

# The Sabbath Recorder

Vol. 124

JANUARY 3, 1938

No. 1

There are six things which the Lord hateth;  
Yea seven which are an abomination unto him:  
Haughty eyes, a lying tongue, and hands that  
shed innocent blood;  
A heart that deviseth wicked purposes,  
Feet that are swift in running to mischief,  
A false witness that uttereth lies,  
And he that soweth discord among brethren.

Proverbs 6: 16-19.

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# The Sabbath Recorder

(Established in 1844)

A SEVENTH DAY BAPTIST WEEKLY

Published by the

American Sabbath Tract Society, Plainfield, N. J.

Vol. 124, No. 1

Whole No. 4,753

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Entered as second-class matter at Plainfield, N. J.

## Terms of Subscription

Per Year ..... \$2.50  
Six Months ..... 1.25

Papers to foreign countries including Canada, will be charged 50 cents additional, on account of postage.

All communications, whether on business or for publication, should be addressed to the Sabbath Recorder, Plainfield, N. J.

Subscriptions will be discontinued at date of expiration when so requested.

All subscriptions will be discontinued one year after date to which payment is made unless expressly renewed.

"Only the Well may every Seventh Greater Christ" Day Baptist preacher make "Only the Greater Christ" the fundamental theme of his life and pulpit work. The world is still hungry, and wasted lives are still thirsty for that which only the "Greater Christ" can supply. It is said that Charles E. Jefferson throughout his nearly thirty-two years' pastorate of Broadway Tabernacle was constantly exalting the Christ, the personal Savior. At the opening of the church year in the fall, we read, that Doctor Jefferson always preached his first sermon from the text, "Other foundation can no man lay than that which is laid, which is Jesus Christ." We are also told he never preached the same sermon over again. We are quoting here from one of his later year sermons on this theme:

If the present pastor of the tabernacle were asked to name one thing which, above everything else, accounts for the abiding vitality and strength of the tabernacle, he would say it is the continuous proclamation of Jesus Christ as the Son of God. The lesser Christ is not enough

for Broadway. Only the greater Christ is sufficient.

There is a theory that Jesus of Nazareth was only an extraordinary man, a Palestinian Socrates, a Galilean Francis of Assisi, a first century ethical teacher, a Jewish prophet, a lofty spiritual genius, the founder of a new religion to be ranked among the other religions of the world.

In the tabernacle pulpit Jesus is the way, the truth, the life. He is the door. He is the bread of life, and the water of life. He is the vine. He is the morning star. He is the light of the world. He is the alpha and the omega. He is the resurrection. He is the eternal word. He is God manifest in the flesh. He is the image of the invisible God, the effulgence of God's glory, and the very image of his substance. He is the foundation of the Church, and the head of it.

In thirty years many old things have passed away and many new things have crowded in. But the human heart on Broadway today is just what it was thirty years ago. And today, as of old, Christ is the one and only sufficient Savior. In 1929, he meets the needs of Broadway as fully as he met them in 1898. Not a few brilliant New Yorkers have ignored the Man of Galilee; and others have noticed him only to take away his crown. But at the corner of Fifty-sixth Street through all the thirty years the congregation has been singing with unabated enthusiasm:

"Jesus, Lover of my soul,  
Let me to thy bosom fly."

and

"In the cross of Christ I glory,  
Towering o'er the wrecks of time."

Today, as thirty years ago, the minister of the tabernacle takes delight in proclaiming the unsearchable riches of Christ who is the same yesterday, today, and forever.

**What Is Needed** We are hearing a good deal about "What this country needs," or "What the world needs." We live in a world of many people and of many minds. Some say our greatest need is this; others say it is that. Shortly before his death, Edison, the great inventor, said, "This country has gone already too far technologically. Our next job is to catch up spiritually." On all sides it is being said by statesmen, business men, educators, and scientists, "What this world needs is a revival of religion and loyalty to its institutions."

"I can't stand it," said one man to another, "to go to church and see people who dodge their bills." But his auditor replied, "Probably you don't go to lodge or the movie for the same reason. I consider the church to be a training school for character rather than a domicile for professed saints. Although by some standard every man has his faults, gen-

erally speaking there are two classes of people: those whom Christ particularly needs to keep his church going, and those who need the church. Most of us are in both classes."

It is most encouraging to read in some of our current magazines of the regard men in business and worldly affairs have for the church. The *Christian Herald's* Christmas number carries the testimony of one such. He says he still goes to church because he wants to. He finds himself doing something there which still appeals to his integrity, and finds that something is done there for him which is of value. Placing his reasons for church attendance categorically they read:

1. Because I believe in God.
2. Because the church provides a place for the worship of God.
3. Because a church cements a family together.
4. Because church going ranks among the best of habits.
5. Because I work hard all the week.
6. Because I like to be advised about needy causes.
7. Because it is the only place where the Bible is publicly read.

There may be much in the church that ought not to be there. Its sins of omission may be many, and it may not be altogether successful in integrating its spiritual power with practical life; but it is the best force we have for building spiritual power and loyalties.

Someone has pointed out that the fruit of a tree is not judged by the wormy apple on one of its boughs.

The year before us will be rich with opportunity for Christian men and women to encourage the use of the means of grace by their own loyalties to the church and to Jesus our Lord in whom the hope of civilization and of salvation for the whole world exists.

**As Ye Would** The philosophy of self interest is largely having its way, but the Golden Rule of Christ is just as meaningful and potent as ever, and must win out. We are told it is visionary and impractical—but, like gravity, it works just the same. Modern life can furnish not a few examples even in high places.

A few years ago—as the incident is recalled—one of New York City's banks had suffered heavy withdrawals, and a rumored rush was about to occur—a "run" that would

mean financial disaster. A prominent financier called the heads of several banks together and laid the case before them and suggested they all contribute of reserves to tide over the threatened institution. The next morning the multitude of depositors lined up before the bank were surprised to see five or six great trucks backed up to the bank's doors, unloading bag after bag of currency and gold. Suddenly the people discovered they did not want their money; if they could have it, of course not. And the threatened bank was saved. The Golden Rule in finance. It worked beautifully. Why not?

One of our most famous Presidents one time paused—when a young reporter's camera jammed—until he could adjust the shutter and save himself from the possible loss of position. The great men of our time, more than we think, remember to do "as ye would."

A recent paper tells of one of the great captains of industry coming to the rescue of a boyhood friend, who as a bank president was charged with embezzlement. All appointments were canceled and the great man hurried to help his old friend. On the witness stand he declared his belief in his friend's innocence and offered, "If you will turn him loose, I will see that no depositor loses a cent." Doubtless there occur every day in business and elsewhere practical experiences of the rule's workability.

A newspaper commentator says, "Hard-boiledness is disappearing because it doesn't pay and isn't human. We are waking up to the fact that 'Do unto others as you would have others do unto you' is about the most practicable working formula there is." Have you tried it lately? Why not?

