

### INDIANAPOLIS NEWS ITEM

Rev. Leslie O. Greene entered upon his new duties as pastor of the first Sabbath Baptist Church of Indianapolis, Ind., on December 1, 1948.

May God bless him in all his efforts in this city and may the cause of Christ



Rev. Leslie O. Greene

be advanced under his leadership in a manner that will bring joy into the hearts of all who are interested in this work and, above all, may the cause of Christ be advanced under his leadership in a manner that will bring honor and glory to His holy name.

We need the sincere and fervent prayers of all of God's people for the success of the Indianapolis work — we need the Holy Spirit of God to lead us and guide us in all our efforts, and for this we pray. Unitedly, and God willing, we cannot fail.

During 1948-1949, we hope to buy or build a Church building, to more than double our membership, to become a member of the General Conference, and to become a member of the Northern Association.

Our goal is high and we will strive diligently to reach it. L. L. Wright.

1253 Leonard St., Indianapolis, Ind.

(Editor's Note: A card from Rev. Leslie O. Greene states that he and Mrs. Greene are temporarily located at 1103 N. Euclid, Indianapolis, Ind.)

### THE HOME OF THE RURAL PASTOR

A survey of some 1,171 parsonages in towns of not more than 2,500 population has been made under the direction of Dr. Ralph A. Felton.

The results of this important survey are summed up in a handy booklet of 112 pages illustrated with photographs, drawings, and a suggested table of "Standard Equipment" for the rural parsonage.

Churches and ministers will find in this booklet valuable information and inspiration with suggestions for co-operation in making the rural parsonage a place of comfort and efficiency.

Send for your copy of The Home of the Rural Pastor to: Ralph A. Felton, Drew Seminary, Madison, N. J. Single copy 40 cents, three copies \$1.

H. W. S.

### WORLDWIDE BIBLE READING THANKSGIVING TO CHRISTMAS

November 25 - December 25, 1948

Theme: "The Book of All Nations"

Bible Sabbath, Dec. 11	John 14
Sunday	Matthew 13
Monday	Luke 14
Tuesday	Luke 15
Wednesday	Luke 16
Thursday	1 Corinthians 13
Friday	Isaiah 55
Sabbath, Dec. 18	John 1
Sunday	Mark 4
Monday	Matthew 5
Tuesday	Matthew 6
Wednesday	Matthew 7
Thursday	Isaiah 2: 1-5; 9: 1-7
Friday	Isaiah 11: 1-9; 40: 1-11
Christmas, Sabbath, Dec. 25	Matthew 2

—American Bible Society, Adapted.

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# The Sabbath Recorder

Peace  
On  
Earth

Good  
Will  
To Me



# The Sabbath Recorder

First Issue June 13, 1844

A Magazine for Christian Enlightenment and Inspiration

HURLEY S. WARREN, D.D., Editor  
L. H. NORTH, Manager of the Publishing House

Contributing Editors:

DAVID S. CLARKE ..... Missions  
WILLIAM L. BURDICK, D.D., Emeritus  
(MRS.) FRANCES DAVIS ..... Woman's Work  
(MRS.) HETTIE W. SKAGGS, Acting  
HARLEY SUTTON ..... Christian Education  
(MRS.) MIZPAH S. GREENE ..... Children's Page

Our Policy

The Sabbath Recorder does not necessarily endorse signed articles. For information about Seventh Day Baptist polity and beliefs write the American Sabbath Tract Society Plainfield, New Jersey.

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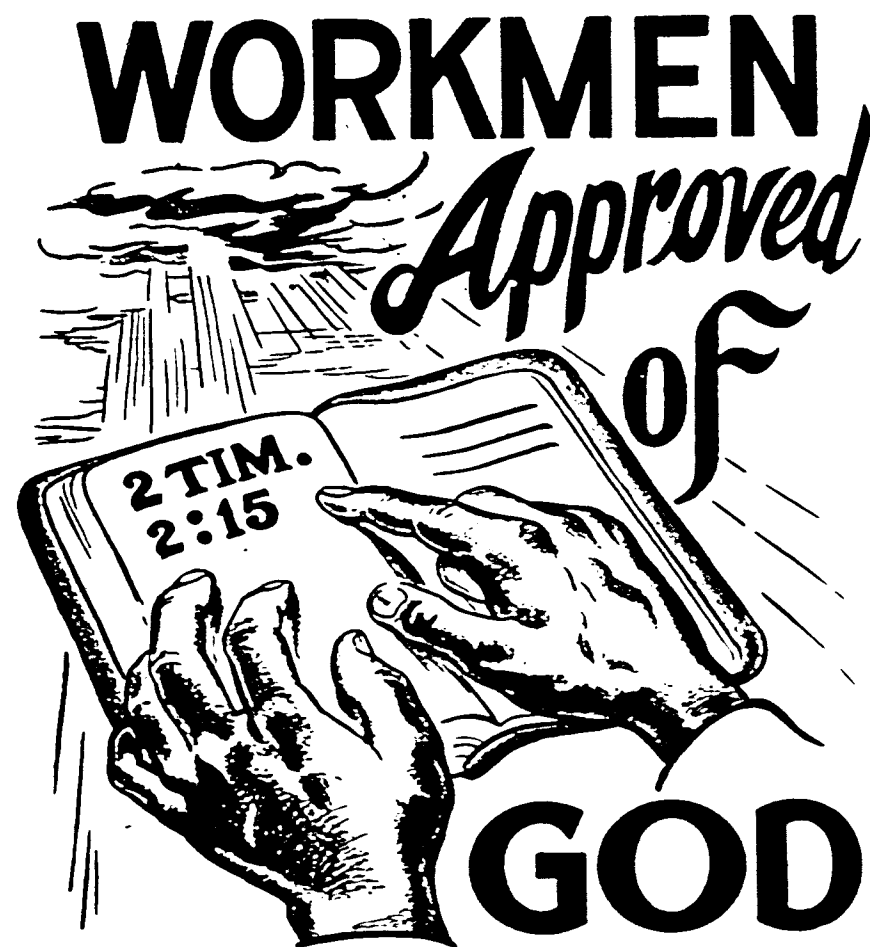
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Slogan chosen by Rev. Loyal F. Hurley, President, Seventh Day Baptist General Conference, Salem, W. Va. Art work by Stanley Burdick, junior at Salem College, Salem, W. Va.

