

Christmas Verse

CHRISTMAS EVERYWHERE

By Phillips Brooks

Everywhere, everywhere, Christmas tonight!  
 Christmas in lands of the fir tree and pine,  
 Christmas in lands of the palm tree and vine,  
 Christmas where snow peaks stand solemn and white,  
 Christmas where cornfields stand sunny and bright,  
 Christmas where children are hopeful and gay,  
 Christmas where old men are patient and gray,  
 Christmas where peace like a dove in its flight,  
 Broods o'er brave men in the thick of the fight;  
 Everywhere, everywhere, Christmas tonight!  
 For the Christ child who comes is the Master of all;  
 No palace too great, no cottage too small.

BETHLEHEM INN

By Alice Annette Larkin

The inn at Bethlehem was full.  
 In splendor seldom seen they came:  
 Great men from distant Galilee;  
 And scribes who would enroll each name;  
 Fair ladies in their silken gowns;  
 Lords honored for their wealth and fame;  
 And servants quick to heed their call.  
 The keeper found a place for all.

But when two humbler guests appeared,  
 One riding on a donkey's back,  
 And asked for just a little place,  
 There was no room for them, alack!  
 To turn such lowly folk aside,  
 The keeper had the power and knack,  
 So in a manger, Christmas day,  
 The baby Jesus quietly lay.

Lone shepherds, watching o'er their sheep,  
 Had seen a sudden heav'nly light  
 And angels in the sky above,  
 To any man a startling sight.  
 They'd heard the songs of joy and peace,  
 And glory to the Lord that night,  
 So wonder filled the hearts of them  
 As off they sped to Bethlehem.

Christ comes to waiting hearts today.  
 He comes midst war and gloom;  
 He comes where sound the marching feet,  
 He comes when dangers loom;  
 He comes to homes of wealth or woe  
 And asks this question, "Is there room?"  
 He longs our joys and griefs to share.  
 Where need awaits, he would be there.

Some day, God grant it may be soon,  
 Will halt the sound of marching feet.  
 And men of wisdom, chosen well  
 To plan the future peace, will meet;  
 And anxious folk are asking now,  
 "Will Jesus have a seat?"  
 His Spirit, guiding heart and brain,  
 Alone can change to joy the pain.

—The Westerly Sun.

CHRISTMAS

Now, o'er one half the world, no star—  
 But tracer bullets stab the evening sky  
 And lurid flares reveal the shuddering towns  
 To aerial armadas riding high.

No angel song—but bursting bombs,  
 The crash of falling walls, the crackling beams,  
 Curses and groans of men, frail women's sobs,  
 And little children's piercing screams.

No cradle safe in cattle stall;  
 No gold for Christ child—that must go to Mars;  
 No sweet perfume but odor of dark death;  
 No camels—only armored cars.

What, in our safe half-world, say we  
 Where—though we have our "practise-raid-alarm"—  
 We still may carol in the peaceful night,  
 Or gather at our hearthsides warm?

Why, this! We'll celebrate the birth  
 Of Christ, Who gave his life to bring us peace,  
 With deeper meaning, holier thoughts, and joys  
 That sympathy and love increase.

Shepherds, for whom the very stars  
 Were 'live with God, and wise men understood  
 The message of that star and angel song;  
 They worshiped when no others would.

So pray we for the eyes to see,  
 The ears to hear, and minds to comprehend  
 Anew, that only love divine can bring  
 To men the peace that has no end.

—P. G. M.,  
 in World Council Courier.

WERE YOU THERE, LITTLE LAMB?

Were you there, little lamb, on that glorious night,  
 When Judea was bathed in ethereal light  
 And the shepherds became "sore afraid" at the sight?

Were you there—little lamb—were you there?

Were you there when the heavenly host loudly sang,  
 "Peace on earth and good will toward men?" How  
 it rang

Till a joy never known gave to life a new tang!  
 Were you there on that night, little lamb?

Were you there when the shepherds who followed  
 the Star

Met, in Bethlehem, wise men who came from afar  
 To present their choice gifts—treasures nothing  
 could mar?

Did you see that rare sight, little lamb?

Were you there when they knelt at the manger  
 to pray,

As his dear baby hands were outstretched in the  
 hay,

And the wee "Lamb of God" gave mankind Christ-  
 mas day?

Were you there—little lamb—were you there?

—Lillie Kronk Lee, in  
 Our Dumb Animals.

# The Sabbath Recorder

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No. 26



George Benjamin Utter  
 Editor, The Westerly (R. I.) Sun.

(See editorial entitled,  
 "George Benjamin Utter Honored.")

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# The Sabbath Recorder

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## Editorials

### EMPTY THRONE ROOMS

Mussolini once explained in his ascent to power, in a dramatic characteristic sentence, "Europe was full of empty thrones. I simply walked in and sat down in one." Glenn G. Atkins, in his "Preaching and the Mind of Today" comments that though that sentence short-circuits a revolution, it is true. He continues that "there are significant regions of life—the most significant—waiting for the order and the peace which can come only from the occupation of the throne room of the human spirit by a power equal to the need and force of such a world as ours."

We believe the Church of Jesus Christ operates in these significant areas of life and that Jesus Christ—whose the Church is—the Way, the Truth, and the Life is equal to the challenge. Yes, Christianity must take the "throne room."

We face that challenge today. Especially as we look forward to the year before us we need to evaluate our resources as well as consider our responsibilities. In the first place, let us invite Christ fully and completely to occupy our throne room. Too much we have permitted selfish rulers to share this throne, and consequently they have been the dictators, and we have been divided in our opinions and loyalties. We have been unhappy and powerless. We have shown a discouraged and disheartening front to the world that has looked for and rightly expected a united and advancing front.

Our Christ is "the Way" of life, and we have failed to walk his "way." We have

betrayed ourselves into a division of interests between God and mammon. Jesus says that in such a way there is not life. "Mammon" represents more than gold or wealth; it involves all that is opposed to that which is spiritual and "heavenly." For 1945 let us heed the Word: "This is the way, walk ye in it."

In the second place, let us realize that in this hour of total war is Christianity's opportunity. These are days that try the soul. We are sore dismayed and depressed at the report of over a half million American casualties. And when we think of the toll of lives on the part of our allies our depression is not lifted. Nor do we, many of us, feel no concern or sorrow over the greater losses of life and of homes suffered by our enemies. No amount of rationalizing can satisfy or make us comfortable. It's all just bad. But, it bombs us with the challenge, "never again," and challenges us with the prayer and the determination that "these shall not have died in vain." We need with the prophet Habakkuk to "stand upon my watch . . . to see what he will say unto me, and what I shall answer when I am reproved."

It is the opportunity of Christianity to be Christian and to shoulder her responsibility. She must be humble, yet true to God. There are spiritual enmities to be conquered or other victories will be hollow and meaningless: hatreds, bitterness, jealousies, covetings, unforgiveness, or what have you.

A son at the front writes his mother that he feels elation at sight of dead Japs, but

rage when a fellow soldier is carried by him bleeding and wounded. That is natural. But, he also writes that he knows that is wrong, he prays to be forgiven and even to "love his enemies." Such a spirit is on the right road and sets a pattern, though difficult, for us at home. Yes, there are too many empty throne rooms.

None can say that the attitude challenging us here will be easy, or quickly done. We are confronted with realism as well as idealism. In our own strength we shall not achieve, but in his strength who on the cross prayed for his executioners, "Father, forgive them; for they know not what they do."

In the third place, we must face the challenge of 1945 in a most personal way. After all, the world, the nation, the state, community, and church are made up of the individuals, of you and me and the others. If the corporate life is to be Christian, it will be because you and I and others are Christian. If Christianity and the Church successfully meet the challenge, it will be because you and I and others do so.

There is a prayer we need in times like this, as when people pray for a revival: "and let it begin in me." There is where peace and good will must begin and the dethronement of bitterness and hatred and other worldly evils be cast out if Christianity is to occupy the throne room in days to come.

### GEORGE BENJAMIN UTTER HONORED

The "Roger" citation award was recently granted to George Benjamin Utter of Westerly, R. I., editor of the "Westerly Sun," for outstanding community service. The "Sun" is the only daily published by a Seventh Day Baptist and is the only daily whose Sunday edition is published on Sunday. Of the twelve to receive the tenth "Rogers" award, Mr. Utter was the only one named outside of the city of Providence, we understand.