**Stewardship Responsibilities** "Moreover, it is required in stewards that a man be found faithful." It is well for Christians as well as business men and leaders of financial concerns to take account of their stewardship and realize anew and perhaps with a quickened sense its grave responsibilities.

The world is confronted with situations on every hand to tax the faith and patience and best judgment of Christian statesmen. We believe "the basic problem of our civilization is moral and spiritual rather than economic, social, or political. Until the age long sins of covetousness, greed, and selfishness can be controlled, there will be no permanent satisfactory solution of our national and inter-

national problems." The major agencies and channels by which the materialism of our day may be overcome are the churches and other religious, educational, character-building and welfare organizations. But the meagerness with which they are being supported should give Christians pause, and challenge them to review their responsibility of stewardship.

Recent surveys have shown that these agencies, always inadequately supported, have suffered tragic reductions of income during the depression and are still grievously suffering because their receipts have been far from commensurate with that which business has enjoyed since 1933. Gifts for the support of churches are now much less than they were fourteen years ago, and benevolences in many instances are less than last year. Statistics compiled by people interested in kingdom work show that although there was an increase of more than 61 per cent in our national income for 1936 over that of 1932, and a cumulative increase of \$48,718,000,000 since 1932, the American public has actually decreased its gifts since 1932 for support of churches by 30 per cent, general benevolences 29 per cent, Community Chest 24 per cent, and colleges 18 per cent. At the same time expenditures for jewelry, army and navy, theaters, cigarettes, automobiles, whiskey, radio, and beer have soared to increases varying from 25 per cent to 31 per cent (National Stewardship Campaign).

It is true that in emergency times the government has taken over a large measure of responsibility for social security and charity; but the benevolence of the State can never take the place of our faith in the fatherhood of God and the brotherhood of man. Our people should, therefore, support our churches and their work, our many institutions, our religious and charitable agencies, by direct giving. Not to do so would be a terrible calamity. Many ways of raising money, instead of giving it, for good causes are questionable and deplorable. They are in direct opposition to the spirit and ethics of stewardship. Many of these money raising schemes are full of great peril to individual and national character.

All of this concerns and is of our whole national situation. But Seventh Day Baptists and Seventh Day Baptist churches are a small cross section of the national and religious situation. Our hard times, prosperity, income, and expenditures are as truly represented in

figures given as any other individuals and groups. We too have responsibilities of stewardship. It is well for us to consider our stewardship gravely and sincerely.

Our own Stewardship Committee is actively engaged in promoting the financial interests as represented in the United Budget, and is doing considerable to encourage stewardship training. Our churches will make spiritual progress, more and more evident, as they prove increasingly faithful in discharging their responsibilities of stewardship.

**The Week of Prayer** Through some unintentional oversight no notice has been given in this paper of the Week of Prayer. But the week of January 3-9 has been set apart for such observance and a special program has been prepared by the Department of Evangelism of the Federal Council of the Churches of Christ in America. Dr. Jesse M. Bader, executive secretary of the department, some weeks ago sent out a nation-wide call to prayer. Doubtless all our pastors have received the program and have more or less widely prepared for some observance.

It should be a matter for more vital conformity to the custom. The great world need, the deep personal need, demand a sincere dedication of churches and individuals to a sincere calling upon Divine Sources for power and guidance. Human power and resources, however important and great, are alone ineffective. William Adams Brown of Union Theological Seminary puts the matter helpfully:

Prayer that is sincere lifts us to a new level of experience. It enlarges the sphere of our appreciation. We see things in a new perspective. We feel things with a new intensity.

Prayer helps us to deal successfully with the challenge of evil, partly by enlarging the resources we can bring to bear upon the struggle against evil, partly by reminding us that we are not alone in our struggle. God, who is himself love, is a sharer in our experience.

And be it remembered that Jesus promised "Where two or three are gathered in my name," that he would be in their midst.

There has always been power in united prayer. Of the early Christians we read, "And when they prayed . . . the place was shaken where they were assembled together; they were all filled with the Holy Spirit; and they spake the word of God with all boldness; and the multitude of them that believed were of one heart and of one soul . . . and

with great power gave the apostles witness of the resurrection of the Lord Jesus; and great grace was upon them all." Such things happened "when they had prayed."

"Lord, what a change within us one short hour spent in thy presence will prevail to make! What heavy burdens from our bosoms take, What parched grounds refresh as with a shower!"

We cannot here enumerate the objectives suggested in the call. But the Christian will readily call to mind great and unselfish objects of prayer. Whether your church formally observes the week or not, no Christian should forgo the special opportunity of joining his petitions with others for a better and more Christian world.

### SEVENTH DAY BAPTISTS IN OTHER LANDS

#### OUR WORK IN BRITISH GUIANA

It was reported in our last issue that the "Mill Yard" Church and the Evangelical Sabbatarian Mission had been requested by the secretary of the Seventh Day Baptist Missionary Society to help the work in British Guiana which had been neglected of late years owing to the depression in the U.S.A. In response £10 was sent at once by the church treasurer to Rev. Wm. Berry who is in charge there. His address is Maria Johanna, Wakenaam, British Guiana, South America.

Since then several letters have been received from our brother from which we can form a picture of the work there. British Guiana is situated on the northeast coast of South America, and is the only British colony in that great continent. It was originally possessed by the Dutch, but was ceded to Britain in 1814 although it had been occupied by the British since 1781. The capital is Georgetown. The whole area of the colony is about 90,000 square miles, with a population of 313,000. One hundred miles of railway serves it. The country produces rice, coffee, diamonds, and gold, but the principal product is sugar, and it is from there that we obtain Demerara sugar. It might indirectly help our brethren if we bought more of this sugar.

Next to this colony lies Dutch Guiana, and beyond that French Guiana to which the notorious penal settlement, Devil's Island, is attached.

Our native brethren work largely in the sugar plantations and factories. We have two

hundred members there. Rev. Wm. Berry has been working there for years amidst poverty and adverse circumstances, having to do other work to support himself, and thus been hindered in doing the work he desires to do. Nevertheless he has managed to keep visiting the various churches. Besides the church in Wakenaam he has churches and companies on the main land on the west coast of Demerara, and on the Essequibo coast. These are found at the following places: Vergenoegen, Adventure, Queenstown, Buselot, Devonshire Castle, and at Darthmouth, and on the Island of Leguan. Wakenaam is also an island. This means that our brother has to travel by steamship and motor coach, which costs quite a lot in fares. For this reason he has intimated that a bicycle would enable him to cut these expenses in half.

The Evangelical Sabbatarian Mission has therefore decided to make him a special grant for the purchase of a bicycle. This will enable the rest of the funds we send him to go further, and he will be able to visit these companies more regularly. He believes that if he can do this the membership will soon be doubled. In some of the villages mentioned, which are far apart from each other, our members have meeting places of their own, paying rent for the land on which they stand. In other places the meetings are held in homes. In his latest letter Brother Berry reports that on August 22 he had a baptismal service at Darthmouth, when seven souls were immersed, and the same evening he preached to nearly two hundred people, and a number responded to his appeal to accept Christ. He was expecting to have another baptismal service at Hog Island in the following month. He would have to go there by sailing boat.