## Conference President's Corner

### "WORKMEN APPROVED OF GOD" (Message No. 4)

"Give diligence to present thyself approved unto God, a workman that needeth not to be ashamed, handling aright the word of truth." 2 Timothy 2: 15 (ASV).

Our final emphasis is "Workmen Approved of God in Reaping the Word." Jesus once said to His disciples, "I sent you to reap that whereon ye bestowed no labour: other men laboured, and ye are entered into their labours." One plants; another waters; still another may cultivate; but someone is called to reap the harvest where God gives the increase.

Seventh Day Baptists are frequently contacting someone who is not yet "reaped" for the Lord, or for His Sabbath. Into such a heart the truth of salvation or the truth of the Sabbath has been sown by another that has labored before us.

(Concluded on page 339)

## WHEN DOES CHRISTMAS BEGIN?

"When does Christmas begin, Mama?" asked a little girl of her mother one day.

"Why, my dear, Christmas begins when love begins," her mother replied.

"And, Mama, when does Christmas end?" further inquired the child.

"Christmas ends, dear, when love ends," returned the Mother. "The spirit of love is the spirit of Christmas."

Yes, the spirit of love is the true spirit of Christmas. For where love is, there is Christmas. And where there is no love, there is no Christmas.

A Christmas tree may shine ever so brightly and its boughs may sag ever so near breaking with presents costly and fine, but if love does not shine through the Christmas tree lights and if love did not prompt the gathering of presents so fine, then, truly, Christmas is not there. For, only where love is, can Christmas be.

It matters not how simple and humble the home and how plain and frugal the fare, if love abides, Christmas is there.

Whether it be in the house of the rich or the hovel of the poor, where love is, Christmas is there.

So, as the rich share of their wealth that the poor may be fed, and the poor share of their cheer that the sad may become glad, and together they rejoice in the birth of our Lord — then does Christmas begin that will never end.

Then, let us rejoice that our Saviour was born,

And pray that all nations will be healed and not torn;  
For Christmas is where love is alive,  
Because men were born to love and not strive.

- come, let us adore Him,
- come, let us adore Him,
- come, let us adore Him,  
Christ, the Lord.

### Front Cover Picture

"The Holy Season's Blessed Message"  
—RNS Photo.

Text of Christmas Carols used by permission.

## RIVERSIDE CALLING

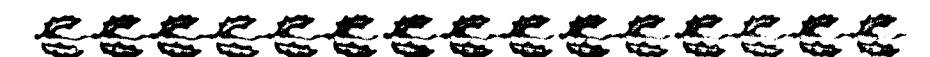
Recently we were entreating you to send your pastor to Conference at Riverside. We also suggested that you let him know at once that you are doing so. Now we are wondering what is your interpretation of Conference attendance. The hope is that you will not think you are giving the pastor a vacation.

Faithful attendance at all the sessions day after day is a strenuous occupation. Probably your pastor will have an important position on some committee, also. In this case his work begins very early in the morning and often demands other hours of the day usually intended for relaxation.

Yes, your pastor will enjoy this extra work as much as anyone who is trying to do something for the good of the cause. Conference attendance is profitable to pastor and Church alike, but it is most certainly not a vacation.

P. B. Hurley, for the  
Publicity Committee.

4751 Park Avenue,  
Riverside, Calif.



## JOY TO THE WORLD! THE LORD IS COME

From Psalm 98  
Isaac Watts, 1719

George Frederick Handel, 1742  
Arr. by Lowell Mason, 1830

Joy to the world! the Lord is come;  
Let earth receive her King;  
Let ev'ry heart prepare Him room.  
And heav'n and nature sing.

Joy to the earth! the Saviour reigns;  
Let men their songs employ;  
While fields and floods, rocks, hills, and plains  
Repeat the sounding joy.

He rules the world with truth and grace,  
And makes the nations prove  
The glories of His righteousness,  
And wonders of His love.



**"THE LABORER DESERVES HIS WAGES"**

There was a time when schoolteachers "boarded around," but the practice is practically extinct in the United States. Now, their labors are rewarded, in physical terms, by salaries. Under the present economic setup such a plan is practical.

Also, as was the case with schoolteachers, so it was with ministers. Formerly, it was customary for the minister to receive his room and board and keep for his horse among the members of the parish that he served. This practice, too, generally has become outmoded, and well, under existing conditions.

Schoolteachers apparently are in a better position to lay before school boards and patrons their financially straitened circumstances than ministers are to place before boards of trustees and Churches their hapless plight. Yet, ministers' needs are just as real as those of schoolteachers.

Ministers are laborers in the vineyard of the Lord. They deserve their wages.

When the Master appointed the seventy, "and sent them on ahead of him, two by two, into every town and place where he himself was about to come," He gave them the following startling instructions:

And He said to them, "The harvest is plentiful, but the laborers are few; pray therefore the Lord of the harvest to send out laborers into his harvest. Go your way; behold, I send you out as lambs in the midst of wolves. Carry no purse, no bag, no sandals; and salute no one on the road. Whatever house you enter, first say, 'Peace be to this house!' And if a son of peace is there, your peace shall rest upon him; but if not, it shall return to you. And remain in the same house, eating and drinking what they provide, for the laborer deserves his wages; do not go from house to house. Whenever you enter a town and they receive you, eat what is set before you; heal the sick in it and say to them, 'The kingdom of God has come near to you.'"

The seventy disciples were instructed to "remain in the same house, eating and

drinking what they provide, for the laborer deserves his wages; do not go from house to house." They were to accept the hospitality of the people they visited. They were to render "good service" for which the hospitality was "but the reasonable return." The "Century Bible" cites Dr. J. H. Moulton who "points out the iterative force of the Greek present imperative here. It suggests: 'Let this be your habit; always do so.'" For, truly, "the laborer deserves his wages."

Although conditions are somewhat different than they were when Jesus sent out the seventy disciples and issued them instructions, yet "good service" rendered deserves a reasonable return.