The selection of Mr. Utter, according to the "Providence Evening Journal" of September 11, 1944, was made by the presidents of three colleges: Brown University, Providence College, and Rhode Island College of Education.

The citation calls attention to Mr. Utter's official service in many church, community, and state activities. The citation continues,

A patriot in peacetime and war, he cherishes the heritage of our Rhode Island past, fighting to preserve its monuments. As resolutely he sustains library and hospital as instruments of today. But more than all else, a revelation of the future impels him, in detail and in panorama. As a town planner, he has had the rare reward of seeing his bold hopes come true. (Dreamers are not often endowed with the talent for completing a job.)

Mr. Utter asks us, then, to be true to tomorrow. Most particularly he asks this when he and we regard what nature has given Rhode Island so abundantly and so gloriously. To be sure, we shall find a business profit in honoring nature, even in exploiting her. But there is something far more impelling in Mr. Utter's creed—what he calls "a vision of a beautiful state saved from careless man for the enjoyment of the generations to come."

The Sabbath Recorder, and we are sure many of its readers, rejoice in this honor bestowed upon one of our friends and church leaders.

### NEWS OF INTEREST

The International Red Cross Committee watches over the welfare of war prisoners of all countries that have ratified the convention covering this phase of warfare. The committee's delegates make periodic visits to prisoner of war camps, inspect housing and food, talk to the prisoners' chosen representatives in privacy, ascertain physical and spiritual needs, and see they are properly cared for.

The Red Cross Blood Donor Service now supplies whole blood to the armed forces in addition to providing for the plasma program. Whole blood is flown to the war theaters, where it is used to supplement plasma transfusions.

Seven-year-old Arthur Davis, of aristocratic Upper Montclair, N. J., was recently nursing a bruised jaw—but in what was noted a good cause. . . . Arthur's mother had been attending a series of lectures on China, and Arthur was interested in her reports. She was surprised when she returned home one afternoon to find the front lawn trees decorated with crudely drawn signs announcing a fight at 3 p.m. between "Bone-crusher" Davis and "Killer" Ames—admission five cents, proceeds to go to the relief of Chinese orphans. Mrs. Davis was too late for the fight. She found Arthur nursing his



jaw—damaged by a left-hand punch in the third round. "He's six months older than I," was Art's comment. "Anyway, we made a dollar and a quarter for the Chinese kids."

The election of Rev. Henry Pitney Van Dusen, B.D., Ph.D., as president of the faculty of Union Theological Seminary, New York City, in succession to Rev. Henry Sloan Coffin, D.D., LL.D., was announced a few weeks ago by Thatcher M. Brown, president of the board of directors. Dr. Van Dusen will assume his new responsibilities in 1945.

#### Did Not Choose to Run

General William T. Sherman, back in 1884, said he would not accept the nomination for president if it were offered to him and would not serve if elected.

He must have thought that the presidency was something like war.

And you know what he said about war. Possibly he knew he wouldn't make a good politician, for the reason that when he said a thing everyone knew what he meant.

—Religious Telescope.

#### FIRST THINGS FIRST

##### Soul Winning

While lubricating a car for a friend recently he was bantering me about the "pleasures of the presidency." He finally offered the "constructive criticism" that possibly we talked too much about denominational growth and not enough about "soul salvation." Now that he proposes it, I do see in the months past a series of suggestions which now I might choose to term a planning program or preparing for progress.

Recently there was a suggestion of going out to practice what we had learned in soul winning classes where such had been in progress. Now let's really go. Without evangelism we die. Evangelism cannot be accomplished by the pastors alone. The laity must "seek first" in daily Bible study and prayer, then "go first" and like Andrew bring "your brother" to Jesus. Going first, too, may consist in staying at home and carrying on while we send the pastor to a field where harvest should begin.

Denominational growth cannot be accomplished without soul winning. When soul

salvation becomes our business we will grow. Still I say let's grow. Let's grow spiritually and numerically denominationally.

P. B. Hurley,  
Conference President.

#### A WONDERFUL MORNING

That was a wonderful morning that broke upon the earth when the Saviour was born as a babe and lay in a stone manger in a cave. All its accompaniments were a fitting embroidery of the scene. An angel solo followed by a chorus filled the gallery of the sky, announcing the meaning of the event, and shepherds in a sheep pasture heard such music as never was rendered in any cathedral or concert hall in the world. The shepherds found the babe in its manger, for there was no room for it in the inn, a mournful prophecy of his reception yet in many places in the world. Next wise men came from the East and laid their shining fragrant gifts at the Child's feet. Even enemies of the Child were not wanting as Herod tried to slay it. As well could he have slain Caesar on his throne or struck the great globe of the earth flat.

The song that rang out over the hills of Bethlehem is still singing its way through the world. Poets have repeated it in various melodies, and musicians have set it to joyous chords and songs. Once more the world is about to become vocal with the echoes of the angel choir proclaiming glory to God in the highest and on earth peace and good will among men. No other music and message, however grand and glorious it may be, can take the place of this heavenly song. It is especially needed in this time when there is so much darkness in the whole world and many anxious hearts are wearily waiting for light. The shepherds returned from Bethlehem to their own fields praising and glorifying God, and we should go to Bethlehem at this Christmas season to catch the spirit of this Child and return to our daily work with new courage and cheer. "Joy to the world, the Lord is come."—Presbyterian Banner.

"I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me."

## Missions

Rev. William L. Burdick, D.D., Ashaway, R. I.

Correspondence should be addressed to Rev. William L. Burdick, Ashaway, R. I. Checks and money orders should be drawn to the order of Karl G. Stillman, Westerly, R. I.

#### CYNICISM AND MISSIONS

There is, sometimes, a tendency to be cynical. Some are more inclined to this than others; some classes of society are more disposed to give way to this vice than others; and some ages in human history have suffered a greater blight on this account than others. One may look with distrustful contempt upon a neighbor's reform work, upon the religious activities of the church, upon the good pretensions of those in office, and upon the struggles and aspirations of men in general; or one may possess an attitude of sympathetic appreciation and helpfulness. It is needless to point out which is the better way.

Perhaps there is no more cynicism in the world today than in other days, but this sometimes appears to be a cynical age, an age when men, officers, and institutions are the objects of a morose, one-sided, and unkind criticism. When such tendencies prevail they "eat as doth a canker." They cast a blight over the lives of those who indulge such inclinations; and no one can do his best when living in a cynical atmosphere. To be distrusted is a cursing blight under which only those who have a firm hold upon God can survive.

It sometimes appears that cynicism is especially fond of attacking Christian missions. At least missions are not exempt. Missionaries, mission boards, and the great missionary movement are sometimes subjected to a cynical criticism. Perhaps Christian missions cannot expect to escape morbid and unbalanced criticism when such is the order regarding everything else, but harm is done thereby, nevertheless. It is to be expected that all connected with missions will make mistakes, for missionaries, board members, and devotees of missions are imperfect human beings. The way to help this situation is prayerfully to give kind, sympathetic, and constructive advice. We are not in a position to do this till we know all the circumstances connected with the problems, and have prayed over them. It is the cynical criticism that hurts missions, as it does everything else it attacks.

We should be sure that our attitude toward Christian missions is not the cynical sort. The march of the kingdom of Christ across the ages has been the result of Christian missions, but today the work is only just well commenced. This colossal undertaking must go on till all nations are transformed and loyal to the Son of God. To speed this work, the right spirit must be shown toward the work, especially by those who profess to be followers of the Lamb of God.

This is Christmas time, and it should help us to reconsecrate ourselves with joy and gladness to the missionary task of our Saviour.—W. L. B.

#### INVESTMENT OF PERSONALITY

By Rev. E. A. Witter

When we read thoughtfully the first two paragraphs of the first chapter of John, we will be greatly helped in our understanding of the teaching if we stop and analyze one of the words used by John.

In the first verse John says, "In the beginning was the Word," and in the fourteenth verse the same word, "Word," is used again: "the Word was made flesh." The "Word" here used is from the Greek word, "Logos"; the real meaning of which is all that we mean when we speak of "plan, purpose, end." This being true, John would have us understand that the plan, purpose, intent, personality, of God "was made flesh and dwelt among us." This is Christ Jesus.

As you think of Christ in his life among men, remember that in him—in that wonderful life of kindly helpfulness for the poor, sickly, suffering of earth—he is giving to you a picture of how the personality of God would act were he under the same conditions under which we live.

