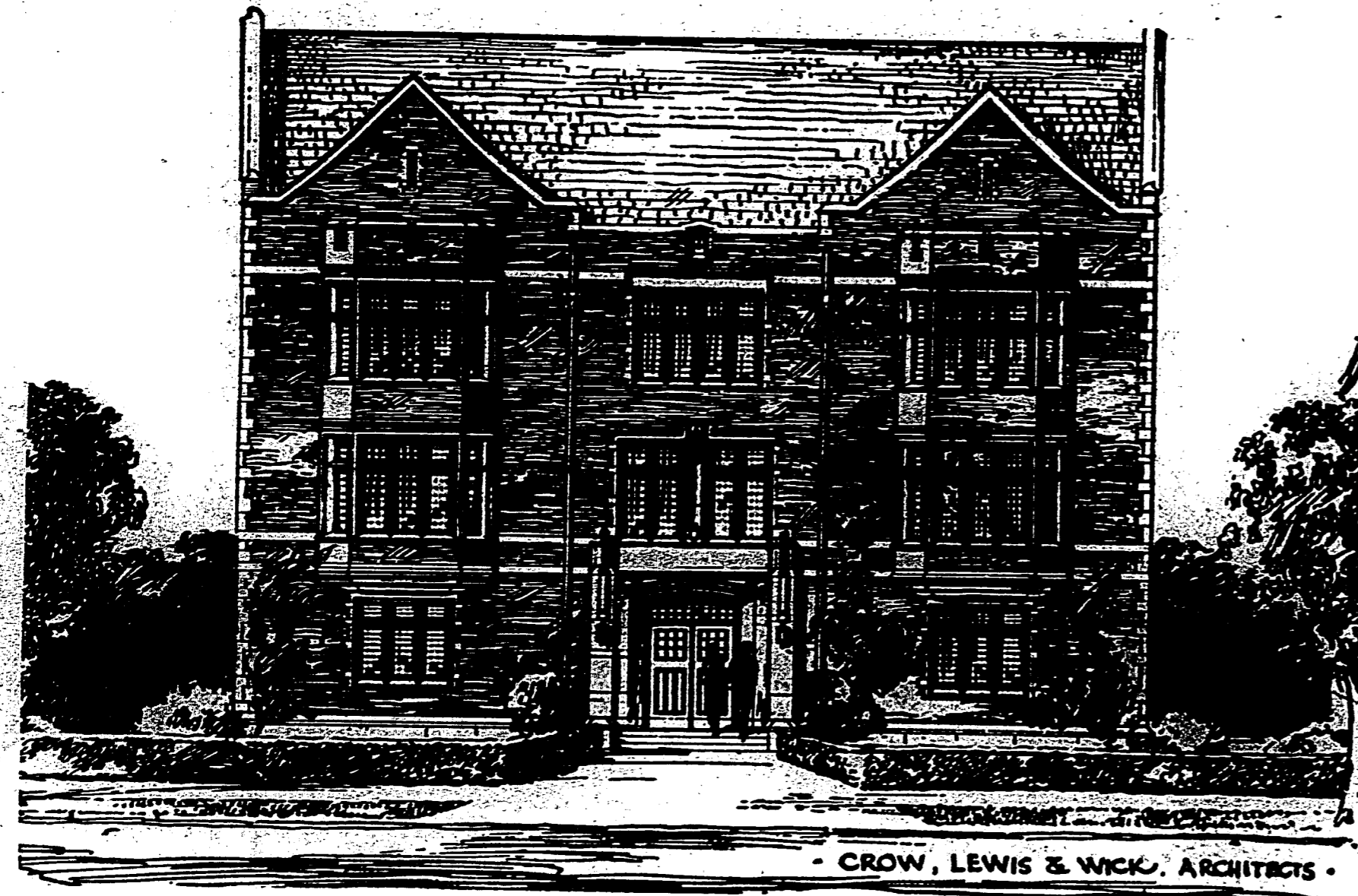


Front Elevation of the Denominational Building as it will appear when finished, made from Architect's Drawing.



- CROW, LEWIS & WICK, ARCHITECTS -

"Beauty put in concrete form can work wonders."

—Edwin H. Blashfield

THE DENOMINATIONAL BUILDING
Ethel L. Titsworth, Treasurer
203 Park Avenue Plainfield, N. J.

The Sabbath Recorder

THE LOWLY KING

O Babe in the manger, how lowly thy bed,
No robe to adorn thee, no crown for thy head;
Yet saints will adore thee, bright angels now sing
Of peace and good will that thy coming doth bring.

How fondly thy mother regardeth thee now!
She knew not that thorns would encircle his brow;
She knew not a spear would be pierced in his side;
That he would be nailed to the cross where he died;

The winepress alone he would tread to redeem;
The light from the cross on our pathway would gleam;
For man through the valley of death he would go;
The life-giving fountain from Calvary flow.

O gracious Redeemer, of thee will we sing,
The Son of our Father, our Savior and King;
With joyful thanksgiving we'll join in thy praise,
And honor our Master, the Ancient of Days.

—Rev. Luther B. Cross.

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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 Salem, W. Va., August 19-24, 1930.

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Terms expiring in 1931—George M. Ellis, Milton, Wis.; Edward E. Whitford, New York, N. Y.; S. Duane Ogden, Nortonville, Kan.

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Gifts or bequests for any denominational purpose are invited, and will be gladly administered and safeguarded for the best interests of the beneficiaries in accordance with the wishes of the donors.

The Memorial Board acts as the Financial Agent of the Denomination.

Write the Secretary or Treasurer for information, as to ways in which the Board can be of service.

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(INCORPORATED, 1916)

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The Sabbath Recorder

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PLAINFIELD, N. J., DECEMBER 23, 1929

WHOLE No. 4,425

Our Father and our God, we do thank thee for the return of these Christmas days, for all the suggestions of thy matchless love which they always bring to mind. As the wise men of old brought treasures of myrrh and of gold, so we today would bring to thee the richest treasures of our hearts and hands, in love and loyalty to thee, for thy matchless gift. Accept, we pray thee, our offerings of love; brighten our hearts with thy approving smile, and help us to be in very deed the light of the world. In Jesus' name. Amen.

"On Earth Peace, Good Will Toward Men" There must have been a "heavenly" choir to sing such a song on that wonderful birth night in Bethlehem. In those times, a merely earthly choir would have been far more likely to sing of earthly kingdoms than of the kingdom of God. Such a choir would have glorified the war spirit rather than that of "peace and good will among men."

Since my visit to Bethlehem on a bright spring morning, every time any reference is made to the birth of Christ, and whenever the Christmas season approaches, the whole scene of that happy visit comes vividly to mind. Indeed, of all the places visited in Bible lands, no one of them brings more precious memories than does Bethlehem of Judea, where our Savior was born.

I can see it all today in memory. There is Rachel's tomb, with the ridge on which Bethlehem stands running close by. There is a rather steep grade which must be traversed before reaching the town gate a half a mile or so away. There are the throngs of workers in "mother of pearl" ornaments filling the business square in the heart of the town. There, just a little way to the left, we found the famous Church of the Nativity, with massive ancient pillars in its largest room. There were different smaller rooms packed with children and older people singing the songs of Zion—the Greek and Latin churches using different rooms—and there, underneath, is the world-renowned grotto, with its great star in the floor and several lamps burning, said to be the stable grotto where Christ was born.

Better than all these modern scenes were the same old hills, and the fields sloping down toward the Jordan valley, where shepherds are still seen "keeping watch over their flocks," and where Ruth gleaned and David dwelt. The scene from that ridge just outside the wall was one to be remembered a lifetime.

Something of the thrill which stirred my heart on that sunny morning comes again today as I try to write for Christmas.

If we think of that angel song as a heavenly prophecy, we can but wonder what our old world is doing to make it come true. Even if it was given by God himself, it can never be realized without human co-operation. And it requires only a glance at the world in our times to see that men are far from realizing peace and good will as yet. As a race, men seem bound to quarrel.

Even in neighborhoods, or out on farms, as well as between states, strife and misunderstandings destroy men's peace and good will.

There is a spirit of rivalry among men in all classes of business; and I fear, even between churches, which shows that the Christmas ideal of peace and good will is still somewhat remote.

Indeed, it is so difficult even to get national representatives to talk about peace instead of war that men seem to forget that Christ was the embodiment of love, and that his kingdom is a kingdom of peace.

Let us thank God, however, that some gain has been made since that song of nineteen hundred years ago was first sung. Indeed, if people did not think more of peace now than in the days of the Caesars, I fear that war would not seem so terribly shocking to multitudes as it does today. Thank God for this little gain.

Why not all unite in making this prayer—"O God, wilt thou make us a nation, and a people, at peace among ourselves, and of good will toward all other nations. May we be as willing to give as we are to get, and as ready to impart happiness as we are to experience it."

Blessed are the things that never grow old! The world grows old. Kingdoms have passed away since the first Christmas. But that angel song never grows old. It is ringing still through the world, Christ is born! The Savior is here to seek and to save that which is lost.

The Divine Origin The following editorial **Of Jesus, the Christ** appeared in the RECORDER, December 31, 1928. It is repeated here by special request.

The more I think and study about the character of Christ as portrayed in the gospels, the more he seems to me to be the great miracle of the ages.

The best and most reliable historians of his time give to him a character infinitely higher than that of any merely human being. The Apostle Paul bears a testimony in perfect keeping with this conception of the divine origin of our Lord and Master. I do not see how any candid mind can consider carefully the character of Jesus, sinless and representing the nature of God the Father, as he did in such a sinful world, with all his surroundings, without the assurance that the Christ whom death could not hold, and whom sin could not touch, was born by the direct operation of God rather than by the ordinary course of mere human generation.

If the gospel stories of the birth and resurrection were both lacking, it seems to me that the *internal evidence* found in Christ's spirit and character would establish his divine, marvelous origin beyond a doubt.

The fact that Jesus gained the victory over death after being crucified, and that he was seen by his disciples and enabled them to realize his spiritual presence, are facts as well established as anything can be in this world. It was impossible for the virgin-birth to be established by such visible and substantial historical evidence as the resurrection was; but the character and teachings of Jesus—the very *nature* of the God-man, his life and doings—give the best *internal evidences* of his divine birth and of the difference between him and all other human beings. As a man, Jesus stands clean outside the common category of men. He must have had a different origin from ordinary men, for the purpose of saving

them from their sins and for revealing to them a Father God such as they had not known.

It seems to me that such a Savior should have just such an origin as the incarnation indicates, and that this should be shown in the nature of his birth.

So, then, I see in Jesus, "the supreme miracle of history." In him God is brought nearer to men than ever before or since. In him I find a truly divine Savior able to bring me near to God my Father and his.

In my opinion then, the divine birth shows the uniqueness of Jesus the Son of God, as nothing else could.

Why should not the Creator be as free in his universe as man is in the world? May not God, therefore, act in an entirely *original*—that is to say *miraculous*—way in bringing a Redeemer to our world for such a marvelous work as Christ came to perform?

I can not see why the history of his birth as told by the very best and truest men and women of his time should not be accepted as true. To charge all these men and Christ himself with misrepresentations regarding his origin and birth, seems to me too much like trying to make Jesus and Mary and Joseph, and the apostles, life-long liars regarding the matter.

I can but feel that the virgin birth is the most fitting and appropriate beginning of a life sent from God to save men, and which was to end in the resurrection—a complete victory over death.

Thank God for the blessings that have come to our old world through faith in such a God-given Savior.

Let Me Say My copy drawer is entirely
It Once More empty and the mail brings me nothing.

I *must* find a little more for this issue. So please let me say this once again:

Really, is the new gospel of humanistic philosophy sufficient to meet the needs of our day? I wonder if the old-time fire of God has gone out? It does not seem to be in our churches today. Our pulpits do not ring with appeals such as brought us from the ways of sin into the church in years gone by. There was then a real spiritual fervor in the messages that brought most

of the fathers and mothers into the kingdom of God.

It does seem to me that the old gospel of God's love manifested in a miraculous way in Jesus Christ, and the Christ ideals of the Holy Spirit's presence, and the assurance of personal immortality, are still indispensable, and that, as of old, there is still a "power of God and a wisdom of God" in solving our problems which the new gospel fails to provide.

The poor work-a-day world needs something more than thoughts of a perfunctory life service and cold intellectual platitudes to move its heart and inspire spiritual life in Christ.

To lose faith in the truth that beyond all the processes of natural law there is a supreme personal, intelligent God, revealed by the historical Jesus of Nazareth, would seem to me like an unspeakable loss that nothing on earth could make good.

In every phase of the historical Christ, as seen in the gospels, the *supernatural* element is too fundamental to be ignored. This element is woven into the very warp and woof of the gospel message, and the power of the message is lost where this is denied. Rob the story of Jesus of the supernatural and miraculous, and you lose the blessed power from on high, so essential to the salvation of a lost world.

I long to see the God-given spirit of true religious fervor again moving men in the churches. Back to Christ and his gospel is our only hope.

SALEM COLLEGE ACTIVITIES

WINFRED R. HARRIS

According to an announcement made by Miss Elsie B. Bond, registrar, 17 per cent of the names included on the entire student body list are numbered among those on the honor roll. The following are the percentages of the classes to be found on the honor roll:

Seniors, 39 per cent; juniors, 22 per cent; sophomores, 17 per cent; freshmen, 7 per cent.

On Monday evening, November 11, three members of the faculty of the department of music gave an educational as well as entertaining recital. Miss Elizabeth Bond, pian-

ist, Miss Anita Davis, violinist, and Professor Siedhoff, vocalist, delighted a large audience which filled the auditorium almost to the crowding point.

