

books should be in fairly good order, otherwise it would not pay to ship them so far. I could wish that they be good standard hymnals. We could use a book of gospel songs, but we especially have need of a good hymnal. Fifty would help us immensely, but we would appreciate no end, say a hundred hymnals.

The Kingston Church, I am sure, if necessary, will help with the cost of posting them from America to Jamaica. If any church should have more than a hundred hymnals to give away . . . others of our churches could use the surplus. So you can see that any hymn books sent us would not be wasted.

Luther W. Crichlow.

Farina, Ill.

Rev. C. L. Hill and C. F. Persels drove to Ashley, Wednesday night, where they were guests of the Ashley Commercial Club. Following a 6.30 o'clock dinner, Mr. Hill addressed the club, using as his subject, "The American Way of Living."

You are all urged to be present Sabbath morning for the worship period and for the sermon which has special application to the times in which we live. The subject will be: The Mission of Changing Conditions, with the text, Psalm 55: 19: "Because they have no change, therefore they know not God." Not only the membership of the church is urged to be in attendance, but any citizen of Farina that cares to hear an interesting and helpful interpretation of present day conditions, and hear an application to every day life that will be helpful, is cordially invited to attend.

In the midst of the world's most rapidly changing conditions, with the doubt and fear that are engendered, mankind is seeking, sometimes blindly, and the hard way, for light. Russia and Germania have said, and are saying today, "Christianity has failed." There is a large group of people in America, England, and France, that are saying, "Christianity has failed." Christian leaders themselves are baffled and are looking on every side trying to regain lost ground. Can it be possible that the text chosen is applicable? "Because they have no change, therefore they fear not God." Come out Sabbath morning and let us reason together concerning the meaning of this text.

The O. C. Wells home was the scene of a very happy gathering last Wednesday, when a group of brothers and sisters gathered

for the celebration of the forty-ninth anniversary of the marriage of Mr. and Mrs. Wells, where a cafeteria dinner was enjoyed, ice cream included, and many pleasant and happy memories recounted. Of the guests present five attended the wedding forty-nine years before; they were, E. F. Randolph, Misses Lena and Hattie Wells, and C. E. Persels and wife.—*Farina News*

RELIGIOUS NEWS SERVICE

Philadelphia.—Pleas to the church to take "concrete action" in dealing with "the cause, consequences, and cure of anti-Semitism," and to promote a spirit of good will in all relations with "our Jewish fellow citizens," were voiced here by a National Study Conference on the Churches and the International Situation. The conference, attended by three hundred officially appointed delegates representing thirty denominations, was held under the auspices of the Federal Council of the Churches of Christ in America.

"The wave of anti-Semitism that engulfs Europe and the rising tide of anti-Jewish prejudice in America today," said a statement on the Local Church and the World Crisis, "are contrary to the mind of Christ and constitute a direct challenge to the local Christian community."

In another statement on the Churches and the American Policy, the conference declared that "it is imperative that the churches, in the presence of growing anti-Semitism, promote good will and co-operation with our Jewish fellow citizens."

MARRIAGES

DeGroff-Crandall. — Miss Leta Crandall, daughter of Mr. and Mrs. A. J. Crandall, and Gerald DeGroff, son of Mr. and Mrs. Andrew DeGroff, were united in marriage at the Seventh Day Baptist church at Little Genesee, N. Y., October 28, 1939, Rev. Harley Sutton officiating.

OBITUARY

Hewitt. — Viola Belle Hewitt was born near Farina, Ill., March 4, 1889, and died at the family home in Farina, Ill., February 18, 1940, following a brief illness.

She was the daughter of Otis and Nellie Smith Hewitt, and was the fourth of the children to depart this life. Funeral services were conducted from the family home by her pastor, Rev. Claude L. Hill, and burial was made in the Farina cemetery.
C. L. H.

The Sabbath Recorder

Vol. 128

PLAINFIELD, N. J., MARCH 18, 1940

No. 12



REV. LOYAL F. HURLEY
Pastor of the Riverside Seventh Day
Baptist Church since 1933.