God is not far off; he is here near your side in all the conditions of life that are yours. Seek acquaintance with him that in him you may find a wall of defense and refuge in the battle of life.

Stop not here in your reach for encouragement in your life work. Remember that Jesus said, "As my Father hath sent me,



even so send I you." Christ was sent into the world to give to all men a revealing light of the way in which man overcoming the world of sin through faith in and obedience to Christ, can be united with God. If you and I accept this teaching, it is clearly our responsibility so to invest our personalities and reveal our purposes of life as to make them a light leading to God our Father. In God is to be found the "way, the truth, and the life," which Christ came to reveal.

Isn't it worth while to seek anew these things? Think on these things.

#### FROM THE PRESS

By President J. Allen

Knowledge should be not only a means of livelihood but a means of manhood as well. Be something as well as know something. Get to yourselves, not only a strong and well-balanced mind, but likewise a sound and well-rounded character. All things are to the intent of working together for your highest good by developing your entire nature. To secure this end, you must needs bend and mould these conditions and relations into aids for becoming constantly more and more proficient in intelligence, in reasonableness and largeness of view, in refinement and dignity, in beneficence, with increasing facility in serving others, in grace and the charm and attracting persuasiveness which spring from the constant endeavor after perfectness. This endeavor will promote a harmonious and symmetrical growth, and perfect all sides of your nature. Cold and cloud and storm are as needful to this end as sunshine and dew and gentle showers. Everything gives divine results when rightly received and used.

While using these instrumentalities for your own upbuilding, you will likewise be using them for the upbuilding of humanity. In doing so, better spend your energy in seeking to build up your own ideals, and in making your own convictions prevail, than in undermining and tearing down those of others. Act and react upon the world to your utmost power, but only to the end of enlightening, reforming, improving. This may beget opposition and collision. Christ, though increasing in favor with God and man through his preparatory years, yet when he entered upon his great mission, came into

such sharp collision with man that the rebound sent him to Calvary and the cross. In his footsteps must walk all who greatly lift and bless their fellows. Ridicule, abuse, misrepresentation, and ostracism have taken the place of the cross, the manacle, and the fagot, yet inspired by the same spirit. Though subject to these things while living, after ages hold their names in grateful remembrance. It has been well said that those whom the present cannonades, the future will canonize.

#### BASIC FACTS

By Dr. Robert E. Speer

Three plain basic facts, old and familiar, can be ignored but cannot be refuted:

(1) **The Need of the World.** If the world of a generation ago was satisfied with itself, it is of no such mind now. It knows that it is full of injustice and wrong doing, of evil passions, of false moralities and of lies. It needs righteousness. It knows that it is full of hate and a bad heart.

Hitler is quoted as saying, "I shall eradicate the thousands of years of human domestication. I want to see again in the eyes of youth the gleam of the beast of prey. A youth will grow up before which the world will shrink." A world like this is a lost world and needs to be saved. The need is desperate for righteousness, peace, and love.

(2) **The Offer of Christianity to Meet This Need.** The Father sent his Son to be the Saviour of the World. The kingdom of God which he preached is righteousness, peace, and love. The fruit of his light is in all goodness and righteousness and truth.

"Only through me."—The clear high call comes pealing

Above the thunders of the battle plain;

"Only through me can life's red wounds find healing

Only through me shall earth have peace again."

(3) **The Duty of the Christian Church.** The business of the Church is to bring the world and Christ together. He charged the Church with the continuance of his mission. "If the world is to be saved from destruction, physical no less than spiritual destruction," as Henry Watterson said, "it will be saved by the Christian religion."—Laymen's Missionary Movement.

#### PRAISE

By Henry S. Coffin

God of grace, whose eternal purpose it is to sum up all things in Christ, and to dwell with men in a heavenly city where he is Light and Lord, and into which every nation may bring its excellencies, we rejoice with trembling that even now thou art coming through the clouds and thick darkness of our time; and we humbly pray that we may be a willing people in the day of thy power. And, with thy Church of every age, we also lift our eyes in steadfast hope to thy triumphant appearing, when thy glory in Christ shall be so revealed that all flesh may see it together, and thou shalt be all in all.

Holy, holy, holy, Lord God Almighty, who art, and wast, and art to come: blessing and glory and honor and power be unto thee and unto the Lamb for ever and ever. Amen.

—Christianity and Crisis.

### Woman's Work

Mr. Oroy W. Devin, Salem, W. Va.

#### THE SOLDIER MEETS THE MISSIONARY

A blue army duffel bag lay on the front porch, and the missionary and his wife nearly stumbled into it in the dimness as they came in from the Christmas party and "sing" out at the American camp. The missionary picked it up and carried it inside the bungalow to the light. Tied on the end was a tag typed all over with "Merry Christmas!" Inside that wonderful duffel bag were dozens upon dozens of small gifts obviously from the soldiers' own belongings or the army stores—chewing gum, soap, razor blades, five pounds of good American sugar. And along with it was a letter "from the 'fellas' of the . . ." wishing them a good old-fashioned American Merry Christmas and containing a gift of money "which we would like you to use to get something to remember us by always in the years to come!"

It was somewhere in Assam, that camp, not very far from the Burma border. The Christmas party had grown up from a kind of spontaneous suggestion, plus hard work on the part of soldiers and missionaries. It was finally complete with decorations of red poinsettias that did not come from a florist's, and mince pie to crown the feast. A portable

#### THE SPIRIT AND MISSIONS

By Andrew Murray

Missions are the special work of the Holy Spirit. No one may expect to be filled with the Spirit if he is not willing to be used for missions. No one who wishes to work or pray for missions need fear his feebleness or poverty: the Holy Spirit is the power that can fit him to take his divinely appointed place in the work. Let everyone who prays for missions and longs for more of a missionary spirit in the Church, pray first and most that in every believer personally, and in the Church and all its work and worship, the power of the indwelling Spirit may have full sway.—The Missionary Challenge.

"Even so must the Son of man be lifted up: That whosoever believeth in him should not perish, but have eternal life."

organ went along, men and officers joined in the Christmas hymns and carols, and it was the captain who asked the missionary if he would close the evening with prayer. The blue duffel bag, with its gifts that would go far and wide through the neighborhood, was a sign and a symbol of the cheerful friendliness that the American soldiers, far from home, felt for their fellow Americans at the mission station.

That same Christmas season, on the other side of the world, in Guatemala, a startled night watchman saw a lively Yankee soldier scaling a fifteen-foot wall in good commando style. He dropped down on the inside, unlocked the gate, and let in a midnight troop of his friends, aided and abetted by the nurse at the mission hospital, to sing Christmas carols before a missionary home.

#### Firsthand Evidence

But there is more than Christmastime good will between one group of Americans in a foreign land and another in the stories that are coming in from all over the world of contacts between missionaries and men of the armed forces. From the Sudan and the Belgian Congo, Iran and Syria, New Guinea and India, Chile and Guatemala, New Caledonia



and unnamed outposts in the South Pacific, have come reports to the Foreign Missions Conference that testify to a realization of what mission work means and is accomplishing. An army nurse wrote of her intention of entering mission service after the war, so impressed had she been by what she had seen in Africa. An officer in the Congo wrote: "In my church at home, when they used to ask for an offering for missions, I usually searched in my pocket for the smallest coin I could find. Never again! I shall tell them what I have seen here."

There is nothing academic and impersonal about such methods of learning about the world-wide work of Christian missions. As the service man discovers the church where he had thought to find only strangers, his kin in this country will be realizing with him the reality of the world Christian community: Christian here, Christian there, all one in a common faith and service.

That faith and that service reach out through the work of evangelical missions into areas of human need, both familiar and new.

—Half a Century Onward.

#### NEWS FOR WOMEN

Speaking tonight at the president's dinner of the United Council of Church Women at the Deshler-Wallick Hotel, where six hundred church women of all denominations are holding their second biennial assembly, Grace Loucks Elliott, general secretary of the National Board, Y.W.C.A. of the U.S.A., said in part:

"Women are being forced to take positions of responsibility in responsible places. Part of this is in the administrative policy-making committees. It isn't enough to be Ladies' Aids, or even to have an educational program.

"Women have to use their own basic equipment in doing this, which is their capacity for feeling the needs of the world.

"We have to be willing to have enthusiasms. There has been a kind of embargo against enthusiasms running through the twenties and thirties when we tried to turn enthusiasms into rational agreements. We have to have enthusiasm not for causes for which we exploit people, but an enthusiasm for people and for whatever it takes to help people realize their full natures.