The program was as follows:

Suite—Allemande, Gavotte and Musette <i>D'Albert</i>	Miss Bond
Le Cor (The Horn)..... <i>A. Flegier</i>	Mr. Siedhoff
Czarwas	<i>V. Monti</i>
Estrellita	<i>Ponce-Hartman</i>
	Miss Davis
Butterflies	<i>Grieg</i>
The Little Bird.....	<i>Grieg</i>
	Miss Bond
Four Ballads:	
In an Old-fashioned Town.....	<i>Squire</i>
On the Shore.....	<i>W. H. Neidlinger</i>
Duna	<i>Josephine McGill</i>
To You	<i>Oley Speaks</i>
	Mr. Siedhoff
Endoiment	<i>Anon.</i>
The Little White Donkey.....	<i>Ibert</i>
	Miss Bond
Sonata:	
Allegro, Andante, Scherzo, Andante	<i>H. N. Redman, Op. 17</i>
	Miss Davis
Allah	<i>G. W. Chadwick</i>
The Floral Dance.....	<i>Katie Moss</i>
(Music based on an old Cornish air)	
	Mr. Siedhoff
Valcik	<i>Mokrejs</i>
	Miss Bond

Professor C. A. Tesch, principal of Salem High School and a member of the class of '24, at the meeting of the West Virginia Educational Association was elected president of the high school principal's division of the association.

This is considered by schoolmen as a distinct honor and recognition of high standing in the profession for the one receiving it. It also reflects considerable credit upon his alma mater. It is next to the highest office in the state-wide association, being second only to the presidency of the affiliated bodies which make up the association.

On Thursday evening, November 14, in the college dining room the Y. M. C. A. tendered an informal banquet to the Salem College football squad. The guest list included men faculty members and all those connected in any way with Salem College football activities.

The meal was prepared by the Salem College cafeteria and was served by members of the Home Ec. Club.

At its regular meeting, Tuesday evening, November 19, Theta Epsilon Chi initiated members both new and honorary.

The candidates for membership, Edna Hagerty, junior, and Evelyn Millborn, freshman, were initiated by the usual initiation ceremony. Former members of the club, now graduates, were formally placed upon the honor roll when they were initiated by an impressive ceremony used for the first time during this initiation. The honorary members initiated were: Miss Cleo Gray, Mrs. Sylvia K. Davis, Miss Mary Ford, and Miss Greta Randolph.

The men's glee club under the direction of Professor Siedhoff is devoting many hours to rehearsals in preparation for the tours they will make during the late winter and early spring.

This fine group of talented young men have done much to advertise Salem College in sections where heretofore the school has been little known. The increased enrollment in the freshman class is due in no small measure to the impressions made by the boys last spring. Already requests are coming in asking for probable dates when the group can appear in towns where the glee club sang last year.

THE LIVING, PRESENT CHRIST

(Given by Rev. Prof. W. Fearon Halliday at the Northfield General Conference, 1925)

"Because I live ye shall live also." John 14: 19.

These are not the words of a mere man. These are words that you and I could never take on our lips. They mean that the Lord Jesus is here, or all this story of the Lord is false. Our Lord here contends that it is not only his historical appearance that is important, but specially his present life; that his present life is necessary at every moment for the life of those who name his name. Do we believe it?

Let me say for a moment to the ministers to whom I have been speaking this week: by no trick of psychology can a man's soul be saved; only by the living God. But I often think that we do not realize the wonder of our Lord Jesus as we might.

Notice how our Lord Jesus has been a power in history! We are all agreed on the fact that he turned the stream of the ages out of its channel. Though his message is really unpopular to the natural man, though the things that he stands for of unselfishness and good are so strange to the natural human heart—ideals of humility, ideals of brotherhood, ideals which would overturn all the values upon which life is largely lived—yet the fact is that Jesus Christ has so permeated the atmosphere of nations that are called Christian, yes, and to some extent nations that do not bear that designation, that there is a conscience in the very air when wrong is done, and men feel that they are up against something, and it is something which Jesus breathed into the life of the race. He has heightened our demand toward one another, and while we are often not willing to give what is right to our fellow man, we are quite willing to demand it, and sometimes to name his name in that demand. It is remarkable that Jesus Christ is named by nations, but why do they bear his name? The poor name his name when they cry for justice in their need. The rich name his name when they call for order. Amidst the untold horrors of the battlefield there is the Red Cross. Why a red cross? That is one of the most sardonic facts in modern life, that a cross that tells of him should be brought into the midst of our conflicts and horrors and hatreds. Why? Because unless men can bring his name in they can not feel that they are under the shadow of right. They may be wrong, but his name, if they can only name it, seems to give them some kind of justification. Do you not see that the inspirer of that spirit that calls from man to man for what is human, brotherly, right, heavenly, is Jesus?

Let us come to individual life! Let me ask each one of you to look back into your own life, into your own childhood! Think of the rules which were given you, of the precepts you were taught! Think of anything good that was in your early days—and some of you thank God for your early atmosphere; who was the center of it? Jesus! Would you be here

today were it not for Jesus? Why are hope and expectancy in our hearts tonight? It is because of Jesus. Why are we waiting for the heavens to break and for him to appear to our souls? Because unless he does we feel that we have missed life.

The whole stream of history, the whole stream of thought, the whole stream of modern custom and modern feeling, owe more to Jesus than to any other force. He is supreme, even though the modern world worships him so little. But the only conclusion that will help us is a conclusion that affects our personal life, and so let us consider that Jesus Christ is the life of the individual soul, that Jesus Christ is Savior.

Nothing is more evident to the Christian than this, that his new life began with Jesus Christ. It can not be accounted for, however, by the fact that Jesus Christ lived twenty centuries ago. The all-important thing is that Jesus Christ, who died for our sins, was raised for our justification.

After Jesus Christ died his disciples were in distress and gloom, and they were scattered. They never saw the real meaning of his message, they never came out into real liberty of life, until he appeared to Simon and the others. He said to Thomas, "Reach hither thy hand," that he might put his finger into the print of the nails, and "be not faithless, but believing!" It all centers around that fact—"The Lord is risen and hath appeared."

Was Pentecost simply a message that Christ had died? No, it was a message that the Christ who died had come again, and come to stay. "I will come again." That had a fulfillment at Pentecost.

History can not explain how those men of average talent, those men who were despised in their own land, turned not only that land but the whole world upside down, save by this, that some great power was animating their lives, some great joy was filling them with joy. Something that made those men fearless and conquerors over the world was steadily with them. It was the Lord Jesus Christ, who died and rose again!

When he rose again and came to them they realized that God had set his seal on all that Jesus had done. God had set his seal upon his dying for our sins.

Now, it is a great thing to realize that; but do we actually realize it? Why have we not the power today that the disciples had of old? Just because of this one thing: we do not believe that the Lord stands by us, we do not feel that there is one absolute thing in life, and that is Jesus, to whom we must relate everything. We do not see him in our fellows, we do not hear him calling us in the very needs of men and women around us. We do not realize that Jesus is the one explanation of life, the one thing to work for in life, the one solution of all our problems, the one Creator of all our joys. We have not seen him, the altogether lovely and the King among ten thousand.

But when we see him, what happens? We see One whom we have wounded. We are in the presence of a love that passeth knowledge, but there are wounds in his hands and feet and side. We see One who by just what he is shows us what we are. We need no one to say, "You are selfish, you are a weakling." As one brilliant Indian said to me:

"When I read the life of Jesus I feel a rotter."

"Yes," I said, "that is what Jesus always shows us, just what we are."

He convinces us of sin because his love, and the wonder of his presence, and what he is and what he has done, come home to us. We can not get away from him, for he who changes us changes us by his love, and it is a love that calls us, and in it there is a mercy from which we can not and would not go, and we fall at his feet and say, "My Lord and my God, I am not worthy that thou shouldst come to me!" Until Jesus grips your heart, and causes you to realize that all life is different because you have seen his face, and your joy is full because he has laid his hand upon you, you do not know what salvation really means. "I beseech you," says the apostle, "by the mercy of God." The mercy of God had looked down on him from above. It was Jesus, wounded by the sins and sorrows of people, that

spoke: "Saul, Saul, why persecutest thou me?" Never, never could he leave the Lord. That experience may be as fresh, as real, as vivid today as it was then, because it is the eternal we are dealing with. It is the Lord Jesus, who is the same yesterday, today and forever, and because he lives we live also.

A REAL CHANGE

I want you particularly to notice that when the Lord appears, not only does the sense of sin become a great fact to us, but the change of our whole attitude becomes a reality.

Being born again means a complete change of attitude, of heart, of mind, of will. This has happened millions of times. We are only talking tonight about what all who have passed through this experience know.

Let me give you an instance, that of John Donne, the English poet! His story is told by Izaak Walton.

His career in youth had been like that of Augustine. There was the same tumultuous youth, the same entanglement in youthful lusts, the same conflicts, the same final deliverance from them, and then the same passionate and personal grasp of the central truths of Christianity, linking itself with all that he had suffered and all that he had seen and all through which, by God's grace in Jesus Christ, he had victoriously struggled. John Donne did not think sin an illusion. It was not an illusion. He had helped to cast men and women down to the pit. He had been an adverse factor in society. He had been a canker to others and a misery to himself, and when he came to see Jesus Christ he became vividly conscious of it all. He felt an outcast. He was broken. He was helpless. But just at the moment of his helplessness the Lord Jesus himself took hold of him and lifted him up. He sings afterwards in a wonderful poem, "Wilt Thou Forgive?" addressing God:

Wilt thou forgive that sin, which I have won
Others to sin, and made my sin their door?
Wilt thou forgive that sin, which I did shun
A year or two, but wallowed in a score?
When thou hast done, thou hast not done;
For I have more.

That is what Jesus creates in us, the sense of the unfathomed depth of our demerit. But forgiveness came to John Donne, complete, full, assured, joyous, through the living, present Christ, and he sings again:

I have a sin of fear, that when I've spun
My last thread, I shall perish on the shore;
But swear by thyself, that at my death thy Son
Shall shine, as he shines now and heretofore:
And having done that, thou hast done;
I fear no more.

Only let one always be conscious of the presence of the Lord Jesus, says John Donne, and he does not fear anything. That is salvation.

Was that experience of forgiveness a reality? It was the greatest reality in life. Donne was changed to his fingertips. He comes to his fellows as a different man. He seeks to put right what he had put wrong. He becomes a fountain of blessing, instead of a curse. And John Donne is but a type, he is but one amongst millions. Please God, he is sitting here! If Jesus is not in our hearts we have not found the secret of happiness, though our sins may have been different. All sin is a wound to God.

CONSTANT DEPENDENCE

The next thing that I want you to notice, and it is vitally important, is that the present, living Christ is necessary to uphold our life from day to day.

It is no good coming here and thinking that we can be saved, and we can go out and will be all right, that we can find the Savior, and if we walk with him it is all right; that if he abides in us it is all right. Salvation means being *in him*. Anyone who has ever known him would not be outside of his fellowship. But after all, forgiveness is but a step, and the man or woman who stands forgiven is still, in a sense, what he or she was. Granted, their will is changed, and a great change may have taken place. It is possible that if the man was a drunkard he may have ceased to love to drink; but still he may not, he may have to battle with the temptation. He may have broken nerves, or the sin of temper may be one that he has had to fight. He may have a thorn in his flesh. He can never,

never be right apart from an utter, constant dependence upon Jesus.

My own belief is just that; none of us can ever be right apart from a constant dependence upon Jesus, and sometimes people who have something to struggle against will in the end thank God because he kept them realizing their need and his grace. Do not think that it is only a blessing if you get rid of all difficulty! It might be a curse. The one thing that is quite certain is that the man or woman who is beset with temptation needs in that moment of temptation a power greater than the thing that tempts. He needs to have a greater love for the thing that saves than for the thing that damns. Which means that unless the Lord Jesus comes and occupies one's affection and life power and interest, there is no salvation from the things that would pull us down in the hour of our difficulty.

Do you tell me that you are saved by thinking that Jesus lived twenty centuries ago, or even died twenty centuries ago? It would not be enough. I want to know that the Lord Jesus, whose heart was always open to his disciples, and whose heart was always stricken by their wrong, and who loved them with a deathless love and would not let them go, is standing by me and will not let me go. That is what each one of us must feel. He must be *living*, or no living power can come into my life to help me from wrong. That is a fact. We are all in the same need. Our need is himself.

I am firmly convinced that if we were but vividly conscious of the Lord, the evil humors of our nature would dissolve, our whole being would change, our joy would be full, and we would be very, very human. We would find the hearts of people in all kinds of ways. We would love our fellows, we would love the broken, we would love the outcast, we would be rid of our contempts, our selfishness, our littleness. Love would take our hearts into its power, and we would hate hate that hinders loving. There is no spot to which we could go in which we would not find heaven, even though it seemed to be like hell, because with us would be the One who went right down

into the depths of human life and brought joy to the broken, and salvation to the lost, and love to those whose hearts were vacant.

Is that a mirage, or is it a fact? If it is a dream of people who meet in conferences, let us ask what the world would be like without this dream! What is the meaning of life without Jesus? What would be the meaning of life if left to the passions that create wars, if left to the selfishness that struggles for mere money and dross, if left to the dust and the grave and the pit? Blessed mirage, this, that lifts our eyes to something higher and greets our hearts with something better! When the apostle realized that this was the great, blessed fact of life, he said, "In him and through him are all things."

The present, living Jesus is the hope of our life, and the hope of our life as we live it with one another. There was, perhaps, a note lacking in the past. I have often heard it said that when the angels of God went to heaven their joy would be to gaze upon the face of Christ. The note that was lacking was this, that we must see the face of Christ here, and we can never see it unless we love our fellows here.

