“Beauty put in concrete form can work wonders.”

—Edwin H. Blashfield

THE DENOMINATIONAL BUILDING
Ethel L. Titus, Treasurer
203 Park Avenue
Plainfield, N. J.
SEVENTH DAY BAPTIST GENERAL CONFERENCE

Next Session will be held at the Seventh Day Baptist Church at Salem, Va., August 19-24, 1930.

President—William Randolph, Alfred, N. Y.

First Vice-President—Lucidus D. Light, Salem, Va.

Second Vice-President—Peter A. Finck, New York, N. Y.

General Secretary—William C. Hubbard, Plainfield, N. J.

Corresponding Secretary—James L. Shagin, Milton, W. Va.

Recording Secretary—Miss Elsie Van Horn, Salem, Va.

Treasurer—Mrs. Mary L. Hone, Easton, N. J.

Secretary of Committee on Order of Movement—Harold C. Randall, 8110 Ave, Yonkers, N. Y.

The above officers have been elected for Three Years:


Gifts and presents for any denominational purpose are invited, and will be gladly administered and safeguarded.

The Registration Board of the General Conference will be open twenty-four hours a day, during the Session days, for the convenience of those desiring to see the richest treasures of our hearts and hands, in love and loyalty to thee, for thy matchless love; brighten our hearts with thy approaching smiles and light on the face of the world. In Jesus' name. Amen.

SEVENTH DAY BAPTIST MEMORIAL FUND

President—William Randolph, Alfred, N. Y.

Secretary—William C. Hubbard, Plainfield, N. J.

Treasurer—Peter A. Finck, New York, N. Y.

The Memorial Board is the Financial Agent of the Seventh Day Baptist Church, to which all donations are referred. Write the Secretary or Treasurer for information as to how and when you may do thy part.

AMERICAN SABBATH TRACT SOCIETY

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The regular meetings of the Board are held on the third Wednesday in January, April, July and October.

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President—Mrs. Herbert C. Van Horn, Lost Creek, Mich.

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Southwestern—Mrs. Nancy Davis Smith, Fontes, Ark.

Pacific Coast—Mrs. Harry M. Pierce, Riverside, Calif.

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The Sabbath Recorder

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

VOL. 107, No. 25

PLAINFIELD, N. J., DECEMBER 23, 1929

WHOLE NO. 4,425

Our Father and our God, we do thank thee for the joy and transcendent glory of the first advent of Jesus the Messiah, and for the peace of our hearts and hands, in love and loyalty to thee, for thy matchless love; brighten our hearts with thy approaching smiles and light on the face 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 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. Through the years, 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.

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

Indeed, it is so difficult even to get national recognition about harmony. There is Rachel's tomb, with the ride 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 space square in the heart of the town. There, just a little way to the left, we found the famous Church of the Nativity, the small pillars in the largest room. There were different smaller rooms packed with children and older people singing the songs of Zion—the Greek and English churches have different rooms—and there, underneath, is the world's largest room. There were different smaller rooms packed with children and older people singing the songs of Zion—the Greek and English churches have different rooms—and there, underneath, is the world's largest room. There were different smaller rooms packed with children and older people singing the songs of Zion—the Greek and English churches have different rooms—and there, underneath, is the world's largest room.
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, and 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. If he did in such a sinful world, with all his temptations and 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, available for the virgin-birth to be established by such visible and substantial historical evidence as the resurrection and the character teachings of Jesus—the very nature of the God-man, his life and doings—give the best internal evidence 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 is a God-man of 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 near to man through 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? Why should 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, 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.

SALEM COLLEGE ACTIVITIES

WINFRED H. 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 were 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, pianist, Miss Anita Davis, violinst, and Professor Siedhoff, directed a large audience which filled the auditorium almost to the crowding point.

The program was as follows:

Suite—Allegretto, Vivo, Allegro Andante, E. Musette D'Albert

Le Cor (The Horn) A. Flegier

Miss Bond

Carwas V. Monti

Estrella Ponce-Hartman

Butterflies Greg

The Little Bird Miss Bond

Four Ballads Greg

In Old Fashioned Town Miss Davis

Squire

On the Shore W. H. Neidlinger

To You Ody Speaks

Endowment Greg

Anon.