No true minister of the gospel enters the ministry for financial gain. Nevertheless, every true minister of the gospel has the plain right to expect a return from his service equal to the average wage or salary of those to whom he ministers. This means that he will receive at least enough to keep "the wolf from the door" and to decently clothe his family. Even in these days of flush finance, it is regrettable that some ministers are not receiving sufficient for these two purposes. Truly, "the laborer deserves his wages."

We encourage Seventh Day Baptist ministerial families to have children, for children are the hope of the future Church. Then, we turn right around and penalize them for having children by paying them inadequately.

From our observation, very few ministers live extravagantly, and the majority of those who do so because the congregations that they serve expect or require it. The rank and file of the ministry are conservative in their tastes and expenditures. And, in times like these, many are painfully learning the lesson of frugality.

This problem of making ends meet on the part of the minister is not peculiarly a Seventh Day Baptist one.

Dr. J. D. Rankin in a recent issue of the "United Presbyterian" quotes Dr. T. W. Jones, retiring moderator of the General Council of the United Church of

Canada, who "urged the enlistment of 1,300 of the 'finest youth' of Canada for full-time Christian service and urged a minimum salary of \$2,400 a year."

A letter appears in the "Moravian" of December 4, 1948, as follows:

Brothers: Regarding the editorial, "A Union for Ministers," published in the "Moravian" of October 30, 1948, the writer would like to go on record as a Church layman who wholeheartedly approves of the idea (not of a union, but to increase the salaries of Moravian pastors, rural and urban). Pastors have always been underpaid.

I feel that a fair salary for a rural pastor should be no less than \$2,160 per year, or \$45 per week, plus a certain amount for expenses for his car (if he is lucky to have one) in making pastoral calls. Salary for the city pastor should be no less than \$3,000 per year, plus the same conditions as stated for the rural pastor. These are minimum figures, and can always be increased as the congregation sees fit.

How about the salary for the poor missionaries? To me, they are doing the most outstanding work of either the rural or city pastor, and get the least pay.

Yes, I know pastors don't emphasize money, but you can't get along without it. God's kingdom here on earth would not advance very far if money were not available. Besides, I know of many pastors' wives (this goes for other denominations, too) who have to scrape to make ends meet on their husbands' salaries. . . .

The other evening our local paper said: "Local Police Want More Pay." How about giving: "Moravian Pastors More Pay"? — and right away.

James C. Cassone.

Allentown, Pa.

The aim of this editorial is twofold: first, to direct attention to the anonymous article that follows; and second, to encourage Seventh Day Baptists, as individuals and Churches, to do something definite about this all-important matter.

First, whether you read "Thank God for Christmas!" at midnight or midday, read it a second and then a third time before you let go of it.

Second, while the matter is fresh in your mind, and before you do anything else, face it fairly and squarely and in a Christian spirit. What is your responsibility? What is the responsibility of the Church of which you are a member?

Remember, "the laborer deserves his wages."

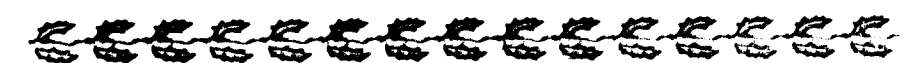
Some Seventh Day Baptist Churches

have already taken appropriate action. Others should do so. It is conceivable that smaller Churches may not be able to pay the full amount of a fair minimum salary to their pastors. Then, if it becomes necessary for your pastor to turn to some other form of remunerative work, on a part-time basis, to maintain his self-respect, be considerate in your criticism and tempered in your judgment of him.

For, still, "the laborer deserves his wages."

**PRESIDENT HURLEY WRITES:**

The article, "Thank God for Christmas!" on page 334, which came to me marked "Anonymous" seems to be so pertinent to our whole denominational program at home and abroad that I am happy to suggest its use in the Missions Department of the Sabbath Recorder. Let's see to it that all our pastors and missionaries are paid sufficient salaries to meet the constantly increasing costs of all the necessities of life. — Loyal F. Hurley, Conference President.



**ANGELS WE HAVE HEARD ON HIGH**  
Traditional Old French Carol

Angels we have heard on high,  
Sweetly singing o'er the plains.  
And the mountains in reply,  
Echoing their joyous strains.

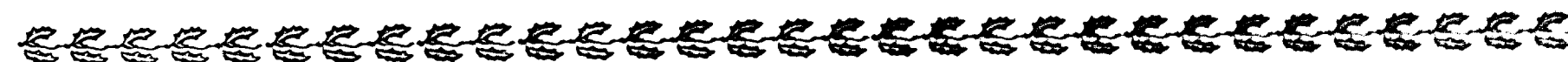
**Chorus:**

Gloria, in excelsis Deo.  
Gloria, in excelsis Deo.

Shepherds, why this jubilee?  
Why your joyous strains prolong?  
What the gladsome tidings be  
Which inspire your heavenly song?

Come to Bethlehem, and see  
Him whose birth the angels sing:  
Come, adore on bended knee,  
Christ the Lord, the newborn King.

See Him in a manger laid,  
Whom the choirs of angels praise;  
Mary, Joseph, lend your aid,  
While our hearts in love we raise.



**THANK GOD FOR CHRISTMAS**

Thank God for Christmas, for that is the time of the year when the minister can finally pay his bills, especially if his parishioners are generous, and make their gifts in cash.

Isn't this a wonderful attitude in which to approach Christmas and Christmas gifts from those who are giving because they love you and want to honor you in some way?

Yet, substantially, this is the attitude of many ministers on coming to the Christmas season because the truth is: They haven't received enough salary during the year to make it possible to pay honest obligations!

This is not the writing of a crank. It is the frank attitude of one who is planning to make the ministry his lifework and expects to raise a family. I am not interested, either, in receiving for the Lord's work a handsome living of comfort and plenty. I'm as ready as the next fellow to take my share of hardship, and make my sacrifices for the cause of Christ.

But there are many sides to this financial puzzle which distress me. Here are some of them: The first is people's criticism of the minister for not paying his bills. As if he didn't want to pay his bills! The next is the idea of receiving discounts and free medical bills, and being criticized for that. I personally dislike discounts intensely, not being any more in favor of the dole system than anyone else. In fact, I seldom accept discounts even when offered. And furthermore, I dislike the idea that the doctor is expected to help pay the preacher's salary. They call it "professional courtesy," but a doctor likes to have his pay as well as anybody else, and I, for one, like to pay him. It makes it easier to call on him the next time he is needed for the "kiddies."

