secret of victorious life. It gives one a lead for pleasing Jesus in his actions, which effects one's thoughts, words, acts and purposes.

Pray with Paul this prayer in Colossians.

TUESDAY.

VISIONS OR VENISON.

"Labor not for meat which perisheth, but for the meat which endureth unto everlasting life, which the son of man shall give unto you."—John 6:27.

Read the story of Isaac in Genesis 27—Isaac is approaching his death. Instead of thinking of eternity and leaving a message behind for his children and for others, he is thinking of meat—no visions of glory, but visions of venison, seeking to give a thrill to his taste before he passed away.

Humanity is about the same today. En masse, people are running after cheap and tawdry pleasures, trying to satisfy the eye and the stomach.

Isaac paid for his carnal ambition in the character of his children. So do we. Let us ask God for the faith and wisdom to make no mistake.

WEDNESDAY.

"SING UNTO THE LORD."

"Sing to the Lord."—Isa. 52:54.

We will take our comment from a writer in *The Chaldean*, who says, "There is a great variety in singing, great variety in voices, and a great variety in material. But beyond the tones and the words there must have been a reason for first singing—singing is making plain what is said."

Saying a thing does not express enough. One may struggle in speech, but if he can grasp a melody, what he wishes to say seems to take wings and they who listen seem to have soul understanding.

Prayer—Our Father, we are Thine. Put music in our souls always and help us to sing for Thee. *Amen.*

THURSDAY.

AT HOME WITH THE NEW.

"Try the spirits whether they are of God."—I John 4:1.

"Ye may try the things that are excellent."—Phil. 1:10.

A speaker said the other night, "You are committed to a theory of religion in this day, and to all generations in which God speaks." Bishop Johnson said, "I have been at home in every generation of my life."

Things are changing fast in our generation. Nothing escapes. Some people are ultra-conservative and will not accept anything new until by force of circumstances. They have to. Others are radical and accept everything that comes along. There is a happy medium which is right. All of us need the wisdom of those who know how to be at home in the new. We are not to turn down new things wholesale. Neither are we to accept them all. In the truth God speaks. Said Jesus: "Follow me."

Prayer—Our Father, we thank Thee that Thou hast given us brains and heart to fill a place in every generation. Grant that we may fill our place aright. *Amen.*

FRIDAY.

THE ONE DEVASTATING SIN.

"Demas hath forsaken me having loved this present world."—Tim. 4:10.

The Bible enjoins that salvation is: Bearing the infirmities of the weak is working to please neighbors (Rom. 15: 1 and 2), and not ourselves; and he that giveth to the poor shall not

lack (Prov. 28:27). The one hope of this life is: That which was the sanctified life of Christ, who never sought to please himself, who "weigheth our hearts and considereth us . . . and renders unto every man according to his work" (Prov. 24:11 and 12).

Prayer—Oh, our Father, we are so selfish. We believe that Thou must have given us this selfishness for some good. Grant that we shall turn all that we are to the good of others, or some one at least. *Amen.*

SATURDAY.

COMING INTO THE NATURE OF GOD.

"Pilate . . . washed his hands."—Matt. 27:24.

We, too, sometimes try to wash our hands. Perhaps it is an opportunity to do good, but we don't. We say, "Why is this my responsibility?" Perhaps we could have relieved suffering, but we didn't. We said, "Let charities do it." We would do good but "evil is present with us," and we say, "What's the use?" and we fail. We just wash our hands and say, "It is none of our affair."

The business of life is to come more and more into that nature through obedience to Him and through living as Christ lived, as far as we can.

Prayer—Our Father, we would serve and not escape our duties. Make us more like Christ. *Amen.*

SUNDAY.

Youth of today will be the citizens of tomorrow and unquestionably they will need the help of Almighty God to live in their time and give their best to the world.

Going to church helps make one conscious of God—His suffering, His love, His grace and His personal interest in one's everyday problems. Hid with Christ in God, no experience can disturb the security of soul. Parents, don't miss this and do not fail to bring the young people.

MISSION NEWS FLASHES.

(Continued from page 9.)

a program of religious and fellowship activities for the men who are training to defend America. The Board of Home Missions carries a small amount in its current budget for this purpose, but the needs are far greater than the financial provision. Here is a problem we face and which our churches are striving to solve.

* * *

Friendship Around the World.—Friendship Parish may be made up of several small, rural churches in Georgia but its interests reach around the world. Recently in Williams Chapel—one of the four churches in the parish—Rev. Robert Fairbank of Vadalala, India, showed pictures of his work. There is no electricity in the church so the meeting was held at the parsonage. Because the audience was too large for the house, many of the people stood outside and watched the pictures through the open doors and windows. Before many pictures had been shown a light rain began to fall, but it didn't in the least dampen their interest in far-away India! The pastor says that one of the churches in this parish has started the Lord's acre plan and will use the proceeds for missionary work. "As the land shall yield its increase" so shall the world wide work of this church be strengthened.

* * *

We Follow the Quakers.—This past summer under the auspices of the Pilgrim Fellowship and with the help of the Christian Education Division of the Board of Home Missions a new project was launched. Groups of young people devoted their summer to meeting definite needs through the application of brain and brawn and religious convictions. They took their pattern from the Friends Service Committee and at several strategic and neglected centers initiated work camps. At Schauffler College, Cleveland, Ohio; at Merom Institute, Merom, Ind; in California among the migrants; and at Deering, N. H., vacation Bible Schools, discussion groups and other religious activities for young people and children were part of the program while in each place some definite construction need was met. In the October *Missionary Herald* there are two articles which tell more about this movement.

* * *

A Hospital Operates in the Field of Agriculture and Economics.—Amid the beauty of Puerto Rico there is much abject poverty. Up in the hills many very poor people live in tiny huts. Some of them are ill. To get to Ryder Memorial Hospital at

Humacao it is often necessary for them to start before sun-up. Some will be carried by their relatives or friends on improvised bamboo litters. Others will walk two or three miles to the road where they hope to get a lift in some car going in the direction of the hospital. And still others will come on mule or horse back. Sometimes it takes a whole week's salary for a father to get his sick child to Ryder. To help these needy patients Dr. Ralph Murgage has started a farm project on hospital property. Here patients who have no financial means and who may be recovering from an illness or operation, or relatives grateful for care of their kinfolk, have an opportunity to work in the warm sunshine and the cost of their labor is credited to the hospital expenses. Besides the patients opportunity of reducing their hospital bills in this way, they are learning better agricultural methods; so that when they return to their homes in the hills fully recovered, they will be more capable farmers. Thus Ryder mends bodies, trains hands, lifts the economic burden of its patients and brings new hope to their souls.

NEWS FROM LIBERTY SPRING.

The junior missionary society of which Mrs. Roscoe Harrell is superintendent and the cradle roll under the direction of Mrs. Rosa Duke have had a very successful year. The special program for the year, a social for the juniors and cradle roll with their mothers present, was enjoyed by every one.

They have met all requirements for the year. The juniors entertained the Ruritan Club to help raise their apportionment. Five new members were added to the juniors. The cradle roll has also had an increase. Our motto for the new year is "Go Forward."

MRS. ROSCOE HARRELL.

DENDRON CHRISTIAN CHURCH.

At the beginning of the conference year last fall, the woman's missionary society of Dendron Christian Church distributed booklets to each of the members containing an outline for each month's activity and monthly program guide. A "friendly service" committee was appointed among our group, which may be the first of its kind appointed in our conference. (I was delighted when I found out we have this in our convention now.) We have gained three new members and met the requirements of the Standard of Excellence. Although we were disappointed when none of our ladies attended the School

of Missions at Elon, we had the happy privilege of hearing some of the things which took place when Mesdames Harris and Morgan visited us in July.

MRS. GARLAND SPRATLEY,
President.

UNION (SOUTHAMPTON) CHRISTIAN CHURCH.

The Ladies' Missionary Society of the Union Christian Church reports a successful year of work and service. During the year we studied both the home and foreign mission books. Mrs. O. C. Byrd, a member of the Franklin Society, was present at our October meeting and gave an interesting review of our home mission book.

We observed the World Day of Prayer with a splendid attendance.

Two of our members attended the Elon Summer School for Missions, and on their return made inspiring reports to the society.

The members have been most active in their service of sending flowers and cards to the sick, and helping with clothes and food those neighbors who are less fortunate.

We are entering another year with the hopes and prayers of our members to carry on as before, doing what we can for the cause of missions.

NELLY M. SCOTT,
Secretary.

WHISPERS OF THE SPIRIT.

Stanley Jones sets a good example for one to go apart with God in reaching his conclusions. For in the closet one is much more liable to hear the whispering of the Spirit than in the confusion and hub-bub of the noisy street. We do well to take this into account in all our worship. People want to hear the whisperings of the gentle spirit of God rather than the clamor of the human voice recounting the noise and tumult of this topsy turvy age with its desolation and death.

The weary and worn, confused and perplexed by the upheavals of the world about them are eager to leave all this behind. They come to church to hear the voice of God in the effort to find rest of body and repose of spirit.

Let the church have a care to keep entirely out of this war and its issues so as to be free from the noise and tumult of the world. The spiritual foundations of the church are of far more value than are the conquests to be made by military might. For God is still guiding—he is still on his throne.—*N. C. Christian Advocate.*

MARGARET OF NEW ORLEANS.

By C. B. RIDDLE.

[Dedicated to Charles D. Johnston's twenty-five years' loyal and unstinted service to the Christian Orphanage.]

In the center of the garden district of New Orleans stands the first statue erected in the United States to a woman. It is the likeness of Margaret Haughery, who shared the roles of orphan, wife, mother, widow, laundress, dairymaid, baker, angel of mercy, businesswoman, benefactor and philanthropist. In each role she won a place in the hearts of those with whom she came in contact, and after her death they showed their appreciation by having her likeness carved in marble.

Seated in a crude chair, this woman who knew poverty and riches, but could not write her name, is dressed in a plain calico gown, the only type of costume she ever wore in all the days of her unusual career. On her shoulders is the likeness of the cherished crocheted cape, the handwork and gift of a New Orleans orphan. As her living arm had done for forty-six years, her marble arm embraces a ragged orphan. Her family name was never used. She was known to all as Margaret, and on her monument this single name is carved.

Margaret Haughery was born in Baltimore, Md., in 1815 of Irish parents, who died when she was only a child. Margaret married when in her teens, but her husband's health failed within a few years. In 1836 she and her husband moved to New Orleans in quest of his health, where a few months later her only child was born. Her husband's condition was not improved, so he sought relief by going to Ireland and died there shortly afterward. Soon thereafter the child died.

Being childless and a widow in a strange community Margaret was discouraged, but sought consolation in doing work for others. While the wealthy women of New Orleans danced in the parlors of the Saint Charles Hotel, Margaret continued her work in the hotel laundry, and managed out of her scant earnings to save money. Having been an orphan, she was consumed with the desire to help orphans, and offered her services to the Sisters of Charity.

With her savings she opened a dairy, and with a little cart went about the streets of New Orleans selling milk and begging food and money for beloved orphans, as she called them. All her earnings from the sale of milk, she gave to the orphanage. The debt on the institution was soon paid and Margaret turned her efforts

The Orphanage
CHAS. D. JOHNSTON, Supt.

Dear Friends:

We always like to give credit to whom credit is due. In our last letter we gave Mr. J. D. Franks credit for the truck load of apples when it should have been Mr. and Mrs. B. F. Frank, Harrisonburg, Va. Sorry the error occurred. The children are certainly enjoying the apples.

The weather continues dry and very dry. Owing to the extreme dry weather we have not been able to get any oats or wheat in the ground. Usually at this time of the year we are through.

This is the busy season in the Christian Orphanage office. Thanksgiving season will soon be here. Lots of letters to write and mail. The Thanksgiving envelopes for the offering in all the Sunday schools and churches to be mailed out—quite a job.

We are hoping that all our churches and Sunday schools will put forth quite an effort this year as we are so much in need of funds to meet our bills. The unexpected rise in prices of much of the stuff we have to buy has hit us hard.

Little children still appeal to us for a home and shelter. We took in a fine little boy two weeks ago. Another one came this week and still applications come.

If our people could realize the many appeals we have and many of them should come here or go to some other institution, I feel sure they would willingly give more to help us.

We hope all our churches will go to conference as "banner" churches this year. It sometimes takes special effort to do this but if someone will take the lead, and get the church interested, it will be much easier than one would think. The delegates who

to assisting all orphanages regardless of color or creed.

Later, as her dairy business prospered, she brought to realization a dream of many years—the building of Saint Vincent's Infant Asylum which she called her baby house. Finally, she built Saint Elizabeth's Orphanage for older girls, where they could learn trades so as to prepare them for employment. All orphanages in New Orleans were recipients of her benefactions.

Despite Margaret's illiteracy she possessed a remarkable faculty for judging business ventures and her

(Continued on next page.)

go to conference always wear a smile if they can report all conference apportionments paid in full.

The beautiful carpet donated by the homecoming day society of the Christian Orphanage (this society is made up of boys and girls who have been reared here and have gone out) has come and it is a beauty, too. We hope to get it on the floor in a few days and then we want to invite all of them to pay us a visit and see it. It was very kind of the children to make this donation and it is highly appreciated.

Don't forget the special Thanksgiving offering in your church. I know you want to see us reach our goal for the year. If every one will contribute we will reach it.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR OCTOBER 16, 1941.

Amount brought forward \$12,153.99

Sunday School Monthly Offerings.

Eastern N. C. Conference:	
Fuller's Chapel	\$ 10.00
Beulah	2.00
New Hope	1.50
Beulah	1.00
Mt. Hermon, July, Aug. & Sept.	6.00
Amelia	5.00
	\$ 25.50

N. C. & Va. Conference:	
Ingram	\$ 40.00
Happy Home	7.50
Belew Creek	3.54
Bethlehem	8.00
Lebanon	1.37
Durham	17.35
Ingram	5.63
Mt. Bethel	7.75
Concord .....	.85
	91.99

Western N. C. Conference:	
Zion, Aug. & Sept.	\$ 6.10
Pleasant Hill	10.02
Needham's Grove	1.50
Pleasant Cross	3.11
Pleasant Union	2.30
	23.03

Eastern Va. Conference:	
Suffolk	\$ 25.00
Old Zion	12.00
Berea, Nansmond	7.00
Spring Hill	5.09
Liberty Spring, Bertie	
Johnson Class	1.00
Union, Southampton	7.97
Rosemont	34.66
First, Richmond	14.59
	107.31

Ala. Conference:	
Pisgah	1.55

Special Offerings.

Mr. May	\$ 3.50
Cash	75.00
Mr. Fespermon	5.00
Mr. May	3.00
Men's Bible Class, Rosemont S. S., support of Robert Currin	
	12.50
Mr. R. S. Petty	6.50
	105.50

Total for week \$ 354.88

Grand total \$12,508.87

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.
 A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational and Christian Churches.

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Marriage or obituary notices of not over 125 words will be published free. All over 125 words, 1c a word, cash with notice. Notices should be confined to 250 words.

In Memoriam

JONES.

On August 18, 1941, God called home our friend and co-worker, Mrs. Emily Jones, wife of Mr. J. B. Jones of Liberty, N. C. We, the members of the Ladies Missionary Society of Pleasant Hill Christian Church, were inspired by her beautiful life and wish to express our great love and gratitude for her:

First—We realize that her faithfulness to her Master's service should be an inspiration to us, and her beautiful Christian life as she exemplified the Savior's love in her everyday living an example worthy to follow.

Second—That we extend our sympathy to her bereaved family and trust that the Heavenly Father will bless and comfort them.

Third—That a copy of these resolutions be sent to the family, a copy put on the records of the Ladies Missionary Society of Pleasant Hill Christian Church, and a copy sent to "The Christian Sun" for publication.

Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labours; and their works do follow them.

Mrs. B. D. HARGIS.

MARGARET OF NEW ORLEANS.

(Continued from preceding page.)

counsel was widely sought. Many businessmen came to her for loans. Among these was one who operated a bakery. His business declined and he insisted that Margaret take his bakery in payment for the loan. She added it to her other business ventures and at once made it profitable.

In the bakery business, however, Margaret saw only another opportunity of doing charity. Although she gave large quantities of bread to orphanages and poor families, her business eventually became the largest bakery in New Orleans. Despite her success she continued to make deliveries of bread in a cart, as she had done in the dairy business.

Newspaper accounts during the War Between the States mention Margaret's work. When the Fourth Louisiana Regiment was brought captive to the west bank of the Mississippi River below New Orleans, Margaret's heart was touched at the sight of hungry soldiers. She went across the river to the camp with baskets of bread only to be halted by a Federal sentry who refused to allow the two Negroes accompanying her to pass. As the story goes, Margaret, who was a strong woman, took the sentry up in her arms, pushed his rifle aside, and set him out of the way while the bread was carried in.

Margaret never wore expensive clothing, yet her gifts to the orphans and the needy were magnificent. For others she forgot herself completely, and in her will, which was signed only by a cross-mark, she bequeathed all her property to the New Orleans orphanages. Jewish, Catholic and Protestant, white and colored, were remembered.

When Margaret died on February 9, 1882, her body was followed to the cemetery by the orphans of eleven institutions, and a vast throng of white and colored people representing all walks of life. Two years later, following a public collection of funds, the statute to her memory was unveiled by orphans in the presence of several thousand people.

The statue was erected on a plot of ground which Margaret had reserved as a playground for orphans. An ordinance had been passed designating the area as the proposed site for a fire-engine house. When Margaret heard of this, she took the city fathers to task for taking the ground from the orphans. The ordinance was recalled and the ground donated to a New Orleans orphanage. After the erection of her statue, the plot reverted to the city as a park.

There are countless stories relating to Margaret's deeds of charity and her entire forgetfulness of self for the sake of others. At the unveiling ceremonies of the statute, it was aptly said: "The substance of her life was charity; the spirit of it, truth; the strength of it, religion; the end, peace—then, fame and immortality."

MR. PEW STARTS SOMETHING.

Dear Doctor House:

I guess you are Doctor House. Anyway you look as much like a doctor as some of the other preachers they call doctor. But what I want to write to you about is that letter from Mr. Pew. But I think you have his name wrong in the paper. You or Mr. Kernodle must have read it wrong. I think you do something like that every now and then. Just like I make mistakes in my papers at school. But I live right close to Busycorner and Mr. Pew's name is Seldom, not Deldom. I think he is right and Pa says if all the other preachers should have went that Busythen should have went, too. I know better than to say went for gone. And Pa said it like he meant it. And to think of that Rev. Busythen getting after me almost every Sunday about things I do he thinks I shouldn't do. Just wait until he gets after me the next time.

Truly yours,
 Daisy Redlips.

My Dear Mr. House:

I always read all of the SUN and so I read the letter from Mr. Pew. I think he is right, don't you? But then he was pretty hard on Rev. Busythen, wasn't he? I felt real sorry-like for him when I read the letter. I guess Rev. Busythen had some good reasons for not attending that Runaway but, of course, Mr. Pew didn't know about them or else he wouldn't have written like he did, would he? I have an awful hard time knowing just what is the right thing and so I don't know what is right in this, do you?

Yours sincerely,
 Faith Perturb.

Faith is an immense help in the midst of all the demands, the anxieties, the perils of the war to rise sometimes above the things that are seen and temporal to the things that are unseen and eternal—the abiding truths that God reigns, that God knows, that God cares: times be to realize it, that God loves.—*Archbishop of Canterbury.*

The Extreme Necessity of an Organization

Mobilization is the result of organization. Animate life and inanimate life move because of parts properly adjusted. Disturbance or maladjustment of these parts interferes with, or hinders, motion altogether. A four-wheel automobile cannot make satisfactory progress with one flat tire, and going is impossible with a broken axle. A man with a missing foot is at a disadvantage in a race. Conquest requires unification of purpose and action. An aggressive warfare demands unification of all forces and complete organization of all units. Assembling and coordinating are essential to all aggressive efforts.

The Congregational Christian Church in the South has set before it one task for its immediate attention—the freeing of Elon College of its debts. The Board of Trustees of the college has authorized an All or Nothing Campaign. The appeal is made to the entire college constituency—the church, the alumni and friends. The amount to be raised is \$105,000.00. The organization authorized consists of a general chairman, executive committee of five, a general committee of twenty-one, and twenty-one local committees of fifty each operating in assigned sections and appealing to church members, alumni and friends within those sections. The time allotted expires July 1, 1942. The urgent purpose is to free the institution that she may be able to meet more completely the demands of the church and of society in the field of Christian higher education.

This is not a big task for forty thousand people plus (church and alumni) but the big task is in forming the organization and inspiring it to move with precision and determination. The organization requires a total of one thousand and seventy-six individuals selected from the entire constituency and strategically placed in carefully defined territories. Success or failure of this undertaking depends not upon our ability, for we are able, but upon the organization charged with the responsibility of securing the necessary funds.

The organization must be composed of men, women and young people within our own ranks. This is our opportunity, and if we do not take advantage of it, no one else will. I am busy; we are all busy. This organization will be composed of busy people. It would be most unfortunate if it were not. This is the business of your church, of your college. It is urgent! The college's situation is precarious. Her condition is serious. Her need is acute and immediate. Her appeal is direct and fraught with intensive earnestness. You have all the answers. The appeal is made. The call is extended. Will you volunteer for the organization? Will you serve when and where requested? Your institution sits on college hill with listening ears and an expectant heart. What will your answer be?

It will be well to remind ourselves that faith without works is dead. We may believe that this thing can be done, but unless our beliefs are substantiated by our works, the results will be disappointing.

The CHRISTIAN SUN

REPRESENTING THE SOUTHEAST CONVENTION OF CONGREGATIONAL AND CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOL. XCIII.

RICHMOND, VA., THURSDAY, OCTOBER 23, 1941.

No. 43.

A CHRISTIAN HOSTEL

By DR. DOUGLAS HORTON.

The lawns of Newbury slope gently to the road. The houses, as neat as paint can make them, mostly white, darkened only by the shadows of their elms, stand there today as automobiles speed past on U. S.-Vermont Route 5, just as they did when, a hundred years ago, dust arose from the wheels of passing ox-carts.

It is a long village, stretched out comfortably beside the turnpike, like other older New England towns which felt no need to huddle about a commercial center; and on the north side the wayfarer of 1941 finds an old residence where hangs a sign which reads: "The Atkinson Memorial Home." It is a place whose every aspect—its quiet, its trimness, its old-fashioned flower garden, the pleasant contour of house and tree and land—invites the traveler to stay awhile. And if by good fortune he meets Mr. or Mrs. Scambler, the host and hostess, who, like gentle Philemon and Baucis, personify the very spirit of hospitality itself, it is only the most pressing of engagements elsewhere that could compel him to refuse the pleasure of a meal at their board or a night's lodging. This is no ordinary hostel. So far as I know, it is the first of its kind in this country. It is a "Christian" hostel—and Mr. and Mrs. Scambler are serving the church just as surely as ever they did when he was the minister in a parish and she was the mistress of the parsonage.

The late Miss Martha Atkinson conceived the idea long ago and sought the aid of the Superintendent of the Vermont Congregational Conference to put into practical form. The house is the old family homestead. There in the past her father's friends and her father's father's friends came to sit at the hearth and now, though the family is scattered, the fire still burns behind the same old andirons and friends may still warm their hands and their hearts there. The house and grounds, together with a sufficient endowment to maintain them, have been given to the conference to be used as a Christian hostelry. The house is open as a vacation spot for ministers and missionaries and their wives, and for social workers. There they find the means of refreshment and recuperation placed at their disposal by the skillful hands of Mr. and Mrs. Scambler.

But this is not all. The door swings open also to lay church people who carry the recommendation of the Conference even if they stop only for a meal or a night. There they may meet others of interests similar to their own.

The Newbury hostel sets one dreaming. Why should not the Congregational Christian Churches have a network of such lodges all over New England—and elsewhere—so that the people of the churches, traveling individually or by families, could always be sure of a place to stay where they would find congenial fellow travelers? As the years pass, each such hostel would become rich in its own traditions. The creative imagination of host and hostess would make them not only serviceable but interesting. One thinks of the Christian hospices of the Old World—the carved beams of the refectory at Maria Laach, the roaring fire in the inn on the St. Bernard pass, where the brothers exchange their tales of rescue, the camaraderie of a Protestant Hospiz in Bavaria. Do they not suggest something for the New World?

LET THERE BE LIGHT

NEWS AND VIEWS

Has your church raised its Conference Apportionments in full?

Rev. W. Millard Stevens has changed his address from Burlington, N. C., to Beacon Falls, Conn.

Rev. R. L. House is associated with Rev. H. G. Councill, Jr., this week in evangelistic services at Portsmouth, Va.

The National Conference of Christians and Jews is sponsoring a mission to England to study war-time religious and social trends there.

The Western North Carolina Conference will meet on Wednesday and Thursday, November 5 and 6. The program appears in this issue.

The Eastern Virginia Conference will meet next week at Holy Neck. For the information of delegates we are re-running the program. It will be found on page fifteen.

Secretary John G. Truitt of the Eastern Virginia Conference says as of October 18, twenty-one churches had sent in church reports and checks, and of the twenty-one, nineteen have paid apportionments in full.

Rev. J. Everett Neese writes: "We closed our meeting at Little Creek October 1. There were nineteen professions and rededications and thirteen additions to the church. Rev. J. L. Neese assisted me in the meeting."

ELON COLLEGE WEEK.

December 1 to December inclusive may be the first week in December, 1941, but it is also Elon College week to be known and published throughout the church membership of the Southern Convention of Congregational and Christian Churches, the alumni of Elon College, and the friends of Christian education. It is the week in which we are to remind ourselves of the love, the loyalty and the sacrifices of the Christian Church in the South more than a half century ago when they determined in their hearts to build a college for the young people of our church. Remembering the loyalty, the heroism, and the sacrifices of those of other days, we are to seize the opportunity that the week offers to us, take our stands by the

saints of the past, match our gifts with theirs considering what they had and what we have. They thought seriously and earnestly of their church and its future. May we find it possible to give right of way to such desires and holy purposes that our gifts may be in proportion to blessings received.

Let every loyal soul mark every day of the first seven days of December and see that he not only does his share but that he contacts his neighbor with the hope that he may do his share. When the week is over, may the total of our gifts and pledges go beyond the amount required for the complete payment of the debts of our college.

L. E. SMITH.

PROGRAM OF WESTERN NORTH CAROLINA CONFERENCE.

Following is the seventy-first annual session of the Western North Carolina Conference, which is to be held at Bennett Christian Church, Bennett, N. C., November 5-6, 1941:

Wednesday—Morning Session. 10: 00 o'Clock.

Call to Order—President Rev. E. Carl Brady.
Song Service.
Devotional Service—Rev. H. V. Cox.
Welcome—J. C. Phillips.
Response—
Enrollment of Ministers and Delegates.
Reception of Visitors.
Report of Program Committee.
Report of Executive Committee.
Appointment of Special Committees.
Annual Sermon—Rev. E. Carl Brady.
Communion Service—Dr. G. O. Lankford.
Adjournment for Lunch.

Wednesday—Afternoon Session. 1: 15 o'Clock.

Call to Order.
Song Service.
Devotional Service—Rev. A. L. Granger, Jr.
Ministerial and Church Reports.
Report of Committee on Sunday Schools and Christian Endeavor—Geo. T. Gunter.
Report of Committee on Education—Dr. G. O. Lankford.
Address—Dr. L. E. Smith.
Report of Committee on Religious Literature—Rev. Geo. M. Tally.
Address—Rev. F. C. Lester.
Report of Committee on Moral Reform—Rev. Kenneth Register.
Report of Nominating Committee.
Adjournment.

Wednesday—Evening Session. 7: 00 o'Clock.

Call to Order.
Song Service.
Devotional Service—Rev. Kenneth Register.
Report of Committee on Social Service—Rev. A. L. Lucas.

Report of Committee on Superannuation—Rev. J. Q. Pugh.
Ordination Sermon—Rev. A. L. Granger, Jr.

Thursday—Morning Session. 9: 00 o'Clock.

Call to Order.
Song Service.
Devotional Service—Rev. D. M. Spence.
Reading of Minutes.
Report of Committee on Ministerial and Church Ethics—Rev. A. L. Granger, Jr.
Report of Committee on Foreign Missions—Rev. M. A. Pollard.
Address—Miss Angie Crew.
Report of Committee on Evangelism—Rev. H. V. Cox.
Report of Committee on Home Missions—Rev. T. J. Green.
Report on Woman's Missionary Conference—Mrs. Hugh R. York.
Adjournment for Lunch.

Thursday—Afternoon Session. 1: 15 o'Clock.

Call to Order.
Devotional Service—Rev. T. J. Green.
Report of Committee on Stewardship—Cyrus Shoffner.
Address—Supt. Chas. D. Johnston.
Report of Treasurer—Cyrus Shoffner.
Report of Special Committees:
Finance.
Church Grouping.
Place.
Resolutions.
Miscellaneous Business.
Reading of Minutes.
Final Adjournment.

PASTORS JAILED IN GERMANY.

Twenty-six pastors of the Confessional Synod have been jailed by the German government because they examined candidates for ordination to the ministry. Many of the Confessional pastors are working five days a week and devoting only Saturday and Sunday to their religious duties. This has become necessary because the government has in various ways restricted the possibility of securing funds for the maintenance of churches.

WORLD COUNCIL NEWS.

The *World Council Courier* is the name of a little newssheet that is being issued quarterly by the Committee on Education and Promotion of the American office of the World Council of Churches (in process of formation). The first issue (June) met with such hearty response that a second edition had to be printed. It is being sent to all contributors, officers of participating denominations, and the religious press. Some Councils of Churches are taking bundle lots to send to their officers and committees. The Committee will gladly send a copy to anyone interested, upon receipt of request addressed to Rev. Paul G. Macy, Editor, *World Council Courier*, 297 Fourth Avenue, New York.

STEWARDSHIP

REV. JESSE H. DOLLAR, *Convention Chairman*

SHARE IT!

[A recent personal word from Dean Chas. R. Brown on the subject of Proportionate Giving.]

The right mood for giving is one of high and glad privilege. The Lord blesses the cheerful giver. "When the burnt offerings began, the song of the Lord began also with trumpets." The people of Israel gave of their best to the God they served, and they clothed the self-denial they practiced with the radiant joy they felt in doing the will of the Most High. Their gifts came with a burst of music.

Giving had best be proportionate and systematic. The man of method has the wind and the tide with him. He wins out over the man who works by rule of thumb, or who entrusts valued interests to passing moods and impulses. It is significant that the two most methodical organizations on earth—the Standard Oil Company and the Roman Catholic Church—are both "going concerns."

The old scriptural rule of giving a tenth of one's income to the work of religion and charity has stood the test of experience. The early Hebrews were blessed in heart and soul, in basket and in store by their practice of tithing. The Mormon Church, whatever limitations may attach to some of its convictions, has been able by its system of tithes to send forth an army of missionaries into all parts of the world, and to care for the needy with an admirable thoroughness. Let there be some definite percentage which mind and conscience can approve! Let people give as they live! If they are compelled to live sparingly, there can be no reproach when they give sparingly. Where they live bountifully, let them also give bountifully. When a man spends or saves for investment nine dollars, let him see to it that at least one dollar is given to interests quite outside the field of his own comfort.

I began to give a tenth fifty-one years ago. My salary was a very modest one at that time—it was just one thousand dollars a year—and when I took out the tithe it made a big hole in it, but I kept it up through all the years that followed. When the World War came with so many calls for aid to the Red Cross, the Y. M. C. A., the Salvation Army and other charitable agencies, I felt that I must increase it to two-tenths. I

have maintained that ratio ever since, keeping an exact account of income and of my gifts to benevolences. I have never been tempted for a moment to return to the old spasmodic and haphazard method of giving to the Lord.

I do not feel that this should be imposed as a hard and fast rule upon all people alike. For Mr. John D. Rockefeller to give a tenth of his income to benevolence would not be generosity on his part. He has undoubtedly been giving for many years a very great deal more than that proportion of his income. For some man on the other hand, whose wages are meager and who finds it difficult to maintain his family in comfort, any insistence upon his tithing would be unwarranted. But for a great multitude of people in this country who are neither millionaires nor those who are living on very narrow margins, the practice of tithing would be entirely practicable and wholesome.

The Christian world has never as yet had the moral courage to test the readiness of Him, who has all the resources of earth and sky under His direction, to meet systematic giving with blessings bountiful beyond all our anticipations. Here in the closing words of the Old Testament the Lord flings down a kind of challenge! "Bring all your tithes into the storehouse that there may be meat in my house! Prove me now, saith the Lord of Hosts, and see if I will not open the windows of heaven and pour you out such a blessing that there shall not be room to receive it."

How the treasuries of the Christian Church would be filled with the sinews of war for a more effective campaign against the forces of sin and want, did all professing Christians begin to practice tithing! How the needs of our missionary societies, at home and abroad, would be met, their arms lengthened and strengthened for a mightier service, by this adequate support! How the noble army of aged ministers who have been giving their lives to the service of Christ on very meager salaries and with no comfortable Carnegie pensions awaiting them, could be maintained in decency and self-respect until God calls them home! And how the heart of the Master Himself, who said, "It is more blessed to give than

to receive," would rejoice in witnessing the advance of a more generous service to the hungry and the sick, the orphaned and the imprisoned, as an acceptable service rendered to Him.

If the Christian people of this one land, rich in its resources and prosperous beyond all the other lands of the earth, could be moved to give a tenth to the Lord, it would seem at once as if all our benevolent activities had been harnessed to some Niagara of power. There would come a new thrill of life along the whole line of religious effort, and presently we would see the kingdom of God on earth coming with power and great glory.

CHARLES R. BROWN.
New Haven, Conn.

OFFERINGS FOR THE COLLEGE.

The college has so adjusted its affairs and arranged its budget as to meet its current demands without soliciting individual gifts. It is, however, dependent upon the churches for that part of conference apportionments apportioned to the college. Some of the churches have been consistent and persistent in their efforts to pay their share. We are indebted to them and indeed grateful. Many churches heretofore not raising their college apportionments are this year paying them in full. To date we have only \$3,134.19, which is about twenty-five per cent of the total apportionment for the college.

This is an appeal to every church that has not paid its apportionment to the college to put forth earnest and honest efforts to raise the same before the local conference meets, that the college may have its share and be enabled to continue its program of Christian higher education for the church and for civilization.

The report for this week follows:

Churches.	
N. C. & Va. Conference:	
Shallow Ford	\$ 8.24
Monticello	23.01
Mebane	9.00
Eastern N. C. Conference:	
Mebane	9.00
Western N. C. Conference:	
Mt. Pleasant .....	.81
Sunday Schools.	
Eastern Va. Conference:	
Portsmouth, First	5.97
Windsor	4.22
Eastern N. C. Conference:	
Raleigh	7.70
Total for week	
	\$ 58.95
Previously reported	3,075.24
Grand total	
	\$3,134.19

L. E. SMITH,
President.



HARVEST TIME IN THE CHURCH.

The wise and alert farmer is busily engaged in harvesting his crop—the first fruit of his patient labor. The wise minister and church will be doing likewise during this season. No farmer would be so careless that he failed to harvest a crop which had been planted and cultivated. Neither should the church be so careless. Surely good seed have been sown: visits have been made, letters and literature have gone out, friendships have been formed, bonds have been strengthened, prayers have been uttered, truths have been made, and hearts have been touched. Surely so wise and gracious a sowing is worthy of a harvest. The God of the seedtime is the God of the harvest. 'Tis folly to sow and fail to garner.

The methods of harvesting may and will vary. One farmer may use a sickle and another a harvester. One church may have evangelistic services and another may have Mobilization Sunday or a preaching mission. The method may be adapted to the needs. The "Program of Progress" may be faithfully pursued by some of our churches. Our conferences will doubtless have definite recommendations to offer.

Dr. Roy L. Smith has this to say, "Evangelistic methods vary from generation to generation. That the mass revivals of our fathers' day were the means of bringing about great moral reforms and spiritual awakenings none can deny successfully, but in many modern communities so much odium attaches to the method because of superemotionalism, artificial spirituality, dogmatic fanaticism, and mercenary evangelists that it is rapidly becoming obsolete. Although there is nothing sacred about a method that no longer produces results, still some churches have gone to the extreme of abandoning all evangelistic effort under the pretext of a revolt against the excesses of the older method. The necessity of evangelism does not pass out as the mass revival loses favor. Indeed, our responsibility increases to find a method that will do for our day what the 'protracted meeting' did for an earlier generation, minus the objectionable features. Whatever the method, men must be brought into a personal experience with God—such an experience as will set them on fire with zeal for the establishment of the kingdom which Jesus prayed for."

OFF TO CONFERENCE.

Annual conferences will soon be in session. These conferences should be significant events in the life of our church. Their character and contribution will be determined largely by the number and character of the delegates and by the quality of preparation made prior to the conference. The program committee has a responsibility and an opportunity. The programs are necessarily stereotyped to some extent. But vision and ingenuity may find ways of planning something rare and unique. The motto of a program committee and a conference may be "As it was in the beginning, it is now

and ever shall be, world without end," or it may be "To serve the present age, my calling to fulfil; oh may it all my powers engage to do my Master's will." In the usual business and reports, or should we say in addition to them, we need to look squarely at our modern world, face its immediate problems and difficulties, consider our place and program in this churchmanship in the present hour.

Committee chairmen and those charged with making reports may revert to glaring generalities and pious platitudes or pack into their reports the results of their activities and the findings of their investigation. These reports are to be read and printed. And any report of a standing committee which is hastily written after the conference is in session is not a report and is without purport, a travesty on the fair name of our church. A report should reflect careful study and should be a compendium of information useful to the church at large—worthy of a place among the treasured archives of our church, worthy to bear the critical appraisal of future generations who study our church history.

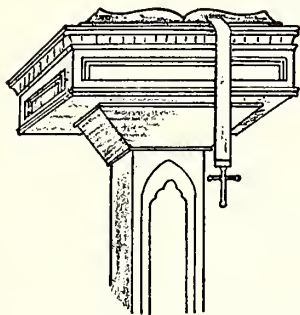
Delegates may also make or mar a conference. Those elected to represent our churches at conference should be sufficiently mature and conscientious to take the assignment seriously. The full witness of our church is weakened by slovenly and spasmodic attendance at conference. Those who use it simply as an excuse to visit friends or relatives in the vicinity deserve little sympathy or encouragement. Our conference calls for a report on ministerial ethics. Lay ethics and conference etiquette are also of equal importance. Spiritual diletantes may be politely tolerated, but the Kingdom of God suffers because of their desolatory efforts. Conference should be more than a religious side-show; it should be the church in conference and at work and therefore worthy of our best efforts, attention and attendance.

CHRISTIAN AND HUMANITARIAN PRINCIPLES OF OUR DEMOCRACY.

More than 150 prominent women from a score of states, representing various denominations and interdenominational organizations, met recently in New York to discuss the place of the church in the national emergency.

Setting the theme of the conference in the opening address of the day, Dr. Georgia E. Harkness, professor of applied theology at Garrett Biblical Institute, set forth these sobering convictions: "There must be a more Christian social order around the world. We church women ought not leave it to the women's club or some secular propagandist agency to provide all the education the community gets on international relations, labor conditions, trade unions, social security, cooperatives, public health, housing and many other matters. The church is today the only functioning international organism, international because it is supra-national, grounded deep in the conviction that above all nations is humanity and above all humanity is God."

R. L. H.



OUR PREACHER FOR THIS WEEK IS
REV. WILLIAM R. CATTON,
MANISTEE, MICH.

PRACTICAL CHRISTIAN LIVING.

"Why call ye me, Lord, Lord,
and do not the things that I
say."—Luke 6: 46.

Christianity must be practical, or it isn't Christianity. A man must live like a Christian to be a Christian. A profession of religion is, of course, a great thing. It is an important step in a man's life. Indeed, is it not the most important step he is ever called on to take, when he takes the Lord Jesus Christ as his personal Savior? Many of us look back upon such a decision as the turning point of an entire life. But it is only that, a turning point. Having turned, the man must then walk in the new way. He has called upon the Lord, Jesus Christ. But the very Master on whom he has called will refuse to be satisfied merely with a profession of religion. "Why," he says, "Why call ye me Lord, Lord, and do not the things that I say?"

In all ages men have tried to find an easier way than the way of justice and service. They have tried ritual, rather than righteousness, and have tried to believe that ritual and not righteousness was religion. They tried it in Old Testament times and God's prophet cried out in angry scorn, "I hate, I despise your feasts. . . . Though ye offer me burnt offerings I will not accept them. . . . But let justice roll down as waters, and righteousness as a mighty stream." They tried it in Jesus' day, and we have our sermon on the mount; we have our law of love; we have our text of today. Practical Christian living; that's what Christ wants. That's what he must have.

In fact, Jesus told a very remarkable parable to illustrate how important practical Christian living really is: the parable of the last judgment. Read the twenty-fifth chapter of Matthew in your Bible. Read about the last judgment. How all the nations and races of men are to be gathered before the judgment seat of Christ. How judgment is to be pronounced,

the people divided into two groups, the righteous on one side and the unrighteous on the other. Read how the righteous are to inherit eternal life, "the Kingdom prepared from the foundations of the world," while the wicked are to go away into eternal punishment.

This is a very familiar picture. It was a very familiar picture in Jesus' time. He used it because it was a very familiar picture; up to a certain point. And it is just at that point that Jesus gets in *his* word. That's one very good way of getting your idea into people's minds and consciences. Tell them a familiar story, but with a significant difference just where they are expecting the old, old conclusion. Thomas Jefferson did that in writing the Declaration of Independence. He used John Locke's familiar phrase, "life, liberty and property," only Jefferson didn't say property—he said, "life, liberty and the pursuit of happiness," and people knew that here was a new, a great new political idea, coming into the mind of the world. So Jesus used this old, old picture of the last judgment, but just where people expected him to say they would be saved in the last judgment and given their promised kingdom, prepared for them from the foundations of the world, Jesus said, "That is, if, wherever you have had a chance to show human kindness, to serve your fellow man, to let your religion prove itself in justice and righteousness, you have taken that chance." This sort of judgment was well calculated to surprise a lot of people, but not anyone who really knew Jesus. They would know how for Him, love of God and love of one's neighbor went hand in hand. They would know how his life was all of one piece; kind, honest, generous, brave, *all* the time, with *every* man, in the market place and the shop as well as in the synagogue; at home with his own family as well as in company; how for Jesus religion was nothing if not practical.

And so it begins to appear what *practical* Christian living means. A little later I want to say it means something more than this, but right now it certainly means this. Practical Christian living means making one's life count in daily acts of kindness, helpfulness, generous self-giving, to one's neighbor. And as for the question, "Who is my neighbor?" never forget the parable of the Good Samaritan. My neighbor is *anyone* who may need me, whoever he is and wherever he is to be found.

It's amazing how much of this practical Christian living there is, go-

ing on in the world right now, all about us. There's much more than you may think until you make a point of seeing it. But many, many people, right around us, all the time, are trying to be kind and helpful, trying to be good, practical Christians. One of the pleasant things about being a parish minister is that this gives a man a chance to see how much of this goodness there is in the world. The minister hears some one is sick and goes to call. There he finds one or two or three of the neighbors have already called. Some good woman is helping with the housework. Another is sending in something to eat. Another is taking children to her house to care for them. The minister hears that some family is poor and in need. He goes to see if there may be something he and the church can do to help. He finds some of the neighbors have already heard and are helping. If more help is needed, he tells some of his people and finds they are ready and glad to help. To help! That's practical Christian living. That's the kind of Christian living that is well pleasing to God. "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me."

Unfortunately, our modern kind of living makes it sometimes a little difficult to be neighbors. We don't know one another as well as we ought to. And we don't always know the people who need our help. How glad we would be to help them if we did know them, and did know their needs. But they escape our attention. In fact, without quite meaning it that way, we ourselves sometimes try to stay away from people that might need our help. "What?" you say, "I actually try to avoid my needy neighbor? I 'pass by on the other side'? Heaven forbid that I should be so un-Christian!" But don't we do just that when we try to locate our own homes in the "better neighborhoods"? What is a "better neighborhood" but one in which "better" people live, and needy people, poor people, people who might need our help, don't live? And so, we "better people" aren't helpful as we might be, for we don't even know the folks we ought to be helping. And yet, they are there. And Christ has told us to be Christian means to love our neighbors, and that our neighbors are any people whom we can help. And in the last judgment the King said unto those on His left hand, "Inasmuch as ye did it not unto one of the least of these, ye did it not unto me." How can our Christianity manifest itself in practical liv-

(Continued on page 13.)

CONTRIBUTIONS

SUFFOLK LETTER.

Two tests of a minister's usefulness are usually made by the public. The first is the money yardstick. If he succeeds—or if his church succeeds—in raising large sums of money for the various enterprises of the denomination, the roll of honor is reached. The second point of interest concerns the number of new members added to the church membership each year. Raising money and securing new members are the two major talents of a successful pastor, according to these tests.

These qualities are important and essential. There are pastors located where they cannot raise large sums of money, and are unable to add large numbers of new members. They will never be regarded as outstanding pastors, if measured by ordinary statistical tables. Statistical tables and financial statements are interesting and suggestive. But they cannot tell all the story in the work of successful pastors. Something should be said to encourage and commend those pastors who cannot make a favorable showing in these departments of their work.

Every minister can do effective work as a preacher and pastor. Jesus said of himself: "He hath sent me to heal the broken-hearted." There are broken hearts in every congregation who need to be healed by a consecrated ministry. Statistical tables make no mention of this kind of work. Financial experts have no monopoly on this type of service. Large congregations are not required to call forth this type of preaching and teaching in our churches. A man with a message from God, conscious of a religious experience, willing to share with others, can find a place in the church of this generation. Such a man can do a great work. There are anxious, heavy hearts who are hungry for the bread of life. They need help and they often fail to get what they need.

After forty-two years and five months in the active pastorate, one may take a backward look over the years and make some observations of value concerning the present opportunity in the pulpit. In these recent months it has stirred our hearts to sit in the pulpit waiting for the time to preach. Sometimes the congregation is small, at other times it is large. Large or small, this question comes in-

to our minds during the service of worship: "What do these people need today?" The thoughtful minister takes his place in the program of worship with fear and trembling. Woe to the preacher who seeks to display his knowledge, his oratorical gifts or his personal power on such an occasion! If the minister has a message which has helped him, it will help others. If he feels the power of his testimony, others will feel it with him. If his inner life has been moved in the hours of preparation, other hearts will be moved when it is delivered. Here is a work which cannot be done by mere words. The spiritual brooding in the study must hatch new life and give impulse to deep emotions in the face of this great opportunity. Every minister can find God and from this fellowship bring forth some help to hungry hearts. In the final analysis this is the real measure of a successful preacher. He must love people, and in some way help them in their deeper spiritual needs.

I. W. JOHNSON.

EASTERN VIRGINIA ORGANIZES.

An organization meeting for the Elon College All or Nothing Campaign was held in the Suffolk Christian Church, Wednesday evening, October 15, at eight o'clock. Ministers, laymen and alumni were in attendance.

Dr. John G. Truitt, pastor of the church and a member of the executive committee, called the meeting to order and in a very appropriate way explained the purpose of the meeting and presented the writer. A detailed explanation of the affairs of the college, past and present, was given. Also, the present financial obligations of the college were stated clearly. The amount owing is \$105,000.00. The responsibility is to raise this amount. The appeal is made to members of the church, to the alumni, to friends, and to those who believe in the church college and are interested in Christian Education. The two members of the executive committee living in Virginia and all members of the general committee for Eastern Virginia save two were present. Col. J. E. West, Miss Susie Holland and Mrs. R. T. Bradford, members of the Board of Trustees, were present. Col. J. E. West, who was among the first to advocate the building of a college for

the Christians in the South, spoke emphasizing the functions, the place, and the necessity of a Christian college today, stating that it should be different from the state school in its curriculum and instructions. Dr. I. W. Johnson spoke of the contributions that the late Dr. W. W. Staley made to the college. He gave freely of his time, abilities and means that Elon College might take its rightful place in the church and in the field of higher education.

Rev. R. E. Brittle had representatives of all his churches present and pledged to serve as members of the local committee and to do solociting in their churches. This was a fine piece of work and lent inspiration to the meeting. Other faithful pastors were present and may be depended upon to do their share.

The organization for the campaign in Eastern Virginia is complete down to the local committees. There are to be ten such committees in Eastern Virginia of fifty members each. They in turn are to be assigned an average of thirty members each. Each subdivision of every local committee is asked to raise only \$100.00. The local committee is the vital part of the organization. These committees must be formed at the earliest possible date, and as soon as they are formed, they should begin to function.

The North Carolina and Virginia groups in separate sections have agreed that the organization including all local committees should and must be formed not later than November 30 and that the first week in December is to be a week of universal solicitation. We are to do our best to complete the campaign that week. Following the efforts of that week, a complete report is to be published showing the amounts pledged by every local committee.

It is hoped that the general committeemen throughout the church may take this communication as instructions to proceed and proceed at once to complete their local committees in different sections.

L. E. SMITH.

APPRECIATE AMERICA.

God has given us this good land for our heritage, a haven and a home for the oppressed of mankind. Be thankful for America; speak well of our country. This is our day, our time, in which to keep the light of liberty burning brightly for all the sons of men to behold.

Some people, pleading craftily for Communism or Fascism, disparage democracy, ridicule it, deny its virtues, its sound principles; and they

tell us that we have no freedom at all. We know better. Our very own experience of every day assures us that we *do* live in a free land, a good land, still offering much promise, and full of opportunity for those who would be free.

The government is *our* government. We have elected it—all of us together. Opposition parties flourish. They speak and print and use the radio. This is freedom. It is unknown in Russia and Germany—in most of the world for that matter.

We go to church—to the church of our choice, and no one interferes with any of us. The pulpit is free in America. Ministers of religion may speak out. They may criticize the government, insist upon reforms, plead for the underprivileged, oppose persecution, discrimination, injustice. Pastors are not spied upon by the police, reported, arrested and silenced. Children may be educated religiously from childhood; our Sunday schools, colleges and theological seminaries are open. And they shall remain open! This is religious freedom in America. It is unknown—utterly and completely absent—in Russia and Germany. Communism and Fascism, *by their very nature*, cannot abide freedom like this!

Go into an American schoolroom. You will see boys and girls there who come from well-to-do families, and from poor families. You will see children from Protestant homes, Catholic homes, Jewish homes. You will observe that their teacher is their guide who instructs them in the knowledge of principles and ideals, and in the formation of judgment values.

Go into a Nazi schoolroom. There you will see children from only so-called "Aryan" homes. Others—the so-called "non-Aryans"—are denied even the right to such education as the land affords. You will observe that the teacher's function is not to teach truth as such, but *Nazi* ideas and *Nazi* slogans. The teacher is the children's master who must stifle intelligent inquiry in the interests of stupid obedience to the dictator and the State.

One schoolroom is built upon the principle of American freedom. The other is built upon the principle of totalitarian tyranny.

For the preservation of this freedom, and for its endurance into a brighter day, we pray that Almighty God will "defend our liberties, and fashion into one united people the multitudes brought hither out of many kindreds and tongues."

REV. W. C. KERNAN.

FOR THE CHILDREN

Dear Friends:

Since I last wrote to you I have had some nice things to happen to me. On the thirteenth of this month I went to Raleigh to hear Marion Anderson sing! There was not a seat empty, that I could see, in the section of the Memorial Auditorium which was reserved for the white people. I wish that all of you who read this page might have been there also. I heard Miss Anderson sing while I was in Chicago. I thought at that time that she had the loveliest voice I had ever heard. While I sat listening to her in Raleigh I was sure of it. After the concert I heard many others say that they, too, thought her voice lifted in song the loveliest they had ever been privileged to enjoy.

Marion Anderson is a queenly woman. I wish that you could have watched her as she walked on and off the stage. The first spring that I was in North Carolina I heard Jeannette McDonald sing in the same auditorium. Marion's dark beauty was just as breath-taking as was Jeannette's blond beauty. The contrast in voice was interesting, too. Jeannette has such a lilting, airy, joyous voice; her manner that of a person very glad to be alive. Marion's voice was deep and full of the quality which sadness and suffering brings. Marion was singing for all of her people, telling of their trials in a land to which they had been brought as slaves. Marion's voice could climb to wonderful heights also; echoing the steady climb that she has made since that day when Sunday school children saved their dimes so that Marion might

have a trained voice. I thought of how happy those children who had saved their money to help her, must be when they hear her sing today. I know that her mother is proud of her also, and that she never regrets the washings that she did to help Marion. If you ever have the opportunity, go to hear her sing.

Another nice thing which has happened to me is that I have a new pupil in my Sunday school class. She is Margaret Ann. Her eyes and hair are brown. She is very interesting and I think that all of us are going to keep on loving her. She has dimples in her cheeks and a twinkle in her eyes. Her mother and father are her pals and her home life is happy. I am very anxious to meet her mother. Margaret Ann, her father and mother, laugh a lot. I think that is a nice habit to have during these trying times, don't you?

Now I am off to bed before I go to sleep over this letter.

Goodnight!

DOROTHY TODD.

The Sun's Travels.

The sun is not abed, when I
 At night upon my pillow lie;
 Still 'round the earth his way he takes
 And morning after morning makes.

While here at home, in shining day,
 We 'round the sunny garden play,
 Each little Indian sleepy-head,
 Is being kissed and put to bed.

And when at eve I rise from tea,
 Day dawns beyond the Atlantic Sea;
 And all the children in the West
 Are getting up and being dressed.

—Robert Louis Stevenson.

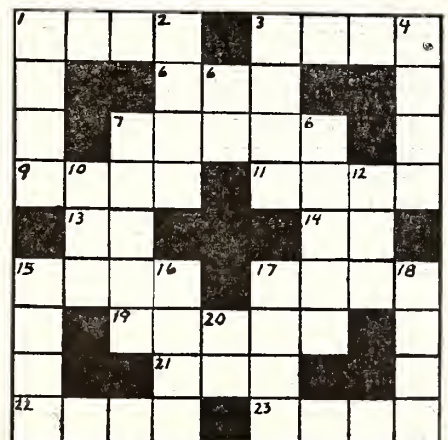
CROSSWORD PUZZLE.

Across.

1. What Jesus came to do for the broken-hearted (Luke 4: 18).
3. To boil slowly.
5. Frozen water.
7. To have knowledge (Matt. 7: 16).
9. To eat dinner.
11. To halt.
13. Negative reply.
14. Article meaning one.
15. Thrifty and wise insects (Prov. 30: 25).
17. Past tense of fly.
19. A bird of Palestine (Psalm 104: 17).
21. Devoured.
22. Flat container for carrying dishes.
23. A Priest (Neh. 10: 14).

Down.

1. A part of the body (Matt. 8: 20).
2. A string or cord (Isa. 28: 17).
3. Puts together with needle and thread.
4. To cover a package with paper.
6. Company.
7. Hard parts in a piece of wood.
8. The stem of corn.
10. Lodging place (Luke 10: 34, 35).



12. Single in number.
15. The sister of your father or mother.
16. Support (Isa. 10: 20).
17. To abide, set at liberty (Gal. 5: 1).
18. A crawling insect (Job. 25: 6).
20. Old Testament.



"DOWN WHERE I LIVE!"

[Opening devotional service at the North Carolina Woman's Missionary Conference October 7, 1941, by Mrs. O. H. Paris of Greensboro, N. C.]

A group of people had climbed to the top of Mt. Washington to watch the sunrise, an experience we are told which one never forgets, and as they stood there looking out across the mountain ranges and wide open spaces, there appeared majestically in the eastern sky a great orange ball. Higher and higher it climbed, not with any fuss nor sputter, but slowly as though lifted by the gentle hand of God himself. They stood there breathless amidst the beauty and wonder of it all, but during the tenseness of the moment, one little woman peeping down into the valley below, spied the hotel where she stayed and cried out in a shrill voice, "Look, down there is where I live!"

Even in the midst of such a mountain top experience, she realized that she must go down into the valley to live—"Down there is where I live."

You know I think we would have a better world to live in today if we Christians had gone more often from the mountain top of vision, down to the places of endeavor, down to the places of need, down where cross the crowded ways of life, just down where we live.

If we are ever to have a fair and a just world, if we are ever to have a new world order about which we talk and study so much, if we are ever to build for tomorrow or day after tomorrow, we must begin to preach Christ and put into practice his principles down where we live; on the streets, in the shops, in the factories, in the school room and in our homes; we must take our religion into the banking house, into the marts of trade and out on the farm, as well as into our pulpits, our Sunday schools and our missionary societies.

We have learned pretty well how to hate each other, how to fight each other, and how to kill each other; we must learn how to better love one another before we can make His way known in all the relationships of life; before we can become the leaven from

which may grow a world order that can and will unite all mankind.

Christ's Kingdom can begin to come, even now where we are and all men may love one another, even in all this tangled network of experiences that goes to make up this turbulent world, if we as Christians are in earnest about it "down where we live."

As we look at our world today, we must shamefully confess that too long we have been defending the gospel, but not applying it. We stand and say fervently, "Thee, Lord, I love with all my heart, and soul, and mind, and strength," but he answers, "That is not enough, you are also to love your neighbor as yourself." "Who is my neighbor, Lord?" we say and I can hear him reply, "There are little children walking the streets, walking the streets of your city. They are not my children you say and pass by on the other side. There is a woman in your town who fell among unfriendly folk, who stripped her of her reputation, who lashed her with their tongues, who froze her with their scorn and left her half dead in her soul, and all the respectable women went by on the other side; there was an intelligent girl trying to get an education in order that she might live life more abundantly and you laughed at her efforts because her skin was different in color from yours; there was an industrial girl striving for a living wage for herself and her family and you deplored the inconvenience it might cause you; there is a woman in your kitchen who is a human being; a man in your garden; a woman who lives on the street; backward people of other races groping for life and freedom, trying to find a way to have a more abundant life and to give their gifts also to the common life of the world." Just human beings down where we live—all neighbors—and "Thou shalt love thy neighbor as thyself."

We know the present terrible state of the world is due to man's mismanagement, to his greed, selfishness and lack of consideration for others and if a new world order is ever built it must be built upon good will, honest thinking, unselfishness and love, those qualities produced by the religion

which Jesus taught. We must begin with the proper foundation. Christ must be the chief corner stone, then all of life built around Him.

We must also know the responsibility to help right the wrongs of the world and of putting into practice the principles of Jesus Christ, comes right down to the individual, to you and to me and that we can only do it by letting the same motive guide our lives that led the Master forward nineteen hundred years ago. Thus may we be led along the Jericho road of our present world, finding our neighbors that are in need, perhaps many at our very door and ministering to them in His name.

As Christians we can build a new world. We need not despair when we see the wrong so strong all about us. We need only to strengthen our faith in the Carpenter's Son and set our faces steadfastly toward the job of making this world a better place for all people. Laying the foundation upon solid rock—the love of Jesus Christ—then when the rains of sin and the floods of war and tumult come, it will stand. Thus and only thus may we build the Kingdom of God in this sick and troubled world, just by beginning "down where we live."

MISSIONARY OFFERINGS.

WEEK ENDING OCTOBER 17, 1941.

Sunday Schools.

Long's Chapel, Mebane, N. C.	\$ 3.15
Oakland, Suffolk, Va.	10.00
Leaksville, Luray, Va.	6.23
Biscoe, N. C.	4.54
Parks Cross Roads, Ramseur, N. C.	25.66
Linville, Va.	6.25
First, Portsmouth, Va.	10.91
Antioch (R), Seagrove, N. C. . . .	2.17
Big Oak, Eagle Springs, N. C. . . .	3.31
New Hope, Harrisonburg, Va. . . .	2.20
Mt. Carmel, Walters, Va.	2.13
Union (Southampton), Franklin, Va.	7.97
Behtel, Elkton, Va.	1.00

Total \$ 85.52

Individuals and Churches.

Spoon's Chapel, Asheboro, N. C. \$	2.00
Turner's Chapel, Sanford, N. C.	3.35
Mt. Auburn, Manson, N. C.	9.35
Mt. Pleasant, Vass, N. C.	2.04
Concord, Timberville, Va. . . . .	.63
Carolina, Burlington, N. C.	1.00

Total \$ 18.37

Total for the week \$ 103.89
Previously acknowledged 578.69

Total since Sept. 1, 1941 \$ 682.58

Gratefully,

MATTIE COX PARKER,
Secretary.

ANNUAL REPORT OF EASTERN VIRGINIA WOMAN'S BOARD.

The following is the annual report of the Woman's Mission Board of the Eastern Virginia Congregational Christian Conference, from October, 1940, to October, 1941, inclusive:

Women's Societies.

*Antioch	\$ 36.25
†*Berea, Nansemond	76.00
†*Berea, Norfolk	65.00
†*Bethlehem	156.00
†*Christian Temple	355.00
†*Cypress	101.00
*Damascus	80.00
*Dendron	59.80
Elm Avenue	35.00
Eure	25.00
First, Norfolk	75.00
†*First, Portsmouth	77.75
First, Richmond	55.00
†*Franklin	202.00
*Holland	151.00
†*Holy Neck	161.00
Hopewell	6.81
*Isle of Wight	56.00
†*Liberty Spring	208.00
*Newport News	80.00
†*Mt. Carmel	51.00
*Oak Grove	21.00
*Oakland	53.00
Ocean View	26.00
Old Zion	15.00
†*Rosemont	206.50
Shelton	25.00
South Norfolk	75.00
*Suffolk	515.00
W. W. Staley, Suffolk	205.00
†*Union	26.43
*Wakefield	52.00
*Waverly	50.50
*Windsor	81.55
Total	\$3,464.59

Young People's Societies.

Antioch	\$ 2.50
*Berea, Nansemond	36.50
*Berea, Norfolk	10.50
*Bethlehem	100.00
Burton's Grove	24.30
*Christian Temple	51.00
*Cypress	51.00
Dendron	4.85
Eure	16.00
*First, Portsmouth	25.25
*Franklin	77.00
Holland	15.20
*Holy Neck	40.75
*Liberty Spring	60.50
*Newport News	21.00
*Mt. Carmel	26.00
Oak Grove	2.00
Oakland	35.50
*Rosemont	30.30
South Norfolk	45.00
Spring Hill	10.00
*Suffolk	53.00
Union	12.78
Waverly	10.00
Windsor	35.25
Total	\$ 796.18

Junior Societies.

*Berea, Nansemond	\$ 25.50
*Berea, Norfolk	5.25
*Bethlehem	25.50
*Christian Temple	39.00
*Cypress	20.50
Eure	4.00
*First, Portsmouth	11.00

*Franklin	30.50
Holland	35.25
*Holy Neck	35.25
*Liberty Spring	25.25
*Mt. Carmel	6.25
Oakland	5.25
*Rosemont	16.00
Shelton	5.00
South Norfolk	15.00
Suffolk	40.00
*Union	5.05
Windsor	15.12
Total	364.67

Cradle Roll.

Berea, Nansemond	\$ 2.00
Berea, Norfolk	7.55
Bethlehem	12.00
Cypress	5.00
Damascus	4.00
Dendron .....	.55
Eure	4.00
First, Portsmouth	2.25
Franklin	5.50
Holland	2.00
Holy Neck	7.00
Liberty Spring	12.00
Newport News	3.00
Mt. Carmel	25.25
Oak Grove	2.00
Oakland	5.50
Rosemont	18.00
South Norfolk	3.00
Suffolk	15.00
Waverly	1.30
Windsor	2.50
Total	\$ 140.45

Summary.

Checks from Mrs. E. R. Bryant, Jr.	\$ 182.53
Young People's Conference, 1940	8.03
Women's Conference, 1940	35.77
District Rallies	44.33
1 Life Membership, 3 Memorials	40.00
Women's Societies	3,464.59
Young People's Societies	796.18
Junior Societies	364.67
Cradle Roll	140.45
For Migrants	15.60
For Fancy Gap parsonage repairs	12.50
Total Receipts	\$5,104.65

Disbursements.

Memorial for Dr. J. O. Atkinson	\$ 10.00
West & Withers, difference in bond	3.05
Printers	21.35
Treasurer's Expenses ..	9.50
Mrs. Garland Spratley ..	2.00
Mrs. E. P. Jones	3.00
Mrs. B. D. Jones	19.95
Exp., Delegates to Elon Conference and Rally Speakers	52.85
Convention Treasurers ..	4,833.99
Total	4,977.69
Balance	\$ 126.96

***Roll of Honor.**

†Honor Roll of Churches.

There are a few corrections to the above report, which are as follows:

Women's Societies.—Dendron should be \$61.20 instead of \$59.80; Eure \$27.00 instead of \$25.00.

Juniors.—Waverly Juniors should be credited with \$5.00; Eure should be \$6.00 instead of \$4.00.

Young People.—Holland Society should be on Honor Roll.

Cradle Roll.—Christian Temple should be credited with \$5.00. (This was acknowledged from the Conference floor.)

A complete report of the Atkinson Memorial Fund will be published later.

Mrs. J. R. DARDEN,
Treasurer.

A PRAYER IN TIME OF WAR.

O God, our Father, in whose will is our peace, help us this day to unite our hearts in fellowship with all thy seeking and suffering children as we worship thee.

Look upon the humanity whose redemption thou dost desire, now broken and bleeding under the awful scourge of war; and bless with wisdom and courage all who venture to follow thy searching light of truth and righteousness.

Father of mercies and God of all comfort, who in all our afflictions art afflicted; look in tender compassion upon all who are suffering in this time of strife and warfare of nations. Mercifully hear our prayer, thou who canst bring good out of evil and makest even the wrath of men to turn to thy praise, that we may be brought to a lasting peace built upon justice and good will; and grant that the nations of men may be united in a fellowship of mutual understanding and helpfulness, for the promotion of thy glory and redemption of all mankind; through Jesus Christ, our Lord. Amen.—*Oscar T. Olson.*

"CHRISTIAN WORLD FACTS."

The 1941 issue of this ninety-six-page source book for the use of ministers has just been published. Its contents are summarized as follows: Latest news and interpretations from the younger churches overseas. The missionary prospect in a world at war: the night of the world—Beyond the Night. Development of Christianity in China, Japan, India, South America and churches "under the cross" in Europe. Growth of cooperation and unity. "Orphaned" missions are sustained. The church and the farmer. Increase in distribution of the Bible. News and Pictures of mission work for sermon illustrations.

Request copy from your denominational Board of Foreign Missions, for which it is published once a year, cooperatively with other mission boards, by the Foreign Missions Conference of North America, 156 Fifth Avenue, New York. (Twenty-five cents if ordered from publisher.)

Pilgrim Fellowship

"Youth at Work in the Church"

A. LANSON GRANGER, JR., *Editor*

HARVESTING.

If these were peace times there would be hundreds of young men and women under the European skies happily singing and harvesting their crops. But alas, they are not. Hastily, furtively, women and old men are gathering in the produce while death harvests the young men.

Some young people in America are doing similar work on the farm. Most of them are using modern instruments rather than the outmoded rakes and wanes. Not all of us can share the joy of harvesting in the fields, but there are other kinds of ingatherings as well. For the first time, some young folks are putting in practice the harvest garnered from seeds sown in high school. They are in college and are using that knowledge planted several years ago. Still others are reaping the harvest of results sown after their visit to a leadership training school like Junior Camp or Elon.

For untold centuries man has turned to the out-of-doors and the fields in the fall. Not only for saving that which he had produced, but to be close to the autumnal beauties. Many festivals and family times come in the fall. The Jewish people celebrated the Feast of Ingathering as did the ancient Greeks with their festivals of the Vine. Our own forefathers established the time of thanksgiving after the harvest was stored and winter preparations had been made. Perhaps your group would like a worship service around this theme. Here is a suggested one. Do not forget that the farmer thinks of the seed that are to be sown even as he gathers his crop. Let us think of new "seed" that we can sow: spirit of service, acts of brotherly love, better meetings, more activities, and more representatives at Elon next summer.

WORSHIP SERVICE.

[Suitable for mission groups, Christian Endeavor and Sunday school classes.]

THEME: "Harvest Time." (Heap your central table with fruit or grains or vegetables. Make a horn of plenty and have the fruit spilling out. Or arrange dried grasses and leaves in a bowl.)

PRELUDE: "We Plow the Fields and Scatter." (This hymn was written long ago in 1782. It was a song of the peasants who were gathered at the table in a happy celebration after they had finished their labors of garnering on Paul Erdman's farm in Germany.)

INVOCATION: Honor unto Thee O Lord for the richness of Thy earth and its fruit. Thanks unto Thee O Lord, for the richness of Thy love. Amen.

SCRIPTURE LESSON: Psalm 24:1.

HYMN: Choose one suitable to the theme. Perhaps, "Now Thank We All Our God," a song of thanksgiving to a bounteous God.

OFFERING.

STORY TALK: Tell the following story as an introduction to the talk to be given on the "harvest" of your group. List the achievements of your group for the past year and then tell of the new "seeds" to be sown.

STORY: "Harvest Time Feast."

It was harvest time in Palestine. Reuben was very excited, but trying hard to remain calm and dignified for he was no longer a child to be moved by every little event. Still the thrill of the day swept over him as he walked with his father to the olive grove to cut the boughs for the tabernacle. "Father," said Reuben, "tell me the story of the tabernacles again." Father stroked his beard, cleared his throat, and began, "My son, the feast is one of great age. It was started long ago to remind our people that once there was no roof over our heads and no harvest to gather as we have gathered now. So we take the boughs of the olive and make little booths in which to dwell and to give thanks and to share our harvest with those less fortunate than we."

Reuben thought for a moment of this custom. "Father, does this custom have a name other than the feast of the tabernacles?" "Indeed it does. It is the feast of the ingathering or harvest." Reuben felt proud of this celebration. In his heart he said these words, "Our
(Continued on next page.)

MEETING OUR COMMUNITY NEEDS.

CHRISTIAN ENDEAVOR TOPIC
FOR OCTOBER 26, 1941.

SCRIPTURE: Luke 4:16-20.

Daily Readings—

Monday—A Happy Community—Psalm 33:12.

Tuesday—A Community Fed—John 6:5-13.

Wednesday—Community Cooperation—Acts—4:32-37.

Thursday—Example of Helpfulness—II Cor. 8:1-5.

Friday—Help Each Other—Gal. 6:1-6.

Saturday—God's New Community Covenant—Heb. 8:7-13.

The two preceding topics have suggested the importance of harmony and cooperation among youth groups in a community. Groups which are connected with the churches should especially work together. They should unite their endeavors in meeting community needs. There are things in a community that can be done better together. Make a survey of the community to determine its needs.

There may be lax enforcement of Sunday laws, "bootleg joints," improper behavior about filling stations, gambling joints, etc.

Appoint committees to make investigations of your community needs. These are suggested: (1) committee to study politics and civic government; (2) committee to consider the school system and its administration; (3) committee to gather facts about crime, the police system and courts of justice; (4) committee to study conditions among poor people—housing, food and clothing; (5) committee to study the recreational life of the community—good and bad; (6) committee to study family life; (7) committee study the cultural, moral and religious life of the community.

Discuss the discoveries of the committees. Make a list of the things needed in your community.

For Discussion and Thought—

1. Does the community get together some time during the year? Is what you do constructive? Does it make you proud of your community? of your leaders? of the standards of right and wrong?

2. Why is it worth while to do things together? What can you do along this line? It may be suggested that you work together in sponsoring union Thanksgiving and Easter services, organizing and directing play groups among underprivileged children, sponsor hobby groups, plan a systematic visitation into the homes of the community, inviting people to your church and getting new members into the Christian Endeavor Society.
S. E. M.

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

CIVIC RESPONSIBILITY REGARDING BEVERAGE ALCOHOL.

(INTERNATIONAL TEMPERANCE SUNDAY.)

LESSON IV—OCTOBER, 1941.

LESSON: Deut. 5: 32, 33; 11: 26-38; Isa. 28: 1-6; Hab. 2: 12.

DEVOTIONAL READING: Isa. 2: 2-5.

GOLDEN TEXT: *Righteousness exalteth a nation; but sin is a reproach to any people.*—Prov. 14: 34.

By Way of Review.

It might be worth while to call to your minds the general outline of the temperance lessons during the year. During the first quarter the lesson emphasized the individual's responsibility concerning beverage alcohol. In the second quarter the emphasis was upon the part which the home should and must play in regard to the matter. In the third quarter, the emphasis was upon the church's responsibility. And now we come to the community's responsibility, using the world community both in its local and in its national, indeed in its world's sense. It is well that emphasis is laid upon this phase of the matter, for to paraphrase Lincoln's remark about slavery, "a nation cannot exist half drunk and half sober."

Beverage Alcohol and the Community.

The community has a stake in the alcohol problem as well as the individual, the home and the church. Even if a man did all his drinking alone, there would still be a social factor or danger, involved, for in many cases even though a man drinks to himself, he becomes a public charge, or his family become objects of community support. A drinking man cannot function at his best, and therefore in living at less than his best he becomes a concern of the community.

But the drinking man becomes at times a social menace to the community. How about the drinking, to say nothing of the drunken driver! How about the crime committed under the influence of people who have been drinking or who are drunk! How about the sickness and disease due directly and indirectly to drinking beverage alcohol! How about the huge sums of money necessary to take care of those who are the victims of alcohol, these sums of money coming out of the pockets of the tax-payers to support the institutions needed to take care of the victims of drink! All

this talk about the revenue or the income from liquor is bunk, pure bunk. Looked at from any angle, the liquor traffic is a liability, even from the standpoint of dollars and cents. As Dr. Bevan says, "There can be no doubt that the greatest single factor that we can control in the interest of public health of the nation would be the elimination of alcoholic drink." And Henry Ford puts it thus: "A nation of drunkards would not have to bother about its progress—there would be no progress to bother about."

One of the most effective things which local communities did in dealing with the liquor traffic was done through local option. Under this form of control, the community, and the public sentiment of the community, was the controlling factor, banned the sale of liquor. Communities became dry only as fast as public sentiment could be mobilized and crystallized, and remained dry only as long as sentiment was in favor of it. To be sure liquor from wet territory overflowed into dry territory, but it was nothing like as bad as the present situation.

The thing seemed to work so well locally that the proponents of prohibition thought it would be well to make the thing national. And of course it would have been a grand thing if it could have been done effectively. Unfortunately, however, some communities, and especially the large cities did not have enough public sentiment to carry the idea, and prohibition was forced upon them against their desires, at least against the desires of large numbers of their inhabitants. The necessary education had not been done. And the liquor interests were quick to take advantage of the situation. The administration never attempted seriously to enforce the law. Many people were opposed to it, and many others were indifferent to what was going on. When the actual vote came only a small proportion of the qualified voters went to the polls. As a result much of the sacrificial and persevering labor of several generations of temperance people was lost. And with the repeal of the Eighteenth Amendment and the legalization of liquor the flood gates were opened. The situation has gone from bad to worse. The liquor and beer interests themselves give statistics to show the increasing amount of alcoholic drinks which are

being consumed annually. Read the reports of our own A. B. C. Board in Virginia and see how from year to year the sales of liquor have mounted steadily, and then try to square these facts with the promises of the liquor interests that repeal would promote temperance and decrease the evils of the traffic, as well as the volume. And even at that the situation is better here than in many states where they have the equivalent and worse of the saloon. Any person who states or thinks that the situation in our nation is improving just does not know or will not state the facts.

In the light of all of this several things can be done. Temperance education can be given in the schools. It can be given in the church. Church members can refuse to have any part in the liquor traffic. Temperance organizations can continue and enlarge their work and their influence. Local communities can work for local option. The forces for sobriety and righteousness can be mobilized and utilized. The case is not hopeless. It is going to be a long, slow, hard fight. But an enlightened citizenship will not eventually tolerate the liquor traffic. And the public is gradually coming to its senses about the matter. It is encouraging to note that the National Broadcasting Company will not accept advertisements for beer over their system. Industry is frowning on drinking by its employees. Athletic coaches almost to a man strictly forbid the use of alcoholic beverages during training season. And a great host of intelligent people are having nothing to do with the stuff. The tide is not at its full, but there are indications that already the tide has turned. The mills of the gods grind slowly, but they grind. There can be no truce between the liquor traffic and the Kingdom of God. And it is a short-sighted community which will be long content with beverage alcohol poisoning the spring of community life at its best.

PILGRIM FELLOWSHIP.

(Continued from preceding page.)

God, we thank Thee, and praise Thy glorious name." Reuben's father felt great joy, too. He was proud to belong to a race that every year actually lived for a week in a little hut or tabernacle built of the limbs and ate of the food of the harvest. "We have much to be thankful for, much. Come, Reuben, let us go yonder in the grove by the large tree."

ADD YOUR COMMENTS.

HYMN OF CONSECRATION.

BENEDICTION.



MONDAY.

IGNORANTLY OR KNOWINGLY

"To him that knoweth to right and doeth it."

Do we sin ignorantly or knowingly? The answer is "knowingly." Sin is not imputed to them that do wrong because they did not know. They sin not because they did not know that it was sin, but because they nourished—harbored—in their thinking some care, some thought, that seemed pleasant. They did not throw it out then and there, as they should have done. They took it in because it pleased and because it did not seem so bad. Now a habit is formed. They have lost His spirit, and a stain of evil is upon their souls. They have sinned.

Prayer—O Lord, would that we knew where we might find Thee! Reveal Thyself to us and save us from sin this day. *Amen.*

TUESDAY.

A COMMON ALTAR.

"The fire of the altar shall be burning."—Lev. 8 : 9.

It is believed that people who pray, pray by their bedside. We learned it there from our mothers and it is a habit and a comfort which one can never completely abandon. That altar of the bedside has grown in the past life-time. It was first a trundle bed, then the regular bed with a shuck mattress, costing about \$7.00, (we made the mattress); then came the better bed with the Ostemore mattress; then the bleached walnut bed with the "Beauty Rest" mattress; all of them an altar. We go on bowing by the bedside as an everyday altar. How blessed! What one is missing who does not! Keep on beloved. Never give it up, it mattering not what sort of bed. The altar is thy heart. Keep thy heart with all diligence, for out of it are the issues of life.

Prayer—Our Father, we know not how to pray as we ought. Teach us to pray and ever find Thee in our hearts. *Amen.*

WEDNESDAY.

CONVICTIONS VS. OPINIONS.

"Through faith wrought."—Heb. 11 : 33.

Rousseau was once asked why we do not build great cathedrals any more. His answer was: "Then they had convictions, now they have opinions." It does seem to be a fact that the saints of the ages gone by who had so little of this world's goods and who, of necessity, lived so simply, did have faith and convictions and they were willing to die for them. Out of this faith they wrought greatly whether it were the building of a cathedral or a log hut.

One wonders why the poor and the simple-lived today are not more religious. When we read of the mighty struggles between poverty and wealth, we conclude that the poor are jealous of the wealth and they seek to change these conditions by force, forgetting God. Our first duty is to love the Lord and serve Him.

Prayer—Our Father, we believe. Help Thou our unbelief. Thy promise is given. It is well. Grant that we may trust Thee. *Amen.*

THURSDAY.

THE LOVELINESS OF JESUS.

"Yea, he is altogether lonely."—Songs of Solomon 5 : 6.

Jesus is lovely in his compassion. He healed the sick, raised the dead and fed the hungry, whether they deserved help or not.

Jesus was lovely in his humility. He never lorded himself above any one. He was "among them that served."

He was lovely in his gentleness. He never spoke harshly, even when led as a dumb lamb to the slaughter.

He was lovely in his poise. Always and under whatever circumstance, the elements of a perfect gentleman are in lovely balance. Is such a character possible to us? Yea, indeed, we may possess such a spirit and grow more into his grace day by day, though we may not attain perfection.

Let us pray to be more like Jesus. We ask for our Savior's sake. *Amen.*

FRIDAY.

DOING GOOD TO GET TO HEAVEN.

"Inasmuch as ye have done it unto one of the least of these ye have done it unto me."—Matt. 25 : 40.

We are told of a Christian woman of London who labored among the lepers. She found a poor girl desperately ill and in a cold bare room. She did what she could to provide the necessities for the suffering woman. One day she said, "May I pray for you?" "No," said the girl. "You don't care for me. You are doing this to get to heaven."

Days passed and the worker continued her ministries unwearily. One day she said, "My dear, you are nearly well now. I shall not come again. Will you let me kiss you?" And her pure lips met the lips of her's who only knew defilement. Then the hard heart was broken. Service was Godlike, indeed, but a kiss is grace, and that is the way of Jesus.

Let us pray that God may give us grace day by day to go all the way in letting our light shine. *Amen.*

SATURDAY.

THE RECIPE.

"The book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein; for then there shalt make thy way prosperous and then thou shalt have success."—Joshua 1 : 8.

(Continued on next page.)

SUN'S PULPIT.

(Continued from page 5.)

ing, now, in our modern America, when we are separated so much from one another?

Why, it is for this we have our Red Cross, is it not? For this we have our Friendly Aid Society. For this we have our churches; all the various agencies and organizations for extending help to those who need help. I don't quite like the sound of the words, "Social Agencies." When we talk about them we frequently leave our affectations out of the business. But we don't need to. What all these "social agencies" really are is just a multiplication of the length of my own outreached arm; that, plus the employment of a little more intelligence than I might have myself. As a Christian I wish to be a good neighbor. But life makes it sometimes difficult for me to know how to be a good neighbor. Through the Red Cross, however, through my church, through the united charities, I can be the good neighbor I want to be. They are one of the ways in which I can live a practical Christian life. It is silly to say I give money to the Red Cross. I don't do any such thing, really. I use the Red Cross to give my personal help to people who need it but whom I couldn't reach, or even know about, all by myself. Our Christian living thus becomes more and more practical, the more modern, the better organized we are. And Christ wants this practical Christian living.

Yes, practical Christian living means helping folks.

We are also beginning to see that to be truly practical it must be far reaching. The practical Christian will not only contribute to the necessities of the poor, he will want to know what causes poverty. He will not only give money for the relief of war victims, he will want to know about war itself, and whether it has to be. The practical Christian will not only visit the sick, he will help to establish hospitals. He will not only contribute to hospitals but he will endow medical and scientific research that seeks to discover and remove the causes of disease.

In a word, the practical Christian becomes "socially minded." Is that a forbidden word? You who are hearing this word now, are you "socially minded"? That is to say, are you trying to be *practical* in your religion? Are you trying to help those who need help, not only those people whom you can see and whose needs you can see, but all needy people everywhere? Are you trying to help them by making this a Christian

world? I think that if we really wish to follow Christ, really wish to do the things that He says, we will try to make this a Christian world. Would not that be "winning the world for Christ"? Let us Christians be practical. Let us win this world, our world, here and now, for Christ by enthroning love and justice and human kindness, and by driving out of it hate and oppression and everything that has the power to hurt or maim one of the least of these, His brethren.

Now I want to say that practical Christian living means all this, and then means quite another sort of thing, as well. I think if you have a real religion it will not only move you out into the world to do things for other people—I think a real religion will do things for *you*. Religion is power! The religious people are the strong, the brave, the valiant. Religion is the hold that people have on God. How can we make ourselves see that? How shall that sublime truth become real to our thoughts?

Let us think of our lives, as they so often sadly are, as being like a dry and thirsty land. The land *ought* to produce, it ought to be fresh and vigorous and alive, but it lacks the power to live. It is dead, for it has no water. If your life is like that, religion can be like a mighty channel down which a great stream of living water can roll to invigorate you and make you grow. Have you ever seen a farm in a time of drought? A depressing, a tragic sight. It is tragic because it cannot be what it ought to be. Then the rains finally come, new life, new hope, new energy. How splendid it is to see the land again become what it ought to be. Men and women are tragic, when they are not what they ought to be. Then religion comes, they lay hold on God, new life, new power, new hope enters their lives. They do become what they ought to be.

Or your life is like some splendid electric appliance that has no connection with a source of power. You have seen people like that have you not? Like a musical instrument, that ought to be creating beauty for all about, but cannot, because it isn't connected. Like a motor, that ought to be generating power and doing useful work, but cannot, because it isn't connected. Turn on the power! Make certain your connections! Let the infinite power of God flow out through your life into the world, giving you the *life* you need for the work you need to do.

Throughout the ages religion has been doing that for men and women. It has made the timid brave. It has

made the feeble mighty. I think you have seen it. I think you have known men and women whose brave and noble spirits have been a blessing to their world because they were people who let God use them. I think we have all of us had some experience that way ourselves. God has been able to use us. God has done things for us, and to us and with us. Let us pray that He will do more. For that is practical Christian living.

Yes, let us be practical. Let us learn to live close to the Eternal, that our lives may become divine. Did you think that meant a kind of mystical, ethereal piety? No, it is practical Christian living. For it makes you strong, and it makes you want to help. Prayer is as practical as breathing. Reading your Bible is more practical than reading a road map. Going to church for the worship of God is more practical than rural electrification. These are "means of grace." They are channels through which the power of God will save your lives from weakness and futility and make you indeed followers of the Master, who went about *doing*. We follow Him by *doing*. We dare not be content just with saying our creeds: we dare not be content with our profession of faith. We must do the things that He says. We must, no, let us say we *may*, for it is our blessed, blessed privilege, live lives of power and of Christian service.

THE QUIET HOUR.

(Continued from preceding page.)

It has been said that success is the termination of any thing attempted. It is easy to work under the stimulant of success. It takes unusual courage to press on after failure, and yet only those who overcome obstacles are of the greatest success. Faithful and honest endeavor is always success in the larger meaning of the term.

From Elbert Hubbard we read: "A successful man is one who has tried, not cried; who has worked, not dodged; who has shouldered responsibility, not evaded it."

Prayer—O God, grant unto us Christlike steadfastness in our faith and in the work of our life. *Amen*.

SUNDAY.

"Dear Lord and Father of mankind,
Forgive our feverish ways!
Reclothe us in our rightful mind,
In purer lives Thy service find,
In deeper reverence praise."

Sunday is a special day for Godly thoughts. Do find what thoughts He has for thee.

The Orphanage
CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

The little boys and girls are having lots of fun picking up white oak acorns. We have six large trees on our lawn and the trees are heavily loaded this year. The acorns are just beginning to fall.

We pay them fifteen cents per bushel to pick them up. You would not believe how quickly they can fill a basket. It serves two purposes. It keeps the little tots busy when they are out of school and then fifteen cents looks big in their hands. Three generally pick together and each gets a nickle. Then to the store to get ice cream cones or grape juice. They get a lot of joy out of spending it. The hogs enjoy the acorns, too.

Last Friday afternoon was a school holiday. Mr. Wagner, our assistant, took advantage of the situation while the children were out of school and had the sweet potatoes ploughed out and ready to be picked up. Picking up potatoes is a real play job. It beats baseball when you get licked. Every boy large enough to pick up a potato and put it in a basket was invited to the potato picking. It was compulsory to accept the invitation whether a little fellow wanted to accept it or not. The ground was as dry as powder as we have had no rain for many weeks. This made the potatoes very easy to get out. It is really interesting to see them work. No one was allowed to shirk. If one gets too lazy and lies down on the job, sometimes a little potato will fall from the blue sky and tap him on the back to wake him up. No one knows who threw it. Everybody is innocent, of course. The bushel potato crates begin to fill and everybody is looking down across the field for the last row. It is lots of fun getting out the potato crop and storing it. Unfortunately the dry weather has ruined our potato crop and we only made two hundred bushels. We usually make seven and eight hundred bushels. The extreme dry weather through April and May ruined our Irish potato crop and we only made seventy bushels, when we usually make more than three hundred bushels.

Applications still come in. We had applications to take three children this week—father and mother dead, and members of one of our churches. Its our responsibility and the committee on applications advised me to accept them. When we have applications like this one it is hard to say no

if we wanted to. We do wish our churches and Sunday schools would take the cause of the dependent child more seriously and make their offerings more liberal, enabling us to reach more children and give them a chance to become good citizens.

We are \$10,263.00 from our goal. Make the Thanksgiving offering in your church as large as possible. We will need it.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR OCTOBER 23, 1940.