The Little White Donkey Ibert

Sonata Miss Bond

Allegro, Andante, Scherzo, Andante H. N. Redman, Op. 17

Visions G. W. Chadwick

The Floral Dance Katie Moss

Scherzo, Allegretto, Gavotte and Musette Miss Bond

Valcik Mokrejs

Mr. Siedhoff

Professor C. A. Tsch, 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 hall, Mr. M. C. G. attended 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 catering and was served by members of the Home Ec. Club.
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 unappealing to the normal man, though the things that he stands for of unselfishness and good are so strange to the normal man's ideas 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 know 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 that has entered 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 men, 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 who do they name him? The poor name his name when they cry 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 and the others. He said to Thomas, "Reach thither thy hand," that he might put his finger into the place of the need and not faithfulness, but belief!" If all centers came together on 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 in Pentecost. History can explain not how those men of average talent, those men who were not outstanding, turned not only that land but the whole world upside down, save by this, that some great power was animating their lives, some great soul was working with joy. Something that made those men fearless and conquerors over the world was something that surpassed the soul of 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 the Jesus Christ had set his seal upon his dying for our sins. 

Now, it is a great thing to realize that; yet does it mean anything? 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 before our biographies, we do not see 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 plan of the world, the life of the world, the work for in life, the one solution of all our problems, the one Creator of all our joys. We have not seen him in the altogether lovely and the King among ten thousand. 

But when we see him, what happens? We see One whom we have wounded. We see the presence of a love that passeth knowledge, but there are wounds in his hands and feet and side. We see One whom we put to death, and yet it is he who says to us, "You are selfish, you are a weakening." 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 convicted us of sin because his love, and the wonder of his mercy, and what he is and what he has done, come home to us. We can not get away from him, for he really 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 not just the one heart 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 is. Jesus says, "But he which believeth 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
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 sweet by thyself, that wert alone to spare
Shall shine, as he shines now and hereafter:
All fear I’ve left 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 and that is experience of forgiveness a reality? It was the greatest reality in my life. It was the Lord Jesus, who is the same yesterday, today and forever, who was talking to me. He was broken. He was helpless. But he had helped me. It was not an illusion. He had helped me.

When the Lord appears, not only does the sense of sin become a great fact to us, but the change of attitude, of heart, of mind, of life, of blessedness, instead of a curse. And John Donne says:

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 is that we can be saved in the same way that we were delivered from them, and then the same passionate and personal grasp of the central truths of Christianity, linking it 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 helped others to struggle.

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, and after all, 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 all. He felt an outcast. Others would wallow in a score? When thou hast done, thou hast not done; For I have more.

A year or two.

He was broken. He was helpless. But just at the moment of his helplessness the Lord Jesus came and occupied the whole 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? With whom I have, a year or two, but wallowed in a score? When thou hast done, thou hast not done; For I have more.

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

My just creation; none of us can ever be right apart from a constant dependence upon Jesus, and sometimes people who have something to struggle against, may have the Lord because he kept them realizing their need and his grace. Do not think that it is only a blessing of little difficulty! It might be a curse. The one thing that I am 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 must be the Lord Jesus, who is the same yesterday, today and forever, who is the one that he has had to fight. He may have to battle still he may not; he may have to battle broken, he would love the outcast, we would be rid of our contempt, our selfishness, our littleness, Love would take our hearts into its power, and we would 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, and the Lord Jesus tells us that we can and we can 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 come upon us right after those selfishness that struggles for mere money and dross, if left to the dust and the grave and the pit? Because mirage, this, that lifts our eyes to something higher and greets our hearts with something better.

When the apostle realized that this was the only hope of his life, he said: “I am not ashamed of the gospel!” He became vividly conscious of that. I am not ashamed of the gospel because it was not an illusion.

John Donne is but a type, he is but one amongst millions. Please God, he is sitting here! If I had met him, I would not have been ashamed of the gospel of salvation. When thou hast done, thou hast done; For I have more.

Do you tell me that you are saved by keeping the Sabbath? The Sabbath is the Lord’s day. We have passed through this experience know.