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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

HISTORY REPEATING ITSELF

In a recent number of the *Christian Index*, Dr. Rufus W. Weaver had a thought provoking article. He echoes a deep concern of many in the violent attempts of dictators to uproot Christianity, attempts unsurpassed by the early persecution of the Church in point of aggressiveness and vindictiveness. He says:

Evangelical Christianity faces the most serious crisis in all history. The civilized world is witnessing the growing dominance of organized forces that seek the destruction of those social institutions and agencies that have safeguarded and encouraged the spread of the evangelical faith. Since 1937, seven countries (five republics, one constitutional monarchy, and one federal corporate state) with a total population of over 94,000,000 have come under the sway of dictators, making a grand total of nearly 500,000,000 or one-quarter of all living humanity—and not one of the modern Cæsars is favorable to our evangelical faith.

The most disturbing feature of this astonishing change in Europe is the impact of these recently formed governments upon religion. The Neronian and the Decian persecutions fade into insignificance in comparison with the regimentation, persecution, and destruction practiced upon Jews, Catholics, and Protestants alike by these dictators who occupy the seats of the mighty.

This attempt to root out Christianity will not weaken the faith of those who have an abiding hope in Christ and a belief in the ultimate triumph of truth. But it should shock all of us out of any self, church, or national complacency. It should drive us more conscientiously to prayer and to concerted efforts to uphold the truth. Dr. Paul S. Leinbach of the *Messenger*, from which the above quotation was taken, urges us that "the

best way to meet this growing opposition is by purity of life and fidelity of purpose, to adorn the gospel of God our Savior, to live our religion in our daily walk and conversation. We must stand in God's holy place with clean hands and a pure heart." To this we fully subscribe. To such a procedure let every Christian dedicate himself. In every follower of Christ let his spirit and beauty be seen. When this is done the powers of evil will be overcome, the Church of Christ will be triumphant, and "the gates of hell shall not prevail against it."

MORE ABOUT SOUTH JERSEY MEETING

An account recently appeared in the *RECORDER* about special meetings at Shiloh, N. J. The series at that time had just been well begun. The week following, the series was completed under quite auspicious circumstances. It is hardly proper to say the meetings closed on Sunday night. Their influence continued and reports from the field are that the pastor carried on with intensive personal work and with evangelistic messages on Sabbath evenings and Sabbath days, with good attendance and results. People continued to accept Christ as their personal Savior. There were conversions, public confession, and rededications. Old and young are included in the various experiences.

An earnestness in the matter of God's holy Sabbath was apparent, and one since has been meeting with the pastor for special study of the question, wishing to be an observer from conviction of its truth rather than for the sake of accommodation or expediency. At the

close of the message on Christ and the Sabbath, a call finally was given for a fuller consecration and loyalty to Christ and the Sabbath. Everyone in the church back of the row of front seats came forward for consecration prayer. Among them were those for whom earnest prayer had been continually made. It should be said that the attendance on that occasion was one of the lowest of the series—the meeting being soon after the big storm. There were only forty-three present. Congregations ran as high as one hundred twenty.

Pastor Maltby's evening messages, since the series officially closed, have been in keeping with the genius of the meetings—based on John's Gospel; in fact, three of his sermons were on John 3: 16, with the themes, God's Love for the World; God's Gift to the World; and God's Promise to the World.

Again comes the conviction that folks are hungry for the gospel; that they want verities that can be relied upon; that they want to know Christ, "whom to know aright is life eternal."

The services were held in the Shiloh church. But Marlboro co-operated freely and largely. The Marlboro choir assisted; some of their members were among the most earnest personal workers. Pastor Cottrell's cheerful presence, and later his stereopticon pictures of the Prodigal and his return home, were most helpful.

More than a word should be said about the music, which was under the personal direction of Mrs. Ella Sheppard. Never did this consecrated, enthusiastic leader falter or fail. Her special numbers were always of high order and in keeping with the theme and spirit of the meeting. A special chorus book had been secured and some fine choruses, solos, duets, and quartets were brought from its inspiring pages. One wishes he could tell of all who helped in the line of music and in other ways. That may not be. But all was highly contributive to the spirit and success of the services.

Pastor Maltby has arranged for baptism of candidates for church membership, Sabbath eve, March 22. He closes a most fruitful and successful pastorate March 31, and goes immediately to his new field at White Cloud, Mich.

"HOLDING LIFE SACRED"

The Maxson Class had been studying the Sabbath school lesson with the above title. A call was made for a volunteer to prepare a brief review to be given the next Sabbath. With some encouragement Mabel P. Hubbard "volunteered."