The next thing I hear is criticism of the way the preacher and his family dress. If their clothes are too nice, which heaven knows they never are, they are thought extravagant. If their clothes are shabby and they haven't many of them, they are thought careless. If the truth were known,

there is probably not enough in the budget to provide necessary clothing. No minister is very proud, yet every man likes to hold his head up and look people in the eye, and there are many times when that is hard to do. My last experience was with a man who came to the door to shut off the gas and electricity. The bill had run only two months, but the budget hasn't caught up with that payment yet. Oh, that bill is paid — other creditors are just having to wait.

Thus far we have only discussed my personal problems. What really bothers me is the attitude of some of our Churches toward this matter of pastor's salary. Maybe your Church has an attitude like this: In one Church I heard, "We only pay our pastor \$800 a year because he is not worth more." That's fine, isn't it? Of course they never come right out and tell him about their dissatisfaction, they just try to starve him into leaving the parish. He goes prayerfully on completely unaware of the situation, and no one is man enough to go to him and tell him. In another parish I heard this, "We are giving our pastor a bonus because we can't afford to obligate ourselves to a high salary. What if prices were to come down and we were stuck with his salary at an inflated level?" Now doesn't this make sense! As if a Church and pastor couldn't talk over the matter of salary, and if once a high salary is paid, it can't be lowered without hurting someone's feelings!

The Sabbath Recorder said something a few weeks back. I quote: "Did you know that the largest salary paid by any Seventh Day Baptist Church to its pastor last year was only \$2,750?" And believe me, that is exceptional. You may say, of course, that most Churches give much to the pastor by way of gifts of foodstuffs and other things. That is true, especially in some localities; but I know of places where the minister was asked to keep record of all gifts, and these were deducted from his salary! There is another consideration. Most pastors receive a parsonage as a part of the salary. This is good and should be counted. It

only gets in the way when Churches count the parsonage for more than it is worth. One Church recently advertised, "We are happy to inform you that in addition to the parsonage, we have a two-car garage."

Now that it's off the chest, let's have some honest proposals. First, pay your pastor at least the "mean" of what the congregation earns. This will enable him to live on an "average budget." Subtract from this what housing would cost him if he were living in the same city with similar accommodations. Now if a car is needed in his work add \$300, at least, to his salary for car expense, outside of his own use of the car for pleasure. Next, add at least \$200 for the entertaining which his position requires him to do, other than his own personal entertaining. One pastor I know served on the average of ten extra meals a week for all of last year, and at that entertained only when he felt it to be absolutely necessary. In most communities this proposal could be worded thus: "Pay your pastor at least as much as the average wage earner in the congregation receives. Forget that you provide him with a parsonage for he has other compulsory expenses which offset the financial advantage of having a place to live. Talk over the matter of salary with him and see to it that he receives enough to pay his bills." You'll be happier with him; he'll be happier to be on that basis with you and with his creditors, and Christmas will become a time for him when he can receive your gifts, not with an eye to paying his bills but in the same spirit of love in which you gave them. — (The author withholds his name for obvious reasons.)

**WEEK OF PRAYER  
TO BEGIN THE NEW YEAR**

"If this reasoning is correct, then modern man," says Norman Cousins, "is obsolete, a self-made anachronism becoming more incongruous by the minute. HE HAS EXALTED CHANGE IN EVERYTHING BUT HIMSELF. He has leaped centuries ahead in inventing a new world

to live in, but he knows little or nothing about his own part in that world."

The Universal Week of Prayer in 1949, to be observed from January 2-9, assumes an enviable place of importance when one thinks of the above quotation from the Week of Prayer booklet and also of a United States Army general's statement: "Our modern problem is not war but man."

Universal Week of Prayer materials are sponsored in many foreign countries through the World's Evangelical Alliance of London and in the United States by the Department of Evangelism of the Federal Council of Churches. Men everywhere will, especially at this time, be seeking for the power of Christ to operate with love and purpose in creating a new kingdom on earth.

For the first time, the Week of Prayer booklet deals with a theme like the Holy Spirit. Previous themes have been such as Ephesians 3, and last year's meditations on prayer by Hillyer Straton closing with Ginty Beynon's "As a Man Prayeth."



**WHAT CHILD IS THIS, WHO,  
LAID TO REST**

Traditional Old English Melody  
Arr. by John Stainer

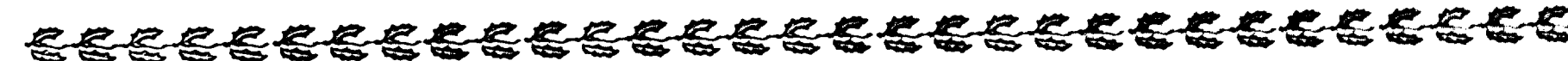
What Child is this, Who, laid to rest,  
On Mary's lap is sleeping?  
Whom angels greet with anthems sweet,  
While shepherds watch are keeping?

**Refrain:**

This, this is Christ the King,  
Whom shepherds guard and angels sing;  
Haste, haste to bring Him laud,  
The Babe, the Son of Mary.

Why lies He in such mean estate,  
Where ox and ass are feeding?  
Good Christian, fear: for sinners here  
The silent Word is pleading:

So bring Him incense, gold, and myrrh,  
Come peasant, king, to own Him,  
The King of kings salvation brings;  
Let loving hearts enthrone Him.





Drawn by Marion Neagle Smolensky.

During the week, January 2-9, 1949, we call on your Church to conduct Week of Prayer services along with Christians throughout the world. We call you to less talk about prayer or the Holy Spirit, and more actual time for prayer. We call you to utilize this tool, prayer, for actually securing the power of God through the Holy Spirit. Preparation suggestions for the Week of Prayer call you to "allow for

unhurried time when silent prayer is used." Last year, these suggestions included this: "Only God can save us (in the present world situation) and whether He can save us depends on our readiness to let Him save us." Seeking the "Dynamic Leadership of the Holy Spirit" as Churches and individuals in this year's Universal Week of Prayer is realistic.

