

The Sabbath Recorder

And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshiped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh.

F. J. HUBBARD,
Treasurer the Denominational Building.
(A Vision in Material Form)
Plainfield, N. J.

THE VOICE OF CHRISTMAS

I can not put his presence by, I meet him everywhere.
I meet him in the country town, the busy market square:
The mansion and the tenement attest his presence there.

Upon the funnelled ships at sea he sets his shining feet:
The distant ends of empire not in vain his name repeat:
And like the presence of a rose he makes the whole world sweet.

He comes to break the barriers down raised up by barren creeds:
About the globe from zone to zone like sunlight he proceeds:
He comes to give the world's starved heart the perfect love it needs.

The Christ, whose friends have played him false, whom dogmas
have belied,
Still speaking to the hearts of men, though shamed and crucified,
The Master of the centuries, who will not be denied!

—Harry Kemp.

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SEVENTH DAY BAPTIST DIRECTORY

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(INCORPORATED, 1916)

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 Dr. Rosa W. Palmberg, Dr. Grace I. Crandall, Dr. and Mrs. George Thorngate, Grace Hospital, Liuhoo, Ku, China.
 Postage, 5 cents for first ounce; 3 cents for every additional ounce, or fraction.

The Sabbath Recorder

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WHOLE No. 4,268

"O God, we trust thy power because we know thy righteousness and thy love! Thy throne is established on justice, thy nature is love, thy deeds are full of lovingkindness and tender mercy. May we commit our lives to thee in the full assurance of faith!"

"Sustain us with the bread of heaven, and refresh us with the water of life! We have no wealth with which to purchase what we need. Unless thou art compassionate we must perish. We beseech thee to help us, in the name of Christ. Amen."

The Best Remedy For All Evils A concensus of opinion has recently been sought by the National Economic League, with a membership of forty-seven hundred persons, as to what is America's greatest problem. Of the six leading problems voted upon, lawlessness stood at the head of the list. The problem of administering justice stood next and that of world court and prohibition followed. The list of problems closed with that of religious training, which received the smallest number of votes, seven hundred one.

While disrespect for law headed the list, it is evident that this head really covered two of the other problems voted on—justice and prohibition—all three of which come under the term, lawlessness.

The answers to this questionnaire show the tendency of these times to place religious instruction last when seeking a remedy for the distressing problems that threaten our nation. In a land where religious education is forbidden in the public schools and where religious training in the home life is practically abandoned, there is just one thing to be expected as a natural consequence, and that is lawlessness in respect to the will of God and the rules of nations. With religious home training neglected or ignored, there is no ground to hope for any other outcome than the conditions regarding which the largest number of votes were cast.

The most important issue confronting our country today is that of moral and religious training in the homes of America. We are

placing too much stress upon the wrong end of the problem question and are overlooking the all-important thing—indeed, the only thing—that can save us.

Unless there is a new birth of wholesome public sentiment in regard to moral and religious training; unless there is a revival of genuine religion in the hearts of the people—a religion that insists upon distilling in the hearts of the children due respect for law, I do not see how there can be a remedy. While obedience to law is an important issue after the crisis is here, there is after all the more important age-long and world-wide need of Christian home training, if the next generation is to have a wholesome respect for law. Two or three generations more of the growing outlaw spirit will greatly threaten our civilization.

Industries for Sabbath Keepers For many years we have been hearing the plea for more industrial places in which our young people can make a living and keep the Sabbath. Every now and then we hear it said, "Our people must make places where their boys and girls can get work without having to leave the Sabbath in order to get a living." One would think by the talk that there were no openings for Sabbath keepers, and we are sometimes urged to invest in business enterprises with this special object in view. As a rule, much of the talk is too indefinite, and often times it is too visionary to be practical.

We must remember that in this rushing, hustling business world wherein competition pushes business to the limit, there must be some *real demand* in the business world for any business if it is to succeed. To invest money on the strength of some sentiment or visionary theory looking toward opening doors for young people who keep Sabbath, is to invite financial ruin, unless there is a real demand for the business itself and a wise, practical management.

Business openings are indeed helpful. I wish there were more of them that were attractive for conscientious Sabbath keep-

ers, but I fear that something besides business opening is needed to hold our young people true to Sabbath truth. Are we not too ready to assume that our boys and girls "have to leave the Sabbath"? Was it really any more necessary for those who have gone from us to give it up than for those who have remained true?

WHY NOT FILL THE PLACES ALREADY OPEN?

Some twenty years ago I made a somewhat careful estimate of the number of places near our churches where Sabbath keepers could find desirable employment. This question was a live one a quarter of a century ago. The same clamoring for business openings to be provided were heard then that we hear today. At that time there were at least four machine shops, employing seven hundred to eight hundred men, all of which were located near some of our strong churches. The proprietors of those shops would gladly have filled them with loyal Sabbath-keeping young men if they could have been found.

In talking with one of those proprietors, he said to me, "I would be almost ashamed to tell you how few of our four hundred in the shop are seventh day men. We would be glad to fill our shop with such, if they could be found; but it seems that Seventh Day Baptists do not take kindly to the machinist's trade."

Why was this so? There is no better trade among men. At that time could our young men truthfully say, "We have no open door," when at least five hundred of them could have found good places in our shops as soon as they were prepared to take them? I am not prepared to say just how this matter is affected today by business changes that have come to some of our people.

One thing I do know. We are not able to secure one half of our RECORDER office force from Sabbath keepers; and no Seventh Day Baptist boys seem willing to prepare themselves for this good work. I think there are other Sabbath-keeping publishing houses who would have to tell a similar story.

Then the teacher's profession has always been open to competent Sabbath-keeping teachers. I will venture to say that several hundred Sabbath keepers could now be

occupying remunerative places in which Sunday keepers or no-sabbath men are making a good living. Indeed, I have known persons to leave our own shops and go elsewhere, while outsiders have come in and taken their places and done well. Open doors in business are not the only things needed to hold our boys and girls to the Sabbath.

THEN WHAT IS THE TROUBLE?

I fear that too many are unwilling to fit themselves for first class places and are too easily satisfied with commonplace proficiency. But after all is said and done, dear boys, everything depends upon the *stuff you are made of*. If you have strong convictions on the Sabbath question as a Bible truth enjoined by God, and if you are as true to conscience as the needle to the pole, determined to be true to convictions at any cost; if you are willing to take up with a *second* choice if need be, as to a life work, in order to be true to the faith of your fathers, there will be no trouble about your getting a living. Hundreds have proved this to be true.

I know that our boys can not follow certain lines of work in the business world and be true to the Sabbath, but there are many lines of business open to us in which we can be true and do just as well as the Sunday boys who accept them and who prosper.

Look at the matter in the light of history. Think of the boys of fifty years ago—those who forsook the Sabbath and those who remained true. As a class, have those who left the Sabbath turned out any better than those who remained true? Can you not think of cases where converts to the Sabbath, or Sunday folks as well, have accepted places left by our own people and still have done well?

The noblest men of earth turned a deaf ear to the solicitations of worldly advantages in order to be true to conscience. When the door to fame and riches and honor stood wide open for Moses and he stood face to face with the very best that the greatest nation of his day could offer, as over against the very worst that could come to a loyal child of God, he decided to suffer affliction with God's people rather than to enjoy the ways of the world for a season, "for he esteemed reproach for Christ greater riches than the treasures of

Egypt." Moses "had respect unto the recompense of the reward."

Now we know that the sterling worth of that man of God—the real thing that made him decide against worldly allurements and flattering temptations—is the one thing that has enthroned him in the hearts of the civilized world during all the ages. Had he chosen the world, he might have sat upon the throne of Egypt. But who would think today of comparing the good resulting from Moses' choice with the results that followed the king's choice?

What if a man does see on the one hand everything the world can offer in wealth and fame and pleasure, and on the other hand all the cross-bearings and poverty struggles consequent upon a life with the lowly and the down trodden, if, after all, there is a principle involved which makes the more alluring way a course in which conscience must be compromised, while the other choice holds one in the way of truth and loyalty to God?

Moses stood firmly on the solid rock when he made that all-important, far-reaching choice.

There are similar tests today. The contrasts may not be so great, but the principle remains the same whenever a soul is called upon to decide between a life for self and worldly gain or pleasure, and a life of self-denial and loyalty to Christ. We all have felt the pressure at some time in life; and there is no tempted one today but either gains some such victory or yields the ground in overwhelming defeat.

Whoever would meet discouragements and is willing to labor to disadvantage today for the sake of truth, is making such a choice as Moses made, and one similar to the choices made by some of our most honored fathers of years gone by.

I plead for more of that firm, unflinching conscience that puts aside every temptation to go wrong, however promising that temptation may be. Genuine loyalty to truth must be the inspiring and uplifting power over human hearts by which the kingdom of God shall be enthroned among men. What a loss would have come to the world if Moses had chosen the ways of sin! What a blessing would be ours if every son of a Seventh Day Baptist had stayed loyally by God's Sabbath!

Growing Demand For the Bible It might be well for those who think that the Bible is losing favor with the masses today, to study the report of the American Bible Society for the year just closing.

During the one hundred ten years since this society was organized, there has never been so great a demand for Bibles as in this year. The fact that actual sales for this year amounted to \$74,000 more than they did five years ago is suggestive, for people do not buy such quantities unless there is actual demand. Of course the Bible Society gives away thousands of volumes, which may or may not indicate a demand for them; but the immense sales reported do show a demand.

Bibles were distributed in 105 different languages, and of these 2,862,402 volumes were in the English language.

The report shows a great increase in demand for the Protestant Bible in Catholic countries, such as Spain, Portugal, and Italy. The foreign demand is twice as large as it was five years ago.

Our New Calendar Here comes the Seventh Day Baptist Calendar for 1927. It is a thing of beauty—ornamental as well as useful. Its pictures show natural scenes in country life, taken near our churches, from New England to California and from the prairies of the Northwest to the cotton fields of the far south. There are fourteen of these attractive pictures on the calendar pages, and under the calendar for each month comes the date for that month of various board meetings, quarterly meetings, associations, term beginnings for the colleges, commencement weeks, summer schools, and General Conference.

On the reverse of each leaf is given information regarding all our boards, including names of the members, the publications of the Tract Society, including books, tracts, and periodicals, and information regarding all the schools and our mission fields. All the Conference committees and the Commission come last, and a full index to the directory. Every family should have this calendar. It is almost indispensable if you would keep in touch with denominational movements for 1927.

Fruits of Evangelism After reading Secretary William L. Burdick's article concerning the conditions and interest in our West Virginia churches, I too had several "thoughts" and am led to wonder if what he says on another page will not start some others thinking along similar lines.

I am impressed with the conviction that the very best things in our denomination today are almost entirely due to the evangelical spirit still prevalent in West Virginia. Brother Burdick says, very truly, that the churches in that association would have died long ago had it not been for this spirit of evangelical revivals which has been kept alive there.

I wonder if he might not have gone further and called attention to the blessings that have come to the other associations, due almost entirely to the prevailing evangelical spirit so characteristic of our West Virginia churches. Stop a moment and count up the pastors, teachers, and leaders among us in the East, who were born in a West Virginia revival and who were moved to enter the ministry by the warm evangelical spirit that characterized their early home.

Then my thoughts carry me back more than half a century, when my home was in the Western Association, and there are vivid memories of something like the same spirit that prevailed there. In those days revivals were sought and always welcome. Under their blessed influence new churches were born and old churches were "born again." The revival spirit not only brought many of us to Christ, but under its influence a goodly number were moved to enter the ministry.

I can not help feeling that a tidal wave of old-time revivals would do wonders toward restoring some dead churches and would again be the means of turning young men's hearts toward the Christian ministry.

What Are Shepherds For? When a shepherd was asked to explain how he was able to have such a fine flock of sheep, he said, "Because I look after the lambs."

There are shepherds in a higher sense, having care of spiritual flocks, who might do well to study that reply. It is enough to make one sick at heart to think of the home flocks in families and the church flocks in communities where so little pains is taken

to look after the lambs. In too many cases the lambs are allowed to run loose among wolves, with little attention until the wolves get them; and then the hue and cry is raised, "Our flock is dying out!"

Shepherds seem to forget that their lambs can not survive long if left unprotected among wolves. The shepherd who realizes what he is for, who understands his business, and who loves his flock will look out for the lambs, whether that shepherd has charge of a home or a church.

A Box of Christmas Home-made Candy The editor wishes to acknowledge the receipt of a box of fine home-made candy, that came by mail all the way from Ohio, and he is glad to testify that the friends in the office pronounce it O K.

It is not often that we all get so kind an invitation to sweeten up, and this one is certainly appreciated. By the way, this treat came from Mrs. Gertrude Pettit, an old West Virginia girl, who used to teach art in Salem College. She is now left alone and trying to pay for her home by selling candy and cake of the most approved variety. I am sure she would appreciate it if any of her old friends should give her an order for her sweatmeats at any time. Her address is Mrs. Gertrude Pettit, Alliance, Ohio, R. F. D. No. 2.

"Listen Endeavorers!" In the young people's page of this RECORDER you will see what an excellent movement the young people are planning in order to increase the subscriptions to our denominational paper.

Every loyal Seventh Day Baptist ought to be glad to see the interest taken by the endeavorers in the welfare of our good cause. The RECORDER Reading Contest last year was a move in the right direction and resulted in a growing interest in this paper. And now they plan for an enthusiastic campaign all along the line, to add at least two hundred new subscribers to the RECORDER list.

Now is the time to show our appreciation for the faithful, conscientious work of our young friends. Read the letter in their department and show your approval by cooperating in such a desirable undertaking. Let no Endeavor society be found wanting. You can do it if you try.

Building Fund Report It is nearly three weeks since our last report, made November 24, at which time the fund had reached the sum of \$26,243.13.

Today we are able to add \$420, which makes the sum total \$26,663.13.

We are still hoping that the holiday week may be the very best week yet for this worthy and desirable undertaking.