Let me give you an instance, that of John Donne, the English poet! His story is told by Izak Walton. His career in youth had been like that of Augustine. There was the same tumultuous youth, the same entanglement in your sins, the same conflicts, the same final deliverance from them, and then the same passionate and personal grasp of the central truths of Christianity, linking it 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 helped others to struggle.

There was the same trouble, the same struggle, the same problem, the same temptation. 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 all. He felt an outcast. Others would wallow in a score? When thou hast done, thou hast not done; For I have more.

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Wilt thou forgive that sin, which I have won Others to sin, and made my sin their door? With whom I have, a year or two, but wallowed in a score? When thou hast done, thou hast not done; For I have more.
wife being married (as it were) "until death us do part," he says, "Your love is eternal and our death is but a breath. Why, we" 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 say." He will never let us look into a human face without a sense of eternity, without a sense that that face belongs 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 being the end of things 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 sordid 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 relationship 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 seen 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 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, "We are 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 be unlike theirs. 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 us the story of eternity. And that is why God sent his own beloved Son, that whosesoever believeth in him might not perish but have everlasting life.

We were told by Jesus and heard 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 where we 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.

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 organized 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 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 young church can be organized. I believe it can.

We are planning to put into operation next spring a plan to furnish some money to carry on evangelistic 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 we are asking that the Lord will give us funds to build his way for the advancement of kingdom work. Well, dear Brother Burdick, we are hoping that the Lord will send us funds to build the building 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.
A CHALLENGE TO THE ENEMY

Chinese Christians meet effort to exterminate their faith with counter-campaign to 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 building up 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 nails and 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 might have saved, and are now in a state of beggary. Many were awakened to such an extent that they forewore their lives 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 the Christless lives.

There have been large desertsions 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 too much for this persecution, but rather those organizations that were built up as Christian tutelage. Baptists sought 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 the spread of the gospel. They want us to be baffled by the problem. 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 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.

THE SABBATH RECORDER

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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 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 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, without 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 day, and yet we have to face it. The question of the present membership of the National Christian Council is shot through with vision and insight. If one remembers the strange things 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 to let them 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-Christs. This is ever the task of the Christian Church in all lands. This is what the Bolsheviks of Russia are out for the destruction of the church in China. There is a false notion abroad that the gospel has been preached and turned back upon the country in a sense that is true; but there are millions of people in China who do not know what that gospel means. The whole Western church might unite in providing extra funds which could be used for trying another campaign to China. This campaign is a challenge to our enemies; to the church in China; to the churches of the West. There is a sound of going in the tops of the mulberry trees.

-Joe Taylor in "The Baptist."
by the resignation of Mrs. C.S. Sayre in the Northwestern Association.

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

It was voted to send $10 to the Missionary Board, amount due from former treasurer, in order to correspond with Mrs. A. M. W. Grant in Plainfield for the dedicatory services of the Denominational Building.

It was voted to appropriate $30 to pay Miss Emma Stebbins expenses to China at any time she wishes to go.

The treasurer was instructed to pay the expenses 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 "Out Our Shelves," for it refers to our Denominational Calendar and Directory, copies of which are all gone.

Last Fall, we ordered calendars, and our last sale was in March. At this writing, December 16, we have just sent out the last calendar, having sold 1,350 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 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 feel just pleased, 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 bit of a day's work before the next year will depend upon the orders we receive for this calendar, so you may save yourself some disappointment by sending in your order now.

BERNICE A. BREWER.

510 Watchung Ave.,

Pinefield, N. J.

LETTERS TO THE SMITHS

TO MISS MELVINA

How do you talk about folks? How do you come to know so much about people? How do you know that Susana Pease is setting her heart on 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 Jerry Stilman 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 Darrin's affection will hold no living man 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 toJerusha Jackson when I was visiting at your house last week? How does it come that you can tell so much about people and their private affairs that others do not know? Now candidly, Cousin Melvina, is not there something well 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 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 no means told us 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, even through the doing of it harms those about whom you thus speak. Is there any real satisfaction to be got out of hurt ing other people? Now, Melvina, I do not think you can get any real pleasure out of causing others to be unhappy, so I must believe you talk just for the sake of 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 more noble hope for which 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 a 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 creatures. 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 asking. I suspect that one reason why there is, now and then, among us a human vulture, one who is given to satisfying himself in the worst of, the faults and foibles and hunting for, now and then, among us a human vulture. There is no personal animus against the one who is given to satisfying himself in the worst of, the faults and foibles and hunting for, now and then, among us a human vulture.

