

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.

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The Sabbath Recorder

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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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(Established in 1844)

A SEVENTH DAY BAPTIST WEEKLY

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Post Holiday Meditation On a busy street today, January 3, we overheard a comely young woman say with a deep sigh, "I never was so thankful in all my life." It was a reply to another's remark about the holidays' being over. We do not believe the most of us feel that way. The season has brought some cares and extra work, to be sure, but the joy and happiness experienced have far outweighed the tendencies to overdo.

The happy smiles and laughter of little children, the bright lights on lawns, in windows, and streets; the home and church decorations; the exchange of friendly greetings—to say nothing of thoughtful gifts and Christmas cheer for the less fortunate—all these will be remembered many a day and help to lighten many a load in the weeks to come.

The editor of the SABBATH RECORDER, as he rereads the messages of greeting cards from a multitude of friends, will again be cheered and encouraged by their thoughtfulness. Gladly would he write, if possible, to every personal friend and reader of the SABBATH

RECORDER, giving expression to his appreciation of their friendship, loyalty, and support.

Some lovely holly gathered from a south Jersey pastor's wood lot and brought north by a fellow worker has brightened the Seventh Day Baptist Building corridor for the past two weeks, and is still fresh and cheerful.

But the memories of good will and peaceful fellowship experienced as the result of the coming of the Christ will carry forward, and the inspiration of turning the first leaf of another new year will give heart again and again in the days to come. The purpose of the Christian should be strengthened to make better use of God-given privileges and so come to a later holiday season with richer experiences of a life fully lived and more joyful expectations than ever realized before.

Statement of Belief If pastors or church Seventh Day Baptists clerks will order the number of copies desired of "Statement of Belief of Seventh Day Baptists," the leaflet recently off the press will be immediately forwarded.

This "Statement of Belief," authorized by the Shiloh Conference, is looked upon by many as not only up to date, but as the most comprehensive ever issued by our people as a whole.

Several pastors already have planned to make use of it in prayer meeting or forum groups or as a basis for a series of practical sermons. It is ready for you.

Commission Plans Grave questions of polity, organization, working forces, and concerning the Seventh Day Baptist Building have been raised during recent years. At Shiloh, last August, the General Conference voted to hold a Council-Conference at Plainfield, N. J., when time would be taken to consider thoroughly such questions and to arrive if possible at conclusions upon which advances may be made. To the Commission was committed the responsibility of planning for and arranging the details of such a Council-Conference.

In this issue of the RECORDER will be found a report of the Commission's work at its recent meeting in Plainfield. It was the editor's privilege and pleasure to meet with the members of the Commission, on their invitation, and sit with the body throughout its deliberations. We were impressed by the close attention given to the various phases of our work

and by the optimism manifest, based upon faith in God and in the possibilities ahead of us.

There were few if any wasted minutes, little or no wandering from the subjects under discussion. The group believes in and practices prayer and is onward looking. We have a splendid history; fortified by that, our hope is in the future. Well may we take to heart Phillips Brooks' words, "The moment the face is turned away from the dead past and looks toward the living future, a new power comes. Hope is awake, and hope is infinite." There was no little of that attitude, we believe, in the vision, purpose, and endeavor of the Commission.

Items of Interest As reported by NCJC News Service a "Program for the future German Church" proclaims a state religion and confiscation of all church property by the state. The Nazi organ, "Das Schwartz Korps," is quoted, issue of December 9, 1937. Among several items we note: The churches will be permitted to exist as purely private institutions if they subordinate themselves in sermon and teachings to the basic doctrines of the general state religion. We also note this significant restriction: Religious instruction in the churches will be given by teachers that have left the churches.

A sorry state of affairs seems to be left these remnant churches that must operate without church buildings, institutions, and most of their personnel, existing only on uncertain tolerance as suspect as "the carriers of subversive, immoral activities" that "refuse co-operation in the reconstruction of the race community." The Berlin correspondent of the paper quoted sees little alternative between exile and martyrdom for the churchmen who remain Christian.

Henry Ford said in an interview, November 23, 1937, as reported in Information Service:

"Money has become a business in itself instead of an adjunct to business. Money is not wealth; wealth is what money buys. But that has been turned upside down. The present system has got us twisted into producing things to buy dollars with, when what we need is a money system that will produce dollars to buy goods with. Under the present system the tail wags the dog. Money is just part of society's transportation system for moving goods from man to man; it breaks

down so often that it is time our financial engineers developed a better model."

The money system, he said, "seeks to control labor; wants to control government, finance, food, industry, and even the schools. It manifests an avariciousness that would control everything."

Continuing, Mr. Ford said: "But any system that seeks profits alone is terribly handicapped to begin with. Here is a nation that might be the richest nation in the world, when actually we haven't enough of anything because there is not enough production. The need is here; the ability to produce is here; the stoppage is in the system that puts profit before production—and that is the money system."

Mr. Ford believes that the solution lies in teaching the coming generation the real purpose of money and an understanding of the system which may once have been adequate but which does not meet modern requirements. He does not believe that mechanization curtails employment in view of the need for men to build machines and the ever-increasing speed with which the latter become obsolete. In the last eight years, he said, the Ford company has scrapped and replaced more than half its production equipment. Moreover, the supplying of parts and equipment to the company maintains many workers, since the company does not centralize this activity in its own plants. He says that "if business is to be good for one, it must be good for all."

"Over-production," Mr. Ford says, "is a fiction. Up to date all we've ever had is under-production. Produce a plentiful supply of necessities and get a system of distribution that really distributes, and the job of production will not leave us any time to think of over-production. We only hear that term in times of a profit-made scarcity."

THE COMMISSION

The Commission of the Seventh Day Baptist General Conference met for its winter meeting at the Denominational Building, Plainfield, N. J., Monday evening, December 27, 1937. Though two members were an hour late in arriving, all members were in attendance, and all were present at every session until final adjournment on Thursday, at 10.45 p.m.

At the first session it was agreed to meet daily from 9 to 12 a.m., 2 to 5 p.m., and from

7 to 9 in the evening. This schedule was quite carefully followed, except that on several occasions adjournment was later than the hour agreed upon.

It was also agreed that, in order to avoid delays and to foster the fellowship of the members, all would take lunch and dinner together at a convenient cafeteria. The Y.W.C.A. cafeteria management was very courteous and arranged a private dining room. Thus it was made possible to continue some important discussion, to talk freely, and sometimes to relieve the strain of the long sessions by a bit of merriment.

Rev. Herbert C. Van Horn, president of Conference in 1937, was invited to sit in the sessions of the Commission and was cordially welcomed by the chairman, Professor Harold O. Burdick.

