he gave this strong testimony: "God forbid that I should glory save in the cross of our Lord Jesus Christ," and the reason that he so gloried in the cross, was "by which the world is crucified unto me, and I unto the world" (Galatians 6:14).

IV.

The martyrs, as they went to the stake, sang praises to God because they were accounted worthy to suffer for his cause. So many of us are satisfied with so little an amount of God's blessings; and again, so many of us are ignorant of the blessings in store for us, that we know not what to ask for, because we are ignorant of what is held in store for us. Many farmers struggle through life, not knowing how best to conduct or manage their farms. They don't know that the Federal Government has hundreds of bulletins dealing with every phase of farming; and they can be had for the asking, without price. In fact, any one making request of the Department of Agriculture will receive a complete list of hundreds of bulletins published for the benefit of the farmer, that are free. God has given us an elaborate record of the blessings that we might enjoy, but we are not familiar with them. They are found in his Word.

A little boy was being taught the story of a blind man healed by the Master. The teacher had a picture of a blind man being led by a dog before his healing. The teacher asked the boy what he would ask for if he were blind, and met Jesus. The youngster replied, "I would ask him for a dog to lead me."—Carey, in Gathering Call, Sept.-Oct., 1943.


MARRIAGES

Crandall - Pirtle. — At the Seventh Day Baptist church in Farina, Ill., November 17, 1943, Pte. Paratrooper Vane Crandall of Farina, Ill., and Miss Anne Pirtle of Chicago, Ill., the pastor of the church, Rev. C. L. Hill, officiating. After a brief leave of absence the groom returned to duty in North Carolina and the bride to her tasks as secretary in Chicago.

Fond Mother: "Tell me, Professor, do you detect any sign of genius in my son?"
Professor: "Madam, I am not a detective."
"Behold, there came wise men from the east to Jerusalem. We are all familiar with the story of the wise men who brought gifts to the newborn King of the Jews."

"And you gave me to eat, I was in prison and you visited me, I was naked and you clothed me, I was sick and you came unto me. "No, Lord," he replied, "What I have brought to give thee I have spent for others and have never seen you, though long have I sought after you. The voice, filled with beauty and goodness, 'As much as ye did it unto one of the least of these, my brethren, ye did it unto me.' His pilgrimage was ended and found the King of kings and Lord of lords.

There have been millions of wise men and women, who like Artaban—may their tribe increase—have seen of their own that others might be fed and clothed and set free. The story of the Christ Child and this wise man challenge us today, at this Christmas season. We are exhorted to do, as God gave his only begotten Son.

"Our Christmas hope"

"Hope thou in God, for I shall yet praise him," sang the Psalmist. When the angel-chorus broke out above the shepherds on the lonely Bethlehem hills, their praise and glory song was winged with hope in the newborn Son. Artaban has not hoped for much. He has not hoped away even among the shadows and sadness of our global war.

It is well, as we come again to the season of the Christmas cards at an English benefit in Concord, Mass. The cards she was selling represented the theory that God is on the side of the biggest battalions. As much as our armaments encourage us—our hope is in the Lord who made heaven and earth and all that is in them. He cast down the proud and brought the lowly.

Our hope is in a man who stood at the gate of the biggest battalions. As much as our armaments encourage us—our hope is in the Lord who made heaven and earth and all that is in them. He cast down the proud and brought the lowly.

"Our Chaplains’ Christmas"

"Our Christmas story about a young chaplain. He had expected to accompany one of the majors to a point where he would be able to spend Christmas with his young wife, before a long departure into some unknown field. At the last minute a youthful farm lad, whose sister was caught up in a low-ceiling landing, and the duty of the chaplain became clear. He saw that the soldier was hurt. While the bandaged man was being brought up into the air, he was quite forgetfulness; was quite the little cockney refugee as told by Wm. L. Stidger in the Christian Advocate."

It seems the little refugee was selling Christmas cards at an English benefit in Concord, Mass. The cards she was selling contained the stirring utterance made by the British leader before the war, "I said to a man who stood at the gate of the year, ‘Give me a light that I may tread safely into the unknown.’ And he replied, ‘God bought and put your hand in the hand of God. That shall be to you better than a light, and safer than a known way.’"

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In the twenty years past dictators have come to dominate the stage of history and to all the world. Sixty-one million children are born every year and forty-one million of these are colored. In addition to the adults who have not accepted Christ, there are children, millions upon millions of boys and girls who must be gathered in and led to accept Christ's way of life. The Churches should strengthen the churches in bringing about this.

W. L. B.

THE CALL OF CHRISTMAS
Though we do not know the exact date of Christ's birth and though there is no command to celebrate his birth annually, it is highly fitting that we commemorate the event, to the world. While it is impossible for us to comprehend the full meaning of his birth, we are likely to forget what his birth means to the world. While it is impossible for us to comprehend the full meaning of his birth, the Christmas season helps us to appreciate what he has done for us.

First, Christmas is a call to strengthen the churches in bringing about this. W. L. B.

During the session the board voted to ask Doctor Thorngate to spend several weeks in this country. Under the direction of the corresponding secretary, the Christmas season has been called a "call to strengthen the churches in bringing about this." W. L. B.

THE SABBATH RECORDER
Seventh Day Baptist church. We count it no small privilege to serve you in the name of Jesus Christ, born of Mary by the Holy Spirit. In the poem in which I referred, became grown up by giving what he could to the Christ-child. It was only his toy lamb but radiance flooded the place as he leaned over gently to place it under the cover of the day wheel as the scheme of things, will made be great as we give our best to the Christ.

Yonkers, N. Y.

Re: William L. Burdick, D.D., Ashaway, R. I.

Correspondence should be addressed to Rev. William L. Burdick, Secretary, Ashaway, R. I.

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years learning life’s lessons; let us hope that
it will not require so long a time to forget
all hindrances.
Already "Home Lights" brighten the way
a few steps ahead.
Yes, you are on the right road. Dismiss
those "dark valley" imaginings, and keep
coming on. We shall expect you.

A. S. B.

MEN OF CHRIST’S MISSION
(Paper given by Mrs. Rodney North at the New Auburn
Baptist church on, Men and Missions
Sabbath, November 13, 1943.)

We Americans are united today in the
solemn and terrible solemnities of this war.

But that is not enough. We must have spir­
itu­
al faith in Almighty God as the ultimate
ruling force in our lives and our destinies.

Faced by the effects of the most devastat­
ing war the world has ever known, we are
becoming increasingly aware that only by
the fullest acceptance of the principles taught
by the lowly Man of Galilee can the nations
of the earth ever hope to escape recurring
war. Developments of new modes of
portation and communication have reduced
miles away. We are their neighbors and they
are ours. The injunction to love our
neighbors as ourselves has taken on a new and
are ours. The injunction to love our
neighbors as ourselves has taken on a new and
deepening meaning. Since we are executors to
the whole world, it becomes our duty as a
Christian people to carry to all men the peace­
ful influence of a vital religion in the sincere
hope that human understanding can be
strengthened.

It was not the Christians of Japan who
brought on this terrible war, but the military
leaders who profess faith only in themselves
and their military schemes. Christianity is
deeply rooted in Japan and probably could
never be crushed. The war that has raged over and
the military clique is no longer in power,
but these times demand more than that. The
Church and its affiliated organizations need
money to minister to men. The field of
service is wide. Money sent through the
 denominational treasurer to any of
the following organizations will help:
American Bible Society, American
Committee for Christian Refugees, Ameri­
can Friends Service Committee, Central
Bureau for Interchurch Aid, Church
Committee for China Relief, Interna­
tional Missionary Council, Orphaned
Missions, World Student Christian
Federation, Y. M. C. A., War Prisoners’
Aid, Y. W. C. A., World Emergency
Funds. These are suggested uses for
your special Christmas gift offering.
Bless others with gifts in the name of
God’s great gift to us.