(To be continued next week)

**CHINA EVACUATION NECESSITATED**

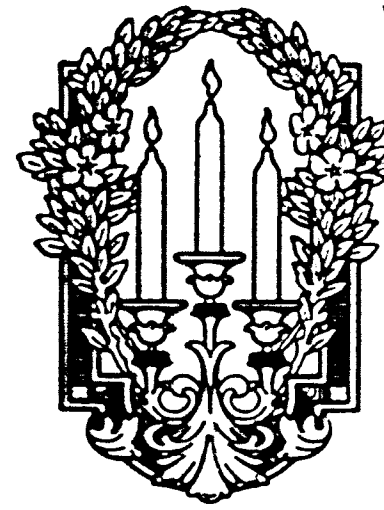
A letter dated December 5 from Dr. George Thorngate reveals the following regrettable news. As much as we regret this decision, we are fully confident our missionaries have made the right move.  
D. S. C.

The letter, in part, follows:

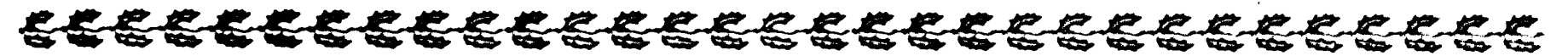
The situation here is very uncertain. As we have reported, the United States Consul General has been urging all women and children to return to the U.S.A. If transportation is available, Philip, Mabel West, Aunt Nettie West, and Sarah Becker will leave China soon. We are undecided about Helen. I intend to stay on, and she will also if the situation seems to warrant. Most of us out here feel that victory for the communists and occupation of Shanghai by them are inevitable. But whether those events, when and if they happen, will mean that foreigners, particularly Americans, can remain in China or not, cannot be foretold. Work at the hospital has had to be greatly reduced. This is due more to the economic situation than to the political — because the cost of rice and wages for helpers are so much beyond the income of the hospital that it was necessary to "shorten our lines." We hope to lengthen them again soon. But the return of Miss Becker to America will make it difficult.

We had to do an osteotomy on Miss West in order that she may use her leg again. She is in a large leg and body cast now but is very cheerful. She and her mother will return to America by the earliest ship available.

George Thorngate.



**Christmas Greetings  
to You from the  
Entire Staff of  
The Sabbath Recorder**



**CHRISTMAS SCRIPTURE**

And in that region there were shepherds out in the field, keeping watch over their flock by night. And an angel of the Lord shone around them, and the glory of the Lord appeared to them, and they were filled with fear. And the angel said to them, "Be not afraid; for behold, I bring you good news of a great joy which will come to all the people; for to you is born this day in the city of David a Savior, who is Christ the Lord. And this will be a sign for you: you will find a babe wrapped in swaddling cloths and lying in a manger." And suddenly there was with the angel a multitude of the heavenly host praising God and saying, "Glory to God in the highest, and on earth peace among men with whom he is pleased!"

When the angels went away from them into heaven, the shepherds said to one another, "Let us go over to Bethlehem and see this thing that has happened, which the Lord has made known to us." And they went with haste, and found Mary and Joseph, and the babe lying in a manger. And when they saw it they made known the saying which had been told them concerning this child; and all who heard it wondered at what the shepherds told them. But Mary kept all these things, pondering them in her heart. And the shepherds returned, glorifying and praising God for all they had heard and seen, as it had been told them. — Luke 2: 8-20 (Revised Standard Version).

**VIA WESTERN UNION**

THE LADIES' AID OF SALEM SEVENTH DAY BAPTIST CHURCH JUST VOTED NINETY-FIVE DOLLARS TO FINANCE DENOMINATIONAL WORK FOR CHRISTMAS DAY.  
MRS. ORLA DAVIS.

**O LITTLE TOWN OF BETHLEHEM**

Phillips Brooks, 1868 Lewis H. Redner, 1868

O little town of Bethlehem,  
How still we see thee lie;  
Above thy deep and dreamless sleep  
The silent stars go by;  
Yet in thy dark streets shineth  
The everlasting Light;  
The hopes and fears of all the years  
Are met in thee tonight.

For Christ is born of Mary,  
And gathered all above,  
While mortals sleep, the angels keep  
Their watch of wondering love.  
O morning stars together  
Proclaim the holy birth;  
And praises sing to God the King,  
And peace to men on earth!

How silently, how silently  
The wondrous gift is given!  
So God imparts to human hearts  
The blessings of His heaven.  
No ear may hear His coming,  
But in this world of sin,  
Where meek souls will receive Him still,  
The dear Christ enters in.

O holy Child of Bethlehem,  
Descend to us, we pray;  
Cast out our sins, and enter in,  
Be born in us today.  
We hear the Christmas angels,  
The great glad tidings tell;  
O come to us, abide with us,  
Our Lord Emmanuel!



**GERMAN COVENANT CONFERENCE**

(Further observations on October meeting)

The December special issue carried news of the hopes and plans of our German Seventh Day Baptists by way of showing how much we owe to the Master's work in our more fortunate land of plenty. This week, we are giving more details on the people's devotional experiences together.

Sabbath morning, October 9, Brother Schlutig opened the sessions with morning prayers based on the Saviour's words: "If any man thirst, let him come to me, and drink," from John 7: 37. After the morning prayers, a welcome, Sabbath school, and preaching service were held. In the welcome, Brother Bruhn (who wrote the conference report) reminded the delegates of American help and of Seventh Day Baptists in the Eastern Zone who were not represented. Brother Lutz discussed Christ in the Epistle to the Romans, showing Him as Lord, the Conciliation, and the Judge.

Brother Johannes Bahlke preached on the task of declaring the conciliation of Christ between man and man and between man and God, saying that the task is more important than at any time "after the lot of wrong ways mankind has followed in recent years." "No Christian can refuse to take any interest in it," he said.

Sabbath afternoon Brothers Hennig and

Bock expounded Scripture, and Brother Kohler led in final Sabbath prayers. "Elias was a man like us, but gigantic was his work," said Brother Hennig as he attributed his great work to "standing in front of God." The 1 Kings 17, 19 story tells us "it is only from there that we get full powers in our work for the Lord." Brother Bock spoke of the daily symbolic importance of baptism by immersion — "now it is with us to die daily after the flesh, but to grow in our spirits." Brother Kohler of Brunswick fittingly closed the Sabbath with prayers centered around the "real rest in Christ with its power of sanctification" which the Sabbath provides.

