

The Sabbath Recorder

Vol. 128

PLAINFIELD, N. J., JANUARY 1, 1940

No. 1

Happy New Year!



Mid-year Meeting of the Seventh Day Baptist General Conference—Held in the Seventh Day Baptist Building, Plainfield, N. J., December 27-29, 1939. All members present. Professor Ben. R. Crandall, Alfred, N. Y., President; Rev. Erlo E. Sutton, Denver, Colo.; John R. Austin, Westerly, R. I.; Rev. Paul S. Burdick, Leonardsville, N. Y.; Courtland V. Davis, Plainfield, N. J.; Rev. Edward M. Holston, Battle Creek, Mich.
Rev. Hurley S. Warren, Plainfield, N. J., Secretary.

The Sabbath Recorder

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

HERBERT C. VAN HORN, D.D., Editor

L. H. NORTH, Manager of the Publishing House

CONTRIBUTING EDITORS

William L. Burdick, D.D. Mrs. Okey W. Davis Marion C. Van Horn
Mrs. Walter L. Greene Rev. Erlo E. Sutton

Terms of Subscription
Per Year.....\$2.50 Six Months.....\$1.25
Postage to Canada and foreign countries 50 cents per year additional.
Subscriptions will be discontinued at date of expiration when so requested.
All subscriptions will be discontinued one year after date to which payment is made unless expressly renewed.
All communications, whether on business or for publication, should be addressed to the Sabbath Recorder, Plainfield, N. J.
Entered as second-class matter at Plainfield, N. J.

Vol. 128, No. 1

Established in 1844

Whole No. 4,857



EDITORIALS

THE NEW YEAR

The year 1940 breaks upon us with all its newness this very day. We know not what the year will bring us. We may rest assured it will bring new responsibilities—as each new day opens special opportunities to us.

As usual, it affords an opportunity to count up our blessings, note our mistakes and failures, and evaluate our defeats. If, on thinking over these things, we find the proper cause for them, happy will we be to determine with God's help to eliminate as far as possible the causes, and with faith and courage press unflinchingly forward.

A few hardy resolutions may prove helpful.

God helping me: I will be a better Christian, by a more faithful reading and study of the Bible; by more time given to prayer and meditation—in other words, I will give God a better chance to speak to my soul.

I will be a better church man—in my public worship, attention to the needs of the church, and in my brotherly attitude toward others.

I will be a better promoter of my denomination—since I believe it has a most important place in God's plan—by consistent contributions, better understanding of its work and problems, and conscientious, loyal support of all its progressive movements.

I will be a better citizen. This should follow the resolutions already made, if resolutely kept. Better citizenship will involve better home and neighborhood relations, a larger active interest in local and wider civic and political affairs. To live in such a country as America, where are free-

dom of speech, of the press, of assembly, and of worship of God according to conscience' dictates—is a great privilege. But it is a privilege accompanied by grave responsibilities. As true American citizens we shall take seriously our responsibility.

I will, this year, let my Christian religion carry me beyond denominational, racial, and national barriers. I will be a Christian-world-citizen. I will not assume any "holier-than-thou" attitude, but will be **Christian**. God helping me, I will be all this.

THE NEW YEAR

By J. D. Templeton

I am the New Year, and I come to you pure and unstained.

Fresh from the hand of God.

Each day, a precious pearl to you is given

That you must string upon the silver thread of life.

Once strung can never be unthreaded, but stays
An undying record of your faith and skill.

Each golden, minute link you then must weld into
the chain of hours

That is no stronger than its weakest link.

Into your hands is given all the wealth and power
To make your life just what you will.

I give to you, free and unstinted, twelve glorious
months

Of soothing rain and sunshine golden;

The days for work and rest, the nights for peaceful
slumber.

All that I have I give with love unspoken.

All that I ask—you **keep the faith unbroken.**

—From Quotable Poems.

THE SABBATH RECORDER

3

SUCCESSFUL CHRISTIAN LIVING

As one faces the new year with all its problems and possibilities, he has a desire to make his life more successful than it was the past year. Recalling the disasters and defeats, he longs for greater victories even though he may escape all the devastating influences which he is not able to control. He truly longs for a better life. As a Christian he feels even more keenly than others the desire for successful living, and he knows wherein the secret of such living consists. In his religion, he is confident, is "a Power not of ourselves that makes for righteousness." Our secret lies within our more fully co-operating with that Power. After that the Holy Spirit comes upon you, said Jesus, "ye shall have power."

If our religion is to be effective it must be lived. How pitifully lacking men often are at this vital point. We are so weak in practice. It is not difficult to tell folks what to do—easy to preach—but a far different thing to do those same things. Certainly our religion must consist more largely of practice if it is to be successful. "How can I hear what you say," inquired Emerson, "when what you do keeps thundering in my ears?" Jesus fully "knew what was in man" when he said, "Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." The Prophet Micah caught this in an age when the religionists of his day were busy in piling ceremony upon ceremony, feasting unto the Lord upon feasting unto the Lord—and we hear him declaring, "He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and love mercy, and to walk humbly with thy God?"

Successful Christian living is achievable as we live our faith, practicing justice, exhibiting magnanimity, forbearance, and forgiveness, and holding a deep reverence for truth. Christ is our example and his Holy Spirit our helper and source of power.

IN THEIR OWN TONGUE

Only one who has witnessed the gratification of a people upon receiving for the first time a printed gospel in their own mother tongue can appreciate something of the meaning of "The Book of a Thousand Tongues." Imagination must supply the place of such

experience, so far as possible. Thus Secretary Boyd began a report at the recent meeting of the Advisory Council of the American Bible Society.

Doctor Boyd went on to say that imagination also is needed to appreciate what it means to a translator of the Scripture on the mission field, or to a committee of missionaries and natives so engaged, to find help in their difficult task. Often the "release" of missionaries for this work has not meant much, since for the most part missionaries have had little or no experience with translation and have small acquaintance with any language other than their own.

The Bible Society is making serious effort to provide the kind of help most needed. Such assistance is being much appreciated, and it is believed the quality of versions produced is being definitely raised.

As illustrative of the new work of translation now done, or in progress of completion, we give from the report three pieces of work in Central America:

Mam—spoken in Guatemala by about 200,000 Indians, the first New Testament just published.

Quiché—also in Guatemala, the language of some 500,000 Indians, first New Testament expected to be finished in 1940.

K'ekchi—the language of another 100,000 Indians of Guatemala, only St. John's Gospel thus far published, but the whole New Testament in the early stages of preparation.