Look again at Brother Hubbard's acrostic on the back cover of this RECORDER. Brother Hubbard is very ill at this writing, but his heart is deeply interested in this work, and we are all hopefully watching the reports as they come in the RECORDER.

THE CHRISTMAS DREAM

INA HEVENER FORD

[The writer of this little poem was known to me in Salem College, as Ina Hevener, daughter of Deacon John J. Hevener of Roanoke, W. Va., now Mrs. S. Wardner Ford of Clarksburg, W. Va.]

She writes that "after a family fireside discussion on the spirit of Christmas, what it should mean to us, how best to use it, etc., their youngest son had an unusual dream, and this poem is her attempt to describe it."—T. L. G.]

'Twas in a crowded thoroughfare;
A tall, bright youth, with coal black hair,
Was standing watching musingly
The throngs that hurried swiftly by,
With minds on Yuletide pleasures bent,
Forgetful of the good intent
Of Christmas.

O'er intersecting streets and high
'Gainst background of a starry sky
A great elliptic arch displayed
In colors bright and many-hued
The ensign old, yet oft renewed,
Of C-H-R-I-S-T-M-A-S.

A murmuring wave of pleasure swept
The crowd, as outward, upward crept
The rays of light that flooded o'er
The visible earth as if no more
Should any one deep darkness know
Or ever live without the glow
Of C-H-R-I-S-T-M-A-S.

Yet as he watched, a darkness deep,
As to be felt by one asleep,
Wrapt all the earth in deathly gloom
Like silence of the waiting tomb.
When lo! The arch reverberates
With vibrant moan. Each breath abates,
A dying glow reveals to men
The C-H-R-I-S-T has fallen from the sign.
Of C-H-R-I-S-T-M-A-S.

What horror this? What awful truth
Reveals itself to startled youth
Who notes in woman, man, and child
The signs of fear and terror wild?

Portentous omen! Now he knows,
Gross selfishness bade Christ depart
And seek a place outside the heart
Of C-H-R-I-S-T-M-A-S.

Oh, human mind, can'st thou endure
His absence here forevermore?
No light of love? No Christ above?
No hope of his abiding love?
Oh, darkened earth! Oh, loveless life!
Is this made possible by strife
For selfish pleasures, while we had
Thy suffering, helpless ones to feed
And clothe and love, but gave no heed
Unto their urgent, bitter need
At Christmas?

Reverently a prayer youth made:
"Oh, Christ of God, return we plead.
We feel the perilous, awful need of thy existence.
Forgive, we humanly forget.
But now we seek no happier lot
Than thy approving presence;
Return and be our Christmas guest.
We pledge our faith; we'll do our best
To keep thy radiant Spirit fast
In Christmas."

Clarksburg, W. Va.

REASONING IT OUT LOGICALLY

"Let's reduce the wet proposition to the form of a syllogism, and see how it sounds," suggests the Blackwell (Oklahoma) *Daily Tribune*, in an editorial discussion of the subject. "All laws that are violated should be repealed. The prohibition law is violated. Therefore, it should be repealed. How do you like it in that form? If it appeals to you as being logical and right, vote for the repeal of the Eighteenth Amendment if you ever get a chance to do so. However, if you adopt that view of the case, and act accordingly, you will of course as a fair-minded citizen who is anxious only for the welfare of society and the honor and dignity of his country's laws, carry the matter to its logical conclusion and substitute for the second proposition of the syllogism every law on the statute books of the nation. The law against murder, the law against robbery and theft, the law against arson, the law against counterfeiting, and every other law that has ever been enacted for the prevention of crime and the protection of society, and when you get through you will find about as much law left as is found in the infernal regions. The wildest-eyed anarchist that ever grew whiskers could ask for nothing more in that line."—*Union Signal*.

SEVENTH DAY BAPTIST ONWARD MOVEMENT

WILLARD D. BURDICK, General Secretary
926 Kenyon Avenue, Plainfield, N. J.

OUR BULLETIN BOARD

December 28-30.—Mid-year meeting of the Seventh Day Baptist Commission in Pittsburgh, Pa.

December 31-January 4, 1927.—Jamaica Seventh Day Baptist Association convenes at Kingston, Jamaica.

January 2-8, 1927.—“Universal Week of Prayer.”

The denominational calendars are being sent out on orders this week.

EXTRACTS FROM RECENT LETTERS

“I surely enjoy reading the RECORDER.” (From one who has been reading the paper a few months, when sending in renewal subscription.)

Not long ago a member of an independent Sabbath-keeping church sent for some of our literature, and we sent with the tracts a copy of the *Sabbath Catechism*. He writes that the catechism is “great” and says that he will soon order a supply and give to his Sabbath school, for he thinks that “all Sabbath schools should have this catechism.”

Last spring a woman who has been an invalid for many years, living in the Confederate Women's Home at Fayetteville, N. C., accepted the Sabbath. She had been for many years an earnest, active Christian, but the Sabbath has brought her great joy and increased her zeal in Christian work. She is scattering Sabbath tracts and other Christian literature and is getting others to assist her in this good work. A few days ago she wrote, “I do not see how any one who reads your tracts could object to the seventh day being the Sabbath.” She asks for more tracts and that we send a package to a relative who has promised to aid her in distributing them.

A lone Sabbath keeper writes to a friend: “Yes, I do see the need of church association for the boys. Of course I am still trying to be faithful in holding our home Sab-

bath school and seeking to instill into their minds the principles of the Bible, and I do know that I too have been benefited by my study with them, but I do think their minds could be broadened by coming in contact with others of like precious faith. . . .

“I receive my RECORDER each week and find a great deal to interest me. It helps so to keep up with the doings of others when you feel so far away. We study our lessons from the *Helping Hand*, and each day at lunch time read the daily readings. This helps the boys too. I read selections from the RECORDER to the boys. Last week I read ‘Service in Philadelphia, Honoring Governor Ward,’ ‘Marrying In,’ ‘The Sin of Ingratitude,’ ‘The Lost Name,’ ‘Dear Juniors,’ etc. They enjoy hearing me read.”

HOME NEWS

DERUYTER, N. Y.—DeRuyter people are very glad to hear from our sister churches and societies, through our dear helper and leader, the SABBATH RECORDER, and we wish in reply to those home messages to say that we are both sad and happy at present.

We have recently lost an earnest helper, Mrs. M. Lou Ames, and not long since our brother, W. C. Phillips, and now there are five other members of our church and one of the Lincklaen Center Church, four miles away, who are in a very feeble or critical condition, and a few who we fear are critically ill spiritually. We feel that we all need a greater amount of spiritual health, that we may help others.

We felt lonely after our pastor, J. F. Randolph and family, six in all, including four church members, left us at Conference time. But we were much cheered by the arrival the first of November of our pastor, J. T. Babcock, from Berea, W. Va., and his family—counting seven in all and giving our church six additional members.

Our Sabbath evening prayer meetings are held at the different homes with an attendance of about fifteen or twenty and are usually led by the brother or sister at whose home it is held, with an earnest prayer service, followed by testimonies and songs of great spiritual interest and help. Of course we have among us this winter Brother and Sister Robert W. Wing. We also had as helpers, until the snow prevented, members

of one family about twenty miles away and another family from about thirty-five miles away, and often a few from Syracuse also thirty miles from us, and many visitors from away.

The Woman's Benevolent society and the young people's societies, with their interesting gatherings and “sales” are helpful.

All these things make our Thanksgiving and Christmas occasions very interesting, thoughtful, and prayerful.

E. C. B.

SALEMVILLE AND LOST CREEK.—DEAR DR. GARDINER: I am writing this from Salemville, Pa. This corner of beautiful Morrison's Cove is covered with snow this morning, but the sun has broken through the thick, black clouds and the day promises to be bright. Meetings here are starting off well as the church has been well prepared for the special meetings by the good work of the pastor, Rev. W. L. Davis. Brother Davis is well loved by all his people and has done some fine work among them. It would do your heart good to be in the Junior C. E. meeting and see seventeen to twenty children at work. This society has for the second consecutive year taken the Conference banner. A large group of older young people meet at the same hour at the parsonage in a Senior service. I am trying to secure a picture of a little boys' quartet for you, that sang beautifully last Sabbath afternoon. Mrs. Davis is superintendent of this work.

But it is of Lost Creek that I am writing, though I could not help speaking a word of appreciation of the splendid results being seen in Brother Davis' ministry. Evangelistic meetings were closed at Lost Creek, Sunday night, November 27. Brother Erlo Sutton, director of religious education of the Sabbath School Board, preached during the series of meetings. He brought powerful sermons to us and won our hearts by his modest and thoughtful ways. I believe I never heard the gospel presented any more clearly, forcefully, or convincingly, or with stronger appeal than Brother Sutton presented it. We regretted very much the weather and road conditions that largely prevented many of our folks and others of the community from benefiting by these services. The church has been greatly strengthened and blessed by his presence.

The annual business meeting and dinner was held on November 27, moved from its regular time to permit the pastor to go to the help of a sister church. Encouraging reports were presented and the annual address given by Brother Sutton on “What of the Future?” A strong and enthusiastic committee was appointed on the parish house problem, which committee has already had a meeting with every one of its nine members present and some definite plans laid for pushing this important feature of the church work. I hope there will be some interesting things along this line to report before long.

Our Ladies' Aid society continues its activities along its usual lines. A successful social event was held on Thanksgiving night, with an oyster supper as the chief feature.

Our young people are working together and for the church nicely. While I am away on this trip, they will take care of one Sabbath morning service. Velma Davis, a great-granddaughter of “Uncle Sammie” of sainted memory, is president, and a good one.

Two of our young folks, Velma Davis and Carroll Bond, are in Salem College this year. All our other members are in the local school. Eight or nine of our members are teaching this year and are successful in their calling.

Sincerely yours,
H. C. VAN HORN.

December 6, 1926.

NEW MARKET, N. J.—It was a lovely spring afternoon in 1925. There had been a thrilling ride down the famed “Lackawanna Trail,” when a heavily loaded “Ford” turned sharply to the left at Easton, Pa., to cross the Delaware into New Jersey. The “Ford” in addition to the load, carried a pastor and his wife, and they were looking for a new field of labor about forty miles farther on. Dunellen was reached about three o'clock in the afternoon, and the search was begun for the church which had called them to the work there.

I know this is ancient history, but yet unrecorded, that it was the genial smile of Deacon Iseus Randolph that first welcomed the travelers when they turned into the grounds of the “Old Piscataway Church” in

New Market. And it was the hospitable home of Deacon Charles Rogers that gave us a resting place during the days of getting ready to live in the pleasant parsonage home.

Careful readers of the RECORDER know something of the work that the pastor has been doing in co-operation with this splendid group of workers. The months have gone by speedily and it is hard to realize that it will soon be two years since coming to this field.

The year is again drawing to a close, and there are friends who will be glad to see some record of recent activities here. In the RECORDER of August 30, will be found an article clipped from the *Dunellen Call*, about the Religious Day School, in which our Sabbath school was a promoter and took an active part in teaching and supervising. One of the unnumbered and unforgettable kindnesses of the Piscataway Church was to give me a vacation of four weeks following the close of this school. I elected, however, to let a portion of this four weeks be spent in attending the General Conference. Following this there was a delightful week at the cottage on Buckeye Lake, Ohio, with our daughter and family. Then a long journey to Memphis, Tenn., for a restful night in the quiet home of our dear friends, the Threlkelds. It was nearly eight years ago that they gave us a home during a severe spell of sickness which left me so weak that I could only whisper my yell when the Armistice was signed. We can never forget the hospitality of this home.

I was on my mission as delegate from the Eastern to the Southwestern and Northwestern Associations. Accounts of these meetings have been amply described in our paper, but I want to express in passing the joy I had in greeting the old friends at Little Prairie, a point on my old mission field which took a part of my attention during those strenuous years. Of course I could not forget that about seven years ago I was sent as delegate to the Southwest to this same church, going from Verona to represent the same three associations that I was asked to represent on this trip. At Farina you can not blame me for recalling that it was this church from which I received my first call to be a pastor just before I had completed my theological work

in the University of Chicago. On the way from Little Prairie I did not resist the temptation to stop off along the way with the old friends at Stonefort, where thirty-two years ago I began my work under the direction of the Missionary Board.

I exceeded my four weeks' vacation by some days in doing all these things. A cordial welcome, however, was extended to me on my return here. Soon afterward, we began active preparations for an evangelistic campaign, which Pastor Hurley of Adams Center promised to direct for us. That now is a pleasant memory, and the members of this church are still talking of the splendid messages he gave us during those fourteen days. The two large troops of Boy Scouts were very attentive guests on one of these nights, and on another the Junior Order of United American Mechanics came in a body and heard an impassioned appeal to give Jesus Christ the right of way as the only Deliverer of a war-cursed and distracted world. On every night of this remarkable series of sermons at least one picture of the work of a famous artist was thrown on the screen and it vividly illustrated the thought of the evening. Evidence of the good accomplished is seen in the increased attendance at prayer meeting and Sabbath school and in the morning worship.

Pastor Hurley and the pastor's family, through the kindness of Brother Alfred Wilson, who took them in his Willys Knight sedan, heard the closing exercises of the yearly meeting at Shiloh, and took part in the memorial exercises in Philadelphia, in commemorating the work of Governor Samuel Ward.

During these months at New Market, we have mourned deeply the loss from our ranks of two of our aged members, Aunt Amanda Dunham and Alberne Burdick, and one in the bloom of young womanhood, Miss Bernice Rogers, who was a most efficient helper in many departments of church and society work. We are admonished that only by renewed activity and consecration on our part can these losses in any measure be supplied.

Do not forget to pray for us here.

T. J. VAN HORN.

Dunellen, N. J.,

December 15, 1926.