The Committee on Relief
Appeals in Our Churches,
Victor W. Skaggs, Chairman.
UNIVERSAL WEEK OF PRAYER

By Jesse M. Bader, Executive Secretary
Department of Evangelism
Federal Council of Churches

Perhaps there never has been a time when Christians needed to pray more than during these troubled conditions. Christians need to pray for themselves, that they may be true to Christ and the Church. Also, they need to pray not only for themselves, but for others. United prayer helps to bind Christians of the world into an unbreakable fellowship. While there are many things that Christians are prevented from doing because of circumstances over which they have no control, yet there is always one thing they can do—prayer. It is often urged that prayer is the "weapon" for one another in times of war as well as in times of peace.

The Universal Week of Prayer, which is to be observed around the world during the week of January 29-29 of next year, offers an opportunity for the churches to engage in united and simultaneous prayer. This is a world fellowship of prayer.


The Universal Week of Prayer, coming as it does at the very threshold of the new year, offers to the churches one of their greatest opportunities, to have fellowship across denominational lines at the deep levels of our Christian faith. Wherever possible, the Week of Prayer should be observed by all the churches of a community, under the sponsorship of the Ministerial Association or the Council of Churches.

Last year the churches of Terre Haute, Ind., for the third time, held their Week of Prayer in the homes of the community. The first year there was an attendance of 2,183 in 96 homes; in 1942, the attendance was 1,436 in 63 homes; last year's attendance was 1,233 in 64 homes.

SABBATH SCHOOL LESSON
FOR JANUARY 1, 1944

Jesus Begins His Ministry. Scripture—Mark 1: 1-22.

Golden Text—Mark 1: 15.

MEDITATION

Christmas in a world of total war! Here is the paradox that staggers us, almost paralyzes us. How can we say "Merry Christmas" in a world so full of misery and horror? How can we keep a feast with tragic hearts with all the pull of playtime, in the midst of such anxiety and fear? Ah, but that is the secret of Christmas, if we can find it.

The first Christmas dawned in the days of Caesar, the Dictator, in a hard old Roman world. Jesus was born, one of the children of the year of the Sibyl's prophecy. In the year of the people, under iron military rule. Yet, somehow, in a way beyond our knowing, he brought a breath of life to humanity. The contrast between faith and fact was as ghastly then as it is today.

Today in a world dark with brutality and destruction, we must rediscover Christmas, not only its picture, but its deep and simple faith—as deep as the home and the family—that the human soul is a cradle in which the love of God may be born anew, to bless us with its beauty and melt the hardness of our hearts and heal us of all hatred.

A Baby to make a woman cry, loved but frail he seemed at first, came into the world on Christmas day. Yet he is stronger than steel; he has outlived ages of agony, by the strange power which men call weakness. Something warm, winsome, and wonderful emerges from the forlornness of the child's terrors in which the love of God may be born anew, to bless us with its beauty and melt the hardness of our hearts and heal us of all hatred.

To millions of us thrice blessed shall come upon this evening as it has upon many a lesser evening, a privilege rare indeed in this turbulent world—for the simple prayer of a Year's Day. And as we pray, we shall hear the mighty symphony of man's faith through the ages—in it is heard the supreme indirectness—man's most thankless and longest greed—little men seeking to stamp out truth under the tread of marching feet—the roar of bombs—the fury of their own impotent voices screaming epithets at the heavens.

Through wars and chaos—through all the man-made catastrophes that have gone before us, we shall see again that faith shall endure—even as they have always endured.

A Baby, in some small way, we to whom a child must look for guidance, can serve through quiet sacrifice to keep alive in one child's heart the fullest meaning of faith— if we can, by living the truth as we see it, teach an even greater truth, then we too shall have kept faith.—The Railroad Trainman, Dec. 24, 1941.

UNDER THE CHRISTMAS SPELL

Observe a little boy at a Christmas-dinner, and his grandfather opposite him. What a world of secret similarity there is between them! How hope in one, and retrospect in the other, and appetite in both, meet over the same ground of pudding, and set us free to see the wonderful changes in people's minds, not only its picture, but its deep and simple faith—as deep as the home and the family.

Each of us in our own way will live his eyes toward the heavens and seek to find something expression of thankfulness.

WOMAN'S WORK

Mrs. Okev W. Dorris, Selah, W. Va.

KEEPING FAITH

By A. F. Whitney

From towering cathedral—from tiny crossroads church—from robed choir—from little groups bunched in the snow of city street and country village, there will rise this Christmas eve man's most loved songs of tribute and of reverence.

The little boy thinks within him that he dines that day as well as the senior! How both look hot and red and smiling, and juvenile. How the little boy is conscious of the Christmas spirit and its garments, and the old man, indeed, the grandfather jocosely puts him in mind; and how the grandfather is quite as conscious of the Christmas spirit and its garments, and how whatever fraction it may be, in his own!... Finally the old gentleman sees his own face in the pretty smooth one of the child, if the child is not best pleased at his proclamation of the likeness (in truth, is horrified at it, and thinks it a sort of madness), yet he observes enough to see the wonderful changes in people's faces from youth to age, probably discern the
I feel a movement of us all love and respect one another, if not trouble and sorrow which we all go through! Grave thoughts, you will say, for reason, no season has a greater right to let mas. But no season has a greater right to them pass, and recur to more light fold, many a time and oft, in blithe yet most thoughtful pages! Fail not to call to mind, the divinest Heart that ever walked the and enjoy yourselves for the rest of forty' six states favor by a vote of world organization and ports thus far received indicating the presence ten or twelve, despite reported snow and world organization and technical. Some Another wrote: 11, favored Mrs. Emory Ross, one of the council's vice-presidents, said, "In the air is a feeling of something significant happenings. Perhaps the eyes are turned on church women to see what they really believe and how far they are determined to go to obtain it. There is a realization that church women united can move in a powerful stream of influence."

Decision was made to hold the observance last June, in New York, on the twenty-fifth of June, and to send their denominations registering their belief that women united in a community could "move with power, could stimulate real thinking and influence decision and life in a nation and the world." According to Mrs. Ross, "they set a day, November 11, and agreed to begin the observance by sending their denominations to the temple for the rite of a light to the Lord's time: for mine in the arms of Mary, an exultant joy was sent to members of congress, indicating to each the vote of church women in registering their belief that women united in a community could... From day to day."

The moment his eyes lighted. The president of church women in the first week after the Child, in peace, according to thy word: for mine in vigor of life by the anticipation of the birth of Christ is a fact beyond doubt. It takes little imagination to visualize the one consuming purpose of Simeon's old age. There was little that he was allowed to do officially in the routine of daily sacrifices in the temple. By the powers-that-be he was considered just a tired, retired preacher, relishing the repose of ease as he puttered about his conviction that he would not die until he had seen the Lord's Messiah. Simeon claimed the Holy Spirit had assured him of this, and no one seriously disputed the matter with him for the simple reason that no one believed it to be true. Long Simeon was under the influence of this conviction when his purpose was sustained in vigor of life by the anticipation of the birth of Christ is a fact beyond doubt. What has been said already concerning Simeon is for the most part only surmising, but what remains to be said is plainly written in the Scriptures. When at last on that glorious day for which Simeon was expectantly waiting, the Holy Family brought the Child to the temple for the rite of circumcision, there was among all the others supposed to be there this one retired preacher, pacing back and forth again. The moment his eyes lighted on the holy Child, in the arms of Mary, an exultant joy glorified the spirit of Simeon Must tenderly taking the young Child in his trembling arms, he blessed God, and said, "Lord, now lettest the servant depart in peace, according to thy word: for mine eyes have seen thy salvation, which thou hast prepared before the face of all people; a light to lighten to the Gentiles, and the glory of thy people Israel."