THE DOOR, THE VISITOR, AND I

"Behold, I stand at the door and knock," said Jesus, and through the ages men have heard him asking admittance. Some have welcomed him by opening their hearts, while others have persisted in keeping the door shut. We take it that that is what Jesus signifies by the opening words, above quoted. Most of us are familiar with the Hunt masterpiece of art, where Christ is pictured at the closed door amid symbols of carelessness and neglect. We recall, too, the explanation of the absence of any latch, that this door can be opened only from the inside. There Jesus, the Christ, waits patiently and expectantly, ready to enter with blessings of himself and the heavenly Father to everyone who will open the door.

In another figure, earlier spoken, Jesus speaks of himself as the door—through which and through whom one who will may "go in

and out and find pasture"—that is, food and peace, safety and rest.

We stand at the door of a new year. This door opens anew every day. We can't prevent that. But what we find and welcome there depends largely upon our own choices, our own ambitions, our own attitudes. Each day our Lord is upon our threshold, but if he enters and accompanies us, it is for us to choose. Whether we go in and out to blessings of true service, peace, and happiness depends upon the door through which we emerge.

Were one to know when the Savior knocks, he would certainly open and let him in. How can we know? Well, there is a clear word of the Master that may well encourage and guide: "For I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me." When inquiry was made, in their surprise, he answered, "the righteous" in words we can appreciate, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

The doors of sympathy, love, and service will find Christ at the threshold. "Let the dear Savior come in." As we minister to men's needs we minister to him. May all his followers be found faithful.

THE NEWPORT SEVENTH DAY BAPTIST CHURCH: ITS BEGINNING

(A summary of remarks by Rev. Harold R. Crandall at a meeting of the Newport Historical Society, November 12, 1939)

I am happy to be invited to speak at this meeting of the Newport Historical Society. It is a privilege to be in the old meeting house where my ancestors worshiped so many years ago. Elder John Crandall, to whom I trace my ancestry, was probably a member of the old First Baptist Church of Newport. He was probably the first minister and certainly the first Seventh Day Baptist minister in the southwestern part of our state. My paternal line is through his son Peter. My maternal line is through his son Joseph, who was the third pastor of the Newport Seventh Day Baptist Church. It was during his pastorate that this meeting house was built, in 1729.

We pride ourselves in these days on being liberal and tolerant, as though it were some-

thing new. But these virtues existed in the early days of Newport. The first Seventh Day Baptists in this country were members of the First Baptist Church of Newport. Stephen Mumford, a member of a Seventh Day Baptist Church in England, came to Newport to settle and entered into the fellowship of the First Baptist Church. After a time some of the members accepted his views and observed the seventh day of the week as the Sabbath. Finally difficulties arose and a break came about, because five Sabbath keepers refused to commune with four other members of the church who had accepted and practiced the seventh day Sabbath for a year or two and then had forsaken its observance. Their attitude toward the rest of the church was unchanged. However, leaders in the church spoke and preached against the Sabbath keepers, and these, in turn, defended their stand, until feeling ran high. As a result William Hixcox, Stephen Mumford and wife, Samuel Hubbard and wife, Roger Baster, and Rachel Langworthy withdrew early in December 1671, and in about a fortnight later formed the Newport Seventh Day Baptist Church, the first of that faith in America. We are glad that within a few years the relations with the First Church were friendly and cordial as sister churches.

Seventh Day Baptists are like other Baptists with the exception of the observance of the seventh day of the week instead of the first. They "take the Bible as their rule of faith and practice." The "Statement of Belief," revised and adopted by the General Conference in 1937, I am sure, would be acceptable to Baptists in general, with the exception of the article concerning the Sabbath. The eleven articles treat briefly regarding "God," "Jesus Christ," "The Holy Spirit," "The Bible," "Man," "Sin and Salvation," "Eternal Life," "The Church," "The Sacraments," "The Sabbath," and "Evangelism." This pamphlet contains the statements on these points, with some Scripture references.

Visits to the old meeting house are interesting and inspiring to Seventh Day Baptists and we look forward to the pilgrimage to Newport and the service in this edifice, with your kind permission, in 1940, probably the third Sabbath (Saturday) in October.

Thank you for this privilege today.

MISSIONS

THE OLD YEAR PASSES AND THE NEW BEGINS

Before many readers of the SABBATH RECORDER receive this issue the old year will have passed away and we will have entered upon the new year.

It is well that we review the year's work in missions, as well as in other things. As we view the work of the last twelve months, there are many things for which to be devoutly thankful, and there are some things which we had sincerely hoped would be better.

I. Viewing the bright side of the picture presented by our mission work during 1939, we find that with one exception the lives of the workers have been spared, and that with two or three exceptions there has been no serious sickness.

We find that the number of workers on foreign fields has not been reduced except in Germany, and though there have been some changes on the home field, the number of workers is only one less than last year.

A goodly number of Preaching Missions have been held and they have brought a blessing to the churches fostering them. The last six months of the year the missionary-evangelist, for whose support the Woman's Board raises funds, has been on the field and has been doing good work.

II. There are several discouraging things connected with the year's work. The disorganization of the work in China, growing out of the hostilities of Japan, has continued. Though we have been unable to do anything in Liuho, the missionaries have found abundance of work in Shanghai, and this work has been a great blessing to the stricken people.

The war which broke out in Europe the past fall, together with the death of Elder L. Richard Conradi, has jeopardized the work in Germany, but we trust it has been so well established by Brother Conradi and his co-workers that the churches will be able to carry forward the work.

The lack of funds has been a serious drawback throughout the year. This is known by all who read the SABBATH RECORDER, for it has constantly been published in the Missions Department, particularly the last four months. Only once in the twelve months have there been sufficient funds to pay the workers, and

as the year closed none of the workers had received their November checks and the last check some had received was for September. This is a serious situation and should not continue. To employ workers and not pay them promptly, jeopardizes the finances of the employees and disgraces the entire denomination, as well as the Missionary Board. For instance, the most of us are ashamed to tell our creditors at Christmas time that the September check was the last one received from the denomination employing us.

It appears that there are two remedies: One is an increase in the contributions. The other is the withdrawing from some field. At the regular meeting of the Missionary Board in October some members felt that the time had come when the board should close out the work on some field; but it was finally decided to wait till the January meeting, hoping that the situation would improve. The year closes without this hope being realized.

Speaking of the failure of the people to contribute, we should not pass by the fact that there are churches which have loyally and promptly supported denominational work throughout the year. Also, there have been some large special contributions, and had it not been for these our mission work would be in a more serious condition. While recounting the year's failures as to finances, we should all be thankful for those who have liberally opened up their treasure chests.