There is another church on the Pomeroon River of which Pastor Welcome is in charge. This place seems very isolated, not having any public roads or post office. A government steamboat delivers the letters there twice a week, the people having to go out to it in small rowing boats. No mechanical vehicles are to be seen in this river district. Pastor Welcome has to travel by rowing boat, or walk along the dams, or sea dykes, which have been built to keep back the flood tides.

#### AN OFFERING FROM NYASALAND

We were greatly touched to receive from the native pastor, Ephron Kanyinji, who is stationed at Ekwaiwen Village in Nyasaland,

a registered letter containing two postal orders amounting to thirteen shillings as an offering from various villages and their elders and pastors, to add to our mission funds. Usually we think of offerings as something to send out to these mission fields. Rarely do we hear of offerings being sent from these places to the homeland. Their action shows that they also are animated by the missionary spirit, and desire to do something to give the gospel to others. It proves that the gospel has not been taken to them in vain. Those few shillings probably mean much more to them than they would to us, and represent real sacrifice on their part. Let this be an inspiration to us.

Our front page picture shows a group of these faithful Seventh Day Baptists in Africa who are holding up the standard of the commandments of God and the faith of Jesus, and demonstrating their loyalty in such ways as the above, although we have no white missionary amongst them to encourage and help them.

We hope that some day we may be able to help them more. That day will be hastened by similar faithfulness and loyalty on our part.

—From Sabbath Observer.

## MISSIONS

### CONTINUING THE CHRISTMAS SPIRIT AND MESSAGE

For many days the minds of the entire civilized world have been on Christmas. While it may be true that many have thought very little about him in memory of whose birth Christmas is celebrated, many people constantly have had in mind the Christ-child and that which he and his messages mean to the world.

The value of this is beyond measure, but why cannot we have the same uplift throughout the coming year? Are we making too strong a statement when we say we can if we keep the person of Christ before us, follow his example, obey his messages, and cultivate his spirit? In other words, we can if we keep the essential things of Christmas in mind, as we have been doing during holidays. What are some of the prominent thoughts in Christmas?

1. The foremost thought in the messages connected with the birth of Christ is that he is the world's Savior and that through him, by the grace of God, all men may have for-

givenness if they will turn away from lives of sin.

2. During Christmas we have been stressing giving, and well we might, for that lies at the heart of Christmas. "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." There is danger, however, that we dwell more on others giving to us than on our giving. The message of Christmas is giving to others, and this principle lies at the foundation of the Christian life and Christ's kingdom.

3. When the King of Glory came to earth in the form of man, he took up a lowly position. The wealth of the world was his and he might have claimed it, but he gave it all up. As he said, "The foxes have holes and the birds of the air have nests, but the Son of man hath not where to lay his head." He was born in a manger and, so far as we know, he never owned so much as a sheep. The men he chose to begin the work of establishing his kingdom were of lowly birth and occupation. The message of all this is that those who would be his followers must possess the humble spirit and be willing to serve him wherever he leads, whether the position be low or high.

4. To be more explicit, the message of Christmas is an appeal for sacrificial living. The incarnation was a terrific sacrifice for Christ, the Eternal Son of God, from the days of his birth till he cried on the cross, "It is finished." Not alone at Christmas time, but throughout the year we must remember that those who follow Christ must sacrifice. Some will find the sacrifices severe, but it is the lot of the followers of Christ, "Whosoever will come after me, let him deny himself, take up his cross, and follow me."

5. Viewed in the true light, the account of Christ's birth, as well as his subsequent life, is the most wonderful missionary story ever told. It proclaims the fact that the heart of the Eternal God goes out in infinite tenderness to all men. The story has particular appeal regarding children. The Babe born in a manger and the massacre of the infants by Herod are prominent at every Christmas time and have stirred the hearts of every generation. The condition of children, especially that of those in heathen lands, is one of the strongest incentives for mission work.

And well it might be, for children are the ones who suffer the most on account of the sins of the world. With many of us the strongest appeal for missions, both home and foreign, is to better the lives of children in all lands. Who can think of the fate of the children in devastated China without being stirred to the depths? Who can look into the face of a child anywhere without remembering that Christ said, "of such is the kingdom of heaven," "their angels do always behold the face of my Father in heaven," and that he took them in his arms and blessed them? It is missions which will better the condition of children—better their condition by making the rest of the world Christian.

6. The message of Christmas is an exhortation to us to lead joyous lives. Both good men and angels rejoiced when Christ was born and the gospel message from that day to this has brought joy. One of the surest evidences to ourselves and to the world that we are Christ's followers is joyous living under adverse circumstances.

It is well that we have a Christmas season with all of its sacred and benign influences—with its teachings concerning the forgiveness of sins, giving to others, the lowly life, sacrificial living, dedication to missions and Christ-like joy—and as we enter upon a new year, may we as Christ's followers strive to make Christmas extend throughout its days.

### LATEST NEWS FROM OUR MISSION IN SHANGHAI

We await anxiously, day after day, for news from our missionaries in Shanghai, and the latest we had till this week was the cablegram from Dr. H. Eugene Davis, November 12, saying, "All safe." Yesterday, December 20, the "China Mission Bulletin" came to hand and also a letter from Miss Anna M. West, containing gleanings from letters which she had recently received.

The "China Mission Bulletin" was issued just before the withdrawal of the Chinese army from Nantao, the last stronghold of the city to be evacuated; but the letters from which Miss West quotes were written after that event. Her quotations are given in this department.

To understand the gleanings from Miss West's letter we need to remember that Nantao, mentioned in the foregoing paragraph,

is just east of the French Concessions and is separated from the Concessions by Siccawei Creek. Therefore, the conflict was much nearer our mission and missionaries in Shanghai than it had been before. It was at the close of this terrifying experience that Mr. Davis sent the glad message, "All safe."

The recent issue of the "China Mission Bulletin" reviews what has come to hand in the past from letters and also contains much that is new. Though a goodly number of the readers of the SABBATH RECORDER receive the "China Bulletin," some do not. An article from it by Eugene Davis was published in last week's RECORDER, also one from Doctor Crandall, and quotations from it will also be found in this department in this issue.

### GLEANINGS FURNISHED BY MISS ANNA M. WEST

Rev. W. L. Burdick,  
Ashaway, R. I.