What is your ultimate hope in life? If those whom you have loved and those whom you love now were to leave you, if they were to go to some part of this universe into which you would never go, would there be any heaven for you? Here is a note I want to emphasize. How far is my heaven bound up with the heaven of those I love? Can it be heaven to me when they are outside? Who put that question into our hearts? Jesus. That is why he yearned over Jerusalem, that is why he hung upon the cross. There was no eternal glory for him apart from the joy of those he loved. Very well, I go to him and I say, "Lord, no wealth of heaven, no wonder there, can fully satisfy my heart unless those I love here I continue to love in the world to come." This is something that is going to get us down to reality. I am going to say this: none of us love properly unless we have seen the face of the living Jesus. What does Christ do? He comes into our homes, and instead of the husband and

wife being married (as it were) "until death us do part," he says, "Your love is eternal; you never die, for death is dead." Instead of friends being friends for a short while only on the road of life, he says, "Your friendship is in me; strengthen one another's hands, and me." He will never let us look into a human face without a sense of eternity, without a sense that that soul is of absolute worth to God, and so he brings our love up into a higher sphere, and all the wondrous beauty of it breaks upon us.

Jesus brings beauty into our homes because he brings the glory of heaven into our hearts. This has another result, that we can not think of wife or children or friends as we would think of them unless the Lord Jesus is present, and when death and change come to break up these things, apparently, we still go to him and we meet together there, for the dead are not dead: they live because he lives, loving us still, longing for us still, waiting for us still. The tie is not broken. None of your funeral marches—they are pagan, they are not Christian! There is nothing good that you and I have ever had, no light of heaven that has ever come to us from the human faces that we love, that were not from him.

That is what Jesus does, and that is what salvation means. It means a new attitude to husband or to wife; it means a new attitude to every one in our homes; it means a new kind of friendship; it means a new attitude to the man who deals with us over the counter in business; it means a new attitude to the poor wretch that passes down the street; it means a transfiguration of character. "Because I live ye shall live also."

Jesus is the revelation of the Father. Some people have severed Jesus from the Father. They love Jesus, but they fear the Father. "He that hath seen me," says Jesus, "hath seen the Father." If Jesus had not come, you and I might name the name of God, but we would look into the sky with conjectures of no end, for there is no end to the universe of God, neither is there a beginning. We might think of the eternal years, and our life is but a breath. Why, we are atoms

in immensity, and weighed against immensity we are nothing. But we can say, with the Russian poet, "Yet are we something fashioned by thy hand." Yet again we can say, "We are children whose hearts have been made to cry out to thee." But our voices would go out where? To God who is everywhere, especially nowhere. Our human need and our human capacity demand that it shall be "a face like this face" that we shall see, and a voice that speaks to us in human tones that shall tell to us the story of eternity. And that is why God sent his own beloved Son, that whosoever believeth in him might not perish but have everlasting life.

When I see Jesus and hear him say, "My Father and your Father," I know that the heart of all things is love and the end of all things is peace. "Father!" That word is deep. We can open our hearts to our Father. He knoweth our frame and remembereth that we are dust, and though we are but little children, yet can we trust love that is so measureless and strength that is so great.

A SONG OF CHRISTMAS

Mistletoe and holly berries,
Shining skies and frosty air,
Yule logs blazing on the hearthstone,
Folk without a heavy care.
Sleigh bells ringing in the meadow,
As they cut across the snow;
Christmas joy and hearts triumphant—
Holly wreaths and mistletoe.

Anxious prayers and stockings tiny,
Hanging in the cold of day,
Sleigh bells ringing on the pathway,
Sounding mighty far away.
Nothing very nice for eating;
(Can it be nobody cares
For the small, forgotten children?)
Stockings thin and tiny prayers.

Shining star and angel voices,
Singing in the early dawn,
Telling to the waiting people
That the Lord of all is born.
Sighs and tears and happy murmurs,
Through the ages travel far.
Ah! there is a God above us!
Angel song and shining star.

—M. E. S., Jr.

Ability involves responsibility. Power to its last particle is duty.—*Alexander Macclaren.*

MISSIONS

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

A GOOD BEGINNING AT DODGE CENTER

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

DEAR BROTHER BURDICK:

As you see, I am now on the field at Dodge Center, and both Mrs. Scannell and I have fallen in love with the people here who have made us feel very much at home.

We have had a couple of fine Sabbath day meetings since we came here and I feel that the people will all co-operate with me to the fullest extent. On last Sabbath we inaugurated a different system of services.

I believe in starting the Sabbath right, and to that end I purpose to hold preaching services Sabbath evening. Had a fine turn out of members and outsiders. Sabbath morning we had preaching services at eleven o'clock, Sabbath school at twelve o'clock. At four o'clock in the afternoon we organized a good big Christian Endeavor society, and closed the Sabbath with a vesper song service. This will be about our regular program while I am pastor here at least.

I believe that the whole Sabbath day should be kept as nearly as possible in God's house. And I think the people enjoyed every bit of it last Sabbath. We are planning to hold a protracted meeting very soon here in the hope that God will send us down a revival.

Some of the brothers and sisters from Minneapolis visited us on the Sabbath day, so we have become acquainted with a few of the lone Sabbath-keeping members. I want to hold a meeting up there in the near future and see if a going church can be organized. I believe it can.

We are planning to put into operation next spring a plan to furnish us funds to carry on evangelization work in Minneapolis as well as put some extra money into the denominational budget.

I am hoping with the Lord's help to carry on an aggressive campaign during the next year, and am asking that you will pray that the Lord will give me wisdom to find his way for the advancement of kingdom work. Well, dear Brother Burdick, we are hoping that you may be able to visit us here at Dodge Center in the near future. Mrs. Scannell would like to meet you. Wishing the Lord's blessing on your own great work, I am, as ever,

Sincerely yours,

C. GRANT SCANNELL.

Dodge Center, Minn.,
December 9, 1929.

CHRISTIANITY SUFFERING IN RUSSIA

From many sources come reports that Protestantism and Christianity itself are suffering in Russia, and that everything possible is being done by those in control of the government to blot out the religion of our Savior. There is little that we can do except to aid the Christians, who are in dire need, and to pray that God will defeat the intentions of the Soviet government. The situation is summed up in a brief paragraph, given below, taken from the *Christian Evangelist*.

A recent traveler in Russia confirms the reports that Christians are persecuted. Doubting whether there was truth in the rumors of religious persecution, this man toured Russia from the Baltic to the Caspian. He reports: "There is religious persecution of the most determined and brutal sort now going on in Russia. And this persecution is increasing in scope and intensity." Before the Communism's drive in last May five hundred evangelical churches were closed. Since the present storm burst it is believed that the number of churches closed since May 1 will total thousands. With the closing of churches there has gone a closing of seminaries for the training of ministers. Our Baptist seminary in Moscow has been closed, and the entire faculty has been imprisoned. Ministers and laity are arrested, and exile is pronounced on hundreds. Christians must recant or suffer persecution. This means exile for multitudes. For others it means death.

INSPIRING WORDS REGARDING EVANGELISM

In a letter from a young man looking towards his first pastorate are found the thoughts expressed below. The contribut-

ing editor wishes to share them with the readers of the SABBATH RECORDER because they ring true to the Master's ideals of the Christian ministry, and because it is an evidence that many of our young men are awake to the achievement of great things in the Christian ministry.

"I was interested in the article on the 'Missions' page of the RECORDER on the Evangelism Problem. It surely is a problem. Why is it that we are not more concerned these days about 'time rushing like the winds, men dying Christless deaths after Christless lives'? I like the bishop's emphasis on faith. Of course, in reality it is not our faith that we need to stress. It is the power of our Master. Truly the problem of evangelism 'is baffling nearly every denomination,' but is it baffling our Lord? It does not appear so baffling as it did the day after the crucifixion. I think the Lord wants us to be baffled by the problem so that we will put it all up to him and not depend on ourselves at all.

"Will you not pray that I may rely on the Lord alone and not all on myself in this work I am going into? I feel that prayer and the personal surrender that makes prayer real are the solution as far as we are concerned, of the whole problem."

A CHALLENGE TO THE ENEMY

CHINESE CHRISTIANS MEET EFFORT TO EXTERMINATE THEIR FAITH WITH COUNTER-CAMPAIGN TO EVANGELIZE CHINA

The National Christian Council of China, at its annual meeting in Hangchow, proposed a five-year evangelistic campaign with two objectives in view. The first, which may be regarded as the intensive part of the campaign, is the strengthening of the individual Christian life and the upbuilding of the existing churches. The second, or extensive part, is the doubling of the present membership of the churches.

This is a bold and courageous program. It is put forth on the heels of one of the most virulent attacks upon all religions in China. My readers will remember that during 1927-28 the Christian movement was attacked by its enemies and that serious damage was done to both church property and church members. Some

people were killed. Others were paraded through the streets with nasty placards attached to them. Still others were driven from their homes and scattered over wide territories. Many failed to return. Some were deprived of their property and such funds as they may have saved, and are now in a state of beggary. Many were intimidated to such an extent that they foreswore their allegiance to the Christian faith. Others did not need much effort to force them to desert; they had joined the church from self-seeking motives and when they did not obtain what they wanted, but rather suffered loss, they turned their coats and joined the rabble against Christianity. There have been large desertions in some parts of the country where the churches were in the path of the opposing armies. Perhaps it is not correct to blame the armies for too much of this persecution, but rather those organizations that were built up under Russian tutelage. Baptists ought to know by this time that the Bolsheviks of Russia are out for the destruction of all religions. They regard religion as a hindrance to their avowed attempt to bring about world revolution. What our brothers in Russia are now suffering, the Christians in China suffered to some extent. "Religion is the opium of the people."

With this in mind, listen to the challenge of the National Christian Council: We will endeavor during the next five years to build up our churches in the most holy faith. We will teach the eternal verities to men, women, and children in such a way and to such an extent that their faith shall be established, their loyalty deepened, and their service enriched with new power; so that when the next storm breaks upon the churches there will be fewer deserters and more steadfast Christians. This is the great need in China at present. The action of the National Christian Council is shot through with vision and insight. If one remembers the surroundings and attendant circumstances under which thousands of these Christians live, one is forced to admit that there is danger of many of them deserting in times of civil

war and political chaos. They become perplexed and hesitant, because they are not rooted and grounded in the Christian truth. It is so easy for them to drop back into their old superstitions—and the temples are convenient. Surely there is need of the intensive part of this campaign.

The second or extensive part of this new crusade is of equal importance to the Christian movement in China. It consists primarily of the preaching of the gospel to non-Christians. This is ever the task of the Christian Church in all lands, but it is peculiarly the business of the church in China. There is a false notion abroad that the gospel has been proclaimed throughout this country. In a sense that is true; but there are millions of people in China who do not know what that gospel means. There has been a broadcasting of the Word, oral and written; yet there are sections where there is no effective presentation of the truth. Most of the cities and many of the market towns have been reached by the evangelist and the colporteur. But there is no definite work done in other wide areas. The rural population still needs to be brought under the spell of the truth. Many areas that have been visited are yet in dense ignorance. We need a revival of preaching in China.

And we need a new campaign for the preparation and dissemination of Christian literature. The National Christian Council is well aware of the lack of literature that will catch the attention of these tens of thousands who have learned to read through the work of the mass education movement. We ought to be ready to learn from the enemy. The reds followed in the wake of the mass education movement and scattered their propaganda in the shape of books and tracts. The new literates were ready to read anything that came their way. So the contagion of communism spread. Now is the time for the Christians to seed down China with the printed Word. It can not but bear fruit, if it is given in acceptable form.

The lack of a sufficient trained leader-

ship to staff this campaign of teaching and preaching calls loudly for the help of missionaries. The Chinese leaders in this movement are asking for the return of missionaries and the appointment of new workers from the West. Here lies the opportunity of the churches in America. Will they grasp it and use it for a re-evangelization of China? It ought to be possible for the American churches to free some ministers for a period and send them to China for a few weeks of intensive work. We ought to have men and women in our colleges and universities to present the gospel to our students. The Y. M. C. A. and the Y. W. C. A. might help us by sending workers for three or six months. The mission boards might well send some of their members and secretaries. Religious tract societies could make extra grants to enable us to put out more and better literature. The whole western church might unite in providing extra funds which could be used for traveling and other expenses. This campaign is a challenge to our enemies; to the church in China; to the churches of the West. There is a sound of a going in the tops of the mulberry trees.

—Joe Taylor in "The Baptist."

THE GELLATLY GIFT

Congress has accepted for the nation the art collection of John Gellatly of New York, which will make one more invaluable addition to the capital's many and varied attractions for the citizens of the country. This collection is said to be worth several million dollars, and under the Smithsonian Institution will be a friendly rival to the Freer collection, a splendid gift of some years ago. The Gellatly collection, now on exhibition in New York, is under lease to remain there four more years, after which it will be moved to the capital where the Smithsonian will have arranged to house it.

Many such gifts have already been made to the nation's capital, where they serve to honor and immortalize the public-spirited donors by challenging the pride and gratitude of all generations of American citizens.—*The Pathfinder.*

WOMAN'S WORK

MISS ALBERTA DAVIS, SALEM, W. VA.
Contributing Editor

MY JOB

To *work*—that I may honestly make a living. To *play*—that I may live my life. To *think*—that I may make life more livable for others. To *give*—that the community that affords me the opportunity to work, that provides the means for my pleasures, that gives me friendly neighbors of whom to think, may receive its just and fair share of its investment in me. To *create*—something—that the spirit of me may live on after the shell has crumbled. To *bequeath*—to youth an ideal, to age a stronger faith, and to all men proof that happiness is the greatest success man may aspire to, and to my town an atmosphere of kindly, friendly tolerance, a spirit of helpfulness, and a soul of honor. To do this, perhaps humbly but yet my best, I believe is *my job*.
—Grady—Duluth.

