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

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

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

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

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

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

—Harry Kemp.

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SEVENTH DAY BAPTIST DIRECTORY

THE SEVENTH DAY BAPTIST GENERAL CONFERENCE
Next session will be held with the Seventh Day Baptist Church at Wasey, R. I., August 23 to 29, 1916.
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Pacific Coast—Mrs. Charles D. Coop, Riverside, Calif.

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SEVENTH DAY BAPTIST VOCATIONAL COMMITTEE

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Miss Susie B. Bird, Rev., and Mrs. H. E. Davis, Miss Louise Bird, of the Board are held.

THE SEVENTH DAY BAPTIST DIRECTORY

The Sabbath Keepers

The Best Remedy

For All Evils

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

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

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

The most important issue confronting our country today is that of moral and religious training in the homes of America. 'We are placing too much stress upon the wrong end of the problem question and are overlooking the all-important thing—indeed, the only thing—that can save us.

Unless there is a new birth of wholesome public sentiment in regard to moral and religious education there is no chance for the growth of genuine religion in the hearts of the people—a religion that insists upon distilling in the hearts of the children due respect for law, I do not see how there can be a remedy.

While obedience to law is an important issue after the crisis is here, there is after all the more important age-long and world-wide need of Christian home training, if the next generation is to have a wholesome respect for law. Two or three generations more of the growing outlaw spirit will greatly threaten our civilization.

Industrials Report

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

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

Business openings are indeed helpful. I wish there were more of them that were attractive for conscientious Sabbath keepers...
ers, but I fear that something besides business openings is needed to hold our young people true to Sabbath truth. Are we not ready to assume that our boys and girls "have to leave the Sabbath"? Was it really any more necessary for those who have gone from us to give it up than for those who have remained true?

WHY NOT FILL THE PLACES ALREADY OPEN?

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

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

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

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

Then the teacher's profession has always been open to competent Sabbath-keeping teachers. I will venture to say that several hundred Sabbathkeepers could now be occupying remunerative places in which Sunday keepers or no-sabbath men are making a good living. Indeed, I have known persons to leave our own shops and go elsewhere, while outsiders have come in and taken their places and done well. Open doors in business are not the only things needed to hold our boys and girls to the Sabbath.

THEN WHAT IS THE TRouble?

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

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

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

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

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

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

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

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

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

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

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

I wonder if he might not have gone further and called attention to the blessings that have come to the other associations, due almost entirely to the prevailing evangelical spirit so characteristic of our West Virginia churches. Stop a moment and count up the pastors, teachers, and leaders of the Virginia churches. Stop a and revivals were sought and always welcome. Look again at Brother Hubbard's acrostic on the back page of the Recorder. Brother Hubbard is very ill at this writing, but his heart is deeply interested in this work, and we are all hopefully watching the reports as they come in the Recorder.

THE CHRISTMAS DREAM

INA HEVENER FORD

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

She writes that "after a family fireside discussion on the story of Christmas, she had an unusual dream, and this poem is her attempt to describe it." How beautiful!

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

O'er intersecting streets and high,
Gainst background of a starry sky
A great elliptical arch displayed
In colors bright and many-hued
The ensign old, yet oft renewed,
Of Christmas.

A murmuring wave of pleasure swept
The crowd; as outward, upward crept
The rays of light that flooded o'er
The visible earth as if no more
Should any one deep darkness know
Or ever live without the glow
Of Christmas.

Yet as he watched, a darkness deep,
As to be felt by all to earth;
A striking wave of motion swept
The earth all in deadly gloom
Like silence of the waiting tomb.
When lo! The heavens
With vibrant moan. Each breath abates,
Wrapt all the earth in its silent王
The sign, the only one,
From the sign of Christmas.
What horror this? What awful truth
Reveals itself to startled youth
Who notes in woman, man, and child
The signs of fear and terror wild
Portentous omen! Now he knows,
Gross selfishness hath shamed Christ's love.
And seek a place outside the heart
Of Christmas.

Oh, human mind, can't thou endure
His absence here forevermore?
No light of love? No hope above?
No hope of his abiding love?
Oh, darkened earth! Oh, loveless life!
Is this made possible by strife
For selfish pleasures, while we had
Thy suffering, helpless ones to feed
And clothe and love, but gave no heed
Unto their urgent, bitter need.