When he had finished his lyric of joy and his song of thanksgiving, the high priest among the sacerdotal princes, gave them his blessing, and then said to Mary, "This Child is set for the fall and rising again of many in Israel—and maybe the sign appointed unto him, in the sight of all nations—one who shall bring against (yea, a sword shall pierce through thy own soul also); that the thoughts of many hearts may be revealed."

How prophetic Simeon was we now know only too well. The Holy Spirit was of a surety speaking through this dutiful patriarch, but the things which he uttered the most significant seems to be his cry of discovery, "Lord, now lettest thou thy servant depart in peace, according to thy
FROM CORRESPONDENCE

Every Seventh Day Baptist should have our church paper, so that those who are unable to attend their church. Bible study is also more inspiring to me since I have the privilege of reading the Sheffield and the Sabbath Recorder on the Sabbath.

Our church paper is to be commended for its splendid editorials, sermons, and temperance articles. It is good to read how interested the young folks and children are in the beauty and simplicity of God’s Ten Commandments, and the Savior’s Golden Rule.

—Dwight, Ill.

Ask for every Seventh Day Baptist who has a son, husband, sweetheart, or friend in the armed service who is a Sabbath Day Baptist, to address, as I want an album of our boys. —Mrs. Cecil Wharton, Columbus, Miss.

We are enclosing five dollars and pray that the good work you are doing may be a continued great help and blessing to many. . . . Our pastor is giving helpful, earnest sermons and service. —Nortonville, Kan.

Please find enclosed check for $2.50 and kindly renew my subscription for the Recorder. I don’t know how I could get along without it. My father, Col. D. M. Crandall, subscribed for it from its beginning until his death in 1880. I have also renewed in advance the subscription every year since. I am in my fiftieth year in my church, so I cannot anticipate many more years of our Sabbath Recorder help. —Westerly, R. I.

Dear Mr. Van Horn:

It was indeed a pleasure to get your letter recently, and to hear that we continue to support the Federal Council. I did not know that the Conference supported it last year. I sent my subscription before, but I will be glad to send it again. I wanted to help support the Conference and the magazine. —Syrkesville, Md.

LETS US THINK OF JESUS, THE LITTLE REFUGEE

By Ralph C. Aube

The Christ Child was still quite tiny when his parents had to flee with him to save his life. King Herod had heard of a new king that should come to set the people free. He was angry and jealous, and resolved to prevent it by killing all the Hebrew babies. Then there was great mourning in the land, mothers and fathers weeping for their children who had been snatched away from them, never to return. God had hoped to help the world by sending his very own Son, the Prince of Peace, to turn the world in his own way. Thus innocent children lost their lives and homes were wrecked and ruined. We call the little children who were slaughtered in the search to capture the Christ Child, the Holy Innocents.

An artist, William Holman Hunt, painted a picture of the Holy Innocents, "The Triumph of the Innocents." The picture is a blend of cruel reality and consoling imagination. It is night—but starlight. Joseph is leading a donkey with Mary astride and the Christ Child in her arms. The frightened foal of the donkey prances alongside. They are going as fast as Joseph's legs and the laden donkey will go. Joseph looks anxiously behind to see if pursuers may be in sight. Mary's face is full of tears. It is too late to turn. In Christ we live. In Christ we truly become "new creatures," with old things passing away and with our desires being changed. It was only a short time afterward that the truth of the Sabbath came to me, and a desire to follow him in all things has led me to keep it as the day of rest since that time.

The desire to seek a church home has led me to find our church. Knowing of the church at White Cloud, I wrote there to get some information about the beliefs of Seventh Day Baptists. Mr. Malby has been very kind in explaining all about our denomination, and sending me some literature. . . . Then I realized here was the church for which I had been seeking.

Sincerely in Christ,

Mechin Nida,

Again it is Christmas in a world that is night. The Prince of Peace is still a refugee. The salvation of the innocents goes on undiminished. Tomorrow the wielder of the sword may invade your home and mine. But God will be able to guide into the kingdom of God’s Angels. Both Joseph and Mary seem unaware of their angelic company—in their hearts they may have visions of the Holy Innocents. They are not alone. Little cherubs go before and beside and follow after. Who are they? They are the Holy Innocents, the victims of Herod’s murderous sword, now entombed in the kingdom of God’s Angels. Both Joseph and Mary seem unaware of their angelic company. But not the Christ Child who sees nothing else. Joyfully he holds out a handful of wheat-ears to them. He knows that he is the bread of life. He knows that he is the light of the world. But now they have life that will never end, in the world of the Spirit, in company with him. This is their triumph.

"The body they may kill, God’s truth abides still."
THE SABBATH RECORDER

YOUNG PEOPLE'S WORK

Jamest B. Dishman, Editor
Ruth B. Kingdon, M. D.

Please send all material and suggestions to the above addresses.

ANGEL OF LIGHT

By Rev. Trevah R. Sutton,
Rockville, R. I.

{This short Christmas play will not only be good reading material during this holiday season, but will be a help to you who are planning to put on Christmas programs for next year. -J. B. D.}

SCENE—The garden of Jesse near Beth-
lehem on the Jerusalem road.

TIME—Night.

STAGE—The back and two sides draped
in white curtains with exits at each side. Sheets may be used. At center back is a low bench and a pile of sticks over an amber light (not lighted at first) and a supply of wood near by. The stage is lighted with blue.

CHARACTERS.

Angel of Light—Dressed in long white robe with headband of shining tinsel. If possible, a girl with long dark hair hanging loose down her back and a scroll.

Ruth and Miriam—Natives of Jerusalem—dark robes of Bible designs.

David—A shepherd lad.

MUSIC—While choir or quartet may be used, an electric player would be more effective. Use selections of soft music and Christ-
mas carols.

{As play opens soft music is heard—volume decreases as reader begins, but continues throughout the reading very softly.}

{Reader—(Reads Genesis 1: 1-3; John 3: 16-21; Matthew 5: 15, 16.) (Music now increases.) (Enter Angel of Light from left.) (Spot light moves slowly to center stage and speaks.) (Music fades out entirely.)

Angel of Light—I am light. By me darkness passes away. I am seen by day in the sun, and by night in the moon and stars. Without me there would be no life. Like spot light—(Angel of Light moves dark without light; but God has given man the light of Truth. All who believe in him may receive eternal life. This night in Bethlehem is born a Savior, Jesus Christ, the Son of God. (Music begins and increases in volume.)

Angel of Light moves slowly to right and exits.} (Spot light off.) (Pause.) (After a few moments music fades out.) (Enter Ruth and Miriam from left.) Ruth—Let us stop here and rest a few minutes, Miriam.

Miriam—What a lovely place, Ruth.

Ruth—Yes, and I am told that Jesse, the merchant, prepared this resting place for travelers. (Ruth and Miriam sit on the bench.)

Miriam—Look, here is some wood, and there are still some coals on the fire. Let us build a fire ourselves. (Ruth and Miriam, on their knees, stirs up some wood over fire.) (Fire lights.)