MINUTES OF THE WOMAN'S BOARD

The Woman's Board met with Miss Alberta Davis, December 8, 1929, Salem, W. Va. Members present were: Mrs. H. C. Van Horn, Miss Lotta Bond, Mrs. L. R. Polan, Mrs. G. B. Shaw, Mrs. G. H. Trainer, Mrs. Edward Davis, Mrs. Earl W. Davis, Mrs. Okey W. Davis, Miss Conza Meathrell, Miss Alberta Davis, and Mrs. Oris O. Stutler. Visitors: Mrs. Emma Whitford, Edgerton, Wis.; and Mrs. M. Wardner Davis, Salem, W. Va.

The meeting was called to order by the president, Mrs. H. C. Van Horn. The Scripture lesson, Luke 2: 8-20, was read by Mrs. Edward Davis. Prayer was offered by Mrs. G. H. Trainer.

The minutes of the previous meeting were read.

The committee on stationery reported that stationery had been purchased. The total bill was \$10.25; \$6.50 of which had

been paid. The remainder of the bill was voted paid.

It was voted to send the following cablegram to Miss Burdick, celebrating her forty years of service in China:

"Woman's Board expresses appreciation of forty years of wonderful service."

The corresponding secretary read reports from the following societies in the question contest: The Woman's Missionary society of North Loup, Neb.; Ladies' Aid society of Milton Junction, Wis.; and the Ladies' Aid society of Salem, W. Va.

The Woman's Missionary society of North Loup, Neb., with a rating of one hundred per cent was awarded the prize of \$2.

The treasurer gave the following report:

MRS. L. R. POLAN

In account with

THE WOMAN'S EXECUTIVE BOARD

November 10 to December 8, 1929

	Dr.
Balance on hand	\$598.44
Alfred Evangelical Society (Mrs. J. N. Norwood)	8.00
H. R. Crandall (Onward Movement for November)	12.32
	\$618.76

	Cr.
Miss Lotta Bond, postage	\$ 5.00
Miss Alberta Davis, postage	5.00
Mrs. H. C. Van Horn, postage	3.00
Fox Printing Co., stationery	6.50
	\$ 19.50
Balance December 8	599.26
	\$618.76

Correspondence was read from the Federation of Women's Boards of Foreign Missions of North America concerning the Annual Conference on the Cause and Cure of War, which will convene in Washington, D. C., January 14-17.

It was voted to ask Mrs. R. L. Townsend to represent the Woman's Board at this Conference.

Correspondence was read from Mrs. Agnes K. Clark, Alfred, N. Y., and Mrs. C. S. Sayre, Albion, Wis.

Mrs. Carl Sheldon was elected associational secretary to fill the vacancy made

by the resignation of Mrs. C. S. Sayre in the Northwestern Association.

Mrs. G. B. Shaw and Mrs. L. R. Polan were appointed a committee to outline the duties of the associational secretaries.

It was voted to send \$10 to the Missionary Board, amount due from former treasurer on Miss West's salary.

It was voted to draw an order on the treasurer for \$55 to pay the expense of the president of the Woman's Board to Plainfield for the dedicatory services of the Denominational Building.

It was voted to appropriate \$300 to pay Miss Miriam Shaw's expenses to China at any time she wishes to go.

The treasurer was instructed to pay the expense of Miss Miriam Shaw to a Missionary conference as suggested by the missionary secretary, if it is possible for her to go.

These minutes were read and corrected.

Adjourned to meet with Mrs. Earl W. Davis the second Sunday in January.

MRS. H. C. VAN HORN,
President,
MRS. ORIS O. STUTLER,
Secretary.

ON OUR SHELVES

This notice might more properly be headed "Off Our Shelves," for it refers to our Denominational Calendar and Directory, copies of which are all gone.

Last year we sold 1,219 calendars, and our last sale was in March. At this writing, December 16, we have just sent out the last calendar, having sold 1,330 of them. We ordered 1,300 printed; the rest are extras which the shop was able to supply us. An improvement in the ordering system is the only explanation we can think of for this increase in demand over the past few years.

But in addition to the ones sold, we have orders for 80 more, with the possibility of even more being called for. The only way these can be supplied is from the surplus which some of the churches may have on hand. So we are asking that any extra ones be returned just as soon as possible; even if you have only one left, please see that we get it, for it may be just the one which will complete some order. And please

see that they are well packed so that they will be in good condition for the next church. Credit will be given for all calendars returned in salable condition.

If you have not sent for calendars yet, do not hesitate to do so, for we may be able to supply them in this way, with a little delay. Besides this, the number printed next year will depend upon the orders we receive for this calendar, so you may save yourself or someone else a disappointment by sending in your order now.

BERNICE A. BREWER.

510 Watchung Ave.,
Plainfield, N. J.

LETTERS TO THE SMITHS

TO MISS MELVINA

DEAR COUSIN MELVINA:

How you do *talk* about folks! How do you come to know so much about people? How do you know that Susana Pease is setting her cap for the school-master? And how do you know that Hannah Jones and Will Brown are engaged? Are you sure that John Gates is just *trifling* with Mary Parker's affections? Who told you that the young lawyer, lately come to the village, is a rakish sort of fellow? And what makes you so sure that Jennie Stillman is already just dead in love with him? How do you know that the new minister's wife is "*stuck up and proud*"? Who told you that Tom Davis, because of that new car, is in debt more than he is worth, and that he had to get it just to please his wife?

How did you come to know all these things and much more you told to Jerusha Jackson when I was visiting at your house last week? How does it come that you can tell so much about your neighbors and their private affairs that others do not know? Now candidly, Cousin Melvina, is not much of what you tell made up from your active imagination? I've a notion that you did not *know* the half of what you told Jerusha that day. If you did possibly partly believe it all, I suspect it was because of your having said it over and over so many times that it seemed to you to be true. You have by so doing lost the power of knowing the difference between truth and falsehood.

But, Melvina, suppose you did know some

of the bad things you said to be true, what good came from your telling them? It may please you to repeat them, even though the doing of it harms those about whom you thus speak. Is there any real satisfaction to be got out of hurting other people? Now, Melvina, I do not like to think you can get any real pleasure out of causing others to be unhappy, so I must believe you talk thus just for the *sake of the talking*—not having much of anything else to say. Let us suppose it to be so, and that you do not wish any harm to come of it. But harm does come whether you intend it or not. Are you perfectly willing it should be so just for the cheap satisfaction you are getting out of telling it?

Oh, my dear cousin, for the sake of all you yourself hold dear and sacred, for the sake of that mercy you hope for from the kind Father of all of us, let me suggest that you undertake to stop this thoughtless gabble about the private affairs of your neighbors. Have you ever heard of the kind of bird that delights to feed upon carrion, the putrefying flesh of dead animals? It is the vulture. He scents his food from afar and flies to get his favorite morsel. There is such a thing as a human vulture that feeds upon the decaying reputation of its fellow mortals. The vulture is a disagreeable, disgusting bird, made so by what it feeds upon, when there is any quantity of better food to be had for the taking of it.

I suspect that one reason why there is, now and then, among us a human vulture, one who is given to satisfying himself in hunting for, and talking about, and making the worst of,—the faults and foibles and failures of his friends and neighbors—making them the food of his thought—is that it is cheap food, easy to find without much effort, so he chooses it when there is all about him a world of wealth of such food as will enrich the soul and thus make life beautiful and happy and well worth living. Open your eyes and look for what is good, Melvina, and you will be surprised at what you can see. Suppose your neighbors do have some faults, need that surprise you very much? If you will only try to do so you can find in those same human neighbors of yours some rare traits of character. You can see in them something to admire and respect, and to cause you to wonder why you

ever talked about them so idly and unkindly.

And this world is full of good books to take your interested attention if you will only stop talking long enough to read some of them. Through them you may become acquainted with the sayings of some of the wisest and best people who ever lived. Through them you may be led to think the high and noble thoughts they dwelt upon in their meditations. Such thoughts will lift you to a higher plane of life. Then you will not only be able to converse upon something worth while, but be apt to look down with some degree of displeasure upon some of your former kinds of talk.

Cousin Melvina, get up above some of your present notions of enjoyment. Quit speaking unkindly about those you are so apt to criticise. Go to the library and get, if you can, Doctor Holland's "Kathrina" and learn to live on food as clean as that book affords. Also commit to memory to repeat, now and then, the twelfth chapter of Romans. This is the suggestion, Melvina, of your

COUSIN OLIVER.

PASTOR WANTS WHIPPING POSTS

There is no personal animus against the Georgia pastor who is reported as demanding public whipping posts for "Northern reformers who think they are called upon to reform conditions in textile mill villages here," for the writer does not know the pastor in question, and would not be at all influenced in his judgment of such an utterance if he did. No matter who said such a thing, the point of view is wrong. If labor and industrial leaders of any section want to investigate employment conditions in another, they are at liberty to do so. If they find things which they feel need reforming, they should have full liberty to proceed in legitimate ways to promote such reforms. It is only when they resort to underhand methods that they should be called in question, and then according to the due forms of law. Certainly it should not be a whipping post offense to try to secure fair play in industry.

—*Presbyterian Advance.*

YOUNG PEOPLE'S WORK

REV. CLIFFORD A. BEEBE
P. O. BOX 72, BEREIA, W. VA.
Contributing Editor

THE NEW YEAR—WHAT IS AHEAD?

That is a personal question to each of us, and the answer depends largely on us. It is also a question to the editor of this page, and he will try and answer it here, partially.

Beginning next week, we hope to run, occasionally, a short devotional study based on the life of Jesus. These are prepared especially for young people, to show how Jesus will meet their problems.

Some of our missionaries, both home and foreign, will, we think, give us an occasional letter regarding their work, especially as related to young people.

A story of special interest to Seventh Day Baptist young people is promised in a few weeks.

And we are hoping some of our RECORDER correspondents will "get busy" and send us some news letters.

C. A. B.

WORLD FRIENDSHIP THROUGH MISSIONS

This is the general theme of Christian Endeavor topics for January, and it is a good one with which to start the year. The prime purpose of missions is not to create world friendship, but to bring people of all lands to a knowledge of Christ. However, we can not do that without creating world friendship. In this, results of missionary work run directly counter to those of so-called "western civilization," which is an attempt, often, to exploit foreign lands for the benefit of European countries. The missionary goes to a foreign land, or, for that matter, to a mission field in our homeland, with no thought of making people over to his idea of civilization, but with the intent to make them over to the image of Christ.

Since our missionary headquarters are in Rhode Island, the helps on the topics for

this month are being written by young people of the New England Seventh Day Baptist Christian Endeavor Union.

C. A. B.

WHY PRAY FOR OTHERS

Christian Endeavor Topic for Sabbath Day,
January 4, 1930

DAILY READINGS

Sunday—Paul's intercession (Rom. 9: 1-5).
Monday—Paul asks prayer (Eph. 6: 18-20).
Tuesday—What to pray for (Eph. 1: 15-23).
Wednesday—Prayer for Sodom (Gen. 18: 23-33).
Thursday—Jesus' prayer for others (John 17: 9, 10, 20, 21).
Friday—The great promise (John 16: 7).
Sabbath day—Topic: Why pray for others? (Acts 2: 39; Jas. 1: 5-7. Consecration meeting).

MRS. BLANCHE BURDICK

As we study the life of Christ we find that he saw the necessity of praying for others, and that he spent much time this way. So we should follow his example in this as well as other ways.

In praying for others, not only they receive the blessing, but we also receive a blessing. It gives us more love for our fellow men; it makes us more unselfish; and it brings us into closer fellowship with our Lord and Master. Also we find definite prayer has great power.

When praying for others, it is well to name the person or persons for whom we are praying. Perhaps some times it would be well, if two or more people have the same persons upon their hearts, to meet together and pray for them, for Jesus has said, "Where two or three are gathered together in my name, there am I in the midst of them."

What would our missionaries do without the prayers of our people? True prayer availeth much.

In Ephesians, Paul tells us we should pray for the full knowledge of Christ, not only for ourselves but for others. For whom should we pray? The following are only suggestions to which each one can add others: for those lost in sin; for those who are indifferent; for those who are in sorrow; for our lone Sabbath keepers; for our missionaries and for our pastors.

PRAYER

Esther 4: 16; 6: 1

I can not tell why there should come to me
A thought of someone miles and miles away
In swift insistence of the memory,
Unless there be a need that I should pray.

He goes his way, I mine; we seldom meet
To talk of plans or changes, day by day,
Of pain or pleasure, triumph or defeat
Or the special reasons why 'tis time to pray.

Perhaps, just then, my friend has fiercer fight,
A more appalling weakness, a decay
Of courage, darkness, some lost sense of right—
And so, in case he needs my prayer, I pray.

Friend, do the same for me! if I intrude
Unasked upon you, on some crowded day.
Give me a moment's prayer, as interlude;
Be very sure I need it, therefore pray.

—Anonymous.

Questions to Think About:

What would happen if we should cease to pray for others?

"What did Christ pray for before he died?" John 17.

"Why should we be interested in others?"

Suggested Songs:

"More About Jesus," "More Love to Thee," "My Jesus as Thou Wilt," "Nearer Still Nearer," "Prayer Is the Soul's Desire." As a solo, "The Beautiful Garden of Prayer," or "Teach Me to Pray"; or as a duet, "Sweet Secret Prayer."

Ashaway, R. I.

A THOUGHT FOR THE QUIET HOUR
LYLE CRANDALL

In John 17 we have a wonderful example of a prayer for others. Jesus prayed for his disciples because he loved them, and was interested in them. We should pray for our loved ones and friends because we love them. We should pray for sinners because we love them, for Christ loves the worst sinner, and is willing to help him.

We, as a denomination, need more *praying churches*. We, as individuals, need deeper spiritual experiences which we can get through prayer for ourselves and others. Do we pray as earnestly as we should for the needs of our church, for young men to enter the ministry and the mission fields? I believe that if we did this, our denomination would not lack for workers in its different departments.

During this new year we should have a

strong desire to win someone to Christ. Our pastor said in my home one evening, that every church member should feel reproached if every communion service is not followed by baptism. We should have a great desire to see others brought into the kingdom of God, and we can help accomplish this through prayer. Let us pray often and earnestly for others, knowing that "The effectual, fervent prayer of a righteous man availeth much."

