

dial invitations to dinner. This gave opportunity for better acquaintance and a deeper fellowship. Correspondent.

ALFRED, N. Y.

"Christ or Crisis in China," will be the subject of the sermon to be given by Rev. H. Eugene Davis in the village church tomorrow night, December 2.

The service Friday evening will be the first of eight to be held the coming two weeks under the personal direction of Doctor Davis. "Spiritual Revolution" will be the stirring theme of the special series of sermons.

From the rich background of an intimate acquaintance with the problems of China gained from a third of a century of missionary work in and about Shanghai, and of personal experience with the things of the spirit, Doctor Davis will discuss such vital questions as, "The Kingdom of God," and "Spiritual and Moral Rearmament." Mr. Davis is known to many local residents as a graduate of both the university and the School of Theology in Alfred.

Services will be held Friday and Sunday evenings, December 2, 4, 9 and 11, at 8 p.m. Mr. Davis will also address the regular morning services at 11, December 3 and 10. An afternoon service will be held at the church at 2.30 each Sabbath. A featured part of these services will be the special music, which is being prepared under the direction of a committee headed by Dean A. E. Whitford. Mrs. John R. Spicer, Mrs. Leona I. Jones, and Professor Ray W. Wingate are members of this committee.

A part of Doctor Davis' plan is to personally contact each home in the community during the coming week. Warm experiences are reported by Mr. Davis as resulting from this same method which he employed in Verona, N. Y., during the last two weeks. Also, at stated times which he, himself, will announce, Mr. Davis will receive personal interviews. It is expected that a large number will avail themselves of this opportunity.

Elmo Randolph has been called as pastor of the Second Alfred Church.

Wayne Rood and Paul Maxson with Dr. W. L. Greene went to Hallspport, N. Y., last Sunday, where they conducted church serv-

ices. Wayne Rood gave a chalk talk, "The Heart of a Tree," and Paul Maxson preached the sermon from the text, "Ye shall know the truth and the truth shall make you free." —*Alfred Sun.*

ALBION, WIS.

The quarterly meeting of the southern Wisconsin and Chicago churches met at Albion the third Sabbath in October. The attendance although good was not as large as usual, the day being rainy. We were pleased to have with us Mr. and Mrs. Alton Churchward of Chetek, Wis., as delegates from the Minnesota and northern Wisconsin churches. Mrs. Churchward (Minnie L. Green Churchward) preached Sabbath morning to an appreciative audience. Her sermon was interesting, practical, and helpful and made us feel our need of a closer walk with God. Rev. W. D. Burdick preached in the afternoon. (Your correspondent was told that it was a good sermon, but due to other duties did not hear it.) This was followed by an excellent young people's service under the direction of Herbert Green. In the evening Dr. and Mrs. Crosley of Milton showed moving pictures taken on their trip to Alaska last summer. I neglected to mention that Pastor John Randolph spoke at the Friday evening meeting, which followed a short vesper service.

Pastor L. O. Greene is a very busy man, as in addition to his pastoral duties he is acting as principal of our state graded school. However, he continues to give us fine, well thought out and spiritual sermons. We had a special Thanksgiving service the night before Thanksgiving Day. There was a good attendance.

"Church night" gatherings have been resumed, with supper first, followed by some kind of entertainment. The first Sabbath night in each month is set for these gatherings.

A number of men met together last Sabbath night and organized a Brotherhood, with Howard Root president and Charles Williams secretary-treasurer. Hot dogs, doughnuts, and coffee were served by the committee and dart ball enjoyed. The Brotherhood plans to meet once a month.

The Missionary and Benevolent Society is studying the book on India recommended by the Woman's Board. Correspondent.

# The Sabbath Recorder

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No. 25

## Our Greeting

The SABBATH RECORDER wishes you all a very merry and happy Christmas. The SABBATH RECORDER? Yes—the editor, the business manager, the whole staff, including assistants, workers in office and shop — every one connected in any way with the publication of this paper dedicated to the service of God—one and all join in a MERRY CHRISTMAS TO YOU.

—•••—

"And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them; and they were sore afraid. And the angel said unto them, Fear not; for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Savior, which is Christ the Lord. And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host, praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men. And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us. And they came with haste, and found Mary, and Joseph, and the babe lying in a manger. And when they had seen it, they made known abroad the saying which was told them concerning this child."

—Luke 2: 8-17.

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## A PRAYER FOR CHRISTMAS

Gracious God, who in the divine mystery of Bethlehem, hast entered into our life in glorious splendor, may the spirit of Christ be born anew in us. May our hearts be filled with the joy of his coming. May we hear heavenly music above the din of strife and war. May thy guiding star bring us into ways of peace, good will, and blessedness.

In spite of all evidence to the contrary, may Christmas renew our faith that Love is the supreme power in the world, and may the joy of Christmas remain with us always. Amen.

—Samuel McCrea Cavert.

"A Test of the Christmas Spirit" Here is a test of the true spirit and purpose of Christmas. Imagine yourself a refugee, exiled from your homeland, your property confiscated, money gone, and no food. Or imagine a bombing raid which wrecks your home, kills the bread earners of the family, and leaves your children homeless, bewildered, and destitute; and then thoughtfully repeat aloud the words of him without whom there never would have been a Christmas

tree, a Christmas carol, a Christian home or a Christian institution — "Whatsoever ye would that men should do unto you (or your children if they were left fatherless and destitute) do ye even so unto them."

Last week the SABBATH RECORDER gave considerable space to an article, "War-phans," that challenges attention and reveals to everyone who reads the way of an opportunity to do as he would be done by.

For those whose financial resources have been crippled and who do not find themselves able to do as they have done in other times, there is the opportunity of "sharing" with the less fortunate by practicing self denials in food and luxuries in the "Golden Rule Week." The savings may be given through the "Foundation" or otherwise.

May the Christmas of 1938 be filled with the blessed and true spirit of the Christ who said, "It is more blessed to give than to receive."

**Contemporary Meditation** From the Guthrie (Okla.) *News* we take the following meditation for a helpful editorial. The spirit exalted and urged by the *News* is the true spirit of Christmas. As we read let us use the name of your town and mine in place of Guthrie. It may help to deepen our sense of responsibility and opportunity.

A moon, white as platinum, round and full, rolled upward with the hours from the east. A faint fog like the sheerest of gauze, shifted across its face. Along the streets holiday lights glimmered, red, yellow, blue, and green.

Stores, doorways jammed with last-hour purchasers, kept open to accommodate tardy shoppers. With the crowd thinning as the moments sped, a hush gradually fell.

Shows, dances, parties stirred the traffic for an hour, then again the pall of silence. Lights beamed from houses in the residence district . . . then became dim. Above the sky cleared in splendor, and in the east stars gleamed.

Church bells pealed through the night, and the voices of choirs chanting hymns sounded from places of worship. Guthrie, with the rest of the world, observed the birth date of Christ.

In Bethlehem, the holy shrine of the nativity of Christ, thousands of persons jammed the little village where Christ was born, nearly two thousand years ago.

Rain and bitter cold marked the ceremony, according to dispatches, yet the same spirit, which caused thousands of crusaders to invade Palestine, thousands to die on alien soil, yet successfully preserve the teachings of Christ for posterity, held the teeming masses in special silence, and devotion.

A nation founded upon such faith cannot fall. It is again time to remind ourselves of the deep obligations such faith holds for all of us. It is time for rejoicing, for charity and good will.

Lurking in the shadow of some comfortable home in Guthrie last night and today is some person, with whom life has not dealt kindly.

He may or may not be the cause of his own downfall, yet we owe it to the teachings of Him, whose birth date we commemorate, to feed him if he be hungry.

With merry-making also must come some note of seriousness, and straight-thinking. And as we look back upon the significance of the day, which universally is observed, it would not be amiss if this unfortunate person does not appeal to us directly, for us to go out and look him up.

No charitable act was ever unrewarded. Hard as it might be sometimes to see the benefits, it is possible that the person aided in time of stress and want, will give back to the world some priceless gift, similar to the one which has brightened the stony trail and lighted the way for untold centuries.

We are fortunate to have warm fires to stand before, and the flowing bowl should not be withheld from the stranger at the door.

**Tarry at Jerusalem** There is significance in the words, "He charged them not to depart from Jerusalem." The disciples were bidden to remain in the holy city until endued with the power from above.

Halford E. Luccock, in his "Acts of the Apostles," points out, in the passage, that one of the greatest values in their remaining for a time together was the development of a new fellowship. In the following centuries Christianity prevailed increasingly in the world, not only because of its idea, but won its way through the power of its fellowship. It was significantly exclaimed, "Behold, how these Christians love one another!" It is true in our own day that the attraction of a fine fellowship is a winning force. We perceive it back of church mottoes or designations, as "The Friendly Church." Often folks are won to the church by its friendly fellowship before they grasp the real meaning of the church's message.

That waiting at Jerusalem was not time wasted, but a basis was furnished on which "the whole far-ranging Christian fellowship could be built." We see here in this new solidarity being developed "great wisdom — call it divine strategy if you wish—in the disciples' staying together till the vast undertaking had a solid basis in achieved concrete experience." Without solid foundations our visions come to naught.

