

# The Sabbath Recorder

YOUR CHRISTMAS  
WILL BE  
WHAT YOU MAKE IT  
AND NOT  
WHAT OTHER FOLKS DO

FOR YOU  
THE NEW FORWARD MOVEMENT  
WILL BE  
WHAT YOU MAKE IT

### THE CHRISTMAS SINGERS

M. E. H. Everett

Upon Judea's small hills  
The angels waited long,  
Looking toward Bethlehem's ancient site,  
Earth's sorrow hushed their song.

"The shepherds knelt around him there  
Their faces white with awe,  
It was the Savior of the world  
Their eyes with rapture saw.

"I saw him on his mother's breast,"  
A white-robed harper said,  
"A glory not of earthly light  
Lay on his gentle head.

"Not ours to question why earth's peace  
Hath been delayed so long,  
We come to comfort waiting souls  
With heaven's divinest song."

Now joyously the harps ring out!  
"Glory to God for aye,  
Goodwill and peace to all on earth"  
The angels sing today.

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# SEVENTH DAY BAPTIST DIRECTORY

## THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

Next Session will be held at Alfred, New York, August 24-29, 1920

*President*—Prof. Alfred E. Whitford, Milton, Wis.  
*Recording Secretary*—Prof. J. Nelson Norwood, Alfred, N. Y.

*Corresponding Secretary*—Rev. Edwin Shaw, Plainfield, N. J.

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Regular meeting of the Board, at Plainfield, N. J., the second First-day of each month, at 2 p. m.

Regular meeting of the Board, at Plainfield, N. J., the second First-day of each month, at 2 p. m.

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Gifts for all Denominational Interests solicited. Prompt payment of all obligations requested.

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(INCORPORATED, 1916)

*President*—Corliss F. Randolph, Newark, N. J.

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*Editor of Young People's Department of SABBATH RECORDER*—Rev. R. R. Thorngate, Salemville, Pa.

*Junior Superintendent*—Mrs. W. D. Burdick, Dunellen, N. J.

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## THE TWENTIETH CENTURY ENDOWMENT FUND

Alfred, N. Y.

For the joint benefit of Salem and Milton Colleges and Alfred University.

The Seventh Day Baptist Education Society solicits gifts and bequests for these denominational colleges.

# The Sabbath Recorder

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

VOL. 87, No. 25

PLAINFIELD, N. J., DECEMBER 22, 1919

WHOLE No. 3,903

## The Great Commission Prayer League

Letters from two friends whose hearts are longing for a revival of religion in our churches, have called attention to a movement called "The Great Commission Prayer League" and requested the editor to ask all our churches to pray for a widespread revival that shall bring blessings not only in the home churches but throughout the entire world. The headquarters of the league is in Chicago, and on its letterhead several texts of Scripture are printed as follows: "God so loved the world." "Look on the fields." "The field is the world." "White already to harvest." "Pray ye therefore the Lord of the harvest, that he would send forth laborers into his harvest." In a conspicuous place these words appear: "Our Lord's last great commission: 'Go ye into all the world and preach the gospel to every creature.'"

One statement will arrest the attention of every one who reads it: "Going to God for a lost world must precede going to a lost world for God." This is indeed true. Never was there a revival of religion in any community until the people of God were burdened for souls, and earnest in prayer. It would be a blessed good thing just now, in the midst of our Forward Movement drive in which a spiritual uplift is so much needed, if all our dear readers would join in prayers for the outpouring of the Holy spirit. We need another Pentecost. The whole world needs it. If the Christian world would begin to pray for a revival as it should, it would not be long before we would see a mighty spiritual awakening. An all night meeting of prayer is urged by the league, and there is another organization pleading for a "watch night" meeting to pray for a revival. Let our churches appoint special services, either for day or night, or both, the object of which is to plead for another Pentecost. The first great Pentecost came after the disciples had "all with one accord continued stedfastly in prayer."

## Honor Roll for The Endeavorers

A letter from Brother Siedhoff announces the decision of the Young People's Board to "star the societies that have paid up their half-year apportionment of the financial budget before January 1, 1920, and to plus star those that pay up their full year before January.

Five societies are already starred, three of which have paid their full year's apportionment, as will be seen at the head of the young people's page. Watch for the stars in the weeks that are coming.

## Words From Letters Concerning the "Recorder"

We are cheered by the good words in several letters from friends living in widely separated sections, approving the plan to raise the price of the SABBATH RECORDER. One man sends \$2.50 right along for his renewal, saying: "I do not wish to take up with your offer of \$2.00 for renewals before January 1; for it looks too much like being a slacker. I hope no one will stop his paper because the price is raised. I should not know how to get along without the dear old RECORDER."

Another friend sends the \$2.50 saying: "I am glad to pay the extra price; for it is surely well worth it, and no one should object to it." Still another writes: "If the price were \$5.00 a year I should want it just the same."

Here are the words of a brother in the West: "I am sorry it has become necessary to raise the price of the RECORDER, but it is still very reasonable compared with many magazines. To me, it seems that we can not afford to let our denominational newspaper and gospel messenger go so poorly cared for." This brother goes on to say:

We are just beginning a very interesting period in the history of the world, so I would like to see our paper doing its share in these times.

May the day soon come when in every Seventh Day Baptist home there will be loyal subscribers to a Sabbath messenger, the RECORDER. There is little or no real excuse why we can not all take the RECORDER,—for nearly every home has worthless papers coming and books that could

be left out if we were loyal to our trust, our denomination.

God help us to be loyal Sabbath messengers.

"We can not get along without the SABBATH RECORDER" is the testimony of several writers.

On another page will be found an article by Hosea W. Rood regarding the value of the RECORDER to one life-long reader. Don't fail to read it.

We were about to stop here, but the next letter upon which we laid hands is so good we venture to quote some of it. The writer renews her own subscription and sends pay for some friend who may be unable to take it. After expressing sorrow over the fact that probably a thousand Seventh Day Baptist families do not take the RECORDER, the writer says:

Why is it so? If the Holy Ghost were in all of our hearts what would we do? We would say, "Lord, what will thou have me to do," and we would pray, "show us ourselves as you see us." Then don't you think the RECORDER would go into all of our homes! Then our income would be tithed, our boards out of debt, and we would not be afraid to meet the Lord when he comes.

Are we not almost like Jonah down in the hold of the ship asleep. God help each one of us to see ourselves as he sees us.

Is it allowable to add a postscript to an editorial? Since this one was supposed to be completed several other letters have come to hand. One of these says:

I hope the slight increase in price will not cause any great decrease in the subscription list. Considering the price of everything else, I consider the RECORDER cheap enough still, and while I live I expect to take it whatever the price may be, for, in our home, it comes next to the Bible as a source of inspiration.

Still another one says:

Ever welcome and dear SABBATH RECORDER, I send money for renewal. These are days of hard times, high taxes, and high prices for every thing, but we don't want to do without the dear old RECORDER after having the privilege of reading it for over fifty years. Its weekly visits are highly prized and I hope to have it as long as I live.

**Our "Uncle Oliver"** For many years readers of the SABBATH RECORDER have enjoyed the practical writings and good counsels of "Uncle Oliver." His letters to the "Smiths"—his "nephews" and "nieces"—have attracted much attention and we trust that many young people have found them

helpful. His comments on the Sabbath-school lessons in the *Helping Hand* have for some time attracted the attention of many on account of the common-sense way in which he puts things.

Recently an aged friend in the East wrote that she did wish she could see a picture of "Uncle Oliver" before she was called home, and if she could not, she hoped to see him face to face in the better land. She had enjoyed his writings very much.

We are glad we can grant her request. When "Uncle Oliver" learned of her wish he promptly furnished us with a recent



photograph. Though an octogenarian, he keeps young in heart, and is able to attend to business every business day. An automobile ran him down a few weeks ago, but he refused to stay at home more than a week, at the end of which time he was found at his post in Memorial Hall at the Capitol in Madison, Wis. For years he has had charge of this hall. He publishes a Grand Army Column in one of the Madison papers, and serves the Grand Army of the Republic as patriotic instructor in the public schools. By a recent appointment his work in this line has been considerably enlarged.

From a neat pamphlet entitled "Patriotic

Instruction," several annual issues of which have reached us since 1909, edited by "Uncle Oliver," whose real name, every one now knows, is Hosea W. Rood, we take these items of interest found in his report of 1910: "I have since the last Encampment had the privilege of speaking upon patriotic subjects ninety-three times. I have given about seventy of these addresses in schools, and six of them in teachers' institutes. Many of these talks have been upon the history and meaning of our flag. I have found everywhere, all the way from lower grades up to the high schools, the liveliest and most intense attention."

In these times such work is highly important, and no one can over-estimate its value in the line of Americanization. This year Brother Rood has issued a pamphlet of fifty-seven pages, printed on excellent paper, well illustrated, entitled, "A Little Flag Book," filled with patriotic material upon questions of flag etiquette, flag laws, and flag customs. What our flag symbolizes, how it can be desecrated, good uses to be made of it in decoration, and official uses of the flag, are treated in attractive and interesting ways. The pamphlet contains several poems regarding battle flags, and other items in the program at the dedication of Memorial Hall, of which Brother Rood is custodian. In the Civil War, he was a member of the 12th Wisconsin Infantry.

**"There's a Wideness in God's Mercy** The lines  
**Like the Wideness of the Sea"** heading

this editorial came forcibly to mind as we read the article, "Compensation," by Rev. G. E. Fifield, given on another page of this RECORDER. There is a wideness in God's mercy which is entirely hidden to the narrow-visioned soul who thinks only of the troublesome and disturbing elements that appear in immediate surroundings which act in the present moment of time. It is often true that too short a vision and too narrow a view will rob one of all hope for the kingdom of God, and leave him in despair for humanity's future.

It is only when one takes the far-look as to time and space, and that too in the full assurance that God sees the end from the beginning, that one can really see the

blessed advancement, the steady and sure growth of the real things that make life worth living. Close down among the rocks along life's restless sea the signs may indeed be disheartening. The one who studies these at close range will behold few hopeful signs. But we have only to lift our eyes to where the blessed influences of Christianity are making the desert to blossom and bring forth fruit, to see the most cheering assurances that Jehovah has not forsaken his world, and that he will never be defeated in his purposes concerning it.

Let the precious lesson taught in that little article entitled, "Compensation," take full possession of Christian hearts today, and there must come to God's people a telescopic vision which will fill them with hope and make them doubly helpful in bringing the victory for truth and righteousness. The visible powers that make for evil, the stubborn hearts of sinful men, are indeed great and formidable; but the *unseen* powers that minister unto the spiritual life and Christian growth of the world are much greater and stronger. Happy is the man whose broadened vision takes in the full realm over which God's grace is quietly but surely ruling, until he can say with full assurance:

For the love of God is broader  
Than the measure of man's mind,  
And the heart of the Eternal  
Is most wonderfully kind.

But we make his love too narrow  
By false limits of our own;  
And we magnify his strictness  
With a zeal he will not own.

**Rev. Robert Lewis Passes Away** A card from Rev. James H. Hurley, who had just visited Stone Fort, Ill., announces the death, on December 6, of Rev. Robert Lewis, of the Stone Fort Church, a convert to the Sabbath and one of the early missionary helpers on that field.

On the following day occurred the death of Brother Lewis' daughter-in-law, Mrs. Albert Lewis. We hope to receive an appropriate obituary of Elder Lewis soon.

**Death of Joseph A. Hubbard, Treasurer of Memorial Board** On Sunday evening, December 14, about seven o'clock, Mr. Joseph A. Hubbard passed to his eternal home.

For many years he has served as the efficient treasurer of the Memorial Fund. He was the last of a group of efficient and faithful laymen who for years served the denomination in the Tract Board and Memorial Board. Had he lived until the last of March he would have been ninety years of age. A full life sketch will appear in the RECORDER soon. "Uncle Joe" will be greatly missed in the Plainfield Church and in the city where he has lived so long.

**Great Cause for Thanksgiving** America has great cause for thanksgiving over the decision of the Supreme Court upon the question of war-time prohibition. We are thankful that there was no dissenting opinion on the Supreme Bench, and that the unanimous decision was made so strong and clear that the foes of prohibition can not deny its wisdom and justice. Bitter as is the disappointment of the "wets," they can not rebel against this decision of America's highest court, which in this case has again reiterated the essential principle of our constitutional law.

We are thankful, too, that this decision has thwarted the plans of the ruin-breeding liquorites to pull off a regular bacchanalian debauch throughout the land for New Year's. So confident were they that the lid would be lifted for at least a few days that in one great city, if not in many, brewers and distillers had great numbers of drays and trucks all read to be loaded up with liquor for immediate distribution to hotels and saloons just the moment the court's decision was announced!

We do not wonder that consternation seized the wholesale dealers in several cities; for they were planning, in one city, to liberate 1,350,000 gallons of liquor this week; in another city 36,000,000 gallons, and in a third city \$60,000,000 worth of whiskey—all of which they were prepared to send out upon its work of death. When we realize that the scheme of such men against good order and against the nation's efforts to protect its citizens from debauchery, have been completely upset by the highest judicial authority in the world, we can but render heartfelt thanksgiving for such a victory.

