

Thus we can see clearly that when these typical ceremonies met their fulfillment in the work of Jesus Christ, his atoning work could not do away with the Decalogue, or any of its precepts, while its completion did away with any necessity for the continued observance of the typical ceremonies and days.

The sanctuary service of Israel reveals to us the relationship between the Ten Commandments and the atoning work of Christ. The moral law points out what God regards as sin, while Christ's redeeming work is the remedy for sin. 1 John 3: 4; Rom. 3: 20; 7: 7; Matt. 1: 21; 1 John 2: 1-5.

The heavenly sanctuary within which Christ sits as our great High Priest, is the true tabernacle, and we are told that within its holy of holies stands the great original ark of his testament in the temple of the tabernacle of the testimony in heaven. Heb. 8: 1; 2: 9: 1-12, 23-26; 10: 11-22; 6: 19, 20; Rev. 11: 19; 15: 5. The heavenly temple can only be so named because its ark contains the great original testimony, that is the original of the Decalogue. Compare Exod. 25: 21, 22; 31: 18.

The logical conclusion is that the command to observe the seventh day stands enshrined in the ark in the temple in heaven with all the other precepts of the Decalogue, and by that ark ministers our risen and ascended Lord seated at God's right hand interceding for his people on the basis of his finished work of atonement. Heb. 1: 3; 4: 14; 16: 7: 25.

How then could his resurrection and ascension do away with the command to observe the seventh day? How could it alter this command in any respect, seeing it is part of that law, the transgression of which made necessary his work of atonement?

To ask the question is to answer it. Christ's atoning work could only establish that law in greater authority than ever, confirming it as the rule of life for all who believe in him. Isa. 42: 21; Rom. 13: 8-10.

The resurrection of Jesus, as the great assurance of the acceptance of his atoning work, therefore, can only serve to further establish the Sabbath commandment, and the rest of the Ten Commandments, for his resurrection was the necessary preliminary to his ascension and session at God's right hand as our great High Priest to sprinkle his blood over the heavenly ark.

The idea that his resurrection had as one of its objects the setting aside of the ancient Sabbath, and the establishment of the observance of another day in its place is evidently contrary to the great fundamental principles of the gospel demonstrated above.

It is therefore in harmony with these thoughts that we find the fourth commandment confirmed in the midst of the record of our Lord's death and resurrection in Luke 23: 56, "they rested the sabbath day according to the commandment."

When we read these words we must remember that the final clause, "according to the commandment," was not necessary to the historical facts recorded, but were added with a definite purpose by the Holy Spirit. These women were Jewesses. It would have been sufficient simply to say they rested on the Sabbath.

The importance of this final clause is seen when we remember that it was written by Luke thirty years or more after the events recorded took place. By that time he must have known just how the resurrection of Jesus had affected the Sabbath commandment. If it had been abolished or changed he could not have mentioned the fourth commandment in this connection without telling us how it had been affected by that marvelous event.

To Luke, writing thirty years or more after Christ's resurrection, the Sabbath commandment still stood with undiminished authority, and so he simply said that what the woman did on that Sabbath was "according to the commandment."

Luke knew nothing of the Sabbath having been altered or abolished when he wrote those words, and so it is plain that the command to observe the seventh day as the Sabbath still stands this side of the crucifixion and resurrection of our Lord.

The Church had no right therefore to allow another day to take its place. The duty of the Church is to teach the commandments of God, and not to tamper with them, but to lead men through the acceptance of the grace provided in Christ, the Lord of the Sabbath, to obey all these commandments. Matt. 5: 17-20; 15: 1-9.

May the testimony to the truth in this respect lead many readers not only to accept Jesus as their personal Savior and Lord, but to accept him as Lord of the Sabbath, too.

—From the Sabbath Observer.

The Sabbath Recorder

Vol. 127

PLAINFIELD, N. J., DECEMBER 11, 1939

No. 24

"BE YE THEREFORE PERFECT"

Matthew 5: 48a

The high mark of Christianity is perfection,
and our whole spiritual being, in our sanest and
most secret moments, craves perfection.

"Lord, let me give and sing and sow
And do my best, though I
In years to come may never know
What soul was helped thereby.

"Content to feel that thou canst bless
All things however small,
To someone's lasting happiness.
So, Lord, accept my all."

—Battle Creek Bulletin.

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The Sabbath Recorder

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

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EDITORIALS

IF I WERE A LAYMAN

If I were a layman I would want to be a sincere and faithful worshiper in the house of God. I would plan to be regular and prompt. The matter of attendance would not have to be debated every Sabbath morning and I would want to come with thanksgiving and praise in my heart, a friendly greeting for all, and a desire to make the stranger welcome who might happen to be worshipping with us.

As a layman I should know that one cannot just hurry thoughtlessly into the presence of God. He must come reverently and prepared—not from some secular book or paper, but from meditation and reading of the Word of God. We wonder if much of the barrenness of worship and satisfaction in God's presence or lack of conscious presence is not due to careless or indifferent approach. To be sure one should be happy and cheerful, and joyfully great friends—but even more he comes to meet with God. Secularized by six days of business and reading, one must make some decisive effort and plan to be responsive to God's Spirit. I am sure if I come with open, prepared heart, I shall go forth refreshed and encouraged for the work and strain of the week to come.

If I were a layman I would be *considerate*. This quality may be manifested in various ways. The pastor will be pleased to be made aware of sickness in the home. I call the doctor when any of my family is sick. Why should I expect the minister to find out that I am not well, or why should I be hurt if he

did not "call"—seeing I failed to notify him of my illness? The pastor is quite human and though he is the servant of God he has no direct revelation of the troubles in his church family. Yes, he will be pleased, if the layman is considerate.

Then as a layman I must be considerate of my pastor's time and of the demands made upon him. The pastor's work—much of it—is unseen. He must have time to study, unhindered. The pastor is confronted by many tasks and his is not an eight hour per day job. Hence, if I were a layman I would think of all this and not be found in the seat of the scornful, when the pastor is criticized for being the "unknown" or "unseen" man in the community. I would want to be the kind of layman that would take all these things into consideration and stand up for my pastor, defend him, help him, pray for him, and love him. In such ways as these would I encourage him and help him boost for the kingdom of God. As a layman let me think of the pastor's burdens and enter as far and as sympathetically as possible into them.