Continuing to draw from Doctor Luccock who writes so thrillingly, George Fox is quoted on a vision that came to him—"From the hills the Lord let me see in what places he had a great people to be gathered . . . a great people in white raiment by a riverside coming to the Lord; and the place where I saw them was about Wensleydale and Sedburgh." It's as though the glorious vision ended with Chicago or Leadville. A poor anticlimax? Unlikely places for such a shining raiment? Well does the writer point out that the vision is set in a concrete and familiar place.

Here in front of us—here at our right hand, at our very doors—is the place to begin. We smile at the farm hand thinking his "P.C." meant to go "preach Christ," when it meant first of all "plow corn." But are we not all prone more or less to fail to stick to base—to keep our feet on the ground—to begin right here at home with our witness, with our message! We forget that in "God so loved the world" he gave his only begotten Son; that his love held in it a concrete cross.

"Tarry till" we get our feet on the concrete. Then power comes, to go forth, endued from on high. Then what about the race problem? It's not way down South; it's at your door. It's not across the seas in totalitarian countries; it's right here in America, perhaps in your own church—problems of injustice, brotherhood, labor. What shall we let power from on high do in us with our relation to these problems? Tarrying at Jerusalem will stir up many things—doubtless will make trouble—but also it will stir up power.

**Christmas Carols** The celebration of Christmas and the singing of carols is of ancient origin. The early European and English churches had much of pagan superstition and customs to contend with. Among them were the feasts and celebrations of the Saturnalia, the Druids, and the Yule feast in honor of Odin. In protection of its members and to meet the need of the times in competition with the pagan religions, the Christmas festival was established, and the singing of carols practiced.

A carol, according to *International Dictionary* is "A song, originally for dancing carols, but now usually one of joy, exultation, or mirth"; "a song of praise or devotion;

a popular song or ballad of religious joy—as a Christmas carol.” The *Standard Dictionary* defines the word as “A song or hymn of religious joy; especially, a festal hymn sung at Christmas.” As an example a stanza of “Herrick Christmas Caroll,” is given:

What sweeter musick can we bring  
Than a caroll, for to sing  
The birth of this our heavenly King.

A speaker on “Christmas Music” defines the carol, strictly speaking, as “a popular religious song intended to form part of the rejoicing connected with the great Christmas festivals.” He also differentiates the carol from the hymn as addressed to men instead of to God.

Outdoor carol singing became very popular in the middle centuries, but at the time of the Reformation it was introduced more into the homes as an evangelizing force. In the sixteenth century the Puritans vigorously opposed the celebration of Christmas, signs of which opposition are still found among some today. But the spirit of Christmas prevailed and some of our best music today springs from the heart of the Christmas idea. We would truly lose much were we to lose the spirit and love of Christmas, the peace and joy, and were to cease singing the great carols of the ages.

An examination of most hymnals will reveal the fact that we have a wealth of material, much of which is unused and of which most of us are ignorant. The following verses are taken from one hymnal.

IN DULCI JUBILO

Good Christian men, rejoice  
With heart and soul and voice;  
Give ye heed to what we say,  
Jesus Christ is born today.  
Now ye hear of endless bliss;  
Jesus Christ was born for this!  
He hath oped the heavenly door,  
And man is blessed forevermore.  
Christ was born for this.

(Fourteenth Century, Latin, with  
a German melody)

Another fourteenth century carol runs:

Gentle Mary laid her child  
Lowly in a manger;  
There he lay, the undefiled,  
To the world a stranger.  
Such a Babe in such a place,  
Can he be the Saviour?  
Ask the saved of all the race  
Who have found his favor.

A modern carol, “Jesus Christ,” was arranged by Grace M. Stutsman especially for the “New Methodist Hymnal,” the first verse of which reads:

In Bethlehem, 'neath starlit skies,  
Alleluia, Alleluia.  
A Babe within a manger lies,  
Alleluia, Alleluia.  
No room inside the hostel there,  
For Joseph or Madonna fair;  
No one to lighten their despair,  
Alleluia, Alleluia.

Still another modern carol, easily sung by children, has in its opening:

The shepherd had an angel,  
The wise men had a star;  
But what have I, a little child,  
To guide me from afar,  
Where glad stars sing together,  
And singing angels are?

“O come,” says the Psalmist, “let us sing unto the Lord; let us make a joyful noise to the rock of our salvation. Let us come before his presence with thanksgiving, and make a joyful noise unto him . . . for the Lord is a great God, and a great King above all gods.”

**The Heart of Christmas** Because God so deeply loved the world — in spite of its sin — he made the greatest gift to man with which man has ever been blessed — even his Son, Jesus Christ. The gift came not wrapped up in tinsel or silken covering but wrapped in swaddling clothes and amid the most humble surroundings. That is one of the marks of God's great, unselfish love. Little unselfishness and love would have been manifested if the Great Giver had sent a fully panoplied and crowned king to rule the world. But a little babe, trusted to the heart and hand of a feeble peasant woman—how more greatly could a love be shown a race whose heart must be won?

And so, we believe, love is the heart and the life of Christmas. Love goes into the stitches of the garment or the covering to the loved one. Love plans the ways and means; love fills the packages and gives expression to the cost of buying.

“That there may be more of Christmas cheer at the parsonage” were words accompanying a liberal check from one grown up and successful, who once was a child in that parsonage home. Ah, love, unselfish love for others was back of that Christmas check.

The Christmas spirit and a sense of service should be the constant expression of love in the heart. Love is still the greatest thing in the world. Love increased enriches the world. God loved—gave. May the good will engendered by love mark every life at this beautiful Christmas season. Listen to Dr. Grenville Kleiser:

Give to brighten a shut-in life,  
Give to bring respite from grief and strife,  
Give to the sick and give to the poor,  
Give to the stranger at your door.  
Give with a kindly word and smile,  
Give from your store of gift worth while.  
Give a good thought, give a fresh start,  
Give from the fullness of your heart.  
Give to a foe and make a true friend,  
Give of your joy and new happiness lend.  
Give to the lonely, give to the blind,  
Give with a generous hand and mind.  
Give without stint, give of your best,  
Give of your treasure, give with a zest.  
Give of your faith in God supreme,  
Give and make giving your daily theme.  
Give to the utmost, though thanks be few,  
Give since Christ gave all for you!

—*Watchman-Examiner.*

**Interesting Letters** Elsewhere in this issue appears the first letter from Dr. Herbert N. Wheeler written on the editor's invitation. Doctor Wheeler is well known to most of our readers as chief lecturer in the United States Forestry Service. With his wife he is beginning a vacation trip to Hawaii, and will write from his experience and observation. Our best wishes accompany him and his companion.

**Items of Interest** The annual Week of Prayer will be observed by the churches throughout the country next January 2-8, inclusive. A special program has been prepared by the Department of Evangelism of the Federal Council of the Churches of Christ in America. The department has received many requests recently from interested friends for the observance of a special day, or special period of prayer at this time of crisis in our nation's life, and these have urged that the Federal Council of Churches issue a call to united prayer. Realizing that the time for the Week of Prayer, which occurs each year in early January, was rapidly approaching, the Federal Council of Churches has felt that this special week was the best time for a call to the churches for united prayer over the entire nation.

The program for the Week of Prayer is made up of six orders of service for the week of January 2-8 (except Sunday). The theme of “Reconciliation” is particularly appropriate during these disturbed times. The subjects for daily prayer are—“For the Reconciliation of Men with God,” “For the Reconciliation of Our Home Life,” “For the Reconciliation of Our Church Life,” “For the Reconciliation of Our Industrial Life,” “For the Reconciliation of the Nations,” “For the Reconciliation of Our Thought Life.”

Despite repeal, bootlegging still flourishes. Treasury enforcement agents in the 1938 fiscal year seized 11,407 stills, 305,243 gallons of distilled spirits, and property appraised at \$2,701,169, and arrested 25,884 bootleggers.

—*News Week.*

Washington.—President Roosevelt has received a request from American Protestant leaders to call a world conference of nations as the only alternative to power politics, increasing armaments, and eventual war. The letter, presented to the President by a delegation headed by Dr. Edgar deWitt Jones of Detroit, president of the Federal Council of Churches of Christ in America, was signed by the heads of twenty-one Protestant communions holding membership in the Federal Council.

Without going into the merits of the Munich Peace, the delegation pointed out to the President that the breathing spell which it provided will have been valueless unless some permanent contribution to world peace results from it. The plan suggested to the President calls for a conference to clarify the issues now threatening world peace.

The nations, the churchmen declared, should be invited to present brief statements covering three points at the world conference. First, each nation's grievances and its needs which must be met through intercourse with other nations; second, each nation's suggested program for the meeting of its needs; and third, what it is willing to concede to other nations in return for the satisfaction of its needs.

—*Religious News Service.*

Postmaster General James A. Farley, writing in *The American Magazine*, has this to say about his part, and that of President Roosevelt, in bringing about the repeal of

national prohibition: "During the hot summer months of 1933, while public attention was focused upon the recovery efforts of the Roosevelt administration, I was making sure that enough states voted for repeal of the Eighteenth Amendment to kill it, as advocated in the party platform. Sentiment for repeal was strong, but Roosevelt and I, and other party leaders, were afraid that the tide might start turning before a definite action was taken. We were especially concerned about the southern states. I stumped a number of these states, and the President entered the drive personally by sending to Leon McCord, of Alabama, a letter in which he pointed out that *he was most anxious to see the Eighteenth Amendment taken out of the Constitution*. The result was that before the end of 1933 we could look back with pride upon the ending of the prohibition era as a major accomplishment of the Democratic Party." — And the devil looked with even greater pride and glee upon that "major accomplishment."