**Immanuel** During these holidays, when all the Christian world is thinking of the advent of the Babe of Bethlehem, we shall make a mistake if we overlook the real import of the angel message. It was a message with "Good tidings of great joy to all the people." On that wonderful night the promised Savior of the world, Immanuel, God with us, in whom was life; and the life was the light of men, was heralded by angel hosts with songs of peace and goodwill among men.

We must not miss the deeper meaning of that angel message. In the statement: "The Word was made flesh and dwelt among us" we may discern the fulfilment of the Immanuel promise. This should make us understand that God is our friend and not our foe; that he is really with us and not far away in some distant realm; that he is with us to help in the battle with our sins and in our efforts to build up his kingdom on earth.

In the simple story of the manger there is an attraction for old and young which appeals to us more and more the oftener we read it. When God can tabernacle himself as a Savior in the body of a little babe, born to humble parents in a hovel, to begin a marvelous life of goodwill and helpfulness among the lowly, there is no home, however poor, no life, however obscure, that can regard itself as beneath the notice and the blessing of Christ. Our Savior was born into the common lot of the lowly, and this truth should light the darkest heart in the humblest home and fill it with hope and joy.

The Immanuel life was begun and ended with everyday *working* people. In the home of a carpenter he lived and the carpenter shop was his working place. Shepherds were his heralds and they first began telling the world of his coming. In after years those who knew Christ asked: "Is not this the carpenter and the son of a carpenter?" He must have been a "labor leader" in his day—at least he was the laborers' best friend. Rich and worldly believers who care not for earth's toilers often misunderstand the Christ, and so fail to see all the beauty in the Bethlehem narrative. The message there was to *all* people, and not to any particular class. It

was sent to the poor as well as to the rich, to the humble as well as to men of high estate. May the laborers of today realize as never before that the carpenter's Son, born in Bethlehem and reared in the shop at Nazareth, stands ready to enlarge their vision, enlighten their minds in the first principles of peace, and lead them safely to fair solutions of their industrial problems.

The world saw Christ first as a child and that brings him near to the children. He often used children to illustrate the real spirit of his kingdom. The world again beheld him as a laboring man, and that should make him dear to laborers in all ages. Yes, the Bethlehem message of love was to *all the people*, and where can we find a point in human life which he does not touch?

We must not forget that the touch of the Babe of Bethlehem and the Christ of Nazareth is now to be given through human agency. Every one whose heart the Christ child has touched should see in every babe, of whatever station, one he came to bless. Every one who sees or feels something of the uplift to womanhood given by Jesus should carry a blessed message to woman-kind in every land. All who have listened to the Christ's words: "Come unto me, all ye that labor and are heavy laden," should reach out with a healing touch to all the workers of earth. Indeed, all who know the meaning of the birth at Bethlehem, should bear the Immanuel message of good tidings to all people until that angel vision of peace and goodwill is fully realized. Slow indeed does that vision of peace on earth come to a realization. But it must surely come in God's good time. Progress has been made since the birth at Bethlehem, and notwithstanding the prevailing differences today among men and nations, we may be sure that the Christ spirit will triumph in the end, and God's purpose in the Incarnation will be realized.

As to the dwelling place Immanuel chose for himself, Robert Woods Van Kirk says:

God with us in the flesh, Immanuel!  
Fulfilled at last Creation's long desire—  
Divined by priest around his altar fire,  
Foretold by prophet in ecstatic spell,  
And sung by psalmist in his dungeon cell—  
To image forth and clothe in man's attire

The Word made flesh, and bid the angel choir  
Proclaim that God has come with men to dwell.  
Ah, where shall he abide, Immortal Love,  
"Strong Son of God"? His birth-home who  
can tell?

In consecrated fame, or sacred grove,  
Or shrine, or place of prayer? Immanuel  
Takes something not in one of them,  
But in a little child in Bethlehem.

### THE REASON

PASTOR CHARLES S. SAYRE

In the SABBATH RECORDER, page 674 (December 1, 1919), a very vital question is asked, and I have an answer for it. The illustration of the harvesting machine of today as compared with binding grain by hand in the olden days, helps me out. I'm sure it is easy to recognize that there is no element of spirituality connected with the matter of harvesting grain, or cutting wood, or mining coal, or building ships or autos or any of the other works touching the material things of the world. And it must be equally easy also to see that any desire to go back to the old way of binding grain or cutting wood or mining coal and so on, is merely a matter of sentiment. Indeed, we all agree that we would surely be foolish to go back to the olden days, in these things, and discard these splendid machines which enable us to do a thousand times more in a day than we used to do in weeks without them.

I also feel confident that it is easy to recognize that there is a very large and distinct element of spirituality connected with the religion of Jesus Christ. From Genesis to Revelation there is hardly a page of the Bible that is not directing the mind of the reader to the supreme importance of man's reliance upon the spirit of God. All through the history of the children of Israel, we are led to see that the farther they drifted from dependence upon God, the more they devised means of self-support; and not until disaster stared them in the face could they be induced to abandon their cherished schemes and fall back upon God. We are in exactly the same fix: the farther we get from dependence upon the spirit of God to do his work, the more we are *compelled* in our desire to see the work prosper, to introduce logically organized machinery to put the work across. That "Feeling of a lack of a spirit of joyous, un-

trammled devotion and consecration," mentioned in the article, I feel, also, and hundreds of devout Seventh Day Baptists feel the same, and I feel that it is due to the machinery we have introduced and are depending upon, rather than depending upon the spirit of God. On the opposite page from that article I read this quotation, "We seem to have descended from the heights of altruism to the depths of materialism." I would put it this way, "We have descended from the heights of spirituality to the depths of materialism. If God will not bless our work, we will bless it ourselves; if he will not make it a success, we will combine our forces, add more men and more money and we will make it a success ourselves. We know how it is done: just organize wisely, get people to join who have the money and influence, and then make boards, and commissions and committees all dependent and interdependent, keep experts studying the situation, and devising the best methods, and then do this business of advancing the kingdom of Christ in the earth on scientific principles and methods. "League," "co-operation," "federation," "union," are heard on every hand, the air is full of "unity." Great efforts are being made to get large numbers "united" and working for some end, and many "golden calves" are being set up to get the people thus "united," "organized," "federated." And when we have a religious machine of this kind constructed it looks so large and fine, so glittering and polished, so imposing and dignified, commanding so much respect and carrying such prestige, it is entirely easy to have confidence in it, to believe in it, to have faith in it. For that thing is *tangible*, it is *reasonable*, it is *logical*, we can *understand* that. But it is not so perfectly easy to trust in the Spirit. The Spirit does not appeal to us in such a *forceful* way. And yet from the dim distance we hear the familiar voice saying, "The Spirit shall guide you into all truth." And from the ages antedating our Lord, comes that pronouncement so fundamental to Seventh Day Baptist doctrine, "Not by power, nor by might, but by my spirit, saith the Lord." And again from an apostle of Jesus we hear, "Come ye out from among them and be ye separate," and he seals this also with

a thus "saith the Lord." It was that same God who reduced the vast army of Gideon to the pitiful three hundred, "Lest Israel vaunt themselves against me, saying, Mine own hand hath saved me." God wants "unity" of spirit. It is the Spirit that makes things go and culminate in success. Mere "unity" of numbers to put up a bold, solid front and make a show of power, force, influence, prestige defeats the whole thing; for then God step out, "They that are whole need not a physician."

Please don't misunderstand me. God wants us to do all we can to help carry forward his kingdom in the earth, but *never* so much that we will lean and rest on our *large* provisions and *strong* arrangements, rather than on the Spirit—*never* so much that our own works will *tempt* us to thus misplace our faith and confidence; and this "lack" which the writer feels and which so many others of us feel, is it not evidence that we have transferred our confidence, our faith, from the spirit of God to our own big arrangements?

### THE "SABBATH RECORDER" — OUR FAMILY PAPER

HOSEA W. ROOD

I have very many things for which to be thankful as we are coming close up to the last Thursday in November, not the least of which is, by no means, the fact that I was born into a Christian home; a home where prayer was wont to be made; where the Sabbath was kept, and the SABBATH RECORDER taken. In our pioneer home, where the family increased faster than the dollars came, my father would take two certain papers—the RECORDER and the New York Tribune. He would have those whether he felt able to take the county paper or not. The RECORDER represented our religious faith and practice, and the Tribune, our political principles. Both were good for us, and they had no small influence in our home. I do not now know just how much I read the RECORDER when I was a small boy, yet I remember its general appearance, and the names of some of the old ministers who used to write for it. The very fact that it was always with us was worth a great deal. We knew that it was a religious paper of which our parents thought very much.

### IN THE ARMY

I am glad that when I was in the army my father used to send it to me, and that I read it in the camp and the trenches. It certainly had an influence for good over me when there were many temptations. I have a notion now—I may be wrong—that because some of our people lived on the border land, where a part of them were in favor of the Union, a few in sympathy with the South, the RECORDER maintained a rather conservative attitude. I remember that one day in camp one of our boys, after reading my RECORDER declared that it was a rebel paper. I do not myself recall just what may have led him to make the remark. I know I did not like it very well. My father was wise in sending me the paper. I appreciate now more than I did then his doing so. I recall how anxious he was that we children should become good men and women.

### IN OUR OWN HOME

For some time after our own home had been established we did not take the RECORDER. My father, in a not-too-persistent way, gave us to understand that we ought to have it in our home. In how many ways did he undertake to influence us for good. Not that we were bad, yet we had not become professing Christians—just what he so much wished us to be. Once when he was talking to me about taking the RECORDER I replied that it cost twice as much a year as our county paper, and I did not see the sense in it. I am now actually sorry for myself that I did not know better than to say such a thing. My sense of values at that time was indeed crude. I came by and by, however, to know more; and now for forty-five years we have hardly ever been without the RECORDER in our home. For some years we were truly lone Sabbath-keepers, yet were able through our denominational paper to keep in touch with our people. I do not know how it would have been with us without it, though we should not, I am sure, have left the Sabbath.

With us now the RECORDER is our family paper. It is like a weekly letter from all our folks. Moreover, we feel that it is as good a religious paper as any denomination has. It is well edited, liberal in spirit concerning fellow-Christians in

other denominations, yet true to the principles of our own. I do not see how it could be made much better than it is. I am glad it is under management so wise and sweet spirited.

### WHAT I WISH CONCERNING THE "RECORDER"

It is this: that every family in our denomination would take it and read it; that every time a new home is established among our people there would be a new subscriber for the RECORDER—that every recorded wedding would call for another RECORDER.

I used to hear frequently the name of a certain man who was a leader in one of our small churches. I was surprised to hear that he did not take the RECORDER. The last I heard of him was that he was a hard man to get along with in church affairs—that because of his attitude the prospects of the church were gloomy. I think that if he had been a reader of the RECORDER and a partaker of its sweet spirit of service, of self-sacrifice for the good of the cause, he would have been a better and happier man.

It would do him good to read the Home News from Leonardville and Milton Junction, and Shiloh, and Lost Creek, and Boulder, and Adams Center, and Exeland, and get something of the spirit of the workers for the churches in those places. But, I am sorry to say, he knows nothing about them. He is too self-centered to care for what the real workers in other parts of the vineyard are doing.

Let me exhort those who do not take the RECORDER to begin it with the New Year, 1920.

"Make a joyful noise unto God, all ye lands."

### THE BATTLE CREEK SANITARIUM AND HOSPITAL TRAINING SCHOOL FOR NURSES

Medical, Surgical, Obstetrical, Children, Dietetics, Hydrotherapy and Massage. (Affiliation three months Children's Free Hospital, Detroit.)

This school offers unusual advantages to those who recognize the noble purposes of the profession and its great need at the present time, and are willing to meet its demands. Enrolling classes during the year 1919, April, June, August and September 1st. For catalogs and detailed information apply to the Nurses' Training School Department, Sanitarium, Battle Creek, Michigan.

## THE COMMISSION'S PAGE



EVERY CHURCH IN LINE  
EVERY MEMBER SUPPORTING

*"Without me ye can do nothing."  
"Lo, I am with you always, even unto the  
end of the world."*

### ROLL OF HONOR

- + ★ North Loup, Nebraska
- + ★ Battle Creek, Michigan
- + ★ Hammond, Louisiana
- + ★ Second Westerly Church, Bradford,  
Rhode Island
- + ★ Independence, New York
- + ★ Plainfield, New Jersey

### INDEPENDENCE NEXT ON THE ROLL OF HONOR—ITS QUOTA LARGELY OVER- SUBSCRIBED

The first church of the Western Association to get the Forward Movement program thoroughly understood and endorsed by its members is the small church of Independence, N. Y. That the sentiment of the people was in hearty accord with the movement was shown in the splendid endorsement it received when the pledge cards were returned to the treasurer on the first Sunday of the month.

With a resident membership of 75 and a non-resident one of 33, making an aggregate of 108, the quota of the church was, therefore, \$1,080.

The total amount of subscriptions was

- ★ Churches which have qualified for roll of honor by subscribing their quota in full.
- + Churches which have over-subscribed their quota.

\$1,331, with a considerable number yet to be received.

Loyalty has ever been the keynote of this church—loyalty to its pastors and to the denomination. The amount of the denominational budget at first seemed large, but there was a sentiment much in evidence at the semiannual meeting at Andover, in October, that when all the preparatory work had been done, and the church members had gotten the big view of the Forward Movement, that the financial response would be worthy of the people and in harmony with its constant spirit of loyalty.