MISSIONS

REV. WILLIAM L. BURDICK, ASHAWAY, R. I.
Contributing Editor

SOME THOUGHTS WHILE AT SALEM, WEST VIRGINIA

It was my privilege to spend sixteen days with the Salem Church and its pastor, Rev. George B. Shaw, recently, assisting in a series of meetings. Much might be written in detail about the meetings, and may or may not be by others. The object of these paragraphs, however, is not to write up the series of meetings but to mention three or four things which were in my mind during my stay in Salem.

It was an encouragement to know that the Salem Church still believes in a series of special meetings. Our West Virginia churches were established and have been built up by such methods. In days past they have been foremost among Seventh Day Baptist churches in revival efforts, and without this work they would have died long ago. Many still living remember the revivals conducted by Elders Walter B. Gillette, Charles A. Lewis, Samuel D. Davis, Abram H. Lewis, and John L. Huffman, to say nothing of Elders Theodore L. Gardiner and L. D. Seager, who are still hard at work. My first pastorate was in Lost Creek, W. Va., and there, in a meeting in which we were assisted by Elder Huffman, I witnessed the greatest demonstration of the presence and power of the Holy Spirit I ever expect to see on earth; but such occasions were not unusual during the early history of these churches. It is the work of the church to win men to Christ, receive them into Christian fellowship, and help them live godly lives. Our West Virginia churches had this ideal and spirit from the first, and there is abundant evidence that they still have the vision and believe in such work.

I was impressed with the high standards which the members of the Salem Church have maintained in spite of the looseness of

these days. Not alone have they held to the evangelistic spirit, but it seemed to me that they have been more steadfast in clinging to the ideals of the fathers who established our churches than have many others. This may be in part because they have not had to contend so much with the lower elements of the Catholic Communion; but whatever the reason, it was refreshing to see them standing loyally by the faith of the fathers.

Where the conditions mentioned above predominate, one would naturally expect co-operation on the part of Christian people, and this was the case in Salem during the recent meetings. In fact my experience has been that the members of our churches generally are ready to co-operate in special meetings if church leaders will give them a chance. However this may be, the support which the meetings received in Salem was gratifying. The president and dean of the college and the professors who belong to our church gave the work their most hearty approval and aided as best they could.

Thirty-three years ago I became pastor at Lost Creek and was quite well acquainted at Salem for three years. But there are very few living now who were old enough to be leaders in the church and community at that time. One coming back after but little acquaintance for thirty years could not help noticing the changes and being instructed by them. These changes are constantly going on. Those of us who are so active now will soon have closed our work, with faithfulness or unfaithfulness, and others will have taken our places. There is a great lack of workers today, and thoughtful people can not help being concerned as to whether there is going to be a sufficient number for tomorrow. There will not be unless the homes and the churches do their part in leading the young to commit themselves to Christian service under the call of God.

These paragraphs should not be closed without mentioning the fact that our churches at Berea and Lost Creek, W. Va., have already held special meetings this fall, that Salemville, Pa., is holding a meeting at the time of this writing, and that Middle Island, W. Va., has been wanting special meetings.

LETTER FROM DR. THORNGATE

DEAR RECORDER FRIENDS:

Autumn has slipped upon us almost before we have realized that summer is past. We had a very hot summer, but all of us seem to have come through it fairly well. None of the mission family took a real vacation this year, although some did get away for a few days. Dr. Davis was very busy with the Daily Vacation Bible School work during the summer, and reports from the different schools have been very encouraging. The mission has received a letter of warm appreciation of Dr. Davis' work from the National Committee of the Daily Vacation Bible School organization.

The hospital here has been more than ordinarily active lately. We haven't had beds enough to accommodate all of the men patients. I guess we have stated before that pulmonary tuberculosis is about the most common condition we see here. Just now, at least half of the patients have tuberculosis.

As you may know, both the Boys' and Girls' Schools in Shanghai opened fairly well, with about as many students as can be conveniently accommodated. Almost our first thought in regard to the schools now-a-days is, "How soon can we get our new buildings?" The land at Da Zang—a village just nicely outside of the outskirts of Shanghai—is a very nice piece, and looks to be itching to have some good buildings upon it.

Dr. Palmborg's work is also going well. With many orders from America for Christmas delivery she has been rather rushed lately.

The "Liuho Liz" has been flivvering right along. Except for one occasion, when she got scared at a wheelbarrow or something and jumped into the ditch, she has been ever on the job. Some time ago in commenting on the Liz I did not mention her brother Henry. Henry lives in Shanghai and is a most active fellow. His speedometer says about 25,000 miles, but that is equivalent—as the automobile salesman says, at least when you want to turn in your car for a new one—to 40,000 miles in America. If any of the mission wants to go somewhere, Henry is available. When eight or nine school girls want to go to the dock to see Miss West off, Henry takes

them in and there. If there is a bed or a trunk or a ladder or a pile of bedding a mile high or some coal or anything to be transported, Henry is on the job. As a piece of mission equipment he is well nigh indispensable.

Concerning the political situation in China, I am a bit impatient and perhaps intolerant. In fact, I sometimes wonder, Chinese characteristics being as they are, if there will ever be anything but turmoil. An American editorialist has said, "Give China time." Time is almost what China hasn't had anything else but, and I "want to wonder," as Briar says, if that will cure her.

Our one third of a baseball nine is well. The weather is fine. I'll bet Florida and even California would give two nickels for some of our autumn weather, sunny days, no frost or rain, and enough tang in the air to make a person feel good. Come on over and try it.

GEORGE THORNGATE.

*Grace Hospital,
Seventh Day Baptist Mission,
Liuho, Ku, China,
November 12, 1926.*

THE CHALLENGE TO EVANGELIZE

The greatest of all ambitions, the most amazing of all plans, the mightiest of all imperial purposes, was brought into being in a far-off corner of the Roman empire two thousand years ago. The plan aimed at the transformation of the souls of humanity. It aimed at the rejuvenation of the sad and sin-sick life of the world. It aimed at the subjection of the wills of men to the will of God. It aimed to moralize, to socialize, and to educate, as well as to evangelize all tribes and peoples. So through all the centuries elect souls, the faithful of the earth, have persistently pursued this aim.

The gospel was never intended for a few choice souls, highly favored, noble natured, excellently civilized. The gospel is free as the air, bright as the light, broad as the universe. It is not to be narrowed to the experience of a single group or class or nation or race. The gospel is not a mountain stream in a lonely region but an ocean touching every shore. From the first its genius has been all-inclusive. It is divinely fitted to supply the needs and aspirations of every human soul.

AYARS FAMILY ONCE OWNED ALL OF SHILOH

(Half century farmer has seen Shiloh develop. The farm he now owns has been in the family for eight generations.)

Jarred Woodruff Ayars, of Shiloh, the second son of the late Deacon Micajah Ayars and Sara Jane Woodruff Ayars, is a fifty year farmer, who has stuck to the same farm for over seventy-one years. The land once belonged to Robert Ayars, and has been in the family for seven or eight generations.

Robert Ayars bought twenty-two hundred acres, and Shiloh is centrally located in the tract. Some sons married and settled here. When Dr. T. L. Gardiner, the editor of the SABBATH RECORDER published at Plainfield, was a young man he came to the Seventh Day Baptist Church at Shiloh to act as pastor, and when shaking hands with his first congregation, he decided he could not go far wrong with names if he called every other one Ayars and the rest Davis.

Isaac Ayars, the grandfather of this sketch, built the Ayars' home place, where Mrs. John Bonham now lives on the Roadstown road. He also built the large square house near the center of the village, for a hotel. It was later used as an academy dormitory and was filled to overflowing in the flourishing days of Union Academy. It is now occupied by its owner, Mrs. Margaret Ayars Lane, and Mrs. Lyde Ayars Ware rents part of it.

Mr. Ayars, when he was twenty-one, married Miss Bessie Smith Edwards Souder, whose father's farm joined the William Lanning farm at Silver Lake.

Mr. Ayars' cousin, Warren Woodruff, was teaching the school near Silver Lake and invited his cousin to visit the school where Bessie Souder met her fate. The ceremony was performed on Christmas eve, 1877, by Rev. Joseph H. Mickel, an uncle of the bride, and the happy couple lived two years in part of what is known as the "big house" in Shiloh. Then they moved to the Ayars' home place, next to it, and his father retired to the "big house," where he spent the remainder of his days. Deacon Ayars was church chorister for thirty years, and at one time all his children sang in the choir—Anna, Sherman, Jarred, and Margaret. His large farm comprised nearly one fourth of Shiloh, extending from the center in the

The Church is the chosen instrument for this great work. How astonished the farmer would be if he should walk out over his fields on a day in early summer and find that they had ploughed themselves and that the seed had everywhere sown itself and then drawn the earth carefully down over itself, as a man draws the blankets over his body in bed. How astounded he would be if in the autumn the ripened stalks of corn should walk in stately procession into his yard and shed their ears, and if these last should pile themselves up symmetrically within the cribs. How astonished he would be if the hay should sweep into the barns and snuggle down in the mows, if the oat crop should proceed to the threshing floor and thresh itself, and if the potatoes should tumble out of the ground and roll into the bins in the cellar.

God does not perform such prodigies. Yet Christian people have expected just such things to occur in the realm of Christian enterprise. "When God wants to convert the heathen he will do it without your help or mine," said an eminent English churchman to William Carey. But God does not work in such matters without human co-operation. He does not dig the farmer's potatoes or thresh his grain. He gives the rain and the sunlight. What man can not do God does. But man can dig and man can thresh. So God has ordained that he shall do it.

God sent his Son to reveal his love. He has shown through him the way to everlasting life. He has promised his Holy Spirit without measure to all who will receive him. But the vital work of world evangelization is definitely committed to our care. We ought to do it. We can do it. We must do it.—*Watchman-Examiner.*

The Eighteenth Amendment has been "bought and paid for" in long years of holy service and sacrifice. We have won a great victory and we are not going to have it turned into defeat by a crowd of whiskey-drinking, corrupt politicians. "It's in the Constitution and it's there to stay." We must fight on for the eyes of the world are on America and her prohibition venture. Nations, long in bondage to the legalized liquor traffic, pray with their faces toward America, with new hope in their hearts.—*Florence E. Atkins, in Union Signal.*

direction of Roadstown to the "Aunt Libbie" Rainear place, where Professor Faust now owns and lives and in a southerly direction to the Hires' farm, now owned by Harry Diamant.

In November, 1881, Mr. and Mrs. Ayars moved to their present home, which the father had contracted with H. Wells Davis to build in a wheat field. Their little girl, Alzira, showed considerable originality by calling it "the house on the hill," and the situation is indeed a very fine location with a wonderful panorama of the surrounding country.

At that time there was no house between the "big house" in the center of Shiloh and the Ayars' home, which is at the extreme southern limit of the village.

Mr. Ayars farmed year after year, wheat and corn in rotation and late potatoes until the former crops did not bring much price, then he tried early potatoes, five to seven acres, and tomatoes. While crops were grown and sold, other things were also sold and grown.

Let us watch the village expand. Micajah Ayars sold some land on the Roadstown road to Deacon George Bonham, and he built a pretty home where he retired from farming and ended his days. It is now owned and occupied by Mr. and Mrs. Alfred Ewing. He sold a lot on the south road to Dr. George Tomlinson, of Roadstown, who built another large and comfortable home, where he spent the remainder of his days as did his daughter, Dr. Sophronia A. Tomlinson, who retired from practicing in Providence, R. I. The place is now owned and occupied by Harry C. Lupton and family.

Another lot was built on by Edward Hummell, a former postmaster, and is now owned and occupied by Thurman Davis and his charming bride, Sarah Allen, formerly of Salem.

Captain George Hummell purchased ground from Jarred Ayars and built such a pretentious home that George Paullin, then a mere lad, said, perhaps they would have gas piped out from Bridgeton, and city water. His prophecy is more than true in these homes built nearly fifty years ago. They have electric lights and their own automatic electric water systems.

The next house was built for David Fogg and is now owned and occupied by Mrs.

Emily Davis Dickinson. William Richson, a son-in-law of Jarred Ayars, has built a very pretty bungalow just north of the Ayars' home.

The Hummell home is now owned by Deacon Auley C. Davis, who sold some of his land to Ed. Sewell, of Rock Hill, Md., and Mr. Sewell and his wife have built a bungalow and made a very attractive home not far from the Roadstown road.

Years ago the late H. Wells Davis built a small house on the Ayars tract. It is now occupied by Mrs. Nellie Harris Johnson and children. Another small house was moved nearby and is the home of Mrs. Ada B. Stanley.

The Ayars' farm also comprised some land in the southeast quarter of the village, some of which was sold for a can house site. The factory had its day and did a flourishing business, owned by Davis, Rainear and Davis. It is now owned by Walton E. Davis.

Mr. Ayars wanted to be a mechanic when he was young, but his father preferred to have him farm; and who is there who will not say farming is the ideal life—not because there is not hard work to do, for there is. It is plant and cultivate and gather in the crops. It is the same year after year, for a half century for some. Sometimes the weather man takes a hand and spoils things. Sometimes prices are low and the crop may run a farmer in debt instead of making money for him. It requires quiet, perseverance, and patience.

The Robert Ayars who came from England to Providence in 1664, came to South Jersey in 1684, and settled near Cohansey Creek. In 1705 he purchased the fine strip of land where the seventh day village now stands, one of the most commanding points of which Jarred Ayars' home occupies, with its modern conveniences.

Mr. and Mrs. Ayars have had six children: Alzira Maria, who died just when blooming into young womanhood; Sherman Edwin Ayars, of Hancock's Bridge, who has two sons, Oliver Fritts and Sherman, Jr.; Miss Myriam Swinney Ayars, a valuable assistant to S. V. Davis in his general merchandise store and also manager of her own poultry plant, with about a thousand pure bred leghorns—she ships great quantities of eggs to the New York market besides doing her full share in civic affairs;

Elsie Love Ayars, the wife of William H. Richson—they have one son, William, Jr., or "Billy," who knows no dividing line between his own home and Grandfather Ayars, as the two pretty lawns run together; Mildred Alzira, the wife of John Warren Ewen, of Bridgeton, formerly of Alloway; and Elizabeth Dilks, the wife of Dr. Clark Corson, of Paulsboro.