Her review was so good that the editor, who is a member of this class, asked for it for publication. The passages of the lesson to be reviewed were Genesis 1: 27-31; 1 Corinthians 6: 19, 20; and 2 Corinthians 6: 17-7: 1. We think her paper very neatly summarized the lesson.

The review follows:

A life! how much is it worth?
"God created man in his own image"—but since God has no physical image, our likeness to him lies in our intellectual, moral, and religious capacities and powers, in our ability to think, feel, and will, which makes possible the revelation of God to man and the communion of man with God. "For good you are and bad, and like to coins—Some true, some light, but everyone of you Stamp'd with the image of your king."

(Tennyson)

Under these circumstances, ought we not to keep our bodies fit temples for his use?

With this purpose in mind, many efforts are being put forth to care for the children and youth of our country by means of foundations and organizations for public welfare; there are institutions for the rehabilitation of unfortunates; there are homes for those deprived of them, where the better things of life are taught by precept and example; cures for those who wilfully or without self-restraint have wasted their lives; hospitals for restorative and incurable cases, and a very definite effort to improve physical life.

There are unlimited opportunities to improve our intellectual capability. Think of our schools and colleges, the unlimited scope of the radio, the education to be derived from the worth-while movies, the knowledge acquired from good reading. At no period in the world's history have there been such possibilities presented for mental growth.

Last of all, there is no limit as to the spiritual development one may acquire if he will accept it. For those who do not know the better way, ministers, missionaries, teachers, and physicians are anxious to help them to know the truth; for others, the Church and the Book show the way.

Life must surely be of value when all these possibilities are provided; it depends on folks whether they choose to accept them, make the best use of them, to be a worth-while child of God.

"Cherish your body, for God made it great; It has a Guest of might and high estate; Keep the shrine noble, handsome, high and whole, For in it lives God's work, a kingly soul."

(J. B. Wiggin)
M. P. H.

ITEMS OF INTEREST

A neat calendar has just been received at the office from the *Bible Witness*, printed by Rev. C. A. Beebe at Berea, W. Va. It carries a picture of the Ritchie Seventh Day Baptist church and shows the time of sunset each Sabbath of the year, E.S.T., corrected for their own latitude.

The *Bible Witness* is published in the interest of Bible and Sabbath truth. In this work Pastor Beebe is assisted by Rev. Ellis R. Lewis of Gentry, Ark.

At hand from Mrs. Ray Randolph of Salem, W. Va., is the following which was in receipt form:

New York, Sept. 18, 1844. Wm. F. Randolph, Dr. To Sabbath Recorder from Vol. 1 No. 1 to Vol. 1 No. 52, \$2.00. Received Payment.
(Signed) Geo. B. Utter.

Mrs. Randolph's note with this receipt was accompanied by similar receipts for the two years following. Her husband, Ray, is a grandson of William. They have never known what it is to be without the "dear old RECORDER," the weekly coming of which is eagerly looked forward to. Now an invalid, "Ray reads it in the afternoon (day of its reception), and I get it after supper when I get my work done."

Some 271 years ago, researchers of the New York City WPA Writers' Project remind us, the city fathers of New York met in solemn conference and decided that the pedestrian also has a right to live, and that something should be done to assure him of that right. And so the ordinance of 1668, one of New York's first traffic regulations, was passed:

"The cartmen are permitted to ride on their carts, on condition of driving slowly, and forfeiting their horse and cart in case of injury to any person; and in case any person should be killed, the life of the cartman to be under the lapse of the law."

One of the most unusual programs in radio history will be launched March 18, when the National Broadcasting Company presents a new weekday series of dramatized well known Bible stories. Dr. James H. Moffatt, a leading Bible authority, has been designated as program consultant for the series which will be sponsored by General Mills, Inc. The weekly series will be presented from Monday through Friday.

MESSAGE FROM THE FINANCE COMMITTEE

Rev. Harley Sutton of Little Genesee, our representative on the United Stewardship Council, has just concluded a most instructive and inspiring series of addresses before our School of Theology.

Upon the urgent request of the Finance Committee, of which he is secretary, he has consented to give us copies of three of the Stewardship Plans of giving for publication in the RECORDER.

Some of these plans are already familiar to some of us. But how many of us have tried any or all of them? Certainly at least one of them will work in every church; we know some of them are already bringing very satisfactory results.