DEAR DOCTOR BURDICK:

Last night we had our first letters from Mabel and Ruth since the fall of Shanghai. Both of them went from the mission to a more protected place during the worst of the fighting near us, Ruth on Wednesday and Mabel on Thursday, November 11 (Armistice Day). However Mabel was still at the mission on Thursday when a shell dropped outside our fence, only a few feet from the kindergarten building, killing one man. Doctor Grace and five Chinese women slept that night on the floor in the school basement. Ruth says: "There she lay feeling as though the bombs were exploding right between that place and the house. No, they weren't bombs but shells—big and small—and she said the roar was continuous. Pieces of cement were chipped off the back steps and there were holes about the size of one's fist in the solid concrete walls of the house and the window light in the pantry was broken, but that is all so far as I know. Of course the kindergarten windows were broken Thursday morning, when a shell or a bomb exploded in the houses right next to our compound, just inside the bamboo fence."

There were some one hundred twenty refugees and others on the place that night, and it is a cause for great thanksgiving that none were injured. Mrs. Alfred Davis said, from where they were they could see fires border-

ing three sides of the Settlement. "Only burnt-out Chapei was fireless. Just beyond us is a mass of ruins, as fires were also set there." Of course they were not able to get out to see the destruction, but they saw the planes dropping bombs and later could see from our fourth floor windows over on the ruined section. We wonder how much loss the Presbyterian and Woman's Union Missions of our vicinity have suffered.

Ruth also wrote: "Mr. Davis has had a very severe burden to carry. You see he has been in the thick of it, having the responsibility of our mission, the refugees, helping the Margaret Williamson (Hospital) folks, South Gaters (Presbyterians), and everybody else and trying to take care of cows, gardens, etc. He has been feeding the Dazang crowd, trying to get some work from the men in payment. Mr. Boone said today he did not know another foreigner in Shanghai who had had so difficult a time as Gene. I wish he could get away—either to Hongkong or Manila for a little change, but have not talked with him about it and doubt if he would feel he could leave."

Mabel writes about the Chinese nurses from our Liuho Hospital: "The nurses that Miriam had trained have the reputation of being outstanding in their loyalty and faithfulness and their Christian living under most trying circumstances, in the base hospital here for wounded soldiers."

Yours sincerely,

ANNA M. WEST.

Milton Junction, Wis.,  
December 16, 1937.

#### QUOTATIONS FROM THE CHINA MISSION BULLETIN

Mrs. H. Eugene Davis (who at last reports was in Manila) wrote in September to friends in Shanghai:

On Thursday of last week, Doctor Rodgers, who is a retired missionary of the Presbyterian group and who is also helping the Red Cross at this time, came and asked me if I would go and join Mr. and Mrs. Stockton whom you all know. They were sending them up to Baguio to be in this lovely little guest house of Mrs. Heald's. They felt they must have someone with them. No pay, but room and board free, so I have been marvelously provided for. Consequently, I still have more than enough to get back to Shanghai, which the authorities never expect us to do, if the newspapers are accurate in their statements. It all creates a terrific

problem, and all I know is that I am just waiting to be shown. So you see, I've been provided for, and, of course, shall be, I don't have to know how.

This demand of the government, however, puts a new phase on things. From the business man's point of view he has no idea of going off and leaving great interests just to be ruined. He demands protection of his government; but a new era is evidently evolving in America which says "No involving of us in war." This puts those who are in the heart of the conflict in a new situation. I am glad as far as Gene and Doctor Grace are concerned that there is open to them another way of being shown what to do which is neither by force of arms nor politics.

Love to all,

MAY DAVIS.

Miss Mabel L. West writes under date of November 4th:

*Dear Readers of the China Mission Bulletin:*

It was good to be back at our posts. Four of us teachers were late, as school had opened ten days before. Miss Tseu was to take the first grade as Miss Zau could not get back. Ruth and Rosemary live at the Davis home, so as to avoid being on the streets more than necessary. Rosemary and David are in the second grade together, and Donald, in the kindergarten, is enjoying work under his auntie, Miss Yeu.

Our mission compound is a busy place. About one hundred fifty refugees are housed in the various buildings, from the garage and church to the school dormitories and the Davis, Chang, and West-Burdick homes. Seven families are in the auditorium over the kindergarten; several others are in the large auditorium. A few are able to pay rent, and about two thirds of the usual number of students are present. Many of the families are poor and will have but the clothes on their backs when the fighting is over. Mr. Davis is caring for such a group from Dazang.

All schools are holding half day sessions. There are few, if any, boarders. As both schools here hold morning classes, it makes it possible for the Presbyterian Mission (South Gate) Lowrie Institute boys to use most of the classrooms for afternoon work. Our good friend, Eleanor Woo, whom some of you met in New Jersey, has her free day school afternoons, also. Thus some nine hundred children are found at work or play on our grounds five days of the week. The church is used by the South Gate friends on Sunday for their services.

Doctor Palmberg's industrial work has its headquarters here with Miss Lok in charge and Doctor Crandall as adviser. Two of the hospital patients have a room in the Girls' School. Two nurses stay on the place. Doctor Crandall has a free clinic every afternoon for people on the compound and in the neighborhood. Besides her day school, Eleanor Woo conducts a Bible class for adults once a week. She also teaches Bible in our school. Thus we are most fortunate that she was led to start her little orphanage in our compound.

Eling comes five days a week to teach in the boys' senior high and she has a few music pupils also. T. M. Chang's family are with his mother at their home in the country, unable to get back now as they would have to come too near the fighting zone. Mr. Wang, also of the Boys' School who was very ill with typhoid, is fully restored and at his regular work. While there have been some changes in teachers in that school, the staff in the Girls' School is about the same except for the return of Mary Woo Chang and Martha Sih Yang, and the coming of our new matron, Miss Iung. She is one of our own girls whom Mrs. George Trainer has helped in her schooling. She taught in the city school and then had some work in Liuho in preparation for her work in caring for the girls. She has been very helpful to Miss Tsu, the principal, in this most trying time.

Richard Davis is doing interne work in this, his fourth year in the medical school, because the hospitals are so crowded. On Mr. Davis have fallen many extra duties aside from his regular work, so he is at times a very busy man indeed.

Remember us all with your prayers and letters,

Yours most sincerely,

MABEL L. WEST.

Miss Ruth Phillips writes:

*Dear Friends:*

A happy Christmas to you, each and all! May the season bring anew to your minds the need for a Savior and the reality of his coming and his gift of redemption.

It is with this faith and assurance that I greet you on this another birthday of our Lord, trusting him to bring from out this chaos, a greater nation, a nobler people, who have suffered greatly but who have found their soul. This is why we are here, to add our bit to the upbuilding of a nation who, groping toward the light, has caught a gleam of God's power and glory through the clouds.

Though far from you in body, yet very much with you in spirit, may I join with you in the full festivities of this happy season.

Lovingly your friend,

RUTH L. PHILLIPS.

#### REPORT FROM THE PREACHING MISSIONS

It is a very busy time of year with pastors, and detailed reports regarding the Preaching Missions which have been held are being delayed. Nevertheless, on the writer's desk is a report of the Preaching Mission in Ashaway, R. I., and letters concerning the missions in Berea, W. Va., and Leonardsville, N. Y. Below are given extracts from letters.