At Christmas?

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

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

OUR BULLETIN BOARD


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

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

EXTRACTS FROM RECENT LETTERS

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

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

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

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

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

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

HOME NEWS

DeRUYTER, N. Y.—DeRuyter people are very glad to hear from our sister churches and societies, through our dear helper and leader, the Sabbath Recorder, and we are happy that this quarter our church and one of the Linclsaen Center Church, four miles away, are in a very feeble or critical condition, and a few who we fear are critically ill spiritually. We feel, that we all need a greater amount of spiritual health, that we may help others.

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

Our Sabbath evening prayer meetings are held at the different homes with an attendance of half or two-thirds, and are usually led by the brother or sister at whose home it is held, with an earnest prayer service, followed by testimonies and songs of great spiritual interest and help. Of course we have among us this winter Brother and Sister Robert W. Wing. We also had as helpers, until the snow prevented, members of one family about twenty miles away and another family from about thirty-five miles away, and often a few from Syracuse also thirty miles from us, and many visitors from near.

The Woman's Benevolent society and the young people's societies, with their interest­ ing gatherings and "sales" are helpful. All these things make our Thanksgiving and Christmas occasions very interesting, thoughtful, and prayerful.

E. C. B.

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

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

Sincerely yours,

H. C. VAN HORN.

December 6, 1926.

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

I know this is ancient history, but yet unrecorded, that it was the genial smile of Deacon Isaac Randolph that first welcomed the travelers when they turned into the grounds of the "Old Piscataway Church" in
New Market. And it was the hospitable home of Deacon Charles Rogers that gave us a resting place during the days of getting ready to live in the pleasant parsonage home.

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

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

I was on my mission as delegate from the Eastern to the Southwestern and Northwestern Associations. Accounts of these meetings have been amply described in our paper, but I want to express in passing how the joy I had in greeting the old friends at Little Prairie, a point on my old mission field which took a part of my attention during those strenuous years. Of course I could not forget that about seven years ago I was sent as delegate to the Southwest to this church and that church and congregation represent the same associations that I was asked to represent on this trip. At Farina you can not blame me for recalling that it was this church from which I received my first call to be a pastor just before I had completed my theological work in the University of Chicago. On the way from Little Prairie I did not resist the temptation to stop off along the way with the good friends at Stonefort, where thirty-two years ago I began my work under the direction of the Missionary Board.

I exceed my four weeks' vacation by some days in doing all these things. A cordial welcome, however, was extended to me on my return here. Soon afterward, we began active preparations for an evangelistic campaign, which Pastor Hurley of Adams Center promised to direct for us. That now is a pleasant memory, and the members of this church are still talking of the splendid messages he gave us during those fourteen days. The two large troops of Boy Scouts were very attentive guests on one of these nights, and on another the Junior Order of United American Mechanics came in a body and heard an impassioned appeal to give Jesus Christ the right of way as the only Deliverer of a war-cursed and distracted world.

On every night of this remarkable series of sermons at least one picture of the work of a famous artist was thrown on the screen and it vividly illustrated the evening. Evidence of the good accomplished is seen in the increased attendance at prayer meeting and Sabbath school in the morning and evening.

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

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

Do not forget to pray for us here.

T. J. Van Horn.

Dunellen, N. J., December 15, 1926.

MISSIONS

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

SOME THOUGHTS WHILE AT SALEM, WEST VIRGINIA

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

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

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

Where the conditions mentioned above predominate, one would naturally expect co-operation on the part of Christian people, and this was the case in Salem during the recent meetings. In fact my experience has been that the members of our churches generally are ready to co-operate in special meetings if church leaders will give them a chance. However this may be, the support which the meetings received in Salem was gratifying. The president and dean of the college and the professors who belong to our church have taken an enthusiastic and sympathetic part in the work, and without the efforts of the Board and others present, the work would not have been so successful.
LETTER FROM DR. THORNHAG

Dear Recorder Friends:

Autumn has slipped upon us almost before we have realized that summer is past. We had a very hot summer, but all of us seem to have come through it fairly well. The Woodruff family took a real vacation this year, although some did get away for a few days. Dr. Davis was very busy with the Daily Vacation Bible School work during the summer, and reports from the different schools have been very encouraging. The mission has received a letter of congratulation from the National Committee of the Daily Vacation Bible School organization.