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 abhors. Also commit to memory to repeat, now and then, the twelfth chapter of Romans. This is the suggestion, Melvina, of your brother,

Cousin Oliver.

PASTOR WANTS WHIPPING POSTS.

There is no personal animus against the Georgia pastor who was reported as demanding public whipping posts for "Northern reformers who think they are called upon to reform conditions in textile mill villages," 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 have a right to ask at libraries and they find things which they feel need reform. They should have full liberty to proceed in legitimate ways to promote such reforms. It is only when they break the 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.
PRAYER
Esther 4: 16; 6: 1
I can not tell thee, sweet Jesus, come to me.
A thought of someone miles and miles away
In swift inequality of thought for thee.
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, we must not ask the question.
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 Thee, on some crowded day.
Give me a moment as an 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:
As a solo, "The Beautiful Garden of Prayer," or "Teach Me to Pray"; or as a duet, "Sweet Secret Prayer.""—Ashaway, R. I.

The sabbath recorder

INTERMEDIATE CORNER
REV. JOHN FITZ RANDOLPH

DAILY READINGS
Sunday—Purpose to serve God (Josh. 24: 15). Wednesday—To study the Word (Ps. 1: 1-10).
Wednesday—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). Thursday—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. The larger society plans or changes, day by day

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.
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

HINTS FOR THE LEADER
ELISABETH K. AUSTIN
Junior Chairman, Endeavor Superintendent

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 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-e-gularity
E-warmth
E-dification of Bible
O-verings
L-oyalty
U-nshaken discussion
Taking part in meeting
I-nterest
O-riignality for meetings
N-eeds in others
S-incereity
In closing, each member might give a short prayer which comes straight from the heart, asking God to help him during the next year. After a few minutes of prayer, all should unite in the Mitzpah 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. Sidewards, we have a contest for committee members. The 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 Chairman, 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

WHICH IS BETTER?
NO MOORE
The report of the publishing house for the past year 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, 23 4/5 per cent denominational, 76 1/4 per cent commercial. To do this work we maintain a printing plant valued at $27,107.27, housed in the 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 employees goes into denominational work. This one-fourth includes all denominational printing done by the publishing house—Rec

ORDER, Helping Hand, tracts, year book, etc. The Recorder costs $11,492.75; the Helping Hand $8,134.20; total, $13,183.35. 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 manual labor. Total $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-twentieth of the total. Compared with the total of commercial work, it is less than one-twentieth. That is, the publishing house did over twenty 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 ought to be; for the reason that, valuable and necessary as they are, they are not of a definite evangelical denominational 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 a seer looking to the worldly mass outside. This is not to say it is to see actual facts. The Helping Hand, of course, is a 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 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 reduce the cost of denominational work. Hence the publishing house seeks job work and works denominational work. Hence the publishing house does not produce such material and supplies. Why? Because our job work is very expensive. Do we produce them. Would it not be far better if, at 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 reference 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 managers, editors, 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 idea 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.

Denominational printing . . . 25 per cent
Commercial job work . . . . . 75 per cent

Representing different sorts, divided thought, divided purposes; or a wholly concentrated, concerted

Denominational printing . . . 100 per cent

UNDEBDAYABLE DAILY PAPERS

Many of the most thoughtful citizens of the country are giving the daily paper their anxious attention. They do not even turn through all the massive pages. The vast amount of idle gossip, meaning less sport news, and hollow, insipid display 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 daily makes proper arrangement impossible. The Baptist publishing house does not produce such an editorially and consecutive. The most exciting elements of the story are thrown down into the foreground—all for the purpose of gaining attention. The news of one day is modified or denied on the next.