Mr. Ayars is a Red Man belonging to the local lodge.

This year he is renting some of his land for the first time. Help is hard to get and Mr. Ayars still has plenty to keep him busy.

Besides being good as a mechanic, it is said Mr. Ayars has the knack of nursing, and in past years he has been called into service and rendered very valuable aid in time of need. He is a bass singer, and has sung in the choir of the church of which he has been a member many years and still enjoys singing. He has two sisters living in this place: Mrs. Anna Ayars Glaspey, the wife of L. F. Glaspey; and Mrs. Margaret Lane, the widow of Horace Lane. His only brother, Dr. Sherman Ayars, of Philadelphia, passed away last year.

Who does not believe that coming in contact with mother earth, getting plenty of sunshine and fresh air to thrive on, the same as inanimate life needs, does not add to one's days. Mr. Ayars has seen the price of potatoes fluctuate from 80 cents to \$4 a barrel, and the crop vary from 200 to 450 baskets to the acre. There may be hardships connected with farming, but there is always a good living and no end of things with a value above money.

We need more steady going farmers who have faith to take the rain and sunshine as it comes day after day and year after year and make the best of the crops, whether large or small.

Pulling up the hill of life with just enough of clouds to make the sunshine more appreciated, and then later gradually descending the westward slope, surrounded by children and grandchildren, makes one feel rich in this world's goods and really grateful for an ancestry which makes him truly American.

"The race is not to the swift,
Nor the battle to the strong;
But time and chance happeneth to them all."

—C. J. S. Lupton, in *Salem Standard and Jerseyman*.

UNAWARES

A FRIEND

'Twas Christmas eve, and through the town
The snow drave on a biting wind;
And hurrying men went up and down,
The shelter of their homes to find.

I met upon that Christmas eve
An old man walking in my street;
An elbow through his tattered sleeve;
His broken shoes disclosed his feet.

His face was deeply lined with care;
His unkempt beard was turning gray;
And from his hat his matted hair
Through many a rent had pushed its way.

His shoulders drooped; his head was bent;
No heed to storm or man gave he,
As onward through the night he went
Upon his journey, wearily.

In pity to this man I spake,
"O stranger, if thou wilt but come
And of my evening meal partake?"
He answered not, from cold so numb.

I took his hand, unbarred my door;
We entered, and I sat him down
Before the hearth, and him drew o'er
The comfort of my doublet-gown.

I stirred the fire to blaze anew:
I placed the meat upon the board,
A goodly meal of steaming stew
And ale within the tankards poured.

The pleasant warmth, the candle light
Within the room had cast a spell
And shut without both storm and night
As to his food the stranger fell.

No word I spake till he had eat;
The candles guttered and burned low;
Then moved my guest toward the street—
Ah, me! Could I thus let him go?

Upon my sill the stranger stood,
The storm had ceased; the stars were bright,
"O stranger," spake I, "but if thou would
Remain beneath my roof tonight?"

Then fell his tattered clothes away . . .
The King stood in a beggar's place!
And my poor room was light as day
With the high beauty of his face.

I kneeled and bowed my head before
The Presence that around me shone;
Then, in a moment, through my door
He passed—but left me not alone.

While the politicians hotly dispute over
what the farmer's dollar will buy, the farmer's
main worry is how to get the dollar.—
Pathfinder.

WOMAN'S WORK

MRS. GEORGE E. CROSLY, MILTON, WIS.
Contributing Editor

Before another week the greatest holiday in the world will have passed into history, our "Merry Christmas" will have come and gone. I am always glad when Christmas comes on a Sabbath day; it seems to me that I find more happiness in the day when I can join with other worshipers in the regular service of the Sabbath. I hope the spirit of Christmas will be with us all this year and put a song in every heart. Even though some hearts are lonely, more lonely than ever at Christmas time, it is possible to catch this song of peace and good will among men. That is my Christmas wish for you.

THE STAR

The Magi following a star,
Nor nights nor leagues withheld,
Until the Christ in manger far
They, worshipping, beheld.

Our quest, Messiah on his throne,
That star ne'er lights today;
But he o'er whom at birth it shone—
The Christ—illumes the way!
—Jane C. Crowell.

This week we are presenting the letter that our corresponding secretary, Mrs. Edwin Shaw, has just sent out to the women's societies. It calls attention to the needs of our fields in a very convincing manner. This seems a very appropriate time to present this letter, for it is the season of gift giving, and what more appropriate time could be found to bring a gift into the storehouse of our Lord than this time when we are remembering his birthday? And what more appropriate gift could we find than one of money to help extend the knowledge of our Lord Jesus to those who know him not, or once knowing him have gone away and forgotten? Please read the letter; if you have already read it, read it again and consider if there is not some way in which your society or your church may be able to increase their gifts to the Lord Jesus in honor of his birthday.

LETTER FROM THE CORRESPONDING SECRETARY TO THE WOMEN'S SOCIETIES

DEAR WOMEN OF THE SEVENTH DAY BAPTIST DENOMINATION:

We invite your attention, for a brief space of time, to a survey of our budget. Budgets have been in fashion in our denomination since the inception of the "New Forward Movement," in 1919. This modern method of good business the Woman's Board adopted and is finding it an invaluable aid in its activities.

The Woman's Board was formed at a time when woman's work was mainly that of helpmeet, and this board was designed for her to occupy in her religious work the same sphere she had always filled. Times have changed amazingly since the late war, and woman and her ways most of anything. But the Woman's Board has not changed. It is still the auxiliary of the other boards, and the budget offered and approved is along the old lines that have been found to be good and workable. The following items have been selected, after careful, prayerful consideration, and are representative and worth while:

For the Tract Society we purpose to raise \$900 for Sabbath Reform and other work.

Through the Missionary Society we hope to give the following: \$800 each to our beloved, consecrated teachers, for salary, Miss Susie Burdick, now on duty in China, and Miss Anna West, this year on furlough and a student in the School of Religion of the University of Boston; \$500 for mission work on the home field, wherever there are most urgent calls; \$200 to the Georgetown Chapel Fund; \$100 each to the Building Fund of the Boys' and Girls' Schools, China; \$200 to the Fouke Church, to apply on pastor's salary.

Through the Memorial Board we hope to give \$250 to the Ministerial Relief Fund.

Two hundred fifty dollars is for board expenses, and \$200 for an Emergency Fund for the needs that are sure to arise, anent the emergency shelf in the store room of the thrifty housewife, from which the unexpected guest may be fed.

This totals \$4,300. We believe the things for which this budget stands will help to promote the kingdom of Christ on the

earth, and we appeal to your prayers and money to help meet it.

The current Conference year is more than a third gone, and the churches have been apathetic in sending in their quotas to the treasurer of the denominational budget, Rev. Harold R. Crandall, 10 Stanley Place, Yonkers, N. Y.

We urge and implore the women of the local societies to assume a definite and personal responsibility for the raising of the quotas of their churches, and to see to it that the money is regularly sent to the above named treasurer, who will disburse it according to the budgets of the various boards.

In behalf of the Woman's Board,
NELLIE R. C. SHAW,
Corresponding Secretary.

Milton, Wis.,
November 21, 1926.

SHOULD THE MISSIONARIES LEAVE CHINA?

Newspaper reports indicate that missionaries have played an heroic part in the fighting in central China. Not only have large groups of them, stationed in cities in the zone of operations, endured the rigors of siege and assault with fortitude, but certain individual missionaries have been singled out by the press for international notice. This has been true particularly in the case of medical missionaries. It is likely, however, that if Dr. Wakefield and the others who have figured so conspicuously in the news could speak, they would testify that all the missionaries have unitedly maintained the tradition for courage which goes with their calling.

It will be strange if the part played by the missionaries of Changsha, Hankow, and Wuchang does not have considerable influence on the temper of the Chinese in those cities and the country nearby. A great deal of the anti-foreign and anti-missionary agitation of the last two years has been carried on in this region, and recent events on the Yangtse make it probable that the anti-foreign agitation, at least, will persist. But the way in which the missionaries have risked their lives to help the endangered civilians, as well as the wounded of both armies, will go a long way toward regaining for this particular group of for-

eigners any esteem which they may have been in danger of losing.

The greater question raised by the present treaty status of missionaries in China remains, however, unanswered. As our readers know, these devoted workers are not only under the protection of the extraterritorial features of the treaties between China and their own countries, but they have additional rights and promises of protection on the basis of the so-called toleration clauses, designed for the especial safeguarding of Christian missionaries, their converts, and their property. Fortunately, the fighting in and around Wuchang has come to a close without having appeal made to these treaty rights. Numerous suggestions were made in the western press, while the fighting was still going on and when news came of the abduction by bandits of a few missionaries in isolated stations, that gunboat interference might become necessary. The concentration of British, Japanese, and American gunboats in the Yangtse might easily have led to such action, and there are plenty of westerners, without a comprehension of the dangers involved, who are ready to favor such drastic military intervention at any time.

Let us thank heaven that no such military action to rescue or protect missionaries occurred. Let us pray that nothing may happen during the fighting yet to come which will give an excuse for such intervention. With the new temper now discernible in China, it is exceedingly doubtful whether small gunboats of the type maintained by the foreign nations on the Yangtse, operating several hundred miles from the sea, could enforce demands for the surrender of missionaries if they made them, or convey the missionaries thus "rescued" to the coast if they were given up. But it is certain that, even if these ends could be secured, the securing of them by this method would ruin the missionary enterprise. The anti-missionary agitation of the last few years has at least accomplished this much: it has put the missionary under suspicion of being an accomplice of western imperialism, symbolized in China by the western gunboat. On the day when the western gunboat intervenes in behalf of the missionary, the moral foundations of his enterprise will crumble to dust.

Should the missionary get out of China?

The New York *Times* asked that question editorially the other day. It is probably being raised in different forms in many places. On the basis of the personal dangers involved, it is not hard to arrive at an answer. The missionary would be the first to reject the suggestion with scorn, and his judgment will receive the approval of most of us. There is a sense in which the day of danger is the best of all days in which to prove the commanding moral energy of such an enterprise. No; if the question were only a personal one, there would be no point in raising it. The missionary is not the sort of man who leaves the post of danger.

But there is the larger question which concerns the missionary, not as an individual, but the missionary as a concrete element in an exceedingly dangerous diplomatic problem. There is the missionary as the potential excuse for the employment of ruthless military force, and as such there is a real question whether his presence in China at this moment is conducive to world peace, or otherwise. The governments which have been trying to negotiate with China during the past twelve months have practically given the effort up as an impossible diplomatic problem. There was much good will among the diplomats who represented America and some other nations in the conferences on tariff autonomy and on extraterritoriality, but they could find no way by which to give this good will expression because of the absence of a strong Chinese government with which to negotiate. As a result, treaty relations stand exactly where they have stood ever since the Boxer uprising, and are likely to remain there for some time to come.

More than two years ago a small number of missionaries, realizing the implications of their position under the old treaties, tried to induce their governments to relinquish the threat of military action in their behalf in case of trouble. This they were told was an impossible abnegation of rights for a self-respecting government. With the confusion which now exists as to international law, international rights, and all other questions in the field of international procedure, it is hardly profitable to push such a request any further at this time. Legally, the status of missionaries is not likely to be changed. But this does not mean that

the actual course of procedure may not be much modified.

Both missionaries and mission boards have given this question considerable intelligent attention during the past twenty-four months. Various tentative proposals, all tending toward the separation of the missionary from the activities of the international politician and trader, have been put forward. It is now time that those proposals were made definite. The missionary body in China, as such, should let it be known that it does not propose, under any conceivable set of circumstances, to call for foreign military intervention in its behalf. And the mission boards, as such, should let it be known that their workers continue working with the understanding that, no matter how sensational the reports which may come from the disturbed areas, no such intervention will be requested. If to that is added positive disapproval of the use of force to protect religious workers, the danger to the cause of the gospel implicit in the presence of foreign missionaries in China will be largely dispelled. Any government would be extremely unlikely to embark on a course of military intervention if it was known in advance that the alleged objects of its solicitude disapproved of its interference. And as a matter of hard fact, there are plenty of missionaries working in China who will consider their persons more secure after such a policy has been adopted than they do under the present regime. The gunboat, if it is employed, is far more likely to bring danger to missionaries in the interior than to safeguard them. This actual peril should be considered as well as the moral issue involved.

The answer to the question raised by the *Times*, then, is clear. Should the missionaries leave China? If their presence makes likely the invasion of that country by foreign fighting forces, with the involvement of Christianity in the course of international imperialistic exploitation, the missionaries should certainly, in the interest of peace and the gospel, be withdrawn. But if they can be permitted to work, free from this menace of gunboat interference, which is employed ostensibly in their behalf but actually to ruin the work to which they have given their lives, then by all means let them stay. —*Christian Century*.

"A LITTLE CHILD SHALL LEAD THEM"

This true story I am about to relate occurred in the Black Hills of South Dakota. It was a beautiful day in early spring, and birds were singing in the pine trees that surrounded a neat cottage situated in the outskirts of Lead City, where is located the Homestreak Gold Mine, said to be the largest in the world.

Just over the fence from this cottage, in an adjoining vacant lot, stood a dilapidated cabin, which was occupied by several men employed in this mine. Inside, on a rude cot, covered by soiled quilts, lay one of the men who had been ill for many days. He had no one to care for him save his busy companions, who did what they could before going to work in the early morning and after their return at night.

Suddenly, through the open door of the cabin, came the sound of a young girl's voice, singing that sweet old hymn:

"What a friend we have in Jesus,
All our sins and griefs to bear!
What a privilege to carry
Everything to God in prayer!"