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

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

Dr. Palmberg's work is also going well. With many orders from America for Christmas delivery she has been rather rushed lately. The "Liuho Liz" has been flouring right along. Except for one occasion, when she got scared at a wheelbarrow or something and jumped into the ditch, she has been ever on the job. Some time ago in commenting on the Liz I did not mention her brother Henry. Henry lives in Shanghai and is a most active fellow. His speedometer say's about 25,000 miles, but that is equivalent—as the automobile salesman says, at least when you want to turn in your car for a new one—to 40,000 miles in America. If any of the mission wants to go somewhere, Henry is available. When eight or nine school girls want to go to the dock to see Miss West off, Henry takes them in and there. If there is a bed or a trunk or a ladder or a pile of bedding a mile high, some coal or anything to be transported, Henry is on the job. As a piece of mission equipment he is well indispenisible.

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

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

George Thornhag

Grace Hospital
Seventh Day Baptist Mission,
"Liuho, Kw, China,
November 12, 1926.

THE CHALLENGE TO EVANGELIZE

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

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

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

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

So God has ordained that he shall do it.

God sent his Son to reveal his love. He has shown through him the way to everlasting life. He has promised his Holy Spirit without measure to all who will receive him.

But the vital work of world evangelization is definitely committed to our care. We ought to do it. We can do it. We must do it.

-Watchman-Examiner.

The Eighteenth Amendment has been "bought and paid for" in long years of holy service and sacrifice. We have won a great victory, and we are not going to have it turned into defeat by a潮 of whiskey drinkers or politicians. "It's in the Constitution and it's there to stay." We must fight on for the eyes of the world are on America and her prohibitionist. Nations, long in bondage to the legalized liquor traffic, pray with their faces toward America, with new hope in their hearts.


AYARS FAMILY ONCE OWNED ALL OF SHILOH

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

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

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

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

Mr. Ayars, when he was twenty-one, married Miss Besie Smith Edward Good, whose father's farm joined the William Laming farm at Silver Lake.

Mr. Ayars' cousin, Warren Woodruff, was teaching the school near Silver Lake and invited his cousin to visit the school where Besie Souter met her fate. The ceremony was performed on Christmas eve, 1877, by Rev. Joseph H. Miekle, an uncle of the bride, and the happy couple lived in the "big house" in Shiloh. Then they moved to the Ayars' home place, next to it, and his father retired to the "big house," where he spent the remainder of his days. Deacon Ayars was church chorister for thirty years, and at one time all his sons were in the choir.

Anna, Sherman, Jarred, and Margaret. His large farm comprised nearly one fourth of Shiloh, extending from the center in the
Mr. Ayars farmed year after year, wheat and corn in rotation and late potatoes until the former crops did not bring much price, then he tried early potatoes, five to seven acres, and tomatoes. While crops were grown and sold, other things were also sold and grown.

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

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

Captain George Hummel purchased ground from Jarred Ayars and built such a pretentious home that George Paulin, then a mere lad, said of the time when he rode on the bunglow and rode on the street. Captain Hummel purchased a valuable home, which is at the extreme north of the village. The Ayars' home, which is a very interesting one, is owned by Harry C. Ayars.

The place is now owned and occupied by Harry C. Ayars.

Mr. and Mrs. Ayars have had six children: Alzira Maria, who died just when blossoming into young womanhood; Sherman Edwin Ayars, of Hancock's Bridge, who is now a merchant; Oliver Fritts and Sherman, Jr.; Miss Myrtma Swamp Ayars, a valuable assistant to S. V. Davis in his general merchandise store and also manager of her own poultry plant, with about a thousand pure bred leghorns—she ships great quantities of eggs to the New York market besides doing her full share in civic affairs.
**LETTER FROM THE CORRESPONDING SECRETARY TO THE WOMEN’S SOCIETIES**

**MRS. GEORGE R. CROSELY, MILTON, WIS., Contributing Editor**

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

This week we are presenting the letter that our corresponding secretary, Mrs. Edwin Shaw, has just sent out to the women's societies. It calls attention to the needs of our fields. It seems a very appropriate time to consider the various budgets and to give the following: for the purpose of raising $500 for Sabbath Reform and other work.

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

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

Two hundred fifty dollars is for board expenses, and $200 for an Emergency Fund for the nurses that are sure to arise. The money has been given by two members of the thrifty housewife, from whom the unexpected guest may be fed.