INTERMEDIATE CORNER

REV. JOHN FITZ RANDOLPH
Intermediate Superintendent,
Milton Junction, Wis.

DAILY READINGS

Sunday—Purpose to serve God (Josh. 24: 15).
Monday—To support evangelism (1 Thess. 1: 1-10).
Tuesday—To study the word (Ps. 1: 1-6).
Wednesday—To enlarge our gifts (2 Cor. 8: 1-11).
Thursday—To use every talent (Rom. 12: 6-8).
Friday—To help the poor (1 John 3: 16, 17).
Sabbath day—Topic: What shall be our purposes this year? (2 Cor. 2: 1-6. Consecration meeting).

Topic for Sabbath Day, January 4, 1930

SOCIETY PURPOSES

This is a time for making definite purposes for the coming year, so let us use a good share of the time for this lesson in making our society plans for the year very clear.

Each society has received a new chart from the Young People's Board, which contains some very good suggestions along this line. Study the chart in your meeting; check the items you are already doing; then pick out a few new items that you purpose to do in the next six months, which closes with the Conference year. You can not do all the suggested work on the chart at once, but pick out a definite number of items that you expect to successfully carry out.

If the result is an increase in membership, better meetings, more denominational and missionary knowledge, some of the great purposes will be accomplished.

HINTS FOR THE LEADER

JANET WHITFORD

As this is consecration meeting and also the beginning of a new and better year, the leader might suggest that every intermediate

should participate in this meeting, in discussion and questions. Suggest that in starting out in the right way for the new year, we all should make some resolutions.

A plan on this order might add something distinctive to the meeting:

On a blackboard make a list, thus:

R-egularity
E-arnestness
S-tudy of Bible
O-fferings
L-oyalty
U-nhindered discussion
T-aking part in meeting
I-nterest
O-riginality for meetings
N-ew members
S-incerity

In closing, each member might give a silent prayer which comes straight from his heart, asking God to help him during the next year. After a few minutes of prayer, all should unite in the Mizpah benediction.

Plainfield, N. J.

ALFRED STATION NEWS

Our society is busy now with an automobile contest. Pastor Van Horn guides one car and his wife the other. Sides were chosen, and attendance, Bibles, visitors, new members, and committee work well done are the points counted. The race is very exciting and all are busy at work.

Just now two committees are working out an entertainment and social to help raise funds to aid in the centennial celebration next year.

JUNIOR JOTTINGS

ELISABETH K. AUSTIN

Junior Christian Endeavor Superintendent

It will be found valuable to teach the juniors the four parts of prayer: adoration, thanksgiving, supplication, and confession. The meaning of these words should be explained to the juniors. They should be made to understand that prayer is far more than the mere asking for things which they want. A few model prayers might be studied and the writing of short prayers for a few weeks for the juniors to use in their prayer service may be helpful. Do not let

them form the habit, though, of using written prayers, for Junior Endeavor is a training school in prayer as well as in other things.

WHICH IS BETTER?

NO MOORE

The report of the publishing house for the past year, as given at Conference, shows a total of \$67,271.93 worth of printing done. That is a large amount. What did this work consist of? Denominational printing, \$16,608.17; commercial job work, \$50,663.76. On a percentage basis, 24 $\frac{3}{5}$ per cent denominational, 75 $\frac{3}{5}$ per cent commercial. To do this work we maintain a printing plant valued at \$27,107.77, housed in a building the value of which is not given, but is considerable.

Figures are dry and dead in themselves. It is only as they present definite pictures to our minds that they are of much interest. It is the writer's thought to try to see what the figures represent in terms of our denominational life and program.

One-fourth of the time, labor, effort, of our publishing house and its employes goes into denominational work. This one-fourth includes all denominational printing done by the publishing house—RECORDER, *Helping Hand*, tracts, year book, etc. The RECORDER costs \$11,492.75; the *Helping Hand* \$1,690.63; total, \$13,183.38. This leaves \$3,424.79 as the remainder for all other denominational work. The year book would account for (estimated) \$687.99 of this, leaving \$2,736.80 for all printing aside from publications named above. Of this \$484.04 was for miscellaneous minor matters, leaving \$2,252.76 as the final amount devoted, during an entire year, to producing printed matter for the promotion of our denominational cause.

This does not seem like a large amount for such a purpose. If compared with the total business of the publishing house, it is about one-thirtieth of the total. Compared with the total of commercial work, it is less than one-twentieth. That is, the publishing house did over twenty-two times as much job work for business men

as it did printing for the promotion of the gospel and the Sabbath. Query: is this a healthful state of affairs?

It may be claimed that the RECORDER and *Helping Hand* are overlooked in this comparison. They are, purposely; for the reason that, valuable and necessary as they are, they are not of a definite evangelistic, Sabbath-promotion nature. The RECORDER is a denominational family newspaper of an inspirational nature; its appeal is to the present membership rather than to the unsaved sinner or inquiring first-day observer. It is a conservator of what we have and are, rather than an evangelist to the worldly mass outside. This is not in criticism; it is an attempt to see actual facts. The *Helping Hand*, of course, is a specialized Sabbath-school help. We need both of these publications. But are we doing what we should, aside from them? Is it right to devote only one-thirtieth of our capacity for printing, to an evangelistic appeal, while we devote 75 per cent to commercial job work? Is it because we lack faith in the power of the printed word? Or because we are following a wrong ideal?

The question may be asked: Why do any job work at all? The answer is: It is the policy of the Tract Board to do commercial work in order that the profits therefrom may help to reduce the cost of denominational work. Hence the publishing house seeks job work and works toward an ideal condition where the profits from such work will meet the entire cost of denominational work.

It is only fair to ask: What progress are we making toward that ideal condition? For over a quarter of a century the publishing house has been working to reach this goal. Yet in no year in that time has it ever shown a profit on job work large enough to come anywhere near paying even half the cost of our denominational work, small as that is. How long will it be, then, before the goal of meeting the entire cost will be reached?

It is the writer's firm belief that our ideal is wrong. What we need is not a larger plant and greater efforts for more profitable job work, but a 100 per cent

utilization of our present plant on printing for denominational purposes. All the ability, talent, brains, and power now going into the production of job work should be used in planning and producing printed matter that will spread the gospel, promote the Sabbath, and enhance denominational growth. Can it be wondered at that our denomination is small and lacking in growth when only a little over \$2,000 is all we devote to evangelistic and missionary effort through the printed word?

There is probably not a church in the denomination but sends to first day publishing houses for various kinds of printed matter and supplies. Why? Because our own publishing house does not produce them. Would it not be far better if the time, thought, effort, equipment, now devoted to that \$50,000 worth of job work, were devoted to meeting denominational needs so fully that no church ever need to send elsewhere for printed matter, filled with references to Sunday that must be expurgated with pen and ink before using?

Let us picture another ideal: a Seventh Day Baptist publishing house where every possible and valuable printed help can be secured; where churches can secure literature for use in revival, evangelistic, and visitation campaigns; and ideas as to how to use printed matter for these and similar purposes; where manager, editor, committees, secretaries—everybody—are devoting their God-given talents to writing, planning, producing, and promoting, printed matter for denominational use, for the spread of God's kingdom on earth; where there is no time for job work because it is crowded out by a much greater work.

That this ideal is perfectly possible to attain, and that it would result in denominational growth, is the writer's firm belief.

No word of this is meant as criticism of any person; if it is criticism at all, it is of a system and policy honestly believed best, sincerely adopted, earnestly tried, but which has failed to attain hoped-for results, has even hindered our real, God-given work. It is an effort to show how we are wasting ability and opportunity in

a vain effort to attain a mediocre result, and neglecting to utilize our resources in the way we could and should.

Which is better:

Denominational printing 25 per cent
Commercial job work 75 per cent
representing divided efforts, divided thought, divided purposes; or a wholly concentrated, consecrated
Denominational printing . . . 100 per cent

UNDEPENDABLE DAILY PAPERS

Many of the most thoughtful citizens of the country are giving the daily papers little more than a glance. They do not even turn through all the massive pages. The vast amount of idle gossip, meaningless sport news, and horrid criminality displayed becomes both wearisome and disgusting. Even to look at it long enough to see its nature and pass it over requires time. The valuable paragraphs are located only after hard searching. The haste in putting together large dailies makes proper arrangement impossible. The style of news writing destroys an orderly and consecutive narrative. The most exciting elements of the story are thrown into the foreground—all for the purpose of gaining attention. The news of one day is modified or denied on the next.

Although thoughtful people find the daily press unsatisfactory, yet they do not make their attitude count for periodicals which strive to give news in a balanced and reliable form. The best edited and most dependable papers fall short in subscribers. Their readers are a select class and therefore far less numerous than those of the usual daily. This situation makes high-class journalism financially difficult. Just here is where the denominational paper finds itself.

If a church people would give large attention to their own periodicals the wicked propagandism of the daily press would fail. The truth would be learned and the half truths played up into falsehoods by the dailies would then have small effect on the public mind.

Evidently the dailies are rushing to their destruction. Their news stories

have become so unreliable that their readers give them little heed until some verification is furnished. They may contain no real misstatement and yet so present facts as to make a wholly erroneous impression and to serve some sort of propagandism. A long-suffering public will some day repudiate this kind of journalism. It will not allow itself to be deceived continually. Consisting largely of people attached to the evangelical churches it will in time rise up to demand that these churches and what they stand for have fair and proper treatment. Then the dailies will either change their method or they will fail.

—Nashville Christian Advocate.

MAGI AND SHEPHERD

There's a Babe within the manger.
Humble men are on the hills.
Where the sheep are safely folded,
There the silver moonlight spills.
There's a rift across the heavens.
There's a light along the sky.
There's a glory in the valley.
There's an angel song on high.
There's a Babe within the manger.
On the hills are humble men.
"Peace on earth," rings forth the chorus,
And their hearts respond, "Amen!"

There's a Babe within the manger.
There's a star that shines above.
'Tis a star of age-long promise.
'Tis the morning star of love.
There are wise men. They are kneeling.
They have brought their tribute there—
Gold, and frankincense, and myrrh.
Behold the majesty they wear.
There are wise men. They are kneeling.
Wisdom comes upon its knees,
In its simple recognition
Of the birth and reign of peace.

Humble men are on the hillsides,
Men of wisdom in the stall
Where the new-born King of Glory
Deigns to find his earthly all.
High and low have met together.
There before a common shrine,
Rich and poor, unlearned and lettered,
Each has found the King Divine.
Christ is Lord of humble peasant.
He is Lord of royal Son.
At his feet all men are equal.
In his way all men are one.

—Clarence E. Flynn.

"Never throw mud. You may miss your mark; but you *must* have dirty hands."

CHILDREN'S PAGE

MRS. WALTER L. GREENE, ANDOVER, N. Y.
Contributing Editor

OUR LETTER EXCHANGE

DEAR MRS. GREENE:

This is the first time I have written to you. I am ten years old and in the fifth grade. I enjoy reading the Children's Page very much. I like school and Sabbath school.

Bertha, my sister of fourteen, and two of our friends and I have a lot of fun coasting down hill on bobs. It is very cold.

I think you know my eldest sister, Kathryn. I know she does you. She teaches at Independence. I am the youngest of the family. I have just two sisters.

I go to Sabbath school all the time except when I am sick.

I enjoy writing stories very much.

I will have to quit. I hope each child will have a Merry Christmas.

Your loving friend,

JEAN L. LEWIS.

Alfred Station, N. Y.,
December 12, 1929.

DEAR JEAN:

I was very much pleased to have you write a letter for our page, and when I told your sister Kathryn about it she was pleased, too. I surely do know her and like her immensely, so of course I am fond of you, too. I hope this will not be your last letter, but that you will write often. It is a fine thing to be a good letter writer, for writing bright, friendly letters of good cheer is sure to bless both the receiver and the sender.

I am glad to know that you enjoy writing stories and I hope that soon you will send one of your stories to me for the RECORDER. Please do.

Coasting is great fun, isn't it? You must get Kathryn to tell you about the long hill the Independence children have to coast on. Sometimes they can coast

from the schoolhouse almost to the church.

I am always delighted to hear children say that they like to go to school and Sabbath school, for such children are pretty sure to do well in their studies, and some time to be useful men and women. Regular attendance, too, is always very desirable. I am pleased to know that you try to be perfect in attendance.

Sincerely your friend,

MIZPAH S. GREENE.

THE GOLDEN WINDOWS

MARY A. STILLMAN

After Laura E. Richards

"Tell me a story, mother," said Eileen as she drew her little chair close to the one where her mother was sewing.

"Shall it be about Pig Brother?"

"No, he was too dirty. About the golden windows."

"Very well. Once there was a little boy who lived with his mother in a house on the top of a hill. He was a helpful little boy, and every day he got up early to bring in the wood and water before he went to school. Every sunny morning he would look across the valley to a house on the opposite hill, and admire its golden windows. 'Some day I shall go there,' said the boy to himself.

"At last there came a holiday and the boy started out gladly, with a lunch his mother had given him, to travel to the house with the golden windows. It was farther away than he thought, and it took him nearly all day to reach it. When he arrived he was much disappointed to find the windows were of glass, but as he turned around and looked at his own house, behold it had golden windows!"

"Oh, I wish our house had windows of gold, don't you mother?" cried the child.

"Why no, we could not see through them if we had them," answered her mother. "The light could not come in, and I should always be afraid someone would steal them. You remember about the little pine tree that wished for broad leaves like the maple? The goat ate them, the wind broke the glass leaves, the thief stole the leaves of gold, and at last it

wished for its green needles again. It is good to be content with what we have. Now, no more stories. Father will be home soon, so you may set the table while I get supper." Away ran Eileen to do her mother's bidding.