Pastor Walter L. Greene, who has worked so zealously in this church and his other charge at Andover, writes in glowing terms of this spirit and says: "It has been the easiest financial drive I have ever had anything to do with. It has been a great experience, and I have come to the conclusion that people like to tackle a big job."

Other churches in this association will make their canvass later in the month, whose responses will be much the same.

The Independence Church is fortunate in having in its membership a number of loyal L. S. K's who joined the Movers' Association and cheerfully pledged their \$100 each to their home church.

Enrolment in this association helps much in every church, and there are members, resident and non-resident, in every church who are waiting an earnest invitation to join.

AT FARINA, ILL.

The director general had the pleasure of presenting the objects of the New Forward Movement at Farina on Sabbath Day, December 13th. While the day was bitter cold with a northwest wind worthy of any place near to Medicine Hat, there was a good attendance, and the interest of the members present was excellent. Pastor James H. Hurley, in the few weeks he has been with this church, has been presenting some phases of the denominational movement, and thus getting his people informed and interested in this new big undertaking of our people at this time.

It was this idea that was made prominent at the morning service. More consecrated homes and greater spirit-filled church members were absolutely demanded to enable the church to do its part in the com-

munity, and to attain a larger conception of the ideas of stewardship and support.

The irreligious, unsettled conditions of the world now challenge every denomination, and to restore the spirit of the Master, the Golden Rule, in social life, this denomination should accept the challenge and courageously do its part here and now.

The good people of Farina are deeply interested in the advanced work of the denomination, and desire to have a part in it.

Many of the young people are away in school or in business, and their absence is keenly felt, but there are strong, noble workers among the members to maintain the earnest religious life of the community.

The spiritual idea of the movement will be further presented by Pastor Hurley and others, after which a thorough canvass will be conducted by a committee of four men and four women. They will be ready to make their canvass about the time this article will be published. It is the belief of the director general that with the good start it has already secured this staunch church of southern Illinois that has always been so faithful in the past will be able to report a very satisfactory response.

The labors and personality of Pastor Hurley are greatly enjoyed.

WALTON H. INGHAM,  
Director General.

### LETTER FROM THE SECOND HOPKINTON CHURCH

DEAR FRIEND:

These are days of great unrest in the social, political and industrial world. It is not unnatural for the same kind of conditions to be found in the world of religious thought and service.

The unprecedented war through which the world has been passing has wrought many and great changes in the conditions of the world, and as a result there is forced upon all departments of social, political, industrial, intellectual and ethical life the need of rapid, but thorough, reconstruction all along the line. This condition has been recognized, and while the other departments of world life and activity are hard at work with their problems, it is a time when the church should be alive to the needs of the hour and bestirring herself to meet those needs.

The Conference at Nortonville felt an awakening consciousness along this line and authorized the Commission to prepare a Forward Movement program for Seventh Day Baptists. Their report to the Conference at Battle Creek was almost unanimously adopted.

The plan outlined is to be found in the literature with which you have been or will be supplied.

The plan provides for a five-year program, beginning with July 1, 1919. To raise the proposed amount of \$80,000 per year it will be necessary for each of the resident and non-resident members of all our churches to raise \$10 per year. This will be a heavy burden if not an impossibility for some, but while others can readily give much more, let us each remember that we should give what we can, for the widow's two mites merited and received from the Master as great a blessing as did the larger gifts from those who were better able to give because of their abundance.

While the financial part is of vital importance in furnishing the sinews of our welfare, let me remind you, my friend, that the thing most to be desired, the basal rock upon which must stand the Forward Movement is that of a quickened spirit of devotion and personal consecration to the work of the church as the real work of God in the world.

The quota for this church is \$880 per year, with its present membership.

As a member with us in this household of faith we invite you to join with us in this work of a larger vision of the church, its worth to the world, and of the more thoughtful exercise of self in the development of the personal self.

May the Father of love and mercy richly reward you in your labors to further his kingdom, first in your own heart and then in the world.

Sincerely your pastor,  
E. ADELBERT WITTER.

John Slocum,  
Evangeline Kenyon,  
Ethel M. Kenyon,  
Rotha Randolph,  
Gertrude Brightman,  
Committee.

**"UNTO US A CHILD IS BORN"**

Does a mother dread her babe? Did Manoah's wife fear the knotting muscles of her son, Samson? Would Rachel have felt estranged from her child, Joseph, had she foreseen his ascent to the throne of Egypt? Would Jesse have been the less familiar with his ruddy-faced David if he had believed him to be the future king of Israel? Did Mary sing her lullaby less sweetly to Jesus because she knew he was the Son of God?

"There was no majesty in him  
Which love could not come near."

Not many years go by before the son becomes as the father, the daughter as the mother, and the old people as the children. The younger hands lift the load, the younger brains solve the problems, and, leaning upon the new, the older generation goes down the slopes of life. How beautiful this changed relation! Yet it has its disappointment. Children do not always care well for parents. But there are no disappointments with the strong Son of Man, in the household of faith. He says to us: "I am with you alway, even unto the end of the world." He never grows old, his strength never fails, his patience never flags, his thought never gets obscured. He is the eternal wisdom, the almighty power, yet immortal youth; the everlasting Father becomes for us the everlasting Son.

Henry Grady, the genial southern statesman, used to tell of his Christmas visits to his mother, and how, looking into his face, and smoothing his hair, as she used to do in the years gone by, she would tell for the hundredth time, what a brightness he had been to her life, and how she thought of him whenever a boy whistled along the street. Oh, to see the Christ home-coming to us as the years hasten. A true child is very jealous for the good name of his parents. Do you remember the story of the beautiful woman whose father had been branded on the forehead for some crime? When the daughter had come to great estate and praise, she stood by her father's chair among the assembled notables, and rested her fair hand on his brow, so that no one else could see the scar. Her own honor covered his disgrace; her own

beauty his hideous mark. Thus Christ, the child of humanity, covers the sins of humanity. His honor for our dishonor; his merits for our demerits.

A charming story brightens the dark annals of the career of Alexander the Great. Antipater wrote Alexander a long letter, setting forth many faults in the conduct of Alexander's mother. The great conqueror replied: "Antipater does not know that one tear of a mother effaces a thousand such letters as these." It is because Christ is the Son of humanity, that he has ordained that one genuine tear of contrition shall blot out all the telltale record that the great adversary and accuser of souls can make against us.

Now for another story, one of the most tender that ever was told: When Jesus was being crucified, he looked down upon John, who had been to him as a brother, and upon his own mother, Mary, and said, now that he was going away: "Woman, behold thy son," and "Behold thy mother." How naturally it is added: "And from that hour that disciple took her unto his own home." Soon you and I will be homeless. We go the way of all the earth. The places that know us shall know us no more. Then the strong Son of humanity will receive us into his home. "I am not afraid to die," said a mother, "for I have a child over there. I shall not be lonely. Love will be resumed." Even that was a blessed thought. But now every one of us may add, the Lord Christ, humanity's Son, to me as a child stands at the portal of the blessed life; for did he not say: "Whosoever shall do the will of my Father which is in heaven, the same is my brother and sister and mother"?—*Selected.*

**FOLLOWING THE STAR**

The camels traveled wearily over the desert places, following the star, and the shepherds came in from the hills as they hurried in the wake of a heavenly light. For it led to a manger, and a Holy Child. And there in the dimness of the stable they knelt and thanked God; wise men and fools, rich men and poor. . . . Christmas Day dawned over the land, and angel songs broke the stillness of a perfect peace.

Sweetly, peacefully a star gleams in the sky of our life. Some call it Ambition,

some call it Faith, some call it Peace. But some call it Love.

Shall I tell you the story of a star?

Long, long ago there lived a man in a strange and foreign country. He was a queer man, a silent man, an unhappy man who dwelt by himself in a little white house on the outskirts of a deep wood. Nobody loved him, for nobody knew him; but folk respected him, for they said that he had much money stored away in plump canvas sacks.

The man did have money, money that he loved more than anything else, money that he could not dream of spending. Deep in the darkness of the canvas bags it lay away—worthless, unused.

There buried from the rest of the world the man forgot the length of days and weeks and months. And so it came about that he awoke one cold winter night and wondered in his soul why a blinding radiance filled the room. Stealthily he crept to the window and peered out, and there, in the dark of the sky, he saw a star shining. And as he looked he heard a voice say softly:

"I am the Star of Light—follow me! Too long have you worshiped the gleam of your gold."

So the man arose, and gathering together his miser's wealth, he followed the gleaming sign. And the star led him out of the woods and into the town—the poor, unhappy, squalid little town.

All night long the man wandered through evil-smelling, dingy streets, and always at the murmur of the gentle voice he left money from his store; to orphans and widows, and to friendless, discouraged men, and always as his golden wealth diminished the light of the star grew.

Finally the gold was all spent and the miser turned his steps toward the house of a man of God who dwelt near by. And when he stood before the benevolent old eyes he told his story.

"My gold is gone," he said, "the pride of my life! I have given it to the poor who have nothing. And I am happy—happy for the first time in many years."

The man of God started very slightly, but a radiant smile shone in his eyes.

"Why," he asked in his kind voice, "why did you do this thing?"

Eagerly the man pointed to the heavens.

"See," he cried, "the Star! It was the star that told me what to do—that guided me, that helped me over the path."

But this listener was smiling softly, incredulously.

"Man," he said slowly, "the sky is dark! It was your soul that guided you."

And the one-time miser knew deep in his brain that the holy man was right. For the brightest star of life is in the soul.

So he went back to his house in the woods; and he opened his heart to the people; and he taught them—and loved them. And all his life the golden glory of happiness never left him.

Shall I tell of another star?

A girl was going Christmas shopping in one of the largest, most expensive stores in the city. She was going to buy a diamond pin for her sister (who had many diamond pins) and a set of books for her brother, and dozens of expensive trifles for her friends. But as she stepped from her car at the door she almost fell over a tiny ragged little boy who stood sobbing on the pavement.

"What is the matter?" asked the girl solicitously as she bent over the child. She was not acquainted with grief.

Mournfully the little boy gazed at her.

"Huh!" he muttered, "don't you know? It's nearly Christmas, an' there ain't no presents, an' no Santa Claus, an' no nothin'. Th' ain't even a tree!"

This gave the girl something solid to think about. She thought for several days—thought hard.

Sister never saw the diamond pin on Christmas morning (she did not really miss it), and brother never knew that he would have had a set of books. Many friends received one less present out of their over-abundance. But down in a narrow, crooked part of the city there were Christmas dinners, and presents, and "Santy Clauses," where there had never before been any joy or gladness. And many hearts blessed a young lady who had followed her star.

Christmas time is here, with bracing winter weather, and happiness and good feeling. Holly is made into wreaths, and the Yule log is blazing in the open fireplace. Pine trees, straight and green and proud,

are brought in from the forest, decked with tinsel, and colored balls, and glittering angels. Mistletoe, a glory of white berries and green leaves, hangs temptingly in the corners. Christmas is here!

But while the crowds are dancing on joyous feet, and while the carols are ringing out on the frosty air, perhaps there is a baby dying—a baby with the eyes of the Christ Child.

The star is waiting to lead us as it waited for the wise men and the shepherds. It is entreating us to help. For some people call it the star of Love.—Margaret E. Sangster, Jr.

**REPORT OF THE BOARD OF FINANCE**

At a meeting of the Board of Finance, held December 7, 1919, there were present Dr. George E. Coon, Dr. George W. Post, Dr. George E. Crosley, F. C. Dunn, Dr. A. S. Maxson, A. B. West, J. H. Coon and Grant W. Davis.

Voted that all bills be passed on at the monthly session of the board before payment.

Voted that the treasurer pay to the Second Brookfield Church \$50 for its pastor provided the church pays its pastor the additional sum for the year required for the special aid.

The board approved the payment of the following bills:

Ruby Van Horn, stenographer, for president of Conference .....	\$ 5 00
A. J. C. Bond, 100 "Soldiers of the Wooden Cross" .....	8 00
The Davis Printing Company, circular letters .....	2 50
American Sabbath Tract Society, printing for Forward Movement:	
100 circular letters .....	\$ 4 50
Pledge cards and circulars .....	7 70
Circular letters, postals, envelopes .....	13 40
Circular letters .....	10 85
Folders .....	4 35
Letter heads .....	9 77
Catechisms and envelopes .....	65 30
Leaflet posters .....	14 55
Pledge cards, Five-year budget..	32 52
	<hr/> 162 94

W. H. Ingham:	
Printing, stationery, postage, office expenses, etc. ....	38 64
Railroad fare and other traveling expenses to Chicago, Milton, Battle Creek, Jackson Center, Alfred, Hornell, Syra-	

cuse, Leonardsville, Verona, Plainfield, Ashaway, Westerly, Newark, Salem .....	161 80
Services, September 28-November 28, 40½ days at \$10.....	405 00
	<hr/> \$605 44

Voted that the above be published in the RECORDER.

GRANT W. DAVIS.

Milton, Wis.,  
December 7, 1919.