Many of the most thoughtful people find the daily press unsatisfactory, yet they do not make their attitude count. They have brought their tribute there and the half truths played up into falsehood by the wicked propagandism of the day repudiate no real misstatement and yet so.

If a church people now hinder our real, God-given work, and the half truths played up into falsehood by the wicked propagandism of the day repudiate no real misstatement and yet so.

There's a Babe within the mower. Humble men are on the hillside. Where the sheep are safely folded. There the silver moonlight spalls. There's a light along the sky. There's a glory in the valley. There's an untroubled sleep. 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. Tis the morning star of love.

There are wise men. They are kneeling. They have brought their tribute there—Gold, and gems, and myrrh. Behold the majesty they have brought their tribute there—Gold, and gems, and myrrh. Behold the majesty they have brought their tribute there—Gold, and gems, and myrrh. Behold the majesty they have brought their tribute there—Gold, and gems, and myrrh.

Of the birth and reign of peace.

Humble men are on the hillsides. Men of wisdom in the stall. Where the new-born King Deigns to find his earthy all. Hirs and a sable have met together. There before a common shrine, Riches and poor, united. Each has found the King Divine.

Christ is Lord of humble peasant. He is Lord of royal king. Of the birth and reign of peace.

"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. She teaches at Independence. I am the youngest in 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,

MIZPAH S. GREENE.

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

Dear Jean:

I was very pleased to have you write a letter for our page, and when I told your sister Kathryn about it she was pleased also. 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 so 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 was a holiday and the boy started out gladly, with a lunch his mother had given him, to travel to the house with the pretty 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 I had windows of gold, don't you mother?"

"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, and 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 brown 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 before her, but the girl paid no attention to any of them. Her mother entered. "Why, Eelie," 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," Eelie said crossly, "I don't like my presents one bit. My doll is a brat, 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, Eelie."

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, miss," he exclaimed, clapping his hands together, "How beautiful, I wish Ruth could see that."

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

"Yes," 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 had wheels for six years, 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 orange, and she says it will make her happy all day."

The disagreeable expression 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 knocked on the door. The little 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 rush 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 there were her eyes in-—fairyland! 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 of beauty; and under the tree were piled bundles containing warm clothing and good hope for the future.

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; it has been so many, many things to make me happy."

At the same time Ethel, lying in her
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, but that was last year. This year only the women of the United States and Canada joined, but about three years ago the girls 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 were meeting together for prayer, girls in many parts of the world were meeting in similar groups praying for the same objects.”

Could 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 planning in! One of the most exciting things is planning the World Day of Prayer so that each church can have one. We sent to our board rooms for the regular programs “That Jesus May Be Llfted 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 Ginn 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 canneries. Mother says there are some great 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, being 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 its mouth, 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, furnishes thousands of tourists each year. —The Pathfinder.

“...The best teachers of humanity are the lives of great men.”

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 then there was no record of the vision 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 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 enlarger 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 altogether lovely. At the beginning of John’s gospel he gives the wonderful vision he had caught of Christ as the Eternal Word who was the Father 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 the Deity. That life has been manifested to us in the spiritual realm in Christ, and the life that men have handled.

That life has been handled in the spiritual realm by Jesus Christ. The disciples handled him after his resurrection, "Handle me and see." The disciples handled him and heard him and saw him after his resurrection. In that event, hearing from the dead, they had the final proof that he was the Resurrection and 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, became visible to men in Christ, particularly to the disciples whose eyes were opened to understand the purpose and 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, as bringing 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 shall we feel the pulsating throb of eternal life flowing through our hearts, giving us new vigor and enlightenment. Old things will pass away, and all things will become new.

John's object in bearing his testimony is to make us understand what he had seen in Jesus Christ. When we find John giving us a verse three, "that ye also may have fellowship with us." John and the early followers of Christ had a secret that they wished to draw converts, and that secret was the Son of God. Jesus has fellowship with the Father and his Son, Jesus Christ.

It is very natural 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 we receive Jesus as his Son, and therefore we can understand that he has a special regard for those who do receive him. For that reason 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. Fellowship with Jesus Christ is one of the things which we should not perish but have everlasting life.