III. What of the new year? The answer to this question depends upon us and God the Father. "Work out your own salvation with fear and trembling, for it is God who worketh in you both to will and to do of his good pleasure." We can be sure that God will do his part throughout the year. The question is, Are we as a people going to do ours? The year opens with great opportunities and it is ours to use these opportunities to God's glory and for the establishment of the kingdom of his Son. The hope of Christ's Church and all that pertains to it rests upon its missionary spirit and work.

Missionary Secretary.

WHY NOT?

I like to defend Peter, who did make one mistake; the Prodigal, who did come home; Mary of Magdala, against whose moral life we have no hint in the Gospels; Thomas, who

was not so much a doubter as were the ten who questioned even in the presence of their risen Lord.

Thomas represents one who thinks, is open to conviction, who at once admits evident truth, then can confidently say "I know."

Cannot some of us quit criticizing the Peters when we should be praising the Johns?
A. S. B.

NEWS FROM SHANGHAI

(Excerpts from letters recently received)

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

Dear Secretary Burdick:

As we near the end of our journey, I wish to assure you that so far your wish has been granted. We have had a pleasant voyage. The weather has been warm for the most part. Our traveling companions are congenial. The limited deck space was a slight drawback with a heavy passenger list in our special class.

I enjoyed southern California very much, especially the Riverside people. It was an inspiration to meet with the C. E. group the first Sabbath. The second Sabbath I spent in Los Angeles.

My visit in America, though short, has been a great blessing to me. I pray that I may go back to my work with greater enthusiasm for that which we are doing in the Master's name, and that we all may live so close to him that we may know and do his will.

Remember me kindly to the board members.

Sincerely,
Mabel L. West.

S. S. President Coolidge,
November 3, 1939.

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

Dear Doctor Burdick:

There is a mail leaving for America today, and I wish to let you and the board know that we have safely arrived in China, and have been kept rather busy with the various welcome meetings and feasts.

We had a very comfortable trip and found a hearty welcome from both mission and foreign friends and the Chinese. I have spoken

three times already, twice in Chinese and once with an interpreter. The Boys' School has three religious services in the church each week. There is a service Sabbath morning, which we call the student church. About two hundred fifty of the older boys are present at this service. Usually an invited speaker is present and there is plenty of singing of Christian hymns. Then on Tuesday and Thursday mornings chapel exercises are held in the church and again the main part of the church is full. I spoke at one of these chapel services. It was an inspiration to me to look into two hundred fifty eager faces. We are sure it was right for us to return, for from every side, both the foreign and Chinese people are saying, "There never was a time when the people were more open to the message of Christ."

This last week-end I estimated the number of different people who came under direct Christian teaching and influence through various services and found that there were over seven hundred fifty. That does not include many who through the week attended the evangelistic meetings held in our church.

I am trying to be helpful to Doctor Thorngate in looking after some of the repair work around the place. We have already secured our pass to the outside areas, and will be getting out to Da-zung and Liuho as soon as the weather is a bit more settled. As soon as that trip is made, we will make a more detailed report of property conditions. Many of the bricks were brought from the Native City and have been used in repairing and replacing less stable material. The property here at 23 Route de Zikawei is in excellent condition and being used to the limit of its capacity.

I have been to the consulate twice and will be sending findings to Mr. Stillman soon. The mission here in Shanghai voted that Mrs. Thorngate and I be a committee to follow up the situation of our property, especially that not at present being used.

I have already commenced to go out with the Chinese worker to visit the church people in their homes, and yesterday had the pleasure of being in four homes, two of which were new to us, people who have joined the church during our absence in America. Meetings are held each week in these homes, and the number of listeners are the capacity of the room.

I shall attend these meetings from time to time.

It is our plan now to begin our study of Chinese. We find that a year and a half away has resulted in a loss of much. Furthermore, the Chinese language is a living language and many new expressions must be learned if we keep up with the times.

We wish to thank you and the board and all the friends who are so loyally standing back of God's task in this part of his kingdom. It was a blessing to have the time at home, and we shall always cherish the memory of meeting old friends and making new ones. Our faith in God and his expectation for Seventh Day Baptists was never stronger. As we approach the holiday season, our thoughts go out to all our churches and what God could do to us and through us if he had all of us.

Sincerely,
H. Eugene Davis.

23 Route de Zikawei,
Shanghai, China,
November 21, 1939.

CORRESPONDENCE

Dear Mr. Van Horn:

May I protest the sweeping and unqualified editorial indictment of our public schools? "Breakdown in deportment and morale" is a phrase of serious import and not lightly to be used. When applied to a public agency so vitally affecting America of today and of tomorrow, and drawing as largely as the support of the schools does upon the public purse, it becomes a matter of even deeper concern.

If such an indictment may be tenable at all, the proposal which is made for a brief period of weekly instruction in religion can hardly be expected to have any appreciable effect on the situation. A complete reorganization of curriculum and personnel is a primary requisite. But in this season when so much is being made in public schools all over the land of the Jewish Feast of Lights and the Christian celebration of the birth of Christ, when there is more of the spirit of the Christ and less of the Santa Claus notion in the average public school than in many a Sunday school, and on behalf of the thousands of earnest Christian men and women

who work in our public schools, many of whom are Seventh Day Baptists, and the tens of thousands of well-behaved and high spirited boys and girls with whom they work—at this season and on their behalf, I protest and invite serious and careful investigation of the situation by the honest and unbiased but deeply religious of our people, Jewish, Catholic, Protestant, clergy, and laity alike.

Sincerely,
Courtland V. Davis.

Plainfield, N. J.,
December 12, 1939.

Dear Editor Van Horn:

Each new copy of the SABBATH RECORDER is looked forward to because of the interesting things it contains. It has been in our home most of the time since it was established, twenty-five years ago, as it was in my parents' home since my earliest recollection—and read!

I want to commend the article in November 20, 1939, issue, concerning the action taken by the Ministerial Association of Lansing, Mich., under "Items of Interest," to ban all titles that put a barrier between them and the common people. To me, somehow the ministerial "Dr." has loomed so large that it has hidden the man behind it.

I am the sister, daughter, niece, and sister-in-law of "common" ministers, who, unlike the Master, were or are imperfect; but also like him in that at least some of the common people heard them gladly.

Sincerely,
Cora L. Green.

Stonefort, Ill.

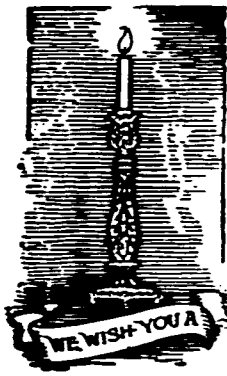
Dear Editor:

Please find inclosed the price for one year's subscription for the SABBATH RECORDER, \$2.50. I like the paper very much and wish I could do more to help the work along.