A proposed agenda had previously been prepared at the request of the chairman by the president and the corresponding secretary. After a full discussion the agenda was accepted as a basis of procedure.

It is not the purpose of this report to give the minutes or the details of the meeting, but rather to indicate the main subjects of discussion and the general features of plans for the coming Council-Conference. It will be remembered that the Commission was instructed at the last session of the General Conference to plan a Council-Conference, at which many important features of our denominational set-up and organization would receive careful review.

A PASTORS' CONFERENCE

For several years expression has often been given to a sense of need for the pastors of the denomination to get together for a few days of fellowship and the discussion of problems which vitally concern them and the churches which they serve. It was felt in the Commission that there would be a real value in having a pastors' conference some time before the meeting of the Council-Conference. After a full discussion of the need and the problems involved, a decision was reached to commend such a plan to the faculty of the School of Theology, Alfred, N. Y., and to ask them, in consultation with the president of Conference and the chairman of the Commission, to plan for a pastors' conference if it seems feasible, at such time as may seem most convenient for pastors.

COUNCIL-CONFERENCE COMMITTEES

It was decided by the Commission that for a Council-Conference to deal wisely and effectively with the important matters to be considered it would be very necessary that some preparatory work should be done. The whole field of denominational interests was carefully surveyed and it was finally decided that fifteen Council-Conference committees should be arranged, and that a chairman and nucleus of each committee should be appointed, geographically located so they could meet and make some tentative plans for the work of the committee when Conference convenes, it being assumed that the Conference would ratify this preliminary work of the Commission and the nuclei of committees.

The Commission gave long and careful consideration to the setting up of these committees and left further plans concerning them in the hands of the president of Conference. As these plans are matured, full information concerning them will doubtless be made public through the SABBATH RECORDER.

OUR YOUNG PEOPLE

It was fully realized by the Commission that the contemplated Council-Conference, with much time given to Council committees, several whole sessions of Conference given over to business, and the discussion of reports which will be presented, special consideration should be given to plans for our young people and children. Much confidence was expressed that our older young people would be interested in the work of the Council committees and in the business of Conference, and that they should be placed on each of the committees. Consideration was given to the younger young people, and the sentiment prevailed that they might be organized into a Teen-Age Conference. Then there appeared the possibility that a series of banquet suppers might be planned for all young people, and of course the usual fellowship breakfast. But these interesting considerations were referred as suggestions to the Young People's Board, the president of Conference, and the chairman of the Commission. But from the discussion in the Commission it seems certain that in this Council-Conference full opportunity will be given the Young People's Board to plan for several lines of interesting work and fellowship.

Numerous smaller matters had the consideration of the Commission. Altogether it

was an interesting meeting, and the secretary can testify that all members took the work most seriously and put in many long and faithful hours of service between Monday evening at 7.30, and Thursday evening at 10.45.

As plans are matured, readers of the SABBATH RECORDER will be kept informed about our coming Council-Conference.

JAMES L. SKAGGS,
Corresponding Secretary.

MISSIONS

EIGHT DAY PREACHING MISSION AT ASHAWAY

With the counseling of Rev. William L. Burdick, director of the Preaching Mission among our New England churches, the First Seventh Day Baptist Church of Hopkinton asked God's guidance and blessing and then laid plans and organized for another Eight Day Preaching Service. This was held November 28 to December 5.

At our unanimous and urgent request Rev. Hurley S. Warren, pastor of the Plainfield Church, came as preacher. His messages last year had so inspired and strengthened the church that we wanted him again. The pastor arranged the worship services in co-operation with the pastors of our sister churches of Westerly, Rockville, and Waterford, and neighboring ministers. Night after night our hearts and minds were prepared by songs and prayers and meditations.

Night after night Pastor Warren brought us thoughtful, inspiring messages, making clear the gospel message and interpreting it for practical everyday life.

As to the results of these meetings, the attendance exceeded our expectations, the average being approximately double that of last year. The interest was good throughout the meetings, many members and friends attending every service.

Since the primary purpose of the meetings as expressed before they began was to deepen the faith of church people, the many expressions of appreciation, both public and private, have shown that this was truly accomplished.

Through the fine co-operation of the Westerly Sun in publishing a review of each message, the ministry of the Word was extended throughout this and neighboring communities. Who can begin to measure the good that has been accomplished?

We have felt ourselves a part of this great nation-wide movement in which rests the hope of our country and of the world.

Our gratitude goes out to all who helped make it possible and our thanks to God that the preaching of his Word still has power and will accomplish the purpose for which it was intended.

EVERETT T. HARRIS.

STATEMENT REGARDING REFUGEES IN SHANGHAI

(Excerpts from a broadcast, November 21, 1937, furnished by the Foreign Missions Conference.)

The normal population of Greater Shanghai is about 3,000,000 people. About half of them live in the International Settlement and French Concession. During this emergency most of the other half have come inside the defense areas. At least 1,000,000 must have done so. Of these about 250,000 have been evacuated, leaving 750,000 here. Of the 750,000 people who are still here, there are three groups:

1. Those in refugee camps. There are about 175 camps, some of them crowded, like Chiaotung University and Sikawei, with more than 10,000 people. These refugees in camps number about 150,000 people.

2. Those in the Nantao Safety Zone, under the administration of Father Jacquinet and his committee. There are about 250,000 people in there, who after heroic efforts have been now provided with food, water, light, and some medical care. It has been a thrilling story, to get it organized. The people themselves have behaved splendidly.

3. The third group consists of several hundred thousand people living with and on their relatives and friends. Some of them have meagre resources that are dwindling, and do not know how they can get through the winter. Among them there are some thousands of students who are stranded here. Among them also are a considerable number of foreigners of all nationalities whose homes were in Hongkow and Yangtsepoo, now destroyed.

Taking these 750,000 refugees, the great majority have no homes. How long will it be before their homes can be rebuilt? How long will they have to be supported? Some reckon it will be six months. They've been here three months already. If the community has to feed 120,000 people in refugee camps (I say 120,000 because some may get back

on to the land) at \$3 a head per month for six months, it will cost over \$2,000,000. That number may be increased if the present resources of others not now in camp should give out.

That won't be the only need for money, either. There are about 42 hospitals in Shanghai with some 7,000 beds. About 24 of these have been treating wounded soldiers. Many if not most of these hospitals are dependent on charity.

How is Shanghai going to meet its problem? It is a wealthy city, but many who are not refugees have been badly hit also. The Chinese community has shown splendid generosity. They've raised about \$3,000,000 already. The foreign community has been equally generous. But most firms aren't earning money, and can't until business opens up again, which can only be done slowly. Does this sound a bit pessimistic? It need not be if we have courage and grapple with the problem. All this giving is one way of voluntarily pooling our resources. So long as that fine spirit continues we shall not lose out. Also friends abroad, particularly in Britain and America, are eager to help, are already helping with money and supplies. They are helping with money and supplies. They are doing that much to pool their resources with us.