John's object in bearing his testimony is to make us understand what he had seen in Jesus Christ. When we find John giving us a verse three, "that ye also may have fellowship with us." John and the early followers of Christ had a secret that they wished to reveal to those who were his Son, and therefore we can understand that he has a special regard for those who believe in him and the claims he made while on earth. It is a most appropriating thought that the world had and is the Son of the living God. The enjoyment of that knowledge gave them fellowship one with another. No matter how diverse their actions may be, in their natural dispositions, their knowledge of Christ was a common possession, which drew them close to each other. They could have the same fellowship with those who did not see Jesus in what they saw. The enjoyment of his 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 interest will unite certain people together and give them fellowship with each other, so our common interest in Jesus as the Son of the living God, gives us 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 into fellowship with the Father and the Son, Jesus Christ.

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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..." One other truth, 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

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.

"How it is to war as an outlaw. It is only through the writings of Origen that we have found, and lowest of all, the idea 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 affirming that the divinity of Christ, his virgin birth, miracles, and the like, are mere figments of the mind of man which are at enmity with the spirit of God. He was a contemporary of Eusabius and Origen. And it is only through the writings of Origen that we have found, and lowest of all, the idea 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 affirming that the divinity of Christ, his virgin birth, miracles, and the like, are mere figments of the mind of man which are at enmity with the spirit of God. He was a contemporary of Eusabius and Origen. And it is only through the writings of Origen that we have found, and lowest of all, the idea of the modernist controversy today. Certain it is, his position was substantially the same as that assumed by scientific opponents of Christianity today.

2. Celsus. He was a contemporary of Lucian. And it is only through the writings of Origen that we have found, and lowest of all, the idea 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 affirming that the divinity of Christ, his virgin birth, miracles, and the like, are mere figments of the mind of man which are at enmity with the spirit of God. He was a contemporary of Eusabius and Origen. And it is only through the writings of Origen that we have found, and lowest of all, the idea of the modernist controversy today. Certain it is, his position was substantially the same as that assumed by scientific opponents of Christianity today.
creditable. Others puzzle me. I am not sure about them. —Fosdick. "An intelligent man who affirms his faith in miracles can hardly be a just and intellectual honesty means." —George B. Foster.

"Every one so trained (that is, scientific) 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. Porphry. In his work, Against the Christians, Porphry 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 in his time, but I do not believe in the resurrection of the dead."

In the writings of many of the early fathers is found the fact that the former attacked Christian doctrine from outside the church, and 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 teachings of the Church as 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. 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 of Jesus. Says he:

"Does that not read like modernism? When one reads about the atonement of Christ as a sacrifice, that idea has been passed out of the mind. The modern writer 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 rare.'"

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

In his recent book, Modernism in Religion, J. M. Strenio, the tenet of modernistic conception of salvation and how it is effected has little in common with theological doctrines. 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' teachings, single them out, and find in them the necessary divinity of the Incarnation? There is sufficient 'plan of salvation'? The blash 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 schools. He will believe in anything you say, if it is 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 CRED

Sorrow, amazement, and indignation struggle for the mastery as one reads the amazing stories of the deluge of pigs to the"story 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 turn to this man for the power of life and death, and the grave, and indignation that any one should have started the story of such healing. 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 who are forced to seek help through such means? Would not a virile Christian faith have met the needs of these souls in a way that they had not 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 misread the Bible. There is no reason to think that the text indicates, also, that there are those who are willing to exploit such a situation for selfish advantage. The story is told of one man appearing with a bandaged foot who vociferously proclaimed a cure. He received a collection of about $100 from his "fellow-sufferers." 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.
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 I am a lawyer. "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, 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.

 BOOTLEGGING business is inherently immoral. It is a lawless enterprise violating the most elementary principles of morality. Lying, perjury, forgery, bribery, assault and murder are among the regular and necessary tools of the trade.

To say that its consequences are deplorable, is to speak mildly. 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. It will be suffering from its effects when we are in our graves.

Another 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 lands its heavy hand upon it as it would be sure to do.

Now, do the guilt and infamy of this business rest with those 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 motor boats, 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 prevent it, is regarded and treated in each case as "accessus criminis," can the bootlegger's patron go altogether clear of the responsibility of the business and the responsibility for the consequences?