I have never seen a good Seventh Day Baptist who was a "quitter." Our forebearers were not made of such stuff. A spirit of "defeatism" is the devil's most effective weapon.

Here are a series of three grand ideas that have and will work. Take your choice and let every one have a part; we need the judgment of maturity and the enthusiasm of youth.

The Conference year is half gone; may we face the remaining half with a renewed courage begotten of a reconsecration of self and material possession to him who gave us his all.

The Finance Committee,
(Ben R. Crandall, *Chairman*.)

ADVENTURES IN TITHING — "THE BELMONT PLAN"

By Rev. Harley Sutton

This type of adventuring in tithing began with the Belmont Presbyterian Church of Roanoke, Va. The pastor is Rev. G. L. Whitely. With a building debt of \$15,000, \$2,600 of unpaid bills, many of the members out of work, with no income, the church faced a very serious problem. A spirit of defeatism and pessimism was creeping over the congregation. Some were even saying, "We cannot carry on; the debt is too heavy." The pastor, however, had a vision. By an anonymous method he learned that among the 425 members of the church, 137 had a definite and dependable income, averaging \$18 per week. His vision was that these church members might all give a tithe to the Lord. To the challenge 118 responded and

for a period of three months, September 17, to December 24, 1933, gave one-tenth. As a result, offerings rose from \$50 weekly to \$228, the largest being \$450. At the close of the year all bills were paid, the debt was favorably financed, and the church had two cents in its balance at the bank. But when the canvass was made in 1934, the budget was over-subscribed by two thousand dollars.

At the Dayton Conference on Stewardship I heard Rev. Smiley Williams of Welch, W. Va., tell of the experience of his church. They were threatened with the loss of their property if a debt of \$1,600 was not paid. Fifty-six of two hundred members began tithing. The offerings rose from \$35 to \$141 a week, and one week \$400. At the end of the period the church decided to make it permanent. He told of a marked increase in membership and a new tone of spiritual enthusiasm for the church, so that the spiritual blessings were greater than financial. One church followed the plan during Lent. This is suggested as the best time for the idea. One pastor reports, "We presented the Belmont Plan of the Lenten period as a challenge to deeper consecration and spiritual living. The collections during this period jumped from \$91 to \$185 per week. There is no way to measure the spiritual gain, but we hope some of our members made new discoveries."

These comments all reveal that the use of this plan, even in modified form, has resulted not only in increased giving and financial returns, but especially in new and enriching spiritual experience.

This plan is a practical and effective method for stimulating giving toward clearing up deficits, balancing budgets, meeting benevolence allocations. The principle is good: "A definite effort for a definite time for a definite goal will bring definite results." It gives an opportunity for the enrollment of tithers and proportionate givers, either for a limited or experimental period or permanently. It has therefore the advantage of asking people to try tithing for only a short period. It is a demonstration of the principle that a church's resources are not measured by its income but by its faith, and are drawn upon by its commitment to the belief that if men bring all the tithe into the storehouse God will make good his promise.

To the individual this plan means new vision of possibility and the release of new energies. "I have had a wonderful experi-

ence," said some of the members of the Belmont Church. "I have met my obligations easier since I have been using God's plan for my money, and as long as God gives me any kind of income, I am going to pay him the tenth."

For the church it means baptism with new life. Not only has it released from bondage of debt and the hampering sense of inadequacy, but a new spirit has been born in it. The church has become more buoyant and more magnetic. With the increase in liberality there has been an increase of liberty. With the consecration of gifts there has resulted a new dedication of life. "These," as one pastor well says, "are the elements of greatest value! And it is because of these greater values spiritually, that the plan is earnestly commended to all pastors and churches."

—Booklet of Presbyterian Denomination.

MISSIONS

NEW TASKS GIVE NEW HOPE AND ENTHUSIASM

Some evidently are being bewildered, if not discouraged, by the multiplicity of the new calls coming to us as a people. This should not be. These new calls are an occasion for new hope, and if we respond, they will give an increased enthusiasm to every branch of our work. In a book entitled, "The Unfinished Task of Foreign Missions," Robert E. Speer says:

"In the third place we can assure our own hope and propagate the spirit of hope in the churches at home by being ready ceaselessly to enter into larger calls of duty. One wonders whether a great deal of our discouragement has not been due to our over-familiarity with too long accepted boundaries to our tasks; whether, again and again, energies that were adequate to a task when we assailed it have not died down simply for the reason that we took on no new task, the very preservation of those energies, not to speak of their enlargement, being dependent upon the courageous assumption of new and larger obligations."