With lots of interest in the work and best wishes.

Yours,
Mrs. R. E. Loofboro.
New Auburn, Wis.

"Christian stewardship is the concrete expression of a living faith in God and of a sanctified obedience to his will."

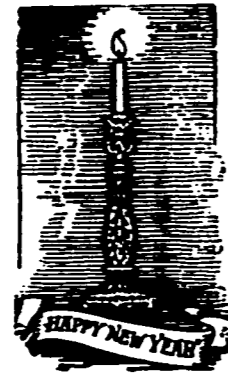


WOMAN'S WORK

I GREET A GUEST

By

Grace Noel Crowell



I stand to greet a guest: the Coming Year.
Holding aloft my candle's flickering light
Out through the darkness I can dimly see
My recent guest departing through the night,
Bearing a weight of joy and bitter woe,
Taking his way along a beaten track.
I have said farewell, I am grieved to see one go
Who never will come back.

And now a young god strides—his eyes aflame,
His head thrown back, his body lithe and strong;
He clasps my hand in his, he speaks my name,
He comes, a welcome guest to tarry long.
God grant that far-off night when he departs,
He bears no scars, no burden of regret;
God grant I may not hold within my heart
Dark things I would forget.

HOME HELPS

Home has no dependence on the seasons.
Winter or summer, spring or fall—all are
one to the dwelling which, in its full depth
of meaning, is a home.

Yet in the creation of the atmosphere of
home, winter may very well surpass the gentler
seasons. Against what Shakespeare calls the
"wrathful, nipping cold," home erects the
most pleasant of ramparts. And where, in all
the year, is there a scene more homelike than
that in which a happy family gathers in the
evening round the hearth?

Such a picture is one all of us recognize
instinctively.

The glowing coals that lie before the back-
log.

The living flame that flickers toward the
flue.

The members of the family, content to
spend the evening hours together, protected
from the cold, the wind, the snow.

Time was when such a picture represented
all that was most typical in the homes of
America, but the restlessness of a strange age
is upon us, and even our firesides are faced
with competition for the family's time.

Yet there are pleasures to be had at home
that are amply able to compete with any to
be found outside.

Why, for instance, is there so little reading
aloud these days?

We who make this magazine are constantly
conscious of the needs of home. And homes,
we very deeply realize, are more than roofs
and walls and furniture. Not even the dic-
tionary differentiates as we feel it should be-
tween "house" and "home." That may be
impossible, of course, for a home, after all, is
something as nearly spiritual as anything man-
made is likely to be, and things of the spirit
aren't easy to define.

In the creation of the home, therefore,
there must be influences at work that come
from the heart. But there are activities, as
well, that may be homelike.

We asked, a moment ago, why there is,
these days, so little reading aloud. Of course,
in today's flood of printed matter there is
much that isn't intended to be read aloud,
or isn't worth it. But that is no great handi-
cap, for among the books that every home
should have there are many that are capable
of creating a greater sense of reality than
Hollywood's best efforts.

Suppose you have a ten- or twelve-year-
old who, so far, doesn't know "Treasure Is-
land." Get it out some evening, and try it
on him. It will not be necessary to tell him
how good it is. He'll know. And you, too,
especially if years have passed since you have
read it, will find new wonders in the fierce old
pirate with the brass spyglass—in Jim Hawk-
ins' fears and adventures—in Long John Silver
and the rest.

Or, if "Treasure Island" isn't to your liking,
or your mood turns to other fields, remember
that the world of the printed page is wide.

Read because you like to read—because
that small but all-important group that is your
family loves to hear. Make no chore of it.
Stop if interest palls.

And, reading thus aloud beside your fire-
place, while the blasts of January hurry the
falling snow across your rooftree, you will
find yourselves journeying far across the
world—living in other times than these—and,
above all, creating the very essence of that
which makes a home.

There are other ways, of course, to accom-
plish similar ends, and we should use them
all. Yet for the most part they are simple,
and are most effective when we ourselves take
part in them.

So it is with the printed page when, well
chosen, it is read aloud. Therein lies treasure
—treasure, too, far greater than Long John
Silver's parrot had in mind when, from his
master's shoulder, he shouted:

"Pieces of eight!
Pieces of eight!
Pieces of eight!"

—Editor in *Better Homes
and Gardens.*

MORE ABOUT MINISTERS' SALARIES

Editor SABBATH RECORDER:

I want to sit down and tell you, before
I forget, that I was pleased to see the edi-
torial in the RECORDER of December 7, on
"How Can a Pastor Pay His Debts?" I
have had it on my heart for several years
to say more than I have upon this subject.
I am not sure that we are any worse than
any other denomination about paying our
ministers living salaries, but we are stingy, to
say the least. I know a lot of ministers in the
Seventh Day Baptist ranks (probably half
there are), and I cannot think of one that is
worth less than \$1,000 a year, rating his
brains, ability, and training with those of
men in the other trades and professions; and
with what others should we compare him, if
not with these?

There may be as much prating about the
minister being willing to sacrifice because of
his calling, as you wish; it still remains a cold,
hard fact that we are a stingy people with
our ministers.

There are ministers that are poor financiers,
just as there are poor managers in other call-
ings: but how many of our ministers manage
to live, and look as slick and well-groomed
as most of them do, is to me the mystery of
mysteries, when I consider their income.

There is another consideration about their
being underpaid. If there is anything that
will make a man lose self-respect, it is the
fact that he is not able to pay his bills when
he is doing the best he is able. He is not on
the same footing with his neighbors, and this
is our crime.

It would be folly for me to write without
attempting to suggest a remedy, and here goes:
If possible, pay him in the coin of the realm,
at least as much as a first-class tradesman gets
in the community where the pastor is, say

\$1,000 a year (many tradesmen get more than
that). If he can't live then, it is generally
up to him. But if it so happens that it is
impossible to get for him the cash, then let
a committee be appointed, members of the
church, and let them see that supplies go to
him that will be the equivalent of the wages
of a first-class tradesman. Don't give him all
one thing, or two things, but give him a
variety. It should be the business of the
committee to see that he does not have a
surplus of any one thing. One week give
him a brace of yellow-legged chickens; the
next week a quarter of a lamb; and so on, not
forgetting the fixings. Don't give him any
old clothes, neither his wife nor his children,
as there may be microbes, and he doesn't
want them. If you can't raise enough coin
so he can have one new suit a year for him-
self and family, don't try to pose as a Seventh
Day Baptist Church. Go out of business!