Amount brought forward	\$12,508.87
Sunday School Monthly Offerings.	
Eastern N. C. Conference:	
Bethel	\$ 6.74
Catawba Springs	12.15
Mebane	5.00

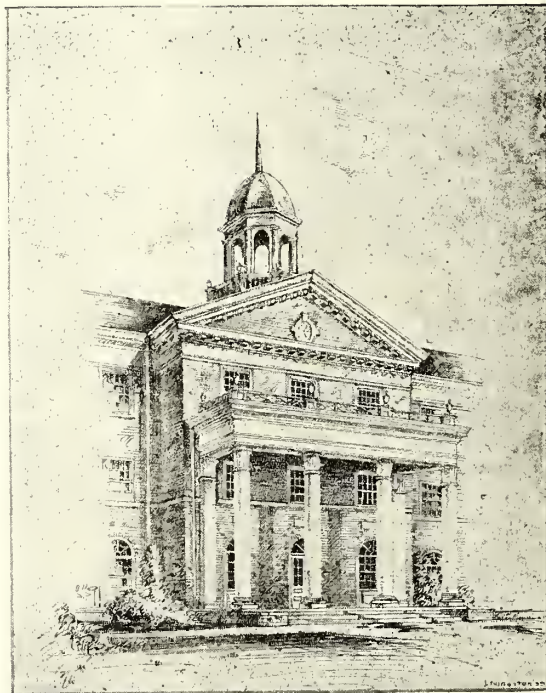
Christian Light:		
Church	\$ 2.70	
Sunday School ..	1.40	
		4.10
Plymouth		5.15
Mt. Auburn		9.35
Wentworth		10.37
		\$ 52.86
N. C. & Va. Conference:		
Carolina	\$ 3.50	
Monticello	5.00	
Long's Chapel	3.15	
Pleasant Ridge	14.53	
Greensboro, First	11.62	
Durham	19.80	
		57.60
Western N. C. Conference:		
Randleman	\$ 8.55	
Mt. Pleasant	1.53	
Graces Chapel	5.00	
Biscoe	3.98	
High Point, First	10.00	
		29.06

(Continued on next page.)

ELON COLLEGE

Founded by the Christian Church in 1889

A CO-EDUCATIONAL INSTITUTION OF HIGHER
LEARNING OF THE CONGREGATIONAL
CHRISTIAN CHURCH



ENTRANCE TO ADMINISTRATION BUILDING

Elon College is located in the piedmont section of North Carolina. The climate is invigorating and healthful. The natural beauty of the campus is enhanced by careful landscaping.

The definite religious atmosphere of the College and its modern equipment provide the very best facilities available for the training for religious leadership.

The rates are most reasonable.

LEON EDGAR SMITH, President

Elon College

North Carolina

Ler's Pay Elon Out of Debt!

Elon College is the church at work in a specialized manner. It is a distinct aspect of our church seeking to develop our Christian thinking and acting. The Christian home with its Christian parents is seeking to train in Christian character. The Sunday school is the church at work in that particular sphere. And Elon College is our college helping us, all of us, to develop our churches and to build the church in its sphere. It is a part of our total church program. It needs to be freed of its indebtedness. It needs to be given encouragement and help. It needs its endowment funds released from their present encumbrances in order that our buildings may be renewed, and the work which the college is doing advanced.

It is certain that this country needs the church. Upon its doctrines rests our democracy, and our ideas of liberty and freedom. For instance we read in Matthew 20:25 and 26, "But Jesus called them unto Him, and said, Ye know that the rulers of the Gentiles lord it over them, and their great ones exercise authority over them; not so shall it be among you, but whosoever would become great among you shall be your server." In other words there is the basis upon which the mill boy may become president, or the hill boy may become a supreme court judge. Our country is built on the doctrines derived from the Bible, taught by the church. We need a strong pulpit, a strong Sunday school staff of teachers, a strong college, and Christian homes, and a worshipping people. Our whole society needs to be permeated with the truths set forth in the church from the Bible. Our college is a very necessary link in that chain. We can be justly proud of it, and proud of the work it has done and is doing, but it needs to be freed now of its indebtedness, in order that it may serve our youth better, and our church more largely and efficiently.

Daily I pray for the earnest, straightforward, conscientious church college, not only of our Southern Convention, but every such church college throughout our whole land. I pray for them as I pray for the church. And I wish to help in any way in which I can to take the shackles of burdensome, devitalizing debt off of Elon. I look upon that as a part of my trust as a member of our church, and as a minister of the Gospel. I think our members should know our college, and through their proper offices see to it that our college is a college of our church in the deepest, broadest, and finest sense of the word; that our college takes our children from their sheltered homes and Sunday schools and churches and leads them through their college days with both real solicitude and genuine scholarship; and sees to it that it neither wrecks their faith on the one hand nor dwarfs their learning on the other. As a parent of children, and as a member of our church, I trust Elon to do that. I believe that trust is justified. I hope America holds to enough of our really noble church colleges to greatly help in setting the standards of thinking throughout our land, and I hope our church will rise up now and free one of the truest of those colleges of every penny of its indebtedness. As only one of the many of us I humbly say, let's pay Elon out of debt!

JOHN G. TRUITT.

The CHRISTIAN SUN

REPRESENTING THE SOUTHEAST CONVENTION OF CONGREGATIONAL AND CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

Vol. XXIII.

RICHMOND, VA., THURSDAY, OCTOBER 30, 1941.

No. 44.

Support the Elon Campaign

BECAUSE: Business conditions are better than they have been for a long time. Very few people are unemployed. They have the money for things of less importance than the church. Ask and it shall be given, even for the church.

BECAUSE: The debt is of long standing and should be completely retired.

BECAUSE: There are yet those who have never made a sacrificial gift to Elon College.

BECAUSE: We do not have a church college—the bank has a first mortgage on it. We are really paying “rent” for the use of the college. It is still a secular institution.

BECAUSE: The debt can be paid **now**. We have the people, the members, and the people have the resources.

BECAUSE: Many of our members are anxious to have a part in such an effort. They have a vision of a greater Elon which is yet to be.

BECAUSE: Remarkable success has been achieved during recent years in drastically reducing the debt.

BECAUSE: Every effort should be made to cooperate with the president, faculty and trustees in their heroic efforts to free our college from its present encumbrance.

BECAUSE: In paying the debt on the college the church will be providing and guaranteeing continued Christian training for future generations. It will release funds for the expansion of the college and the development of its program.

LET THERE BE LIGHT

NEWS AND VIEWS

Rev. J. Howard Smith of Lynchburg visited in Richmond last week.

Earl Farrell, a member of Hank's Chapel, near Pittsboro, N. C., has entered Elon College as a ministerial student.

Rev. J. H. Warren writes: "We closed our meeting at Mt. Zion on October 24. There were eight conversions and accessions. The church was greatly revived."

Rev. H. G. Council, Jr., is serving as the secretary of the Portsmouth Ministerial Union and the Eastern Virginia Association of Congregational Christian Ministers.

Walstein Snyder, a member of Bethel Church in the Valley Conference, is in his first year at Elon this year. Walstein has entered the Biblical Class in preparation for the Gospel ministry.

Rev. Herbert G. Council, Jr., received six members into the First Church, Portsmouth, during evangelistic services last week. There was the assurance of other additions in the near future.

Revival services were conducted recently at the South Norfolk Christian Church. Rev. Lee C. Fisher was the evangelist. Forty members were received into the church by the pastor, Rev. O. D. Poythress.

Rev. W. R. Catton of Manistee, Mich., writes: "Let me say that I greatly enjoy THE CHRISTIAN SUN, even though I don't personally know any of you. I find it useful in a variety of ways. Yesterday my wife, who is our association president of the women's societies in our Grand Traverse Association, was called to visit the woman's group of a neighboring church for a talk on stewardship. She found a great deal of helpful material in our file of THE CHRISTIAN SUN."

EDWARD EVERETT HOLLAND.

The people loved Col. E. E. Holland. He established himself in their hearts as a friend. Since the days of his Quaker's training in plain honest goodness he had been on the right track in their affections. He knew honesty and integrity and practiced

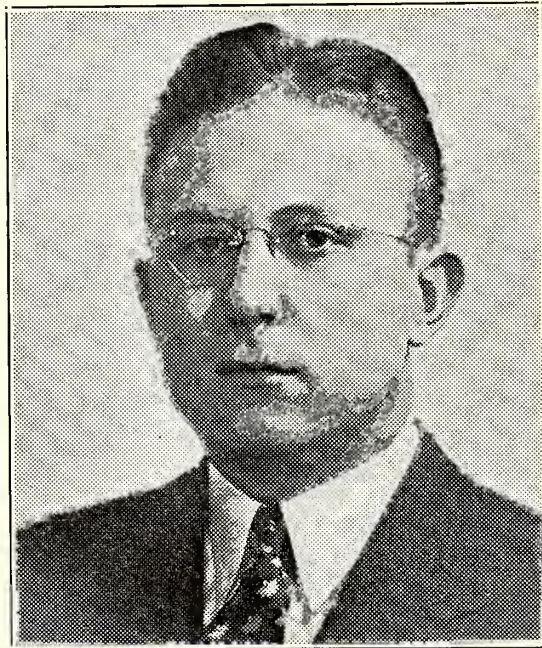
it. He knew the plain people and showed himself to be their friend, adviser and helper. His advice was good, and when put into practice was found to be safe and wise. He exemplified his teachings in his own life, and his people—for all the widening circle of friends were his people—knew Col. Holland was to be trusted. He impressed one as not having always to carefully watch his step in order to make no mistake here or there, rather it seemed that he was from within instinctively noble and

people, his family, his community, state and nation, his church and its institutions. He was tall of stature, broad of sympathies, kind of heart, richly endowed by his heavenly Father, he conscientiously sought to serve Him by nobly serving his fellowmen.

JOHN G. TRUITT,
Pastor.

PORTSMOUTH CELEBRATES FORTIETH ANNIVERSARY.

The First Christian Church of Portsmouth, Va., located on the corner of Washington and County Streets, celebrated its fortieth anniversary last Sunday. Rev. Herbert G. Council, Jr., pastor, preached the anniver-



REV. HERBERT G. COUNCIL, JR.

could therefore follow his judgment and be safe.

Fifty-seven years ago his fellows entrusted him with public office and the public trust. And from that time—he was elected mayor of his city at the age of twenty-four—until he laid down an uncompleted term in the Virginia State Senate, he was never defeated in a political campaign. He served in the Congress of the United States for ten years, had served the Virginia State Senate at two different times, and was for twenty-one years Commonwealth's Attorney for Suffolk and Nansemond County. He was a trustee of Elon College for more than fifty years, president of the Farmers Bank of Nansemond for fifty years, and teacher of the Suffolk Christian Church's large men's class for fifteen years.

He gave of his enduring qualities of commonsense and goodness to his

sary sermon, taking as his subject, "Our Hope for the Future."

The First Christian Church was organized in Portsmouth, October 26, 1901, by Dr. John W. Harrell, with thirty charter members, following a meeting held in the old Y. M. C. A. building. Among the original thirty were: W. S. Hanbury, Mr. and Mrs. H. C. Coles and son, Charles Coles, Jr., Mr. and Mrs. L. C. Elliott, Mr. and Mrs. J. W. Gibbs and Miss Myrtle Gibbs (now Mrs. J. F. Brothers of this city), Mrs. Byrd (now Mrs. Hyers), Miss Ethel Byrd (now Mrs. Winship), Mrs. M. S. Harrell, five members of the Monell family; J. F. Brothers, Sr., Mrs. Denby, Mrs. Ellen Grimes, Mrs. Curling, Robert Liles; J. L. Carr, Mr. Stewart, Mr. and Mrs. B. F. Huffington and several additional people whose names are not known. Of the original thirty charter mem-

(Continued on page 15.)

Georgia-Florida News

REV. WM. T. SCOTT, Associate Editor.

GEORGIA NEWS.

Columbus, "United."—Improvement continues to be made on the church building under the leadership of the minister, Rev. R. H. Booth.

* * * *

LaGrange.—Rev. and Mrs. D. W. Shepherd announce the birth of a little daughter, Joan Elizabeth. Welcome, little Joan, and hearty congratulations to Mr. and Mrs. Shepherd.

* * * *

Rev. Donald L. West has resigned as minister of the Meansville-Woodbury Parish. No announcement has been made regarding a successor. Mr. West has endeared himself to his church and has been a faithful and successful pastor.

* * * *

Georgia Conference.—The eighty-ninth session of the Georgia Congregational Christian Conference was held with the Fredonia Church, near Barnesville, November 4 and 5. Rev. W. Carl Parker, the minister, and the people of Fredonia entertained the group royally and the program was of high order.

* * * *

Atlanta "Central" has started a Collegians Club for high school and college young people. Nine schools are represented in the group. The attendance has averaged fifteen each Sunday evening. The older young people continue their organization as Fireside Club. The first meeting was held October 12, with Mrs. E. E. McClintock of the Missions Council as speaker. On October 17, the business and professional women served a supper and presented a one comedy act by Booth Tarkington.

* * * *

Tifton, "Vanceville."—The church has a very active junior group of young people. They decided to try to accomplish as many of the goals of the high school group as possible. They joined with this group in entertaining the Sunday school at a supper on the church grounds. They have furnished flowers for the church every Sunday since they organized last Mother's Day. They have also trimmed the shrubbery at the church and fertilized it. They have taken flowers to the sick in the community, and regularly take literature to two older people in the home department

of the Sunday school. This society is sponsored by the woman's organization. It would be fine if each church could have such a group.

* * * *

Macedonia Parish News.—Macedonia Parish had its regular semi-annual parish meeting at the Liberty Church, Bowman, on Sunday, September 21. The main speaker of the meeting was Rev. Dumont Clarke, one of the national leaders of the Lord's Acre Plan. During the week-end previous to the parish meeting, Rev. Clarke went with Mr. M. V. White to Macedonia, Duncan's Creek, and Sardis Churches, explaining the plan to each church individually. The outstanding feature of the Lord's Acre Plan is that it gives to each member and child of a church an opportunity to do something for the Lord. A small child can raise a few chickens, or plant a small patch of potatoes, or a few rows of cotton or corn. When the chickens or produce are sold, the produce is given to the church. Young people and men can pledge a pig or a calf, or a larger field crop. The lantern slides and the lecture given by Rev. Clarke were so inspiring that all the churches are talking of adopting the plan. The parish meeting was marked by a spirit of goodwill and cooperation. Dr. William T. Scott, Pattie Lee Coghill, Rev. T. L. Leverett were present. The Sardis Church delegation came thirty strong in a bus. Two cars came from Duncan's Creek, and one from Macedonia. After Sunday school in the morning, and a sermon by the pastor, dinner was served on the grounds. In the afternoon the parish council met with Dr. Scott, and brought various recommendations back to the congregation. One of these was a call for a vote of confidence in the ministry, and a pledge of continued and greater support of his work in the future.

FLORIDA NEWS.

New Smyrna.—Rev. Trevor Mordecai, D. D., ministers of the Christ Congregational Church of New Smyrna for the past eight years has tendered his resignation to be effective immediately.

* * * *

Palm City.—Rev. and Mrs. Loring B. Chase have arrived to take up their

work in this city. Mrs. E. E. McClintock was the guest speaker in early October at a woman's missionary meeting.

* * * *

Newport Richey.—Rev. Floyd H. Andrus became pastor of this church in October. Mr. Andrus has been a resident of Jacksonville for the past two years and has been a member of the Union Congregational Church.

* * * *

Pomona.—Rev. Milo J. Sweet, formerly pastor at Tampa and Avon Park, followed by a term as pastor-at-large for Georgia and the Carolinas and a pastorate in Chattanooga, became pastor of the Pomona Church October 1.

* * * *

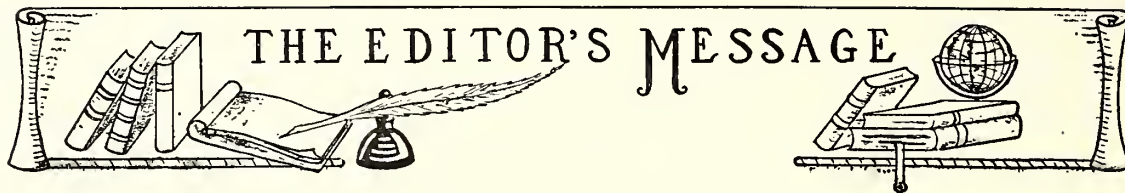
North Miami.—The Knot Klub, a young married couple's organization, begun in July, is doing much to bring new life and strength to the church program. Besides the fun and splendid fellowship they enjoy together, they are making plans to sponsor some activities of services for the church. As a group they are adding to the music and are reconditioning Crist Cottage for Sunday school rooms and church study. They are also beginning to talk about painting the church building. Rev. George W. Penn is the minister.

* * * *

Miami Beach.—The beginners' department of the Miami Beach Sunday school presented their minister, Dr. R. Wiley Scott, with one beautiful yellow chrysanthemum on his first anniversary at the church. They marched in just behind the choir at the church service. Miss Dorothy Brauning is director of religious education in the Miami Beach Community Church. Miss Brauning is a graduate of Boston University and the Andover-Newton Theological School. She comes to her new work with successful experience as director of religious education in the First Baptist Church, Newton Centre, Mass.

* * * *

Ordination of Rev. Donald H. Douds.—On October 1, the West Central Association assembled at the St. Petersburg Church as a council to examine and ordain Donald Harry Douds, new minister at the Miami Shores Community Church. Mr. Douds is a member of the St. Petersburg Church and it was fitting that this service should be held in his own church under the direction of his pastor, Dr. John P. Jockinsen, who has meant so much to him as a personal counsellor. Dr. Roy B. Guild of Winter Park, Moderator, presided, (Continued on page 11.)



PERSONALITY HEALTH.

Rollo May, a Congregational minister at Verona, N. J., wrote "The Art of Counseling" in 1939. Since that time he has made another valuable contribution to the understanding of human personality. In "The Springs of Creative Living" (Cokesbury Press) he utilizes the findings of theology and psychotherapy in his study of human nature and God. Creative living is described as expanding one's circle of friendship and usefulness, developing inherent potentialities, working with optimism and enthusiasm, clarifying one's relationship in love and one's faith in religion. The author has this to say about the book: "The bootstrap methods by which multitudes during the past two decades have sought to fulfil their personalities have failed. We have found that the many rules and self-centered systems of 'saving ourselves' have actually tended to enslave us rather than to set us free. This book seeks to show the way to genuine freedom which does not become strangled in egocentricity."

The thesis of the book may be stated thus: The new understanding of human personality frees our creative impulses. One grows a bit weary and skeptical of the book which confidently claims to have arrived at last and brought forth the answer to human ills which is absolutely "new." There is a feeling that one should be rather modest in appropriating that important adjective, and remember that we are heirs of a spirit and insight incorporated in the New Testament. That Testament and its central character are the historic springs of creative living. All substitutes are temporary cisterns. We believe that creative goodness emanates uniquely and supremely from Jesus.

Nevertheless, there are many helpful emphases and enlightening interpretations in the book. We are indebted to anyone who offers straight-forward suggestions for those who attempt to bring relief and direction to fearfully distraught lives. Without catering to the popular attitude, "If I fall psychotherapy will take me up," we gladly welcome a book which helps us to become acquainted with the habits of the soul, transcend the stubborn barriers erected by ignorance and prejudice, and liberate unused powers in altruistic service. Ministers endeavoring to bring healing to tormented minds will find valuable assistance in the book.

The "survey of the psychotherapists," found in the appendix, is concise and clarifying. The minister and layman may find here in brief compass and relatively non-technical language the essential emphases of Freud, Jung, Rank, Adler and Kunkel.

LIFE IN THE MAKING—AND REMAKING.

"Remaking Life," by Albert W. Beaven (Cokesbury Press), is a mature analysis of the life changing forces for good and for evil in the modern world. It is really a book on evangelism, and those who grope for guidance in this field will find assurance and direction in its pages.

Dr. Beaven describes commitment as the beginning, not the end of Christian personality. "The thing which the Christian religion is attempting to achieve is not simply one choice, but many choices—a principle of choice that will guide each person who at any time comes to the parting of the way. . . . One of our weaknesses in the church is the tendency to accept a one-choice Christianity as adequate, when what we need is something so basic that it governs all subsequent choices and produces a steadily-maturing Christian personality, moving continuously toward Christlikeness of attitude."

Spiritual maturity is the goal of our religion. Life is constantly changing, and under the influence of the church must be constantly directed and lifted. This is the responsibility and test of the church. Changing the life of a person is more important than changing his membership, according to Dr. Beaven.

The testimony and achievements of psychiatry are used as evidence of the changeability of life. Heredity and environment do not have the last word in human destiny. Any who doubt or take lightly the possibility of changing life should ponder the following words with reference to the dictators. "No one can accuse either the Nazi, the Fascist, or the Communist powers of believing that man is unchangeable. In fact, it is almost the basic assumption upon which they operate—not only that an individual can be changed, but that a whole nation can be; that one can take men as a mass and cut them away from their past ideas and habits, and practically from their previous convictions, change the mental food that one feeds them, organize them into groups, pump them full of a selected series of conceptions fixed for them by their leaders, and at last present to the world a company of people who have been renovated in their approach to life economically, religiously, and their family relationships."

The underlying thesis of the book is that evangelism must be re-evangelized. The difficulties of evangelism are frankly faced: there is no wide uniformity of theological and religious ideas; general disillusionment is being accentuated by war; our generation has been deeply affected by educational, psychological and scientific methods. All this means, according to Dr. Beaven, that "The church must frankly begin farther back than we have heretofore considered necessary. Our evangelism must include a larger perspective. If a man's life and his predispositions to make Christian choices are affected by his environment, then it is part of the church's obligation to help by improving the environment in which children and youthful members of society are reared. If we admit that life and its predispositions are affected by heredity, then it is part of the duty of the church to think a generation ahead, and to see to it that the friendships which are inaugurated and the homes which are instituted shall be more among young people who have given serious thought to the Christian implications of the marriage relationships and of parenthood, and whose choices are made with the highest intelligence and the

finest motives behind their selection. . . . Not only is this true in the matter of heredity and environment, but this is what gives point to the whole program of religious training that we conduct in the home and in the church. We are attempting to remake life in the light of the things which create that result; and instead of having an inferiority complex in the presence either of our enemies or our difficulties, we should glory in the fact we now know so infinitely much more about the possibilities of secur-

ing that end, and see ways of stabilizing the decision when once it is made. A choice made quickly, unrelated to the backlog of proper supporting influences, is more likely to be one that is superficial and not productive of great fruitage. But a decision once reached, which is undergirded by a child's heredity, his environment, his minor choices, and his own desires, is one of the most natural and most hopeful things that can happen. It really offers a supreme chance of fruitage in life." R. L. H.

back to the midnight hour of civilization.

The interdependence of nations was growing so rapidly as fairly to take one's breath away in contemplation of the realization of man's utopia; transportation was solving the problem of tying the remotest corners of the earth to the center of world activities; science was mastering adverse climatic conditions, making human existence possible on every part of the globe; medical science was rapidly defeating disease and holding at bay the enemy of death; education was winning in the struggle against ignorance; religion was hopeful of the realization of its dream of the brotherhood of man—and now the catastrophe of war seeks to destroy all that the long centuries had gained!

When People Forget God

By REV. ROY C. HELFENSTEIN, D. D.

The whole world is in a terrible way! Asia and Europe are victims of the most devastating wars in all history. General Sherman was right when he declared, "War is hell!" All wars are hell. And not until humanity makes war impossible will the flames of war cease to flare up here and there with the danger at any time of starting a world conflagration.

The nations of Europe met as a League of Nations since the World War until a year ago, but the tragedy was that at the same time they were meeting to talk and plan for peace, every one of them was preparing for war.

The Allies are today calling for America to send her sons to Europe to help save democracy for the world. While our hearts beat in sympathy for the Allies, we have no sons to send to be slaughtered in war on foreign fields. The democracies of Europe have so little in common with American democracy, and are so feebly democratic that America cannot again be expected to offer her sons on the altar of Europe's war. The fact is that the Allies are themselves fighting for their lives and not for democracy—fighting to keep their place in the sun. And our sympathies naturally and sincerely go out to the Allies. But America is not called upon by the voice of reason or by a sense of mercy to risk her man power in war because of her sympathies. There is a principle in fraternalism which declares that when a brother is in danger and calls for help, if there is greater possibility of one losing his own life than of saving the brother, he is exempt from responsibility. The same is true with nations. The possibilities for helping are so slight as compared with the risk involved that America dare not answer the S. O. S. call from the Allies. America would lose her peace with the rest of the world if she enters the war. She would lose mil-

lions of her sons, and billions in money, which she does not have. And it is well to remember that the debts due her from World War I have been repudiated or ignored by the same countries that are now calling for help. The memories of how our soldiers had to pay rent for the ground where they pitched their tents, the memory of the fact that Uncle Sam had to pay for the ground where his fallen soldiers were buried in foreign soil, though they gave their lives in defending that same soil—all these and other memories naturally make Americans reluctant again to have Americans participate in foreign wars.

Europe is war crazy. Dictatorships are putting human progress in reverse. And war hysteria is having its inning with certain groups in America. Dictators are literally damning the life of Europe. A dictatorship would damn American life just as surely as it has damned the liberties and idealism of the totalitarian states in Europe. If the right kind of man were dictator, it would not be so bad, but the trouble is that the right kind of man will not presume to be equal to such a responsibility—and the worse the man, the more dangerous he is, the more likely will he aspire to be a dictator. The American people will have to guard their democracy right here at home—not on foreign soil.

In Germany, Russia, Italy and Spain, no editor can write a sentence of criticism of the political regime. No minister can speak his own convictions, no person can pray out loud for peace and brotherhood, or he would be arrested for treason and sent to a concentration camp to starve to death.

The hands on the clock of human destiny seemed rapidly moving to mark high noon in the realization of human brotherhood. But one man by his humanity has turned the hands

These days are going to put every Christian to the test—that we shall not let the fires of hatred flare up on the altar of our hearts. There must always be a sense of oneness between Christians of every land. The Christians in each of the warring nations must continue to pray for each other. They will not hate each other—they will not even hate their enemies. They will deplore the system that is responsible for the war, but to hate their fellowmen, they will not. "Human suffering and human tragedy anywhere are the concern of Christians everywhere." Hearts of goodwill must continue to beat in sympathy for all who are in peril. The springs of generosity must continue to flow else stagnation of idealism will take place. Expressions of lamentation and sympathy, not backed up with deeds of mercy and contributions of help, are hollow mockery.

The cause of all the present world disorder, peril, and disaster is the fact that the leaders of the nations and many of the common people of those nations have simply bowed God out of their consideration. What's wrong with Europe is that religion and morality have been spurned and ignored by the leaders of the people. The ideals of human love and human brotherhood have been dashed to the earth and trampled in the mud. And our own America needs to be on her guard against leaders who believe in "the right of might" rather than in "the might of right."

All the wrong is not in Europe. There are thousands of enemies to Christianity and to brotherhood, enemies to all that we hold sacred, thousands of such enemies right here in America. One of them, a Mr. Bridges, has recently been ordered to be deported, the which should have been

(Continued on page 13.)

CONTRIBUTIONS

SUFFOLK LETTER.

Col. E. E. Holland, a prominent member of the Suffolk Christian Church, fell and fractured his hip on October 10. He was admitted to Lakeview Hospital, where he died on October 23. He had been suffering from a heart ailment for several years, but greatly improved this year, he was planning to go to Miami Beach, Fla., this month to spend the winter.

He was born in Nansemond County, Va., February 26, 1860, and was eighty-one years, seven months and twenty-seven days old at the time of his death. He was a son of the late Zachary Everett Holland and Mrs. Ann Pretlow Scott Holland. He was educated in local schools and at Richmond College, where he received the LL.B. degree. He later attended the University of Virginia.

He located in Suffolk to practice law when he was about twenty-one years old, near the time when Dr. W. W. Staley was called to be pastor of the Suffolk Christian Church. During his lifetime he was Commonwealth's Attorney for Nansemond County and the City of Suffolk; served as State Senator; was a member of the House of Representatives of the United States Congress; President of the Farmers Bank of Nansemond for fifty years.

Col. Holland was twice married. His first wife was Miss Otelia Lee to whom he was married November 26, 1884. Unto this union two children were born, a son, L. Pretlow, now deceased, and a daughter, Mrs. Bessie Creekmore, who survives him. His first wife died about 1899.

He and Miss Eunice Ensor of Omaha, Neb., were married in October, 1920. He is survived by his widow, one daughter, two grand children and several other relatives.

Born and reared on a farm, he kept in close touch with country people. He was a successful lawyer, a conservative banker, a keen politician and a devoted churchman. He frequently made reference to the Quaker religious influence upon his early life. Throughout his public life he remained loyal to his church and his deep religious convictions. He attended many of the sessions of Eastern Virginia Christian Conference and the Southern Christian Convention. He was interested in the promotion of the various enterprises of the denomination. As a trustee of

Elon College, he was honored for his wisdom and loyal support. His good judgment, his fairness, his integrity of character, his high sense of honor and his friendly spirit won for him a permanent place in the esteem of many friends and acquaintances.

He was a good man. As a lawyer he declined to serve as attorney many times because he would not violate his sense of honor. When he appeared before a jury to defend a client or prosecute a criminal, his words carried weight and his personal influence was powerful.

The Eastern Virginia Conference and the Southern Convention will miss his presence and his influence. A worthy layman has gone to his reward. Measured by all the standards of human life and spiritual ideals, he stands out as a man of excellent character. He made a valuable contribution by his sincerity and faithful living. His task is done and his journey ended. His example should encourage other young men in public life to live by the standards of Christianity in office as well as in the church.

I. W. JOHNSON.

THE COLLEGE CAMPAIGN.

It has been decided not to publish subscriptions or contributions to the Elon College All or Nothing Campaign before the second week in December. From now until December 1 is to be given to organization efforts. The organization for the campaign is to be completed in detail by that date. This does not mean, however, that there is to be no soliciting before December 1. Solicitation is already beginning. Just as soon as a local committeeman has his or her assigned group, solicitation should begin. It does mean, however, that all publicity regarding subscriptions or contributions will not be given to the public until the second week in December. The first announcement should carry more than fifty percent of the amount needed to pay the debt.

There is a great deal of interest in this campaign. The church and alumni are forming organizations in different sections. The confidence and enthusiasm are encouraging.

Representatives of Durham and surrounding territory met in the Christian Church in Durham, Tuesday night of this week with a goodly number present. Mr. J. L. Crumpton

is General Committeeman for the Durham district and is encouraged by the response to his appeal. Their local committee is about complete, and they feel confident that their quota of \$5,000.00 will be raised.

Wednesday night, Mt. Auburn Church and community held their organizational meeting. For a local church there was a goodly number present and a great deal of interest. There are six committeemen in this community, and Mr. Frank Reid was elected chairman. The Mt. Auburn community is included in Mrs. T. W. Chandler's district. Mrs. Chandler is a member of the General Committee. Everyone expressed the confidence that Mt. Auburn's quota would be secured without difficulty.

Thursday night the organizational meeting for the Western North Carolina Conference was held in the Christian Church at Ramseur, N. C. A goodly number of ministers and laymen were present. This, too, was an enthusiastic meeting, and a lot of interest was expressed in the campaign. Mr. Cyrus Shoffner of Liberty, N. C., a fine layman in our church, is General Committeeman for this conference. He was present, presided, and presented the speaker. They realize that this is a worthwhile and a big undertaking, but when it is broken down to the last member, it is not a big task and far from impossible. The general opinion is that the Western Conference will raise its share.

Friday night, I was with the Liberty Church in Vance County, Rev. J. E. McCauley, pastor. Mr. J. B. Landrom of Paces, Va., a member of the General Committee for this church together with Mr. Satterfield were present. This meeting, as with the Mt. Auburn, concerned the local church only. The missionary society served a delicious supper to which the officials of the church were invited. We had a very enthusiastic meeting and much interest was expressed in the campaign. Liberty Church has always done its part and I am sure will keep its record good in this campaign. Brother Soley Asycue stated that the Liberty Church would be the first church to raise its quota to which the ones present gave assent. These meetings are very encouraging and indicate that the amount needed to clear the college of its debt will be raised.

It is hoped that the members of the General Committee will put forth every possible effort to see that the organization is completed during the month of November.

L. E. SMITH.

**UPPER ALAMANCE FELLOWSHIP
SCHOOL OF LEADERSHIP
EDUCATION.**

FIRST CHRISTIAN CHURCH,
BURLINGTON, N. C.,
NOVEMBER 16-21, 1941.

As announced several weeks ago this School of Leadership Education will have as its emphasis Stewardship. Rev. Jesse H. Dollar, pastor of our church at Newport News, Va., and Chairman of our Southern Convention Committee on Stewardship, will be with us to teach one of the classes and to speak before an open meeting each night.

The following churches are members of the Fellowship: Mebane, Haw River, Graham-Providence, Graham, Long's Chapel, Mt. Zion, Concord, Bethel, Hopedale, Carolina, Union, Burlington, Elon College, Shallow Ford, Berea and Bethlehem. An invitation to other nearby churches is extended for participation in this school.

The school will begin each evening at seven o'clock with class work. The classes will adjourn at eight o'clock and eight-ten o'clock. Rev. Jesse H. Dollar will be heard in a series of addresses on the general theme of Stewardship.

The classes and the instructors are as follows:

CLASS NO. ONE.—Rev. Jesse H. Dollar. For ministers, church officials and those adults interested in the spiritualizing of the financial program of the church. This class will be the same as a stewardship institute in a local church.

CLASS NO. TWO.—Dr. Merton French. For Bible study. The plan of the class will be to discover stewardship instruction in the Bible. It will be for ministers, teachers of adult classes, adults and young people.

CLASS NO. THREE.—Miss Angie Crew. For teachers and workers with young people and the young people themselves. The plan of the class will be teaching young people stewardship.

CLASS NO. FOUR.—Miss Julia Woodson. For teachers of, and workers with, the children. The plan will be to suggest ways in which the children can be instructed in the principles and practice of Christian stewardship.

It is the thought of the committee given the responsibility of planning for this school that a school of great possibilities is being offered. The theme for the school is pertinent and one being given emphasis in our Southern Convention. The faculty is

made up of a minister who has been exceptionally successful in leading his own church in an understanding and practice of stewardship, a college professor who daily lectures on the Bible and who is a consecrated student of the Word, a missionary on furlough who has given her life to work among and with young people and a young woman who not only teaches in Sunday school but in the public school system of North Carolina. This array of classes and instructors deserves the loyal and faithful support of the churches and church workers of our Upper Alamance Fellowship.

J. H. LIGHTBOURNE, SR.,
Chairman of Committee.

**PROGRAM OF NORTH CAROLINA
AND VIRGINIA CONFERENCE.**

Following is the program of the one hundred and sixteenth annual session of the North Carolina and Virginia Conference, which is to be held at Happy Home Church, Tuesday, Wednesday and Thursday, November 11-13:

Tuesday—Morning Session.

- 10:00 Call to Order—President J. H. Lightbourne, Sr.
Hymn and Prayer.
Roll Call and Enrollment of Delegates.
Recognition of Visitors.
Presentation of Program.
- 10:30 Reports:
Executive Committee.
Treasurer—Dr. Waldo Boone.
Committee Assignments.
President's Address: "The Gavel Falls for 1941."
- 11:00 Reports:
Committee on Stewardship—Rev. W. M. Stevens.
Discussion.
Superannuation—Dr. D. J. Bowden.
- 11:30 "All or Nothing for Elon"—President L. E. Smith.
- 12:00 Devotions—Rev. Wm. A. Grissom.

Tuesday—Afternoon Session.

- 1:45 Hymn and Prayer.
Christian Education—Rev. Edward E. Martz.
- 2:00 Christian Education, Elon College—President L. E. Smith.
The Ministry—Dr. Stanley C. Harrell.
- 3:00 Moral Reform—Rev. W. P. Jackson.
- 3:30 Foreign Missions—Mrs. W. E. Wiseman.
Address: "About Which People Wonder"—Miss Angie Crew.
- 4:00 Ministerial and Church Ethics—Rev. B. J. Earp.
- 4:30 Hospitality Committee.
Adjournment.

Tuesday—Evening Session.

- 7:30 Worship Service.
Sermon—Rev. W. M. Jay, D. D.
Candle Light Communion Service—Rev. W. J. Andes.

Wednesday—Morning Session.

- 9:30 Call to Order.
Hymn and Prayer.
Roll Call and Enrollment of Delegates.
Reading of Minutes.
Miscellaneous Business.
- 10:00 Home Missions—Rev. W. E. Wiseman.
"Out Where the Crops Grow"—Rev. C. E. Newman.
"Where the Lights Go Green and Red"—Rev. Joe A. French.
- 10:00 The Woman's Conference—Mrs. W. E. Wiseman.
The C. M. A.—Rev. W. J. Andes.
"Up and Down Among Our Churches"—Rev. F. C. Lester.
- 11:00 The Southern Convention:
"Our Place in Its 'Sun'"—Dr. Stanley C. Harrell.
Discussion.
- 11:30 North Carolina Council of Churches.
Discussion.
Bible Instruction in Our Public Schools.
Discussion.
"The Council's Wave Length"—Rev. Allyn P. Robinson, Jr.
- 12:00 Devotions—Rev. W. A. Grissom.

Wednesday—Afternoon Session.

- 1:45 Hymn and Prayer.
Budget and Apportionments—Mr. C. D. Johnston.
- 2:30 Nominations.
Miscellaneous Business.
- 3:00 Pilgrim Fellowship—Miss Evelyn Diekey.
Discussion—Rev. Allyn P. Robinson, Jr.
- 3:30 Elon Orphanage—Sup't Charles D. Johnston.
- 4:00 Christian Literature.
"Keeping the 'Sun' in Our Southern Sky"—Mrs. D. E. Mitchell.
- 4:30 Adjournment.

Wednesday—Evening Session.

- 7:30 Pilgrim Fellowship.
Address—Rev. Allyn P. Robinson, Jr.
Service of Licensure.

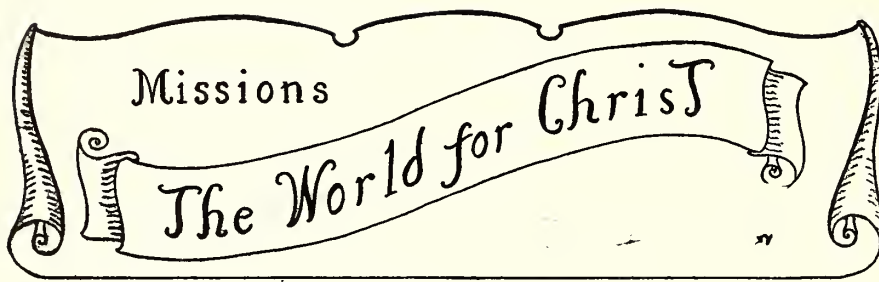
Thursday—Morning Session.

- 9:30 Hymn and Prayer.
Roll Call and Enrollment of Delegates.
Minutes.
Miscellaneous Business.
- 10:00 Evangelism—Rev. W. J. Andes.
- 10:30 Historian—Rev. C. E. Newman.
Collectors.
Resolutions.
Place of Next Meeting.
Finance.
- 11:00 Miscellaneous Business.
- 11:30 Devotions—Rev. W. A. Grissom.
- 12:00 Adjournment.

SUPERANNUATION.

Hope Mills, N. C.	\$ 12.00
Monticello, Brown Summit, N. C.	3.50
Interest	1.91
First, Burlington, N. C.	35.00
Shallow Ford, Elon College, N. C.	11.20
<hr/>	
Total	\$ 63.61
Previously acknowledged	340.64
<hr/>	
Total to October 24, 1941	\$ 404.25

BOARD OF SUPERANNUATION,
By Mattie Cox Parker,



INNER DEFENSE.

In these days of uncertainty and turmoil the Christian does well to consider his inner defense. Beset upon every hand with situations that are of themselves discouraging, with the spirit of wickedness increasing until almost the whole earth is engulfed in strife and hatred, with the apparent fulfilment of prophecies pointing to the coming of the Antichrist, the Christian may well ask what is his defense? The defense of the Christian is the presence of Christ in his heart.

The darker the outlook, the more appropriate it is for God's people to consider the protection and safety they enjoy in him. We are assured that God's sheep are known to him, are protected by him, and that no man can pluck them out of his hand; so God's sheep are protected from attacks from all outside foes. The life and heart of the child of God is under the guard or protection of the power of God, for we are told that we "are kept by the power of God through faith unto salvation ready to be revealed in the last time"; and further that in the midst of life's most disturbing conditions the peace of God will "keep (or garrison) your hearts and minds through Christ Jesus." The relationship of the Christian with God is of itself assurance of safety, "your life is hid with Christ in God." But perhaps the greatest statement emphasizing inner security is made by the Apostle John, "Greater is he that is in you, than he that is in the world."

The condition of this statement is interesting. He is writing of the false spirits that were in the world, and particularly of the spirit of the Antichrist which was already in the world; but in the midst of his discussion he says, "Ye are of God, little children, and have overcome them." The phrase, "little children," is interesting in the light of such assaults of wickedness and the presence of the spirit of the Antichrist. "Little children" suggests weakness, inexperience, dependence upon those older and stronger; but even such "little children," because

they are of God, have overcome these wicked spirits, yea, even the spirit of the Antichrist.

But the secret of such overcoming is stated also, "Because greater is he that is in you, than he that is in the world." It is folly for one to fear and to be defeated by a foe on the outside when there is One within his life that is greater than the outer foe. Are these the days for the appearing of that man of sin? Are we nearing the time for the manifestation of the Antichrist, whose spirit has been in the world for generations? No one knows but many devout people, through Bible study and spiritual illumination, are convinced that the manifestation of the Antichrist is near.

These are the days when the evil forces are making unusual assaults on God and upon his cause, when hatred and wickedness are flooding the world like a deluge, when the very atmosphere seems to be charged with an oppressive power of sin, and gross darkness seems to be covering the people. But what shall the child of God do? Are we to be defeated by these conditions? Are we to succumb to the darkness and oppressive power of evil? Are we to be discouraged by the increasing of the spirit of the Antichrist? Never! We have an inner defense that the world knows nothing about. A defense that is available even to little children, the weakest of God's children, that we may overcome the spirit and conditions of this day. What is this defense? It is the presence of Christ in the heart, "Greater is he that is in you, than he that is in the world."

In the midst of this gross darkness we may live in the light and his presence within. In the presence of the oppressive power of evil we may rejoice in the freedom of the sons of God. Amid situations and conditions which would naturally defeat us, we are enabled to overcome. We have an inner defense that is sufficient to lift us above all things, to make us overcome them, "Because greater is he that is in you than he that is in the world."—*Herald of Holiness.*

MISSIONARY OFFERINGS.
WEEK ENDING OCTOBER 24, 1941.

Sunday Schools.

Pleasant Union, Lillington, N. C.	\$ 1.26
Durham, D. C.	15.31
First, High Point, N. C.	8.00
Winchester, Va.	7.48
Pleasant Grove, News Ferry, Va.	18.04
Pleasant Hill, Liberty, N. C. ...	8.51
Liberty (Vance), Henderson, N. C.	17.11
Rosemont, Norfolk, Va.	28.83
Union (N. C.), Burlington, N. C.	2.00
Pleasant Cross, Asheboro, N. C. .	3.02
Total	\$ 109.56

Specials.

Class No. 3, Rosemont S. S., Norfolk, Va.	\$ 3.00
Woman's Board S. C. C.	
Mrs. W. V. Leathers, Treasurer, Suffolk, Va.:	
General Home Work	\$1,230.00
Asheboro Church	12.03
Migrant Work	4.20
	\$1,246.23
General Foreign Work	\$1,230.00
West African Mission	30.00
	1,260.00
Total	\$2,506.23
Total for week	\$2,618.79
Previously acknowledged ...	682.58
Total since Sept. 1, 1941 ...	\$3,301.37

MATTIE COX PARKER,
Secretary.

QUARTERLY REPORT.

The following is the report of the Woman's Mission Board, Southern Christian Convention for quarter ending, September 30, 1941:

Receipts.

North Carolina Conference:	
Women's Societies	\$801.66
Young People	62.04
Juniors	34.61
Cradle Rolls	70.14
	\$ 968.45
Va. Valley Central Conference:	
Women's Societies	\$34.92
Young People	7.67
	42.59
Eastern Virginia Conference:	
Women's Societies	\$1,100.49
Young People	279.30
Juniors	151.66
Cradle Rolls	89.25
	1,620.70
Total Receipts	\$2,631.74

Disbursements.

General Home Work	\$1,230.00
Asheboro Church	12.03
Migrant Work	4.20
	\$1,246.23
General Foreign Work	\$1,230.00
West African Mission .	30.00
	1,260.00
Total Disbursements	\$2,506.23

Summary.

Total Receipts	\$2,631.74
Total Disbursements ..	2,506.23
Balance	\$ 125.51

MRS. W. V. LEATHERS,
Treasurer.

A DELIGHTFUL ENCIRCLEMENT

San Diego, Calif.,
October 8, 1941.

Dear SUN Readers:

We often see the word "encirclement" used in connection with military maneuvers. There is another encirclement more delightful. Mrs. Rountree and I have just completed an encirclement and now we possess much of its value as a treasure house of knowledge. We have just concluded a seven month's tour around the rim of the United States. The entire trip has been one of great delight, visiting friends here and there all the way and enjoying nature's wonders, so abundantly provided for us. Our tour has taken us through the following states: Texas, Louisiana, Alabama, Georgia, Florida, South Carolina, North Carolina, Virginia, Washington (District of Columbia), New Jersey, New York and Canada, Ohio, Indiana, Iowa, Minnesota, South Dakota, Wyoming, Montana, Akberta (Canada), Washington, Oregon, and down the coast to San Diego, California, leaving only two states of the union which we have not now visited. This trip has taken us through the following cities: El Paso, Dallas and Corsicana, Texas; New Orleans, La.; Mobile, Ala.; Atlanta, Ga.; Lakeland, St. Petersburg, Ft. Myers, Key West, Miami, Palm Beach and Jacksonville, Fla.; Charleston, S. C.; Greensboro and Elon College, N. C.; Norfolk, Richmond, Roanoke, Danville, South Boston, Harrisonburg, Culpeper, Newport News, and Quantico, Va.; Washington, D. C.; Philadelphia and Chester, Pa.; Red Bank, N. J.; New York City, Thousand Islands, Niagara Falls, Toronto (Canada); Dayton, Ohio; San Jose, Springfield and Peora, Ill.; Dubuque and McGregor, Iowa; Sioux Falls, Badlands and Black Hills of South Dakota; Yellowstone Park of Wyoming; Glacier Park of Montana; Banff Park, Lake Louise and Yoho of Alberta (Canada); Grand Coulee of Washington; Portland, Oregon; on down the west coast cities to home.

We were enroute seven months, and drove a little more than 21,000 thousand miles. It was a grand trip and very beneficial to both of us. Traveling incognito, with no time to arrive and no time to leave, except when the spirit moves, we suppose, is a rare privilege. Also, to drive moderately and enjoy everything along the way is something that we are unused to. In addition to this, the pleasure of meeting so many people and friends and enjoying their fellowship, and sharing nature's grandeur, which this

country so abundantly affords, is an invaluable blessing, which is the privilege of altogether too few.

In the first place, we were at New Orleans during the Mardi Gras. We enjoyed this to the fill. We witnessed here with what abandon the people of a whole city and about a hundred thousand visitors can give themselves to five days of gala colorful fun-making. So far as we saw, it was clean and wholesome fun. We did not see a drunk in the whole five days. If there were some they were not in evidence. Beyond this, the Mardi Gras is more than fun. It is a most cultural production. Each event represented some historical background of that locality, and in these, they lived all over again in pantomime, the colorful events of the past which today stand out as sagas in their present life. During our stay there we were the guests of Captain and Mrs. C. T. Kight. Captain Kight is a well seasoned Marine sea dog who, at the present time, is engaged in the offices of his company. Mrs. Kight is a sister to Mrs. Hartung of the Portsmouth (Va.) Church, and we knew her there when we were pastor of that church in 1914-17. Her sister, Mrs. Lessie Lesnitzer, was also there.

In Atlanta, we were the guests of Rev. and Mrs. C. H. Mount of the Baptist Church. He is pastor of a lovely rural church and occupies a lovely silvan home. We became warm friends many years ago when we were on duty at Parris Island, S. C., and he was a pastor at Beaufort.

In Florida, we were the guests of Mrs. Rountree's brother and his wife, W. P. Franklin, a prominent citizen of Ft. Myers. Ft. Myers is a prosperous and beautiful city. It is a great fishing center. Our fishing, however, was of the apostolic order. "They caught nothing." But the Grand Order of Heddon Fish Herd-ers were very generous and kind. We were awarded license to tell any sort of story we pleased regarding fishing. We were literally taken in by the good people of this fair city, and in turn, to some extent, we entertained them with our stereopticon, lecturing on the great West, Alaska and China, singing for the clubs and also addressing them regarding our experiences. Of course, they made us feel that they were delighted. Notably among the places which it was our privilege to visit while in this state was that of Key West. The drive hundreds of miles of narrow bridges and keys with the Atlantic on one side and the Gulf of Mexico on the

other is an experience nowhere else in the world to be had. The visit to Key West is almost like a visit to a foreign city. As was our custom all along the way to call at military stations, a somewhat self-appointed ambassador of good will, we visited the new Naval Station there. As everywhere else, a great project of defense is under way. It brought back recollections of the first world war when a station (not so extensive) was established here, which was later abandoned. It would seem that the station now established may be a permanent one, for Key West is a strategic point of contact with all the Americas south of the United States and therefore a strategic point of defense.

Before leaving Florida, we must tell you about Marineland. This wonder is located between St. Augustine and Daytona Beach. It is a colossal aquarium where one can watch all "the fishes play." We were astonished to learn how tractible fish are in performance. Believe it or not, a porpoise performed for us at his feeding time. After several efforts, he glides his full length out of the water and stands gracefully on his flexed tail while he takes food from the hand of his trainer who is standing on a spring-board suspended from the edge of the pool. As fortune would have it, we also witnessed the bringing in of a shark from the sea and his transfer to the shark's tank of the aquarium. It also amazed us to see how tractible he became, as the diver in the reception tank took him in his arms and carried him along under the water until he could slip him through the valve to the tank of the sharks. This plant is about the size of a city block, two stories high, with observation verandas, passage ways, of course, all around in the lower story for spectators who watch the fishes through the glass portions of the tanks. This aquarium is situated on the eastern highway next to the beach and easily accessible to the public. The fish are fed twice a day, and feeding time is of special interest, for it is then that they can be seen at their best, and really they put on a good show. Across from this aquarium are fields of Indian mounds. Some of these have been excavated and the bones and possessions of Indians of ancient days are unearthed. Five historical stratas of these races are revealed. The background of the ages lie hidden here and is revealed bit by bit as more and more one goes deeper and deeper into the hidden knowledge of historical man.

(To be continued.)

H. E. ROUNTREE.

Pilgrim Fellowship

"Youth at Work in the Church"

A. LANSON GRANGER, JR., Editor

YOUNG PEOPLE AND THEIR PROGRAM.

It would be most fascinating and profitable to spend an hour or so talking with Isaac Kelley Beekes. But as the privilege of such an interview is denied most of us the next best thing would be an hour or two spent in reading his vivid *Young Leaders in Action* (Abingdon - Cokesbury Press, \$1.75.)

This is the book young people have been wanting. It is realistic and "in action." One will find solutions to knotty problems, organizational methods, project cooperation and facing up to life—practical and studded with incidents from the author's experience. The techniques given are those of the laboratory.

Isaac Kelley Beekes is an interesting name. One visions the possessor of this happy combination of Hebrew and Irish names as he goes about his work of helping young folk and adults cross his "bridge of friendship." Isaac in Hebrew means laughter. Many young people have received happiness and its accompanying laughter as they sought help for their personal problems under the guidance of Mr. Beekes.

Typical of many American ministers, the author from early youth had to work hard at menial and manual tasks for the opportunity of study. His list includes such things as farming, working in a shoe factory, playing semi-professional baseball, laboring with a construction gang, and imbibing the pleasant odors of a bakery shop at night while others found dreams and he toiled. Typical, too, of the American scene is his success. After a training period in a three-point parish extending over five hundred miles he went to Yale to study for his doctorate. Shortly after he was called to the Humphrey Street Congregational Church where Mr. Beekes has devolved fine leadership among his young people, and put into living action some of these experimental ideas.

Any young people's group would find it a worthwhile investment to buy *Young Leaders in Action*. The style is a flowing narrative. The helpful facts are presented in a charming

fictional manner. This is no cold, one, two, three, one must, one musn't type of book. It is a live, full-bodied analysis of young people's work in the local church. Mr. Beekes says, "The church that does not give its young people real opportunity to share in the work of the Kingdom, is failing in one of its most important functions." He sets the scene for action where young church members learn growth in Christian leadership. One senses the candid "snaps" of the author's own group.

Dave, one of the characters, lists a twelve-point program which might well become the basis of programs for many groups. It includes: "personal religious living, churchmanship, educational activity, economic life, vocational preparation, Christian citizenship, recreational life, social participation, family life, health, Christian world relationships, whole personality in relation to reality."

Compare the work of the group in the book with your group. Is your organization building Christian personality? After the last bit of discussion has faded one will still rejoice in the story of *Young Leaders in Action* and be glad for the young man who "found the answer to the great challenge of a task that he once came very near to believing was a sissy's job." Try it and see!

JUNE JOY HOUSE.

CHRISTIAN MISSIONS AS A WAY TO PEACE.

CHRISTIAN ENDEAVOR TOPIC
FOR NOVEMBER 2, 1941.

SCRIPTURE: Romans 10: 8-15;
Matthew 28: 19, 20.

Daily Readings—

Monday—Peace Between Kings—I Kings 5: 7-12.

Tuesday—Good Tidings of Peace—Isaiah 52: 7-10.

Wednesday—Lying Prophets of Peace—Ezek. 13: 1-10a.

Thursday—Messengers of Peace—Luke 10: 1-9.

Friday—Peter's Message of Peace—Acts 10: 34-38.

Saturday—Peace Through Christ—Eph. 2: 13-18.

This topic and the next are most timely. On November 11, we cele-

brate the twenty-third anniversary of the cessation of hostilities in the first World War. The world of our day is torn by strife and divided by many kinds of rivalries. The activities of our missionaries is one of our greatest influences for peace. The love of God, incarnate in the men and women, whom the churches send to represent them as messengers to those who should know Christ, overreaches every barrier. The nature of the religion which Christian missionaries proclaim makes them ambassadors of goodwill and peace. In the Orient, particularly, the missionaries sent out by American churches have been powerful agents for peace and friendship.

Suggested Hymns—

"All Hail the Power of Jesus' Name."

"O Zion Haste."

"We've a Story to Tell to the Nations."

Beforehand assign nations to individuals that in turn they may have a definite object for which to pray. Include the following nations: Great Britain, France, Germany, Russia, the Balkans, the Orient, Italy, Africa, North and South America.

If possible have some missionary tell of their adventures for peace.

If you do not have a missionary to speak, assign these topics for individual discussion. These are some ways that Christian missions help world peace.

1. Christian missions proclaim Jesus Christ.

2. Christian missions teach a gospel of goodwill.

3. Through Christian missions people who live on both sides of an international boundary may look at each other with friendship and confidence.

4. Christian missions provide an active organization which can become a channel for promoting peace.

5. Christian missions help people get along with each other in their personal relationships.

Let each society check to determine what it is doing to support Christian missions throughout the world.

What is the Christian Endeavor doing to establish goodwill and friendship in the community?

Begin the study of some book on Christian missions. Distribute missionary literature. Begin a collection of such literature. Have a table display of free literature on missions. Write to Mrs. Mattie Cox Parker, or Rev. F. C. Lester, Elon College, N. C., for literature on missions.

S. E. M.

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

SIN AND ITS CONSEQUENCES.

LESSON V—NOVEMBER 2, 1941.

PRINTED LESSON: Galatians 6:7, 8; I John 1:5-10; 2:1-6.

GOLDEN TEXT: *If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.*—I John 1:9.

The Unpopularity of Sin.

Sin is not a popular subject or theme. Folks do not like to talk about it. Especially do they not like to admit it. We either try to ignore it altogether, or we dress it up in more elegant clothes and softer language. We say about a course of action that is nothing less than sin, "It isn't the thing to do," or "It isn't done." We talk about maladjustment, we say that a sinner is really only an invalid or a man afflicted with an unstable equilibrium of the brain. How few people there are who confess frankly that they are sinners, and that the things they do are sin. One wonders if the modern church hasn't lost its sense of sin.

The Universality of Sin.

"If we say that we have no sin, we deceive ourselves, and the truth is not in us." "If we say that we have not sinned, we make him a liar; and his word is not in us." All have sinned and come short of the glory of God. Sin is lawlessness, sin is transgression of the law, he that knoweth to do good and doeth it not, to him it is sin, all unrighteousness is sin—thus run some of the Biblical definitions of sin. Every man, even the best of men are sinners. It was because men were sinners that God sent His Son into the world. His name, Jesus, sets forth his office as Savior. Thou shalt call his name Jesus for he shall save his people from their sins. There may be Sunday school lessons that do not concern some folks, but today's lesson touches every one of us, and all of us.

The Wages of Sin.

"Be not deceived, for God is not mocked; for whatsoever a man soweth that shall he also reap. For he that soweth to the flesh shall of the flesh reap corruption, but he that soweth unto the Spirit shall of the Spirit reap eternal life." "The wages of sin is death." "Sin, when it hath run its course, bringeth forth death." Sin blinds, sin binds, sin blasts, Sin

is suicidal. The law of life applies here as elsewhere. A man reaps what he sows. A man cannot escape the consequences of his acts. Be sure your sins find you out.

There is, of course, another side to this figure of sowing and reaping. He that sows to the Spirit shall of the Spirit reap eternal life. An inner life of purity and honesty and kindness and righteousness will yield the things of the Spirit. It is all a matter of what a man plants and nurtures in his heart and in his life.

The Confession of Sins.

"If we confess our sins, he is faithful and righteous to forgive us our sins, and to cleanse us from all unrighteousness." If we say we have not sinned, we deceive ourselves and make God a liar. But if we confess our sins, God in his grace will forgive us our sins and take away the stain of sin from our souls. This does not mean that the forgiveness of sins also means that the penalty of sin is removed. That cannot be in the nature of the case. But it does mean that no matter what a man has done, no matter how far he has gone in sin, if he confesses frankly, sincerely, if he repents thoroughly, God will forgive him and cleanse his life from within. The trouble on this point is perhaps two-fold. People do not like to confess their sins, especially publicly. We do not like to say "I have sinned," "I am a sinner." In the second place it is difficult to believe that God can and has freely forgiven us of our sins. We feel so unworthy, our sins are so many and so great, that we wonder if it really can be true. But there stands God's word—if we confess, he will forgive. This is one of the central and thrilling truths of the gospel.

An Advocate for Sin.

"And if any man sin, we have an Advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins and not for our sins only, but also for the whole world." If and when we do sin, we have an Advocate, literally "one who is called to the side of another for counsel and help," an Advocate with the Father. He who knows us and loves us takes upon himself our case and pleads our cause. He himself bears our sins, and indeed the sins of all the world. "Propitiation is the act or offering which makes an in-

jured person favorable to the offender." God does not need to be reconciled to men—He loves them, always will love them. But men need to be reconciled to God. And in Christ men are reconciled to God.

The Victory Over Sin.

Christ came to destroy the works of the devil. He came to save men from their sins. He came to help men to overcome their sins. He came to save men from deliberate sin. Christ gives men not only a new ideal of life, but he gives them new power to live up to that ideal. His Spirit in the heart of a man helps the man to overcome his weaknesses and to get the victory. There is power in religion, in real religion. And that power comes through faith and obedience. He that saith he abideth in him ought himself to walk even as he walked.

GEORGIA-FLORIDA NEWS.

(Continued from page 3.)

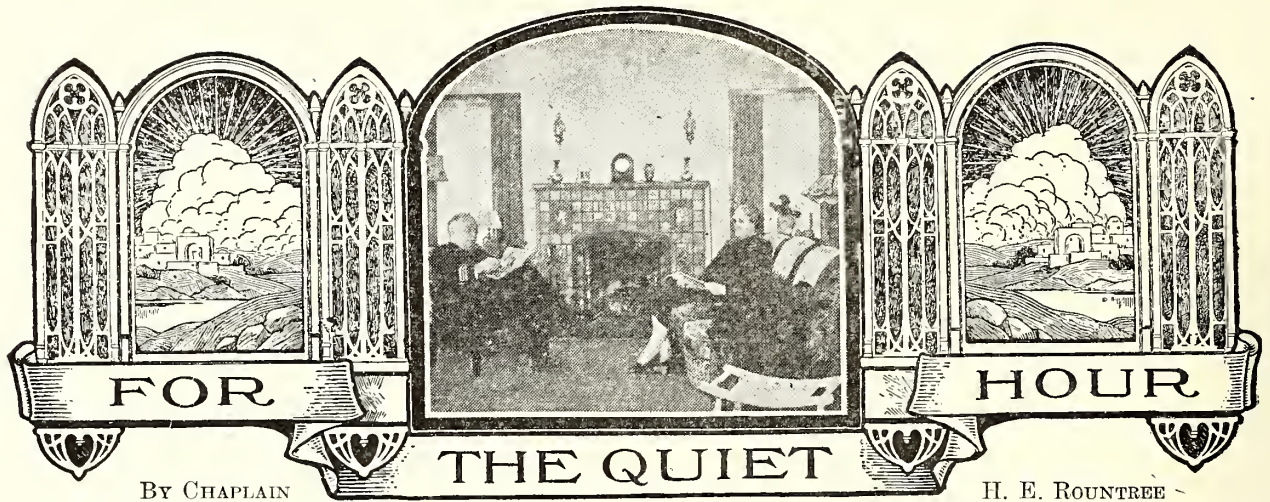
and the associate registrar, Rev. Miles McLean of Ft. Myers, served as scribe.

* * * *

St. Petersburg.—Things have been happening at St. Petersburg. A debt which five years ago stood at \$82,142.50, has been reduced to \$15,000.00! The debt is down now where the congregation can carry it in its regular budget, and the way opens for a complete liquidation of the obligation. During the summer the hallways, the parlors, the Club Room, Pilgrim Hall and some of the Sunday school rooms have been re-decorated, the floors sanded, the lower floors painted, the offices painted and rearranged, the whole interior brightened.

* * * *

Florida Ministers Convocation.—The fifteenth annual Ministers' Convocation held at the Seaside Inn, Daytona Beach, October 13-15, was one of the most successful sessions ever held. The attendance was very good, the fellowship stimulating, and the convocation lectures by Dean John Keith Benton, Vanderbilt School of Religion, Nashville, Tenn., was of high order. These lectures on the general theme, "The Christian Message in an Age of Secularism," will be summarized and printed in future editions of the *Florida-Georgia Congregational Christian*. The presence of a number of the Georgia ministers added to the fellowship considerably, and it was voted that hereafter the convocation be known as "The Florida and Georgia Congregational Christian Ministers' Convocation."



MONDAY.

“JUST DO IT.”

“Let not thy right hand know what thy left hand doeth.”—Matt. 6:3.

The Lord is talking about the giving of alms, and we would not pervert the meaning. However, there is a sense in which much talk about what we should do defeats the proper doing of it. This idea is beautifully expressed by a writer—Sarah Grand—who says, “Just do a thing and don’t talk about it. This is the great secret of success in all enterprises. Talk means discussion, discussion means irritation, irritation means opposition; and opposition means hindrance always, whether you are right or wrong.”

And so we pray, our Father, for divine perception in relation to our daily work and cares that peace and harmony may reign and Thy will be done. *Amen.*

TUESDAY.

THE THING THAT MATTERS.

“I therefore, the prisoner of the Lord, beseech you that you walk worthy of the vocation wherewith you are called till we all come unto a perfect man, unto the measure of the fulness of Christ.”—Eph. 4:1, 19. (Read 1-16.)

“The only thing that matters is the individual, not society. Society will be what the individual is. It is great gain to bow before the greatness, the glory, the power and holiness of manhood. Come back to the simple things of life, to what you have learned at your mother’s knee, and to trustfulness. Your religion should be an exaltation of the ideals that ferment in you until you come more and more into the likeness of the perfect man.”—Barney Phillips.

Prayer—Our Father, we would be a part of manhood that counts for something. We would be a part of

Thee and Thy kingdom in this world. Grant us the spirit, the vision, the strength and the courage to go forth to do Thy will. *Amen.*

WEDNESDAY.

NOT A SINGLE SOUL.

“Remember the Sabbath Day to keep it holy.”—Exodus 20:8.

It is the Sabbath and we are listening to a broadcast of the west coast army in its make-believe battle on the practice battlefield of the great northwest. We visualize the thousands of men with their war equipment at mock war. They are making it as realistic as possible.

We do not disparage preparation for defense of our country. It is necessary, it seems. But this is the Lord’s Day. What damage must be done to souls of these men, in the absolute disregard of Sabbath observance and in the loss of spiritual perception. And worse yet, not one soul but a nation of souls must suffer. However, the tragedy of the experience may react for good on the sensitive souls and through these God will over-rule it all for good.

Prayer—O God, have mercy on us as we feel all this necessary. Remove the necessity and bring us back to Thee. *Amen.*

THURSDAY.

NOTHING WITHOUT HARD WORK.

“For the sweat of thy face shall thou eat bread.”—Gen. 3:19.

“He that gathereth by labor shall have increase.”—Prov. 13:11.

“He that tilleth . . . shall have plenty of bread.”—Prov. 28:19.

“Subtract hard work from life, and in a few months it will have gone to pieces. Labor, next to the grace of God in the heart, is the greatest promotion of morality, the greatest power of civilization.”—S. C. Armstrong.

There are hosts of our generation who need to know this fundamental principle of life. It is a hopeless job for they are pleasure bent and bound for a living without working for it. The most hopeful outlook is with the on-coming generation. In this lies the greatest blessing of humanity.

Prayer—Dear Father, Thy will be done in us this day in all coming time. *Amen.*

FRIDAY.

THE OWL’S WISDOM.

“Keep the heart with all diligence, for out of it are the issues of life.”

“He that keepeth his mouth keepeth his life; but he that openeth wide his lips shall have destruction.”—Prov. 13:3.

“A wise old owl sat on an oak,
The more he saw the less he spoke;
The less he spoke the more the heard;
Why aren’t we like that wise old bird?”

Prayer—Our Father, keep us alive to the supreme value of heart-life—the indwelling of Thy blessed spirit. *Amen.*

SATURDAY.

“LIFE IS TOO BRIEF.”

“Forbearing one another, and forgiving each other, if any man have a complaint against any; even as the Lord forgave you, so also do ye.”—Col. 3:13; Luke 6:37; I John 1:9.

Life is so short there isn’t room for bitterness. We can always, with safety and dignity, overlook slight, intended injuries. Too, it is so easy to be kind, considerate, tolerant and understanding. Remember the adage, “It is divine to forgive.” It is also divine to forget.

Prayer—O God, grant that Thy Spirit may fall anew upon us, and
(Continued on next page.)

A LETTER FROM ONE OF OUR MISSIONARIES.

Dear Friends:

Before we leave America we wish to send a word of greeting to our friends, old and new. It has been our privilege to make many new acquaintances during this furlough, and as we wish to include you all among our friends, we will try to send you an occasional letter. We hope you will reciprocate by letting us hear a word from you once in a while. We appreciate very much such word as we receive from friends in our home land.

After my speaking appointments were completed, having taken me on extended tours through five states, Mrs. Christofersen and I had the privilege of attending a short term course for Rural Workers at Scarritt College, Nashville, Tenn. There were forty missionaries attending the course, and as they represented eleven countries, we had a fine fellowship, as well as the benefits of a very inspiring four weeks' course, touching the many and varied lines of work which the needs of the rural community demand. The course finished, thirty-five of us piled into a bus for a travel seminar of eleven days, during which we traveled some two thousand miles through the South, visiting community projects of many kinds, and several Negro schools, including Penn on St. Helena Island, S. C., and Tuskegee in Alabama. The children carried on at home while we were away for these six weeks, and they managed well, which is by way of preparation for their long stay by themselves when Mrs. Christofersen and I return to Africa.

As I was called to do some teaching in two summer conferences, the whole family traveled with me, so that we could have that much of a vacation together. We went first to Franklinton, N. C., where Mrs. Christofersen and I contributed what we could as members of the faculty, and the children made their contribution as conference members. As this was a conference for Negro Christian workers and young people, it would have been an unusual experience for some, but we took it in our stride, the only unusual feature being the use of the English language by the conference instead of Zulu. From there we went to Pleasant Hill, Tenn., for the conference which includes the Student Summer Service group as well as the young people of three neighboring states. We then went through Georgia to visit some friends of ours, and then to Tuskegee Institute for the benefit of the children and thence

home by way of the Mammoth Cave, Ky., making in all a very pleasant outing for us.

Now we are busy with preparations for sailing, trying to do the many things which require doing, sewing, shopping, sorting and packing, and all sorts of odd jobs. We are booked to sail on the *M. V. City of New York*, of the America-South Africa line, from New York, on November 20, which is now very near. This line sails direct from New York to Capetown, sometimes touching at the island of Trinidad on the coast of South America, and then across the South Atlantic. It thus avoids the danger zones, and so we hope to arrive in South Africa without incident. Our South African address is: Esperana, Natal, South Africa, and we will be pleased to hear from you.

Sincerely yours,

A. F. AND J. M. CHRISTOFERSEN,
Naperville, Ill.

WHEN PEOPLE FORGET GOD.

(Continued from page 5.)

done years ago. All others of his kind should be deported at once. Our nation was founded upon the rock foundation of faith in God, and love for truth and freedom. Every alien who repudiates that faith, who would malign our heritage, should be deported from our shores. There is not room for any anti-American in America.

But no true American will be guilty of bandying gossip about pro-"this" or pro-"that" on the flimsy basis of suspicion. The most treacherous anti-American is just that—the bandying of gossip based on mere surmises. But whether alien or native born, any person in America that openly espouses the teachings and policies of an insidious socialism, the deceptions of Nazism, the treacheries of Fascism, the godlessness of Communism—any person that champions any of these "isms" and is openly seeking to poison the blood stream of our national life with such teachings is an enemy to America, unworthy of the blessing of living in America, and should be dealt with accordingly. But no true American will be guilty of blighting a single life with the stigma of suspicion. All should be recognized as true Americans until they declare themselves to be other than that by expressing their interest in spreading the teachings of these foreign "isms" in our midst.

Every country of Europe had internal troubles so perplexing that the minds of the statesmen were baffled and helpless in seeking to find their

solution. There are many who think that the war was precipitated in order to get the people's minds off their nation's unsolved problems. How fiendish, if such be true! God forbid that any of our national leaders, because they are baffled by our problems of unemployment, economic instability, and social unrest, would be willing to plunge our nation into war so as to give the people something outside to think about.

Let it be our daily prayer that under no condition shall the destiny of our peace with the world be entrusted to one man, and that our nation's destiny—its properties, its lives, shall not be pledged to any foreign power by any other than the people themselves. Let us pray daily that our leaders in Washington shall be inspired of God in all their deliberations during these days when the flood gates of propaganda have been opened wide. Let us pray daily that Almighty God will protect our nation against its enemies from within, even its enemies who occupy places of influence who would be willing to jeopardize or sacrifice our nation's peace and plunge our nation into war in order for them to make financial profit. Let us pray daily and sincerely that America's peace shall be preserved and that the peace of the world shall soon be restored.

THE QUIET HOUR.

(Continued from preceding page.)

sustained by Thy grace, we may express Thy divinity in our attitudes toward others, even when they may be against us. *Amen.*

SUNDAY.

The Sabbath "is a perpetual ordinance," not given as a law but as a fundamental underlying a happy existence. When Jesus walked with the disciples, their hearts burned within them. So as for us we can see we have lost the burning heart. It can be restored only by walking with Jesus.

Those men who think as a boy never grow old. The boy loves adventure; he loves to plan; he looks forward, not backward. The atmosphere of a boy is wholesome, alive, vigorous, and inspiring. Boys are more daring than men—they love to invent new things and explore new fields. The successful executive of today must be a pioneer, no matter how old his business is, to keep abreast of a fast-moving business world.—*Personal Efficiency.*

The Orphanage

CHAS. D. JOHNSTON, *Supt.*



SUFFER LITTLE CHILDREN TO COME UNTO ME.

Dear Friends:

What is more pathetic than a little homeless, dependent child—a little child deprived of its parents? No home it can call its own. No one to look to for food and shelter. What a lonely feeling it must be. To have that real feeling we must consider ourselves in a little child's place. If we would sit down sometime and feel that we have no home, no food, no one to look to for the blessings of life, I believe we would have a more sympathetic feeling for the dependent child. Perhaps God has blessed us with a home and plenty, and we don't know what it is to feel the pangs of hunger. By being so richly blessed it is so easy for us to overlook the little dependent child. Do we visit it, do we speak to it when we meet it on the street or do we pass it by? It hungers for someone to love it. The little heart would leap for joy if someone would speak a kind word to it. It perhaps spent the night in an old goods box and had its breakfast out of a barrell in the back yard used to throw the crumbs from the table. This so often happens in our larger cities. But the most of us don't stop to think that this child, though an orphan of the street, has a soul, a bright mind, a strong body, and if it had the proper training it might develop into a fine citizen and some future date grace the halls of the State Senate or some other position of trust.

Several days ago a lady brought two little boys to the orphanage to see

if we could take them in. She told me this story. She said the boys' father and mother were dead. The boys had no home. One was placed in a home of a kinsman and this man had a family of children of his own and only took this boy temporarily until some arrangements could be made for him. The brother was placed in another home under similar circumstances. Fine, intelligent looking little boys—but dependent. Old enough to realize that they were living in homes where their welcome was not too warm. Can you imagine how you would feel living under such conditions? Oh, how I wish it had been possible for us to have admitted them and given them a place that they could call home and felt at home. I feel sure it would have brought great relief to their minds.

We can only do so much with the income we have. I hope and pray the day will come when our people will become more interested and will be more willing to give of their money to enable us to reach and help more of this class of children. We often pick up jewels in taking these little tots in the orphanage and they often develop into fine men and women. We want you to be so liberal in your

Thanksgiving offerings that our bank balance may make us feel more comfortable. We must reach our goal.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR OCTOBER 30, 1941.

Amount brought forward	\$12,786.90
Sunday School Monthly Offerings.	
Eastern N. C. Conference:	
Wake Chapel	\$ 10.25
Liberty Vance	18.40
	\$ 28.65
N. C. & Va. Conference:	
Union Ridge	\$ 6.91
Burlington	40.62
Pleasant Grove	8.55
Mt. Zion	2.57
	58.65
Western N. C. Conference:	
Antioch (R)	1.50
Eastern Va. Conference:	
Cypress Chapel	6.80
Valley Va. Central Conference:	
Newport	\$ 3.45
Winchester	6.85
	10.30
Special Offerings.	
Mr. May	\$ 3.50
Mr. Stout	10.00
Dr. J. A. Clarke	7.50
	21.00
Thanksgiving Offerings.	
Mr. & Mrs. Zeb Lynch	5.00
Total for week	\$ 131.90
Grand total	\$12,918.80

FOR THE CHILDREN

Dear Friends:

The witches have been riding me all week! The cats have got my tongue, or they might as well have it, as the doctor says the best to get rid of my larynx trouble is to stop talking or trying to talk! I think if Old Man Weather would send us some rain it would help keep the dust out and let my throat get all right soon. But, what I was about to tell you is that I do not feel much like writing either, so our page will almost do a disappearing act this week.

Malcolm Allen and I were arguing about Hallowe'en. I said that I thought it nicer to give people surprises by doing nice things for them on Hallowe'en than to scare folks. Malcolm says: "Nice people scare folks on Hallowe'en and that is how I am going to get my fun."

So until after Hallowe'en, I'll be keeping quiet!

Sincerely,
DOROTHY TODD.

SINGERS AND SINNERS.

Little Martha had gone to church and on her return home her mother

asked her how she had liked the singing.

"I liked it very much, although the people all said it was bad," she replied.

"All the people said it was bad? What do you mean, dear?"

"Oh, it was so bad that when were praying, I heard them say, 'Lord, have mercy upon us miserable singers.'"

NEWS FROM MT. OLIVET.

Mt. Olivet (G) meeting was conducted by Rev. W. J. Andes and A. G. Ritchie, October 10-17. Four conversions and new additions to the church were the fruit of an enjoyable week's labors. Rev. W. J. Andes baptized them on October 18 at a special service. Rev. Joffrey Horsefield, principal of the Blue Ridge Industrial School (Episcopal) was the speaker at the all-day meeting on Sunday, the 12th. He paid Mt. Olivet Church a fine compliment in his sermon, saying he could feel, as he entered the church that here was a church which had been prayed in. From Sunday on, attendance was good.

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational and Christian Churches.

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Marriage or obituary notices of not over 125 words will be published free. All over 125 words, 1c a word, cash with notice. Notices should be confined to 250 words.

PORTSMOUTH CELEBRATES.

(Continued from page 2.)

bers there are now only two remaining members of the church, Mr. W. S. Hanbury and Mrs. J. F. Brothers.

Services were first held in the Y. M. C. A. building (now the Law Building) and later transferred to the Pythian Castle where regular services were held until August, 1902.

In the meantime, several lots on the corner of High and Effingham Streets were purchased at a price of \$3,500.00. A chapel was erected thereon at an approximate cost of \$500.00. The "Christian Chapel," as it was known, was occupied by the congregation for a number of years.

The property was later sold for \$11,000.00, and the present church site was purchased for approximately \$9,000.00. The present church building and equipment was acquired at a cost of \$40,000.00, and occupied for the first time in June, 1910, with a membership of about 250 people.

The pastors who have served the

church during its forty years of existence are as follows: Rev. J. W. Harrell, Rev. H. E. Rountree (now a retired Navy Chaplain), Dr. W. H. Dowding, Dr. H. Shelton Smith (now a professor at the Divinity School in Duke University), Rev. W. L. Wells, Rev. H. C. Caviness, Rev. A. W. Hurst, Rev. R. A. Whitten, Rev. R. L. House, Rev. L. E. Huber, Miss Anna B. Palmer and the Rev. Herbert G. Council, Jr.

The present pastor has been serving the church since April, 1940, having been called from the First Congregational Church of Canterbury, Conn. He is a graduate of William and Mary College and Yale Divinity School.

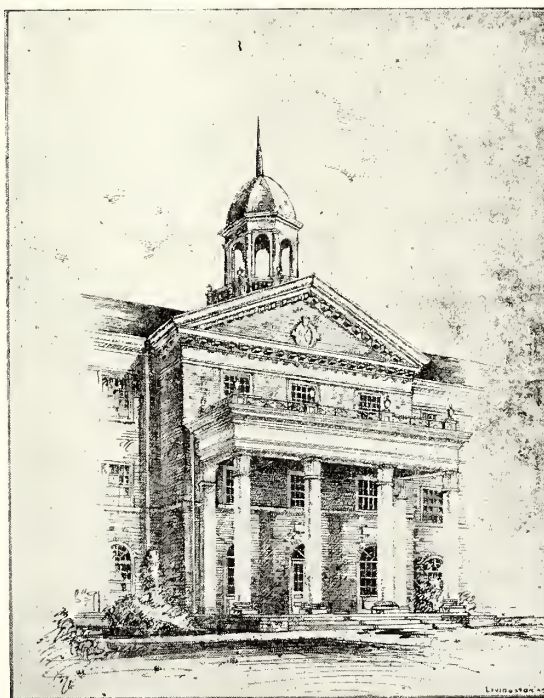
The church has just completed a very successful year both spiritually and financially. Its total membership at present is 157, which includes six new members that joined on the closing night of the evangelistic services conducted during the past week by the Rev. Robert Lee House of Richmond, Va. Through all of its organizations, the church, the ladies' aid society, the Sunday school, the woman's missionary society, the Reliable Bible class, the Ellen Grimes Bible class, the Men's Bible class, and the young people's society, the grand total of \$5,209.72 has been raised for all purposes.

The church goes to conference with all apportionments paid.

ELON COLLEGE

Founded by the Christian Church in 1839

A CO-EDUCATIONAL INSTITUTION OF HIGHER
 LEARNING OF THE CONGREGATIONAL
 CHRISTIAN CHURCH



ENTRANCE TO ADMINISTRATION BUILDING

Elon College is located in the piedmont section of North Carolina. The climate is invigorating and healthful. The natural beauty of the campus is enhanced by careful landscaping.

The definite religious atmosphere of the College and its modern equipment provide the very best facilities available for the training for religious leadership.

The rates are most reasonable.

LEON EDGAR SMITH, President

Elon College

North Carolina

The "All or Nothing Campaign" for Elon College

By REV. H. S. HARDCASTLE, D. D.

I think of three words when I think of the current campaign to pay off the total indebtedness of Elon College: We ought, we can, we will.

We Ought to Pay Off the Debt.

The debt on our church college is of long standing. It has long been a mill-stone around the neck of the college. For a long time it threatened the very life of the institution. Even after a financial adjustment made of the former indebtedness, the debt continued to sap the life-blood of the institution, for the interest charges amounted to a large sum and represented a heavy burden on the college. At the present time all incomes from endowment funds are tied up and are not available to the college for the original purposes for which they were given. As a matter of good business we ought to pay off the debt. The financial problem as well as the scholastic problem makes it very desirable to clear the college of debt. Elon's sphere of enlarged usefulness, as well as her standing in the Southern Association of Colleges, is involved. We ought to pay off the debt.

We Can Pay Off the Debt.

There was a time when we could hardly have paid off the debt, at least unless we had secured some unusually large gifts, for the indebtedness stood in round numbers at \$768,000. But **we can pay off the debt now!** The debt stood at the beginning of the present campaign at \$105,000. That is not small change in the language of most folks who are members of the Southern Convention of Congregational Christian Churches and Alumni of Elon College. But it is a sum that members of the above named groups can easily raise if the sense of oughtness finds expression in action and in giving. That amount is within the range of actuality. We have enough folks to pay off this debt and we have enough money to pay it off. There are some folks, perhaps not so very many, who can give large sums in this campaign. But there are many, many folks who can give something, something substantial, and if enough folks give what they can and ought to give, we will raise the total sum asked for. To say that the thirty thousand members of the Southern Convention, and the several thousand Alumni of the college cannot raise \$105,000 is a travesty and an insult to us.

Furthermore, we have the folks to do the work. We do not need an outside organization of highly paid experts. There are in our churches and communities enough men and women with enough wisdom and talent to serve on the committees and to do all the work involved. The campaign calls for the giving of service as well as the giving of substance. And the one is as important as the other. We can pay off the debt.

We Will Pay Off the Debt.

I believe it will be done. Not easily, to be sure. Not without hard work and service and sacrifice. Not without making demands on our courage and our faith. But I believe there are enough men and women who will give their time and their talents and their prayers and their possessions in sufficient measure to raise the \$105,000, which will pay off the total outstanding indebtedness of our college. We ought to do this if we can. We can do it if we will. Let us will to do it.

The CHRISTIAN SUN

REPRESENTING THE SOUTHEAST CONVENTION OF CONGREGATIONAL AND CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOL. XCIII.

RICHMOND, VA., THURSDAY, NOVEMBER 6, 1941.

No. 45.

Let There Be Light, Lord God of Hosts!

By WILLIAM MERRELL VORIES.

Let there be light, Lord God of Hosts!
Let there be wisdom on the earth!
Let broad humanity have birth!
Let there be deeds, instead of boasts!

Within our passioned hearts instil
The calm that endeth strain and strife;
Make us Thy messengers of life;
Purge us from lusts that curse and kill!

Give us the peace of vision clear
To see our brothers' good our own,
To joy and suffer not alone:
The love that casteth out all fear!

Let woe and waste of warfare cease,
That useful labor yet may build
Its homes with love and laughter filled!
God give Thy wayward children peace!

LET THERE BE LIGHT

NEWS AND VIEWS

Rev. Arnold Slater was the guest preacher at Windsor during the recent week of revival services.

The Pfafftown Church of near Winston-Salem will be received officially into the North Carolina and Virginia Conference at its session on November 11-13.

Dr. Boynton Merrill, Chairman of the Committee for Assistance to War Victims, will meet with the ministers of Eastern Virginia at Suffolk on November 13, at 4:30 P. M.

Rev. F. C. Lester is attending the 132nd annual meeting of the American Board of Commissioners for Foreign Missions being held in the First Congregational Church, Springfield, Mass., this week. Mr. Lester is a member of the Prudential Committee.

On Sunday, November 9, the Burlington Church will observe Home Coming and Family Day. All former members are invited to return for the service. Dr. G. O. Lankford will preach and a picnic dinner will be enjoyed in the dining room of the church.

Christian people are urged to "tune in" on the broadcast of the Town Hall Meeting of the Air on November 6, from 9:15 to 10:15 P. M., E. S. T. The subject will be, "How Can We Prevent a Third World War?" The program will be heard over the Blue Network of the National Broadcasting Company.

Rev. Robert A. Whitten announces an "Evangelistic Campaign" to be conducted at Winchester, November 9 through 23. Miss Amy Lee Stockton, an evangelist of wide experience, will deliver the sermons. The music will be under the direction of Miss Rita Gould. They maintain offices at Detroit and Pasadena, Calif., and their services are in demand throughout the country. They come to Winchester directly from a campaign in Duluth, Minn.

APPLE'S CHAPEL.

Apple's Chapel pleasantly surprised its pastor, Edward E. Martz, on Sunday, October 27. After the morning services, Mr. Martz walked to his automobile, and to his great amazement found it literally loaded

down with groceries and home-canned foods. This, however, wasn't all that Mr. Martz found. On the driver's seat of his car was a gift of nearly fifty dollars. The members of Apple's Chapel were surprised to discover that on this one occasion their pastor was unable to utter a word. He was overcome with speechless gratitude.

Following this pleasant surprise, the congregation and their pastor enjoyed dinner on the grounds. Since the requests for the pastor to dine with various members far exceeded the number of preaching Sundays, the congregation decided that this would be a pleasant way for the requests to be fulfilled.

LEBANON CHRISTIAN CHURCH.

The third Sunday in this month (October) the writer completed twenty-five years of continuous service as pastor of this church. The Sunday school had a grand attendance. The congregation at the preaching service was unusually large. More people took part in the communion service than in several years. At the close of the service, Deacon W. L. Taylor came forward and asked the pastor to be seated across the table from him. Mr. Taylor made a beautiful presentation speech, presenting the writer with a beautiful silver tray containing \$125.00 silver dollars. The tray was given by the officers of the church and the silver coins by the members of Lebanon and some friends of the community. One little boy gave a half-dollar, making the total \$125.50. The money has been placed in a bank at interest, to be used only after retirement. Mrs. Newman and I cannot find words to express our appreciation for this token of friendship and good will. We thank all these dear people and rejoice in the privilege of service for so many years this loyal and appreciative people.

C. E. NEWMAN.

BEREA, NORFOLK, VA.

Rev. B. H. Watkins and family are happily situated in the parsonage at Berea Christian Church, Norfolk, Va., and beginning the new conference year the first Sunday in November.

They were greeted by the people of the church with an enthusiastic reception, expressing their sympathy and loyalty with many nice gifts in what

they called a little house-warming party.

Mrs. E. E. Waterfield acted as chairman of the program committee. And Brother Gammon, one of the deacons, made the welcome address, which was beautifully worded and delivered in his sweet spirited manner. Of course the pastor responded to this most excellent address of welcome.

Rev. J. F. Morgan and Rev. O. D. Poythress, Mrs. Morgan and Miss Hanbury featured the occasion with a most enjoyable musical program. After which Mrs. Waterfield escorted Mrs. Watkins to a large table loaded with gifts which she presented to Mrs. Watkins.

The program was concluded with a bountiful serving of home-made ice cream and cake, which was enjoyed by everyone.

The entire program was a most enjoyable occasion and expressed such a fine spirit of sincerity on the part of the church people to the pastor and his family. We only hope that we can merit their confidence and fulfil their expectations of their new pastor. We have already found the people here to be great and good people and feel that our service here at Berea will be a very happy experience.