If I were a layman I would co-operate with the pastor in the winning of souls for Christ and in every possible work of the church to the best of my time and ability. I would look upon this work as a part of my responsibility as a child of God. True, Peter stood on the day of Pentecost and preached a stirring soul-saving sermon—but the "eleven" stood back of him believing in him and his message—and three thousand that day were added to

the church. Brother laymen—a great opportunity is yours to help our pastor to lead our church forward, as a mighty army, under God from victory to victory.

THE PRAYER OF A FOOL

The story is told of a medieval king who ordered his jester to make a prayer for the amusement of the court. The jester prayed, but his prayer was far from a jest. He asked God's forgiveness for being a fool—not so much for his sins as for his sheer follies. When he had ended there was no laughter, and it is said the king went off alone to pray for himself, and prayed—"Lord, be merciful to me, a fool."

It has been suggested that this should be our prayer for ourselves and for the mad world of which we are a part. As bad as the badness in the world is, the folly is far worse. Why are we, men and nations, so guilty of such terrible blundering? Why are we so prone to fall into error and mistake? Why can we not learn to correct our ways? "Lord, be merciful to me, a fool."

"HE IS AN AMERICAN"

A life-long reader of the SABBATH RECORDER and a thoughtful reader of the best daily papers, sends to us an editorial recently found in the *New York Sun*. It is so good and timely that we gladly give it space in our own editorial column. It needs no comment.

He is an American.

He hears an airplane overhead, and if he looks up at all does so in curiosity, neither in fear nor in the hope of seeing a protector.

His wife goes marketing, and her purchases are limited by her needs, her tastes, her budget, but not by decree.

He comes home of an evening through streets which are well lighted, not dimly in blue.

He reads his newspaper and knows that what it says is not concocted by a bureau, but an honest, untrammelled effort to present the truth.

He has never had a gas mask on.

He has never been in a bombproof shelter.

His military training, an R. O. T. C. course in college, he took because it excused him from the gym course, and it was not compulsory.

He belongs to such fraternal organizations and clubs as he wishes.

He adheres to a political party to the extent that he desires—the dominant one, if that be his choice, but with the distinct reservation that he may criticize any of its policies with all the vigor which to him seems proper—any other as his convictions dictate, even, if it be his decision,

one which holds that the theory of government of the country is wrong and should be scrapped.

He does not believe, if his party is out of power, that the only way in which it can come into power is through a bloody revolution.

He converses with friends, even with chance acquaintances, expressing freely his opinion on any subject, without fear.

He does not expect his mail to be opened between posting and receipt, nor his telephone to be tapped.

He changes his place of dwelling, and does not report so doing to the police.

He has not registered with the police.

He carries an identification card only in case he should be the victim of a traffic accident.

He thinks of his neighbors across international borders—of those to the north as though they were across a state line, rather than as foreigners—of those to the south more as strangers since they speak a language different from his, and with the knowledge that there are now matters of difference between his government and theirs, but of neither with an expectancy of war.

He worships God in the fashion of his choice, without let.

His children are with him in his home, neither removed to a place of greater safety, if young, nor, if older, ordered ready to serve the state with sacrifice of limb or life.

He has his problems, his troubles, his uncertainties, but all others are not overshadowed by the imminence of battle and sudden death.

He should struggle to preserve his Americanism with its priceless privileges.

He is a fortunate man.

He is an American.

RELIGIOUS INSTRUCTION IN PUBLIC SCHOOLS

Breakdown in deportment and morale in our public schools was pointed out in an article last week by our lifelong friend, Dr. Herbert N. Wheeler. Coming from one of wide experience and observation, the implications should impress us.

Few schools, generally, have teachers who seem at all concerned about any religious instruction being given the pupils. In some states the law forbids the reading of Scripture or prayer in the schools. While too much must not be claimed for such devotional exercises, it must be conceded that in the main the influence is wholesome.

We are glad to see some tendency toward bettering this state of affairs in many places. The introduction of religious instruction under trained leadership is being strongly advocated. No less an authority than Dr. James Rowland Angell, president emeritus of Yale University and educational counselor for the National Broadcasting Company, is responsible for considerable strong agitation. Re-

cently in New York City he made an urgent plea that America's educational system provide opportunity for public school children to study religion. Admitting the danger in such a move, since it could be construed as being in direct opposition to the principle of the separation of church and state, Doctor Angell, however, insisted that the job of training children in spiritual values must be undertaken in spite of the dangers involved. "If that job is left undone," he declared, "it can hardly fail to be a catastrophe, not only for our own country and for our own religion, but for civilization and humanity itself." He concluded by pointing out, "We are living in a world of which a large part of the most intelligent and vigorous youth are being subjected to a type of training which is instilling in them a type of nationalistic religion which is violently antagonistic to Christianity as we know it."

It is encouraging to learn that there are more than one thousand communities in the United States—according to Religious News Service—that have made arrangements with local school boards and churches to provide religious instruction for public school children. This instruction is given "on released time from their schools and at the request of their parents."

We know this is being worked out in some of our own church communities. Why not endeavor to see that something of this kind is done in every community where there is a Seventh Day Baptist?

CHRISTMAS - CONFERENCE

Only three weeks shopping before Christmas! Only nine months before Conference! What are you doing about it? We suggest you get busy on both at once. Then we can wish you heartily a very merry Christmas and an inspiring Conference. You will make them both.

Have you read the last "Beacon"? You should, by all means, read two articles in that "Volume 4, No. 1" birthday edition, "Consolidation," explaining the merging of the Sabbath School Board, Education Society, and the Young People's Board; and "The Jewelry Business as a Vocation," by Edward Crandall of Canisteo.

Referring to our young people, it certainly is a joy and inspiration to be associated

with them. Looking in on a meeting of the Young People's Board in the Gothic recently, it seemed to me one would have to go far to find a more capable, consecrated group. I could but surmise how many future denominational leaders, pastors, missionaries, and presidents of Conference were getting their training there. After seeing that board in action and after having a most enjoyable association recently with the young people of Westerly, Salem, and Alfred, I am optimistic regarding the future.

Here is a fine suggestion from one of our students in the School of Theology. He is a young pastor and is anxious that a number of his young people attend Conference. So he recommends, "A Caravan for Conference." The young people of each church or group of churches to get together and work out a plan for transportation, not only for taking in Conference but for visiting our churches and other points of interest on the way.

The Commission has put \$98 into the budget to encourage just such a move. The president of Conference is warning the friends at Battle Creek that his ambition for two hundred young people at Conference will undoubtedly be realized. But we happen to know that the efficient Battle Creek group are already making their plans.