So at bottom we are really relying on one of the great essential Christian principles, not to get all you can but to give all you can. When we're up against it, that's the thing that really works. The other thing spells war, and hell. But big, open-hearted, generous giving and sharing is a way of describing love, and love is of God. For God is love. Shall we then all commit ourselves again to that way of life, and to God who is love?

THE YEAR IN RELIGION

Movement Toward Unity Highlight of 1937 Activity of Churches; More Progress Achieved Than in Any Previous Year

BY WINFRED ERNEST GARRISON
Associate Professor of Church History
University of Chicago

The progress of American Christianity in 1937 has been only about normal in the numerical increase of church membership—1.33 per cent for the last twelve-month period for which figures are available. It has been more notable for the widening of horizons

and for increased awareness of the total range of the Church's responsibilities and resources.

This is not a mere flattering generality. It is a definite and demonstrable fact. The proof is to be found in the record of the Preaching Mission and of the international and interconfessional conferences held at Oxford in July and at Edinburgh in August. These were the most conspicuous events in the religious history of the year, and the most significant.

The Preaching Mission, promoted and directed by the Federal Council of Churches of Christ in America, began in the autumn of 1936 and continued almost to the end of 1937. Its purpose was to bring the central message of Christianity, as voiced by companies of able spokesmen of many denominations and many lands, to bear upon the mind of the whole Church in America, and through the Church upon the country. The impact of this concerted presentation of the motives and principles of the Christian gospel was very great.

Conference on Life and Work

The Oxford Conference on Life and Work—officially the Ecumenical Conference on Church, Community, and State—was the supreme expression of this interest on a worldwide scale. This conference was all the more an important fact in the year's history of religion in America because it was an equally important fact in the history of religion in other countries too. Delegates of the American churches participated in the conference, but did not dominate it.

The specific topics considered at Oxford lay within these five fields: the relation of the Church to the total structure of society; its relation to the state; Church, community and state in relation to the economic order; the Church's function in education; and its part in the making of a satisfactory world of nations. The conference was composed of official delegates from one hundred eighteen churches in thirty-eight countries—that is to say, practically all churches except the Roman Catholic and all countries except those whose governments, anticipating criticism of their own pretensions, prevented delegates from attending.

Faith and Order Meeting

The Edinburgh Conference—officially the Second World Conference on Faith and Order

—illustrated the same broadening of view in a somewhat different direction. Oxford, dealing with concrete social problems, had insisted that the basic duty of the Church was to be not merely a social agency, a voluntary association of humanitarian uplifters, or a political pressure group, but to be *the Church*.

Edinburgh, with a body of delegates as widely representative and about as numerous, undertook to define the Church in terms of its faith and its essential structure. It explored the paths that lead beyond co-operation toward unity. The obstacles to unity were not minimized. Some obstacles were removed. Some remain. Unity is still a far distant goal, but an approach was made to the development of an "ecumenical mind." Horizons were widened.

Out of these two world conferences emerged a plan for the formation of a World Council of Churches. Definite steps have since been taken toward putting this plan into effect.

Advances Toward Unity

There were yet other advances toward the unification of the churches. The Federal Council of Churches set up a commission for the study of Christian union. The slow, deliberate process of re-uniting three great Methodist churches—the Methodist Episcopal, the Methodist Episcopal South, and the Methodist Protestant—progressed to such a point that its consummation now awaits only the formal action of the general conference of the Methodist Episcopal Church South, in May, 1938. Approval by that body seems assured.

The Movement for World Christianity, an organization sponsored by laymen of many denominations and carrying on the impulse of the Laymen's Missions Inquiry, held its biennial institute at Rochester in June. This was the occasion for a searching study of the motives, methods, and objectives of foreign missions.

In every item of the survey up to this point there is to be seen the working of a powerful impulse toward unity among the churches. Without exaggerating the achievements in this direction or minimizing the significance of continuing divisions and the depth of denominational loyalties, it can be said, as a simple matter of historical record, that 1937 has seen more progress toward Christian unity than any preceding year in the long story of divided Christendom. This is none the less true

though, in organization, the gulf between Roman and Protestant Christianity remains unbridgeable.

Progress in Interfaith Understanding

Much progress was noted during the year in the movement for better understanding and co-operation between Protestants, Catholics, and Jews in America, being furthered notably by the National Conference of Jews and Christians. The outstanding event of this movement during the year was the Williamstown Institute of Human Relations, the theme of which was "Public Opinion in a Democracy."

The end of the year saw plans set in motion for a national celebration of the tenth anniversary of the National Conference under the leadership of President Roosevelt who has accepted the honorary chairmanship of the Tenth Anniversary Committee. The National Conference announced, in connection with the anniversary event, that it would seek to organize "round tables" of Protestants, Catholics, and Jews in hundreds of communities throughout the country. This effort will culminate in the annual observance of Brotherhood Day the week of Washington's Birthday.

Anti-communist Encyclical

Perhaps the most conspicuous feature of the year in Roman Catholic action has been the anti-communist encyclical, issued in March, and the subsequent campaign. Neither Catholic nor Protestant opinion has been greatly affected by the alleged guarantee of religious liberty under the new Russian constitution, pending the receipt of more convincing evidence that such liberty is a fact. Protestants have, in general, continued to believe that all forms of totalitarianism, whether communist or fascist, are alike hostile to religious liberty because hostile to civil liberty. Early in 1937 the Roman Catholic campaign against communism swung to extreme emotional anxiety, with signs of escape to fascism; both moods among American Catholics are passing now.

The fortunes of religion in other countries have been much in the minds of American Christians. They have shared the embarrassment and sympathized with the dangers of missionaries and native Christians in Japan and China. They observed with mingled feelings the participation of the Anglican Church in the events leading to the abdication of King Edward and subsequent thereto, and queried the meaning of the Anglican convoca-

tion's refusal, in March, to make mandatory the withholding of communion from those who have remarried after divorce, and of the Anglican assembly's refusal, in November, to ask Parliament to prohibit the use of the church's ritual in such marriages.

German Situation Watched

They have watched with apprehension the increasing tensions between Church and State in Germany, the imprisonment of Pastor Niemoeller and scores of other ministers for protesting against encroachment upon the Church's liberties, the indefinite postponement of the Church elections scheduled for last spring, and the unconvincing charges brought against hundreds of members of Roman Catholic orders. The recent announcement by Herr Kerrl, head of the bureau of religion, of the government's ultimate intention to disestablish the Church seems rather a promise than a threat.