The words of Doctor Speer apply to Seventh Day Baptists. They should enter new fields for the new hope it will give them, if for no other reason. There is a vastly higher reason, but this one is valid, worthy,

and not to be overlooked by pastors, boards, and others. We should support the fields already occupied, enter the new doors the Father is opening to us, and strive to make all self-supporting as fast as possible that we may continually extend the work of the Redeemer. "Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes."

Miss. Sec.

INTERESTING LETTER FROM PROFESSOR T. M. CHANG

Secretary W. L. Burdick,
S. D. B. Missionary Society,
Ashaway, R. I., U. S. A.

Dear Secretary Burdick:

Herewith I am sending you a letter which I wish you would kindly forward to the RECORDER for publication if you deem it suitable for that purpose. All the workers in this mission have recently agreed to take turns to write something for the RECORDER, and since my turn comes this week, I am sending you what I have written.

It has been snowing all day long today. For several weeks the weather here had been rather warm and dry, in fact too warm for the season and too dry to be comfortable. But now that it is snowing, it has become quite cold and more like winter. I am glad that our school closed just before this snow storm came.

This is the first day of our winter vacation. With the Boys' School already closed and the Girls' School closing in a few days, we are going to have a short period of comparative quietness in this compound. I say comparative, because it will be far from absolute. We expect to have about one hundred children coming in during the vacation to get a little free education in classes that are to be conducted by our school "Y." They did some very splendid work along the same line last summer, and they want to do the same this winter. It is for those underprivileged and unfortunate children of the street who do not have the opportunity to go to school during the school term. Everything is to be free of charge in this vacation school, including books, pencils, etc. The school "Y" has wanted to do this service by furnishing teachers and paying what little expense may be necessary. All this is undertaken willingly

and earnestly, and I trust that it will benefit not only those poor little children but also those who are thus trying to serve Christ our Lord.

With the best wishes to you, I remain

Sincerely yours,

T. M. Chang.

Grace High School,
Shanghai, China,
January 20, 1940.

THE NECESSITY FOR VISION

By Rev. Rolla J. Severance

"Where there is no vision, the people perish: but he that keepeth the law, happy is he." Proverbs 29: 18.

To amplify this text to meet present needs and conditions, I would suggest that, unless there be a living revelation of the Divine, a conscious contact between Christians and God, the cause of Christ will perish; but if Christ's followers incorporate into daily living the truths revealed in the Word of God, happy will they be.

The imperative need of every professing Christian is an enlarged vision of Jehovah, the all-powerful, wise, merciful heavenly Father. It is not sufficient to think of God simply as the creator and preserver of the universe. Such a declaration is made by many unbelievers. When Paul was in Athens, he found there "an altar with this inscription, 'To the Unknown God,'" and he declared to the people, "Whom therefore ye ignorantly worship, him declare I unto you." Paul had faith in a God who directed him in all of his missionary journeys, saved him in time of peril, gave comfort in every trial, and was a power for every need. The same divine leadership is available for every one who will commit his ways unto the Lord, who is ever striving to reveal himself unto man.

A vision of God and his will profits us nothing unless we unreservedly follow the leading of the Holy Spirit. There is danger, lest after having asked for guidance in the day's duties, we go out to follow our own devices and put into practice our "common-sense ideas" of what we should like to see accomplished. Some one has said, "The common sense of mankind is powerful, but it is not powerful enough." We never will accomplish the glorious task God has set before us, the salvation of lost men, until we as

individuals and as a people have a clear vision and hearts fully surrendered to our Savior.

We need not only a clear understanding of the power and guidance of the Holy Spirit, but we also need a vision of God as revealed in his Holy Word. The Bible contains a record of God's dealings with man through the ages. This Word of God reveals to us the infinite power, wisdom, holiness, glory, goodness, justice, and mercy of a loving Father. The Bible also reveals the truth that God has well-defined plans for his people. Therefore, we find in the Word the record of a law—a law for human conduct, a revelation of the will of God for all of whatever race or color who would be loyal to him.