"We must be willing, emotionally, to enter more deeply into the world's sorrow and grief, if we ourselves are not to be frustrated by staying outside. We need not constantly remind ourselves of the horrors of the present-day world, but we must keep ourselves sufficiently aware of what is happening so that there will be drive enough released within us to erase from our civilization some of the causes of suffering and grief. That attitude of mind does not make for hatred. Hatred is always a result of fear and frustration.

"We shall have to refuse and teach our children to refuse the material comforts which deny the interests of what we call 'community.' We must pray to be delivered from all gladness bought with the bitterness of others and all gifts not shared equally with all thy children. We shall have to teach this lesson to our children, and a very first step in this direction is that they shall know that rationing will have to continue for peace as well as for war. We must not slip back and let our children or ourselves ever assume that our country has the right to possess and enjoy that which would deny community for the rest of the world.

"We have to do whatever is at hand to do, with an awareness of the whole, with an awareness of why we are doing it. We have to pay attention to the implementation of our good will if we are to achieve that for which men and women are dying. Since every woman's letter can influence the United States Senate, we must have a new respect for letter writing. We must pray as we have never prayed before. This is not to pray for special providence or special privilege for anybody, but the kind of praying that is experience of community with the people for whom we pray.

"Women who believe in world peace, who talk world peace, will not bring it to pass tomorrow nor next year. But if it ever is brought to pass, public opinion will perform the job, and who can do more to mold public opinion than enough women who talk enough. . . . Shrug your shoulders, if you will, but it's a strange and mighty and terrible force—women's talk!" (From a Pennsylvania newspaper 1928)."

Columbus, Ohio,  
November 15, 1944.

## Christian Education

Rev. Hervey Sutton, Allrod Station, N. Y.

Sponsored by the Seventh Day Baptist Board of Christian Education

### NATIONAL MISSION TO CHRISTIAN TEACHERS

By Rev. T. R. Sutton

(Pastor of Rockville and Second Hopkinton, R. I., Seventh Day Baptist Churches)

Having attended one day's session of the National Mission to Christian Teachers in October at Providence I have been asked to write an impression. I took only a few notes, so this must be an impression.

The theme of this mission was "Evangelism," and it certainly seemed good to hear this subject discussed at an interdenominational meeting—a matter which seemed to be dodged during years gone by. The theme was presented not as a matter of side issue in the program of the Christian Church, but as the keynote—the very foundation upon which all Christian teaching must be built.

I was impressed by the attitudes expressed, many of which were expressed by leading men and women of large city churches. The general attitude was that our churches have lost ground because we have lost the spirit of evangelism. Churches have advanced in methods of Christian Education and worship but have substituted social action for evangelism and have not been building on a sure foundation. We have sought after reforms without first leading people into spiritual relationship with our Lord and Saviour Jesus Christ who changes human nature.

The attitude seemed to call for a program which begins with the evangelizing of people so that they find the "new birth" which will enable them, through mutual understanding and love, to build for a better world. We need not follow the ways of certain extremists, some of whom have come forth due to the weakness in evangelism by many churches. As teachers we need a sane, yet persistent, evangelism. We need to teach so as to cause men and women, boys and girls, to see their absolute need of the Saviour who saves believers from sin and gives them eternal life. So teach as to cause commitments to the Lord. We need to re-introduce evangelistic preaching and teaching, public invitation and decisions, sane emo-

tionalism, as well as finding other means. Without backtracking we can return to foundation building in all Christian teaching.

Thus this Mission to Christian Teachers has given me new hope that the Church will again evangelize and find new life.

### MISSION TO TEACHERS

Boulder Represented

Pastor Earl Cruzan and four others from the Boulder Church attended part of the sessions of the Mission to Teachers held at the First Baptist Church in Denver, Colo., October 29-31. The theme was "Educational Evangelism."

On Sunday afternoon Dr. Harry C. Munro addressed the group on the subject, "The Mission Speaks Its Mind." He said that the purpose of the mission itself was not to be accomplished in Denver in three days, but that it would be accomplished if those leaders present went out into their respective fields with the message of the mission and put it to work.

During the sectional meetings, Pastor Cruzan attended the one on Administration; Miss Marilyn Davis and Mrs. Lucille Trumbo, Evangelism of Children; Miss Jane Hodge, Evangelism of Youth, and Mrs. Alice Davis, Evangelism of Adults. Each one felt that these discussions were very helpful. Pastor Cruzan says that he hopes much learned in the mission may be put to use in the work of the church during the coming year.

Dr. Will W. Orr of Des Moines, Iowa, was the speaker each evening. He is an outstanding speaker, evidently doing a successful work in his church in Des Moines, and he really gave something to think about in these evening messages. Here are some of the good things he said:

"We have neglected the program for the children of our churches. We have seats built for adults, the sermons are directed to adults, and the children feel uncomfortable and out of place. Any church which does not have a children's sermon is not doing all it should in the way of evangelism and in holding its children.



"What we need in our Bible schools is teachers who have the desire to teach, who are so filled with their mission that they would rather be there than any place in the school. Also there is great need of teachers who have a deep interest in improving their teaching.

"We need to teach more Bible and not so much about the Bible. It is the Bible that the Christian needs."

Another item of interest was a remark about the use of the gymnasium at their church. One of his members suggested that they had a fine floor and that it would be nice to sponsor social dancing for their young people. Mr. Orr replied, "Yes, it would be fine, and you can start it just as soon as you receive my resignation as pastor of this church."

Pastor Cruzan concludes by saying that he would like to tell a lot more about the mission, but most of the discussion was of such a nature that it would be hard to pass on in writing. He thinks the good results will be seen in the program of the Boulder Church in the coming year.

There must be other churches which have had representatives at the "Mission to Teachers," and a report for this page of the Recorder will be greatly appreciated.

#### Observations

By Philip C. Landers  
(International Council)

1. The teachers are eager for help to know "how" to reach the unreached and "how" to win them to Christ and the Church.

2. Teachers are also eager for help in the enrichment of their own devotional life. Many are aware of a religious inadequacy in their own lives.

3. Many leaders in our church schools are not aware of the tragic losses in attendance. They are taking the situation as a challenge, when the facts are given them.

4. Many have a new appreciation of the relationship of evangelism and religious education. They see now that these two great interests belong together; that one without the other is impotent.

5. A number of pastors are tremendously interested in their program of Christian education and know "what the score is." But a surprising number of pastors have taken their hands off the educational program and give it little encouragement or scant support.

6. There is a new determination to keep the church school, to improve it, and to expand it—instead of its being a one-day a week enterprise, that it be expanded to other days of the week. In spite of criticisms now being made concerning the church schools of the nation, there is a new enthusiasm developing everywhere to make them more effective than they now are.

This Mission to Teachers, if faithfully carried out, has within it the possibility of spiritually vitalizing the whole Church and of making many new disciples for Christ and the Church. The Missions are Christ-centered in authority; person-centered in method; Bible-centered in content; Kingdom-centered in outlook; and Spirit-centered in dynamic.

#### YOUTH WEEK

Youth Week, a united effort of Protestantism to win youth for the church, will be observed by more than 3,000,000 Christian young people of the United States and Canada January 28 to February 4, 1945, sponsored by the United Christian Youth Movement, according to an announcement by Dr. Roy G. Ross, general secretary of the International Council of Religious Education.

Using the theme, "Since Christ is Lord," more than 50,000 youth groups, including Seventh Day Baptist youth groups, will participate in the Youth Week observance.

"In times such as these it is imperative that the Christian churches bend every effort to meet the needs of youth," Dr. Ross says. "Youth Week not only affords the churches in every community across America an opportunity to stress the importance of its young people in the eyes of the church, but also challenges the churches with the high urgency of calling the youth to live out the Christian way of life to its fullest implication."

Youth Week began more than 30 years ago in the annual celebration of the birthday of the International Society of Christian Endeavor. In later years various church groups have observed an annual youth day or week. With the growth of the United Christian Youth Movement, administered through the International Council, to a continent-wide, interdenominational organization representing Protestant young people, there grew a need for a united observance.

Plans for the 1945 observance include church worship services with special emphasis on youth; community wide interdenominational services; church and community forums for discussing youth problems and opportunities for service; and social events for youth of the communities sponsored by interchurch groups. — International Council of Religious Education.