Now, if you do have to give the minister
something besides money to pay his hire, do
it as business; tell him that that is a part
of the bargain, and don't make him feel that
he is an object of charity. There are a
number of articles that your minister ought
to have, that you do not need; one of these
things is a typewriter. And he ought to
have the money to spend for these things
that he does need; he can't trade potatoes for
them very easily; if he is going into the trad-
ing business, he can't be so good a pastor.
Now some of this may sound funny, but let's
think it over, and be sure we are not adding
to our sins by thinking that our pastor does
not need as much as we do to live upon.
When we are willing to bring the hire of our
Seventh Day pastors up to the standard of
a good tradesman, we can get good men; but
we will drive them out of the ministry, if we
do not soon revise their salaries. Put them
up, not down!

Fraternally yours,

John H. Austin.

Westerly, R. I.,

December 12, 1914.

—Sabbath Recorder of Jan. 4, 1915,

Reprinted by request.

"You can't change the past but you can
ruin a perfectly good present by worrying
over the future."

CHILDREN'S PAGE

OUR LETTER EXCHANGE

Dear Mrs. Greene:

We have never written to your Children's Page before. We are Roland Stephan, twelve years old and Paul Osborn, eleven years old.

Our Junior Christian Endeavor teacher, Miss Alma Bond, asked us if we would prepare the lesson, so we planned the following:

First we drew pictures on the blackboard and numbered them from 1 to 12. Number 12 we left blank. Then each one drew a number and whatever number he drew he told the story according to the Bible picture on the board. The person that drew number 12 had to tell a story and draw a picture to illustrate it.

We like to sing in chorus very much.

Your new friends,
Roland and Paul.

Nortonville, Kan.,
December 9, 1939.

Dear Roland and Paul:

I think your lesson plan was a splendid one and I hope other Sabbath school classes will pattern after it.

I am very glad to gain two more nice RECORDER friends, and I hope that now you have begun the habit you will often write to me. I suppose you, too, are looking forward to a very pleasant holiday season this year, and I trust it will be one of the happiest you have ever known.

I thoroughly enjoy hearing chorus singing and wish I could hear yours. We have some very fine chorus singing in our Andover school.

Your sincere friend,
Mizpah S. Greene.

Dear Mrs. Greene:

I am nine years old and will be ten December 19. I look forward to getting the SABBATH RECORDER. The first thing I do when I get it is to turn to the Children's Page.

I have a dog named Laddie. I have two sisters, Beverly and Joan.

At school we are going to have a Thanksgiving dinner. We are having some other

teachers. We are going to have a little program. There is going to be a play, a poem, a talk, and a song. I am going to be in the play and the song.

Your RECORDER friend,
Marjorie Burdick.

Milton, Wis.,
November 29, 1939.

Dear Marjorie:

I wonder why your letter was so late in reaching me; I did not get it until December 17. You sent it to Plainfield and it was forwarded on to me, but that would not account for its being quite so late. But it is better to direct to me at Andover, N. Y., for letters are always sent to me before they go to the RECORDER for publication.

I am glad you have a nice dog, for dogs are fine companions and playmates. Little Joyce's daddy got her a puppy dog, but he was so destructive that they gave him away. He is on a farm on the road to Independence. When we go by that house Joyce says, "Boots lives there."

Your sincere friend,
Mizpah S. Greene.

Dear Mrs. Greene:

It has been quite a long time since I wrote to you last. Tonight I didn't know what to do and Mother mentioned that I might write to you, so here is my letter.

Christmas will be here soon and I will be glad when it gets here. We are practicing for our program at school. I am planning to take part in our church program, too.

The Birthday and Tithe Club I mentioned in one of my other letters still meets the first Sabbath in each month. Some older members of the church have been giving us short, helpful talks at each meeting. Through our tithes and offerings we have been able to help with church expenses.

Both John E. and Arthur go to school with me this year. Dorothy is in the tenth grade and Philip stays home with Mother.

I hope the boys and girls begin to write more letters for the RECORDER. I like the stories but I miss the letters.

Your sincere friend,
Naoma Blake.

Bitely, Mich.,
Rural Route 2,
December 7, 1939.

Dear Naoma:

You have your wish granted, for the boys and girls are beginning to write more letters. I have four other letters besides yours this week from RECORDER children and also one from a very good friend of boys and girls who is old enough to have some very nice grandchildren who are also RECORDER children. So you see my answers must be brief

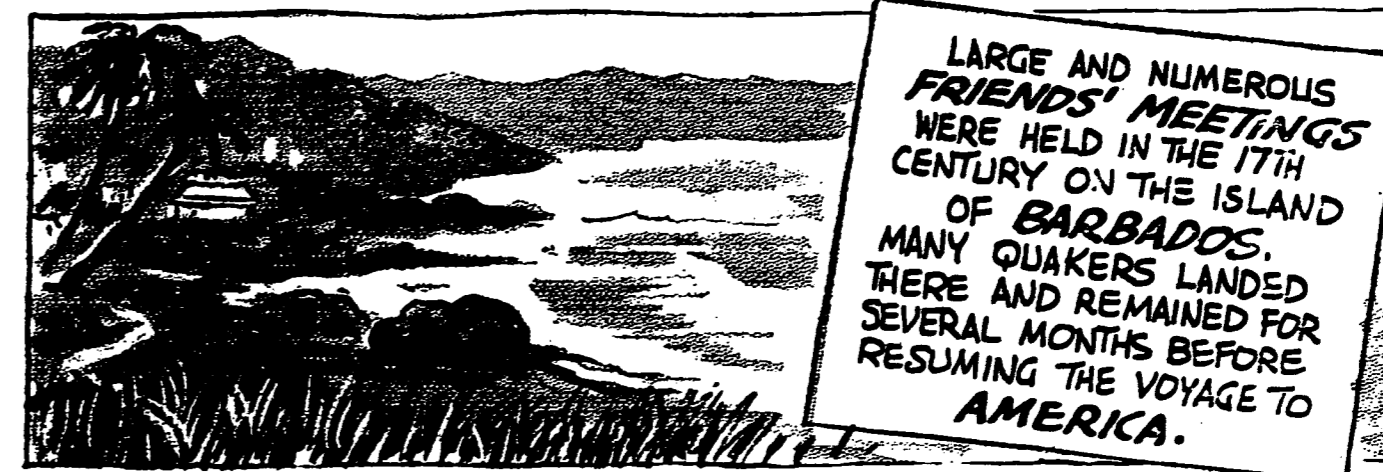
this time to leave room for as many letters as possible.

When you read this your Christmas will be over, for this year, and it will be the first day of the new year. I hope Christmas day holds many blessings for you and that the new year is a very happy one.