Ruth—A fine idea, for there is a chill in the air tonight, and we are so weary. It has been a hard day in Bethlehem, and we have a long walk back to Jerusalem.

Miriam—I am glad we do not have to register often. Casar is a hard man.

Ruth—Yes, but I have hope of a better day when the Messiah comes. Yet, I sometimes wonder if his kingdom is of this world or of the light of Truth. What do you mean?

Ruth—I mean that he will show mankind a better way of living. He will be peace and love rather than selfishness. Listen! Someone is coming. (Enter David from right.)

Miriam (in soft tones)—It's a shepherd boy. (Louder) Where are you going, my lad? (David approaches group and stands by.)

David—I am going to the fields over this hill. My mother sends me with a message to my brothers who are tending sheep. My name is David. I hope sometime to help my brothers and be like the David of long ago. But I must hasten with the message. Mother is excited about an unusual event at the inn.

Miriam—What has happened?

Ruth—Tell us!...David—Well, it seems that some Joseph and Mary came to Bethlehem from Nazareth to register. There was no room at the inn so they went to the stable. There in a manger...a baby was born. Mother saw this child, and she believes that he is the Messiah.

Ruth and Miriam—The Messiah! David—Yes, and I go and tell my brothers. (Exit left.)

Miriam—Can it be the Messiah has come?

Ruth (looking skyward)—This is the Angel of Light, if this be true, believe. (Red lights on stage.) (Music, "Joy to the World" or some other carol softly.)

Ruth (looking right)—I hear singing.

Miriam—It comes from over the hill. (Pause.) Look at the light! (Ruth after a pause turns and looks to left.) (Star at left above lights.)

Ruth—But look toward Bethlehem! See that star! What does it mean? (Miriam looks to right then both move slowly toward that side.) (Enter Angel of Light from right.) (Spot lights fade in.) (Angel of Light moves slowly from right to center and turns to face Angel of Light.)

Angel of Light—Be not afraid. A light of Truth is coming. (Enter David from right.)

David—It is true! It is true! The Messiah has come to the world. This night in Bethlehem is born a Savior, Jesus Christ, the Son of God. The Lord has come! As I reached the city...I heard the good tidings of great joy, which shall be to all people. Unto you is born this day in the city of David a Savior, which is Christ the Lord. Come, let us go into Bethlehem! My brothers have started by another way, but I came this way to tell you. Ruth and Miriam (looking skyward)—How? We heard the angel's song even here. Then the Angel of Light appeared unto us. But come, let us go to Bethlehem. (Exit at left.) (Music begins and plays softly.)

Angels of Light enters from right and moves to center, faces front.) (Spot light.)

Angel of Light—It is the Messiah! For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have eternal life. Years have come, and years have gone. There is yet much darkness in the world. Oh, listen, ye peoples of the earth, the voice of Jesus still calls to us, saying, Behold, I stand at the door, and knock. If any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.

(Music stronger and plays a moment and then fades out.)

THE SABBATH COMES BUT ONCE A WEEK.

By David Clarke

"Christmas comes but once a year," is the watchword of those who make the most of Christmas giving, and of merry making. If you say to your Mother or Dad, "You shouldn't have done so much for me this Christmas," you're apt to get this reply from your Dad or Mom—"It's Christmas once a year." It takes only a little of the Christmas spirit to make you overhaul your common habits of giving and spending for the other fellow.

The fact that Christmas is on Sabbath day this year will add new significance to your celebration of the Birthday of the King. It occurred to my feeble thought-factory that Dad and Mom might appropriately paraphrase the saying about Christmas to: "The Sabbath comes but once a week." They'd say that when they made extra effort to do the Sabbath, work "overtime" to have your clothes clean and pressed, and make such a fuss that you'd wonder why they're trying to such a bother for you. It takes only a little of the Sabbath spirit, too, to make you rise above your common, every-day spirit and properly appreciate the Sabbath.

To go out of your way to get things finished before sundown on Friday night is on family discipline himself to have things finished. With due respect, Dad and Mom, may I suggest that this year you set a new family habit and observe the Sabbath properly, and will sup with him, and he with me.

Music begins and plays softly.)

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(Music stronger and plays a moment and then fades out.)
But, it's easy to slip up on Friday, what with our busy shift and a 12-to-12 day. We don't have things finished by Friday at sunset. That takes away from our Sabbath content of worship and praise of God on his holy day. We worry about Sunday keepers gadding about till 12 o'clock or later before their day of worship, but do we worry about who is at our Sabbath eve (Friday night)? It's only as our Sabbath does something extra for us that Sunday keepers will come to value the Sabbath of the Bible.

If the Sabbath came only once a year as Christmas does, we might overlook ourselves more often, as Christ did, to worship God and do good to our fellows. But it comes once a week by divine command, and there are six days to prepare to worship God just as much as there is one day to rest and get spiritual preparation for the six days of labor.

What can you do in your home and in your community to prepare for better Sabbath worship?

HOPEFULLY POSSESSING
By Ethel Dickinson

(Then last of four articles suggested as supplemental material for young people's society meetings during December.)

"Christ, the hope of glory."

"I must catch up on my correspondence—and term papers. I'm going to be busy." "I can hardly wait to wear the new dress, which Dad and Mother gave me, to church." "Thank you, dear, for this Bible. It is just what I need, so that I am teaching a Sabbath school class."

Such remarks of appreciation are plentiful on Christmas day. Notice that each time as possession is taken, hope also is expressed. The boy who receives the pen doesn't intend to leave it in a box. He sees the possibilities of its usefulness.

The assurance of eternal life to those who believe in Christ as Savior and Lord is God's promise to the Seventh Day Baptist young people who may have just accepted him goes the question, What are you going to do with your new faith? Those who have accepted Christ before this year, What have you been doing? What are you going to do from now on? What hopes have you all for the future? Do you look forward to a life of joy and usefulness here on the earth preceding an endless life in the presence of Christ? What work is going on in your home to bear fruit? What hope is possessed of that hope and the marvelous fruit. What can hope do?

1. Hope purifies. "And every man that hath this hope in him purifies himself, even as he (Christ) is pure." (1 John 3: 3.) This is not looking back to the fatherhood that appeared of the great God and our Savior Jesus Christ. No trial or affliction is too hard to bear when we remember that the promises of God are hope-filled promises.

2. Hope inspires. Look up Titus 3: 9, 13. Paul tells Titus to exhort servants to obey their masters, all the while "looking for that blessed hope and the glorious appearing of the great God and our Savior Jesus Christ." No trial or affliction is too hard to bear when we remember that the promises of God are hope-filled promises.

3. Hope stabilizes. Hope is the "anchor of the soul both sure and steadfast." (Hebrews 6: 19.) Take the hope of Christ's appearing with you if you go to college. It will be an anchor in the storm of doubt. Include that hope in the building of a new home. A sure defense will be needed to meet responsibility. "And of his kingdom there shall be no end," said the prophet. (Isaiah 9: 6, 7.) The hope stabilizes.

4. Hope inspires. "Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope through the Holy Ghost." (Romans 15: 13.)

5. Rightly dividing the word of truth. Reading and studying these verses: Ephesians 4: 4; 2: 12; 1 Corinthians 15: 19; Romans 4: 18; and Psalm 42: 5.

6. Don't forget to pray. Pray that you may do your part in presenting Christ, the hope of the world, to the world.

7. Going caroling? Of course you are! Proclaim the glad tidings of the Saviour's birth in song. Going caroling? Pray about that. If you do go then, remember to be reverent, for it is the Sabbath. Had you thought of going caroling on Sabbath afternoon? Sabbath keepers in their homes will appreciate hearing Christmas music.