REV. B. H. WATKINS
AND FAMILY.

HAPPY HOME CHURCH WELCOMES CONFERENCE.

The Happy Home Congregational Christian Church is happy to welcome the annual session of the North Carolina and Virginia Conference. The church is especially anxious that all delegates and visitors come to the conference and stay throughout all of the sessions of the conference. Lay aside your work and take in the conference. The church feels that it has enough food to feed everyone and plenty of homes in which to entertain all of the delegates and visitors. Come and make yourself at home. You can only feel happy at Happy Home when you do this.

The church is located on Route 700, five miles north of Draper, N. C., and eighteen miles southwest of Danville, Va. The church building is brick and it has a very beautiful setting along side of the highway. The school house, the church and the brick house across the road have the same color brick, green roofs, and color scheme throughout.

Delegates coming from Burlington, Greensboro and Winston-Salem, and other points in these directions, will

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PROGRAM OF EASTERN NORTH CAROLINA CONFERENCE.

AUBURN CHRISTIAN CHURCH,
NOVEMBER 18-19, 1941.

Tuesday—Morning Session.

- 10:00 Called to Order by the President—
Rev. S. E. Madren.
Hymn and Prayer.
Welcome—Rev. Raymond T. Grissom.
Roll Call and Enrollment of Delegates.
Presentation of Program.
- 10:30 Report of Executive Committee.
Appointment of Special Committees.
President's Message.
- 11:00 Report of Committee on Stewardship
—Rev. J. Frank Apple.
Address—Rev. J. H. Lightbourne.
Discussion of Report.
- 11:45 Announcements.
Communion Service—Rev. Voight O. Taylor.
Benediction.

Tuesday—Afternoon Session.

- 1:45 Called to Order.
Hymn and Prayer.
Report on Evangelism — Rev. Raymond T. Grissom.
Discussion.
- 2:05 Report on Home Missions — L. L. Vaughan.
Discussion.
- 2:20 Report on Foreign Missions — Rev. Allyn P. Robinson.
Discussion.
- 2:35 Report of Woman's Work—Mrs. E. M. Carter.
Address—Miss Angie Crew.
- 3:10 Ministerial Reports (verbal).
- 3:30 Report on Superannuation—Rev. J. A. Denton.
Discussion.
Report of Historian—Rev. J. Lee Johnson.
Report of Treasurer—W. J. Ballentine.
Report on Convention Deficit Fund.
- 4:15 Report of Committee on Nominations.
Miscellaneous Business.
Benediction.

Tuesday—Evening Session.

- 7:30 Worship Service.
Sermon—Rev. Voight O. Taylor.

Wednesday—Morning Session.

- 9:30 Conference Called to Order.
Hymn and Prayer.
Minutes.
Enrollment of Additional Delegates.
- 10:00 Miscellaneous Business.
Report of Committee on Social Service—Rev. Voight O. Taylor.
Discussion.
Report on Education and Standing of the Ministry—Aubrey C. Todd.
Discussion.
- 10:30 Report on Christian Education—Rev. Joseph E. McCauley.
Address: "All or Nothing for Elon"—Dr. L. E. Smith.
Discussion on Report.
- 11:15 The Orphanage—Charles D. Johnston, Superintendent.
- 11:30 Worship Service—Rev. Aubrey C. Todd.
Benediction.

Wednesday—Afternoon Session.

- 1:30 Called to Order.
Hymn and Prayer.

Report of Committee on Religious Literature—Rev. Martin Grissom, Jr.
Address—Rev. F. C. Lester.
Discussion on Report.
2:30 Committee Reports.
Apportionments—A. H. McKiver.
Finance—Rev. E. M. Powell.
Report on Collections—W. J. Ballentine.
Report of Special Committees.
Miscellaneous Business.
Appointment of Standing Committees.
Adjournment.

CONFERENCE MEETS.

The Eastern Virginia Conference met with Holy Neck Church, Wednesday, Thursday and Friday of last week. The first day of conference was largely attended, every minister in the conference was present and practically every church represented. Church reports gave evidence of growth and progress along all lines.

It was really one of the most inspiring days that I have ever spent in the annual session of one of our Conferences. The spirit was fine; everybody seemed to be happy.

Ellis Clarke of the Waverly Church was ordained to the gospel ministry. Johnson Griffin of the Oakland Church was licensed to preach. Other ministerial students from the Eastern Virginia Conference were present. These are all Elon College boys and the college is rejoiced on account of their earnestness and advancement.

Offerings from Sunday schools and churches for the college in advance of conference meetings have been more numerous and larger than in previous years. This is as it should be. Every dollar lent to the college means much to us. Since our last report the following contributions have been received. We are grateful.

Churches.

N. C. & Va. Conference:	
Monticello	\$ 2.27
Shallow Ford	12.82
Happy Home	47.65
Eastern N. C. Conference:	
Fuller's Chapel	10.00
Eastern Va. Conference:	
Richmond	6.42
Western N. C. Conference:	
Hank's Chapel	18.16

Sunday Schools.

N. C. & Va. Conference:	
Pleasant Grove	2.95
Long's Chapel .....	.76
Eastern N. C. Conference:	
Liberty, Vance	16.68
Western N. C. Conference:	
Pleasant Ridge	8.23
Va. Valley Conference:	
Mt. Olivet	2.00

Total for the week	\$ 127.93
Previously reported	3,134.19
Grand total	\$3,262.12

L. E. SMITH,
President.

HENDERSON.

It has been some time since you have heard from Henderson. So far we have had a very prosperous year's work. In May and June we built a new addition to our church consisting of a junior auditorium and dining hall, a kitchen and rest rooms on the first floor. On the second floor there are three nice class rooms and a pastor's study.

During the month of June, we conducted a tither's campaign. We secured eighteen tithers as the result. We held our revival meeting the first week in June. Rev. J. Frank Morgan of Norfolk, Va., assisted us. Brother Morgan brought to us inspiring messages, both in song and sermon.

Our congregation joined with the First Baptist, First Presbyterian and First Methodist Churches in Sunday evening union services during the months of July and August. Two of these services were held at our church with a large attendance.

Thus far this year, twenty-three members have been received into our fellowship which makes a total of fifty-eight under the leadership of our present pastor. The finances have been exceptionally good. We have increased our pastor's salary for next year which amounts to twenty-five per cent more than we paid last year. We are planning to have a Church Loyalty Sunday the second Sunday in November. At this time we hope to launch our every-member canvass.

Recently one of the good lady members placed a nice rug in the pastor's study. Also another lady member and her husband placed a linoleum rug on the kitchen floor. Many other things have been given by different members. Pray for us that we may continue to go forward.

Yours very truly,
C. D. NEWMAN,
Secretary.

To find any felicity, or take any pleasure in the greatest advantages of honor and fortune, a man must be in health. Who would not be covetous, and with reason, if this could be purchased with gold? Who not ambitious if it were at the command of power, or restored by honor? But, alas! a white staff will not help gouty feet to walk better than a common cane; nor a blue ribbon bind up a wound so well as a fillet; the glitter of gold or of diamonds will but hurt sore eyes, instead of curing them; and an aching head will be no more eased by wearing a crown than a common nightcap.
—Temple.



LAYMEN IN EASTERN VIRGINIA.

The Eastern Virginia Conference elected a layman, Harry W. Lee of Portsmouth, Va., as president. It is reported that this is without precedent in the Conference during its life of one hundred and twenty-five years. This fact has added significance when we recall that a layman, Mills E. Godwin, Jr., is now serving as president of the Sunday School Convention and Caleb D. West is the president of the Christian Missionary Association.

These men are capable and deserve the honor accorded to them by these bodies. Mr. Lee has served for many years as a deacon and superintendent of the Sunday school in the First Christian Church, Portsmouth. Mr. Godwin is an attorney by profession and is a youthful and useful member of the Oakland Christian Church. Mr. West, trustee and treasurer of the Newport News Church, is a successful business man and is greatly interested in home mission work and in the progress of our entire church. These are men of sterling character, practical experience and marked ability. Under the leadership of this lay triumvirate the work of our church in Eastern Virginia will be guided by skill and vision.

ARMISTICE DAY—AND BEYOND.

Many Christians are baffled in the present hour. There is no unanimous conception of our Christian duty with reference to war. Some are convinced that "you can't do business with Hitler," while others realize that they can pray for him. Some emphasize the futility of reasoning with a mad man; other recall the old saint who learned on his knees not to be jittery even when the lunatics he sheltered in his priority were screaming. Some are obsessed by the threat of danger from without, others are disturbed by the disease and danger within. Some have renounced pacifism, or feel that pacifism has left them, while others are persuaded pacifism can and must stand the fires of persecution.

Without attempting to beg the question, many Christian leaders today are attempting to focus attention on and anticipate the problems of a future armistice and peace as well as those of the present conflict. This emphasis is being set forth by the Council for Social Action. Dr. Robert L. Calhoun is convinced that "One of our worst blunders during the first World War was our failure to plan definitely ahead of time, for a durable peace after the fighting stopped. This time there must be a different story. We know in advance that there can be no durable peace unless international relations are reorganized more closely with Christian principles. But this general conviction needs to be made specific by hard-headed, widespread study and debate on two lines: What are the Christian principles that bear directly on the problem of organizing for peace? and what are the actually existing resources and difficulties that will condition any effort to put these principles into practice?"

"Various secular groups are studying the second of these areas. Some church groups are beginning to study both questions together. Our Council for Social Action has laid plans for an inquiry of this broader kind, a 'Congregational Christian Study of World Organization.' It is to be carried forward jointly by a commission of specialists in the study of Christian thought and life, and of the economic, political, cultural and other factors in international relations, and by the ministers and people of the Congregational Christian fellowship. Funds are being provided by the Executive Committee and by other interested organizations. A report based on the work of the commission and of study groups in our churches will be presented to the General Council at Hanover, N. H., in June of 1942, for discussion and action."

"A World Government Day" is being advocated by the National Peace Conference. The day on which we hold our World War dead in special remembrance will be used to inaugurate a campaign for America's participation in a constitutional world order which we must have if the war system is to be ended. Why discuss world government? The following answer is given by Dr. Walter W. Van Kirk. "Our essential international task is the provision of justice and security for all. Only by this can we have peace. Such order under law has never been maintained among human beings except by the establishment of common government over ever-enlarging units. This fact points plainly to the need for a federal world government. We may not safely postpone consideration of this vital issue to the end of the present wars lest for the second time we lose the peace."

One other matter should appropriately engage our attention on this Armistice occasion. Our assistance to war victims can surely bring a measure of respite to hunger, disease and premature death. Over eighty thousand mercy dollars have already been raised and distributed in many parts of the world by our denomination since last November. Dr. Boynton Merrill, Chairman of our Committee for Assistance to War Victims, sends out this announcement:

"I am increasingly of the mind that the world's fearful distress is the church's opportunity to prove that God's love and Christian sympathy are real things; that they are more than mere words mouthed by preachers. I believe, too, that we Congregational Christians have a tragic and wonderful chance to prove to ourselves and to the churches less democratically organized than we that we can function unitedly; that we are capable of rising to an emergency and of making a powerful single impact; that we are not by nature, condemned to scattered and futile efforts. Finally, the fact of human suffering confronts us all. We simply must not turn a deaf ear to it. All decent, let alone all Christian, people must do something to help the innocent victims of war, or we must stand before a stern bar of judgment.

"Because I believe these things and because every-

thing must start somewhere and with someone, I have taken it upon myself to ask my church to release me for six weeks this fall. This, my people will, I believe, generously do. I am going out alone—a few days in September, and all the time between October 1 and mid-November—to try to come face to face with 1,500 of my fellow parish ministers. I want to ask them to lead their churches, as I shall lead my own, in a perfectly simple and reasonable plan of sacrificial giving. The amount I shall suggest is really small; the aggregate, if 100,000 Congregational Christians undertake it, will be a magnificent proof that our ministers have read and our people have heard the parable of the Good Samaritan—and that they are simply not willing to pass by on the other side.”

ARMISTICE DAY, 1941

A SERMON

By Rev. RICHARD L. JACKSON
Waverly, Virginia

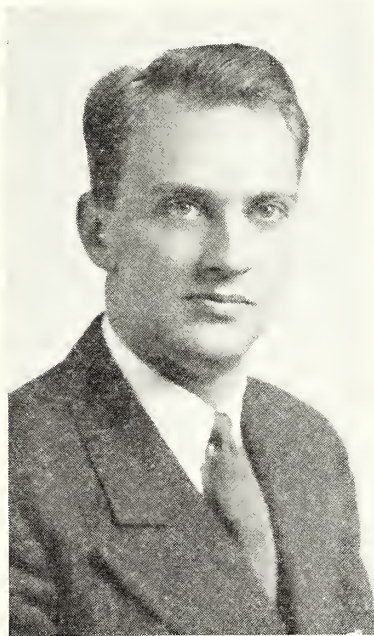
It is November 11, 1918. There is great rejoicing throughout the United States. After nine million men have been killed, after twenty-two million men have been wounded, after billions of dollars worth of property have been destroyed, at last the war is over and the German war machine has been destroyed. Soldiers are returning home. People are walking through the streets cheering and shouting. At last the world is safe for democracy. Churches throughout the nation are holding services of prayer and thanksgiving that at last peace has been established on the earth. Bells are ringing; people are singing; the world has gone mad with joy. The war to end wars is over and again the right has triumphed. Far into the night, the rejoicing continues. Praise be to God who giveth us the victory.

It is November 11, 1941, twenty-three years later. There is no rejoicing in the United States. Americans shudder when they consider what is happening in Europe and Asia. Over seventy per cent of all the people of the world are at war. Dictators confront us on every side. The United States is the only large democratic country in the world which is not at war. France is no more; Holland, Belgium, Norway, Poland, Greece are no more. Starvation and famine stalk Europe. Millions of refugees are homeless, friendless. There is a large-scale persecution of Jews and minority groups in the totalitarian countries. Japan is ruthlessly invading

Dr. Douglas Horton adds to this a further word, “With the spread of war and the national emergency in the United States, new demands for the ministry of our churches have appeared. Among these new needs are emergency expenses for the American Board as the war has spread to new areas and caused drastic changes in plans in many places. Young men in military service look to their chaplains for help and guidance. We hope to assist our Congregational Christian chaplains by supplying them, for example, with modest funds for emergencies, appropriate religious literature and a communion set. Our churches in rapidly growing defense industry areas are called upon to render service which they cannot possibly do without the help of our whole denomination.”

R. L. H.

China, stealing her natural resources, destroying her young men, raping her women. We, in America, are living



REV. RICHARD L. JACKSON.

under the shadow of impending doom trying to arm ourselves rapidly enough to be able to fight off the rest of the world. We are convinced that it is only a matter of time before the totalitarian countries will seek to destroy us. We have adopted the methods of the dictators already—suppression of free speech, conscription, propaganda for war and huge armaments. What a terrifying time to live. We stagger under the burden and know not which way to turn. We

have honestly believed in democracy with our whole hearts. We honestly sought to bring peace on the earth when we entered the last war. We can never approve the persecutions, the injustices, the racial hatred and intolerance of dictators. We are groping blindly, seeking to bring justice to the earth, seeking to bring help to the needy, seeking to bring freedom to the oppressed. What can we do?

Now let us examine another period in history, the year 30 A. D. The small country, Palestine, after continuous civil war, was captured by the Roman government, the excuse being given to protect and free the people of that country. The Roman dictator, as the dictators today, did not read his Bible or attend church regularly and did not care much for the Jewish people. His chief interest in Palestine was to gain economic advantages from it. He appointed an overseer to apportion taxes and get as much money from the people as he could. The Roman soldiers marched through the streets spying on the inhabitants putting suspects to death.

Living in Palestine at this time was a certain Jewish subject, Jesus, the son of Joseph. He lived in the small town of Nazareth and was a carpenter by profession. He was concerned about the oppression of his people by the soldiers of the Roman dictator. He had seen the cruelties and many injustices brought in by the military machine of Rome. He had wished many times, no doubt, that he could do something to remove the yoke of the dictator. Freedom of speech was prohibited. The people lived in fear with no sense of security whatever, in this conquered nation.

As Jesus had a keen desire to liberate his people from this fearful oppression, he began to try to discover what was the best method to accomplish this deliverance. He found several alternatives open to him. He found a group of people, known as the Zealots, who were planning a revolution in the near future. They were seeking also to free the Jewish people. They needed a leader and were ready to accept Jesus as their leader, even wanting to crown him king—the King of the Jews, and the leader of the army. By rising up with arms, using the methods of the Roman dictators, the Zealots hoped to be able to overthrow the Romans and establish freedom and peace again in the land.

Jesus, however, did not throw in his lot with the Zealots. “My kingdom is not of this world. They that take the sword shall perish by the

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CONTRIBUTIONS

SUFFOLK LETTER.

The Eastern Virginia Conference met in the one hundred and twenty-first annual session at Holy Neck Church, in Nansemond County, Va., Wednesday to Friday, October 29-31, 1941. Rev. J. F. Morgan, president for the past three years, presided with grace, dignity and satisfaction during the sessions. Rev. John G. Truitt, D. D., performed the duties of secretary with efficiency. He is a past master in keeping records and his sense of humor enlivens the conference when things begin to be too serious. Mr. W. E. MacCleeny, Nansemond's famous historian, is the treasurer and the historian of the Conference. He gives a good account of receipts and disbursements and always produces some interesting and appropriate historical facts to edify his hearers.

The total amount of Conference Apportionments sent to Conference this year amounted to exactly \$7,500.00. This was more than \$1,300.00 in excess of last year. This does not include the amounts paid in to the various enterprises during the year. It was not stated how much the total offerings amounted to during the year, but it will be in excess of last year by a considerable sum.

The attendance of delegates and visitors was very good the first day. The men were in a minority. This is partly accounted for by the fact that many men are engaged in work for the government, and farmers cannot find sufficient labor to harvest the crops. The men were too busy to attend this year. The attendance on the last day was very small. The opinion was expressed that the Conference should be reduced to two days. But there would still be a last day. The only way to avoid that would be to have a one day session. Then some members would leave after lunch and miss the afternoon session. It would be a loss to reduce the time now provided for the Conference program. Men and women, laymen and *ministers* should be willing to give three days in a year to the work of promoting the growth of our denominational interests. People attended more faithfully when the Conference sessions required four days instead of three. The present plan requires only two and one-half days—as the session usually closes at lunch time on the third day,

Dr. L. E. Smith, president of Elon College and Mr. C. D. Johnston, superintendent of the Orphanage, were present to present the claims of the institutions they represent. There is a growing faith that the debts of Elon College will be paid by the present "All or Nothing" campaign. The people of the Conference were pleased with the report from the Orphanage and they rejoice in the opportunity to support its work.

On Wednesday night, Mr. Johnson Griffin, a member of Oakland Church, was licensed to preach the gospel, and Rev. Ellis N. Clarke, a member of Waverly Church was ordained as an elder. Mr. Clarke is serving a number of churches near Elon College at the present time. Mr. George T. Story, a member of Liberty Spring Church, was admitted to the Conference as a candidate for the ministry, and is now a freshman in Elon College. Rev. Richard L. Jackson, pastor of Waverly Charge, was received on a transfer from the Ohio State Conference, and Dr. Frank H. Lewis, pastor of Shelton Church, Portsmouth, was admitted to membership on transfer from the former Methodist Protestant Church. Rev. Joe A. French was granted a letter of transfer to unite with the North Carolina and Virginia Conference. Rev. F. C. Lester, Promotional Secretary of the Southern Convention, preached a very appropriate sermon on Wednesday night in connection with the service of ordination.

On Thursday night the young people had charge of the program, with Edward Tarkington presiding. The three young people who spoke made a very favorable impression upon the large congregation in attendance. The next session will be held in Cypress Chapel Church. Mr. H. W. Lee, Portsmouth, Va., was elected president.

I. W. JOHNSON.

ATTENTION, COMMITTEEMEN!

The first step in an undertaking is to place responsibility upon an individual or a group of individuals. We usually call such designated individuals committeemen. There may be a committee of one, or more, or it may be a committee of the whole. At any rate responsibility must be placed if the undertaking is to succeed.

In the matter of the Elon College

Campaign, there are twenty-three different committees with the possibility of almost an unlimited number of additional committees. We have our Executive Committee, and our General Committee and twenty-one local committees. The local committees may organize and group into sub-committees. In order that the responsibility may be shared and the work divided this particular stage of the campaign responsibility rests heavily upon the members of the General Committee, twenty-one in number. The duty claiming their immediate attention is: The formation of their local committees. Each member of the General Committee has been assigned definite territory from which he is to select the fifty members constituting the local committee that he is to inspire, direct, and help to succeed in raising the committee's quota of \$5,000.00. Having selected his committee and secured their acceptance, it is then his responsibility to see that the college constituency, church, and alumni within his given territory is divided into fifty groups of as nearly equal strength according to their abilities as possible. Some will have fewer than thirty members to canvass for a \$100.00, and others will have more than the prorata number. This will require time strength and energy, but it is absolutely essential to the success of this final undertaking.

Definite time has been allotted for the forming of these local committees. The month of November is set aside for this purpose. The urgency of immediate action in this regard is presented; the sooner your committees are formed the surer you will be of success in your particular field. Do your part; do it well; do it quickly; and trust the other fellow to do the same.

The entire organization, including the local committees and the assignments of individuals to the local committees, is to be completed not later than November 30. Monday, December 1, the entire organization is to move with precision and earnestness with the hope that during the first week of December the great part, if not all, of the amount needed to pay the college debt shall be subscribed. The success of this week's canvassing will be determined by the thoroughness and the effectiveness of the work done during November.

It is not intended to give the impression that no canvassing or soliciting is to be done prior to December 1. Just as soon as your local committee receives your assignment you may

(Continued on page 11.)

FOR THE CHILDREN

CHILDREN'S MISSIONS.

You who are anxious that all people be ruled by love rather than the hate that grips and chokes our world today! You *presidents* of our women's missionary societies over the state of North Carolina! You *superintendents* of church sabbath schools! You *teachers* and *leaders* of junior and primary children! You, *anybody*, who wants to start a world brotherhood in a practical, concrete way by teaching missions to children! You *children* who want all boys and girls to be your friends; who want to be friendly with all children everywhere; who want to understand and to be understood; who want to act kindly and want to receive kindness, *this issue of "For the Children" is meant for you to read and heed.*

The name of each group will be junior missionaries and primary missionaries. We think that it will be best for us to study about missions one Sunday a month in our Sunday schools. If it is possible for you to form a separate organization or class to meet one afternoon a month to study missions that will be fine. Many of our churches are rural and your children live long distances apart. But, most of you do get to go to Sunday school each Sunday so, for most of you, it will be better to study world friendship in your Sunday school classes. If your minister only preaches one or two Sundays a month at your church, maybe it would be a good thing for you to plan to study missions on a Sunday when your minister is there so that he may help you with some of the very interesting missionary stories which he has learned in his work.

Most people think of money as soon as the word missions is spoken. Just like any other good work that has to be done where our hands will not reach to do it, we send our money so that other hands which are near enough may do the work which we would like to do if we could. But money is not the most important thing. Your love is what we want. We want you to learn and to understand your world-brothers and sisters so well that you can't help seeing God-like acts in their lives and loving them because they, too, love God. Each group will probably want to give a money gift over and above that which it is already giving. We think that it is best for each individual group to decide their money goal for

the year. Perhaps each member of a primary group could bring a nickel extra on mission Sunday for your missionary offering. Maybe each member of the junior group could bring a dime. If you are not already helping your Sunday school with some missionary project you should send your money to Miss Susie Allen in Raleigh, N. C. She is our missions treasurer for our North Carolina Conference. You send the money to Miss Allen but I want to know what is being done. Will you please report to me so that I, in turn, may report for you at our annual conference.

As for materials for your study and worship programs, I have been doing a bit of looking around and I shall be glad to tell you what I have found. Do you remember Miss Mildred Widber whom Mr. Lester brought around to some of our churches to help us with children's work in our church schools during this last year? In the last issue of Envelope Series No. 3, The Missionary and World Order, Plans and Programs for 1941-42, Miss Widber tells us what to do. Since she knows better than I, I shall quote her to you:

" 'Tis fun to plan what one would do 'If'—If I had a junior department and could do what I wanted during the coming year, just what I thought most important, I would like to start with the theme 'Living in a Democracy,' and would use the material on that subject to be found in the junior services of worship in the July issue of *Children's Religion*. That would be the background for our fellowship and worship until New Year's. I would like the boys and girls to bring pictures, illustrations, newspaper and magazine clippings to present people and organizations living and working for the four democratic essentials which those worship services present:

- "Freedom to speak and write.
- "Freedom to worship.
- "Government by all the people.
- "Good things for all.

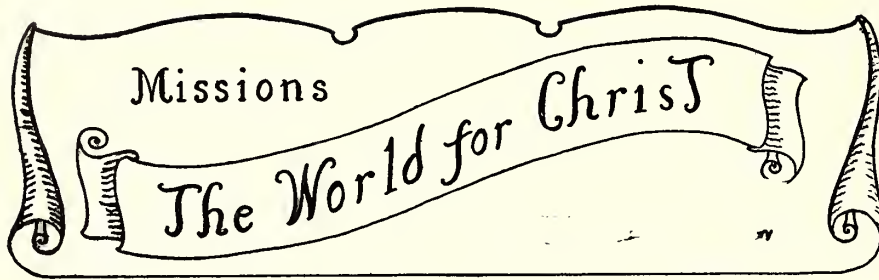
"I would next introduce *Children of the Promise* which makes democracy concrete in one place, the relation of Jewish and Christian children to each. The book (by Mrs. Means) is the story of Davy, Hank and Rutherford, Mary, Rose, Judith and Michi—all sixth graders at Elmwood. One day that roomful of sixth graders faced deep disappointment for they failed to secure the coveted attendance prize. Davy and Judith and

the other Jewish boys and girls had been absent during their special religious holidays. 'Well, I don't see,' remarked one of the other children, 'why our American holidays aren't god enough for them.' With that remark, Davy and Judith faced such hate as they had not known before. Miss Schiller, a most understanding teacher, helps those sixth graders to meet, progressively, through the year, the differences of racial background, giving the boys and girls a deeper and truer understanding of democracy and the consequent practice of democratic behavior in their own room. November, when Jews and Austrians have a season of Thanksgiving, would be an ideal month for this story (Miss Baxter has written a very helpful teachers's guide for this book.) Approaching the Christmas season with its joyous remembrance of Jesus, a Jew, whose teachings we profess to follow, this can be the best kind of preparation. After Christmas I would follow the theme, Christians and World Order. For juniors, I'd use Grace McGavran's *We Gather Together*. This is a collection of skillfully told, true stories, introducing worship experience and customs in Christian Churches around the world.

"The primary children would love Democracy and a World-Wide Church for their theme. *Child Neighbors in America*, by Elsie G. Rodgers and Dorothy F. McConnell, is excellent for teaching that 'differences' in childhood playmates can be interesting, fun to live and to play with. This is democracy. No teacher's guide necessary. *Come, Everyone and Worship*, by Armila B. Keiser, is fascinating of its lovely pictures. There is a story for every picture, too. In this book we find the younger world Christians from Mexico, Africa, India, China and South America. Elizabeth Gardner has written the teacher's guide for this book. This book will lead all into new and vivid worship experiences with God, as Father of all mankind and Jesus as great friend and teacher. In the October issue of *Children's Religion* you'll find American's all very helpful. The February issue for 1942 will present 'Worship Around the World.' Watch for it!"

Children Who Come to Live in America, a six-lesson unit for primary groups, by Mrs. Marion Werle Wycoff, can be gotten for a dime from Department of Missionary Education and World Friendship, 14 Beacon St., Boston, Mass. Let us all get busy with our mission programs before November gets gone!

DOROTHY TODD.



CHINA'S CHRISTIANS CARRY ON.

By MINER SEARLE BATES,
University of Nanking.

The migration into free territory of a large percentage of educated and enterprising persons, including important laymen of the churches, has brought peculiar problems. In the free territory there is the task of linking these displaced and impermanent, but valuable church members to local groups and to responsibilities worthy of their qualities. In many instances, relations with local churches and with local communities are made awkward by differences in dialect, custom and general level of education. Within the occupied areas, the loss of Christian leadership is serious, particularly in educational and medical lines. The burden upon those who now serve there, including missionaries, is abnormally heavy; and many phases of Christian effort are on a lower level than before the war.

But within such difficulties lie remarkable needs and opportunities. Many churches of the free territory have been stimulated into new activity by the migration of Christian workers and leaders. The crises of national and individual life have brought a new seriousness throughout China, a facing of fundamentals which brings many to seek spiritual truth. Students are unusually earnest and accessible. In extensive regions of the occupied territory, a great new membership has developed within the war period. The sixteen regular churches of Nanking lost three-fourths of their membership by the war; today they have attained practically the old level of membership, which means that only thirty per cent of the present members have as much as three years' standing in the churches. The problems of instruction and nurture are tremendous. One of the finest contributions of the National Christian Council has been the provision of course materials and other expert aid for enterprises in the training of lay workers. Many denominational and

interdenominational groupings have made excellent progress along these lines.

Christian hospitals were never more significant demonstrations of the Gospel, when public and private medical aid is at a low ebb and disease thrives amid malnutrition.

Although severely hampered by shortages and costs of paper, still more by acute difficulties of transportation, the agencies supplying the Scriptures and Christian literature are working at their maximum, frequently months behind their orders. Individual Christians in government circles at Chungking have provided thousands of dollars worth of Testaments for wounded soldiers and for students.

Through all the acute problems of the war-torn people runs the need for faith, for a conviction that life has deep meaning and values before God, even when the community and one's individual opportunities have been shattered by bombs and by military rule. Especially appealing are the hearts of promising young people, who see no normal openings before them in education and employment, and who might readily feel that justice, truth and love have no place in settling the bigger issues of the society in which their lives are now cast.

We are stewards of the world fellowship of the Christian Church. We must keep our own hearts and minds true to that fellowship, peculiarly conscious in a Christian sense of the close bearing of Chinese conditions upon the lives and the spirits of the Japanese Christians, indeed of all Japanese. We need actively to pray for and to seek a peace that is genuinely remedial, making possible a free, honorable, productive relationship between the Japanese and the Chinese peoples; not a "peace" that is an incitement to revenge or a legal cover for exploitation. There is an appalling chasm between the idealism of Japanese Christians and the stark realities in China. If we can do something to narrow that chasm, we shall have done service for the kingdom of God.

MISSIONARY OFFERINGS.

WEEK ENDING OCTOBER 24, 1941.

Sunday Schools.

Morrisville, N. C.	\$ 1.96
Pleasant Ridge, Ramseur, N. C. .	6.24
Bethlehem, Altamahaw, N. C. . .	5.00
Ether, N. C.	1.40
Palm Street, Greensboro, N. C. .	13.13
Happy Home, Ruffin, N. C.	5.50
Needham's Grove, Steeds, N. C. .	1.76
Timber Ridge, High View, W. Va.	2.35
Lebanon, Semora, N. C.	1.00
Antioch, Harrisonburg, Va.	4.13
Mt. Olivet (G), Geer, Va.	2.71
Mt. Olivet (R), Elkton, Va.	3.00
Waverly, Va.	4.00
Ramseur, N. C.	7.77
Ingram, Va.	4.44

Total \$ 64.39

Individuals and Churches.

Carolina, Burlington, N. C. \$ 1.00

Total for the week \$ 65.39

Previously acknowledged ... 3,301.37

Total since Sept. 1, 1941 ... \$3,366.76

We appreciate the above offerings and thank the Sunday schools and churches for the contributions. We are hoping that the offerings will increase steadily with the growing need for larger missionary interests and missionary giving. Have you made your contribution? Are you doing your share for the missionary enterprise?

MATTIE COX PARKER,
Secretary.

AT HOME IN GOD'S WORLD.

The genuine Christian is at home in God's world. The man without God and without religion is simply an orphan in a godless universe. He knows nothing of the confidence and assurance of one at home in his Father's house—one able to live and move and have his being in a friendly world in fellowship with Him who said, "I and the Father are one," can be joyful and free as the bird on the wing.

The bird is at home in the air, the animal in the forests and the fields, each in his element. So it belongs to man to be at home in two worlds, the natural and the spiritual. He has a body; this makes him akin to the animal, able to live and move in this earthly realm; also he is a spirit, akin to God. Thus man is related to the whole of God's creation and is related to two worlds, both of divine origin.

Man is essentially a spiritual being. Religion, the deepest and most all-embracing thing in life, is therefore man's first essential for being at home in God's world. So, of first concern in the life of man is a church—the

(Continued on next page.)

DELIGHTFUL ENCIRCLEMENT.**PART II.—IN THE EAST.**

From Florida, we went to Virginia, making stops at Jacksonville, Charleston, Greensboro, and Elon College, our Alma Mater. At Greensboro, we were the guests of the Clymers, who entertained us royally. We were entertained in the home of Jack and Thelma Pye. Thelma is the daughter of Mr. and Mrs. L. M. Clymer. It was a joy and blessing to be with these friends of bygone days when we were pastor there back in 1912-14. During our stay here it was our privilege to renew many acquaintances of those years and to again attend some of the church activities.

At Elon College we were the guests of President and Mrs. L. E. Smith, who made our visit at our Alma Mater most delightful. We were there at Easter time and participated in their Easter services. Our spirits were refreshed and our interest in the institution was intensified. We were made to feel that we wish we were a part of the college life again, and who knows but that we may some day be, certainly to the extent of giving it always our heartiest support.

In Virginia we were the guests of our relatives and friends for about ten weeks. As every one knows, that expresses more than words can tell. During these weeks, we attended the Elon Commencement and visited in Danville, Va., South Boston, Roanoke, Lexington, Harrisonburg, Richmond, Culpeper and Quantico. At the insistent solicitation of the church, we accepted an ad interim call to the Berea (Norfolk) Church, which was at that time without a pastor, and each Sunday during our stay in that community we had the blessing of worshipping with these people and bringing to them the ministry of the Word. Beyond this ministry, because of deep friendship formed in former years, we were blessed in their fellowship. It will be recalled that we were pastor of this church in 1914-17, when we resigned to enter the Navy during the World War No. 1. These are a wonderful people at Great Bridge, in a wonderful community, and we congratulate the one who has the good fortune to be their pastor.

Because of this ad interim work, which naturally took thought and time, and because of some research work which engaged us very much, and also because of frequent business engagements of a personal nature in the city of Norfolk, our stay in Virginia was not altogether as relaxing as we had hoped it would be. It

made us too busy to be of the greatest satisfaction either to ourselves or to others. The experience of coming home, however, is unique. As Willeby puts it in his song, "Steps go lighter and eyes grow brighter, memories bind us to distant days behind us, and sorrows are all forgotten, all because kind smiles beam and tender eyes gleam in warmest affections every where we go." We often hear it said, "Life is grand." And it is, but it is grand because the people are grand. Everywhere we have been, it has been so grand that we really felt that we would like to live right there.

After leaving Virginia and spending a few days in Washington, Annapolis, Chester and Philadelphia, we visited our son and his family at Red Bank, New Jersey. It is another and an altogether different experience to visit grandchildren. Bouncing them upon the knee and singing mother-goose songs of old, harks one back to his own childhood days and also to the days of his own parentage, when his own children engaged him.

Here our experiences were varied: from crabbing to dog shows; from entertainment parties to church services; from nursing children to lecturing.

While here we met Mrs. Haskell, wife of the magnate of non-shatterable glass fame. Their estate is near Red Bank, and it is with them that our son, Braxton, is engaged. Their hobby is thoroughbred horses and dogs. They have fifty horses and about one hundred and fifty dogs of various breeds. The annual dog show sponsored by Mrs. Haskell was put on while we were there. We were extended complimentary tickets, and so we all turned out to see the dogs. There were about four hundred of them, forty-one breeds in all. We never knew that there were so many different breeds of dogs. The day was spent in watching the performances and the awarding of the prizes. The more we see of dogs (good dogs), the more we love them.

It adds a bit to our education and tenure of life to mingle with these people and to learn more "horse sense" and of "the dog's life." Our son has come to know a lot about these animals. He can entertain by the hour in his descriptions of their habits and the management and the training of them. It was our pleasure to be with him on the estate and take a few lessons ourselves.

Our next port of call was New York City. Here we were entertained by our niece, Mrs. William Lang; also by Mrs. D. S. Dibich, wife of a New York physician. Mrs. Dibich

was Miss Anna Palmer, as it will be recalled, one time assistant to the pastor of the Portsmouth Church. Mrs. Dibich joined us on our trip through Pennsylvania and New York State, returning to New York from Syracuse. With Mrs. Dibich as our guest, Mrs. Rountree and I celebrated our thirty-fifth anniversary at the famous restaurant, "The Krebs," at Scaneateles, New York.

Scaneateles is the habitat of Mark Twain. It is said that one day he met a lady friend on the street. During the conversation which ensued he noticed that she had had her hair auburned (as she thought). He remarked, "My dear lady, you have the most Scaneateles hair I ever saw." She thanked him most profusely for the compliment. As they passed on, a friend with him asked, "What did you mean by telling that lady that she had the most Scaneateles hair that you had ever seen?" Twain replied, "Forty miles from Auburn." After Mrs. Dibich left us, we turned west and felt that we were en route to San Diego. The trek home, however, was to be long and varied yet, and, so far as possible, was to include all of the spectacular America that lay along the way.

(To be continued.)

H. E. ROUNTREE.

AT HOME IN GOD'S WORLD.

(Continued from preceding page.)

spiritual institution—that nourishes and keeps fresh and strong the soul of man. The church most assuredly is more than a social institution devoted to reforms and earthly schemes. It is spiritual and is charged with bringing men to God. The Prince of Peace is the head and in front in it all. Ultimately Jesus shall be crowned Lord of all, and then men will be able to live in peace and good will together, fully at home in their Father's world. How perfectly absurd is it for the church of Jesus Christ to be giving itself to earthly schemes in which the sword is made the instrument of conquest! Such is the way of death; for "they that take the sword shall perish by the sword."—*N. C. Christian Advocate.*

If we would quit studying history and go ahead and study the future, we would be much better off. The future course of your lives will be spent in the future and it ought to be what you think. If you want a good one, it will be good. If you want a bad one, it will be bad. It can be good or bad.

—Charles F. Kettering.

Pilgrim Fellowship

"Youth at Work in the Church"

A. LANSON GRANGER, Jr., *Editor*

The Pilgrim Fellowship of Eastern Virginia had charge of the evening service of the Eastern Virginia Conference last Thursday. Dorothy Lynch of Cypress Chapel, Baxter Tweedy of the Christian Temple and Mrs. R. L. House of the First Church, Richmond, spoke. Edward Tarkington was the leader.

From the current Pilgrim Fellowship *Newsletter* we read that Frank Jones of Nebraska and now of the Navy, went to Honolulu, met the Hawaiian Pilgrim Fellowship president and had a great time exchanging ideas.

Montana has divided itself into ten divisions for rallies that make possible inter-church fellowship. Those are the wide-open spaces.

What's your news of Things, People and Places? Confidentially we would like to know. J. J. H.

COLLEGE LIFE IN A TRAILER.

Some enterprising college men have discovered that living in a house trailer saves both time and money and is enjoyable at the same time.

Dormitory life is fun but many students find it difficult to study when they desire. For a private, quiet, and "homey" place to live and study, a trailer is "hard to beat."

Well built trailers can be purchased from \$100.00 up, depending on the taste and the pocket book. Let's take an average case and say that this one costs \$120.00. Parking space can be found near a private home for two dollars per month. This provides electricity for the trailer and bathroom facilities in the house. Thus the yearly rent is about eighteen dollars. With dormitory rent at least sixty dollars per year, a saving of forty-two dollars can be put down there. The student who is fortunate enough to have some knowledge of the culinary arts can cook with one or two friends (in the trailer), making an additional saving of ten dollars per month, or ninety dollars per year. The sum of these savings multiplied by four years of college life amounts to \$528.00. Still after four years

(with proper care) the trailer will sell for at least three-fourths of the original cost, leaving a net saving of about five hundred dollars.

This idea is helping a score of boys to go to college here at the University of Florida. So, if the Dean writes to the prospective freshman saying there is no work, he can work for himself, own his own home, and get his education at the same time. For many boys the amount thus saved is enough to keep them in school, with some help from home. "Where there's a will, there's a way."

HUGH E. ROBINSON.

NOTE: Mr. Robinson was one of the boys who made use of a trailer as a home and lived in one at the University of Florida for four years, graduating there this spring with honors. He is a product of the Miami Shores Community Church and is now in his first year at Oberlin School of Religion, Oberlin, Ohio, where he is preparing himself for the Congregational Christian ministry. He writes that he is greatly enjoying his field work, which is required of all students in the Oberlin School.

FLORIDA PILGRIM FELLOWSHIP.

Bobby Deweese, president; Mabelle Kemp, secretary; and Miss Pattie Lee Coghill have worked and given the goals for 1941-42. The hope is to contact every young people's group of the state and give them a letter of aims and hopes for the year. In the goals it will be noted that missions will be the chief purpose for the year, and the hope is to have speakers at the three district meetings in January.

The goals for the year are:

1. The use of "Lenten Devotions for Young People," secured from the Pilgrim Press to be used during the Lenten period which begins February 18.

2. The support of missions. The following are to be supported by financial or other necessary means: (1) West Timpa Mission, Tampa, Fla. (2) Rider Memorial Hospital, Puerto Rico. (3) Pleasant Hill Academy, Tennessee. (4) Piedmont College Scholarship, Georgia.

(Continued on page 14.)

CHRISTIAN YOUTH AT WORK FOR PEACE.

CHRISTIAN ENDEAVOR TOPIC
FOR NOVEMBER 9, 1941.

SCRIPTURE: Isaiah 11:1-9.

Daily Readings—

Monday—Pray for Peace at Home—
Ps. 122:6-9.

Tuesday—Unfavorable Conditions for
Peace—Jer. 6:11-14.

Wednesday—Promise of the Prince of
Peace—Isa. 9:2-7.

Thursday—The Promise Fulfilled—Luke
2:10-14.

Friday—Sent on a Mission of Peace—
Mark 6:7-13.

Saturday—Exhortation to Seek Peace—
Rom. 14:16-19.

In consideration of this topic it should be clearly understood what is meant by "working for peace." Whatever the attitudes of Christians regarding the present war the time will come when peace shall be established again. Christians should help to make the coming peace a lasting one.

Here are a few things young people may do to work for peace:

1. Study the problems; become informed with regard to its many aspects; specialize in one phase of the war-peace issue.

2. Write intelligent letter on timely issues to the President and to members of Congress.

3. Introduce the study of peace into the program of your church—young people's societies, men's groups, Sunday school classes, reading classes, open discussions and forums. Plays and pageants are also effective in presenting the theme of peace. For a list of peace plays write the Division of Plays and Pageants, 710 Rush Street, Chicago, Ill.

4. Should our country become more deeply involved in war, decide what course of action to pursue; which will express at once your patriotism and your conviction.

5. Adopt a personal plan of disciplined living. This involves a regular time for daily meditation and a strict stewardship of money, time and energy toward building Christ's kingdom on earth.

Discuss the things that your group may be able to undertake and set your hearts and minds to the task of doing the job well.

Make a study of the stand of the Congregational Christian Church on war and peace. Make a survey of the statements and resolutions on the problem which the denomination has supported.

Suggested Hymns—

"The Light of the World Is Jesus."

"From Greenland's Icy Mountains," S. E. M.

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

REPENTANCE AND FAITH.

LESSON VI—NOVEMBER 9, 1941.

LESSON: Isa. 1:10-20; Ezek. 18:10-23; Luke 3:1-14; 13:1-5; 15:11-24; Acts 2:37-39; Rom. 6:1-11.

GOLDEN TEXT: *Repent ye, and believe in the gospel.*—Mark 1:16.

Last Sunday we considered sin and its consequences. Emphasis was placed on the fact that whatsoever a man sows, that he also reaps. The consequences of sin are not always mere physical punishment. Sin brings a sense of guilt, a sense of estrangement, a fear of punishment, a sense of broken relationships. Sin involves also, at least at first, a sense of shame, and if persisted in, an increasing callousness to spiritual impulses and ideals. It has been pointed out, one cannot get away from his sin, he cannot cover up his sin, he cannot wash away his sin. Man is a sinner, all of us have sinned and come short of the glory of God. One of life's most urgent problems, therefore, is the problem of what to do with sin.

Today's lesson deals with that problem. And whereas the lesson last Sunday moved on the level of law, the lesson today moves up into the realm of grace. Beyond law there is love. Beyond retribution there is remission and redemption. The two big words connected with this experience are the words "repentance and faith," the subject of today's lesson.

Repentance.

Repentance is something more than conviction of sin, although repentance is based on conviction of sin. A man may be convinced and even convicted of sin, and still not be penitent, still not repent. And repentance is something more than contrition, although repentance involves contrition. To have our eyes opened to the fact of sin, and to have our eyes full of tears for sin is not enough; we have not yet repented. Repentance really means a definite refusal to abide longer in sin. As the little girl said, "Repentance means to be so sorry that you will quit." The root idea of the word means "a change of mind." And at the heart of true repentance there is something more than a realization of sin as something to be ashamed of and to be sorry for; there is a realization of sin as an offense against God a loving heavenly Father. The Psalmist got to the heart of

the matter when he said, "Against Thee, Thee only have I sinned and done this evil in Thy sight."

True repentance therefore involves a godly sorrow that is based upon the recognition that one has sinned against love, and that far beyond the mere remission of the penalty of sin, the sinner earnestly desires the restoration of the sense of fellowship with God. And repentance implies further that as far as possible restitution will be made. Thus it is seen that repentance is something that goes deep and far into life. Jesus came insisting that men should repent, that they should change their minds, that they should change their way of life. And with John the Baptist, Jesus would insist that true repentance finds expression in a changed way of life. We are to bring forth fruits meet for repentance.

Faith.

Repentance involves faith. The message of the gospel is that if men repent of their sins and confess their sins and forsake their sins, God can be absolutely depended upon to forgive them their sins and to cleanse them from all unrighteousness. It takes faith to make repentance effective. And faith in the New Testament sense means something more than an intellectual proposition. It may involve believing something with the head, but it goes beyond that—it involves trusting *someone* with the heart. It is the response of the whole man to Reality. It is simply accepting the promise of God on its face value and acting accordingly. If a man has truly repented, through faith he is assured that he has been forgiven. The sense of guilt has been taken away, the relationship between the Heavenly Father and the child has been restored, the heart is filled again with peace and joy, and new power is available. Jesus said something more than merely "Repent." He said, "Repent and believe in the gospel."

Repentance and Faith.

As usual Jesus put great spiritual truths into simple language or stories. In this case he illustrated the thing in the immortal story of what we call the Prodigal Son. It is all there—the story of sin and suffering, of repentance and restoration. Here was a fellow, perhaps a young man, seeking freedom from restraint, seeking

pleasure, going from liberty to license and finally ending up alone, penniless, sadder and wiser. Here he was a servant in a far country, when he could have been a son in the father's home. His destitute condition, as in the case of many another man, brought him "to himself." His repentance was not of the highest order to be sure. He turned back home because he thought there he might get something to eat and something to wear, even if he were only a servant. The story does not indicate that he felt any particular concern over the anguish he had caused his father and mother. But there was one important factor and one saving element in the situation. *He did not excuse himself.* And another saving element is that *he arose and started back.* That was the factor that Jesus was emphasizing. There was a sense of unworthiness in his heart that was indicative of true penitence and repentance. "I have sinned against heaven and in thy sight; I am no more worthy to be called thy son; make me as one of thy hired servants." He had planned to say all that.

But he never got it all out. For even before he got home, while he was yet a great ways off the father saw him and ran and fell on his neck and kissed him. The young man got a part of it out: "I have sinned against heaven and in thy sight; I am no more worthy to be called thy son," but there the father stopped him. And Jesus was simply saying that God is like that, only more so. Whenever one of his children turns from the far country, whenever he turns from his sin, and in a spirit of penitence and confession and a sense of unworthiness, God has already gone to meet him, and receives him, and restores him to a new relationship. Oh, the riches of the mercy and the grace and the love of God in Jesus Christ.

ATTENTION, COMMITTEEMEN!

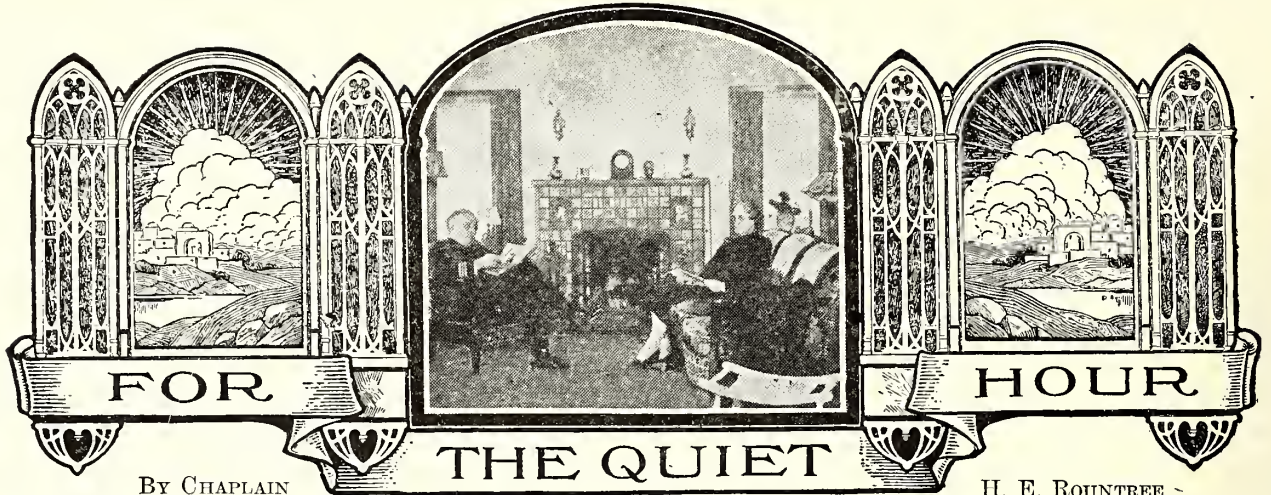
(Continued from page 6.)

begin work immediately and the sooner the better. The first week in December is to be known as Elon College Week, but work for results may begin at any time.

Now is the time, a debt-free college is the goal, and we are the folks to do it. Members of the church, alumni and friends of a great college to the task with optimism, enthusiasm and determination that will win.

L. E. SMITH.

When two men in business always agree, one is unnecessary.—*Selected.*



BY CHAPLAIN

H. E. ROUNTREE -

MONDAY.

IMPOUNDING HABIT.

"Count it all joy when ye fall into divers temptations."—James 1: 2.

A friend said the other day, "We are surrounded by thousands of temptations which appeal to our desires, our pride and our appetites. . . . We eventually weaken until the habit is formed." This was just another way of saying that the continual impounding of temptations upon us finally obtains admission in our lives. Just for this once we indulge, and then again, and maybe again, until the sin of the thing which we are doing fades away and we find ourselves addicted to a habit.

Prayer—O Lord, Thou dost deliver the godly out of temptation. Be Thou with us this day and provide a way of escape from all temptations to do evil. *Amen.*

TUESDAY.

A TERRIBLE HANDICAP.

"Seest thou a man diligent in his business? He shall stand before kings."—Prov. 22: 29.

"If riches increase, set not your heart thereon."—Psalm 62: 10.

"To be truly happy and prosperous, just learn to do without things you cannot pay for," says one Martin Quamma, "and probably the worst thing for the young man is to make money too easily. If it is given to him—still worse." The rich are certainly under a great handicap and the rich man's son a greater one still.

Prayer—Our Father, Thy Word enjoins us to "keep ourselves from all covetousness: for a man's life consisteth not in the abundance of the things which he possesseth." We pray for that vision of the invisible values of life which leads us on without mistake. *Amen.*

WEDNESDAY.

TIP-TOP MEN WANTED.

"Study to show thyself approved unto God, a workman that needeth not to be ashamed."—II Tim. 2: 15.

We read the other day that the Army recruiting offices are turning down forty per cent of the applicants because of physical disability. Such a commentary is this on the health of American youth that it is proposed to appropriate many thousands of dollars to condition these men.

"Wise and successful leaders have generally surrounded themselves with men who would make tip-top associates and be useful to them in the future."—*Sylvester Weaver.*

Business wants young men with ambition, sense of honor, and ever seeking knowledge. The Army is seeking tip-top men. They must be. The Lord is seeking tip-top men. Let us make our prayer to Him for the knowledge and the wisdom to make ourselves tip-top for Him. *Amen.*

THURSDAY.

A TOAST TO LAUGHTER.

"A glad heart maketh a cheerful countenance."—Prov. 15: 13.

"A cheerful heart is good medicine."—Prov. 17: 22.

"Serve the Lord with gladness."—Psalm 100: 2.

"Here's to laughter—the sunshine of the soul, the happiness of the heart, the leaven of youth, the echo of innocence, the treasure of the humble, the wealth of the poor, the bead in the cup of pleasure.

"Without it humor would be dumb, wit would wither, dimples would disappear and smiles would shrivel. It dispels dejection, banishes the blues and mangles melancholy, for it is the foe of woe, the destroyer of depression, the birth cry of mirth and the swan song of sadness."—*Alepo News.*

Prayer—Our Father, give unto us the sunshine of true mirth that bespeaks the heart that lives in the hope of God. *Amen.*

FRIDAY.

"WATCH YOUR STEP."

"Watch and pray lest ye enter into temptation."—Matt. 24: 41.

"Watch ye, stand fast in the faith."—I Cor. 16: 13.

"Watch thou in all things."—II Tim. 4: 5.

The success of Christian living depends upon continual watchfulness that we make no misstep nor error, so far as it be possible with us. Beyond this we are to watch our step because of our responsibility toward others in setting them examples. Whether we will it or not, we cannot journey without leaving footprints, and others will follow where we go because we have marked the way.

Prayer—Our Father, Thou art our strength both in the physical and the inner man. Make us true in all things and leave behind us true footprints that they who may follow may go right. *Amen.*

SATURDAY.

SUCCESSFUL LEADERSHIP.

"I press on toward the mark of the high calling as it is in Jesus Christ."—Phil. 3: 14.

We are thinking of the thousands of young people in the church who in a few years will be the leaders of the church. We are thinking of the many who are ambitious for the success of the church and religion and who would like to be equipped for that responsibility when it falls upon them. Follow Paul's instructions. Take the principles which a successful athlete follows, and go ahead. Elbert Hubbard said, "The man who is worthy of being a leader of men

(Continued on page 15.)

ARMISTICE DAY—1941.

(Continued from page 5.)

sword." He refused to use the methods of dictators to free his people. He saw that real peace and freedom cannot be established and maintained by force. Instead of preaching revolution, he taught men to forgive their enemies and not only to resist evil, but to go the second mile. This is the heart of the Christian doctrine. It is based on Jesus' one commandment to love our neighbors as ourselves. Jesus taught and practiced this love and concern for his enemies even though it brought him an early death. This Christian imperative to love others as ourselves is no more optional with a Christian than the belief in God as a Father. Jesus believed that it was only by methods of love and goodwill that the kingdom of God and the brotherhood of man would ever be established in this world. Hate and strife only bring more hatred and more strife. Love and goodwill alone bring love and goodwill in return. Jesus did not promise that if we practiced this self-forgetful love that it would always turn out well for us. It meant death for him. He challenged his followers to bear a cross.

There are some people today who say that this is a useless impractical way to live—not even to be willing to fight to protect one's ideals; not to offer any armed resistance to dictators who seek to enslave your people. They ask who in the world, who in this *practical* world, would ever follow an idealistic visionary like that. They have more practical methods of dealing with dictators today. It was all right to use those methods in those days, but today we have tanks and artillery and airplanes. We must protect our Christianity and democracy with our armed forces. This is not a new message. Its proponents are restating the message of the Zealots; they are using the same words which have been in every generation, namely, "Fight and kill for God."

These Zealots didn't understand Jesus either. "How can we ever have peace as long as the Roman soldiers are here?" They thought him impractical and mad to even dream that there was a stronger method than arms—the power of love—against which a dictator would destroy himself. So, they did revolt. They secretly got together an army to drive out the Romans by force. In the year 66 A. D., they failed and Jerusalem was destroyed. The beautiful temple was left in ruins.

There were some people who did understand Jesus. The early Chris-

tians, although persecuted for several centuries by the Roman government, refused to protect themselves with arms. When they were thrown to the lions, they still prayed for their persecutors. The early Christians refused to participate in war. They did so knowing the penalty and were willing to take the consequences, but the belief that love would overcome evil was central for them. They took seriously the commandment, "Thou shalt not kill." It took something to be a Christian in those days. It meant sacrifice. Not all of the professed Christians were able to make the grade; some fell by the wayside. It wasn't until after the Roman government, under Constantine, embraced Christianity that war was undertaken in the name of Christianity. From then on, Christianity became the tool of the state and the religion of Jesus was used to bolster up the morale of soldiers, and it has been used that way ever since.

When people say that the method of non-violence is impractical; when they say that if we tried to love all people, others would take advantage of us, that we would lose all of the values we seek in democracy and Christianity, I would refer them to the early Christian community. The early Christianity *grew* under the oppression of the Roman dictator. *Real* Christianity cannot be destroyed by force. *Real* democracy cannot be destroyed by force. Neither can a lasting peace be founded upon force. For centuries we have been fighting for peace and where is it today? Each war only lays the seeds for a new and greater one. Webster defines an armistice as a brief suspension of hostilities by agreement. Truly, November 11, 1918, was Armistice Day. Peace was declared so that the nations could rearm again and grow a new batch of boys for cannon fodder. The war to end wars was a costly mistake. Can we not learn from the past, this lesson? Can we not see that peace can only be obtained by peaceful means—those of love, not hate? Can we not remember the redemptive and forgiving love of Jesus, who, on the cross, said of his crucifiers, "Father, forgive them, for they know not what they do."

Many of us talk about world peace, how grand it would be, but we are unwilling to make the sacrifices required for it. It is easy to talk about peace in broad general terms. Everyone is for that kind of peace, even dictators. Peace that costs us nothing. We hate war but we want the profits which come from war and related industries. We want peace, but we also

want the war trade with belligerents. Yet, how can we ever have peace when we do not have peace in our own hearts. How can there ever be peace on earth if we do not have love in our hearts toward all people? How can we ever expect to have peace if we cannot even get along with our neighbor next door? How can we have peace if there is no peace in our own household? It is the easiest thing in the world to blame others for all the strife and conflict in the world—the Germans, the Japanese, the quarrelsome neighbors. Yet the foundations for world peace begins at home in our own lives. As long as we have hatred in our hearts toward any of God's children, as long as we fear and distrust anyone, as long as we are concerned only about preserving our own little selves, we are not yet living in the kingdom of God.

Impractical? Yes, if we are concerned only about ourselves. Ineffective? Yes, if the message of Christianity can only be spread by force. Impossible? Yes, if men do not respond to love and kindness with love and kindness in return.

There were a number of Christians in the last war who refused to take up arms against their brothers, many of whom ended up in jail. The international secretary of the Y. M. C. A. said last fall that he knew of five hundred young men in Germany who had been put to death because they would not take up arms against their brothers.

I will not say that all men have to accept this point of view to be Christians. There are many Christians whose sincerity I do not even question who feel that they can love their brothers even if they destroy them. There are those who feel it to be their Christian obligation to take part in a war. This is a question each person has to decide for himself in the spirit of prayer and humility, asking God's guidance.

However, I do plead with you to be tolerant to those of us who cannot take any part in this business of destruction without ceasing to follow the teachings of Jesus. The men who served in the last war did so because they were seeking to bring peace and democracy to the world. They failed. We are seeking to do the same thing by using Christian methods. Today, we may fail. In eternity, we shall succeed.

Nothing can make good citizenship in men who have not got in them courage, hardihood, decency, sanity, the spirit of truth telling and truth seeking.—*Theodore Roosevelt.*

The Orphanage

CHAS. D. JOHNSTON, Supt.



"JESUS LOVES LITTLE CHILDREN."

Dear Friends:

Through an oversight, my secretary gave Pleasant Ridge Church in Guilford County credit for \$14.53, when it should have been credited to Pleasant Ridge in Randolph County. We regret this error.

Our financial report for this week carries us above our thirteenth rung in our ladder for the year—\$8,857.10 more to raise. Let everybody get busy and give a real helpful push from now until December 31, and I believe we will reach it.

This is our Thanksgiving season and all churches and Sunday schools are expected to do their best to raise a liberal offering for the Christian Orphanage during the Thanksgiving season.

If God has been good to you during the year and blessed you with a home don't you think you ought to show your appreciation by helping some one who has been unfortunate and deprived of these blessings.

Do you know of any one that you could help who would need it more than the children in the Christian Orphanage.

Did you ever think how a little child feels that has been left homeless and without a home and no one to look to. Then, did you ever think how happy a little child in this situation would be if the Christian Church would reach out its arms and take it in and supply these blessings it was so much in need of.

Last week three little children from one of our churches were in this same situation and the orphanage gave them a home and today they are just as happy as they can be and tell the writer that they like their home very much.

Two weeks ago two little boys came to see us. Their father and mother are dead. They have no home to call their own and are now living with a kinsman who took them till arrangements could be made for them. They know they are not wanted but are forced to accept the situation. How would you feel under such conditions? How it would have relieved their minds and how happy they would have been if the orphanage could have taken them in. Fine, intelligent little boys—how the writer's heart did go out to them in their distress.

If you, dear reader, could come in contact with the pathetic cases that come to the writer, we feel sure that you would be so liberal in your gifts that we would not lie awake at nights when we should be asleep, trying to figure how to make a hundred dollars pay a one hundred and fifty dollar bill.

Give this prayerful thought and when the offering is taken in your church give liberally.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR NOVEMBER 6, 1941.

Amount brought forward \$12,918.80

Sunday School Monthly Offerings.

Eastern N. C. Conference:	
Morrisville	\$ 3.60
Piney Plains	7.00
New Hope	1.20
Youngsville	2.00
	\$ 13.80

N. C. & Va. Conference:	
Burlington:	
Grover Moore, old pledge	\$ 20.00
Keith Moore, old pledge	5.00
Graham, Prov.-Memorial	5.50
Bethlehem	7.00
Reidsville	10.79
	49.54

Western N. C. Conference:	
Ramsour	\$ 8.79
Big Oak	9.60
Smithwood	1.32
Sophia	1.75
Zion	6.36
	27.82

Eastern Va. Conference:	
Waverly	\$ 4.50
Liberty Spring:	
Bertie Johnson Class	1.00
Friendship Bible Class	1.00
Sr. Boys and Girls Class	.50
	7.00

Valley Va. Central Conference:	
Bethlehem	\$ 1.21
Mt. Olivet (R)	3.00
Antioch	4.41
Mt. Olivet (G)	2.66
	11.28

Ala. Conference:	
New Hope	1.81

Special Offerings.	
Mrs. Brame	\$ 10.00
C. M. Horner	20.00
Mr. May	3.50
Cash	64.35
Mr. Fespermon	5.00
	102.85

Thanksgiving Offerings.

Eastern Va. Conference:	
Eure, Ladies Aid Society	5.00
Thanksgiving Offerings from Individuals.	
Miss Vera Gilliam	5.00
Total for week	\$ 224.10
Grand total	\$13,142.90

HAPPY HOME CHURCH.

(Continued from page 2.)

come through Reidsville on Rute 29. Follow this route for three miles beyond Reidsville, take first left hand paved road and follow for seven miles until you turn right on Route 700. The church will be one mile from this last turn.

Delegates coming from Danville and other points in that direction will follow Route 29 from Danville, cross state line into North Carolina and turn right on Route 700, two miles inside of North Carolina. The church is about seven or eight miles from this intersection.

A warning is served to those coming from Reidsville. The new paved road connecting Route 29 and Route 700 has been under construction and is open at the present writing. There is a possibility of it being closed at conference time in order to complete the final paving. We have tried to send word to the men on the construction job that we would like for the road to be open during the week of the conference. We have an assurance that it will be open, though we aren't definitely sure. In case this road is closed, take left at Hillcrest, at the tobacco sheds, two miles from Reidsville and follow signs to the church. This will mean that you will have to turn around and go back to Hillcrest if you have already gone to the new paved road. We are hoping for a clear road, however, on the new pavement.

The Happy Home Church wants to know each of you. Be sure to come and share the fellowship with us.

W. J. ANDES,
Pastor.

PILGRIM FELLOWSHIP.

(Continued from page 10.)

3. Representation at State Camp. Every society shall strive to be represented at our annual State Pilgrim Fellowship Camp.

4. Representation in Districts. Each society shall be represented at their own District Rally.

5. Reports. A report will be given by every society upon their success of carrying out the goals at the annual camp meeting.

BOBBY DEWESE,
President.

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational and Christian Churches.

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Marriage or obituary notices of not over 125 words will be published free. All over 125 words, 1c a word, cash with notice. Notices should be confined to 250 words.

In Memoriam

CHANDLER.

Luke Jackson Chandler, son of R. L. and Ella Haskins Chandler, was born in Granville County, N. C., September 25, 1883, and passed to the spirit land at his home in Virgilina, Va., on his fifty-eighth birthday. He married Miss Ethel Battershill who survives him with the following children: Jack Chandler of Armstead, W. Va.; Mrs. Thomas Bradshaw of Burlington, N. C.; Miss Evelyn Chandler of Virgilina, Va. Besides these are his step-mother, Mrs. Rosa Chandler of Virgilina; T. W. Chandler, his brother; and three sisters, Mrs. W. D. Smith of South Boston, Va.; Mrs. H. R. Gluver of Columbia, S. C.; Mrs. A. B. Burton of Lynchburg, Va.

In 1915, at the close of the Morgan-Knight revival, Mr. Chandler united with Union Christian Church and remained a member till death. For twenty-five years he was a member of the road construction firm of Chandler Brothers, Inc. He was successful in business, jovial in disposition, friendly in nature, liberal in heart, sympathetic and charitable towards those suffering or in need.

Funeral services were conducted by the writer and Rev. E. R. Harris from Union Church September 27, and interment was in the town cemetery. A very large crowd attended to express their love for the deceased and sympathy for those in such deep sorrow. The floral tributes were many and very beautiful. Mr. Chandler will be missed not only in the home, but in the communities of Virgilina, Va., and Capon, W. Va. In the latter he had business interest and spent a portion of his time.

C. E. NEWMAN.

THE QUIET HOUR.

(Continued from page 12.)

will never complain of the stupidity of his helpers, of the ingratitude of mankind, or of the inappreciation of the public. These things are all a part of the game of life, and to meet

them and not go down before them in discouragement and defeat, is the final proof of power."

Prayer—Our Father, bless the young people of the church and endow them with all the qualifications of leadership and for bearing the responsibilities of the church. *Amen.*

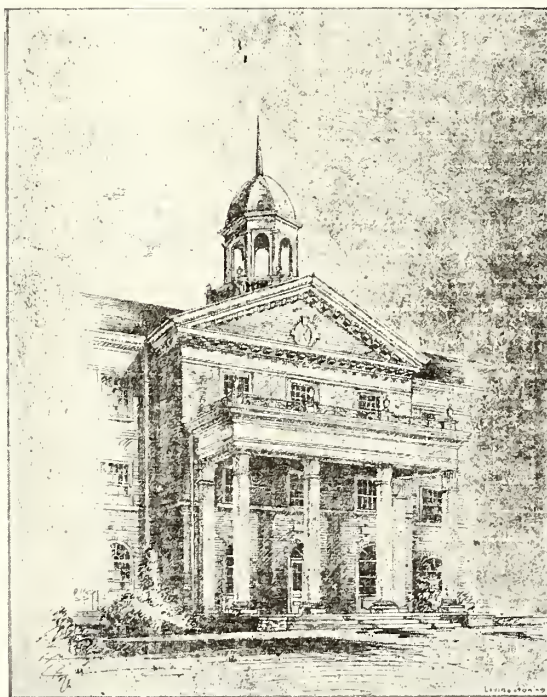
THE SABBATH.

Let us not fail the church today. The habit of church attendance makes the material become inconsequential and spiritual values become supreme. Today it seems that most everything is placed before our spiritual interest. Worship at the church means that spiritual interests have our first concern.

ELON COLLEGE

Founded by the Christian Church in 1889

A CO-EDUCATIONAL INSTITUTION OF HIGHER
 LEARNING OF THE CONGREGATIONAL
 CHRISTIAN CHURCH



ENTRANCE TO ADMINISTRATION BUILDING

Elon College is located in the piedmont section of North Carolina. The climate is invigorating and healthful. The natural beauty of the campus is enhanced by careful landscaping.

The definite religious atmosphere of the College and its modern equipment provide the very best facilities available for the training for religious leadership.

The rates are most reasonable.

LEON EDGAR SMITH, President

Elon College

North Carolina

Freedom and the Holy Spirit in Our Church

By DR. DOUGLAS HORTON.

Representatives of various denominations acting through a committee of the World Council of Churches have asked for a brief statement describing the distinctive character of the Congregational Christian Church. Others may be interested in reading the reply which was made to them:

The Congregational Christian Churches are characterized by their emphasis upon faith in God, fellowship in Christ, and freedom in the Holy Spirit.

In matters of faith they do not regard themselves as essentially different from the other churches which stem from the Protestant Reformation.

Nor do they trace any radical difference between the kind of fellowship which they enjoy and that of the other branches of the Church of Christ. They have a common history, cherish common ideals, employ common means to achieve them, are actuated by a common love for Christ, and are, in a word, one body.

If they differ at all from the other branches of the church, it is in their conception and practice of freedom. In this area they believe they have preserved from the ancient church a treasure which will be valued when the ecumenical church is established.

The freedom desired and maintained by the Congregational Christian Churches is not freedom in the abstract. It is freedom to follow the leading of the Holy Spirit in the imitation of Christ.

All authentic Christian Churches demand the right to be free from external secular authorities, such as the State. The Congregational Christian Churches exhibit their peculiar genius in their internal structure, which is designed to guard the religiously sensitive soul and religiously sensitive local church from the domination of less sensitive human authorities within the communion. They maintain their freedom in the Holy Spirit by recognizing the freedom of the Holy Spirit. Their history has taught

them that the Spirit speaks now through the priest and the corporate body, and now through the prophet and the individual saint.

Their form of government is built upon their expectancy that the Holy Spirit will use both of these media. The expectation that He will speak only through humanly appointed ecclesiastical agents produces an authoritarian type of government which Congregational Christians believe channels His work too rigidly. The expectation that He will speak only through the isolated prophet produces an Anabaptism, a Separatism, a lack of corporate unity which is equally repugnant to them. They believe that the church is a free fellowship under God, in which any part may reform itself as the Holy Spirit leads "without tarrying for any," and without breaking fellowship with the whole.

These considerations apply not only in the realm of church government, but also in the realm of creeds and rituals.

In practice the Congregational Christian Churches are developing what might be called a free Catholicism of a conciliar type. Their State Superintendents are, in effect, bishops, who are given their status by councils representing the entire church. The principle of freedom is conserved, however: there are no commands issued within the Congregational Christian system. The whole and the parts relate themselves dynamically to each other by making recommendations, which must be recognized as having the approval of the Holy Spirit before they are adopted.

It may be said that other communions hold a like view. It is certain that sections of other communions do. In this circumstance the Congregational Christians rejoice. It gives them to feel that their fundamental witness is being responded to, and they are ready with like-minded communions to search out ways of closer cooperation looking to organic union.

The CHRISTIAN SUN

REPRESENTING THE SOUTHEAST CONVENTION OF CONGREGATIONAL AND CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOL. XCIII.

RICHMOND, VA., THURSDAY, NOVEMBER 13, 1941.

No. 46.

These Things Shall Be!

These things shall be—a loftier race
Than e'er the world hath known shall rise
With flame of freedom in their souls,
And light of knowledge in their eyes:

They shall be gentle, brave, and strong
To spill no drop of blood, but dare
All that may plant man's lordship firm
On earth, and fire, and sea, and air.

Nation with nation, land with land,
Unarmed shall live as comrades free;
In ev'ry heart and brain shall throb
The pulse of one fraternity.

New arts shall bloom of loftier mould,
And mightier music thrill the skies,
And ev'ry life shall be a song,
When all the earth is paradise.

—*John A. Symonds, 1880.*

LET THERE BE LIGHT

NEWS AND VIEWS

Rev. O. D. Poythress is assisting the editor, who is also pastor of the Richmond church, in a series of meetings this week.

Rev. J. H. Dollar preached the first sermon of his sixth year at Newport News last Sunday. During this time 163 members have been received into the church.

A regional Stewardship Conference, under the auspices of the United Stewardship Council, will be held in Richmond on November 17, 18. Dr. Adolph Keller of Geneva, Switzerland, will speak Monday evening on the subject, "The Challenge of the Churches to Christian Stewards." Dr. B. K. Tenny of Atlanta, president of the United Stewardship Council, and Dr. William E. Lampe of Philadelphia, will be on the program. The conference will be held at Grace and Holy Trinity Church, next to the Mosque at Monroe Park. Ministers and laymen are invited.

AUBURN CHURCH EXTENDS CONFERENCE WELCOME

Auburn Congregational Christian Church cherishes this privilege of extending to members of our fellowship a hearty welcome to come and enjoy the annual Eastern North Carolina Conference. If you are elected by your church as a delegate, by all means come and spend the entire time. If you can find time, and are not a regular church delegate, come on and enjoy the conference with us.

The church is located on Highway 70, nine miles east of Raleigh. Look for the sign directly in front of the church.

Be sure that your church is represented. We will be looking for you.

R. T. GRISSOM,
Pastor.

CHRISTIAN MISSIONARY ASSOCIATION.

PORTSMOUTH FIRST CHURCH,
WEDNESDAY, DECEMBER 3, 1941,
10:30 A. M.

Notice is hereby given that the 50th annual session of the above Association will be held at place and time stated. All present members are asked to renew their memberships, which is \$10.00 for men and \$5.00

for women. New members are solicited on same terms. Ministers and lay workers are asked to join in the effort to make this Golden Anniversary meeting a banner year for new members. Have a committee in each church make a canvass at once for renewals and new members, and bring them to the session in Portsmouth.

Fraternally,
CALEB D. WEST,
President.

STUDENT BODY PLEDGES \$1,002.56.

The Elon College Campaign is striking fire on its college campus. We have enrolled this year about five hundred and ninety students, not quite as many as we had a year ago but very fine considering the conditions throughout the country. The students, of course, know that I am away from the campus a great deal. They are aware of the responsibilities that take me away. They are just as anxious that the college be freed of its debts as any group of people could be. Of themselves and by themselves they started a campaign among themselves and set as their goal \$1,000.00. From the start much interest was manifested. A thermometer was hung on the wall in the bookstore where the students gather and there they watched the thermometer until it had gone clear over the top. The students were just as happy about their achievements as we all shall be when the goal set for this campaign shall have been reached and the debt paid.

The contribution made by the student body certainly constitutes a challenge to the young people of our Sunday schools and churches, also to the alumni of the college and all who are interested in its security and progress. I had thought that the students would express their interest in the campaign but had no idea that they would subscribe the amount that they did. I said to one after the campaign had started, "It will be fine if the students would raise as much as \$500." "Five hundred dollars, we are not going to stop under \$1,000," and they didn't. This expression of interest and confidence on the part of our students here at the college now has inspired me more and given me more confidence than any other one thing to date. If the Lord can put it into the hearts of the students who have but little to spare to donate this

amount, I know that He can put into the hearts of the members of the church and the alumni who are more able to contribute, some of them larger, that the full amount necessary to cancel the debts of the college shall be raised.

I hope that the church at large shall express its appreciation of the contribution of the of the students by making their gifts in keeping with those of the students, that the students themselves may be inspired and encouraged by the contributions of the church. Together we shall see this job done and done completely.

The month of November is to be taken for organization where necessary; campaign-wide solicitation to begin the first day of December. Let every minister and every member make sure that he does his part.

If you desire material or assistance, please address the writer.

L. E. SMITH.

A LETTER FROM A VETERAN PASTOR.

Rev. R. Lee House,
Richmond, Va.

My Dear Bro. House:

You will possibly be surprised to get a line from me at this time. I am writing today especially to ask that you change my address on your records from Conshohocken, Pa., to 613 Walnut St., S. E., Roanoke, Va.

I have been getting THE CHRISTIAN SUN for the past sixty years, and am glad to note that you are keeping it to such a fine standard. I often wonder how you carry so many important loads so well.

I am enclosing clippings which will give you a slant on my movements in recent weeks. It seems so strange for me to have left the Gulph Church after so many years there, but I had to yield to the advice of physicians, who advised that to remain under the responsibilities another winter would greatly endanger my future health, but that from under such responsibilities there was no question about my health at all.

November 4 was the fifty-seventh anniversary of my ordination, and November 1 was the anniversary of the beginning of settled pastoral work, so you may imagine how strange it now seems to be from under all such responsibilities.

Please pardon so much about myself. Please bear my kind regards to "The Bakers" when you see them. I may now see more of my old friends of the long ago.

Trusting that I shall soon have THE
(Continued on page 7.)

AN APPRECIATION.

The Rev. H. W. Elder told me this story: It must have been sixty-five years ago that he and his father ("Uncle Dock" Elder, the second generation of Elder preachers in Alabama) went to one of our many rural churches, McGuire's Chapel, to hold a revival. After a week of hard preaching with no visible results, a little boy, in knee pants and bare feet, came to the altar on the last night of the meeting and gave his hand to the preacher and his heart to God. The meeting closed and they went back home feeling that the meeting had been almost a failure.

The little bare-footed boy in knee pants was the man we have known all our lives as the Rev. G. D. Hunt, often referred to as "The Dr. Staley of the Alabama Conference." Brother Hunt retired the first of October, after fifty-three years of sacrificial ministry. This more than half a century of effective ministry was spent among the churches of the East Alabama Association—the old Alabama Conference.

My father, the late Rev. C. M. Dollar, was a great admirer of Brother Hunt. They preached together many years, going up and down the country the hard way—on foot or driving a horse. Their sacrifices were many. Their zeal was boundless. Their devotion was unquestioned, their sincerity obvious. Brother Hunt has had long and successful pastorates at many of our Alabama churches. His estimate of his life's journey of 50,000 miles in the ministry, of his modest estimate of 5,000 sermons, 1,000 members received and 500 funerals does not tell the whole story. To those who have known his zeal these figures seem too small, and knowing the type of roads, the distance between our churches, the meagre salary paid by the churches and the bitter cold of the winters makes fifty-three years in the ministry of our native state and conference spell *sacrificial service*.

Brother Hunt, like the rest of the ministers serving our Alabama churches in his day, depended largely upon his farm for a living and served the church of his love for the joy it gave his heart.

The Rev. G. D. Hunt was recognized as a great preacher. I have often said he comes nearest preaching a great sermon every time he goes into the pulpit of any man I have ever heard. Having a keen, well trained mind, he gave many years to teaching school, perhaps to be sure he gave full measure. Of the four children born into the family, the Rev. G. S. Hunt is his gift to the ministry

he so dearly loves. Mrs. Hunt, a great and Godly woman, wife and mother, has already gone to her reward. All the children remain to bring comfort to a father dearly loved.

Retirement from the pastorate does not mean that Brother Hunt is through. He will preach as long as he lives. He perhaps preaches more funerals than any man in our fellowship. Known and loved by people of all denominations, he is called upon to pay final tribute to many. The calls come from far and wide. His ministry goes on.

For all who know and love him, we can but hope that having given up the responsibility of the active pastorate he will have more time to reflect upon a life so well spent and rejoice in his ability to say with St. Paul, "I have fought a good fight; I have kept the faith; I have finished my course." May his joy increase, and may God supply his every need. Surely such a life and such a marvelous ministry gives us courage. May we have the grace to follow in his train.

With affection,

JESSE H. DOLLAR.

WESTERN NORTH CAROLINA CONFERENCE NEWS.

The Western North Carolina Conference met in its seventy-first annual session at Bennett Christian Church in Chatham County, Wednesday and Thursday, November 5 and 6, 1941. Rev. E. Carl Brady called the conference to order and presided during the Wednesday morning and afternoon sessions. Rev. T. J. Green conducted the opening worship service, followed by J. C. Phillips, Superintendent of the local Sunday school, who gave the address of welcome. All ministers were present except two and both of these sent reports.

The Albemarle Church and its pastor, Rev. B. J. Earp, were both received into the Conference, having formerly belonged to the North Carolina and Virginia Conference.

Rev. E. Carl Brady delivered the annual sermon, using for his text St. John 16: 33. The Lord's Supper was administered by Dr. G. O. Lankford, assisted by three other ministers and four deacons.

At the afternoon session Rev. A. Lanson Granger, Jr., led the worship service. The work of the North Carolina Council of Churches was briefly presented by Rev. Ernest J. Arnold, Executive Secretary of the Council. Reports were given on "Sunday Schools and Christian Endeavor," "Education" and "Religious Literature."

Dr. L. E. Smith addressed the Conference, giving special emphasis to the "All or Nothing" campaign for Elon College. Treasurer Cyrus Shoffner of Liberty, our Conference member of the General Committee, urged everyone to do his part to help make the campaign a success.

New officers elected were: President, Rev. H. V. Cox; Vice-President, Rev. T. J. Green; Treasurer, Cyrus Shoffner; Secretary, Geo. T. Gunter; Assistant Secretary, Rev. A. L. Lucas.

At the evening session the new president, Rev. H. V. Cox, took charge. Rev. Kenneth Register conducted the devotionals. Reports were given on "Social Service" and "Superannuation." Mr. Lacy Presnell was licensed (as local minister) to preach the gospel. Rev. Kenneth Register, a member of Grace's Chapel Church and now a student at Duke University, was ordained as an elder. The ordination sermon was preached by Rev. A. Lanson Granger, Jr., who used for his subject: "Costly Adventure for the Kingdom of God." The church was delivered by Rev. M. A. Pollard; the Bible presented by Rev. D. M. Spence and Rev. T. J. Green offered the prayer.

At the morning session on Thursday, Rev. D. M. Spence conducted the worship period. Reports were heard on "Moral Reform," "Ministerial and Church Ethics," "Evangelism," "Home Missions," "Foreign Missions," and the Woman's Missionary Conference. Miss Angie Crew, returned missionary to Japan, told of some of her experiences and observations while in Japan.

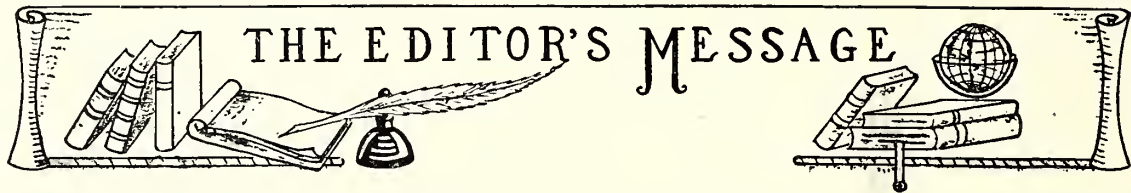
Rev. B. J. Earp conducted the devotionals for the afternoon session. Superintendent Charles D. Johnston presented some of the needs of "Our Orphanage." Reports were given on "Stewardship" and by the treasurer, Cyrus Shoffner; also the committees on "Resolutions" and on "Church Grouping" reported.

Special music for the session was rendered by the Cox Sisters, daughters of Rev. and Mrs. H. V. Cox. The Bennett Church, its pastor, and the entire community, did a splendid job in entertaining this session of conference.

Rev. E. Carl Brady, the retiring president, was given a rising vote of thanks for his services as president during the last four years.

Visiting ministers in attendance were: Revs. W. J. Andes, B. J. Earp, G. C. Crutchfield, L. L. Wyrick, J. L. Foster, L. E. Smith, Ernest J. Arnold, John C. Kidd and Clyde Moffitt.

GEO. T. GUNTER,
Secretary.



"THE KEYS OF THE KINGDOM."

Dr. A. J. Cronin, the well-known author of "The Citadel," has recently written a book, "The Keys of the Kingdom." It is a privilege to commend this book to the public. Unlike many recent best-sellers, it is no reflection on the American intelligence. Written at a time when vulgarity is at a premium in fiction, the author does not find it necessary to use obscene language in order to point to conditions which need improvement. A sensitive spirit and social conscience keep the story on a high moral and spiritual level. Competent medical and psychological insight is reflected throughout the book, thereby making interesting and profitable reading. This book, depicting the life and problems of a Catholic priest, may be read as a companion volume to the book, "One Foot in Heaven," which portrays the tribulations and triumphs of a Protestant minister. "One Foot in Heaven" has been filmed, and it is altogether likely that Dr. Cronin's book will be likewise.

The title does not seem to be inevitable—something else would have been just as well—but it is very strangely familiar, therefore intriguing and suggestive. Life is a matter of getting the right key, and there are many. What are the keys of the kingdom?

Personality.

Francis Chisholm is a wholesome personality. He discovers that tolerance is one of the keys of the kingdom. Tolerance is more important than many of the ecclesiastical formulas to which we rigidly adhere. One concludes the book with the feeling that in such a character as Father Chisholm himself we find the real key to the kingdom. Father Chisholm dared to be himself. His was no life of easy conformity. He had convictions of his own to supplement those which were handed down by his church. Through all the vicissitudes of missionary activity he was vigorous in service, thought and expression, and withal tender and sympathetic unto the least and the last of mankind's unfortunate ones. His faith was not merely academic; it stood the test of hunger, unpopularity and repeated failure.

"Truth through personality" was the analysis and description of preaching once given by Phillips Brooks. Many truths of God are overdue—waiting, waiting for the proper personality through whom they may find expression. "In the fulness of time" God's redemption was wrought out and revealed through personality. Abstract truth cannot save the world; it must become incarnate in human personality. This is the message of the approaching Advent Season.

Christ placed the keys of the kingdom in the hands of a promising personality. That dynamic, contagious personality opened the hearts of thousands to the influence of the Gospel. That personality, touched by the Holy Ghost, flamed forth defying neglect or indifference. And not to Peter alone, but to Paul,

Barnabas, Luther, Wesley, Moody, and to all who have ability and humility, the Master freely gives the keys. Such spirit-filled personalities are needed today to unlock the closed doors to innumerable kingdoms. The minister becomes a "key man" when his life is placed unreservedly in the service of Christ. His personality becomes an effective key to the kingdom when it is tempered through training, disciplined through devotion, and sublimated through suffering.

Psychology.

Dr. Cronin is really a psychologist as well as a physician. His character studies of Father Chisholm, Mother Maria-Veronica, and Dr. Tulloch, are superb. Really, the key to the understanding of one's own soul is found in the study of others. This character study may therefore become an illuminating experience. One may find strength, understanding and fortitude for any possible emergency.

A mother recently found great joy in reading a book on the psychology of childhood. She is now able to deal intelligently with problems which baffled her yesterday. Can human nature be changed? Read the arresting power of the psychologist. "Five thousand years of history saw far less change in our use of natural law than the last hundred. When the scientific method began to be applied to natural phenomena, our ability to do great things increased enormously. Is human nature any less obedient to the laws of God than nature itself?" The psychologist does not create the laws of God; like Galileo, Newton, Pasteur, Lister, Marconi, he simply discovers and utilizes them.

The father of D. H. Lawrence, Arthur Lawrence, was a problem father. He soon learned that his wife was not well pleased with him, was ashamed of him. Perplexed and humiliated, he had recourse to all kinds of deplorable shifts in order to assert himself. She was a haughty and rigid abstainer—so he sat at the public-house with his mates till late at night. Among the children's memories was that of being constantly waked by the stormy disputes of their parents. The tragic part of it was that the husband was really a home-loving man in his way. **But the psychological insight was lacking.** "If, instead of wanting the impossible from him, we had tried to interest ourselves in the things for which he really cared, we should have been spared many unhappy and sordid hours," Ada Lawrence writes. "So long as the mother lived, she excluded the children from their father. He had his revenge, unreflecting creature of instinct that he was, by doing all he could to pain this 'swell' family of his—adopting rude manners and undesirable habits, this man who had once been so proud of his fine, healthy appearance."