American Christians have seen with satisfaction the partial restoration of freedom of worship in Mexico. Events in Spain have been provocative of varied judgments and sentiments, but always of sympathy with innocent sufferers from the horrors of civil war, whether clerical or lay, and on whichever side.

The meeting of the two great world conferences this year, with the focusing of attention in one of them upon the relations between Church and State, has given added emphasis to these events involving the freedom of the Church. The thoughtful American mind has, at the same time, been compelled to consider to what extent its own churches are free and what use they are making of such freedom as they enjoy.

Church and Social Order

The Church has become keenly aware of its own entanglement in the social order, and of the religious aspects of such facts as industrial strikes, housing, the farm problem, unemployment, relief, and education. Concern with the economic problem was evidenced by such action during the year as the arranging of conferences with local labor leaders and business men by the National Preaching Mission in a number of cities and by statements issued and resolutions adopted by various church bodies and leaders of the Protestant, Catholic, and Jewish faiths upholding the right of labor to organize in unions of their own choosing.

The Church is conscious that it exists in a troubled and distraught world, and it faces these conditions in no mood of complacency with regard to the part it has played in a civilization which has come so near to the brink of disaster. It is scrutinizing its own record, repenting of its own sins, seeking to correct its procedure, and searching for its springs of power.—1937 by N.C.J.C. *News Service*.

WOMAN'S WORK

HE "STAYED PUT"

I HAVE LEARNED . . . TO BE CONTENT.

READ PHILIPPIANS 4: 1-13.

One of the countless friends of Dr. Robert E. Speer was talking with him about his retirement from the senior secretaryship of the Presbyterian Board of Foreign Missions. "At least, I have stayed put for forty-one years," said Doctor Speer.

All through his brilliant life, other opportunities for service have presented themselves to Doctor Speer. Half a dozen colleges have wanted him as president. But he has remained steadfast to the task to which he dedicated himself in young manhood. So he has become a unique and immeasurable world influence.

Just "staying put"—plugging away at the one task throughout a lifetime—is a quality which our age sorely needs. Housewives who dream of "careers"; men who chafe under monotonous tasks; youth who imagine "success" may be found somewhere else—all these need the Pauline lesson of contentment.

Deliver us from roaming desires, our Father. Teach us to build strongly and to live greatly in the place where thou hast appointed us. So shall we learn thy peace. Amen.

—*Christian Herald*.

A PROJECT FOR ADVANCING PEACE

BY MAY BELL HARPER

The forces which control international affairs may seem remote from the life of the average woman, but each one may make her contribution toward world peace if she will.

The first step in such an endeavor is to secure information, such as acquainting one's self with the established peace machinery.

Here are some of the questions that might well be asked:

What is the peace machinery already established?

How can it be used?

What is the effect of rivalry among the nations in military preparation?

What is real national defense?

What are the ordinary causes of war?

Are these economic, or are they fundamentally the outbreaks of racial and national hatreds and distrusts?

If true world-friendship existed, would war cease?

How can world-friendship be attained?

A second step is the formation of a committee in any local community, composed of the chairmen of international relations of the Cause-and-Cure-of-War organizations of the town, for the purpose of stimulating the writing of communications to the press. Regular meetings might not be necessary, but each member of the committee might, by use of the telephone, inspire others to write letters to editors on suitable occasions, while news items calling forth such correspondence are fresh.

Every home has its newspaper, the pages of which are open to letters from readers. Here one may reach thousands who never attend a peace meeting. . . .

In addition, one may request editorial expression on timely and critical international problems or on Congressional legislation touching peace and war.

Recognizing the press as a potentially powerful ally of the cause of peace, the National Committee on the Cause and Cure of War, which for eleven years has devoted itself to the education of its members and the public, at its last national conference voted to sponsor a "press project"—that is, to ask the women of the eleven national groups which form this body to write their views for publication again and again, until they become fascinated with the task. . . .

This press project should appeal to members of local clubs, women's church organizations, local unions of the W.C.T.U. or any other group which ultimately heads up in one of the foregoing named societies.

Mrs. Carrie Chapman Catt, organizer of the National Committee on the Cause and Cure of War and now its honorary chairman, in a letter addressed to "Women Interested in Peace," writes:

The work to be done is voluntary; no one superintends it, and no money is available for its extension.

The idea is to persuade those who want peace to write letters of comment upon news which calls forth their views. . . .

There are some five million women who are members of the organizations that compose the National Committee on the Cause and Cure of War. Suppose one million of them began to write letters for the press, protesting against war, urging peace, putting confidence into the public mind that permanent peace is possible. Thus the day will certainly come when wars will cease.

Will you not give this call your own personal help by becoming one of the press writers? Do not say that you cannot do it. You may develop into the best press writer in the land. Try it!

Press project writers should send clippings of letters published, to the National Committee on the Cause and Cure of War, 1622 Grand Central Terminal Building, New York City, attached to editorial head of the paper, with date of issue, and their own names and addresses.

YOUNG PEOPLE'S WORK

The Seventh Day Baptist students attending Alfred University are becoming healthily more conscious of themselves as a Sabbath-keeping group. This consciousness, we feel, first became definite last year with the organization of the Sabbath eve worship service for young people. This year it has become more definitely marked with organization of the young people into a Christian Endeavor group. The strength of this reawakened interest is evidenced by such things as a recent fellowship dinner given for the group by the Seventh Day Baptist members of the university faculty, a consecration service for the C. E. group, and a social held at Social Hall.

It was felt by responsible persons that the young people ought to be more closely allied to other young people's groups throughout the denomination; so the C. E. group was organized out of the Sabbath eve young people's service. Here are the officers of this new society: president, Wayne Rood; vice-president, Helen Mae Button; and secretary-treasurer, Marguerite Carpenter. There are three committees to aid the officers in planning and carrying on the work of the society. They are the lookout committee, Helen Mae Button, chairman, and Winthrop Davis, Hilda Jones, Frances Polan; the program committee, Luther Crichlow, chairman, and Nancilu Butler,

Betty Jane Crandall, Elmo Randolph; and the social committee, Mrs. Ruby Maxson, chairman, and Nellie Bond, Ogareta Ehret, Dighton Polan, Mrs. Madeline Randolph, Marion Van Horn. The society is thriving and hopes to carry out some really worth while projects during this year.

L. W. C.

YOUNG PEOPLE'S FELLOWSHIP BREAK-FAST AT CONFERENCE

BY WAYNE ROOD

Sunday morning of Conference marked the bright spot of the young people's program at Shiloh this year. It was a bright and early spot, too, for the occasion was the young people's fellowship breakfast, sponsored by the Shiloh and Salem groups. A refreshing and wholly satisfying breakfast of Jersey cantaloups, sandwiches, steaming hot cocoa, and delicious doughnuts was served to 153 hungry young people and pastors by the Shiloh Christian Endeavor groups. The crisp early morning air, the slanting rays of the rising sun, and the fresh beauty of the Bridgeton Park lake combined to create a spirit of fellowship and jollity which soon changed to a spirit of reverent worship as the entire group gathered on a knoll by the shore of the lake to think of the great Creator of all beauty and life.