This totals $4,300. We believe the things for which this budget stands will help to promote the kingdom of Christ on the earth, and we appeal to your prayers and money to help meet it.

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

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

In behalf of the Woman's Board, NELLIE R. C. SHAW, Corresponding Secretary, Milton, Wis. November 21, 1926.

**SHOULD THE MISSIONARIES LEAVE CHINA?**

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

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

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

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

Should the missionary get out of China?
The New York Times asked that question editorially the other day. It is probably being raised in different forms in many places. On the basis of the personal dangers involved, it is not hard to arrive at an answer. The missionary would be the first to reject the suggestion with scorn, and his judgment will receive the approval of most of us. There is a sense in which the day of danger is the best of all days in which to prove the commanding moral energy of such an enterprise. No; if the question were only a personal one, there would be no point in raising it. The missionary is not the sort of man who leaves the post of danger. But there is the larger question which concerns the missionary, not as an individual, but the missionary as a concrete and existing in an exceedingly dangerous diplomatic problem. There is the missionary as the potential excuse for the employment of ruthless military force; and as such there is a real question whether his presence in China at the moment is conducive to world peace, or otherwise. The governments which have been trying to negotiate with China during the past twelve months have practically given the effort up as an impossible diplomatic problem. There was much good will among the diplomats who represented America and some other nations in the conferences on tariff autonomy and on extraterritoriality, but they could find no way by which to give this good will expression because of the absence of a strong Chinese government with which to negotiate. As a result, treaty relations stand essentially the same as they did before the Boxer uprising, and are likely to remain there for some time to come.

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

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

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

—Christian Century.

“A LITTLE CHILD SHALL LEAD THEM”

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

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

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

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

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

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

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

“What have trials and temptations,
Is there trouble anywhere?
Jesus knows and understands;
Take it to the Lord in prayer.”

A tear trickled down the sick man’s cheek.
“Is it too late now,” he asked himself, “for Jesus to hear me and forgive and help?”

He knew just what jeers he must endure from his companions, and expected no change in his life. Could he face their scorn and contempt? Once again the answer came in song:

“Do thy friends despise, forsoake thee?
Take it to the Lord in prayer;
In his arms he’ll take and shield thee;
Then shall thou find a rest.”

Just as the girl finished the stanza, he heard her mother call her to help with some household duty, and he sank back upon his pillow to ponder. “I wonder,” he thought, “if the Lord would really hear my prayer?” He remembered that there was a Bible among his things. Staggering out of bed he opened its trunk and took out the Book, a well-worn copy belonging to his mother. She had begged him to take it as he left home, but this would be the first time he had read it. Shaking with weakness, he turned the leaves. His eyes fell on the words, “I will arise and go to my father.” He remembered the story of the prodigal son. How similar was the experience of his own life! “Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.” Tears streaming down his face, he cried: “Yes, I will go back to my Father’s house. I will knock and ask him to forgive and receive me!” Then he prayed the most earnest prayer of his life. His companions found him kneeling and unconscious from exertion and emotion of his experience. They placed him in bed and sent for a physician and during his illness of one of these men, rough in appearance, watched by his bedside. While convalescing they read the Book. The sick man was converted.

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

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

“That is snow, madam,” replied the captain.

“Well,” remarked the lady, “I thought so myself, but a gentleman has just told me it was Greece.” —The Pathfinder.
CONFESSION OF CHRIST

Christian Endeavor Topic for Sabbath Day, January 8, 1927

DAILY READINGS

Sunday—Confession includes belief (Matt. 16: 13-20)
Monday—Change of heart (Ps. 51: 1-19)
Tuesday—God (Matt. 7: 24-29)
Wednesday—Transformed lives (Tit. 3: 1-7)
Thursday—Brotherly deeds (1 John 3: 15-18)
Friday—Christlike life (Rom. 8: 29)

Sunday Day—What confession of Christ includes (Rom. 10: 1-10; Luke 12: 8, 9)

THE GREAT CONFESSION

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

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

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

And what is this experience in its outward manifestations, in its public testimony? “It is not a voice in the wilderness, but a voice in the world—it is not a voice that is going to an extreme. Why that is going to an extreme. Why not? God has not given us the Sabbath for the sake of economy. We are failing to make the best use of our time, or else we are squandering part of it in activities that are not important.