BIBLE STUDY
(Continued)

By Rev. L. G. Osborn, Shiloh, N. J.

JUDGES — THE BOOK OF BACK-SLIDINGS

Part I — History Under the Judges—Chapters 11-16.
Seven Apostasies. Seven Servitudes.
This section records the deliverances of the people through men called of God and equipped by him.

Part II — Corrupt Social Conditions—Chapters 17-21.
Micah's Idolatry. "The Crime at Gibeah. Civil War." This section gives us an insight into the degradation caused by the people's unfaithfulness.

In this section is presented an outline of the hopelessness of the nation, the reason being that the nation desires to be its own helper; it will not turn to the One who can help. The end of the land will be like the end of this nation.

The Bible study this month takes us into the history of the people. God's plan was to bring the people to a place where they could realize that they were unable to help themselves. They could see that their power was inadequate to help them.
HOw far to BethleHEm?

"How far is it to Bethlehem town?"

Shiloh Bulletin, Sept. 11, 1941.

10,000

AND their homes within their city instead of being com'.
The Wondering Child

When Christ was born in Bethlehem
And darkness turned to light,
And angels sang their shining host.
Went singing through the night;
I wonder, oh, I wonder,
If any child like me
Waked up with music in his ears,
The angel throng to see.
On Christmas morning, the shepherd little Jesus found,
So knelt the kings and the shepherds, bow;
The kings who came to worship him
By God's own star were led;
But I wonder, oh, I wonder,
If any child that day
Peeped in the stable door to see
The Baby in the hay.
Oh, I wonder,
If any little fawn
Brought something that he loved himself
To make the Christ Child glad;
—Maud Lindsay, in Child Life.

A Christmas Gift

By Grace Harmer Poffenberger

The great station, that for the last two weeks had been filled with sounds of eager voices, hurrying feet, and the bumping of baggage, was almost empty now, and very still.

It was after midnight on Christmas eve—it really was Christmas morning! Those who had come home to be with very much who had come home to be with the trimmings of trees, and the numerous other mysterious tasks that are a part of the night before Christmas. The station was deserted, except for the night staff, and a forlorn and non-descript figure huddled in a seat near a radiator. A little mouse ventured out to look around, then boldly scammed about in search of crumbs that might have been dropped by some sleepy child. All was very quiet, and no one could reach down and quench that fire in his breast, he watched him slide a note under the wicket.

He spoke a few words quietly to the agent, with a nod back over his shoulder, picked up his bag, and with a louder, "Thanks a lot for your trouble—Merry Christmas!" went on.

For a moment or two Mary sat quite still—not yet sure that it had not been a dream. She could scarcely believe such good fortune had been hers.

What a Christmas! She could go home now, warmed not only in body, but in heart, as well. She had a son—a son, a boy, handsome and strong, who was successful and prosperous, a man of whom any woman would be proud. Her son! If she could tell the truth to the others at Mrs. Henchley's, she could boast a smile on her face transfigured. She could change the dark into a light. She could have a son! A little... but no, that was impossible. She had never seen her face so long ago, when she tenderly unclashed his chubby hand from her finger, and stumbled out of the "Home," blinded by her tears. Babies of a few weeks surely couldn't remember.

With her heart fluttering within her breast, like a young girl in love who suddenly sees her loved one, she watched him slide over to the ticket window.

"Surely he's not going somewhere else tonight—his home is here!" She whispered. As he swung by her seat, almost touching her coat as he passed, he glanced down casually, and started toward the door. Nothing could reach down and quench that fire in her breast, she watched him stride over to the ticket window.

"I-I expect someone I know."

"Poor old Mary,"

He dropped his bag on the floor, and reached into his pocket, drawing out his wallet.

He spoke a few words quietly to the agent, with a nod back over his shoulder, picked up his bag and, with a louder, "Thanks a lot, for your trouble—Merry Christmas!" went on.

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burning fire of pride and joy in her heart; and nothing could ever take it away—it was hers—her Christmas gift!

Across the marble floor behind her re-sounded the treadsteps of some one hurried steps they were, but Mary neither saw nor heard.

"Mary, Mary, wait a moment!" Turning then, she saw the ticket agent hastening toward her.

"Mary," he said, holding out a ten dollar bill, "a man left this for you a few moments ago—no—you cannot refuse to take it! It belongs to you—I could neither keep it nor return it, for I don't know the man from Adam!"

"Then the second man added gently, "This is Christmas eve—I have no mother. Mine died when I was a baby; but for the sake of my mother, "I will never accept this gift!"

"She's a queer one all right," he said to himself as he walked back to the office. "You'd think she would be happy over getting an unexpected ten-spot instead of crying."

—The Messenger.

ROUND-THE-WORLD CHRISTMAS ALBUM

This is the title of a collection of splendid Christmas carols and songs from many nations that recently came into our hands.Compiled and arranged by Felix Guedther, and English adaptations by Olga Paul, this album contains forty or more outstanding selections from some twenty-six lands, including Austria, Belgium, Czechoslovakia, Denmark, Holland, Germany, Italy, several countries in the Western Hemisphere, and others.

Besides many old carols familiar to many of us—"Silent Night," "O Come All Ye Faithful" (English), there are "Happiness the Sun Is Bringing" (Croatian), "Echoes Are Sounding" (English), Christmas Carol "Pagk A-Tao" (Philippine), and "At Christmas Time When All Is Gay" (Norwegian), to mention only a few of the less common pieces.


DEAR RECORDER CHILDREN

This is our Christmas number, so although I have received three fine letters, I must leave them until next week, since they are not Christmas letters, but because when I write again Christmas will be over for this year, I wish you today a very Merry Christmas.

Last night I was surprised to see on the front page of the Buffalo Evening News the picture of a pretty little girl whose name is Merry Kathryn Christmas. She is the daughter of Mr. and Mrs. J. E. Christmas of Los Angeles, Calif. What does she think about Christmas, I wonder?

My grandchildren who are here this week-end have been reciting the Christmas verses they have learned for the Christmas tree at the Independence church the Thursday evening before Christmas. Here are Joyce's verses:

"On Christmas eve I'm put to bed
By my grandparents. They wear
A roast beef and a plum wine.
Who stayed awake all night.

The burning candle was also a common custom in Norway, where the people believed it radiated many blessings. They spread out many things, including clothes and food, so that the light of the candle might fall upon them and bring blessings to the owners.

The following poem was sent me from Texas by Mrs. Angeline P. Allen, sister of the woman who gave me this album, but before I have been able to give it to the owner, I have saved it for this Christmas number. But before I send it on to you, my dear Recorder boys and girls, I would like to thank you the bushel of Christmas joy, and best of all, a deep love in your hearts for Jesus our Savior whose birthday it celebrates.

Sincerely yours,
Mizpah S. Greene.

A SMALL BOY REMEMBERS JOSEPH

By Elaine Prentice Boehler

We know the Christmas story well; We've often heard it told; And whether it be read or sung, It never will grow old.

But no one speaks of Joseph—much. They ought to, to my mind. For he was kind, and wise, And always very kind.

He found a shelter in a barn, Don't we hear him cry, And there arranged his little camp; There was no room within.

He stayed with Mary, till she had her Babe Was born that night, they say. Perhaps he held him in his arms, And played with him the day.

Then while the shepherds lowly knelt Before the Baby King, And Wise Men brought their gifts of gold, And many a precious thing,

Old Joseph, too, was kneeling down, Unrecognised by the crowd. It may be, of those worshipers He was the one most proud.