MARRIAGES

LINTON-SEWELL.—At the home of the bride's mother in Salt Gut, Jamaica, British West Indies, on December 10, 1929, by Rev. D. Burdett Coon, were united in marriage:


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.

DEATHS

CLARKE.—Mrs. Ila M. (Bloss) Clarke was born May 10, 1869, and died at her late home in Andover, N. Y., December 7, 1929. She was married to edm. L. Clarke, who died May 26, 1929, and to them were born a son and three daughters: Fred D. Binghamton, N. Y.; Mrs. Leota Davis of Battle Creek, Mich.; Mrs. Rev. Thompson of Greenwood, Vt.; and the following grandchildren: Arnold A. and C. L. Davis of Battle Creek, Mich.; and Mrs. Edith Bulkley Rogers (son of Ethan Bulkley), who survives her. She was a member of the Epworth League and was a faithful church worker. Mrs. Clarke was the daughter of Mrs. James D. Marsh and the sister of Mr. and Mrs. Frank Bulkley of Andover.

At the funeral, the dead were conducted by Rev. L. E. Van Horn of the Shiloh Baptist Church.

DEATHS

DAVIS.—Elizabeth Ewing Davis was born on her father's farm near Elkhorn, N. Y., January 10, 1868, and died at her home in Shiloh, November 29, 1929. Her father was Edward J. Davis.

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

She was united to Edward J. Davis. To them were born two sons: Donald, Philadelphia, Pa., and Edward D., Battle Creek, Mich., and three daughters: Mrs. Nors Bassett of Independence, Mo., Mrs. Nels Nelson of Philadelphia, Pa., and Mrs. Lena Monroe Finch, of Hazelton, Pa., who survive her. She was a member of the Shiloh Church and of the Pink Poinsettias. The beauty and profusion of flowers helped to make her face beautiful in death as it was in life.

Services were held at the Laburnum Baptist Church, conducted by Rev. D. Burdett Coon, and she was buried in the Shiloh Cemetery.

S. D. SIBLEY.
SPECIAL NOTICES

THE SABBATH RECORDER

THEODORE L. GARDEINER, D. D., Editor
L. H. NORTH, Business Manager

Entered as second-class matter at Plainfield, N. J., under the Act of March 3, 1879.

Terms of Subscription

Per Year
$2.50

Six Months
$1.25

Per Month
$.20

Per Copy
$.05

P.O. to foreign countries, including Canada, will be charged 10 cents additional, on amount of postage.

All communications, whether on business or for personal information, should be addressed to the Sabbath Recorder, Plainfield, N. J.

Subscriptions will be discontinued at date of expiration if not renewed.

All subscriptions will be discontinued one day after receipt of notice in writing.

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RECORDED WANT ADVERTISEMENTS

For sale, Help Wanted, and advertisements of any kind, will be run in this column at one cent per word for each additional insertion.

Cash must accompany each advertisement.

WANTED: High away—Single young man by the month. The Buffalo Seventh Day Baptist Church, 334 Main St., Buffalo, N.Y. 1-23-22


LETTERS TO THE EDITOR

LETTERS TO THE SMITHS, by Uncle Oliver. A letter to a gentleman of especial interest who contain many helpful words for parents who have the interests of their own and daught children in mind. All will find in this page and cover, 25 cents; bound in cloth, 25 cents, postpaid, per set; the telephone calls 147 J or 213 J, will secure any desired additional information.

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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 growth unto an holy temple in the Lord:

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

Ephesians 2:19-22

Admit the maxims of infidelity and the universe returns to a frightful chaos; all things are thrown into disorder upon the earth; all the notions of virtue and vice are overthrown; the most inviolable laws of society are abolished; the discipline of morality is swept away; the government of states and empires ceases to be subject to any rule; the whole harmony of political institutions is dissolved; and the human race becomes an assemblage of madmen, barbarians, cheats, unnatural wretches who have no other laws but force, no other curb that their passions and the dread of authority, no other tie than irreligion and independence, no other gods than themselves.

—Mansfield.