TWO LITTLE GIRLS' CHRISTMAS

It was Christmas morning. A Christmas tree, still gay with tinsel, colored tapers, and garlands of popcorn, but shorn of its presents, stood in the center of the room. A little girl sat near by with her lips extended in a disagreeable pout. Numerous toys lay on a table, but the girl paid no attention to any of them. Her mother entered. "Why, Ethel," she exclaimed, "that isn't a nice expression for a little girl to have on Christmas morning, especially a little girl who has received as many presents as you have."

"But mamma," Ethel said crossly, "I don't like my presents one bit. My doll is a brunette, and I wanted a blonde; and I don't like my book; I wanted 'Alice's Adventures in Wonderland'."

"But you haven't read your book yet, Ethel."

"I know it's horrid anyway, and I wanted—"

Just then the door bell rang, and a newsboy threw in the morning paper. He was about to go away when the Christmas tree caught his eye. "Oh!" he exclaimed, clasping his hands together, "How beautiful. I wish Ruth could see that."

"Is Ruth your sister?" Ethel's mother asked, kindly.

"Yes'm," the boy answered.

"Well, tell her that we will be pleased to have her come to see the tree."

"She can't, ma'am. She's an invalid and has to lie all day in bed, but she's always so patient and good."

"Was she pleased with her Christmas presents?" Mrs. Gray asked, with a glance at Ethel.

"She got only one, but she was so pleased with that. It was an orange, a great big one; I bought it for her, and she says it will make her happy all day."

The disagreeable expression had left

Ethel's face. She eagerly whispered something in her mother's ear.

"Yes, dear," her mother replied.

"Where do you live?" Ethel asked, addressing the boy.

"In the first tenement house on Twelfth Street. It isn't a nice place at all. You wouldn't want to go there."

"Anyway, I am going tonight," Ethel said, with a laugh. "I want to see your sister, and I'm going to play Santa Claus."

That evening a little girl lay on a pallet of straw in the corner of a dreary, bare room. Her mother sat near, a look of interest on her tired, pale face. The newsboy knelt by the bed. The girl's face was aglow with excitement. "O Tom," she exclaimed, "tell me again what the little girl said!"

"She said she was coming to see you, Ruth, and she's going to play Santa Claus. I don't exactly know what she meant by that, but something nice, I'm sure."

A rumble of wheels was heard outside, and a step sounded on the porch. Tom ran to open the door, and Ethel and her mother entered.

Ethel passed over to where Ruth was lying and after a few words of greeting, tied the softest of handkerchiefs over her eyes.

"I'll soon take it off," she said gayly.

Then there were excited whispers, a hurrying back and forth, and shouts of pleasure from Tom.

Soon the handkerchief was removed and Ruth opened her eyes in—fairylan! There stood Ethel's tree, again loaded down with presents. On one of the branches hung the doll that Ethel had despised, but that Ruth thought a marvel of beauty; and under the tree were piled bundles containing warm clothing and groceries.

I haven't time to tell you about the happy evening the little girls spent together; but that night, just before Ruth dropped asleep, she murmured: "This has been the loveliest day I have ever had, mamma. I won't care now because I can't run about and play like other girls; I have so many, many things to make me happy."

At the same time Ethel, lying in her

little white enameled bed, under the daintiest of downy coverlets, was saying: "I never was so happy in all my life before. I'll never be so selfish again as I was this morning, and I'm always going to share my presents with some one less favored than I am."—*F. M. Allen.*

LET'S HAVE A YOUNG PEOPLE'S OBSERVANCE WORLD DAY OF PRAYER

DEAR KATHERINE:

I have just been hearing about the World Day of Prayer and I am glad that the young people of the churches are to share in the observance this year. I have been told it always comes the first Friday in Lent, which this year is March 7. At first only the women of the United States and Canada joined, but about three years ago the women of many foreign lands united in the observance. Now the whole world is bound together by prayer.

This year the women tell us they need our help. I know that last year a few groups had their own meetings and Ruth wrote saying, "I never realized my responsibility to pray for those of other lands." Helen, one of the girls I met at Northfield, wrote, "I feel as if I were a part not only of the group with which I was meeting but of a great world prayer group. I was so impressed by the fact that while we here were meeting together for prayer, women and girls in many parts of the world were meeting in similar groups praying for the same objects."

Wouldn't it be great if you could plan for a young people's observance! We are going to do it at home. We shall get in touch with the young people's organizations in the other churches in town. We shall form a committee which will represent the different societies and plan for our own meeting. We have already gotten the posters announcing the World Day of Prayer so that each church can have one. We sent to our board rooms for the regular program, "That Jesus May Be Lifted Up," but it is too long for us to use here so we are going to change it some, take out the responsive readings and some of the quotations and fix it up to fit our meeting. Also we are going to

send for some literature on *Women's Union Christian Colleges, Literature for Women and Children in Foreign Fields, the Religious Work in our Government Indian Schools, and the Migrant Work* so we will know more about the special projects we are to pray for.

We are thinking of planning for several impersonations; one, of a Chinese girl from Ginling College who will tell us what the Chinese girls are doing; another may be a child from India telling how much the books which have been printed in her language have meant to the children of India; another, an American Indian boy who will tell how the whole life of his people is changing and about the new problems that Indian school boys and girls are facing; and then a migrant child who will tell how she who travels with her mother, father, sisters, and brothers from crop to crop, lives and works in the fields or cannery. Mother says there are lots of good suggestions for our meeting in the "Missionary Review of the World" for December, 1929.

I am so thrilled that we are going to have our own share in something so worth while that everybody is doing all around the world. Remember the day, March 7!

Affectionately,

SALLY.

January 20, 1930.

—*Council of Women for Home Missions.*

METEOR CRATER IN ARIZONA

One of the most unusual sights in northern Arizona is the "shell-hole" known as Meteor Crater, long a subject of controversy among scientists. It was evidently caused by the fall of a meteor thousands of years ago. The crater itself is four thousand feet across. At the pit of the crater, which is six hundred feet in depth, is a mine shaft that was sunk to enable scientists to get at the meteor buried beneath the sand. The Mogollon plateau, where the crater is situated, lures thousands of tourists each year.—*The Pathfinder.*

"The best teachers of humanity are the lives of great men."

OUR PULPIT

FELLOWSHIP

REV. JAMES MCGEACHY

Pastor of the Mill Yard Church at London, Eng.

SERMON FOR SABBATH, JANUARY 4, 1930

Text—1 John 1: 7.

(This sermon will be followed by another by the same writer, next week)

ORDER OF SERVICE

HYMN

LORD'S PRAYER

RESPONSIVE READING

HYMN

SCRIPTURE LESSON—1 John 1: 1—2: 2

PRAYER

OFFERING

HYMN

SERMON

HYMN

CLOSING PRAYER

in him a greater response than in any other person. John's whole mind was filled with the thought of love for God and love for his fellow men, and consequently love is the main theme of his pen.

John also had a greater insight into the person of Christ than any other of the apostles, showing that the spirit of love is the great enlightener of the mind regarding the things of Christ. The more we cherish of this spirit which pervaded the mind of the apostle the more beauty we shall see in Jesus, the fairest among ten thousand and

Our study today is from the Epistle of John. The apostle who wrote this epistle was the same who wrote the fourth gospel. That it was the same person is very evident when we consider the similarity of thought and phraseology found in the epistle and the gospel. John also wrote the Book of Revelation, but even there amidst the record of the visions we can trace the style of John as he extols the love of Christ who has washed us from our sins in his own blood. He depicts the Savior as the Lamb of God in the midst of the throne, being praised for his redeeming work.

John is the apostle of love. It was he who came closer to Jesus than any of the other disciples, even leaning on his bosom and he describes himself as "the disciple whom Jesus loved." The love of Jesus found

the altogether lovely. At the beginning of his gospel he gives the wonderful vision he had caught of Christ as the Eternal Word who was with the Father in the beginning, and through whom God had created all things. He tells us, "In him was life and the life was the light of men;" and finally that the Word who was in the beginning with God and shared the divine nature, for "the Word was God," became flesh and dwelt among us; and thus men beheld his glory as the only begotten of the Father. You will notice how John sees in Christ the fundamental realities of existence, light and life. Without light, life as we know it could not exist. Our very existence as human beings depends upon the light which comes to us from the sun, and it was for this reason that the sun was regarded by the

ancients as the highest visible manifestation of the Deity. Our life then depends upon light; but that light upon which our life depends, depends for its existence and continuance upon God who is the fountain of life. That life has been manifested to us in the spiritual realm in Christ, and the life that was manifested in him is the light of men. He is the light by which we lead our spiritual lives. The light which streams from the life of Jesus has enlightened our minds which were in darkness, and raised us from death to a spiritual life. Life and light are mutually dependent. God is the source of both and Christ is the channel of their manifestation to us.

John begins his epistle by again bearing his testimony to what he had seen in Jesus. "That which is from the beginning," that is, from the time before the world was, as the gospel clearly gives us to understand. The Word who became flesh was from the beginning. "Which we have heard." John had heard that Word, and how well he had heard is shown in the long records he gives in his gospel of the teaching of Jesus. The gracious words which proceeded out of the mouth of Christ were treasured up in the mind of John as waters in a great reservoir. And like a reservoir he did not keep them to himself, but opened the flood-gates by writing his gospel and this epistle, and let the water of life flow freely so that everyone may drink and live. No other gospel writer gives us the wonderful utterances which John has recorded. It is in his gospel we read the words which have given life to thousands of dying sinners, "for God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life." Through his record we can join with him in saying, "which *we* have heard."

"Which we have seen with our eyes, which we have looked upon." How often must John have gazed upon Jesus, lost in wonder and love! We have not had that privilege yet. It is only with our spiritual eyesight that we have seen him, and that sight of him has ravished our hearts, causing us to look forward with eager expectation to the day of his return, when we shall see him as he is.

Likewise with the expression, "which our hands have handled." This has been the

privilege of the first disciples, but it is because they had that experience and have borne their testimony to it that we can enjoy the spiritual privileges which are ours today. The last expression reminds us particularly of doubting Thomas and Jesus' words after his resurrection, "Handle me and see." The disciples handled him and heard him and looked upon him after his resurrection. And in that event, his rising from the dead, they had the final proof that he was the Word of Life. He was then and is now the living embodiment of the resurrection and the life.

The life was manifested, the eternal life that was with God in the beginning became visible to men in Christ, particularly to the disciples whose eyes were opened to understand the nature of the manifestation. John especially realized what was before him in the person of Jesus.

"We have seen it," he says. What? The eternal life that was with the Father, and he continues, "we bear witness to you that you might also see in him what was manifested to us in him."

But for the testimony of John it is doubtful if men would ever have realized the true nature of Christ, or what his appearance in the world really signified. It is only as we see in Christ what John saw in him that we will receive eternal life, and we will never see that in him until we learn to love him as John loved him. It is love which brings the revelation of the fullness of life to our hearts. Love will transform our whole attitude to life, and especially our attitude to Christ. When once love for him is kindled within us, then we shall feel the pulsating throb of eternal life flowing through our hearts, giving us new vigor and enlightening our minds. Old things will pass away, and all things will become new.

John's object in bearing his testimony to what he had seen in Jesus is expressed in verse three, "that ye also may have fellowship with us." John and the early followers of Christ had discovered a great secret when they realized who he was, "the Son of the living God." The enjoyment of that knowledge gave them fellowship one with another. No matter how diverse they were in their natural dispositions, their knowledge of Christ was a common possession which drew them close to each other. They could

not have the same fellowship with those who did not see in Jesus what they saw. The enjoyment of this knowledge made them peculiarly attached to each other, more so as they were opposed and persecuted by those who enjoyed it not. We know how common interests draw certain people together and give them fellowship with each other, so our common interest in Jesus as the Son of God and hope of salvation gives Christians fellowship or communion with each other.

The early Christians did not desire, however, that their fellowship should be confined to a narrow circle. They desired to widen the circle and to bring as many souls as possible within it. Therefore they did not regard their knowledge of Christ as a secret to be jealously guarded and kept to themselves, but as something they must share with as many as possible. This was their reason for propagating the gospel, to bring as many as possible into communion with them to enjoy their fellowship.

It was not merely into their fellowship that they wished to draw converts, but into fellowship with the Father and his Son, Jesus Christ. "Truly," he says, "our fellowship is with the Father and with his Son, Jesus Christ."

It is only natural that by believing that Jesus is the Son of God that we should come into fellowship with his Father and into fellowship with himself. The Father desires that all men should acknowledge Jesus as his Son, and therefore we can understand that he has a special regard for those who do thus acknowledge Jesus. In other words he has fellowship with them in a manner in which he can not have communion with those who do not acknowledge Jesus as his Son. The resurrected Christ must also have a special regard for those who believe in him and the claims he made while on earth. It is this community of interest which gives us fellowship with the Father and the Son and with all those who, like ourselves, acknowledge Jesus to be the Son of God and confess him as Lord.

John says, "These things write we unto you that *your* joy might be full." The Revised Version says, "that *our* joy may be fulfilled or complete." Both readings can be taken for they both express truth. John took pleasure in bearing his testimony to

Jesus and to what he had found in him. It made his joy complete to tell others, and certainly there is nothing that can give greater joy than to tell others of that which has filled our lives with happiness, especially when we know that by receiving it they can be filled with happiness too. It made John's joy complete and it completes the joy of those who, receiving it with faith, believe the record which he wrote.

In the first verse he says of the Word of Life "which we have heard"; and now in verse four he tells us what he had heard from the Word of Life. It was a message concerning God, concerning his nature and character, for that was what Christ came to do, to reveal God to men.