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

Get copies of the tract, “Preserving the Idea of Stewardship,” by Rev. Loyal Hur-
ley, for use in this meeting. They may be secured from your pastor or from the Tract Board.

LISTEN ENDEAVORERS!

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

Come on! Let's do it!

FRANCES FERRILL BACOCK.

ARMISTICE DAY—THEN AND NOW

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

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

The time is one for soul-examination.

Dead eyes keep watch. You shall not sleep nor rest. We died. And now you others who must live shall find a far dearer thing than dying. For you shall think. And ghosts will drive you on.

Nor will our thinking lead us to any other conclusion than this: So priceless a thing as peace can not be secured with less than the maximum investment of service and sacrifice. The tender plant of peace which lifted its face above the Armistice has not been cultivated; the field planted on that day has been neglected or sown to other weeds of wrath. As David Lloyd George said in his last speech delivered in this country on the occasion of his visit, "We have not followed through."

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

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

Finally, we must not forget that sentiment to become authoritative must be organized. This war was lost to the Allies until in the face of almost retrievable military disaster they composed their differences and united their armies. The peace sentiment of the world must be organized. Call the organization what you will; make its powers what you will; but have it we must. A world association of States, or the World Court with international police powers, or the League of Nations, or some new program yet unannounced, must win the official sanction and support of the United States. A policy of non-participation, a program of isolation, leaves us in the path of a rising tide of distrust and jealousy. On this Armistice Day, filled with sacred memories and holy traditions, let us covenant with each other and with God to keep the vow, to wage the peace, to carry on the torch that these, our dead, flung back.

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

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

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

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

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We are counting on you to do your part.

Our hope is in God, not in progress, not in civilization so called; for these of themselves do not make man unfellow. They add to prejudice and to pride, to selfish determination, to courage and high ambition; but in a conflict and amidst the anarchy and amidst the torment of a mighty hate.

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

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

Our hope is in him; for God is love, and love casteth out fear.

ANCIENT CRAFTS IN MODERN PALESTINE

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

Despite the introduction of western ideas into Palestine the native industries are still carried on in the old ways with primitive tools and curiously antiquated methods, differing in no small measure from the practices of the time of Christ. The native carpenter's shop as seen in Nazareth today has not changed materially since Jesus worked as a boy under the tuition of Joseph; the wooden plowshares, yokes and cradles and other articles and implements manufactured by the Arabs of the twentieth century are of the same pattern as those known to have been used in the days of our Lord.

The native potter may be found in most villages turning his potter's wheel, covered with the dust of the potter's wheel which he works with a foot treadle, leaving both his hands at liberty to mold the clay into shape. Here are made most of the domestic utensils of the village, the water jars in which the women still fetch the water from the
wells, balancing the tall pitchers gracefully upon their heads. The earthenware lamps are also made by the potter, and these are used and still burned through the night in the native Arab dwellings. “Her candle goeth not out by night,” says the Scripture, for a house with no light at night means an empty house.

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

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

The glass factories are bare sheds, in the center of which broad brick furnaces are burning. In these caldrons colored molten glass bubbles and simmers. Half a dozen old Arabs clad in bright-hued cotton gowns and white turbans squat on the ground with broad-blown lamps and pipes of various kinds placed in the caldrons. The glass, being heated to a dull red in the open, is then dipped off from the rest of the glass with a pair of pinchers and immersed in a tank of water to cool and harden.

The weaving industry is one of the oldest in the country, for the Bedouins of today, who claim descent from Abraham’s son Ishmael, have been weaving their own wool and camel hair, which are similar to the “tents of Kedar,” which we read of in the Bible. These brown tents are not only a picturesque sight in Palestine but are extremely practical, being waterproof and durable.

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

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

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

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

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

—Calvin Coolidge.
THE SABBATH RECORDER

Jan. 1—Christ Becoming a Servant. Phil. 2: 5-11.

(For Lesson Notes, see Helping Hand)

FACING A CRISIS

We have reached a crisis in this country, involving the stability of both true Americanism and genuine Christianity. If there is anything fundamental in Americanism, if that term really means anything to us, if it is more than a word with which to conjure and to deceive, it must have its foundation in the Declaration of Independence, a document in which the fathers of this nation "appealing to the Supreme Judge of the world for the rectitude of their intentions, set forth as a fundamental principle the doctrine that all men "are endowed by their Creator with certain inalienable rights." But today this wholesome doctrine is challenged, and it is unblushingly asserted by many that as against the majority there is no such thing as an inalienable right; and consequently, by extension, might makes right.

