THE SABBATH RECORDER

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

HERBERT C. VAN HORN, D.D. Editor  
L. H. NORTH, Manager of the Publishing House

E D I T O R I A L S

THE NEW YEAR

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

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

A few hardy resolutions may prove helpful.

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

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

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

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

SUCCESSFUL CHRISTIAN LIVING

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

If our religion is to be effective it must be lived. How pitifully lacking men often are at this vital point. We are so weak in practice. It is not difficult to tell folks what to do—easy to preach—but a far different thing to do those same things. Certainly our religion must consist more largely of practice if it is to be successful. "How can I hear what you say, "inquired Emerson, "when what you do keeps thundering in my ears?" Jesus fully recognized the "thief in man" when he said, "Never saith anyone that saith unto me, Lord, Lord, shall have power. But he that doeth the will of my Father which is in heaven, the same is a doer of the word, and every doer of the word is a perfect man."

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

IN THEIR OWN TONGUE

Only one who has witnessed the gratification of a people upon receiving for the first time a printed gospel in their own mother tongue can appreciate something of the meaning of "The Book of a Thousand Tongues." Imagination must supply the place of such experience, so far as possible. Thus Secretary Boyd began a report at the recent meeting of the Assembly Council of the American Bible Society.

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

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

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


Quiché—also in Guatemala, the language of some 75,000 Quiché. First New Testament expected to be finished in 1940.


THE DOOR, THE VISITOR, AND I

"Behold, I stand at the door and knock," said Jesus, "whosoever shall hear my voice and open the door, and expectantly, often knocking, I will come in and will sup with him, and he shall come in with me." And so we may hear him asking admittance. Some have welcomed him by opening their hearts, while others have persisted in keeping the door shut. We take it that that is what Jesus signifies by the opening words, above quoted. Most of us are familiar with the Hunt masterpiece of art, "Christ at the Door," and the line--Christ at the door amid symbols of carelessness and neglect. We recall, too, the explanation of the absence of this picture, which can be found only from the inside. There Jesus, the Christ, waits patiently and expectantly, ready to enter with blessings of himself and the heavenly Father to everyone who will open the door.

In another figure, earlier spoken, Jesus speaks of himself as the door—through which and through whom one who will may go in
and out and find pasture"—that is, food and peace.

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

Were one to know when the Savior knows, he would certainly open and let him in. How can we know, when we stand at the door of a new year? It is a clear word of the Master that may well encourage and guide: "For I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me." When inquiry was made, in their surprise, he answered, "the righteous" in words we can appreciate, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." The doors of sympathy, love, and service will be open to us, if we can be prepared to accept the dear Savior come in. As we minister to men's needs we minister to him. May all his followers be found faithful.

THE NEWPORT SEVENTH DAY BAPTIST CHURCH: ITS BEGINNING

(A summary of remarks by Rev. Harold R. Crandall, Past Superintendent of the Historical Society, November 12, 1939)

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

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

thing new. But these virtues existed in the olden days of the faith. The first Seventh Day Baptists in this country were members of the First Baptist Church of Newport. Stephen Mumford, a member of a Seventh Day Baptist church for some years, went to Newport to settle and entered into the fellowship of the First Baptist Church. After a time the principles of this church had become known. He was not satisfied with this, and so he withdrew and took his followers with him. He preached against the Sabbath keepers, and these, in turn, defended their stand, until feeling ran high. As a result William Hiscox, Stephen Mumford and wife, Samuel Hubbard and wife, Roger Baster, and Rachel Langworthy withdrew early in December 1671, and about a fortnight later formed the Newport Seventh Day Baptist Church, the first of that faith in America. We are glad that with few exceptions relations with the First Church were friendly and cordial as sister churches.

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

Visits to the old meeting house are interesting and inspiring to Seventh Day Baptists and should be a source of pride, whether one is a member or not. It is known by all who read the Sabbath Recorder, for it has constantly been published in the Missions Department, particularly the last four months. One of the reasons we have lived through these years has been sufficient funds to pay the workers, and as the year closed none of the workers had early day debts. There may not be much check some had received was for September. This is a serious situation and should not continue. To employ workers and not pay them promptly, jeopardizes the finances of the employees and disregaces the entire denomination, as well as the Missionary Board. For instance, the most of us must wait to the end of the year to be credited at Christmas time that the September check was the last one received from the denomination employing us.

It appears that there are two remedies: One is an increase in the contributions. The other is the withdrawing from some field. At the regular meeting of the Missionary Board in October some members felt that the time had come when the board should close out the work in a foreign field. I was happy to learn that we were to wait till the January meeting, hoping that the situation would improve. The year closes without this hope being fulfilled.