His body was aching with pain, and his heart was wrung with longing for the care and sympathy of loved ones in an eastern city, whom he had left long years ago. Following the example of many others, he had spent his best years in those dreary hills searching for gold. "Has it paid?" he kept asking himself over and over again, and then once more the singer's voice sang out on the still air:

"Oh, what peace we often forfeit,
Oh, what needless pain we bear,
All because we do not carry
Everything to God—in prayer."

How far from God he had wandered! He had been a Christian back in childhood and young manhood days, but his companions in the gold country had been drinking, gambling men. Afraid of their ridicule, he had followed their lead. Now he was a common drunkard—yes, worse! And then the singer sang again:

"Have we trials and temptations,
Is there trouble anywhere?
Jesus knows our every weakness;
Take it to the Lord in prayer."

A tear trickled down the sick man's cheek. "Is it too late now," he asked himself, "for

Jesus to hear me and forgive and help?" He knew just what jeers he must endure from his companions if he made a change in his life. Could he face their scorn and contempt? Once again the answer came in song:

"Do thy friends despise, forsake thee?
Take it to the Lord in prayer;
In his arms he'll take and shield thee;
Thou shalt find a solace there."

Just as the girl finished the stanza, he heard her mother call her to help with some household duty, and he sank back upon his pillow to ponder. "I wonder," he thought, "if the Lord would really hear my prayer?" He remembered that there was a Bible among his things. Staggering out of bed he opened his trunk and took out the Book, a well-worn copy belonging to his mother. She had begged him to take it as he left home, but this would be the first time he had read it. Shaking with weakness, he turned the leaves. His eyes fell on the words, "I will arise and go to my father." He remembered the story of the prodigal son. How similar was the experience of his own life! "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." Tears streaming down his face, he cried: "Yes, I will go back to my Father's house: I will knock and ask him to forgive and receive me!" Then he prayed the most earnest prayer of his life.

His companions found him kneeling and unconscious from exertion and emotion of his experience. They placed him in bed and sent for a physician and during his illness one of these men, rough in appearance, watched by his bedside. While convalescing they read the Book. The sick man was converted.

But it was a girl's song that brought it all about.—*Mrs. J. Furman Green in Lost Creek Booster.*

As a steamer was leaving the harbor of Athens an inquisitive old lady approached the captain and pointing to the distant hills inquired: "What is that white stuff on the hills, captain?"

"That is snow, madam," replied the captain.

"Well," remarked the lady, "I thought so myself, but a gentleman has just told me it was Greece."—*The Pathfinder.*

YOUNG PEOPLE'S WORK

MRS. RUBY COON BABCOCK
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Contributing Editor

CONFESSION OF CHRIST

Christian Endeavor Topic for Sabbath Day,
January 8, 1927

DAILY READINGS

Sunday—Confession includes belief (Matt. 16: 13-20)
Monday—Change of heart (Ps. 51: 1-19)
Tuesday—Obedience to God (Matt. 7: 24-29)
Wednesday—Transformed lives (Tit. 3: 1-7)
Thursday—Brotherly deeds (1 John 3: 15-18)
Friday—Christlike life (Rom. 8: 29)
Sabbath Day—Topic: What confession of Christ includes (Rom. 10: 1-10; Luke 12: 8, 9)

THE GREAT CONFESSION

[Read Dr. Poling's article in *The Christian Endeavor World* for December 9, 1926. A few quotations from it are given here.]

This great confession, "Thou art the Christ, the Son of the living God," is more than a conclusion, vastly more than a mere intellectual affirmation; it is the volcanic outburst of an experience, an experience not yet complete, but an experience that is to shake the world as no earthquake ever has and change it as no physical upheaval ever will. Peter had experienced the fact to which he gave his testimony. He had come to know personally, to know in his innermost life, Jesus as the Son of the living God.

The richest experience in the life of any man or woman, the most profound and the holiest, is the experience of having the life of Jesus Christ possess the soul.

And what is this experience in its outward manifestations, in its public testimony? "It is not a voice in the wilderness, but a life in the world. It is not an idea in the air, but feet on the ground going God's way. It is not a fragile flower to be kept under glass, but a hardy plant to bear all manner of fruits in all manner of weather. Fidelity to duty is its root and branch. Nothing we can say to God, no calling him by great or dear names, can take the place of the plain doing of his will." What is this experience? It is a life, not what I believe, but

what I live; and that includes all that I believe.

Christianity needs pre-eminently today not truth-defenders but truth-demonstrators, and always the demonstration of truth is its best defense. Christianity needs not forensic fencers but men and women who reveal in little deeds of kindness done the life of him who went about doing good.

Here lies the gospel of hope, hope for civilization and hope for society—a gospel that has the way out for madly driven peoples of a war-bitten world; a gospel that declares "Love thy neighbor as thyself" to be the plan of the social order, the foundation for all human relationships, and the only road that leads from industrial conflict and economic strife into an era of co-operation and mutual consideration.

"Thou art the Christ, the Son of the living God," was Peter's great confession. Today we take our stand by the side of the Galilean fisherman. He spoke the truth. History is his vindication, redeemed souls his confirmation.

A THOUGHT FOR THE QUIET HOUR

LYLE CRANDALL

"If thou shalt confess with thy mouth the Lord Jesus, . . . thou shalt be saved." Confession of Christ includes more than mouth-confession; it includes heart-sincerity as well. A man may say that he believes in Christ and accepts him as his Savior, yet he may be very unchristian in his contact with friends and neighbors. In such a case his confession amounts to nothing, because he is insincere. People can easily detect his insincerity. The truly sincere Christian who confesses Christ will show by his daily life that he is a follower of him. The world can always find the *real* Christian.

Confession of Christ also includes sacrifice. This sacrifice is too great for some people, because they are unwilling to pay the price. They are too busy seeking worldly pleasures, which last for only a short time, and lose sight of the great reward which is offered to the faithful Christian.

We should be kind to such people, pray for them, and try to win them to Christ. "Confession sometimes leads to a cross."

Battle Creek, Mich.

THE INTERMEDIATE CORNER

REV. PAUL S. BURDICK

Intermediate Christian Endeavor Superintendent

DAILY READINGS

Sunday—"Ye are not your own" (1 Cor. 6: 19, 20)
Monday—Recognizing God's ownership (Acts 9: 6)
Tuesday—Acknowledging God through giving (Mal. 3: 8-10)
Wednesday—Building God's house (1 Chron. 29: 10-16)
Thursday—Acknowledging God in service (Matt. 25: 34-40)
Friday—Acknowledging God in worship (Hab. 2: 20)
Sabbath Day—Topic: How am I recognizing God's ownership of me? (Rom. 14: 7, 8; Col. 3: 17)

"See that old miser over there," said one man to another, "he goes around in old clothes, eats the scantiest fare, and lives in only one room of his palatial house in the country. Yet they say he has millions and could just as well have servants, automobiles, a fine country home, and entertain his friends. That would be much better than hoarding his money like an old skinflint."

"Do you know what that man is doing with his money?" replied the other. "He is using every penny of it that he can spare to support missionaries in every country in the world. He believes the wealth left him by his father is not his but the Lord's, and he must use it for the Lord's work. That is the reason for the old clothes and the single room he occupies in the big country house. Yet missionaries in the Congo in Africa and others in India and China are thanking him for their support. One evening a missionary friend was visiting him, when he suggested they could talk as well without a light, and for the sake of economy he would put out the little candle that was burning on the table between them."

"Oh, that is going to an extreme. Why can't a man be reasonable in his giving without being a fanatic?" said the first speaker.

"Well, perhaps that is possible; and yet it is better to be a little bit extreme in one's desire to do good than to be indifferent to God's claims, as the majority of people seem to be," replied the other.

The "old miser," mentioned above, was a real character, an English lord, who died a short time ago, leaving all his wealth to missionary interests. When his estate was set-

led it amounted to over a million pounds.

How many of us, if we were suddenly to become wealthy, would use our wealth entirely unselfishly, as did that man? Would we not first think of a great many things we want, and put God's claims down at the end of the list? Perhaps that is why God keeps many of us poor, because we would not use wealth wisely if we did have it. It is always easier to give our tenth while our income is very small than to wait until our income is large, for most of us are selfish enough so that "the more we have, the more we want"; and the claims of God are most easily forgotten while we are satisfying our desires for pleasure and luxury.

A young man was working his way through college. His income from tending furnaces, washing windows, and scrubbing floors was hardly sufficient to pay his way. He had to borrow some money. Many a football game or social function that he was longing to attend had to be passed up. He was tithing his money for the Lord and was sometimes tempted to use the Lord's money for some pressing need, but always refused. Today he is glad for the strength of character gained by such self-denial and is doing a great work, that others who had less regard for the claims of the Lord upon them are not able to do.

What has been said of money is true as well of our time and strength. It is not fair to our heavenly Father to work or play so hard and long on the week days that we have no life left in us on the Sabbath for his service. "But," someone says, "I have to work hard and be up late at night, so I like to loaf on the Sabbath and have nothing to do." No you don't! God has given you enough days in the week so you could afford to give him one of them. We are failing to make the best use of our time, or else are squandering part of it in activities that are not important.

First, let us give to God what is rightfully his, of our time, our money, our strength. That may be a tenth of our money, or it may be more. It may be a seventh of our time, or it may be even more. Then God will show us how to use the remainder in such a way that our lives and that of our loved ones will be preserved.

Get copies of the tract, "Preserving the Idea of Stewardship," by Rev. Loyal Hur-

ley, for use in this meeting. They may be secured from your pastor or from the Tract Board.

LISTEN ENDEAVORERS!

January 29-February 5, is Christian Endeavor week, and there is to be a rally for RECORDER subscriptions at this time. Whether you have entered the RECORDER Reading Contest or not, we want each society to participate in this rally. How about two hundred new subscriptions to the RECORDER as our goal during this rally? Let's be proud of our endeavorers by reaching this goal of two hundred new subscribers to the RECORDER. We can reach this goal by cooperating, so let us all put our shoulders to the wheel and *push*. We are counting on you to do your part.

Come on! Let's do it!

FRANCES FERRILL BABCOCK.

ARMISTICE DAY—THEN AND NOW

Armistice Day—then and now! Then it was a song of joy, a paean of peace, a hymn of praise. Now? The day breaks in suspicion; clouds of doubt rise in the eastern sky; thunders of wrath still roar down the Ruhr; dictators have unseated democratic assemblies; friends of yesterday in feverish haste arm against each other; the orphans of the butchered peoples of Bible lands eat the ever scantier loaf of charity; and the nations of Europe, drawing closer to each other, seem to be drawing farther and yet farther from us.

What is to be done? What is America's best word on this eighth anniversary of Armistice Day? Are we of the opinion that what is, is but prophecy fulfilled, that worst must come to utter desolation? Do we subscribe to a doctrine of utter isolation for America, or are we still determined to do our best to keep the vow and to discharge the sacred trust?

The time is one for soul-examination.

Dead eyes keep watch. You shall not sleep nor rest.

We died. And now you others who must live Shall do a harder thing than dying is, For you shall think. And ghosts will drive you on.

Nor will our thinking lead us to any other conclusion than this: So priceless a thing as peace can not be secured with less than

the maximum investment of service and sacrifice. The tender plant of peace which lifted its face above the Armistice has not been cultivated; the field planted on that day has been neglected or sown to other weeds of wrath. As David Lloyd George said in his last speech delivered in this country on the occasion of his visit, "We have not followed through."

For me there are still some things worse than war. I should be false to the holy purposes of this day if I did not so declare myself. My conception of Christianity does not allow me to be a non-resister. I would defend my child, and by as much I am bound to the defense of my neighbor's child. Some things there are that must not be surrendered to their foes while one man remains alive to thrust his body in the way of their danger. In such a case he must be as keen to strike as he is ready to be struck. It is at this point that the difficulty has risen for some of us. We have feared being misunderstood. False propaganda has deterred us from declaring ourselves. But the time has come for us to be counted with those of every faith and creed who move out to thrust armed conflict back from the crowded ways of man.

We must think peace today. We must educate for peace. The curriculums of our schools must be organized to promote a better understanding between nations; we must stress the constructive social, moral, and religious movements in this and in all countries; we must bring to our children a realization of the interdependence of peoples. We must cease from exciting racial antipathies and stirring up industrial hates. We must believe and practice the Christian principle that every man and people must be protected in the right to realize the highest possibility and to complete the personality. In our personal relationships and to the full reach of our influence as citizens we must dedicate ourselves anew to winning the greater war that was not won when the Armistice was signed.

Finally, we must not forget that sentiment to become authoritative must be organized. The war was lost to the Allies until in the face of an almost irretrievable military disaster they composed their differences and united their armies. The peace sentiment of the world must be organized. Call the organization what you will; make

its powers what you will; but have it we must. A world association of States, or the World Court with international police powers, or the League of Nations, or some new program yet unannounced, must win the official sanction and support of the United States. A policy of non-participation, a program of isolation, leaves us in the path of a rising tide of distrust and jealousy.

On this Armistice Day, filled with sacred memories and holy traditions, let us covenant with each other and with God to keep the vow, to wage the peace, to carry on the torch that these, our dead, flung back.

It was the Psalmist who cried, when all other help had failed, when disaster stalked through the kingdom, and when Israel seemed doomed, "Our hope is in God."

On this Armistice Day, two thousand nine hundred and twenty days removed from Sedan, God is still our hope. Our hope is in him, not in science. Science can teach men how to be more skillful in destroying each other, how to increase the efficiency of the machines of death, how to salvage broken bodies and march them to a second battle crucifixion. Science can create air-ships with the speed of eagles and give them weapons to wipe out ten cities in a night; but science can not make wars to cease, because science can not make men love one another.

Our hope is in God, not in commerce. The spirit of trade can tunnel mountains, can make deserts fruitful, can harness the cataracts that drive the wheels of industry, can take a giant spade and separate continents, can raise a city upon a Sahara and lead railroads through a jungle hemisphere; but commerce can not make wars to cease. It has waged the cruelest, waged them for revenue, waged them for empire, waged them for new peoples to exploit and new lands to despoil.