What an inspiration to have these young people put their "shoulders to the wheel." We need their enthusiasm; they need our experience. Let us all join a "Caravan for Conference."

May the Christ spirit guide us in both our Christmas and our Conference.

Sincerely,

Ben R. Crandall,
President.

"THE FOUNDERS OF THE SEVENTH DAY ADVENTIST DENOMINATION"

By Dr. L. Richard Conradi,
late of Hamburg, Germany

NOW READY

Single copy, 15 cents.
Ten or more to one address, 10 cents each.

The American Sabbath Tract Society
510 Watchung Ave., Plainfield, N. J.

MISSIONS

MISSIONS AND THE SPIRIT OF MISSIONS

As there may be a form of service without the spirit of service, a semblance of charity without the spirit of charity, and a pretense of brotherliness without the spirit of brotherliness, so there may be missions, so called, without the spirit of missions. Who has not seen religious workers who spent much time in Christian work, but there seemed to be something lacking? They always left the impression that they were busy in these activities for themselves. The spirit of real service was absent, and its absence was always apparent.

It is not so much the deed as it is the spirit of the deed. It is not so much the word as it is the spirit that accompanies it. The appearance without the reality is a mockery whether it be a matter of service, brotherliness, or missionary activity.

One may have been on a mission field many years and never have been a missionary because the right spirit was not present. One may never have been on what we call a mission field and yet be a genuine missionary because the missionary spirit shines forth at every move. If the spirit is right, we will be missionaries no matter where we are or what we do.

What are some of the indications of a true missionary spirit? The real missionary is Christ-centered and not self-centered. His supreme passion is to serve and glorify his adorable Lord and Master. The real missionary renders unselfish service to his fellow men, not for the sake of praise or being seen or what he can get out of it, but because he loves men as his brothers whom Christ loved and for whom he died. The missionary spirit shows itself in love and service to men and above all in love and service to Christ.

WHO ARE RESPONSIBLE?

One hears different opinions as to who is responsible for the work on mission fields and in small churches. Sometimes one hears people talking as though the little handful living in connection with a given mission field were the only ones responsible for the propagation of the work on that field. The people connected with the church may be only a small company with very limited means,

but those in larger societies are sometimes known to think that the little church alone is responsible for the work and that any contribution thereto is a charity to the few composing the church. Growing out of this attitude the writer has known small churches very loath to receive help or to enter into any plan for the advancement of the work in their midst because it had so often been help up to them that any help was a charity to them.

Again one meets those, particularly in some foreign fields, who think that the entire expense of the work on said field should be borne by others, that they themselves have no responsibility for the work in their midst, and that the Missionary Board or denomination is alone responsible. To put it in other words, they seem to think that the denomination owes them and their field a good support, just as some people think the world owes them a living whether they make any effort for themselves or not. The secretary not unfrequently receives letters from churches in other lands and from their friends conveying the idea that, inasmuch as these are called Seventh Day Baptist churches, the board is under obligation to assume their entire support.

Both these positions are wrong, and there needs always to be a clear understanding as to who is responsible. All are responsible up to the limit of their ability, and all must do what they can or the work cannot succeed. The little companies of Seventh Day Baptists scattered over all the earth are making the fight for the entire denomination, and if they are offered help they need not look upon it as charity to them as individuals; neither should those aiding them in carrying on the good work look upon it as charity. It is the duty of us all to help them as much as we can consistent with other calls.

But this is only part of the truth. The other part is that those who make up the little churches and companies are from the very nature of the case responsible above all others, and it is not right for any missionary to lead them to think that they are to be carried, all burdens being lifted from their shoulders. Those who organize themselves into churches have obligations of great importance. This fact should be recognized when churches are organized and always kept in mind. The organization of a new church should not be

undertaken lightly. This is particularly true with churches having a democratic government, as do Seventh Day Baptist churches. Our churches, acknowledging allegiance to no person or power save Christ, become responsible for the management of their own affairs under the direction of the Spirit. This logically means that they assume the responsibility for their financial support as well as the responsibility for the policies adopted. It would hardly be consistent for a church, or its missionary head, to say, "We will determine our policies and the denomination can support us." The amounts that small churches, especially in foreign lands, can raise may be small; but they should consider it a sacred duty as well as a high privilege to raise what they can. Any other policy is wrong and ruinous. Christ has always commended and blessed the offerings of those who can give only small amounts, as he did the widow's mite. Liberality is a Christian grace and should be cultivated in every church.

Who, then, are responsible for the carrying on of the work in needy fields? All are. Those who live on the fields and compose the little churches are especially responsible up to the limit of their ability. Wherein they cannot meet the demands of the hour, others whom God hath blessed must aid them to the extent of their ability. When all do what they can the work goes forward. We are then surprised at the progress, for unthought of sources of help and power come to light.

FROM MISSIONARY EVANGELIST SEVERANCE

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

Dear Secretary Burdick:

Enclosed find my expense account for this month.

I am finishing a twelve-day series of meetings here tonight. There has been a very good interest and Pastor Osborn thinks a fairly good attendance, forty to sixty-five, nights, and about a hundred Sabbath days. The first Sabbath I was here, we had ordination of two deacons and two deaconesses. I preached the ordination sermon and had the consecration prayer. There have been no definite conversions, but many of the members of the church have expressed themselves as feeling that the meetings have been helpful.

I am to go to Denver tomorrow for six days of meetings and then to Boulder for two weeks.

A letter was forwarded to me here from Rev. L. O. Greene asking if I could go to Albion for a ten-days' meeting before Christmas. I wrote him that I would be open for calls after the beginning of the new year.

I trust I have your prayers that I may be used of the Lord to further his kingdom.

Sincerely, Rolla J. Severance.

Nortonville, Kan., November 26, 1939.

TREASURER'S MONTHLY STATEMENT October 1, 1939, to October 31, 1939

Table with columns for description and amount. Includes entries for Karl G. Stillman, Treasurer, Cash on hand October 1, 1939, and various church and society expenses totaling \$391.36.

Table with columns for description and amount. Includes entries for Rev. R. J. Severance, salary and expenses, and various church and society expenses totaling \$101.83.

Table with columns for description and amount. Includes entries for Boys' School, Work in Germany, Treasurer's expense, and Rev. H. E. Davis, additional travel expenses, totaling \$41.67.

COMPARATIVE STATEMENT

Table comparing Receipts and Expenditures for October 1938 and 1939, with 12-month ending totals and changes. Includes entries for Memorial Board income, Permanent Fund income, and various church expenses.