Stewardship.

Father Chisholm was sent to China by the mission board of his church. He was kept there by a program of stewardship. It is ever so. The money which we

give may be the key to unlock a human heart to the influence of the gospel—some untried door in China or Africa. Stewardship as related to missions is a long key, for it reaches 'round the world. Can it be that we are not using it as vigorously and effectively as we might?

Throughout the Conference year many of our churches have contributed generously to Elon College and the Christian Orphanage. We have this means of unlocking doors of educational opportunity for young people and doors of mercy to homeless children. We who have the privilege of working and earning have the keys of the kingdom. Surely this is a challenging realization: "Whatsoever thou shalt bind on earth shall be bound in heaven and whatsoever thou shalt loose on earth shall be loosed in heaven."

Friendship.

Converts were won by Father Francis Chisholm through the avenue of friendship. He could never be content with mere "rice Christians." A suspicious and hostile community finally yielded to the therapeutic influence of his friendship. He found that friendship could open doors where logic and theology had been knocking in vain. He chose to have power "with" people rather than "over" them. His friendship with the Methodist minister-missionary, Dr. Fisk, was warm and lasting. The Christ, who was a friend to all, even the publicans and sinners, would have us use the key of friendship daily. Oh, there are many keys to the kingdom. Education is one, an important one. But a college education is not necessary in order to love people, make friends, greet strangers, visit the sick, and comfort the dying! Here everyone may serve. No election or ordination is necessary. Missions is the extension of that friendship beyond all human barriers. Friendship must be the ultimate key to world peace.

Prayer.

We repeat, life is a matter of finding the right key. The unused or neglected key may unlock the door of opportunity and blessing. The saints have found it to be the "master key." Muriel Lester sent this cablegram to a young friend in Japan. "My beloved Miyamichi, I have remembered you daily in prayer since our music four years ago."

Our praying is often more capricious like a jitterbug than deep-moving like a river. We ask, and before God has time to answer, we have either departed or forgotten. Prayer should be geared to God's eternal purpose, not to a fickle motive or temporary expedient. God could not automatically or expeditiously answer Father Chisholm's prayer for a flourishing mission in China. But the patience and persistence of the priest enabled God to answer that prayer gloriously.

One is reminded that the element of magic had no part in the prayer life of Father Francis. Neither was prayer a mere perfunctory routine. Often he would go to church in the middle of the night and there discipline his soul in prayer. So, prayer is the key to character, if not the key to temporal success.

Intercessory prayer is a universally available key to the kingdom. Will it work? Dr. George Stewart offers this testimony: "Every earnest act of intercession affects the situation towards which it is directed so vitally as to create a new situation. Through it

circumstances are often changed, and even if these are unchanged, hearts are changed, circumstances are transformed, until temptations become altar stairs and a cross becomes a gate to life. No situation remains the same when prayer is made about it. There are influences of many kinds, good and evil, and each of these has power as an element in the battle between good and evil, but the decisive and essential factor in each case is the loving power of God called forth, or made way for, by the prayers of Christian folks. Prayer always creates a new situation."

Many Keys.

"I will give unto thee keys"—plural. There are many keys to the varied problems and secrets of life. Every unsolved problem or difficulty is a challenge to our ingenuity in utilizing the keys of the kingdom.

You have the keys of the kingdom. No individual or institution has a monopoly on them. The church has the keys of the kingdom. Let the church use them and not leave them neglected and rusting on an obsolete theological ring. Let the church intelligently and persistently use the varied keys of the kingdom to unlock and liberate the treasures of personality, the riches of home life, the happiness of childhood, the wholesome development of adolescence, the emotional maturity of adulthood, and the calm satisfaction of senescence.

R. L. H.

CONGREGATIONAL SINGING.

Congregational singing is not dead. It is not dying. Congregations may die without it, but it still lives. To the art of worship it is the very breath of life. He who helps along with the congregational singing lends a hand, indeed. Open your mouth and sing.

To fail to sing is sort of like saying I am here but under protest, and I wish I had not come. Some cannot sing, but they are few. If we try again and again, regularly, quietly, reverently, while the others are singing, and the music of the organ or piano is filling the air we will most likely sing well enough to be taking a helpful part in the worship.

The average person likes to have part in something that is done well. A stranger entering a church, and finding every person in it singing, is going to be impressed with the fact that the people present take seriously the act of divine worship. To sing is not to yell yodel, but to put one's attention, mind, and voice into the business of joining with the fellow members of one congregation in praising God in song, which is a noble and worthwhile contribution to the service of worship.

In other words as we sit at the Lord's feast of good things do not refuse to be served, but join it, take your part along with the others.

J. G. T.

We sometimes speak of winning reputation as though that were the final goal. The truth is contrary to this. Reputation is a reward, to be sure, but it is really the beginning, not the end of endeavor. It should not be the signal for a let down, but rather, a reminder that the standards which won recognition can never again be lowered. From him who gives much—much is forever after expected.—Alvan Macauley.

CONTRIBUTIONS

SUFFOLK LETTER.

The next major event for members of churches in the Eastern Virginia Conference is the session of the Christian Missionary Association to be held at First Church, Portsmouth, Va., Tuesday, December 9. The by-laws provide for the annual session to meet Tuesday after the first Sunday in December. This meeting is important and a large number of members should attend.

The object of this Association is to do home missionary work within the bounds of the Eastern Virginia Conference, or within territory near said Conference. The annual membership fee is \$10.00 for men, churches and church organizations; and for women and children the fee is \$5.00 each. It would be interesting to know how many of the present members have been on the roll for twenty-five years or more. This information should be reported to the next session—including a general classification of members according to the number of years on the roll. This should not be embarrassing to those who have reached seniority, unless they are prospective candidates for matrimony, and even that prospect should be brightened by a long record of keeping up membership dues in the Association. Thrift and liberality are commendable virtues to be considered favorably by unmarried people. The writer will agree to perform the marriage ceremony free for any and all single people who have been a member of the Missionary Association for twenty-five years or more, if they are well recommended and properly vouched for. If some other minister offers a better inducement give him the job and accept my congratulations.

But to return to the Missionary Association—now is a good time to secure new memberships for this thrifty organization. It is a grand and glorious feeling to pay your membership and elect yourself a delegate to the annual session, or appoint yourself to attend the meeting. No one can accuse you of being partisan or self-interested in having the privilege of voting in this Association. If you are not a member lay aside enough money to pay your membership fee and meet the other generous members at First Church, Portsmouth, Va., Tuesday, December 9, at 10:00 A. M. If your church is not represented by a membership take up the matter next Sun-

day and secure a membership. It is a good organization and needs larger support by our church members.

During its history the Association has rendered valuable service in assisting worthy churches struggling to become self-supporting. And it has cultivated a more generous spirit of missionary giving in the lives of its members. One of the difficult things is to get people to grow up in their giving. We have observed a number of people who pass beyond twenty-one years of age and make the same pledge for supporting their church as they made when they were sixteen years of age. Gifts for the church work should increase with an increased income. The Bible teaches proportionate giving, "as the Lord hath prospered you." The Missionary Association compels one to get above the \$1.00 limit by giving \$5.00 or more annually. This extra giving does not interfere with other church benevolences, but makes it easier to give to other causes.

Plan to be a member of the Association this year, and meet the other members at the annual session as stated above.

I. W. JOHNSON.

WESTERN NORTH CAROLINA CONFERENCE.

The Western North Carolina Conference met with the Christian Church at Bennett, N. C., Rev. H. V. Cox, pastor. The conference was well attended and an excellent program prepared in advance was carried out.

Rev. E. Carl Brady, president of the conference for a number of years, retired, and the Rev. H. V. Cox was elected in his stead. The church at Albemarle was transferred from the North Carolina and Virginia Conference to the Western Conference. Rev. Ben Joe Earp, pastor of the Albemarle Church, also transferred his membership to the Western Conference. Mr. Presnell, member of the Pleasant Grove Church, was licensed to preach and Rev. Kenneth Register, an alumnus of Elon College and pastor of a number of our churches, was ordained to the gospel ministry. Miss Angie Crew, missionary to Japan, home on furlough, gave a very excellent address pending the adoption of the report on foreign missions. Miss Crew gave a very interesting account of the work of the church in Japan and ap-

pealed to conference to continue to support the cause of foreign missions. Mr. C. D. Johnston was present and spoke effectively, as he always does, in the interest of the Christian Orphanage. The writer was privileged to speak in the interest of Elon College and of the All or Nothing Campaign now being organized throughout the church.

A great deal of interest was manifested in the college and in the campaign in particular. The ministers of the conference are enthusiastic and willing to cooperate in every way possible that the entire amount necessary to pay the college debt may be raised. It is really encouraging to be assured of the help of the ministers and laymen in this great undertaking.

With the cooperation and help of all, we shall get this job done. I am sending this word to express my personal appreciation and the appreciation of the college of the encouraging words and faithful assurances coming from many sources. This seems to be the time and opportunity to get the job done. May the Lord guide us and bless us in our efforts.

L. E. SMITH.

"YE ARE MY FRIENDS."

One begins to understand the meaning of these words of the Master when experience has taught him the meaning. These friends are the members and community of Hank's Chapel Church, Pittsboro, N. C. For three years we have been friends, not just acquaintances but really friends.

Three years ago they called me as their minister and pastor. I was then a second year student in the School of Religion at Duke University. It goes without saying that the good people at Hank's Chapel had to put up with plenty of poor work from their minister. Poor sermons, little time for visiting, little time for a real church program, the greenness of my ministerial understanding and ability, all of these things and more were their lot. However, it was a real pleasure to get off from my school work and slip down to Hank's Chapel, whether they were looking for me or not, and drop in for a meal. Always they would set another plate and say, "Help yourself, preacher." Their congeniality has been amazing. They have extended welcome from their homes at all hours of the day and night. After a long trip from Harrisonburg, Va., my home, I arrived there about midnight. Some of the fellows were coming off of the second shift at the mill and they saw me

(Continued on page 7.)

FOR THE CHILDREN

Dear Friends,

Last Tuesday, November 11, was Armistice Day again, but there is no peace in our world. Will all of the children who read this page do all that they can to keep peace in their homes? If they will learn to love, to share, to work, to play, to forgive and to forget little hurts in their homes, they will be doing a big share to bring peace to our troubled world. We can live at peace in our homes! We can live at peace in our world if everyone will want to do so badly enough.

Have you Juniors and Primaries done anything about Missions in your Sunday school program yet? One church is having a meeting with the Juniors and Primaries on Saturday afternoon. The Adult and Young People's Missionary Groups are sponsoring this meeting. Another church has organized a Junior Group which is meeting just before the evening service on Sunday. They are using *Children's Religion* for their guide book for programs and will have a special Missionary Program once a month. The Primaries in this church are going to learn to be missionary minded in the Sunday school class. Please write and tell me what you are doing and if there is anything that I can do to help in any way, tell me that.

Does your church have a service on Thanksgiving Day? I was reading a story last week about a Negro church that had a special Thanksgiving service on Thanksgiving Day. Their preacher read the Bible, the people all sang hymns together, then one person at a time stood up and told what he was thankful for: Snooky said she was thankful that she lived in a country where every little boy and girl could go to school. Little brown Koko's speech came last. He hopped up on the platform like a spry little jay-bird. He made an extra big bow like Mammy had told him to do and said real loud so that everyone in the meeting house could hear him:

I is thankful for my pappy,
I is thankful for my mammy,
I is thankful for my grauny,
An' I's thankful for my grampy.

I is thankful for my food an' clothes,
I is thankful I is free,
I is thankful God has tooken keer
O' a li'l' boy like me.

After the service, they spread dinner on long tables which were covered with nice, white starched table-

cloths. Soon the tables were loaded with good food. Snooky and little brown Koko ate and ate. Little brown Koko said, with his mouth full of chocolate cake, "The more o' these here good ole vittles I eats, why, the more thankfuller I gits."

You may not have services at your church on Thanksgiving Day, but all of us can give thanks to God in our homes. If you do not know a meal-time prayer yet, here are two good ones by Minor Bryant:

Thank you, God., for all your care.
Thank you for this food.
May we show we thank you
By being kind and good.

Thank you for this food that makes
Our bodies strong, and helps
To keep us well and happy,
All day long.

Until next week try to be your very best selves, and look out for these winter winds that are beginning to blow. Don't let them start you to blowing your nose. Keep in warm clothes and don't expose your feet to the cold!

Sincerely,
DOROTHY TODD.

ANSWERS TO CROSS WORD PUZZLE OF OCTOBER 23.

Across—1, Heal. 3, Stew. 5, Ice. 7, Knows. 9, Dine. 11, Stop. 13, No. 14, An. 15, Ants. 17, Flew. 19, Stork. 21, Ate. 22, Tray. 23, Elam.

Down—1, Head. 2, Line. 3, Sews. 4, Wrap. 6, Co. 7, Knots. 8, Stalk. 10, Inn. 12, One. 15, Aunt. 16, Stay. 17, Free. 18, Worm. 20, O. T.

YE ARE MY FRIENDS.

(Continued from page 6.)

drive into the neighborhood. They immediately invited me to spend the night with them in their fine homes. Several homes extended the key to their doors and told me to come in any time, whether they were home or not. Never have I lacked an invitation to their homes for dinner on Sunday. Their hospitality has been overwhelming and most delightful.

Likewise they have been most cooperative in the work of their beloved church. They appointed and elected committees that really accomplished their purposes. The Board of Trustees is the most active Board that I know of in any of our rural churches. The Board of Deacons is ready to hear what the preacher has to say as to plans for the future. All of the other officers and leaders of the church are most cooperative. Every-

one seems willing to do the task assigned him.

How can one forget such friends as these. When one is made a member of each of the families of the community and church, when the back doors, instead of the front doors, are opened by the minister of the church, when people believe wholeheartedly in their church and pastor, when they go the second mile, the minister can really say, "Ye are my friends."

I was fortunate to begin my ministry at Hank's Chapel with a communion service and then the last service was a communion service. Though I shall go to Happy Home for full-time work, these communion services told me that we would be separated from each other at Hank's Chapel but always we would be united in one great bond of love and fellowship. Yes, these are my friends and I desire never to fail their trust in me.

My wife and I wish to take this opportunity to thank God for the fellowship we have had with the people of Hank's Chapel. We pray that God may continue to bless them as they move forward in their work of God's kingdom. We feel sure that such friendship as we have enjoyed must be something of the answer to the prayer, "Thy Kingdom Come."

W. J. ANDES.

FROM A VETERAN PASTOR.

(Continued from page 2.)

CHRISTIAN SUN coming directly to me here and with cordial good wishes,

Sincerely yours,

MURDOCK W. BUTLER.

613 Walnut Hill,

Roanoke, Va.,

November 6, 1941.

Gulph Christian Church, Gulph Mills, was crowded to capacity Sunday morning as many parishoners attended the final services conducted in that church by Rev. Murdock W. Butler, their beloved pastor for thirty years.

Rev. Mr. Butler, who recently resigned due to ill health upon the advice of his physician, will leave Wednesday to spend the winter with a daughter, Mrs. J. D. Wellons, Roanoke, Va. Upon his resignation at the town edifice, he was elected as pastor emeritus.

It was also announced that the pulpit committee, consisting of Board of Deacons and Board of Trustees of the church, will supply the pulpit in the future. Robert C. Landis, Superintendent of Conshohocken public

(Continued on page 11.)



REPORT ON FOREIGN MISSIONS OF EASTERN VIRGINIA CONFERENCE.

“Go ye into all the world and preach the gospel to every creature”—this was the parting command of our Risen Lord and Master. It comes as the high command of the soul to the church. It was based on the spiritual insight and genius of Jesus, and was born in the heart of God according to His eternal purpose. It is based on the fact that the gospel is the power of God unto salvation unto every one that believeth, that all men need the gospel, and that only as men share the gospel can their own religious life be kept vital. It is not an elective; it is an imperative. Disbelief in missions is one of the worst forms of heresy.

This high command and commission of Christ has never been countermanded or repealed. Today, as then, the disciples of Christ are under obligation to share the gospel with men and women, boys and girls, unto the uttermost parts of the world. It still comes as a compulsion and a challenge. This is true because missions is an unfinished task. Let no one think that there is any less need for missions in these latter days. As a matter of fact, there never was a time when missions were more desperately needed. There are, of course, still great areas of the world, geographically speaking, in which the gospel has never been preached. There are great masses of God’s children, a great multitude which no man can number, who have never heard the name of Christ, and who do not know of His love and of the salvation which comes through faith in Christ. Even in lands and areas where there are missionaries the staffs are all too inadequate and the workers all too few to do more than to scratch the surface in missionary effort. Even if the world were at peace, there would still be a great crisis in the missionary program of the Church of Christ. Furthermore, everywhere geographical areas had been evangelized, there were areas of life in which the Spirit of Christ had not been practiced. In-

dustrial life, economic life, political life, social life, race relations, national and international relations presented, and still present, fields of missionary endeavor, at home and abroad. We needed not less, but more missions before the war.

But the missionary situation has been rendered even more acute by the recent trend of world events. Because of the war the missionaries of many European countries have been called home, or have been left stranded. We, in America, must keep in mind the fact that a large number of the great army of missionaries working in all parts of the world come from England and other European countries, as well as from America. These countries are bending every effort toward winning the war. And although many churches and missionary societies in war-stricken countries have been trying to carry on heroically, the work of missions has suffered grievously. The plight of some missionaries is not only pathetic; it is critical. One of the casualties of this terrible war now going on is the terrific toll it is taking of missionary work around the world.

One thing more needs to be said in this connection. This war is not the
(Continued on page 14.)

MISSIONARY OFFERINGS. WEEK ENDING NOVEMBER 7, 1941.

Sunday Schools.

First, Portsmouth, Va.	7.08
Bethlehem, New Market, Va. ...	\$ 1.67
First, Portsmouth, Va.	7.08
Belew Creek, N. C.	2.67
Newport, Shenandoah, Va.	3.91
Wake Chapel, Fuquay Springs, N. C.	6.53
Hank’s Chapel, Pittsboro, N. C.	6.45
Mayland, Broadway, Va.	1.48
Linville, Va.	6.46
Bethlehem, Suffolk, Va.	2.39
Bethel, Elkton, Va.	1.00
Oak Grove, Sumbury, N. C.	1.62
Liberty (Va.), Nathalie, Va. ...	5.40
Palmyra, Edinburg, Va.	2.00
Winchester, Va.	7.38
Liberty Sprung, Suffolk, Va. ...	5.00
Apple’s Chapel, Gibsonville, N. C.	33.02
Total	\$ 94.06

Individuals and Churches.

Flint Hill (M), Biscoe, N. C. ..	\$.60
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Specials.	
First, Burlington S. S., Burlington, N. C.	\$ 56.31
Mountain Work.	
Bethel Church, New Hill, N. C. .	\$ 6.99
Total for the week	\$ 157.96
Previously acknowledged ...	3,366.76
Total since Sept. 1, 1941 ...	\$3,524.72

Gratefully,
MATTIE COX PARKER,
Secretary.

ANNUAL REPORT OF WOMAN’S MISSION BOARD OF VIRGINIA VALLEY CONFERENCE.

Balauce in Treasury	\$ 8.35
Conferece Offering	14.18
Women’s Societies.	
Bethel	\$20.00
Concord Ladies Ass’n ...	5.00
Dry Run	17.65
Leaksville	70.15
Linville	77.76
New Hope	20.00
New Port	17.00
Mt. Olivet (R)	5.60
Winchester	87.00
	320.16
Young People.	
Antioch	\$70.81
Liuville	15.10
New Hope	5.15
Timber Ridge	25.00
Winchester	10.00
	126.06
Juniors.	
Antioch	\$ 5.00
Winchester	5.00
	10.00
Cradle Roll.	
Autioch	\$ 2.50
Bethel	4.05
Leaksville	3.00
Linville	6.00
Winchester	2.50
New Hope	1.25
	19.30
Specials.	
Miss Olive Showalter	\$25.00
Rally Offerings	23.77
	48.77
Total	\$ 546.87

Disbursements.

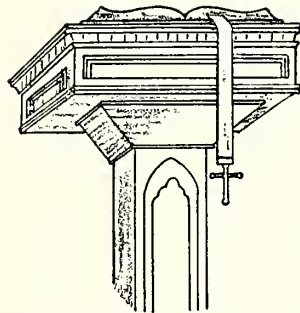
Oct., 1940—To Mrs. Harcastle .	\$ 52.54
Nov.—Bork & Price	2.50
Jan. 10, 1941—To Mrs. Harcastle	135.29
April 16—Mrs. Harcastle	83.74
July 11—Mrs. W. V. Leathers ..	240.32
July 18—Mrs. W. V. Leathers ..	12.25
July 29—Mrs. W. V. Leathers ..	3.57
To Mr. & Mrs. Cross, expense ...	6.00
To Rev. Newton, mileage	1.00
To Rev. Greig Ritchie, mileage ..	.50
To Treasurer for Postage	1.25
To Secretary for expense	1.08
	\$ 540.04

Summary.

Total Receipts	\$ 546.87
Total Disbursements ..	540.04
Balance in Treasury ...	\$ 6.83

VERDIE SHOWALTER,
Treasurer.

Route 4,
Harrisonburg, Va.



OUR PREACHER FOR THIS WEEK IS
REV. VICTOR B. CHICOINE,
WINTER PARK, FLA.

**"WE WILL NOT GO BACK FROM
THEE."**

(PSALM 80: 18.)

I suppose a cynic would say that mankind could not go back from God because mankind had never been to God. And there is a vast amount of deep truth in that! But in spite of cynicism I earnestly believe that men and women do have moments with God, moments that help sustain them in the dark after hours that come into all lives.

Being in the presence of God is not for a select few, mystically minded individuals, but for all. There is nothing that keeps us from God except ourselves. Multitudes having discovered this truth have availed themselves of God, the sense of power and serenity that comes from such association, has made a splendid thing out of life that otherwise would have been tawdry. It may have been in a moment when this was realized that the text of this sermon was spoken.

I.

This text is a great declaration. But great declarations are often thrown aside. Thousands upon thousands of men and women have stood before altars and congregations and pledged themselves, as in the text, never to go back from God. And they have gone back from God! The world's history is strewn with broken pacts that were of the highest. Individuals and nations have sworn allegiance to goodness, sobriety, peace, and have again and again foresworn that act.

That is where the world and our nation is at the present moment, and the result is that all about are people who are saying that they are completely disillusioned, that man is only a grumbling, quarrelling creature, that the best one can do or expect is to struggle along getting physical enjoyment out of life and then dying when the body no longer responds. Of course for such, high commitments are vain things.

Now why is it that we cannot hold on to high national commitments and great achievements that have almost invariably been purchased at great costs? Why is it that we cannot stay up to the great pledges, assertions, agreements that have been made, man with man, man with God, and nation with nation?

Carelessness and forgetfulness on our part is the partial answer. And the forces of greed, lust and sin, driven to cover for a time by a people in a high mood, merely wait for a new generation without experience, and an older one to become forgetful, and then come out from their lairs with new garbs, that to the unwary, make the sins of yesterday look like Virtue itself!

We forget so easily. We allow the records of high commitments to gather dust so quickly. We permit the vivid memories of past suffering, pain and losses to fade almost to extinction. And the new generation, unable to visualize, and believing and calling the old one foolish, goes ahead in its turn to be the tool of the unscrupulous.

But also the forces of evil know that there are always the few, too few the truth is, who cannot be overcome, who will not sell out, who will not bend the knee to any but God, who will not go back from God! These are feared, and persecuted by lies, ridicule and treachery of all kinds. This sincere fraction of humanity always pays a great price and has the great task before it of multiplying their group many times over by the contagion of the Christ spirit which is in their own lives until that which our Lord died for comes to pass on this earth!

II.

I believe that it is good for men and women, in great and august assemblies, to make high and binding and eternal personal commitments and affirmations. I believe that it is good for nations to do the same in spite of the black records of yesterday. I know some will say: "What is the use of high vows if they are to be broken?" My answer is: First, that they are not always broken; and secondly, if men and women and nations do break them they will always be haunted by their best! And no one can say that that is a bad experience—to be haunted by one's best.

The words of the text recall similar words spoken by Peter to Jesus. It was at the beginning of the last supper. Jesus was speaking about desertion and telling the disciples that they were to be scattered as a flock of

sheep. Then Peter speaks: "Though all men shall be offended because of Thee, yet will I never be offended." But Peter did fall away from that high affirmation. Yet, the fact remains that within a few hours and probably to the end of his life Peter was haunted by the high commitment that he had made. It was that attitude which in the end finally brought Peter to his senses and helped to make him the man that he finally became!

A great director of orchestras, Gustav Mahler, when he first came before his men in Budapest, made this statement: "Let us dedicate ourselves, heart and soul, to the proud task that is ours. Unwavering fulfilment of responsibilities by each individual and complete subjection of self to the common interest—let this be the motto we inscribe on our banner. Expect no favoritism from me. If I may pledge myself to one thing today it is this, 'I shall endeavor to be an example to you in zeal and devotion to duty.'"

That was from an orchestra leader. But was not that something like our Lord's attitude. Consider the high commitments he made and which He asked others to keep along with Him. It is my belief that with our Lord the high affirmations grew in purpose and scope as His life unfolded. They may well have begun that day as a lad in the temple, again in the hour of His baptism, in the wilderness, in the garden of Gethsemane, and finally on the cross!

III.

There are ways of living that will keep one from going back from God as Christ was kept. Do something for God. Be something for God—something heroic, constant, something that no one else will be but must be if the Kingdom is to be built. Tell some one else what He has meant to you. Tell how it came about, tell it in a simple way, how it happened that you met God. Remember that there are others who would know the way, too! Have good habits with God. I mean do not use His name carelessly in your daily conversation; be in your seat at the appointed place and hour of worship in a spirit of reverence—and allowing nothing to take the place of the hour.

I know of nothing better to finally suggest for each one of us besides what I have already said except that each one of us can daily and definitely say, "God, our Father, we will not go back from Thee." And who knows but that this may mean the very saving of our souls!

Pilgrim Fellowship

"Youth at Work in the Church"

A. LANSON GRANGER, Jr., Editor

FELLOWSHIP AND ITS IMPORTANCE TO THE CHURCH.

A Talk before the Eastern Virginia Conference Fellowship

By BAXTER TWIDDIE.

The most lasting fellowship is that rendered by the church. What is fellowship? One definition is that "Fellowship is an association, or a joint interest of communion." One of the cardinal principles of our church is: "Christian character is a sufficient test of *fellowship* and of church membership."

Let me divide my talk into three points: God and man, Men—friends and neighbors, and people outside of our community.

There are many ways of seeking and achieving fellowship between God and man. In our church and Pilgrim Fellowship activities, we all strive toward this by our worship services, special services of communion perhaps at morn or at vespers, by group and private prayer, and other devotionals. Some of this may be found at home, but much of it is discovered in the sanctuary in fellowship with other men.

Between men and women, boys and girls, old and young, there is a spirit of fellowship through meetings at Sunday school, church and church organizations. Young people find fellowship in their group: Pilgrim Fellowship. The very name suggests many things. The fellowship between young people near and far, the fellowship of the spirit through the years, for there is a special and historical significance to the name *Pilgrim Fellowship*. We not only think of the historical importance of the name, but of the spirit and the brotherly love of those who were so named. Fellowship is the only word that adequately describes our organization. It was chosen to indicate unity without uniformity or standardization. It represents an actuality, not just a new organization. By combining the two words we have a group of Congregational Christian young people who are united by fellowship and who are pioneering with millions of other young folks to seek that path which will direct our ways to the building of a new world.

Fellowship reaches its highest manifestation in a summer camp or conference and surely in a national fellowship meeting. How are we to have this in our local groups? A member of a newly organized young adult class in my church was asked how the class was so successful in building up a small group of ten to a hundred members in such a short time. He went on to explain that when a visitor came to the class he was introduced to all by his first name, and the informal atmosphere helped to build a real spirit of lasting fellowship. We also hold monthly socials and fellowship gatherings. A sense of fellowship was one of the secrets of their success.

As Christians it is our duty to win others to Christ. Fellowship is one of the methods by which this can be done. We need fellowship among church members. No one organization should take this large responsibility upon itself, but all should cooperate in the task of sociability and harmony. Fellowship is essential. If we all work together and "put our eggs all in one basket," a better and more perfect church will be the result.

Next is the fellowship between people outside of our immediate community. There are several ways in which we share and worship with these people. Recently we observed World Communion Sunday, and in the spring we will celebrate a World Day of Prayer. On these days we are especially conscious of Christian peoples all over the earth. There are many world-wide organizations, including World Council of Churches, Christian Endeavor, etc. Our American Board of Missions helps us to keep in touch with Christians of many lands.

Let me conclude with a story told by Bishop Arthur Moore, and he termed it the most beautiful to come out of the ugly Chinese war: "The Allen Memorial Church in Shanghai is considered the mother church of Methodism in China. One day the minister of the Japanese mission asked the Chinese Christians to permit them to use their lovely and historic church as a place of worship for the many Japanese soldiers stationed in the

captured city. At first the Chinese hesitated, but after praying over it they granted permission, saying, 'We would not want the world to know that our doors have been closed to any group of people seeking to worship God.'"

A CHRISTIAN IS GRACIOUS.

CHRISTIAN ENDEAVOR TOPIC
FOR NOVEMBER 16, 1941.

SCRIPTURE: James 3:13-18.

Daily Readings—

Monday—A Gracious Suitor-To-Be—
Ruth 2: 8-12.

Tuesday—Gracious to a Friend's Son—
II Sam. 9: 6-8.

Wednesday—Gracious to His Mother—
I Kings 2: 19.

Thursday—An Ungracious Host—
Luke 7: 44-47.

Friday—Unity and Meekness Urged—
Phil. 2: 1-4.

Saturday—Considerateness Exhorted—
I Thess. 5: 11-15.

This topic, and the next two, will deal with three Christian virtues. They represent traits of Christian personality which need to be emphasized repeatedly.

Select three persons to make talks on the following subjects:

A Christian is gracious. By this we mean that he is full of love and kindness; he is always courteous and friendly in his relationship with others; he is cultured and refined in speech and action.

A gracious person is sensitive to the feelings of other people. He avoids speaking to them in ways that will hurt or offend them. He tries to see and feel as another would regarding a situation.

A gracious person is sympathetic and kind in his dealings with those who are especially unfortunate or handicapped. He is considerate of all forms of human weakness.

"A trifling good action done for love of God is worth far more than something great in which love has a smaller share. Everybody wants to attain to conspicuous and shining virtues, but very few seek after the lowly graces, the thyme and sweet herbs which grow beneath the shadow of the life-giving tree."—*Francis de Sales*.

For Further Thought—

Formulate a set of rules for gracious living at home, at school, in public places, on the highway.

Describe the most Christ-like person you know. As you think of parents, teachers, ministers, doctors, neighbors and friends whom you admire, what in them reminds you of the spirit of Jesus?

(Continued on page 11.)

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

UNION WITH CHRIST.

LESSON VII—NOVEMBER 16, 1941

PRINTED LESSON: John 15:1-10.

GOLDEN TEXT: *Abide in me, and I in you.*—John 15:4.

Jesus was a spiritual genius. He had a way of putting great and deep truths in simple, understandable language. The common people heard him gladly because he talked in their language. Today's lesson is an instance in point. Our Lord wanted his disciples to understand the intimate relationship that must exist between him and them if they were to make a spiritual impact upon the world, if they were to bear the fruits of the Spirit in their lives and labors. He puts this truth in terms they could understand—he talks to them in terms of a vine and its branches. They were simple, out-of-door men. They knew from observation and experience something about fruit trees and fruit, about the vines and the fruit of the vines. They had seen the vineyard-keeper pruning and working his vineyard, tying up a branch here, pruning a branch there, burning the dead branches when they had dried, cutting down the fig tree or other fruit tree that had ceased bearing or had become diseased, and giving special attention to the tree or vine that bore any fruit. This said Jesus was a parable of the relationship between him and his disciples. God was the true husbandman, Jesus was the True Vine, the disciples were to be the medium through which the Spirit of God found expression in the life of the world. Christians were to be good, and to be good for something. They were to be known by their fruits. And these results were the result of a quality of life, a spirit within man, the Spirit of God in Christ himself.

Rootage.

"I am the true vine and my Father is the husbandman." Jesus here deals with rootage. One might have ever so fine looking a vine or tree, but if it was not planted, if it did not find rootage in soil from which it could draw nourishment and sustenance, it not only would not bear fruit, it eventually would die. As always Jesus put first things first. It is idle to talk about the Christian graces or the Christian virtues unless one has the Spirit of Christ within.

It is as idle to expect one to bear the fruits of the Spirit apart from Christ as it is to expect a tree or a vine to bear fruit unless it has rootage. "Except ye abide in me, ye cannot bear fruit," said Jesus. A great many people today think that one can put on goodness from without, that culture and education can produce character. To be sure these things count. But the ultimate factor is the life of the spirit in the heart of man. Unless a man dwells deep in God, unless there is vital union between God and a man, unless a man abides in God through Christ, he cannot bear fruit. We need to give more attention to the culture of the soul, to the culture of the inner life. We need to take time to be holy. We need to take more time for worship. We need to allow God to work in us more, instead of merely trying to do more work for God. Many of us are trying to bear fruit apart from a life rooted in God.

Fruitage.

"I am the vine, ye are the branches; he that abideth in me, and I in him, the same bringeth forth much fruit." First, rootage; then, fruitage. We are to bear fruit. Christians are to be ornamental. They beautify life. But they are also to be useful. They are to minister practically to the world. Herein is God glorified, that we bear much fruit, and that our fruit remain. Indeed this, says Jesus, is one of the acid tests of discipleship—"and so shall ye be my disciples."

His hearers knew this was true. They knew that when a branch was broken off, it could not bear fruit. Even if it had fruit on it when it was broken off, the fruit would not come to fruitage. And if it did not have any fruit when it was broken off, it would never have any fruit. No roots, no fruits.

Fruit, more fruit, much fruit—these are the words Jesus used. Life is progressive. The reward of bearing some fruit is the capacity to bear more fruit. On the other hand fruitlessness involves a fearful penalty. There is no standing still in the Christian life. It is inexorable in its demands for growth and development. As Dean Brown says, "The man who walks with God must keep going or moving. His inner life must advance, keeping step with the divine purpose for him. It is a living, moving, ac-

complishing Christ with whom we have to do. He will go on without you. If you would abide, you must act."

All of this is a searching word. It comes to stab us out of our complacency, and to stir us up from our self-sufficiency. How often we think we are good folks, just because we are better than some other folks we know. How often we are tempted to take it easy because we have already done so much. How prone we are to do just enough to get by. How often we are so busy doing things for God (supposedly) when we will not take time to allow God to get a good chance at us. One wonders sometimes if a great deal of so-called "church work" is not just a window-dressing to cover up an empty, inner life. It is so comparatively easy to be decent. But it is quite another matter to be fruitful. And yet it is by our fruits that we shall be known. This does not mean, of course, that goodness itself is not a fruit of the spirit of God in our hearts. But true goodness is vital and positive and fruitful in good works, in conduct as well as in character.

PILGRIM FELLOWSHIP.

(Continued from page 10.)

We need to practice the art of gracious living. It does not depend upon rules alone, but on our sincere inner desire to put others at ease. "Politeness is to do and say the kindest thing in the kindest way."

Think how your Christian Endeavor may encourage Christian living.

Suitable Hymns—

"More Love to Thee, O Christ."

"I Would Be True."

"A Charge to Keep I Have."

S. E. M.

FROM A VETERAN PASTOR.

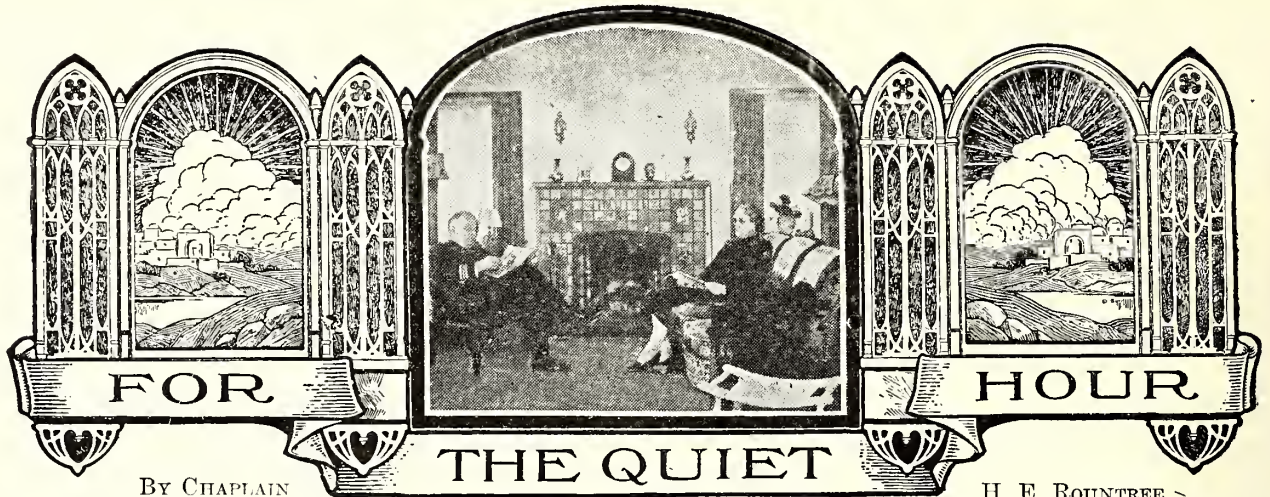
(Continued from page 7.)

schools, will have charge next Sunday.

Rev. Mr. Butler, who came to Gulph Church December 1, 1911, will observe the fifty-seventh anniversary of his pastorate, Saturday, November 1.

Since he became pastor at the Gulph Christian parish, the church has progressed rapidly in its religious service and financially. The church's 108th anniversary was recently celebrated, at which time Rev. Mr. Butler officiated at his final special service.

His farewell sermon topic Sunday morning was "Man in His Relation to Human Society." Hundreds extended farewell greetings after the services.



BY CHAPLAIN

H. E. ROUNTREE -

MONDAY.

HAVE FAITH.

"*Thy faith hath made thee whole.*"
—Matt. 9: 22.

"*Thy faith hath saved thee.*"—
Luke 7: 50.

William James, the psychologist, once wrote, "Act faithfully and you really have faith, no matter how cold and dubious you may feel. It is your purpose God looks at, and not your feelings about that purpose. Your purpose or will is therefore the only thing you need to attend to. Let your emotions come and let them go just as God pleases and make no account of them either way. They really have nothing to do with the matter. They are not the indicators of your spiritual state but merely the indicators of your temperament or of your physical condition."

Prayer—Our Father, we believe, help Thou our faith. Give us the unction to see that we must not yield to our feelings or emotions to judge the ultimates. Thou art—and we want to live daily in that consciousness. *Amen.*

TUESDAY.

DON'T GIVE UP.

"*Though he fall he shall not utterly be cast down; the Lord upholdeth him with his hand.*"—Psa. 37: 24.

"*For the Lord . . . forsaketh not his saints; they are preserved forever.*"—Psa. 37: 28.

"*And he that hath clean hands shall wax stronger and stronger.*"—
Job 17: 9.

"*. . . shining more and more unto a perfect day.*"—Prov. 4: 18.

"*He that endureth to the end, the same shall be saved.*"—Matt. 10: 22.

"*And no one shall snatch them out of the Father's hand.*"—Job 10: 28.

Faithful unto the Lord through thick and thin is the guarantee of a happy end. Between our failures and our successes, often we hardly know where we are. Sometimes when we

are struggling for some goal believing that one more effort will reach it, it disappears and is gone, and we give up the sponge. But our Bible teaches us that "there is no failure except in giving up."

Pray as these thoughts may inspire you.

WEDNESDAY.

THE TOP.

"*He becometh poor that worketh with a slack hand; but the hand of the diligent maketh rich.*"—Prov. 10: 4.

"The higher men climb, the longer their working day. And any young man with a streak of idleness in him may better make up his mind at the beginning that mediocrity will be his lot. Without immense, sustaining effort he will not climb high. And even though fortune or chance were to lift him high, he would not stay there. For to keep at the top is harder almost than to get there. There are no office hours for leaders."—*Cardinal Gibbons.*

Prayer—Our Father, we thank Thee that there is religion in living and in our career, and that it is that religion persistently followed that insures success. Grant this unto us, we pray. *Amen.*

THURSDAY.

THE RICHEST.

"*Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me.*"—Matt. 25: 40.

One has preached this gospel all his life, quoted it many times in sermons, and yet never used it as a text for a sermon. Astonishing! For it is the heart of our religion. He is richest in Christian experiences who, having perfected the functions of his own life to the utmost, does most for others, both personally and by the things he possesses.

Prayer—Our Father, we have come short of the standard of our Lord Jesus Christ in unselfishness. Grant that each day we may have the faith and the courage to struggle on for the good of others. *Amen.*

FRIDAY.

YOUR RELIGION.

"*Dearly beloved, . . . have your behaviour seemly . . . that they who may hate you may by your good works, which they shall behold, glorify God.*"—I Peter 2: 11-12.

Please turn to this text and read it as you find it in your Bible. The above is an abbreviation of the Good-speed rendition. It is exactly the kernel of the whole. It teaches us that our religion is good if it is vital and active, if it nourishes our confidence and enables us to see the infinite value of our existence; if it inspires us to what is best and makes us hate evil; if it makes us know that there is something beyond, that we must attain; and if it renders duty more dear to us. Little matter then what its name and what church we belong to. We are bound continually to God. *Amen.*

SATURDAY.

THE TRUTH.

"*What is man, that thou art mindful of him? or the son of man, that thou visitest him? Thou hast made him a little lower than the angels; thou crownest him with glory and honor, and didst set him over the works of thy hands.*"—Heb. 2: 6-7.

Everything in the world is for the good of man, and man has been created big enough to handle it all for Him who made it and gave it to him. In this generation man seems to have gone far away from the divine in life and is concerned most with the material for his own gains. When we attempt to appraise all that life reveals, we are compelled to bow

(Continued on next page.)

DELIGHTFUL ENCIRCLEMENT.**AT THOUSAND ISLANDS.**

Our visit to Thousand Islands was a bit of surprise. We have always wanted to see this beauty spot of America since we have known about it. We had not planned to do so at this time, rather we had given up the thought to do so. And yet, as we came so close to the place we could not resist the temptation. We arrived at Alexander Bay on a Sunday evening just in time to take the night trip. The boat had left ahead of schedule, so they gave us a speed boat to overtake it. In all our experience with boats during our twenty-three years in the Navy this was the fastest and the most thrilling we had ever had. The spray from the propeller was flying high in the air and the swathe cut in the great St. Lawrence River threatened to ruin part of it. (Pardon this exaggeration.) The panorama of these islands at night produced a constant "O" and "Ah" by the spectators. On the following day we took the international trip which fairly completed the entire island area. Passing through the channels and weaving in and out through these islands, both in the American and Canadian waters, presented an ever changing panorama in newness of beauty and charm. Every island is privately owned and is the summer estate of the fabulously rich. The palatial homes that occupy them are objects of magnificence and charm. It was rather tragic to observe, however, that a great many of them were closed and dark. We were told that this was due to the war and to the defense work of our country and Canada. Most tragic of all is the famous unfinished Boldt's Castle on Heart Island. This structure was erected by the well known George C. Boldt of New York City. It was to have been a summer residence of him and his family, costing approximately three million dollars. After spending about a million upon it, the wife died and the work stopped. It was not long after that when Mr. Boldt himself passed away and the project became a museum for commercial purposes. The home was to include 350 rooms and 80 baths. A great many of the architectural details have been preserved and it is now one of the outstanding showplaces of the islands. Naturally, we think, one asks, "What can one small family do with a home so extensively stupendous and colossal?" It is the repetition of one of the tragic lessons of the ages, that at the time one is ready to live as he wishes in this world, and says, "I will pull down my old barns and build

greater ones, and have a good time," then the Master of life says, "It is finished. This night thy soul shall be required of thee." We are in this world for something more and greater than personal selfishness, and when our work is done we may expect to be called. The thing that is to be finished is the work of life and not our selfishness nor our temporal estate. The great expense of such projects, however, though never coming to completion, is not altogether wasted, for it stands an everlasting silent messenger of frugality to the oncoming generations. And indeed the building of such projects is not without its benefits. The people of Alexander Bay revere the memory of Mr. Boldt. He was kind and good, they say. He did much for Alexander Bay, and he gave employment to hundreds of people in that area for a great number of years. After all, this project is one of the monuments of time that adds interest and glamor to this garden spot of the world. The Indians called this spot "Manitona," "The garden of the great spirit." They pictured, we are told, the happy hunting grounds of their dreams as akin to the beauties of Thousand Islands.

Enroute from Alexander Bay to Niagara Falls we were the guests of Rev. R. H. Peel and his family, at Barker, N. Y. Brother Peel is well known in Eastern Virginia, bred and born in Nansemond County and brought up in Liberty Spring Church. It was from that church he emanated as a young minister when I was a boy and it was in the Eastern Virginia Conference he was so well known for so many years of the first years of his ministry. By the fortune—or the misfortune—of ecclesiastical turnings-over of pastors, I became his successor at the church at Waverly, Va., in the year 1903, thirty-eight years ago. Since then we both have become old men, he looking almost as young as he ever did, barring his white hair and a few marks that are unmistakable. The renewal of this friendship was very inspiring and spiritually invigorating. We left them with a prayer that we might meet again.

The visit to Niagara Falls was the accomplishment of one of our life-time aspirations. For various reasons we could not make it on our honey-moon thirty-five years ago, back in 1906, as so many do and have done before. Now we have seen it, and today it lingers in our memory as a spectacle of wild, lashing, surging fury of a mad and desperate stream plunging downward and onward in its urge to reach the great Lake of Ontario. Why

should this spot especially be used for honey-mooning? If it is symbolized, it is terrible. No printed word can adequately describe the magnificent display of nature's eternal power as seen here. So grand is it that it is an unforgettable picture at any time, but when this magnificence is enhanced by the artificial lighting of various colors at night, we leave you to imagine its glory. To behold all the waters of this great river precipitate itself from the heights of two hundred feet with a roar that is heard for miles is an overwhelming demonstration of the wonders of this old earth. It was here also that we made some new acquaintances and friendships which in our memories add to the personal interest of this place.

(To be continued.)

H. E. ROUNTREE.

THE QUIET HOUR.

(Continued from preceding page.)

our heads in reverence and humility and ask with the psalmist of old, "What is man, O God, that thou art mindful of him?"

Prayer—Dear heavenly Father, create within us more and more concept of the divine in us, and the divine in life, and the divine in things, and grant that we may live unto Thee accordingly. *Amen.*

SUNDAY.

Being mindful of our influence on others, our presence and participation in spiritual worship at the church today may help to create the spiritual atmosphere that will bless the lives of others and point them to God.

PIEDMONT COLLEGE

Due to the generosity of Miss Cora A. Babcock, Cooperstown, N. Y., the college is able to construct one of four fireproof cottages needed to provide fireproof housing for its girls. The building is designed to provide a large living room with fireplace, a kitchenette, a matron's room, and accommodations for twenty-four girls. Thus commences the realization of another Piedmont dream.

Recently welcomed to the staff is Dr. C. B. Loomis, formerly director of the Greenville (S. C.) County Council for Community Development. Dr. Loomis is in charge of the freshman program that is providing a curriculum tailored to meet the needs and develop the interests of each student. Piedmont is proud of the fact that for three years it has balanced its budget. This achievement was due in large measure to sacrificial giving on the part of its many friends.

The Orphanage

CHAS. D. JOHNSTON, Supt.



The Little Children at the Christian Orphanage Love Each Other.

Dear Friends:

Thanksgiving Day will soon be here. All of us have much to be thankful for. Our country is not in war. When we realize what other countries are going through and that their fine young manhood is being killed by the thousands, how thankful we should be that we are at peace. God has been good to most of us and blessed us with a home in a land of liberty where we can worship him under our own vine and fig tree.

At this Thanksgiving season we want to appeal to you to remember our little children here when the Thanksgiving offering is taken in your church. Please help make it a liberal offering. We are anxious, indeed, to reach our goal for this year. We have quite a long way yet to go. We feel sure that if every one will take an interest in seeing to it that we reach it, we will have no trouble.

We trust that the good ladies see to it that the children have a chicken dinner for Thanksgiving. They will expect it. We have two chicken dinners for them each year—Thanksgiving and Christmas.

The good women have always sent in several coops of chickens for our Thanksgiving, and the children have always enjoyed the Thanksgiving dinner.

We have a group of fine little boys and girls here. They are appealing to you for a chance in life. They have no one to help them. Remem-

ber them at Thanksgiving time, either through your church and Sunday school or mail a check to—

CHAS. D. JOHNSTON, Supt.,
Elon College, N. C.

REPORT FOR NOVEMBER 13, 1941.

Amount brought forward \$13,142.90

Sunday School Monthly Offerings.

Eastern N. C. Conference:
Oak Level\$ 2.00
Beulah 5.00
Shallow Well 7.50
Lebanon 3.60

N. C. & Va. Conference:
Greensboro, First\$ 10.19
Lebanon 1.25
Happy Home 35.09
Durham 16.75
Concord46
Happy Home 6.03
Ingram 4.66
Belew Creek 2.88
Apples Chapel Church ... 47.70
Apples Chapel S. S. 33.40
Gibsonville 31.00

Western N. C. Conference:
Flint Hill (M.)\$.50
Pleasant Union 2.48
Pleasant Cross 2.25
Needham's Grove 1.34
Pleasant Hill 9.52

Eastern Va. Conference:
Liberty Spring\$ 7.00
Mt. Carmel 7.30
Bethlehem 5.06
Rosemont 29.71

Valley Va. Conference:
Palmyra\$ 2.00
Timber Ridge 3.05
Linville 7.18

Alabama Conference:
Lanett, Adults Class ...\$ 6.00
Special Conf. Collection . 55.81
East Ala. Assoc'n, J. W. Payne, Treas. 56.18

Georgia Conference:
Mr. Jim Culpeper 1.00
Vauceville, Oct.-Nov. ...\$ 2.00

Thanksgiving Offerings.

Western N. C. Conference:
Liberty, T. W. Trogdon 5.00
Valley Va. Conference:
Beulah 15.00

Individual Thanksgiving Offerings.

John Sprunt Hill\$ 25.00
Mrs. Mollie Hiels 5.00
Mrs. Ben Holdeu 15.00
Mr. & Mr. R. L. Smith .. 10.00
Miss Minnie Johnston .. 5.00
T. M. Stroud 3.00
Mr. & Mr. Jas. N. Williams, Jr. 50.00
R. L. Ellis 25.00
T. E. Powell, Jr. 25.00
Alfred W. Haywood 25.00
Gibsonville Development . 10.00
O. F. Smith 500.00
Junius Parker 50.00
Mr. & Mrs. H. Barney .. 5.00
Julian Price 25.00

Special Offerings.

Men's Bible Class, Rosemont S. S., support of Robert Currin\$ 12.50

Mr. Cooke 36.00
C. M. Horner 5.00
Mr. Fespermon 4.00

57.50
Total for week \$ 1,261.39

Grand total \$14,404.29

FOREIGN MISSIONS REPORT, EASTERN VIRGINIA CONFERENCE.

(Continued from page 8.)

will of God; it is the result of selfishness, and greed, and jealousy, and sin of men and nations. It is a denial of the spirit of brotherhood and the basic unity of mankind. It is going to produce a terrible spirit of revenge. And the only institution, or at least the one above all others, that offers any hope to hurt humanity in our modern world is the Church of Jesus Christ, and its message of the love of God, the brotherhood of man, and the spirit of good will and love. The gospel of Christ offers the only sure basis of a new order that gives any promise of abiding. Now more than ever missions are needed.

This is all the more reason why the churches of America, in a land where industry is booming, in which money is seemingly so abundant, and in which the church is unhindered, either by interference from the state, or by revenge of war, are under obligation to bear extra burdens of missionary-minded people, and so to fulfil Christ's law of love. Our American Board of Commissioners for Foreign Missions is alert and alive to the situation. They are trying to meet it with statesmanlike policies and with courageous spirit. The work of our own missionaries, as well as of the missionaries of other denominations, in war-stricken countries has been of a heroic nature and inspiring spirit. Even in times of war there are great and open doors before us. Only the lack of men and of money prevent us from entering through them into a wide field of Christlike service. We dare not fail in the hour of our high privilege and great responsibility.

We can do something about it as churches and individuals. We can see to it that the missionary emphasis is given its rightful and proportionate place. We can organize and educate to better advantage. We can see to it that our Sunday schools give a monthly offering to missions, that our benevolence budgets are underwritten and raised, that missionary literature is made available to all age groups, that special appeals from the Mission Board are heeded. We can also un-

(Continued on page 15.)

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational and Christian Churches.

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Marriage or obituary notices of not over 125 words will be published free. All over 125 words, 1c a word, cash with notice. Notices should be confined to 250 words.

FOREIGN MISSIONS REPORT, EASTERN VIRGINIA CONFERENCE.

(Continued from page 14.)

undergird the mission cause with our prayers, as well as our purses. And is it expecting too much to ask that from the churches of our Conference there should come some of our finest young men and young women, who will dedicate themselves to the high calling of God as missionaries?

Grateful thanks are hereby given to those who during the past year have made possible an increase in missionary giving in our Conference and our Southern Convention. As usual the women have led the way. Special mention is given to Col. J. E. West who has given so lavishly of his time and his thought to this phase of our work, and to whom much credit is due for the fact that for the first time in many years receipts for missions in the Convention went over the \$20,000 mark. The Atkinson Memorial gifts

were an inspiration in size and effort. We thank God and take courage.

We are pleased to report that, through the courtesy of the American Board, and with the cooperation and support of the office of the Promotional Secretary and the Mission Board, Miss Angie Crew, for many years one of our ablest missionaries in Japan, has been assigned to the Southern Convention and is now available for varied services in the churches and organizations of our Conferences. Miss Crew, by training and by experience, is eminently fitted for this work, and it is hoped that our people will avail themselves of her service. We commend her to you.

We also feel that the office of Pro-

motional Secretary is contributing a great deal to the cause of missions in an educational and inspirational way. We hereby express our gratitude for this service.

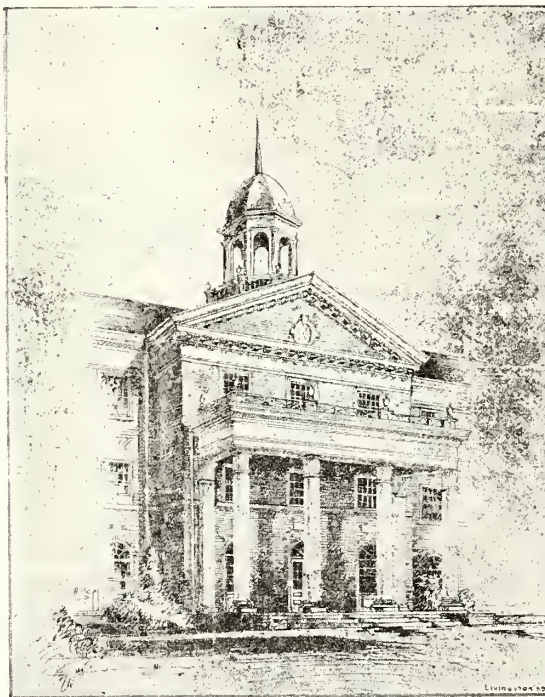
H. S. HARDCASTLE,
 JESSE H. DOLLAR,
 MRS. B. D. JONES,
Committee.

Most of us know some in whom the perfection of Christian saintliness has reached a miracle of refinement. A certain dignity and detachment, a certain grace of holiness, seems to attach to such natures, and they attain a charm given by nothing else; neither by high birth nor by high culture.—*Selected.*

ELON COLLEGE

Founded by the Christian Church in 1889

A CO-EDUCATIONAL INSTITUTION OF HIGHER
 LEARNING OF THE CONGREGATIONAL
 CHRISTIAN CHURCH



ENTRANCE TO ADMINISTRATION BUILDING

Elon College is located in the piedmont section of North Carolina. The climate is invigorating and healthful. The natural beauty of the campus is enhanced by careful landscaping.

The definite religious atmosphere of the College and its modern equipment provide the very best facilities available for the training for religious leadership.

The rates are most reasonable.

LEON EDGAR SMITH, President

Elon College

North Carolina

A Church Editor's Creed

I BELIEVE IN GOD, and in His revelation of Himself to the world through Jesus Christ and through the Church, which is the Body of Christ.

I BELIEVE in my fellow-man, and in his ability to respond to that revelation and to find in Christ the Way, the Truth, and the Life.

I BELIEVE in the ministry of the religious press, and in its power to "publish glad tidings" as a part of that revelation, and of man's response to it.

I BELIEVE that I have a specific vocation to this ministry of the religious press, as definitely as does any man to any ministry; for "He gave some, apostles; and some, evangelists; and some, pastors and teachers"—and some editors and publishers.

I BELIEVE that I am called (within the limits of my ability) to interpret the world to the Church, by the evaluation of current events in terms of Christian ideals, and by seeking to show the Purpose of God underlying the cross-purposes of men.

I BELIEVE that I am called to interpret the Church to the world, by expressing the Christian attitude toward current problems, and by seeking to show the moral and social implications of the Christian religion in the world of today.

I BELIEVE that it is my duty and my privilege, with charity toward all and malice toward none, to give constructive leadership in the applications of the timeless precepts of the Catholic Faith to the ever-changing conditions of a church, a nation, a social order, and a world in the throes of basic transitions. And to endeavor, so far as in me lies, to re-orient man and society toward God.

TO THAT END, I will be constant in prayer, seeking the guidance of the Holy Spirit and never writing anything without a silent petition that it may be to the glory of God and the building of His Kingdom; I will be tolerant of criticism, realizing that I cannot always be right and that it is not my will but God's that I am seeking to express; bold to proclaim what I know to be true, without fear or favor; frank to admit my failures and shortcomings; quick to praise, without fawning; constructive in criticism, without fault-finding; slow to anger, without forgetting that righteous indignation is a part of man's God-given conscience.

I WILL SEEK the spread of Christ's Kingdom throughout the world; the unity of His Church on the solid foundation of the Catholic Faith; and the building of a Christian society; that His will may be done on earth as it is in heaven. Amen.

The CHRISTIAN SUN

REPRESENTING THE SOUTHEAST CONVENTION OF CONGREGATIONAL AND CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOL. XCIII.

RICHMOND, VA., THURSDAY, NOVEMBER 20, 1941.

No. 47.

Let Us Give Thanks!

By CLARENCE A. VINCENT

Let us give thanks:

For croton and forget-me-not
That grow within my garden-plot,
For sun and moon and stars that shine
And light and warm this world of mine;
For trees whose branches intertwine
And grapes that hang upon the vine;
For valley and its winding stream
Upon whose banks I sit and dream;
For hill and mountain towering high
Whose head is hidden in the sky;
For desert stretching far and wide
And ocean with its endless tide;
For what the microscope reveals
That to the mind makes its appeals;
For what the telescope draws near
From the vast reaches of the sphere;
For Freedom that the Nation gives
To him who in this country lives;
And for the larger life to be
When every person shall be free;
Till Faith and Love shall reign supreme—
The rich fulfillment of each dream;
For Hope and Courage in the fight
To stand unwavering for the right;
Until at last Love shall prevail
And life's best things for all avail—

Let us give thanks!

LET THERE BE LIGHT

NEWS AND VIEWS

The world's greatest need is peace, but it cannot come until men are willing and determined above all else to have God's will done on earth as in heaven.—*Franklin N. Parker.*

We don't know whether we should be thankful this week or next. Possibly two Thanksgiving Days a year are not too much after all. Just try counting the things we have to be thankful for and see.

Beulah Congregational Christian Church, near Zebulon, N. C., has called the Rev. J. Lee Johnson to minister to its members during the next year. He will assume his duties the second Sunday in December.

A revival meeting was held last week at Bethel Church, Elkton, Va., with the Misses Frances Northridge of Ireland and Mattie Golightly of Boyce, Va., conducting the services. The pastor, Rev. A. Greig Ritchie assisted.

Brother C. D. West, president of the Eastern Virginia C. M. A., writes: "I am terribly sorry that due to my own error, the Call for the Christian Missionary Association was given incorrectly last week. The date should have been given as Tuesday, December 9." The corrected notice is reprinted in this issue. Delegates and visitors will please heed.

The poem on the front page this week, "Let Us Give Thanks," is from the pen of one of our veteran ministers, Rev. Clarence A. Vincent. No doubt our readers will remember the article which appeared in THE SUN sometime ago upon the occasion of his retirement. We should be thankful for him and the many other veterans of the Cross who have served us so well.

We learn through a note from Chaplain H. E. Rountree, San Diego, Calif., that he had a collision on the evening of the eleventh. Those in the car were the Chaplain, at the wheel; Mrs. Rountree; Mrs. Annie Angel, a nurse; Mrs. Florine Hosier, formerly of Suffolk, Va., and sister of Brother Walter Hosier of Suffolk; and Mrs. Lillian Twitty, daughter of Mrs. Hosier. Mrs. Hosier died about two hours after the accident. The others suffered only cuts and bruises and

were confined to the hospital only a few days.

Lexington Hall, who for the past three and one-half years has set the type for THE CHRISTIAN SUN, answered the call of Uncle Sam on Wednesday of last week. He set most of last week's issue, staying on the job till Tuesday night. We will give his address as soon as we receive it, and know that he will appreciate postcards from any who may wish to send them.

In this issue of THE SUN we are running, almost in its entirety, the Keynote Address by Dr. Russell Henry Stafford, minister of Old South Church, Boston, and president of the American Board of Foreign Missions, before its 132nd Annual Meeting in Springfield, Massachusetts, on November 4, 1941. The address is is more lengthy than the usual article, but is well worth reading.

Rev. O. D. Poythress concluded a one week's series of meetings in the Richmond, Virginia, Church last Friday evening. There were three additions to the church that evening. Two others joined the previous Sunday. There are prospects of additional accessions in the near future. Mr. Poythress celebrated a birthday last Friday, eating his birthday dinner in the home of Mr. Theo Kelly. Mr. Kelley's son, Master Beverly, was twelve years old the same day. A third birthday was that of Mr. Annie M. Brown, district Missionary Superintendent. The three were present at the Friday evening service.

On Sunday, November 9, the Burlington Church observed Home Coming and Family Sunday. Dr. G. O. Lankford, pastor 1921-1934, preached the sermon of the occasion to a congregation overflowing into the Sunday school auditorium. The articles of organization together with the names of the charter members of the church were read. As the roll of past pastors was called, those present who had sat under their ministry signified so by raising their hands. James Broner Tollison, Jr., was christened and ten new members were received. A feature was the singing of a hymn by the "Old Choir." At noontime a picnic-dinner and a season of fellowship were enjoyed.

STANDING COMMITTEES OF THE WESTERN N. C. CONFERENCE.

Mr. George T. Gunter, Secretary of the Western North Carolina Conference, reports the following standing committees for the ensuing conference year:

- Executive*—Revs. H. V. Cox, G. O. Lankford, T. J. Green.
Home Missions—Revs. T. J. Green, J. U. Fogleman, J. Q. Pugh.
Foreign Missions—Revs. M. A. Pollard, D. M. Spence, G. M. Talley.
Christian Education—Revs. E. Carl Brady, A. L. Granger, Jr., D. M. Spence.
Ministry—Revs. G. O. Lankford, M. A. Pollard, T. J. Green.
Evangelism—Revs. J. Q. Pugh, Kenneth Register, B. H. Lowdermilk.
Sunday Schools and Christian Endeavor—Rev. D. M. Spence, Thomas Lowe, Geo. T. Gunter.
Stewardship—Revs. B. J. Earp, A. L. Lucas, A. L. Granger, Jr.
Superannuation—Revs. J. U. Fogleman, D. R. Moffitt, and A. L. Davis.
Religious Literature—Revs. G. M. Talley, W. C. Martin, D. R. Moffitt.
Ministerial and Church Ethics—Revs. A. L. Granger, Jr., G. O. Lankford, T. J. Green.
Moral Reform—Revs. Kenneth Register, A. L. Lucas, M. A. Pollard.
Program—Revs. H. V. Cox, T. J. Green, and Geo. T. Gunter.
Ministerial and Church Relations—Revs. E. Carl Brady, A. L. Granger, Jr., D. M. Spence, and B. S. Lawrence and C. L. Bray.

VIRGINIA VALLEY MISSIONARY CONFERENCE.

The Missionary Conference of the Valley of Virginia is looking forward to a very busy year. When the conference met last summer, Mrs. Monroe Harris, President of the Women's work of the Southern Convention, not only gave a most worthwhile address, but her very presence was an inspiration to all there. At that meeting the following officers were elected for the ensuing year:

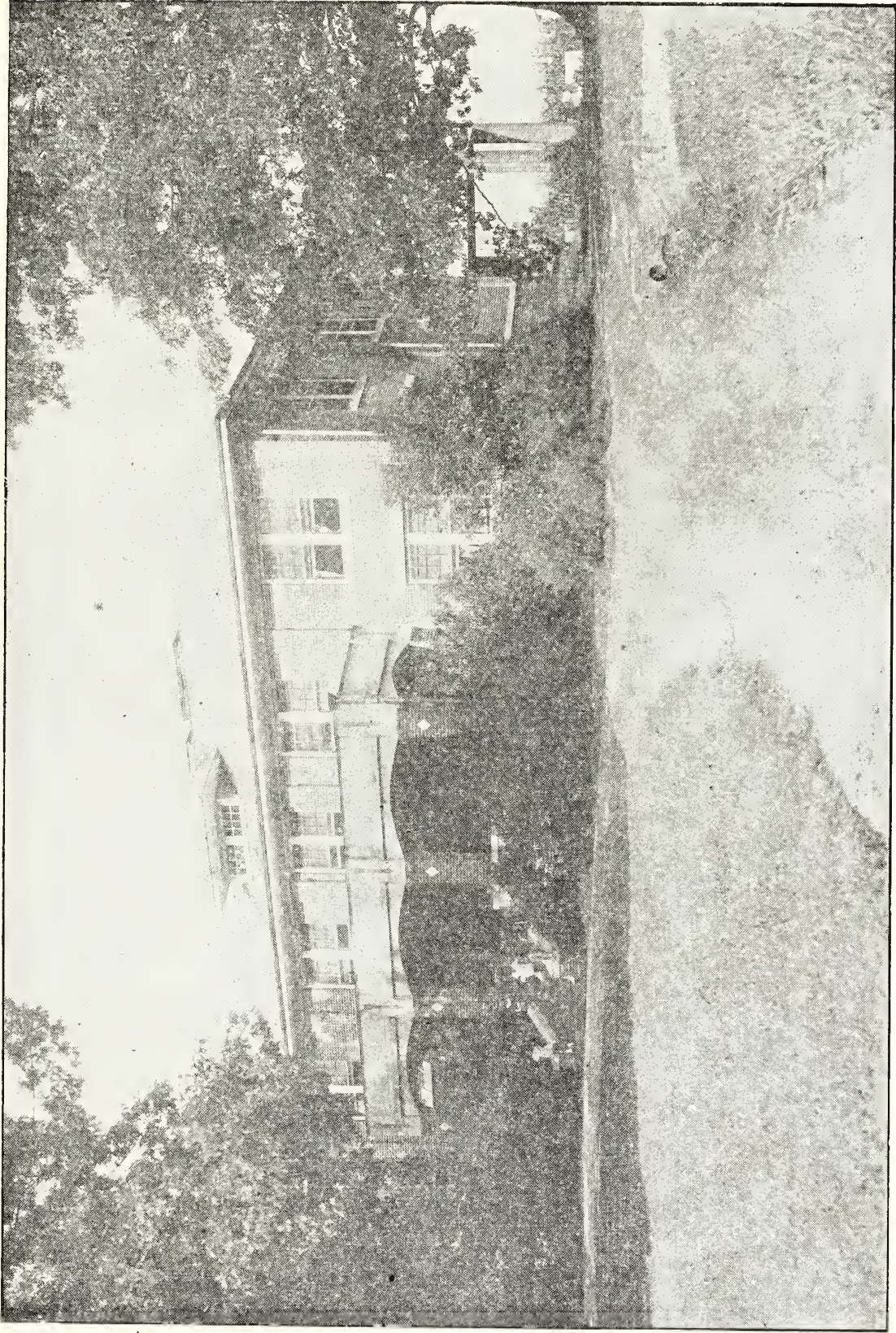
- President, Mrs. A. W. Andes.
 Vice President, Mrs. Lena Rothgeb.
 Secretary, Miss Helen Showalter.
 Cor. Secretary, Mrs. B. F. Frank.
 Treasurer, Miss Verdi Showalter.
 Superintendents: Women's Work, Mrs. A. Greig Ritchie; Young People, Mrs. R. A. Whitten; Cradle Roll, Mrs. E. M. Spitzer; Spiritual Life, Mrs. R. E. Newton; Literature, Mrs. A. J. Sours; Life Memberships and Memorials, Mrs. E. W. Cather; Friendly Service, Mrs. Lena Rothgeb.

The Mission Board of the Valley
 (Continued on page 13.)

Make It a Real Thanksgiving for Our Little Children

C H R I S T I A N

O R P H A N A G E



We Are Depending Upon You For Your Very Best Support



THANKSGIVING AND PRAYER.

This annual occasion offers an opportunity for the cultivation of the prayer life. Thanksgiving may become perfunctory and monotonous, or it may flourish and ripen like the fields of grain at harvest time. Thanksgiving may skim the surface of reality and become mechanical and meaningless in its expression, or it may constantly explore the riches of God's grace.

Discipline is needed in this important area of life. The mystics recommend a definite time and place of prayer, a deliberate recalling of the minute details of God's mercy, and some note of these in definite form as food for thanksgiving. They remind us that a genuine sense of God's goodness and a heartfelt acknowledgement of it are both deepened in flavor and widened in outlook by such noting of details, and by some memorial to insure remembrance.

The writer vividly remembers a sermon delivered by Dr. John Hutton in New York many years ago. His text was, "When ye pray, say—"; and Dr. Hutton insisted that prayer should not be left to the mercy of caprice or a mood, but that one should strenuously adhere to the habit of "saying" in praying, and this habit will induce the appropriate mood. These sin-stained natures of ours do not spontaneously and regularly overflow with gratitude. A faithful adherence to the practice of thanksgiving is a way to kindle emotion and to make clear the vision of God's goodness. Our joy in Christian experience is multiplied through each memory and the eager expectation of continued mercies is steadily developed.

Thanksgiving should be subjective and objective. Subjectively, it is not a retreat but an exploration. Past all misfortune and suffering, the devout find nuggets of God's grace, unmistakable tokens of His manifold and unlimited goodness. Here the grateful worshipper experiences the therapeutic value of prayer as he kneels before the Physician of souls. Objectively, the saint becomes the historian, gratefully remembering God's repeated deliverances and finding in these historic instances the incentive for and assurance of future conquest in spiritual warfare. The habitual prayer of thanksgiving is essential to radiant and victorious Christian living.

THANKSGIVING AND DEMOCRACY.

No little excitement and criticism has been caused by a letter from Mayor LaGuardia, in his capacity as Director of Civilian Defense, to leading clergymen throughout the country urging them to designate Sunday, November 16th, as "Freedom Day." The sermon outline that went with it stressed the role of religion in the founding of this country and the importance of the freedom of religion among the principles that have guided its development.

Dr. Charles Clayton Morrison, the editor of "The Christian Century," characterized the "canned sermon" as an "unspeakable insult to the clergy of the United

States. Who would have imagined that an agency of the American government would go so far as to tell preachers what to preach and actually to provide the outline of a model sermon for them to follow? Hitler and Goebbels never went further. Totalitarianism is already here. LaGuardia's request will soon grow into demand. The preachers must present arms. The government thinks it can guarantee the right kind of preaching by presenting each pastor with a canned sermon and a text of Holy Scripture printed on the label. I predict that when the preachers of this country receive this offer there will go up a shout of defiance."

Our conscience is stirred, not by the publication and circulation of a canned sermon, but by the ideological warfare that is now in progress. How true it is that we are scarcely aware of the value of what we have until it is contrasted with what others have not, and fail to appreciate what is ours, particularly when it is inherited or given us free—such as health, eyesight, wealth, friends, and freedom—until we are in danger of losing it! How many of us really appreciated what we have inherited or possess—our lands, our liberty, our democratic system of government, and the freedom of thought, conscience and speech which we enjoy under it—until Hitler assailed this way of life?

May we not appropriately thank God that our democracy has roots, deep roots, both historic and psychological? May we not strive to educate a citizenship and a churchmanship spiritually-minded enough to carry our democracy toward a high and noble end?

The suggested sermon traces the interdependence of religion and democracy, and concludes:

"Beyond the darkness of this present conflict lie the days when men will rebuild the world. Even greater than the need of this hour will be the need of that. Great events will need all the vision and courage of the best men to mold them, so that every one of us will have to be greater than he has ever been. Even in these devastating hours we must prepare ourselves to be adequate for that beckoning way.

"Fortunately we shall not have to come to it without guides from past experience. Here in the United States, with all our errors, we have demonstrated that people coming from all nations and creeds can live together in peace and build a strong fellowship of men. We have no place here for racial intolerance or religious bigotry. We have demonstrated that freedom for all can work. . . .

"Thus, as we remember the goodly gift of freedom which is ours, let us offer a prayer of thanksgiving to God for the noble efforts of those who made our liberties possible, and let our thanksgiving issue in the consecration of ourselves to the carrying on of the work they so nobly began. In gratitude and in devotion, free men in the excellent fellowship of faith, we can go forward not only to create a nation dedicated to liberty but to build a world of brotherhood fit to be called the Kingdom of God."

R. L. H.

The Breath of Life

By DR. RUSSELL HENRY STAFFORD,

President of the American Board of Foreign Missions.

For the third successive year the American Board convenes in annual meeting in a world at war. Far from abating, the conflict still involves more and more peoples in its tension and turmoil. A crisis on an inconceivable scale has overtaken mankind. And this is crisis in both senses. It is judgment upon the stupidity and crookedness of many nations, indeed in some degree of them all. And it is a turning point of history, out of which our race will emerge, for weal or woe, into a new era of indefinite duration. Confronting this situation, with all it involves of obstruction and opportunity for our cause, we shall be well advised to examine again what this cause is, and take stock of our position.

We have not to remind ourselves of where we stand, for it is characteristic of the enterprise to which we are dedicated that it never stands—it moves. Our representatives overseas, and we as their backers, are in the van of the Christian movement. We are not besieged in a stationary fortress, but are out in open country on the front lines. To give up, or even to entrench, in quest of safety, would be apostasy. Taking stock of our position means getting our bearings to make sure that we are on the line of advance instead of off the track.

Nevertheless, if this movement is to be sustained our minds and hearts must be at rest, even as our strategy and tactics evolve intrepidly to suit the terrain we enter and the obstacles we meet. We must be clear as to the objective of the total campaign, and the resources within our reach for carrying it out. In other words, we cannot stand up and follow our leader unless we have equilibrium.

A wind of death is sweeping over the earth. The imagination recoils from attempting to picture the destruction of human beings now under way. The wind of death is mowing down men and women and children in a most monstrous and abominable massacre of all time. What have we of hope for man through the many morrows, that can at all offset the horror of this frightful spectacle?

We have the perfect offset and entire assuaging of this terror in our keeping. For we are channels of God's breath of life. It too is sweeping over the earth, as surely as man's Wind of Death. And it blows far

more steadily—never letting up, indeed, in time of war or peace.

Away back in a primitive creation myth from the dawn of Hebrew-Christian faith it is written of man's beginning, "The god Jahve formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." That mighty metaphor of the breathing of God upon man has been taken up, first by Hebrew seers and then by our Blessed Lord and his apostles, into the doctrine of the divine Spirit which is the true and enduring life of man, and his succour in every extremity. Remember that our word "Spirit" crystallizes that metaphor. Not only in the Latin from which we have taken it, but also in both the Hebrew and the Greek of our Scriptures, "spirit" means "breath" or "wind." It is the figure of something that blows in, as the all but synonymous word "influence" is the figure of something that flows in.

In his Roman letter, St. Paul has majestically summarized the contrast I have suggested between the wind of death and the breath of life: "The law of the Spirit of life in Christ Jesus made me free from the law of sin and death." We and all Christians are they through whom this emancipating influence flows, this Spirit of life blows, this truth is brought to the consciousness of mankind, to touch with healing and refreshment the troubled children of earth. For we and they all are the children of God, though they may not know it until we discover it to them.

As followers of him in whom the very heart of God has been unveiled, we do not believe in death. Even as a thousand fall at our side, and ten thousand at our right hand—how meagre the Psalmist's statistics sound in comparison with today's casualty lists!—we still do not believe in death. We acknowledge it as a physical fact, of course. But we deny its finality. For we know that the breath of eternal life is in us men. So we are undaunted by all the holocausts of time. And we would have all men share this knowledge with us. For in knowledge there is life more abundant.

Another name for this breath of life, as it comes to the knowledge of men on earth and remakes their ideals

and rebuilds their institutions, is the influence of Jesus. It is our business to extend that influence throughout the earth, in confidence, unshaken by events of any moment, that it will one day healthfully prevail everywhere. And we can carry on that business only as his influence, his Spirit has free course within us.

We have nothing but a breath to rely on. How strong is a breath? It is the mightiest force on earth. Breath in the lungs is the secret and citadel of all living. And the breath of God is the life of man's endeavor. In alienation from the influence of Jesus Christ His Son, no scheme of things of man's devising, adroit though it be, can long survive. That is why malice and its workings are predestined to pass before they have long cumbered the ground. They are not true. Theirs is at best a borrowed vitality. They have not life in themselves.

None but a Christian will believe it. But no Christian can for a moment doubt it—even in such a moment as this, when malice rages, it would seem, unchecked. Yet this is not credulity on our part. It is insight attested by countless outcomes in the past. Our minds and hearts are at rest, unperturbed by chaos, in stable equilibrium and dynamic for advance toward the Kingdom of God that shall come, because we know him whom we have believed. "Jesus Christ is the same yesterday and today, yea, and forever." And his gospel—which is none other than his spirit or influence ever extending its outreach farther; no creed, but his very life continuing on earth through us—his gospel is "the power of God unto salvation."

So we know where we stand, in the still depths; and under what power we move, across the tumultuous surface of our age. Surveying our situation from this standpoint, with a view to assessing its perils and also its prospects, we find that our estimate is quite different at essential points from any likely to be made on other grounds. The war, gigantic and vicious as it still appears, will no longer loom over us as if it were overwhelming, either in fact or in principle.

First, it is true that a wind of death is now blowing at hurricane velocity over the earth, mowing down millions before their time. But this wind is always blowing, at one speed or another. And what its speed may be can hardly be of ultimate moment, since it mows down every living being on earth before very

(Continued on Missions page.)

CONTRIBUTIONS

SUFFOLK LETTER.

The Thanksgiving season is here. Again we are called upon to assemble in the place of worship and render thanks to Almighty God for His blessings upon our country.

The war situation looms with great possibilities for all nations of the earth. Perhaps the greatest fear in the minds of the majority of Americans is that this country will soon enter upon a desperate shooting campaign, involving the loss of many precious and promising young men, and the destruction of unmeasured and uncounted material wealth. For the time being the pacifists are submerged by the vociferous populace persistently demanding entrance into the conflict. War has been stepped up from the stone age to the unspeakable brutality of a highly organized machine age. Human force on the battlefield does not count as in other wars—even the First World War. Formerly men fought with a gun in their hands; now they step on the inside of a huge war-machine and fight from the inside. The possibility of a declaration of war—or fighting an undeclared war—is terrible for Americans to contemplate. Grave days are ahead for those who live to see the worst yet to come.

But we are called upon to give thanks, and we must be loyal Americans and consistent Christians. Paul in writing to the Thessalonians (II Thes. 1:3,4) gives a fine suggestion for this Thanksgiving Day, in the year 1941. Here it is: "We are bound to thank God always for you, brethren, etc." What a blessed thing to have "the brethren" with us yet! What promises for the future are locked up in that simple statement! In the midst of strife and contention, greed and lust, selfishness and hate, the "brethren"—the churches—stand as beacon lights upon a high hill.

The church is having a hard time in these terrible days. But what would the earth be without the sincere, common people of God, and their faithful shepherds? Surely one may take courage and join Paul in saying, "We are bound to thank God always for you, brethren."

Paul suggests three valid reasons for this special urge to be thankful. The first is for growing faith, "Because that your faith groweth exceedingly." So many people lose their faith in the severe processes of

the testing times. There are so many things to test one's faith today. Do not be afraid to test faith. Faith based upon the eternal verities of the Kingdom of God can be safely tested. Hold fast to this faith. Great victory lies ahead for those whose "faith groweth exceedingly." This was a signal for Paul to give thanks to God. These people were the salt of the earth in Paul's day. And they are the leaven under the guidance of God for the New Order to follow the present war. The faithful brethren can be trusted today. Thank God for that encouraging fact.

In the second place, Paul thanks God—is "bound to thank God always"—for the "love of every one of you all toward each other abounding." Abounding love in a world, where there is so much hate and strife, is a cause of thanksgiving to God. All the people of the world do not hate each other. There are millions of people today who love each other with an abounding love. Thank God for that unfailing source of love. These people can love their enemies. That is the amazing factor that should cause the furious war-makers to tremble in the midst of their victorious campaigns. They will have to reckon with that force one of these days. Ultimately, love will be the motive in the breast of the conquering heroes. Thank God for that great truth.

And Paul added a third reason for this note of thanksgiving. "For your patience and faith in all your persecutions and tribulations that ye endure." Thank God for the people who have patience to wait while they watch.

I. W. JOHNSON.

TO LOCAL COMMITTEES OF ELON COLLEGE "ALL OR NOTHING" CAMPAIGN.

The work of the General Chairman, the Executive Committee, and the General Committee will be of little avail unless the Local Committees function effectively. It is of the utmost importance that all local committees be formed at the earliest possible date, certainly not later than November 30. It is the duty and responsibility of the General Committeemen to see that local committees are formed in their general field. The pastors have generously and willingly offered their assistance in getting the local committees completed.

Each member of the local committee must have assigned him by name and address the individuals who are to constitute his committee with whom he is to work and to whom he is to appeal for his quota in the campaign, \$100.00. Each local committee should have not less than ten members, and in some instances 50 to 75. This divides the responsibility of contributing so that large amounts will be required of no one. Of course, there are many among us who will give \$100 each and more. This will be necessary, but in the final analysis loyalty, cooperation, and a minimum contribution will be the requirements.

The organization calls for 21 local committees of 50 each, a total of 1,050 different individuals. You perhaps will be asked to serve on a local committee. Please do not refuse unless it is absolutely necessary. This is one effort in which the college needs free and complete cooperation.

Your college is pleading at this time for united effort on the part of her entire constituency. There might have been and there may be still differences of opinion as to policies and procedures, but in this crucial hour, let us put aside all differences, all prejudices, remove all barriers and, in interest of our institution, unite our efforts and our contributions that the college may be freed from her debts that have so long stood as a hindrance.

The doing of this job will be such a wonderful achievement and bring such wonderful joy that all will be richly blessed for efforts or contributions made. Together we can accomplish this great task.

L. E. SMITH.

PIEDMONT MINISTERIAL ASSOCIATION.

On Monday, November 10th, the Piedmont Ministerial Association met in regular monthly session at Elon College. The writer makes it a matter of conscience to be present at the meetings of the association, and always he enjoys the fellowship and the programs.

At the last meeting, two of our younger ministers were heard, and both came prepared, not only to present their assignments, but to support their positions in the discussions that followed.

The Rev. W. A. Grissom presented "The Church Calendar" by first suggesting the march of the special observances through the church year, beginning with Advent. He then outlined how he planned using the values of these special periods and

(Continued on page 13.)

FOR THE CHILDREN

Dear Friends,

This time I am sending you a Mission story about things which are being done in our home-land to make people happy. Those of us who are fortunate enough to be born in America do not realize how hard it is to come and to make this our home. Just try to think how much courage it would take for you to leave America and go to live in Africa for the rest of your days. On this Thanksgiving Day, let us give thanks for parents like the Svensons who have left their home-lands and have come to America. They work in our mills, factories and mines. They have become our fellow-citizens. Let us remember them with gratitude.

I wonder what you have to give special thanks for on this Thanksgiving Day? I wish I could sit in a big circle with you around a camp fire. So that I could see the fire-light on your faces as you told about the things for which you thank God. I thank God for you. All of you who read this page. You are the men and women of our tomorrows in America. I do not know what those tomorrows will bring to you. But I feel that you will be strong and brave enough to meet them and to keep the love of Christ alive in your hearts and in your world. I thank God that you have parents and teachers who have so trained you that you need not fear the days that lie ahead. Will you with me on this day remember the first Thanksgiving Day? Then, let us too, have the faith and courage of our Pilgrim Fathers. Let us determine to go one step ahead of their bravery—let us build for, not just one day of peace, or a few days, but for an eternal peace. We can help to create a world brotherhood in which our quarrels can be settled without killing each other. Do you want to badly enough? I hope so.

Sincerely,

DOROTHY TODD.

FATHER ASLEEP.

The Mission lady had climbed the high, dark, rickety stairs all the way up to the top floor and had delivered a greeting card which the club children had made for sick little Christine. As she was talking to Christine she admired the pretty curtains. She noticed that the blue paint around the windows had been scrubbed till it was almost worn off. How clean

dren to care for and so little money to run their homes made mothers too discouraged even to try to keep their houses clean.

In the next room Christine's two brothers had evidently been teasing their scrawny pussycat. One pulled its tail; the other its ear. It rose up with bristling back and thrust its claws at the boy's eyes. Miss Gordon rushed in and grabbed the boy away and the other little boy shook his father who, with his head in his arms, had fallen asleep at the table. Father jumped up with a start. The little fellow cried in a shrill voice, "Papa, Pussy scratch Arthur." Just then the door opened and in walked a big, light-haired woman with her arms filled with bundles. Little Arthur ran to his mother and amid tears sobbed out what had happened. In a little while, however, Mama remembered the strange lady.

Miss Gordon explained that she was from the Mission. Arthur Svenson had come to America years ago. He worked in one of the Chicago steel mills at night. That's why he was at home. His wife also worked, and while he slept some during the day, most of the time he was taking care of the children. He coughed a funny cough which Miss Gordon knew meant he was working while he was sick. When she spoke of it, he shrugged his shoulders and laughed. "That is nothing; my kids have got to eat." He drank a cup of coffee and ate a bite of meat. "Goodbye, you all. I've got to get to work."

Mrs Svenson looked older than she was and so tired after working all day that Miss Gordon wondered whether she would fall asleep before she got the boys to bed. "Oh, no," sighed Mrs. Svenson. "I got the ironing to do yet. My husband wash this big basket full this morning. I hope it will soon be better. Then he will not have to wash and work, too. I stay home, wash, cook and take care of the children. Some day. Yes?"

"Yes, I hope so, Mrs. Svenson," answered Miss Gordon. "But I'd like to help until he does get a better job."

"No, no, don't you dare say it. My Arthur and Edward belong to us. We love them. We will not give them up. Nobody can take them away . . ."

"I'm sorry," Miss Gordon said. "I mean that you can bring Arthur and Edward to our chapel every

everything looked! So many children morning. We will take care of them all day in the nursery. When Christine is well and goes back to school, Mr. Svenson can sleep all morning. Then he can help you with your work before he comes for the children. When you come home you won't have so much to do, and you won't be so tired either."

She grabbed Miss Gordon's hands. Oh, it's too good to be true. Tomorrow morning I will bring them."

It didn't take them long to get playing, and they were happy as could be all day. When Papa came for them at night they ran to him with their new pinwheels. "See Papa, see what we have made!" Papa nodded his head. He came to teacher and squeezed her hand hard. "How good it is to sleep without waking up quick to watch the children."—*Adapted from "Children Who Come to Live in America," by Mrs. Marion Wycoff.*

REVIVAL AT MT. OLIVET (R).