#### SABBATH SCHOOL LESSON FOR JANUARY 6, 1944

The Childhood of Jesus.  
Scripture—Matthew 1 and 2.  
Memory Selection—Genesis 28: 15.

#### GLORY TO GOD IN THE HIGHEST

The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined.

For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.

Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth ever for ever.. The zeal of the Lord of hosts will perform this.

Isaiah 9: 2, 6, 7.

#### THE WORD MANIFEST

In the beginning was the Word, and the Word was with God, and the Word was God.

The same was in the beginning with God.

All things were made by him; and without him was not any thing made that was made.

In him was life; and the life was the light of men.

And the light shineth in darkness; and the darkness comprehended it not.

And of his fulness have all we received, and grace for grace.

John 1: 1-5, 16.

#### "WHERE SHALL I BEGIN TO READ THE BIBLE?"

That's a question that is heard over and over again. Many urge beginners to start with the Gospel of Mark. Its swift moving account of the life of Christ gives a fine

starting point, combining all three elements—enjoyment, instruction, and inspiration.

Then follow that with the two books of Luke—the Gospel that bears his name and the Acts of the Apostles—mingling that reading with some selected Psalms.

Then—the Proverbs, and perhaps accompany that with Matthew's Gospel, since Proverbs makes rather slow going if read steadily.

Then you are ready for the greatest love story ever told—the Gospel of John. From there on, the Bible should have captured you, and you should be able to find your way around and be at home in its pages.

#### NEWS IN THE WORLD OF RELIGION

By W. W. Reid

There is now pending before the Senate and the House in Washington, D. C., a joint resolution designating the period between Thanksgiving and Christmas each year for "National Bible Reading," "in order that 'In God we trust' as an expression of our national life may hold new and vital meaning for all our citizens." The movement for such Bible reading this year, fostered by the American Bible Society, is meeting with enthusiastic response from almost every community in the nation.

An "Anti-Gossip Society" has been organized by Rev. A. Stretton, Church of England rector of Pitsca, England. "The far-reaching and often tragic consequences of the indiscreet or spiteful use of a 'badly-bitted tongue' need no emphasis," Mr. Stretton explains. "Even in the most apparently idyllic country village one can find abundant evidence that human nature, even among those who profess and call themselves Christians, has changed little since, nearly two thousand years ago, St. James remarked that 'the tongue can no man tame; it is an unruly evil full of deadly poison.'" Mr. Stretton feels that his new society will help reduce the quantity and virulence of gossip in his community.

In citing the dependence of the large city churches upon the small town and village churches for the maintenance of their membership, Dr. Aaron A. Rapping, rural authority of the Methodist Church, quotes the sit-



uation of the Church Street Methodist Church, Knoxville, Tenn. "Of the 1,888 members of this church," he says, "at least 1,250 transferred their membership here from some town or rural church. On the human side, the source of this great city church goes back to the countryside where in Christian homes and in country churches boys and girls were brought consciously into right relationship with God. Back of this important church are thousands of rural homes and hundreds of rural churches. Most city churches forget their sources; but the leaders of this church are giving much time, thought, and money in an attempt to keep the country homes and churches open as channels of the grace of God."

A recent conference of members of the Religious Society of Friends (Quakers) in Richmond, Ind., opposed the adoption of universal military conscription in the United States "now or at any other time" as violating both the rights of conscience and of religious liberty. The Friends said in part: "Military conscription is no guarantee of peace and freedom from attack as evidenced by the experience of Russia, Poland, Holland, Belgium, and France. Security can come only through goodwill and confidence leading to an organized co-operative world. . . . It would injure our domestic well-being. It would divert the attention of the American people from economic and social ills which much be corrected if our democratic way of life is to prevail. An expedient, like putting surplus labor into compulsory military training camps, is not the right solution for unemployment in a democratic society. . . . It has a harmful effect upon education. Such training stifles individual initiative and thwarts creative effort. It produces a social pressure which undermines parental influence and religious instruction. It regiments our entire educational system."

#### REVERENCE

In England, as in America, audiences uniformly rise when choirs begin to sing the Hallelujah Chorus in the Oratorio of the Messiah. In Albert Hall, London, a great audience was assembled. Victoria, the great and the good, was present in the royal box. The audience rose, but the noble

queen remained seated. Soon every eye was directed to the royal box in which sat the queen. On rolled the magnificent chorus; but the queen remained seated. Higher still rose the lofty song; onward swept the glorious music. With curious glances, the audience turned to the royal box in which the queen remained seated. Loftier still rose the celestial notes. Now the song reached the part where Christ is praised as "King of kings and Lord of lords." The swelling song puts the crown of universal dominion on his divine brow. Then the noble queen arose and stood with bowed head, as if she would cast the crown of her mighty empire at the pierced feet of her divine Lord. Creation and revelation, art and science, song and story, learning and genius, and all earthly rulers reach their noblest heights when they bend in lowliest reverence at the feet of Jesus Christ.

—McArthur.

#### GLAD TIDINGS

##### A Christmas Message To Our Young People

By Cpl. Frederik J. Bakker

"And Jabez called on the God of Israel, saying, Oh that thou wouldest bless me indeed, and enlarge my coast, and that thine hand might be with me, and that thou wouldest keep me from evil, that it may not grieve me! And God granted him that which he requested." 1 Chronicles 4: 10.

So many thoughts have been surging through my brain during the advent of this Christmas season that I was urged to write an open challenge to the young people of the Seventh Day Baptist Denomination. If ever the world needs a knowledge and assurance of Christ, it does now. What are we going to do about it? I know youth wants and likes a challenge. The pioneer spirit is always lodged in the mind of the truly awake young person and is also present in the heart of those older in years but having a youthful outlook and spirit. Our only mission as a separate denomination is the fact that we keep the Bible Sabbath. Are we willing to tell the world of that beautiful and sacred institution, the God-given and Bible-beloved Sabbath?

Jabez, an obscure man mentioned in Chronicles prayed that God would bless him and

enlarge his coast, that is, give him a vision of the large job God wanted his followers to further. We young people need to read our Bibles, learn the reasons for Sabbath observance, study to make the Sabbath a delight, pray for God's guidance, and finally imbued with the Holy Spirit tell others of the blessings that the observance of God's Holy Day means to the observer.

Many years ago there appeared on the bulletin board of the Unitarian Church in Plainfield this thought: "If you have a truth worth holding, it is worth sharing." The author might well have added the thought that if you do not share the truth, you lose it. That is what Christ meant when he said that he who would save his life must lose it—lose it in the propagation of Christ's kingdom. Knowledge unless applied and used soon becomes meaningless and forgotten.

What are we doing in sharing this precious truth? Now that God has revealed the laws

of radio communication, have we made the best use of that method of communication of that precious truth to the sin-sick and war-weary world?

Let us follow Christ's commission: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen." Matthew 28: 19-20.

I'm pressing on the upward way,  
New heights I'm gaining every day;  
Still praying as I onward bound  
Lord, plant my feet on higher ground.

A.S.N. 32387345

Sq. E, 1466 A.A.F.

Base Squadron A.T.C.

A.P.O. 938, Minneapolis, Minn.

### Children's Page

Mr. Walter L. Groomo, Andover, N. Y.

Dear Recorder Children:

Three letters last week, and not even one for this. I don't like that, do you? And, next week is a special New Year's number, so even if letters come, unless they are about New Year, 1945, they'll have to take a week's vacation. I hope, I hope I'll get quite a number of letters for the next week's contribution. In the meantime I'll take the time to finish the story about "That Inquisitive Old Chap."

Sincerely yours,

Mizpah S. Greene.

#### THAT INQUISITIVE OLD CHAP

(Concluded)

For some reason Billy Allen was not his usual merry self that night. When he washed his face and hands and combed his curly locks he just couldn't bear to look in the glass, and there was a lump in his throat so that he could hardly eat his supper. It seemed as if that ice cream was right there in his throat choking him. He certainly didn't feel one bit happy about cheating the conductor out of that nickel, although Harry had seemed so sure that if the conductor

forgot to collect the fares it wasn't up to them to tell him about it.

After supper Billy went to the movies with Daddy. Daddy had paid for their seats at the ticket window, and they were just ready to sit down when Daddy discovered that he had been given too much change. He said, "You sit down Billy boy and save my seat, and I'll go back and return the extra change."

"Why Daddy," said Billy, "wasn't it the ticket man's business to give you the right change? If he didn't do it, is it up to you to tell him?"