—Methodist Protestant Recorder.

A nation-wide radio campaign to "depopularize hate" is being sponsored by the Federal Council of the Churches of Christ in America. For six successive Saturday evenings at 6.45 p.m., the program will be broadcast through the facilities of the National Broadcasting Company under the title, "The Goodwill Mission of the Air."

A statement released by the Federal Council said:

"The United States must be kept free of racial, religious, and class hatreds. In many parts of the world these hatreds are destroying the foundations of free and democratic government. What has happened elsewhere will happen here unless we make real and effective those guarantees of life, liberty, and the pursuit of happiness vouchsafed to all of our people under our Constitution."

—R. N. S.

Philadelphia. — Answering widely circulated, anonymous charges that Benjamin Franklin was an anti-Semite, Mikveh Israel Synagogue, oldest in Philadelphia and second oldest in the United States, made public here its 150-year-old subscription list, which contains Franklin's signature and his contribution toward building Mikveh Israel. Follow-

ing his signature, Franklin wrote, "5 pounds. Paper, paid."

Dr. Abraham Neumann, rabbi of Mikveh Israel, made the list public at the request of Franklin Bache, a direct descendant of the revolutionary statesman, who lives near here.

In obtaining photographic copies of the 1788 subscription list, Bache said, "Not only did Franklin subscribe 5 pounds to make the building of a synagogue possible, but he also signed a petition asking contributions from citizens of every denomination.

"In the past few weeks I have been receiving dozens of letters and post cards—anonymous, of course—declaring in violent language that Franklin was anti-Semitic, and citing this mythical Pinckney journal (alleged to contain references to an anti-Semitic address delivered by Franklin at the Constitutional Convention) as proof. I don't know what the purpose of these letters is, except to stir up religious hatred.

"Franklin would have been the first to protest this underhanded business. It is in his name that I now renounce the disseminators of this anti-Semitic propaganda."

—Religious News Service.

Raleigh, N. C., Oct. 12. — Mrs. Harry Houdini, widow of the magician, said yesterday that after ten years of trying to communicate with the spirit of her husband she felt that she had proved there was nothing to spiritualism. The attempt was made in accordance with an agreement the Houdinis had made.

"I tried to contact Harry for ten years after his death and nothing happened," she said. "After the last seance, almost two years ago, I stopped trying." Mrs. Houdini stopped here on a trip to Florida.

—Westerly Sun.

## EVANGELISM AND RELIGIOUS LIFE

BY REV. NEAL D. MILLS

A meeting of the Committee on Religious Life was held at the parsonage at Verona November 14, with all members present except Pastor Polan, who was engaged in a Preaching Mission at Nile. We were glad to have Dr. H. Eugene Davis in the meeting and his helpful ideas and deep faith were of great value.

The subject of evangelism throughout the denomination claimed most of our attention.

## MISSIONS

### A GOOD GUIDE

A devout layman, in relating how he decided any course of action under consideration, said he asked himself two questions. First he asked whether he would be honoring God by following the course contemplated. Then he asked himself if it would be obedient to the Father. Having settled these two questions in the affirmative, there was no doubt in his mind what he should do, and he went forward confident and rejoicing.

People are often in doubt about taking up a certain course of action and these two questions will settle most problems, for they bring men face to face with their Creator.

The rule of this layman is the rule of the Lord's Prayer. It begins, "Hallowed be thy name." This is a declaration that God should be honored and his name held holy everywhere. "Thy kingdom come and thy will be done" is a declaration that God should be obeyed. All who would have divine guidance can find it in answering these two questions conscientiously.

It is well that we apply this rule when we consider missions. Do we honor God in mission work? Are we obedient to him when we let the cause of missions languish? The Word answers these questions. "Honor the Lord with thy substance, and with the firstfruits of all thine increase." "And he said unto them, Go ye into all the world and preach the gospel to every creature."

### THE SITUATION

In the SABBATH RECORDER of October 24 appeared an article entitled, "Facing an Overdraft." It was stated in that article that there were not sufficient funds to pay the September salaries of missionaries employed by the board. Doubtless people are wondering what the state of affairs is at present.

In an informal meeting of the board held the night of December 10, the treasurer announced that, when the contributions for November were all in, he lacked about \$2,000 of having enough to pay what was due the employees of the board December 1. He also stated that the salaries of the foreign workers have been paid to the first of December. This state of affairs means that the home workers have not had their salaries for November, and some of them have received neither their

It is a cause for encouragement that the spirit of evangelism seems to be increasingly active among our churches. The Salem Church has held a Preaching Mission this fall with Rev. Harley Sutton assisting the pastor. At North Loup, Pastor Claude Hill conducted special meetings without calling in a helper. DeRuyter, Verona, and Leonardsville held meetings with Rev. Eugene Davis as preacher. Mr. Davis is to be working with the First Alfred Church and Rev. A. L. Davis at Ashaway the first two weeks of December. The Plainfield Church has voted to hold a Preaching Mission (probably a Union Service with the Piscataway church) the latter part of March. No doubt other churches have made similar efforts or plan to do so.

This work of evangelism was deemed so important that the General Conference at the last session authorized the Missionary Board to appoint a missionary-evangelist to promote, organize, and conduct such campaigns on a larger scale. The Woman's Board, which was seeking a project for the women's societies, has assumed the responsibility of raising the salary and the Missionary Board has voted to appoint a man as soon as enough money is in hand.

Now the next step is for us, the people of all the churches, to get behind the Woman's Board to help stir up enthusiasm and raise the money as soon as possible. We must not expect the women's societies to raise it alone; they are the agents to promote the project in each church and receive our contributions. Our lone Sabbath keepers will be benefited through visits by the missionary-evangelist and we hope that they will contribute generously for the work.

The most opportune time of the year for evangelistic work is rapidly passing. Therefore we sincerely hope that the boards will lose no time in completing the plans and that all our people will promptly and generously respond in pushing forward this work which promises to yield much fruit for the kingdom of God. The Committee on Religious Life is deeply interested and stands ready to help in any way it can.

"The harvest truly is plenteous, but the laborers are few. Pray ye therefore the Lord of the harvest that he send forth laborers into the harvest."

Secretary, Religious Life Committee.

November nor October checks. It is now the middle of December, and when the United Budget treasurer allocates the funds the last of the month, there will be three months' salary due some of the home workers.

It is only fair to note that some people have responded freely to the call made nearly two months past; but expenditures have been larger than usual because missionaries had to be brought home from foreign countries for furlough and Mr. and Mrs. Crichlow had to be sent to take up the work in Jamaica. The Conference year is now nearly one-half gone and had the budget been raised, there would be no overdraft, notwithstanding the heavy expense for the foreign work the last six months.

Seventh Day Baptists have always risen to urgent calls when they have known of the needs and it is devoutly hoped that they will do so at this Christmas time.

### EXCELLENT MEETINGS ARE BEING HELD

Christian people, particularly Seventh Day Baptists, should be encouraged by the results of meetings which are being held, not alone in Seventh Day Baptist churches, but in state universities as well.

The Department of Evangelism of the Federal Council is conducting missions this fall in thirteen state universities. In the SABBATH RECORDER for November 21 Pastor Ralph H. Coon gave a report of the mission in the University of Colorado, located at Boulder. Pastor Coon's report is a fair sample of what is coming to the secretary's desk regarding the missions in state universities.

This is the third year that Seventh Day Baptists have been promoting Preaching Missions and though they have been markedly effective in the past, it appears that they are being more interesting and helpful this year than ever before. A goodly number of our churches have already held missions; some are planning to hold them yet this fall, and other churches are planning to hold them next spring.

Full reports have not come from many of these meetings, but two reports which have come within the last ten days indicate the good work going on throughout the denomination, and for the information and encouragement of all they are given below.

### REPORT OF PREACHING MISSION SERVICES AT ASHAWAY, R. I.

For the fourth successive year we have held special preaching services at Ashaway. Our sister church of Verona, N. Y., released their pastor, Rev. Alva L. Davis, who brought ten challenging messages during the eight days of service, December 2 to 9.

Opening devotionals were led and participated in by church and local organizations, such as Christian Endeavor, Sabbath school, Ladies' Sewing Society, Boy Scouts, Girl Scouts, Grange, and school.

The purpose of the meetings was again stated as being primarily intended for the deepening of the faith of church people and also to reach out to those who had never publicly professed faith in Christ. In both respects our plans and hopes were fulfilled. The meetings were well attended in spite of stormy weather throughout most of the week. There was an average attendance of sixty-four. Church members attended who had not been present in years and many attended from Hopkinton, Westerly, and Rockville. Not the least important part of the work accomplished was the thirty-five or more calls made in the homes of the people.

We have had a refreshing time and are deeply grateful to Pastor and Mrs. Davis for their assistance.

Pastor Everett T. Harris.