"Ships" was the theme of the inspirational service conducted by the Salem young people. Duane Hurley talked of various kinds of ships, boats, and sailing craft in his inimitable style. "If you can't be an ocean liner," he urged, "try being a tug boat." George Davis of Salem likened life to a great passenger liner, and took as his particular illustration the giant "Queen Mary." Carol Davis led an inspirational period of meditation, and asked that the worshipers on the hill look past her and out over the lake as she brought gems of poetry to inspire communion with God. The Salem Y.M.C.A. quartet sang "My Anchor Holds" and "Jesus, Savior, Pilot Me." Members of this quartet are Duane Hurley, Clarence Rogers, Alfred Davis, and Wayne Rood. Leah Virginia Davis played a violin solo early in the service. The clear and sweet tones of the music blended with the outdoor beauty perfectly. A song service led by Wayne Rood opened the program.

"When God closes a door, he always opens a window."

CHILDREN'S PAGE

THE GREAT WALLED COUNTRY

A CHRISTMAS FAIRY STORY

BY RAYMOND MAC DONALD ALDEN

Away at the northern end of the world, farther than men have ever gone with their ships or their sleds, and where most people suppose that there is nothing but ice and snow, is a land full of children, called "The Great Walled Country." This name is given because all around the country is a great wall, hundreds of feet thick and hundreds of feet high. It is made of ice and never melts, winter or summer; and of course it is for this reason that more people have not discovered the place.

The land, as I said, is filled with children, for nobody who lives there ever grows up. The king and the queen, the princes and the courtiers may be as old as you please, but they are children for all that. They play a good deal of the time with dolls and tin soldiers, and every night at seven o'clock have a bowl of bread and milk and go to bed. But they make excellent rulers, and the other children are well pleased with the government.

There are all sorts of curious things about the way they live in The Great Walled Country, but this story is only of their Christmas season. One can imagine what a fine thing their Christmas must be, so near the North Pole, with ice and snow everywhere, but this is not all. Grandfather Christmas lives on the north side of the country, so that his house leans against the great wall and would tip over if it were not for its support. Grandfather Christmas is his name in The Great Walled Country; no doubt we should call him Santa Claus here. At any rate, he is the same person, and best of all the children in the world, he loves the children behind the great wall of ice.

One very pleasant thing about having Grandfather Christmas for a neighbor is that in The Great Walled Country they never have to buy their Christmas presents. Every year, on the day before Christmas, before he makes up his bundles for the rest of the world, Grandfather Christmas goes into a great forest of Christmas trees, that grows just back of the palace of the king of The Great Walled Country, and fills the trees with candy and books and toys and all sorts of good things.

So when night comes, all the children wrap up snugly, while the children in all other lands are waiting in their beds, and go to the forest to gather gifts for their friends. Each one goes by himself, so that none of his friends can see what he has gathered; and no one ever thinks of such a thing as taking a present for himself. The forest is so big that there is room for everyone to wander about without meeting the people from whom he has secrets, and there are always enough nice things to go around.

So Christmas time is a great holiday in that land, as it is in all the best places in the world. They have been celebrating it in this way for hundreds of years, and since Grandfather Christmas does not seem to grow old any faster than the children, they will probably do so for hundreds of years to come.

But there was once a time, so many years ago that they would have forgotten all about it if the story were not written in their Big Book and read to them every year, when the children in The Great Walled Country had a very strange Christmas. There came a visitor to the land. He was an old man and was the first stranger for very many years that had succeeded in getting over the wall. He looked so wise and was so much interested in what he saw and heard that the king invited him to the palace and he was treated with every possible honor.

When this old man had inquired about their Christmas celebration and was told how they carried it on every year, he listened gravely and then, looking wiser than ever, he said to the king:

"That is all very well, but I should think that children who have Grandfather Christmas for a neighbor could find a better and easier way. You tell me that you all go out on Christmas eve to gather presents to give to one another the next morning. Why take so much trouble and act in such a roundabout way? Why not go out together, and everyone get his own presents? That would save the trouble of dividing them again, and everyone would be better satisfied, for he could pick out just what he wanted for himself. No one can tell what you want as well as you can."

This seemed to the king a very wise saying, and he called all his courtiers and counselors about him to hear it. The wise stranger talked further about his plan, and when he had

finished they all agreed that they had been very foolish never to have thought of this simple way of getting their Christmas gifts.

"If we do this," they said, "no one can ever complain of what he has, or wish that someone had taken more pains to find what he wanted. We will make a proclamation, and always after this follow the new plan."

So the proclamation was made, and the plan seemed as wise to the children of the country as it had to the king and the counselors. Everyone had at some time been a little disappointed with his Christmas gifts; now there would be no danger of that.

On Christmas eve they always had a meeting at the palace and sang carols until the time for going to the forest. When the clock struck ten everyone said, "I wish you a Merry Christmas!" to the person nearest him, and then they separated to go their ways to the forest. On this particular night it seemed to the king that the music was not quite so merry as usual, and that when the children spoke to one another their eyes did not shine as gladly as he had noticed them in other years, but there could be no good reason for this since every one was expecting a better time than usual. So he thought no more of it.

(Continued next week)

OUR PULPIT

THE INCARNATION OF CHRIST

BY REV. WALTER E. HANCOCK

II. THE GODHOOD OF MAN

(Continued from last week)

This brings us to the second point of the second phase of our subject. It leads to molding society through the influence religion has on the individual.

2. Religion in Society.

Religion is personal, essentially and primarily so. It is also an institution, but only secondarily so. In order to be effective it must be an individual experience; but it must be something more than contemplative, subjective, and individualistic. The religion of Christ is also socialistic. It grows numerically by the addition of soul to soul, but its power of growth by addition is multiplied by the union of individuals into society. The conception of the religion of Christ needs to be

re-emphasized in our modern setting. It is something far wider in application than our present institutional activities seem to contemplate, it seems to me. It must bring the kingdom of God into all experiences and problems of men's lives. It means the implantation of the principles of Christ's teachings into human thought, individually and collectively. It certainly has as its ultimate goal, replacing the present order of things, which are far from satisfactory, by a universal brotherhood in which love and peace will prevail, instead of hatred, greed, and force.