**THE CHRISTMAS GUEST**

Cold sweeps the wind in every hill and valley,  
Its kisses glaze the rivers and the sea,  
It drives its steeds through avenue and alley,  
And laughs to see the shivering people flee.  
Yet by the hearthfire glowing  
The north wind shall not rest  
Where glad hands are bestowing  
Cheer for the Christmas Guest.

The country lads now heap each wooden manger,  
That every patient beast may have its fill,  
For once a stable held a princely Stranger,  
And even a simple ox would think it ill  
If, on this night of glory,  
A shepherd should forget  
The manger of the Story  
With silver radiance set.

The world again awaits the light of ages,  
The heavens are set as brilliant as of old,  
When o'er Judea's hills the patient sages  
Followed the path unto the shepherd's fold.  
Then on each spirit-altar  
Let votive tapers flame,  
And there with song and psalter  
Be praised the wondrous Name!

And so, while love each human breast is cheering  
Each heart shall be a lowly Bethlehem,  
And each abode shall know the light endearing  
As helping hands shall bring it home to them.  
Such simple glad oblation  
The Savior doth prefer  
To rites and adoration.  
Or frankincense and myrrh.

Good people all, wherever ye are dwelling,  
In crowded streets or on the lonely farm,  
Join in the Christmas message, sweetly swelling,  
And make each home a haven bright and warm.  
For hearts, if true and lowly,  
The manger-cradles are,  
Where comes the Child-Guest holy  
With love, the guiding Star.

—Charles H. Crandall.

**WANTED**

The undersigned will pay a liberal price for as complete a file as possible of the *Seventh Day Baptist Pulpit*, both the old and new series. He desires these magazines especially for his mother, who greatly enjoys reading the sermons.  
W. A. Hansen, Olds, Iowa 10-27-tf

**MISSIONS AND THE SABBATH**

REV. EDWIN SHAW, PLAINFIELD, N. J.  
Contributing Editor

**MISSIONARY AND TRACT SOCIETY NOTES**

JOSEPH A. HUBBARD will be sadly missed at the meetings of the Board of Directors of the Tract Society. He seldom failed to attend the regular monthly meetings. In these later years he always occupied an easy chair in a corner where he could partly face the rest of us. His presence was a benediction to the meetings. His part in the discussions was always constructive, his voice was for unity and harmony, his counsel was wise and prevailingly unerring, and his spirit was hopeful, confident, and optimistic. For many years as first vice president of the board he has presided over the meetings in the absence of the president with dignity, courtesy, and fairness. He has been a member of the Board of Directors at least since 1883, a period of almost forty years. His valuable contributions of life-influence have been given freely in many quarters; here in these "notes" let me pay this tribute to his loving work for the Tract Society.

Our missionary, Rev. T. L. M. Spencer, has taken passage to return to his work at Georgetown, British Guiana, on a ship due to sail from New York City on December 20, 1919. Friends who wish to communicate with him may address letters to 86 Upper Robb St., Georgetown, British Guiana. His stay in the United States was continued for several weeks due to the fact that he secured reservations on a ship to sail November 14, but the strike of the long-shoresmen in New York harbor so delayed the schedules that even now he is sailing on a new ship that has been secured by the company to help in relieving the congestion in freight and passenger traffic that has accumulated.

Following these notes is the report to the Tract Board of the field worker, Rev. George B. Shaw. The method of approach

to his task that was used by the worker was somewhat unusual and new. Perhaps he or some one on the field where he worked will tell us about it. Some of the services were in three rather distinct parts. There was first, half an hour of what he called intensive Bible study on some selected book or theme. This was followed by a lecture or address on some definite topic, as for example, baptism, or some phase of denominational history. Then there was a short gospel sermon, with a Bible text, a warm evangelistic message to close the service.

A letter from our brother, Rev. G. Velthuysen, of Holland, says that the annual General Conference of the Seventh Day Baptist Churches in Holland will be held December 27 and 28, Sabbath and Sunday, at the close of the year. The Central Committee was to hold a meeting on Sunday, November 30, to make preparations for the conference and to consider plans for our work in Holland and Java. He is much pleased with the work of Brother Monsma, the young man who is being helped by the Memorial Board and the Missionary Society in his training for the gospel ministry. He is a good helper in the editorial work of the *Boodschapper*.

There have just come to the office proof sheets of the preliminary budget of the Interchurch World Movement for foreign missions. The final figures are to be determined at the meeting to be held in Atlantic City in January. These sheets, which are here now, have been based on extensive surveys that have been made during the past eight months. One set has no reference to the work that is now being done. They are for what is termed "Unoccupied Areas," that is to say, for regions where at the present time there are no Protestant Christian missions. Estimates are made of the number of workers that are needed for each unoccupied area, men and women, and native workers, estimated expense for foreign staff, for native staff, for property and equipment and general upkeep, all for a period of five years. For example, in the island of Ceylon the estimate is 5 men and 4 women (in addition to wives of the men), and 35 native workers. Expense of the foreign staff, \$13,500;



native workers, \$6,680; for property and equipment, \$123,300; upkeep expense, \$3,120; a total of \$138,100. The French Congo, is estimated as follows: 121 men, 42 women, 531 native workers, foreign staff, \$911,000; native staff, \$62,450; property and equipment, \$1,059,200; upkeep, \$131,075; a total for the five years of \$2,163,725. In this same way the foreign fields are surveyed and estimated. There are 145 different districts, and the total men and women needed for these unoccupied areas is 4,381, and the total money needed is \$87,335,295. This does not include the West Indies, Alaska, or the Hawaiian Islands.

Another sheet has estimates for special types of foreign mission work that are unallotted, that is to say, they are not the part of any denominational work so far as the budget is concerned. Such matters as "Union Language Schools," "Summer Bible Institutes," "Union Theological Schools," "Medical Schools," "Schools for American Children," etc., of which there are above 160 different items, totaling an estimated expense of \$56,864,100.

So far as the estimates are concerned for the missions as now constituted and for the expansion planned for the next five years, no data has yet arrived. The above has reference to the estimates that have been made in view of the surveys for "unoccupied areas," and "special types (unallotted)."

It is difficult to conceive of the needs of missionary work that are thus set forth or of the work that must be done, or the money that must be given, and the workers that must be found. When we come to see that in the Interchurch World Movement foreign missions is only one of six different groups of work that the church is doing, we shall not be astonished if the sum total of the budget which shall issue from the Atlantic City meeting shall be over \$1,000,000,000. Aside from foreign missions the other five divisions for survey purposes of the Interchurch World Movement are: home missions, including church building and sustentation; American education, meaning colleges and religious work done in state and undenominational schools; religious education, meaning Bible-school work of all kinds; minis-

terial relief and pensions and helps of that kind; and hospitals and such kind of charitable institutions.

Rev. Erlo E. Sutton, pastor of the church at Shiloh, N. J., has accepted the chairmanship of the work of the survey for the rural districts for Cumberland County, N. J., in the work of the Interchurch World Movement.

Rev. M. G. Stillman, pastor of the church at Lost Creek, W. Va., has taken the work of making a large map of Harrison County, W. Va., for the Interchurch World Movement, and the leadership for the survey for the "district" in which his parish is located.

#### REPORT OF FIELD WORKER GEORGE B. SHAW

*For work done in the Western Association in November and December, 1919*

Time of labor: Four weeks.

Churches visited: Little Genesee, First Hebron, Andover, Richburg, Portville Hebron Center, and Independence.

Other places visited: Alfred, Alfred Station, Oswayo, Ceres, Shinglehouse, Olean, and Nile.

Visits and calls, 58; Sermons and addresses, 27; Sabbath-school classes taught, 3; Public schools visited, 5; Record of attendance:

Little Genesee . . . . .	Services, 6; Aver. Atten., 55
Richburg . . . . .	" 5 " " 27
Oswayo . . . . .	" 1 " " 40
Hebron Center . . . . .	" 5 " " 25
First Hebron . . . . .	" 4 " " 21
Portville . . . . .	" 1 " " 34
Andover . . . . .	" 1 " " 30
Independence . . . . .	" 4 " " 42
Alfred College . . . . .	" 1 " " 125

Total services 28, average attendance, 40.

Expenses for the month for railroad, trolley and stage fares, for lodgings and meals, for express, postage, etc., were \$23.15.

One dollar was given towards the expense. An itemized account has been given to the treasurer of the society.

Your representative assisted indirectly, but really, in the Forward Movement drive. He did not strive for immediate visible results, and does not know the value of his work. It was supposed to be inspirational and educational.

Respectfully submitted,  
(Signed) GEORGE B. SHAW.

December 14, 1919.

#### OUTLINE PROGRAM OF FIELD WORK OF THE TRACT BOARD

*for 1920, as approved on recommendation of the Advisory Committee, November 9, 1919*

1—Foreign field work:

- a Through the *Boodschapper* in Holland.
- b Through the *Gospel Herald* in British Guiana.

c Through the Mill Yard Church in the British Isles.

2—Continuation of work of the Sabbath evangelists, Rev. Willard D. Burdick and Rev. George B. Shaw, three months each.

3—Visitation of denominational meetings:

- a By the editor of the SABBATH RECORDER.
- b By the president of the Tract Society.
- c By the Sabbath evangelists.
- d By the corresponding secretary.
- e By special representatives.

4—Visitation of the denominational schools by official representatives of the society.

5—Promotion continued of Sabbath Rally Day the third Sabbath in May.

6—Work of selected pastors, or other denominational leaders, on suitable fields, for short periods, organized and supervised by the corresponding secretary.

7—Summer work by college students. (Details of this plan are being developed).

#### HOME MISSIONS WORK IN MONTANA

Through plans inaugurated by the Home Missions Council, with the co-operation of a local committee representing the different denominations doing home mission work in Montana, conferences have been held, surveys have been made, and work has been started in Montana, resulting in a preliminary report that is interesting. Nine denominations were represented in the conference which organized the campaign. The following are extracts taken from the printed report:

Observation and investigation had been made of seven types of home mission need and home mission work: (1) unchurched communities; (2) permanent home mission fields; (3) overlapping or over-churched fields; (4) industrial centers; (5) foreign population centers, with their problems of Americanization; (6) educational centers, and the relation of the church to school and college; and (7) community centers, and the development of the community consciousness.

The teams visited several irrigation projects under government control, traversed the reservations of the Crow Indians, and of the Assiniboine Indians, saw ranches and farms, little towns upon the prairie, and mining camps among the hills, great manufacturing cities, congested and radically-minded foreign populations, lumber camps, and almost every kind of human condition and problem in the State. The reports presented contain keen interpretation of

Montana's economic, social, and religious needs.

One team made the following interpretative comments upon its observations:

1. The Church of Jesus Christ has a strong hold upon the State of Montana. In one or more of its organized forms it has penetrated into almost every hamlet and into almost every part of the open country.

2. The buildings in which the church worships compare favorably on the whole with the homes and the equipment with which the people are surrounded. Many of these buildings are very humble, but so also are the homes about them. The conspicuous buildings of almost every community are the schoolhouse and the banks. The banks are beginning to be the dominating structures of most communities, even of very small ones.

3. About two-thirds of the churches, both Protestant and Catholic, have resident pastors; and about one-third either have no pastors or are served by ministers who come from other communities.

4. It is noteworthy, however, that pastors, even when resident, are not giving undivided attention to the churches, for these reasons:

(a) The majority preach at more than one place, some having pastoral oversight of a wide circuit of out-stations. The Episcopalian, Lutheran and Catholic ministers particularly go far. This is a missionary impulse and needs encouraging, yet more men are needed to bear the burden of this work.

(b) Not a few are engaged in other occupations, such as home-stading, ranching, surveying, working in the railroad shops, etc. Usually this is due to inadequate support from preaching alone.

(c) A mental unrest is noticeable among not a few ministers. Some are frankly discouraged; some are perplexed about their problems; some have not yet discovered their local problems, and are uneasy simply because they know something is wrong.

(d) In a very few instances we have discovered men trying to serve in the ministry, who seem totally deficient for their task, both in ability and training.

(e) Some of the ministers are exceptionally fine men of the highest type and

are developing very strong pieces of work.

5. Both pastors and churches are obliged to contend in the State with a fluctuating population. In some communities, it is reported, the character of the population has so changed within a year or two as to leave a church of one denomination almost without a constituency, and to make conditions more favorable for a church of another denomination, which at the outset seemed to have no claim nor opportunity for entrance.

6. An air of indifference toward the church is shown by a large proportion of the people in many of the communities. The church membership is small in proportion to the total population, and a very small part of the people attend any church service.

7. Yet there is quite a common feeling that the church is a good social institution and should be supported; and most business men, whether they themselves attend church or not, contribute toward the support of one or more of the churches.

8. Working people, however, who do not attend church, do not as a rule give any support whatever to it. Indeed, in not a few instances, they are scornful toward the church and even hostile to it. This seems particularly true of organized labor.

9. From the business men of a community there appears to be an increasing demand for a larger measure of unity among the churches. This may be on economic grounds chiefly, and yet considerations of efficiency are also urged. The idea of the Community Church is advocated, is indeed insisted upon in some instances by the laymen of a town, and has been tried and demonstrated as successful.

10. Men, even more than money, are needed both in the ministry and in the laity, men who can see the social conditions and can work with all of the forces which are bettering conditions. A broader sympathy for, and co-operation with, all that is good is needed.