* Decrease.

"THE TRUTH THAT MAKES MEN FREE"

By Rev. Francis C. Stifler, D.D.

Editorial Secretary, American Bible Society

The Methodist Church in McLouth, Kan., has a new building. No bell has been installed yet, so at three o'clock in the morning of Sunday, December 10, the Baptist bell in the south end of town and the Brethren bell on the north side, and the big school bell on the west side will begin to ring. The town marshal will join in with the big noisy fire bell in the center of town. And why all this at three in the morning? Because the Methodist Church has invited the little town of

McLouth and the surrounding countryside to celebrate Universal Bible Sunday with it as its members, and led by their pastor, Robert B. Alexander, will conduct an eighteen hour service in which the whole New Testament will be read before the adjournment in the evening. Seventy-two readers will be supported by a program rich in music and pageantry. Preparations are being made for a congregation of more than a thousand, although the little city of McLouth has less than seven hundred inhabitants.

On the same day the costly chimes of great churches on Fifth Avenue in New York will summon the passer-by to hear sermons on the

WOMAN'S WORK

BE THOU AMONG THE PERSECUTED

By Mrs. Arthur Brin

There is an old teaching of a Hebrew sage, "Be thou among the persecuted and not among the persecutors." The meaning is rather obvious. First of all, there is the suggestion that truth is often with the minority. Then there is the inference that the lot of the persecutor is not desirable.

Everyone can understand what happens to the persecuted—he is maltreated, suffers, is deprived of his rights. We do not so often stop to think of what happens to the persecutor—his brutalization, his spiritual degradation, and the defilement of the society of which he is a part. I have seen the suffering of the Jews in Germany. I know the broken lives of the refugees in this country, but I can still say, "Be thou among the persecuted and not among the persecutors."

There are dangers that threaten civilization, religion, democracy, in this country when the concept of the Fatherhood of God and the brotherhood of man becomes blurred; when we lose our alertness in regard to the democratic ideals—liberty, equality, fraternity—which underlie our whole political structure.

There have been other periods when the world faced the problem of minorities—refugees—seeking sanctuary. Today the problem has become acute. In many of the smaller European countries the minority problem has become the serious factor in the international situation. There are three types of minority groups, the religious minority, the minority of political and social opinion, and the ethnic minority based on national origin and ancestry. The rise of nationalism has made Central and Eastern Europe especially aware of its ethnic differences. History shows that where there is religious tolerance and democratic attitudes and institutions, where the minority groups have the right to attempt through free speech, press, and assembly to persuade the majority to modify its policy, the minority can exist and is no problem. This is an accepted concept in America. In fact, because this is a country of many ethnic groups our existence depends on the acceptance of the concept of a cultural pluralism.

In Europe the Treaty of Versailles tried to provide for the protection of ethnic minority groups. For instance, Germans or Slovaks

Bible, and all across the land in the city and the country, pastors will be laying particular emphasis on the fact that our nation was virtually born of a passion to create a civilization whose laws and practices should reflect the teachings of God's Word. The theme for Universal Bible Sunday this year is "The Truth That Makes Men Free." The Bible Society has sent to 118,000 pastors throughout the land a brochure on this theme by President John A. Mackay of Princeton Theological Seminary. In hundreds of churches there will be exhibits of Bibles, stereopticon lectures furnished by the Bible Society and other forms of observance of this significant occasion.

The air-waves will vibrate with testimony to the Bible's contribution to our cherished American freedom. The red network of the National Broadcasting Company will carry the voice of Bishop James E. Freeman of the Washington Cathedral at 3.45 Eastern Standard Time. A great Christian statesman, Senator James J. Davis of Pennsylvania, will be heard over one hundred eighteen stations of the Columbia Broadcasting System at 1.45 Eastern Standard Time.

Nor is this all. Literally hundreds of local stations scattered throughout most of the states of the Union will celebrate with announcements, addresses made by local citizens, or electrically transcribed dramatic programs furnished by the Bible Society.

Many of the governors of the states and the President of the United States, have issued proclamations and endorsements of the observance. Governor O'Daniel of Texas has proclaimed the date as "Texas Bible Day."

But the most important part of the observance will be the facing by the congregations of tens of thousands of churches of the country's need of more knowledge and practice of the precepts taught in God's great Book of Truth. Our own nation, born of devotion to the Bible, is forgetting its great heritage. In much of Europe the Bible is either banned or supplanted by other books. In the vast areas of the Eastern world the Bible is scarcely known. Bible Sunday offers thousands of worshipping congregations the opportunity, through gifts to the American Bible Society, to carry out more extensively its time-honored pledge to Christian people everywhere to "encourage the wider circulation of the Holy Scriptures."

in Czechoslovakia when that new state was created were guaranteed the right to choose within two years whether to stay with the new country or return to the old. They were given an additional year to remove their possessions if they wished to move and could retain real property in the new state and the right to remove personal property without interference of the customs.

The League of Nations handled the Russian problem with remarkable success. A stupendous job, neatly done. One and a half million Russians were established somewhere. The Greeks from Turkey and the Turks from Greece were exchanged and resettled. But the new wave of enforced European immigration is in a more desperate plight than ever before. Today the League is in disuse and can take no leadership in this matter. The world is in a more advanced stage of disintegration and there is a vast amount of unemployment and surplus labor. It is important to note, also, that many minority groups have a home government which will protest in behalf of its nationals, but in the case of Jewish minorities there is no home government to espouse their cause, no state that will interfere, and few to protect them.

Even in the United States there are at present over eight hundred organizations at work stirring up the ignorant and gullible with programs based on racial hatred. One of these organizations which directs its programs especially to youth has as part of its platform, "Every nation must kill its own Jews."

A Smoke Screen

In the Middle Ages at the time when the population of Europe was decimated by the plague of the "black death," medical science was unknown and those in power were able to stir up the masses to think that the Jews were responsible for the black death. They could not bring relief to the people and the blame had to be laid some place. So the Jews were put on the march, often whole villages expelled. Medical science has since found the cause and cure for plagues.

Today we are faced with great economic disturbances. It is our modern plague—our black death. We are unable to give men work and incomes. The system of production and distribution is out of joint. No statesman, no economist, no politician, knows the

answer. The world is bewildered by its problem. Under these conditions, it is to the interest of dictators and demagogues to divert attention from themselves, and again they point the finger at the Jew. Some day economists will find the answer to our economic problems, just as medical science has found the answer for the plagues of the Middle Ages. The charges will stand revealed as false, as cruel libels, but they will have done their damage and have wrought their tragedies.