"Yes it is," said Daddy quietly. "Don't you see that it would be cheating to keep change that belonged to some one else, and an inquisitive old chap would keep bothering me with embarrassing questions if I did."

"That inquisitive old chap, who is he?" asked Billy. "I never heard of him."

"He's right inside you," said Daddy with a smile, "and you can't get away from him. Other people call him Conscience, but I think Inquisitive Old Chap is a good name for him, for he is always keeping watch over us. If I kept this change which doesn't belong to me, he would say to me something



like this, 'So that's the sort of fellow you are, is it? You say you are an honest man, but you steal and cheat when you think you will not get found out. How will you feel when you look at yourself in the glass? Will you be proud of yourself?'"

Billy didn't have anything to say, but he was doing a lot of thinking, and he didn't like himself very well. "That inquisitive old chap!" Was he looking at him in the mirror when he was getting ready for supper. Was he saying, "Billy Allen, are you honest on the outside and a cheat in your heart?"

"You can't be honest with the rest of the world unless you can show that inquisitive old chap that you are honest," he heard Daddy say.

When Billy Allen went to school the next morning on the street car, after he had told Mother and Daddy how he had tried to cheat the conductor, he carried two nickels in his pocket. One was his usual street car fare and the other he had earned running an errand for a neighbor. He didn't sit with Harry this morning. He had no desire now to grow to be like him. Harry must get into a lot of trouble with that inquisitive old chap.

When the conductor came to collect his fare, Billy held out the two nickels saying, "You missed me yesterday."

The conductor looked surprised and took only one nickel. "Keep the other for candy or an ice cream cone," he said.

"Oh no! I can't!" And he made the conductor take the other nickel.

"Why can't you?" asked the conductor.

"Because," cried Billy, "that inquisitive old chap will keep bothering me with embarrassing questions."

Let us all be careful that Conscience, that inquisitive old chap, doesn't have to ask us embarrassing questions.

The End.

## GIFTS

By Margaret Sangster

When I was a small girl I saved my pennies, through the whole of a long year, to purchase a Christmas gift for my dearly loved mother. Finally, a week before Christmas, I took those hoarded pennies to a shop and made a purchase. The purchase was a cut

crystal bottle, adorned with a splashing bow of lavender satin ribbon and filled with violet toilet water. To me it was the height of all elegance; I felt as rich as a Croesus when I carried it home, swathed in tissue paper.

All through that week before Christmas I lived in a dream—in a veritable daze. I was so excited over the prospect of presenting the perfume that I could scarcely eat or sleep. I took it from its tissue wrappings and looked at it a hundred times; I caressed the satin bow with moist, adoring fingers until it was limp and soiled.

Finally, the night before Christmas arrived, and with it came my great moment. For I had decided that, after the family had retired, I would take my offering downstairs and lay it in the pile with the other presents, beneath the green branches of the Christmas tree. There, in the morning, my mother would find it—proudly labeled with her name. Little chills ran up and down my spine as I pictured her delight.

I waited—breathlessly, in bed—until the family slept and then, tiptoeing, I went down the broad staircase, my gift clutched in my arms. It was unfortunate that my flannel night dress was long and full; it was sheer tragedy that my bare toes caught in the hem of it. Just halfway down the stairs I tripped and fell. I rolled to the foot of the stairs; I landed in a heap at the bottom, bruised and damp from the contents of the shattered bottle, fairly reeking of violets. I lay there sobbing—not in pain but in despair—until the awakened family came hurrying down the stair, and my mother gathered me in her arms and murmured words of comfort.

"Your beautiful present, it's gone!" I wailed against my mother's shoulder. "Your Christmas gift is spoiled!"

"Oh, but it isn't," soothed my mother. "I know that you intended it for me, and that it was beautiful. And the whole house is sweet because of it, too . . ."

Many of us—starting on the star road that leads across the year—carry gifts that may be broken before they reach the place of presentation. But the One, for whom they were intended—the One who is wiser and gentler than any mother—knows that they were once beautiful, and that even their lost fragrance will add sweetness to the

world! We must remember that broken ideals can be made new, and that intentions may be mended and that hearts can be patched, and that even lost faiths can be found.

And so, in a like manner, can damaged gifts—if we have not damaged them wilfully—prove acceptable to the One for whom they are intended!

—The Christian Herald.

## Our Pulpit

### CHRIST, THE SON OF DAVID

By E. Marvin Juhl

"When the Most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel." Deuteronomy 32: 8. The separation of nations and division of the earth's surface as mentioned in this text, I believe occurred earlier in the history of this world than is commonly supposed.

The following two references read almost the same, word for word and to a degree supports this position: "And unto Eber were born two sons: the name of one was Peleg; for in his days was the earth divided; and his brother's name was Joktan." Genesis 10: 25; 1 Chronicles 1: 19. If the division mentioned in Deuteronomy 32: 8 may be considered identical with the one which took place "in the days of Peleg," then it occurred about one hundred one years after the flood which is the year of Peleg's birth. See Genesis 10: 5.

It does not seem likely that the creator of the universe would await for a time of open rebellion such as occurred at the Tower of Babel before making a major decision on how to populate the earth and keep the people in it satisfied with their living quarters. There are many incidents mentioned in the Bible where people have refused to do God's will. Time went on until the people got into trouble, and at that point God stepped in and made his predetermined plan effective. May we consider the experience of the Tower of Babel one of these incidents?

The text of Deuteronomy 32: 8 is further substantiated by the Apostle Paul in Acts 17: 26: "And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation."

The plan of God in the expression, "Thou shalt bruise his heel," in Genesis 3: 15 has

often been quoted by Bible scholars in connection with the text of Genesis 49: 10 wherein the coming of "Shiloh" is thought to be the first coming of Christ. But we have a broader viewpoint in the predictions of Enoch: "The Lord cometh with ten thousands of his saints" Jude 14; and in the blessing of Moses: "he came with ten thousands of saints." Deuteronomy 33: 2.

This leads us to our opening text: "He set the bounds of the people according to the number of the children of Israel"; and when we compare Deuteronomy 32: 8 with Revelation 7: 1-17, and Revelation 21: 12 we see clearly the peoples of earth divided into their final dwelling places. Perhaps this is the identical division outlined by God in the days of Peleg. This division the people refused to accept and instead built the Tower of Babel.

Humanity is constantly refusing to do things the way God has previously outlined for them. For countless ages they have been slicing at the earth's surface to their own hurt and destruction. God had a plan for humanity from the beginning, and this plan is still potent. It is the only plan worthy our consideration and study when speaking of territorial rights and boundary lines. We gentiles missed the significance of this basic truth; namely, that God originally divided the earth and planned it to be populated somewhat according to the outline of Revelation, but the Jewish people stick tenaciously to this fact and place all their hopes and aspirations upon its realization.

I quote from "Form of Service" for the first two nights of the Feast of Passover, observed yearly by the Jews since the days of Moses, on page 1: "Lo! this is as the bread of affliction, which our ancestors ate in the land of Egypt; let all those who are hungry enter, and eat thereof; and all who are necessitous, come, and celebrate the Passover. At present we celebrate it here, but the next year we hope to celebrate it in the land



of Israel. This year, we are servants here, but the next year we hope to be freemen of the Land of Israel." On page 35: "And be remembered in remembrance of us, and in remembrance of our fathers, in remembrance of thine anointed Messiah, the son of David, thy servant, and in remembrance of Jerusalem, thy holy city, and in commemoration of all thy people, the House of Israel, before thee, to a good issue . . . on this Day of the Feast of Unleavened Bread." On page 55: "O rebuild the holy city (Jerusalem) in our days and lead us up thereto; and cause us to rejoice therein."

The realization of this truth was fundamental with the priests, scribes, and Pharisees in the days of Christ. These men had in their own hands the genealogies which were kept in the temple, and did refer to them in refutation to the claims of Jesus as a king, and their redeemer. Their conception of Genesis 49: 10 fits in with our belief in Christ's second coming. "Shiloh" must yield the sceptre with power. They could see nothing of the kind in the lowly Nazarine.

They did not deny Jesus to be a son of David, because the genealogy of Mary, the mother, was available at the temple and has been reproduced in Luke 3. However, they did not acknowledge Jesus to be the Son of Joseph because that incident was also on record. Matthew 1: 19; John 8: 41, 19.