At Mt. Olivet Church, Elkton, Va., the pastor, Rev. A. Greig Ritchie, conducted a revival during the week of October 26 to November 2. On Monday night the Rev. L. S. Miller of Mt. Pleasant, a Brethren minister, gave an illustrated lecture. On Wednesday night, Rev. Paul Sanger of Linville was the preacher. There were no conversions or additions to the church; however, the spirit of the meeting was one of encouragement.

Two interesting items of the week were: (1) The Every-Member Canvas on Sunday afternoon, November 2. Nine of the church members visited in most of the homes of the community, inviting all to attend and make the church their spiritual home; and soliciting pledges for church expenses and conference apportionments from the church members and attendants. In both endeavors the canvas met with a fair measure of success for a first attempt. The financial affairs of the church are now in the best condition in the past five years. The church attendance is growing. (2) Mr. I. L. Good of Elkton-McGahaysville music fame is conducting a music class at the church. The class is sponsored by the church for its members and the community; the purpose of the class is to learn how to read music. We hope and pray that a church choir will result from the class.

A. GREIG RITCHIE,
Pastor.



MISSIONARY OFFERINGS.

Week Ending November 14, 1941.

Sunday Schools.

Haw River, N. C.	\$ 28.51
Ether, N. C.	1.00
Shiloh, Ramseur, N. C.	3.20
South Norfolk, Va.	5.00
Antioch (R), Seagrove, N. C. ...	1.66
Big Oak, Eagle Springs, N. C. .	3.00
Class No. 1, Mt Auburn S. S., Manson, N. C.	1.00
	<hr/>
	\$ 43.37

Individuals and Churches.

Union (N. C.), Burlington, N. C. \$	20.40
Apple's Chapel, Gibsonville, N. C.	22.81
Pope's Chapel, Franklinton, N. C.	7.70
New Hope, Louisburg, N. C. ..	2.50
Mt. Carmel, Franklinton, N. C.	5.15
Mt. Auburn, Manson, N. C. ...	2.60
Wentworth, Raleigh, N. C.	16.11
Concord, Timberville, Va. ....	.97
	<hr/>
	\$ 78.24

Total for the week	\$ 121.61
Previously acknowledged ..	3,524.72

Total since Sept. 1, 1941 ...	\$3,646.33
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Gratefully,

MATTIE COX PARKER,
Secretary.

THE BREATH OF LIFE.

(Continued from page 5.)

long anyway. The boys who are dying on battlefields this year because man like a triton has heightened the gale would die within this generation, even without a war. That is why we have to speak of successive generations—because as they come, they also go, and are never of long stay.

So the spectacle of death in battle, though more vivid to the imagination, is not essentially any more shocking or baffling than the spectacle of death in general. For the Christian it presents no problem at all. He believes in life unending. In that perspective the passing of the body back to the dust whence it came can be no more than an episode, perhaps only an incident.

Second, war itself is suddenly seen as simple normal society running a temperature. It is a fever that throws the whole body of collective living into severe convulsions, with all its processes and functions run-

ning riot to the beat of a frantically quickening pulse. Yet men could not and should not live together without any degree of competition. Competition. Competition is as healthful as co-operation, and the two go together—the systole and diastole of the community heart. Co-operation enforced with no mutual incitement by individual initiative spells bureaucracy—a frozen social order, with no room for liberty. And liberty is a law of life, and a gift of God in Christ. But raise the pitch of individual initiative by removing consideration for the equal and often opposite rights of others, and you will get euthroat competition.

There lies the root of those maladjustments within our economic system to which Christians are beginning at last to address themselves under the caption of Social Action. Now raise the pitch still higher, take off the governor of respect for other peoples from the engines of national self-expression, normally complementary yet to a degree inevitably competitive, and you will get bloody war, with no limit save the physically possible to its wantonness.

A world at war is a sick world, a world that has worked itself up into delirium. When the breath of life shall have cooled it off, however, this will never be a world denationalized and without urge or incentive within its concomitant groups for their own betterment. It will be a world restored to normal temperature, and curbing its competitive urge healthfully within a framework of general cooperation for the good of all. It is no small part of the duty of Christians to help plan such a framework so that it shall henceforth be fool-proof, as we look ahead toward the day beyond this crisis.

Third, our intimate relation with Christian nationals in China, embattled to withstand and thrust back invaders, may well throw light for our consciences upon the legitimacy of engagement in war truly and purely for defense. No doubt a coloring of defense is given at home among the aggressors to even the most unwarranted of military excursions. State control of information can work

sinister wonders upon honest citizens. Let us suppose, however, that we are shrewd enough to see through propaganda.

But, even to protect our country from destruction, is it ever right to take up arms? That is a question which puzzles and distresses many upon our own ground. *Yet I have still to meet even an extreme pacifist who queries the right of our Chinese brethren to resist Japan by any means available at the present juncture.* Our charitable judgment of the Chinese, and our instinctive sympathy with their heroic effort under handicap of scanty resources to throw off the oppressor's yoke, may well be pointers for our own decision in contingencies not unlikely to arise upon the domestic scene.

Fourth, what about the so-called Christians in lands which are unmistakably on the wrong side in the current ordeal? Can there be in Germany any considerable number of followers of Christ, who, though for the nonce they support the wickedest government in history, yet are of such a private character that if we met them we should have to regard them as brothers? Is there any possibility that after this eclipse of their sanity they may yet emerge in a happier day to serve as an effectual Christian leaven within that nation sunk so deep now in paganism? It is hard to think that there can be any such people there, or any such hope.

Suppose we should put the same enquiries concerning Japan and the Christians there, however. We are much closer to Christians in Board than in Germany, because our Board stands in the relation of a mother to many Japanese churches, and we know many of their leaders, including some who see what is there ironically called the Chinese incident from an angle totally opposed to our own. We have been bewildered and grieved by not a few of their actions and reactions in recent months.

Yet I have still to meet a returned Japan missionary who will at all admit that his Japanese Christian friends are renegades. That they are misguided, and carried away for a time by the tide of war fever engulfing their nation, our returned missionaries may acknowledge; but that in Japanese Christians there remains nevertheless essential faith which shall yet bring their country under Christ's sovereign influence, they all will heartily affirm. And in their judgment at first hand we are happy to acquiesce. Then may we not view the Christians and the Christian outlook in "renegade" lands of Europe, less

familiar to us than Japan, with an equally unjaundiced eye?

Thus far I have been dealing only with the background of the work we have come here together to consider—that special background which the war has given it. I have done so at greater length than in any ordinary state of affairs would be justified. Whether you agree with all I have said or not, it has been intended no more than to illustrate a central point of view in which I am persuaded that you will all concur. That point of view is simply this: that to counter the wind of death that sweeps over the earth to mow down men's bodies at varying velocities from time to time, there blows ever the breath of God's own life, streaming in upon men's souls, stirring them individually to a sure hope, renewing their motives, changing their ways, bringing them one by one and little by little into relations of trustfulness toward the Most High and good will among ourselves, until at long last here on earth by God's own power, which is one with the influence of Jesus, there shall arise a true commonwealth of man to mirror heaven within time and space.

Of that breath of life we are the channels, of that power we are the agents, and of that influence we are the distributors.

Our call as individual Christians severally, and collectively as the American Board, is simply to spread that influence and let it do its work among the children of God to whom we bring it. In answering that call we may from time to time, and especially in such a crisis as the present, be briefly perplexed as to ways and means; but we can never be daunted, or stopped in our tracks, much less turned back. For we believe in life, not death. *And life is on our side*—the very life of the universe, which is truth and love and invincible reality.

As we come to matters that lie in the foreground, . . . there are certain major elements of policy and aim, unchanged indeed from our earlier practice, yet which it may be judicious to define and reaffirm against this background as I have tried to sketch it in.

The policy of the American Board is not to take the initiative from the home office in withdrawing missionaries from any field, but to be guided by the sagacity of the devoted men and women actually on the spot and in day by day touch with developments there. Nor is it to consent to the permanency of our withdrawal from any field under war pressure

for any other reason than the one reason which would be equally operative in time of peace, namely, that the Church in that area has achieved strength enough to stand on its own feet and carry on without further aid from us. We are giving nothing up in principle. *And we are calling no one back even temporarily unless in his own opinion and that of his colleagues among the nationals in his field absence from his work at this time is on the whole better for the work itself than it would be for him to stay.*

We refuse to regard the war as momentous enough, despite its vast proportions, to force upon us a course inconsistent with our perennial commission to preach the gospel everywhere. This war is not the end of the world. Whatever the outcome, it will not be the end of civilization. And if it were, there would be still the more urgency about bringing the breath of life again to a race spiritually dead, that civilization might rise from the grave.

The gospel and the Church have outlived many wars. War is a disease. When the world is sick unto death, it is in the greater need of the divine Physician. We will not suffer our counsels to be darkened by the panic of these war years. We believe that God will heal all these sick nations, grave though their case undoubtedly is just now. And we will stand by our posts as long as we can serve there, and be His agents for this healing. For so far as we know He has none to send but us into the places which have been providentially consigned to our care.

With this policy of steadfastness unaffrighted, it is remarkable how small a part of our worldwide work has been adversely affected, even temporarily. Most of the soldiers in our army of peace and life are still in the line. Our missionaries are perforce out of Japan and Greece; but everywhere else, even in China and Turkey, they are finding their opportunities multiplied rather than diminished by the pressures and the strains of the day.

And to Japan and Greece they will return as soon as circumstances permit, to remain until there is an adequate Christian reason why they are no longer needed, not simply an adventitious political reason why to the unsympathetic their presence would seem inadvisable.

Second, as to aim. Our aim is not primarily social. Notice that I am not denying that we have a social aim, and a many-sided one. I am simply specifying that that aim is

not primary. It will be achieved in consequence of the achievement of our primary aim; it could not be achieved otherwise on a substantial basis.

No Christian observer can survey social conditions in any land where our missionaries are at work, nor even in this land of ours from which they go forth, without seeing how tragically far they fall short of the perfection of the City of God, and at how many points they are positively criminal. But there is this difference between the well grounded Christian and the typical reformer as such, that the reformer expects the salvation of society by edict—that is, by legislation in advance of a sustaining public opinion, plus enforcement until public opinion shall be coerced into conformity with the superior wisdom of the lawmakers; while the Christian knows that society can only be saved by the power of God—the gospel of Jesus Christ—the breath of his life—the influence of divine truth and reality. And influence can work only from person to person.

God's life in the human group begins at the roots, not at the tip. Goodness can spread until it leavens the whole lump only as it becomes a contagion caught from good men one by one. Goodness is not very good, to be sure, unless it is sharp-eyed. There is room and need for acute Christian criticism of social malpractice at every point in the community, and of agencies to focus such criticism and direct it towards action in due season. But, no matter how bad the situation may be, *it can never be effectively corrected until enough people really and spontaneously hate that evil, so that they will not put up with it any longer.* And people will not hate evil until they positively love good, one by one. Then, indeed, organized Christian action—a so-called "reform movement"—may be requisite to give drive towards embodiment of the new public preference in law.

The reformer as such trusts in his haste to political mechanics for social betterment. The Christian as such seeks social betterment through the fruitful though gradual processes of life, which start with the individual and not the species—the individual vitalized by God's own breath, and not a crowd stirred up by oratory or held down by the arm of the law.

So the ultimate results of worldwide permeation of the Spirit of Jesus Christ are likely to include such reforms as the ending of war, the abolition of poverty and slums, the

(Continued on page 13.)

Pilgrim Fellowship

"Youth at Work in the Church"

A. LANSON GRANGER, JR., *Editor*

THANKS BE!

*Not just for turkey an trimmings;
Not just for football games and a
holiday movie;*

Not just for a Pilgrim heritage:

BUT

*Thanks be for a family table;
Thanks be for afriendly people;
Thanks be for a history yet to come.*

Every year we think of a hurried and much-the-same list of thanks be's: Mother and Dad, the rest of the family, church, school, food, clothes, luxuries, and that's that. Amen.

Sunday I heard a great Christian statesman say we ought to be grateful for obstacles. What utter nonsense. But I believe consideration proves it to be true. Before the war I did not give much thought to England or Germany, Japan or China. Not really, I didn't—just superficial thoughts of lovely Japanese line drawings, an English silver chafing dish, a tiny bit of carved Chinese jade, a microscope made in Germany that opened a new world to my startled eyes. Thanks be to war censorship and embargos for these things and many more have become really precious. One thinks of Muriel Lester in a sort of "protective custody" of the English, of Albert Faurot in far-far West China, of Angie Crew home from Japan, but wanting to be back, of German lads in endless war. Thanks be for freedom of spirit in spite of war and custody. War seems an awful obstacle, but it is not. Even from the barbed wire prison camps come the few line cards with words of spirit and love and cheer. Thanks be for obstacles that make us don our thinking caps.

Thanks be for people. Did you ever go to a great railway station and watch the people? It can become a game. Watch for size, dress, expression. What is the length of the ladies' finger nails? It is a good index to their lives. No busy mother, no great pianist or music-loving amateur fiddle player ever wore inch-long nails. Scars are indexes too. Scars on hands or faces; scars on clothing. Thanks be for people who love, and suffer, and think—not all alike, but by the same process.

Thanks be for churches. All kinds—a cabin in the deep Southland, a cathedral in England—wood and stone, tall and squat. Thanks be for their services and their spires. The church alone is untaxed. The church should stand untaxed in troublesome days, for it has the secret power of the Spirit of Christ.

Thanks be for the Pilgrim Fellowship with all its obstacles, people, churches and history; for its leaders and its followers. Think of it, from ocean to ocean, to far-off Hawaii, from cold Canada to warm Mexico, are Fellowshipers. And different skins, too, soft white, pale yellow, and richest brown. Varied ages: junior high, all goy and spontaneous; high school, full of enthusiasm and a pioneering spirit; college with zeal for revolution and reformation; young adults with spirit and tolerance.

Thanks be for a thousand jobs to do; local worship services to be planned, conferences to be attended, regional tasks to be tackled, and national projects to follow to international good-will. Letters to be written, and speeches to be made, songs to be sung, marshmallows and dogs to be roasted, camps and work conferences to engage our thoughts, and people to be reached and told and gained.

Thanks be for years to come, and other days of joyous praise, and much thanksgiving. J. J. H.

VALLEY FELLOWSHIP TO MEET.

The Pilgrim Fellowship of the Virginia Valley Conference will be held on the fifth Sunday of November, in the Winchester Church. The two-session conference will begin at three o'clock in the afternoon. Miss Angie Crew and Rev. F. C. Lester will be on hand to aid in the program.

While this is the regular business meeting of the Fellowship, the executive committee plans to make of it a great rally session, and a large delegation from all the churches is expected. The election of officers and other business will consume the first part of the afternoon. The conference will then divide into three groups for study and planning. Before the evening service will be a Fellowship supper and a period of recreation,

Walstein Snyder of Elkton, Va., is president of the Fellowship, but the vice-president will preside, due to the fact that Walstein is unable to be absent from his studies at Elon College.

A CHRISTIAN IS GRATEFUL.

CHRISTIAN ENDEAVOR TOPIC FOR
NOVEMBER 23, 1941.

SCRIPTURE: Luke 17: 11-19; Eph. 5: 20; Col. 3: 17.

Daily Readings—

Mon.—God's Response to Thankfulness—
11 Chron. 5: 13, 14.

Tues.—Continual Praise.—Psa 34: 1-3.

Wed.—Peace by Prayer and Thanksgiving.—Phil. 4: 5-7.

Thur.—Thankful Sacrifice.—Heb. 13: 15, 16.

Fri.—Thanks for Conquered Death.—
I Cor. 15: 54-57.

Sat.—Thanks for Everything.—I Thess. 5: 16-21.

Someone has said: "If one should give me a dish of sand and tell me that there particles of iron in it, I might look with my eyes and search with my clumsy fingers and be unable to find them; but let me take a magnet and sweep it through the sand, and it will draw to itself even the smallest particles of iron by the power of attraction. The unthankful heart, like the clumsy fingers in the sand, discovers no mercies; but let the thankful heart sweep through the day, then as the magnet finds the iron in the sand so it will find in every hour some heavenly blessing."

Short talks may be made on the following topics:

1. Gratitude is an expression of the spirit that is in man.

2. There are many ways of expressing thanks, as by the spoken word, the deed of service, the worshipful attitude, the bestowal of gifts on the more needy, the smiling life evident to all.

Make a list of things for which a Christian in America should be grateful. Then ask, "Which of these blessings can we share with Christians of less fortunate lands?"

Each member may make a few remarks on, "One thing for which I am thankful."

For General Discussion—

1. How much responsibility do we have for the way we use the things we own?

2. What are our duty and privilege toward those who are less fortunate than we are?

Suggested Hymns—

"Love Divine, All Love Excelling."

"This I My Father's World."

"There Is a Wideness in God's Mercy."
S. E. M.

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

PRAYER AND THANKSGIVING.

LESSON VIII—NOVEMBER 23, 1941

GOLDEN TEXT: *Pray without ceasing; in every thing give thanks.*—I Thess. 5:17, 18.

PRINTED TEXT: Matthew 6:5-15; Ephesians 5:20; I Thess. 5:16.

Prayer.

In what we call the Lord's Prayer, or the Model Prayer, Jesus gives his disciples the principles of true prayer. Familiarity with it has dulled our appreciation and understanding of it. We often say it, but one wonders if we often pray it. Merely repeated in parrot fashion, or unthinkingly, it means little or nothing. Indeed, it can be blasphemy. But said in sincerity and thoughtfully, it can become a living, meaningful experience. Let us consider several principles which Jesus announces in giving the prayer.

It should be secret: "And when ye pray, ye shall not be as the hypocrites; for they love to stand and pray in the synagogues and in the corners of the streets, that they may be seen of men; . . . but thou when thou prayest, enter into thy closet, and having shut thy door, pray to thy Father who is in secret." Jesus does not, of course, condemn public prayer. He is not suggesting that it is wrong for a minister to lead in public prayer, or that it is folly for a Salvation Army worker to pray standing on the street corner. He is simply insisting that prayer in its truest sense is an inner experience, an intimate transaction between God and the soul of man, that prayer is not to be displayed. A man is not to broadcast the fact that he is going to pray. He does not have to post it on the bill board. He should not call attention to the fact that he is a praying man at all. Let prayer be the expression of a sincere desire on the part of a man for fellowship with his heavenly Father, a means whereby he makes known unto his Father his needs and his aspirations. Let a man pray whether men know he is praying or not. Let him pray as unto God and not to be seen of men.

It should be simple. "And in praying use not vain repetitions as the Gentiles do." It does not have to be elaborate or strained. It does not have to be lengthy. It does not have to be put in theological terms. It

should be fresh and simple and short. It should be put in simple language. Read what we call the Lord's Prayer. Count the words, then count how many of them are words of one syllable. In fact there are only a few words of more than one syllable, and they are simple and understandable words. "The simplicity that is in Christ," wrote one of his apostles. Here is a striking example of it.

It should be sincere. This has been hinted at in what has already been written above. One should be in dead earnest when he prays. There is not anything hid from God, so all insincerity is out of place.

It should be social. When ye pray, say "Our Father," "our bread," "our sins," "forgive us our sins." Prayer at its best is unselfish. It has respect for the needs of others. It seeks the welfare of others, it presents the needs of others. This does not mean, of course, that a man should never pray for himself, but it does mean that a man should pray for others than himself, and even the members of his own church. Christian prayer is comprehensive and social, not selfish.

It is submissive. It does not seek to change the will of God; it seeks rather to bring the will of man into harmony with the will of God. It seeks not simply the things that God can give us, it seeks fellowship with God. Its true spirit is "Not my will, but thy will be done."

It is preventive. "Lead us not into temptation, but deliver us from evil." Prayer can do more than secure us forgiveness after we have done wrong; prayer can keep us from doing the wrong. We do too much of our praying after rather than before it is needed. We are to watch and pray. Here is the secret of victory.

It is dangerous. A man is dealing with dynamite when he really prays. "Thy kingdom come, thy will be done on earth as it is in heaven." If a man really means that, it means that he is praying that God's will shall be done in his own life, that God's kingdom shall be established in his own heart. "For if ye forgive not men their trespasses, neither will your Father forgive your trespasses." According to Jesus, a man can be forgiven only as he forgives others. And according to one version of this prayer, he asks to be forgiven only insofar as he has forgiven others.

That is dangerous business for some of us. "Lead us not into temptation"—it is futile to pray that prayer and then deliberately or thoughtlessly go into the place where we know we will be tempted. Prayer is dangerous business.

Thanksgiving.

"Giving thanks always for all things in the name of the Lord Jesus Christ to God, even the Father." Thanksgiving is an essential spirit of prayer. It is not to be confined simply to an annual holiday. (Thanksgiving is not, of course, a holyday.) It should be an integral part of our prayer. Before we ask God for new blessings we should thank him for blessings already received. And Jesus says that when we ask in faith believing, we have already what we asked for. Well, if that be true, why not thank God right then and there? If you ask God to forgive you, and if you are sincere, thank God that he has heard you and has forgiven you. If you ask him for courage to do the hard thing or the right, thank him that he has already given it to you. We have a great deal to learn at this point. We ask, but do not really believe we shall receive. We often receive, but do not give thanks.

"Pray without ceasing; in everything give thanks; for this is the will of God in Christ Jesus to youward." Prayer is really a continuing, dominant desire. A man can be always in the spirit of prayer. And gratitude should be a permanent quality of life. It is God's will that we should be grateful and that that gratitude should find expression in the words of our mouths as well as in the works of our lives.

A LETTER OF CORRECTION.

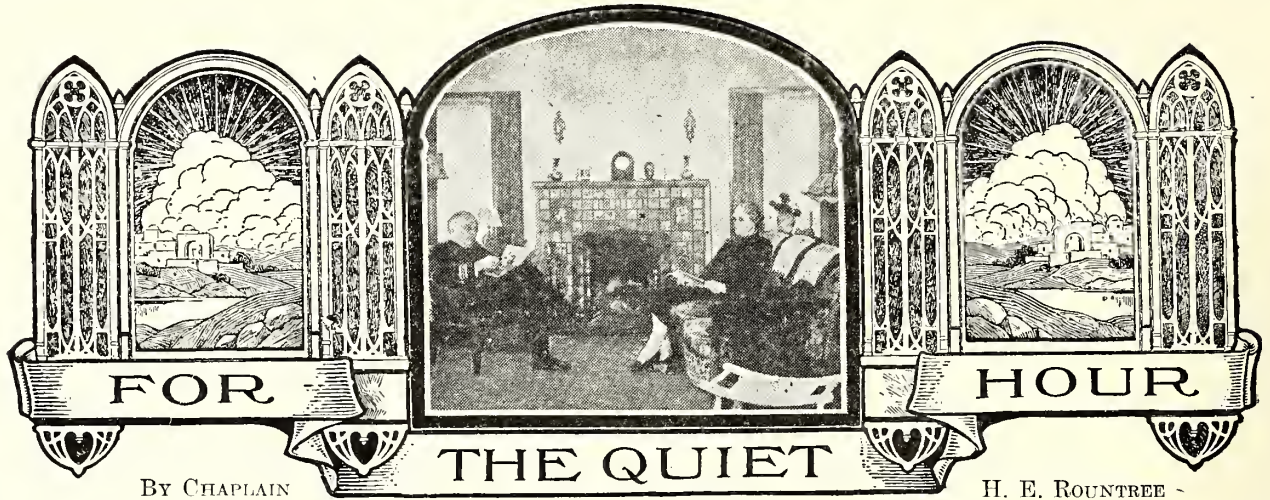
Suffolk, Va.,
Nov. 6, 1941.

Dear Brother House:

This week's SUN has just arrived, and I read your editorial about the laymen being in the saddle, and you spoke of this being the first time that a layman had been president of the Eastern Virginia Conference.

By consulting the 1933 Annual you will find that since 1835, eight laymen have acted as presidents of this conference, beginning with Max Herbert, 1 session; Justin Rawles, 3 sessions; Hamlin L. Eppes, 5 sessions, Thomas J. Kilby, 11, and Robt. L. Eley, A. L. Hill, John B. Langston, and Thomas Hall, one session each, making a total of 24 sessions presided over by laymen.

Yours very truly,
W. E. MACCLENNY.



MONDAY.

CULTIVATING AN ATTITUDE.

"Upon the first day of the week let every one of you lay by him in store, as God hath prospered him."—I Cor. 16: 2.

It was the system of the early church to give weekly and regularly and without ostentation. This system was established by the rules of our Lord in his teachings and his own habits.

The question has been asked if the giving of the whole amount is not quite as good as giving weekly. The answer is definitely *no!* Why? Because we need to give something besides the gift. We need to give ourselves. This was aptly illustrated recently in a woman's meeting of the church. She was urging "a penny a day" for missions. One says, "Oh, shucks, I'll just put my fifty-two cents in and let it be over. What difference does it make?" "Nay," she says, "Do not do it that way. That is not what is wanted. God wants you. The penny, the gift, is only a medium by which you give yourself, and is the least of the service that you render. Make yourself give a penny a day. When you go to your dresser each day and drop a penny in the little box there, you are having a daily thought and a daily prayer for those whom you seek to serve. That is cultivating an attitude toward the Kingdom and dedicating self to that Kingdom. If we give all at once and forget, we lose that blessing."

Prayer—Our Father, we realize that we are not Thine enough. Help us to give thought and prayer each day to Thy work. *Amen.*

TUESDAY.

MY PRAYER FOR OTHERS.

"Help the weak. . . . It is more blessed to give than to receive. . . . So then, as we have opportunity, let

us work that which is good toward all men. . . . Bear ye one another's burdens and so fulfill the law of Christ. . . . And your reward shall be great, and ye shall be sons of the Most High.—Acts 20: 35; Gal. 6: 10; 1, 2; Luke 6: 35.

Lord, let me live from day to day
In such a self-forgetful way
That when I kneel to pray,
My prayer shall be for others.

Others, Lord, yes others—
May this motto be,
Help me to live for others,
That I may live for Thee.

—Selected.

Amen.

WEDNESDAY.

DEMANDS UPON FOLLOWERS.

"But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness."—I Tim. 6: 11. Read the entire chapter.

We hear a lot today about the "isms"—Americanism, Nazism, Fascism, and all of the others. We hear a lot about the demands of these and other organizations upon their members to be loyal and to support their party to the last cent and to the last ditch of effort.

What does the church demand of us? Can we expect to respond to the demands of these organizations with our loyalty and let the church go—without giving the same loyalty to the church?

The church expects us to believe, to dedicate ourselves to what we do believe, and to work for the church. We would not think of disloyalty to our home, to our community and to our country. Is there any just reason we should think of escaping the responsibility of membership in His kingdom?

Prayer—Our Father, and our God. We pray to Thee for more faith and

more loyalty to Thee. Shame on us to acknowledge one loyalty and to forget Thee. *Amen.*

THURSDAY.

THE LAW OF TEMPERANCE.

"Forget not my laws. . . . for length of days, and long life, and peace, shall they add to thee."—Prov. 5: 1, 2.

"Temperance keeps the senses clear and unembarrassed, and makes them seize the object with more keenness and satisfaction. It appears with life in the face, and decorum in the person; it gives you command of your head, secures your health, and preserves you in a condition for business."—*Selected.*

Prayer—O Lord. We would make Thy way our way. Help us that we may have the faith, the strength and the courage to follow Thee all the way *Amen.*

FRIDAY.

THREE GATES OF GOLD.

"For lack of wood the fire goeth out."—Prov. 36: 20-22.

Do not gossip.

If you are tempted to reveal
A tale someone to you has told
About another, make it pass,
Before you speak, three gates of gold.
These narrow gates: First—"Is it true?"
Then—"Is it needful?" In your mind
Give truthful answer. And the next
Is last and narrowest—"Is it kind?"

—Selected.

SATURDAY.

THE HUMAN TOUCH.

"And Jesus touched him."—Matt. 8: 3.

In most cases Christ touched those toward whom He had compassion. That was not the divine touch. He could have healed without touching. It was His human touch that revealed

(Continued on next page.)

THE BREATH OF LIFE.

(Continued from page 9.)

conquest of epidemics, the outlawry of commercialized vice, and the triumph of the democratic principle—though hardly of any particular form of government hitherto associated with that principle. Yet these are not the things we are first aiming at. This is not where we begin. We begin where our Lord and the Apostles began. Abroad and at home, what we seek directly is the conversion of individuals. . . . And conversion means basically a turning about of the mind or personality, so that it faces in the opposite direction; a radical change in point of view, not as an academic experiment, but in the vital sense in which our point of view, or characteristic reaction to God, self, and the world, determines the whole trend of our living. In this meaning of the word, conversion is precisely the only thing we are aiming at, as Christians.

Our missionaries carry the story of Jesus to the people who are neighbors of their stations. They do not need to carry a creed or a theology, if they but carry that story. For people who hear that story feel Jesus' influence. As they ponder it, they come under that influence more and more fully. When they have really taken hold of it, it takes hold of them, and turns them around, and really does make them people of an entirely different sort as to insight and out look and affections and motives—new creatures in Christ Jesus. And at once they become centers of the contagion of Jesus' influence, breathing forth the breath of his life throughout their whole community.

We cannot be content just to teach a verbal formula of salvation—of release from the lower for the higher life—to our potential converts; no, not even though that formula be the holy gospel. For formulae merely learned in the letter lie inert on the top of the mind. We try instead to convey the whole meaning of Christ, which goes far beyond words, to the whole man, who is far beyond direct indoctrination. By every means of illustration available we will express that meaning in every dimension of practical living, so that they who come under our influence shall actually come under Jesus' influence and know him and receive his breath of life, not just know about him from the hearing of ears.

Our primary task, then, in every mission field, is to breathe Christ's life into individuals and to establish through them centers of autonomous

group action in Christ's spirit. To this task all elements in our program are contributory, and from its accomplishing will flow in time all those social consequences which the mere reformer will seek in vain by mechanical shortcuts substituted for the vital processes naturally involved. . . .

No man can foretell the course of our cause in the years next ahead. God knows, and He alone. Soon, as history counts time, though it seem longer in the passing, will come the end of this war. We shall then re-enter areas now perforce abandoned overnight, as it were. Not far away, I think, we can discern a measure of amalgamation among the foreign mission agencies of the evangelical churches in this country going far beyond our usage hitherto, and perhaps—I hope—amounting to actual merger. Whatever we may think of church reunion here at home—and there are many sides to that question—there can at least be no question at all but that united address to a project and responsibility held by all churches patently in common lies in the very logic of this enterprise, and should bear upon us the weight of an imperative for its earliest possible realization.

In the meantime, new personnel we must have. No single phase of our work is more exigent than the recruiting of young missionaries to replace those who are approaching the retirement age—a large proportion of our overseas force, alas, in most missions. The men and women we need are available; let that be clear. *We will take only the best; but the best are still to be had.*

Giving of late years has fallen off among our churches; yet I for one do not believe that this represents a trend to be anticipated in the future. The very exigency which invites so much alarm should in itself be a spur to support, out of reservoirs of American giving capacity as yet untapped, for the one constructive contribution still in our power to offer towards a better world order beyond this crisis, as against the bitter destruction now raging. It is up to us to point this out, with all that is implied, to our friends, that they may see in a broader and deeper perspective, and *underwrite upon a more adequate scale, Christ's cause, and theirs, and ours, of countering this hurricane of death with the steady breathing of the breath of God's life, the extension of His Son's influence, until it shall heal these wounds, and bring the nations out of turmoil into good will and a fertile and lasting peace as only He can do.* . . .

Toiling as we pray, and praying as we toil, we shall still be converting men one by one by and to the influence of Jesus, and sowing the seeds of righteousness and friendliness and social well-being broadcast in the earth. And in the end manifestly among men under the stars, as even now in the eternity of God, life shall have the upper hand of death.

CHRISTIAN MISSIONARY ASSOCIATION.

PORTSMOUTH FIRST CHURCH,
TUESDAY, DECEMBER 9, 1941,
10:30 A. M.

Notice is hereby given that the 50th annual session of the above Association will be held at place and time stated. All present members are asked to renew their memberships, which is \$10.00 for men and \$5.00 for women. New members are solicited on same terms. Ministers and lay workers are asked to join in the effort to make this Golden Anniversary meeting a banner year for new members. Have a committee in each church make a canvass at once for renewals and new members, and bring them to the session in Portsmouth.

Fraternally,
CALEB D. WEST,
President.

THE QUIET HOUR.

(Continued from preceding page.)

something in common between Him and them. Said the poet, M. Free:

'Tis the human touch in this world that counts,
The touch of your hand and mine,
Which means far more to the fainting heart
Than shelter and bread and wine.
For shelter is gone when the night is o'er,
And bread lasts only a day,
But the touch of the hand and the sound of the voice
Sing on in the soul away.

SUNDAY.

Plan to go to church at least once each Sabbath.

The services of the church make it easy for us to enter into the soul's experience with God, and into common feelings of brotherhood with our fellowman. We have common heart hungers, common needs, and at the church—God's Word, singing together, prayer together, gifts of love—all lead us into His realm.

There is no conflict between the Old and the New; the conflict is between the False and the True.—*Henry Van Dyke.*

The Orphanage
CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

You will probably receive a copy of THE CHRISTIAN SUN next Thursday, Thanksgiving Day. We truly hope you will have a happy day and have many things to be thankful for. We should be happy that God has so richly blessed us with a beautiful country in which to live, where we can worship Him according to the dictates of our conscience. We should be happy that it is not torn and so greatly disturbed by war as are some other nations. When we lie down at night to sleep we do not have to fear that a bomb will fall on our house and blow us into eternity without warning. We can sleep and take our rest in peace.

Our hearts are not torn and bleeding. Our sons are not in the line of battle as they are in other countries. We have lots to be thankful for.

When you sit down to count one by one your many blessings that the kind Master has given you during the year, please ask yourself the question, "What have I done for others?"

In the Christian Orphanage, Elon College, N. C., there are nearly one hundred little dependent boys and girls looking to you and me for a chance in life. They want a chance to grow up to be useful citizens. It is no choice of their own they are dependent. Father and mother are gone and they have been left homeless and dependent. They appealed to the Christian Orphanage for a home, and the orphanage heard their cry and took them in. It is trying to give them a happy home.

Five hundred such boys and girls have had a home in the Christian Orphanage since it opened its doors. They were given a chance, and today they are filling places in life as private secretaries, salesladies, graduate nurses, etc. It takes money to care for nearly one hundred children. We are dependent on you.

Don't you want to send the orphanage a special check to help care for these little children? Twenty-two thousand dollars is our goal for this year, and we want to raise it. We are quite a distance from it at this time. This is our twenty-fifth year as superintendent of the orphanage, and we would be very happy if we could raise twenty-five thousand dollars—one thousand for each of the twenty-five years. It will be awfully good of the church to have done it.

Now if you want to send us your personal check for Thanksgiving, it will help us on toward our goal. We will be happy and grateful too.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR NOVEMBER 20, 1941.

Amount brought forward . . . \$14,404.29

Sunday School Monthly Offerings.

Eastern N. C. Conference:	
Plymouth	\$ 7.30
Wentworth, 1941 balance	9.75
Wentworth, Nov.	12.22
Mt. Auburn	2.60
Turner's Chapel	4.39
	36.26

N. C. & Va. Conference:	
Burlington	\$ 39.05
Mt. Zion, Timin fund	20.00
Mt. Zion, Nov.	1.41
Haw River	29.45
	89.91

Western N. C. Conference:	
Hanks Chapel	\$ 5.75
Shiloh	3.65
Pleasant Union	11.00
Pleasant Ridge	8.00
Ramseur	15.00
	43.40

Eastern Va. Conference:	
South Norfolk	\$ 5.00
Oak Grove	1.94
	6.94

Thanksgiving Offerings.

Eastern N. C. Conference:	
Mt. Gilead	5.00
Western N. C. Conference:	
Glendon	15.35
Eastern Va. Conference:	
Suffolk, Mr. & Mrs. Horace W. Philips	100.00

Special Offerings.

Rent from Ellen Tunstall	
Farm	\$150.00
Mr. Breedlove	10.00
Mr. Fespermon	5.00
Mr. May	5.00
C. M. Horner	5.00
	175.00

Individual Thanksgiving Offerings.

Lenoir Furniture Corp.	\$ 25.00
Lenoir Chair Co.	25.00
H. C. Holt	10.00
A. Friend	5.00
Fred Folger	5.00
Mrs. J. C. Tate	5.00
Mrs. B. C. Pickett	5.00
Mrs. Andrew Sanders	1.00
Mrs. I. W. Pritchard	7.00
Mrs. I. A. Luke	10.00
Mrs. Mamie K. Perkinson	10.00
James Sloan	100.00
J. A. Trollinger	20.00
Friends, in memory of a daughter	10.00
J. M. Darden, Jr.	100.00
	338.00

Total for week \$ 809.86

Grand total \$15,214.15

ROSEMONT LOSES A VALUABLE MEMBER.

Rosemont Christian Church suffered a great loss in the death of John Robert Morrison, Sr., on the night of November 6, 1941. He had retired a bit early, and sometime in the hours before midnight he passed away quietly in his sleep.

Mr. Morrison was a charter member of the Rosemont Church. Also he was senior deacon and a trustee of the church from its organization.

He is survived by two daughters, Mrs. Sallie Roane and Mrs. Fannie Herbert; four sons, Thomas O., Hamilton Rowland, John Robert, Jr., and Albert S. Morrison, all of the tide-water section; 14 grand children, and eight great-grandchildren.

Funeral services were held at the Rosemont Christian Church on Saturday afternoon, November 8, and interment was in the family plot in Magnolia Cemetery.

The services were conducted by his pastor, the writer, and the Rev. O. D. Poythress, pastor of the South Norfolk Christian Church.

The services were attended by a large number of friends and neighbors, and there were many flowers, showing the high esteem in which he was held by his many friends.

Mr. Morrison had been a faithful member of his church, and through his family his church has been greatly blessed. All of his family are still very splendid workers in the church of their father. His son, H. R. Morrison, has been superintendent of the Sunday school for many years, and a few weeks before his death, another son, J. R. Morrison, Jr., was ordained a deacon in the Rosemont Church, thus giving this fine father one of the greatest thrills of his life. We are all so glad he was able to witness this scene before he was called home.

Then, one of the most beautiful sights I have ever witnessed was on the Sunday after Mr. Morrison was buried, almost the entire Morrison family was present at the morning church service. This was a wonderful way in which to honor the memory of a great and much esteemed father.

The memory of Mr. Morrison will be continually honored in the future by the whole church, and especially by the John Morrison Bible Class, which was named in his honor several months before his death.

J. F. MORGAN.

To many men experience is like the stern lights of a ship, which illumine only the track that is passed.

—Coleridge.

Words are like sunbeams—the more they are condensed, the deeper they burn.—*Martin Vanbee.*

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational and Christian Churches.

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Marriage or obituary notices of not over 125 words will be published free. All over 125 words, 1c a word, cash with notice. Notices should be confined to 250 words.

PIEDMONT MINISTERS.

(Continued from page 6.)

days in the three church pastorates he serves. It was inspiring to find this young minister consecratedly planning his work for the year before him.

Rev. Aubrey Todd discussed "The Corinthian Letters" from the aspects of content and purpose. The suggestion was offered that the lack of continuity in the second letter might be explained as due to the inclusion of fragments of one or two other letters with the major second letter. It was also suggested by Mr. Todd that the pastor having difficulty with personalities and groups in his church or churches could find comfort in the Corinthian Letters. It would seem some of the Corinthian brethren took exception to Paul's personal appearance, voice, delivery and sermon matter. Under cross questioning in the discussion, Mr. Todd proved himself familiar with the structure and content of these letters. Attention was

called to 1 Cor. 10:29 as unique in literature, sacred or secular.

It was good to have been present, and this association, with its fellowship, should commend itself to all of our North Carolina ministers.

J. H. LIGHTBOURNE.

MISSIONS CONFERENCE.

(Continued from page 2.)

Conference recently sent out a bulletin to all officers of the societies. The purpose of this bulletin was to give helps in program materials, plans for the whole conference for the year, and a guide by which each society could measure its own worthwhileness. The women of the Virginia Valley Conference want to do their part in the building of the Kingdom

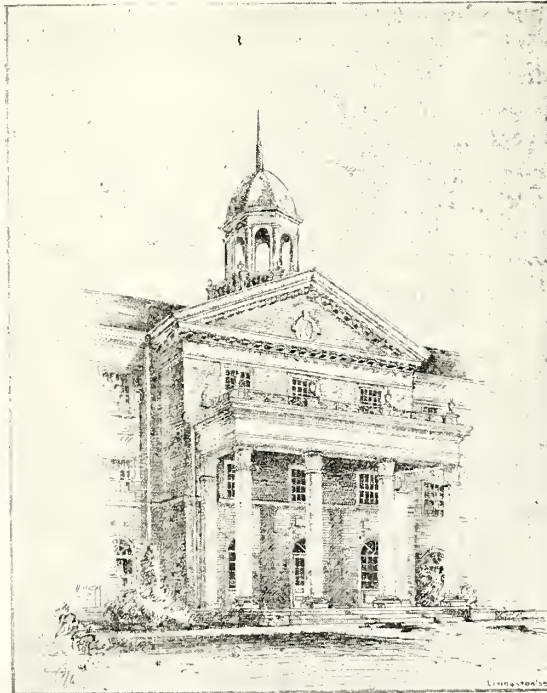
of God in this war-torn world. They are eager for the help of other women who have found the way.

The Linville Missionary Society is planning on entertaining Miss Angie Crew. Miss Crew is a former missionary to Japan and already known to those in the Valley who were at camp and conference in North Carolina the past summer. She will speak at the Thank Offering Service the 23rd of November. Other societies who wish to avail themselves of the fine opportunity of hearing and knowing Miss Crew had better be setting their dates through their pastor. We hope Miss Crew will have a long stay in the Valley, for we want her to help us in the furtherance of the Mission work.

ELON COLLEGE

Founded by the Christian Church in 1839

A CO-EDUCATIONAL INSTITUTION OF HIGHER
 LEARNING OF THE CONGREGATIONAL
 CHRISTIAN CHURCH



ENTRANCE TO ADMINISTRATION BUILDING

Elon College is located in the piedmont section of North Carolina. The climate is invigorating and healthful. The natural beauty of the campus is enhanced by careful landscaping.

The definite religious atmosphere of the College and its modern equipment provide the very best facilities available for the training for religious leadership.

The rates are most reasonable.

LEON EDGAR SMITH, President

Elon College

North Carolina

“What Is Mine Is Thine”

By Rev. JESSE H. DOLLAR

Jesus set forth that principle as he was endeavoring to lead his disciples to understand their spiritual partnership with him. It took more faith than they had to comprehend his sayings. Maybe we are short of faith to believe that this business of living a Christian life, and of carrying on the affairs of the Kingdom, involves the same principle. We like to feel that what is His is ours, but whether we are willing to say to Him, “What is mine is Thine,” is the test before us now.

Elon Says That to Us: “What is mine, is thine.” In the truest sense of the word, Elon is our college. Her pride is ours. Her record of training leaders for our churches is our own record, made in the light of our conviction that if this great church of ours is to go on from strength to strength, we must have leaders trained in our ways of thinking and living, and an informed constituency to follow that leadership. Every dollar invested in buildings and equipment at Elon is ours. Every cent of money in her endowment fund is ours—indeed, everything which is Elon’s is ours. **Her debts are ours, too.** We proudly claim Elon as our college, and follow her every forward step with pride and joy. Elon is going forward because she is giving back to the church which gave her birth her full measure of devotion; like a grateful child gives to proud parents the full benefits of their investments in its development, Elon is giving the Southern Convention and the denomination leaders for every aspect of church life. Elon is paying the church that owns her continuous and multiplied dividends on the investment. By using well what the church has given, Elon has been able to attract many friends and generous givers to her program. All they have given is added to our gifts: “What is mine is thine.”

We Must Say It to Elon: “What is mine, is also thine.” Elon is in debt be-

cause she has endeavored to expand as the needs of the church for a well-equipped college have faced her. We must remember that the same depression which came to us a few years ago also came to Elon. Her holdings declined in value, even as our own—whether it was our labor or our stocks and bonds. But the value of our labor has greatly increased in later years. Salaries have increased; prices have gone up on our produce, our crops and our bonds. In the face of this improved condition we have the opportunity to say to Elon, “What is mine is thine.”

Many are of the opinion that if we are ever to have a debt-free college, we must pay Elon’s indebtedness in this “All or Nothing Campaign.” What could be fairer? It is a courageous step, but it is taken by Dr. Smith and those associated with him in this campaign because they believe that Elon has kept faith with those who have given sacrificially to bring her through fifty-one years of inestimable service to her mother—the Southern Convention.

This campaign is fair. It is courageous. It is a campaign in which every member of our fellowship can have a part. It eliminates the dread which some might have that if this campaign fails they will be called upon to pay what they pledged, and pay again to keep the institution going. It is “all or nothing.” If all the debt is pledged, we pay our pledge and the debt is settled. If all of the debt is not covered in pledges, none of the pledges become due or payable.

Nobody should hesitate to pledge liberally under these terms. If Elon is to be paid out of debt we all want a part in it. To pledge liberally is to show faith and loyalty. Let us keep faith. Let us show loyalty. It is not a question of ability. It is only a question of willingness to do it. Let’s say to Elon, “What is mine is thine.” Let’s cut her fetters!

HISTORICAL SOCIETY 1956. Christian Churches

The CHRISTIAN SUN

REPRESENTING THE SOUTHEAST CONVENTION OF CONGREGATIONAL AND CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

Vol. XCIII.

RICHMOND, VA., THURSDAY, NOVEMBER, 27, 1941.

No. 48.

Eastern Virginia Must Not Fail!

There has ever been an ebb and flow in the tides at Elon, but each time in the past the College has gone on to greater heights and larger achievements. Is this growth to continue?

Eastern Virginia has played no small part in the development of Elon College, though she could have played a greater. More than sixty years ago when my father was a young man, he was called to Suffolk to head the work of the Collegiate Institute. This school became to Eastern Virginia what Graham Institute was to Piedmont Carolina. It helped to prepare Eastern Virginia for the final step—the founding of Elon College. It also furnished a nucleus of students for Elon's first student body. In the earlier years Eastern Virginia furnished a large proportion of her students.

In later years Eastern Virginia continued to contribute to the financial support of the College, but she failed to send her sons and daughters there. While this very neglect will make it more difficult for her to raise her quota in the "All or Nothing Campaign," it makes it more imperative that she raise her part in full. By so doing, the interest of her people in the College will be again awakened, and again the sons and daughters of her churches will attend Elon, there to receive an education that is Christian in fact as in name.

As Eastern Virginia gives to this campaign, so will she gain from this campaign. Some of us gave to Elon when dark clouds overcast the sky—when we were told that giving to Elon was "pouring money down a rat hole." more of us gave when the sky had brightened and "there seemed to be a chance." Now the sky has cleared but for the ever smaller clouds of debt that at times obscure the sun of her usefulness. Now is the time when all of us must give for Elon, for our Church and for ourselves.

Our Church in Eastern Virginia owes much to Elon College. Look around you. Its leadership, both in pulpit and pew, has largely been a product of Elon. Eastern Virginia cannot pay her debt to Elon in full, but she can show her appreciation for what Elon has done.

When Elon was founded, your father, and your father, and mine, gave of their means and of themselves, that their sons and daughters might be guaranteed a Christian education. They builded better than they knew. When, nearly twenty years ago, disaster overtook Elon and the administration building was burned, there were still those who loved her. And a greater Elon arose from the ashes. Then a new disaster threatened, but under her present leadership she has contined to overcome. Under that leadership, and freed of debt, there are no heights to which she cannot climb. Eastern Virginia must not fail her!

JOHN T. KERNODLE.

LET THERE BE LIGHT

NEWS AND VIEWS

Dr. W. M. Jay began his ministry this month in Warren, Indiana. Our best wishes go with him.

Don't forget the meeting of the Christian Missionary Association, to be held in Portsmouth, Va., Tuesday, December 9, beginning at 10:30.

We learn that Chaplain and Mrs. Rountree are now at home recovering rapidly from their accident injuries. Mrs. Lillian Twitty also is recovering nicely. Mrs. Twitty has been dismissed from the hospital and is at present with a friend in Del Mar, California.

Thanksgiving is being observed this week in some states. While our Thanksgiving sermon was received somewhat late, we are including it in will regret to learn of her passing. Grand Moody, is a senior in the Yale Divinity School. Mr. Moody was known to many of our readers as a student at Elon College and as pastor of Apple's Chapel and Hines' Chapel.

Mrs. F. E. Bullock, who has been in declining health for some time, passed away on November 23, at the home of her daughter, Mrs. Ruth Bullock Hasty, Westboro, Ohio. The funeral was held at Westboro, Tuesday, November 25, in charge of Dr. Hugh A. Smith, assisted by Revs. L. C. Tallmadge and Archie H. Hook. Burial was Wednesday at Toledo, Mrs. Bullock's old home. The deceased lived in the South for quite a long time and made many friends who will regret to learn of her passing.

In this country on the invitation of the Federal Council of Churches and the World Alliance for International Friendship, Miss Maude A. Royden will speak in Richmond on Tuesday, December 2. The first woman in Great Britain to become the pastor of a church and to be given the degree of Doctor of Divinity, she is at present associate pastor of the City Temple, London, working with Dr. Leslie D. Weatherhead. She will speak to the church women of Richmond at the First Baptist Church on Tuesday afternoon at 2:30, her subject being, "The New World's Call to Women." On Tuesday night at 8 o'clock she will address a mass meeting at the Mosque, and will speak on "What Sort of World Do We Want."

STANDING COMMITTEES, EASTERN VIRGINIA CONFERENCE, 1941-42.

Executive—H. W. Lee, I. W. Johnson, J. E. West, John G. Truitt, H. S. Hardeastle.

Apportionments—W. H. Baker, J. T. Daughtrey, H. G. Council, Jr.

Ministerial Education—John G. Truitt, H. S. Hardeastle, R. L. House, W. B. O'Neill, J. F. Morgan.

Home Missions—Col. J. E. West, M. E. Godwin, Jr., T. F. Wright, E. L. Beale.

Foreign Missions—H. S. Hardeastle, J. H. Dollar, Mrs. R. T. Bradford, Mrs. B. D. Jones.

Christian Education—R. L. House, R. L. Jackson, J. H. Knight, L. E. Smith.

Religious Literature—Arnold Slater, J. E. Neese, Herbert G. Council, Jr.

Evangelism—J. L. Neese, O. D. Poythress, R. E. Brittle.

Stewardship—Jesse H. Dollar, Geo. Olejar, Elwood W. Jones.

Moral Reform—Elwood W. Jones, N. G. Newman, Frank H. Lewis, Darden W. Jones.

Superannuation—John T. Kernodle, M. J. W. White.

Ministerial Ethics—T. Fred Wright, L. G. Robinson, H. R. Morrison.

Place of Meeting—Mrs. John A. Williams.

Collector—E. B. Rawles.

Memoirs—W. E. MacClenny.

BOARD OF SUPERANNUATION CALLED TO MEET.

The Board of Superannuation is called to meet at the Morris Plan Bank, Burlington, N. C., on Tuesday, December 9, at 4 P. M. Any matters to be taken up with the Board can be forwarded to Mr. D. R. Fonville, First Federal Savings & Loan Association, Burlington, N. C.

J. H. LIGHTBOURNE,
Chairman.

SUCCESSFUL SCHOOL.

A successful School of Leadership Education was held at the First Christian Church, Burlington, N. C., Sunday, November 16, through Friday, the 21st, under the administration of the Upper Alamance Fellowship. Stewardship was given emphasis. (Continued on page 10.)

BEULAH CONGREGATIONAL CHRISTIAN CHURCH

At the regular second Sunday evening service in November, the pastor, Rev. E. M. Powell, brought to the congregation his final message as pastor. This concluded his fourth year as the minister of the church.

Mr. Powell called attention to some of the more vital things that have been done during the past four years. The church has received a new roof. A bell has been secured, a tower built and the bell placed therein. Also there has been secured a new pulpit Bible, pulpit furniture, and a large coal stove purchased for the church. Two badly needed Sunday school rooms have been built, a new floor laid in the church auditorium, masonite board installed on the ceiling and on all walls of the church and Sunday school rooms. Painted the church, had the necessary benches built for the Sunday school rooms; laid carpet on the floor of the pulpit, replaced the organ with a piano, wired the church and installed electric lights.

With these things accomplished, Mr. Powell said that he was happy to inform the members and friends of the church that all of this work had been paid for. He also said that delegates would go to conference reporting all apportionments, as well as current expenses, paid in full.

In the pastor's final report to the church, he stated that he had made ninety trips into the community, he having driven approximately eighty-five hundred miles. He had conducted ten funerals in the community, had preached seventy-five sermons, and had made three hundred and sixty-six pastoral visits into homes of the community. During these four years one hundred sixty-four members have been added to the church rolls.

At the beginning of the service, "The Lone Star Quartette," radio stars from radio station WPTF, of Raleigh, N. C., rendered several selections including request numbers, which were enjoyed by all.

Mr. Powell brought as his final message words found in Paul's letter to Timothy: "I have fought a good fight, I have finished my course, I have kept the faith."

At the conclusion of the sermon, Mrs. S. R. Johnson, treasurer of the church, asked permission to say a few words. Mrs. Johnson said that the people realized that Mr. Powell had not done all of the work that had been done for the church and community during these four years. "He (Continued on page 15.)

Pilgrim Fellowship

"Youth at Work in the Church"

A. LANSON GRANGER, JR., Editor

A VIGNETTE.

Haven't you always heard that first meetings and impressions are important? I have. Take, for instance, Miss Lucy Eldredge, who makes a good impression—first, last and always. The first time "Miss Lucy" and I ever met was over the worktable of a Daily Vacation Bible School. I can still see her as she showed me how to fashion some object of paper, ribbon and paste. Exactly what that object was escapes my most thorough consideration, but I have it yet: paper, ribbon and flaking paste. There have been many meetings since: conferences, programs, and, in far-off California, when it was great to see a familiar face. The last time I saw "Miss Lucy" was the past summer at the Deering (N. H.) Work Camp, where she was getting ready to fashion more things of paper and paste. Once in a great while the little fairies or witches or good angels endow a soul with beauty and gentleness that lasts from meeting to meeting, from day to day. They picked "Miss Lucy" for such a blessing.

Our denominational headquarters picked Miss Eldredge, too. She was one of the secretaries of the Education Division of the Board of Home Missions. All of that great title simply means that she was "our" Miss Lucy who did a hundred and one jobs. She wrote letters, sent materials and helps, visited our churches, wrote articles, planned programs, taught, and inspired many a young person. She did not confine her interests to one age limit or one race, but served all. A few years ago she made a trip to the Orient to take tidings and bring cheer from the folks of China and Japan.

Now Miss Lucy has been picked again. This time she has been chosen the Editor of Youth Publications in the Missionary Education Movement. This is a new job and a new Department. We know she takes to it the same vim and understanding that have marked her work with the Pilgrim Fellowship.

The new activities of Miss Eldredge mean that she will have an even wider circle of contact and influence. She will direct publication projects for junior and senior high school activ-

ities planned by the movement. Some of us have felt in times past, such as at the Mills Conference, when Miss Lucy was mothering a score of girls and attending to countless tasks, that she needed a rest and a quiet job. But instead of a rest she takes on more boys and girls—more endless jobs,



MISS LUCY ELDREDGE.

for her field will include all the youth of churches in North America.

It is hard to say goodbye to Miss Lucy, who has sat by many a campfire, told many a vesper tale, and sung many a goodly song with us. But still she remains a Congregational Christian, and we know a part of her heart will always belong to the National Pilgrim Fellowship, for she assisted at its birth.

With the New Year comes the new job, and new courage and strength to face it, Miss Lucy. Our greetings and blessings to you! J. J. H.

As announced last week, there will be a Pilgrim Fellowship Conference in Winchester, Virginia this Sunday. The first session will be held in the afternoon at 3 o'clock and there will also be an evening session. Mr. Raymond Andes will preside.

Miss Pattie Lee Coghill of Jacksonville, Florida, who for the past twelve years has directed the young people's work of the Congregational

Christian Church in Florida and Georgia, has been elected one of the national secretaries of the Board of Home Missions of the Congregational Christian Churches, in the Division of Promotion and Missionary Education. She will assume her new responsibilities on February 1, with her headquarters in New York City.

A CHRISTIAN IS FORGIVING.

CHRISTIAN ENDEAVOR TOPIC FOR
NOVEMBER 30, 1941.

SCRIPTURE: Matt. 6: 12; 18: 21-35.

Daily Readings—

Mon.—A King's Prayer for His People.—I Kings 8: 44-50.

Tues.—Forgiveness of God.—Ps. 103: 8-14.

Wed.—Forgive to be Forgiven.—Mark 11: 24-26.

Thurs.—Forgiveness Enjoyed.—Luke 17: 3, 4.

Fri.—Supreme Forgiveness.—Luke 23: 33, 34.

Sat.—Christlike Forgiveness.—Acts 7: 59-60.

Forgiveness is an acquired virtue. A Christian may be known by the way he forgives, because forgiveness is a mark of Christian personality.

Let some one speak on the topic, "Forgiving a Wrong is Different from Condoning a Wrong." A great deal of what is exhibited for forgiveness, in our sentimental movies and literature, is a miserable parody on forgiveness. It is easy to condone sin, but when it is taken seriously it is impossible to condone or to excuse it.

"I can forgive, but I cannot forget," is only another way of saying, "I will not forgive." Forgiveness ought to be like a cancelled note, torn in two and burned up, so that it never can be shown against one."—

Henry Ward Beecher.

Make a list of all the thoughts like this from great men.

Someone may explain Matt. 18: 21-22. Give examples of how a grudge held in one's heart hurts the person who holds it more than the person against whom it is held. Why is the man who forgives happier?

It is said that the two hardest words in the vocabulary are, "I'm sorry." Generally speaking, do we use them as much as we should?

Make a list of the evils we see around us that are the result of an unforgiving spirit.

Have a soloist sing the hymn, "An Evening Prayer." It begins and ends, "If I have wounded any soul today . . . dear Lord, forgive."

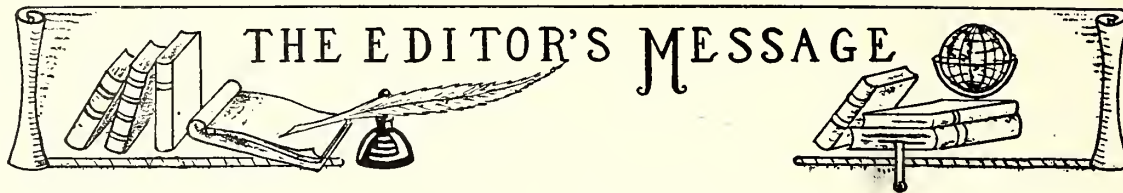
Suitable Hymns—

"Joyful, Joyful, We Adore Thee."

"Jesus, the Very Thought of Thee."

"In Christ There Is No East or West."

S. E. M.



THE AMERICAN BOARD MEETING.

Reports of the one hundred and thirty-second Annual meeting of the American Board of Foreign Missions held this month at Springfield, Massachusetts, indicate the quality and scope of our missionary activity. The ministry, laity and missionaries were well represented. Addresses were made and reports were given. The keynote address given by President Russell Henry Stafford was published in the last issue of *The Christian Sun*. Dr. Stafford, a scholarly preacher and author, serves with an enviable international background as pastor of historic Old South Church, Boston, as a radio preacher, a delegate to the Madras Conference in 1938, author of "A Religion for Democracy," and other books, and as president of the American Board. An associate has this to say about Dr. Stafford: "His enthusiasm for the Christian movement around the world, his clear vision of the realities in the struggle between the forces of evil and good in every community, his deep, undaunted Christian faith, his powers of lucid and forceful expression, and his congenial efficiency as a presiding officer mark him as a great leader."

Problems.—The Board realistically faced many problems. Dr. Fred Field Goodsell, Executive Vice-President of the American Board, gives the following summary: "War time is always a time of tension and uncertainty as well as of special opportunity. Communications are interrupted, transportation schedules are reduced, irregular and unpredictable, health problems are likely to be more acute and, most serious of all, masses of people are distraught, distracted, hungry and sick or wounded. Continental European missions have been completely cut off from their home bases by war. Such conditions call for undaunted servants of the God of love and righteousness."

"The Board recognizes that the upheavals of the present time are symptoms of deep human unrest and of impending revolutionary changes in human affairs and relationships. It is our concern to conduct our work in such a way that through all change, even that which is grim, the influence of Jesus shall be dominant. He abides, the same, yesterday, today and forever. He will guide responsive souls to even greater achievements. We are called in our day to do what the undaunted early Christians and our fathers did so nobly and appropriately in theirs."

Fellowship.—The Board was by no means obsessed with problems. Fellowship was rich, inclusive and prophetic. Dr. Goodsell called attention to a statement by General Secretary Chirgwin of the London Missionary Society, apropos of the help being given to the missions of Continental Europe orphaned by the war: "There has never been anything like this before in history. I understand now why, in the years just before the war, God brought representatives of the universal church together in great world conferences at places like Oxford, Madras and Amsterdam. He pur-

posed to forge a fellowship that should stand the strain frontiers of the nations. I know few things more stirring than the way in which the churches and the missionary societies are standing by one another, reaching hands of help across national and denominational frontiers. This glorious proof of our brotherhood in Christ must not be allowed to stop with the end of the war. It must be a permanent feature of the new age."

Achievements and Statistics.—The Candidate Department corresponded this year with upwards of one hundred and five applicants. Very high standards of Christian character and competence have been required. Ten appointments were made during the year.

The American Board has operated the following missions and expenditures during the year: Africa, \$123,391.34; China, \$206,506.41; India, \$194,611.19; Japan, \$91,935.75; Mexico, \$9,409.28; Micronesia, \$3,885.11; Near East, \$171,171.02; Philippines, \$31,460.01; Spain, \$2,932.22. The total expenditures, including missions, administration and promotion, were \$1,006,290.20. The auditors reported the aggregate amount of stocks and other securities of the Board being \$7,237,444.73.

Rev. Earle Ballou has this to say about statistics: "They represent life struggle against a variety of heavy odds, and devotion to duty under conditions often far more drab and lonely than exciting. They represent an effort, made possible in part by the help which many of you who read this have faithfully given us over the years, to build something founded on good will, on faith in God's love, on consideration for others, especially those less fortunate—the antithesis of so much of what is driving on with such ruthless might these days in so many parts of our broken and chaotic world. We believe that what we have been building will endure, these spiritual foundations anyway, even should there come temporary disastrous interruptions to some of the more institutional superstructures. We are faced with just as much of an opportunity as ever, though with perhaps a somewhat increased accent on the accompanying adjective dangerous."

Mr. Harold B. Belcher, Treasurer of the Board, writes: "It is with a feeling of deep gratitude that the treasurer reports that the one hundred and thirty-second year of the Board ended August 21, 1941, with an operating surplus of \$24,979.75, and with the old accumulated debt wiped out. It is the first time since 1919 that the Board has been in a debtless position. The removal of the historic debt was made possible by the use of proceeds of sales of unused property on the field. The total receipts for the regular budget amounted to \$897,910.71, which with \$141,459.24 of specifically designated gifts, makes a grand total of \$1,039,369.95."

Conclusion.—Mr. Belcher concludes his report with an explanation and a challenge:

"The problem facing the Board in the coming year has been touched on in the reference to the extra

costs caused by the war emergency. To this must be added the factors of increased pressure of taxation, defense needs, and other charitable causes. The rate of return on invested funds is still low, and we will lose more of the higher interest bonds during the coming year. Increased costs of travel abroad and of living costs in most of the fields will exert further pressure on the budget this coming year. The foreign exchange rate is less favorable in some fields than last year and that has its effect on the budget. Altogether the outlook for the year is full of difficulties that must be faced by the Prudential Committee as it makes its plans.

"While we rejoice at the improved financial situation of the Board, we must not lose sight of the price which has been paid to achieve this situation or the problem that faces us in the years ahead. For years we have been steadily reducing the obligations of the Board, trying to bring the cost of the work within the scope of its income. As fast as we made reductions income shrank further. For the last three years the income level

has been fairly constant, and we have finally, with the aid of favorable exchange and delayed travel expense, brought the costs of the work to the level of income. As a result we have 380 active missionaries compared with 623 ten years ago. We have not replaced those who have retired or died in the service and our staff on the field is predominantly middle aged or older. The work abroad, like the work at home, demands a constant stream of young life, and to meet that demand we should be sending many more new appointees to the field. We are in the midst of a great world tragedy that has come because of the insufficiency in the world of the spirit of Christ. Is there any greater need before His church than to increase the spheres of its influence in the world? Rather than congratulate ourselves on achieving financial stability, should we not be confessing the inadequacy of our response to the Master's great commission. The challenge is before our churches and the friends of the Board and we pray that it will not go unmet."

R. L. H.

Discovering Life

An Address by DR. FRANK C. LAUBACH of Dansalan, Mindanao, P. I.,
Before the Annual Meeting of the American Board.

The world's only hope is Jesus Christ. We have horrible evidence that when men and nations turn their backs on Christ, they plunge back swiftly into the brutal life of claw and fang. Education, science, and political panaceas only make bad men more destructive. Progress itself will be dangerous until human nature is changed, until it is more like Christ. There is no way out for our planet excepting for men to put themselves under the spirit and mastery of Jesus. Now we are sure of that.

In spite of this black hour we do not despair, for we know the world's cure. We know that evil has a way of committing suicide, as apparently Europe is committing suicide at this time, but that Christ cannot be defeated. When we look across the Atlantic we shudder, but across the Pacific we see a great hope.

For more than a hundred years the American Board, and after her the other mission boards of America and Europe, have been sending men and women to Asia and Africa and the South Sea Islands, carrying the gospel of Christ. Now when Western civilization is crashing under its own sins, the seeds that our ancestors have been sowing in Asia for a century are

bearing rich fruit. We see that what they did so quietly was the most important happening in the nineteenth century.

It is wonderful thing that China, in this hour, is under the command of Christians. But what is more significant than that, is the way Christ's ideals are being interpreted by the two greatest masses of humanity on this earth, China and India. It is a marvelous phenomenon that China, while she will defend herself from her invaders, has refused to strike back at the Japanese Islands. The only thing that China has thus far ever dropped on Japan was leaflets. It is perhaps even more wonderful that under the influence of that marvellous missionary, C. F. Andrews, Mahatma Gandhi adopted Christ's ideal of the Sermon on the Mount and has led India for thirty years in a resolute and unswerving allegiance to non-violence. When asked a few weeks ago whether he objected to America helping England with war materials, the Mahatma replied, "Not in the least, because America does not share my idea of non-violence."

These two leaders, Chiang Kai-shek and Mahatma Gandhi, illustrate one of the greatest verses of the Bible: "Cast thy bread upon the waters and

it shall return to thee after many days." Now the bread we have sent across the Pacific for a hundred years is returning in fresh applications and interpretations of the teaching of Christ. The heaven is working some new thing in Asia which we know is an advance upon our interpretation of Christ—if it only will work! And we thank God that the two largest countries on earth have thus far succeeded in making it work. Chiang Kai-shek stands for resistance without retaliation and Gandhi for non-violent resistance. God give them both power! God grant that they may not only be right but also triumphant.

We must teach America that while she shudders with horror at Europe, there is coming across the Pacific a greater hope than Europe ever was. China, with more people than Europe, has always loved peace. India, with a fifth of the world, is fundamentally a peace-loving people. If these two enormous areas and the rest of Asia, with over half the human race, should set the pace for world Christianity, they would lead to an infinitely finer type of Christianity than Europe with her intrigues and hatreds and wars has ever revealed. This is a vision that many missionaries have had for years. You have heard us preaching to America that Asia's great day lies ahead. But now the hour has struck. Asia's great day is here. That tremendous continent with her thousand million people, has been asleep for ages. They thought it was wrong to change, and right only to imitate ancestors. But our missions, imperialism, our business invasion, the newspaper, cinema, radio, airplane, autos, have shaken Asia out of her sleep, and now her face is turned toward progress. Little Japan, with only seventy millions of people, started first. She saw in Western civilization two things, war power and Christ. She adopted our militarism, mainly because her Samurai have always been militaristic. That small nation of Orientals reveals to the world what will happen if all Asia should decide that the secret of the West is military power, and not Christ. But China and India, Siam and Burma, and the East Indies, would rather believe in Christ than Mars, for by temperament they prefer peace and kindness to war and hatred. Now we can lead them to follow Christ and renounce war if we will.

It is highly significant that at the very moment when Asia is doing all she can to throw out Western imper-

(Continued on page 9.)

CONTRIBUTIONS

SUFFOLK LETTER.

"Higher Criticism" is a term used to designate a specific type of criticism. One may infer that there are different stages of criticism of comparative degree. One of the specific fields of "Higher Criticism" is a critical study of the Bible, testing the evidence of its authorship, its authenticity and its literary merit. Some of the claims and conclusions brought protests and denunciations from many Christian people in the olden days. Thinking people soon settled down with renewed faith that no group of modern scholars could do permanent harm to the Holy Bible. The so-called "critics" have, in some instances, done much harm to individual believers, but they have not blasted the truth in the Word of God. There is no occasion for any one to fear for the safety of the Bible.

The "Higher Critic" does not disturb us any longer, for every new investigation of the Bible brings additional evidence of its enduring power. Much has been said about the authorship of the Gospels and the Epistles, but people continue to read them with profit and pleasure. The Bible changes the thought and life of the people who read it, prayerfully, and that is a sufficient laboratory test of its power.

But there is a kind of criticism that is disturbing the church. A proper name—a good name—for this is "Lower Criticism." This also attacks the Bible, without method and without mercy. Scholarship is not the name written on the badge of its adherents. It is not based upon scholarship or learning, but upon attitudes and oppositions. It denies without reason and discredits without sufficient cause. It turns its most deadly weapons upon the people who profess faith in Jesus Christ and testify to His saving grace. They lie in ambush for those who march in the armies of our God and seek to detour them from the path of faith in the victorious King.

They are "Lower Critics" because their methods are low and their objectives are destructive. They are on the war-path to hurt, to harm and to destroy. The church building does not suit them. They find fault with the choir. The preaching is either too cold or too hot, too slow or too fast, too loud or too quiet, too

shallow or too deep. Defects are always visible to them, but they pass over the good features. A faded rose spoils a garden or roses in their sight. A tiny speck of dust ruins a master painting. One error in the life of a church member spoils the character of a life-time. Their favorite word in beginning a criticism is that little word, "but." So you have heard that word too?

The "Lower Critics" do very great harm to the church. They are the "little foxes" that spoil the grapes and the vine. When they arch their eye-brows and talk behind their hand or their fan—look out, there is danger ahead. The "Higher Critic" cannot make much impression blasting at the impregnable Rock of the Holy Scriptures; but the "Lower Critic" loosens his poisonous gas-tanks upon people who do not wear gas-masks, and makes his attacks upon people who do not live within indestructible fortresses. These "critics" are the "fifth columnists" of the underworld. They have always done much harm to the followers of Christ. They are dangerous. Avoid them. Waste no time with them. Pray for them and meet their challenge with a sincere spirit of love and forgiving grace.

I. W. JOHNSON.

"TOTAL WAR."

Not an armed conflict with another nation or country, but a determined fight against the long-time enemy of Elon College. Elon College is for the Congregational Christian Church in the South the symbol of higher learning and efficient leadership. "Old Man Debt" has been her stubborn foe for fifty years and more. He has denied to her adequate equipment, efficient and sufficient instructional force, and comforts necessary for contentment. Too long he has stood in the way of progress and blocked the road to complete success. The patience of the church, alumni, and friends of the college is about exhausted. Preparation has been and a force has been marshalled for the attack. On Monday next, the total college constituency shall arise in faith and strike with the power of love and sacrifice that the enemy may be defeated and vanquished without mercy.

To win this battle, and win we must, the college's total constituency:

women and children, men and money, will be needed. The organization has been formed; the task has been assigned; and the time for action has come. If you are a committeeman or are asked to serve on a committee, please do not fail. Not all will be needed to serve on committees, but all will be needed for contributions. To fail to serve or to give on the part of one may mean defeat for the entire undertaking. You are important! Your cooperation is essential! Your contributions will spell "success"!

This is a great day for the college. At the same time it is its greatest opportunity. The time has come to forget all differences, to put aside all misgivings, to crucify all doubts, and to arise in the fervor and generosity of our forefathers, and rescue our college from the hands of its creditors.

They gave out of their scarcity that the foundation of the college might be laid and that buildings might be erected. They set a worth-while example for us. Shall we follow in their footsteps or shall we count the cost too great? They may have been few in number and poor in this world's goods, but they were rich in faith, generous in service, and sacrificial in giving. If they, with less than 10,000 members, in a time when the country was not prosperous, could build the college, surely we, with a membership three times as strong as they and a church far more able economically and infinitely more prosperous, should and will go further with our gifts, sufficient to relieve the college of its debt, that it may go forward in the field of Christian service.

L. E. SMITH.

DR. MERRILL IN EASTERN VIRGINIA.

On a tour of the ministerial groups and churches, Dr. Boynton Merrill, chairman of the Congregational Christian Committee for War Victims and Services, met the ministers and some of the leading lay-workers of our church in the Eastern Virginia Conference, at Suffolk, on Thursday afternoon, November 13 at 4:30 o'clock. Twelve of the active pastors were present, including, Revs. J. F. Morgan, T. F. Wright, J. E. Neese, John H. Knight, H. S. Harcastle, H. G. Councill, Jr., Frank H. Lewis, I. W. Johnson, W. B. O'Neill, Arnold Slater, Elwood W. Jones, and John G. Truitt.

More than 1,200 ministers had been spoken to by Dr. Merrill, all the way
(Continued on page 10.)

FOR THE CHILDREN

Dear Boys and Girls:

Mrs. Todd is letting me write a letter to you this week. I am Malcolm Allen. I have been on a visit to my Grandmother Allen's down below Fayetteville, N. C. I have been gone almost a month. Grandfather Allen came to Sanford to bring his wheat to the mill to get it ground into flour. Grandmother Allen had to stay at home and take care of a little baby for someone. So she told Grandfather to bring me home with him to spend three weeks. I want to tell you about my visit.

When we went down I saw ever so many soldiers in Fayetteville. Some of them were in cars; some of them were trying to catch rides; and others were just walking about. I like to watch them and to count the black stripes on the arms of their coats. When I am at home I often pretend that I am a soldier. I have some toy guns and a gun belt to carry them around in. Mrs. Todd said that she didn't think it such a nice game, so Oliver and I don't play war when I come to see him.

"Toto," Grandmother Allen was so glad to see me that she hugged me so tight I couldn't breathe for a little minute! I wish that I could be with all of you long enough to tell you some of the tales that "Toto" told me. She can tell the best stories I ever heard. It was Halloween on Thursday after I got to "Toto's." She and "Odo," Grandfather Allen,

and I went to a Halloween Party. There were ghosts and witches at the party. I had on a costume also, but I wasn't either a ghost or a witch. We had just loads of fun and I didn't get scared one time.

When I had been there almost three weeks my mother came down to spend the last week with us. We went to a Thanksgiving service at a country church. It was almost like the service that the Negro boys and girls had with their parents at Little Brown Koko's church!

We went in the morning, and all of the big people carried lunch. The little children said verses from the Bible to show their thankfulness. The one which I learned and said was, "Give thanks unto the Lord, for He is good." The boys and girls who go to high school sang solos, duets, trios and quartettes. My aunt Margaret is a junior in high school. I especially enjoyed hearing her sing. We had such a nice time eating our dinner outside the church around a long table. I am the only child at home. I do like to eat my meals with Daddy and Mother, but it is more fun when there are boys and girls about my age.

About the best part of the trip was coming home. My Daddy and I have great times together! I was lonesome to see him. I think he was glad to see me too. We came over to see Oliver right away! I wanted to see the little, red rubber ear which

mother gave him as my gift for his birthday while I was gone. I can hardly believe that he is Oliver he acts so differently. But he has the same sweet smile. He doesn't drink his milk in his bottle any more. He sits in his high chair and eats three meals a day just like I do. He got a little blue plate, cup and fork and spoon for his birthday. Mrs. Brame gave them to him. Today I saw him eat spinach, scraped steak, potatoes and carrots out of his plate for lunch. He drank milk out of his little blue cup. Then Mrs. Todd peeled an apple and let him hold that and eat it for dessert. His fork and spoon have kitty heads on their handles. His plate has three sections to keep the food from getting mixed up in it. There is an aluminum pan for hot water which you screw into the plate to keep the food warm.

Oliver can walk a few steps by himself now. He has lots of fun climbing up into the chairs and sofa in the living room and playing and resting in them. He can get down by himself too. I think that it is fun to watch him play the piano. He just can reach the keyboard from the floor. He walks along playing all up and down the keys. He looks precious dressed up in the soldier blue suit which his Uncle Edward Todd gave him for his birthday. We have been playing with the balls and car which he got. I brought him some turnips and turnip greens from my Grandfather Allen's farm. Mrs. Todd is going to cook them for him tomorrow.

Today I put on my new everyday suit and came over to show Oliver how tall I look in it. It is blue and I have a nice warm blue and white sweater to wear with it. When Mrs. Todd and I went out under the pecan trees to pick some nuts, we heard a "Nut Conversation"! She said she might tell you about it next week.

I would like to have a letter from you. I get lonely at times. I am nearly six years old, and my address is 4 South Third Street, Sanford, N. C. Mrs. Todd reads your Page to me and I am in her Sunday School class at the Sanford Christian Church.

Best wishes to all of you.

MALCOLM ALLEN.

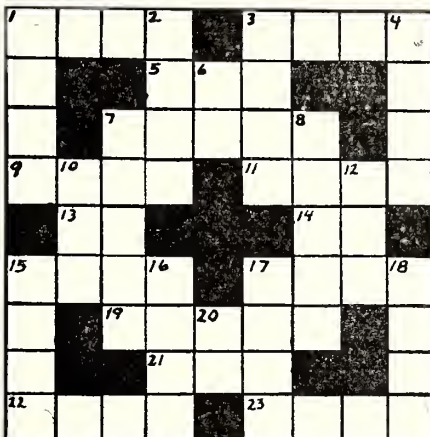
CROSSWORD PUZZLE.

Across.

1. They furnish your milk.
3. Poetic form for morning.
5. Also.
7. The fact of being born.
9. Rough sound of "R"; a whirring noise.
11. Clears from weeds; tills.
13. Spanish for yes.
14. Possessive pronoun, first person singular.
15. Curved, crooked.
17. To appear; have resemblance of truth.
19. Presents; things which are given.
21. Girl's name.
22. A tramp through the open country.
23. A man who devotes himself exclusively to a religious life.

Down.

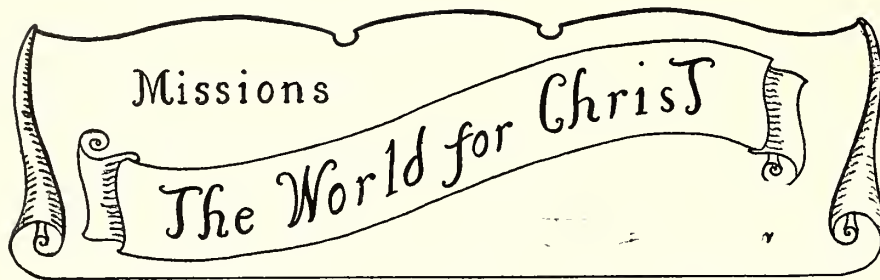
1. A baby's bed.
2. To put into motion; move.
3. Insect which feeds upon cloth.
4. Fruits having kernels enclosed in woody shells.
6. Correlative of either.
7. To carry from one place to another.



8. Dwelling places.
10. To make use of.
12. Organ of sight.
15. That which clenches the body.
16. Measure of duration.
17. Handle of a plant, stalk of a plant.
18. Those whom Jesus said would inherit the earth.
20. Fourth note in musicale scale.

UPPER ALAMANCE FELLOWSHIP.

The Upper Alamance Fellowship will meet on Sunday afternoon, November 30, 3:30 to 5 o'clock, with the First Christian Church of Burlington. Mr. Lyu of Duke University will address the Fellowship, and all churches are requested to be represented.



SHE MADE UP FOR LOST TIME.

When Mary Cushman was asked how she happened to become a missionary she said, "Hereditarily." She was born in Boston, Mass., the daughter, granddaughter and great granddaughter of Congregational ministers. Her parents dedicated her to foreign service at birth.

Because of family responsibilities this desire to be a missionary was not quickly realized. Dr. Cushman graduated from Boston University and took her surgical internship at the Massachusetts Homeopathic Hospital. Next came further work at the New York Post Graduate Medical School, followed by 29 years of private, hospital and sanatorium practice in Maine and Massachusetts. But in 1922, Dr. Cushman was free from home responsibilities and ready to go to Africa under the American Board. She was then fifty-two—at least twenty years over the age when the American Board usually accepts medical missionaries.

Dr. Cushman began her work in Chilessso in a little adobe grass-roofed hut where there was hardly room for a doctor and a helper. She performed emergency operations with only one small window for light. Her own primitive little home and a dilapidated dispensary together with a group of some thirty grass huts made up the hospital.

Now the Chilessso Hospital has a small but modern building capable of holding forty beds. In the operating room is a second-hand operating table donated by the Portsmouth City Hospital, where Dr. Cushman served for a time before going to Africa. It serves an area as large as Massachusetts and Connecticut. Sometimes the patients come for seventy-five miles through the jungle paths in a crude hammock, carried by two men. Often the patient has not started until all efforts at home have failed, including the witch doctor.

North from Chilessso, you can travel twenty-three days, jungle going, before you find another nurse, doctor or dispensary. In her first year, Dr. Cushman handled 5,000 patients, and during the last three months before

her return to America she treated over 4,000.

Mary Cushman made a quick start in Africa. She reached Chilessso at ten o'clock one night and was at work in the dispensary at seven the next morning! Soon she was left alone without white associates for several weeks. She declared that this was one of the best things that could have happened to her.

Chilessso, which is in Portuguese territory, is a village some 400 miles from the Atlantic and about a mile above sea level. It is only twelve degrees from the equator. In the winter, which comes in the dry season of June and July, the thermometer may drop as low as 42 degrees during the night. In the morning one will see frost on the river bottom. During the day the temperature may rise to 82.

To meet the terrific medical need, Dr. Cushman desires to develop village clinics manned by Ovimbundu young men and women. She has been able to prepare fifteen men and women to administer simple remedies out in the bush. While they cannot treat serious cases they are able to detect the symptoms and refer patients to the hospital. They live on the Christian bounty of the villagers, as the the mission has no way of supporting their work.

The Ovimbundu attribute sickness and death to the hatred of some enemy. Before he can be healed, evil powers must be exorcised by stronger and more benevolent ones. The clinic often opens with a service of song, prayer and Bible reading. The fears of the sick are quieted as they are told that God is a friend who can be trusted.—*The Missionary Herald*.

DR. FRANK C. LAUBACH.

Do you agree that "the big battle for America and for Christ and for you individually is in Asia and not Europe"? Read the article by Dr. Laubach on page 5.

Frank C. Laubach, Ph. D., of Dansasalan, Lanao, Philippine Islands, internationally-known literary expert, mystic and educator, is the author of

several books on the Philippines. One newspaper columnist describes him as "the man who is doing the biggest job in the world." His efforts have not been confined to the Philippines, but have stretched out into India, Ceylon, Africa, Turkey and Malasia. His remarkable system has already been adapted to some forty languages.

Dr. Laubach was born in Pennsylvania and educated at Princeton University, Union Seminary and Columbia University. He has been under the American Board in the Philippines since 1915. He has worked among the Moros, the virile and often war-like Mohammedans of Northern Mindanao, P. I., and understands their psychology as few men in the world do. He has been consulted frequently by government and other groups to mediate between them and the belligerent Moros.

EASTERN VIRGINIA CONFERENCE.

The recent session of the Eastern Virginia Conference was most successful. More churches paid their apportionments in full than for many years. Only one pastorate or field is without a pastor, and it is hoped that this pastorate will soon call a pastor. There are several promising licentiates and young men in the ministerial class.

More money was raised for Missions, and the indications are that the Christian Missionary Association will add several members. We are most grateful for these signs of progress and enter the new year with faith and courage for the future.

J. E. WEST, *Ch'n*,
Home Missions Committee.

MISSIONARY OFFERINGS.

WEEK ENDING NOVEMBER 21, 1941.

Sunday Schools.

Sophia	\$ 1.00
New Hope, Harrisonburg, Va. . .	1.74
Pleasant Hill, Liberty, N. C. . .	7.59
Pleasant Cross, Asheboro, N. C.	2.52
Happy Home, Ruffin, N. C. . . .	5.44
Durham, N. C.	7.41
South Norfolk, Va.	5.00

\$ 30.69

Individuals and Churches.

Morrisville, N. C.	\$ 2.13
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Mountain Work.

Piney Plain, Raleigh, N. C. . . .	\$ 7.50
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Total for the week	\$ 40.32
Previously acknowledged . . .	3,646.33

Total since Sept. 1, 1941 . \$3,686.65

Gratefully,
MATTIE COX PARKER,
Secretary.

DISCOVERING LIFE.

(Continued from page 5.)

ialism and Western business domination, she is hugging the missionaries to her breast as never before.

As in China missionaries were never so popular as they are today, never found it so easy to win people to Christ. This is Mission's great hour of opportunity in China, the hour when Christ summons us as never before to redoubled efforts for that country.

I saw with my own eyes what is happening in India. The literacy work into which God has led me took me twenty-five thousand miles back and forth, up and down, and across India, during three successive years under the auspices of the National Christian Council. What I experienced sounds like a fairy tale. Every great official of every religion in India was eager to cooperate with us missionaries in stamping out illiteracy. They wrote us hundreds of letters and recommendations, attended the two hundred conferences which we held throughout that great land, and threw themselves without the least religious or racial prejudice into the campaign behind the mission forces. This is the more astonishing to me because I have had American officials in the Philippines who were afraid to cooperate because of Catholic criticism. But in India, nobody dreamed of fearing Moslem or Hindu or Jainist or even Catholic criticism. Governors, princes, mayors, the Indian congress, Mr. Gandhi, Mr. Nehru, everybody gave this movement eager support.

After I had spoken to the Teachers' College in Lahore, two young men, sons of the highest officials in Afghanistan, crowded to the front. They wrung my hand and wept as they pled with me to come to their country and begin a literacy campaign. "We are almost 100 per cent illiterate in our country," they said, "and the very, very few who can read need your help and you must come. Will you promise?" They followed me to my house and would not let me eat until I had promised. Yet there never had been a missionary working in Afghanistan, and seldom a Westerner enters that forbidden country.

Secretary Lever of the Presbyterian Board of Foreign Missions told me in August that he believed that his great service to America was to help her see that in literacy a marvellous new door of opportunity has been opened for missions to serve the world and so lead it to Christ. "A great door and effectual has been

opened." He is right. But that is not the only door that is opening. The distress of China has been a wonderful door. Introducing cooperatives is another open door. International Fellowships like Mr. Paul has established in Madras is another opportunity.

If at this time American Christians will listen to Christ and obey him, we can mould a glorious Asia for a thousand years to come. We can help her give her heart to Christ and repudiate war. We can help a lowlier church to rise there than we have yet seen. We can make her safe for the world, and for our children and grandchildren. We shall reap for a thousand years what we sow in the next ten.

Asia now becomes the world's hope or the world's portent. As goes Asia today so goes the world tomorrow. That is why I believe this and the other mission conferences of America this year are far more decisive than the campaigns of Europe. If we cast our bread upon the waters now, we shall find it returning in peace and good will and beauty among the peoples of Asia and Africa, four times as numerous as all Europe.

I return with a new faith in the power of Christ to change human nature, for I have seen Him change sad faces into glad faces, cruel faces into radiant faces, evil hearts into good hearts. I know it can be done because I have seen it in Lanao Province. I saw the king of the cattle thieves become the mayor of our city. I saw the leading gambler become the deacon of our church. I saw Moro outlaws and murderers whose sons are glorious followers of Jesus. I saw a whole province which was once considered the worst under the American flag, now peaceful, law-abiding, ambitious for progress. It is pathetically easy to help those people over there, if your heart is on fire with love for them and for Christ.