### PREACHING MISSION AT MIDDLE ISLAND, W. VA.

Some time ago the Middle Island Church arranged with Pastor Skaggs to conduct a Preaching Mission for us. Accordingly it was arranged to start this meeting immediately after Thanksgiving. The real beginning was delayed until Sunday night, November 27, and was continued each night until and including Sunday night, December 4.

The weather was quite disagreeable to start with because of a heavy snow which fell Thanksgiving Day, and the congregations were quite small for the first two or three nights; but the interest and attendance increased right along, and on the closing night there was a good-sized congregation.

Pastor Skaggs preached some stirring sermons, presenting the plain gospel in all its purity and beauty.

While there were none who openly made decisions for Christ and the church, we trust

that there may yet be some who will come out for the right. The members of the church were greatly encouraged and strengthened.

Roy F. Randolph.

### OF VITAL INTEREST

The following excerpts are taken from the findings of the National Stewardship Convention held in Chicago, November 1-3, 1938:

For the first time as a body, Catholics, Jews, and Protestants sat together to consider the deep spiritual meaning of stewardship in the life of religion and of our social order. Indeed, more than one of our speakers has seen in this gathering the implications of what may be termed a fundamental spiritual identity beneath our outward ecclesiastical forms.

In this conference also the so-called secular organizations and the bodies of religious faith have met together on the accepted principle that the former depend for their motivation upon religious inspiration and impulse, as we face a devastating sweep of materialism in which the sanctions of religion have been submerged. The ideal of the brotherhood of man has, in many parts of the world, been disavowed because there is no longer any animating consciousness of the Fatherhood of God. . . . To some extent this threatens our own nation.

Our educational institutions, if they are to continue as great centers of freedom in our land, must be spiritually motivated. We can never attain the freedom that we seek, both civic and religious, except by renewed faith in God.

They (the women) believed that in the support of our institutions for human welfare, women have a special responsibility because of their greater closeness to human values through the bearing and rearing of children, and because of their relative freedom from economic responsibility.

There is thus every reason today that we should plead, without apology or hesitation, for a stewardship of life and substance in the preservation of our democratic ideals.

The surveys presented at this convention are deeply disturbing and this is not just because of what we term the depression. During a recent period when our national income was rapidly increasing, gifts to religion and welfare continued to decline at an alarming rate. The report of the convention's church commission said that three cents a day, the cost of a morning newspaper, is the amount which organized religion is proportionally getting from every adult on its membership rolls. . . . And now, while our resources have been falling behind for our own institutions, responsibilities for our brethren in other parts of the world have been borne in upon us in tragic terms. Thirty million people in China are reported as having lost their homes.

Refugees from eastern Europe, both Jew and Christian, are wanderers upon the face of the earth. The refugee problem is a new and urgent claim upon the free peoples of the world and we earnestly commend the efforts to meet it. In this connection it should be observed that organized religion gives nearly twenty per cent of its income to religion and welfare outside its own local interests.

The report of the Committee of Lawyers and Trust officers cited the decline of gifts to thirty-one of the nation's leading educational institutions from seventy-five million in 1931 to twenty million in 1934, as an ominous sign, even when all the shrinkages of income are considered.

The Committee on Standards of Giving proposes what would probably be a revolution to meet men and women. Giving should be the first charge against income and not the last. It should be proportionate to income and be systematic. The proportion should be determined by one's place among the higher and lower brackets of income, rather than by percentages.

The subject of these deliberations has been "Stewardship in a Democracy." These two terms are complementary; for there can be, to use the words of one speaker, no such thing as "the spiritual use of economic privilege" except in a democracy; and there can be no such thing as democracy without the mutual love and compassion of which stewardship is the expression. And we profoundly believe that the American people will yet be aroused to the sense of their God-given responsibility and opportunity.

### "WHEN I CONSIDER"

Psalm 8: 3-6

How often when the stars are bright,  
Fully revealed some cloudless night,  
We think of words that saint of old  
In holy inspiration told  
Unto the people of his fold,  
"When I consider—"

In these distressful latter days  
When nerves are tense and minds are dazed,  
When troubles fast upon us rain,  
When rampant evil leaves its stain,  
When often life itself seems vain,  
"Let us consider."

How apt are we as on life goes  
To be absorbed with little woes;  
If time we'd take for heavenly things  
How life would lose its barbs and stings  
And sordid unbelief take wings,  
If we would but "consider."

O'soul of mine! How glorified  
This earthly life might be,  
If often we would lift our eyes  
From our muck-raking tendencies  
Unto the sky's immensities,  
And thoughtfully "consider."

—I. W. H.

Milton, Wis.

THE SABBATH RECORDER  
**Christmas Carols**

**STAR OF BETHLEHEM**

The brightest gleam that ever shone  
 Across the world's dark night  
 Was not reflected from the throne  
 Of selfishness or might.  
 It was the torch that led the way  
 To any diadem.  
 It was love's gentle, golden ray—  
 The Star of Bethlehem.

The light that longest shall abide  
 Among the distant years,  
 And leave on weary faces dried  
 The most of human tears,  
 Is not the glow reflected far  
 From Splendor's gleaming gem.  
 It is the light of one lone star—  
 The Star of Bethlehem.

—Clarence E. Flynn,  
 in "Christian Observer."

**THE GRIEVING MEN**

(A Christmas ballad)

**THE SHEPHERD:**

Alas, I am that shepherd man  
 Who watched the flocks by night  
 And heard the tidings of good joy  
 One brought on wings of light:  
 But when the other shepherds ran  
 To find in Bethlehem  
 The Child that was the Son of God  
 I would not go with them.  
*Good shepherd, cease: no more complain,  
 Tonight, that Child is born again!*

**THE KING:**

I am that king who stayed behind  
 To keep a state forlorn:  
 I let my wiser brothers seek  
 The place where Christ was born;  
 They bare him gold and frankincense  
 As told in Holy Writ,  
 I am the king who saw his star  
 Nor followed after it.  
*Look up, poor king, and see for sign  
 Tonight once more a star gives shine!*

**THE INNKEEPER:**

I am the keeper of the inn  
 —What man will pity me?—  
 I heard one knocking at my gate  
 And rose not up to see;  
 I heard one crying in the dark  
 In need and travail sore;  
 I made no room to house God's Son,  
 But turned him from my door.  
*Good man, rejoice! nor grieve in vain,  
 Tonight he seeks that door again!*  
 —Arthur Ketchum in the Churchman.

**SOUTHERN CHRISTMAS**

TO HER MOTHER

BY C. S. S.

The moonlight over field and wood  
 Lies soft as snow:  
 Just as it touched Judea's hills,  
 Long, long ago.

As we tonight, dear Mary felt  
 No icy blast;  
 But gentle southern breezes, through  
 The stable passed.

And the honeysuckle might have bloomed,  
 In starlight clear,  
 When sheep slept out upon the hills,  
 Their shepherds near.

And though along my homeward path  
 No snow drifts loomed,  
 Tonight within my garden small,  
 A red rose bloomed.  
 Houston, Tex.

**HOME FOR CHRISTMAS**

Home for Christmas! Home once more  
 To greet the mother at the door!  
 The sounding of the Christmas chimes  
 Will bring us back to cherished times  
 And Bethlehem's star, still high above,  
 Will lead us home to those we love.

Home for Christmas! hushed the town!  
 Joy has no need of high renown.  
 Love asks not fame. To each us scorn  
 Of pride and pomp, the Christ was born,  
 And Christmas, whereso'er men roam,  
 Calls every weary wanderer home.

The old-time laughter rings once more,  
 Age drops its burdens at the door.  
 With shouts of glee grown children come  
 Who used to march to horn and drum  
 And countless grown-up babies rest  
 Their heads against the mother breast.

The jests fly 'round, the kisses smack!  
 Christmas has brought the children back!  
 The table knows no vacant chair  
 Save those which God has stationed there,  
 And in the mother's radiant eyes  
 There shines the love which never dies.

Home for Christmas! Weary men  
 Whisper that simple phrase again,  
 Used ill or well by life they turn  
 To where love's candles brightly burn  
 And putting all their cares away  
 They hasten home for Christmas day.

—Edgar A. Guest in  
 Watchman-Examiner.

**THE CHRISTMAS TREE**

I love to see a Christmas tree,  
 All brilliantly bedecked,  
 Enrobed in glittering beauty,  
 So sturdy and erect;  
 As if, deep in its heart, it knows  
 What Christmastide doth bring,  
 What mean the anthems and the Noels  
 That all do sweetly sing.

We look upon our Christmas tree  
 As meaningless, I fear,  
 A pretty sight on which to gaze,  
 Which adds to Christmas cheer;  
 But it a better mission has,  
 A meaning deep and true,  
 Its story, coming down the years,  
 Brings solemn joy anew.

In heathen land across the sea,  
 In savage days of yore,  
 A sacrifice of blood was made,  
 To stay the wrath of Thor;  
 On Christmas eve they gathered 'round  
 His giant thunder-oak,  
 Man's blood upon its roots they poured,  
 Thor's favor to invoke.

But missionaries from Christian land  
 The thunder-oak hewed down,  
 And in its stead the fir tree placed,  
 In ever-verdant gown,  
 Whose color never pales—whose crown  
 Points to from whence he came,  
 Christ Jesus, Babe of Bethlehem,  
 Whom earth does now acclaim.