11. The Catholics and the Mormons in some places evince a better leadership than the Protestants and are gaining more rapidly than are the latter.

12. Some denominations have an unfortunate record, which prejudices in a meas-

ure every kind of church work, especially in co-operative ways, a record of having dispossessed other denominations, or even the community itself, of property, of congregations and of opportunities, which were not theirs. If a denomination, or a group within a denomination, have become Prussianized, it and they may expect sooner or later the judgment which has fallen upon Prussia. Efficiency is not the sole test by which any institution shall be judged.

One team reported the following efforts along its way:

As we have journeyed from place to place we have tried to see every minister in each place. To these ministers we have given two messages:

1. We have asked them to look anew at their local problems, in mutual conferences, including also some of their best laymen, in the effort to discover not only the individuals and groups of individuals who are not reached by the churches of the community, but also the methods which may be employed, either jointly or separately, for reaching these seemingly neglected people of the community.

2. We have also suggested in every case the possibility of extending the ministries of their churches out into the surrounding country so that the little hamlets may be reached by the message of the gospel and the isolated families in the open country may not be forgotten or overlooked.

We believe that our whole trip would have been fully justified, if we have accomplished nothing but hearten these brethren in the ministry, help them see anew their local tasks, and help them get nearer together for co-operative work.

#### THE PRINCIPLES ADOPTED BY THE CONFERENCE

After careful and somewhat protracted deliberation the following guiding principles were approved for application in the allocation of responsibility for work by the different denominations:

1. Adhere strictly to fundamental document. (This fundamental document contains the original plan proposed in 1918, which distinctly stated that no attempt should be made to merge or obliterate denominations,

and that the objects in view were, (a) to make "the spirit of Christ all controlling in as many individual lives as possible," and (b) also to make the spirit of Christ "all controlling in as many of the community relationships of life as possible."

2. Refer all cases of overlapping to denominations concerned without recommendations.

3. Promote joint enterprises under denominational boards only as rare exceptions.

4. Occasional ministry by any co-operating denomination to small groups of adherents of that communion not to be regarded infringement on the one hand nor as occupancy of fields on the other. It is hoped that such groups will support the community church as experience shows may be expected.

5. Provision for affiliated or associate membership for devoted adherents of denominations unrepresented in the community to be encouraged, so far as consistent with their denominational polity.

6. Ordinarily a community of four hundred persons and over should have a resident pastor. Small communities, remote from centers, to be served regularly by neighboring churches, assistant pastors being provided where needed, the endeavor being to set up practicable circuits where Bible school or preaching services or both may be conducted. Where there is more than one church at a center the effort should be to organize as many circuits as there are active churches, without overlapping.

7. Where but one circuit is feasible and unless other factors are determinative, such circuits should be allocated to the denomination whose local church is best able to provide ministry.

8. Where communities are destitute of wholesome recreational facilities and other needed community service, the church should endeavor to provide such facilities, if there be but one church, and to promote movements for their provision where competing churches make actual provision by one impracticable.

9. Where it is clear that more than one phase of community service is needed, effort may be made to divide responsibility among the churches.

10. Where more than one denomination desires to enter a field or provide a phase of service the committee on allocation shall seek to equalize the allotments throughout the State in conference with the denominations involved.

11. In view of the constant change of population, the ease of transfer of affiliation and the provision for associate membership, time and effort will not be expended at the outset in canvassing fields for denominational preferences, but it is suggested that after a number of months of trial the several state superintendents or authorized agents study the situation in the State with a view to such readjustments as may appear desirable.

12. Fields unsought by any denomination shall be assigned to the denomination best able to serve them and, if determining factors are wanting, initial responsibility as above shall be assigned to each denomination for its share of such fields on the basis of relative strength in the State as determined by the number of communicants.

#### COMPENSATION

REV. G. E. FIFIELD

Sitting on the rocks one day, down by the ceaselessly throbbing sea, I watched the great waves come rolling in, throwing their white arms aloft as if in despair, and dashing their hearts out against the unyielding shore. I mused on the wonderful waste of energy. These waves, thought I, have been beating here for countless years, with power that it would seem might move mountains. What is the result? A few worthless pebbles have been polished. Even the great rocks themselves, seamed and gashed though they be, have been rounded and smoothed a little, it is true; but this is all. The barriers of the shore are still unbroken, its form, its position are practically the same. For countless aeons this magnificent display of energy has been wasted, and the grand old ocean continues to dash its heart out all in vain. My soul was sad. It is like human life, I said.

All along the centuries grand men and true have arisen, and without reserve they have flung the measureless spiritual energy of their lives against earth's barriers of

hatred, and falsehood, and wrong. They have been made martyrs for their pains. Thorn-crowned, and cross-laden, they have walked the steep paths to their execution, the mighty heart throb of their passionate love for humanity breaking like a helpless wave against the hard, hoarse, mob—cry for their crucifixion.

We all, too, have had our longings and our aspirations that transcend by far our realizations; and how are we the better for them? On wearied wings the centuries fly, and the world and they that dwell therein are ever much the same. Men still are slaves of lust, and ambition, and greed; earth's millions still are expended for war, its pennies only for piety and peace.

The yawning chasms of the rocks were around me; the roar of the surf was in my ears, but a more bottomless abyss of utter darkness seemed to open up before me. I stood on the giddy verge, led thither by my faithless musing. Stop, said I, this must be wrong since God is God. In some way my view is too narrow. I have looked, perhaps, too much only at the sea, and the rocky shore. Away to the verdant hills I glanced, and to the earth all glorified with harvest. The truth flashed in on my mind and heart. The ocean was the source of all this life and beauty, and fruitage. It sends out the showers to water the earth, without which the world would be a desert. These tireless waves throw their white spray into the air. It is caught up into invisible vapor to come down in showers of blessings. It is these ceaseless undulations of the ocean that increase its evaporating surface, till the earth is supplied with the early and the latter rain. It is this motion, too, that purifies the sea. The ocean still, would be the ocean dead, and slimy, and stagnant, and this would mean a fruitless, lifeless, desert world. Even the rocks on the shore, do slowly yield to these tireless waves. Their roughness departs, and they become polished and beautiful. This limitless energy that looked so utterly wasted, is not wasted. It is, after all, the source of all the living glory of earth and sea.

Ah, so, said I, it is in human life. Almost every truth has been blood-bought. These noble martyr lives have glorified the intellectual and spiritual world.

Even as the sun and the moon have lifted the tides of ocean, so *their* mighty attraction has lifted the tide of human aspiration and longing and realization, too, till more and more it beats with resistless power on the shore line of ignorance and sin. We, too, are purer and better for having longed, and aspired, and patiently suffered.

No good is every really lost. The influence of the patient love of a quiet, sacrificing life knows no impassable barriers, but is the common heritage of the race.

"Our echoes roll from soul to soul,  
And grow forever, and forever."

Anything is better than satisfaction in selfishness and sin. This is death, while all else is the manifestation of life.

Let the soul struggle and aspire as it will, beating like a caged bird, its wings against the bars. Even this is not lost energy. It is the movings of the divine life within, ere we have learned fully the victory and rest of quiet trust. Jesus, too, had his wilderness conflict, and "was made perfect through suffering." It is this ceaseless beating of the waves of human aspiration that is, after all, the basis of all spiritual beauty and progress. So truly, nothing, in this wonderful God's world, is ever really lost.

"No river from its source  
Flows seaward, how lonely soever its course,  
But some land is gladdened, No star ever rose  
And set without influence somewhere. Who  
knows  
What earth needs from earth's lowliest crea-  
tures? No life  
Can be pure in its purpose, and strong in its  
strife,  
And all life not be purer and stronger thereby."

#### NOTICE

The *Helping Hands* have been mailed to the Sabbath schools. If you do not receive them do not wait until the quarter is half over before notifying us, but let us know as soon as you think they have had sufficient time to get to their destinations. After the mail is delivered to Uncle Sam we can not guarantee delivery, but we assure all subscribers that their supplies are mailed at the Plainfield post office as promptly as possible.

THE PUBLISHING HOUSE.

#### THE ASSOCIATIONS

At the present time, and for several weeks to come, the thoughts and efforts of our entire denomination—churches and lone Sabbath-keepers—will be centered upon one great idea, the greatest, I believe, that we as a denomination have ever undertaken to promulgate, the Forward Movement, a movement which will be the beginning of a new era in our denominational activities, and which will make for a greater spiritual growth than we have ever yet experienced.

In a few weeks the movement will be explained and the work organized throughout the denomination and the pledges made, but that which is the most important part of the whole scheme, *the spiritual quickening*, will have just begun. This must be enlarged by holding the objects to be attained continually before the people. There are several mediums through which this can be done—the pulpit, the SABBATH RECORDER, associational and group meetings, the General Conference and personal work. This last is by no means the least, for the element of personal work enters largely into the success of any denominational enterprise, and the real life of our beloved denomination depends upon the loyalty of its individual members.

The writer is of the opinion that next to the pulpit the associations and other local gatherings of our people are the greatest mediums of education and inspiration concerning denominational activities and spiritual uplift. A greater number of representatives from the different churches attend these smaller gatherings than attend the General Conference, and in this way can receive inspiration from denominational leaders, and learn from them of our denominational activities. In view of these facts the persons who plan the programs and those who take part on them should do their best to make these meetings of the greatest possible value, making the programs attractive, educational and inspirational. These meetings will be the medium through which the spirit of the Forward Movement will be developed. Special effort should be made to secure the attendance of our young people at these meetings, and increase their interest in denominational work. They should have an

active part in these meetings, helping to make them live wires of information and activity.

The Eastern Association is the first of the series to convene, and its Executive Committee is already planning a program that shall be brim full of interest and inspiration, and that will make better Seventh Day Baptists of all young people who attend. We are planning several special features that will appeal to young people. These features will be announced from time to time in the RECORDER before the association convenes in June. The best way to get the most good is for our young people to attend all of the meetings of the association, but as it is impossible for all of them to do so, the responsibility of carrying back to the home churches the information, broadened vision and spiritual uplift rests upon those who do attend, and they should feel that they are special messengers to the home churches.

To this end we are not only going to ask, but to urge Christian Endeavor societies and Sabbath schools to appoint young people as delegates to this association. These delegates should bring notebooks and pencils and prepare themselves to report to their respective organizations upon their return. We want as many as possible of such delegates to come, for this is to be a *young people's association*. But to make it more valuable and enjoyable we very much desire that many of the *older people* shall come, too, and see what a good time the "young uns" will have.

We plan to do considerable advertising for this association, so watch your RECORDERS. In our next article we shall have something to say concerning the history of the Eastern Association, and also something about the special features of our program.

JESSE G. BURDICK,  
*President Eastern Association.*

#### LONG MAY IT WAVE

Far away, in a tiny school of Monastir, Serbia, hangs an American flag. It was a gift of the American Red Cross, to whom the teacher wrote: "We want our children to know and love the flag of the country that is making our little school possible."  
—Red Cross.

**YOUNG PEOPLE'S WORK**

REV. R. R. THORNGATE, SALEMVILLE, PA.  
Contributing Editor

**HONOR ROLL**

The star shows that the society before which it stands has paid half its budget apportionment, and a plus sign shows that the apportionment for the entire year has been paid.

- + ★ Battle Creek
- + ★ Hammond
- + ★ Welton
- ★ Stone Fort
- ★ White Cloud

**ABOUT C. E. NEWS ITEMS**

Immediately following Conference, the Young People's Board and the editor of the young people's department set about to obtain, if possible, more news of their activities from the various Christian Endeavor societies. Recently the editor has sent the following message to the corresponding secretary, or some other officer, of every society. It was printed on a reply postal card, and it is hoped that those who receive them may not carelessly throw them aside, but will use them for the purpose for which intended. If for any reason, any of the societies have been overlooked, let the corresponding secretary, or some one appointed to do so, send any items of news concerning their society to the editor of the department, and once he has the name of some one to whom to send the cards he will see to it that your society has a card for use each month. The message as printed on the cards is as follows:

News items! More news items! That is what every one answers when asked what they would like to see in the young people's department of the SABBATH RECORDER. All are eager for items of interest about Christian Endeavor and church work. These little items of news keep the societies and churches in more intimate touch with each other. But these bits of news can not be published unless some one in each society is willing either voluntarily or by appointment to furnish them. Does your society have a literary, press or publicity committee, or a reporter? Will you not help to furnish the news from your society? Any item or items concerning Christian Endeavor or church activities are what is wanted. Do not wait until you

have saved up a lot of items, but send each when fresh, and always be on the lookout for items of interest. May I not depend on you for the news from your society? Your help will be appreciated. Use attached postal card for reply. One will be sent each month.

Sincerely,

R. R. THORNGATE,  
Editor Young People's Department, SABBATH RECORDER,  
Salemville, Pa.

**A MESSAGE FROM OUR GOAL SUPERINTENDENT**

DEAR CHRISTIAN ENDEAVOR FRIENDS:

In order to make any forward movement successful there must be a certain amount of machinery. The denomination must have it, the boards must have it, and individual churches and societies must have it. The Young People's Board, however, is anxious that we do not over-emphasize the mechanical part of our work. It is the healthy functioning or spiritual results that we are interested in. The clock in the tower, the smoothly running engine under the auto hood, the dynamo in the power house, all illustrate what I have in mind. They do their work so quietly and unobserved that we forget they are there as long as they continue to work. The power flows constantly when needed and adds very materially toward making mankind happy. Does your society work like that? Does your society help to make people more useful and happy? Does it especially at this season shine forth with Christmas cheer and goodwill? Wouldn't you like to make it that kind of a society? In other words, keep the machinery well oiled and running smoothly, hidden from sight as much as possible but showing that it is an organization of highest efficiency by the spiritual power which flows from it.