Because we have this conception of the universality of the religion of Jesus Christ, we are concerned about the salvation of those in heathen lands who have been deprived of a knowledge of God and his love. We send them missionaries who instruct them in the truths of the Bible and thus aid them in getting the vision of the power of God to transform life and give hope, joy, and peace. "Where there is no vision, the people perish." It is the duty and privilege of those who have a knowledge of God to do all within their power to carry the good news of salvation to the millions who for generations have been bound by ignorance and superstition.

We must not, however, allow our interest in foreign fields to hinder the work in the homeland. In all our communities there are unsaved people; some of them were reared in godly homes with early Christian training. They need a vision of God and his power to save and to sustain in every emergency of life. "Where there is no vision, the people perish."

As individual Christians we need a vision of what God is expecting of us who have taken upon ourselves the sacred obligations of his disciples. Do our daily lives so witness for Christ that the unsaved about us may see that there is a power to keep those who are fully surrendered to God? Some organized churches may need a vision of the God-given opportunity and obligation to put forth every effort to win lost souls for Christ.

We as Sabbath keepers have a vision of the loving goodness of God in giving man the Sabbath. We have a vision of the will of God as revealed to us in his Holy Word. This revealed will of God discloses to us a

law. Incorporated in that document is the commandment of the Sabbath, the Sabbath the Master declared was made for man. The great need of the Christian Church is a vision of the blessedness of observing the whole revealed will of God. As believers in Jesus Christ we should accept his declaration when he said, "one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Matt. 5: 18. We as Sabbath keepers should never assume an apologetic attitude toward our belief and practice. We should so honor the Sabbath that those with whom we associate will realize that we consider it a God-given privilege to thus acknowledge our love for him. "For this is the love of God, that we keep his commandments; and his commandments are not grievous." 1 John 5: 3. "Where there is no vision, the people perish; but he that keepeth the law, happy is he."

TREASURER'S MONTHLY STATEMENT

January 1, 1940, to January 31, 1940

Karl G. Stillman, Treasurer,
In account with the
Seventh Day Baptist Missionary Society
Dr.

Overdraft, January 1, 1940	—\$2,284.59
Woman's Executive Board, for Rev. R. J. Severance, salary and expenses, Dec., 1939 ..	124.10
Woman's Executive Board, for Rev. R. J. Severance, salary and expenses, Jan., 1940 ..	102.12
Evanglist Sabbath Mission, London, Eng., for Dr. Thorngate	9.73
Dodge Center, Minn., Church (white gift), for Chinese refugee children	1.25
Dodge Center, Minn., Church (white gift) for China mission	2.25
Dodge Center, Minn., Church (white gift), for return of Rev. G. D. Hargis to Jamaica50
Dodge Center, Minn., Sabbath school, for Missionary Society	5.37
Milton Junction, Wis., Sabbath school, Adult Bible Class (white gift), for Anna West ..	5.75
Mrs. Earl F. Mills, Scio, N. Y.	3.00
Mildred Wiard, New York Church	45.00
Reta I. Crouch, Albuquerque, N. M.	8.50
Farina, Ill., Sabbath school	2.44
Memorial Board income	1,421.51
Mrs. Alena M. Bond, Nortonville, Kan.	3.00
Little Genesee, N. Y., Church, for missions ..	1.50
Irvington, N. J., Church	100.00
First Hebron, Pa., Sabbath school	1.00
Albion, Wis., Sabbath school	2.00
Boulder, Colo., Church, for foreign missions ..	15.00
Chicago, Ill., Sabbath school	5.00
Anonymous, for American Bible Society	1.00
Verona, N. Y., Church, for China61
Riverside, Calif., Church, for China	1.00
Battle Creek, Mich., Church, for foreign missions	1.00
Battle Creek, Mich., Church, for Bible distribution	10.00
Berlin, N. Y., Sabbath school, for American Bible Society	1.00
Milton, Wis., Church, for Jamaica	6.69
home missions	7.00
foreign missions	2.00
Eugene Davis, China mission medical aid	3.65
First Hebron, Pa., Church	25.00
Primary Dept. of First Alfred Sabbath school, for Anna West Chinese refugee work	10.00
Withdrawal from Dr. Thorngate China Fund for Dr. Thorngate expenses	103.12
First Honkinton, R. I., C. E. society, for Dr. Thorngate work in China	4.00