The Baser Role

But what happens to the persecutors, to a civilization dominated by persecutors, to the religion of a society so dominated, and to its political institutions? "I hate anti-Semitism," said Madam Haraund, a brave Catholic woman now an exile from Austria. "I hate anti-Semitism because it defiles my Christianity." It is because religion and democracy are in danger of defilement that we must take our stand, knowing that these institutions are synonymous with civilization.

What does this mean to you and me? It means that when liberty is attacked at any one point, it is endangered everywhere. Intolerance, violence, the infringement of civil and religious liberty may bring the whole democratic structure tumbling. Only a militant fight for democratic and religious ideals can save our great democratic country.

Democracy is facing a great test. The totalitarian governments with their conscription of the total population on a basis of war-time production create grave problems for democracy. If we allow subversive forces to divide us, to split our country apart with a campaign of racial and religious hatred, we will fatally weaken ourselves in the race which democratic countries must run with the totalitarian states.

Where are the leaders who will point the way, who will show us how to make democracy work and religion function? Are they weary with war and the threat of war? Are they disheartened by the internal problems of debt and unemployment? Have they become callous to suffering? Are they no longer fired by the ideals of brotherhood? If that is the case, we shall lose the fight by default. Intolerance will march on triumphantly to the destruction of religion and democracy.

What of America? Are there enough men and women of good will? Is there enough strong leadership? Will we be able to halt the rising tide of intolerance and bigotry and so save the day for religion and democracy?

—From the Church Woman.

YOUNG PEOPLE'S WORK

THE NEW CRUSADE

Could you have seen them marching,
Ten thousand men in line,
You would have said that war must be
Adventurous and fine.
You would have felt your pulses beat
Fast to the tread of marching feet.

But had you seen them creeping back
In the gray, gray dawn,
The broken, bleeding bodies
With all their beauty gone,
Oh! never could you cheer again
To see ten thousand fighting men.

—James Norman Hall.

Once upon a time, when this old world was several hundred years younger than it is today, there was war in the land. Mighty war! In those days the crusades, militant and mad, glorious with banners and led by kings, were looked upon with admiration and awe. For was not this great sacrifice made to rid the Holy Land of the "heathen aggressor"? To be sure it must have been a grand idea—a glorious thought! And how thrilling it must have been to have lived "in the days of old when knights were bold"! But today, when the clang and clatter of swords and shields has ceased and the din of the fray has been stilled, we are not so thrilled by those stories. For even though the purpose was high and perhaps holy, thousands and thousands of lives were thrown away, and governments of whole kingdoms were left to crumble while competent leadership was wearing itself out in bold array.

When we today look sanely at those olden displays of militarism and consider their historic ineffectiveness in producing a truly Christ-like world, all holy wars lose their glory.

But there is a "crusade" that will bring peace—not a peace ordered and patrolled by force of arms. No, this crusade goes quietly, not shouting high acclaim to the victor nor crying in hysterical shrillness that the vanquished shall be destroyed. No, those who march in this crusade do not march in proud

and arrogant array. They quietly "go about doing good." The songs they sing are soothing lullabies and songs of cheer that do not tell of the vainglory of conquerors. These crusades sing hymns only to the glory of God—hymns of praise for his unspeakable gift of grace for them—"peace on earth good will to men."

This crusade of "doing good" has its logic, too.

It finds some are in need,
And forms a new acquaintance;
It sows and cultivates the seed
That soon will sway the balance
By forming friendship true,
Through love and understanding,
And teaching all to do
The will of Christ commanding.
Thus peace will come to earth,
For who can fight his neighbor
In the name of him of lowly birth,
Whom God hath sent as Savior?

Who are in this kind crusade?
Who strive his will to do?
Who ply this lowly trade?
Christian—is it you?

M. C. V. H.

PEACE IN TIME OF WAR

The European disaster, which has for a long time been feared, has broken out. With several nations already in the war there is the constant fear that there will be another World War. Before us is the question, "Can America stay out?" In reality it is the question, "Will America stay out?" As Christians we should demand that America must stay out of military conflicts unless attacked upon her own soil.

To do so we must first of all recognize the principle that we have no rights anywhere in the world except within the bounds of our country and possessions; therefore any person or firm going elsewhere must do so at one's own risk. Our history has its blots, but that need not hinder us taking higher stands today.

In the second place we must not stop at this, but become aggressive Christians—aggressive not with military power, but with spiritual powers. Too long has the Christian Church compromised with the world. Too long have we Christians in our desire for a better world lowered our standards to those of mere reformers. In the meantime the world's chaos has raged on like a wild prairie fire. It is time for us to take the Christ

standard! It is time for us to utilize spiritual powers which come to those who are saved by Christ and willingly surrender their lives to his direction for Christlike living, and for winning unbelievers to our Master. Thereby will come peace.—From "The Church Echo."

CHILDREN'S PAGE

OUR LETTER EXCHANGE

Dear Mrs. Greene:

Miss Davis said if I would write to you she would mail my letter for me. I am a boy in the fifth grade. I am ten years old. I have a brother eight years old. He is going to write, too.

Mother has the pneumonia fever.

I like to read your letters in the SABBATH RECORDER and wish to be one of your RECORDER friends.

Yours truly,

Aubra Eugene Snider.

Jane Lew, W. Va.,
November 23, 1939.

Dear Aubra Eugene:

I am ever so glad Miss Davis encouraged you to write to me, and here's a hearty welcome to our RECORDER band for you and your brother Orland, and the wish that I'll be able to hear from you often.

Do you like snowy weather? This morning when we awoke we were surprised to find the ground well covered with snow, and how white and pretty it looked; but this afternoon it is raining and the snow does not look half so pretty. I think it will soon be gone, don't you? Soon we'll be celebrating Christmas in memory of Jesus' birthday, and I'm sure we are all hoping for a nice carpet of snow then. I hear people say, "I wonder if we'll have a white Christmas this year." I heard a little child say one day that Christmas was the "love day, of the year," and I think that is a pretty good name for it, don't you? But then, every day should be a "love day," don't you think so, when we should try to think of how many kind, loving things we can do for others?

Sincerely your friend,

Mizpah S. Greene.

Dear Mrs. Greene:

I am a boy in the third grade, and I am eight years old. I go to the Brick Church in Lost Creek.

Yours truly,

Orland Snider.