This is the tale the fir tree told,  
 On Christmas eve to me,  
 How in its verdant innocence,  
 It has thus come to be  
 A symbol of eternal life,  
 Of life beyond the grave,  
 Of immortality attained  
 Through him who came to save.  
 —Walter Esmer.

**AS UNTO HIM**

In days of old the wise men brought gifts of  
 myrrh and gold,  
 And thus with costly treasure their adoration told.  
 If truly in a manger here the blessed Savior lay,  
 Would you bring him your treasures? But,  
 hark, I hear him say:  
 "That which you give to others is given unto me;  
 Then give thyself and what thou hast  
 Freely, as I gave myself for thee."  
 Help make the angels' song of "Peace on Earth"  
 come true;  
 Do unto others as you would that they should  
 do to you.  
 This is the Christ-child's message; listen all and  
 heed:  
 "Ye truly give to Jesus when ye give to those in  
 need."  
 —Source unknown.

**CHRISTMAS IS COMING**

There's a row of little faces  
 Every night outside the store,  
 Where they never draw the curtains  
 When the watchman looks the door;  
 Eager, wistful, little faces,  
 Looking at the heaps of toys  
 That will bring a merry Christmas  
 To a host of girls and boys.  
 Every night they stand there watching,  
 Tattered children, in a row,  
 Looking at the only Christmas  
 That they possibly can know.

Look them over, Mr. Shopper,  
 When you walk downtown tonight,  
 Thin and hungry little children,  
 Borrowing a brief delight,  
 From the wonders of a Christmas  
 Which to them is just a dream,  
 Just a swiftly passing vision  
 Of how happiness might seem.  
 And perhaps when you have seen them  
 You will hunt up Santa Claus,  
 For they sadly need somebody  
 Who knows how to plead their cause.  
 —New York American.

**THE NATIVITY**

"What means this glory 'round our feet,"  
 The Magi mused, "more bright than morn?"  
 And voices chanted clear and sweet,  
 "Today the Prince of Peace is born."

"What means that star," the shepherds said,  
 "That brightens through the rocky glen?"  
 And angels answering overhead,  
 Sang, "Peace on earth, good will to men."

'Tis eighteen hundred years and more  
 Since those sweet oracles were dumb;  
 We wait for him, like them of yore;  
 Alas, he seems so slow to come.

But it was said in words of gold,  
 No time or sorrow e'er shall dim,  
 That little children might be bold  
 In perfect trust to come to him.

All 'round about our feet shall shine  
 A light like that the wise men saw,  
 If we our willing hearts incline  
 To that sweet Life which is the Law.

So shall we learn to understand  
 The simple faith of shepherds then,  
 And, kindly clasping hand in hand,  
 Sing, "Peace on earth, good will to men."

For they who to their childhood cling  
 And keep their natures fresh as morn,  
 Once more shall hear the angels sing,  
 "Today the Prince of Peace is born."  
 —James Russell Lowell.

## YOUNG PEOPLE'S WORK

## LIGHT OF THE WORLD

Once an artist was talking to a group of young people. He was drawing as he talked. He talked of the darkness and despair that hovered over the world—the hopelessness and fear that seemed so real. As he talked of these he drew a twilight scene. It was a stormy night and cold and dreary—the picture he drew. There was a seeming waste land with a pathway leading from a distance toward a line of hills and an indistinct outline of some buildings. It was a dismal, foreboding picture and well suited to his word picture of a forlorn and heartsick world.

But quickly with a sudden dash of yellow crayon there appeared a light in an unnoticed window. It came from a cave stable in the hill behind the inn. My! What just one little stroke of light did to that picture! With rapid stroke the light from that window threw the nearby buildings into bold relief. There was now an end to the pathway across the waste with a hope of love and comfort gleaming from that stable window. With words as deft as the stroke of crayon the artist produced for the stumbling world a new hope in a Savior born a babe in a manger. How his world reacted to this suggestion of love and sympathy! Faster than he could tell, his crayon produced a star in the heaven that shed its light. There were kind shepherds patiently watching their sheep on the hills. There were kings on a long journey over the plains on a mission of love and worship. The darkness over the world had kept these graces hidden before, but now they were revealed. And other stars! No! Angels in the heaven singing "Glory to God, good will to men."

Friends, have we so darkened our world that the goodness that it has in it is concealed? Have we left undone until now things we should have done all through the year? Have thoughts of the Christ-child been crowded from our minds till now? God forbid!

The world has long been with us  
And we've grown sear and cold,  
Forgetting that our Lord Jesus  
Was born and lived of old.

Our lives are so full of things  
For which our souls were sold,  
That we've lost the joy of Christmas  
In our feverish greed for gold.

The "ways and means" and markets,  
And jobs have filled our mind,  
Becrowding our days with upsets  
And tears to leave behind.

We cease to progress forward,  
We seem to have no goal,  
Forgetting those watching shepherds  
Who found their peace of soul.

Our fears and griefs and troubles  
Have made our hearts turn cold,  
Forgetting that host of angels  
Who first the story told

Of "peace on earth, good will to men,"  
And "be ye not afraid";  
For there in town behind the inn  
You'll find a new born babe,

Who is the Christ, a Savior born,  
And in a manger too!  
Born to bring a joyous morn—  
He is King, and Lord to you.

The world has long been with us,  
But how could we forget  
The story of the eastern kings  
Who, before the Christ-child set

Their gifts of love and friendship,  
And along with all these things,  
In the stable knelt to worship  
The Christ, the King of kings.

M. C. V. H.

At Christmas we do all of us renew our interest in children and youth, so I thought it well to reprint especially for those who will not see them elsewhere some of the statements relating to the children of China and the young people of our own China mission. They are taken from "The China Mission Bulletin" which came to my desk a short time ago.

## FROM THE "CHINA MISSION BULLETIN"

Merry Christmas and Happy New Year!

We in China join with you in giving thanks for our Father's gift of love which came to us at the birth of our Savior.

May his Spirit be in you all and in us.

Your Friends in China.

Because many home friends have expressed interest in conditions here, I will tell you a little about one of Shanghai's pressing problems which the entire nation is having to meet in a very much larger measure. This is the question of how the homeless children are to be cared for. It is said that there are

between ten thousand and twenty thousand homeless and parentless children on the streets of Shanghai. . . .

Some few efforts have been made by charitable agencies to care for them, but they have hardly touched the problem as yet. . . . The Children's Welfare Organization has two camps for children, one for those under eight years of age and the second between the ages of eight and fourteen. This latter camp it was my pleasure to visit a short time ago and I was pleased indeed to see what had been done for these children. There are six hundred twenty boys and girls in this camp which is sheltered in the St. John's Y. M. C. A. Middle School buildings, so near the Japanese occupied territory that it was not considered safe for the school to use. The children all had their heads shaved because they were so liberally infested with livestock. The boys were dressed neatly in gray pants and blouses. Some of the boys about ten years old were dressed in khaki uniforms and were called "assistant teachers." They were so businesslike and efficient that I was compelled to admire them. The girls' costumes were a dun gray and very nondescript. They look like nothing at all with their heterogeneous clothing and shaven heads, except for their bright faces. An American friend who is adviser to this camp hopes that something will be done in giving them something good looking in the way of clothes. . . . The children sleep in large rooms, the floor being covered with straw with a big piece of cloth placed over it. . . . We found everything very neat and clean and the children, we were told, did most of the work. . . . Although the children looked well-fed and happy, we saw no rough play. It seemed like a model group.

The Children's Welfare Association is not a Christian organization, but the teachers of this camp are, and they are putting this spirit into its work. The children have regular religious instruction as well as four hours a day of regular school work.

Ruth Phillips.

## SHANGHAI SCHOOLS

When it became evident last year that Japan had destructive designs on the educational institutions of China, many of the schools near the coast were moved to places in the interior, or to foreign controlled sections in some of the cities. . . .

The moving of these institutions proved a wise measure, for their buildings have suffered more or less damage, or have been occupied by the Japanese soldiers. . . . When the universities were moved, as much as possible of their equipment was moved with them. The students too, whenever possible, went with the school. One might naturally expect to find a much smaller enrollment in the schools moved to such a distance, but such seems not to be the case as in most instances the registration is equal to or above that of pre-war days. . . .

Middle schools from several cities within a radius of two hundred miles from Shanghai have moved here to the shelter of the settlements, forming themselves into groups with a principal and dean for the boys and one for the girls. Most of the schools in these two settlements are crowded to the limit. . . . Bank buildings, office buildings, institutional church buildings, private homes, both Chinese and foreign, and even mat-sheds are used to house the added schools. Many schools, like our own, rent their buildings for half day sessions to the refugee schools. Other refugee schools share their library and laboratory equipment together. . . .

Thus it is we see in this thirst for knowledge on the part of China's youth a working out by them of that which will eventually defeat the aims of the Japanese in their wholesale destruction.

N. M. West.

## THE "RAISON D'ETRE"

The church press exists for the same reason that the Church exists.

Just as the Church fulfills man's greatest need, so the church press fulfills a need of the Church by spreading information regarding its activities—an understanding of its needs—and an interest in its advancement.

In providing a medium of contact between many men of many minds—in visualizing the boundless panorama of the Church—the church press is an essential factor in better churchmanship, as well as citizenship.