Sincerely your friend,
Mizpah S. Greene.

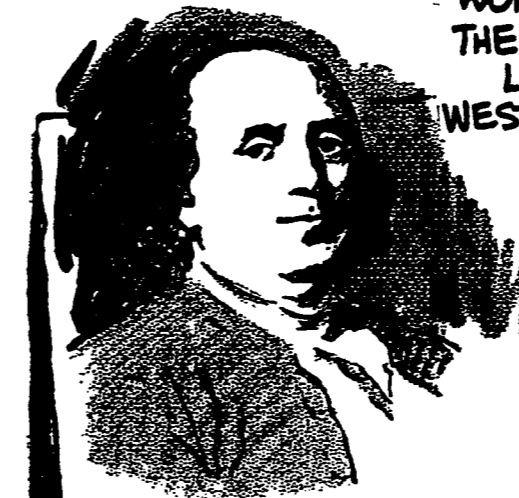
RELIGIOUS REMARKABLES

By R. O. BERG



RELIGION'S HALL OF FAME
THE ENGLISH MONK,
The VENERABLE BEDE

SUMMED UP, IN HIS SCIENTIFIC, HISTORICAL AND THEOLOGICAL WORKS, NEARLY ALL THE CONTEMPORARY LEARNING OF WESTERN EUROPE.



WHEN THE HEBREW SOCIETY OF PHILADELPHIA SOUGHT TO RAISE MONEY FOR A SYNAGOGUE, BENJAMIN FRANKLIN SIGNED THE PETITION APPEALING FOR CONTRIBUTIONS AND GAVE FIVE POUNDS HIMSELF.

-R.O. BERG-



TOMB OF VENERABLE BEDE, DURHAM CATHEDRAL

OUR PULPIT

STRIP OFF THE OLD: PUT ON THE NEW

By Rev. Orville W. Babcock

Read Colossians 3: 1-11.

The winter months store up in the human heart a longing for the lengthening days, and warmer sun of spring. At that time it seems that earth and sky, field and forest are growing from death unto life. Out of brown lawns spring green blades of grass, and from beneath the dead litter of last year's flowers new shoots push their way through the soil, on their way to repeat their last year's beauty. Surely at no other time of the year is such evidence of the renewal of life apparent.

Though spring is remote and in its place winter reigns with snow and ice, the resemblance between it and the new year is not so far fetched as it at first may appear. All life is not dependent upon the spring for renewal. Changing one's life for instance in terms of habits, of ideals, and aspirations can well take place at any time. And because the calendar is beginning a new cycle today we will do well to think of what the coming weeks and days may enable us to do in the changing and renewing of our lives and the lives of others.

In the days of the Apostle Paul, as the gospel message was carried among the people who had never heard of its transforming and revolutionary power, the old life came into sharp contrast with the new one unfolded by him in his teaching. Asceticism, idolatry, immorality, and uncleanness were common practices among the people at Colossae, and Paul realized the danger of a mixture of the old way of life, with the new that he had preached to them. So perhaps out of anticipation or by some word brought to him of the people there he wrote to them these words of admonition, "For you have stripped off your old self with its ways and have put on that new self newly made in the likeness of its Creator." (Goodspeed)

Thus, in other words, Paul is reminding them of their intent to become new, and of the danger of a mixture of their old selves with the new, that is in the likeness of God himself. What a challenge that must have been to those who had not heard before of the Christian life! Think also of what a challenge these words of Paul constitute to us in

the twentieth century, and accordingly let us examine some of the elements of our life that may need to be renewed.

We may well begin by asking, what may the new standard of life contribute toward a better world? Is there need of changing things, that human life may have a better chance than it now has? An answer may quickly be found by picking up the morning paper. You may read something like this: "Unemployed of State March on Capital; Demand Jobs"; or "Undernourished Children of City Given Christmas Dinner by Charity." Then you would surely see something about one or both of the two wars raging on two continents with all their horror.

Is there anything in these stories that conflicts with our conception of life that Christ came to bring to the world? Is there need of the admonition of Paul to our world today to cast off the old and put on the new life which is patterned after God? Man, "who is of more value than a sparrow," is being trampled upon, and our age stands condemned in the sight of God and in the need of deep repentance that it can stand idly by. It stands condemned that it will tolerate the fact that every night little children must go to bed hungry, in a world in which food is being destroyed to keep the prices up. It stands condemned for the evil devices which ruin men's lives, health, and self respect. Civilization stands condemned for the destruction which it allows in the embattled nations' conflicts, breeding of hate, waste of money, destruction of life, and the cultivation of the numberless evils which will be harvested when the participants have become exhausted.

Yes, I think you will agree that the world has need of being renewed. Its old ways of intrigue and treachery have need of being replaced with new. The old standard by which impersonal organizations and societies have operated in the past need to be cast off and new ones adopted. And that new way of life is in the age-old message of Christ, that man is of value to God. Such a renewal would therefore be in the establishment of good will and brotherhood between men in society and between nations over the face of the earth. That is the ideal, and how may it be accomplished?

However much it may be desirable to transform the world as a whole, the possibility seems remote. The answer comes back to a

more immediate unit of society, the individual. There it has its beginning and from there it will, with the sanction of God, spread into all the realms embracing the welfare of human life.

The individual, as Paul suggests, has as his pattern the Creator. Not man, but God is the ultimate to which man should aspire. And how can one learn of the form of God to pattern his life if he does not place himself in a position to contemplate his goodness, his purity, and his love, as they are revealed in the Scriptures and in the life of Christ? He it was "who became flesh and dwelt among us," to show man the perfect way. From the cry of John the Baptist in the wilderness saying, "Repent, for the kingdom of heaven is at hand," to the admonition of Jesus to Nicodemus, "Ye must be born again," the word comes to men of this day that they must be transformed and become new creatures.

Thus followers of Christ are reminded again and again that the old things must be put off, that life is a constant process of renewing the man in perfection which is in Jesus. And in that connection New Year's resolutions are usually concerned with discarding old habits that are detrimental to the realization of the fullest measure of life. They are a start in the right direction, although too often they are easily dropped and forgotten. But to one who attempts to renew his life and casts off the old and puts on the new, it is not a light matter. He must carry out the determination from the beginning of one year to another. Or putting this matter in a better way, let it be positive. Let the ruling motives be filled with desire for the good things, such as love for one's fellow men as for one's self, good will toward all men, and attitudes of service and unselfishness. By such a method the old is driven out by the good and renewal will become a reality.