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

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

Missionary Secretary.

WHY NOT?

I like to defend Peter, who did make one mistake; the Prodigal, who did come home; Mary, who was the moral life we have no hint in the Gospels; Thomas, who
THE SABBATH RECORDER

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

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

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

NEWS FROM SHANGHAI

(Excerpts from letters recently received)

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

Dear Secretary Burdick:

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

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

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

Remember me kindly to the board members.

Sincerely,

Mabel L. West.

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

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

Dear Doctor Burdick:

We are a happy people here in our beautiful city of seven hundred fifty. That does not include the people who have joined the church since we have been here. Many of them have visited us here at 23 Route de Zika wei is in excellent condition and being used to the limit of its capacity.

I have been to the consulate twice and will be going to the consulate and Liusto as soon as the weather is a bit more settled. As soon as that trip is made, we will make a more detailed report of the condition of all our churches and property in Shanghai. Please, if you have any questions or concerns about the condition of any of our churches, please let me know.

Sincerely,

H. Eugene Davis.

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

CORRESPONDENCE

Dear Mr. Van Horn:

May I protest the sweeping and unqualified indictment of our public schools? "Breakdown in deportment and morale" is a phrase of serious import and not lightly to be used. I am sure that the principal, superintendent and board of education of the school system in my home town are doing all they can to improve the educational system. The schools are being reformed and new programs are being implemented.

Sincerely,

Cora L. Green.

Stonefort, Ill.

THE SABBATH RECORDER

I shall attend these meetings from time to time.

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

We wish to thank you and the board and all the friends who are so loyally standing back of God's task in this part of his kingdom. It was a blessing to have the time at home, and we shall always cherish the memory of meeting old friends and making new ones.

Our faith in God and his expectation for Seventh Day Baptists was never stronger. As we think of that season, our thoughts go out to all our churches and what God could do to us and through us if he had all of us.

Sincerely,

H. Eugene Davis.

Dear Editor:

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

With lots of interest in the work and best wishes.

Yours,

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

"Christian stewardship is the concrete expression of a living faith in God and of a sanctified obedience to his will."
I stand to greet a guest: the Coming Year.

He clasps my hand in his, he speaks my name,

and the rest.

As there may be microbes, and he

will make a man lose self-respect, it is the

mysteries, when I consider their income.

There are other ways, of course, to accom'
The Sabbath Recorder

Children's Page

Our Letter Exchange:

Dear Mrs. Greene:

We have never written to your Children's Page before. We are Roland Stephon, twelve years old, and Paul Osborn, eleven years old. Our Junior Christian Endeavor teacher, Miss Alma Bond, asked us if we would prepare the lesson, so we planned the following:

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

We like to sing in chorus very much.

Your new friends,

Roland and Paul.

Nortonville, Kan.
December 9, 1939.

Dear Roland and Paul:

I think your lesson plan was a splendid one and wish I could hear yours. We have some very fine chorus singing in our Andover school.

Your sincere friend,

Miss Alma Bond.

December 10, 1939.

Dear Mrs. Greene:

I have four other letters besides yours this week from Recorder children and also one from a very good friend of boys and girls who is old enough to have some very nice grandchildren who are also Recorder children. So you see my answers must be brief this time to leave room for as many letters as possible.

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

Sincerely your friend,

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

Though spring is remote and its place in the annual cycle of life filled with snow and ice, the winter months store up in the human heart a longing for the lengthening days, and warmer weather. At that time it seems as if the earth and sky, field and forest are growing from death unto life. Out of brown lawns springing ten blades of grass, and from beneath the dead litter of last year’s flowers new shoots push their way through the soil, on their way to repeat their last year’s beauty. Surely at no other time of the year is such evidence of the renewal of life apparent.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

And God has not left us without the fulfillment of that desire. As often as we yearn and seek for renewal, so may we find the new self in new and better relationships with him and our fellow men.

"For you have stripped off your old self and its ways and have put on the new self newly made in the likeness of its Creator."

Adams Center, N. Y.

CLARENCE W. SPICER

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

He was married December 1, 1896, to Anna Olive Burdick of Alfred, N. Y., who survives him, together with four sons: Harold W., of Dunkirk, N. Y.; Daniel E., of Plainville, Ill.; and Wilfred C., of Toledo. There are also six grandchildren.