Throughout the ages the Church has been the most powerful force for the enlightenment of humanity. Your moral and monetary support of the church press is an investment in the future of every church activity and the project of molding civilization into the kingdom of God.—Associated Church Press.

## CHILDREN'S PAGE

## OUR LETTER EXCHANGE

Dear Mrs. Greene:

I haven't forgotten you but I just didn't get around to write before. I am ten years old. My birthday was November first. I am in the fifth grade.

I had a birthday party and invited all my schoolmates and my teacher. Mama baked me a big nut cake with green "Happy Birthday" on it. I got a lot of nice presents. I got five "hankies," a picture, a little lamp with a candle inside it, fifty cents in money, a pencil and tablet, a photo album, a box of chocolates, a looking glass, and an embroidery hoop.

I have two kittens. I call them Whitefoot and Blueie.

I wish you a Merry Christmas and a Happy New Year.

I guess I had better leave room for the rest.

Your RECORDER friend,

Virginia Du Toit.

Dear Virginia:

A Merry Christmas and a Happy New Year to you, too, and I hope you will find it one of the happiest holiday times you have ever spent. I am glad you had such a pleasant birthday party and so many nice presents. Were the kittens birthday presents, also? If they were I am sure they were the best of all.

Our two churches and all the other churches around us are busy getting ready for Christmas exercises. I hope they and all the rest of us are remembering to make Christmas what a little friend of mine called it, a real "Love Day."

Affectionately yours,

Mizpah S. Greene.

JERRY

If I start to tell you a story about Jerry, do not think it is about the horse Jerry which we had before Andy. Jerry this time was not a horse. He was—well, I will let you guess, while I describe him, or "it"; it will be easier for you to guess if I tell you in the first place that this Jerry was "it." "It" could go forwards and backwards with equal speed, on four wheels made with rims that fitted

rails on the railroad. "It" was built over twenty years ago by the Germans over in Europe to carry men and supplies to war. Now I think you will guess—Jerry was a big truck, so big that sometimes it pulled freight cars along after itself on the track.

After the dreadful war was all over some young men found Jerry sitting lonesome and getting rusty, on an unused railroad track in France. The young men went and told some more young men about Jerry standing there all alone and they said Jerry should not have to stay all alone any more. They had made pets of old cars and trucks before—a Ford, and a Dodge, and a Rolls Royce, and a Packard, and I don't know how many more. So the young men thought they would make a pet of big, neglected Jerry, and they towed it to a machine shop that was a kind of truck hospital. Here the young men cured Jerry of the ills caught sitting alone in the cold all winter, and quicker than they expected, Jerry began to run.

Meanwhile there were some people watching the young men and their pet truck. These people are sometimes called Quakers; they are always busy after a war helping people who are hurt and curing them of the ills war makes. The Quakers told me how they watched big Jerry make the first trip after being cured at the truck hospital. There was quite a crowd watching as Jerry showed how much it could pull. Jerry seemed to think it fun to get to work again, so the Quakers loaded it with new houses, in pieces, for the poor people who had lost their homes during the war. Food was loaded on, too, so the poor people would have something to eat until they could raise their own food. Goats and chickens and cows were carried to the farmers, as day after day Jerry went back and forth with loads on its back, and pulling or pushing other loads. The funny thing about Jerry was that it could come back after leaving its loads without turning around. It was easy—just stop and unload and then back again backwards for another load, quickly.

Jerry was built by the Germans to carry guns and powder and shells and poisons to hurt and kill people. If a truck like Jerry could think and speak, I am sure it would say it had much more fun carrying new houses and food and cows and chickens; new shoes and suits and coats, too, for the children whose clothing had been torn and lost in the

terrible days of the war. What a nice way for a truck to be converted into a peacemaker instead of a war-maker.

Lois R. Fay.

Princeton, Mass.

## BOBBY'S LETTER

Dear Santa: Bring a drum to dad,  
And roller skates to mother,  
And bring a sled to sister Sue,  
And marbles to big brother.  
No, Santa, I don't want a thing  
When Christmas comes, you see,  
The people that don't like their gifts  
Will pass 'em on to me!

—Elizabeth Chisholm,  
in *Christian Herald*.

## THEOLOGY

BY REV. S. S. POWELL

As love may be regarded as the queen of all the virtues so theology is the queen of all the sciences, acquainting us, as it does, with divine knowledge derived from the Scriptures and writing upon our hearts that God is love. Theology moves in the orbit of religion, is philosophy in the highest sense, and excites within the heart the holiest affections. Religion is an exotic in this world, planted by the hand of God in the hearts of men, and inspires them to attain to entrance into the celestial country conferring upon them eternal life. Cicero derived the word religion from a Latin word which means reading over again. True it is indeed that religion arises in the hearts of those who are diligent in their acquisition of a knowledge of the sacred Scriptures.

Said Tertullian, "How more plainly and impressively can one direct his own voluntary choices than by a right use of that instrument which God has given to us and which we call the sacred Scriptures, if one wishes to enquire of God, and enquiring to find, and finding to believe, and believing to serve? He who will hear finds God. He who also will study to understand will be impelled to believe. Certainly we strengthen faith by listening to the holy voices which speak to us out of the sacred Scriptures. Hope arises, we build up confidence, and that discipline which we need from sacred precepts, both from encouragements and from censure."

Religion is love to God and of the neighbor. Knowledge therefore derived from the

sacred Scriptures through the Holy Spirit is the highest and the best. We should daily, both in the morning and at night, read and reread them. Fountains they are of life, light, sanctity, joy. "Faith cometh by hearing," said the great Apostle to the Gentiles, "and hearing by the Word of God," Romans 10: 17.

"Behold, I set before you this day," said the great legislator, "a blessing and a curse: the blessing if ye shall hearken unto the commandments of Jehovah your God, which I command you this day, and the curse, if ye shall not hearken," Deuteronomy 11: 26-28. "This book of the law shall not depart out of thy mouth, but thou shalt meditate thereon day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success," Joshua 1: 8.

Through these Scriptures and prayer, by virtue of the Holy Spirit, God now and ever speaks to us. Said a writer of the fourth century after Christ, "He who knows not the Scriptures knows not God's power nor wisdom. Ignorance of the Scriptures is ignorance of Christ. The divine Scriptures often read. Never let them depart from thy hands." "They that are wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever," Daniel 12: 3.

Alfred, N. Y.

## LETTER NO. 1

BY HERBERT N. WHEELER

In spite of the handicaps of illness, inefficient domestic help, the necessity of storing household goods, and finally a heavy rain-storm (and how it can rain in Washington), the good wife and I embarked on an official, semi-official, and purely recreational journey, involving California and the Hawaiian Islands. Nothing eventful occurred to prevent our securing a bit of sleep on the modern Pullman. The morning sun finally emerged out of the fog along in northern Ohio, and as the beautiful fall day wore on, the countryside of our great Central States unfolded as we sped along. These Pullman cars, air-conditioned and nearly dustless, are surely comfortable and the dining car service is equal or better in service and price than



the ordinary city restaurant. This great farming region of the Mid-west has a real appeal. There are the farm buildings, arranged for comfort of man and beast, the extensive fields of stubble or fresh-plowed land or green wheat or the brown corn shocks or the naked stalks of harvested corn. Every farmstead has its grove of trees of hard woods, for the most part, which are now stripped of leaves, ready for the winter's rest. Unfortunately all is not serene. On the rolling lands rains have washed the top soil away. Gullies into the subsoil are deep and numerous. Careless or intentional burning has removed the stubble from fields and in places injured the wooded areas, destroying food and shelter for birds and other wild things and leaving the countryside unsightly. Why should cigarettes, lighted matches, and other smoking material be thrown or blown from the automobile? Nearly every year fire destroys thousands of acres of the rich prairie grass of east central Kansas and Oklahoma. Land owners get as high as \$7 per head for grazing cattle on these lands. The grass is nutritious after ripening. In Texas the King Ranch of nine hundred thousand acres, the largest ranch in the United States, sends some of its animals to these lands for finishing, before going to market. Should carelessness of thoughtless, irresponsible smokers be permitted to destroy this wealth in forage and eventually of soil?

With this fast modern railroad travel we are soon past the farming regions, the plains area with its dust bowl problem, on through the beautiful mountains, and on to the West.

H. N. W.

### SPECIAL NOTICE

If any one who is a member of the denomination, minister, official, or layman, wishes to present a matter to the Commission of the Seventh Day Baptist General Conference for its consideration at the mid-year meeting, it will receive careful consideration if sent to the secretary, Rev. Hurley S. Warren, 510 Watchung Avenue, Plainfield, N. J., by December 25, 1938.

Erlo E. Sutton,

President of Conference and Chairman  
of the Commission.

"Wise men make epigrams and fools quote them." "Quite right. Whose epigram was that?"—Selected.

## OUR PULPIT

### SOME PRE-CHRISTMAS THOUGHTS

WITHOUT A TEXT

BY REV. EDWARD M. HOLSTON

My remarks this morning will not have the dignity of a sermon. I am just calling them some pre-Christmas thoughts. There is not even to be a text.

The striking significance of the fact that the Christ was born a little child, to a human mother, and that he really had a birthday, though we do not know the exact date, did not dawn upon the Apostolic Church as an event to celebrate. The idea of celebrating his birthday only gradually grew into the church calendar later.