Now if this new self is really put on, and the determination really dominates our desires, we will not be able to stop at this point. This renewal will reach out in new efforts into other realms of life. Church relationships that are complacent and half-hearted should become loyal and sincere. Worship will become more than a following of ritual, and more than a social gathering, but rather a seeking for a still further renewal of the spirit of God. And thus the Church will spring into new life and new service, and be-

come a place of spiritual activity and an outlet for new human sympathy and ministry to the unfortunate and needy. Family relationships cannot long remain on the old level, but will be replaced by new ties of love and devotion. And in a like manner one's relationship to his community will take on a new aspect. He will feel a new responsibility for its welfare, whether he is in a position of civic leadership or one of its humblest citizens. Law enforcement will be aided and insisted upon instead of slyly winking at its abrogation. Good things for the community will be sought for the promotion of the welfare of its citizens, in building community play grounds for children, improved facilities for education, for moral improvements, in fact anything that will enable the character of the members to be improved and to prosper.

Therefore the way of renewal of individuals, if it is real and sincere, cannot stop within one's person, but must ever reach out into expression in all ways of life. Well might the people of Thessalonica be concerned for their old cherished ways of life when the Christians under the leadership of Paul and others came to that city and in excited anger accused them before the rulers of the city, "these who have turned the world upside down, are come hither also." As it was in that city, so should it be in every city of this country and every country of the world. Men alike from every walk of life should be transformed so that they, too, might be known for the fact "that they turn the world upside down."

In the new year that is ahead, let us then renew our lives at the eternal fountain of life. Let us cast off the old self and all its hindrances, and in the sustenance and the likeness of the Creator press out into life. We may not be able of our own power to provide employment for all those in need. Neither may it be possible to bring about civic and national reform that is so much needed. Nor is it likely that the raging wars can be stopped in one short year at the slow rate of contagion for the *new life*. But, we can in the realm of life in which we live leave no doubt that we are renewed in the likeness of God, and that these things we abhor are not of him, but that he is calling all men to a new and better life.

Beginning anew is an important part of the eternal hope of the human heart. Without it

life would often be dark and meaningless. The mistakes of the past would ever be present to haunt and to taunt.

"I wish that there were some wonderful place
In the Land of Beginning Again:
Where all our mistakes and all our heartaches
And all our poor selfish grief
Could be dropped like a shabby old coat at the
door
And never be put on again."

And God has not left us without the fulfillment of that desire. As often as we yearn and seek for renewal, so may we find the new self in new and better relationships with him and our fellow men. "For you have stripped off your old self and its ways and have put on the new self newly made in the likeness of its Creator."

Adams Center, N. Y.

CLARENCE W. SPICER

Clarence Winfred Spicer, late of Toledo, Ohio, died Tuesday, November 21, 1939, in Jackson Memorial Hospital in Miami, Fla. He was the son of John Green Spicer and Cornelia Babcock Spicer and was born November 30, 1875, in West Hallock (now Edelstein), Ill.

He was married December 1, 1896, to Anna Olive Burdick of Alfred, N. Y., who survives him, together with four sons: Harold W., of Dunellen, N. J.; Dr. Robert T., of Miami; Professor John Reed, of Alfred, N. Y.; and Wilfred C., of Toledo. There are also six grandchildren.

From 1891 to 1894 he attended Alfred University, which gave him the honorary degree of Doctor of Science in 1935. He attended Cornell University from 1900 to 1904. In 1902, he invented the Spicer Universal Joint for automobiles, and was engaged in the manufacture of that and other automobile parts most of his life, being the head of the Spicer Manufacturing Company in S. Plainfield, N. J., till 1915, and vice-president since that time. In 1930, the corporation was moved to Toledo. He was a member of several organizations devoted to engineering and had served as treasurer of the Society of Automotive Engineers in 1931-1932 and as president in 1938.

When nine years of age he was baptized and became a member of the West Hallock Seventh Day Baptist Church. In 1905, he

transferred his membership to the Plainfield Church, where he continued to be a valued member till his death. He was also an associate member of the Ashland Avenue Baptist Church of Toledo. For many years he had been a member of the Board of Trustees of Alfred University, and during his residence in Plainfield he was an active and efficient member of the Memorial Board, and of the Tract Board and its Supervisory Committee.

Private funeral services, to be followed by cremation, were conducted by Rev. J. W. Crofoot in the Combs Funeral Chapel, Miami, on November 23. J. W. C.

DENOMINATIONAL "HOOK-UP"

Milton, Wis.

Milton College, today, announced the appointment of J. G. Meyer, Ph. D., of North Manchester, Ind., as president of the college. It is expected that Doctor Meyer will assume his work at Milton early in January, 1940.

Doctor Meyer has had wide experience in the field of administration and education. For the past fourteen years he has served as dean of education at Manchester College at North Manchester, Ind. Earlier he served as president of Elizabethtown College at Elizabethtown, Pa.

Doctor Meyer is the author of several books, among them: "The Small College and Teacher Training," "The Old World and Its Gifts," and "The New World and Its Growth." The last two are in the field of social science. Another book in that field is now in the hands of the publishers.

Since 1932 Doctor Meyer has directed the publication of semester-end high school tests and unit elementary tests for Indiana.

Doctor Meyer holds the B. A. degree from Franklin and Marshall College; M. A. from Columbia University; and Ph. D. from New York University.

Doctor Meyer succeeds Rev. Dr. Jay W. Crofoot, whose resignation became effective last July 1. Dean John N. Daland has been acting president in the interim.

Work will begin early next week on the studios of Milton College's radio station. The studios, which are to be in the music hall on the campus, will be a branch of radio station WCLO and are made possible by the graduating class of 1939, alumni and friends of the college.

—Milton Journal-Telephone.

Alfred, N. Y.

President Norwood of Alfred University has been appointed a member of the Advisory Board of the Allegany School of Natural History. This school has operated in the Allegany State Park at Quaker Bridge, N. Y., annually, for the past thirteen summers.

With the support of the Buffalo Society of Natural Sciences and the Allegany State Park Commission, the school has been conducted as an educational project in the training of teachers and youth counselors. The New York State Museum and the University of Buffalo, also have co-operated with the school.

Plans have been made to expand the work of the school and to publish more information regarding the school.

"Those who have attended the school are enthusiastic about the work given and especially about the surroundings which enable them to combine serious study and a summer vacation" stated President Norwood.

—Alfred Sun.

Jamaica, B. W. I.

The following are the names of the new officers who were elected at Bowensville for the Conference year 1939-1940: Rev. L. W. Crichlow, B.A., B.D., honorary president; Rev. C. L. Smellie, president; Pastor N. H. Grant, vice-president; Brother W. J. Hawthorne, secretary; Brother S. M. Green, assistant secretary; and Mrs. L. W. Crichlow, B.S., treasurer.