Dear Orland:

Now it is your turn to have an answer to your very welcome letter, and I do hope you will write many more of them. I may have a troublesome time trying to write, however, for our little granddaughter, Joyce Ann, is as close to me as she can get and says she wants to help me. Do you think she can? You see she isn't quite three years old. Last evening we took her to Hornell to see the many toys and other Christmas gifts in several different stores. She was a very excited, happy little girl. Then who should she see but a fat, jolly old Santa Claus who shook hands with her and said, "How do you do, little girl? Do you want a doll baby for Christmas?" But today when we ask her what Santa Claus said, she answers, "Old Santa Claus said, 'How do, do? I want a doll baby.'"

I think it is very nice that you have Miss Davis to care for you while Mother is so ill. I hope and pray that the dear mother is much better by this time.

Skeezics has spent a good share of the day on top of the piano, out of Joyce's way. When she is gone he will probably be down looking for a convenient lap. He doesn't just enjoy Joyce's kind of petting, though she is very fond of him.

Your sincere friend,

Mizpah S. Greene.

Dear RECORDER Children:

I was singing a little song to Joyce this afternoon which I have known quite a number of years. It is a song most children like, so I'm going to write the words from memory for my RECORDER friends.

Yours sincerely,

M. S. G.

I'LL TRY

Two robin redbreasts in their nest
Have little robins three.
The mother bird sat on her nest,
Her mate sang cheerily;
And all the little robins said,
"Wee, wee! Wee, wee! Wee, wee!"

One day the sun was warm and bright,
 All shining in the sky.
 The mother said, "My little ones,
 It's time you learned to fly."
 And all the little robins said,
 "I'll try! I'll try! I'll try!"

I know some little children dear,
 And oft it makes me sigh,
 For when they're told, "Do this, or that,"
 They say, "What for? and why?"
 Oh, how much better if they'd say,
 "I'll try! I'll try! I'll try!"

THE 1940 WEEK OF PRAYER FOR THE CHURCHES

Each year during the first full week of January, there is the world-wide observance of the Week of Prayer. Next year the dates are January 8-14. All churches, except those of the Roman Catholic faith, join in this observance.

The series of topics for next year has been written by Dr. Robert E. Speer at the request of the Department of Evangelism of the Federal Council. The theme about which the daily topics are written is "The Acknowledgment of the Lordship of Jesus Christ Over the Whole of Life." The daily topics under this general theme are:

Monday—The Acknowledgment of the Lordship of Christ Over the Individual
 Tuesday—The Acknowledgment of the Lordship of Christ in the Home
 Wednesday—The Acknowledgment of the Lordship of Christ in the Church
 Thursday—The Acknowledgment of the Lordship of Christ Over the School
 Friday—The Acknowledgment of the Lordship of Christ Over Our Secular Life
 Sabbath—The Acknowledgment of the Lordship in the Community
 Sunday—The Acknowledgment of the Lordship of Christ Over the Nations

During the Week of Prayer and afterwards, the churches will be requested to enroll every Christian possible in a World Fellowship of Prayer. In Great Britain over two million have been enrolled in a Fellowship and have been praying for definite things unitedly and simultaneously.

Many communities hold union prayer services in some one of the centrally located church buildings. In other communities these union prayer services are rotated from one church to another. Where it does not seem possible for union daily services of two or more churches, then it is advisable for indi-

vidual churches to go ahead with plans for the observance of the week.

Prayer is needed now if ever, when the lights are going out all over the world. The darkness seems more impenetrable than ever before, because it is a projection not only of a slaughter of war, but also of a world upheaval. Strange yeasting forces are disturbing the world order and bringing fear and insecurity to men's minds.

How can the Church gird herself for this testing day? Primarily through prayer, for prayer at its best is the effective identification of the individual or the group with a God of Power. Only the power of God can steady us in this crisis, make love the victor over hate, and enable us to believe in and work for a new order grounded on love and justice. We are all challenged to make this Week of Prayer the spiritual mobilization hour of all our Christian forces.

The Week of Prayer booklets may be ordered from the Department of Evangelism of the Federal Council, 297 Fourth Avenue, New York, N. Y., at the rate of 5 cents per single copy; \$2.00 per 100; \$9.00 per 500 or more, postpaid.—Contributed.

OUR PULPIT

WHAT IS HOLINESS?

By Rev. Loyal F. Hurley

Pastor, Riverside Seventh Day Baptist Church

Read Ezekiel 36: 25-27; Matthew 5: 48; Ephesians 4: 17-32.

Text: Ephesians 4: 22-24: "That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness."

Paul's letter to the Ephesians was written to converted Christians. In the first chapter, Paul calls them "chosen," "predestinated," "adopted," "accepted in the beloved." He speaks to them as people who have experience forgiveness, who have a knowledge of God's will, who have obtained an inheritance. Yet it was to these Christians that Paul wrote the exhortation to "put off the old man and put on the new man"—the old man that was corrupt according to the deceitful lusts—the new man who after God is created in right-

eousness and true holiness; and as the means by which the old man is to be put off, and the new man is to be put on, he said they should be renewed in the spirit of their minds.

What is the old man which is still within a Christian, and what is the new man that we are to put on? What is holiness? To answer that question, we need to know what sin is, and what sin does. We need to know what needs healing, and how it can be healed.

What Sin Does

Man was created free from sin; but when sin entered his life, two results followed. One was that he became guilty, deserving of punishment and exclusion from God; the other was that he became depraved—not only incapacitated for God but disorganized in his soul, coming into a state which the Bible calls "carnally-minded."

Now what is depravity? Man has two sets of faculties: those which might be called his higher faculties, like judgment, conscience, and will, and those which are properly called lower faculties—the propensities and appetites of the body and the self. Bishop Foster says, "In the holy unfallen soul, the superior ruled and regulated the inferior, and it is this order which constituted the soul a holy soul." i.e. when the judgment which recognizes the differences between right and wrong, and the conscience which urges one to do the right, refusing the wrong, and the will which should choose right and reject wrong; when all these work together aright, the personality is holy and sound. But sin subjugates the regulators. When sin enters in, the inferior qualities usurp the place of the superior. Harmony with God is broken; sense becomes supreme. Reason and conscience are slaves, and the flesh controls the spirit. Carnality rules the life. Depravity then is a state of disorganization within the soul. It does not mean at all that a man is incapable of doing right; his faculties still exist; nothing new is added, and nothing taken away; but the proper relationship of his faculties is destroyed. He has a disorganized soul. What the soul craves and does is polluted and tainted and rotten. Whether it is yielding to bodily appetites and passions, or to pride and vainglory, and the love of praise or popularity, or money or clothes or power, the regulators are not able to control. One needs to "be renewed in the spirit of his mind."