Our hope is in God, not in education. Grecian scholarship wrote books two thousand years ago, that are the classics still. The Roman forum rocked to the applause of an eloquence, that modern parliaments have not surpassed. But philosophers have walked side by side with militarists. Until this hour the most highly educated, the most thoroughly schooled, peoples of the world have been the most selfishly nationalistic and aggressive.

Our hope is in God, not in progress, not in civilization so called; for these of themselves do not make man unselfish. They add to prejudice and to pride, to selfish determination, to courage and high ambition; but in all of these remains the seed of conflict and abides the acorn of a mighty hate.

The cure of war does not rest in any outward circumstance but in the inner change. Its secret lies in the hidden depths of the mind, in the innermost place of the soul. Only a revolutionary change in man can end wars, the change that Jesus defined when he said to his midnight visitor, "Ye must be born again."

Omnipotence could with a single hurricane sink every battle-fleet, stop every army in its tracks, hurl the last Zeppelin from the sky; but such is not God's way with man. Nor is his method to poultice the outward manifestation. He purges the inner cause.

Our hope is in him; for God is love, and love casteth out fear.—*Dr. Poling, in Christian Endeavor World.*

ANCIENT CRAFTS IN MODERN PALESTINE

The Palestine of today, for all its vaunted progress, is still primitive when it comes to the crafts. A visitor there today finds many conditions about as they were when Jesus lived there. A writer in the *Mid-Week Pictorial* gives this interesting picture of the intimate life of Palestine:

Despite the introduction of western ideas into Palestine the native industries are still carried on in the old ways with primitive tools and curiously antiquated methods, differing little from those practiced in the time of Christ. The native carpenter's shop as seen in Nazareth today has not changed materially since Jesus worked as a boy under the tuition of Joseph; the wooden plowshares, yokes and cradles and other articles and implements manufactured by the Arabs of the twentieth century are of the same pattern as those known to have been used in the days of our Lord.

The native potter may be found in most villages turning his pots out of clay with the aid of a crude potter's wheel which he works with a foot treadle, leaving both his hands at liberty to mold the clay into shape. Here are made most of the domestic utensils of the village, the water jars in which the women still fetch the water from the

wells, balancing the tall pitchers gracefully upon their heads. The earthenware lamps are also made by the potter, and these are used and still burned through the night in the native Arab dwellings. "Her candle goeth not out by night," says the Scripture, for a house with no light at night means an empty house.

In Jerusalem one can witness beautiful silver filigree work by Yemenese Jews. This industry is said to have been started in Yemen, in southern Arabia, when the Israelites fled there after the destruction of the Jewish kingdom. This craft is passed on from father to son and it is extremely difficult for newcomers to enter their ranks. A jeweler in America would require many tools to produce the beautiful work done by these eastern silversmiths. They possess few tools, yet they turn out exceedingly fine and delicate work.

Glass-blowing is one of the most curious industries of Palestine. For hundreds, if not thousands, of years this craft has been carried on in the little town of Hebron in the Judean hills, and it has been noticed that the glass vessels made today are identical in form with the ancient glassware which has recently been excavated in various parts of Palestine, and which dates from the time of the Roman occupation.

The glass factories are bare sheds, in the center of which round brick furnaces are burning. In these caldrons colored molten glass bubbles and simmers. Half a dozen old Arabs clad in bright-hued cotton gowns and white turbans squat on the ground with blow-pipes in their mouths. A lump of glass of the consistency of hot toffee is taken from the caldron and placed on the end of a blow-pipe and in a few minutes it is blown into a large glass bubble, when it is pinched and molded into the shape of a bottle or vase by the aid of some metal tongs. Then it is nipped off from the rest of the glass with a pair of pinchers and immersed in a tank of water to cool and harden.

The weaving industry is one of the oldest in the country, for the Bedouins of today, who claim descent from Abraham's son Ishmael, weave their tents of goat and camel hair, which are similar to the "tents of Kedar," which we read of in the Bible. These brown tents are not only a picturesque sight

in Palestine but are extremely practical, being waterproof and durable.

Bethlehem is the center of the souvenir trade, of which the mother-of-pearl work is perhaps the best known. The shells are found on the shores of the Red Sea, whence they are brought to Bethlehem to be cut and polished and worked up into souvenirs. Both men and women work at this craft, and it is interesting to see the men sitting on the floor of the houses polishing the shells on the surface of a wet stone.

The olive tree flourishes all over Palestine and the olive harvest is an important one. Bread and olives form the staple food of the country people, and we read in the Bible how Hiram's servants were paid in wheat and oil. An olive tree will yield at its best from ten to fifteen gallons of oil, and this has to be extracted from the olives after they are picked.

In the bazaars of the cities the copper-smiths may be seen beating sheets of brass and copper into shape and making cooking pots, trays, and water vessels. Sometimes boys of nine or ten years of age will be working at this craft by the side of their masters.

The shoemakers' shops are among the gayest in the towns, for the shoes which hang in strings from the ceilings are made of brightly colored leather. They are generally made of morocco leather: rams' skins dyed red for townfolk or left a natural color for the country people, though the latter wear shoes only on state occasions, preferring as a rule to travel barefoot. Green, blue, purple and yellow shoes are also made, and in some parts of the country long red riding boots with iron-tipped heels are popular, but these are worn only by men of some importance, whose servants follow on foot, carrying the ordinary shoes for their masters. Hence comes the allusion by John the Baptist: "Whose shoes I am not worthy to bear."—*The Baptist*.

We do not need more national development, we need more spiritual development. We do not need more intellectual power, we need more spiritual power. We do not need more law, we need more religion. We do not need more of the things that are seen, we need more of the things that are unseen.—*Calvin Coolidge*.

SABBATH SCHOOL

HOSEA W. ROOD, MILTON, WIS.
Contributing Editor

VALUE OF THE STORY IN TEACHING

I say the story in *teaching*. I may, however, say also in *preaching*, for every normal person, young or old, is interested in a good story. A story to be worth while in either teaching or preaching should be drawn from real life—must be true to life. If we are alive we are interested in what live people say and do; if not what they really say and do, then in what they are likely to say and do. When Christ told his disciples the parable of the sower who went forth to sow, there may have been just then a farmer in his nearby field casting wheat upon the ground—some good ground, some stony, some weedy. Whether so or not, there were at that time of year hundreds of men in Palestine doing just that thing. The story he told was true in general, its lesson apparent to all who heard it. The story of the one lost sheep may have been told about some particular shepherd on a certain occasion. Whether so or not, it was likely to be true of many a good shepherd, and everyone who heard it could understand its teaching. Its spiritual significance was made plain to his disciples when he said to them, "I am the good shepherd: the good shepherd giveth his life for the sheep." If a story thus told were not drawn from real life—not at all likely to be true—those hearing it would care nothing at all about it; they would say, "It is no good," and so pay little or no attention to it. Even children see the lack of truth in some stories and do not care for them. Some see this lack sooner than their elders.

I had for many years a dear friend who was a minister. I liked to hear him preach for various reasons, one of which was the stories he sometimes told in the way of illustration. He had on hand many apt stories, and he was able in speaking to reach out and mentally select the very one he needed for almost any purpose—the one best suited for illustration. Though he had a droll sense of humor, he seemed not to tell stories for the sake of causing his hearers to smile,

yet they did often smile because of the apt use he made of them to illustrate the truth of what he was saying. He was never a dull speaker. It was a day of sorrow in the community when he was called home.

Children in particular like stories. They brighten up at once when their teacher is about to tell them a story. To be able to tell a story well is a wonderful accomplishment. Elizabeth and I, several years ago, spent a day at an institute for the blind, where we saw much that was interesting to us, one thing in particular during the story-telling hour. Mr. Hooper had a group of about twenty of the children from eight to twelve years old around him. I do not remember what the story was about, but that does not matter much. He was a natural story-teller and with no little practice. The children were eager for him to begin, and wondering what would be the story of the day.

Well, when Mr. Hooper began, and so on to the end, those blind children hung upon his story as if they must not lose a word of it. All through, they seemed hardly to breathe for fear they would not hear all of it. It was a clear case of what we may call being spellbound. In telling a story with so intense attention Mr. Hooper could easily put into it a bit of moral and spiritual element that would go down so deep into the hearts of those boys and girls as not to be forgotten.

Since then I have thought much of the possibilities that lie in good story telling. On two particular occasions I have heard stories told to classes in Sabbath school. They were told so well and with so much life that other classes, even the older people, were inclined to give them the most of their attention. They, too, like well-told stories. The art of story telling as a means of moral and religious inspiration and educational may well be cultivated and wisely practiced.

LESSON I.—JANUARY 1, 1927

THE CHRISTIAN A FOLLOWER OF JESUS

Golden Text.—"He said unto him, Follow me. And he arose and followed him." Mark 2: 14.

DAILY READINGS

Dec. 26—Followers of Jesus. Mark 1: 16-20.
Dec. 27—Disciples Accepted. Acts 9: 1-9.
Dec. 28—Disciples Refused. Matt. 19: 16-26.
Dec. 29—The Vine and the Branches. John 15: 1-10.

Dec. 30—Supreme Love for Christ. Matt. 10: 34-42.
 Dec. 31—Disciples Rewarded. Matt. 19: 23-30.
 Jan. 1—Christ Becoming a Servant. Phil. 2: 5-11.

(For Lesson Notes, see *Helping Hand*)

FACING A CRISIS

We have reached a crisis in this country, involving the stability of both true Americanism and genuine Christianity. If there is anything fundamental in Americanism, if that term really means anything to us, if it is more than a word with which to conjure and to deceive, it must have its foundation in the Declaration of Independence, a document in which the fathers of this nation "appealing to the Supreme Judge of the world for the rectitude" of their intentions, set forth as a fundamental principle the doctrine that all men "are endowed by their Creator with certain inalienable rights."

But today this wholesome doctrine is challenged, and it is unblushingly asserted by many that as against the majority there is no such thing as an inalienable right; and consequently, by extension, might makes right.

OURS A GOVERNMENT, NOT OF MEN, BUT OF LAW

If we mistake not, it was only a few years ago that some of the brightest minds of the nation, some of the leaders in safe and sane thinking along political lines, one of them being David Jayne Hill, LL. D., organized a society or association for the preservation of constitutional government, setting forth as an axiom that ours is "a government, not of men, but of law."

But what becomes of that fundamental principle if individuals have no rights, but only privileges, and if the majority have not only the power but the right to do as they will?

The only safe majority is the individual and the fundamental law. There is and can be no liberty where right rests upon the whim or the prejudices of the "majority," or in other words, of the mob, for it not infrequently happens that the mob is, or seems to be, the "majority." It was so in the French Revolution; it may be so today.

FACING A SERIOUS SITUATION

That we stand face to face with a most serious situation, a situation that seems to

threaten the very foundations of our Christian civilization, there can be no reasonable question. Moral standards are being lowered; moral fiber is weakening; passion, not principle, is too often in the saddle.

To meet this situation, some of our best men, men who are honestly desirous of staying the onrushing tide of evil, seem ready to sweep away the safeguards of liberty erected by our forefathers and to trust not only themselves but the destiny of their country to the fickle whim of the so-called "majority," unfettered and unrestrained by constitutional law!

But if this evil principle shall be adopted, if the sentiment prevails that individuals have no inalienable rights, but only granted privileges, and that those privileges may be abridged or wholly withdrawn at any time by the so-called majority, or even by an aggressive, militant, thoroughly organized minority, posing as the majority, what safety is there for any one? What security is there for any right, civil or religious?

THE SITUATION NOT UNIQUE

The situation that confronts lawmakers now is not unique. There was a moral slump in the early centuries of the Christian era. The Jews had rejected Christ and his doctrines. Heathen Rome had put him to death. In the face of this situation, the heralds of the cross went everywhere, declaring that "they be no gods which are made with hands."

The result was fierce persecution. Christians perished by scores and by hundreds in the Roman arena, slain either by the swords of the gladiators or by wild beasts fed largely upon human flesh.

GOOD MEN WERE PERSECUTORS

Some of the best of the Roman emperors were the worst of persecutors, because they acted from a sense of duty. They saw no other way to preserve society. As they viewed it, to let the Christians alone to carry forward their propaganda in favor of Christ and against the national deities, would be to invite the destruction of the religion they had without building up anything to take its place that would be better or promise greater stability to Rome and its institutions.

Marcus Aurelius was one of the good emperors, but he reasoned thus. Naturally, he was kind of heart, but the Roman State,

Roman morality, and the Roman religion must be preserved at all hazards; hence persecution of Christians, even to the death, was an absolute necessity.

A LESSON FROM ENGLAND

Paternalism in government, and especially religious paternalism, has done incalculable harm in this world and has caused untold suffering. Nor is that all: it has utterly failed of its purpose. Look today at the countries that have Church and State with governmental religious instruction, and ask if they are morally better than our own country. The answer must be that they are not.

Was England made morally better by the religious features introduced into government by Cromwell under the commonwealth? The wild abandon of immorality that immediately followed the restoration of the Stuarts proves that it was not.

Nor was England made more moral by the Sunday law of Charles II, the progenitor of all the older Sunday laws in this country. The situation was not made better by that statute. Nor are moral conditions better in that country today than in our own land of free America.

With the introduction of Christianity and the militant spirit in which its apostles went forth, not only to promulgate its tenets but to testify against all false systems of worship, paganism and decadent Judaism began to break down.

This alarmed not only the priests but also the civil rulers. Of the work of the Master himself, the rulers of the Jews said: "If we let him thus alone, all men will believe on him: and the Romans shall come and take away both our place and nation."

Thus they easily persuaded themselves that the death of Jesus was essential to the preservation of both the Jewish Church and the Jewish State.