Your Goal superintendent recognizes, of course, that your spiritual powers are not increased by simply enlarging your society or adding more Quiet Hour comrades or Tenth Legioners to your roll. But such enlargement may become a great blessing to you and your church if you wish to make it so.

I wish to suggest to you that a live Goal superintendent be added to your list of officers. In this way you will put another committee to work and add points to your Efficiency rating (see under paragraph 8

section 1, of your chart). This superintendent could have some artist in your society make a good sized poster of the Goal and keep it constantly before the society. At the business meeting he should present the budget. At the consecration meeting let him emphasize the first item, "consecration of self." At the missionary meeting let him urge upon the society "a more active support of missions," etc. Some society with an active Goal superintendent will win the Goal Banner.

Already several societies have gone over the top on their budget for the whole year. Hammond, Battle Creek and Welton are in this list. Stone Fort, White Cloud, Chicago have gone over the top for the first half of the year. The following societies have a very good showing: Riverside, Shiloh, Marlboro, Plainfield, Salemville, West Edmeston, Alfred Station, Little Genesee, Nortonville, Garwin, North Loup, Milton Junction. The financial response from the societies has been better this year than ever before, and yet the finances have been backward enough so we have experienced a little difficulty in meeting our bills for the first and second quarters.

We want to publish a Goal rating for all the societies by January 1. Our treasurer's book will show your financial rating. We need your figure on the number of Quiet Hour comrades, Tenth Legioners, and the present membership of your society. Send your report up to the last week in December either to the undersigned or to the department of the board where it belongs.

Yours for better Christian Endeavor,  
B. F. JOHANSON,  
Goal Superintendent.  
Battle Creek, Mich.

**REPORT OF THE JUNIOR SOCIETIES FOR THE YEAR ENDING JUNE 30, 1919**

Number of Junior societies	26
Number of societies reporting	18
Number of new societies	3
Number of societies discontinued	1
Number of members	371
Number of new members	90
Number promoted	36
Societies making study of missions	8
Societies memorizing Scripture	14
Amount of money raised	\$153 09
Amount given for:	

Missions	63 33
Relief work	7 30
Local work	44 04

The reports show that the Juniors have been at work during the year. There has been a gain in membership over last year and a gain in the amount of money raised.

The Junior Banner is awarded this year to the Battle Creek Girls' Junior for special activity during the year.

Honorable mention is made of the societies of Shiloh, Jackson Center and Milton for gain in membership; and of the societies of Plainfield and Marlboro for special work done in mission and Bible study, and sunshine work.

Other societies should be commended for faithful work even under discouraging circumstances. May the coming year show a greater interest everywhere in the work of the Junior societies!

MRS. WILLARD D. BURDICK,  
Junior Superintendent.

**WHERE IS YOUR EFFICIENCY RATING?**

DEAR C. E. WORKERS:

You probably think that our Efficiency department is after you pretty often, but we want to get acquainted with you as well as we can by correspondence. This week it is up to this member of the Young People's Board to write you a personal letter.

Please remember that we want you to send in your rating the first of January. The first of November only six (6) societies responded to our request to send in their ratings. What is the matter with the rest of you people? Here are the six, where is yours?

Milton Junction, 205	Hammond, 155
Battle Creek, 197	Farina, 131
Fouke, 170	North Loup, 114

Although North Loup has the lowest rating of the six societies which reported, it was the first one to get in its report. They must have a live society out there.

Have you everything going under (1) of the chart? Perhaps you have found it impracticable to have some of the committees which are given on the chart. If so then substitute a committee which can do some real work and will be "point getters" for you. For example, we found it unnecessary to have a Citizenship or Temper-

ance committee in the Battle Creek society, so we put the Music and Flower committees in their place and made it possible for these committees to make the same number of points, by organizing an orchestra, furnishing leaders for the music, etc. Try this system of suiting your own local conditions by substitutions and increase your rating by this means.

Yours sincerely,  
I. O. TAPPAN,  
Efficiency Superintendent.

52 Ann Ave.,  
Battle Creek, Mich.

### CHRISTIAN ENDEAVOR NEWS

Already there has been an encouraging response to the request for more news items from the various societies. The regularly issued bulletins of the North Loup Church and of the Battle Creek Christian Endeavor Society each time contain many items of news concerning Christian Endeavor activities. Those interested have kindly made it possible for the editor of the young people's department to select such items from these bulletins as he thought best. The following items are from the current bulletin of the North Loup Church:

**NORTH LOUP, NEB.**—The Efficiency Committee, under the direction of Leona Sayre, is working in harmony with the Young People's Board in the Efficiency campaign. A new chart is being used. The societies are glad for the new names added to our rolls—Marie Davis to the Seniors, Leona Davis to the Intermediates, Lucile and Aubrey Davis to the Juniors.

The Endeavorers held a very enjoyable social at the home of Mr. and Mrs. A. D. Moulton, Sunday night, October 26. The games played were copied after the studies learned in school. A large number were present, and all had a good time. Refreshments were served.

The Intermediates, under direction of their superintendent, Mrs. Fern Barber Maxson, are working together very nicely. One week a leader is chosen from the society, the next the superintendent leads. The average attendance is about twelve, and the interest is good. The superintend-

ent entertained them a few weeks ago at a "play party."

The Juniors are gaining a little in interest. There is still room in the rest room for others. The teaching force now consists of Elsie Van Horn, Leona Sayre and Eunice Rood. The members of the youngest class are making scrap books illustrating stories of the Bible. The older boys and girls are engaged in a contest, based upon attendance, behavior and class work. The losing side is to give a party at Thanksgiving time. The two older classes gave a party Hallowe'en at the home of Dr. and Mrs. Hemphill. The rooms were beautifully decorated in yellow and black. Refreshments in keeping with the season were served.

The convention of Christian Endeavor was held in York, November 6-9. Vera Thorngate, president, and Leona Sayre, vice president, were sent as delegates.

The joint societies are to give \$100 to the New Forward Movement. By vote they have indicated that they are unitedly behind our denominational program. With the large earning capacity of the Senior society we are sure this amount can be easily raised.

From the C. E. Bulletin of the Battle Creek Society, for November-December, are taken the following bits of news concerning church and Christian Endeavor activities.

**BATTLE CREEK, MICH.**—Our monthly social held at Mr. and Mrs. L. E. Babcock's, Tuesday, October 21, proved to be very enjoyable. At 6.30 a picnic supper was served, consisting of sandwiches, salad, olives, pie and tea. Following this we had a "tea test." Each person was given a slip of paper ornamented with a tiny tea pot, on which they were to write the answers to a guessing contest. First several words ending in "ty," such as brevity, gayety, dexterity, etc., were acted out by different ones; then twenty questions, such as the following, were read: "T before a girl's name forms a cat." Two prizes were awarded. A pretty teacup and saucer were awarded to Emma Tappan for the best list of answers. Mrs. O. S. Mills and Mr. Charles Sutton drew cuts for the booby prize which was a tea strainer, and

which Mr. Sutton won. Teakettle, naturally, was an appropriate game, and we played it with zest and enthusiasm. The social was closed with a song and Mizpah benediction.

The November social was a poverty social, held at the home of Mr. and Mrs. I. O. Tappan. A large number were present and some of the costumes were very unique. The chief feature of the program was a ball of stunts. Numbered slips of paper on which were written various stunts, were wound in a large ball of carpet rags. As the ball was unwound the person having the number corresponding to the slip, had to do the stunt. Refreshments were one-half of a doughnut served on half of a paper plate with half a cup of nectar. Every one enjoyed the evening.

The collection, October 24, for the Boys' School in China was \$17. This collection, added to the \$7 voted at the November social, overpays our apportionment to the Young People's Board for the Conference year by \$17.

The Missionary Committee had charge of the missionary meeting, "The Health of China."

Flowers have been sent to several who are sick.

Several new names have been added to our membership list.

The Music Committee has divided the meetings up among the committee, letting each member be responsible for the music for certain meetings.

At the October consecration meeting the roll was called by birthdays, and at the November meeting the responses were written on telegram blanks and read.

The Brotherhood held their regular meeting at the home of Elder Davis on Monday evening, November 3. At the business session it was voted to have the time for the meeting set on the third Tuesday of the month. Some very interesting short talks were given and an open discussion held.

The young ladies of our church have organized a society which is to be an auxiliary to the Ladies' Aid, but is independent of the older organization. The younger ladies and girls of the church have not been very interested in the Ladies' Aid, so thought they would be able to do more in a society of their own. All the married

and unmarried young ladies of the church, who are over sixteen years of age, are eligible to membership and are cordially invited to join. The officers are: President, Nida Siedhoff; vice presidents, Ethel Stillman and Edith Hurley; secretary, Oma Pierce; treasurer, Emma Tappan. The November meeting of the society was held at the home of Emma Tappan. The December meeting will be held at the home of Frances F. Babcock, 156 Goodale Avenue, on December 23.

**SALEM, W. VA.**—Our Christian Endeavor society was a little slow in waking up to the big things for this year—but now we are awake, *wide* awake, and things are beginning to move. Any organization that is an organization can not be dead long in this day and time with so many wonderful things happening.

In our Executive Committee meeting for the month of November we found much to do and each committee, each superintendent, each officer was given some worthwhile thing or things to do, and a report from all this is to be given at the next Executive Committee meeting, the first Sunday night in December.

We are having lively prayer meetings this year. We have an average of twenty-five members present each time, and usually more boys than girls—which is quite a change from last year, and even several years back.

We are planning on starting a C. E. at Buckeye soon. We are making a special drive now for subscribers to the *C. E. World*, also to our State C. E. Bulletin, and many special things are being emphasized.

Salem has received and offered challenges, Salem is working, Salem is ready for what may come, Salem is awake, and ready to "go."

**NILE, N. Y.**—Our Christian Endeavor society is planning to hold a social once each month. The first of these was held at the home of Percy Clarke, on October 4. We met at Mr. Clarke's for the Christian Endeavor prayer meeting, after which each Endeavorer present contributed something to the program, either a musical selection or a recitation. Light refreshments were served.

November 1, a Hallowe'en social was held at M. J. Jordan's. Games suitable to the occasion were played, and no Hallowe'en party would be complete without a fortune teller.

A lecture was given at the church on the evening of December 6, by Mrs. Erb, of Friendship, N. Y., on "Americanization." This lecture was given under the auspices of the Christian Endeavor and was enjoyed by all in attendance.

Eight of our members attended the Christian Endeavor Rally and Fellowship Supper at Belmont on October 30th, where we met for the first time Field Secretary Carlton M. Sherwood. Our society accepted three of the challenges that were given at this rally.

HAMMOND, LA.—The Hammond Christian Endeavor Society is taking on new vigor. We had a good "C. E. Telegram" consecration meeting last Sabbath, each telegram being filled out with a testimony or verse of Scripture, and re-distributed and read at roll call. We have earned several degrees for our Efficiency chart for the January first report.

The Christian Endeavorers are holding meetings each Sunday at a schoolhouse six miles from town, our pastor giving an address each time it is possible for him to be present. But this meeting was postponed last Sunday on account of the unveiling of the monument to one of our members, Theron Campbell, who passed away January 1, 1919, shortly after returning home from camp, with influenza.

We held a Thanksgiving social at the "Mills' Studio" the night after the Sabbath, following Thanksgiving, serving a cafeteria supper, and having a pop-corn and candy booth. The Ladies' Missionary Society also had a Larkin booth and apron sale. The net receipts of the supper were \$18.12. Music and a short program was furnished.

Five new members have been added to the Christian Endeavor society during the past month.

WHITE CLOUD, MICH.—Our society has obligated itself to raise a large sum of money, and the different members are giving wages received from a day's work. This might interest members from other societies.

FOUKE, ARK.—The Fouke C. E. Society gave a social at the home of the teachers, November 22, which was enjoyed by all who attended. The church had a dinner at the schoolhouse Thanksgiving Day. The Ladies' Aid arranged for the dinner. A short program was given in the afternoon.

**DO YOU BELIEVE IN C. E. SOCIALS?**

DEAR ENDEAVORERS:

Do you believe in having C. E. socials? Do you have them every month? Do you enjoy them? If you can answer all these questions in the affirmative, I have no hesitancy in guessing that you have a live Christian Endeavor society and that that pep will insure you a good membership.

However, while we all wish large memberships, let us remember that we want quality members and we must help to build that quality. In our social gatherings let us never let those amusements creep in that would not be uplifting to our spiritual lives. We may have plenty of wholesome fun and go home to our fireside devotions with all the fervor we have put into the evening's pleasures.

To this end, will you help other societies by sending me at your earliest convenience, a brief description of the best social you ever attended? This means *you*. Will you?