How Can Holiness Be Restored?

One needs more than forgiveness. The following example is far from pretty; but it is clear: Suppose I have a boil on my hand that is just at the stage where the pus is beginning to ooze out. I am so lacking in respect to others that I maliciously smear this pus over the clothing and persons of other people. You would call me depraved. Before I could become an accepted member of society, I would have to repent of this unseemly behavior, and so far as would be possible for me, I would have to clean up the pus that I had scattered around; but I still need something else. You cannot forgive a boil; it can only be healed. Now regeneration takes away the guilt of sin, restores fellowship with God, and brings justification. It also begins a work of sanctification; but it does not complete it. I have known a drunkard who did not draw a sober breath for twenty years, whom God marvelously redeemed and saved from his evil habits; but then, a few months after his conversion, he said to me, "Why doesn't God clean up my filthy mind?" Was he a born-again Christian? Indeed he was if any man ever was. Was he accepted in the beloved? Certainly; but he was not yet sanctified and made holy. Regeneration enables one to avoid sin and live righteously. 2 Corinthians 5: 17. The Twentieth Century translation of 1 John 3: 9 reads thus: "No one who has received the new life from God lives sinfully because the very nature of God dwells within him, and he cannot live in sin because he has received the new life from God." Regeneration settles completely the deeds of sin for which the individual is personally responsible. Regeneration cleans up the pus; but it doesn't heal the boil. Sin, the evil nature, the carnality, still remains. The seventh chapter of Romans makes it so plain: "For I delight in the law of God after the inward man: (Only a converted man could do that) but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! who shall deliver me from the body of this death?" That is the cry of a converted man who hungers for cleansing.

What Is Holiness?

Sanctification is God's work in making a man holy, in taking away his depravity, and restoring balance and normality to his soul.

It may help us to understand what holiness is if we first state what holiness is not.

1. Holiness is not necessarily physical perfection. It is not a work in the body.

2. Holiness is not infallibility in knowledge or in judgment. It is not a work in the head but in the heart. A holy man may still make many mistakes.

3. Holiness is not the destruction of the ordinary appetites and passions of the body. The person is not destroyed. He is only re-organized.

4. Holiness is not freedom from temptation. Jesus was a perfectly holy soul; but he was tempted more completely than any of us has ever been.

5. Holiness doesn't mean impossibility of falling. Adam was created holy, and he fell. Angels have fallen from heaven and lost their first estate. You see God saves a soul without destroying the soul. A saved man is still a free, intelligent, and responsible being, and such a being always has the power to sin. Therefore, he may be lost.

6. Holiness does not preclude growth.

Holiness is holiness either in God or in man. Both are the same quality. There is only a difference in the container, and the human container is pitifully limited.

The idea is this: Holiness is a root principle. In vegetation there can be no trunk, no limbs, no flowers, no fruit, or vital sap without a living root. So in religion there can be no complete and superlatively beautiful Christian character without perfect holiness. Wherever this property is not attained, or is possessed in a low degree, it affects the Christian life as a defective and half-rotten root affects the tree or vine. But as all the parts of a vegetable are vitally connected and interfused with a common sap to give it thrift and fruitfulness, so all the stages of grace interact and coalesce, thus becoming complements to each other.

Such is the relation of holiness to redemption and redeemed men, and so it is pictured to us in both sacred and ecclesiastical history.

It is the pith of the "Book of God," and the fundamental element in Christian experience. A Christian, then, at his best is a cluster of many graces all sprouting up from the seed-principle. He is a compound of many inseparable excellences of which holiness is both the germ and the ripe fruit. As Fletcher

says: "By Christian perfection we mean nothing but the cluster and the maturity of the graces which compose the Christian character in the Church militant. In other words, Christian perfection is a spiritual constellation made up of those gracious stars: perfect repentance, perfect faith, perfect humility, perfect meekness, perfect self-denial, perfect resignation, perfect hope, perfect charity, and above all, perfect love."—*Possibilities of Grace*, pp. 13, 14, by Asbury Lowrey, D. D.

Holiness Has Three Principal Aspects

1. Perfect obedience to all the known will of God. Like Jesus a holy man says:

"I come to do thy will, O my God."

2. Holiness is perfect freedom from sin: "Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you.

"And a new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh.

"And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them."—Ezekiel 36: 25-27. This describes both perfect freedom from sin, and perfect obedience to God's will.

3. Holiness means perfect love. When Jesus said, "Be ye therefore perfect even as your Father which is in heaven is perfect," he was talking about love. He said men expected to love their neighbors and hate their enemies; but God loved everybody. "Love your enemies; bless them that curse you, and do good to them that hate you, and pray for them that despitefully use you and persecute you." We are to be perfect in loving as God is perfect in loving. When Jesus was asked which was the greatest commandment, he said there are two. We should love God with all our heart, soul, mind, and strength; and our neighbor as ourselves—in other words, perfect love.

Holiness pleases God; but it may not always please men. Two handkerchiefs may have gone through the same wash; one is pleasing to look at because it has been ironed; the other may be unpleasing because it is unironed. But the one is as clean as the other. The holy man may still need much smoothing.

We should be holy because the Bible urges us and commands us to be so. "Having there-

fore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."—2 Corinthians 7: 1. "And the very God of peace sanctify you wholly, and I pray God your whole spirit, soul, and body be preserved blameless until the coming of our Lord Jesus Christ."—1 Thessalonians 5: 23. We should be holy, for Christ has made provision that we may be holy. "Wherefore, Jesus also, that he might sanctify the people with his own blood, suffered without the gate."—Hebrews 13: 12. We should be holy, for we cannot remain in the presence of the King without it. When Jesus told his parable of the marriage supper, he said that when the king came in to see the guests, "he saw there a man who had not on a wedding garment," and that one was cast out "into outer darkness."—Matthew 22: 11-13. In the picture of the innumerable company of the redeemed, it is said, "they who came out of great tribulation, and have washed their robes and made them white in the blood of the lamb."—Revelation 7: 14.

My brother, are you holy? Our Lord has made perfect provision that you may be: "Wherefore he is able to save them also unto the uttermost who come unto God by him, seeing he ever liveth to make intercession for them."—Hebrews 7: 25. Have you claimed an uttermost Savior? — *Taken from The Gathering Call.*

DENOMINATIONAL "HOOK-UP"

Westerly, R. I.