In a letter from Pastor Alva L. Davis, who assisted Pastor Clifford A. Beebe in a three weeks' meeting in Berea, we find the following brief statements:

"The work at Berea did not accomplish as much as we hoped, but it has definitely confirmed my conviction that we are on the right track. There can be no lasting revival till there is a vitalized Christian church." "I centered my whole endeavor around the gospel of a redeemed life, vitalized by the love of Christ until the whole life is changed." "Some eight or ten young people accepted Christ and four or five of these will come into the church."

In a letter from Pastor Ralph H. Coon, who helped Pastor Paul S. Burdick in the mission at Leonardsville, we find the following:

"I will just send you a note to let you know that the Lord is working here in Leonardsville. We have had some bad weather which has cut down the attendance, but the Lord was with us even the night when it blew and drifted so that only ten were out. Last night we had a good attendance. Seventeen or eighteen young people of the high school glee club were there and sang. At the close of the meeting a call was made for young people to come forward to witness to the fact that they either had done so or would make Christ the captain of their lives. They kept coming until finally the space in front of the rostrum was just about filled. Quite a number of them represented new decisions."

#### A LAY WOMAN'S VISIT TO THE MILL YARD CHURCH

It was the writer's privilege to spend over a month the past fall in Old England, and to meet with the people of the historic Mill Yard Church in Argyle Hall three Sabbaths.

The first one was a cold, damp day, the heat was not on, and I was suffering from a severe cold and cough. I felt like an American iceberg (if they have any feeling) and acted the part. But the two last ones will ever remain as two of the brightest spots in memory.

A kinder, warmer-hearted people I feel sure could not be found.

Pastor McGeachy is one of the world's unknown heroes as he breaks the Bread of Life to his people Sabbath after Sabbath, and during the week tramps through the streets of the world's metropolis, selling his little books which call the attention of the readers to the

remnant church that he represents. In all his work he is seconded by his devoted wife.

One thing that strongly impressed me was the evident favor with which the Mill Yard people are regarded by others. A gentleman from one of the English churches is their voluntary organist, and Mr. Merriweather, a London merchant and a member of the Strict Baptist Church, or Old School Baptist Church, we would say in America, invites both pastor and people to his home every Saturday night for supper.

Having grown up in an Old School Baptist neighborhood in Maine, and remembering that as a people they had ever remained true to the principles of religious liberty taught by Roger Williams and condemned all arrests of Sabbath keepers for Sunday work, I felt that I had unexpectedly met old friends in new places.

The devotion of the Mill Yard Church to the great truth that the Lord has given them is amply shown by their meeting each Sabbath, year in and year out, no matter how small their numbers may be, when so many others would give up. Truly it seemed that Revelation 3: 8 is being fulfilled by them.

If, as some hope, the General Conference can be held across the water some time in the near future, I can assure all who will be able to attend that they will find a warm welcome from our own numbers. I experienced so much kindness wherever I went that I felt that the Lord did indeed send his angel before me to open the way.

ADELAIDE M. GRIFFIN.

Auburn, N. H.

## WOMAN'S WORK

### WOMAN'S WORSHIP PROGRAM FOR JANUARY, 1938

MRS. T. J. VAN HORN

In the beginning — God.

Hymn.

Scripture: Mark 4: 26-33.

BEGINNINGS

As the new year comes to us on our new calendars we think of new plans, new hopes, new activities, and a new consecration to our unfailing heavenly Father and his blessed Son, our Savior. May this new year bring new

opportunities for service and new joys and new victories in his glorious work. May we learn anew the old, dear lesson of small beginnings, as taught by his tender words.

A Northern friend sends me a picture of the splendid castor bean which grew in her garden, last summer. As she stands beneath the spreading, umbrella-like leaf above her head, another leaf, still higher, crowns the royal plant. "Thirty-nine inches wide is the measure of one leaf," she writes, and adds, "It hardly seems possible such leaves can grow from one small bean."

(What wonders are wrought when God and one small bean *work together*.)

And then comes a word about the tiny group of dear women who have carried the society's work for years, and the sweet fellowship which has bound them together in his name. Who can measure the growth and spread of such consecrated "littles"—when God is present in the "beginnings"?

Our Father God, we pray for victorious faith that will make courageously the venture for new activities this year, in the name of our Redeemer. Amen.

## CHILDREN'S PAGE

### OUR LETTER EXCHANGE

Dear Betty:

I like your very first little letter very much, and think you print very nicely; every letter is so easy to read.

Do you know, I think it is fine to have so many brothers and sisters, especially such nice ones. I have always wished I had as many, but I had only one of each.

Did Nancilu get home for her Christmas vacation? If she did I expect you had the merriest kind of a Christmas time.

We spent the day with our big girl, Eleanor, and her family at Wellsville. It was our little Joyce's first Christmas and she hardly knew what to do with all her presents. She had two teddy bears, several dollies, etc., but the presents she seemed to like best were some little colored blocks and a set of little tin dishes. You see, she will not be a year old until January 5.

You must tell me in your next letter about the good times you had at Christmas time.

Lovingly yours,  
Mizpah S. Greene.

Dear Dan:

I am so glad you at last found time to write to me; but then you know it is always the busy people who can be depended upon to do the most. School is a busy place, isn't it? But it is a very happy place as well, for not only do boys and girls learn many worth while things there, but have many happy times besides.

I am glad you like the stories in the Children's Page and hope you will send me stories, too, and thus do your part to make our page interesting. I think we always enjoy things more when we have a part in them.

I hope you, too, had a pleasant Christmas and wish you a "Happy New Year," also. I'm hoping you will write again soon and tell me all about your good times during the Christmas holidays.

Your loving friend,  
Mizpah S. Greene.

Dear Mary Alice:

I am glad to hear that you are enjoying your high school work. It's quite a jump from the grade work, isn't it? But I think you are probably finding it much more interesting. Music is most enjoyable and interesting of all and it is nice that you can take it along with your other school work.

I have seen Nancilu just once since she has been in Alfred, when the Seventh Day Baptist teachers entertained the Seventh Day Baptist students at the parish house, and where we all spent a very pleasant evening. Did she write you about it? I hope to see her again soon.

Yes, we do have plenty of cold weather out this way and today is quite cold and windy, though a heavy rain a few days ago took away most of our snow, so we didn't have the white Christmas we expected.

I am always pleased to receive one of your good letters and am happy that Dan and Betty have begun to write, too.

Forest fires are very dangerous and destructive sometimes. I spent three weeks at Beaver River, in the North Woods one summer, and one night we had a bad forest fire very near our camp and had to help fight it. A beautiful stretch of forest was ruined and thirty or more men fought the fire all night to save the camps. But luckily a heavy rain the next morning put an end to the fire.

A "Happy New Year" to you.