He knew that God had chosen him To guard that Child, so sweet. That he must tend those hands to work, And guide those little feet.

Then through the burden of his prayer, Full light came into his soul. He, too, beheld the glory there In that small stable.

Joseph was important, too; And when you talk about "The Story of Bethlehem," Please don't leave Joseph out.

412 W. VanWeek St., Edinburg, Tex.
Thoughts on Christmas After Reading the Papers

By Francis John Schumck, S.T.M.

I have just read the papers and finished a book on Christmas customs and traditions. Some customs and traditions, to be sure, spring from some of them deal with and flow from the "Babe of Bethel." They deal with "God's goodness and love to man," with "the angels' paeon of praise and peace and good will," and with "giving as a pure act of love.

Christmas—Christmas everywhere! In the heart and upon the hearth, in the home, the school, the church, in homes for young and old! Down through the ages the spirit of the Christ Child has permeated all of life. Christmas is a heritage of Christmas! All people have felt the throbbing, spiritual pulse of the "Festival of Joy and Happiness." It broke down barriers, it equitized classes, it united families and people, it brought out a lull of a hypocritical temporary armistice?

"O Little Town of Bethlehem," have you not become a laughing mockery? "Silent Night, Holy Night, how serene and holy, how silent and peaceful and joyous." "Joy to the world," but did it ever come? "Ha! Joy! What joy? Ye monsters of hell, what have ye done to this "joy that came to the world"? The Romans crucified only him, legally, though in ignorance, but you—you are crucifying him again with the lives of millions of innocents and you call it honor, courage, bravery, and even say peace and joy come by that bloody road—What "joy to the world"?

Now we are determined to live in a hopeful, prophetic atmosphere. And this is the prophecy that makes us hopeful: "No matter what you do or say, no matter how much your temporal power may grow, you will hear to your dying days the eternal strains of "Adeste fideles, adeste adoramus." The faithful, the hopeful, the believing will come, they will keep coming, and you'll not be able to kill as fast as they are born. You may choke the voice of men for a while, but one of Christmas will be heard. It is the voice of angels, singing, SINGING still, above the din of your battle cries and the moaning of starving, dying women and children. And as long as the angels sing, "Glory to the new-born King," so long will they listen.

That young man in his flying monster of death, pulling a lever to send forth death to fellow-humans he otherwise loves—down in his heart he knows who watch, and he knows the new rulers bring peace and rule by blood. But what of them? You are the nations, the classes, the races, the classes, the classes, the statesmen, infested with the "black-out" that has taken the place of the "lighted tree" and the "glowing hearth." No, it is not Christmas! It is not Christmas! Faith and hope and love have not yet been battered into oblivion.

—The Messenger

The Meaning of Christmas

By Rev. William C. Kerman

The world will never be the same again. Christ was born here.

If men ever thought that life here was futile, self-defeating, a maze of wandering from one de-own to another, they can think no longer. Ours is not that kind of world. It is the kind of world in which the sick can be healed, and sin forgiven, and the dead raised. It is the kind of world in which Christ was born and in which he must reign. Men who believe can become "in the midst of conquerors" through Christ who loved them and gave himself for them.

Let us not surrender the world to the devil. Let us rather affirm with every breath our right to pray, "Thy kingdom come, thy will be done on earth as it is in heaven.

For this is Christmas, and Christ has been born in Bethlehem. The Light shines in the darkness, and the Eternal Word of God manifests himself in our midst in power and great glory. We belong there, with him, on the side of peace and glory. We do not belong to the Protean, talkative ones. Let us, therefore, as the servants of God, "cast away the works of darkness and put upon us the armor of light now in the time of this mortal life in which our Lord Jesus Christ came to visit us in great humility."

Let us begin to rebuild the world. There are not a half-dozen by-farse patriots who must be released from them, and men in dungeons to be set free. There are children who cry from fear and from hunger whose tears must be dried. There are women who watch for the dawn of that day which will justify their sacrifice of husbands and sons in the war. And there is Christmas. Is there not Christmas, "in us this day. Nothing is impossible with God who can heal a man, and enter a home, and upon as we see them look up now in China and England and Germany, but they will look up, and they will see all creation sing again, "Joy to the world, the Lord is come!" Let earth receive her King!"—her rightful King. In Christmas King, Faith and hope and love have not yet been battered into oblivion.

—The Messenger

News in the World of Religion

By W. W. Reid

The exchange ship, "Gipsyholm," brought to the United States on December 1 and 2, some 366 missionaries representing forty-six boards, agencies, and churches of the United States. The Barbary pirates who had been enemy aliens in Japan-controlled areas. While some of them had suffered maltreatment during their stay in concentration camps or prisons, no atrocity stories were heard. Most of them are expecting to return to missionary service when the war is over.

Six young missionaries (three married couples) were recently added to the missionary forces of the Presbyterian Church of the United States. The work of Foreign Missions and two other couples have been commissioned and will soon be in service there.

The Friends (Quaker) Ambulance Unit, serving in China, has sixty-five Britieth, seventeen Americans, and eighteen Chinese—all of whom are volunteer and receive no salaries. They represent a number of Religious and denominational groups. The ambulance drivers are engaged in transport work, carrying medical supplies to hospitals in all parts of China, and serving the Chinese National Health Administration, the Chinese Red Cross, and the International Relief Committee. Practically all ambulances run close to the front lines as far as sheltered as they travel far north to the Gobi Desert, and east almost to Shanghai.

A western Pennsylvania corporal now on duty overseas, recently wrote to his pastor: "Since I have been out here and have been with over three hundred missionaries and have seen the work they are doing, I admit I was altogether wrong (in my old ideas). Who better than missionaries in the field to do the job. —The Messenger

"The Universal Week of Prayer," spon-
sored by the World Alliance of Reformed Churches, London, Eng., will be observed from January 2 to 9, with special services on both Sundays. The Department of Evangelism of the Federal Council of Churches of Christ in the United States is promoting the observance in the United States. When possible, it is planned that prayer will be offered before all churches within a community uniting for at least one service; in other communities, especially where transportation is a problem, it is planned that the observance shall take the form of a series of cottage prayer meetings.
The Gospel of Luke has been called the most beautiful book ever written, and certainly the most beautiful part of the book was born, the significance of its being in some perhaps are original with Luke. The exquisite literary beauty. Latin hymns which came have been sung by the Church through the ages. Probably the study of music and poetry as a way of shepherds heard the angels sing that first Christmas night? Perhaps it was because cries of pain. God is just as ready now to lift the veil of heaven and flood our souls with any depth of conviction until we give I unto God in the to God in the for peace is "An," made up of the sign above meaning "a roof," and the one below meaning "a woman." Some war and cannot stop even for Christmas. The Greatest war being fought today is the war and cannot stop even for Christmas. The greatest war being fought today is not the one for domination in Europe nor the similar one in Asia. It is the conflict between religion and materialism. Is man a spiritual being with an eternal destiny or is he just a high grade animal living on the earth a few centuries and then to get what he can of physical comfort and then to die like a dog? America has been living largely on the old jungle law, practicing the old jungle law; calling it "rugged individualism." We rode the backs of the poor, as E. Stanley Jones put it, until we had ten million of them on relief riding our backs. That's God's way of reversing things.

The answer of Christmas to materialism is that we are all children of one Father, with spiritual natures made in his image, and that God is love. Every human being is of infinite value. If the world, even the so-called Christian world, really believed that, we wouldn't be getting the ghastly news that comes to us these days.