On October 28, seventy-five young people of the New England churches gathered together in the vestry of the Pawcatuck church to meet with the representatives of the Alfred School of Theology.

A delicious supper was served by the young people of the Pawcatuck Church on tables set in the form of a cross and appropriately decorated with pumpkins and autumn leaves.

The informal program which followed the supper was led by Rev. Harold R. Crandall, who introduced the speakers: Earl Cruzan, Wayne Rood, Paul Maxson, Rev. Everett Harris, Rev. Albert Rogers, and Dr. Ben Crandall. Others were called on for short remarks. These speeches were interspersed with solos by Wayne Rood and hymn singing by all.

It was a great pleasure to have these young men (Doctor Crandall included) with us. They were a great inspiration and splendid examples of the work of the Theological School.—*The Beacon.*

Shanghai, China

Under date of November 27, the Associated Press carried the news that "About sixty Chinese froze to death in the streets, and several score of others—all war refugees—needed hospital care today when a cold wave struck Shanghai. Relief organizations opened a drive for funds to buy cotton wadded clothes for the refugees, thousands of whom have no homes."—*Quotation from Westerly Sun.*

New Market, N. J.

Our church again co-operated with the Plainfield Church in a Preaching Mission. Services were held each evening at New Market October 13 to 17, with a union service here on Sabbath morning, October 14. The balance of the evening services and the union service Sabbath morning, October 21, were at Plainfield. The meetings closed Sunday evening, October 22. Rev. James L. Skaggs, Salem, W. Va., was our speaker.

Six members of our church attended all or part of the yearly meeting at the Marlboro (N. J.) Church, October 27 to 29. In the absence of the pastor Mr. Charles Bond, student in the School of Theology at Alfred, N. Y., brought the Sabbath morning message at New Market.

The Ladies' Aid society held its annual public turkey dinner November 9. The fellowship with people of the community makes such gatherings well worth while.

Pastor Sutton preached the sermon at the union Thanksgiving service of the New Market churches at the Baptist church, November 23.

A new kitchen has been made at the parsonage, which is a great improvement over the former kitchen. In September Pastor and Mrs. Sutton sponsored an open house at the parsonage to the church families and other friends.

The young people's Pro Con Group of the Plainfield and New Market churches met with Pastor and Mrs. Sutton November 19.

Correspondent.

North Loup, Neb.

Mrs. Jennie Davis was the guest of relatives here the past week. On Thursday, her daughter, Mrs. Dena Lewis, also came. Later both ladies went to North Platte, where Mrs. Lewis has her headquarters. Mrs. Lewis has the supervision of several counties in her welfare work.—*North Loup Loyalist*.

[Mrs. Lewis formerly was for several years the efficient bookkeeper, and secretary of the business manager of the Recorder Press.—Editor.]

Nortonville, Kan.

Information concerning an interesting ordination service at Nortonville, Kan., comes from Brother Rolla J. Severance, who has been assisting there in evangelistic services.

On Sabbath, November 18, two men, W. Lawson Van Horn and Royal Crouch, were ordained deacons; and Mrs. Alena Bond and Miss Nannie Greeley, deaconesses. The candidates gave helpful and inspiring statements of belief and experiences, with views of the office and its requirements.

The statement of Miss Greeley, whom many will remember meeting last summer at Conference, has been sent for publication because, particularly, of her experience in accepting and keeping the Sabbath. It appeared in the issue of December 4. The sermon was preached by Brother Severance, the charge to candidates given by Pastor Lester G. Osborn, the charge to the church by Deacon Jesse Maris, and words of welcome to the diaconate by Deacons Asa L. Prentice and Earl Stephan. The consecrating prayer was offered by Rev. Rolla J. Severance. The services occupied both morning and afternoon.—Editor.

Rev. Rolla J. Severance, the evangelist who conducted meetings at the Seventh Day Baptist church for the past two weeks, left on the train Monday morning for Denver where he has a six days' meeting. He will also go to Boulder for two weeks of meetings before returning to his home at Welton, Iowa, where his family moved recently from White Cloud, Mich., since he became the Seventh Day Baptist field evangelist. He was formerly pastor at Riverside, Calif., and was glad to find Rev. Mr. Osborn's parents from Riverside here. He was also pastor at Fouke, Ark.,

where Mr. and Mrs. Jim Jensen, Mrs. Walter Stillman, and Carroll Davis knew him.

—*Nortonville News*.

A LETTER

Dear SABBATH RECORDER Folks:

I appreciate your continuing to keep the RECORDER coming to me, even though I am negligent with my subscription. We are old people with all means of income lost for us, and only an old age pension of \$12.50 per month to stretch around our daily needs. But we are thankful to our heavenly Father for the abundance that has been given to our use. We are blessed with fairly good health, good friends, an earthly home to care for the physical needs, and faithful hope that we shall merit our heavenly Father's reward when earthly things are left. I am enclosing subscription to the SABBATH RECORDER and fifteen cents for Conradi pamphlet, "The Founders of the Seventh Day Adventist Denomination."

Sincerely,

Leon A. Potter.

Washburn, Wis.

The Sabbath for Man

As Christians we must remember that the Sabbath is not an objective law or command which we are forced to obey whether we want to or not. It is, rather, a law of our being which we may observe, and in doing so bring a multitude of positive good results to our lives and to those around us.—*Unsigned*.

OBITUARY

Maxson. — Albert L., was born at Union City, Pa., April 19, 1861, and departed this life November 12, 1939.

He and Adelaide Crandall of Ceres, N. Y., were united in marriage June 11, 1887. To them was born one son, Everett D. Maxson, who, with three grandsons and one granddaughter, survives. An expert painter by trade, Mr. Maxson's work for many years was with auto works. He has resided in Los Angeles since 1920.

In Alfred, N. Y., Mr. Maxson was a member of the Seventh Day Baptist Church and has been a member of the church of that faith since coming to California.

Farewell services were held at the Ruppe Funeral Home in Los Angeles and he was laid to rest in Forest Hill Cemetery. G. D. H.

The Sabbath Recorder

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PLAINFIELD, N. J., DECEMBER 18, 1939

No. 25



The Generalissimo and Madame Chiang Kai-shek

The picture and words of the National Hymn (see inside) have been made available through the generosity of Dr. Frederick J. Tooker, medical missionary from China.

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