Yours for Social Fellowship in His Service,

ETHLYN M. DAVIS,  
*Social Fellowship Superintendent.*  
Sanitarium,  
Battle Creek, Mich.

**MINUTES OF THE YOUNG PEOPLE'S BOARD MEETING**

The regular monthly meeting of the Young People's Board was called to order by the President, Mrs. Ruby Babcock, in the Sanitarium Welfare office.

Prayer was offered by C. H. Siedhoff. Members present: Mrs. Ruby Babcock, Mrs. Frances Babcock, E. H. Clarke, Dr. B. F. Johanson, Dr. W. B. Lewis, I. O. Tappan and C. H. Siedhoff. The other regular members of the board, who are Rev. L. F. Hurley, Miss Ethlyn Davis, Miss Edna Van Horn and O. L. Crandall, were present at a part of the meeting.

The minutes of the November meeting were read.

The following report of the Corresponding Secretary was read and accepted:

Number of letters written during November, 25  
Number of weekly messages sent out.....150

Letters were received from Mrs. W. D. Burdick (Junior superintendent), Verna Foster (Quiet Hour superintendent), Rev. R. R. Thorngate (editor of the Young People's page), E. M. Holston (field secretary), Miss Alberta Davis (Salem), Miss Edith Sweet (Riverside), Miss Ethel Rogers (Dunellen), Lottie Babcock, (Garwin), Mabel Jordan, Zea Zinn, Daisy Furrow, Miriam Stewart, Bessie Davis, John Hoekstra, and Elva Scouten.

Letters were sent to each field secretary asking them to write to each society in their association. Each secretary was asked to send a monthly report to the board.

About seventy letters were sent to L. S. K's.

Respectfully submitted,  
FRANCES FERRILL BABCOCK,  
*Corresponding Secretary.*

The regular monthly report from the field secretary, E. M. Holston, for October, and also a special report to the Young People's Board, were read.

The following report from the Treasurer was read and accepted.

E. H. CLARKE, *Treasurer,*  
In account with  
THE YOUNG PEOPLE'S BOARD  
For the month ending November 30, 1919

<i>Dr.</i>	
Balance on hand November 1, 1919.....	\$ 59 76
Battle Creek C. E., special for Boys' School . . . . .	17 00
Miss Elrene Crandall . . . . .	5 00
Marlboro C. E. . . . .	7 00
Chicago church . . . . .	10 00
Welton C. E. . . . .	17 50
Shiloh C. E. . . . .	10 00
Miss Zea Zinn . . . . .	5 00
Nortonville C. E. . . . .	14 00
Battle Creek C. E. . . . .	7 00
Riverside C. E. . . . .	10 00
Alfred Station C. E. . . . .	18 00
Garwin C. E. . . . .	6 00
Little Genesee C. E. . . . .	12 32
Salemville C. E. . . . .	5 00
White Cloud C. E. . . . .	15 00
L. S. K., Wisconsin . . . . .	23
Hammond church . . . . .	2 48
New Auburn (Minnesota) church.....	24
Dodge Center church . . . . .	90
Milton Junction C. E. . . . .	15 00
	<b>\$237 43</b>

<i>Cr.</i>	
Dr. Palmborg's salary for October, November and December . . . . .	\$ 75 00
William M. Simpson, expenses to Buffalo convention . . . . .	16 85

A. E. Whitford, Y. P. Board representative at associations in June.....	32 00
Boys' School, China, special offering . . . .	17 00
Balance November 30, 1919 . . . . .	96 58
	<b>\$237 43</b>

Respectfully submitted,  
E. H. CLARKE,  
*Treasurer.*

It was suggested that the societies that have paid up their half-year apportionment before December 1st be starred and those having paid up their full-year apportionment be plus starred.

Voted to accept the following report from the Efficiency superintendent:

Circular letters sent out . . . . .	80
Personal letters sent out . . . . .	6
Postal cards . . . . .	8

Up to December only ten replies have been received from societies. Six of these sent in ratings as follows:

Milton Junction . . . . .	209
Battle Creek . . . . .	197
Fouke . . . . .	170
Hammond . . . . .	150
Farina . . . . .	131
North Loup . . . . .	114

Waterford, Conn., Plainfield, N. J., New Market, and Salem, were the other four reporting.  
Respectfully submitted,  
I. O. TAPPAN,  
*Superintendent.*

Voted that Mrs. Miriam Post Stewart be the L. S. K. superintendent.

Voted that the following bills be allowed:

E. M. Holston, 1/3 of salary and traveling expenses for October . . . . .	\$ 38 56
R. R. Thorngate, editor's supplies.....	15 82
Corresponding Secretary, postage, etc....	12 51
O. L. Crandall, Tenth Legion . . . . .	1 56
I. O. Tappan, efficiency superintendent..	1 61
Total . . . . .	<b>\$ 70 06</b>

Voted that the salaries of Dr. Palmborg, the Fouke principal, and the two Fouke assistant teachers be paid up to date as soon as funds are available, and that these salaries be paid each month by the Treasurer without further orders.

Voted that the President appoint a committee of three to arrange for the observance of Christian Endeavor Week for the societies of our denomination. Edna Van Horn, Ethlyn Davis and Loyal Hurley were appointed.

Voted that the President be instructed to have introductory copies of Rev. Wil-

liam M. Simpson's Denominational Outline Studies printed to send to the societies of the denomination.

Reading and correction of the minutes.  
Adjournment.

Respectfully submitted,

C. H. SIEDHOFF,

Recording Secretary.

Battle Creek, Mich.,

December 2, 1919.

### AN EXTRA GUEST FOR CHRISTMAS

ALICE MANNING DICKEY

Holly in the window, turkey in the oven, presents weighting down the glittering tree, Christmas cheer in the air!

Can't you make room for one more guest in your Christmas heart—especially if it happens to be a little child whose eyes are big and lonesome, and whose little body looks as if it had been hungry for a good long time?

For just 10 cents you can feed the hungry stomach of such a child on Christmas Day. For \$3 you can care for it for the whole of the Christmas month. And if you can dig down in your Christmas pocket-book and pull out \$36.50 all in one lump, you can be godparent to a little boy or girl for a whole year, being put in touch with it through correspondence.

What kind of a child? Well, what do you think about a little ten-year-old boy who for three years worked every day from sunup to sundown, sawing up branches of trees for fuel? He must support one crippled leg with a huge stone while he worked. One end of a huge cross-cut saw was pressed against his tiny chest, the other braced against the ground, as with outstretched arms he drew toward him the branches which were to make fuel and earn 40 cents a week for himself and an old grandfather.

Or how about a little six-year-old girl who, when the Germans carried away every boy baby from her town, was thrown to the pavement by a burly German when she proved to be a girl? She is permanently crippled. Her mother was taken away by the Germans, her father was killed in the war.

These are just two of the 3,000,000 French orphans of the war. They are being taken care of now, but thousands of

others are without help or friendship. All are fatherless, many have lost their mothers, either taken away by the Germans or dead from exposure, privations, or in the bombardments. The Fatherless Children of France, an American organization co-operating with a similar one in France of which Marshal Joffre is the head, is trying to furnish American aid to the extent of ten cents a day per child, to add to the tiny pension the French Government has been able to grant orphans of the war. Every cent contributed for a child goes directly to it. Not one penny is used either in this country or in France for any other purpose; the expenses of the work are borne by generous friends.

Can't you add one of these children to your Christmas list? Not only the money but your friendship will mean to such a child a new belief in the Providence of God, a new love and thankfulness, and will help to wipe out the memories of horror and suffering and the unthinkable atrocities which these children have witnessed.

To become a "godparent" to a child, or to make a Christmas donation, write to Mrs. Walter S. Brewster, Chairman of the Special Campaign Committee of this organization, who will mail a booklet of translated letters from some of the little children already helped, to any one who will send a stamped, self-addressed envelope of business size to her at Room 928, 410 S. Michigan Ave., Chicago, Illinois.

### PACIFIC COAST ASSOCIATION

The Pacific Coast Association will convene with the Riverside Church December 26-28. The theme of the meetings will be, "Forward to Christ." Addresses will be given by Rev. George W. Hills and Rev. Mr. Ballenger. The young people will have charge Sabbath afternoon, and the Dorcas Society Sunday afternoon. One evening will be given to Professor Benjamin Crandall in which to present the New Forward Movement. We hope to receive a great spiritual uplift.

Mr. Ballenger is giving the Riverside people a series of timely sermons on the baptism of the Holy Spirit.

Mrs. Moore is teaching an interesting Bible class each Monday evening.

MRS. G. E. OSBORN.

## CHILDREN'S PAGE

### GETTING READY FOR WINTER

Mrs. Woodchuck sat in the door of her home watching her babies playing in the sun. She thought she was the happiest mother in all the world, with her two sweet children, and her snug little dwelling dug out in the side of the hill, overlooking the river.

It was a bright morning in early fall and Mrs. Woodchuck made up her mind to visit her old friend, Mrs. Marsh-hen, down by the river's edge, and get the news. So she sent the children into the house and slowly ambled down to the river. She had just taken a long cool drink when, looking up, she saw Mrs. Marsh-hen laughing with all her might.

"You have grown so fat I hardly knew you," laughed she. "I believe if you had stubbed your toe coming down the hill you would have rolled right into the river, for you are as round as an apple. You must have robbed all the gardens for miles around."

"Oh, no, I have not," replied Mrs. Woodchuck. "I will tell you. I have found plenty of clover leaves all summer and I am very well contented, you know, to live on such rich food. Once in a while I strayed over in the orchard and feasted on the sweet apples that fell on the ground. I am fond of green peas and lettuce but I never go far away from home, and so do not get many of these dainties. Last month I commenced to eat as much as I could to make layers of fat all over my body, for, you know, little later I must retire for the winter and take my long nap, which will last until next April or May."

"Don't you nearly freeze?" asked Mrs. Marsh-hen.

"No, indeed," replied Mrs. Woodchuck. "You see, I move down below the frost-line, then I gather moss and dried leaves, make a soft bed, close up the door so tight that the snow and cold winds can not blow in. I roll myself up in a ball until I look like a fur muff, then I sleep as cozy and warm as a 'bug in a rug.'"

"You won't be as fat in the spring, will you?"

"Hardly," replied Mrs. Woodchuck. "I shall lose some flesh, but that I must expect after so long a fast."

"I shall go south for the winter," said Mrs. Marsh-hen, "but next spring I'll be back early, probably before you are awake. Good-by and pleasant dreams, for you must have a great many in that long nap," called Mrs. Marsh-hen as she spread her wings to bid her other friends farewell.

—Our Dumb Animals.

### HOME NEWS

LEONARDSVILLE, N. Y.—I would not have the readers of the RECORDER think that the Leonardsville Woman's Benevolent Society was extinct, so will send a brief report to prove to the contrary. At our annual meeting in June the treasurer reported a debit in treasury of \$247.26 for the year and she has paid out \$245.63, all of this \$245.63 largely going to outside obligations, with the exception of \$25 for wiring the parsonage and approximately \$5 for Christmas baskets and local benevolence. So you see we were quietly doing things even though you have just learned of it. I'm a little like the young lad who, upon returning from school one day, said to mother, "You should have seen the fight Billy and I had today," and when mother asked, "Did you lick him?", the lad replied quite disgusted, "You don't suppose I would be telling you about it if I didn't, do you?" So you may conclude that if we had done nothing or so little we were ashamed of it, you never would have heard from the Leonardsville Press Committee at all.

This year we planned to hold with our monthly social and business meetings, a birthday tea for all society members and their families and any one outside whose birthday occurred in that particular month. These were to be our guests and were to pay in pennies according to their age, and the others were charged 10 cents each, for their supper and help furnish. These have proved very successful and although not as large a sum was raised, perhaps, as at a tea held in the church for the public in general, the four teas already held at va-

(Continued on page 799)

## OUR WEEKLY SERMON

### HE THAT IS BORN KING

Text: *The glory of the Lord shall be revealed and all flesh shall see it together, for the mouth of the Lord hath spoken it.* Isaiah 40: 5.

There is no better way perhaps by which we can comprehend the world-wide significance of the birth of Jesus than to turn our thoughts to the groups of men who came to worship at his cradle.

In this fortieth chapter of the prophecy of Isaiah we find the words, "The glory of the Lord shall be revealed and all flesh shall see it together for the mouth of the Lord hath spoken it."

These words point forward from the prophet down the waste of seven centuries to that Christmas night nineteen hundred years ago when the stillness of the star-lit night on the hills of Bethlehem was broken by the wondrous song of the angels, who had come to worship at the feet of their Lord and to tell of the day that was to come when there should be forevermore, "Peace on earth and good will to men."

How strange the Providence of God moves in the world. That "far off divine event to which all creation moved" came in the way least expected. Of all the provinces of the Roman empire there was none less important than Palestine. Of all the towns of Palestine there were few more humble than Bethlehem; of all the families of Bethlehem, one of the least was the family of Joseph, and of all the places in that town the most despised and insignificant was the stable of the sheep and the oxen. And yet it was there in that despised place, in that humble town, in that insignificant province, at the quiet hour of midnight, when all the world was silent and sleeping that the Lord came down to dwell among men.

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

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

And yet notwithstanding the unconsciousness of all the earth of the approach of its Lord there were those who knew of the event and who came to pay their tribute of devotion at his humble shrine.