Lovingly your friend,  
Mizpah S. Greene.

Dear RECORDER Boys and Girls:

I am going to tell you about the first Christmas I can remember, when I was only four years old.

In the wide front hall in my Wisconsin home was a stairway of many steps with a broad banister down which, as I grew older, my brother, my playmates, and I loved to slide. For several years it was the custom of the family to hang their stockings on Christmas eve along this banister, and mine was always hung at the very bottom—I being the only child at that time in a household of nine.

That Christmas morning the grown-ups were all seated at the breakfast table, with the door into the hall opened wide, waiting for me to get up before they looked at the contents of their stockings. When at last I awoke and came pattering down the stairs all were watching to see what I would do.

My stocking was almost bursting with its many gifts and at the very top was a tiny chair and in it sat a beautiful little doll. She had lost one arm and I was told that Old Santa had broken it coming down the chimney.

I began to take out my gifts with squeals of delight until I got to the toe, when I began to squeal with fright instead of joy, for out popped a little mouse which had gnawed a hole and crept in after some of the goodies. He was soon out of sight, however, and I forgot my fright and was as happy over my gifts as the grown-ups wished me to be.

I am wondering if some of you boys and girls would not like to write me about the first Christmas you can remember. Think about it.

Perhaps you notice that I have no children's letters this week and that I'll be anxiously looking for some before next week.

Lovingly yours,  
Mizpah S. Greene.

## OUR PULPIT

### THE INCARNATION OF CHRIST IN MAN

BY REV. WALTER E. HANCOCK

(Continued from last week)

This logically leads us to a second phase of our subject, which is the function of religion: that is, the Godhood of man, or the transformation of men into sons of God through

faith. This is the counterpart of the incarnation of Christ in the form of man.

## II. THE GODHOOD OF MAN, OR THE SONSHIP OF MAN

1. *Religion in the Individual.*
2. *Religion in Society.*

### 1. *Religion in the Individual*

The true function of religion is not that of merely holding the oracles and the mysteries of a supernatural God, or of a world beyond, but that of making God manifest in and through the individual lives of men and women in this present world.

The chief function of the Church is that of manifesting the religion of love and service among men as a living, vital force in their lives. It is to become an ever-widening sphere of God being made manifest in the flesh in all the fields of man's thought, activities, and experiences. This growth and development is to continue until it reaches all the recesses of human society. Of this phase of our subject we shall treat presently. The fundamental basis of all this extension, expansion, and multiplication of love and service to society, toward universal brotherhood, is the incarnation of that love and service in the heart of the individual. That is the distinctive thing about Christianity that sets it above and apart from all other religious conceptions.

It may exhibit a divine institution; it must reform and renovate society; it has as its goal the universal brotherhood of man and the establishment of a universal kingdom; but its primary result must be individual regeneration, inward peace and harmony with God, redemption from sin, and the power of sin. "Behold, what manner of love, that we should be called the sons of God." This love as a basis of the Christian religion denotes an experience on the part of the individual, by which the mind of Christ becomes his mind; his motives, the individual's motives; the service he rendered to mankind, the same kind that man individually renders to his fellow man. It is more than a mere religious conception. Every religion has some sublimity of conception, but the religion of Christ really does not function except as an experience by which love and unselfish service become incarnate in the living of the individual. This is what is meant by the Godhood of man.

One distinctive thing about the Christian religion is that it makes man progressive in

attitude and evolutionary in development. He cannot be a true Christian and remain static. Paul expresses the spirit and the attitude of a true Christian when he says: "Not as though I had already attained, either were already perfect; but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended: but this one thing I do, 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 Christ Jesus." (Philippians 3: 12-24.)

A Christian is a new creature; he is a different kind of man, although he makes no pretensions of being a perfect man. It is this experience which the Christian conception brings into the individual, that is something new and startling in the field of human experience. It is the true miracle of Christianity, the new birth. "Except a man be born again, he cannot see the kingdom of heaven." A spiritual being is created in the human form, just as truly as there was a new Babe born in Judea nearly two thousand years ago. The miracle of transformation which takes place by the operation of God's spirit within the flesh, but not of the flesh, is just as great as that which took place in Mary, the mother of Jesus, by the operation of the same spirit. This is God, truly being made flesh and dwelling in men.

A Simon of Galilee is called to believe and accept this truth of God through Christ, and is transformed from the impetuous, cowardly, and boastful Simon into the devoted, tender shepherd of his flock, the heroic and fearless apostle, who unflinchingly faced death, when he declared before the Jewish Sanhedrin: "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye."

The triumph and the power of that kind of personal witnessing runs through the experience of every hero of faith in the early Christian church. There was nothing uncertain about it. There was no gainsaying the fact that God's power was being made manifest. There were the men and women who by the thousands proved by experience, that in answer to faith, a transforming power came into their lives. The note of victory and praise is sounded ceaselessly by men and women in every age and station of life since then. There

is the woman out of whom Christ cast seven devils, who could tell of its power to grip her life, and set her free as a witness of God's power to reach down into depths of the most passionate desires of the flesh, and give her a new mind. There is the empty-hearted Nicodemus, who secretly came to Jesus by night on one occasion, in order to find something that would fill up that aching void in his soul. He came forth a triumphant witness for the Christ who had revealed God to him by his death on the cross. There is the Apostle Paul, the former arch-enemy of Christ and the Christian Church, who was suddenly converted into the great apostle to the Gentiles. It is he who said, "Nay, in all things we are more than conquerors through him that loved us."

But friends, we do not need to go back to the epoch of the early church to find the evidences of such transforming power. It was not a thing peculiar to that time and epoch. It has been multiplied in every age ever since then. There are modern miracles of such transforming power. The same God who manifested himself in Peter, in the adulterous woman, and the persecuting Saul of Tarsus, and millions of other sinners of those early centuries, is still manifesting his power today in the salvation of modern sinners. I know it from personal experience, and I know it from the experience of others. It will do for the modern man just what it did for the people of two thousand years ago.

It is the only thing that will meet my and your souls' need today, with all our problems of the modern age. It is something that puts a force and power into our lives today, which makes all things work together for good, even in this time of economic and moral depression among men, because it gives us the love that God reveals through and in Christ. It puts something within us that makes even the adversities of life work together for good. That is what it did in and through Christ. Seemingly the most gigantic failure that any religious leader ever met came to Jesus at the end of his ministry; but the love of God made him triumphant even in death.

My dear friends, it is love and love alone that makes life worth living for any individual, the love that God incarnated in humanity through Jesus Christ. It is not the smile of fortune and material success that makes life worth living, young man, young woman. It

is not to be drunken with the elixir of worldly pleasure that brings happiness and joy into life. No, think of the penniless, friendless, and despised Man of Galilee if you would find the source of real joy, "who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God." Think of the blind, deaf, and mute Helen Keller, who found the outside world all shut out from her, as far as her ordinary senses were concerned, and yet found and made a world within, beautiful and rich, worth living for.