We should be more concerned, it seems to me, with bringing the kingdom of God down into this present world than with merely sending men into another world, even if that should be the world of glory. If I understand the Lord's Prayer correctly, he taught us to expect that time to come. It is in the theater of the need of heaven where heaven is to be set up. *God was made flesh and dwelt among us*: that is, heaven was brought down to us. That means making heaven here and making us fit to become subjects for any abode in which God is king whether it be on earth or elsewhere, by ruling the hearts of his subjects.

God sent his Son into the world that he might save the world. He not only sent him into the world, but gave him to man as his Savior and King. The incarnation of Christ involves not only the solution of man's present problem of sin and death, but also the objective goal of the human family. It is Christ who carries humanity along with him through this experience of salvation and redemption, just as truly and really as he brought man into the world by creation at the beginning. He carries the human family on to its objective goal as contemplated in God's eternal counsels for the ages to come, whatever that may be. He is the way, the truth, and life, because he is the incarnation of love, life, and service. He makes God manifest to man for all time and eternity. "If I be lifted up, I will draw all men unto me," Jesus says.

The religion of God in Christ is the only power capable of producing righteousness, peace, amity, and harmony in the heart of the individual. It has done that all through the ages. It will continue to do so in our age and in ages to come. There are great areas and great masses of humanity, however, to whom this regenerating power must still be taken. The work that has been done in the Christian home, community, and nation, by

the power of love incarnate in the thoughts, customs, and attitudes of men and women in those spheres of human society, must be extended and infused into the hearts and minds of the peoples, areas, and spheres hitherto unevangelized, in harmony with the great commission of Christ.

It is essential to work for the setting up of God's kingdom in the world. We must learn to believe and act on the basis that the transformations which the power and service of love have demonstrated to be possible in individual conduct, in community life, and upon certain national customs and practices of entire nations, must also invade and leaven all the fields of thought and life in all nations.

That seems to be one of the most crying needs of our times. Men are willing to admit that an individual may be able to practice his religion in private life and in his personal dealings with his fellow man; a man may be honest and straightforward in his private business; religion may be very good and practical in the home and community life; it may be able to give a general mold to the forms and customs of national life; but in politics and in the fields of commerce, economics, and international relations, religion does not function.

As a result of this attitude assumed by leaders of humanity in these fields of our life, there is a sublimely passive attitude of organized Christianity toward the evils, corruption, and lawlessness that reign in these areas of the national and international life of humanity. There has arisen a maladjustment in our economic life the world over; a corruption in the national politics of peoples in all lands; unbridled ambition and brutality in the international relations of the great nations of the world, which threaten the destruction of our present civilization. Has the gospel of Christ no salvation for life in these areas of our people?

There are those who tell us that there is not. They believe that the present rule of force, hatred, oppression, and unequal justice will continue until it is supplanted by the ushering in of the glorious kingdom of our Lord and his Christ by a cataclysmic consummation. Whether that is to be, or not to be, the manner and the method by which the kingdom of God is to be set up among men seems to me not to be in the province of the Church to know with certainty in all its details, as many would have us believe to be of vital importance, and proclaim with porten-

tous warning. I am certain, however, my brethren, that the great mission of religion today, as it has ever been, is to carry with greater love, devotion, and self-sacrificing service, the power and vivifying life of the gospel of Christ into these great lands unevangelized, and into these spheres of human life which are at present so devoid of its influence. The need of the world in all human society is the power of love and unselfish service. Its channel of transfusion and transmission is God-filled human beings; its goal is the brotherhood of humanity. No other religion or agency in the world offers that method, that channel, or that goal, with fullness and certainty.

The masses of the people are astir, my friends, and are blindly aroused, like a mighty giant who has awakened to a sense of his enormous strength, but has no sense of responsibility as to how to use rightly that strength in the world of great needs. They seem to know only that they have been the victims of an unjust and wicked oppression, for which they blame the cruelties of a monopolistic, capitalistic system, entrenched political power. They also blame organized religion, whose system seems inextricably bound up with these other two. Either wittingly or unwittingly, it seems powerless to take a positive attitude and do anything about it. It is true that many of their accusations against the Church as an institution are unjustified, but we must humbly and sorrowfully swallow many of their accusations. I am glad that many religious leaders and a few religious organizations seem to feel the force of these accusations and are ashamed of the situation. It seems to me that this indicates that the situation is not hopeless. We may yet awaken and redeem the time.

Many leaders in every line of human experience are coming to realize that the only power that can meet such a situation lies in the transforming force of love and the brotherhood as provided for in the teachings and practices of Christ. Running through all these blind gropings of passions and emotions, there breaks in a strain of deep yearning for the very thing that the power, enfolded in the facts and verities of which we are studying tonight, makes every provision for. This yearning can be realized in the power of the love and service expressed in the words of our sub-topics, "The Manhood of God" and "The

Godhood of Man." This strain is expressed by one writer as follows:

"In the co-operative literature, in the speeches of strike leaders, crew and party men, the lectures of scholars, the sermons of the clergy, in the church and outside, in the trade unions and socialistic press, in the magazines, in the conversations of all sorts of men, in the successful books of the year, and the action, social and personal, which is embodying this thought, a new theory and practice of life is being worked out before our eyes."

The keynote of all this new theory and practice of life is none other than that found in the gospel of Jesus Christ, which puts new conceptions in men's minds and different motives in their purposes and actions. We do not need a new gospel; nothing is wrong with the religion of Christ. It needs only men and women in whose hearts the love and power of it are overflowing to their fellow men, without the restraints that oftentimes institutional religion throws in their way.

I know of no group of Christian men and women through whose thoughts, hearts, and lives the love and service of Christian brotherhood should flow untrammelled more freely than those who are gathered here in this Conference, and whom we represent. We have a Christ-filled gospel, which is the power of God unto salvation unto all who believe; we have an immutable and perfect law handed down to us through the voice of God and his own handwriting unchanged and unchangeable. We, least of all Christian denominations, it seems to me, are bound about by an ironclad system of ecclesiastical government. A more open minded and humble attitude can scarcely be found, it would seem, among any group of Christian people.

Our history and background should encourage us to greater devotion and more loyal service to the cause of Christ, because of the faith, heroism, love, and devotion of those who have gone on before us building up the kingdom of Christ among men. The gospel and the truths for which they lived and labored untiringly, and at such great sacrifice, made them men and women of faith and power in the world. We hold and believe the same truths that made them great channels of blessing to men, and for which not a few gave their lives. Of this we can be humbly proud, but not boastful. Their faith and love should inspire us to the same loyalty, devotion, and

sacrifice that characterized their lives of service. They began a great work and undertook much. They dared to believe and to take all, and then they gave their all. They did not pretend to have learned all there was to know, or to have set up an institution that was the sum of perfection. In fact, their greatest concern was not in building up a great system, but in bringing the saving power of the truths of the gospel into men's hearts; it was to build the kingdom of God into men's and women's lives. That burning love and passion was supreme in all their purposes and service. They were wholly imbued with the great mission of preaching the gospel to all men everywhere, as being the basis for the Church's existence. They believed it set forth the whole mission, program, and goal of the Church.