When Mary became the wife of Joseph her inheritance from then on stood in the name of her husband. Numbers 36: 5-12. However, she lost her lineal claim to the throne through Nathan, son of David, and therefore according to the laws established by Moses her son Jesus could not become a king. This fact was known by the Pharisees who needed only to point to Joseph's record which showed him to be a descendant of Jechonias, Matthew 1: 11. No descendant of Jechonias could ever become a king of Judah. Jeremiah 22: 30.

Even though it was customary to consider a son-in-law as a real son, 1 Samuel 18: 17, 23; 26: 17, 21, nevertheless the laws of inheritance stood intact. See Ezra 2: 61, 62.

The mention of Joseph as being "a son" of Heli in Luke 3: 23 is made clear in the statement "as was supposed." Heli was Mary's father. The Greek text is clearer. It says "Jesus was considered a son of

Joseph according to the law" or in harmony with customs. The Greek verb "nomizo" has that meaning in it which is not brought to light in the English translation.

There are fifty-one generations from Abraham to Christ mentioned in Luke and only forty-two in Matthew. The generations in Matthew are counted from Solomon, but in Luke from Nathan, both sons of King David.

A number of scholars believe the two genealogies run together in the persons of Salathiel and Zorobabel. However, in Matthew there are fifteen generations from David to Salathiel, whereas in Luke there are twenty-one generations. Six generations apart thus eliminates the possibility of these two genealogies running together in the name of Salathiel.

Some Bible students believe that since the records in the temple were destroyed by Titus the Jewish people thereby lost their tribal characteristics, and Genesis 49: 10 therefore belongs to the first coming of Christ method of interpretation. This interpretation contradicts both the Jewish conception and also the possibility that God did endeavor through the plan of Redemption to settle the people of earth from the very beginning according "to the number of the children of Israel," Deuteronomy 32: 8, with Christ their rightful king.

Nowhere in the writings or traditions or fables of the descendants of Japheth, youngest son of Noah, do we find any reference to the experience of the Tower of Babel, nor any knowledge whatsoever of the children of Israel. Nevertheless, circumstantial evidences can be produced which will point toward Genesis 10: 5 as the starting point of Japheth's direction of travel in acquiring his portion of the earth's surface.

These various angles of thoughts have been mentioned in the hope that members of the Recorder family will give this subject further analysis and place their findings in the Recorder.

Christ, the Son of David has always been the rightful King of this earth from its very beginning. If mankind will begin to realize this great truth, there is a possibility the nations will stop carving the earth to their own destruction.

Des Moines, Iowa.

## GOOD TIDINGS

By D. J. Wetzel

"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 Saviour, which is Christ the Lord." That is the most significant message the world ever received. It fell upon the ears of the old world as news, strange and mysterious. Its import is better understood today. Nineteen hundred years of Christian experience have unearthed the inexhaustible resources of that ancient declaration. Six hundred million disciples testify to its appeal to the human heart. Next to the youngest of the living religions of the world, Christianity is the largest and the only religion which has made the universal appeal. Its roots are everywhere in the earth. These are not only facts, but good facts, warm facts, encouraging facts. To be remembered is this: these stupendous accomplishments of the Christian faith have been made by overpowering what were apparently insurmountable difficulties.

We face serious difficulties today. Blessed the minister who lays hold of the high privilege of his prophetic calling. He is the one man in the world today who has a message of unshakable stability and transforming power. He, himself, must live joyously before his people this conviction. Halfhearted faith will not do the work. Nice, gentle, religious sayings will stir nothing to life. Platitudes are poverty-stricken. We have a message with the power of redemption, glad tidings for gloomy days; a Saviour for a sinking world. Like the surgeon dressing the wound, we shall hurt—but we shall also heal. The broken down tissues of men's bodies, minds, and hearts, we shall rebuild by the good tidings of the Saviour who is Christ the Lord.

To as many as receive him, gives he power to become the sons of God. That means us. This is good news. Jesus revalued human life. He looked upon life in terms of its possibilities. He showed us the way to the realization of the highest and best within us. He is the Way. In him, personality is fulfilled and completed. Live the Christ life, and the man we want to be and the man we ought to be will begin to

take on definite shape. Personality was created to live victoriously.

For the sick social order, Jesus Christ is the salvation. Education will not save us. Laws will not save us. Social and economic planning, important as they are, will not save us. Human effort, alone, is helpless. Whatever the means or method used, Christian motive must be at the center. Of this, the prophet of the gospel of God is certain. This certainty is, indeed, good news. There is a way.

Thousands, honest and innocent, are suffering severely. That is a very serious fact. Bewildering circumstances, like a wild whirlpool, have swallowed us up. But man was not made to be controlled and doomed by circumstances. He was created to control them. We have good news for the man on the quicksands. In Christ he may become conqueror. Through Christ, who strengthens him, he can win out. The thorn may not be removed, but God will give him grace to endure and courage to carry on. A man whose inner resources are linked to the high purposes and sure promises of God cannot be defeated. Personality was created to win.

Thank God, we have a Christmas message, a message of good news to all people, a message that heals and builds. — Reformed Church Messenger.

## HISTORICAL SOCIETY

By Dr. Corliss F. Randolph

Concerning the Mill Yard Church of London, England

The following notes are gleaned from correspondence with various people over a considerable period of war time.

Early in the war, the home of Deacon B. Andrew Morris, editor of the "Sabbath Observer," published by the Mill Yard Church, was utterly destroyed by a bomb; and his family was scarcely settled in a new home when the ceilings again were shattered by a bomb. Near the same time the front of the home of Rev. James McGeachy, pastor of Mill Yard, was blown out by a bomb. About that time the front of the store of Mr. Charles Merryweather and Son was similarly wrecked; and quite recently the home of Mr. Merryweather suffered damage from a flying bomb, one side of the house



being nearly demolished. Mr. Merryweather is well known by American visitors to Mill Yard in the years immediately preceding the war.

Early in the war Mrs. Gertrude Richardson, in company with her daughter-in-law and grandchildren, went to Minehead in Somerset, in southwest England, to escape bombing. Recently, the grandchildren and their mother returned to London, and Mrs. Richardson planned to make an extensive visit to London at Christmas, in the hope of finding a suitable home there. Mrs. Richardson will be remembered as visiting this country in 1932 and attending our General Conference at Adams Center, N. Y. Recently, the factory of her son Gilbert was seriously damaged by a flying bomb; but hastily-made repairs enabled it to continue its usual production.

The home of Mrs. Gawthrop, a member of Mill Yard, suffered damage from a bomb earlier in the war.

Early in the war, Argyle Hall, where the Mill Yard Church had met for worship for many years, was taken over for war offices; and the church moved to the Upper Holloway Baptist Church Hall; but more recently the army has vacated Argyle Hall, and it is quite possible that Mill Yard will return there, as it appears to be of more convenient access and is better known.

Deacon Morris's oldest daughter is married and has a little one. His son Bert was married before his military service took him away to West Africa. Very recent correspondence brings news of the death of Deacon Morris, after an extended illness.

Recent visitors to Mill Yard from the American army in England have been Sergeant Bond, Dodge Center, Minn.; Lance Corporal Philip Hancock, Harrisburg, Ill.; and Private Leon Lawton, Battle Creek, Mich. Here it may be noted that Lieutenant Charles W. and Private George, sons of George B. Utter, Westerly, R. I., are both in England and potential visitors of Mill Yard.

To escape the horrors of London, the pastor's wife and daughter sought refuge with friends at Hull, up in Yorkshire, where they have been for a considerable time, while he has remained at his accustomed post in London. Church duties not requiring all his time, and war conditions having stopped his publishing work, he obtained employ-

ment for five days in the week as a clerk in the office of a large concern manufacturing aircraft. He leaves early on Friday afternoon, but comes early one or two mornings in the week to make up otherwise lost time. Withal, he is doing a faithful and noble war-time work with the Mill Yard Church. He sends his greetings to all his "friends in the States." His address is Rev. James McGeachy, 17 Higham Road, Tottenham, London, N. 17, England.

### SPIDERS AND SCRIPTURE

By Rev. Lester G. Osborn

Cobwebs — the bane of the housewife! But to the spiders either a house to live in, or a trap to catch their prey. Very strong, some adhesive, some ugly, some beautifully designed. Did you ever see a spider spin out a long thread which blew in the breeze, then let go and sail through the air on the end of it? Who taught him to do this trick of aviation?