I saw in India how nearly every face was sad excepting the faces of the Christians. I saw how the presence of Christ in the heart put a new light in the eye, a new timbre in the voice, as it has done in our great Indian Congregational leader, Dr. Bhaskarao Hivale. You can always tell in India who has the love of Christ in his heart by the strange difference you see in his face. And in Africa I saw this same strange difference, in those who have the glory of Christ in their hearts. As a matter of fact you can tell it when you come back and look in the faces of people in the streets and homes and conferences of America. Christ

puts a candle just behind the eyes, and it shines through when it is lighted.

It has been my privilege to see thousands of charmed circles made by the love of Christ, until I believe the world is going to be saved by being filled with blessed communities that will become so numerous and so close together that at last they will inherit the earth. The missionary home in Claremont is called "Heaven Below." It is the right place for those retired missionaries who have spent their best years establishing little heavens below in remote corners of the world. Some of these heavens were churches. Some were the homes of the missionaries, some are ashrams, some are offices, some are clubs, some—of all places in the world—leper asylums! Scores of them are now heavens, and hundreds of lepers have heaven in their eyes.

Bread cast upon the waters of the Pacific comes back after many days by putting new radiance into our own religion. Time after time I hear the same remark: "You ought to stay in the U. S. now, for we need a new fire in our churches." And it is amazing what a hope the church always has that the missionaries will put new fire into their lives. Either missionaries or those close to them like Dr. Mott or Robert Speer, or our own great Board secretaries, are constantly setting the churches on fire. Why is this? Because every one of us was forced to get a new grip on Christ by the enormous task of the foreign field, and those who were not reconverted over there came home defeated. You cannot melt the steel walls in foreign fields until your soul becomes as white hot as an acetylene torch. When your heart breaks and you make a new complete surrender of self and let Christ control your whole life, then the walls begin to melt like butter, just as steel does before the acetylene torch. That is why so many missionaries come back aflame, because they were born again after they reached their fields.

The way to save America is to let missionaries get on fire there and return with the glory they have seen. The more missionaries of the right kind you send to the foreign fields, the more radiant your own America will become, but on the other hand the more you kill missions, the more you kill your own souls.

You must help America do your part, and make America see a glorious hope across the Pacific, and in Africa and Latin America. We are

(Continued on page 10.)

DR. MERRILL IN VIRGINIA.

(Continued from page 6.)

from Bangor, Me., to San Diego, Cal. He described this experience as a thrilling and inspiring one, but we who heard him could see that he was burdened with the world's suffering which was laying heavily on his heart. "Millions of people are hungry, homeless, and in peril; our great missionary enterprises here and abroad must meet increased expenses; and thousands of young men in military service, and families in crowded defense areas need our church's ministry. We urge Congregational Christian ministers and people to search their hearts and to unite in giving regularly and sacrificially as a proof that God's love is still at work in a stricken world." This was something of the message on Dr. Merrill's heart.

He explained how his committee had been enlarged to seek a regular inflow of funds to assist not only war victims, but also to include the special askings of the Home Board and the American Board, both of which have extra heavy loads to carry as emergencies in the present crisis. An "over and above" personal, sacrificial offering of 25 cents per member is being asked of one-tenth of the membership rolls of local churches, i. e. a church of 250 members under the plan will seek to find 25 members who will agree to make such a gift. Other denominations are leading out on this work. We, too, will get under this load and lift.

JOHN G. TRUITT.

DISCOVERING LIFE.

(Continued from page 13.)

doing all we can do for Europe. America is not doing all it can do for the emergency in Asia. Dr. John R. Mott told us in Madras that he is called the "master of opportunity." Are we called that, or are we "muffers of opportunity"? Are you going to fail Christ? . . . We cannot do much, as individuals, about Hitler in Europe. We can do enormous things for Christ over the Pacific.

A young leader of a youth conference asked me a few days ago to help them answer the war question. I replied that the peace question was the hard one to answer, that getting Christ before men and into men was far more important than the question of winning this war. Men will not stop war until they have a more complete surrender to Christ than we now have. Just as a hundred years ago people did not know that the

foreign mission movement was the most important on earth, so a hundred years from now men will see that what we do so quietly is *the most important work on earth.*

You say, "I want to do something. Now tell me what." Make missions your hobby. Get a mission study group among your young people. Marion Welles used to read every missionary book she could get her hands on. When she became a missionary and married Frank Woodward, she so imbued her children that every one of them is going into the ministry and to the mission field. When I was in preparatory school Roy Strock, a young teacher, started us reading some mission study books, and that led me to become a student volunteer. Nearly everywhere we are neglecting our youth. Give them all a chance to see the vision of service abroad. *They are illiterate on missions. So is your church. So, perhaps, is your pastor. That is why you hear people say that missions are no longer necessary, which is the exact opposite of the truth. This is the hour of all hours in two thousand years when Christ can win the leadership of the world.*

Get your church to take up some project on the foreign field and know exactly what is happening. Perhaps send one of your number out to see what is happening. If possible get a Student Volunteer group to study possible foreign service.

Begin to pray for this enormous task. Miracles happen when people pray hard enough. They will happen to us when we set aside at least one hour a day of earnest prayer for the whole world. Put aside an hour a day of honest prayer and say, "This is my world." Get others to join you if you can, but if not, do it yourself. There always has to be some spiritual giant carrying the weight of a church or a town on his shoulders. Be willing to carry that cross alone until others will join you. After a while you will make your church realize that missions is, and always Christ's way of saving the world.

I had a week with Stanley Jones last July in Mexico City. One thing he said stuck with me. He said: "Over and over in my mind come the words of Jesus, 'You have not chosen me, I have chosen you.' I believe He has called me." Stanley Jones was right. But those words apply to you, and to you. You are not here to pass judgment upon Christ's plan and upon the cause of missions. He chose you, you are not electing Him. He chose you. It is your business as one touched by the Master on the shoul-

der and chosen, to make a success out of this difficult business of seeing where others are blind, and leading them.

Haunting me still are the words I heard over the radio a few days ago. Adolph Hitler was back from the front telling his country that Russia was defeated. He yelled with a raucous voice like a man off the battle field, a terrible shout of bloody triumph. Everything was at stake for him, and he was telling his country he had won. I wonder if the invisible Christ who looks upon this world were suddenly to appear and to speak to us, what we would see, what we would hear. Not the cruel shout of Hitler. But I am sure we would see tears in Christ's eyes, we would hear a voice trembling with emotion. For no matter how cold we are, Christ is not cold, not restrained, not luke-warm. And if he walked down the aisle and put his hand on your shoulder and said, "You have not chosen me; I have chosen you," the tone of his agonized voice and the fire in his eyes would burn through you, and you would leave this hall shaking from head to foot. For you would know that you are in a bigger war than Europe, and that you must spend yourself like a real soldier for the one cause that makes all lesser causes fade into insignificance.

SUCCESSFUL SCHOOL.

(Continued from page 2.)

sis, and each night Rev. Jesse H. Dollar, Chairman of the Committee on Stewardship of the Convention, spoke on a pertinent stewardship subject to the whole group. Mr. Dollar made a fine contribution to the school and certainly is doing an excellent piece of stewardship work in the Convention.

No classes were for credit, and the expenses of the school were secured through free will offerings. Miss Crew, teacher of one class, became ill, and Promotional Secretary Lester, who had been ill, recovered sufficiently to carry on where Miss Crew left off.

Prof. Merton French, of the Elon faculty, has for several years given excellent and fine spirited service to these schools. We hardly could have a school without him.

There is reason to believe the Upper Alamance Fellowship has one foot on solid ground in this Leadership effort. However a more consistent loyalty is needed from all the pastors and all the churches of the Fellowship.

J. H. LIGHTBOURNE.

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

CHRISTIAN LOVE.

GOLDEN TEXT: "We love, because he first loved us."—I John 4: 18.

PRINTED TEXT: John 13: 34, 35; I Corinthians 13.

The Badge of Discipleship.

Members of lodges, fraternities, societies, have badges or pins or insignia, some mark of identification by which they are known. Jesus says that his followers also have a badge of discipleship. It is not correctness of intellectual belief, it is not perfect performance of ceremonial practices, it is not slavish adherence to fixed rites. The badge of discipleship is *love*. "By this shall all men know that ye are my disciples, if ye have love to another." To be sure Jesus was not talking about the weak, washy thing which we sometimes call love. He was not talking about a passing emotion. He was talking about a permanent quality or disposition of life. He had in mind indiscourageable good will. A man might lack many things and still be a disciple of Jesus. But if he lacked love, he lacks the heart of discipleship. The more one thinks about these words of Jesus the more searching they become. They become an acid test of discipleship. Creeds, ceremonies, all have their place. But love is what really counts. Judged by this touchstone of discipleship, many of us simply do not rate very high. Many of us do not give much evidence that we really are disciples of Jesus.

If one must have love in order to be a true disciple of Jesus, and if one does not have love, he must acquire the art. And one learns to love just as one learns to do anything else, by practice. Granted that a man does not have as much love as he ought to have, he can have more love. Let him set about to learn to love men. Let him ask God to help him to love men. Let him do loving deeds. So shall he come increasingly to love; so shall he be a disciple of Jesus.

Love Contrasted.

The writer seems to have a faint recollection that Henry Drummond in his masterpiece on the thirteenth chapter of First Corinthians entitled "The Greatest Thing in the World," uses an outline something as follows: Love Contrasted, Love Analyzed, Love Justified, or something to that effect. Let us follow this outline in brief.

Paul contrasts love with some things that were highly regarded in his day. They were regarded as gifts or goals par excellence. To "speak with the tongues of men and of angels"—to have eloquence, to hold men under the spell of words, to speak with conviction and power, ah that was the thing. But unless one had love, he was only a sounding brass or a clanging cymbal. "To have the gift of prophecy, to be able to foretell the future, to feel that one was a spokesman for God, to deal with and to delve into mysteries, to have all knowledge." Ah, this was indeed the goal excellent. But unless one's life was motivated by love, it was nothing. Even if one had all faith—and what emphasis this man put on faith—that was not enough—one must have love, or he was nothing. But what if one should give all his goods away, what if one should give even his body to be burned, surely that one thing, the supreme evidence of religion. No, not unless one had love, unless one did it from the motive of love, it profiteth nothing. The loveless life is absolutely a failure. He who loves not, lives not.

Love Analyzed.

Then as Dr. Drummond says, Paul passes this thing called love through the prism of his inspired intellect, and breaks it up into its component parts, sees some of its characteristics.

Love is patient, "Love suffers long." Love can take a great deal. It is long-suffering. Love does not get tired.

Love is kind. "And is kind." As the poet, W. J. Dawson, wrote:

Tis something, when the day draws to its close,

To say, though I have borne a burdened mind,

Have tasted neither pleasure nor repose,
Yet this remains—to all men, friends
or foes,

I have been kind.

Love is generous, magnanimous. "Love envieth not." It does not covet what is another's. It is not jealous. It does not pout. It gives credit to one who surpasses one's self. Only love can truly do that.

Love is humble. "Vaunteth not itself, is not puffed up." Love does not strut around, does not blow its own horn, does not boast about what it has or has not done.

Love is courteous. "Doth not behave itself unseemingly." Love is

good manners in action. Love is the mark of a gentleman or a gentlewoman. Love is not rude. Love behaves itself. It does unto others what it would have others do unto it, even if they do not do it.

Love is unselfish. "Seeketh not her own." Love careth for others, looks out for others, seeks no selfish advantage.

Love is self controlled and even tempered. "Is not provoked," or easily provoked. It takes a lot to get ruffled. Love will take a lot, there is no limit to which it will not go to avoid a quarrel. Love simply refuses to take offence.

Love does not keep accounts. It "taketh no account of evil." It does not keep a ledger account of the wrongs done. It does not harbor grudges. It simply overlooks slights and injuries. Love is forgiving. It is forgiveness in action. Love also forgets the good it has done.

Love likes to hear good news. It hurts it to hear about unrighteousness. "It rejoiceth not in unrighteousness, but rejoiceth with the truth."

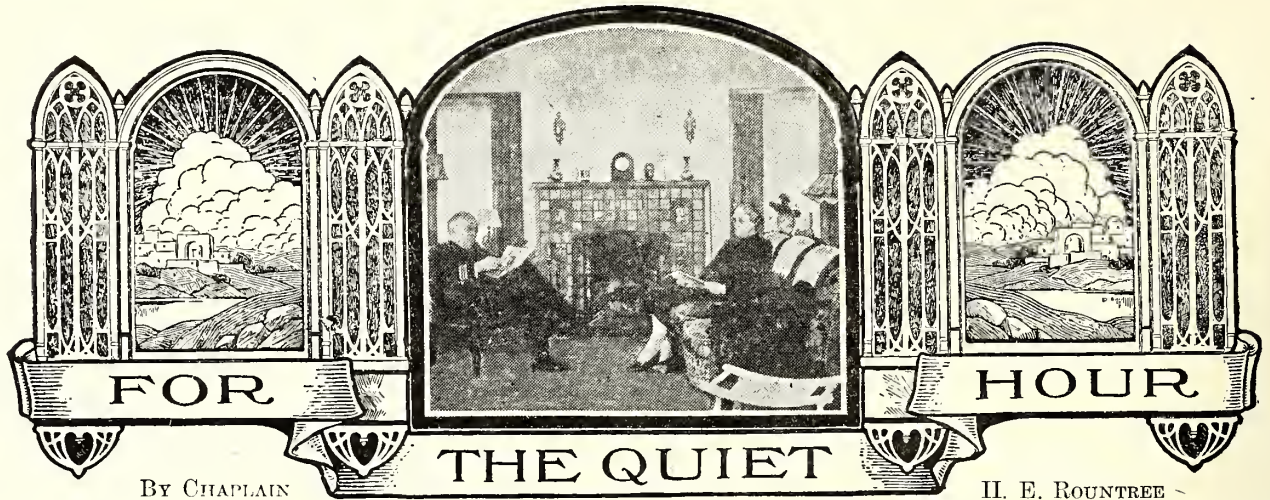
Love Justified.

Love lasts; love endures; love never fails. Love never gives up trying is a better translation. It keeps on keeping on. That is why it is so important and desirable. Other things may fail or pass away—tongues, prophecies, knowledge. But love abides. It is not the only thing which abides—faith and hope abide. But love is the greatest of these. "Faith is to trust Christ, hope is to expect Christ, love is to live Christ. Love proves the faith and creates hope. Faith makes all things possible, love makes all things easy."

One of the central and persistent prayers of every Christian should be for love, for more of the spirit of the love of God as revealed in Christ Jesus in the heart. For God is love, and love is of God. He that loves not, knows not and cannot know God. Love is the fulfilling of the law. By love shall all men know that we are disciples of Jesus.

TO CONFERENCE TREASURERS.

The Board of Superannuation will appreciate it if Conference funds for Superannuation can be forwarded at this time to Prof. L. L. Vaughan, College Station, Raleigh, N. C., the treasurer of the Southern Convention. The Board will be called to meet on Tuesday, December 9, and at that meeting it needs to know the total of these funds, that appropriations may be mailed to be received before Christmas,



BY CHAPLAIN

H. E. ROUNTREE

MONDAY.

THE CLOCK OF LIFE.

"Watch therefore for ye know not what hour your Lord doth come."—Matt. 24:42.

We are reminded daily of the uncertainty of life and of the certainty of death. One of our dearest friends, a week ago today, a fine man apparently in robust health, after his day's duties and attending a Hallow'een party, retired. Twenty-four hours later his body was found just like he went to sleep. It was estimated that he died about one hour after he retired.

Just a few days before this he had caused to be placed on the front page of the little magazine which his Institution published, the following little poem:

The clock of life is wound but once,
And no man has the power
To tell just when the clock will stop,
At late or early hour.

To lose one's wealth is sad indeed,
To lose one's wealth is more,
To lose one's soul is such a loss
That no man can restore.

The present only is our own,
Live, love, toil with a will,
In tomorrow no faith place,
For the clock may then be still.

—Anon.

Prayer—O Lord, our God, in life or in death, be Thou our stay, and all is well, it matters not what hour the call may come. *Amen.*

TUESDAY.

HIS WORK GOES ON.

"Blessed are the dead which die in the Lord . . . that they may rest from their labors; and their works do follow them."—Rev. 14:13.

Though his body lies in state and is soon to be put away from sight forever, his work continues. The improvements which he started go on. The plasterer moulds with his hands the pattern that was designed by him. The activities of his realm go on just the same, save at the moment when

his funeral was being held they bowed their heads in token of the place he held in their hearts and in reverence to his memory.

Prayer—Our Father, We are altogether so unworthy when we seem to have achieved so little; and we are unworthy of our Lord and Savior Jesus Christ. Make us servants of Thine indeed. *Amen.*

WEDNESDAY.

JEWELS OF WISDOM.

"The fear of the Lord is the beginning of wisdom; and the knowledge of the holy one is understanding."—Prov. 9:10.

Build on and make thy castles high and fair,
Rising and reaching upward to the skies;
Listen to the voices in the upper air,
Nor lose thy simple faith in mysteries.

—Henry W. Longfellow.

Prayer—We ask Thee, Lord, that at this hour of tragedy we may heed Thy call, and that as Christians, we may lead the way that others may follow in our train. *Amen.*

THURSDAY.

ALL OUT FOR OSCAR.

"Abstain from all appearance of evil."—I Thess. 5:22.

"Study to show thyself approved unto God."—II Tim. 2:13.

"Oscar Slipfoot" is a dummy man carried on board naval vessels and is used frequently in training men to make rescues at sea. It is a dangerous exercise and thrilling to observers.

The Navy's use of "Oscar" is a training to meet an emergency and to save a life about to perish. If we were as diligent as the Navy in foreseeing evil and in preparation for meeting and withstanding it, we would probably be very much better Christians than we are.

Prayer—Dear Father, the grave is not life's goal. We are to achieve and to help others achieve, Thou hast

said. Strengthen Thou our hearts for every need to accomplish this. *Amen.*

FRIDAY

"And whosoever shall compel thee to go one mile, go with him two."—Matt. 5:41.

Read: Matt. 5:38-48.

"It is not the first mile-post but the last that tells the story; not the outward bound steed but the one on the home stretch that we note as victor."—*Frances Willard.*

Prayed—Our Father, may we not shrink from any experience in life, but teach us to be faithful and steadfast and to meet each one with courage and wisdom. *Amen.*

SATURDAY.

I'M THE MASTER OF MY FATE.

"Whosoever will, let him take of the water of life freely."—Rev. 22:17.

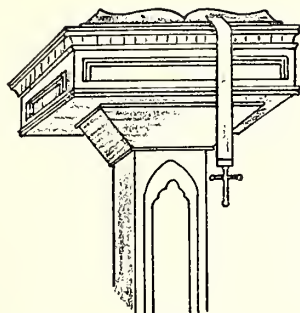
The song says, "I'm the master of my fate, I'm the captain of my soul." That means it is all up to the individual. Another writes: "Jesus is Master of my fate, He is the captain of my soul." Yes, it is to be remembered that opportunities do not make us. It is the availing of ourselves of the opportunity that makes one. Jesus cannot save us, if we will not.

Charles B. Loomis said, "I am bigger than anything that can happen to me. All these things, sorrow, misfortune and suffering are outside my door. I am in the house and I have the key."

Prayer—O God, give us the power of the Holy Spirit within and the faith and courage to always go forward for Thee. *Amen.*

SUNDAY.

"The ones who go to church are the ones who feel concerned for the life of the church and who shoulder the burdens of the work of Christ here on earth."—*Selected.*



OUR MINISTER FOR THIS WEEK IS
REV. LE GRAND MOODY,
WOODMONT, CONNECTICUT.

THIS THANKSGIVING.

"The Pharisee stood apart and prayed thus, 'God, I thank thee that I am not as other men are,' . . . and the Publican, standing afar off, . . . smote upon his breast, saying, 'God, be merciful to me a sinner.'"

TEXTS Luke 19:10-14.

It will be three hundred and eighteen years this month that William Bradford, second governor of Pilgrim Colony, designated a day of thanksgiving and prayer. It had been a terrible year, and yet the men of the *Mayflower*, and their women, too, persevered. Not one of them took advantage of the return of the little ship to the homeland. Their crops, which were sparse, had largely failed. In the cemetery on the hilltop, there were many graves; for exposure, insufficient food and clothing, and disease, had taken its awful toll. So the governor appointed a day for fasting and prayer. Then came an unexpected piece of good fortune. Before the day appointed arrived, the colonists awakened one morning to find that during the night a ship had anchored, bringing letters, food, medicine, old friends, and new colonists. So the day of fasting was changed to one of thanksgiving and feasting; but over all and under all, was the thought of God, His goodness and His guidance.

From this memorial event has come the American custom of celebrating one day a year in thanksgiving. It's a far cry from that first thanksgiving to this. America is no longer made up of a few hungry colonists and wild Indians. She is now a great nation. The wealthiest nation in the world. There are more automobiles, more radios, bathtubs, electric lights, and luxuries, within her borders than within the borders of any other country in the world. At the present hour, with nation arrayed against nation, this great country holds the balance of power. Races and peoples everywhere are looking to America for guidance and for help.

The descendents of the Pilgrim

Fathers, and those who joined them later in this new land have worked and suffered together to mold a truly great nation. A nation that, down through the years, has always paused on the day appointed for thanksgiving to give thanks and to express their gratitude for the many blessings of Almighty God. But never before in the history of these United States, have its citizens ever had as much to give thanks for as they do today.

This thanksgiving, you and I will sit down to a big dinner of turkey or chicken, and in the quiet of our homes we will be surrounded by our loved ones with no shadow of fear clouding our happiness. We have the blessed privilege of speaking the thoughts nearest our hearts without the dread fear of concentration camp. At our tables, Jew and Gentile, Republican and Democrat, may gather with no thought of racial prejudice, or political intolerance, to cast an evil blight on our fellowship. We may look around us at the sweet comforts of home, and be truly thankful.

Compare these blessings with the misfortunes of the peoples in other lands, and if your heart is not filled with gratitude, you are indeed a small, narrow, selfish person. But in the midst of all this plenty, as we approach the thanksgiving season and prepare our minds and hearts to be grateful, there is a danger that we might become smug and complacent, the danger of self-righteousness, the danger of thinking that God has been better to us than to other nations because of our own special brand of goodness.

Jesus told a story once that should serve as a warning to us as we approach this thanksgiving. A story about two men who went up into the temple to pray; one a pharisee and the other a publican. "The pharisee stood apart, and prayed thus with himself: 'God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican.' And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, 'God, be merciful to me, a sinner.' I tell you this man went down to his house justified rather than the other."

We could, very easily, this thanksgiving, say with the Pharisee: "We thank Thee, O God, that we are not as other nations are, battered and torn, hungry and exhausted—and all because of their sins, especially those of 1918, that brought all this down on their heads."

Do not misunderstand me. We

should be grateful, exceedingly grateful that thus far we have been spared the agonies of war, but our gratitude should be expressed with humble hearts. The publican was undoubtedly a grateful man, but he was also humble. His gratitude was expressed in the consciousness of his own sins. This nation has much to be grateful for, but it also has much to be humble about.

And so, approaching this thanksgiving season, aware of our sins; humbled by our unworthiness, let's make this the most sincere thanksgiving we have ever spent. We can do this by looking upward and recognizing the goodness and love of God. "God so loved the world that He sent His only begotten Son into the world." He sent His Son expressing to us His goodness and love. He sent His Son as the Light of the world; as the way, the truth, and the life. He sent Him that you and I might live and live more abundantly. An old Scotch woman, when she first saw the sea, said: "I thank God for one thing of which there is enough!" God's love is boundless like the sea. Let us look upward and see it and be sincerely grateful that such a love exists and that it is available for us.

Let us look upward, above the ugliness of a bruised and battered world, to God's majesty and glory. Surely, "The earth declareth the glory of God, and the firmament showeth His handiwork." We have received this love, we have shared in the glory of God, and during this season, let us worship Him in prayer and praise and thanksgiving.

All of His blessings, the gospel message of hope and assurance, the sacraments, the church and its contributions to our lives, all speak of the matchless love of God. Before we can look fairly in any other direction, we must be aware of God's love. And then, being aware of the love of God, we can look another way. That second look is outward. We must look east, and west, north and south—into every land and nation, because that is where our neighbors live, that is where God's other children have their homes. Love to God compels us to look outward with a world vision.

The angels over Bethlehem sang of good tidings to all the people. The Scriptures tell us that He is the light of the world, not any one nation, but of all the world. And John, on the Isle of Patmos, records a vision in which he could see all nations and tongues, and kindreds and peoples,

(Continued on page 15.)

The Orphanage
 CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

When you read this letter, Thanksgiving day will have already passed, but we should still continue to give thanks. God has been so good to all of us that our hearts should be filled with a thanksgiving spirit every day.

The good women from a number of our churches sent in coops of chickens for the children's Thanksgiving dinner. One church sent in oranges, apples and grapes, and one icecream company sent several gallons of icecream.

The dietitians took much pains to fix the children a real nice chicken dinner, and all were happy. We are grateful indeed that people are kind to us in this work and all these kind deeds go a long way in helping us make the orphanage a happy home for the children.

Now our next job is to reach our financial goal for the year. One man said that if all the churches would do as well as his church, we would not have any trouble. They increased their offering twenty-five per cent over last year. We truly hope that all of the churches will make an increased offering this year. We have had a hard year, as the weather has been so extremely dry in this section. It would be easy to make a fine offering in your church if someone would take the lead and call on individuals for five or ten dollars and let it count in your church offering. You would be surprised how many would respond to your suggestion. You would find many who would donate five dollars who would probably give a dollar if the collection plate was passed around.

Another man who is superintendent of a Sunday school, said he was going to take the offering in his Sunday school by classes, and let each class vie with the others and see who could raise the largest offering—a fine way to raise a large offering.

If our people could know our real needs, we feel sure they would be liberal in their offerings this year. Our people have always been faithful. During the twenty-five years we have been superintendent of this institution, we have had to meet many problems, and we have never called when they did not come to our rescue and make it possible for us to reach our goal from year to year. So we are counting on you this year to see to it that we reach our 1911 goal. We feel sure you will not fail us on this,

our twenty-fifth year of service as the superintendent of this institution we all love and which gives the little fatherless and dependent children a chance in life. If you will do your best, we will be satisfied with the results.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR NOVEMBER 27, 1911.

Amount brought forward \$15,214.15

Sunday School Monthly Offerings.

Eastern N. C. Conference:
Special Conference Collection\$ 14.37
Wake Chapel 8.04
Damasens 3.50
Morrisville 3.50

N. C. & Va. Conference:
Carolina\$ 3.60
Graham, Prov.-Mem 12.01

Western N. C. Conference:
Antioch (R)\$ 1.35
Sophia 1.00
Pleasant Grove 5.70

Eastern Va. Conference:
Cypress Chapel\$ 5.00
South Norfolk 5.00

Valley Va. Central Conference:
New Hope\$ 2.61
Bethel 1.00

Alabama Conference:
Forest Home 5.00

Thanksgiving Offerings.

Eastern N. C. Conference:
Mt Auburn:
M. H. Hayes\$ 35.00
Mrs. Lillian R. Read . 10.00
Clayton 2.50
Bethlehem 3.00
Beulah 5.00
Damascus 15.00
Plymouth 17.80
Ebenezer 10.17

N. C. & Va. Conference:
Union Ridge, Mis. Soc. ..\$ 13.50
Pleasant Ridge 10.00
Pfafttown Comun. Cong'l
Chr. Ch and S. S. 4.00

Western N. C. Conference:
Bennett\$ 6.80
Pleasant Grove 7.42

Valley Va. Central Conference:
Mt. Lebanon\$ 5.00
Newport 19.11

Eastern Va. Conference:
Berea, Nansemond:
Ladies Aid Society ..\$ 10.00
Eure: Chureh 11.70
Ladies Miss. Society .. 2.00
South Norfolk 100.00
Liberty Spring 21.70

Alabama Conference:
Ambrose 10.00

Individual Thanksgiving Offerings.

A friend\$ 5.00
Mr. & Mrs. Monroe Rascoe 25.00
Chas. A. Scott 5.00
Miss Sarah Ellison 20.00
Miss Fannie Ellison 10.00

Mrs. D. M. and Anna Helfenstein 15.25
Hon. J. W. Bailey 5.00
Miss Annie L. Houghton. 10.00
W. N. Reynolds 500.00
R. C. Jarrett 5.00
Julius C. Helmer 25.00
A friend 25.00
L. D. Hearn 5.00
Mrs. Esther Jinkens 2.00
Mr. & Mrs. Geo. W. Hill . 10.00
Mrs. H. E. Pearce 5.00
Proctor-Barbour Co., Inc. 10.00
Miss Birdie Wilson 2.00
Miss Sallie Wilson 2.00
Miss Alice Wilson 1.00
Miss Nannie Wilson 1.00
Miss Laura Kennedy 25.00
Mrs. Cameron Morrison . 25.00
Green & McClure, Inc. . 10.00
Mr. & Mrs. T. E. Brickhouse 50.00
Mr. & Mrs. C. R. Burke . 20.00
Mr. Quentin S. Burke ... 10.00
Calvin R. Burke 5.00
John M. W. Hicks 50.00
W. C. Dofflemyer 5.00
Mrs. J. M. Darden 250.00
Hon. Carl T. Durlam ... 5.00
Mrs. Dora Steele 5.00

1,148.25

Endowments.

L. S. Holt 150.00

Special Offerings.

Mr. Stout\$ 20.00
Mr. May 5.00
Sale of junk 8.00
M. B. Smith, Guardian .. 33.35
Mr. Fespermon 5.00
Jr. Philathea Class, Suffolk, for Bernice Benton, July-Sept. 2.50

73.85

Total for week \$ 1,763.48

Grand total \$16,977.63

BEULAH CHURCH.
(Continued from page 2.)

has had help, but he has been our leader and our planner. He has been a real spirit of inspiration to us. We appreciate this more than words can express, and as a token of love and appreciation for what he has done, I present this picture to one of the deacons of the church, that he may in turn hang it upon the wall, that it may become a part of the church property."

Mrs. Johnson then presented to Mr. A. R. Perry, a deacon of the church, an enlarged picture of Reverend Mr. Powell, with his name and the years that he had served the church printed at the bottom.

It was sad to think of losing a man who had meant so much to the church and community as Mr. Powell has meant, but we rejoice with him to know that he leaves with the love of the people going with him.

Pray for us that the good work may continue.

A. W. WATKINS, *Secretary.*

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.
 A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational and Christian Churches.

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Marriage or obituary notices of not over 125 words will be published free. All over 125 words, 1c a word, cash with notice. Notices should be confined to 250 words.

In Memoriam

COX.

Mrs. Frances Cox, wife of Mr. Everett Cox, was born September 18, 1878, and passed from this life September 25, 1941, at the age of 53 years and one month. She was in declining health for the past three years, and was critically ill for three weeks.

Mrs. Cox had been a member of Pleasant Ridge Christian Church, near Ramsenr, since early life. She was a faithful member all through the years. Her faith and faithfulness has been an inspiration to many.

The funeral services were conducted by the pastor at Pleasant Ridge, September 27, 1941, assisted by Rev. J. Frank Apple, Rev. H. V. Cox, and Rev. Mr. Williams.

May God comfort the bereaved.

D. M. SPENCE.

THIS THANKSGIVING.

(Continued from page 13.)

standing before the Lamb. The world is still the field. There are widows, orphans, sick, hungry and homeless, wounded and dying, who need our help. The love of God fills us with compassion for all peoples, and be-

fore we can be sincere in our thanksgiving, we must be filled with a desire to share the blessings of God with others.

But some will say: "The need is so great, and I am so small. What can I do?" There are so many things we can do. Here are just a few: we can speak when others are silent; we can say man, when others are saying money; we can say faith, when others are saying doubt; we can say all men, when others say one man; we can say others, when men say self; we can say I'll do a little, when others say I can do nothing; we can share when others withhold their goods.

By looking upward—seeing the love of God with all it implies; by looking outward—seeing our fellow hu-

man beings and an opportunity to help them, we can come very near to finding the answer for a sincere thanksgiving. But our thanksgiving cannot be complete until we look inward.

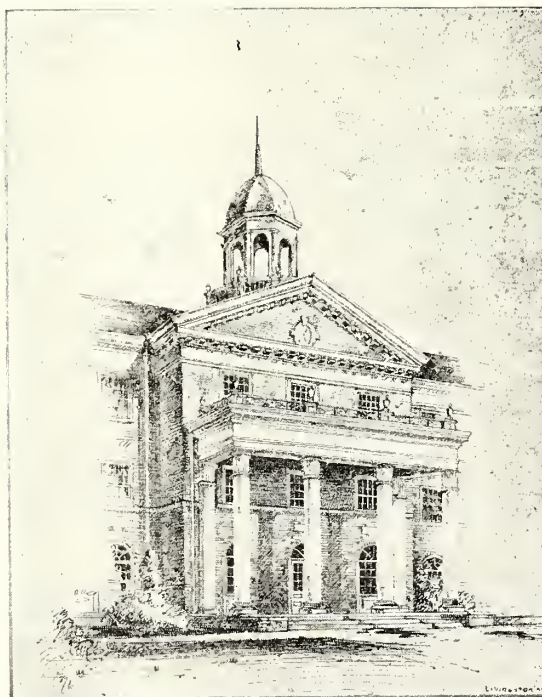
God's love to us is sure. What about our love to God? Look within! God's love is to all men. Is ours? Look within! What is the true nature of your inner spirit? Is it that of the humble publican or that of the self-righteous Pharisee?

Over the doorway of an English chapel are two words: "Think and Thank." As we approach this thanksgiving, let us think: about God, about others, about ourselves; and let our thanks be an expression of sincere gratitude as we look upward, inward and outward.

ELON COLLEGE

Founded by the Christian Church in 1889

A CO-EDUCATIONAL INSTITUTION OF HIGHER
 LEARNING OF THE CONGREGATIONAL
 CHRISTIAN CHURCH



ENTRANCE TO ADMINISTRATION BUILDING

Elon College is located in the piedmont section of North Carolina. The climate is invigorating and healthful. The natural beauty of the campus is enhanced by careful landscaping.

The definite religious atmosphere of the College and its modern equipment provide the very best facilities available for the training for religious leadership.

The rates are most reasonable.

LEON EDGAR SMITH, President

Elon College

North Carolina

What Does Elon College Mean to You?

By M. L. PATRICK

What Does Elon College Mean to You? Nothing very important, perhaps, unless you have caught something of its vision and are now a part of that vision, reflecting in the life you lead and the love you bear Alma Mater the worth and value of higher education in a Christian atmosphere. It matters not whether your institution, of which you are in a greater or smaller degree a part, has realized in the fullest its goals; it is of no great significance whether your Alma Mater has been able to achieve in direct proportion to its aspirations; it is not necessary that the college shall have thrown off all impediments in its half century of service. But it is important that significant progress in the right direction has been made during the lifetime of the institution, the kind of progress that keeps hope springing in the human breast, the kind of advancement that justifies a continuing quest for the best in life.

What Does Elon College Mean to You? Nothing of any great significance, perhaps, unless you can see the brick and mortar that make up the physical plant taking shape in the lives of young men and young women who have enjoyed an enrichment of character as a result of the labors of those who have served and sacrificed that the torch of learning in a Christian environment might be held high. Elon means but little to you, perhaps, unless you can see in the colonnades that connect the physical units ties that bind inseparably together science, religion, arts, culture and character.

What Does Elon College Mean to You? Nothing of particular note, perhaps, unless having caught its visions and seen its influences fashioning lives of young men and women, you are eager to share in any move that will free Alma Mater from worries that limit her influence and threaten her very existence. The vision of Elon College is your vision, its cause your cause, and possessed with a desire to make possible a greater service, you await only an opportunity to make a contribution that will pay dividends in character and leadership.

Such an opportunity is now yours, an opportunity that makes possible a real test of your faith in Elon College and at the same time provides for a collective effort that can but result in a wider range of influence for the college.

Unique in its directness of appeal—"All or Nothing"—the campaign to raise \$105,000.00 to free Elon College of its debts requires a co-operative effort that at once challenges your faith in the college and gives you the assurance that you are united with alumni, members of the church, and friends, in preparing the college to make greater contributions in the future in higher education and Christian character.

What Does Elon College Mean to You?

The CHRISTIAN SUN

REPRESENTING THE SOUTHEAST CONVENTION OF CONGREGATIONAL AND CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

Vol. XCIII.

RICHMOND, VA., THURSDAY, DECEMBER 4, 1941.

No. 49.

The Church College Speaks

I am the Church College.

I am the oldest institution of higher learning in America. Before there had been state universities or other institutions of college rank, I had been founded. For three hundred years I have served my country well. Three centuries of achievement vindicate my right to be.

I stand for life's highest ideals. I search for truth, believing God's universe is fireproof, and that I may light the torch of Truth anywhere. I lay emphasis upon genuine scholarship. My graduates are among the nation's greatest scholars.

I believe in God. In the student's expanding circle of adjustment I open wide the portal to the unseen world of spirit. My sons and daughters are men and women of vision and spiritual power.

I train for service. Through me, culture dominates the work of the world. I give leadership to the nation. From me have come presidents, governors, legislators, judges, educators, editors, in greater proportion than from any other source. Upon me the church depends for its preachers, its teachers, its missionaries—all its leaders. Without me the work of the church could not go on.

I deserve your support. I receive from each student less than half the cost of what I give. From me the poor are not turned away. I still look to you, the members of the church, to make this possible. I am sore pressed today. I cannot continue this splendid record of the past unless I have help.

I am the Church College. I need your prayers and your gifts.

—Author Unknown.

Support the Elon College Campaign!

LET THERE BE LIGHT

NEWS AND VIEWS

It's "All or Nothing" for Elon. You'll be responsible for the answer,

Don't forget the Eastern Virginia Christian Missionary Association. It meets on next Tuesday with the church at Portsmouth.

The managing editor's mother, Mrs. P. J. Kernolle, who has been quite sick in the M. C. V. Hospital, Richmond, for the past month, is slowly improving.

Henry B. Wise, a former student at Elon College, is now stationed at the Air Corps Training Detachment, Georgia Air Service, Bennettsville, South Carolina.

LEAKSVILLE, LURAY, VIRGINIA.

The revival meeting at Leaksville closed November 12, with four conversions and additions to the church. The pastor, Rev. R. E. Newton, did most of the preaching. There was one sermon, however, from Rev. Griffin Henderson, the Baptist minister of Luray, and one from Rev. H. C. Eller, the Brethren pastor of Luray and Mt. Zion.

There was special music at almost every service, it was a real spiritual uplift, and everyone who attended was benefitted.

The Missionary Society held its annual Thanksgiving service on the third Sunday night. There were 33 present, and there was a good program in which nearly all took part. The program consisted of readings, a duet, trio and quartette, and several talks. The offering amounted to \$12.10.

The society has been meeting once a month at the homes for studying the home and foreign mission books. The Mission Band is also meeting once a month.

The Sunday school is going along nicely, under the leadership of Mrs. Griffith. Still, there is plenty of room for more members, and there are more people in the community that should be in the school.

E. L. R.,
Reporter.

COLLEGE YOUTH CONFERENCE.

A state-wide conference of North Carolina college young people interested in Christian living will be held at the United Church in Raleigh on

December 5, 6 and 7. The theme will be "Adventures in Applied Christianity." Among the outstanding speakers is Dr. H. Richard Niebuhr, professor of Christian Ethics at Yale Divinity School. Four Elon students are planning to attend.

This conference is sponsored by the North Carolina Council of Churches, continuing the good work begun at a similar conference held in one of the Baptist Churches in Greensboro, last year. We congratulate our church in Raleigh, and its pastor, Rev. A. P. Robinson, Jr., on being host to such a gathering.



CHAPLAIN H. E. CRUTCHFIELD.

CHAPLAIN CRUTCHFIELD WRITES TO THE EDITOR.

Dear Mr. House:

For the past year I was chaplain in the Civilian Conservation Corps headquarters at Company 1381, Camp S-60-Pa., Petersburg, Penn.

I was ordered to Carlisle Barracks, Penn., October 19, 1941, for the purpose of undergoing a complete physical examination. Having passed the examination, on October 23, 1941, I was ordered to proceed to the Air Corps Replacement Training Center, Jefferson Barracks, Mo., which is considered my permanent post. I traveled by automobile, arriving at Jefferson Barracks on October 25, and was assigned to Headquarters and Headquarters Squadron. I was the last of eight chaplains to be assigned to this post.

As this is a replacement center, the men as a usual thing do not stay here very long, from two weeks to three months. Our work as chaplains is new to us as well as difficult with

such a rapid turnover. As a fair estimate there are from ten to twenty thousand men here most of the time. All the time coming and going.

The family is still residing at 325 Bratton Avenue, Lewistown, Penn. I am hoping that in the next few weeks they will be located in or near St. Louis, which is near the Jefferson Barracks. As yet I am not certain as to when this can be accomplished.

Sincerely,

HENRY E. CRUTCHFIELD,
Chaplain, U. S. A.

CARL R. KEY ACCEPTS CALL.

The Rev. Carl R. Key, pastor of the First Congregational Church at Torrington, Connecticut, for the past three years, has accepted a call to the Collinwood Congregational Church, Cleveland, Ohio, a church over twice as large as the Torrington Church. The call will be effective January 1.

The following is quoted from a Torrington paper:

"Mr. Key has been actively identified with religious affairs of the city and last year served as president of the Torrington Council of Churches. He is co-chairman of the county council's religious education and youth committees, a member of the executive committee of that council, a member of the religious education committee of the Torrington council, a member of the youth committee of the Connecticut council, counsellor and a member of the Pilgrim Fellowship committee of the Litchfield Northeast Association of Congregational Churches, and a member of the religious education and evangelism committees of the Connecticut Conference of Congregational Churches.

"He is also an adviser and director of the Torrington youth council, a member of the junior division and a member of the Community forum committee, Christian education committee of the Y. M. C. A., and a member of the executive committee of Hope Grange.

"In the three years that he has served as pastor of West Torrington, the church membership has increased from 171 to 260, and the church school, which consisted of only three classes and four workers, now has ten classes, four departments and 16 workers. He has been instrumental in organizing a Boy Scout troop and young people's, beginners' and primary choirs.

"The church edifice has been completely done over at a cost of \$3,000, all paid for. Recently it observed its 200th anniversary."

ELON COLLEGE WEEK

From December 1 to December 7, inclusive, is Elon College Week in the churches of our Convention. During this period solicitations are being made for cash and pledges to the Elon College "ALL or NOTHING CAMPAIGN," that the entire debt of the college may be paid.

Every pastor is asked to consider himself a member of a local committee. This is the time and opportunity for the members of the General Committee to render an excellent service. If your local committee is not complete, please ask your pastor to assist you that your section and the churches within you section may be represented in the first report.

Reports should be mailed to the General Campaign Office at Elon College not later than December 8.

At the bottom of this page will be found a blank to be filled out. If you do not have a Subscription Card and no one solicits you, fill out this blank and forward the same to the college that your subscription may be in the first published report.

MY TASK.

As a member of the Congregational Christian Church, I am a member of the mystic body of Christ. I am permitted to enjoy and appreciate fellowship with Christian people. In a service of worship, my faith is increased, my hopes are brightened, my spirit is enriched, and my countenance is made to shine like a new morning without clouds and shadows.

As a member of the church, it is my privilege and my responsibility to share in the support of my church and her institutions. It is my responsibility to give as I receive. If I am blessed with health and strength I am obligated to use a part of my strength in the service of my church. These are busy days; days filled with opportunities to make money. I may work on Sunday and receive time and half-time pay. These earnings on Sunday add to my holdings, but they do something to me inside that is difficult to repair. "My strength cometh from the Lord," and I must give a part of it to him.

As my earnings increase, my wants increase. There are so many things that I have wanted all of my life. This is the first opportunity that I have had to satisfy in part my wants. My ability to earn more comes from the Lord. A part of what I earn belongs to him and to his church. To withhold the part that is due the Lord for personal wants tends to create selfishness; selfishness is the enemy of Christ within me.

At this particular time my church needs badly its share of my earnings; part is due my college, an institution of my church. The college has been forced to work against tremendous odds in recent years. She is struggling now to pay off the remainder of what a few years ago a staggering debt. A great deal of money has been contributed by somebody. I am

A LITANY OF THANKS FOR ELON COLLEGE

By MRS. W. B. WILLIAMS.

For the Christian leaders who had a vision of a higher institution of learning;

We thank Thee, O God.

For Elon, a Christian College, that has stood as a monument to Thee for these fifty years;

We thank Thee, O God.

For the Southern Convention that has made this institution possible through the generous gifts of its constituents;

We thank Thee, O God.

For the young men and women who have studied at Elon and have gone forth into the world as ministers of the gospel, missionaries, Christian educational workers, Christian business men and women;

We thank Thee, O God.

For the Christian homes from which these students have come;

We thank Thee, O God.

For the inspiration and fellowship received at Elon College and remains with every student throughout his entire life;

We thank Thee, O God.

PRAYER—And now, O God, we pray that Elon College whose name means power and strength, will ever remain a great monument to Thee, where Thy young people may seek knowledge in a moral and Christian atmosphere. Amen

not sure that I have contributed my share.

Today the opportunity and appeal are before me. I have a responsibility that I cannot lay aside unceremoniously. This responsibility is mine. I want to do my share. This is to be the final effort to pay the "old debts" against the college. I should do my share and I shall. I know that active solicitation has already begun. I will fill out the blank on this page indicating the amount that I will pay to clear the college of its debts and forward the same to President Smith, assuring him of my sympathy and prayers that the job may be completely done.

Whose College Is It?

Does it belong to:

1. The Founders?
2. The Faculty?
3. The Students?
4. The Alumni?
5. The Givers?
6. The Church?

What Share Do You Have in ELON COLLEGE?

ELON COLLEGE "ALL OR NOTHING" CAMPAIGN

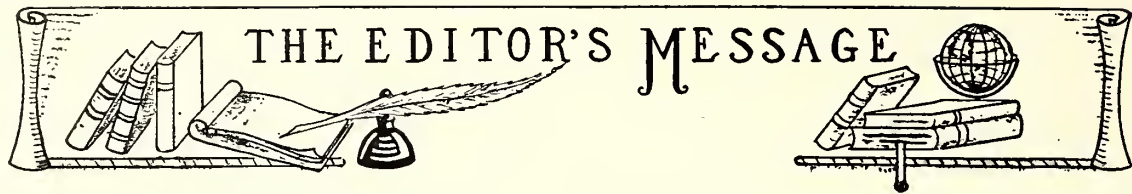
(Amount to be Raised, \$105,000.00)

In consideration of what others are giving, I agree to pay to Elon College the sum of (\$) Dollars, provided the entire amount of said indebtedness is subscribed on or before July 1, 1942. If not convenient to pay the entire amount when the total is pledged, I agree to pay the entire amount of my pledge not later than January 1, 1943.

Name

Address

Date, 1941.



STEWARDSHIP CONFERENCE

The United Stewardship Council recently conducted a Stewardship Conference for two days in Richmond. The meaning and message, the promotion and practice of the principles of stewardship were emphasized. The ultimate and inevitable influence of war on the Kingdom of God was brought to the attention of the conference. The ever-spreading conflict now in progress is being directed against possessions, property, economic processes. The fundamental aim is the destruction of wealth as well as the destruction of the enemy. The stringent use of the blockade is a powerful effort to undermine the economic survival of the enemy. Christian stewardship is an effort to save, to utilize, and to share our God-given possessions.

An altogether different, and equally interesting presentation was made by the Rev. Dumont Clarke of Asheville, N. C. Mr. Clarke spoke on the Lord's Acre Plan as a feasible method of promoting stewardship. "Hit takes all the excuse out of a man," according to the testimony of one man. The raising of missionary chickens prompted one boy to enter the ministry. Now the movement supports the ministry and missions. Mr. Clarke's description of the Plan is as follows:

"Always the country church has felt the need of uniting religion more closely with the work of the farm. Only a religion which is practically nurtured, not on the Sabbath only, but also day by day, can effectually overcome the forces of evil and build Christian character and Christian communities. The Lord's Acre work serves wonderfully as innumerable people have testified, to bring the sense of God's presence and power into farm life.

"The Lord's Acre proceeds have enabled churches to build new Sunday school rooms, to install heating plants, to make other church improvements, to provide money for pastors' salaries and for benevolences. The Lord's Acre Plan, when rightly presented to the congregation, does not interfere with the weekly cash contributions, but almost always increases them. The Lord's Acre Plan definitely creates an added interest in Christian stewardship.

"The Lord's Acre Plan is an ideal method of stewardship training, especially for children. Instead of the parents putting church contributions into their children's hands, the work for God with field or animal projects teaches children to serve; it develops their ability, and their character is strengthened by working for the Master and the Church He established. On the other hand, what a spiritual deprivation—and financial loss to the church—when boys and girls are not trained to work for their contributions.

"Much of the church program for raising up Christian leadership, such as preaching and Bible-school teaching, chiefly conveys spiritual impression. More

expression in purposeful activity of these spiritual impressions is imperatively needed. The Lord's Acre Plan provides an expression in creative work for the membership as a whole that tends to develop leadership, and that unites helpfully with every phase of life."

The obvious and immediate task in stewardship for many of our people is the support of the present Campaign for Elon and the meeting next week of the Eastern Virginia Christian Missionary Association. Indeed, these worthy efforts offer a definite opportunity to invest stewardship with convincing significance. Every effort should be made to guarantee the success of the Elon Campaign and to make the Fiftieth Anniversary of the C. M. A. a generous and memorable occasion.

RELIGIOUS EDUCATION IN REVIEW.

The Religious Book Club selection for November is "Faith and Nature" (Scribners), by H. Shelton Smith. The development of religious education since the days of Horace Bushnell is traced and illuminated. The writings of George Albert Coe, W. C. Bower, John L. Childs, John Dewey, Shailer Mathews and others are carefully analyzed. The opportunities and dangers of religious education are presented in bold outline.

Dr. Smith vigorously opposes the tendency to reduce the Kingdom of God to the kingdom of man, and cries out against a mere "gospel of human salvation." The blase, sophisticated theories of human nature are subjected to merciless and annihilating criticism. Sin is recognized as a constant and stubborn reality which can be overcome only by divine deliverance. The methods of "experimentalism" and "tentativeness" are weighed in the balances and found wanting as bases for Christian nurture. "Salvation by education" is discredited by the logic of history and contemporary events. Clear distinctions are made between the "Barthian" school of thought, the defenders of liberal religion and those who insist on a modification of both.

Sunday school teachers who read the book will find stimulating and trustworthy orientation. Ministers will sharpen their own theological wits, evaluate their own program of religious education, and find new content and direction for their preaching. They will doubtless read the book with a feeling that the central emphases of the Christian pulpit are here confirmed and clarified.

This is written as an appreciation of Dr. Smith's book, and not as a critical evaluation. That may be supplied later in the form of a review. Dr. Smith dedicates the book to his wife, Alma Bowden Smith.

R. L. H.

We are not here to play, to dream, to drift;
We have hard work to do and loads to lift;
Shun not the struggle—face it, 'tis God's gift.
—Shaftesbury.

Worship in the Church School

By MRS. A. GREIG RITCHIE.

It was my good fortune to be able to spend a summer working in rural and small urban churches in New England. Most of my time was given to the Vacation School, but in one instance the Vacation School coordinated its work with the regular Church School in a united program. Let me tell you about it.

Middlefield was a fascinating little place. Its homes were long rambling New England farm houses, and its streets were lined with tiny shops whose signs were so large they scraped noses with you as you passed. The church was "the church." It was the only church in town. Previously there had been others, but some farsighted Christian men and women realized that the small town was hardly able to support three church programs. After much labor and prayer they were able to bring about a union of the three. "A united effort in Christian work will reap a better harvest," they said. And so it did.

I have known busy ministers, and busier ministers, but Mr. Smith was the busiest of the busier ministers. He ministered to the whole town. I marvelled at his tremendous amount of energy. He went quietly about all his tasks until, before you realized it, a multitude of things were accomplished right before your eyes. But Mr. Smith had a pressing problem. He told me about it the first day I was at Middlefield.

"Our Sunday school is a mess."

I laughed: "I imagine anything under your direction, a mess."

"I'm serious," he continued. "We have a grand staff of teachers, they have all been teaching for several years. They know their jobs well, I thought, so I left the task of the Church school to them. However, something is wrong. Our Church school is not functioning as it ought to. Attendance decreases, offerings are small, discipline is terrific. Now each of these in itself is bad enough, but I'm concerned with them only as symptoms."

He paused for a moment, and as he thought for a while, I read in his eyes how deeply he felt concerning that which he was to say.

"You know, I'm vitally interested in worship. When I came here, I resolved that I myself would spare no effort in building the worship services of the church to take their rightful place in the lives of my con-

gregation. I wanted my people to come here on Sundays because they felt their lives would be incomplete unless they did. I wanted them to go away feeling that they had renewed their spiritual vitality, and that they were more able to meet the problem of the coming week. I wanted them to know that they had spent an hour in the presence of their God.

"This would take much time and effort on my part, I knew, but I was willing to give it. Every Sunday morning I spent much time in prayer and meditation before entering the pulpit. I prepared myself as best I knew how. Consequently, I rarely got to Church school. I felt that the teachers were doing the job there.

"However, the superintendent asked me to talk to the Church school one Sunday morning, and I agreed, and prepared myself in the same manner as I always did for church service. At the appointed hour I was there, *alone*. Soon some students joined me, but not until forty five minutes later had the superintendent and the teachers arrived. Immediately upon his arrival, he called for order by the announcement of a hymn to be followed by a talk by the pastor. The school was then dismissed for classes. This was the worship! Men and women, boys and girls, visited with their neighbors throughout it. Giggling was common, prayer was absent, music was noisy, and I was impressed to the core. I vowed that something had to be done. The Church school was failing to fulfill its duty. I was failing to fulfill mine, for I was neglecting it. We were both failing completely to give the pupils, entrusted to our care, any feeling of the presence of God. They knew little or nothing of spiritual experience, let alone renewing it. The worship service was no more than 'opening exercises,' and those 'exercises' lacked even the dignity of the public school, for there one does find orderly conduct."

"What have you done about it?" I asked.

"Nothing, yet. It happened last week. I've spent all this week trying to decide how to break into the problem and best solve it. Here is the sum of my thoughts:

"The majority of Church Vacation School teachers are also Church school teachers. The rest are able to observe in the Church Vacation School

at least once or twice. All are available for evening study groups. Together, we'll plan the best Church Vacation School we are capable of. We'll demand nothing but the best of our teachers. Those that don't teach, we will get to observe, and in the evenings we'll meet as a group to discuss our problems in the light of what has happened during the day. When they have had an opportunity to see good work, and get the feeling that they are doing good work, we'll have a better Church school. All our teachers are capable and willing, but they lack vision. Consequently, the supposed Christian education they are giving to our children is harmful. These boys and girls, and men and women, think the Church school is a place where they can sing as loud as they please, or not at all; where they can listen if they choose or talk and poke their neighbors; where they can come and contribute if and when it suits them. This *must* be changed. *We must correct it.* The future of Christianity is at stake. Our children must realize that the church is the greatest teacher of the Christian way of life. It is there that they can go to learn more about Jesus Christ, in whom the spirit of God lived and dwelt among men, for they too are seeking to nourish that spirit within their own lives."

It was a hard job, I must say. We gave it all we had, and went to work. Our first task was to teach the teachers. It was apparent that they must first learn to worship before they could provide for the worship of others. Consequently we planned a staff retreat. One evening we came together and cooked our supper out of doors. Later we all gathered around the campfire for a song fest. Anyone who has ever sat under the stars and watched the bright flames of the fire turn to dying embers will know how easy it is to tear down that wall you've built between yourself and God; and be just what you really are, way down inside. I believe the reason the Indians were so wise was because they sat around fires and talked over their problems with the stars.

While the bright reds and yellows of the flames leaped into the sky, we sang gaily about "Ol John Peal" and "Vive a La Companie." Then a strong male voice began "Joy to the World," and other hymns of praise followed: "Alleluiah," and "Come, Thou Almighty King." But as the logs grew smaller and the fire subsided, we turned to the more quiet melodies of sacred music: "Dear

(Continued on page 10.)

CONTRIBUTIONS

SUFFOLK LETTER.

Some problems have to be met by each succeeding generation. Every generation of young people must face the matter of school days, social adjustment and religious obligations. Every year brings seed-sowing time and harvest days. And every one of these problems is as old as civilization, but as fresh as the dew on the grass this morning. The people of this age must recognize the fact that they cannot answer the questions and solve the problems of the next generation. The answers given today will not be acceptable to the youth of tomorrow. The next generation prefers to solve its own problems and to answer its own questions. Money, or money values, is about the only thing that can be inherited. Education cannot be passed on to others. Religion cannot be transmitted by a will. Character cannot be put in a treasure chest and marked, "to be opened after my death."

Up to the present age every generation has felt the pinch of war and seen the withering blasts of its cruel hate. A generation ago, men, fine young men, offered their precious lives upon the field of battle to save democracy and end all wars. When the armistice was signed and the peace-table talk was over, men sighed with relief and said: "The people now living will never consent to be driven into anything like this again." That opinion was based upon deep-seated convictions and seemed to rest upon reasonable facts. But another generation of young people has been born and brought to the strength of manhood. They have been wrestling with serious social and economic problems, in the school-room, and in their contacts with other rising business men. Conflicting opinions and contending ideals have seeped into every nook and corner of our world.

Imaginary difficulties have been mixed with some real barriers between capital and labor, employer and employee, until a serious situation has arisen. All this inflammatory material about industrial life has been brewing in work shops for a thousand years. It will continue to raise its voice and point its threatening finger at passers-by in the years ahead of us. Congress cannot settle these matters. Labor unions are unable to call a halt upon this terrible mess. Higher wages to the point of

starvation for stockholders will not end the strife.

The Bible offers the best and only reasonable explanation of our greatest troubles today. "The love of money is the root of all evil." This explanation is applicable to employer and employee, corporation and labor unions, and all other classes in our present civilization.

Schools are in large measure responsible for the propaganda of this age on the economic and social side of life. Schools have, in many instances, forsaken the old paths of scholastic education for practical studies looking to and leading to the making of money. Making a living has become more important, in the school room, and in the home, than making a life, or forming a righteous character. Therefore the world is wrestling with the money problem today, the financial resources of the world are being used in an effort to settle this problem upon the field of battle or upon the high seas. It will not be settled there. There is only one institution capable of making the necessary adjustments in this matter. And that institution is being torn asunder by its own dissension. The Church has the only foundation of fundamental importance in reaching a working agreement between classes and nations at variance with each other.

But the Church is not prepared to present a solution. It is too much involved in trying to win a point of advantage for itself. It is too selfish and narrow, and is lacking in a spirit of understanding. It has too much of greed and not enough of love. But it can change its thinking and transform its inner life until the light shall dawn and the day shall break.

I. W. JOHNSON.

GRAHAM PROVIDENCE MEMORIAL CHURCH.

In observance of Thanksgiving, the members of Graham Providence Memorial Church, assisted by the choirs from the Haw River and Long's Chapel churches, held a candlelight service on Wednesday evening preceding Thanksgiving.

The choir loft was banked with branches of autumn leaves, and on the white-draped altar, tall candles burned. A huge bowl of colorful fruit between the altar candles fur-

ther carried out the Thanksgiving theme. Seven branched candelabra stood at either side of the altar, and floor standards bearing white tapers were placed at intervals on either side of the double aisles, making a candle-lighted pathway as the choir entered from the rear of the church.

Two white-robed junior girls entered opposite aisles and lighted the candles. The choir came in singing, "All People that on Earth do Dwell." A prayer and the reading of the scripture were followed by a solo by Rev. W. A. Grissom, "Come Ye Thankful People, Come." As each girl on the program gave her part, naming something for which all should be thankful, a symbol was placed on the altar; a Bible, representing religion; a loaf of bread, symbolic of food; a work basket, signifying work; a spray of flowers, in recognition of the beauty of nature; and finally, an American flag, typifying freedom. A prayer for peace followed.

Rev. W. A. Grissom, pastor, who directed the program, in his remarks suggested that each one present give the price of a Thanksgiving breakfast, the money to be given to the Elon Orphanage. In order to make the offering a complete sacrifice, he asked that each one refrain from eating breakfast the next morning. As the pianist played softly, the members of the congregation went forward and placed their offerings on the altar.

The congregation joined in singing "Praise God from Whom All Blessings Flow," and the service was closed with a prayer and benediction by the pastor.

BEATRIZ FOUSHEE.

JAMES H. LIGHTBOURNE ASSUMES CHAIRMANSHIP.

Dr. J. H. Lightbourne, pastor of the First Congregational Christian Church of Burlington, N. C., and second vice-president of the North Carolina Council of Churches, has recently been appointed chairman of the Board of Finance of that organization. Dr. Lightbourne has already distinguished himself for his executive ability along financial lines. The following are members of the board, having been duly appointed by Bishop Edwin A. Penick, president of the Council: Rev. Elwood Carroll, Leaksville; Mrs. J. O. Cobb, Durham; Dr. J. C. Glenn, Raleigh; H. S. Harworth, High Point; J. F. Harrelson, Salisbury; George Long, Burlington, and Dr. H. Shelton Smith, Durham. —*Exchange.*

DELIGHTFUL ENCIRCLEMENT.**IV—FROM TORONTO TO DAYTON.**

We next find ourselves in Ontario, Canada, headed for Toronto. Ontario is called "The North Vacation Land," and, from all descriptions, it certainly is. This must be why we find ourselves in this land; and for the little time that we were able to spend here we were amply rewarded in delights. In the first place, we were fortunate enough to stop in a home of Scottish people who are devout Christians and are deeply interested in people passing by. Their hobby is collecting old English china and small antiques. It was entrancing to spend a while with them.

Toronto itself is beautiful and very stately. The biggest department stores of the world are here. They are magnificent stores and a kind of haven, of course, for shoppers. We visited the Royal Ontario Museum, the University of Toronto, the Parliament buildings, Mary Pickford's birthplace and Casa Loma.

Casa Loma (Castle on the Hill) is a vast estate and a palatial residence once owned by Sir Henry Tippet, costing millions of dollars and never fully completed. Sir Henry had the misfortune to lose this property through many reverses, and the city took it over for taxes. Kiwanis International now operates it as a museum with one-half the proceeds used for the benefit of crippled children. This castle included the famous Titania's Palace, built by Major Sir Neville Wilkerson. This miniature palace is a veritable fairyland. It is a superb work of art, showing the greatest skill in artisanry ever achieved, vying with Chinese skill in ivory. It is twenty-seven inches high, contains twenty-seven rooms, all built around a center courtyard, and is lighted and heated throughout by electricity. The rooms are designated as: The Hall of the Guilds, The Hall of the Fairy Kiss, The Chapel, Titania's Bedroom, The Regal Bedroom, (dressing rooms to all bedrooms), the Throne Room, The Museum, The Princess' Bedroom, The parlors, the dining rooms, and many others. These rooms contain collections of miniature art, paintings and tapestries that are superb. Each piece of furniture is a perfect specimen of finest craftsmanship, even the floors being inlaid.

It is said that this miniature palace is the product of more than a fancy for a plaything. It was intended to lead and direct the fancies of children, which fancies are too often wasted, into channels in which their thou-

sands of streamlet thoughts may be united and turned to useful purpose. More than a million and a quarter of people have visited this palace since 1922 and netted more than \$40,000,000.00 for crippled children.

Enroute from Toronto to Detroit, we called on the famous Jack Miner, who lives near Kingsville, not far from the shores of lake Ontario. Jack is the famous Canadian naturalist who ranks as the first best known private citizen of Canada, and fifth in the United States. Those ranking above him in the United States are said to be Henry Ford, John D. Rockefeller, Charles A. Lindburg and J. P. Morgan. It is added, however, (in favor of Jack Miner) that with the exception of Lindburgh's, the names preceding his were men whose wealth made them famous; but Jack, a comparatively poor man, has become known through his activities with the study of bird life and his achievements in attracting wild birds of all kinds to his sanctuary. Outstanding among these achievements is his crossing of the species producing various colors of plumage. He is the "father of the sanctuary idea of conservation of bird life," which has been copied the world over. Future generations will benefit by his work. A visit to his sanctuary inspires one to more love for birds. It makes one feel that he does not wish to kill any of them, unless it be those among the killers themselves. Jack says, "If a child can learn to love a bird or animal, how much greater will he love his fellowman." The great public has beaten a path to Jack's door, and we found that path. Though it was out of season and he was not receiving visitors, after making ourselves known, he honored us by making us his guests for a couple of hours, during which he showed us his birds, some at large and some in captivity, and he explained to us his method of making friends with these god-given creatures. In this connection, he took us out to the field and showed us a "Polyanna" hen (a cross between a bantam and a regular) mothering partridges and pheasants which she had nested and now was bringing up. Thousands and thousands of wild geese spend their winters in this haven with him, during which season he holds open house to the public, and thousands find their way there to see his birds. Hundreds of these geese spend their summer with him. These are ones recipient of his special favor, as he explained, "These are the ones that have been crippled in one way or another, and I have taken them to my heart and healed their

wounds and nourished them back to health. They can't fly." As the song says, "The bird with a broken pinion never soars as high again." Neither do these; so they stay with him. We had a snapshot of ourselves taken midst these hundreds of geese. We esteem it one of the highest honors conferred upon us to be privileged to visit this sanctuary and to know this man who seems to be getting more real pleasure out of living than anyone we know.

Enroute to Dayton, we stopped at Dearborn and visited the Edison Institute Museum built by Henry Ford. This institute is a university in itself, so far as its educational value is concerned. It is one of the most extensive and greatest museums this writer has been privileged to see, either in America or Europe. It covers an would engage one for weeks. The village adjoining it, known as Greenfield Village, is a monument of the past in its contribution to the pres-area of about two hundred acres and ent. Here the origin of things is preserved in its original state and environment. Homes, shops, stores, church, court-house, town hall, Edison's first laboratory and homestead, the post office, The Wright Cycle Co. (birthplace of the airplane), the silk mill, glass blowers' factory, grist mill, and many other things too numerous to mention.

(To be continued.)

H. E. ROUNTREE.

THE CALL OF THE CHURCH.

I am the best friend you ever had.
I am hung about with sweet memories—
memories of brides, memories of boys and girls, memories of angels as they walk in the shadows.

I am blessed with loving thoughts,
crowned by happy hands and hearts.
In the minds of the greatest men on earth I find a constant dwelling place.

I safeguard man through all his paths.
I lift up the fallen, I strengthen the weak.
I help the distressed. I show mercy,
bestow kindness and offer a friendly hand.

I am good fellowship, friendliness, love.
Some time—some day in the near future,
you will yearn for the touch of my friendly hand.

I am calling you—*now!* I am *your church.*—*Selected.*

Rev. F. C. Lester, Promotional Secretary, is in the Valley of Virginia this week. He sent in five new subscriptions Tuesday.



OUR CONGREGATIONAL CHRISTIAN CHURCHES IN PUERTO RICO.

Sept. 24, 1941

Dear Friends in the States:

After a few weeks in the States, Mrs. Mohler and I returned to Puerto Rico on the 20th of August. It was a privilege to worship with the people in different churches in Illinois, Nebraska and California. Here we found the churches interested in the work, partly because of the prominence given to our Island in the defense program of the Americas.

Naturally we had to go to California, where we have two sons, Paul and Melvin, working in the airplane industry and another son, Charles, trained as pilot in the air corps. Our youngest daughter, Gladys, having finished her B. S. at college, now has entered the nurses training school at Evanston Hospital, in Illinois. With the world's suffering it is impossible to tell just when the nurses and doctors will need to respond to military service. In fact it seems that every citizen of our land is called upon to give something for the liberties of the Christian home and all our liberty loving institutions. These world crises are a call to Christian workers to re-consecrate our energies in carrying forward the program of the evangelization of the world. After thirty-three years of mission work in Puerto Rico, we continue with a firm faith that right must prevail. We pray and work together with a steadfast conviction that the church has the first place of responsibility in this transition period, and also in building a future Christian world.

A retreat for pastors and women workers of our churches was held at McLean Conference Grounds, from July 14 to July 19 of this year. This was a meeting of our mission workers at a place out in the country where it was possible to enjoy fellowship together and study our problems. One of the most helpful features was a series of daily Bible studies given by Dr. James A. McAllister, president of our Evangelical Seminary at Rio Piedras. There is need for a place to hold conferences of our young

people and for group meetings, as well as the meetings of the pastors and missionaries. This should be centrally located so that different groups could reach the conference grounds easily. One recommendation coming from this retreat, I happily report, was that our church secure a conference ground at an early date, which will contribute to the growth of the church work on the Island.

This year, on May 12, an appropriate service was held in our Union Street Church, Ponce, on the retirement from active work of the Rev. and Mrs. D. P. Barrett. These consecrated missionaries came to the Island in 1901 under the Christian Board of Missions and have faithfully given their time to the work in Puerto Rico. One of the pastors trained by their church, the Rev. Juan Romero, has been appointed to continue the work of pastor in this church. Rev. and Mrs. Barrett have returned to the States and at present are living in Hickory, North Carolina, where a daughter is employed in teaching Spanish in the high school. I suspect that they are finding it a bit difficult to retire from a work after forty years.

The fall campaign is receiving attention in our churches in Puerto Rico. On September 15, the pastors of the Humacao district met for a day's study and planning for these activities. A similar meeting will be held for the pastors of the Ponce district on October 13. The work was discussed under the following headings:

1. The educating of the churches in prayer.
2. The campaign that our churches need just at this time.
3. The present world conditions, a challenge to the Christian Church.

A goal for new members was set for the remaining months of the year, at least one new member for each ten members on the church lists, or an increase of four hundred members. Plans for personal and visiting evangelism were discussed as effective for making possible the desired development of the church.

Rally Day will be held in the Sunday schools, September 28, and immediately following, normal institutes will be held in each district for the training of officers and teachers. The institutes will be given on five consecutive Saturdays, from two to four in the afternoon.

Two new chapels are being furnished this year by our country people, in spite of the high costs of materials and labor. One at Naranjo of Fajardo in a locality which depends on day labor in the sugar cane. There are only fifteen members of the church, but the whole community has contributed for the church and furniture, and most of the labor was donated. The community is proud of the church, and at times as many as two hundred gather to hear the Gospel message. This property is to be dedicated on November 8. We rejoice with them in this good work. The second one is near the sea at the east end of the Island, at Playas Blancas. The people, mostly fishermen, have built their chapel with very little help from outside. However, they have the difficulty now that the land where their building is located has been appropriated for military purposes for the naval base off Viequez. We trust that it may be possible to have this building removed to some other location which may be accessible to soldiers from this naval base as well as the fisher folks, who have sacrificed to build it.

Some of the pastors are finding real difficulties in meeting bills because of the rise of prices of foods and other necessary things for living, on account of the defense work. The rise amounts to as much as 30 to 40 per cent. All are giving in one way or another for defense. We believe that the church has a great mission in keeping the Christian faith bright. We need the prayers of all Christian people.

C. I. MOHLER,
Secretary of Puerto Rican
Church Work.

MISSIONARY OFFERINGS.

WEEK ENDING NOVEMBER 28, 1941

Sunday Schools.

Rosemont, Norfolk, Va.	\$ 30.60
Pleasant Ridge, Ramseur, N. C. .	7.62
Mt. Olivet (G), Geer, Va.	2.41
Franklin, Va.	25.00
Suffolk, Va.	25.00
Union, Burlington, N. C.	2.00
Timber Ridge, High View, W. Va.	1.41
Lebanon, Semora, N. C. ....	.81
Ingram, Va.	3.65
Ramseur, N. C.	5.69
Holland, Va.	16.05

Total \$ 120.24

Specials.	
Class No. 2, Rosemont, S. S., Norfolk, Va.	\$ 12.50
First, Burlington S. S., Burling- ton, N. C.	32.29
Total	\$ 165.03
Total for the week	\$ 165.03
Previously acknowledged ...	3,686.65
Total since Sept. 1, 1941 ..	\$3,851.68

Gratefully submitted,

MATTIE COX PARKER,
Secretary.

J. O. ATKINSON MEMORIAL FUND.

Received of Miss Verdie Showalter, Treasurer, Virginia Valley Central Woman's Missionary Conference; Miss Susie Allen, Treasurer, North Carolina Woman's Missionary Conference; and Mrs. J. R. Darden, Treasurer, Eastern Virginia Woman's Missionary Conference; the following amounts:

Virginia Valley Central Conference.	
Women's Societies:	
Bethel	\$ 5.00
Dry Run	4.20
Leaksville	5.05
Linville	6.00
New Hope	5.00
Newport	3.25
Winchester	13.10
	\$ 41.60
Young People:	
Antioch	\$ 7.78
Linville	2.00
Timber Ridge	2.00
New Hope	1.00
	\$ 12.78
Antioch Juniors	1.50
Bethlehem Church	10.00
Joppa Church	1.50
Mt. Olivet Greene Co. Aid	5.00
Total offering	\$ 72.38

North Carolina Conference.

Albemarle	\$ 7.00
Asheboro	21.00
Belew Creek	2.00
Bethel	5.00
Biscoe	2.00
Burlington	84.60
Carolina	5.00
Church of Wide Fellow- ship, Southern Pines ..	8.00
Concord	13.73
Durham	31.00
Elon College	51.05
Flint Hill, Randolph	4.00
Greensboro, First	56.00
Greensboro, Palm St. ...	26.00
Hank's Chapel	25.00
Happy Home	13.00
Haw River	8.00
Henderson	14.70
Hines' Chapel	18.00
Hope Mills	6.25
Ingram, Va.	10.00
Liberty (Vance)	10.50
Liberty (Va.)	4.00
Long's Chapel	1.00
Lynchburg, Va.	5.50
Mebane	10.00
Monticello	14.50
Morrisville	4.00
Mount Auburn	9.00

Mt. Zion	7.25
New Lebanon	15.00
Parks' Cross Roads	6.50
Pleasant Grove (Va.) ..	15.00
Pleasant Ridge (Rand.) ..	5.75
Providence Memorial ...	11.02
Raleigh	19.30
Ramseur	5.00
Reidsville	5.00
Salem Chapel	7.00
Sauford	9.50
Shallowford	5.00
Shallow Well	15.00
Shiloh	14.00
Turner's Chapel	7.00
Union (N. C.)	17.09
Union (Va.)	17.00
Youngsville	3.25
	\$ 654.49

Young People:	
Albemarle	\$ 2.05
Sanford, Underwood Guild	20.00
Shallowford	1.50
	\$ 23.55
Sanford Cradle Roll	1.60
Total offering	\$ 679.64

Eastern Virginia Conference.

Women's Societies:	
Antioch	\$ 11.00
Berea (Nans.)	33.00
Berea (Norfolk)	25.00
Bethlehem	67.00
Christian Temple	80.00
Cypress Chapel	8.25
Damascus	6.00
Dendron	11.50
Elm Avenue	5.00
Eure	5.00
First, Norfolk	25.00
First, Portsmouth	15.00
First, Richmond	18.40
Franklin	20.00
Holland	11.25
Holy Neck	15.20
Isle of Wight	1.00
Liberty Spring	61.00
Newport News	54.00
Mt. Carmel	12.00
Oak Grove	15.00
Oakland	33.00
Ocean View	4.25
Old Zion	9.00
Rosemont	50.00
Shelton Memorial	15.00
South Norfolk	40.00
Suffolk	140.00
Suffolk (W. W. Staley) ..	45.00
Union (Southampton) ..	7.00
Wakefield	12.00
Waverly	5.00
Windsor	17.34
	\$ 877.29

Young People:	
Berea (Nans.)	\$ 16.50
Bethlehem	13.00
Burton's Grove	6.30
Christian Temple	9.00
Cypress Chapel	10.00
Dendron	1.25
First, Portsmouth	6.00
Franklin	9.00
Holland	1.40
Holy Neck	10.00
Liberty Spring	17.00
Newport News	13.50
Mt. Carmel	8.00
Oak Grove	4.00
Oakland	16.00
Old Zion	3.00
Rosemont	13.25
Suffolk	20.00
Windsor	3.00
	\$ 180.20

Juniors:	
Berea (Nans.)	\$ 5.50
Bethlehem	6.00
Christian Temple	5.00
Cypress Chapel	1.50
First, Portsmouth	2.50
Franklia	4.20
Holland	1.90
Holy Neck	2.00
Liberty Spring	4.25
Mt. Carmel	1.00
Oakland	8.50
Rosemont	6.00
Suffolk	25.00
Windsor .....	.50
	73.85

Cradle Roll:	
Berea (Nans.)	\$ 1.50
Bethlehem	2.00
Cypress Chapel	1.35
Dendron .....	.75
First, Portsmouth	1.50
Franklin	1.80
Holy Neck	2.80
Liberty Spring	3.00
Newport News	1.00
Mt. Carmel	1.80
Oak Grove	1.30
Oakland	4.00
Rosemont	2.40
Suffolk	5.30
Waverly .....	.70
Windsor	1.00
	32.20
Col. J. E. West, special gift	10.00

Summary.

Va. Valley Central Conference:	
Women's Societies	\$ 41.60
Young People	12.78
Juniors	1.50
Miscellaneous	16.50
	\$ 72.38
North Carolina Conference:	
Women's Societies	\$654.49
Young People	23.55
Cradle Roll	1.60
	679.64
Eastern Virginia Conference:	
Women's Societies	\$877.29
Young People	180.20
Juniors	73.85
Cradle Roll	32.20
Col. J. E. West, sp. gift .	10.00
	1 173.54
Grand total	\$1,925.56

Gratefully submitted,
MRS. W. V. LEATHERS,
Woman's Board, S. C. C.

FOR WOMEN'S SOCIETIES.

Splendid material for Christmas programs has been prepared by Miss Uline of our Boston office. An attractive folder contains stories, poems and articles concerning Christmas observances and customs in seven foreign countries where our missionaries are at work. Price 10c a copy.

The Envelope Series entitled "The Missionary and World Order," for July, 1941, contains excellent plans and suggestions for this year. 10c.

The newest booklet in the group is one by Dr. Laubach, on the Philip-pines. 10c.

The new American Board Year-book for 1942 is ready for sale at 35c.

MRS. F. C. LESTER,
Supt. of Literature,

Pilgrim Fellowship

"Youth at Work in the Church"

A. LANSON GRANGER, JR., Editor

WORSHIP IN CHURCH SCHOOL.

(Continued from page 5.)

Lord and Father of Mankind," and "O Master, Let Me Walk with Thee."

When Mr. Smith felt that we had sufficiently expressed ourselves in song, he led us in prayer. I am certain there was not a one in the group who did not feel the finest and noblest in himself reaching out and touching the best in all of life. We all experienced true communion with God. He was near to us, for we were near to Him. Our leader prayed that each teacher would search himself and find his failings; that in finding them he would not offer excuses, but have the courage to face his inadequacies; the heart and will to do something about them; that ever and always the guidance and strength that comes from God alone might be ours as we seek it.

With these thoughts uppermost in our minds, we set about to evaluate the Church school. We all recognized that its program fell far short of its possibilities, and so we attempted to find solutions to the most pressing problems before us. Our first concern was for worship. It took us into the late hours of that night, and many more nights, to arrive at any satisfactory conclusions. Here is the summary of a week's hard thinking by a group of teachers who were seeking to improve their Church school worship:

I. It is the function of the church to provide for the spiritual growth of its members. The greatest asset in this growth is *worship*, for it is the consummation of all spiritual life. In worship, the best that is in man reaches out to touch the best that is in all of life. We call that best, God. Man, when he identifies himself with God, finds need for spiritual renewal. This is attained by private devotions and public worship. It is the duty of the church to provide for public worship, and to encourage private devotions. It is the duty of the Church school to train children so that they will form the habit of holding private devotions regularly, and of attending public worship. Doing both

in such manner that they will grow spiritually.

II. Worship is made up of certain elements. Just as different departments constitute a church school, so public worship has definite parts. The first of these is *adoration*. Adoration is the feeling of reverence, or of awe, which fills one's heart to such a capacity that it is expressed best in song or music. Hymns of praise, such as "Come, Thou Almighty King" and "This is My Father's World" are examples. A second element or part of worship is *prayer*. In prayer man sheds all his inhibitions and fears and talks with God more intimately than he does with his closest confidant. Too often our prayers are petitions rather than confessions. Only when man is willing to submit *all* to his Deity, will he find the strength and guidance so essential to his growth. "Not my will, but thine." In private devotions, prayer is more dominant than praise. In public worship both are essential. All worship includes *meditation*. Adequate time should be provided for every worshipper to reflect on the God to whom he sings praises and to whom he prays; to reflect on the most perfect manifestation of that God, Jesus the Christ. In his meditation he ought to set his own life against the teachings and the life of Jesus in order to see where he himself falls short. In recognition of his short comings, he will rededicate his life to the service of his Master and his God.

Will the person who has found all this in the worship services of his church be the same person he was when he entered it? Ah, no. He will have a new courage, and a new strength which will puzzle all those who know not of his secret power. He will have a greater zest for living, for he has been in touch with the source of all life; he has communed with God. Will such a man find it necessary to debate every Saturday night as to whether he will sleep or get up and go to church the next morning? No; his church service will be the most important event in

THE BIBLE: GOD'S WORD TO ME.

CHRISTIAN ENDEAVOR TOPIC FOR
DECEMBER 7, 1941.

SCRIPTURE: Psa. 19: 7; 119: 72, 97,
103; Heb. 4: 12.

Daily Readings—

Monday—Establishment of the Word.—
II Peter 1: 20, 21.
Tuesday—Edification of God's Word.—
II Kings 23: 1-3.
Wednesday—Effectiveness of God's Word.—
Isiah 55: 8-11.
Thursday—Exposure of God's Word.—
Matthew 21: 33-46.
Friday—Expediency of God's Word.—II
Timothy 3: 14-17.
Saturday—Endurance of God's Word.—
I Peter 1: 24, 25.

This topic and the next one will deal with the personal message of the Bible. Get the most out of these topics by making careful preparation before hand.

Protestants believe that the Bible contains the Word of God, and in a unique way is the message of God to mankind. It is the primary source book of Christian belief, and the guide book of Christian living. Its guidance is for every condition and need of life.

Let someone give a historical sketch on "How the Bible Came to Be."

Discuss the conditions under which the Bible was written.

Other Topics for Short Talks—

"Why the Bible is the Most Popular Book."

"The Best Way to Use the Bible."

Have a Bible test, asking different members to tell where familiar passages are found, as: The Lord's Prayer, the Sermon on the Mount, the Beatitudes, the Ten Commandments, the Love Chapter, etc.

Ask individuals to give the contents of a favorite passage, telling why it is a favorite.

Make a list of the hymns that relate to the Bible, as: "Break Thou the Bread of Life"; "Tell Me the Old, Old Story"; and "I Love to Tell the Story."

For Discussion—

How Should the Bible be Treated?

What Place Should It Have in the Home?

How Often Should It be Read?

the week, for without it he does not live, he merely exists. His life is shorn of all its beauty and meaning, of clearness of purpose when he fails to commune with his God.

Ah, yes, you say, but that is a man; how can a child have the same experiences? He is so immature! And I ask you, how will any child
(Continued on page 13.)

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

THE NATURE AND WORK OF THE CHURCH.

LESSON X—DECEMBER 7, 1941.

GOLDEN TEXT: "Christ also loved the church and gave himself for it."—Ephesians 5:25.

PRINTED LESSON: Acts 2:41-47; and Ephesians 4:11-16.

The Foundation of the Church.

"And on this rock I will build my church, and the gates of hell shall not prevail against it." These are the words of Jesus. He himself says that He is the Builder of the Church, and the foundation is the confession that He is "the Christ, the Son of the living God." It is from those who see in Him the Christ of God, from those who confess Him and follow Him, that He will build His Church. He does not always have the most likely material. He has to take folks as He finds them. But patiently, persistently, lovingly, He keeps at the task of building His Church. And the powers of the unseen world shall not prevail against His Church.

The Cost of the Church.

"Christ also loved the church, and gave himself for it." Read that sentence again. The church has been bought with a price. It must have a supreme value and dignity—the Son of God loved the church and gave himself up for it. The Church of Christ is different from any other institution. It is the greatest institution on earth. It has precedence over every other institution. It means something to be a true member of the church. It is an honor.

The Birthday of the Church.

"And when the day of Pentecost was fully come, . . . they were all filled with the Holy Spirit." This, in a way was the birthday of the church. The Church of Christ was born in the heart of God before the foundation of the world. And it existed in simple fashion in the little band of Christ and His disciples. But in general terms, we usually refer to Pentecost as the birthday of the church. It was then that God, through the Holy Spirit, poured out the Spirit of Christ upon His disciples, and empowered the church for its divine task. The church is both a divinely-born and a divinely-powered institution.

The Simplicity of the Church.

There is a sense, of course, in which the church is a complex thing. When one thinks of the vast denominational machinery, of the wheels within wheels in many local churches, of the multiple and varied activities of the church, of the elaborate ceremonies and the high-sounding creeds of the churches, one sometimes gets lost in the mass and maze of things. But it was not thus with the early church. Nor is it true of the Church of Christ today. Essentially the church is the company of those who confess Jesus Christ as Savior and Lord, and who are united in a fellowship of worship and service. The early church had no hard and fast organization. It had no ornate or elaborate buildings—at times the people met in homes. Later, under persecution, they even met in the catacombs. It had no hard and fast creeds and no fixed ceremonies. The people met together, often ate together, learned together, served together. They were a community or communion of believers in which all shared alike. They were eager to learn and they were eager to share what they had learned. The one condition of their fellowship was love and loyalty to their Master. They were not communists, but they acted under the urge of a fine community spirit. They spent much time in prayer. And they observed quite often, it seems, the Lord's Supper. To be sure our modern life in our modern world demands that the church be organized. But organization should be a means to an end, not an end in itself.

The Growth of the Church.

"And the Lord added to them day by day those that were saved." The church grew by the preaching of the word. That preaching came with convicting and converting power. And as men and women confessed their sins and their faith in Christ, they were added unto the church. It was the Lord's work, and it was marvelous in the eyes of the people. The true church is made up of those who have been born again. There is, of course, the outward symbol of baptism by water. But there should be, and there must be, the inward symbol of the baptism of the Holy Spirit. Unfortunately the modern church is so often concerned with quantity

rather than with quality. But here is the ideal way—the church through the year should be adding unto itself such as are saved, or as another reading puts it, such as were being saved.

The Work of the Church.

"For the perfecting of the saints, unto the building up of the body of Christ; till we all attain unto the unity of faith, and the knowledge of the Son of God unto a full-grown man, unto the measure of the stature of the fullness of Christ." God has ordained that there be a variety of workers in the church, for there is a variety of work in the church and for the church. Generally speaking, however, there are three objectives in church work: to win people to Christ; to train or educate people in Christ; and to send people out for Christ. Or put it another way: evangelism, education, service. To be sure there are specific forms of "church work." There are many things that many people can do in and for the church—teach, sing in the choir, play the piano or organ, serve on committees, visit, usher, and so on down a long list. This is one form of doing "church work," and there are many people who ought to be doing more of it and doing it better. But there is another form of "church work" that is just as important. The members of the church ought to do church work in the place where they live and among those with whom and for whom they work. A member of the church ought to be a better father or mother, a better son or daughter, a better workman or employer, because he or she is a member of the church.

The Nature of the Church.

"For the church is the body of Christ." Christ is the Head of the church. The church is the body of Christ. The church is simply the instrument through which Christ seeks to express and to carry out His will and His purpose. Through it, He seeks to express His thought and His love and His work. And every member of the church is a member of the body of Christ. This involves a sacred responsibility.

SUPERANNUATION.