OURS A GOVERNMENT, NOT OF MEN, BUT OF LAW

If we mistake not, it was only a few years ago that some of the brightest minds of the nation, some of the leaders in safe and sane thinking along political lines, one of them being David Jayne Hill, LL. D., organized a society or association for the preservation of constitutional government, setting forth as an axiom that ours is "a government, not of men, but of law." But what becomes of that fundamental principle if individuals have no rights, but only privileges, and that the majority have not only the power but the right to do as they will?

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

FACING A SERIOUS SITUATION

That we stand face to face with a most serious situation, a situation that seems to threaten the very foundations of our Christian civilization, there can be no reasonable question. Moral standards are being lowered; moral fiber is weakening; passion, not principle, is too often in the saddle.

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

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

THE SITUATION NOT UNIQUE

The situation that confronts lawmakers now is not unique. There was a moral slump in the early centuries of the Christian era. The Jews had rejected Christ and his doctrines. Heathen Rome had put him to death. In the face of this situation, the heralds of the cross went everywhere, declaring that "there be no gods which are made with hands." The result was fierce persecution. Christians perished by scores and by hundreds in the Roman arena, slain either by the swords of the gladiators or by wild beasts fed largely upon human flesh.

GOOD MEN WERE PERSECUTORS

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

Marcus Aurelius was one of the good emperors, but he reasoned thus. Naturally, he was kind of heart, but the Roman State, Roman morality, and the Roman religion must be preserved at all hazards; hence persecution of Christians, even to the death, was an evil, but one of lesser evil.

A LESSON FROM ENGLAND

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

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

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

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

This alarmed not only the priests but also the civil rulers. Of the work of the Master himself, the rulers of the Jews said: "If we let him thus alone, all men will believe on him: and the Romans also shall come and take away both our place and nation." Thus they easily persuaded themselves that the death of Jesus was essential to the preservation of both the Jewish Church and the Jewish State.

THE SAME TODAY

It is the same today; certain measures are demanded as essential to the preservation of the American State, but they can do no good. Real moral reformation are wrought not by legislation but by the preaching of the gospel of the Son of God. Witness the moral uplift that took place in England in the latter part of the seventeenth century, due not to civil legislation but to the teaching and writing of John Bunyan, hounded and imprisoned by the Established Church under religious laws, but strong in faith, living glory to God.

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

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

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

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

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

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

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

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

William T. Manning, Protestant Episcopal Church: "This proposed campaign for stricter Sunday laws is one of those well-meant but misguided efforts which do harm instead of good. If the cause they intend to serve. It is impracticable, wrong in principle, and based on a narrow and imperfect conception of the Christian religion. It would do far more to drive religion out of the hearts of the people than to draw them toward it. We have a right to demand religious observance of Sunday by law."—Quoted in The Outlook, December 8, 1920.

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

Alexander Campbell: "There is not a precept in the New Testament to compel by civil law any man who is not a Christian to pay any regard to the Lord's day, any more than to any other. What is it, then, that compels a man to render any regard to his Lord's day?—T. L. G.

"Therefore to compel a man who is not a Christian to pay any regard to the Lord's day, more than to any other day, is without the authority of the Christian religion: "The gospel commands no duty which can be performed without faith in God. Whatever is a duty for one is a duty for all."—The Christian Observer.

"But to compel men to do that which is demanded of faith, and should be protected in worshiping according to the dictates of his own conscience."—Reply to the Baptists of Virginia, 1789.

Chief Justice Terry, of the Supreme Court of California, in declaring enforced Sunday observance unconstitutional: "The enforced observance of a day—held sacred by one of the sects, is a discrimination in favor of that sect and a violation of the freedom of others. . . . Considered as a municipal regulation it has no power to forbid or enjoin the lawful pursuit of a lawful occupation. . . . it is not of fact that it has to appeal to the civil power for support, it is evidence to my mind that its cause is a bad one."—9 California, 502.