Transferred from Permanent Fund income account	225.79
January share Denominational Budget receipts	768.40
Transferred from Debt Fund savings account to apply on loan	250.00
	\$ 994.69
Cr.	
R. J. Severance, salary and expenses, Dec. \$124.10, Jan. \$102.12	\$ 226.22
Verney A. Wilson, salary	33.33
W. L. Davis, salary	22.92
Ralph H. Coon, salary	22.92
Clifford A. Beebe, salary	22.92
Charles W. Thorngate, salary	25.00
Marion C. Van Horn, salary	22.92
Ellis R. Lewis, salary	22.92
Wm. L. Burdick, salary \$112.50, supplies \$14.69, rent \$25.00, clerk \$33.33	185.52
A. L. Davis, work in Syracuse	10.00
Treasurer's expense, clerk	20.00
Heinrich Chr. Bruhn, work in Germany	41.67
Dr. George Thorngate, 1st Hopkinton, R. I., C. E. society gift	\$4.00
Evang. Sabbath Mission, London, Eng., gift	9.73
Dodge Center, Minn., gift	1.25
Milton Junction gift for Anna West	5.75
	20.73
Methodist Book Concern, Bible for Deacon J. Trotman, British Guiana	3.50
Mabel L. West, return transportation to United States	286.50
Secretary of State of Rhode Island, filing fee biennial report	2.00
Wm. A. Berry, one-half Boulder gift for foreign missions	7.50
American Bible Society	2.00
Anna M. West, First Alfred Sabbath school primary dept. gift	10.00
H. Eugene Davis, Milton, Wis., Church gift	3.65
G. D. Hargis, salary \$93.75, child allowance \$12.50	106.25
Luther W. Crichlow, salary \$83.33, rent \$20.83, travel exp. \$16.96, native workers \$39.59	160.71
China payments—	
Dr. George Thorngate, salary and child allowance	\$103.12
Principal Boys' School	25.00
Incidentals	18.75
Boys' School	12.50
H. E. Davis, salary and child allowance	84.37
Rosa W. Palmberg	22.50
Anna M. West	31.25
Dr. Grace I. Crandall	41.67
	339.16
Interest	84.22
Interest saved on renewal of notes transferred to Debt Fund	38.24
Payment on loan	250.00
Debt Fund share Denominational Budget receipts	98.60
Net overdraft January 31, 1940 (Amount due missionaries and others for salaries and allowances but unpaid)	—1,074.71
	\$ 994.69

WOMAN'S WORK

THE CHALLENGE OF TOTALITARIANISM

By Dr. Harry R. Rudin

Professor of History at Yale University

If I were to imitate other speakers on the subject of the challenge of totalitarianism, I would spend this time in a discussion of all evils that we see in the states dominated by the dictators. I have no intention of doing this, since nothing is gained by saying that here

are evils we do not like. The amount of thinking on peace and democracy in our world is great and very superficial. When we put all the editorials, all the sermons, and most of the thoughts expressed elsewhere on these two subjects end to end, we find that they reach—nowhere.

In the last war the American people thought that they were fighting for democracy. Is there more or less democracy in the world as a consequence? In the last twenty years we have had a good deal of talk of permanent peace. Why don't we get it?

My answer to these more or less rhetorical questions is simply this: that our thinking about democracy, about Germany, about world peace has been entirely too superficial. The world is again at war. There is familiar talk of the need of establishing democracy in the world, of making a peace that will be firm and durable. Again it is being claimed that Germany's defeat will be necessary for the achievement of these high ends. It will be possible, I believe, but difficult to defeat Germany. But I doubt very much whether the peace treaty ending this present war will be any more successful than those after earlier wars in history. It is my conviction that with the kind of thinking current today the next peace treaty will leave the world very much in the same place that it has been for the last twenty years. It is due to the fact that our thinking on these matters of peace is entirely too much on the surface.

If we are interested in democracy as opposed to totalitarianism we must know something about the historical conditioning of democracy. We must realize, in the first place, that democracy belongs chiefly to the nineteenth century. It is not the property of all times and of all peoples in human history. It is limited to a few decades and a very few nations. In terms of universal history we have to conclude on the basis of sheer arithmetic that democracy is a departure from the normal way of European life, that it is quite different from what has been typical of Europe's governmental institutions. Since democracy was realized in the nineteenth century, we must consider the proposition that possibly democracy belongs to that century and may not be able to sustain itself in the twentieth century.