THE SAME TODAY

It is the same today; certain measures are demanded as essential to the preservation of the American State; but they can effect nothing. Real moral reformations are wrought not by legislation but by the preaching of the gospel of the Son of God. Witness the moral uplift that took place in England in the latter part of the seventeenth century, due not to civil legislation but to the teaching and writing of John Bunyan,

hounded and imprisoned by the Established Church under religious laws, but strong in faith, giving glory to God.

The same was true in the early years of the eighteenth century. Religion was at low ebb; the Church was honeycombed with gambling, sporting, intoxication, and immorality. An uplift did not come through civil legislation but by the preaching of the Wesleys and those who joined them in exposing sin and in pointing sinners to the only Savior of men, the Lord Jesus Christ. A real moral uplift can come in no other way today. "Not by might, nor by power, but by my spirit, saith the Lord of hosts."—*C. P. B., in Liberty.*

FIFTY-FOUR YEARS OF W. C. T. U.

W. C. T. U. members all over the world today celebrate the fact that fifty-four years ago a band of forty women inaugurated a sidewalk praying campaign in front of the saloons of Hillsboro, Ohio, resulting in the extinction of the legalized liquor business in that village and eventually in national prohibition. From that episode developed the Woman's Christian Temperance Union, organized in fifty-three countries and well on its way toward a million members in America.

The W. C. T. U. is the mother of scientific temperance education in the schools, and has had a part in every legislative reform in every state and in every session of the national Congress since 1876, when it stood by Senator W. Blair of New Hampshire, who introduced the original resolution for national prohibition. It was Mrs. Lillian M. N. Stevens, president of the National W. C. T. U., who in 1911 started the final drive which brought the Eighteenth Amendment.

Since the bands of praying women in 1873, the W. C. T. U. has become a recognized national and international institution, publishing fifty magazines and annually distributing ten million pages of free literature. It has announced a program for 1927 which comprises a religious crusade rather than political maneuver, and the principles adopted by the women at Hillsboro will be revived with greater vigor than ever, beginning January 6, on which day every member of the W. C. T. U. is asked by the national officers to spend at least one hour in prayer.

SAYINGS OF STRONG SUNDAY MEN

[Here is quite a collection of wise and true sayings by Sunday keepers regarding matters of Sunday legislation. They make a good study in these days of frantic effort to secure the passage of Sunday laws by Congress. Four strong bills are now being pressed.—T. L. G.]

George Washington: "Every man who conducts himself as a good citizen, is accountable alone to God for his religious faith, and should be protected in worshiping God according to the dictates of his own conscience."—*Reply to the Baptists of Virginia, 1789.*

Abraham Lincoln: "Our reliance is in the love of liberty which God has planted in us. Our defense is in the spirit which prizes liberty as the heritage of all men in all lands everywhere. Destroy this spirit, and you have planted the seeds of despotism at your own doors. Familiarize yourself with the chains of bondage, and you prepare your own limbs to wear them."—*From speech at Edwardsville, Ill., September 13, 1858.*

Bishop William T. Manning, Protestant Episcopal Church: "This proposed campaign for stricter Sunday laws is one of those well-meant but misguided efforts which do harm instead of good to the cause they are intended to serve. It is impracticable, wrong in principle, and based on a narrow and imperfect conception of the Christian religion. It would do far more to drive religion out of the hearts of the people than to draw them toward it. We have no right to try to compel religious observance of Sunday by law."—*Quoted in the Outlook, December 8, 1920.*

Judge Welch, of the Supreme Court of Ohio: "When Christianity asks the aid of government beyond mere impartial protection, it disowns itself. Its essential interests lie beyond the reach and range of human governments. United with government, religion never rises above the merest superstition; united with religion, government never rises above the merest despotism; and all history shows us that the more widely and completely they are separated, the better it is for both."—*23 Ohio Reports, Granger, pp. 249, 250.*

Alexander Campbell: "There is not a precept in the New Testament to compel by

civil law any man who is not a Christian to pay any regard to the Lord's day, any more than to any other day.

"Therefore to compel a man who is not a Christian to pay any regard to the Lord's day, more than to any other day, is without the authority of the Christian religion."

"The gospel commands no duty which can be performed without faith in God. 'Whatever is not of faith is sin.'

"But to compel men destitute of faith to observe any Christian institution, such as the Lord's day, is commanding a duty to be performed without faith in God.

"Therefore to command unbelievers, or natural men, to observe in any sense the Lord's day, is anti-evangelical, or contrary to the gospel."—*"Memoirs," Vol. I, p. 528.*

Chief Justice Terry, of the Supreme Court of California, in declaring enforced Sunday observance unconstitutional: "The enforced observance of a day held sacred by one of the sects, is a discrimination in favor of that sect and a violation of the freedom of others. . . . Considered as a municipal regulation, the legislature has no right to forbid or enjoin the lawful pursuit of a lawful occupation on one day of the week, any more than it can forbid it altogether."—*9 California, 502.*

Benjamin Franklin: "When religion is good, it will take care of itself; when it is not able to take care of itself, and God does not see fit to take care of it, so that it has to appeal to the civil power for support, it is evidence to my mind that its cause is a bad one."—*Letter to Dr. Price.*

Chief Justice Clark, of the Supreme Court of North Carolina: "The first Sunday law edict of the emperor Constantine, was the product of that pagan conception developed by the Romans, which made religion a part of the State. . . . In the New Testament we shall look in vain for any requirement to observe Sunday. . . . The Old Testament commanded the observance of the Sabbath, . . . and it designated Saturday, not Sunday, as the day of rest. . . . As late as the year 409 two rescripts of the emperors Honorius and Theodosius indicate that Christians then still generally observed the Sabbath (Saturday, not Sunday) . . . What religion and morality permit or forbid to be done on Sunday is not within our province to decide."—

North Carolina Reports, Vol. CXXXIV, pp. 508-515.

It is not the lack of blue laws that makes empty churches. It is the lack of a vital appeal to the Church itself. Blue laws will never increase church attendance. The remedy for empty pews lies within the Church. This is a matter for the Church to rectify, and not for the State.—*Capital Journal, Oregon.*

THE NATIONAL SLOGAN IN TERMS OF EDUCATION

CORA FRANCES STODDARD

National Director Scientific Temperance Instruction

The slogan of the Woman's Christian Temperance Union for the year, Hold Fast and Go Forward, is particularly appropriate to the departments of Scientific Temperance Investigation and Instruction. Hold Fast the truth about alcohol. That means to be thoroughly acquainted with the modern facts; know how they relate to present conditions in our social and national life; why they are the reasons for prohibition laws and why they justify these laws. Go Forward with this truth. That means to carry it to other people in every possible way.

There is a possibility of emphasizing out of due proportion the prohibition law. It must have its proper emphasis, but mere exhortation to "obey the law because it is the law" does not necessarily strengthen the law nor ensure its retention. One may literally obey the law, yet be working diligently for its repeal. The law will succeed just in proportion as the people understand why it is a rational and necessary law, and that it is beginning to accomplish what it was intended to do. And that object was the constructive one of liberating American life from the handicaps imposed on it by the effects of the alcohol sold in the alcoholic liquor traffic. When the people fully understand this object and know the facts, they will not be fooled with propaganda for "beer and wine," "government sale," and prohibition merely of drinks that are "intoxicating in fact."

If we are to Go Forward, we must study and know these facts personally, study them in the local union and other group meetings.

Distribute everywhere carefully chosen literature, showing the facts about alcohol, the fundamental reasons for prohibition and its effects. Help people to see that prohibition is a conservation measure just as are laws or municipal regulations about quarantine, impure food, dirty milk. These regulations all prohibit something; but their object, like prohibition of the liquor traffic, is not "prohibition" itself, but the conservation of public health and welfare. Especially reach leaders systematically with the facts—editors, ministers, teachers, influential business men, district attorneys, judges. Reach the leaders, and they will lead others.

Evidence from many sources indicates a rising tide of desire by educators for good temperance education material for training young people in the facts and principles of intelligent total abstinence. "Scientific Temperance Instruction" is by no means dead in the public schools, but shows gratifying signs of vigorous continuance and even of increase. This fact is a challenge to Go Forward in this educational field. Classified graded literature, giving modern facts and methods of teaching, should be placed this year in the hands of every public school educator, and every teacher in private and parochial schools. To suggest the importance of an orderly, well-graded discussion of the subject, provide superintendents and teachers with "Alcohol and Other Narcotics—A Suggested Program." Young teachers as they leave the normal schools and enter on their profession in their first schools should receive a special supply of practical temperance literature. Primary teachers should be supplied with stories. The essay and poster contests should be carried "Forward" into every possible school. Text-books used in the school should contain an adequate amount of temperance information. History teachers should be supplied with reliable information as to the history of the development of the temperance movement in the United States.

Hold Fast every bit of ground gained in the past for intelligent and sympathetic temperance training of youth. Go Forward into new fields; reach out to the schools where there is no local union. So will the health and the welfare of the nation be increasingly protected against the liquor traffic which is prohibited by law.—*Union Signal.*

CALLED FOR AND DELIVERED

The Black Jack neighborhood was all stirred up. Not that they said anything to their preacher, but among themselves there was a great deal of talk. The reason for all the excitement was the announcement of their pastor that a Sunday school missionary of the Board of National Missions was coming out to organize something he called a Daily Vacation Bible School. No one had ever even heard of such a thing in Black Jack, Mississippi, and speculation was rife as to just what this was and who was to be there. Of course, even the youngest knew what a revival was, where one went during hot summer days and people "got religion." But the idea of having a school in a church during the vacation time was certainly new to all.

On the Sunday before the opening the missionary came to a meeting where about seventy-five people were present, and with a blackboard he tried his best to explain what he wanted to do and what the children would learn in this new kind of Bible school.

Strangely enough, it was not the mothers and fathers who were the most anxious to have the school, but the children themselves, for, although they were not quite sure what they would have to study, still a school would be better than having to go out early in the morning just after daybreak to work in the hot sun with a heavy hoe chopping cotton in the field.

So, all the boys and girls voted for it. Ruby and Pearl and Ed and a number of others who lived several miles from the church were wondering, however, whether they would have to miss the school, for they had no cars and the distance to the church was too great for them to walk it twice each day. Yet even as these thoughts were in their minds, and they were feeling sorry for themselves, the missionary was saying something that caught their ears and made them sit up.

"I would suggest," he was saying, "that we get trucks and make a wide circle each morning and pick up as many of these children as we can. We should go out as far as five miles in each direction and if we could get three or four trucks we could have a hundred or more in our school. Who will volunteer to help in this way?" Not a

hand was raised, not a person offered to help bring in the children although there were several Ford trucks in that community.

Ruby and Pearl and Ed felt a sinking in the pit of their stomachs, for they were so eager to learn the things and enjoy the good times the missionary told about. There sat their fathers and the others, men who could just as well take them each day as not. Again the missionary was speaking: "I have a Ford car. You all know one can't overload a Ford; so I will start out in the morning and as many as can crowd into the car I will bring to the school."

On the morning of the opening of the school it was evident that people had been thinking things over, for, to the surprise of the pastor and the missionary, a crowd was present. It took just the one session to convince the parents and the teachers that this was something worth while. Then the news went out for ten miles around that the Black Jack Presbyterian Church was having something that everyone should see, because in addition to the Bible school, the missionary was holding a revival meeting, preaching twice each day, and also calling for and delivering Ruby and Pearl and Ed each day.

At the end of two weeks, the boys and girls could repeat many chapters of the Bible and for the first time in their lives, knew the wonderful stories of David, Ruth, Joseph, Daniel, Esther, and above all about the Lord Jesus Christ, and several were led to accept him as their Lord and Savior.—*Rev. Harry Heinecke, in Presbyterian Advance.*

The British government has indicated willingness to co-operate with the American enforcement authorities in the following three ways:

1. United States cutters will be permitted to enter British territorial waters in the Bahamas.
2. Transfer to the British flag of vessels intended for the smuggling trade will be prevented.
3. Ship masters will be prosecuted for making false declarations regarding their destination.

The forthcoming conferences will be largely based on these three points, the details of which probably will require considerable study.—*Union Signal.*

PLACING THE EMPHASIS WHERE IT BELONGS

Calling for less dependence on laws and more reliance on the training of the individual in moral character, Dr. S. Parkes Cadman, in the current Bulletin of the Federal Council of Churches, of which he is the president, urges a revival of prayer and united study of the Bible as a means of renewal of life and power of the churches.

The article which bears the title, "The Returning Emphasis on the Inner Life," is as follows:

"It is not to be regretted that in England the Free Churchmen have changed their outlook about regeneration through politics," says the article. "It will do the churches no harm, either in Great Britain or America, to have their faith in legislation somewhat chastened.

"We are being taught in this republic that blind dependence upon even the most excellent laws gets us nowhere and that the Church must steadily maintain her aggressive evangelization and training of children and adults in the Christian religion if they are to become law-abiding citizens.

"Millions of men and women in Great Britain today are asking themselves how they can get things done which imperatively need doing, with the combination of emotional fervor and practical sense. One can foresee an oncoming movement which shall uplift the life of Great Britain.

"Once such a movement has begun, based upon prayer, renewed study of the Bible and under the direction of the spirit of God, I predict that it will mean a renewal of life and power for all the churches of that country.

"Nor is there any reason to doubt that it will spread to our shores, exactly as the Moody and Sankey revival, beginning in the United States, blazed a way of holiness around the world. Speaking as the president of the Federal Council, I covet the glorious honor of seeing this revival in the United States of America; but let it arise where it may, so that God himself originates it, it will be in the first instance a renewal of personal devotion, personal consciousness of the indwelling of Christ, and personal hope and joy derived from his presence in the heart.

"At a time when, to quote the Bishop of

Winchester, 'Super-national religion is widely questioned, when Christian ethics are flouted, and when the supreme issue is whether Christianity can sufficiently influence the behavior of society as to insure the survival of civilization,' should not all who love the honor of God and the kingdom of his Son, lay aside theological and other differences and unite to proclaim the saving gospel of that kingdom?