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

Chief Justice Clark, of the Supreme Court of North Carolina: "The first Sunday law edict of the emperor Constantine, was the product of that pagan conception which the Romans which made religion a part of the State. . . . In the New Testament we shall look in vain for any requirement to observe Sunday. . . . The Old Testament commanded the observance of the Sabbath, . . . and it designated Saturday, not Sunday, as the day of rest. As late as the year 402 two recripts of the emperors Honorius and Theodosius indicate that Christians then still generally observed the Sabbath (Saturday, not Sunday) . . . . What religion and morality permit or forbid to be done on Sunday is not within our province to decide."—


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

THE NATIONAL SLOGAN IN TERMS OF EDUCATION

COR A FRANCES STODDARD
National Director Scientific Temperance Instruction

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

PLACING THE EMPHASIS WHERE IT BELONGS

Calling for less dependence on laws and more reliance on the training of the individual in moral character, Dr. S. Parkes, in the current Bulletin of the Federal Council of Churches of which he is the president, urges a revival of prayer and united study of the Bible as a means of renewal of life and power of the churches. The article which bears the title, "The Returning Emphasis on the Inner Life," is as follows:

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

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

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

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

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

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

"But the proclamation will have to be splendidly equipped and well led. It must assert in intelligent ways the major truths of the New Testament faith; there must be no dealing with iniquity; no compromise with wrong; no economy of truth; no flattering the foremother of a fresh hold upon the everlasting verities which are changeless in the midst of constant change."—Federal Council of Churches.

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

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

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

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

"Nearly a million Bibles are distributed annually in New York City, according to figures just released by the New York Bible Society, from its Bible House, 5 East Forty-eighth Street, New York. These Bibles, printed in sixty-seven different languages, reach practically every class of people, and make up the largest known annual distribution of any one piece of literature. A most interesting distribution is among the immigrants landing at Ellis Island, where a total of nearly 100,000 volumes is given out yearly. Bibles available for this class are not confined to books printed in every possible foreign language, but now include the "Diglot" Scriptures, where the foreign text is printed in parallel with the English. There are Diglot Scriptures in sixteen languages, including publication of the Gospel of St. John, in the strange combination of Estonian and English. This is the first time in history that any part of the Bible has been printed in Estonian parallel with English.

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

The largest number of volumes, totalling 778,816, is sent out through the city department, to institutions in and around New York City. These institutions include hospitals, prisons, reformatories, sailors' homes, almshouses, orphanages, and business and social agencies. Also a large supply is sent to many hotels, over 10,000 Bibles having been delivered this year to New York City hotels. The society earnestly appeals for funds to carry on its great work.—Bible Society.

DEATHS

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

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

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

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

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

Starks—Emma Jones, daughter of Mr. and Mrs. Chester Jones, was born at Cambridge, Wis., October 18, 1822, and died at Milton, Wis., October 31, 1926.

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

She was married to David A. Starks of Christiana, Wis., in 1862. They lived on a farm near Utica, Wis., until 1902, when they moved to Milton, where Mrs. Starks continued to reside after the death of her husband in 1904. She leaves to mourn their loss, two sons: E. Romane Starks of Milton, and Ernest M. Starks of Keosha, Wis., and three grandchildren.
THE SABBATH RECORDER

SPECIAL NOTICES

THE SABBATH RECORDER

Theodore L. Gardiner, D. D., Editor
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A MANUAL OF SEVENTH DAY BAPTIST PROCEDURE (Revised), is a book of exceptional value to those who would know more about Seventh Day Baptist ecclesiastical manners and customs. Published in attractive form but containing many helpful words for parents who have the interests of their sons and daughters at heart. Paper bound, 56 pages and cover, 50 cts. Bound in cloth, 50 cts extra. Sabbath Recorder, Plainfield, N. J.


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SPECIAL NOTICES

THE SABBATH RECORDER

Contributions to the work in Pangoengsen, Java, will be gladly received by the American Sabbath Tract Society.

Harry J. Harriman, Treasurer, Plainfield, N. J.

The Seventh Day Baptist Missionary Society will be glad to receive contributions for the work in Pangoengsen, Java. Send remittance to the treasurer, S. Davis, Westfield, N. J.

The First Seventh Day Baptist Church of Brooklyn, N. Y., holds regular Sabbath services in the Auditorium, first floor, of the State Montgomery, St., Bible study at 2:30 p. m. followed by preaching held in various homes, call President William Clayton. The church clerk is Mrs. Edith James, 963-1028. B. T. H. Adcock, 97-1166. Telephone, 3022-1. A cordial welcome to all services.