Previously acknowledged	\$ 404.25
Pleasant Ridge, Ramseur, N. C.	5.00
Mr. A. S. Dunn, Lynchburg, Va.	6.00
Church, Elon College, N. C.	64.00
Apple's Chapel, Gibsonville, N. C.	17.60

Total to Nov. 28, 1941 \$ 496.85

BOARD OF SUPERANNUATION,
By Mattie Cox Parker.



BY CHAPLAIN

H. E. ROUNTREE

MONDAY.

THE PRESENCE OF THE ETERNAL.

"Jesus Christ the same yesterday, today and forever."—Heb. 15:8.

When in Yoho Park, British Columbia, last August, one of the most entrancing scenes was the drive along side of Kicking Horse river, where the road bed was almost level with the river. Indeed there were places where the river water lied up in the road. Just on the other side of the river the mountains lifted themselves up in majestic beauty.

Jesus, in Time, is like the mountain across the river. The river flows on and life, like the road, goes by, but the mountain remains forever an object of strength and beauty.

Prayer—Dear Heavenly Father, we thank Thee for everything. And we thank Thee that Thou art everlasting and that Jesus is an everlasting tower of strength and beauty. *Amen.*

TUESDAY.

A TOAST TO LAUGHTER.

"God hath made me to laugh so that all that hear will laugh with me."—Gen. 21:6.

These are the words of Sarah who found her union with God in a laughter of praise for what He had done for her.

So here's to holy laughter—the sunshine of the soul, the happiness of the heart, the leaven of youth, the echo of innocence, the treasure of the humble, the wealth of the poor, and the bead in the cup of pleasure. A writer in the *Aleppo News* says: "Without it humor would be dumb, wit would wither, dimples would disappear and smiles would shrivel. It dispels dejection, banishes the blues and mangles melancholy, for it is the foe of woe, the destroyer of depression, the birth-ery of mirth, and the swan-song of sadness."

Prayer—Our dear Father, Thou hast made us to laugh. Give us that sense of humor, and that holy laugh that lifts us up in union with Thy will. *Amen.*

WEDNESDAY.

YOUR POWER.

"When thou passeth through the waters, I will be with thee; and through the rivers, they shall not overflow thee—when thou walkst through the fire, thou shalt not be burned."—Isa. 43:2.

Nothing will sustain one more potently than the power to recognize in his daily life, perhaps in his every thought, the presence of God. So it is to be said to the ordinary man, to the plain toil-worn woman, that there is a true poetry in the commonplace. Jesus is there. He is also found in thy loves, thy joys and thy sorrows and griefs.

Prayer—Dear heavenly Father, be with us yet, lest we forget Thee and miss Thy true presence. *Amen.*

THURSDAY.

PASSING CLOSE TO ETERNITY.

"Today thou shalt be with me in Paradise."—Luke 25:43.

There is a time coming to all when seen competent to those few moments when, through accident or otherwise, one passes into the unconscious world. We have had it for two hours. There were flashes of consciousness in which we observed the plight of the wounded, and the spirit prayed. The soul of one took its flight and did not return. The others came back and live to a higher purpose.

There is a time coming to all when the spirit will take its flight. As many have done, may there be more who in that moment of flight may leave behind a message of life, that whatever happens, the soul is satisfied in Jesus. *Amen.*

FRIDAY.

WE MUST TOIL ON.

"In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken."—Gen. 3:19.

Ruskin said: "If you want knowledge, you must toil for it; if good, you must toil for it. Pleasure comes through toil, and not by self-indulgence and idleness. When one gets to love his work, his life is a happy one."

Prayer—Most glorious God, our loving heavenly Father: Increase our knowledge of ourselves, of life, of the universe and of Thee, that we may have power to grasp the significance of it all and toil on for the true goals set by the eternal. *Amen.*

SATURDAY.

THIS STRANGE BUT CHARMING LIFE.

"The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul."—Gen. 2:7.

"The dust returneth to the earth as it was, and the spirit returneth unto God who gave it."—Ecl. 12:7.

"As we have borne the image of the earthy, we shall also bear the image of the heavenly. . . . We shall be like him."—I Jno. 3:2.

Isn't it strange that princes and kings
And clowns that caper in saw-dust rings
And common folks like you and me
Are builders for eternity?

Each is given a bag of tools
A shapeless man, a book of rules,
And each must make, ere life is flown,
A stumbling block or a stepping stone.

—Selected

Prayer—Pray as you feel.

SUNDAY.

Another day of rest, re-creation and worship has come. We wish for you peace and tranquility. *Amen.*

HOW "THE MINISTER OF THE GENERAL COUNCIL" MINISTERS.

When Douglas Horton was elected "Minister of the General Council," the skeptics wondered if this was merely a bit of verbal camouflage for the traditional but inane and meaningless title of "secretary." Although the idea had originated in the capacious brain of Charles E. Burton, the notion of one man being minister to a General Council comprising six thousand churches seemed a bit grotesque. Yet time has demonstrated that this is not just another name, but a new variety of rose, and one which harmonizes with the genius of our denomination.

Fellowship with a purpose is the secret of power in our churches. Local congregations prosper as their members cherish brotherly love one toward the other—yet this attitude at its best is not the fruit of mutual admiration but of the common sharing of common tasks imparted by a common Lord. The greater the purpose for which a church exists, the warmer its fellowship becomes.

The same principle holds of our larger ecclesiastical bodies. Where the local associations have assumed real responsibilities, as in many of our cities, their fellowship is rich and fruitful. In recent years the state conferences have achieved strength by uniting their churches in common undertakings.

Our churches were first brought together on a national basis through their devotion to missions. The annual meetings of the old societies and boards were a perfect illustration of the principle that purpose begets fellowship. Since 1913, the General Council has loomed larger and larger on the denominational landscape. This change has made for inclusiveness and democracy, but one must confess that for many the motive for attending Council meetings is social rather than purposive. The atmosphere tends to be that of an old settlers' reunion. Everybody has a good time but many people would have difficulty in explaining what they achieved by coming. Before the Council can mean more to them it must do more.

The minister of a local church incarnates its spirit. He draws people together and then fires their hearts with a common purpose. This is precisely the function of the Minister of the General Council.

As a minister represents his people, so does Douglas Horton represent our churches. With graciousness and spiritual insight he goes about preaching, administering the Lord's Supper, helping with the dedication of build-

ings and the ordination of ministers. This is his most conspicuous, though not necessarily his most important activity.

During the last three years a host of people have come to know Douglas Horton as the central link in an ever enlarging Christian fellowship. In 1938-39 he went around the world, meeting most of our missionaries and a host of their Christian co-workers. During the past two years he has gone about among our churches. Often has he ventured into out-of-the-way places. He is a patient sitter in meetings, even when his time on the program is not imminent. He is always unassuming, always friendly. People instinctively call him by his first name. He is willing to share the life of a camp for ministers, or the entertainment available in an Alabama village. He remembers both names and faces. Through him the fellowship of our denomination is being constantly enlarged.

But Douglas Horton is vastly more than a "good fellow." His ultimate aim is to focus our fellowship upon underlying purposes. He spends much time stimulating ministers to do better work in their churches, but he always comes back to the questions: "What have our churches to offer the world? What is our place in the Church Universal?" He believes both in our traditions of ecclesiastical self-determination and in the all-embracing church of tomorrow. For the immediate future he envisages our role as that of an "international denomination." Into all our life he would introduce a stronger Christian purpose.—*The Missionary Herald*.

WORSHIP IN CHURCH SCHOOL.

(Continued from page 10.)

ever learn about the values of worship unless he is trained in them? Parents are deeply concerned about the public school to which they send their children. Parent-Teacher Associations have been formed for the promotion of that interest. Yet, the religious training of the same children is thrust upon an inadequate church school whose program is so loosely organized that it not only fails to meet the needs of the children, but does not even understand what the needs of children are.

It would be interesting to make a study of the most Christian men and women of one's acquaintance to discover what in their lives was the greatest Christian influence. I feel almost certain that the majority will answer that their association with a

Christian person was the greatest influence in their lives. It may have been a member of their family, of their school, or of their church. All of us hold to such associations like treasured possessions. Yet, let us stop for a moment and consider the risk that is incurred by depending on such an association to determine the religious growth of a child or youth. First, the Christian who appeals to you might not understand my needs, for our background and tastes may be completely different. Perhaps he was in my acquaintance when I needed him most, perhaps I didn't even understand my own need. Yes association with Christian men and women who are sensitive to the needs of children and youths is an important factor in deciding upon the roads which their younger friends will travel, but in itself it is *not enough*.

The responsibility for the religious training of the child and the youth rests in the home and the church. It is in the church school that the child should first learn group prayer, unless he is a fortunate member of a family which holds family worship. When the teacher bows her head and talks to God, he does the same. He learns that when the piano is softly played and the candles on the small table at the front are lighted, that it is time to be quiet. "This is God's house, and He is here today. He hears each song we sing, and listens when we pray." He listens to his teacher's prayer. Does she ask that the rain stop so that she can go on a picnic? And please God, may she have the pretty dress in the store window? No, indeed. She says, "I thank you God for the rain. It waters our garden, my flowers are growing so bright and pretty." Does she ask that the redemptive power of God be felt by us, thy erring children, that we might be saved? No, that means nothing to the child except that she does not understand him. She says, "Our Father, help us to be kind to each other. Help all the little children here today to be kind. Help us to remember to say thank you to our mothers and daddies for our nice warm homes. And dear God, thank you for our mothers and daddies." Does she rush through each sentence because it's time for the bell to ring? No, indeed; she begins in plenty of time before any bell and goes slow enough for the smallest child to get the meaning of the sentences, but not so slow that he becomes restless.

As the child grows, he learns to express his religious values in words

(Continued on next page.)

The Orphanage
 CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

Things seem to happen in threes at the Christian Orphanage. If we have an accident, it is more than likely that we will have three in a short period of time. If we have a puncture in an auto tire, we always look for three, and then we will go for a long time without accidents or automobile trouble.

The Christian Orphanage had been in existence for a number of years before it had a case of appendicitis in its family. In the year 1929, we had three cases, and in 1930 we had three more. We have had a number of cases since. In the month of November of this year, we have had three. All were girls, one from each of the three buildings. If our three had been from the same building, we would have thought it strange; but as there was only one from a building, we take it for granted that it had to happen. All three cases got along fine, and no serious trouble.

Colds have been giving the children right much trouble for several weeks. It has been so extremely dry here, and still is, and we breathe so much dust, it is a wonder that all are not afflicted with colds.

The children are well blessed with fresh meat and sausage now. We are beginning to kill the hogs. We kill five or six at a time in order to supply the children with fresh meat through the winter months.

Thanksgiving has come and gone, and we hope all of our readers had a happy day filled with many blessings. Our Thanksgiving offerings are coming in very nicely. If we could take in as much money in December this year as we did in December last year, we will not be far from our \$25,000 goal, which we would be so happy to reach. This is our twenty-fifth anniversary, and it would be fine if our people would do it.

If you want to mail us a check, large or small, it will be appreciated. Your personal check will help us on toward our goal. It will be an investment in little boys and girls who want a chance in life. Will you not make a special effort in your church and Sunday school to help us during this Thanksgiving season.

May the kind Master richly bless you in your giving.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR DECEMBER 4, 1941.

Amount brought forward \$16,977.63

Sunday School Monthly Offerings.

Eastern N. C. Conference:		
Pleasant Hill	\$ 4.69	
New Hope	1.21	
	_____	\$ 5.90
N. C. & Va. Conference:		
Burlington, V. R. Holt, 1940 pledge	\$ 35.00	
Union Ridge	5.00	
Bethlehem	6.00	
	_____	46.00
Western N. C. Conference:		
Asheboro	\$ 11.00	
Grace's Chapel	3.00	
New Center	2.20	
Smithwood	1.52	
	_____	17.72
Eastern Va. Conference:		
Liberty Spring:		
Bertie Johnston Class ..	\$ 1.00	
Friendship Class	1.00	
Sr. Boys & Girls Class ..	.50	
First, Portsmouth	6.46	
Berea, Nansemond	10.55	
Suffolk	25.00	
	_____	44.51
Valley Va. Central Conference:		
Mt. Olivet (G)	\$ 1.70	
Liuville	7.26	
	_____	8.96
Thanksgiving Offerings.		
Eastern N. C. Conference:		
Moore's Union	\$ 4.00	
Chapel Hill Woman's Mis- sionary Society	16.00	
New Hope	17.10	
Amelia	6.40	
Hope Mills	26.00	
Turner's Chapel	18.85	
	_____	88.35
N. C. & Va. Conference:		
Gibsonville	\$ 52.25	
Berea	11.62	
New Lebanon	32.00	
Hopedale	7.71	
Bethlehem	12.18	
Bethel	6.07	
Concord	2.97	
Kallam Grove	6.25	
Greensboro, Palm St ...	50.00	
	_____	181.05
Western N. C. Conference:		
Randleman	\$ 12.28	
Union Grove	10.00	
Parks Cross Roads	16.75	
Hanks' Chapel	14.07	
Grace's Chapel	28.00	
New Center	5.50	
Pleasant Ridge	17.20	
	_____	103.80
Eastern Va. Conference:		
Franklin	\$ 70.00	
Holy Neck	75.00	
Newport News	106.26	
Mt. Zion	5.00	
Bethlehem	43.23	
Berea, Nansemond	23.45	
	_____	322.94
Valley Va. Central Conference:		
Joppa	3.28	
Individual Thanksgiving Offerings.		
Mr. & Mrs. Elmo Spence ..	\$ 50.00	
Mrs. Sallie E. Holland ..	1.00	
Mrs. C. F. Rawles	3.00	
J. W. Burke	10.00	
Mr. & Mrs. L. C. Huffines	10.00	
J. C. Dorminy .....	.20	
	_____	74.20

(Continued on next page.)

WORSHIP IN CHURCH SCHOOL.

(Continued from page 13.)

meaningful to him. He is guided in this growth by the church school, for his teacher spends long hours studying his needs and his capacity to understand. Her whole program is guided by these two factors: Worship, to the pupil has always been praise, prayer and meditation; and as he grows, these elements increase in values for him. When he becomes a youth participating in the sacraments of the church, he enters that fellowship with a sense of security, for all through his school days he has been taught their meaning. When he bows his head in prayer, when he raises his voice in praise, when he sits silently in meditation, he is establishing contact with the Source of Power from which all his strength comes. That Source has never failed him; he, in as much as he was able, has never failed it.

What, you ask, was our program of action? We had already recognized the need for departmental worship. To satisfy the needs of a beginner, an adult service of worship would not do. We had just one building, one piano, but fortunately several Sunday school rooms. We presented the problem to the adult members of the school. Many of them were parents of the children. To our great joy, they found a way for the solution of their problems. They agreed that they would sacrifice their part in the morning worship of the church school. They would devote all their hour to study and reports, and would come to the church service for their worship; this would be the culmination of their morning of study. It not only gave them ample time to finish the discussions, that up to now had always been cut short, but it also gave the rest of the church school access to the auditorium and the piano. The adults used the rear class rooms and the rear entrance.

The program we worked out for the church school at Middlefield was not ideal by any means. We felt that we were making progress, however, for people told us that they looked forward to church school. It had taken on a new life, and they too had taken on a new life, for were they not the church school? We felt that we were beginning to reach out into the lives of the children of the church, that they were beginning to grow in the Christlike spirit. In helping them to grow, we, too, were growing, for one united effort was being made to experience fellowship with God.

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.
A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational and Christian Churches.

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SUBSCRIPTION RATES.

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One Year	\$2.00

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All other matters of business should be addressed to "The Christian Sun," 1536 E. Broad Street, Richmond, Va.

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Marriage or obituary notices of not over 125 words will be published free. All over 125 words, 1c a word, cash with notice. Notices should be confined to 250 words.

In Memoriam

HOLSINGER.

Whereas our Heavenly Father, in His wisdom, has seen fit to call home our friend and co-worker, Mrs. Lottie Holsinger, we, the members of the Ladies' Aid, of Bethlehem Christian Church, wish to express our appreciation for her long and useful life.

"Aunt Lottie," as she was known to many, was a loyal member and one who was always ready to help in any way that she could as long as her health permitted. We shall miss her, but we bow humbly in submission to God's will, knowing that our loss is her gain.

We sympathize with her family in their bereavement, and request that a copy of this memorial be sent to them, another to The Christian Sun for publication, and a third be kept on record in our secretary's book.

Mrs. R. C. MYERS,
Mrs. WILLIE DRIVER,
Mrs. ROBT. SELLERS.

WOODWARD.

We, the members of the Woman's Missionary Society of the Suffolk Christian Church, find it our duty to record the death on September 10, 1941, of our beloved member, Mrs. Hersey Woodward, Sr., a noble Christian woman, with a most genial disposition and keen sense of humor in spite of her years of semi-invalidism.

Be it resolved:

First. That this Society has lost a faithful member, one whose memory we will always cherish.

Second. To her family we extend our deepest sympathy, realizing our loss is her eternal gain, and bow in humble submission to God's will.

Third. That a copy of these resolutions be sent to the family, a copy published in The Christian Sun, and a copy placed on the records of the Society.

Mrs. EMILY CROCKER,
Mrs. C. A. SHOOP,
Committee.

ORPHANAGE REPORT.

(Continued from preceding page.)

Christmas Offerings.

Woman's Guild of Congregational Church of Mason City, Iowa	20.00
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Special Offerings.

Woman's Missionary society, Shallowford, for shoes for Oradell Stone.	\$ 2.25
Mr. Bryan	87.00
Mr. May	3.00
C. M. Horner	10.00
	102.25

Total for week \$ 1,018.96

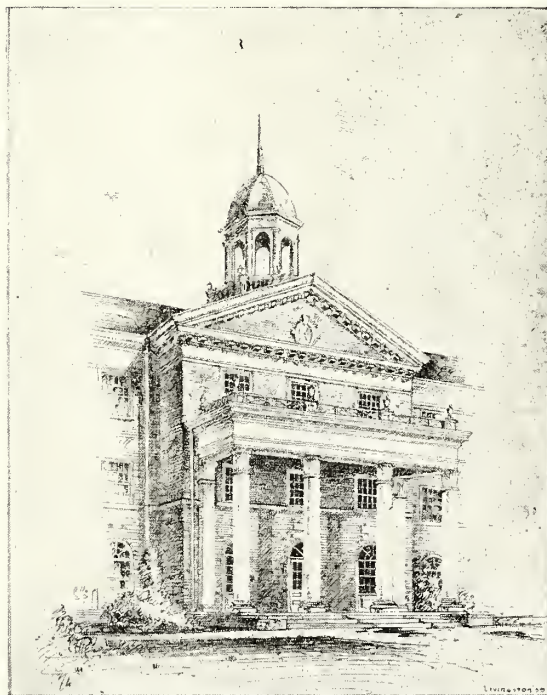
Grand total \$17,996.59

Thirty subscriptions were sent in the past week from the Portsmouth, Virginia, church.

ELON COLLEGE

Founded by the Christian Church in 1889

A CO-EDUCATIONAL INSTITUTION OF HIGHER
LEARNING OF THE CONGREGATIONAL
CHRISTIAN CHURCH



ENTRANCE TO ADMINISTRATION BUILDING

Elon College is located in the piedmont section of North Carolina. The climate is invigorating and healthful. The natural beauty of the campus is enhanced by careful landscaping.

The definite religious atmosphere of the College and its modern equipment provide the very best facilities available for the training for religious leadership.

The rates are most reasonable.

LEON EDGAR SMITH, President

Elon College

North Carolina

An Arts Guild

By DOUGLAS HORTON

Ho, ye architects, musicians, painters, sculptors, writers--and photographers! A new marriage of the arts and religion is to take place, and all who will come are invited to the wedding.

An Arts Guild of the Congregational Christian Churches is now in process of formation. Its first meeting will doubtless be held in connection with the session of the General Council at Hanover, New Hampshire, from June 23 to 30, 1942, but in the meantime I should be glad to have the names and addresses of all who are interested, in order that I may turn them over to the officers of the Guild when they are elected.

There is one department of the Guild-to-be, however, which will not wait for the due and orderly organization of the larger Arts Guild. The devotees of the camera are planning a Salon of Religious Photography to be held in connection with the Hanover Council. This will be the first of its kind ever held, so far as I know, but if early enthusiasm is any criterion of ultimate success, it will become a regular part of the biennial gathering.

The exhibition will be held in Carpenter Hall, Dartmouth College, the prints to be exhibited being selected by a committee of judges composed of Miss Ella G. Sparrow, Mr. Morris Germain, A. R. P. S., and the Rev. Pierre DuPont Vuilleumier. No special prizes will be awarded, but certificates of merit will be attached to all photographs which are selected to be hung, and these, reprinted in *The Missionary Herald* and the State periodicals, will be seen by their 70,000 readers. If permitted by the owners, the photographs will be made part of a permanent denominational collection to be used in church, association and conference meetings for educational purposes.

Anyone may submit pictures for the consideration of the judges, but no exhibitor may submit more than three prints in each of the four sections, which are as follows:

The first section will include pictures of children, young people, or adults engaged in worship, religious education, dramatics, devotions, or any of the other activities associated with religious life.

The second section will consist of liturgical subjects—church exteriors and interiors, windows, altars, and the like, as expressions of man's religious faith and aspirations.

The third section will emphasize missions and social action. The pictures here will show how we share our spiritual goods with others, how the church meets human needs and brings opportunities for the more abundant life.

In the fourth section will be assembled the photographs of the pictorial type which have a distinct religious motif, portraying Christian character or exhibiting scenes from nature with a distinctly religious appeal.

All of the rules for the Salon are set forth in a prospectus which may be secured by writing to the secretary of the Salon Committee, the Rev. John R. Scotford, 287 Fourth Avenue, New York. The Rev. John F. Heidenrich is the chairman, and Mr. Robert R. Jones the treasurer of the committee.

The CHRISTIAN SUN

REPRESENTING THE SOUTHEAST CONVENTION OF CONGREGATIONAL AND CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

Vol. XCIII.

RICHMOND, VA., THURSDAY, DECEMBER 11, 1941.

No. 50.

Not Alone for Empire

By WM. P. MERRILL, 1909

Not alone for mighty empire,
Stretching far o'er land and sea,
Not alone for bounteous harvests,
Lift we up our hearts to thee.
Standing in the living present,
Memory and hope between,
Lord, we would with deep thanksgiving
Praise thee more for things unseen.

Not for battleships and fortress,
Not for conquests of the sword,
But for conquests of the spirit
Give we thanks to thee, O Lord;
For the heritage of freedom,
For the home, the church, the school,
For the open door to manhood,
In a land the people rule.

For the armies of the faithful,
Lives that passed and left no name;
For the glory that illumines
Patriot souls of deathless fame;
For the people's prophet—leaders,
Loyal to thy living word—
For all heroes of the spirit,
Give we thanks to thee, O Lord.

God of justice, save the people
From the war of race and creed,
From the strife of class and faction—
Make our nation free indeed;
Keep her faith in simple manhood
Strong as when her life began,
Till it finds its full fruition
In the Brotherhood of Man!

LET THERE BE LIGHT

NEWS AND VIEWS

Rev. R. D. Coulter of New Market, Virginia, is available for pastoral service.

Rev F. C. Lester and Miss Angie Crew, workers for the Southern Convention, have just finished a trip through the Valley of Virginia Conference, in which they appeared in twelve churches and presented the work of the church.

Rev. G. H. Veazey is now living at New Market, Virginia, and is serving the six churches formerly served by Rev. Roy D. Coulter. On last Sunday he preached at Bethlehem and Woods' Chapel. He was scheduled to preach at Palmyra that night.

On last Sunday morning just before time for Sunday school, the Palmyra Christian Church, in the Virginia Valley, was completely destroyed by fire. The fire seemed to have started from the furnace. There was a \$2,500 loss, with about \$800 insurance. That same afternoon, Woods' Chapel made an offering to help Palmyra rebuild. Others who wish to contribute may send their gifts to Rev. G. H. Veazey, New Market, Va.

NOTICE TO EASTERN VIRGINIA CHURCHES.

It is customary to take a special Christmas Offering for Superannuation. As chairman of your Conference committee, I am asking that the local churches be especially liberal in this offering this year. The need is great and the cause is worthy. Please be generous as possible and be prompt in making your remittance.

I would also call the attention of the local finance committees to the desirability of having their minister a member of the Annuity Fund. If he is not a member, no more appropriate Christmas gift could be given him than assistance in joining this fund.

J. T. KERNODLE, *Chairman,*
Eastern Va. Conference.

THE CHRISTMAS OFFERING FOR SUPERANNUATION.

As chairman of the Committee on Superannuation of the North Carolina Conference, it is my privilege to encourage this offering. Of course

our ministers and churches know that such an offering is used to aid, financially, our beloved ministers who are retired from active duty. I believe that some provision is made for this fund in our conference apportionments. However, the need for aid is greater than the goal asked or reached.

I suppose the most of our churches take an offering on each Sunday that the Holy Communion is held, which goes for the superannuate purposes, and this is a splendid thing to do; but the Board on Superannuation desires that each church also take the Christmas offering for this cause.

May the Lord bless each minister and church, as they plan to take this offering during the month of December. Let everyone remember that "the Lord loveth a cheerful giver." also that "it is more blessed to give than to receive."

J. U. FOGLEMAN.

THE UPPER ALAMANCE FELLOWSHIP.

On the afternoon of the fifth Sunday of November, the Upper Alamance Fellowship met at the Burlington Church in what proved to be one of its most successful sessions. There have been other meetings when the total attendance was larger, but there have been probably only two other meetings with better representative attendance. Only two of the churches were not represented by delegates.

When the roll of officials of the local churches was called, presidents of Woman's Missionary Societies, deacons, ministers, and Sunday school superintendents—the response was far better than at any other meeting.

The program was provided by a group of young people from the World Friendship Society of the Burlington Church, and a Chinese gentleman, a Mr. Lyu, of Duke University student body. The young people presented the missionary play, "Something Big," and Mr. Liu told how and why he became a Christian, and why he remained one under pressure to desert to Confucianism brought by his friends and family. It was heartening to hear this young man's story.

The Fellowship will meet next with the Shallow Ford Church, the fifth Sunday in March, the 29th, 1942.

ADVENT SERMON SERIES.

The Rev. John H. Knight, pastor of the First Congregational Christian Church, Norfolk, Virginia, has announced a series of Advent sermons which began last Sunday morning and will continue throughout the Advent season.

"Christmas is the key to the world's problems," according to Mr. Knight. "The unrest, the anxiety, the brutality and the sins of life, find their happy solution in the Christmas message. Not the abuse or commercialization of Christ's birthday, for that only adds more fuel to the mounting conflagration. But a sincere belief by the world's people in the Incarnation of God in Christ would revolutionize the entire setup of human society. Jesus came from heaven to earth for the express purpose that men might turn from their association with evil, and become sons of God."

The Apostle John said: "He came unto his own, and his own received him not. But as many as received Him, to them gave he power to become the sons of God, even to them that believed on his name."—John 1:11-12.

The series of sermons is designated, "The Lord from Heaven," and is scheduled as follows:

Nov. 30—"The Most Marvelous Child." (Isaiah 9:6-7.)

Dec. 7—"The Eternal Son." (Galatians 4:4.)

Dec. 14—"Our Lord's Self-Emptying." (Philippians 2:7.)

Dec. 21—"God in a Cradle."—(Luke 2:11.)

WHERE TO SEND OFFERING FOR SUPERANNUATION.

An inquiry is received as to where the Christmas Offering for Superannuation should be sent. It should go to—

MRS. MATTIE COX PARKER,
Elon College, N. C.

And it should be very clearly stated that the offering is for Superannuation, otherwise Mrs. Parker might think it is for Missions.

please forward the gifts promptly.

J. H. LIGHTBOURNE,
Chairman.

When nothing seems to help, I go and look at a stone cutter hammering away at his rock perhaps 100 times without as much as a crack showing in it. Yet at the 101st blow it will split in two, and I know it was not that blow that did it, but all that had gone before.—*Jacob Riis.*

The Southern Convention

By DR. J. H. LIGHTBOURNE, *Secretary.*

STATISTICAL REPORTS.

Just how important statistical reports are your secretary does not know. He does know that hours of time are given to their compilation and that vast sums of money are spent for their publication. These two facts lead one to conclude that statistical reports are important. If this conclusion is warranted by the facts then it follows that these statistical reports should be accurate.

Your secretary is convinced that in the statistical reports carried in our *Annual* there is a multitude of errors. Some of these errors are his making, some are made by the typesetter, others are made by the secretaries of the conferences, but most of them are made by local churches in making up their reports. And in the local church we wish to distribute the responsibility among all those from whom reports should come for the different departments of the work of the church. However, the secretary of the church should make a real effort to secure all the reports. And it would seem the pastor of every local church would be sufficiently interested to instruct and assist the secretary in compiling the report.

It is not a simple matter to make up these reports from the local churches. We have in our Southern Convention a system of raising funds and of forwarding them to the proper agencies which is extremely confusing. A few churches follow the one budget plan and all monies go through one treasurer. The report from a church of that kind is a simple matter. But when monies are forwarded through several treasurers to several treasurers, the making out of the report becomes more or less complicated. But if a pastor and church secretary will work together it can be done.

Catching up with Error.—

Recently your secretary was compiling the summary of the financial giving of the Valley Conference. When he came to the reported total for the Woman's Missionary Societies of the Conference, \$283, he was confident something was wrong. On comparing the reports before him with the reports for 1939-40, he found a church reporting handsomely last year making no report at all for 1940-41. Off goes a letter to the Valley. And was there an error? Yes,

an error of \$255. Instead of doing poorly, the Valley women had done splendidly; instead of giving away below the goal for the year, they had given something over the goal. But the women themselves may have been responsible for the poor report by failing in the local churches to report to the church secretary the monies that had been forwarded from the missionary society or societies. It is the feeling of the secretary we should want to have these reports accurate.

How Have Accurate Reports?—

For more accurate reports three things at least are necessary in each local church: interest, thought, and time.

Once Upon a Time.—

Once upon a time a church in the Eastern Virginia Conference with a missionary interest was in need of a pastor. A certain young man was recommended to this church. But the church gave him very little consideration. The good women of that church had gotten an *Annual* and they discovered that this young man apparently had no interest in missions.

A Major Problem.—

In our Southern Convention we face a major problem in this, how to increase our local church support without reducing our missionary and benevolent giving. Our giving to missions and benevolences is not out of proportion to what we should give. Really we should give more. But we do not nearly give what we should for the support of the work within the local churches. As a result, our churches in many instances lack equipment and our ministers are inadequately paid.

To assist us in visualizing the situation, the following table is presented:

Conference	M. & B. Giving	Local Expenses	Membership
Colorado	\$ 21,243	\$ 162,299	13,716
Connecticut	255,745	1,516,596	95,376
Illinois	175,217	1,178,414	74,011
Indiana	14,814	196,910	22,074
Ohio	93,461	809,573	66,096
Maine	48,305	417,309	25,763
Massachusetts	381,532	2,793,803	176,285
Pennsylvania	28,459	236,915	19,317
Tennessee	1,388	21,158	1,262
Florida	13,755	98,849	4,109
So. Convention	53,191	199,902	31,799

It is interesting to multiply the figures of the first column by seven and

then compare the result with the figures of the second column. This will bring home to us here in the Southern Convention how little we give for the support of our local church work in comparison with what they are giving in other sections. It will also be observed that we do not give as much per capita for missions and benevolences as do some of the other conferences. But in this respect, our giving to missions and benevolences, we do make a very creditable showing.

Surely we need in our Convention the proclaiming and practicing of the principles of stewardship as they apply to financing the work of the church.

THE CHRISTMAS OFFERING.

Annually at Christmas time our churches are asked to contribute to the Superannuation Fund through a Christmas offering. This offering can be applied to the apportionment for Superannuation.

For this Christmas of 1941 we are asking a generous offering. Such an offering is needed. For several years now, the appropriations franted by the Board of Superannuation are in excess of the funds provided by the churches. However, the appropriations for no year recently have been in excess of either the budget provided by the Convention nor the funds apportioned by the conferences. And the Board does not have any indebtedness.

The reports for 1940-41 are not yet compiled, but for the year 1939-40, as carried in *The Annual* for 1940, only \$1,797 of the \$2,500 set up by the Convention was raised by the churches. that is 71.8%. The conferences apportioned \$2,330, and the Board's appropriations were under that sum.

This statement reveals that our churches raise each year almost sufficient funds to meet the needs of the Board on the basis of present appropriations. Can we not this year of 1941-42 raise the \$2,500 asked by the Convention. A generous Christmas offering from each of our churches would help us realize this, and surely for a cause like this we do not wish to do less.

J. H. LIGHTBOURNE,
Chairman,
Board of Superannuation.

Toleration has never been the cause of civil war; while, on the contrary, persecution has covered the earth with carnage.—*Voltaire.*



BIBLICAL ECUMENICITY.

Dr. Adolph Keller made this arresting statement: "Reading the Bible is an ecumenical act." True! But we rarely realize it in private devotions, and one would hardly suspect it by hearing our prosaic scripture lessons read from the pulpit. In reality every Sunday is "Universal Bible Sunday," because the Bible is universally available and perennially utilized.

The realization of this fact should be a tonic to our devotions and give zest and point to renewed Bible study. The meaning of a given passage is never exhausted until its ecumenical significance has been carefully considered. What would this book, this passage, mean to a Chinese, a Japanese? Consider the probable interpretations, appreciations. Read the Bible vicariously. Feel the distress of the world and stretch the truths of God to the limits of time and space. Identify yourself with every promise of God's mercy. Remember, "Man shall not live by bread alone." Think, "Blessed are they that hunger and thirst after righteousness." Incidentally, Bible study of this kind takes one out of the customary circle of thought and provides new and expanding horizons. Otherwise, Bible reading may become purely personal in its consideration and, therefore, unconsciously selfish in its motive.

My Bible, perhaps untouched for days, would be in constant use if it were in China instead of America. "An army officer asked a Mr. Moore in Hanchung for a Bible. The latter replied that he had none to sell. The officer, thinking he wanted more money, began to offer increasing sums. Mr. Moore explained that he just had this one copy on his desk; that he was teaching a Bible school and simply could not carry on his work if he sold his only copy. Then the officer said, 'Tonight, when you are through using it, I will send a man to borrow it, and I will sit up all night and read it and return it to you by 8 o'clock tomorrow morning.' And he did sit up all night with it."

It is difficult for our Biblically satiated and "Gospel hardened" generation to realize that there is such a thing as a "Bible hungry world." And yet we read of a "former Communist, now a refugee in a camp in southern France, who wrote to the Ecumenical Commission for Chaplaincy Aid for War Prisoners and Refugees in Geneva, Switzerland, in these dramatic words, ' . . . of bread I will say nothing. Also of money nothing. But of Bibles, we still have need.'"

The American Bible Society reports a recent order from the British and Foreign Bible Society for 1,000,000 gospel portions in Portuguese for the latter's distribution in the next two years in Brazil. This is the largest order for foreign language Scriptures that the American Bible Society has received during its 125 years of service.

For several years China has been the world's first customer of the Scriptures. Very few of the books purchased are whole Bibles. The great majority of them are single gospel portions, which cost very little,

but about as much as most Chinese can afford to pay. Dr. Francis Carr Stifler traces China's hunger for the Bible to three principal sources: "First, more and more Chinese are discovering in the Bible a philosophy that rings true to their ideals. For centuries the Chinese have practised in their family-centered type of civilization a form of true social democracy. In their present struggle to achieve political unity under the pressure of savage invasion, they are seriously weighing the values of political democracy, and they are finding comfort, guidance and inspiration to this end in the teachings of the Bible.

"A second stimulus to China's appetite for the Bible is the example of Generalissimo Chiang Kai-Shek calling for a copy of the Bible as his only request when he was kidnaped by the enemy in 1936. Few times in the long and colorful story of the Bible's amazing spread among the nations has it received so dramatic endorsement. The unification of China leaped forward in response to that dramatic incident, and the Bible remained in the minds of the people as an immediate part of the incident.

"The third cause for China's Bible hunger, and no doubt the primary one, is the unprecedented popularity of the Christian missionary in China. He has stuck to his post. He has shared China's sufferings. He has become a wide open door of help and hope. He has lived his book. He has become an epistle known and read by his Chinese neighbors. He has given evidence of a power which is undeniable and redemptive. The eagerness to discover the source of this power leads to this book."

R. L. H.

THE CIRCULATION OF THE SCRIPTURES.

The circulation of the Scriptures in China in 1940, was 5,277,537 volumes, which is larger than in 1939 in spite of the increasing burdens of a prolonged and impoverishing war.

The Prussian Bible Society of Berlin, Germany, reports sales for 1940 of 289,013 Bibles, as against 127,234 in 1938 (no report for 1939 was received). Although the Bible House of the Finnish Church was destroyed and their stocks of Scriptures lost, the British and Foreign Bible Society, working under the greatest handicaps that have ever impeded its work, went to the help of their Finnish neighbors, distributing 243,000 volumes, as against 43,000 in 1939.

In Hungary, in 1939, there were 169,000 volumes distributed—more than double the circulation of the year before.

The circulation in prostrate Poland increased in 1939 over 1938, from 54,000 to 135,000; in Latvia and Lithuania from 117,000 to 194,000.

In 1940, 80,000 copies of the Bible were circulated in the area of the protectorate of Moravia, Bohemia and Slovakia, which was 29,000 copies more than in 1938.

—Christian World Facts.

The Bible and Life

A Sermon by Rev HUGH ELMER BROWN, D.D., Minister,
First Congregational Church, Evanston, Illinois

The Bible is the world's best seller. Completed 1800 years ago, it is still selling at the rate of more than six million copies a year. Two publishing houses alone have sold over 700 million copies of this book. It is read in a million pulpits in over 500 languages every Sunday, and the sun never sets on its gleaming pages.

There are three million books in the British Museum and four million in the Library of Paris, but not one book in this vast multitude is so popular today, so universal in its appeal as the Bible. It is Everybody's Book. Put your ear to it and you hear universal man as he sobs and sings, as he sighs and swears and supplicates.

No other book has entered so widely, so steadily, so decisively into the thought and life of the world. Its germinal relationship to other literature and to human masterpieces in many fields, makes it the most creative book of the ages. It is the supreme example of what DeQuincy called "The Literature of Power." For cleansing, for comfort, and for command, it has no equal. It is the moral radium of the world.

The Bible has marvelous powers of survival. It has survived false friends and savage enemies, superstitious veneration and wild interpretations, vicissitudes of translation and perils of transmission. It has survived misuse and abuse, ridicule and scorn, neglect and criticism. It has stood all the wear and wash of the centuries—all the "Wreckful siege of battering days." Great nations have filled the world with their clamor and are gone. Kings have toppled from their thrones. Languages have lived and died. But the Bible still stands. History holds no more romantic tale than the story of its marvelous migration and preservation through the centuries.

From a literary standpoint, the Bible is the most beautiful monument ever erected with the English alphabet. What the Parthenon is to Architecture, what Beethoven's Fifth Symphony is to Music, the Bible is to English Literature. It contains the loftiest lyrics, the tenderest pastorals, the saddest tragedies, the best short stories, the noblest letters, and the most pungent proverbs in the world. The stately charm and the haunting music of its speech have no rival. Its grand simplicity, its matchless imagery, and its lyrical grace,

give it everlasting distinction. Blessed is the man who delights in the beauty spots of the Bible.

Here also is a book wonderful in its Authority. It carries the accent of certainty. It speaks with the ring of utter finality. It has a rugged vocabulary and a sincerity like very death. It pierces pretense, shames hardened sinners, and rebukes self-conceded saints. It is the classic of Conscience. It tamed the ferocity of the Goth and Vandal; softened the hatreds of the Viking; rebuked the soft voice of the Latins; shamed the languorous indolence of the Orient;



REV. HUGH ELMER BROWN, D. D.

roused the Germans to seek liberty, and taught the English to resist tyranny. Its authority is self-evident and needs no nervous champions, no wobbly theories of verbal infallibility. Give it a decent chance anywhere and it will demonstrate its own imperial authority.

The Bible is the most hopeful Literature in the world. It is full of the spirit of the morning. It has splendid eyes for the dawn. No literature matches it for pure sunniness. It snatches the crepe from the door of death. It looks for the latent good in bad people. It faces the worst and believes the best. It has a Gospel for the Gutter. Even its sternest prophets of doom predict a better day coming. It peoples eternity with singing men and women. Roses bloom for it in the deserts of depravity and despair. It holds the sun-lit vision of the City of God—the city without slums, without poverty, without war, and with-

out greed—and dares to believe that nothing can stop its coming.

But there is no star-spangled optimism, no Pollyanna slush of sentimentalism, no whitewash in the Bible. It is the frankest book ever published. There is no beating about the bush—no diplomatic dodging of the facts—no judicious sprinkling of rosewater over soiled saints or disastrous defeats. All is out in the open; things are called by their right names. If a saint stumbled, the Bible says so. If Peter collapsed in loyalty, the Bible says so. If David, the charming hero, crumpled like a paper bag under sensual strain, the Bible says so. If the Chosen People went Pagan at some points in their journey, the Bible says so. If Jacob was a schemer and Noah got drunk, the Bible says so. If Jesus failed to heal certain people—if his followers forsook Him, the Bible says so. For utter realism and candor, the Bible takes the palm.

The Humanity of the Bible is another of its major fascinations. Coffins and cradles, glories and glooms, comedies and tragedies, all the ups and downs of human experience, all the moods and motives of man, are in the Bible. A Fiji Islander said of this book: "I am in there." We are all in there. Professor William Lyon Phelps declares truthfully: "You can learn more about human nature by reading the Bible than by living in New York City." Nothing is more alluring about the Bible than its enormous range of characters. Shakespeare and Dickens fill their pages with memorable sketches of human beings, but they fall short of giving us a gallery like that of the Bible. Characters great and small—men with superiority complexes and men greatly discouraged with themselves—men who are ripe for Heaven and men who carry Hell around with them—men who listen to what the centuries have to say and men who are slaves of the latest slogan—men who stand up versus swaggering majorities and men who are cowed by the crowd—men who are "Captains of the Common Good"—men who are hard-fisted hoarders. Sleek conformists, sullen revolutionists, priests who handle sacred things with caloused hands, faithful loving shepherds, wailers at the Wall, prophets unafraid of the dictates of wealth or the mandates of the State—all walk through the pages of the Bible. It is a Baedeker of the human soul. Consult the rich humility of Genesis, the stormy Epic of Exodus, the barbaric magnificence of Joshua and Judges,

(Continued on page 9.)

CONTRIBUTIONS

SUFFOLK LETTER.

This is Saturday night. Many people are in the city. The stores have been crowded through the day with busy shoppers. Christmas will soon be here. One merchant said today: "If we could only get enough goods to supply our needs, we could greatly increase our trade." Just a few months ago the supply was greater than the demand, and now the demand is greater than the supply. It seems that it is impossible to get a true picture of any situation.

Tonight we walked by the A. B. C. store on the way to a cleaner's shop. The customers, mostly colored people, were lined up three deep at the sales counter, waiting to purchase the week end supply of liquor. Two newspaper interviews came to our mind. A gentleman working in the interest of organizing the colored employees of some peanut factories, gave out a statement deploring the terrible living conditions of the colored people of Suffolk. He was advocating an increase in the wages paid these laborers, and threatened to call a strike unless these demands were met. Judging from the number of customers in the liquor store, and from the size and number of packages delivered and taken out, one is compelled to get the impression that living conditions, from the standpoint of cash received, are not as bad as they have been pictured by the agitators. Living would be much better if no liquor were sold and delivered in the city of Suffolk. It would gladden many church officials tomorrow if people were crowded three deep at the church trying to get inside to pay their part of church expenses and to give their offerings to meet the needs of the world in this war-torn age. They will crowd the liquor store until closing time tonight, but the churches will have room and to spare tomorrow morning, and tomorrow night they will be almost empty.

But the liquor store and its customers are just one part of a larger picture. All of the people are not spending their money there. Grocery stores, jewelry stores, dime stores, furniture stores, clothing stores, and hardware stores, are reaping a part of the harvest from the present business activity. Some people are buying homes. Others are saving a part of their money and putting it in savings accounts in the banks. The

banks are receiving so much more money than they can lend, they face a depression in their business. Interest rates are lower than they have been in many years. Taxes are mounting upwards by leaps and bounds. One may well ask, "What of the night, and what of the tomorrow?"

One thing should be deeply impressed upon the people of this land. This rush for higher wages, larger salaries and bigger incomes cannot go on indefinitely without becoming dangerous. It is one of the greatest threats to our national security today. Pay day is coming for all this easy money. And the harvest day is coming for the seed sowing of indulgence and dissipation. Thousands of church members are working seven days to the week, with little opportunity to attend church. This is justified because it is for the defense of our country, preparing for war. We are not calling in question the reasons given for justifying this conditions. But in spite of that the backwash of this violation of the Lord's Day will be seen in the days ahead of us. The spiritual price paid for war is involved in this matter. The church is beginning to suffer, and its leaders must face the cold facts with fear and trembling. Four or five more years of war will send us to our knees in penitence and prayer. Men are thinking of money and profits today, and are trying to find new ways to spend their earnings for pleasure. Let us hope that there shall be a mighty turning to God in the days to come!

I. W. JOHNSON.

UNITED WE SHALL SUCCEED.

Over a period of years, the ones of us interested in the welfare of our college have been greatly concerned for its efficiency, security, and progress. Out of our holdings we have contributed to its welfare. In more recent years, we have been encouraged by the success of our efforts and the cooperation of new associates in our undertakings. By as continuous contributions as we were able to make then, the debt has steadily and satisfactorily decreased.

A few months ago we sat about the table and conferred with friends in different churches and localities. It seemed that the time had arrived, that the final effort to set the college free of economic entanglements should

be made. After due consideration, more deliberation, a goal was set, plans were agreed upon, an organization was authorized, and dates were set. The people have been most cooperative in laying the necessary ground work for a thorough canvass to raise the necessary amount to satisfy the college's creditor.

On Monday, December 1, the organization was to begin to function. Members of committees were to canvass themselves and others. Reports have not yet begun to come in, but I am sure that much work has been done and that good results have been realized. If there may be those in the organization who have not yet made their canvass, I am sure that they will have good results and according to their best judgment will begin at the most auspicious time.

I am sure that those who are not included in the organization will be equally willing to co-operate and equally generous in their contributions. One hundred and five thousand dollars is a large sum of money. It would be a hopeless task for anyone of us, or a small group of us, to do. However, it is by no means hopeless for the entire constituency of the college. Indeed, it will be comparatively easy to accomplish if everyone will voluntarily and forthwith do his share. We cannot afford to let a fellow member or a fellow alumni bear our part of the load, and thus be deprived of our share of the joy. This is a task that issues a challenge to everyone—every member of the church and every alumni—and a task that can be done only as it should be done by the right kind of efforts by the total constituency of the college. This is a striking need which can be accomplished, and accomplished only by united efforts and united contributions. If anyone withholds either, he realizes that failure to do his part may spell failure for the entire undertaking and bring added burdens to our college. May we give of our efforts, our prayers, and our means.

As soon as pledges are made, I hope that committeemen will forward their reports that we may begin to make public the results of our efforts in the campaign.

L. E. SMITH.

Gather some profit to thy soul wherever thou be; so as if thou seest or hearest of any good examples, kindle thyself to the imitation thereof. But if thou observest anything worthy of reproof, beware thou do not the same.—*Thomas a Kempis*.

FOR THE CHILDREN

Dear Friends:

Today, Sunday, November 30th, we begin the journey to the Manger of Bethlehem; because today, the fourth Sunday before Christmas, our Advent season begins. The word Advent means to come to. So the time for us to come to the Birthday of Jesus has again arrived. Let us remember that we are preparing ourselves for the arrival of the Christ Child. The key which he needs to open the door to your heart is love for Him and all of His world family. Do you have the key ready?

Congratulations to the Junior Missionary Club of Turner's Chapel at Colon, N. C. They have gotten organized, set their financial goal for the year, and started their year of programs with a splendid Thanksgiving program which they planned and carried out themselves.

I was invited to their first meeting, and was so thrilled over their good start that I could not keep it to myself. They are holding their meeting on Saturday afternoon, once a month. They are going to raise \$5.00 as their money gift to Missions. They are going to send a box to the Migrant Center at Belgrade, Florida. Each member answered the roll call with a verse of scripture. A program chairman was appointed to work out their Christmas program for the month of December. The president of the Adult Missionary Society was at the

meeting of the Juniors. I think this is fine and I certainly hope that all of our adult organizations for Missions will take it upon themselves to sponsor the work among the children of their church.

Sincerely,
 DOROTHY TODD.

THE NUT CONVERSATION.

High up on a limb in the pecan tree in the Todd lawn hung two nuts in their shells. They were so close together that they looked like twin nuts. Mrs. Todd threw a rubber ball and hit the limb on which they hung, but she could not budge them. A breeze came along, in which there were some whisperings. "Listen, Malcolm," said Mrs. Todd, "I believe those nuts are laughing at us, and talking about us. Let us listen and see what we can hear."

"Hi, 'Meaty,' are you still hanging on?"

"You bet I am, 'Hard Shell,' but I wish Mrs. Todd did not throw so straight when she aims in our direction!"

"Well it is a sure thing that our houses will not stick together much longer. I am so full of nut meat that I am about to burst my shell. I am dreadfully afraid that I'll crack open and spill when I hit the ground. We are so high up! I believe I'd rather Mrs. Todd would hit me, so Malcolm could eat me if I did spill.

Mrs. Todd lets malcolm eat all of the cracked nuts."

"Come now, Hard Shell, you sound as if you ought to have my name. I am the one so full of meat, and you are that 'tough guy' that Mr. Worm couldn't make a dent in! Besides, you must remember your dream of getting put into the fudge that goes to Malcolm's uncle in Hawaii. You said that you wanted to see the world, remember?"

"Oh, all right Meaty, I'll snap out of it. That close shave caused my hopes to grow dim for a bit. They seem to be eating all they knock down this afternoon. I want to be gathered like a real nut, not knocked down like a criminal. Parson Todd has got to climb mother tree and sing me a lullaby before I turn loose my good grip."

"There now! That sounds hard enough for you. Do you remember my ambition to be among the toasted nuts which go to Tennessee? I still want to go across the mountains and visit my cousin Hickory who makes the Grigsby candy so tasty. It would be fun to show those country cousins what a smile of satisfaction a real nut can produce upon the face of its devourer! I'd not have to be doctored up with stick candy to be edible either!"

"Ho! ho! I believe you are boasting a bit aren't you? I'll bet those country cousins of yours could tell you some tales of adventure that you have never dreamed about."

"Well, perhaps I was boasting. I guess that it is a good thing that Mrs. Brame's little Bantam hen decided to give her children their first flying lessons from the Todd's front trellis. I could at least discuss the subject of 'How Mother Hen Teaches Her Babies to Fly' with my country cousins. Perhaps they won't think me such a city dude when I air my knowledge of that fine art!"

"When I get to Hawaii, I am going to tell Soldier Uncle about little Oliver's soldier who came to see him on his first birthday. I shall tell him how Malcolm dashed out with his guns and pretends to be 'Uncle Howard' in Hawaii."

"Gives me an idea—perhaps I shall get to be a dainty bite for Oliver Grigsby's bride. Do you remember that Mrs. Todd said that he was bringing her to the home-hearth to stay a bit? She is one of those Georgia Peaches, though who is used to nuts. Guess I'd make an impression on her. Well so long. Here comes the daddy of the breezes, and I've got to keep mum and hold on tight."

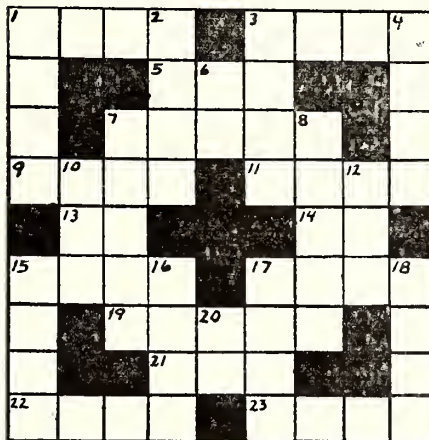
CROSSWORD PUZZLE.

Across.

1. To move towards.
2. To labor.
5. To strive for highest place.
7. Dispatches a messenger.
9. A baby deer.
11. Length of a baby's first walk.
13. Royal Engineer. (Abbr.)
14. Correlative of either.
15. To come together in a group.
17. Son of Enoch. (Gen. 4:18.)
19. To express gratitude to some one.
21. To enquire of someone.
22. A door of a theatre.
23. To fly above the clouds.

Down.

1. A baby cow.
2. Level; smooth.
3. Marries.
4. To care for; to guard.
6. Within.
7. The opposite of sour.
8. The bird which delivers babies.
10. Part of the verb to be.
21. An age.
15. Plural of mouse.
16. Pronoun meaning not this but the other.
17. Plural of ink.
18. Entrance to a room.
20. Like. (A conj.)



ANSWERS TO LAST WEEK'S PUZZLE.

Across—1. Cows; 3. Morn; 5. Too; 7. Birth; 9. Burr; 11. Hoes; 13. Si; 14. My; 15. Bent; 17. Seem; 19. Gifts; 21. Mae; 22. Hike; 23. Monk.

Down—1. Crib; 2. Stir; 3. Moth; 4. Nuts; 6. Or; 7. Bring; 8. Homes; 10. Use; 12. Eye; 15. Bath; 16. Time; 17. Stem; 18. Meek; 20. Fa.



WHAT GIVING DOES FOR THE GIVER.

By REV. ARCHIE H. HOOK.

No table of weights and measures is applicable, no laboratory experiment can prove, not even a stethoscope is able to reveal what happens to an individual who shares what he has with others, generously and consistently. First of all, such a practice sends one along his joyful way with his head up. He feels happy, alive—ready to face the world because he has done and is doing his part. He has learned the old truth—“To give is to live, to withhold is to die,” and so the generous giver does not give until it hurts, but until he feels good about it. Going his way with his head up, he does not talk about what he would do if he had a lot, or grumble because he never had a chance. Instead, he gives regularly and systematically of that which is God’s, in channels that return to God.

The poor widow held up her head. Why? Because Jesus commended her? Not entirely! She had given generously and she felt good about it. In helping others she had helped herself. And this lesson, thousands of years old, holds true today. It is easier to hold the head up and face the world when one has done more than his share—when he has been consistently and systematically generous in his giving.

The second joy that comes is that the sincere giver always faces life with his hands wide open to the needs of others. Systematic giving, more than anything else, rules selfishness out of one’s life, and he finds himself not only extending the hand of love through gifts to those who seek, but he becomes a seeker.

God offers great experience in giving to those who set out to help their fellow men. A person often marvels at spectacular amounts given to institutions and organizations. Large gifts take planning and endowments are a great asset; but, just as important for the rank and file is the proportionate giving from the modest incomes. Giving with the hands wide open—holding nothing back that belongs to the Giver of all gifts,

With heads up and hands wide open, one also finds his feet firmly planted on the ground when he has learned the art of giving. And it does come through a process of learning. Happy is the family where each child puts in his own offering, “as unto the Lord,” not leaving it all to the adult members of the household. When individuals learn to give systematically and generously, they feel indeed that their feet are traveling in the right path and that they are following the teaching of Him who spoke as no man had spoken. The terms were specific and dealt with actual material possessions and the personal responsibilities involved.

It is encouraging to note that although there are still many in the church who do shut themselves up in shells when needs are presented, those who have trained themselves in the joy of giving find no difficulty in putting first things first, and unselfishly sharing as they have opportunity. They have learned that the vital question is not concern about what one has or what he can get, but rather what he does with what he has.

He is dead whose heart is not open wide
To help the need of a human brother;
He doubles the length of his lifelong ride
Who gives his fortunate place to another;
And a thousand million lives are his
Who carries the world in his sympathies—
To give is to live. —Lowell.

**MISSIONARY OFFERINGS.
WEEK ENDING DECEMBER 5, 1941.**

Sunday Schools.	
Mt. Carmel, Walters, Va.	\$ 1.98
Shiloh, Ramseur, N. C.	2.00
Bethlehem, Suffolk, Va.	1.83
Cypress Chapel, Suffolk, Va. . . .	6.50
Henderson, N. C.	6.50
First, Greensboro, N. C.	14.38
Antioch (R), Seagrove, N. C. . . .	1.89
Concord, Burlington, N. C.	2.00
Liberty Spring, Suffolk, Va. . . .	5.00
Mt. Olivet (R), Elkton, Va. . . .	3.00
Pleasant Union, Lillington, N. C. .	1.75

Total for the week	\$ 46.83
Previously acknowledged	3,851.68

Total since Sept. 1, 1941 . . \$3,898.51

Gratefully submitted,

MATTIE COX PARKER,
Secretary.

DELIGHTFUL ENCIRCLEMENT.

V.—AT DAYTON.

By CHAPLAIN H. E. ROUNTREE.

At Dayton, Ohio, we were guests of the Eldredge family. Miss Lucy was at home, but was engaged intensively conducting a Junior Summer Camp about twenty miles away.

Myrtle was filling her job nobly as teacher in the public school and instructor at swimming at the camp after hours. Here again we found genuine inspiration in the association with these people who are so well known for their christlikeness and for their service to humanity. We left them having a more intense desire to live for our common Saviour. During our stay there, we were privileged to speak in the Riverside Church, then presided over by Mrs. Me. D. Howsare as ad interim pastor. We were also privileged to be guests of Rev. and Mrs. Howsare at Platsburg. We spoke in the church there. The Howsares enjoy a most ideal situation at Platsburg. It is a country village at the cross roads of two well paved highways, and on the main line of the railroad. It is an ideal community, an ideal people and an ideal church. The people are a cultured folk and most gracious. The parsonage is built most conveniently and suitable to all the needs of a parson, or a king for that matter, for so simple a life.

While with the Howsares we visited, with him, Miss Grace Porter. Miss Porter is a lady of considerable means and occupies a lovely home surrounded by most beautiful gardens of sunlight and shade, shrubbery and flowers, fountains and waterfalls. She has travelled extensively and has made a vast collection of choice antiques, sea shells and “what-nots.” But her chief hobby is buttons. She has eighty thousand buttons, all being mounted in exhibited array and occupying one complete room and the hall-ways upstairs. She gave us a personal tour of her collections and referred to the history of most of them, which was most fascinating. What she will do with these buttons ultimately was not indicated, but it is hoped that some day she will write a history of each specimen, that it may serve future generations who may be interested in buttons. This will add charm and interest to the collection. After all, as simple as it may seem, buttons have definite possibilities.

During our stay at Dayton we had some delightful visits with Dr. Warren H. Denison and, due to his courtesies, we had the privilege of visiting all the Christian churches in that

section and meeting most of the pastors. We also had the sad experience of attending the obsequies of Rev. Ralph H. Brandon, who was pastor of the Covington Church. He died very suddenly, and his congregation deeply mourns his passing.

We also spent a day with the Bullocks, at Westboro. The ladies all went on a "sit-down strike" and chatted while the two stags prepared the meal. That was some grand meal of fresh vegetables, etc., from the Bullock's garden. Mrs. Bullock, though permanently disabled and quite invalid, was feeling much better than when we saw her in Florida last spring. [Miss Bullock has since died. Mg. Ed.] They have a very comfortable home and a very large lot of fruit and vegetables, including a small lake for ducks, frogs, fish, or something. We love people, and especially good ones, and this fellowship was a genuine pleasure. On our return to Dayton we visited Fort Ancient, the country of the ancient mound-builders—prehistoric man. Our observations here were most educational. This place is replete with skeletal materials which give clues to lost history. Through the media of archaeology, the history and customs of this now extinct race are being reconstructed. And again we add a chapter to our already rich experience, and we bade our friends good-bye, to take up our trek for the West.

We stopped at Son Jose, Ill. Who knows where this place is, and why? It is a lovely village of very fine people situated about the center of the state half way between Springfield and Peoria. Residing here are some friends of ours whom it was our good fortune to meet when we were in Alaska a few years ago—Mr. and Mrs. B. W. Riedinger and their daughter Elizabeth. They took us to visit New Salem and Springfield. New Salem is one of the old habitats of Abraham Lincoln, you know, in the days of 1846. The village has been restored to its original state in every detail, and now is a museum and show place of the United States that vies with Ford's Greenfield Village at Dearborn; not so extensive, but quite as interesting. Even the old grist mill down at the river, close by, has been restored and is now grinding corn again. The most interesting thing connected with this mill is the saw mill. It is stated that this is the first saw-mill that was power-driven. Saw-mills in those days were (shall I say) the perpendicular kind, up and down, with one man on the top and one on the bottom, drawing the saw through the

log. The inventor of this mill built a carriage for the log which was run by the water-power of the mill, and at the same time a gadget that pulled the saw up and down by the same power. This innovation brought in a new era in saw-milling. This feature of the grist mill has been restored and is prepared to demonstrate its usefulness of former days. These things take us back almost a century and we felt the inimitable spirit of the immortal Lincoln who inspired the people in this community in those frontier days. We almost felt ashamed of ourselves to compare the luxury of our day with the simple primitive life of those days, and to believe that they were as happy as we are and far more sturdy and vigorous. At Lincoln's tomb in Springfield and before the magnificent monument erected there to his memory we stood with bowed heads in thanksgiving for the inspiration of such a man in the background of American history.

We cannot pass without paying tribute to the devotional life of the Riedingers, our host and hostess. In all of our 21,000 miles, these people are those of a few others, where we visited, who observe unwaveringly family prayers every day. The Bible is kept in reach of the breakfast table, and at the close of breakfast there is a season of reading the scriptures, comments, and prayers. They say that it helps them greatly in their everyday life. This is a beautiful testimony. This kind of devotion to our God and to our Saviour Jesus Christ is very much needed among the people, and especially in these times. (To be continued.)

THE BIBLE AND LIFE.

(Continued from page 5.)

the salty sanity of Proverbs, the speculative daring and moral heroism of Job, the superb journals of the Prophets, the inner music of the Psalms, and the matchless simplicity of the Gospels—and you will find MAN—man studying the sky, man loving, dreaming, fighting, weeping, laughing, praying, falling and rising again.

Here are characters as real as Lindbergh, Einstein or Babe Ruth. To study them is to know ourselves. To follow their trails is to learn the luxury of struggle, the destructiveness of sin and the conquering charm of the self-forgetful service. To become acquainted with them is to know that Man is more than a pinch of cosmic dust—He is made in the image of God and carries a thousand splendors in his mind and heart. The Bible is saturated with the juices of

human nature. Sin and virtue, weakness and worth, the mystery of life and the majesty of death meet us as we ponder its pages.

Another Wonder of the Bible in relation to Life is its Helpfulness. It preaches without a salary—has a vast congregation and is acceptable to every Denomination. It is the historical and literary product of God's progressive self-revelation. Rightly interpreted, it is a morally authoritative and adequate guide to religious faith and conduct. It teaches how to think about life—feeds the heart with vision and ideal, and reveals the supernal pattern of manhood in Jesus. It is a lantern for our feet in any situation of life. It brings rebuke and renewal, courage and comfort. Its religious truths are essential to man's health in character, man's hope in service and man's triumph in death. As simple as the alphabet and as deep as eternity, it is on the side of humanity from beginning to end and has for every human woe a soothing balm. It gives valor to our dreams of good things and maps the road to a civilization of Brotherly Love.

It baptizes childhood, arms youth for battles, supports maturity in its burden bearing, speaks cheer to old age and lights up the Valley of the Shadow of Death.

Our Fathers and Mothers read their Bibles. Their Consciences were impregnated with its principles—their imaginations were stirred by its stories—their speech was modeled on the marbly English of the Authorized Version—their memories were richly stored with its comforting and cheering counsels. They knew its mountain peaks and its green pastures. They fed their souls upon it.

But where are their successors? For vast multitudes today, the Bible is an obsolete Book. They may keep one around the house as a sort of rabbit's foot of good luck—but they do not read it. Other multitudes do not read it—taking for granted that they know all about it. What they really have is a very vague remembrance of their lessons in Sunday school—an assortment of uncertainly remembered and decidedly mixed texts and sayings of the Bible. Indifference to the Bible seems to be growing. Millions of copies are sold each year. Hotels are provided with them, but how many of them are ever read? Many church members could lose \$20 bills in their Bibles and never find them. A Bible in the house is no sign that it is read, and a Bible unread is no Bible at all.

(Continued on page 10.)

Pilgrim Fellowship

"Youth at Work in the Church"

A. LANSON GRANGER, JR., Editor

READING AND WRITING.

The Pilgrim Press announces that the January issue of *The Pilgrim Highroad* will have many interesting and special features about Fellowship work. This is timely, because of Pilgrim Fellowship (Youth) Week, January 25-February 1. In addition, as a special introductory offer, the *Highroad* may be ordered at 5c each in quantities of 25 or more. This is a bargain in the days of price soaring. Order now from Pilgrim Press, 14 Beacon St., Boston, Mass.

Mrs. L. L. Bond, superintendent of the Young People's Department of the First Church, Richmond, is asking the parents of young people in her department to give *The Highroad* as a Christmas gift to their children. No finer gift could be offered—twelve copies of fun and fact, pleasure and privilege. Put it on your shopping list.

VALLEY FELLOWSHIP MEETING.

Good reports of work done in the Valley of Virginia come through the secretary, Herman T. Hunley, who writes: "The Valley of Virginia Pilgrim Fellowship met at the Winchester Congregational Christian Church on November 30. We had a very fine program, using the theme, 'Building Today for a New World.' Seventy-seven were registered."

New officers were elected: Elizabeth Newton, president; Raymond Andes, vice-president; Herman Hunley, secretary-treasurer; Hilda Nelson, assistant secretary.

Superintendents: Devotional Life, Randolph Sours; Social Service, Mrs. A. Greig Ritchie; Missions, Mrs. Carol Monger; Leadership Training, Clarene Andes; Publications, Ethel Rhodes.

Counsellors: Pastor—S. E. Newton, P. B. Sanger; Lay—R. A. Larrick, Roy Hosaflook.

The reports of the Superintendents of Devotional Life and Teacher Training carried some very fine recommendations. Among them were:

"Individuals and churches should prepare themselves spiritually for the task of training teachers and leaders. Let each church do some definite

teacher training work through local, conference, or convention channels."

Recommendations for devotional life were: "That each individual of local Fellowships should formulate a personal creed. That each member strive for a more useful private devotional period each day. That local Fellowships send reports to the Superintendents of Devotional Life."

These superintendents were Randolph Sours and Amy Louderback.

J. J. II.

SPECIAL ANNOUNCEMENT.

The North Carolina Woman's Mission Board is offering three Scholarships of \$5.00 each, on expenses, one to the Junior Church Camp and two to the Elon School of Leadership Training.

No.1—For the best review from a Junior High student of the book, "Brother-town," by Louise Griffiths, 60c. (There is a teacher's guide for this book called, "Living together in Today's World," 50c.)

No.2—For the best review from a High School student of either "Author of Liberty" by Searle, or "The Seed of the Soil" by Baker.

No. 3—For the best review from an out of school young person of either of the books in No. 2.

The reviews should be received by Mrs. J. H. Lightbourne, Burlington, N. C., by April 1st, when they will be judged by a committee from the Woman's Board.

THE BIBLE AND LIFE.

(Continued from page 9.)

Some dismiss the Bible because they have discovered discrepancies therein. But these discrepancies should worry no one. We do not give up Plato because he believed in demons, nor John Wesley because he believed in witchcraft, nor a good friend because of a few grammatical errors in his speech. We don't give up eating fish because of a few bones. We eat the fish and lay the bones beside the plate.

Numerous are the reasons for the new neglect of the Bible by the plain man. The accelerated rush of printed matter, the lure of the movies, the incessant barrage of the radio, the

(Continued on page 15.)

READING THE BIBLE WITH UNDERSTANDING.

CHRISTIAN ENDEAVOR TOPIC FOR DECEMBER 14, 1941.

Daily Readings—

Monday—Sinfulness Revealed.—II Chron. 34: 18-21.

Tuesday—Unwilling to Understand.—John 5: 36-40.

Wednesday—Fulfillment Explained.—Lk. 24: 25-29.

Thursday—Jesus' Interpretation.—Luke 4: 16-22.

Friday—Helping One to Understand.—Acts 8: 26-35.

Saturday—Understanding by Practice.—Jas. 1: 19-25.

Let someone speak on "Wrong Ways of Using the Bible." The Bible is powerless to bless when it is handled irreverently. When we read it with an attitude of superiority, or with a spirit of antagonism, we can neither enjoy it nor profit from it. When we read the Bible unintelligently, with no regard for the historical setting of the passage we are scanning, or with no attention to the context and parallel passages, or with no consideration for the accuracy of the translation we are using, we are likely neither to enjoy the reading nor be blessed by it.

Dr. Francis E. Clarke gave the twelve characteristics of Jesus, the central character of the Bible: Naturalness, approachability, modesty, courage, considerateness, unconventionality, ready wit, good cheer, tactfulness, uncomplaining fortitude, steadfastness and high idealism. Select passages that bear out these characteristics.

Other Topics for Short Talks—

1. Why we have different translations of the Bible. With this talk a number of the translations may be presented, telling advantages of each.

2. To read the Bible with a purpose requires good tools. Name and describe some helps to the reading and study of the Bible, as commentaries, dictionaries, etc.

3. What cross references mean and how to use them. Explain the references in center of each page and also those at bottom of the page. Have those present do a little practice work in tracing these references.

4. Why we have Daily Readings listed with Each Christian Endeavor topic.

Let each person present answer the question, "What is your most helpful method of Bible reading?"

Close with a meditation enlisting volunteers for the Quiet Hour.

S. E. M.

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

CHRISTIAN STEWARDSHIP.

LESSON XI—DECEMBER 14, 1941.

GOLDEN TEXT: "It is required in stewards, that a man be found faithful."—I Corinthians 4:2.

PRINTED TEXT: II Corinthians 8:1-9; 9:6, 7.

Faithfulness in Stewardship.

"It is required in stewards, that a man be found faithful." Man does not own, he merely possesses, holds in trust or stewardship for God. All that he has and is—his time, his money, his influence, his gifts and capacities, his potentialities, belong to God. He is accountable to God for them. And he will be judged by God on the basis of faithfulness or unfaithfulness to his trust. This principle of stewardship is one of the basic principles of the Christian life.

Riches of Liberality.

"How that in much proof of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality." Here was a church that gave liberally, so liberally that even the apostle Paul felt that they had perhaps gone a little too far—"yea and beyond their power," they gave of their own accord. It was a beautiful thing, this riches of liberality, far beyond their power, willingly and of their own accord, given out of their poverty. That is the point—these people were not a rich church at all. They had given out of their poverty. It was a striking example of the grace of God expressing itself in the gifts of His people. How niggardly and how grudgingly so many of us give. How we plead poverty and hard times as an excuse for not giving, while here was a church that gave because it was poor.

This Grace.

Three times in these few verses reference is made to "this grace." "Beseeching us with much entreaty in regard of *this grace*"; so he would "complete in you *this grace* also." "Seeing that ye abound in everything"—and look at the things which he lists: faith, utterance, knowledge, earnestness, "and in your love to us, see that ye abound in *this grace* also"—this grace of giving and sharing, the grace of sacrificial giving. This is a sadly neglected grace in the lives of so many of us. But it is a badly needed grace. To give, and

to give gracefully and graciously is a mark of the true Christian and of a Christlike spirit.

A Fellowship of Ministering.

"And the fellowship in the ministering to the saints." Giving is cooperative fellowship in the ministering to the saints. This is true as concerning the work of the local church, it is all the more true as concerning the missionary enterprise of the church. We become a member of a larger fellowship when we give. And in these tragic times, members of the Congregational Christian Fellowship have a splendid opportunity to take upon themselves this ministering to the saints through the work of the Committee for Assistance to War Victims and for War Services. This work ought to commend itself to every member of our fellowship. Ask your pastor about it, and do something about it.

The Secret of It All.

"But first they gave their own selves to the Lord, and to us through the will of God." Here was the secret of their liberality, their sacrificial giving—they first of all gave their own selves unto the Lord. It is not enough to give our substance or our service to God; we must give ourselves. And the gifts of the former are of little worth apart from the gift of the latter. The reason it is so difficult for so many of us to give our money is because we have not given ourselves. If a man fully gives himself to God, he will give substance and service to God also.

An Acid Test.

"I speak not by way of commandment, but as proving the earnestness of others, the sincerity also of your love." These are searching words. This inspired writer says bluntly, but kindly, that this matter of giving is really a test of the sincerity of one's love. Giving is an acid test of religion. It is heresy for a man to say that he loves God very much when he spends more for luxuries and trifles than he gives to the Kingdom. Without drawing an invidious comparison, but simply as an illustration, what about the man who spends a dollar a week or more for cigarettes or tobacco or soft drinks or pin ball machines and then gives a quarter a week to the church for its work at home and abroad. And of course this

principle goes for all of us. If our love is measured by our gifts to God, some of us do not love very much. There is need for a great deal of teaching about stewardship in every congregation for all ages.

The Grace of Our Lord Jesus Christ.

The inspiration for the grace of giving is the grace of God in Jesus Christ. He who was rich became poor for our sakes that we through His poverty might become rich. Here as elsewhere Christ is our example. It is only as his love constrains us that we can give as we ought to give. The only compulsion that amounts to anything is the compulsion of a great gratitude that comes from a sense that something infinitely great and gracious has been done for us. He who gives little if he has much to give shows that he loves little.

The Law of the Harvest.

"He that soweth sparingly shall reap also sparingly; and he that soweth bountifully shall reap also bountifully." It is the principle of the natural world applied to the spiritual world. As one sows, one reaps, both as to kind and as to measure. The man who gives sparingly and grudgingly will reap a narrow and cramped soul in return. He who gives or sows liberally will reap a rich character and also receive rich rewards.

"Let each man do according as he hath purposed in his heart; not grudgingly, or of necessity; for God loveth a cheerful giver." It is to be personal—let each man. Better for a father to let his children give of their small allowance than for him to give for them, for the goal is not so much the raising of so much money as the making of so many men. Let each one give as he hath purposed—let it be a matter of will not of whim. Let a man face the thing honestly and make up his mind what he ought to give.

Giving to the kingdom ought not to be at the whim of caprice or mood. It ought not to be a matter of giving what is left over. Let a man make up his will in the matter, make it a matter of covenant, yes make a pledge. This talk of not making a pledge to the church is pretty thin talk as a rule. Folks make pledges to and for everything else. People who will obligate themselves to buy a car and who will sign a binding pledge for that will refuse to commit themselves for ten cents a week to the church and the kingdom of God. There is a definite character value in making a pledge to the cause of the kingdom.

(Continued on page 12.)



BY CHAPLAIN

H. E. ROUNTREE -

MONDAY.

EVERY ONE BUILDERS.

"Unto every one of us is given grace according to the measure of the gift of Christ."—Eph. 4:7.

Read Eph. 4:7-12.

Isn't it strange that princes and kings
And clowns that eaper in sawdust rings
And common folks like you and me
Are builders for eternity?

Each is given a bag of tools
A shapeless man, a book of rules,
And each must make, ere life is flown,
A stumbling block or a stepping stone.

—Selected.

Prayer—Our Father, whatever each day's meaning to us, and whatever Thou hast intended we should mean to each day, in it may we be all that Thou dost expect of us. *Amen.*

TUESDAY.

TRUTH IS TOUGH.

"Seeing ye have purified your souls in your obedienec to the truth."—I Peter 1:22.

Let the late Oliver Wendall Holmes speak: "Truth is tough. It will not break, like a bubble, at a touch; nay, you may kick it about all day, like a football, and it will be round and full at evening." "Truth," says the adage, "though crushed to earth will rise again."

Prayer—Our Father, help us to recognize at all times the good of truth and its power to save at last. *Amen.*

WEDNESDAY.

RENEWING ENTHUSIASM.

"He hath set eternity in their heart."—Eccl. 3:2.

When one loses his enthusiasm about his work, something is wrong. Enthusiasm is maintained by study, renewed interest, new actions, new aspirations, new visions and new efforts. If we have failed in our en-

thusiasm it is because we have failed to feed it. This applies to our religious life and our Christian enthusiasm.

Prayer—Dear Lord, we acknowledge that there is a part we must do if we would know Thee in Thy fulness. Grant unto us Thy spirit as it is in Jesus Christ, and we will do our best. *Amen.*

THURSDAY.

THE BEST IS FROM WITHIN.

"Christ in you the hope of glory."—Col. 1:27.

Manners take one very far in the world. Manners are something that cannot be bought. They cannot be learned from books; they cannot be passed along by word of mouth; they come from within, and from a within that is grounded in truth, in honor, in delicacy, in kindness and consideration. This is the same power that expresses our religion, and they are channels of Christlike influence.

Prayer—Our Father, enable us to acknowledge our dependence upon Thy purity that cleanses from within and may we be daily transformed by the inspiration of Thy Holy Spirit. *Amen.*

FRIDAY.

LITTLE DOORS TO BIG TASKS.

"Inasmuch as ye have done it unto one of the least of these, ye have done it unto me."—Matt. 25:34-36.

We have been told times over again that the crime problem of our country is largely a youth problem. What shall we do about it? There is one practical step that every Christian can take in this: that is to get all the boys and girls in one's neighborhood in the Sunday school. If enough of this were done, we would see a stop to juvenile crime. It has been said that "if a boy goes to Sunday school, he will not go to jail."

Prayer—Our Father, we know that whatever we do for children is done for Thee. Give us wisdom, purpose and strength to be child savers. *Amen.*

SATURDAY.

CAN WE DO ANYTHING?

"Whosoever will be great among you, let him be your minister."—Matt. 20:25-29.

"Can we do anything for you?" is often heard by those in distress. That summarizes the American spirit in the world. It certainly summarizes the Christian spirit. To be helpers of our fellows and to play the part of a good neighbor, is our duty. In these days of the spirit of war, it is easy for our emotions to get the better of us and to lose that sense of duty. Let us front each day and each new experience with a desire to fulfill God's law in us this way.

Prayer—Our Father, life is crowded with the needy and the suffering. The war torn world blurs our sense of balance and of Thee. God forbid. Be Thou our stay, and may we serve Thee in every way possible. *Amen.*

SUNDAY.

Attending church and helping support the church is to our spiritual bodies as food, rest and exercise are to our physical bodies. We need this greatly.

SUNDAY SCHOOL LESSON.

(Continued from page 11.)

"Let him do as he hath purpose in his heart." It is not a cold, calculating thing, although thought is not to be left out. But a man ought to give from his heart and not from his head. Let love have something to say in the matter. And let a man remember that God loves a cheerful—the word actually means a "hilarious" giver. God have mercy on the man who gives grudgingly or of necessity.

ELON COLLEGE FIFTY YEARS AGO. LIFE ON THE CAMPUS.

I shall never forget my first year at Elon. It marks the real beginning of the life, such as it is, that I have lived since that time. But the thing that makes it memorable is—I fell in love, and from that day to this I have been a firm believer in co-education.

I remember hearing Dr. Long say more than once that in his travels through the country soliciting funds to complete the main building, he found considerable opposition among the brethren and sisters to the idea of having both boys and girls in school together. The sisters especially wanted to know how he would keep them from falling in love. His reply was that they were supposed to fall in love. Some of us, however, who were students back in those days had reasons to doubt the Doctor's sincerity in that statement, for there were rules (and more rules) circumscribing social life on the campus. Nearly all the girls lived in East Dormitory. The boys were scattered in homes in the village. The eastern half of the campus was sacred ground, and the young swain who dared to strut himself thereon without permission did so at his own peril, for faculty meetings were held regularly every Monday night and a certain period was devoted to disciplinary matters.

Social life among the students was provided for in monthly "get-togethers" in the college chapel. These affairs came to be known later in colleges as "proms," meaning, of course, that the participants promenaded around the room, arm in arm. At Elon, however, they soon took on the name of "Cold Water Walk-Arounds"—more or less in derision, I think. Out of these very occasions though, insipid as they were supposed to be at the time, grew courtships, and finally marriages that have honored the college and graced many communities, north, south, east and west.

Of the students I remember back in those days who later became Elon husbands and wives, I do not recall any who ever landed in the divorce courts. I think now of the following couples who were eventually married: Walter Lawrence and Annie Graham, Crump Wicker and Pattie Newman, Bob Peel and Florence Neff, Ed. Everett and Julia Long, S. M. Smith and Minnie Sears, Oscar Atkinson and Emma Williamson, Henry Simpson and Mary Crawford, John Holliday and Patty Long, Will Boone and Bessie Moring, Ed Craw-

ford and Lula York, Jape Rawls and Em Holland, Tom Williamson and Ada Hall, Reps Williamson and Willie Hall, John Cook and Irene Johnson, Jesse Roberts and Berta Moring, John Harrell and Ora Aldridge. Of course there have been many other such marriages down through the years, but I am only taking note here of the students of fifty years ago.

Back to those chapel receptions. Since they were the beginnings of definite results, it may be well here to describe one of the affairs. It was something like this: Announcement was made by the president, Dr. Long, at chapel service one week before the eventful evening. This gave ample time for date-making, which was usually done while classes were changing periods. (Note: Since the writer was janitor and bell-ringer, this record may be considered authentic.) These occasions were usually on Friday evening, as there were no college classes on Saturday. At the appointed hour, usually about eight o'clock, the old bell in the tower sounded a note of invitation, and the young ladies came over from the dormitory under the chaperonage of the matron or one of the music teachers. Young men came from homes in the village, and after a few preliminaries, the "walk-around" was on, Dr. Long and members of the faculty with their wives leading. Everybody who was fortunate enough to have a partner was required to walk—no sitting around. The route was practically in the shape of a circle. On some occasions couples were required to change partners, but this wasn't very satisfactory.

There was no "receiving line," no punch bowl, no evening dress (decote or tails), such wasn't in keeping with the spirit of the day. There was no program, or even music that I can recall, except probably a slow march played by one of the music teachers at the beginning just to get things going. Attend a reception at the Elon of today and see what you find—"some class," I call it.

Elon today has a good band and orchestra. The only musical organization of fifty years ago was an aggregation made up of Seymour Williams (a villager) with his fiddle, Will Long, autoharp, the writer who tinkled a triangle and I think some fellow banged a tambourine. With this outfit and a dozen or so boys who could sing, or even "harmonize," we ventured to East Dormitory occasionally, usually on Saturday night, to serenade the girls. Ben Long was song leader in such old favorites as, "The Old Oaken Bucket," "Aunt

Dinah's Quilting Party," "Kindling Wood," "Little Brown Church in the Wildwood," "Bullfrog on the Bank," "My Bonnie Lies over the Ocean," and last always was "Good Night, Ladies."

Young ladies who lived in the village had a decided advantage (?) over those who lived in the dormitory, in that they might receive young men callers whenever they so desired. College rules did not apply to them. Among those I remember who enjoyed this distinct privilege were, Julia and Pat Long, Ella Boone, Mary Crawford, Minnie, Maude and Myrtie Klapp, Mamie Tate, Ada Michael, Hontas and Patra Rawls, Jennie Herndon, Mary and Ellen Watson, Linda Barnes, Eula Edwards, Bessie and Lelia Moring, Linda Por-tor and possibly others. (In the above list are some whom Prof. Smith possibly remembers as students when he taught at Elon. J. T. K.)

The religious side of college life was strongly encouraged. President Long did the preaching on Sundays, with Dr. J. U. Newman filling in occasionally. All students were required to attend both Sunday school and church services. Sunday evening services were conducted by the Y. M. C. A. and Christian Endeavor Society.

Thinking it may be of interest to the students of those days who may chance to read these lines, I am giving below names of those I remember:

Pallie Barrett, Ed Everett, Joe Jones, Jodie and Mollie Barrett, John Lee, Mack Jones, Will Graham, Lum Jones, Dorothy Lee, Tate Jones, Frank Jones, Frank Holliday, Dorothy Lee, Nell Jones, Ben Long, John Holliday, Blanche Long, Julia Long, Patty Long, Eva Lawrence, Rochelle Lawrence, Linwood Norfleet, Caleb West, Ava Clendenin, Walter Lawrence, Annie Graham, Henry Simpson, W. H. Albright, Will Sears, Mary Crawford, Will Tickle, Paul Hosier, Ed. Crawford, Lillian Rawls, Thelbert Crawford, Will May, Ned Brannock, Minnie Klapp, John Cobb, Roy Tate, Bettie Graham, Mamie Tate, Will Boone, Ella Boone, Bob Tate, Hontas Rawls, Dee Boone, John Cook, Cleopatra Rawls, Ella Johnson, John Harrell, Annie Ballentine, Irene Johnson, Tom Trogdon, Jennie Holland, Pretlow Holland, D. M. Williams, Emma Holland, Rowena Moffitt, Mamie Holland, Dan Cochran, Tom Hurley, Crump Wicker, Will Young, Lizzie Pierce, Archie Brothers, John Lotzia, Rudolph Eley, Ben Black, Bob Wicker, Mamie Eley,

(Continued on page 14.)

The Orphanage
CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

Our Thanksgiving offerings are coming in encouragingly up to the present writing. We hope to reach our goal. We feel sure that you will not let us fail. You have never failed us in the years gone by, and we believe you will not fail us now.

We want to ask all of the churches to take and mail their offerings as soon as possible. You can see from our financial statement how far we are from our goal. To the friends who love little dependent children and want to help them get a chance in life we appeal for a personal check to help us.

Christmas will soon be here. It always makes the workers here very happy to see the children happy at Christmas. It would marr the happiness of the whole orphanage family if one little child was overlooked and did not get a remembrance from "Santa Claus" on Christmas morning. We are very careful to check each box of presents that is sent in for the children's Christmas and see that each child is remembered and no one left out. If we find that one has been overlooked, we get a present of equal value to the others, and the child shares the Christmas joys with all the rest. The children like to be remembered, whether they are small or large. Most of us do. If the writer goes to get his mail and there is no mail in his box, he feels just a little bit disappointed.

When the children get their toys for Christmas it is real interesting to see which one appeals to them most. Sometimes a little simple toy will attract a little child and it will enjoy playing with it more than with a more costly toy.

Nearly twenty years ago the writer had two little boys in his home (big boys now) and of all the toys he ever bought for them, they never got as much joy out of any of them as they did out of some blocks cut off the end of bannisters that the carpenter threw in the trash pile when he was building a house. They could build many different things out of the blocks and could knock them down and build something else. They amused themselves for hours.

The Sunday schools and friends have always been good to us and have sent in presents for the children. Some have sent in apples, oranges and candy and other confections. It has always made Christmas a very happy occasion. We feel sure our

children will not be forgotten this Christmas.

Don't forget the Thanksgiving offering in your church if you have not already taken it.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR DECEMBER 11, 1941.

Amount brought forward	\$17,996.59	
Sunday School Monthly Offerings.		
Eastern N. C. Conference:		
Mt. Gilead	\$ 3.40	
Morrisville	1.86	5.26
N. C. and Va. Conference:		
Greensboro First, (Nov.)	\$ 8.56	
On Thanksgiving	5.64	
Concord	2.00	16.20
Western N. C. Conference:		
Big Oak	\$ 2.00	
Spoon's Chapel (Oct.-Nov.)	2.23	4.23
Eastern Va. Conference:		
Liberty Spring	\$ 7.00	
John Morrison Class, Rose- mont, sup. Robt. Currin	12.50	
Mt. Carmel	6.68	26.18
Valley Va. Central Conference:		
Mt. Olivet (R)	\$ 3.00	
Mayland	1.45	4.45
Thanksgiving Offerings.		
Eastern N. C. Conference:		
Popes Chapel	\$ 10.00	
Mebane, Sunday school ..	16.15	
Jr. Youth Fellowship ..	1.00	
Martha's Chapel	3.00	
Morrisville	8.16	38.31
N. C. and Va. Conference:		
Union (Va.)	\$ 10.00	
Union Ridge Missionary Society	1.00	
Concord	28.00	
Reidsville	131.62	
Lynchburg (A. S. Dunn \$6, W. T. Dunn \$1) ..	7.00	
Happy Home	30.00	
Ingram	125.00	
Lebanon	20.00	
Hebron, Church and S. S. ..	10.25	
Mrs. Jettie Webb	1.00	
Elon Community B. Class ..	57.00	420.87
Western N. C. Conference:		
Liberty	\$ 30.57	
Sophia	14.31	
Flint Hill (R)	2.00	
Flint Hill (M)	1.29	
Biscoe	7.34	
Ether	25.00	
Spoon's Chapel	9.00	89.51
Eastern Va. Conference:		
Windsor	\$ 50.00	
Christian Temple	8.40	
Wakefield	25.00	
Holland, Church and S. S. ..	207.00	
Sup. Elizabeth Moore ..	18.00	
Oakland	27.00	
Oak Grove	18.00	
Waverly	7.31	
Hopewell	3.85	
Isle of Wight	25.00	389.56
Valley Va. Central Conference:		
Winchester	\$ 15.85	
Linville	40.10	
Bethel	12.20	68.15

Georgia Conference:	
Vanceville	12.60
Individual Thanksgiving Offerings.	
Miss Aylmer Goodwin	\$ 1.00
Mr. Jule Pace	10.00
Mrs. W. L. Rascoe	1.00
	12.00
Christmas Offerings.	
Mrs. E. T. Lane, in mem- ory of M. W. Hollowell	5.00
Special Offerings.	
Mr. May	\$ 3.00
Cash	2.70
Mr. Fespermon	4.00
Hauling rock	15.00
Mr. Cooke	36.00
	60.70
Total for week	\$ 1,153.02
Grand total	\$19,149.61

ELON FIFTY YEARS AGO.
(Continued from page 13.)