On Sunday, October 10, the conference heard morning prayers with Brother Columbus of Frielingen, Scripture expositions by Brothers Kohler and Hennig. After sharing a common dinner, the group arrived at the "Conclusions" published in the December special issue, pages 304, 305. The sessions were closed with Brother Bock's discussion of prophecies, an informal hour of experience after having coffee, and final prayers led by Brother Lutz. All through the conference, Sister Manns had taken over the accompaniment of the singing and had rendered helpful solos.

Brother Columbus' morning prayers were centered on 2 Peter, and "with all his heart he described the character of



Hamburg  
Church,  
Germany,  
July 24, 1948

the apostle, St. Peter, especially in relation to his congregations." Brother Kohler spoke on Psalm 133, showing how "brotherly charity leads us to the high aim of unanimity." To close the Sunday morning sessions, Brother Hennig spoke on Revelation 14: 6, 7. "The gospel shall be evangelized, i.e., the merry message shall be rightly presented, so as to make the listener merry and happy. There is every cause for it, for Jesus has saved His people from their sins. . . ." Getting into specific exegesis, he said: "Now there is not to be read in Revelation 14: 6, 7: 'the gospel!' but 'a gospel!' There is one merry message that is proved with the words: 'For the hour of his judgment is come.'" Further he said: "The question in the first message of the angels is not a judgment of investigation, but a judgment for punishing the wicked and oppressors of God's children. . . . The Book of Life is decisive about who will be saved, without any investigation. . . . This doctrine of the judgment of investigation signifies a diminution of God, spoils the gospel, and is in rough contradiction to the Word."

Brother Bruhn reports, "After the common dinner all brethren joined in a discussion which resulted in some conclusions, which were unanimously accepted. From the following Scripture lesson which followed Brother Bock (of Gelsenkirchen) discussed the prophecy in Daniel and in the Revelation, at which the question on the millennium took the first place. . . . After coffee an informal hour of experience took place which served the purpose of praising God. In the final prayers Brother Lutz spoke about the text: 'Fear not, little flock; for it is your Father's good pleasure to give you the kingdom.' He gave a general view of the harmonic course of the conference . . . a strong character of uniformity was observed through all sermons and speeches . . . that has only been possible as the Holy Scripture is the sole basis of our faith." Brother Bahlke gave a benediction to close the conference.

Brother Bruhn closes his report with "Joined in faith, our kindest regards, for the covenant committee. H. Bruhn."

(Continued from page 330)

We should not only be diligent in sharing and scattering the Word, but we should have our eyes open for the harvest that is ready for the reaping.

Dr. Louis Albert Banks tells of a very talented leader in the work of one of his Churches, a lovely woman past middle age. One day, after he had been some months in the Church, his wife asked him why Mrs. So and So's name was not on the Church record. Dr. Banks was so surprised to find that this was a fact that he went immediately to her home to inquire why she was not a member of the Church. She replied, "I have been going to this Church for twenty years, and have been on good terms with all the pastors, and have known nearly all the members of the congregation; and no one ever asked me before to become a Christian or join the Church." In answer to Dr. Banks' invitation she gladly made her profession of Christian faith.

The presence and power of the Holy Spirit can open the eyes of every surrendered Seventh Day Baptist to see this unreaped grain in fields that are white unto harvest. May He help us one and all to become "Workmen Approved of God in Reaping the Word!"

Loyal F. Hurley, Conference President.

**O JESU SWEET, O JESU MILD**

Scheidt's "Tablaturbuch," 1650  
O Jesulein suss, O Jesulein mild

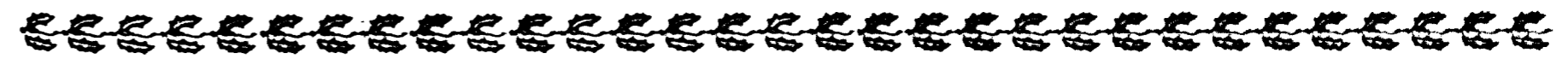
English version by Gail Brook Burket, 1938  
Scheidt's "Tablaturbuch," 1650  
Harmonized by Johann Sebastian Bach  
(1685-1750)

O Jesu sweet, O Jesu mild,  
God willed that earth should know new joy;  
Then Christ, a child, from heaven came  
To light us with love's brightest flame.

O Jesu sweet, O Jesu mild.

O Jesu sweet, O Jesu mild,  
Help us to do Thy holy will.  
Lo, all our lives are Thine alone,  
Since, in our hearts, Thy love has shone.

O Jesu sweet, O Jesu mild.



**A TRIPLE ENTERPRISE**

By Georgia Harkness  
Read Ephesians 4: 1-6.

During the past hundred years, Church women have made an incalculable contribution to worldmindedness through the missionary movement. Not only through the thousands who left home, comforts, and increasingly lucrative careers to go to foreign lands, but through the millions who have worked faithfully in the many missionary societies over the homeland the gospel has been spread and brotherhood increased. No other agency has done so much to enlarge the vision of Christians to take in "the last, the least, the lost" and to create the sense of a world community.

This same energy and spiritual dedication must now be given to a triple yet unitary enterprise — missions, the ecumenical movement, and world peace. Not less, but vastly more, must be done in reconstruction and advance in the world mission. This and all other great efforts of the Church must be carried forward as the work of the Church, not of many divided and competing Churches. The Church must be the conscience of the state for the establishment of "the things which belong unto peace."

**DECEMBER 28TH MEETINGS**

**The Commission**

The Commission of the Seventh Day Baptist General Conference will meet in the Seventh Day Baptist Building, Plainfield, N. J., at 10 a.m., December 28, 1948.

The members of the Commission are: Everett T. Harris, chairman, Alfred, N. Y.; Kenneth A. Babcock, Milton, Wis.; Alton L. Wheeler, Battle Creek, Mich.; E. Keith Davis, Denver, Colo.; Loyal F. Hurley, Salem, W. Va.; and Morton R. Swinney, Niantic, Conn. Courtland V. Davis, Plainfield, N. J., is secretary of the Commission.