It is not strange that those simple, child-like shepherds saw a vision and heard singing in the midst of the night, and such a song. It reveals the surprising faith of the shepherds that the Messiah was to be not a king of the Jews so much as a Savior of all men and a Prince of Peace. That was truly a revelation of God. It may be a long time yet before the world learns to value the highest thing in the human race and on earth peace among men." Yet more and more men with tuned hearts are catching the meaning of that angelic anthem. We must not lose faith that some day the song will come true. For let the days be hastening on.

When, with the ever circling years Old earth rolls on, When peace shall over all the earth Its ancient splendor fling, And the world shall echo back the song Which now the angels sing.

Christmas is a time when pagans give each other presents and celebrate, while true Christians give expression to their faith in the Prince of Peace and rededicate their lives to his service. Many more knees are bowing before mammon this year than before the manger.

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II.

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INTERNATIONAL BIBLE SCHOOL LESSONS

By Rev. Erlo E. Sutton

Although Seventh Day Baptists have been officially connected with the organized religious education movement in the United States from almost its beginning, first with the National Sunday School Association, then with the larger organization formed by the merger of this and other denominations, most of our people are not very familiar with the work being done.

The work of the Council, with its various committees and departments, is so generally used in our churches as to be taken as matters of course. For example, it provides training programs in which hundreds of thousand volunteer church leaders participate annually; promotes Vacation Bible Schools and textbook materials used in thousands of schools each summer; sets in motion and promotes the United Christian Youth Movement, in which tens of thousands of young people of many denominations are participating; provides the United Christian Adult Movement, furnishing courses of study and vital programs of worship and service; has a united field program, giving assistance to the denominations, and state, provincial, and city councils in their many inter-church services to local communities; plans specific guides in visual education, many of them in connection with lesson studies; promotes a public relations program of education and interpretation through press and radio; conducts thoroughgoing research and studies in various phases of Christian education; publishes an outstanding magazine, for lay and professional workers, the International Journal of Religious Education; and among many other things, it furnishes, through the Lesson Committee, a weekly lesson outline for all denominations of North America. In fact, there is probably no other interdenominational organization so vitally connected with the religious education of the schools.

With no work or department of the International Council of Religious Education are we so vitally connected or interested in as the Lesson Committee. This committee had its beginning in 1872, and was merged with the Council when the merger mentioned above was formed. From almost the beginning, Seventh Day Baptists have had an active member on this committee, and have used the lesson outlines it has prepared.

Many changes have taken place in the Lesson Committee since its beginning, and in the work it has been delegated to prepare its first lesson outline, there has been little more than lesson titles, Scripture lesson, and golden text. Gradually topics for older age groups were suggested as well as those for Bible reading things. Some years ago the committee was divided into two sections, one on "Improved Uniform Lessons," and one on "Group Graded Lessons." Two or three years ago, after a careful survey of the co-operating denominations as to needs and desires, the International Council voted to approve a plan for a comprehensive curriculum to be known as the International Bible Lessons for Christian Teaching, and the Lesson Committee was divided into three sub-committees, as follows: the Committee on the Uniform Series, the Committee on the Graded Series, and the Committee on the Curriculum Guide for the Local Church.

It is with the Committee on Uniform Series that we are concerned, as we do not write or publish closely graded lessons, and few denominations are likely to do so in the future, for the new plan provides group graded lessons within the Uniform Series.

This is done by changing a large block of Scripture related to the denominations subject for the week, from which shorter passages are selected for the various age groups, namely, primary, intermediate, junior, senior, youth, young people, adults, each group having its own special topic. This provides suitable Bible material for each age group as well as special topical studies. This series will come into use in 1945. Naturally this has greatly increased the work and importance of the Lesson Committee, which is made up largely of editors and writers for the denominations.

Denominations actively co-operating in the work of the Council, and of the Lesson Committee, have free use of all this material. Independent writers and publishers of Bible school lessons and non-co-operating denominations must pay a royalty for the use of all or any part of this material. As we have actively participated in the preparation of this material for between forty and fifty years by having a member attend the meetings of the committee, we have free use of all outlines and materials produced. Even if at times we had to sell for funds for the necessary expense of sending our representatives to the meetings of the Council and Lesson Committee, we can afford not to do so for our own sakes and the sake of the co-operative work in general. We are entitled to two members (not delegates) on the Council and one on the Lesson Committee. The latter, I believe, must be one of the regularly appointed members of the Council. Such members have considerable work to do in the Council and committee throughout the year, as many matters are referred to them, to which they must give time and labor.

Denver, Colo.

SANTA HAS CONTROL TROUBLE

By H. I. Phillips

We found Santa Claus in a complete state of unpreparedness, befuddlement, and general exasperation. He begged to be excused from an interview, pleading a bad headache.

"He was in a bathtub, his clothes draped across a chair. They looked pretty dilapidated.

"Got to make 'em last through the winter," he explained in an evident effort to keep his mind on the future, for the new plan provides group graded lessons within the Uniform Series. This is done by changing a large block of Scripture related to the denominations' subject for the week, from which shorter passages are selected for the various age groups, namely, primary, intermediate, junior, senior, youth, young people, adult, each group having its own special topic. This provides suitable Bible material for each age group as well as special topical studies. This series will come into use in 1945. Naturally this has greatly increased the work and importance of the Lesson Committee, which is made up largely of editors and writers for the denominations.

"Plenty. Been notified I can't keep them off five deer. Got to turn over others to somebody named Jeffers.

"N. P. Dr. Prancer, Dancer, Comet, Vixen, Dandor, Donder, Cupid, and Blitzen. Always used 'em.

"What shape are they in?"

"Not any too good. No pep. Not getting enough vitamins. Hay rationing, etc. And they always liked lump sugar. Can't get it any more.

"There must be some misunderstanding. Surely you can get extra consideration.

"Nope. I've only got an 'A' card.

"It's impossible. If anybody deserves a 'B' card, you do.

"Yes, but you know how those ration boards are. If you're on the level and really need consideration you get nothing. It's the politicians and the boys with the big frow who get the extra allowances."

"Did you tell them who you were?"

"We tried that. This is what they asked me how to spell my name."

"Did you explain the nature of your work?"

"In detail. I told them I was in the gift distribution business, that I had to make deliveries all over the world, and that it was a must proposition."

"What did they say to that?"

"They wanted to know if I couldn't do it by bus."

"It's incredible," we exclaimed again.

"I explained that my work called for speed, and they wanted to know if I had tried to organize a share-the-ride club. That was a hot one.

"Why did you say to that?"

"I tried to make 'em understand that for hundreds of years my work had required special equipment, that I had to be able to operate through the snow and up and down mountains, up walls and across roof tops and regardless of the weather. I spent an hour going into all this and do you know what the chairman said? He said, 'That's what they all say, Mister Kraus.' He kept calling me Kraus instead of Claus."

"But didn't he understand you had five kids?"

"Nope. I even drove them in and showed 'em, but he wanted to lock me up for hoarding venison. What was worse, I had brought 'em in on a meatless Tuesday."

"Santas were down. He had another hundred sacks of mail arrived from children everywhere. He buried his head in his hands and wept. "The poor kids," he moaned. "They don't understand that if they are to get anything in their socks this year they've got to have coupons."

—Associated Newspapers

We shall prosper in proportion as we learn to dignify and glorify labor and put brains and skill into the occupations of life.—Booker T. Washington.
DEACON JAMES ALDRICH SAUNDERS

James Aldrich Saunders, son of Charles and Sally (Stanton) Saunders, was born in Westerly, June 22, 1860. At the age of fifteen he was baptized by Rev. Christopher Stillman and united with the First Westerly Seventh Baptist Church. He was made a deacon of this church in 1920. In 1882 he married Sally (Stanton) Saunders, and three great-grandchildren.