In the midst of that December night the silent stars looked down upon a strange and wonderful procession passing down the silent streets of that little Jewish hamlet.

From far off in the stars somewhere there came a band of angels whose white-robed forms and silent feet passed swiftly o'er the threshold of the city.

Then there came another procession, strange old men whose fantastic garb proclaimed their foreign birth, and whose weary step told that they had come from afar.

Last the heavens heard the tramp of other feet as a band of shepherds entered, their crooks beating to the music of the angels marching on before. Off among the mountains they had heard the sound of heavenly music and had left their flocks to join the throng that was drawing near to the village in the hills. What did it all mean? How did these men know what all the world was unconscious of?

Let us look for a few moments at these three groups of men who came to pay their tribute of love at the feet of the child that had been born.

First there were the shepherds.

We often think of shepherds as the embodiment of innocent stupidity, like the sheep they watch day and night. But they are far more than that. Those who live among them say that in their powers of mind they are as keen as the mountain winds that blow upon their bronzed cheeks. They spend their days and nights in the open, among the mountains and under the star-lit sky and they learn to see deeper into the things of nature and of God than any other race of men that lives. The preachers of Scotland say that there is no other class of men so hard to preach to as the shepherds. Their fixed habits of medita-

tion as they sit by the side of their flocks in the long days and nights have made them the closest listeners and the keenest thinkers in the world.

Among the Jewish people there were none who thought more of the coming of the Messiah than did the shepherds. As they sat under the stars and looked night and night into the depths of the sky they often thought of him who some day was to come out of that sky to lift the burdens and to heal the sorrows of life. Back in the Book of Daniel there was a prophecy which is one of the most remarkable in the whole Bible. Daniel foretold that from the time that they began to rebuild Jerusalem till the coming of the Messiah should be seven weeks and sixty and two weeks. We are not able to follow the old chronology perfectly, but these shepherds could. They were men who thought. They had this prophecy of Daniel, and they had doubtless many years before worked out the problem of the sixty-nine weeks, and they knew according to Daniel the exact year of the coming of the Messiah.

As the time drew on and the end of the period came nearer you can imagine the eagerness and the excitement with which they waited and watched for the coming of their King. The rest of the nation was too busy with other things to think of that day that was hastening on so swiftly, but off there in the hill country there was this little band of men who watched and prayed for the coming of the Lord. Day by day they watched and time drew on apace and one night as the midnight began to soften into the early twilight they heard the sound of strange voices and saw strange forms walking on the hills, and then there sounded in their ears that message for which they had waited so long, "Behold I bring you good tidings of great joy which shall be unto all people, for unto you is born this day in the city of David a Savior, which is Christ the Lord, and this shall be a sign unto you. Ye shall find the babe wrapped in swaddling clothes and lying in a manger."

And the shepherds arose and wrapped their cloaks about them and took up their long shepherd crooks and went down the mountain side toward the distant lights of the village. And there they found the Lord in a sheep-fold, the place of all the

world that they knew best and loved best.

Why was Jesus born in a sheep-fold? There is nothing that just happens in the plan of God. I love to believe that it was Heaven's tribute to the only men in the nation who were really watching for his coming. If the Lord had been born in a palace there would have been no place for the poor shepherds there. Their hopes and their prayers would have been doomed to disappointment. So the Lord of life came to a sheep-fold and was cradled in a manger and there the shepherds came and worshiped him and went back to the hills to wait for the setting up of his kingdom.

The second band of worshipers that we see in Bethlehem were the Magi.

The Jews were not the only people who had their Messianic prophecies. There was hardly a nation of antiquity that did not have its own hopes of a world Redeemer. The Latin poet Virgil sung, you recall, of One who was coming to usher in the Golden Age. Off in Mesopotamia the old patriarch Job said, "I know that my Redeemer liveth and that he shall stand in the latter day upon the earth." But there was another prediction that was more widely known. It was the prediction of Baalam, the heathen Moabite, and is one of the most sublime of the Messianic prophecies. These are his words, "I shall see Him but not now; I shall behold Him but not nigh; there shall come a star out of Jacob."

The words of Baalam were treasured far and wide in the Orient and particularly among the Magi of Persia and India.

These wise men of the East believed that some time there was a star to rise that would tell of the coming to earth of the blessed Prince of Peace. Generation after generation passed and they were still waiting and watching for the rising of the star. Fathers would die and bequeath the hope to their sons, and bid them to be prepared, and so it went on down the long ages. But one night there was a new light in the sky. It was an unknown star and it moved across the sky toward the West. At last the Magi knew that the time had come. Quickly they mounted their camels and turned their faces toward the setting sun across the desert following the guidance of the star. Westward and ever



westward they went till they came to the land of Palestine.

Tradition gives to us the picture of Herod the Great "walking one morning nineteen centuries ago in the outer courts of the great temple which he had built. From its high porticoes he could see far away over the land of Judea. Suddenly he started. A caravan was drawing near to the gate of the city. At its head there was a group of venerable strangers. They were covered with dust and there was that about them that told him that they had been a long time upon the road. But Herod was not deceived. He could see plainly that they were kings. The splendid garments that they wore, the jewels about their necks and the majestic bearing of the strangers all told him that they were men who were used to power; and Herod trembled, for he, too, heathen though he was, had heard the priests in the temple chant the Messianic prophecies of their race."

Then he spoke to them, "What seek ye?" They made reply: "We have come from a far country seeking him who is born King of the Jews, for we have seen his star in the East and have come to worship him." Then they told him how for ages they had been waiting the rising of the star, how it had suddenly flashed across their vision pointing to the West, and how they had followed it to lay at the feet of the Messiah the dominion of the East.

And from Herod they went on to Bethlehem where the child was born and where they worshiped him.

Hasn't it sometimes seemed strange to you that these Magi saw what millions of others upon earth failed to see and found what others seeking failed to find? It was because these men lived in two worlds. They were kings upon earth but they were also kings unto God. They ruled their earthly kingdoms and cared for their earthly subjects, and yet had time to live in the unseen world and to wrestle mightily with God. Their eyes were ever watching for the unseen and their ears ever ready for the sound of heavenly harmonies. If this had not been so the light of the star of Bethlehem would have been no more to them than the flicker of the firefly in the darkness, and the sound of heavenly music no more than the moaning of the

night wind as it passed. The eye must be open and turned to heaven to see the glory that is there revealed.

What did it all mean—the adoration of the Magi? Just a moment ago we saw the shepherds coming to worship at the feet of the babe of Bethlehem, and now we see Gentile kings coming to kneel there beside the shepherds; Jew and Gentile side by side at the feet of their common Lord and Redeemer. Was not that scene that Christmas night so long ago a prophecy and a pledge of that blessed day that is coming, when at the name of Jesus every knee shall bow, of things on earth, and things in heaven, and things under the earth, and every tongue confess that he is Christ to the glory of God the Father.

But there was another part to that circle of adoring ones who gathered about the cradle of the world's Redeemer. They needed no light in that cave that night, for the glory of God lightened it. There was there a group of shining ones whose radiant faces and flashing garments made all the place bright with the splendor of heaven.

Luke tells us that there was with them that night a multitude of the heavenly host praising God and saying, "Glory to God in the highest and on earth peace, good will to men." That word, "heavenly host," opens to me a new vision of the incarnation. What were the "heavenly host"? They were the spirits of just men made perfect, those who had lived on the earth and are now among the redeemed in heaven. I like to believe that God gave the honor of bringing the glad news to earth to those who while here had done the most and suffered the most to make the world ready for him.

One of them may have been Abraham, to whom God has promised that in him "should all the nations of the earth be blessed." Another may have been Moses, who had "esteemed the reproach of Christ greater riches than all the treasures of Egypt." And another, David, who in those very hills of Bethlehem had with his harp sung to the morning stars the Messianic songs of his race; and Isaiah, too, whose prophecies had for seven hundred years been the rallying point of his people. To these men, who had not received the promises, but had died in faith, having

seen them from afar, to them it may be was intrusted the message of light and of hope to a dying world.

The circle of adoration is now complete. First, the shepherds; then the Magi, and last the heavenly host. The Jew, and the Gentile, and the redeemed, joined together in the celebration of that first Christmas eve. Now we begin to see what Paul meant when he wrote years after, telling of that blessed day that is coming, when at the name of Jesus every knee shall bow upon earth and in heaven, and every tongue confess that he is Christ to the glory of God the Father.

I thank God for the Christmas promise of that day. It comes like a flash of light in the darkness, like a refreshing draught in the desert as we journey on our way.

"And ye beneath life's crushing load,  
Whose forms are bending low,  
Who toil along the climbing way  
With painful steps and slow—  
Look now for glad and golden hours  
Come swiftly on the wing;  
O rest beside the weary road  
And hear the angels sing."

—Rev. S. N. Hutchinson, in *Presbyterian of the South*.

(Continued from page 795)

rious homes have netted approximately \$35, I think.

At our monthly meeting held the first Wednesday afternoon in each month, we are reading from the book, "A Crusade of Compassion for the Healing of the Nations," which we find very interesting and enlightening. The third Wednesday in the month we hold our regular meetings for work and at present we are making aprons and piecing a quilt, although on account of the high cost of materials we are not stocking very heavily on aprons. We plan at some future date to have a men's tea, also a short play is in the air for some one to promote.

It has been an inspiration for both church and society to have again a pastor and family, and surely it would not do us proud to fall short in this year's work with the addition of two such able helpers as we find in Rev. and Mrs. Peterson.

I discover that I said brief report in my introduction, but as this happens so seldom I will offer no apology when I'm giving

merely work accomplished for our Master.

Yours in service,  
MRS. F. M. CROOP, *Correspondent*.

INDEPENDENCE, N. Y.—Rev. George B. Shaw spent the week-end with us, December 5-8, speaking Sabbath morning and holding three evening services, besides speaking in Andover Sabbath afternoon. His messages on the Book of Malachi, denominational polity and history, and his short inspirational sermons were well received and were exceedingly helpful. We wish he might have remained longer. Many gratefully remember his evangelistic work of twenty-three years ago when a number of the present members came into the church. We trust Brother Shaw may come again.

The church has taken hold of the New Forward Movement with keen interest. The month of November was given to the educational and inspirational phases of the movement. President B. C. Davis rendered valuable help on one Sabbath, and the pastor has tried to emphasize the thought of stewardship, as it relates to intercession, life and talents and to possessions. The Sabbath of November 29 and the week following was given to the financial drive, under the direction of the Forward Movement Committee, Pastor W. L. Greene, Mrs. Floyd Clarke, C. Milford Crandall and Mrs. W. L. Greene. The response from the resident and non-resident members was gratifying, very little personal solicitation being necessary. Before the close of the week, the church's quota of \$1,040 was over-subscribed. At the present writing, sixty-seven cash subscriptions and pledges, representing seventy-five individuals, have been received, amounting to \$1,325. A few more will doubtless be turned in.

We are fortunate in having a loyal group of non-resident members who have sent over three hundred dollars to help the old home church go over the top. Five L. S. K's have sent cash-in-advance subscriptions for \$240. The resident constituents of the church have raised a little more than one thousand dollars.

The financial drive for the Forward Movement has been a real means of grace, and the people are happy over the outcome and in the almost universal interest

in the enlarged program for the world-wide spread of the kingdom. Most people like to take hold of a big and worth-while job. The Lord forgive us for our lack of faith to "undertake and expect great things of God."

W. L. G.

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**Sabbath School. Lesson XIII.—Dec. 27, 1919**

THE TWO COVENANTS. Hebrews 8: 6-13

*Golden Text.*—This is the covenant that I will make with them. After those days, saith the Lord: I will put my laws on their heart, And upon their mind also will I write them. Heb. 10: 16.

**DAILY READINGS**

Dec. 21—A new covenant promised: Jer. 31: 31-34

Dec. 22—The new covenant better than the old. Heb. 8: 6-13

Dec. 23—The ordinances and sanctuary of the old covenant were mere types. Heb. 9: 1-10

Dec. 24—The sanctuary and sacrifices of the new covenant are realities. Heb. 9: 11-15

Dec. 25—The new covenant is sealed by Christ's blood. Heb. 9: 16-28

Dec. 26—The two covenants contrasted. Gal. 4: 19-31

Dec. 27—The glorious ministration of the Spirit. II Cor. 3

(For Lesson Notes, see *Helping Hand*)

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O, New Year! teach us faith!  
 The road of life is hard;  
 When our feet bleed, and scourging winds us scathe;  
 Point thou to Him whose image was more marred  
 Than any man's; Who saith,  
 "Make straight paths for your feet"—and to the oppressed,  
 "Come ye to me, and I will bring you rest."

Yet hang some lamp-like hope  
 Above this unknown way,  
 Kind year, to give our spirits freer scope,  
 And our hands strength to work while it is day,  
 But if that way must slope  
 Tombward, O, bring before our fading eyes  
 The lamp of life, the hope that never dies.

Friend, come thou like a friend,  
 And whether bright thy face,  
 Or dim with clouds we can not comprehend,  
 We'll hold out patient hands, each in his place,  
 And trust thee to the end:  
 Knowing thou ledest onward to those spheres  
 Where there are neither days, nor months, nor years.  
 —Miss Muloch.

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