The same love which God expressed in the gift of his Son to save man, and which was expressed in Christ's life and death on the cross, was the power which moved the early Church to do the great work that stirred men of all classes, races, and lands, two thousand years ago. It stirred and transformed men three and four hundred years ago in time of great stress and turmoil. It brought a religious awakening a century and a half ago in England, America, and other lands. It stirred and moved the pioneers and founders of this people. That same power will move us today, if we will only let God manifest himself in us through real faith in the incarnate Christ.

This, my beloved brethren, is our greatest need: experimental faith in the power of God to make us his sons by dwelling in us. "Behold what manner of love he hath bestowed upon us that we should be called the sons of God." Sonship involves brotherhood; brotherhood involves fatherhood; and fatherhood implies the generation of his very nature into human minds and lives. At the root of it all is love: the love that moved God to give; the love that led Christ to offer himself as the incarnation of God in humanity through his taking on himself the form and nature of a servant; and love in the individual that is begotten by faith which accepts willingly the experience of the new birth through the operation of the spirit of Christ. "Let this mind be in you which was also in Christ Jesus."

All this is the basis of peace, righteousness, good will, brotherhood, and social justice for

which this world is sighing, dear friends. It is the only basis that can bring it about. Politics cannot do it, theology is unable to do it; economic theories and schemes all are failing miserably; science has only provided us with facilities for material well being. It only has made and provided machinery and means of communication by which humanity is brought into elbow touch with each other, without bringing about union, concord, and brotherhood. Only the power enfolded in the verities which we are considering in the great two-fold experience of the *Manhood of God* and its counterpart, the *Godhood of Man*, will avail.

That is the power back of the great commission to the Church, dear brethren; that is the power for which the few believers were told to wait, and which they received at Pentecost; that is the power with which he wants to fill us who here are gathered in this Conference. The infilling of that power would give a new vision of the greater responsibilities and opportunities of services which a needy world presents to us. It would simplify all our financial problems as a denomination. It would give purpose, unity, and co-ordination to all our plans for carrying the great truths of God's Word to the world. It would automatically enlarge our sphere of activities; multiply, intensify, extend, and fructify every agency we now have in our present set-up; or else it would teach us the kind of co-operation and church polity we need in order to make us the same kind of witnesses that Christ said the believers would be after they should receive the Holy Spirit: Jerusalem, Judea, Samaria, and the uttermost parts of the earth.

I am interested, dear friends, in church organization and in church administration only as a means to an end. I care not for the Church's institutional system as such, any more than I care for that of any other institution. Anything that the true believers can do that will bring them into closer bonds of fellowship and service for the advancement of the kingdom of God among men, I am for it. Let us recognize, however, that the first great requisite is to get the power of the inborn Christ into our own hearts and lives, and all these things will be added unto us. "Not by might, nor by power, but by my Spirit, saith the Lord."

(Concluded)

DENOMINATIONAL "HOOK-UP"

DE RUYTER, N. Y.

Rev. and Mrs. Neal D. Mills entertained at the Seventh Day Baptist parsonage on Utica Street, Tuesday, December 28, in honor of Mrs. Mills' parents, Mr. and Mrs. William R. Gates of Lincklaen, the occasion being the fifty-sixth wedding anniversary of Mr. and Mrs. Gates, whose marriage took place December 28, 1881, in the Seventh Day Baptist parsonage, the ceremony being performed by of the late Silas Davis of Lincklaen. They Rev. Thomas Fisher. Mrs. Gates is a daughter have resided in Pitcher and Lincklaen during the intervening years and Mr. Gates relates that the winter of 1881-82 was the mildest of his experience. Many did not get out the sleighs during the entire season.

Other guests were Mr. and Mrs. L. A. Coon and daughter, Ardale; Mrs. Alice Beckwith and Miss Ruth Gates. Mr. and Mrs. Coon celebrated with them at this time their twenty-eighth wedding anniversary which came the next day, the twenty-ninth. Deep snow, but open roads, prevailed at this time, in 1909. They were married by Rev. L. A. Wing, now Seventh Day Baptist pastor at Berlin.

Mr. and Mrs. Gates started housekeeping at Cincinnatus. The Coons began in the second floor rooms over the former "five and ten" on Cortland Street. Mr. Coon entered the mercantile business in company with M. D. Murray in what is now A. M. Blumberg's building on Utica Street.

—De Ruyter Gleaner.

MILTON, WIS.

Christmas day was made more beautiful and sacred for the members and friends of the Milton Seventh Day Baptist Church by the very effective symbolic candle-lighting service which took place on the afternoon of December 25.

The church had been decorated in a way that made the service even more effective. There were many candles and Christmas trees and candelabra and one tall white candle on the altar. As each person came into the church he was given a small candle.

The program started by the junior-intermediate departments of Sabbath school singing the song, "O, How Joyful." The primary department presented a short program of Christmas recitations and songs. Leslie Ben-

nett then sang the solo "O, Holy Night" which was followed by the Scripture reading of the Christmas story. Then the three Magi in costumes came very solemnly to the altar and laid their gifts there. There followed the presentation on the altar of money gifts from each class of the Sabbath school. These gifts were designated for such purposes as the Shanghai Church refugee fund; the Jamaica Mission, the Little Prairie, Ark., Church; and the Denominational Building fund.

After a song, "Under the Stars," sung by Mrs. Paul Van Horn, Rachel Coon, and Bernice Todd, the pastor, Carroll L. Hill, gave a "Meditation" which continued into "The Calling of the Apostles," the first part of the candle-lighting service. As each one was called by name he came forward and lighted his candle from the one on the altar. They arranged themselves on either side of the chancel. Then the Christian Virtues came and lighted their varied colored candles and stood by the apostles. The pastor's candle was lighted first and then eleven apostles with their large candles lighted the small candles at each end of the pews, and each passed the light on to his neighbor until all were lighted. As the whole congregation raised their candles and heard the pastor pledge anew our lives for the coming year, it was indeed an inspiration. Then followed the recessional with the Christian Virtues leading the way, followed by the Magi, Pastor and Mrs. Hill, and the people of the congregation who were ushered out, pew by pew, by the Apostles.

Then followed the social hour in the basement with refreshments and carol singing and special Christmas treats for the children.

During the time for announcements at the Sabbath morning worship service on Christmas day, Mrs. W. E. Rogers, organist of the church, was honored for her forty years of faithful service.