**German Church Leaders**

Pastor John G. Schmid informs us that the leaders of the German Seventh Day Baptist Churches, Western Zone, will meet at Hamburg, Germany, on December 28th,

The Amsterdam Conference is both the symbol and the torch of Christian unity. Out of it can come not only greater unity and renewal in the Churches, but a power, under God, for saving the world from inner and outer destruction. Whether it does this, or turns out to be simply "one, more meeting," depends much on the wisdom of the delegates and their sensitiveness to the leading of God's Spirit. But it depends less on what the few who go to Amsterdam do and say than on what the many people of the local Churches do with these findings. Amsterdam could be a great prophetic gathering and fall like a "dud" if the Churches did not respond to its fire.

And let us not forget a good half of the people of the Churches are women. Whether or not in conspicuous places of leadership, each of us has a work to do. No one is unimportant. Women in the local Churches can make the difference between grass-roots ecumenicity and division, between international understanding and war. Let us, therefore, "walk worthy of the vocation wherewith we are called."

Prayer: "O God, make us wise workers and worthy worshipers today and every day."

—In the "Church Woman."

to discuss points of Seventh Day Baptist faith and practice.

Let us remember the Commission of our General Conference and the leaders of our German Churches in our prayers.

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**ALL I WANT FOR CHRISTMAS**

"All I want for Christmas is my two front teeth." The Christmas wish of the little boy in the popular song sounds like a selfish wish. The boy goes on to say that the reason he wants his two front teeth is so that he can do a better job of wishing other people a Merry Christmas.

It is very important for parents and Sabbath school teachers to help children make their wishes at Christmas time for others.

Families with children should spend time in making plans for helping others at Christmas. These plans should be such that the children can do most of the work in carrying them out. Starving people overseas should be considered first in plans for giving at Christmas.

The giving of self is the greatest of all gifts. It will be a good thing if all Churches give a special opportunity for people of all ages to commit themselves to Christ during a special service at Church, since the Sabbath morning service comes on Christmas this year. God was giving Himself when He sent His only Son into the world. His Son asks all men to give up a life of selfishness and to follow Him in sacrificial living.

All I want for Christmas is a new and vital experience of fellowship with, faith in, and loyalty to the Christ who gave Himself for me and for all mankind.

"Cast out our sins, and enter in,  
Be born in us today."

**THERE SHALL BE ONE**

By Jim Campbell  
Milton Junction, Wis.

Large, fluffy, white flakes of snow made their graceful descent past the unfrosted window before me. One by one they came into sight at the top, then disappeared at the bottom — hidden by the sill. There was no breeze. I watched half-heartedly, hoping a small gust would break the monotony. Settling farther down in the large rocker I cupped my warm hands under my chin and noticed two frolicking little girls across the street.

Between them, tightly clenched was a rope tied to the little red sled being pulled behind them. The sled zig-zagged crazily as they skipped. I watched them all the way to the corner, a block away, where they turned. It was there that I stared, seeing nothing. Wondering thoughts began monopolizing my thinking.

Christmas is near — the time of joy, worship, and peace. It is the time of the year when giving is the main desire, and song, and happy result. At this time love captures the heart, smiles crinkle the face, and ministers speak before a larger congregation. But, also, this is the time when tears redden the eyes and sorrows stiffen a suffering heart. This dolesome thought rather shocked me for a moment. It was the realization that somewhere,



**O COME, LITTLE CHILDREN**

Ihr Kinderlein, kommet by Christoph von Schmid  
English version by Gail Brook Burket, 1938

J. P. A. Schulz

O come, little children,  
O come and behold,  
The manger is cradling  
The Babe, as of old;  
Blest Mary and Joseph  
Bend over Him there,  
And shepherds are kneeling  
Devoutly in prayer.

Encircled with glory  
The holy Child lies,  
While myriads of angels  
Rejoice in the skies.  
O join with the angels  
In jubilant lays,  
O sing 'til your voices  
Re-echo their praise.

And now, to the manger,  
What gift shall we bring  
To show our great love for  
The heavenly King?  
He cares for no treasure  
Of earth or of mart.  
O give Him devotion:  
O give Him your heart.



CHILDREN'S PAGE

somehow, someone would be unhappy. I dwelt on this.

Slowly the half-clear picture of a starving mother and her two hungry little girls was created unconsciously in my sightless stare. Piles of brick and wood around them constituted the remainder of their home. The little girls had bare feet, torn, faded dresses, and coats too small even for their half-growing bodies. The mother had shoes, but her coat was torn, and practically worthless. There were no tears in her eyes. They had left long before. Instead, a sunken, sleepless stare searched hopelessly for something it would never find. Her little girls were cold, helpless, with her hope their only virtue, her prayer their only hope. The picture vanished, leaving me wondering if there were really peace on earth. There was no war. Yet, was there peace? . . .

This Christmas will have its crowded Church services and its exultation in worship. The rosy faces of healthy children and their grateful parents will fill every pew. The songs by the choir, the prayer, and the heart-warming greetings after the benediction will correspond to make the day what it is.

Some little fellow will get a new tricycle, another a sled. The little girl next door will find a new doll under her tree, or maybe a stocking full of red and green candy. Mother may give Dad a new Schick Injector, and he will probably return the favor by giving her a blue and gold dresser set. While Dad helps Junior set up his electric train, or construct something with his Erector Set, Mother and all the other women will be creating a sensation for the dinner table. The rest of the men will make homemade ice cream, or help occasionally in the kitchen. I felt better from these recollections. It was closer to the peace on earth sung in the many Christmas carols.

Suddenly realizing that the peace on earth could be more than I had imagined, I closed my tired eyes and laid my head back on the chair. Everyone could help the destitution in the world by sending clothes and toys to the people. A prayer, from deep down inside, would help them

Dear Recorder Children:

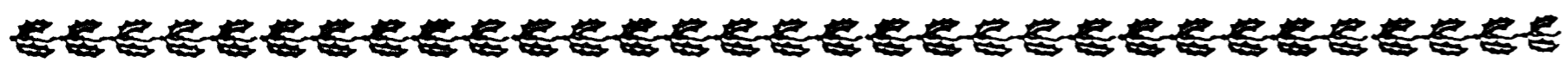
When you read my letter you will be looking forward to the many blessings of the Christmas season only five days away. What does it mean to you? I am sure it means much more than the usual celebrations and feasts to which you look forward each year. The most wonderful thought of all is that it celebrates the birth of our dear Saviour, Jesus Christ, and that at the Christmas season we should think of His great love for all mankind and strive to reflect that love by loving service for those around us. A dear little girl remarked one day, "Christmas means love, doesn't it?" And her daily life showed the spirit of love not only at Christmas time but throughout the year. So when we celebrate Christmas let us never forget its true meaning.