"But the proclamation will have to be splendidly equipped and well led. It must assert in intelligent ways the major truths of the New Testament faith; there must be no dealing with iniquity; no compromise with wrong; no economy of truth; no flattering of error.

"Hence those who align themselves for this crusade must be prepared to take risks. They will have to combat the indifference which paralyzes countless churches and makes them subservient to the dictates of worldly-minded multitudes. They will have to refuse to lower Christ's claims upon the whole life of mankind by a single iota.

"They must first deal with the individual if they would bring about that social reconstruction in justice, peace, and security for which the nations are asking today. It may well be that the decline of interest in politics is the forerunner of a fresh hold upon the everlasting verities which are changeless in the midst of constant change."—*Federal Council of Churches.*

A Christian man, eighty-four years old, but looking and acting as if but sixty-five, was asked: "What is your philosophy of life?"

Instantly he replied: "It is essential, of course, to give due attention to diet, bathing, and that sort of thing, but the major factor in the reckoning is this: Never have it in for anybody! Never try to get even! For you always hurt yourself more than the other fellow. A revengeful spirit is destructive to longevity."

"Vengeance is mine: I will repay, saith the Lord." Give him opportunity to fulfil his promise! It is he who dwells in the secret place of the Most High (where there can be no revenge), that holds the promise, "With long life will I satisfy him, and show him my salvation."—*Ida Q. Moulton.*

MILLION BIBLES YEARLY

The New York Bible Society will commemorate its one hundred seventeenth anniversary of work by a special service in St. Thomas' Protestant Episcopal Church, New York, on Bible Sunday afternoon, December 5. The new rector of the church, Rev. Roelif H. Brooks, D. D., will preach the sermon for the society, his subject being "The Bible."

Nearly a million Bibles are distributed annually in New York City, according to figures just released by the New York Bible Society, from its Bible House, 5 East Forty-eighth Street, New York. These Bibles, printed in sixty-seven different languages, reach practically every class of people, and make up the largest known annual distribution of any one piece of literature.

A most interesting distribution is among the immigrants landing at Ellis Island, where a total of nearly 100,000 volumes is given out yearly. Bibles available for this class are not confined to books printed in every possible foreign language, but now include the "Diglot" Scriptures, where the foreign translation is printed parallel with the English. There are Diglot Scriptures in sixteen languages, including publication of the Gospel of St. John, in the strange combination of Esthonian and English. This is the first time in history that any part of the Bible has been printed in Esthonian parallel with English.

Bible distribution along the waterfront on all sides of New York harbor reaches yearly almost 125,000 copies, with an average of 10,000 volumes a month going out to seamen on steamers, schooners, canal boats, barges, coal boats, and freighters. The New York Bible Society supplies the pursers of the large passenger ships with Bibles in fourteen languages. Every time a large passenger steamer docks in New York, its purser is supplied with a large batch of Bibles printed in fourteen languages for distribution among steerage passengers. And almost every barge and freighter that steams out of New York harbor has been given a fresh supply of Bibles, which usually are placed on racks in the men's sleeping quarters.

The largest number of volumes, totalling 778,816, is sent out through the city department, to institutions in and around New

York City. These institutions include hospitals, prisons, reformatories, sailors' homes, slum settlement houses, missions for all nationalities, orphanages, and business and social leagues. Also a large supply is sent to many hotels, over 10,000 Bibles having been delivered this year to New York City hotels. The society earnestly appeals for funds to carry on its great work.—*Bible Society.*

HUGE SWINDLE NIPPED, U. S. AGENTS CLAIM

Atlanta, Ga., Dec. 9.—An alleged nationwide swindle through newspaper advertising, was nipped here today with the arrest of D. V. Nichols, said to be one of the heads of headquarters offices maintained here by three companies offering poultry, oranges and honey for sale at unusually low prices.

The firms, as listed in the advertisements according to officials, were the Acme Orange farm at La Grange, Tex., Gainesville, Fla., and other cities; the Fulghum Hatchery, Birdsboro, Pa., Heavener, Okla., Lake Largo, Fla., Bloomsburg, Pa., Farmville, Va., and other cities and the Busy Bee Apiary, Roslyn, N. Y., and other cities.—*Florida Times-Union, Jacksonville, Fla.*

The advertisement of the Acme Farms, Gainesville, Fla., has been published in three issues of the SABBATH RECORDER, as well as in hundreds of newspapers in the east and south. All mail addressed to the Acme Farms received after December 9 will be returned to the senders by the post office authorities, so it is hoped that none of our readers will lose if they have replied to the advertisement.

Contrary to a popular opinion the American Indian is not disappearing, says Charles Burke, commissioner of Indian affairs. He reports that the Indian population has increased over 16,500 in the last decade. There are now about 350,000 Indians in this country. The 200 Indian reservations have a combined area as large as the New England states. During the war 12,000 Indians served in our military forces and 10,000 more were enrolled in the American Red Cross. Indians bought \$25,000,000 worth of Liberty loan bonds.—*The Pathfinder.*

DEATHS

ERNST.—Henry Martin Ernst, son of Henry and Martha Hull Ernst, was born in Walworth County, Wis., April 22, 1857, and died at his home in New Auburn, Wis., Wednesday, November 10, 1926.

At nine years of age he was baptized in Geneva Lake and united with the Walworth Seventh Day Baptist Church. Throughout his lifetime he was a devout Christian and was always greatly interested in anything pertaining to his church and denomination. "The law of the Lord is perfect" might well have been his slogan.

In 1870, when thirteen years of age, he moved with his parents to Alden, Minn., where he resided many years. Later he moved to Dodge Center, and in 1919 to New Auburn, Wis., where he has since made his home.

He received his education in the public schools of Walworth County and in Milton College. He also attended school in Des Moines, Iowa. The greater part of his life was spent as a teacher. He was much interested in languages, and for several years he conducted a private school, teaching English to foreigners.

June 14, 1885, he was united in marriage to Kate M. Strong, who survives him. He also is survived by four children—Mrs. Clarke W. Greene of South Milwaukee, Wis.; Justin V. Ernst and Mrs. Ray C. North, both of New Auburn, Wis.; and R. Burdette Ernst of Windom, Minn. There are also two grandchildren—Donald Ernst Greene and Stewart Donovan North.

Funeral services were conducted from the Seventh Day Baptist church of New Auburn, Wis., on November 12, 1926, by Pastor Loofbourrow, and the body was laid to rest in the village cemetery.
C. B. L.

STARKS.—Emma Jones, daughter of Mr. and Mrs. Chester Jones, was born at Cambridge, Wis., October 18, 1852, and died at Milton, Wis., October 31, 1926.

Mrs. Starks was a member of the Milton Seventh Day Baptist Church. She was faithful in her church relationship, and she demonstrated the reality of her religious experience in her devotion to the work of the church, her loyalty to her home and family, and as a neighbor and friend.

She was married to David A. Starks of Christiana, Wis., in 1867. They lived on a farm near Utica, Wis., until 1902, when they moved to Milton, where Mrs. Starks continued to reside after the death of her husband in 1904.

She leaves to mourn their loss, two sons: E. Romane Starks of Milton, and Ernest M. Starks of Kegonsa, Wis., and three grandchildren.

The funeral service was held from the home and from the Milton Seventh Day Baptist church on Wednesday afternoon, November 3, and was conducted by Pastor James L. Skaggs. Music was furnished by Mrs. W. E. Rogers, organist, and by a Milton College quartet. Burial took place in the Milton cemetery.
J. L. S.

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The Seventh Day Baptist Missionary Society will be glad to receive contributions for the work in Pangoengsen Java. Send remittances to the treasurer, S. H. DAVIS, Westerly, R. I.

The First Seventh Day Baptist Church of Syracuse, N. Y., holds regular Sabbath services in the Auditorium, first floor, of the Y. M. C. A. Building, 334 Montgomery St. Bible study at 2.30 p. m. followed by preaching service. For information concerning weekly prayer meeting held in various homes, call Pastor William Clayton, 1427 W. Colvin Street, Phone Warren 4270-J. The church clerk is Mrs. Edith Cross Spaid, 240 Nottingham Road. Phone James 3082-W. A cordial welcome to all services.

The Seventh Day Baptist Church of New York City holds services at the Judson Memorial Baptist Church, Washington Square, South. The Sabbath school meets at 10.45 a. m. Preaching service at 11.30 a. m. A cordial welcome is extended to all visitors. Rev. Harold R. Crandall, Pastor, 3681 Broadway, New York City.

The Seventh Day Baptist Church of Chicago holds regular Sabbath services in Hall 601, Capitol Building (formerly Masonic Temple), corner of State and Randolph Streets, at 2 o'clock. Everybody welcome. August Johansen, Pastor, 6118 Woodlawn Avenue.

The Church in Los Angeles, Cal., holds regular services in their house of worship near the corner of West 42nd Street and Moneta Avenue every Sabbath. Sabbath School at 10 a. m., preaching at 11 a. m. Everybody welcome. Rev. Geo. W. Hills, Pastor, 264 W. 42nd Street.

Riverside, California, Seventh Day Baptist Church holds regular meetings each week. Church services at 10 o'clock Sabbath morning, followed by Bible School. Christian Endeavor, Sabbath afternoon, 3 o'clock. Cottage prayer meeting Friday night at 158 Date Street. Church services in United Brethern Church corner 8th and Park Avenue. G. D. Hargis, Pastor, 1497 Lime Street, Phone 3024.

Minneapolis Seventh Day Baptists meet regularly each Sabbath at 10 a. m., at the homes. Mr. Lloyd Burdick, 4615 Vincent Avenue South, Superintendent of the Sabbath school; Mrs. William A. Saunders, Robinsdale, Phone "Hyland 4220," assistant. Visitors cordially welcomed.

The Detroit Seventh Day Baptist Church of Christ holds regular Sabbath services at 2.30 p. m., in Room 402, Y. M. C. A. Building, Fourth Floor (elevator), Adams and Witherell Streets. For information concerning Christian Endeavor and other services, call Pastor R. B. St. Clair, 4012 Field Avenue, phone, Melrose 0414. A cordial welcome to all.

The Seventh Day Baptist Church of Battle Creek, Mich., holds regular preaching services each Sabbath in the Sanitarium Chapel at 10.30 a. m. Christian Endeavor Society prayer meeting in the College Building (opposite Sanitarium) 2d floor, every Friday evening at 8 o'clock. Visitors are always welcome. Parsonage, 198 N. Washington Avenue.

The Seventh Day Baptist Church of White Cloud, Mich., holds regular preaching services and Sabbath school, each Sabbath, beginning at 11 a. m. Christian Endeavor and prayer meeting each Friday evening at 7.30. Visitors are welcome.

Services are held each Sabbath in Daytona, Florida, at 10 A. M., during the winter season at some public meeting place and at the several homes in the summer. Visiting Sabbath-keepers and friends are always welcome; telephone 347-J or 233-J for additional information. R. W. Wing, Pastor

The Mill Yard Seventh Day Baptist Church of London, holds a regular Sabbath service at 3 p. m., at Argyle Hall, 105 Seven Sisters' Road, Holloway N. 7. Strangers and visiting brethren are cordially invited to attend these services.

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Theodore L. Gardiner, D. D., Editor

L. H. North, Business Manager

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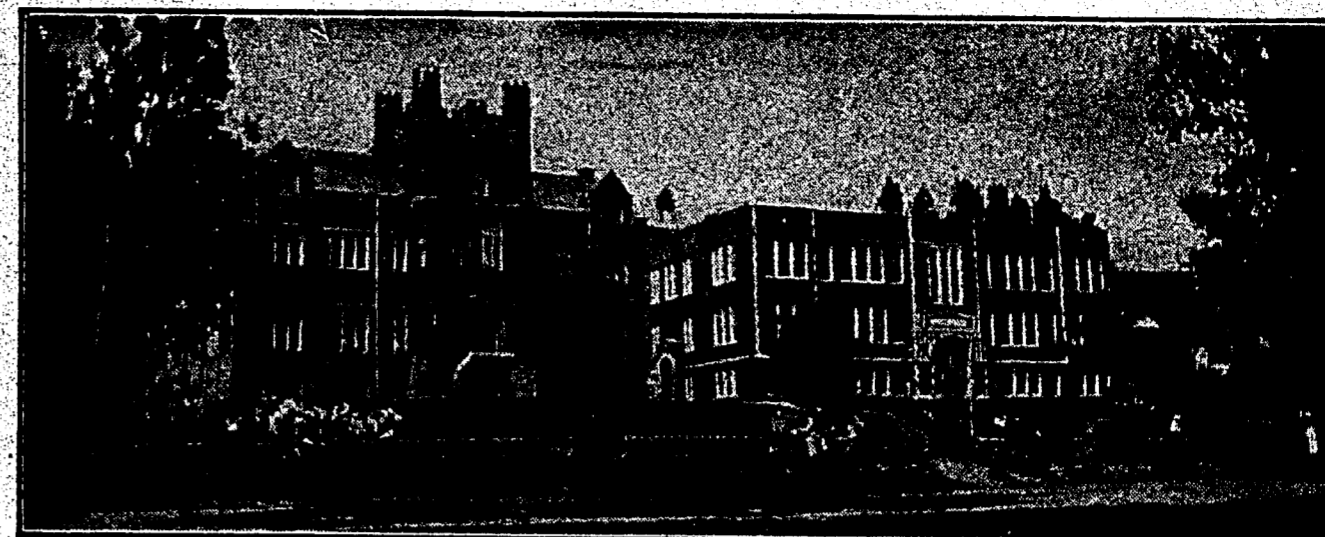
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For it is Christmas day
And wise men three
Have come to see
The stall in which he lay!

Sing, choirs, sing angels seven,
For on this Christmas morn
To us is given
God's son from heaven,
The Savior, Christ, is born!

Ring, bells, ring and not cease,
Proclaim his day of birth,
Toward men increase
Good will, and peace
Establish o'er the earth!

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