No, the world which is worth living for is not that which we find around us, however glorious it may be, but that which we make within us by faith and love. Often, love and faith lie hidden under the rubbish and dust of the ordinary complacencies, pleasures, and fortunes of life; but let trouble and affliction come upon us, these jewels of life's hidden treasures come to the surface and shine most brilliantly. Service, courage, patience, sympathy, and love, all have a direct and intimate acquaintance with suffering, affliction, grief, adversity, and disaster, many times. The shining virtues that we most admire in life, and that make men's lives count for the most, seem to grow in the shadow of sorrows, disappointments, troubles, storms, and strife; but they only produce these virtues in those who have God in their lives. Paul and Silas in the jail at Philippi, and the good thief on the cross are examples of such joy and happiness under adverse circumstances.

It is that kind of persons who make their own world worth while to live in, and who make the whole world a better place in which to live. It is that kind of men and women which the world always has needed, and will need always. As individuals, we need that vital experience that makes the realities of the inner life in which God lives and guides the supreme thing. That will make us strong and helpful in this time, when men and women are hopelessly helpless, because they have not that inner source of comfort, strength, and hope. Never was there greater need of such individual living than now; never was there more opportunity for men and women energized by that kind of inner life to build for the greater kingdom of God among their fellow men. We have now at hand facilities and powers which make it possible for men and women in whose hearts such inner fires

are kindled, to arise to the demands of the hour and multiply the spiritual blessings for the creation of a rich religious life, just as science has made life rich in a material sense.

(To be continued)

### DENOMINATIONAL "HOOK-UP"

WATERFORD, CONN.

The Waterford Seventh Day Baptist Church conducted the morning devotions over the New London, Conn., radio station WNLC. A quartet composed of Mr. and Mrs. Albert Brooks, Mrs. Damaris Getchell, and Rev. Albert N. Rogers sang Christmas hymns, accompanied at the piano by Mrs. Josephine Avery. The meditation led by Pastor Rogers was entitled "Christmas Greetings," and he read a quotation from the "China Mission Bulletin" together with other Christmas messages he had received, comparing them to the friendly greetings in the New Testament which reveal the first century fellowship that held a crumbling civilization together.

CORRESPONDENT.

MEMPHIS, TENN.

(An open letter)

"I am he that liveth, and was dead; and, behold, I am alive forevermore, Amen; and have the keys of hell and of death."—Revelation 1: 18.

My earnest prayer and warning is that none of our dear readers of this "Commercial Appeal" shall fail to remember the solemn text, "And in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom, and he cried out and said, Father Abraham, have mercy on me and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue, for I am tormented in this flame."—Luke 16: 23, 24.

Some time ago, in driving along the road, I saw a sign that read like this: "Stop! Look! Listen!" It meant that there was danger in going heedlessly along the road, paying no attention to the warnings given. In deciding a case, when a man sued a railroad company for damages, a judge in Pennsylvania said, "The complainant could not recover damages if he failed to stop, look and listen."

Few preach hell now. It is so seldom mentioned that when it is preached you open your eyes and say, "Only a few preach hell now," and because so few preach it now it should

not be spoken about. But why is it so seldom preached? You admit that it was preached at one time, and may have been needed then, but not now. Why not? Has the Bible changed, or is it because it is not popular, and the unconverted do not like to hear it, and so the times must be suited and no hell preached? The wicked in past days went to such a place; and what becomes of the wicked now who live and die without Christ? One thing certain, they are not with the righteous. God will not spoil his heaven. Do they not go to hell that no one preaches about, and is it right and just to let them go to such a place without warning?

Great leaders of all time have in the past made no mistake by preaching of death, judgment, and eternity, warning thousands to flee from hell to Christ. Their authority was the whole Word of God, unbiased by man's opinions. They spoke the word of truth, and it is still true today. If no one preached about death, it would be absurd to say that men do not die; and if no one preaches hell, it is just as absurd to say that men do not go there. Men may hush it up, pulpits may shut down on it, infidels may deny the existence, still hell is. The unbelief of men (or lack of faith, Romans 3: 3-5) does not alter the fact that "the wicked shall be turned into hell and all the nations that forgot God." (Psalm 9: 17.) O sinner, believe the Word of God, else thou wilt be forever shut out from God and Christ, light, love, and peace. You may be saved today; it was to save men from sin and hell that Jesus came and died. Has he saved you? If you have not Christ as your Savior in this life, you'll not see heaven. "Ye must be born again."

E. MAURICE HEWLETT.

—From the Commercial Appeal.

PLAINFIELD, N. J.

A beautiful Christmas service arranged by the young people of the church was given Christmas eve. On Sabbath morning we enjoyed a Christmas cantata, by the choir, and a "Christmas Meditation," by the pastor.

The mid-year Commission meeting is now in session in the Seventh Day Baptist Building. It began Monday evening, December 27, at seven-thirty, and will continue until the work is finished. The exact time is not yet determined.

CORRESPONDENT.

### MY MOTHER

BY MILDRED C. WOOD

My mother never smoked nor drank,  
My mother never swore,  
My mother never played at bridge  
Nor mounted up a score.  
My mother never plucked her brows,  
Nor rouged her dear, sweet face;  
And on my mother's loving lips  
No stains of paint I trace.  
My mother never dyed her nails,  
She never bobbed her hair;  
But virtue, grace, and honesty  
Have been her jewels rare.  
Today my mother would be called  
Old-fashioned, well I know,  
But oh, how glad I am that God  
Has made and kept her so!  
(Sent to Mrs. Emma Thomas by her daughter  
Mrs. A. M. Holman.)

—North Loup Loyalist.

LONDON, ENG.

On Wednesday evening, September 1, Pastor L. R. Conradi left Hamburg and arrived in Grimsby early on Friday morning. He was met by Brother A. V. Ward, pastor of a group of ex-Seventh Day Adventists in Hull. Together they proceeded to Hull, where on the Sabbath Pastor Conradi addressed the company in the morning and the afternoon, telling them his reasons for leaving the Adventists. Brother Ward entertained him during his brief stay, and saw him safely on the train for London on Sunday morning. Arriving at King's Cross in the afternoon he was met by Pastor McGeachy, who took him to his own home, where he remained during his stay in London.

On Wednesday evening a good number assembled at the home of Mr. Merryweather to hear Pastor Conradi. The speaker chose "Grace" as his subject, and showed how it was the beginning and ending of all Paul's teaching as his epistles prove. This fine presentation of the gospel was appreciated in a practical manner by a good collection to help the Lord's work.

On the Sabbath our aged brother, now nearly eighty-two, preached again at Argyle Hall, addressing the "Mill Yard" Church, and other friends who came specially to hear him. He told us about the progress of the work in Germany where there are now twenty-four Seventh Day Baptist churches. In addition there are many isolated members scattered in various places. Pastor Conradi told us about one zealous sister who lives near the border of Lithuania. She had started meetings in her home, putting a notice outside.