However, it now has come to be common to think about Christmas for the whole month of December. The merchants, great and small, many, many of whom doubt if the Christ was ever born, and if he was born, care little about its spiritual significance to them, will not let us forget Christmas if we would. They hope that while good will is at high tide and hearts are tender, they may take advantage of the occasion by stretching it over a whole month, and urge folks to buy early and late at high prices and an excellent profit to themselves. I have never been able to get enthusiastic over the colorful store windows bursting with overpriced goods to lure the Christmas shopper. The true spirit of Christmas seems to be lacking.

As I have been thinking this week of what I should say to you today, my mind certainly has been very little upon what I am going to give, or what I am going to get for Christmas; nor how many extra dollars I am going to be ahead out of this Christmas custom of exchanging gifts, which nearly everybody has.

I call it a custom, because the true Christmas spirit is rarely connected with the custom. The Church indeed tries hard to inject the spirit into the custom, but fails utterly to get the idea across to about sixty per cent of the people who hail the season as a great holiday for conviviality. "He was in the world, but the world knew him not."

But I have been thinking about Mary, the mother of Jesus, and of other mothers of little babies, especially during the few weeks prior to the advent of the little one. I am grateful that I have had the experience of fatherhood, and have had the opportunity to

share with an expectant mother something of the burden and fear that was upon her mind, and also the joy that was in the heart of a mother who wanted the baby she was expecting. It is not only pitiful, it is a tragedy when a mother does not want the baby she is expecting.

The young mother of Jesus, when she realized what was to take place, was exultant with joy. She visited her cousin, Elizabeth, to rejoice with her on the same tender subject, for John the Baptist, the cousin of Jesus, was also soon to be born.

The conversation of the two women — Elizabeth, to become a mother to her first child, a prophet, when she was past age, and Mary, a young virgin, to be the one mother among mothers through all the ages, the mother of the Christ—I say, their conversation at this momentous meeting, as recorded by Luke, is most touching and inspiring. Let us read a few paragraphs from the beginning of Luke's Gospel. . . . At the forty-sixth verse we come to Mary's song called the "Magnificat."

My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour. For he hath regarded the low estate of his handmaiden: for, behold, from henceforth all generations shall call me blessed. For he that is mighty hath done to me great things; and holy is his name. And his mercy is on them that fear him from generation to generation. He hath shewed strength with his arm; he hath scattered the proud in the imagination of their hearts. He hath put down the mighty from their seats, and exalted them of low degree. He hath filled the hungry with good things; and the rich he hath sent empty away. He hath holpen his servant Israel, in remembrance of his mercy; as he spake to our fathers, to Abraham, and to his seed for ever.

In the second chapter we have the story of his birth and the song of the heavenly host, "Glory to God in the highest, and on earth peace, good will toward men."

Christ's coming to earth was the divine plan. In its spiritual nature it was entirely independent of man's expectation. It was God's plan that Christ should deliver us from our sins, and it was his plan that his Son should establish his eternal kingdom of righteousness and peace in the hearts of men, and it was his divine plan—though we may be slow yet to see the reason—to send the Prince of Peace in the form of a babe in swaddling clothes. We may not see the reason, because God's ways are higher than our ways.

Christmas should have a divine appeal to us. The birth of Christ was announced by angels, and it was celebrated by a heavenly host. Their message, "Peace on earth, good will to men," is above and beyond all human messages. More real to us than the things we see, is our confidence and faith that some day the peace of heaven will pervade the earth, and hatred and bloodshed will give place everywhere to good will among men.

The Christmas appeal is human. It glorifies humanity. Jesus Christ was born a human baby. He came to live awhile in human flesh, was nursed and bathed by his mother, was taught to feed himself and to walk, and to play peaceably and unselfishly with his mates. His growing up as a child as we all have to do, has glorified the human body as a temple of divinity. In the purpose of God, humanity is high and lifted up. We are worth so much in God's sight that we are loved with an everlasting love, "For God so loved the world. . ." We are degraded, disgraced by our sins.

Christmas is a revelation of childhood. It may be interpreted to teach that the little child is forever in our midst, and that the importance of those formative years cannot be overestimated.

There is one supreme reason for Christmas—the fact that a child was born that day by and through whom all the nations of the earth were to be blessed. The practice of gift giving, and well wishing, and the other beautiful tokens of the season, are, or should be, expressions of joy because of that great fact. That joy should be so full that nothing can mar it because of that unspeakable gift of God.

As we study the ascent of life from its simpler form to its more complex forms, our sense of mystery increases. When we come to man, the crown of creation—man, so fearfully and wonderfully made with regard to his body, so richly endowed with regard to his spirit—our sense of mystery deepens. But when we come to the divine, at whatever point we may touch it, the sense of mystery fills us with awe and reverence. We have reached something that passeth knowledge, something that is unsearchable and unspeakable. Paul felt this when contemplating the manifestation of God in Christ; he exclaimed, "Thanks be unto God for his unspeakable gift."

"God so loved the world that he gave his only begotten Son that whosoever believeth on him should not perish but have everlasting life." In these words we have the heart of the gospel. They show how far divine love could go, and never can we estimate the value of God's greatest gift to man until we are able to measure the greatness of that love of which it is the expression.

Heaven's treasury was emptied of its most priceless jewel to secure man's redemption. God gave up that which was dearest to him—if we may judge from our human feelings in such a case—in order that he might win back a rebel world. This great love gift came on the first Christmas day as a babe, through the ordinary gate of birth, and wise will we be if, instead of seeking to fathom the great mystery of the incarnation with the slender sounding line of our reason, we bow before it in adoration.

The gift of God to a sinful, dying world is said to be a gift of life. It is a gift that meets the world at the point of its direst need.

"I find sin, but I find no Savior," exclaimed Plato. And to the same effect are the words of Seneca, "No man can save himself; let someone give him a hand." When truth-loving souls like Plato and Seneca, philosophers of the Golden Age of Greece and Rome, the former four hundred years before Christ, and the latter a contemporary of Christ and the apostles—I say, when the Platos and Senecas of our own day find in Christ that Savior, that some one to give a hand, they may exclaim with Paul, "Thanks be to God for his unspeakable gift."

If in the past we have let the pagan and worldly interpretation of the Christmas control our thoughts and our attitude toward our friends at this happy season of the year, let us *this year* try to think God's thoughts after him, and regard above all else the love which prompted his greatest gift to humanity, the Christ-child born in Bethlehem of Judea in the days of Herod the king; and as we trim Christmas trees and give gifts and send greetings to our friends, let the whole be inspired with the greatest and most far-reaching fact that man's mind has been permitted to sense, God so loved the world that he gave his Son.

For sale: Bakery business. Good location, good trade. Large oven, owner has been in it for twenty years.—Selected.

### DENOMINATIONAL "HOOK-UP"

WHITE CLOUD, MICH.

The Young People's Auxiliary of the church gave their annual Thanksgiving dinner for the lone ones of the village. There were about twenty invited guests who partook of the dinner at the church besides a few baskets which were sent to the homes.

The Christian Endeavorers are holding vesper services every two weeks on Sabbath evening until Christmas. The young people of the neighboring churches of other denominations are working together with our young people, which makes it much more interesting for all.

Correspondent.

WATERFORD, CONN.

Sabbath morning, December third, was Youth Day at the Seventh Day Baptist church in Waterford. The young people had complete charge of the worship service at the request of Pastor Rogers, and the results were gratifying.

The call to worship and the responsive reading were led by William Dickinson who also announced the hymns. The prayers of confession and petition were offered by Raymond Briggs, and Florence Briggs read the Scripture lesson. Each element in the service was planned to portray the significance of Jesus.

Three talks composed the sermon: "Preparing for the Christmas Season," by Alice Getchell; "During the Christmas Season," by Morris Briggs; and "After Christmas," by Emily Briggs. The young people had planned the service as a part of their Sabbath school studies and were assisted by Mrs. Margaret Dickinson.

Correspondent.

PLAINFIELD, N. J.

The community interests committee of the church sponsored the Thanksgiving offering, which was a liberal one of groceries and money for the needy.

We were glad to have Dean Ahva J. C. Bond with us Sabbath morning, November 26. He presented the interests of the School of Theology and a fine response was given in pledges and cash for the benefit of the school.

Pastor Warren exchanged with Pastor Trevah R. Sutton of the Piscataway Church as leaders of the Friday evening prayer meet-

ing December 9. Mr. Sutton had a very interesting and helpful meeting.

At the Sabbath school hour, December 10, the Intermediate Class had a special program in observance of Bible Sabbath. The young folks gave some very good papers that were quite enlightening in regard to the first printing of the Bible and the progress made down through the years in its printing and circulation, until now it is printed in more than a thousand languages and dialects. They had a nice display of Bibles, including one each in Syriac, Chinese, Hebrew, and Greek, and several old Bibles—some over a hundred years old—loaned by different families.

The missionary committee of the Women's Society and the community interests committee of the church sponsored the project of a Christmas missionary box, for which a fine contribution of clothing and money was received.

Correspondent.

BATTLE CREEK, MICH.

The community Thanksgiving service was held in the Kellogg Auditorium, Thursday, November 24. Special music was rendered by the Seventh Day Baptist choir. The sermon, on the theme, "God Is Love," was preached by Pastor Edward M. Holston.