"This then is the message which we have heard of him and declare unto you, that God is light, and in him is no darkness at all." God is light and in light there can be no darkness. Darkness must disappear when light appears. It can not abide in the presence of light. Light is that which reveals; which discovers what has been hidden as truth exposes the lie. In God's character is summed up the perfection of all the virtues, truth, purity, righteousness, and love, emphasized in this epistle. This means that lies, impurity, sin, and hatred can not abide his presence. Where God is these things must disappear. This means that God can have no fellowship with those who indulge in these things. Therefore just as long as we delight in lying, doing impure things, committing sin, and cherishing hatred, we can not have fellowship with him. We are in darkness, and therefore can not have communion with light. It is possible, however, for some who thus act to profess to be in communion with God, but John says, "If we say that we have fellowship with him and walk in darkness, we lie and do not the truth" or do not speak the truth. This is hypocrisy, and hypocrisy is simply acting a lie. We may pray in public; we may talk, argue, and discuss religious themes; but if in our hearts we are cherishing feelings and hiding actions which are inconsistent with what we know to be God's will, we are really walking in darkness and are not in fellowship with him. It is useless to profess to accept Jesus as the Son of God if in our actions and thoughts we walk contrary to his practical teaching. It is only as we walk

in harmony with his instructions that we can have fellowship with God. As John puts it, "If we walk in the light as he is in the light, we have fellowship with one another." In other words, it is only as we cherish truth, purity, righteousness, and love that we can have real communion with God.

A SENATOR'S IDEAS ON OUTLAWING WAR

[Brother George H. Greenman, of Mystic, Conn., sends the RECORDER some quotations from Senator Capper's address in Congress. The quotations are preceded by some thoughts by Brother Greenman.—T. L. G.]

We read in the second chapter of the prophecy of Isaiah concerning the beating of swords into plowshares and spears into pruning hooks, and that nations should not rise against nations and should learn war no more. That prophecy was written many centuries ago, and no nation from that day to this has ceased carrying on warfare. The earlier weapons of war were simple and crude compared with the civilized and modern implements for the destruction of life and property. With the millions of dollars spent yearly for the maintenance of the armies and navies of the world, with no immediate signs of diminishing them, the prospect is not very encouraging. The United States must have an army and navy equal in strength and efficiency to Great Britain. Senator Capper of Kansas has presented a resolution to the Senate intended to provide means of making effective the Peace Pact of Paris, sometimes called the Kellogg Peace Pact. Senator Capper would have the President determine, and by proclamation declare, that in the case of any country that has violated the treaty for the renunciation of war, it shall be unlawful to export to such country arms, munitions and implements of war. Now we have joined in a solemn compact, not to resort to war as an instrument of national policy, but instead to substitute the settlement of differences by arbitration, by conciliation, by conference.

"How better can this country protect its own honor and its own interest than by making it impossible for our own citi-

zens, for mercenary gain—for blood money—to send goods to sustain and support the international criminal in offense? Those people of our country who try to profit from the sale of arms, munitions and war supplies to such a nation, should not be protected by this country in their operations. They would be outlaws, engaged in an outlawed business with an outlawed nation. There will be few wars started if it is known that the supply of arms and war supplies from the United States will be cut off.

"Our task is to keep one single issue burning into the general human consciousness that the world can and must find some other way to settle differences of opinion, than by slaughter of men and the starving of women and children."

FOUNDER'S WEEK AT MOODY BIBLE INSTITUTE

For a quarter of a century Bible students and Christian workers have assembled in Chicago during the first week of February for the Founder's Week Conference at the Moody Bible Institute. The twenty-fifth annual concourse is announced for February 3 to 6 in the institute auditorium, North LaSalle Street and Chicago Avenue.

While Wednesday and Thursday, the fifth and sixth, will be alumni day and missionary day, respectively, each day of the conference will present programs of strength and challenging import. Distinguished speakers already announced include Bishop Horace M. Du Bose, of the Methodist Episcopal Church, South; Mr. H. A. Ironside, Oakland, Calif.; Rev. H. W. Bieber, D.D., Bala-Cynwyd, Pa.; Rev. William Lamb, Sydney, Australia; and Rev. Charles W. Abel, for many years associated with missionary work in the British East Indies at Kwato, New Guinea.

—William M. Runyan.

Fond Mother: "My son has many original ideas, hasn't he?"

Teacher: "Yes, especially in spelling."
Tit-Bits.

Fundamentalists' Page

REV. ALVA L. DAVIS, LITTLE GENESEE, N. Y.
Contributing Editor

BIBLICAL CRITICISM

II

The Bible has always had its critics. There is nothing peculiar about the expressions of disbelief in Christian doctrine which we hear on every side today. They are but the echoes of the spirit of unbelief that has been in the world from the beginning of time. And, really, it is not a question of the medieval mind, or modern mind, but the natural heart and mind of man which are at enmity with God.

Evidences of this fact can be found in the Old Testament. It is seen in the controversies between the prophets of God on the one hand and false prophets on the other. Says Dr. L. T. Townsend:

"There is scarcely room for doubt that the primitive heathenisms of the world, whether the most refined or the most barbarous, the most humane or the most brutal, started out with a rejection of revelations that had been given to men of God before and after the flood, and that were subsequently incorporated in the writings of Moses; all of which is evidence of the tendency to rationalize God's revelations to men whenever the obvious meaning thwarts the inclinations or is averse to the personal opinions of the critic."

But Biblical criticism takes definite form and shape early in New Testament times, and in the early history of the Christian Church. And much of this early criticism is being repeated today by our so-called "higher critics." Let us look at two or three of these early critics.

1. *Lucian*. Lucian lived in the second century. He had a sharp and critical mind that detected every flaw and imperfection, so by nature he found it impossible to be reverent. He regarded Christ as a crucified sophist, and Chris-

tians as "well meaning but silly people." In their critical attitude toward the Bible, many are like Lucian today.

2. *Celsus*. He was a contemporary of Lucian. And it is only through the writings of Origen that we know much of what Celsus taught. We are told that his book, *A True Discourse*, was especially aimed at the divinity of Christ, his virgin birth, miracles, and the resurrection—practically the heart of the modernist controversy today. Certain it is, his position was substantially the same as that assumed by scientific opponents of Christianity today.

He rejected the supernatural, and affirmed that any philosophy which recognized the supernatural claims of Jesus must be rejected; that the miracles that were ascribed to him were absurd. He scoffed at the idea of Christ's sacrificial death, declaring that he received no aid from the Father as he died on the cross, and reproached Christ with lack of fortitude in pain, saying that when the vinegar was offered him to ease his pain, "He rushed with open mouth to drink of it, and could not endure his thirst as any ordinary man frequently endures it."

"Any one could see such miracles by paying a few obols to an Egyptian juggler. If Jesus was God, would he have chosen such wicked and worthless men as his apostles? If he knew that Judas would betray him, why did he make him his companion? But the story of the resurrection especially seemed absurd. He was condemned publicly before the eyes of all. No one could doubt this. If he rose again, why did he not make his justification as public? Would he not have confronted his judge, his accusers, the general public, and given indubitable evidence that he was not a malefactor? And who saw him after he rose again? A half insane woman and one or two followers who were in the very humor to trust to dreams or to an excited fancy." (Article Celsus, *Encyclopaedia Britannica*.)

In denying the sacrificial death of Jesus, his miracles, and his resurrection, modernists today keep company with Celsus. "Certainly I find some of the miracle-narratives of Scripture historically in-

credible. Others puzzle me. I am not sure about them."—*Fosdick*. "An intelligent man who now affirms his faith in miracles can hardly know what intellectual honesty means."—*George B. Foster*. "Every one so trained (that is, scientifically) must place a note of interrogation after all the Biblical accounts of miracles."—*Cross, in Creative Christianity*. "The belief of the early Christian leaders was that Jesus continued to have a religious experience with the will of God after death. . . . They expressed this idea by saying that 'God raised him from the dead'."—*Bosworth*. "I believe in the persistence of personality through death, but I do not believe in the resurrection of the flesh."—*Fosdick*.

3. *Porphyry*. In his work, *Against the Christians*, Porphyry attacks the Christians and "their sacred books" which he declares were "the work of deceivers and ignorant men."

Against the writings of such an ancient skeptic place the writings of some of our present-day modernists. Says Professor Drake: "Jesus shared the ignorance of men. He knew no science, was possessed in the last months of his years by a pathetic conviction. . . . In the Buddhist Scriptures are many passages more truly inspired than the less inspired parts of the Bible."

Doctor Fitch, of Amherst College, affirms that the Church can survive if she does two things: "First, give up her belief in the Bible as a supernatural revelation; second, substitute in her faith naturalistic evolution for supernatural creation."

Lucian, Celsus, and Porphyry were not Christians; they belonged to the school of skeptics. Yet much of what these pagan writers taught centuries ago is found in the writings and teachings of present-day modernism. The most striking difference is found in the fact that the former attacked Christian doctrine from outside the Church, while the latter make their attack from within.

THE EARLY CHURCH FATHERS

In the writings of many of the early church fathers are to be found many of the teachings and beliefs of "modern"

scholarship of today. In order that we may see *how ancient* much of *present-day modernism* is we will consider briefly some of the things taught by some of these old churchmen.

1. *Clement*. He was probably born at Athens, and was educated in heathen schools. He was one of the three great men of the Ante-Nicene period, and was converted to Christianity about 199. He was one of the ablest Christian philosophers of his time. He was a voluminous writer; was a saint in the Roman Church until the time of Benedict XIV who, believing the attack made upon him in the writings of Photius, struck his name from the calendar.

We have not time to review his teachings. But one or two must suffice. Take his position on the *atonement*. He declared that the teachings and examples of Christ in the redemption of a soul from sin, were of more importance than his death and suffering. In other words, the incarnation and example of Jesus Christ were the pre-eminent factors in human redemption rather than the death and blood of Christ.

Does that not read like modernism? When one reads about the atonement from the pen of one of our modern writers he finds a type of philosophy little removed from that of this old converted Greek philosopher of the third century. Do not many present-day theologians say: "We are saved, not by what Christ did, but by what he is. The cross is common; Christ is unique"?

Says Dr. G. B. Smith, of the University of Chicago: "To insist . . . that without the shedding of blood there is no remission of sin is both foolish and futile in an age that has abandoned a bloody sacrifice."

In his recent book, *Modernism in Religion*, J. M. Stennet says: "The modernistic conception of salvation and how it is effected has little in common with theological theories. . . . So far as we have the spirit of Jesus—the spirit of self sacrifice—just so far are we saved. . . . Why not let the old theories go? Why not take Jesus' parable of the Prodigal Son as the simple and sufficient 'plan of salvation'? The blush on the face of the self-banished re-

turning son, and the Father's yearning heart going forth to welcome him! That is all." So would say Clement.

You can trace this modern denial of the Biblical doctrine of the atonement back until it is hoary with age. More than half a century ago Ingersoll said: "The Christian system is, that if you will believe something, you will get credit for something that somebody else did; and as you are charged with the sin of Adam, you are credited with the virtues of the Lord." Paine, in *The Age of Reason*, wrote in a like strain. But leaving Ingersoll and Paine, we take a long journey back to Clement, and back to Celsus, the skeptic of the second century, and we find this same denial of the atonement. Much of present-day "modernism" is hoary with age.

SUPERSTITION, NEED, AND CREED

Sorrow, amazement, and indignation struggle for the mastery as one reads the amazing stories of the deluge of pilgrims to the sixty-years-old grave of the Rev. Patrick J. Power in the Holy Cross cemetery, Malden, Mass., from which it was claimed healing powers issued. There is sorrow that there should be so many people in need of relief, amazement that there should be so many credulous enough to believe in the healing power of the grave, and indignation that any one should have started the story of such healing power. There is also sorrow that there is so much of real need which appears not to be met by a genuine faith. Has the Church so failed of its true ministry that there are so many to seek help through such means? Would not a virile Christian faith have met the needs of these suffering people in a way that would have kept them from becoming the victims of such a delusion?

It is not attempted to deny that some people may have been relieved of certain nervous disorders through the expectation of being healed. One must believe, however, that the overwhelming majority received no permanent benefit. There is indignation, also, that there are those who are willing to exploit such a situa-

tion for selfish advantage. The story is told of one man appearing with a bandaged foot who vociferously proclaimed a cure and received a collection of about \$100 from sympathetic observers. Investigation revealed that he was a fraud and chose that means of getting some easy money. Such a spectacle as is here presented is a sad commentary upon an age which some claim is too scientific to be Christian. Cardinal O'Connell, archbishop of Boston, has forbidden further visits to the grave until the whole matter has been thoroughly investigated.

—*The Presbyterian Advance*.

THE SABBATH RECORDER

DR. ANDREW C. NELSON

A score of papers come to me,
Each of a different nature be;
For one will tell of new-found balm,
Another, of transient earthly calm,
Another, how the world has long
Done all that is so very wrong.

Of all I see, and all I read,
There's only one I really need
To make me wise in choosing right;
It brings the heavenly love and light:
The dear RECORDER first I take,
And read it all for his dear sake.

This dear old SABBATH RECORDER tells
Of how the truth of God up-wells
In every human breast on earth,
That will accept of the new birth;
It tells us how to live and die,
And of that home beyond the sky.

It tells the young to careful be,
And in the blessed Scriptures see
The only way to heaven above,
And how to live in Jesus' love;
It tells them of sweet Sabbath rest,
By which they are forever blest.

It cheers the aged on their way,
And all that will the Lord obey;
It does not sanction what is wrong,
But pleads with every sinner long;
No condemnation there you'll find,
But mercy, love, and spirit kind.

The last I read but yesterday;
Six days I now will while away
On numbers back a month or more,
Repond'ring heaven's truths they bore,
Until the next dear number's here,
With heaven's love and light to cheer.

"We can do more good by being good than in any other way."

MORAL HAVOC OF LAW VIOLATION

Prohibition is the law of the land, and the violation of it, especially by bootleggers and their patrons, is working untold harm.