The local officials stopped the meetings, but this sister wrote to Herr Hitler requesting to be allowed to hold her meetings, and the leader ordered that she be allowed to do so, on condition that the meeting place had two exits to comply with regulations.

Brother Conradi also showed us a picture of one of the coins struck by the German government to commemorate the fourth centenary of the work of Luther. The great reformer's head appeared on the two mark and five mark pieces issued on the occasion, and round the edges the opening words of his famous hymn, "A mighty fortress is our God."

We were pleasantly surprised to have the presence at this service of Dr. Corliss Randolph and his wife who are staying for a short period in London. Pastor Conradi also was glad of the opportunity to consult with Brother Randolph on several matters.

On Wednesday (the fifteenth) Brother Conradi embarked for Hamburg. . . . We sent with him the greetings of "Mill Yard" to our churches in Germany, thus reciprocating their greetings which our brother had conveyed to us. Our prayers for the continuance of his health and strength with which the Lord has thus far blessed him follow him. His zeal and enthusiasm, expressed in preaching the gospel he loves and in continuous writing of pamphlets and lessons, is a wonder to us all at his advanced age. May God continue to use him for a long time yet!—From the Sabbath Observer (Oct.-Dec.)

### RELIGIOUS EDUCATION

#### AMERICAN STANDARD BIBLE TO BE REVISED

BY REV. ERLO E. SUTTON

As a member of the Executive Committee of the International Council of Religious Education, the editor of this department in the RECORDER has been in close contact with the movement to revise the American Standard Bible.

Many of our readers will recall that this revision was published in 1901, and copyrighted by Thomas Nelson and Sons. This version was published by this firm under the certification and endorsement of the "American Committee of Revision," George E. Day, secretary of the committee, and of the Old



Testament Company, J. Henry Thayer, secretary of the New Testament Company.

There was some "gentleman's agreement" that Thomas Nelson and Sons should not renew the copyright at the end of the first period for which a copyright is given. While most, if not all, those entering into this agreement were dead in 1929, when the copyright expired, this company felt this agreement must be kept, but at the same time the firm felt the purity of the text should be retained. Should the copyright lapse, it would be possible for publishers to change the text and still print it under the title "American Standard Bible," and there would probably be no way to prevent their doing so. For this reason Thomas Nelson and Sons felt that the rights in the copyright should be taken over by some other corporation that would preserve the text until such a time as it could be properly revised, if such a revision should be deemed wise.

The International Council of Religious Education was asked to take over all rights, and renew the copyright. This was done, and the council renewed the copyright before its expiration in 1929, and a committee on a revision appointed. It was hoped at the time that this work could be completed in 1941, but financial conditions in the United States made it impossible to raise the necessary funds in time for this. But this work is now moving forward as will be seen by the following action which has been recently taken:

New Haven, Conn. (NCJC)—The American Standard Version of the Bible, unchanged since it was published in 1901, is to be revised during the next five years, according to an announcement made December 3, by Dean Luther A. Weigle of the Yale Divinity School, chairman of the American Standard Bible Committee of the International Council of Religious Education.

Plans for the revision of the American Standard Bible were completed December 2 in New York at a meeting of the committee. Under the executive direction of Professor James Moffatt of Union Theological Seminary, New York, the new version of the Bible will, according to the plans of the committee, embody "the best results of modern scholarship as to the meaning of the Scriptures," and will preserve the "simple, classic English style of the King James Version."

The American Standard Bible Committee is made up of leading scholars in America and was appointed in 1929 by the International Council of Religious Education, an organization of some forty Protestant denominations. It has held several meetings to consider the need of a further revision of the text of the American Standard Edition. The committee announces that the past forty years have been especially fruitful in

the discovery of manuscript materials which constitute resources for the better understanding of the New Testament.

At the last meeting of the International Council of Religious Education, Dr. Roy G. Ross, its secretary, in co-operation with Dean Weigle, was authorized to secure the necessary funds for the work of the committee, and the following action was taken:

"That we record the conviction that there is need for a version which embodies the best results of modern scholarship as to the meaning of the Scriptures, and expresses this meaning in English diction which is designed for use in public and private worship and preserves those qualities which have given to the King James Version a supreme place in English literature.

"We therefore define the task of the American Standard Bible Committee to be that of revision of the present American Standard Edition of the Bible in the light of the results of modern scholarship, this revision to be designed for use in public and private worship, and to be in the direction of the simple, classic English style of the King James Version."

The American Standard Bible committee, which is the custodian of the text of the American Standard Version, includes two men who have published their own translations of the Bible. One is Professor Moffatt, whose new translation of the Bible was issued in 1923, and the other is Professor Edgar J. Goodspeed, who with a group of associates, published a short American translation in 1933.

In addition to Dean Weigle and Professors Moffatt and Goodspeed, the American Standard Bible Committee is composed of: Professor Julius A. Bewer, Union Theological Seminary; Rev. Walter Russell Bowie, Grace Church, New York; Professor Henry J. Cadbury, Harvard University; Professor George Dahl, Yale University; President F. C. Grant, Seabury-Western Theological Seminary; Professor William A. Irwin, University of Chicago; President John R. Sampey, Southern Baptist Theological Seminary, Louisville.

#### RECORDER WANT ADVERTISEMENTS

For Sale, Help Wanted, and advertisements of a like nature, will be run in this column at one cent per word for first insertion and one-half cent per word for each additional insertion. Cash must accompany each advertisement.

"SERMONETTES" for Sabbath Reading, ten cents. Also Hebrew taught by correspondence. Send 15 cents for first lesson. Miss Lois R. Fay, Princeton, Mass. 11-1-21t

COLLECTION ENVELOPES, Pledge Cards, and other supplies carried in stock. Collection envelopes, 25c per 100, or \$1.00 per 500; denominational budget pledge cards, 30c per 100; duplex pledge cards, 40c per 100. Address orders to Sabbath Recorder, Plainfield, N. J.

A MANUAL OF SEVENTH DAY BAPTIST PROCEDURE (Revised), is a book of exceptional value to those who would know more about Seventh Day Baptist ecclesiastical manners and customs. Price, attractively bound in cloth, \$1 postpaid. Sabbath Recorder, Plainfield, N. J.

# The Sabbath Recorder

Vol. 124

JANUARY 10, 1938

No. 2

## LIFE PLUS

Laid on thine altar, O my Lord divine,  
Accept this gift today for Jesus' sake.  
I have no jewels to adorn thy shrine,  
Nor any world-famed sacrifice to make;  
But here I bring within my trembling hand  
This will of mine, a thing that seemeth small—  
And thou alone, O Lord, canst understand  
How when I yield thee this I yield mine all.

—Selected.

I am come that they might have life, and  
that they might have it more abundantly.  
*John 10: 10.*

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