With these words Pastor Carroll L. Hill spoke of her work:

The poinsettias you see in front of the communion table have been placed there for Kathryn Rogers, who began to play the organ for the church when she was thirteen years old, and for forty years has held that major office with but minor variations. Usurping, for the moment, the prerogatives of higher institutions of learning, I hereby, in behalf of the church, bestow upon you, Kathryn, the title of Good and Faithful Servant, with all the rights and privileges thereunto appertaining. Thou wert faithful over one keyboard, thou hast been made master over

many. Enter thou into the joy of our hearty congratulations.

After church Mrs. Rogers found in the poinsettia plant a fat envelope with these words on it:

Forty plus dollars
For forty plus years
From forty plus friends.

—Milton Junction Telephone.

NORTH LOUP, NEB.

Mrs. G. L. Hutchins received a most welcome Christmas gift in the way of a letter from her sister, Dr. Grace Crandall, of Shanghai, China, which arrived here December 25. It was mailed November 29. Doctor Crandall tells of working in a refugee camp, in which from 16,000 to 20,000 people are cared for. Food is a problem, and at the present time, the Red Cross is feeding the people but one meal a day, and that steamed flour bread. Doctor Crandall says that at present there is plenty of help, but the need is very great.

Friday, the Seventh Day Baptist young people presented a short play, "The Christmas Road," directed by Mrs. Merton Barber, Lois Barber, and Mrs. Jim Scott, members of the committee. The play was supposed to take place in the South. The young lady, Mary Babcock, who was homesick, was made to see the way to Christmas by means of tableaux, showing the scenes of the Holy Child's birth. These were made very effective by the use of special lights arranged by Merton Barber. The nativity scene was especially beautiful. The costumes were in charge of Merle Davis, and showed much work.

Scripture was read by Geraldine Gowen, and prayer offered by Pastor Hill. Carols were sung by the audience, led by Delmer Van Horn, chorister of the Sabbath school. As an offertory, the public school trombone quartet played a selection. The money taken in, amounting to \$7.43, will be sent, as usual, to the Nebraska Children's Home.

On Christmas morning, the choir under the direction of the choir leader, Maxine Johnson, gave the cantata, "The Song and the Star," by Holton.

Singing "Joy to the World," the choir, numbering about thirty voices, made an impressive processional as they marched up the center aisle of the church.

The cantata consisted of much chorus work, there being solos, duets, men's and women's choruses, besides. Soloists were Mrs. Merton Barber, Delmer Van Horn, Albert Babcock, and Lillian Babcock.

As the offertory selection, Mr. and Mrs. Delmer Van Horn played the "Christmas Song" with violin and clarinet. The pianist, Mrs. Ava Johnson, and the organist, Mrs. Nina Johnson, gave as the voluntary "Christmas Fantasia."

Previous to the service Mrs. Harlan Brennick played Christmas hymns on the organ in the balcony, which were especially beautiful.

Mrs. Cora Hurley acted as reader during the cantata, which added much to the service.

—North Loup Loyalist.

MARRIAGES

KENYON-SAUNDERS.—On November 27, 1937, in the Gothic Chapel at Alfred, N. Y., Elwood Kenyon and Gertrude Saunders were united in marriage. Pastor A. Clyde Ehret officiated. Their future home will be in Alfred.

BOTTOMS-VOORHEES.—At the home of the bride's grandparents, Mr. and Mrs. Frank A. Voorhees of Friendship, N. Y., on October 20, 1937, Charles H. Bottoms and Janice Louise Voorhees, daughter of Mr. and Mrs. Vern Voorhees of Bolivar, N. Y., by their pastor, the groom's father, Rev. E. H. Bottoms. They will make their home in Richburg, N. Y.

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. 11-1-31t

FOR SALE.—Seventh Day Baptist Game. Played similar to "Authors." Mimeographed on cards with directions. 15c per set postpaid. T. R. Sutton, 425 Center St., Dunellen, N. J. 1-10-2t

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.

NEW TESTAMENT AND PSALMS.—Printed attractively in large clear type and beautifully bound in cloth, \$1.75 postpaid. Bound in leather, \$3.00. Sabbath Recorder, Plainfield, N. J.

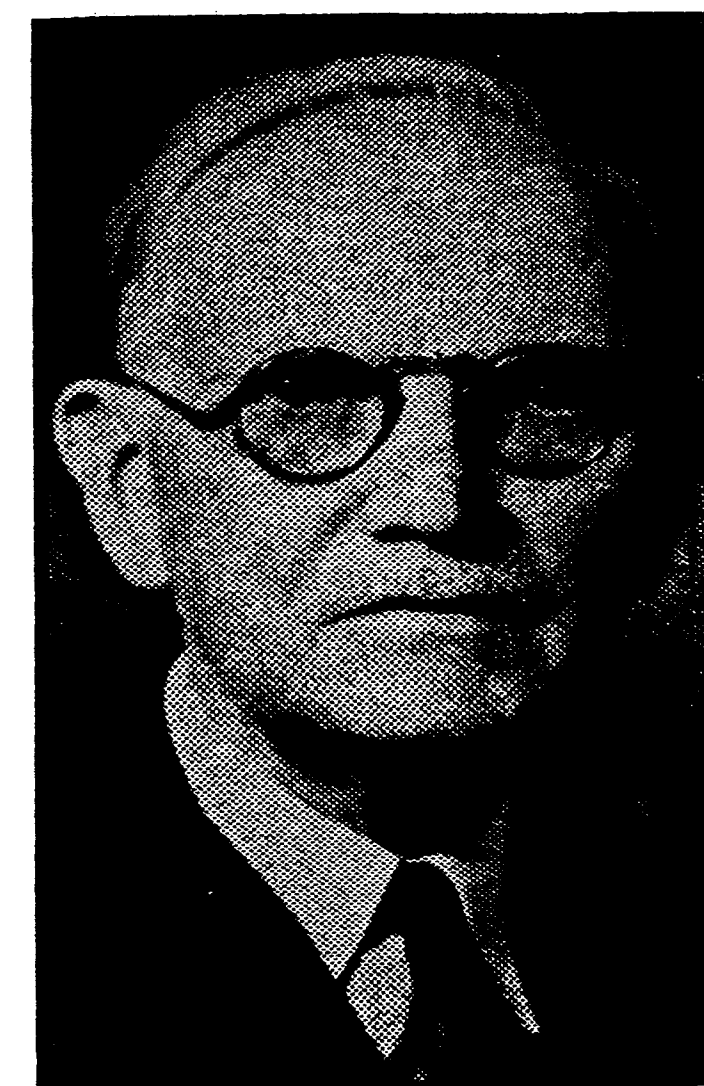
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President Seventh Day
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