I do not ask you to observe the law simply because it is the law. "Obey the law because it is the law" is a dictum that does not hold at every point. We should be honest enough to admit it. It may be dangerous to say so, but the truth is often dangerous. We are, however, not responsible for its consequences; only for what we do with it. I urge you to obey the law because of the moral havoc the violation of it is working.

The bootlegging business is inherently immoral. It can not exist without violating the most elementary principles of morality. Lying, perjury, forgery, bribery, assault, murder, are among the regular and necessary tools of the trade.

To say that its consequences are deplorable is to speak feebly. They are appalling. The moral perversion of those engaging in it, the crimes of violence by which it is attended, bad as they are, are not the worst evils. The worst feature is the corruption of our public officials by the wholesale bribery made possible by the great profit of the business. In many places it has resulted in an alliance between the officers of the land and criminals of the most desperate sort. It is poison in the nation's blood. Our children will be suffering from its effects when we are in our graves.

Any other business carried on in this way would be pronounced infamous by the decent judgment of mankind and there would only be approval and rejoicing when the law laid its heavy hand upon it, as it would be sure to do.

Now, do the guilt and infamy of this business rest wholly upon the men who engage in it? Whose money is it that tempts these men into it? Whose money supports them in it? Whose money buys their motor cars, their trucks, their watercraft, their firearms? Whose money is it that goes in bribes to the officers of the law?

If the receiver of stolen goods and the man who knows that a murder is about to be committed and does nothing to pre-

vent it, is regarded and treated in each case as *particeps criminis*, can the bootlegger's patron go altogether clear of the infamy of the business and the responsibility for the consequences?

—Geo. W. F. Randolph in "The Herald," Salem, W. Va.

MARRIAGES

LINTON-SEWELL.—At the home of the bride's mother in Salt Gut, Jamaica, British West Indies, December 1, 1929, by Rev. D. Burdett Coon, superintendent of missions, Thomas Linton and Mrs. Gladys Sewell, both of Jeffrey's Town, Lucky Hill P. O., were united in marriage.

NELSON-BAN.—At their home on Bagnal Road, Union Hill P. O., Jamaica, British West Indies, William Nelson and Miss Rebecca Ban were united in marriage on December 1, 1929, by Rev. D. Burdett Coon.

DEATHS

CLARKE.—Mrs. Ila M. (Bloss) Clarke was born May 10, 1860, and died at her late home in Andover, N. Y., December 7, 1929.

March 23, 1881, she was married to Clarence S. Clarke, who died May 29, 1922, and to them were born a son and three daughters: Fred D. of Binghamton, N. Y.; Mrs. Leola Davis of Battle Creek, Mich.; Mrs. Reva Thompson of Greenwood, N. Y.; and Mrs. Emily Wood of Hagerstown, Md. She is survived also by a sister, Mrs. Nors Bassett of Independence; and a brother, Leon I. Bloss of Waverly, N. Y.; and the following grandchildren: Arnold A. and C. Burton Davis of Milton College; Miss Sara Ila Davis of Battle Creek; and the Misses Helen and Grace Clarke of Binghamton.

May 10, 1890, she united with the Independence Seventh Day Baptist Church. After her removal to Andover village she joined the Andover Seventh Day Baptist Church. She was active in the work of the church and its auxiliaries—the Bible school, the Ladies' Aid, the choir—and the W. C. T. U. and W. R. C. She will be greatly missed in the work and life of the community.

Farewell services, largely attended, were held at the Seventh Day Baptist church, December 10, 1929, and were conducted by her pastor, Rev. Walter L. Greene. Interment at Independence by the side of her late husband.

W. L. G.

DAVIS.—Elizabeth Ewing Davis was born on her father's farm near Shiloh, 1864, and died at her home in Shiloh, November 29, 1929. Her parents were Thomas and Abbie Stillman Ewing.

She united with the Shiloh Church when a girl. Her membership and interest in the church and community continued through the years.

In the year 1883 she was married to Edward J. Davis. To them were born two sons: Donald, Philadelphia, Pa.; and Norman, Shiloh. Mrs. Davis with her husband returned to Shiloh after an absence of a number of years. They were happy among those with whom they loved to fellowship and serve. She died November 29, after a tedious illness. Loving hearts did all that was possible to give comfort and to restore the loved one to health. She was a loving companion to her husband and children, kind and thoughtful in all her relationships. The rich profusion of flowers helped to make her face beautiful in death as it was in life. Services were conducted at the house by Pastor Loofboro. The body was laid to rest in the Shiloh cemetery.

E. F. L.

ROGERS.—Mrs. Zerviah Lucretia Rogers, daughter of Henry Franklin and Mary Ann (Owen) Lewis, was born November 7, 1850, at Sangersfield, Oneida County, N. Y., and died at her home in Riverside, Calif., on November 28, 1929.

She was married, on October 27, 1872, to Clark Truman Rogers (son of Ethan Clark and Catherine Maria [Bulkley] Rogers), who survives her. To them were born two children: Mabel Clare, who died in infancy; and Charles Truman Rogers, now of Riverside, Calif. Three grandchildren: Helen Adele, Eloise Claire, and Charles Truman Rogers, Jr., also survive her, as well as a niece, Mrs. Lena Monroe Finch, of Friendship, N. Y., and Daytona, Fla.

The early home of Mr. and Mrs. Rogers was in Bolivar, N. Y., and later in Shingle House, Pa. From there they moved to New Market, N. J., where they lived for thirty years, and from that place they migrated to Florida, Colorado, and finally California.

In young womanhood, Mrs. Rogers became a member of the Seventh Day Baptist Church of New Market; but later in life her interest was focused upon Christian Science and other forms of divine healing, in which she cherished a deeply abiding faith.

Funeral services were held from the E. H. Preston Funeral Home in Riverside, and were conducted by Dr. Willard C. Selleck of All Souls Universalist Church, a minister for whose beliefs and opinions she had great admiration and respect. Burial was in Olivewood Cemetery, on November 30, 1929.

H. A. R.

TOMLINSON.—Lewis Everett, son of Francis H. and Rachel Barrett Tomlinson, was born near Marlboro, N. J., January 20, 1876, and died at his home near Shiloh, November 19, 1929.

January 20, 1897, he was united in marriage

to Lucetta E. Davis of Shiloh. To this union were born three children: Raymond J., who was killed in France in the World War, Everett D., and Mrs. Cora E. Harris.

Lewis united with the Marlboro Church in boyhood. After his marriage he united with the Shiloh Church, where his membership has since been. He was a kind and loving husband and father, and will be greatly missed not only by his family but by the many in the community where his entire life has been spent. Funeral services were held in the church, conducted by Pastor Loofboro, assisted by Pastor Cottrell. There were many beautiful flowers, tokens of love and friendship. Burial was in the Shiloh cemetery.

E. F. L.

Sabbath School Lesson I.—January 4, 1930.

CHILDHOOD OF JESUS.—Matthew 1: 1—2: 23.

Golden Text: "Thou shalt call his name Jesus; for it is he that shall save his people from their sins." Matthew 1: 21.

DAILY READINGS

December 29—Jesus' Ancestry and Birth. Matthew 1: 17-25.

December 30—The Child Protected. Matthew 2: 7-15.

December 31—The Child Moses. Exodus 2: 1-10.

January 1—The Child Samuel. 1 Samuel 3: 1-9.

January 2—Jesus Blessing the Children. Mark 10: 13-16.

January 3—The Child in the Church. Luke 2: 41-51.

January 4—The Son of David. Isaiah 11: 1-9.

(For Lesson Notes, see *Helping Hand*)

THE FRIENDS WE NEVER SEE

Around the corner I have a friend, in the great city that has no end.

Yet days go by and weeks rush on, and before I know it a year is gone;

And I never see my old friend's face, for life is a swift and terrible race.

He knows I like him just as well as in the days when I rang his bell

And he rang mine. We were younger then. And now we are busy, tired men—

Tired with playing a foolish game, tired with trying to make a name.

"Tomorrow," I say, "I will call on Jim, just to show that I'm thinking of him."

But tomorrow comes and tomorrow goes and the distance between us grows and grows.

Around the corner—yet miles away. . . . "Here's a telegram, sir." "Jim died today!"

And that's what we get and deserve in the end—Around the corner a vanished friend.

—Selected.

"All that humanity needs lies involved in the faith of Christ, but some of it is still so involved that it has not yet been evolved for the day in which we live."

SPECIAL NOTICES

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

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

The Seventh Day Baptist Church of New York City holds services at the Judson Memorial Baptist Church, Washington Square, South. The Sabbath school meets at 10.45 a. m. Preaching service at 11.30 a. m. A cordial welcome is extended to all visitors. Rev. Harold R. Crandall, Pastor, 81 Elliott Ave., Yonkers, N. Y.

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 E. Johansen, Pastor, 6316 Ellis Ave., Chicago, Ill.

The Seventh Day Baptist Church of Los Angeles, Calif., holds its regular Sabbath services in its house of worship, located one-half of a block east of South Broadway (previously Moneta Avenue), on Forty-second Street. Sabbath school at 10 a. m., preaching at 11 a. m., Bible study class at 1.30 p. m. Everybody welcome. Rev. Geo. W. Hills, Pastor, 264 W. Forty-second Street.

Riverside, California, Seventh Day Baptist Church holds regular meetings each week. Church services at 10 o'clock Sabbath morning, followed by Bible school. Christian Endeavor, Sabbath afternoon, 3 o'clock. Prayer meeting Friday evening. All services in church, corner Fourteenth and Lemon Streets. Gerald D. Hargis, Pastor, parsonage 1415 Lemon Street.

The Minneapolis Seventh Day Baptist Sabbath school meets each Sabbath. Visitors in the Twin Cities and Robbinsdale are cordially invited to meet with us. Phone Miss Evelyn Schuh, Secretary, Hyland 1650.

The Detroit Seventh Day Baptist Church of Christ holds regular Sabbath services at 2.30 p. m. in Room 402, Y. M. C. A. Building, Fourth Floor (elevator), Adams and Witherell Streets. A most cordial welcome to all.

The Seventh Day Baptist Church of Battle Creek, Mich., holds regular preaching services each Sabbath at 10.30 a. m. in its new house of worship on the corner of Washington Avenue and Aldrich Street. Sabbath school follows. Prayer meeting is held Wednesday evening. The parsonage is on North Avenue, telephone 2-1946.

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

The Seventh Day Baptists in and around Denver, Colo., hold Sabbath school services every Sabbath afternoon at Fifth and Galapago Streets, at 2 o'clock. Visitors invited.

The Daytona Beach, Florida, Sabbath-keepers meet at 10 A.M. during the winter season at some public meeting place and at the several homes in the summer. Visiting Sabbath-keepers and friends are cordially welcomed. Mail addressed to P. O. Box 1126, or local telephone calls 347-J or 233-J, will secure any desired additional information. Rev. M. B. Kelley, Pastor.

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

THE SABBATH RECORDER

THEODORE L. GARDINER, D. D., Editor

L. H. NORTH, Business Manager

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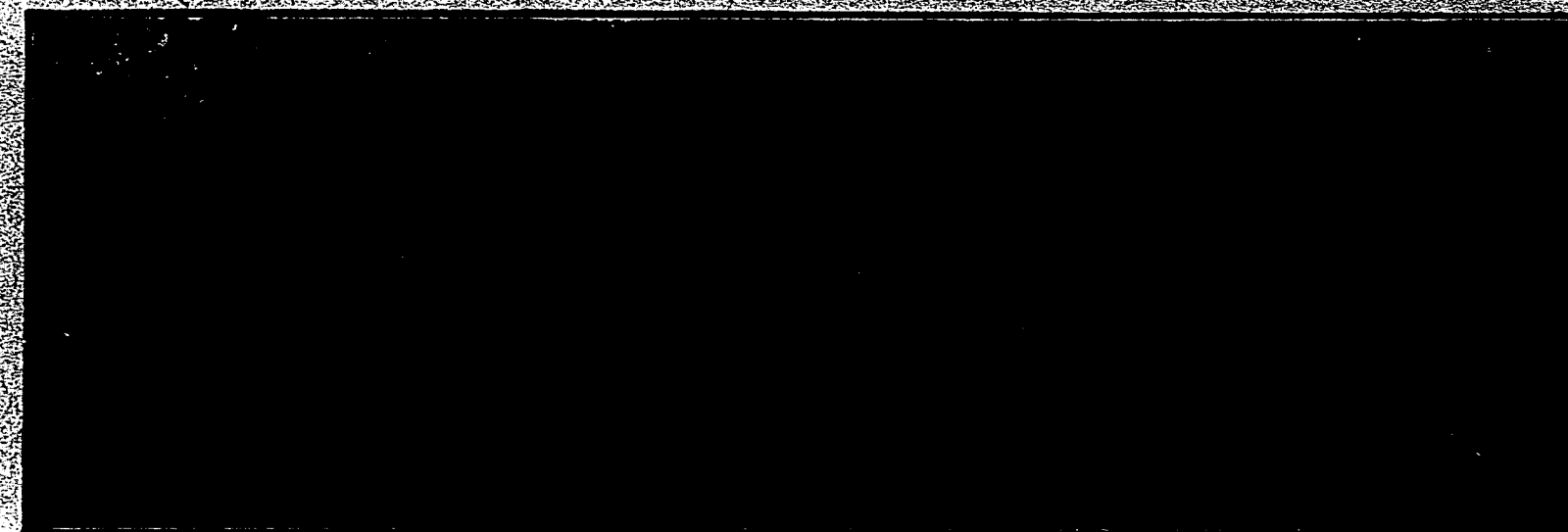
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DECEMBER TWENTY-EIGHTH

* * * * *

Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God;

And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone;

In whom all the building fitly framed together groweth unto an holy temple in the Lord:

In whom ye also are builded together for an habitation of God through the Spirit.

Ephesians 2:19-22

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The Sabbath Recorder

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—Massillon.

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