Annie Eley, Ida Kernodle, Jennie Herndon, Carl Ellis, Carl Herndon, Ava Rawls, Dolner Lee, Gertrude Herndon, Nannie Kernodle, Rochelle Lee, Eddie Rosenthal, Emma Williamson, Irene Clements, Tom Williamson, Reps Williamson, Will Harward, Willie Hall, Joe Clements, Bob Peele, Ada Hall, Wallace Rawls, Nannie Clements, Will Laine, Will Pierce, Booker Cobb, Maurice Winner, Tom Farrington, Buck West, Laban Bartlett, Surry Darden, John Roberts, Lee Lassiter, Charlie Newman, Birdie Pritchard, Regina Williamson, Mary Maynard, J. R. Liles, Gussie Benton, Henry Cassidy, Lynton Jones, Elmer Long, Gus Moring, Eula Edwards, Lizzie Jane Long, Martha Pearl Hollemon, Claude Edwards, J. M. Roberts, Garrie Watkins, Bessie Moring, Jim Tom Jones, Alice Utley, Harrison Simpson, George Whitley, Lelia Moring, Jim Simpson, Homer Whitley, Charlie Stranghorn, Florence Neff, Charlie Hinton, Nettie Savage, Irvin Pearce, Sscar Hinton, Dave Burch, Will Faucette, Will Smith, Will Faucette, Will Smith, Beulah Burch, Minnie Sears, George Patton, Bob Porter, Sid Wilkins, Guy Porter, Henan Hughes Annie Long, Linda Porter Lillie Stroud, Mamie Stroud, Moody Stroud, S. M. Smith.

Of course there were others, but those named I well remember. I must take issue with the statement made at last commencement that W. H. Albright was the first student to enroll when the college was opened. The story, as I remember it, was that Henry Simpson reported before the main building was completed, was given a job hauling brick, and was the first to register on opening day.

In my next article, which I promise will not be so belated, I will tell of life in the village fifty years ago.

S. M. SMITH, '95.

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational and Christian Churches.

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THE BIBLE AND LIFE.

(Continued from page 10.)

call of out door sports, the competitive challenge of the Bridge Table—all combine to put the Classics on "the spot." Nobody outside of a class room lingers over Milton or Dante. Big books of any kind are out of style. Three volume novels are gone. This is the Age of the snappy column, the short story, the crisp editorial, the weekly digest, the daily tabloid. A thirteen hundred page Book seems too big and too long for us to tackle. And if it is printed, as many Bibles are, in closely compacted paragraphs and excessively small type, it is even more forbidding. Whatever the real reasons for the neglect of the Bible—a great literature, incomparable in moral and spiritual stimulus, and unsurpassed in literary power and beauty—is more and more left to the Preachers, the Sunday School Teachers and the Scholars.

This is a pity, for the Bible is above all the Plain Man's Book. Without scholarship, without tools of concordance and commentary, the Plain Man can understand enough of the Bible to fit him for clean and brotherly living. Mark Twain remarked: "It is not the things I do

not understand in the Bible that trouble me, but the things which I do understand."

The Plain Man can enter the Bible like the Old Orchard back home and help himself to plenty of lovely fruit. He can find in the Bible, the old familiar things, sunrise and sunset, calm and storm, love and laughter, broken hearts and open graves, lifted up against the sky-line of Eternity. He can find refreshment in its bracing air and upbubbling springs, its quiet valleys and its snow clad summits. He can find pages like an open fire on a frosty night, pages like a horseback ride in morning air, pages like a Court-room with jury and judge, pages like a vast Cathedral with its fluted majesty and luring

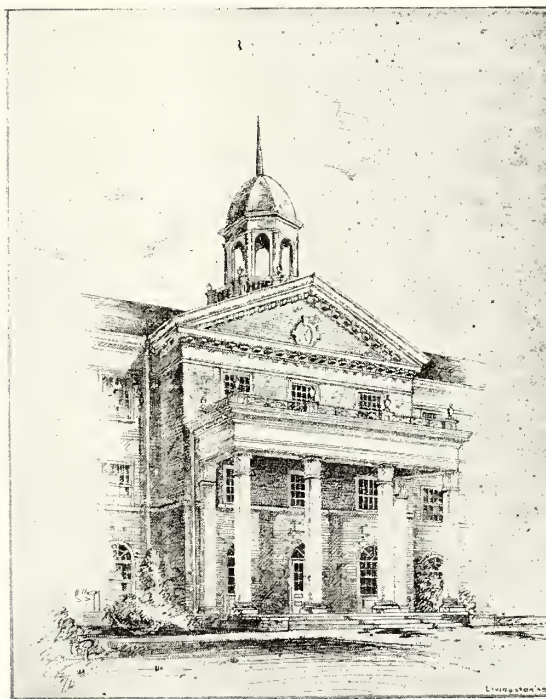
mystery. He can find companionship for his soul in all the moods and experiences of life. Its tender cadences will sing in his memories and give wing to his prayers. Best of all, he can find the Living God in the spiritual Biography of a nation, and in the deathless Story of Jesus.

We have not outgrown the Bible, and we make a tragic mistake if we assume that we need no personal contact with its energising contents. Our Cupidities and our Stupidities have all but wrecked the world. We have tried to build the Golden Age out of leaden men and women, and only as we turn again to the Life and Wisdom of the Bible, shall we ever be delivered from our world-wide distress.

ELON COLLEGE

Founded by the Christian Church in 1839

A CO-EDUCATIONAL INSTITUTION OF HIGHER LEARNING OF THE CONGREGATIONAL CHRISTIAN CHURCH



ENTRANCE TO ADMINISTRATION BUILDING

Elon College is located in the piedmont section of North Carolina. The climate is invigorating and healthful. The natural beauty of the campus is enhanced by careful landscaping.

The definite religious atmosphere of the College and its modern equipment provide the very best facilities available for the training for religious leadership.

The rates are most reasonable.

LEON EDGAR SMITH, President

Elon College

North Carolina

A Wise Virgin--Twentieth Century Version

By JUNE JOY HOUSE

Maude Royden is gray, slight, and sixty-five, but she shakes hands like a man, hard firm and true. She spent a day and night in Richmond recently where she attracted large audiences. In the afternoon she spoke to women and to a huge mass meeting in the evening. England's prominent woman preacher came to this country on the invitation of the Federal Council of Churches. She herself says she came to this country to seek spiritual aid and to find the thoughts and will of the American people. This is her sixth visit to our shores.

She is an amazing Amazon, having spent a life in battle with social and economic problems. In mature life she turned to preaching and even now is turning to new tasks. About five feet tall and very thin and unable to walk without a cane, she seems too fragile to venture far from home and air-raid shelters. Yet she coolly assured inquirers that "Americans and news reporters were apt to exaggerate the dangers of air bombardments and one grows accustomed to living close to death." Miss Royden's ship was part of a convoy that met attack in mid-ocean and her safety was unknown for six weeks. One is amazed at this little woman who braved the treacherous Atlantic to "learn our thoughts." Miss Royden is apt to exaggerate too, only so great a spirit could look so passively upon the dangers of modern warfare.

That she is the daughter of a man who was a knight and very wealthy, that she is a Doctor of Divinity from Edinburgh, that she preaches by special license from a former Bishop of London, are unimportant details when she begins to speak. Hers is a magnificent voice and hers a practical message, but woman-like, she embroiders her practicality with rare beauty. Maude Royden is a moving spirit. There is genius in her thought, be it about so trivial a thing as her beloved dachshund, Bismark, or the crippled Austrian child, adopted at the close of the last war and raised to honest manhood.

There is genius, too, in her answers to quiz-conscious Americans. In every audience she meets some person anxious to hear her viewpoint on the reason Muriel Lester, her friend and compatriot, was compelled to return to England, while she was allowed free passage. The reason is not clearly known as it is veiled in censorship and political subterfuge, but the obvious reason is Miss Lester's pacifism as compared to Miss Royden's approval of English policy.

When speaking to women she is utterly and charmingly feminine, from the top of her gray head to the tips of her black slippers adorned with glittering polished buckles. She confides to her American sisters her penchant for woman's superior place in life "despite the fact some men fail to relish this idea." While swathed in the masculine scholastic robes and bejeweled only with a scarlet academic hood, she remains loyal to her sex and bids American women use their rare privilege of equality to do good and teach the coming generations the principles of the Master.

Heralded at home and abroad for her greatness, she is nevertheless a simple person. And when she warmly clasped my hand and told me the fate of the City Temple (Congregational) of London, where she is associate minister and of the destruction of Guild Hall where she ministered to less fortunate peoples, I felt her simplicity and greatness. "The walls," she said, "are gone, but the spirit remains and lives." It should, too, with this wise virgin who has kept her lamp trimmed and alight. Even at sixty-five.

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XCIII.

RICHMOND, VA., THURSDAY, DECEMBER 18, 1941.

NUMBER 51.

I Will Lift Up Mine Eyes

By WILLIAM ROBERT CATTON

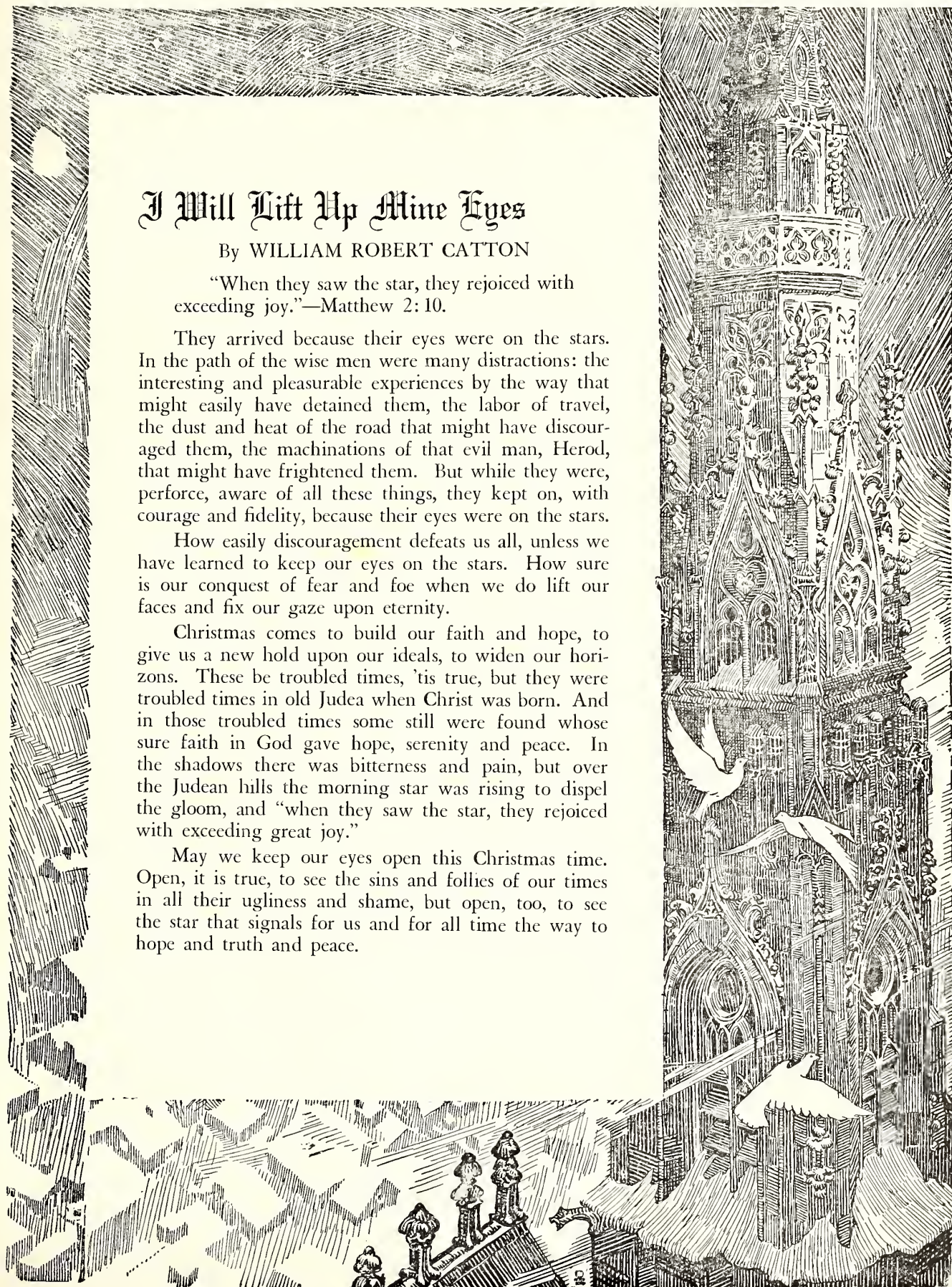
"When they saw the star, they rejoiced with exceeding joy."—Matthew 2:10.

They arrived because their eyes were on the stars. In the path of the wise men were many distractions: the interesting and pleasurable experiences by the way that might easily have detained them, the labor of travel, the dust and heat of the road that might have discouraged them, the machinations of that evil man, Herod, that might have frightened them. But while they were, perforce, aware of all these things, they kept on, with courage and fidelity, because their eyes were on the stars.

How easily discouragement defeats us all, unless we have learned to keep our eyes on the stars. How sure is our conquest of fear and foe when we do lift our faces and fix our gaze upon eternity.

Christmas comes to build our faith and hope, to give us a new hold upon our ideals, to widen our horizons. These be troubled times, 'tis true, but they were troubled times in old Judea when Christ was born. And in those troubled times some still were found whose sure faith in God gave hope, serenity and peace. In the shadows there was bitterness and pain, but over the Judean hills the morning star was rising to dispel the gloom, and "when they saw the star, they rejoiced with exceeding great joy."

May we keep our eyes open this Christmas time. Open, it is true, to see the sins and follies of our times in all their ugliness and shame, but open, too, to see the star that signals for us and for all time the way to hope and truth and peace.



NEWS AND VIEWS

THE SUN wishes for each and every one of you a most joyful and happy Christmas season.

Rev. F. C. Lester preached at the morning service at Mt. Olivet (R.), in the Valley of Virginia on December 7. The pastor, Rev. Mr. Ritchie reports that the service was much appreciated and enjoyed.

After a successful pastorate of four years at Cairo, Illinois, Rev. Joseph W. Fix has now become the pastor of the First Presbyterian Church at Mayfield, Kentucky. Mr. Fix continues his subscription to THE SUN, and according to his testimony, reads it with keen interest.

MT. OLIVET (G.) AT WORK.

The week of November 23-28, there was a study group at the church. The attendance averaged over 25 for the course on "The Life of Christ"; and was between twelve and fifteen for the adult class on "Improving Our Sunday School," and the young people's class on "The Church." The writer and Mrs. Ritchie were the teachers.

On Monday night, December 8, Rev. F. C. Lester and Miss Angie Crew spoke at Mt. Olivet. Their talks were of great interest to those attending. On Sunday, December 14, the Young People's Auxiliary voted to amend its constitution to include young married people and raised the minimum age to 18. The Auxiliary agreed to help the pastor in organizing a junior group, ages 12-18.

A. GREIG RITCHIE.
Pastor.

A SURPRISE PARTY.

On Friday evening, December 5, the writer was pleasantly surprised when he was ushered into his church auditorium to find the congregation assembled and a table laden with gifts, brought by the members and friends in the community. It was the fifth anniversary of his call to become pastor of the First Congregational Christian Church, Lynchburg, Virginia.

During these five short years there has been a pleasant relationship between pastor and people, and the loyalty and cooperation of the membership has been most gratifying. It is a rare privilege to serve a small church where such a spirit of har-

mony has existed as it has here in Lynchburg. God has blessed our efforts and we hope the future years will be as fruitful and pleasant.

J. HOWARD SMITH,
Pastor.

PALMYRA WILL REBUILD.

The Palmyra Church of the Virginia Valley Central Conference, held its first meeting since the burning on December 7, on Friday, December 12, in the home of Mr. and Mrs. Casper Carper, with a fine representation present. I have never witnessed a more enthusiastic group of people. Perfect harmony prevailed, and definite plans were made to rebuild immediately. A cash offering was made, and also subscriptions were taken.

Quite a few of the readers of THE CHRISTIAN SUN know that this is a weak country church, but one serving a fine group of people who could not attend any other church. They deserve a place to worship, and we feel sure that they shall have it in the near future.

If there are those interested in this work who would like to make a contribution, they may send same to Mrs. Mahlon Clem, Edinburg, Va., or to me at New Market, Va. Remember us in your prayers.

G. H. VEAZEY,
Pastor.

ONE PASTOR REPORTS FULL QUOTA RAISED.

The Rev. H. V. Cox of Ramseur, North Carolina, pastor of Bennett and New Center Churches and president of the Western North Carolina Conference, has reported a full quota on the Elon College "All or Nothing" Campaign subscribed. There is but one local committee within the entire Western North Carolina Conference, owing to the fact that the quota, on purely a membership basis, is somewhat lower than in other sections. Brother Cox certainly deserves credit for this achievement. His churches are comparatively small. They are not wealthy by any means, but under his leadership, they are inspired to do their full share.

I am happy to be able to send this congratulatory note to THE CHRISTIAN SUN that his entire membership may know of their successes and that they, together with their pastor, may be assured of our great appreciation.

I know that Brother Cox will join

with Mr. Cyrus Shoffner, the General Committeeman for the Western North Carolina Conference, in trying to see that his entire Conference subscribes their full quota. I am also sure that the pastors in that Conference will be glad to cooperate in the same effort.

L. E. SMITH, *President.*

CHRISTMAS IS INTERNATIONAL.

Although Jesus was born in Bethlehem among the Jews, we are indebted to our Germanic ancestors for most of the customs with which we celebrate his birth. Christmas comes on December 25 because by then our ancestors were certain that the days were getting longer and the nights shorter, which they considered an excellent reason for a mighty feast. The use of the Christmas tree and many of our carols come from Germany. The giving of gifts is an oriental touch, while the name Santa Claus suggests that that estimable gentleman started his career on the shores of the Mediterranean. The English contribution is gastronomic and musical. Here in America our Christmas observances hark back to the customs of a dozen lands.

Some will say that Christmas with its promise of "peace on earth, good will among men" is a travesty in a world at war. The answer is simple. Wars will cease but Christmas will continue! Men will some day outgrow these spasms of colossal folly in which they slay one another, but the day will never come when the spirit of Jesus will cease to inspire us to give gifts to one another.

—"The Maine Christian Pilgrim"

THE EASTERN NORTH CAROLINA CONFERENCE.

The Auburn Christian Church was filled and overflowing with delegates and visitors to the Eastern North Carolina Conference on November 18, the opening day. Attendance was not so large on the next day, but the "faithful few" who do the work in their local churches were on hand to gain as much as possible from the Conference.

The president, Rev. S. E. Madren, brought forcibly to the members of the Conference the fact that we are "building for day after tomorrow" and showed us the importance of the "footprints" we are making. In a clear-cut manner he pointed out the shortcomings of the churches in the Eastern Conference so far as support of some of our institutions and causes is concerned, and challenged us to greater efforts in the year to come.

The guest speaker for the opening session was Dr. J. H. Lightbourne of Burlington, N. C., who addressed the Conference on "Stewardship," stressing not only the Bible background but also the practical phases for present-day life.

Miss Angie Crew, formerly of Japan and now of Elon College, was the guest speaker for the afternoon session. She inspired all of us with a determination to be missionaries in our own communities, and made us feel the tremendous responsibility of our country in a time like this.

On the second day three guest speakers from Elon College held the attention of the Conference. Dr. L. E. Smith presented the challenge and the organization of the present "All or Nothing" campaign for our College. Supt. C. D. Johnston told of the work of the Orphanage, emphasizing the life-story of Miss Virginia Bryant. Rev. F. C. Lester presented our literature and showed the importance of religious literature in times like these.

The communion service was conducted by Rev. V. O. Taylor of Southern Pines, assisted by Revs. J. L. Foster, A. C. Todd, J. E. McCauley, and J. F. Apple. Mr. Taylor also delivered the Convention Sermon at the evening session. The final worship service which was a challenge to each of us to give our best in the coming year, was conducted by Rev. A. C. Todd.

The Home Missions committee's report was adopted, giving aid to the Franklinton Pastorate for another year. The report of the Education Committee deplored the lack of young men entering the ministry, and urged our prayerful attention to this matter. The name of J. C. Cummings was dropped from the roll of elders.

Some adjustments are to be made in the apportionments for this coming year, and tables will be sent to each church giving them the amounts they are asked to raise for 1941-42.

Rev. R. T. Grissom, pastor of the host church, and his people provided bountifully for the entertainment of their guests. Those present will long remember the huge quantities of delicious barbecue and everything that goes with it! We are all looking forward to next year when the Sanford Church will be host to the Conference.

A resolution favoring peace among all people, and urging the formation of study groups in churches leading toward such a state in the world, was passed. The Conference closed with a prayer by Rev. F. C. Lester for the peoples of the world and an ultimate peace which will be lasting and just.

MRS. F. C. LESTER.

OLD STAR—RETIRED.

"No," said my farmer friend, "it isn't sentiment, it's just plain personal obligation on my part. Sure, I could get a few dollars from the glue factory, and I wouldn't have to feed him any more, but I'm not made that way! Old Star has plowed many a field for me, and now that he's too old to work, the least I can do is to feed him and give him a good home." So argued my friend who had just purchased a new tractor. He had grown up with plowshares in his hands and the reins around his neck, and Old Star was always on the front end of those reins. And now Old Star was at last to have his well earned rest. All he asked was ordinary food and a modest roof over his head. Old Star deserved no less.

It's human nature to be humane to those with whom we are closely associated, to those we've learned to love. An old horse is almost a part of the family, and we treat him with tenderness. Even inanimate objects often become endeared to us: I once purchased an aging automobile at an unusually low price because the owner "wanted it in the hands of someone who would take good care of it." The nearly worn-out car had served him well, and he could not see it sold indiscriminately. It's human nature for man to love those who have served him well, be they man, beast, or machine. Breathes there the man with soul so dead that he does not have somewhere an old pair of thin-soled shoes with battered toes and rudown heels: valueless, yet invaluable? Years of service demand reverence and respect.

"Ordinary food and a modest roof over his head!" I could not lose sight of Old Star as my eyes ran over the list of retired ministers and widows of ministers who are supported by our Southern Convention. Never have they asked wealth or power; only "ordinary food and a modest roof." And they deserve no less. Nothing could be more astonishing than the fact that we have a feeling of moral obligation toward an old plow-horse and a feeling of responsibility for a worn-out auto, and fail to react with promptness and gratitude when permitted to contribute to the happiness of those who served long years in the Christian ministry. Our aged ministers and the widows of those who have passed on, look forward to a small Christmas check within the next few days. How large will it be? The answer depends upon the thankfulness and lovingkindness

(Continued on page 7.)

FLORIDA ASSOCIATIONS HOLD MEETINGS.

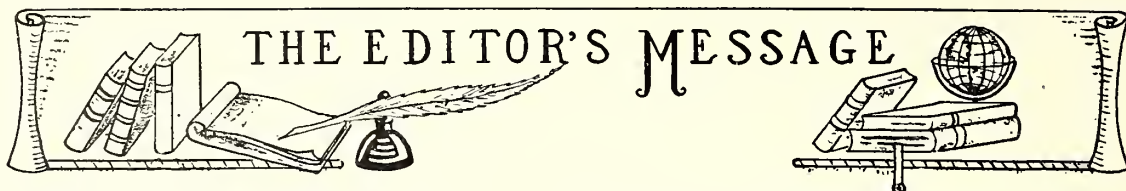
The annual meetings of the Florida Associations were well attended and there was a fine spirit of fellowship. The East Coast and West Central Associations tried an experiment holding a union meeting at Sanford, November 11-12. This was in the nature of an experiment as it was proposed by the Conference Survey Committee to reorganize the Associations of the state, uniting these two Associations with the exception of Fort Myers, which it is proposed should join the Southeast Coast Association, take in all of the northern and central churches of the state, including those in St. Petersburg and Tampa sections. There was such a large and enthusiastic attendance that the proposal for union met the hearty approval of all, and it was voted to perfect the union next year with the consent of the State Conference.

The recent serious automobile accident to the wife of the pastor of the Sanford Church, Rev. J. B. Root, called forth a great deal of sympathy and bound all in a deeper fellowship. Mrs. Root is slowly recovering in the Orlando Hospital.

Dr. Roy B. Guild, the Moderator of the West Central Association, presided at the session Tuesday and Rev. Everett B. Leshner, Assistant Moderator of the East Coast Association, presided at the Wednesday morning session. Dr. George L. Chinadahl of Winter Park, Moderator of the State Conference, brought a practical message especially with regard to the responsibilities of Laymen in the church. Dr. Kerrison Juniper of Ormond preached the annual sermon, an inspiring message on "Divine Grace". Rev. Francis A. Poole, a winter resident of Mount Dora, conducted the administration of the Lord's Supper. The Devotional Services were conducted by Rev. Milo J. Sweet, now pastor at Pomona, and Rev. F. H. Andrus, the new minister at New Port Richey. Rev. Veto A. Venezia, pastor of the Mission at West Tampa, reported on the work of the Mission, and our Superintendent, Dr. Scott, spoke of a number of important factors and interests in our common task. Mrs. John P. Jockinson of St. Petersburg, Chairman of the Department of Missions and Systematic Giving, made a report which was challenging and informing, especially presenting a table of the givings of our churches.

The outstanding features of the union meeting at Sanford and at the Southeast Coast Meeting at Miami

(Continued on page 13.)



CHRISTMAS AND DEMOCRACY.

Christmas comes at this dire and strategic time as the greatest challenge to world dictatorship and totalitarianism. Christmas spells hope for all depressed and oppressed democracies. Christmas guarantees the validity of the democratic ideal. Christmas is, we believe, the true parent of Christianity and democracy. It is therefore the enemy of anything which seeks to destroy either child.

The survival value of democracy depends, we are told, on whether it is merely a form of government, one which happens to be our preference, or whether it is inherent in the Christian religion. An enduring democracy must have theological as well as psychological and historical roots. Can democracy claim this?

The principles of democracy are found in the life and teachings of Christ whose birth we commemorate. Those who suffer under the cruel heel of the dictator may read anew the democratic platform of Jesus: "The Spirit of the Lord is upon me, to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." "The day of vengeance," the conclusion of the Old Testament quotation, was carefully omitted.

Jesus believed that love, not force; persuasion, not coercion, was the means of changing the world. If he could not persuade, he would not scare or force. Jesus accepted at full value the verdict of common sense. And because man and God do belong together, there is no limit to man's hope of achieving personal and social righteousness. This gives to democracy a mighty impetus of hope in its pursuit of justice among all men.

Consider the major emphases of Christian theology and their application to the democratic way of life. Christ believed in a Fatherly God. This God was no celestial autocrat of the cosmic breakfast table. He is typified by the father of the prodigal son, who will suffer rather than violate the democratic way of life. The authority of the father is tempered by ultimate concern for every child and the patience to discuss every problem before a verdict is reached. Dr. Arthur Holt defines democracy as "that kind of economy which, when it is through with you, seeks to leave you a person of spiritual maturity." God is dealing with the world according to that principle, just as the father dealt with his prodigal son.

Such words as "sin," "repentance," "prayer," and "forgiveness," are misnomers outside of democracy. They have no place where life is dictated and regimented. Life is dictated or decapitated; hence prayer and repentance are totally unnecessary.

Revelation is democratic. Fascism believes in one great man at a time, or a triumvirate at the most, but it takes all available measures to discourage the development of greatness in others. Christ said, "Blessed

are the pure in heart," anywhere, any time, any number, "for they shall see God." Democracy believes in great men and their social creativity. It maintains as one of its constant aims the emancipation of genius, all genius, for its maximum and unrestricted career.

The Kingdom of God is expressive of the democratic ideal. This Kingdom, pictured so frequently and beautifully by Jesus, is not a Kingdom of violence, vengeance and tyranny, but a Kingdom of the meek, the peaceful, the pure in heart. The Kingdom of God is the social order for which democrats strive.

The Church of Jesus Christ, with its democratic form of government, gave firm historic roots to our democracy. Alert churches continue to pump the neighborly spirit into countless communities. The Church around the world will continue to demonstrate the workability of democracy.

"The cause of Missions means an advance for democracy," writes Dr. Russell Henry Stafford. "This is the field for world brotherhood. Christians and scientists are going hand in hand. The hope of transcending racial antipathies and national antagonisms, and the way to overcome them is to transcend them, lies in the Christian movement as it advances to win all people by the sole arm of persuasion. World-patriotism must transcend national patriotism, just as national patriotism has superseded state patriotism in America."

The democratic respect for personality finds its logical fulfillment in the Christian conception of Immortality. Democracy insists upon security and care for every individual, except in so far as his freedom must be restrained from active aggression to the detriment of others. Even the criminal must be protected while he is restrained, in the hope of re-education. Only if life goes on beyond can it deserve to be cherished at so high a cost here.

So we conclude that one is not forcing the issue in order to relate Christmas and democracy. Democracy has survival value because it is essentially Christian. Democracy, like the Church, is imperfect; but it is based on a divine pattern and is therefore destined to endure.

In Sinclair Lewis' novel, "Main Street," we see Carol Kennicott, the heroine, still undefeated. She has failed to stretch the narrowness of Gopher Prairie. Her phlegmatic husband wonders why she ever tried. But she, unreconciled to failure, rebel to the end, points to the fuzzy head of their baby daughter, and says to him: "Do you know what that is? It's a bomb to blow up smugness. If you Tories were wise, you would not arrest anarchists. You'd arrest children asleep in their cribs." Herod, the despotic ruler, tried to do just that when Christ lay asleep in the manger. But it was written, "Behold, this child is set for the fall and rising again of Israel." Jesus lived and Herod perished. And today we realize that since the INCARNATION is a historic and living fact, it cuts

the very nerve of totalitarianism. Dictatorship cannot long endure in an atmosphere tempered by the democratic spirit of Christ. The Incarnation is not only a historic fact; it is a cosmic rainbow speaking true and unlimited promises to all who are oppressed. It is the one eternally luminous fact on the horizon of history. Christmas should greatly reenforce our faith in democracy, its ideals, its practice, its universal application and triumph.

ADVENT AND CHRISTMAS.

The increased use of the various seasons of the Christian year among the Congregational Christian churches all over the nation is encouraging. Much of the credit for this should go the General Council's Commission on Evangelism and Devotional Life.

Other seasons of the year include Epiphany, marking the period from Christmas to Ash Wednesday. Then follows the Lenten Season, from Ash Wednesday to Easter. After that Eastertide obtains until Pentecost, with Whitsuntide continuing until the last Sunday in August. The intervening period from that day until the next Advent Sunday is referred to as Kingdomtide in our churches.

These are days of preparation for Christmas. Such questions as these arise: Can Christmas make any difference in a world at war? Should children have lots of presents when there is so much misery in the world? What should be done with Japanese toys?

A group of people were seen last week smashing Japanese toys. Well, the value of a toy can hardly be determined by its trademark. And Christmas can hardly be turned into a patriotic demonstration! The simple act of buying and giving toys may kindle the fires of intolerance and hatred or lay the foundations for world brotherhood. Far more than money is involved. Deep impressions are made, attitudes are formed, habits are cultivated. Christmas is never enhanced by indiscriminate buying and giving. Thoughtful people will remember that many children are suffering, starving and freezing for the lack of what the price of our presents would supply them. Away in many a manger little ones are crying out today in their helplessness. Make this a humanitarian Christmas, a compassionate Christmas, a sacrificial Christmas.

SUPERANNUATION: HORSES OR MINISTERS.

Many of our churches observe the custom of receiving a Christmas offering for ministerial relief. The importance of this can hardly be overestimated. The Rev. Frank J. Scribner, secretary of the Division of Ministerial Relief, reports the following testimonials from the Veterans of the Cross: "The extra check is like a gift from heaven. The barrel of meal and cruse of oil have somehow never failed." And another: "It is natural for those of us who are just waiting for the summons, to feel that we are useless and to realize the pathos of living. But to know by this token that there is still friendliness, good will, sympathy and love, helps us to believe that we have not lived in vain."

Dr. Thomas F. Carrol, District Superintendent of Richmond Methodism, tells the story of a superannuated horse whose name is "Billy Sunday." His owner

is Kenneth Wells, Prominent farmer and Christian layman of River Head, Long Island, New York. Years ago, "Billy," as a little colt, selected as the time for his advent to earth a period that coincided with a Billy Sunday evangelistic campaign in Philadelphia. Mr. Wells and his family went to hear Mr. Sunday. Upon their return they no sooner heard of the newcomer at the stables than they decided to name him after the famed evangelist.

Years passed. In fact, twenty-three years passed. Billy, the horse, was not so young as he once was. His benevolent owner decided to show his appreciation to his faithful horse for the years of well-rendered service, so he superannuated him. Never another plow to pull. Never another wagon to draw. An old age of comfort and security beckoned him without so much as one anxious moment about the war in Europe or the economic condition of horses in China.

The moral is, of course, that many people think more of their worn-out horses than they do of their worn-out preachers. If this story causes anyone to think seriously on this matter, it may be that in retirement "Billy" is rendering the largest and finest service of his life for the Kingdom of God.

R. L. H.

JUST BEFORE CHRISTMAS IN AHMEDNAGAR GIRLS' HIGH SCHOOL.

For three weeks the girls in the Junior and Senior High School Departments have been sowing garments to give away at Christmas. This work has been done in connection with the Religious Education Classes as a practical expression of the lessons on helpfulness and service. Gifts of money have been brought by the girls to make it possible to buy cloth. Then the garments have been cut out and sewed, a part of the work being done outside of school, and a part of it during the Religious Education class periods. Then comes the joy of giving the gifts. An old invalid lady blesses the girls who take her a blouse of cotton and wool. A new light is seen on the faces of other old folks when they receive their gifts, folks who otherwise might have felt that no one cared even at Christmas time!

Most of the garments have been made for the poorest of the children in the primary school, or for the children connected with the Sunday school in the city. Their faces beam as they receive new frocks in the place of their soiled, ragged ones! The faces of the givers are radiant too, for they are having a new experience—the joy of giving!—Clara H. Bruce in "Christmas in Fields Afar."

The custom of worshipping each Christmas around the creche comes from Southern Europe. There, for hundreds of years, the family has heard again the story of "No room in the Inn" as they have reconstructed the manger scene. Shall we today think of homeless people who can find "no room in the inn"? Our country is a land of refugees—the pilgrims seeking freedom to worship God, the Jews a place where they, too, can worship, and the Spanish and English children, a home in a land where peace dwells. Shall we pray for these refugees of today?

CONTRIBUTIONS

SUFFOLK LETTER.

The Christian Missionary Association of Eastern Virginia met in its 50th annual session, in First Christian Church, Portsmouth, Va., on Tuesday December 9th, 1941. In spite of some misunderstanding as to the official date for this session, the attendance was larger than usual. In the absence of the President, Mr. C. D. West, Rev. Arnold Slater, the Vice President, presided. Rev. H. G. Council Jr. was Recording Secretary and Rev. J. Everett Neese was at his post as Financial Secretary. The report of James C. Jones, Treasurer, was read by his mother, Mrs. B. D. Jones. The same officers were re-elected.

The total amount of membership fees paid in on that date was \$1,250.00 and the total amount for 1940 was \$1,070.00 a net gain of \$180.00. It was announced that 30 new members were enrolled for this year, this being the largest gain in membership reported for many years. There was a fine spirit of fellowship and optimism pervading the entire session. One wished that every layman and laywoman as well as every minister in the Eastern Virginia Conference could have been present to share the rich blessings of such a spiritual fellowship. The people who have paid in their membership fees from year to year have done something greater than make a worthy contribution. They have enriched themselves and the church of Jesus Christ has been able to grow in strength and liberality. The churches to which these liberal members belong have been helped as much as the churches which have received the allotted gifts.

The membership of the Association should be much larger than it is. Twenty-two churches are, at the present time, represented in the membership. Every church in the Conference should be represented. And some of the churches now represented could easily double their membership without any unnecessary sacrifice by any one. The Association has done a great work during the past fifty years. The outlook for the future is encouraging, and the prospects for greater growth are very bright.

Appropriations for the ensuing year were as follows: \$50.00 on pastor's salary at Ocean View; \$700.00 on pastor's salary at Little Creek;

and \$500.00 on the bonded debt of First Church, Richmond, Va., on the condition that the church pay a like amount on the same.

There are two urgent tasks for our churches in the immediate future. These are not the only urgent matters. But the churches must make greater sacrifice for developing our church program both at home and in the foreign fields. The present de-

A CHRISTMAS PRAYER.

Great Giver of all good gifts,
The dawn of another Christmas
Heralds the birth of the world's noblest
Dreamer,

With a dream that some day will be true.
A dream of a world ruled by kindness;
A place filled with beauty and peace;
Where man and man the world over,
Will be brothers like heaven on earth.

But that age-long dream is forgotten,
With no place for the Dreamer to dwell,
Because men have refused to be brothers,
With hearts poisoned with hate and revenge.
Homes that were once peaceful and happy,
Are now brutally blasted with bombs;
There are babies massacred this Christmas,
The morn of the Dreamer's birth.

Oh, why have we doubted the story
Of star-light and shepherds and song?
Why are men who are created in God's image
Mute to peace and dumb to goodwill?
Why do such demons measure their wisdom
By deceit and delusion and death?
Oh, when will the morn of Christ's Christmas
Be welcomed by a world anthem sung by all?

Give us, Oh Father, the wisdom of wise men,
Who knew the art of giving.
This Christmas day we pledge our gift of
peace

To Him who dared to live it.
This day we bring to Him our strength,
Our hands to work, and wills to conquer.
This Christmas day we'll sing again,
The Dreamer and the dream is true.

—Caradoc James Morgan.

velopments for waging a world war are discouraging to many people when pleas are made for missionary effort. But the support needed is more than money. It includes larger gifts of money. But the heart and the real foundation for greater service may be summed up in these words: a vital christian experience expressed in greater love and unselfish consecration. Gifts without that background may become a great danger. If the so-called christian nations had manifested this spirit towards the nations with which they are now at war, during the past fifty years,

there would not be any war for us today. Selfishness, greed and insincerity have been sown by our people and we are reaping a bountiful harvest. The major blame, in our opinion, rests upon the pagan ideals of those who have attacked us, but we are not entirely free from sharing in those pagan objectives.

The building of real christian character and the manifestation of a spirit of brotherly love must be included in our plans for defense. The church must keep step with the government in making its contribution to self-preservation. This can best be done, as far as the church is concerned, by developing a greater missionary spirit within our churches, re-enforced by a great spiritual interest in the salvation of mankind.

I. W. JOHNSON.

THE CAMPAIGN BEGINS.

The plan for conducting the All or Nothing Campaign for Elon College provided for solicitation for pledges to begin in dead earnest on December 1. At the close of the first week reports from all sections were to be sent in to the main office at Elon College. Extensive organizations, as a rule, do not move on time effectively. Some sections are not yet completely organized. Reasonable obstacles have been in the way. Before December arrives we are accustomed to begin and think to plan for Christmas. Other matters, though important, must wait until the holiday spirit has subsided. National and international disturbances have also been a disconcerting factor. It frequently happens that hindering circumstances occur in connection with the campaign for voluntary contributions to a worthy cause. Regardless of handicaps or obstacles, we are determined to pursue the campaign to a final victory. We will support our country and not neglect our church and our church's institutions. In fact the support given to the church and her institutions is a direct contribution to our government and to our ideals.

The first pastor to report full quota raised.

Rev. H. V. Cox, pastor of the Bennett and New Center Churches, and president of the Western North Carolina Conference, reports that his churches have gone over the top in the campaign for the college. Brother Cox is to be congratulated. He has shown the way for the rest of us and may we and our church have the interest and the courage to follow. This campaign does not exact large a-

(Continued on page 13.)

FOR THE CHILDREN

Dear Friends:

I am glad you liked my "Nut Conversation"! So very many things can happen in such a short time in our up-set world of today. The Christmas candy to the Soldier Uncle in Hawaii was on its way with the peacans in it. We do not know whether it arrived before the Japanese did, at Hawaii! Anyway the only news we have had is a telegram to Grandpa Allen saying that his Soldier Son was wounded in action on the Sunday that the Japanese attacked Hawaii. Yesterday Malcolm and his parents went down to see Gradpa and try to help cheer him and Grandma up a bit. Malcolm told me that Grandmother was just as cheerful as she could be and he thinks she is "just wonderful"!

It is almost Christmas, isn't it? Are you ready for the coming of the "Christ Child?" Let us always keep Christmas in America. Shall we? This year it may be hard for some to practice the feeling of "Good Will" toward some members of our World Family. Remember that the only cure for hate, which causes war, is Love. Remember that there are Christians in the countries which have attacked our Beloved America, who love us because they are our brothers in Christ. They do not want to kill us. Some of them in our own country have taken their lives rather than to live with the terrible truth that their fatherland, Japan, has declared war upon their new home-land, America. Children are old enough to understand what hate and jealousy can do in a home. Adults realize what it can do in a world. Let us try to understand all peoples and to keep hate and jealousy, greed and self-love, out of our hearts at this Glad Season. Let us love so greatly that there will only be room for kindness in our Christmas living.

Sincerely,

DOROTHY TODD.

THE CHILDREN'S MADONNA.

All the camp children loved Wee-Wee and his mother. They called the baby Wee-Wee because he was so small. They called the mother "Madonna" because she was so kind. "See! She's just like this!" some Italian children had said. Once they had received a picture post card. On it was the sweet-faced Mother with the little Christ Child. After that,

all of the children called her Madonna.

She had two children besides Wee-Wee. They were Joey and Angie. Their parents moved from place to place. They picked fruit and vegetables. Just now they were picking oranges.

Madonna had a lot to do. She, too, had once worked as a picker. Then Wee-Wee came and she had to stay at home. And "home" was a strange, strange place! It was in a camp field with other migrants. It was just large pieces of tent cloth draped over poles. In front was an opening. At one corner was the side door of an old car. It gave the only light inside. In the center was an old iron stove.

Madonna stooped over it, cooking supper. The children's father would soon be home from his orange picking. He would be hungry and tired. So Madonna laid Wee-Wee on a mattress on the ground. It was hard to do the work in this tiny place.

"You youngsters go outside," she said to Joey and Angie. So they went out and sat on the ground. Joey peeled potatoes for his mother. Angie played with a stick she called her doll.

Before long other children gathered around. They felt at home near this tent. Madonna was like a mother to them all. Many of their own mothers worked in the orange groves all day. The children had to look after themselves, and they often turned to Madonna for help. She gave advice. She healed hurts. She settled quarrels. She was never cross or impatient, but she was often terribly tired. Every day she looked after many children besides her own.

One hot day a truck drove into the camp. In it were all the Logan family. There were mother, father, two boys and a girl. Angie and Joey rushed home to their mother. "There ain't no tent for them!" they cried. "And their Ma's sick. Got to go right to the hospital. What'll the kids do?"

"I don't know," answered their mother, busy with the baby. Before long Joey and Angie hurried back. They had the three new children with them. Poor little wanderers! They looked hungry and tired and strange.

Madonna fed them. She tried to make them feel at home. "Where are you kiddies goin' to sleep?" she asked.

"In the truck," they answered. "Pa says that's the only place. He'll

be back with it soon's he takes ma to the hospital. He's got to work in oranges here for two weeks." They looked at Madonna shyly. Plainly they were saying, "Won't you mother us, too?"

The next day was Saturday. Madonna was cooking and fixing up the tent. She stepped outside for a minute. There stood the Logan children with Joey and Angie. With them was a mother dog and two pups!

Madonna laughed; then she sighed. "What next," she said.

Just then a car came along. A pleasant faced young woman got out. She began to laugh. "My sakes!" she said. "Is this all one family?"

"Three of 'em's mine," said Madonna. "Three of 'em's the sick woman's. I'm trying to mother them all. But, three dogs! That's too much!"

"I should say so!" said the woman. "But, cheer up, I've come just in time to help you. Over at our Friendship Center, we're starting classes for all these camp children. I'm rounding up youngsters today, because we begin Monday. May these children come?"

"My! I should say so!" answered Madonna. "Be the best thing in the world for them."

Monday morning Madonna had all five children ready. They were neat as they could be made. A big bus came and took them all off. Madonna picked up Wee-Wee and hurried inside the tent. "Now, young man," she said, "you and I will have a fine rest."—*Grace H. Patton in "Story World."*

ANSWERS TO LAST WEEK'S CROSS WORD PUZZLE.

Across—1. Come; 3. Work; 5. Vie; 7. Sends; 9. Fawn; 11. Step; 13. Re; 14. Or; 15. Meet; 17. Irad; 19. Thank; 21. Ask; 22. Exit; 23. Soar.

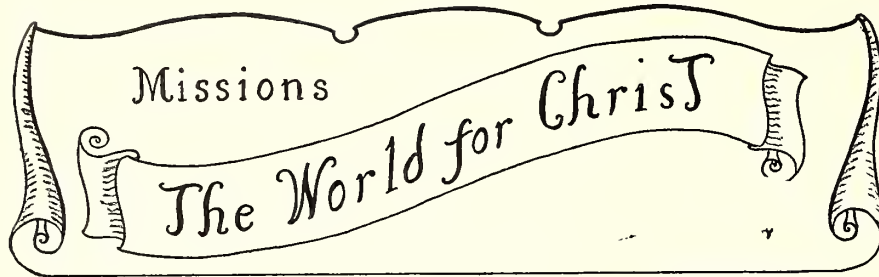
Down—1. Calf; 2. Even; 3. Weds; 4. Keep; 6. In; 7. Sweet; 8. Stork; 10. Are; 12. Era; 15. Mice; 16. That; 17. Inks; 18. Door; 20. As.

OLD STAR.

(Continued from page 3.)

of Christian people everywhere in our Convention. Let us pray that God may materially bless these, His servants; then let us realize that we who work in His Kingdom are but His treasure-bearers: His material blessings are offered to those in need through your hands and mine. "Ordinary food and a modest roof"; God's aging servants deserve no less!

D. J. BOWDEN, *Chaorman,*
Committee on Supercannuation,
N. C. & Va. Conference.



CHRISTMAS IN JAPAN.

By FLOYD L. ROBERTS.

As every one knows our Christmas had had its beginnings in Pagan festival. How fitting it is that in point of time it should coincide with the New Year, the happiest season of the Orient! In Japan all debts must be paid before the old year is out; books are balanced, debtors forgiven, quarrels are patched up before one can truly enter into the joy of the New Year, with its formal calls, its quaint decorations of pine and lobster—symbols of longevity, its toasts to a new start.

But as this country took to itself western modes and ideas, Christmas has made itself felt. What has it added to the general spirit of joy attendant on that time of the year? It is not a mere date in the calendar, inevitable as the solstice; but the birthday of a Person, whom Christian and Buddhist alike are glad to praise. So it was quite necessary that in view of its growing popularity, Christmas should have its legal holiday. This came in 1912, when the death of the Emperor Taisho was announced on December 25. Since that time banks have been closed, industrial "Scrooges" relent, tycoon and office boy, manager and factory girl rest and rejoice on December 25, which more often goes by the name of "Koo-ri-su-ma-su" (pronounced swiftly) than by its legal title "Taisho Tenno Sai." Before the present war Tokyo and several other large cities had "Community Christmas," led by Christians.

Children's books, of which there are an abundance in Japan have been devoted to Christmas stories during the month of December; and even the most secular publishers have not overlooked the significance of the season. Until recently newspapers annually collected funds to make Christmas a joyous time for the poor and unfortunate, and, like the New York papers, printed stories about the "Hundred most needy families."

Even artists catch the spirit of Christmas, and stores have displayed hundreds of pictures of Christmas scenes done by Japanese artists. For

three years in succession, the first prize for sculpture was given by the Imperial Art Academy to a Christian artist. His theme for the third prize was "The Flight into Egypt." In music, artists sing Christmas carols and schools put on plays and special music, including Japanese translations of carols from other languages.

The kindergarten here is like the manger of the tiny Jesus, humble but refulgent, sending out its beams to those far older and wiser than the tots. For months in advance they prepare their Christmas programs of

I HEARD THE BELLS.

I heard the bells on Christmas day
Their old familiar carols play,
And wild and sweet the words repeat
Of peace on earth, good will to men.

I thought how, as the day had come,
The belfries of all Christendom
Had rolled a-long th' unbroken song
Of peace on earth, good will to men.

And in despair I bowed my head;
"There is no peace on earth," I said,
"For hate is strong, and mocks the song
Of peace on earth, good will to men."

Then peal'd the bells more loud and deep:
"God is not dead, nor doth he sleep;
The wrong shall fail, the right prevail,
With peace on earth, good will to men."

—Henry W. Longfellow.



carol and dance, poster, tableau, and creeche. The Sunday School children a little later catch the spirit and work on their Christmas programs of song and story; which in turn ignite the hearts of all the church members, who cannot resist the power of that happy phrase—"Jesus is born this day." It was a Christian church choir that made a series of records of Christmas carols that number each year on the list of best-sellers.

A MESSAGE FROM MISS CREW.

Even though the government of the land in which I served for seventeen years has, according to all our standards, acted dishonorably, even treacherously, I still believe in world brotherhood, and I feel sure that there are many people in Japan who believe as I do.

What a mockery of Christmas, the present state of world affairs is! We Christians realize now that we have failed in the task Christ entrusted to us more than nineteen hundred years ago. It's of no use now to say we can do nothing to help Christ build His Kingdom. If we Christians really believe in the Christ we claim to follow and in His gospel of love and goodwill, we can still win the victory for Him.

Hate belongs to the devil, and whenever a Christian allows hatred to enter his heart, he thereby increases the devil's power in the world that is already too full of his power. On the other hand, every Christian who has love in his heart, even for his enemies, that Christian is strengthening Christ's cause in the world. So, even though we may have to stay the hand of a military power that is bent on world domination, let's try to be as Christian as the Chinese Christians who refuse to allow hate a dwelling place in their hearts. As long as we are on Christ's side, we may know that we'll be victorious, for Love is always victorious.

So, in this Christmas season let us pledge ourselves to the task that seems almost impossible: the task of building a new world where love and trust rule rather than hate, fear, and prejudice. Let us remember that:

"Though the child of Mary
Sent from heaven on high,
In His manger cradle
May no longer lie,
Love is King forever,
Though the proud world scorn;
If ye truly seek Him,
Christ your King is born."

MISSIONARY OFFERINGS.

WEEK ENDING DECEMBER 12, 1941.

Sunday Schools.

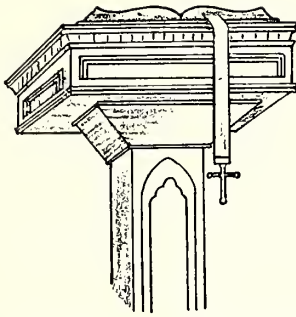
First, Portsmouth, Va.	\$ 7.34
First, Reidsville, N. C.	10.50
Newport, Shenandoah, Va.	3.33
Waverly, Va.	4.00
Liberty, Nathalie, Va.	2.00
Mt. Herman, Garner, N. C.	2.00
Liberty, Vance, Henderson, N. C.	6.29
Bethel, Elkton, Va.	1.00
	<hr/>
	\$ 36.46

Individuals and Churches.

Centerville, Disputanta, Va.	6.00
	<hr/>
Total for the week	\$ 42.46
Previously acknowledged ..	3,898.51
	<hr/>
Total since Sept. 1, 1941 ..	\$3,940.97

We wish for you and your loved ones a most blessed Christmas Season.

Sincerely,
MATTIE COX PARKER,
Secretary.



OUR PREACHER FOR THIS WEEK IS
REV. VOIGT O. TAYLOR
SOUTHERN PINES, N. C.

"THE STARS OF CHRISTMAS."

"The Star of Bethlehem" is a most familiar phrase. It brings to us the wonderful Christmas story. It leads our minds down avenues of beauty and power. It opens our hearts in reverent awe before the glories of God's handiwork.

We might think also of "The Stars of Bethlehem." They herald to the world a New Light of hope and happiness as they tell us of a babe lying in a manger—a Savior, which is Christ the Lord. They awaken a world forgetful of a multitude of heavenly hosts praising God in the highest, and seeking peace, good pleasure among men. Philips Brooks certainly thought of more than one star when he wrote his great hymn

O little town of Bethlehem,
How still we see thee lie!
Above thy deep and dreamless sleep
The silent stars go by . . . "

First—The master mathematicians and students of the physical universe prove many wonderful things. The Hayden Planetarium in New York City has succeeded in faithfully producing the relative positions and movements of the heavenly bodies in Bethlehem when Christ was born.

In the current presentation of "The Christmas Star" at the Planetarium a dramatic change of scene is effected. A change is made in six seconds from the late nineteenth century to the Palestine of 7 B. C. The mechanism is arranged to show the positions of the stars almost 2000 years ago as viewed from Bethlehem, and including a configuration of Jupiter, Saturn and Mars which occurred at that time.

Hence even hard-boiled scientists demonstrate the probable physical basis for the story of the wise men who saw a star in the east and followed it to the manger cradling the Christ-child.

Second—We have a variety of exercises and activities, each of them eloquent as reminders of one night in Bethlehem those years ago. Christmas is rightly a festival. Perhaps it

is overstressed in commercial directions, but yet it remains a drama with an almost incredible and universal appeal. In the "invincible surmise of the human heart" it speaks with enduring power to mankind everywhere. Christmas cards and carols, gifts and good-will, feasting and merriment, all of them, lift high the memory of "the Great Reality" that came at Christmas. Santa Claus and mistletoe, sermon and pageant stress the Love that was born in Bethlehem. They carry us back to Shepherds and Kings reading in the stars their message of wonderment.

Third—There were then as now many stars in the Bethlehem skies. "The silent stars go by" all the time. They go by day and night, seen and unseen. Physically they are the same. Even if one were to explode we could not hear it. But yet the silent stars do go by, pregnant with their message of truth. Since Jesus came they do speak to those who learn of him and learn to trust, obey and love him. Since Jesus they sing his great reality, the Love which came so miraculously

a little baby thing,
that made a woman cry.

In a story seemingly unintelligible and yet somehow the reality that everyone can understand, the stars of Bethlehem do speak to those who have ears to hear, as the rainbow does to those who have eyes to see.

The clouds are filled with colors. How do they speak to us? One long ago saw them, and they spoke to him. Unto Noah God declared his covenant of the rainbow unto every living creature, for perpetual generations: "the waters shall no more become a flood to destroy all flesh." Just so great is our eternal assurance of security in the Father. It is an assurance which comes to us under storm and stress:

Neither shall all flesh be cut off any more by the waters of the flood; neither shall there any more be a flood to destroy the earth . . . and God said unto Noah, This is the token of the covenant . . . between me and all flesh.

Likewise the stars of Christmas spoke to them that had ears to hear. They were silent to the multitude; but some of them beckoned to the wise, wooing them to their greatest quest. That quest ended with a babe in a manger, a babe whose blameless life led him to a Cross on Calvary.

Fourth—Shall the stars of Christmas remain "silent" to us? Shall we be of the multitude who have no room in our hearts, no ears to hear nor eyes to see the answer to our own questing life? Shall the stars of

Christmas and all that goes with them lead us simply to a fan-fare of lovely and loving tokens overshadowed by pretty boomings and pretty decorations, or shall we see and seek the great stars of Bethlehem of which there are at least two: the babe in the manger, and the song of the angels?

The extemporized nativity chamber held the world's most wondrous man. The world's Redeemer had come, a babe, in a manger, in a stable. This Redeemer seeks a hearing today. In today's world with all its wounds his love hounds us to grow wiser and more devout,—more willing to serve "the Lord of lords, and King of kings." He moves on through the ages toward fulfillment and the drawing of all men unto himself—not a thing of the past, a revered memory, but now and here: "Christ, the Savior, is born." He is come! How shall we here?

Another star of Christmas is the Song of the Angels to the Shepherds. "Glory to God in the highest, on earth peace, good will towards men," has yet to be heard by the multitudes of a world which deems glory to man, and declares on earth war, ill will among men. But the song lives on, "the first Gospel message"! It is fraught with promise and hope, and the desire not dims, but rather grows, that it shall be heard! How shall we hear?

Fifth—A great man, Ralph Waldo Emerson, once wrote some lines not suitable for a Christmas Carol of the traditional type, but certainly words that challenge us to a high quest:

'Tis not in the high stars alone
Nor in the cups of budding flowers,
Nor in the red-breast's mellow tone
Nor in the bow that smiles in showers
But in the mud and scum of things
There always, always, something sings!

The song of the mud and the scum of things is not easy to hear or in any way discern. Yet can it not be really, sometimes, a bugle call challenging us to action—howsoever unattractive that action may be? Perhaps, for us, today is such a time. How shall we hear?

Sixth—Shall we take unto ourselves the message told us in "the story of wise men"? Have we ears to hear, and yea to hear even better? Shall we, like them, seek until we find him? Then shall we go fourth not simply to protect him from the jealousy of the Herods of our world, but to serve him all our days? Wither-soever the way leads let us follow him faithfully through storm and stress (whatsoever our days may bring), until the end comes which he came to reveal to us.

Pilgrim Fellowship

"Youth at Work in the Church"

A. LANSON GRANGER, JR., Editor

CHRISTMAS CONCERTO.

Christmas is the perfect concerto. Listen to its movements. The opening strains bring Mary's song as she hummed on the slow and painful trip to Bethlehem . . . it is soon lost in the somber plaint of the bass viols, bespeaking the longing of the Hebrew race. The people had cried, "O Come, Emmanuel," even as they were being mellowed by the suffering in Babylon. A new note accents the theme

with its voice of prophecy. The *Andante* gives way to . . .

The *Adagio*, marked by brilliant passages of joy. The ethereal overtones of the angel hosts singing mightiest "Alleluia's" fades by the broken yet charming lullaby of a lonely shepherd lad as he stood by the manger bed. Again the melody changes and minor chords are heard. The stately adoration hymn of the Magi is mystical and marveling. Yet an-

other theme sweeps by—this time a little *Appassionata* sung by a cherub sweet.

Drums roll. Trumpets call their strident warning. A flash of Herod king's anger is felt. The Holy Family is poised for flight. Swiftly flows the *Adagio Agitato*. Once more is heard Mary's voice as she sings songs of praise for deliverance in the alien land. The woodwinds sigh a phrase of joy and even then prepare for the *Finale*.

Resolving itself to the original theme, the concerto reaches the final *Andante*. Steps are heard anew—feet on the path to the great City. Tunes of festivity float by. Clear and unflinching is the Christ Child's melody as he begins, "I must be about my Father's . . ." The cycle is complete—music and life return to their first set, tempo. The Christmas Concerto is finished.

But not lost. It remains for others to try. As the concerto is a song for one instrument; so the Christmas Concerto is a song for our hearts. Play it upon *your* heart at this Christmas tide.

JUNE JOY HOUSE.

NATIVITY.

*Low lies His head
In cradled hay;
In gold and blue
The heavens sway.*

*A star blooms there.
His eyes awake,
Bloom gorgeous star!
The world's at stake.*

*Low lies His head
Encircled bright,
Ethereal
In golden light.*

*The cattle watch
Adoring, dumb,
He shares the stable
With their young.*

*Accepting Him,
A baby King!
They form a
Gentle, loving ring.*

*And then before the Wise Men come
Mary bows her head,
She kneels upon the earthen floor
Beside His manger bed.*

*This is her time to worship Him.
The silenee grows intense
As on her lifted face there shines
Golden radiance.*

*I love the bursting star up there,
His simple swaddling sheet,
Mary, Wise Men, incense, myrrh,
His narrow baby feet!*

—Verna Saunders.



WHEN CHRIST IS BORN.

It may not matter much that Christ was born
Beneath a star in far-off Palestine;
For scoffers often see our careless scorn
For His high words about the Bread and Wine.
Self-love still shuts the Inn. We have no room
For Him who would abide with us today.
Refusing love, we fill the world with gloom:
The prophet still must cry, "Prepare the way!"

Christ cannot cross the pathless desert sands
To dwell within our soul. We shall recapture
The Yuletide glory when with bleeding hands
We clear the way and build His path of rapture.
For Christmas comes when Christ is born again
Within the loving hearts of humble men.

—C. Rexford Raymond.

Sunday School Lesson

By REV. H. S. HARDCASTLE, D. D.

THE COMING OF GOD'S SON

LESSON XII.—DECEMBER 21, 1941.

GOLDEN TEXT: "The Father hath sent the Son to be the Saviour of the world."—I John 4:14.

PRINTED TEXT: Isaiah 9:6-7; John 1:1-18; I John 4:9-14.

"It Is a Son."

How often the doctor or the nurse says, "It is a boy (—a girl)." And whether it is a boy or a girl, the father and mother rejoice with a deep and inexpressible joy, because "unto them a child is born." Now it was this message which the prophet long before the time brought to his people. It is beside the point to argue whether this prophecy found its literal fulfillment in Christ. Christ was the fulfillment of these words in an even fuller way. It was good news then—and today, that "unto us a child is born, unto us a son is given"; for that child was the Son of God, the Saviour of the world, the Christ.

His Government.

"And the government shall be upon his shoulders . . . and of the increase of his government and of peace there shall be no end . . . even forever." Here is the prophetic announcement that the moral government of the universe was to be on his shoulders, that the power and influence of his government should increasingly wax, and not wane, that increasingly his government would bring peace, its basis was to be justice and righteousness.

In spite of appearances to the contrary, we can depend upon the fact that the universe is governed by moral principles, and that increasingly the kingdoms of the world shall become the Kingdom of our Lord and His Christ. Let no one become discouraged over the seeming ascendency of evil. God has not abdicated.

His Character or Name.

"His name shall be called Wonderful Counsellor, Mighty God, Everlasting Father, Prince of Peace." In Him there is wisdom and guidance, there is power with love, and love with power. There is concern and compassion. There is power to see it through. He knows, He can, He cares, He will.

His Coming.

"And the Word became flesh and dwelt among us." What St. John is trying to make clear is the fact that

before and behind the earthly Jesus; there was the eternal Christ, the Word or Thought of God, the Spirit of God. Christmas has such significance because it is the anniversary of the fact that the Eternal and Invisible God took upon himself the likeness and flesh of man and came down to dwell among men. Christmas celebrates the mystery of the Life and Love of God made known in Jesus the Christ, and living and manifesting itself to man.

CAN THIS BE CHRISTMAS DAY?

A child stood in the market-place,
Privation marked his wan white face,
His lips were blue, his listless eyes
Were like the gray of winter skies.

Can this be Christmas day?

A rich man sat in cushioned ease.
Thought he, "I have whate'er I please;
Food, clothes, are mine, no wants annoy.
My wealth can buy what men enjoy."

Can this be Christmas day?

The rich man left his house of stone
And saw the needy child alone;
Gave of himself, gave of his store,
Found peace he had not known before.

Yes! This is Christmas day!

—Alfred Grant Walton.

His Glory.

"And we beheld his glory, the glory as of the only begotten from the Father, full of grace and truth." Thus did John who knew Jesus intimately in the flesh write about him. There was a graciousness and a grace about him, an utter sincerity and absolute reality about him that begot admiration and commended obedience. As another of the Master's apostles later wrote, he "beheld the glory of God in the face of Jesus Christ."

The Unspeakable Gift.

"Herein is love, not that we loved him, but that he loved us, and sent his Son to be a propitiation for our sins." How much poorer life would have been if Jesus had not come. How inadequate would be the meaning of the love of God, if we had not seen that love expressed in Jesus Christ. At this Christmas time when we are thinking of gifts—from us to others, and from others to us—let us not forget to give thanks for God's unspeakable gift, the gift of His Son, the gift of His Love.

A PERSONAL WORD: There will be no Notes on next week's Sunday School Lesson—I take a Christmas vacation. I

take this means, therefore, of expressing my appreciation for the words of appreciation and encouragement that have come to me from time to time, and also of extending to the readers my Best Wishes for a Joyous Christmas.—H. S. H.

"THERE IS ROOM IN MY HEART FOR THEE."

CHRISTIAN ENDEAVOR TOPIC FOR DECEMBER 21, 1941.

SCRIPTURE: Luke 2:1-19; Eph. 3:17.

Daily Readings—

Monday—Prediction of His Blessings.—Ps. 72:1-7.

Tuesday—Mission of God's Servant.—Isa. 42:1-7.

Wednesday—Prophecy of Coming Fulfilled.—Matt. 4:13-17.

Thursday—Reception and Lamentation.—Luke 19:35-44.

Friday—Entrance into Heart and Home.—Acts 16:25-34.

Saturday—Christ Creates Newness of Nature.—I Cor. 5:16, 17.

In a picture of Jesus' boyhood home, the artist shows Him running to His mother with outstretched arms, so that His shadow, the shadow of a cross, falls on the ground before Him. Thus, in infancy and boyhood, there were many a premonition of tragedy. Nothing about Jesus' early life was so full of foreboding as the fact that He first saw the light of day, not in a wayside inn to which Joseph and Mary, already in her anguish, had turned for shelter, but in a nearby cattle stall. Luke has this to say about it: "There was no room for them in the inn." Today, from pre-occupied lives and embittered human relationships, comes the same message, "No room!"

The nativity scene may be used as a center for the worship service. Candles on either side of the scene will add beauty. A violinist or a victrola hidden from sight may play Christmas carols as the people enter. An unannounced voice may read the Christmas story, perhaps from the back of the room. The groups may sing "Silent Night," or just hum the melody. This may be followed by "Joy to the World."

Use lights in the room for the discussion, then turn them out, using candles for a brief period of carol singing. Gather around the lighted nativity scene and close with prayer.

For Discussion—

1. The usual celebration of Christmas is an excellent example of the way Jesus is crowded out.

2. Even with good intention, we innocently magnify those elements which are non-Christian at the expense of the Christian—Santa Claus, hanging up stockings, etc.

3. How can Christmas be observed with any Christian in a world at war?

S. E. M.



BY CHAPLAIN

H. E. ROUNTREE

MONDAY.

CHRISTMAS FOR GOD.

"They presented unto him gifts: gold, frankincense, and myrrh."—Matt. 2:11.

Read Mark 12:41-44.

Religion is the backbone of good character, of the good life and of good government, and we should do everything possible to promote it, that by goodness the evil world might be overcome.

Christmas is the season for our seeing clear through on this and not forget our obligation to God. To spend fifty dollars on presents for relatives and friends and put ten cents in the collection plate to support Christianity reveals grievous misunderstanding of values, possibilities for good and our personal responsibilities. This week calls us to give of ourselves as the widow gave of her two mites, and in it gave more than the others who gave of their abundance.

Prayer—Dear Father, grant unto us the intelligence to grasp the high meaning of Christmas, and forbid that the whirl and business of the season should dim our vision. *Amen.*

TUESDAY.

A DAY OF RECALL.

"The gift of God is eternal life through Jesus Christ."—Rom. 6:23.

"Thanks be to God for his unspeakable gift."—II Cor. 9:15.

Everybody is busy to-day rushing about getting ready for the one day in which they will give gifts to those whom they love. Christmas should mean more than that. The greatest gift that was given to the world was the Lord Jesus Himself. That precious gift was to you and me. Thus as we celebrate His birth and recall the many blessings that have been ours since we let Him into our hearts, let us not forget in our rush to prepare to make it a day of thanksgiving

and dedication, for the sending of Jesus into the world as our Savior.

Prayer—Our Father, whether we know it or not, we are the happiest people in the world because Jesus came. Grant that Thy people may all say "This is my life and I will walk therein. *Amen.*"

WEDNESDAY.

THE GREAT FELLOWSHIP.

"We have fellowship one with another."—I John 1:7.

The very things we do on Christmas even in the final preparations for to-morrow spell "fellowship" one with another. Cards of remembrance are pouring in. Presents and good wishes by the thousands are being interchanged. Lives touch lives who never touch at any other time. Casual associations warm into precious memories. If we could but add to all this a prayer for each whom we may be pleased to remember it would make for life's "otherness."

In these times when there are so many in war-torn lands who have nothing but their own hearts with which to celebrate Christmas, if we could enlarge our lives in prayer for them, that would be fellowship that might reach.

O Lord of Hosts, enable us to do this, and to love folks constantly for His sake. *Amen.*

MERRY CHRISTMAS

"And shall call his name Jesus."

Read Luke 1:26-38.

This is Christmas, the gladdest day of all the year, the climax of preparation and expectation. All the preparations for the day intertwine with the happiness of little children, to make this the day of days. Santa Claus? If there were no Santa Claus, the perpetuation of that gift is worth it all. Let every one definitely and with preparation find sometime in the

holidaykeeping for meditation and the setting forth of the Christ in his heart and the hearts of his fellow-man.

A world without Christ is hard and unearring, but in Christ finds satisfaction, harmony, contentment, and hope. Let this day manifest in us the same devotion, understanding and love, by which the world may be brought nearer to Him.

Prayer—Although we have not rich gifts to offer Thee, Our Father, help us to give of that which we have, of ourselves and of that which Thou desirest, even our heart's love. *Amen.*

FRIDAY.

OF THE THINGS THAT ARE PAST

"Remember Jesus Christ."—II Timothy 2:8.

Read II Timothy 2:1-15.

Oft across the crowded years come reminders of great days and experiences. We all have them. As a bane or blessing, to sadden or to cheer, it always comes back. That makes it all the more important to consider the past while it is still the present. To-day is bound up with yesterday and it is also the rounding out of the perfect man in us. It is all a mystery but a mystery which by faith we may understand; at least, it holds out to us our only hope.

Prayer—O our Father, teach us to number our days that our yesterday may be the strength of our today and our tomorrow. *Amen.*

SATURDAY.

OUR MAIN MEMORY.

"No more a servant, but a son."—Gal. 4:7.

Read Gal. 4:1-12.

If only the spirit of Christmas would last Throughout the whole of the year, What a glorious world it would be for all In this happy atmosphere;

(Continued on next page.)

THE CAMPAIGN BEGINS.

(Continued from page 6.)

mounts from anyone but does give every individual an opportunity to do his share that the necessary amount may be raised.

Rev. Jesse H. Dollar, pastor of the Newport News Christian Church, reports that more than \$1,200 has been raised in cash and pledges on his church's quota of \$1,400. In reporting the amount raised, Mr. Dollar stated "Newport News will go over the top before December passes." This is a fine record. In fact Newport News Church has made a fine record along all lines during the past years. The members of the church are proud of their pastor and their pastor and his wife are devoted to the church.

Mr. J. L. Crumpton of Durham, North Carolina, a member of the general Committee for that immediate section is \$5,000. This is a good start and there is no question but that Mr. Crumpton will succeed in raising his entire quota of \$5,000.

Mrs. W. V. Leathers of Suffolk, Virginia, reports \$1,200 raised on her quota of \$5,000.00. This is fine. With Mrs. Leathers' energy and influence, she will, in all probability, reach her goal. She and Miss Susie Holland have Suffolk. Suffolk always does its share, and all are convinced that that great church and the friends of the college in that city will raise their full quota this time.

Mr. Cyrus Shoffner, General Committeeman for the Western North Carolina Conference, reports that his organization for the entire conference is complete and has filed with the central office at the college a list of the local committees working for the conference and associated with different churches within the conference. The Western Carolina Conference is complete in its organization. The ministers are enthusiastic and cooperative and I think that they will raise their quota.

Other members of the General Committee located in different sections of the church are either busy or are getting busy. The organization is beginning to function. There is more interest and more enthusiasm in this campaign than there has been in any previous effort in the interest of Elon College. With the organization that we have and the interest that is being demonstrated, we should have no serious difficulty in reaching the goal set on or before the final date—the goal is \$105,000—the date is July 1, 1942.

L. E. SMITH.

FLORIDA ASSOCIATIONS.

(Continued from page 3.)

were the addresses of Rev. Rowland M. Cross, one of our American Board missionaries in China. It is rare that one hears so vital and informing and inspiring missionary messages. One felt tremendous impact of the Christian gospel upon the leadership and life of China. He stated that over fifty per cent of those in the Chinese Who's Who were graduates of Protestant Christian schools and colleges. His anecdotes of the heroic experiences of both missionary and Chinese Christians gave us the feeling of the vitality of the religion lived by the missionary and his converts. Mr. Cross spoke in a number of our Florida Churches while on this trip and made a deep impression upon all.

The Southeast Association met with the Miami Beach Church, and every church in the Association was represented, which is a record. Dr. Cross there also made two addresses with the same effect. Rev. Kenneth Clinton, the new pastor at West Palm Beach, conducted the devotional services. The communion service was conducted by Dr. Elisha A. King. As at the Sanford meeting, there were separate meetings for the women and the men, discussing their respective interests.

A special feature of this meeting was a reception and dinner at the Coral Gables Church for their new pastor and his wife, Rev. and Mrs. Carl Stackman. In the evening there was a service of recognition. In this service Dr. King preached the sermon. Other parts were taken by Dr. J. D. Kuykendall, Rev. George Penn, Rev. Loring B. Chase, Rev. Edwin C. Gillette, Dr. Wm. T. Scott and Dr. R. Wiley Scott.

One came away from these association meetings with a feeling of the fine fellowship of our churches, the serious purpose inspiring all, and the vital activities of the churches, and also deeply appreciative of the leadership of our Superintendent. Dr. Scott was present at these meetings in spite of the fact that he is co-opted member of the Executive Committee of the General Council, representing the Southeast. This Executive Committee and other Boards were meeting in New York at this time, but he felt that he should be with the associations. We are honored to have him serving in this capacity with the Executive Committee of the General Council.

The officers elected for the Southeast Coast Association were: Dr. R. Wiley Scott, moderator; Rev. Harley

R. Core, registrar; Mr. Howard Andersen, State Conference Director.

For the East Coast Association, the officers elected were: Rev. Everett Leshner, moderator; Rev. A. A. Trembert, director.

For the West Central Association, the officers elected were: Dr. Roy B. Guild, moderator; Dr. Victor B. Chicoine, State Conference Director.

For the Joint Association, the officers elected were: Rev. A. C. Elliott, moderator; Dr. Edwin C. Gillette, registrar; Rev. F. H. Andrus, preacher; Mr. Henry Witte, co-moderator.

E. C. GILLETTE.

THE QUIET HOUR.

(Continued from preceding page.)

With every one planning how they could help

To lighten another's load,
Unselfish giving the best they have
No matter how steep the road.

If only the spirit of Christmas would last,
How different the days would seem
With friction and jealousy cast aside,
And peace the principal theme.
But strangely enough when the tree is bare,
The ornaments packed away,
The spirit of Christmas is lost until
Another Christmas day.—Selected.

Prayer—Our Father, enable us to remember that we are Thy children, and peace is our motto. *Amen.*

SUNDAY.

Nations are at war with one another. They are putting their own selfish interests in front of everything else. They seem to have forgotten the teachings of Christ and think of themselves. How we need the help of Almighty God to live in such a world! The Sabbath, the Church and its teachings will bring us closer to that need.

CHRISTMAS GREETINGS.

This has been a good year for our Southern Convention churches. Now comes Christmas, the Birthday of our Christ. Surely it will be a happy time for all of us, for we love our Master and His friends everywhere.

The angel songs may be drowned by the noises of war unless we all join heartily in the singing. Don't let war black-out Christmas! There is hate in that darkness, but there is joy in the soft glow about a manger cradle.

At Christmas we will join in spirit with those around the world who love and seek to make known the Prince of Peace. It is a fellowship that is divine, and must not be broken.

May His peace be yours.

F. C. LESTER.

The Orphanage
CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

As there will be no issue of THE CHRISTIAN SUN Christmas week, this will be my last letter until January 1, 1942. In that letter we will let you know whether or not we reached our goal for 1941.

Our financial report this week carries us up to \$20,200.51. We have from now till December 31, 1941, to reach it. We want to ask every church and Sunday school that has money on hand for the orphanage to please mail us a check for it so that it will reach us by Friday, December 26, as that is the day we should make out our final report. We might need the amount you have in your treasury to put us across the goal line. But if you cannot get it to us by that time, we will appreciate it any time you send it in.

This is our last appeal for the Thanksgiving offering this year. Do your best to help us across the goal line and we will be happy.

In conclusion, we want to thank you for the keen interest you have taken in the work here in behalf of these little children during the year. You have been kind, and both management and the children appreciate it.

The Superintendent, the matrons and all of the children wish for each and every one of you a happy Christmas filled with many blessings.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR DECEMBER 18, 1941.

Amount brought forward \$19,149.61

Sunday School Monthly Offerings.

Eastern N. C. Conference:
Mt. Herman\$ 6.00
Liberty (Vance) 83.75

39.75

N. C. & Va. Conference:
Happy Home\$ 5.80
Ingram 5.81
Lebanon96
Durham 15.40

27.97

Western N. C. Conference:
Pleasant Union 3.07
Smithwood 4.09
Pleasant Cross 10.04
Bennett 8.83

26.03

Eastern Va. Conference:
Oak Grove\$ 1.37
Berea (Nansemond) 6.00
Waverly 4.50

11.87

Valley Va. Central Conference:
Concord\$.54
Bethlehem, Harvest Sale . 14.22
Regular Offering 2.71
Timber Ridge 1.77

19.24

Thanksgiving Offerings.

Eastern N. C. Conference:
Henderson\$ 30.60
Mt. Hermon 11.00
Catawba Springs 23.26
Bethel 15.21
Raleigh, United 27.50

107.57

N. C. & Va. Conference:
Tryon, Erskine Memorial.\$ 30.00
Greensboro, First, Row-
land Bible Class 20.00
Graham, Prov.-Memorial . 17.13
Liberty 12.07
Union Ridge S. S. 23.80
Mrs. F. K. Dameron .. 5.00

108.00

Western N. C. Conference:
Seagrove\$ 20.00
Ramsaur 56.36
Pleasant Hill 15.35
Needham's Grove 7.82

Eastern Va. Conference:
Ivor\$ 11.15
Centerville 4.00
Rosemont 225.57
Suffolk 187.93
Barton's Grove 5.00
Spring Hill 6.28

439.93

Va. Valley Central Conference:
Bethlehem\$ 6.41
Leaksville 21.25

27.66

Alabama Conference:
Lowell\$ 10.00
Roanoke 2.68
Langdale 20.00
Pisgah 5.67

38.35

Individual Thanksgiving Offerings.

H. C. Simpson\$ 5.00 ..
Miss Edith V. Bryant .. 5.00

10.00

Christmas Offerings.

Oakland, Ladies Aid 10.00

Special Offerings.

Mr. Fespermon\$ 5.00
Mr. Breedlove 10.00
W. L. Johnson 10.00
Mr. & Mrs. H. Barney .. 10.00

35.00

Total for week \$ 1,050.90

Grand total \$20,200.51

IT WAS A PLEASURE TO HAVE THE CONFERENCE.

Happy Home Church was highly honored by the North Carolina and Virginia Conference as it met at the church, November 11-13, 1941. It had been a long time since the Conference had convened at this rural church. By the coming of the Conference, the local church was enabled to see more of the Congregational Christian denomination than many of them had ever seen. They felt the strong tie of friendship and fellowship, one of the great characteristics of the denomination.

Their horizon was lifted to wider views. Many of the local people have received such lovely letters from those delegates entertained in their homes. One lady reports a lovely gift from the delegates sent to her home. For

all of these things the Happy Home Church is thankful. Everywhere one goes in the church and among the people of the community, some good thing is said about the Conference. The session of the Conference at Happy Home was a great time for all of us. We thank you for coming.

Some interesting situations arose out of the Conference gathering. The church had Mr. G. D. Ellington, one of the local members, to make all of the coffee for the lunch hour. He reports that nearly every one drank his coffee, and most people drank three to four cups per person. The coffee must have been good. Mr. Ellington would rather be relieved of the job next time because it really was a job to make 18 to 20 gallons of coffee a day, especially for a man.

Some delegate or visitor left his hat and another left her umbrella. We would be glad to return them if notified. Quite a few of the visitors and delegates asked about the large picture, hanging just back of the choir. A brother of Mrs. A. J. Powell, Ruffin, N. C., R. 2, painted the picture and their family presented it to the church.

The Andes-Dollar feud was not really a feud. We just like to have lots of fun. Mr. Dollar is doing splendid work among his churches and has a very lovely parsonage. You ought to see it. It was good to have a Presbyterian, Mr. A. Clay Murray, at the Conference. He came with Mr. Dollar.

We are sorry all of the visitors and delegates didn't stay for the entire session of Conference. A free lunch was served the last day.

The Conference missed the young people this time. The group from Lynchburg, however, was a fine one. Some of the boys from the local church became quite interested in the opposite sex from Lynchburg.

President Lightbourne proved his leadership as he brought the Conference to a very successful close—and on time. The efficient secretary, Dr. S. C. Harrell, surely knew his task. The *Durham Sun*, December 8, announced that Dr. Harrell had just been elected to the presidency of the Durham Ministerial Association. We also congratulate him on this achievement.

Hope none of you got lost in going to and from the Conference. We would like for you to come back again. Sunday school and preaching services are held each Sunday. It was a pleasure to have the Conference and it will be another pleasure to have you return and visit us again.

W. J. ANDES, *Pastor.*

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational and Christian Churches.

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A POUNDING.

About eight o'clock Thursday evening, December 11, we heard footsteps coming up our front steps and on opening the door we were greeted by a large group of men and women from Bethlehem Church bearing packages, and after a brief and informal reception by the minister and his family, the ladies proceeded to the kitchen and prepared hot chocolate, which they served with cookies they had brought along. This was greatly enjoyed, by all. Then the men went back to their cars and brought in a great supply of the things that a minister's family mostly needs after moving more than two hundred miles to a new place.

We take this method to thank them again and to let others know what a joy comes to our hearts because of such a pleasant surprise.

Mrs. Veazey and Martha join with me in praying God's richest blessings upon all who had part in bringing such joy to our hearts, and that we may prove ourselves worthy of such kindness.

G. H. VEAZEY,
New Market, Va.

THE CHRISTIAN SUN

VOLUNTARY MILITARY TRAINING AT ELON COLLEGE.

Our country is at war. We did not and do not want war. We are opposed to war in any form, but when war is made upon us, we have no choice. We are compelled to defend ourselves and to see that the offenders are punished.

The government is calling for universal registration and a total effort for defense. Elon College offers itself and its facilities for national defense in this campaign. At a special call meeting of all male students, the students voted unanimously to form a voluntary training unit on the campus to be fashioned after the R. O. T. C. units already in operation on many college campuses in

this state. This movement is purely voluntary without government sanction or suggestion. Our students want to make their contribution to national defense and want to be ready to make that contribution.

The administration at the college is anxious to lead in this undertaking and to be of whatever service it can.

There will be daily instructions and drills at least three days a week. Membership in this voluntary organization is open to all who may wish to participate. The organization will begin to function on January 5, the day that school opens after the holidays.

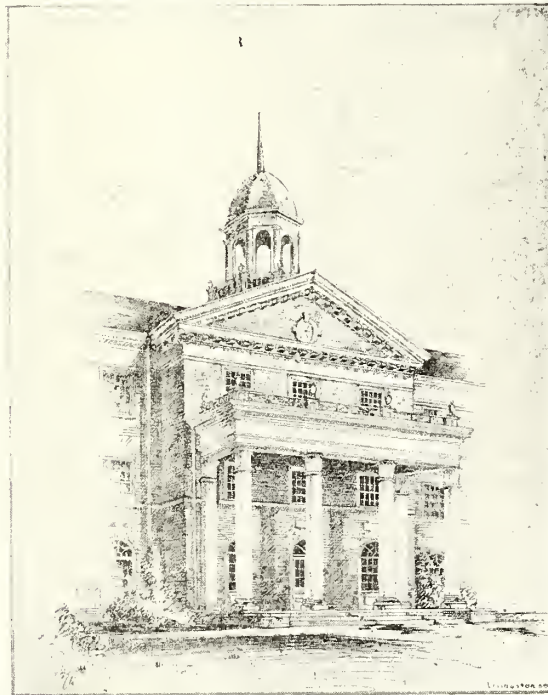
L. E. SMITH, *President.*

Merry Christmas to all.

ELON COLLEGE

Founded by the Christian Church in 1889

A CO-EDUCATIONAL INSTITUTION OF HIGHER
LEARNING OF THE CONGREGATIONAL
CHRISTIAN CHURCH



ENTRANCE TO ADMINISTRATION BUILDING

Elon College is located in the piedmont section of North Carolina. The climate is invigorating and healthful. The natural beauty of the campus is enhanced by careful landscaping.

The definite religious atmosphere of the College and its modern equipment provide the very best facilities available for the training for religious leadership.

The rates are most reasonable.

LEON EDGAR SMITH, *President*

Elon College

North Carolina

A Meditation for Christmas Day

"Glory to God in the highest, and on earth peace, good will toward men."—Luke 2: 14.

Christmas! The bells of all Christendom ring out this morning as the worshippers of the Holy Infant foregather.

O come let us adore Him,
O come let us adore Him,
O come let us adore Him,
Christ the Lord!

The air is full of carol music, blessing the children with love and the aged with peace. The earth is filled with children and parents! This is the most sacred relationship in life. In it is the deepest truth about us, and all the rest is lies. The most real part about it is not that which we give over to the Caesars and their tyrant-states, but that which we give in love as children and parents give.

The Babe is to be born again to show us what God is like, "the Everlasting Father." A modern writer has a profound insight when he said that He comes also to teach us all how to think and love and act like fathers.

He Who is our Friend and Elder Brother is also our tender Father. "How oft," He cries out when we are rebellious against His way of love, "would I have gathered thy children together, as a hen gathereth her chickens under her wing!" In the mighty compassion of His Father-heart He pleads with us, "Little children, love one another."

And He wants us for the life of beautiful generosity of mind and heart and soul. We never needed such a spirit more than on this Christmas Day! These distraut millions in all the troubled lands, full of hungers and fears and in terror yielding to the dictates of the tyrants. They are not what their badges mark them, they are "children of the Heavenly King" Who will not rest until they return to Him in love.

The Father-heart of the Christ is urging us through all this Christmas beauty, to "love your enemies," to try generously to understand their faults rather than condemn them, to show a love that is stronger than resentment, and to forgive even as He forgave.

It is not with mockery that we read again the angel's salutation, despite the marching of the millions. Nor is it to relieve the world-tragedy with a sentiment unworkable though sublime. The time for Christmas to cry peace is when there is no peace. The season for heroic loving is when the nations are rife with hatred and death.

Those who plead for peace only in the exhaustion period following warfare are far from the courage of the Prince of Peace. And if we would follow Him we must be men of peace whatever befall, knowing that the love of God will eventually triumph over the hatreds of men. O, Hope imperishable! What hope is in us without Thee! Bleak indeed the prospect if we could find in all the universe no more than the wisdom of men.—George M. Gibson in "Council Church Calendar."