With the exception of Pastor Grant, Brother Green, and Mrs. Crichlow, the rest of these officers were elected to succeed themselves. We welcome the new officers to their duties and hope they will find joy in working for the Master in new ways.

We do not forget the retiring officers, Pastors S. Lyons and I. Smith, and Miss I. Rennalls. We wish to thank them for the fine way in which they discharged the duties of their offices while they held them. We wish them continued success in their other work.

—The Jamaica Harvester,
December 15, 1939.

Plainfield, N. J.

On Friday evening, November 17, the New Market church people met with us in a service of baptism. Miss Jean Bailey and Kenneth Davis were baptized, and were received into the church the next day at the Sabbath morning service.

Pastor Warren and Pastor Trevah Sutton, New Market, exchanged places in leading the Friday evening meeting December 1. Pastor Sutton showed some beautiful religious slides of Hoffman's "Life of Christ" in his worship program at the Plainfield church.

A box of good used clothing was sent to one of our missionary churches by the Missionary-Tract Committee of the Women's Society, and the Community Interests Committee of the church.

We were glad to have President S. Orestes Bond of Salem College speak to us at the Sabbath morning service, December 2.

Universal Bible Sabbath was observed by the reading of the whole Gospel of Mark Friday evening, December 8, sponsored by the Pro-Con Group, and special emphasis put on the Bible in the Sabbath morning program of worship.

Members of the Pro-Con Group of both the New Market and Plainfield churches assisted in a Christmas pageant at New Market, Friday evening, December 22, and presented the candle light vesper service of the Plainfield Sabbath school Sabbath afternoon, December 23. The special offering was sent to one of our missionary pastors. The two churches united in attending these services.

The Christmas worship program Sabbath morning consisted of carols and anthems by the choir, and a Christmas message by Pastor Warren. Dean Ahva J. C. Bond assisted in the worship.

We are glad to greet again the members of the Commission who are holding their mid-year session in the Seventh Day Baptist Building.

Correspondent.

SHILOH BIBLE SCHOOL

(Historian's report of the Shiloh Bible School for the year ending October 1, 1939)

As we take a backward glance over the work of the school for the past twelve months, we see an interesting picture, a picture of the Bible school assembled in the little Shiloh church, beautiful in its simplicity and for forming a lovely setting for the group which has been carrying out the Bible school program.

In the front of the church can be seen the officers in their accustomed places, faithful in their duties in the administration of the school. Arranged in their respective places are the pupils, some of them children having their first year of study in the main department of

the school. There are also classes of young people and classes of those who have older grown, many of whom have attended the Bible school for more than fifty years. There is also the group of little ones, who are a part of the school but who have their department in the "Session Room" nearby. In the basement of the church meets the group of men known as the brotherhood. All of these classes are studying the Word of God under the earnest leadership of their teachers. There is still another group known as the home department, which studies the lessons in their homes.

The work of the school, through its various departments, reached its climax when several young people made a public confession of Christ and united with the church.

While we have been permitted to study the Word of God in such pleasant surroundings, we are confronted with the fact that hundreds of people in other countries of the world have been denied the privilege of worshiping God, neither have they had freedom of thought or speech, but have been crushed in spirit because of political leaders possessed with a desire for power and greed. The suffering which these people have been forced to endure is heart rending.

As a nation we have been cautioned to train ourselves to keep a quiet mind, to be calm and steady. To be calm and steady we do not have to go into a trance, but rather we should be alert to the dangers which confront us as a nation.

The foes that are working for the downfall of America are not all on the outside of our borders. There are enemies within our confines that are making great inroads in our nation with their dangerous doctrines. They are spreading in our land the "isms" which have destroyed the higher things in other countries of the world in which they have had control.

The situation, therefore, means that we have a duty outside of our own church and our own community, a duty in strengthening the forces which will mean our very national existence.

We should impress upon the youth in the Bible school that war is a menace, that jealousy and hatred are contributing factors in causing war. We can never look back over the past without some thought as to the future. The training for right living which has been given in our Bible school can not fail to

leave its impress upon those who have been privileged to receive such training.

It is a beautiful thing to see young people accepting Christ as their Savior and promising to follow him. That is only the first step in the Christian life. Then training should be such that they can carry it over into life—the training that will help them combat the evils with which they are sure to be surrounded.

It is a fine thing to train for leadership, but leadership training should not stop with the training of young people to plan for church services or to fill the offices of the church. More important even is the training which will help them to develop courage to assume leadership in putting down dangerous customs and habits.

We have enough people in our churches who will sanction every move that is made to carry the churches along in the same manner in which outside influences are carried on, because they want to seek favor and popularity. We need church people who will be vocal when it comes to standing between right and wrong.

All individuals or groups create an atmosphere and the youth are influenced by the atmosphere in which they are placed. It then behooves us as leaders in our Bible school to create the right atmosphere, the atmosphere which will help the young to build clean, wholesome lives.

Mrs. Annabel Bowden,
Historian of the Shiloh Bible School.

A COYOTE HOWLS

By Marjorie Hunt Pettit

A rogue he well may be—

A picaroon,

In gaunt relief

Against the prairie moon.

But when he lifts his muzzle

To the sky,

The night is flagellated

By his cry;

The dismal notes

Re-echo and rebound,

Like northern lights

Translated into sound.

—Our Dumb Animals.

OBITUARY

Spicer. — Clarence W. Spicer, of Toledo, Ohio, died November 21, 1939, in Miami, Fla. (A more extended obituary will be found on another page.)

The Sabbath Recorder

Vol. 128

PLAINFIELD, N. J., JANUARY 8, 1940

No. 2



REV. THEODORE J. VAN HORN, Retired
Daytona Beach, Florida

Many years active pastor of churches
and missionary in the Southwest.
Read his sermon in Our Pulpit department.

Contents

Editorials. —The Commission.—Our Attitude Toward War.—President's Vatican Appointment.—Excerpts From Correspondence	18-20
Mid-Year Meeting of the Commission	20
Missions. —Serving and Being Served.—Why Missions Now?—Excerpts From the "Jamaica Harvester."—Treasurer's Monthly Statement ..	22-25
Woman's Work. —More Laborers.—Greetings From Chungking	25
A Trip to Fouke, Ark.	26
Young People's Work. —Does Life Begin in 1940?—From a Personal Letter ..	27
Children's Page. —Our Letter Exchange	28
Our Pulpit. —"The Gospel of the Second Chance"	29-31
Denominational "Hook-up"	31
Marriages	32
Obituary	32