The Seventh Day Baptist Church of New York City holds services at the Jonas Memorial Baptist Church, Washington Square, South. The Sabbath school meets at 11 a.m. preceded by preaching held in various homes, call Mrs. Harry Stull, 962-766. Telephone, 266 W. 22nd Street.

The Seventh Day Baptist Church of Chicago holds regular Sabbath services in Hall 601, Capitol Building (formerly Masonic Temple), corner of State and Randolph Streets, at 2 o'clock. Everybody welcome. August Johnson, Pastor, 4018 Woodman Avenue.

The Church in Los Angeles, Cal., holds regular services in their house of worship near the corner of 42nd Street and Monica Avenue every Sabbath, Sabbath School at 10 a.m., preaching at 11 a.m. Everybody welcome. Rev. C. E. Davis, Pastor, 426 W. 42nd Street.

Riverside, California, Seventh Day Baptist Church holds regular meetings each week. Church services at 10 a.m.; Sunday School at 10 a.m. Following Bible school. Sunday School in Congregational Church, Friday night at 158 Date Street. Church services at 11 a.m. and 7:15 p.m. in the 900 block. D. H. Parks, Pastor, 1497 Lime Street, Phone 3024.

Minneapolis Seventh Day Baptists meet regularly each Sabbath, 10:45 a.m. in the home. Mr. Lloyd Vincent, 4015 Vincent Avenue South, Superintendent of the Sabbath School. Mrs. F. A. Forbes, 3408 S. 5th Street, Secretary. Phone "Tylrod 4290," assistant. Visitors cordially welcomed.

The Detroit Seventh Day Baptist Church of Christ holds regular Sabbath services at 2:30 p.m., in Room 402, First National Bank Building, Fourth Floor (elevator), Adams and Washington Streets. For information concerning the rich and varied life of the church, call Pastor R. B. Clark, 4012 Field Avenue, phone, Melrose 2-414. A strong program of Sabbath School and Young People's work is maintained.

The Seventh Day Baptist Church of Battle Creek, Mich., holds regular preaching services each Sabbath in the Sanitarium Chapel, Battle Creek, Mich. A strong program of public and private devotional services is maintained. The Church is centrally located and the building is modern and well equipped. Visitors are always welcome. Parsons, 198 W. New Street, Battle Creek.

The Seventh Day Baptist Church of White Cloud, Mich., holds regular Sabbath services and Sabbath School, each Sabbath, beginning with the evening meeting at 6 o'clock. Visitors are welcome. McLean, 1324 W. Madison Avenue.

THE SABBATH RECORDER

In accordance with the law, the names of all employers, etc., appearing in help wanted advertisements, are not printed. Those who wish their names printed should state so at the time of placing the advertisement.

The Mill Yard of the Seventh Day Baptist Church of London, holds a regular Sabbath service at 3 p. m., at Argyle, N. Y., 5 miles south of Equine. Stranger and visiting brethren are cordially invited to attend these services.

ADMINISTRATION BUILDING

Huffman Hall

The University of the Southwest, a coeducational institution, is located near the center of the city of Lubbock, Texas, with a high school and college division. It is approved by the American Baptist Education Agency and the Southern Baptist Convention. The University offers a four-year course of study in the liberal arts and sciences, including professional programs in business administration, education, and nursing. The University is affiliated with the Southern Baptist Convention and is governed by a board of trustees appointed by the convention. The University is supported by church and individual contributions, and is accredited by the Southern Association of Colleges and Schools. The University is committed to the principles of the Southern Baptist Convention and to the values of the schools and universities of the South. The University is a member of the Southern Association of Colleges and Schools. It is accredited by the Southern Association of Colleges and Schools. The University is a member of the Southern Association of Colleges and Schools.

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Really
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Such a
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And how
Sacrificing

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Pays.
Investment
Returns are
In the
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F. J. HUBBARD,
Treasurer the Denominational Building.
(A Vision in Material Form)
Plainfield, N. J.

A CHRISTMAS CAROL

A Friend
Ring, bells, ring merrily,
For it is Christmas day
And wise men three
Have come to see
The stall in which he lay!

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

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

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