From 1892 to 1894 he attended Alfred University, which gave him the honorary degree of Doctor of Science in 1933. He attended Cornell University from 1900 to 1904. In 1912, he invented the Spicer Universal Joint for automobiles, and was engaged in the manufacture of that and other automotive parts throughout his life. He had been the head of the Spicer Manufacturing Company in S. Plainfield, N. J., till 1915, and vice-president since that time. In 1930, the corporation was moved to Toledo. He was a member of several organizations devoted to engineering and had served as treasurer of the Society of Automotive Engineers in 1931-1932 and as president in 1938.

When nine years of age he was baptized and became a member of the West Hallock Seventh Day Baptist Church. In 1903, he transferred his membership to the Plainfield Church, where he continued to be a valued member till his death. He was also a member of the As- sociate member of the Ashland Avenue Baptist Church of Toledo. For many years he had been a member of the Board of Trustees of Alfred University, and during his residence in Plainfield he was an active and efficient member of the Memorial Board and of the Tract Board and its Supervisory Committee.

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

DENOMINATIONAL "HOOK-UP"

Milton, Wis.

Milton College, today, announced the appointment of J. G. Meyer, Ph. D., of North Manchester, Ind., as president of the college.

It is expected that Doctor Meyer will assume his work at Milton early in January, 1940.

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

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

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

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

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

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

-Milton Journal-Telephone.

THE SABBATH RECORDER

Alfred, N. Y.

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

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

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

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

-Alfred Sun

Jamaica, B. W. I.

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

With the exception of Pastor Grant, Brother W. J. Hawthorne, and the rest of these officers were elected to succeed them- selves. We welcome the new officers to their duties and hope they will find joy in working for the Master in new ways.

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

-The Jamaica Harvester, December 15, 1939.

Plainfield, N. J.

On Friday evening, November 17, the New Market church people met with us in a service of baptism. Three of their members: Mary Bailey and Kenneth Davis were baptized, and were re- ceived into the church the next day at the Sabbath morning service.

Pastor Warren and Pastor Trevah Sutton, New Market, exchanged places in leading the service. Pastor Trevah Sutton showed some beautiful religious slides of Hoffman's "Life of Christ" in his worship program. A box of good used clothing was sent to one of our missionary churches by the Mis- sionary-Tract Committee of the Women's So- cies, and the Community Interests Commit- tee of the church.

We were glad to have President S. Creates Bond of Salem College speak to us at the Sab- bath morning service, December 2.

Universal Bible Sabbath was observed by the reading of Plainfield church, on Mark Friday evening December 5, sponsored by the Pro-Con Group, and special emphasis put on the Bible in the Sabbath morning program of worship.

Members of the Pro-Con Group of both the New Market and Plainfield churches as- sisted in a Christmas pageant at New Mar- ket, Friday evening, December 22, and pres- ented the candle light vesper service of the Plainfield Sabbath school Sabbath afternoon, December 24. The Pro-Con Group is devoted to our missionary pastors. The two churches united in attending these services.

The Shiloh Chrismgram Sabbath morning consisted of cards and anthems by the choir, and a Christmas message by Pastor Norwood. Pastor Alva J. C. Bond assisted in the worship.

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

SHILOH BIBLE SCHOOL

(Newsletter of the Shiloh Bible School for the year ending October 1, 1939)

As we take a backward glance to the work of the school for the past twelve months, we see an interesting picture, a picture of the Shiloh Bible School. The Shiloh Bible school, beautiful in its simplicity and for forming a lovely setting for the group which has been carrying out the Bible school pro- gram.

In the front of the church can be seen the officers in their accustomed places, faithful in their duties. In the administration of the school. Arranged in their respective places are the pupils, some of them children having their first year of study in the main department of
the school. There are also classes of young people and classes of those who have older grown, many of whom have attended the Bible school for more than fifty years. There is also the group of little ones, who are a part of the school but who have their department in the "Session Room" nearby. In the basement of the church meets the group of men known as the brotherhood. All of these classes are studying the Word of God under the earnest leadership of their teachers. There is still another group known as the home department, which studies the lessons in their homes.

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

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

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

The foes that are working for the downfall of America are not all on the outside of our borders. There are enemies within our confines that are making great inroads in our nation with their dangerous doctrines. They are spreading in our land the spirit because of political leaders possessed with a desire for power and greed. The suffering which these people have been forced to endure is heart rending.

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

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

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

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

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

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

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

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

A COYOTE HOWLS

By Marjorie Hunt Pettit

A rogue he well may be—

A picaroon In gaited relief Against the prairie moon. But when he lifts his muzzle To the sky The night is flagged By his cry The domal notes Re-echo and rebound Like northern lights Translated into sound—Our Dumb Animals.

OBITUARY

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