Special contributions are needed this year to carry on the good work of our theological seminary. Our Sabbath school is sponsoring this matter, and hopes to interest those who do not attend Sabbath school. Mr. Miller, the superintendent, will be glad to interview you.

"Jesus in the flesh was God's highest inspiration to mankind. Today, in the Spirit, he is God's highest inspiration to mankind. He is the true, the perfect ideal of life." (From the sermon, Nov. 19.)

—From Church Bulletin.

ALFRED, N. Y.

Establishment of a department of business and secretarial studies in the College of Liberal Arts of Alfred University was announced today by President J. Nelson Norwood.

The new department, which will be inaugurated when the university opens next fall, will combine academic and cultural subjects such as English, foreign languages, science, and history with such technical and vocational subjects as shorthand, typewriting, accounting, business practice.

Four years will be required to complete the course, which is designed to equal other departments in the College of Liberal Arts in quantity and quality of work per unit of credit. "A well-rounded academic or cultural education being essential to business success," the president explained, "this course of studies assumes that such liberal education will precede and accompany the strictly technical. Alfred has no plan for a brief, two-year undergraduate course or any other sort of short-cut in this field."

Graduates of the course will be fitted for positions as private secretaries or office assistants in a number of fields, and if they have taken the educational courses required by the New York State Department of Education, will be qualified to teach in secondary schools.

NORTONVILLE, KAN.

The Jefferson County Christian Endeavor Union held its fall rally with the Reformed Presbyterian society at Winchester as host, Tuesday night, the twenty-ninth, with an attendance of over 125.

Lawrence Gibson, county president, called the meeting to order after the fellowship supper, for a brief business session and election of officers.

Group singing, and violin solos by Mr. Beck, music teacher of the Winchester schools, were enjoyed. Rev. Lester G. Osborn, of Nortonville, pastor-counsellor of the union, gave a talk on the meaning of the Christian Endeavor, stressing the first sentence of the pledge. A very impressive installation service was conducted by Miss Nannie Greeley of Nortonville, and the meeting closed with the endeavorers in a large circle, repeating the pledge in unison.

—Nortonville News.

### DO YOU KNOW?

*The Sabbath Day*

Is to be a day for divine worship? Acts 16: 13.

And of instruction in the Word of God? Acts 13: 27; 15: 21.

That on the Sabbath the gospel is to be preached to the assembled people? Acts 13: 14; 15: 44.

That the Sabbath is the true Lord's day? Revelation 1: 10; Mark 2: 27, 28; Isaiah 58: 13, 14.

## THE RED SEA

BY ANNE JOHNSON FLINT

Have you come to the Red Sea place in your life  
Where, in spite of all you do,  
There's no way out, there's no way back,  
There's no other way but *through*?

Then wait on the Lord, with a *faith* serene,  
Till the night of your fear is gone.  
He will send the wind; he will heap the flood;  
But he says to your soul "Go on."

His hand will lead you through, clear through,  
Ere the watery walls roll down;  
No foe can reach you, no wave can touch;  
No mightiest sea can drown.

The tossing billows may rear their crest,  
Their foam at your feet may break;  
But over their bed you may walk dry-shod  
In a path which our Lord will make.

—Contributed.

## FORGIVENESS

By Nannie Blain Underhill

Have thy friends trespassed against thee,  
And for kindness, done thee harm?  
Has a dear one gone and left thee—  
Hast thou lost thy strong right arm?  
Oh, some day they will regret it,  
And they'll wish they had been kind;  
Treasure not a thought against them—  
To their faults be somewhat blind.

Do some folks misrepresent you—  
Have they tarnished your good name?  
Has someone stolen all your treasures—  
Have you sought their love in vain?  
How unhappy their condition,  
With no hope beyond this world;  
How they need for sins remission—  
Ere their souls to death be hurled.

Have you suffered vile behavior  
When you tried to do them good?  
Have they scorned your loving favor  
When you helped them all you could?  
Pray for them; oh, do not waver—  
Bear their needs to Christ above.  
Try to draw them to thy Savior—  
Their only chance may be thy love.

## MARRIAGES

GOWDY-BURDICK.—Mr. Clair Gowdy of Petrolia, N. Y., and Beulah Burdick of Alfred, N. Y., were united in marriage November 2, 1938, at the home of the bride's parents, Mr. and Mrs. Lester Burdick. Rev. A. Clyde Ehret officiated. Their home will be in Wellsville, N. Y.

## OBITUARY

COON.—Charles Henry, was born in Walworth, Wis., March 13, 1853, and died at his home in Battle Creek, Mich., October 5, 1938.

He was married to Rebecca Smith, April 25, 1875, who preceded him in death, October 17, 1892. He leaves an only daughter, Ruby (Mrs. Emile) Babcock.

Though reared in a sturdy religious atmosphere he did not become openly a Christian till middle life. For many years he has been a faithful member of the Battle Creek Seventh Day Baptist Church.

Funeral services were conducted by his pastor, Rev. Edward M. Holston. The remains were taken to Walworth, where further services were conducted by President Jay W. Crofoot of Milton College, and interment was made in the Walworth cemetery. E. M. H.

PLACE.—Margaret Maranda Greene, daughter of Quincy DeForest and Josephine Maxson Greene, was born March 15, 1867, at Adams, N. Y., and died October 8, 1938, in Michigan, where she was visiting her son.

On October 20, 1886, she was united in marriage to Phil S. Place of Alfred, N. Y. Two children, Mrs. Irving Jones of Alfred, and Tom M. Place of Mt. Clemons, Mich., survive.

In early life she united with the Seventh Day Baptist Church of Adams Center, transferring her membership to Alfred, where she remained an active and faithful member.

Besides the ones named she is survived by her husband, ten grandchildren, one great-grandson, a brother, Fay Greene; two sisters, Miss Amy Greene, and Mrs. C. H. Coon.

Farewell services were held from her home and the church, conducted by her pastor, A. Clyde Ehret, and burial was in the Alfred Rural Cemetery. A. C. E.

TRUMAN.—Welcome E., son of Dudley and Roxey Truman, was born November 4, 1856, at Otselic, N. Y., and died November 10, 1938, at De Ruyter, N. Y.

He was married January 20, 1893, to Carrie Williams of Otisco Valley. Mr. and Mrs. Truman have lived in the vicinity of De Ruyter for the past thirty-five years. Besides his wife he leaves one adopted daughter, Mrs. Carl Waldroff of Fulton, N. Y.; one grandchild, Welcome Waldroff; two nephews, and one niece. Mr. Truman was the last survivor of a family of eight children.

The funeral service was held at the home, conducted by Rev. Neal D. Mills, pastor of the Seventh Day Baptist Church of De Ruyter. Interment was made in Hillcrest Cemetery. N. D. M.

## Denominational Treasurers: Addresses

*General Conference*—James H. Coon, Milton, Wis.  
*Denominational Budget*—Morton R. Swinney, Niantic, Conn.  
*Missionary Society*—Karl G. Stillman, Westerly, R. I.  
*American Sabbath Tract Society*—Mrs. William M. Stillman, 510 Watchung Ave., Plainfield, N. J.  
*Education Society*—L. Ray Polan, Alfred, N. Y.  
*Historical Society*—Mrs. William M. Stillman, 510 Watchung Ave., Plainfield, N. J.  
*Sabbath School Board*—Robert E. Greene, Milton Junction, Wis.  
*Woman's Board*—Mrs. S. Orestes Bond, Salem, W. Va.  
*Young People's Board*—Miss Nellie Bond, Alfred, N. Y.

# The Sabbath Recorder

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## WELCOME — NEW YEAR

Ring out the old, ring in the new,  
Ring, happy bells, across the snow:  
The year is going, let him go;  
Ring out the false, ring in the true.

Ring out false pride in place and blood,  
The civic slander and the spite;  
Ring in the love of truth and right,  
Ring in the common love of good.

Ring out old shapes of foul disease;  
Ring out the narrowing lust of gold;  
Ring out the thousand wars of old;  
Ring in the thousand years of peace.

Ring in the valiant man and free,  
The larger heart, the kindlier hand;  
Ring out the darkness of the land;  
Ring in the Christ that is to be.

Alfred Tennyson.

## Contents

<i>Editorial</i> .—The New Year.—Items of Interest.—Adapted from "Now and Then" in the "Messenger".—From China.—"The New Church Hymnal": a Review . . . . .	450-453
<i>Missions</i> .—Pray for the Churches.—Pastor Hargis Writes of Work in Jamaica.—Doctor Crandall Describes Work in Shanghai . . . . .	453-455
<i>Young People's Work</i> .—A Letter From Jamaica.—The Bend in the Road . . . . .	456-458
<i>Children's Page</i> .—Our Letter Exchange.—An Alphabetical Quiz . . . . .	458
<i>Our Pulpit</i> .—The Winning Christ . . . . .	459-461
<i>Religious Education</i> .—Report of the Director of Religious Education . . . . .	461
<i>Denominational "Hook-up"</i> . . . . .	462
<i>Notice—Missionary Address</i> . . . . .	463
<i>Thanks at New Year's</i> . . . . .	464
<i>Obituary</i> . . . . .	464