I was hoping for many of your letters full of Christmas cheer. Since they have not come I'll tell you a Christmas story instead, and look forward to hearing soon how you spent Christmas and its true meaning to you.

Ella's Christmas Tree

It was only two days before Christmas. Little Ella Burton was not looking forward to that usually happy day with her usual pleasant anticipation, for just a week before she had fallen on the ice and broken her leg. Daddy had explained to her that because of the expense of her medical care they could not afford to have their usual Christmas celebration, or even their usual Christmas tree which as far back as she could remember had been her special delight. She was careful

greatly. Even just a thought for those who find it exceedingly hard going would be very helpful. With this realization in mind I stretched, completely pleased, and yawned at the falling snow. The monotony was broken then as the beautiful "Carillonic Bells" began ringing, resounding from the tower of the Milton Church. I listened with satisfaction. Yes, this Christmas would have its peace on earth. — The Beacon, December, 1947.



not to let Daddy and Mother know how great her disappointment was. Yet, in their loving hearts they could not fail to feel her hidden grief. So they began to wonder and plan what they could do about it.

One day they had talked with Miss Davis, Ella's beloved Sabbath school teacher. She had a delightful plan which she talked over with the members of her class who were all very fond of the child. They were only too glad to bring Ella Christmas joy.

In front of the Burton house was a beautiful pine tree which had been there ever since Ella's daddy was a little boy. Its branches were wide enough so that they made a little green roof and Ella had often played with her dolls underneath. It was a favorite gathering place for her and her playmates. . . .

As Ella looked out the broad front window she thought how beautiful the old pine tree was. It was as green as it had been in summer, and it sang when the winter wind blew through its branches. She had spoken about it that day when her teacher came to see her, and had said longingly, "I wish it would snow so the old pine tree would be dressed up for Christmas."

That gave Miss Davis a very happy thought and she could hardly wait to talk it over with her other pupils. When she told them of her plan, they were as enthusiastic as she.

The afternoon before Christmas Mr. Burton took Ella over to her grandmother's for supper. It was getting dark on Christmas Eve when he brought her home. As he drove down the village street, the stars came out in the sky, and one that was larger and brighter than the others seemed to be shining right over the Burton house.

"It looks like the Christmas star!" Ella thought. As they came nearer they could hear the sweet voices of children singing Christmas carols. As they reached the house and her daddy lifted her out of the sleigh, she thought she must be dreaming, for the old pine tree was changed to a Christmas tree!

On the very top shone a great star of lights and every branch was lighted with smaller stars — red, gold, and blue. Fat packages tied with red ribbon and holly were hanging from the pine tree's twigs. All around it were children singing. It was the members of her Sabbath school class with their teacher who were singing carols for her. Even they thought they had never seen such a beautiful Christmas tree. The electric-light man, father of two of the children, had covered the tree with stars for her and her classmates. There were gifts on the tree for all. Daddy held Ella in his arms so she could join in singing Christmas carols. Just as they finished singing, down from the sky floated hundreds of Christmas snowflakes. They covered the pine tree like white stars, as it stretched out its green arms to catch them.

"Oh, Daddy," cried the little girl. "This is the nicest Christmas Eve I ever had. I am so grateful to all and love you all. Christmas means love, doesn't it?"

Mizpah S. Greene.



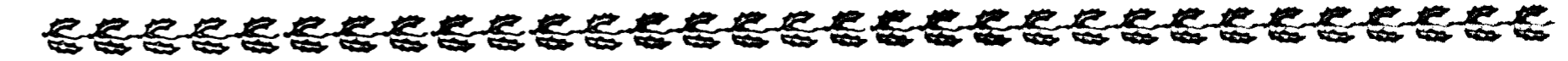
SILENT NIGHT! HOLY NIGHT!

Transl. from Joseph Mohr, 1818  
Franz Gruber, 1818

Silent night! Holy night!  
All is calm, all is bright  
Round yon Virgin Mother and Child,  
Holy Infant so tender and mild,  
Sleep in heavenly peace,  
Sleep in heavenly peace.

Silent night! Holy night!  
Shepherds quake at the sight,  
Glories stream from heaven afar,  
Heav'nly hosts sing Alleluia;  
Christ, the Saviour, is born,  
Christ, the Saviour, is born.

Silent night! Holy night!  
Son of God, love's pure light  
Radiant beams from Thy holy face,  
With the dawn of redeeming grace,  
Jesus, Lord, at Thy birth,  
Jesus, Lord, at Thy birth.





# Christmas Bells



By Henry Wadsworth Longfellow

I heard the bells on Christmas Day  
Their old familiar carols play,  
And wild and sweet the words repeat  
Of peace on earth, good will to men!

I thought how, as the day had come,  
The belfries of all Christendom  
Had rolled along the unbroken song  
Of peace on earth, good will to men!

And in despair I bowed my head;  
"There is no peace on earth," I said;  
"For hate is strong, and mocks the song  
Of peace on earth, good will to men!"

Then pealed the bells more loud and deep:  
"God is not dead, nor doth He sleep!  
The wrong shall fail, the right prevail,  
With peace on earth, good will to men!"

Till, ringing, singing on its way,  
The world revolved from night to day,  
A voice, a chime, a chant sublime,  
Of peace on earth, good will to men!

The Sabbath

DECEMBER 27, 1948

# Recorder

## The Message of the New Year

I asked the New Year for some message sweet,  
Some rule of life with which to guide my feet;  
I asked, and paused: he answered soft and low,  
"God's will to know."

"Will knowledge then suffice, New Year?" I cried;  
And, ere the question into silence died,  
The answer came, "Nay, but remember, too,  
God's will to do."

Once more I asked, "Is there no more to tell?"  
And once again the answer sweetly fell,  
"Yes! this thing, all other things above:  
God's will to love."

—Author Unknown, in Quotable Poems,  
compiled by Clark-Gillespie.