The most common is the garden spider, with his perpendicular web of radiating threads and spiral threads dividing it into a series of steps, narrower in the middle. The threads are of two different kinds—the radiating, strong and of simple texture; the spiral, finer, and covered with tiny globules of glue.

The trap-door spider makes a hole in the ground and lines it with a soft net of silk. Then she builds a door of layers of net and earth so that it can not be easily seen. It is circular, fitting exactly, with a hinge which works perfectly and does not need oil. Who taught her carpentry?

The water spider built the original diving bell. She makes a dome-like cell under the water, opening downward. Then she goes to the surface; entangles air in the hair on her body; dives in, holding the bubble of air in her hind legs; carries it down; and releases it into the cell. Up she goes again for another bubble, and keeps on until all the water is displaced. Then in this dry house under the water she deposits and hatches her eggs. To this cozy dry place she brings her food to eat it. Who taught her the principle of physics involved?

Probably the most marvelous of all the spiders is a small variety on the northern Pacific coast. She builds her nest in an old

clam or abalone shell swung from the bough of some low shrub from twelve to twenty inches above the ground by two strong silken cables. The shell weighs half a pound; the spider, a fraction of an ounce. It is as though a man tried to suspend a 3,500 ton building in the air. How does she do it? First she gets the shell into position, and drops down from the bough, spinning as wet a thread as she can, and fastens it to one end of the shell. This dries, raising the shell an infinitesimal distance. Then she does the same to the other end. She does this over and over for several days and nights until finally the shell is high enough. Then she spins the threads into a strong cable, lines the shell with silk, builds a silken roof over it, builds a door, and there she is, at home. What engineering school did she attend? Who taught her the law of physics that drying objects contract? We call it instinct. Instinct is not "inherited memory," for some spider, somewhere, would have had to figure it out. Instinct is, rather, "imparted wisdom," given to the creatures at the dawn of creation—to every one the knowledge necessary for its survival in its own environment.

And so spiders confirm to us a Scriptural truth—"In the beginning God created"!

Shiloh, N. J.

### HE IS AN AMERICAN

He is an American. He hears an airplane overhead, and if he looks up at all does so in curiosity, neither in fear nor in the hope of seeing a protector.

His wife goes marketing, and her purchases are limited by her needs, her tastes, her budget, but not by decree.

He comes home of an evening through streets which are well lighted, not dimly in blue.

He reads his newspaper and knows that what it says is not concocted by a bureau, but an honest, untrammelled effort to present the truth.

He has never had a gas mask on.

He has never been in a bombproof shelter.

His military training, an R.O.T.C. course in college, he took because it excused him from the gym course, and it was not compulsory.

He belongs to such fraternal organizations and clubs as he wishes.

He adheres to a political party to the extent that he desires—the dominant one, if that be his choice, but with the distinct reservation that he may criticize any of its policies with all the vigor which to him seems proper—any other as his convictions dictate, even if it be his decision, one which holds that the theory of government of the country is wrong and should be scrapped.

He converses with friends, even with chance acquaintances, expressing freely his opinion on any subject, without fear.

He does not expect his mail to be opened between posting and receipt, nor his telephone to be tapped.

He changes his place of dwelling and does not report so doing to the police.

He has not registered with the police.

He thinks of his neighbors across international borders—of those to the north as though they were across a state line, rather than as foreigners—of those to the south more as strangers since they speak a language different from his, and with the knowledge that there are now matters of difference between his government and theirs, but of neither with an expectancy of war.

He worships God in the fashion of his choice, without let.

His children are with him in his home, neither removed to a place of greater safety, if young, nor, if older, ordered ready to serve the state with sacrifice of limb or life.

He has his problems, his troubles, his uncertainties, but all others are not overshadowed by the imminence of battle and sudden death.

He should struggle to preserve his Americanism with its priceless privileges.

He is a fortunate man.

He is an American.

—Editorial in the Sun, New York City.

### DENOMINATIONAL "HOOK-UP"

Riverside, Calif.

On December 3 your pastor will share in a Bible Conference sponsored by the Saviour of All Fellowship at a church located at 650 West 21st Street, Los Angeles. Four speakers are to bring messages during the day



beginning at 10.30. Bring a lunch and stay for the afternoon session. Your pastor speaks at 10.30, and shares in a broadcast over KMTR at 6.30 p.m. The group of singers from our Los Angeles Church will be present to inspire the hearers with their music. This fellowship is "not a cult, nor a sect, but a fellowship of believers from all denominations who know Jesus Christ as their own Saviour, and rejoice in him as the One who will save all."

—Church Bulletin.

#### Putnam County, Fla.

The annual business meeting of the First Seventh Day Baptist Church of God of Putnam County, Fla., was held December 10, 1944, in the newly erected church building at Carraway. This building is not completed yet, but is in condition to be used while further work on it is carried forward.

Efforts are being made with the co-operation of others to secure and support a man and his family. A letter at hand states, "It was stressed that, so far as ways and means are concerned, if someone will come wholeheartedly and support the work of the church (as the local people expressed it), working for God, the people and God will take care of him. It is believed the local church under such leadership would be so built up that the church itself would be able to contribute a substantial sum."

According to reports, the Women's Board, the American Sabbath Tract Society, the Shiloh and Plainfield Churches, two Battle Creek Sabbath school classes, besides individuals, are giving generous support to the work.

Who will go and give encouragement to these earnest people who are seeking to carry and live the gospel and the truth of the Sabbath? — Editor.

## Marriages

**Catlin - Williams.** — Mr. Herbert A. Catlin, son of Mr. and Mrs. Bradford Catlin of Ticonderoga, N. Y., and Miss Dorothy May Williams, daughter of Mr. and Mrs. John Williams, of Oneida, were united in marriage November 26 at the Verona Seventh Day Baptist Church by Rev. Herbert L. Polan. The address of the new home is 871 Lake Avenue, Rochester, N. Y.

## Obituary

**Davis.** — J. Will Davis, son of H. Wells and Lydia Davis, died in the hospital at Plainfield, N. J., Thursday, November 23, 1944, at the age of seventy-six years.

Surviving are his wife, Anna Wills Davis, to whom he was married on December 10, 1890; a son, Dr. Leland C. Davis; a daughter, Mrs. Mildred Lum; a brother, Roland Davis; and three granddaughters.

Funeral services were held at the home in Shiloh, N. J., with Rev. Lester G. Osborn, pastor of the Seventh Day Baptist Church, of which Mr. Davis was a member, officiating. Interment was in the Shiloh Cemetery. L. G. O.

**Kirby.** — Mrs. Annie B. Kirby, widow of the late Mark Kirby, was born March 30, 1863, at Greenwich, N. J., and died November 30, 1944, near Shiloh, N. J., at the home of her daughter, Mrs. B. B. Sheppard, who cared for her during her three years of illness.

In early life she accepted the Lord and joined the Greenwich Baptist Church, transferring her membership to the Shiloh Seventh Day Baptist Church on October 4, 1941.

She is survived by one sister, Mrs. Lura Bonham; two daughters, Mrs. Mary Tomlinson and Mrs. Ella K. Sheppard; four grandchildren; and two great-grandchildren.

Funeral services were conducted by her pastor, Rev. Lester G. Osborn, Sabbath afternoon, December 2, and she was laid to rest beside her husband in the Greenwich Baptist Cemetery. L. G. O.

**Sheppard.** — Warren W. Sheppard, son of Caleb and Rebecca Sheppard, departed this life on November 28, 1944, at the age of eighty-two years.

He is survived by a sister, Cora June Sheppard; four children, Lt. James and W. Henry Sheppard, Mrs. Jean S. McKee, and Mrs. Mary Henderson.

Funeral services were conducted by Rev. Lester G. Osborn, on December 1. Interment was in the Shiloh Cemetery. L. G. O.

**Vance.** — Alice Davis, daughter of Lee A. and Mary J. Clair, was born April 1, 1870, in Alfred, N. Y., and died at her home in Unity, Pa., November 28, 1944.

Since February, 1899, Mrs. Vance has been a member of the Second Alfred Seventh Day Baptist Church. She was married to Herbert Davis of Alfred Station, and to them were born three children: Everett, Leon F., and Ethelyn (Mrs. Roland Gimlin). In later years she was married to Frank Vance of Unity.

She is survived by the children mentioned above; her husband; a son, Clifford Burdick; and a sister, Mrs. Bertha Ormsby.

The funeral was conducted by Rev. Albert N. Rogers, and burial was in the Alfred Rural Cemetery. A. N. R.