Deacon Saunders united with the Pawcatuck Seventh Baptist Church in June, 1916. He was made a deacon of this church in 1929. He was a man of strong convictions, faithful, and united with the Baptist Missionary Society for a good many years. Deacon Saunders' first wife was C. Belle Witter. To this union were born two children: Susie Belle, Mrs. Clarence V. Beebe of Westerly; and Emma Margarette, Mrs. Edwin Whitford of Brookfield, N. Y. His second wife was Dr. Iva Davis of Salem, W. Va. Three sons were born to them: Milton A. of Buffalo, N. Y.; Stanton C. of Westerly; Carl W. of the U. S. Army Air Force.

Besides his wife and children, Deacon Saunders is survived by eleven grandchildren and three great-grandchildren.

Funeral services were held at the church on Friday afternoon November 12, and interment was in River Bend Cemetery. Pastor Harold R. Crandall officiated. H. R. C.

A CHRISTMAS MEDITATION

By Roger T. Nooe

In a world, unknowing, blind, and unconsolated, let us thank God for Christmas. It reveals the spiritual ideal as real. It is a song on the air that all the winds of hate cannot silence. It is a light in the darkness that no language but the lips of God can speak. It is the gracious assurance that God will be for us.

We may, for our profit and even the world's advantage, ask what we would like to live to see. If the swift and easy answers would run the gamut of hopes and hates. We all would like to live to see the end of the war, but beyond this is a mingling of a great peace. We would like to live to see tyranny over the bodies and souls of men broken forever, but beyond this is the exploration of new paths of freedom through the highways of the world.

Christmas reveals the ideal as real, its spirit is the strictest truth, its story is the Gospel of the Nativity that is that of Simeon who waited long to see the salvation of the Lord in the promised One. At length a day dawned on which his very eyes saw the young Child in the temple, and his own arms held him as he said, "Lord, now lettest thou thy servant depart in peace, according to thy word: For mine eyes have seen thy salvation, which thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of thy people Israel.

We are called to ask the churches of America to lead the way to a lasting peace and an enduring revival of the democratic spirit of Christian civilization to live and to Triumph over the fear of tomorrow, to be warmed by the victory of today, the songs of the angels are not to mock us, but to our children of all races and nations of the world. For every child of God is loved by God, who said, "Of such is the kingdom of heaven." All our social schemes and all our plans for a brave, new world may well be tested by what they do for children of all races. For every child to have a fair chance to grow light of limb, nurtured in our blood and dwelt among the stars of everlasting night by the terror of battle, or the destruction that wasteth at morning as well as noonday is the logic of civilization and the fulfillment of the love of our Lord.

If the song of the angels is not to mock us and leave us cold, we have need to see in an undying dream and devotion a world made safe for children, fused with a will and established in righteousness.

Christmas is both a gift and a goal. By so much as we revere it as a gift, by so much do we render to God, through our victory. By so much as we give ourselves to the goal that all the forces of destruction cannot withstand, God is for us.

O Prince of Peace, thou bringer of good tidings, Teach us to speak the word of hope and cheer, Rest for our soul, and strength for all our need. Light for the path of life, and God brought near.

--World Alliance for International Friendship Through the Churches.

A MESSAGE TO THE CHURCHES OF AMERICA

By President William Green, American Federation of Labor

This is a time when all those concerned with the well-being of the people of our nation demand that our free community and nation should make earnest efforts to strengthen the spiritual ideals of our entire community.

Many of the ideals for which some ten million of our sons and daughters are enrolled in the armed services to defend against foreign aggression are ideals which are sorely lacking in our home life. Christian civilization is based primarily on the freedom and responsibility of the individual conscience. The sanctity of law is the self-discipline of the community which delegates authority to some and responsibility to all. Respect for the rights of others is a mandate of good citizenship.

Over a period of years, however, the glamor of wealth, the power of privilege, the vice of prejudice, the success of self-seeking, the abuse of statutory law, and the denial of community responsibility have all combined to distort the image of good citizen like.

War strips away with savage hands the superficial vices of combatants and assuages the true wrongs which have existed for years. Today, after two years of war, America and Americans can see the victory ahead, and with profound and grateful humility join in saying that the heart of the nation is sound. The essential test of our manhood has been and is being made, and the triumph is clearest where the test is hardest. In the ordeal of battle, the unselfish heroism proves the brotherhood of our citizen soldiers.

We are all afforded to those ideals revealed anew on the fire of battle tarnish or dim when the fire is extinguished. A way must be found to keep the ideals so constant and clear that no excuse can again be found for rekindling anew the fires of war.

That is why I believe it is important now to ask this statement: If the ideals are so constant and clear that no excuse can again be found, what is the way to a lasting peace and an enduring revival of the democratic spirit of Christian civilization to live and to triumph over the fear of tomorrow? In that we take up the challenge of the American Federation of Labor at the present time to the churches of America to lead the way.

Democracy must be made to work. It must be made a reality in the social life of neighborhood and nation. The dignity of the common man and the self-discipline of plain people can never manifest itself except as the people can be fashioned to express the will and serve the needs of the people themselves.

It is a dream that we shall strive that the apparent efficiency of dictatorship fails to serve the needs of the people, and the sentiment of the governed comes clearly only out of participation in all of the processes.

The American Federation of Labor represents a bulwark in the process of democracy for the American people. We have been joined with the representatives of organized industry, with the government as arbitrator, the American Federation of Labor provides the only machinery from resorting to the error of dictatorship, can come only by an awak-
ening of our people to the acuteness of the need and the soundness of the procedure. The churches of our nation, which know so well the need for a functioning faith in the functioning of democracy, and which serve the spiritual needs of working people and employers alike, can furnish the forum where the pattern of economic democracy can be expounded without the partisanship of special interests.

If we practice the brotherhood of Christianity we can go far toward avoiding strife at home and abroad. We shall succeed if we will remember that spiritual values arise from the unselfish devotion of man to mankind. The cry, "Am I my brother's keeper?" must ring forever in the Christian conscience and it can be answered only in the spirit of service, which will be truly kind. The cry, "Am I my brother's keeper?"

MARRIAGES

Langworthy - Phelps. — Roy Langworthy, son of Mr. and Mrs. Leslie Langworthy of Dodge Center, Minn., and Miss Joyce Phelps, daughter of Mr. and Mrs. Will Phelps, also of Dodge Center, were united in marriage, November 22, 1943, at the home of the bride by Pastor Charles W. Thorne.

OBITUARY

Coon. — At Ballard Vale, Mass., November 14, 1943, Fred Monroe Coon, aged 78 years. Mr. Coon was the son of Franklin Coon and Eliza (Bowler) Greenman, aged 78 years.

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A NEW YEAR

A New Year dawns—
Part of the vast eternity
That swings us on our way,
Fraught with new hopes,
With new ambitions, and an added faith
Vibrant with new life, and a diviner contact
With that great Oversoul that leads us up—
Source inspiration of all good.

New freedom from the pettiness that letters,
New charity, new tenderness, new faith,
New glory in our days,
Our souls new flooded with the light divine
That lifts and purifies.

New peace, new brotherhood,
New opportunity to live our best,
New swelling of the heart,
Thrilled with the love of God.

New trust—
New letting go of cares that fret and cark.
Newness of life, a rapture new—
New Year.

—Lena B. Ellingwood.