There were peculiar conditions in the nineteenth century that made the realization of democracy possible. The chief condition for the development and maintenance of democ-

racy was peace. In this respect we have only to note what has taken place in France and Great Britain as the present war came on. By general agreement it has been decided to defer Parliamentary elections as long as the war continues. If the war threatens to be a long one, there is good reason for fearing what may happen to democratic practices. War and democracy are not compatible. If one believes in democracy at any price, one must also believe in peace at any price.

This brings us to the question of peace. Let us look into the causes of peace in the nineteenth century. The reasons for the relative international peace in Europe (there were, of course, wars, but they were local in scope) from 1815 to 1914, are four in number. In the first place, the peace was essentially a *Pax Britannica*. England was supreme and she had no close rivals. It seems nearly axiomatic that peace is impossible where there exist two states with power fairly equal. The other causes of peace were the industrial revolution which allowed for great increases in population without leading to that kind of pressure which in times past has been a cause of aggression against neighbors; the relatively free trade that existed; and the fact that peoples could migrate with the greatest freedom that the world has seen. And with peace, the comparatively few people who had hitherto run governments found it possible to share control with the many.

The conditions which made for peace and democracy in the nineteenth century are gone. Ours is the era of greatest nationalism in history. Immigration and trade barriers have never been higher. The obstacles in the way of the free movement of goods and people have never been greater. Disarmament has been primarily a matter of talk only. It is a well-established fact that at no time in history has there been a greater arms race than that of the last twenty years.

Industry requires raw materials and markets and they have never been harder to get than today. If trade barriers make it virtually impossible to acquire essentials by purchase, a premium is placed upon military aggression. I venture to believe that in these matters we have thus far seen but the merest beginning of what the twentieth century is like.

The alternatives before us are clear and hard. Both of them demand very great sacrifices. Nobody has the right to object to any way out—that the proposed plan involves great

costs. We can do what Europe did down to 1815; that is, we can fight it out to the bitter end. Or we can try to do what Europe did after 1815, making the necessary adjustments required by the conditions of our times. One way is the way of peace and democracy; the other way is that of war and totalitarianism. On the score of sacrifice there can be no choice whatsoever, for sacrifice is the common denominator of both ways. If democracy came without continuous sacrifice in the nineteenth century, we are not to assume that we can maintain democracy without sacrifice in the twentieth century. The foundation of democracy is international; the foundation of totalitarianism is national. If we in America choose a way of life that is strictly national and turn our back on the way of intelligent international co-operation, the days of our democracy are numbered. If intelligence will not solve a problem that must be solved, then unintelligence will try to solve it and the attempted solution will be by methods both brutal and violent.—*Conf. on Cause and Cure of War.*

YOUNG PEOPLE'S WORK TO THE YOUNG PEOPLE

The voice of God is calling
His summons unto men;
As once he spake in Zion,
So now he speaks again.
Whom shall I send to succor
My people in their need?
Whom shall I send to loosen
The bonds of shame and greed?

Note: Some time ago there appeared in this page a message from Dr. Corliss F. Randolph, president of the Tract Society, in which it was suggested that Courtland V. Davis, the recording secretary of the society, would give forth a plan whereby each Seventh Day Baptist young person could help in the building program of the Sabbath and of Seventh Day Baptists. Mr. Davis in his letter said this to me:

"Many of us who have tried this plan have found it not only a possible thing, but even a rich spiritual experience. No one who has become a member has yet asked to have his name dropped. I believe that many of our young people would be equally blessed in its use and happy in its continuance."

I heartily agree with Mr. Davis, for there are those not in the Tract Society who have found the pursuance of this plan an enriching

experience—one that creates acquaintances and deepens friendships. To some it has proved to be a lesson in "how to make friends." Let us all give his suggested plan sincere consideration.

Y. P. Editor.

TRACT-A-MONTH CLUB

For nearly two years a group consisting largely of members of the Tract Board has been organized as a Tract-a-month Club. Each member of this club has agreed personally to pay for and use one tract a month. The cost for each in cash has been little—less than a dollar a year. The cost in thought and effort has been more. It is not easy to develop a witness for God, even to the very limited extent of personally offering to friend or acquaintance one tract once in thirty days.

In our day, with the flood of words pouring daily from a multitude of presses, the printed pamphlet, whatever its form and whatever its message, gains scant attention anywhere unless by some means there has been roused in the prospective reader a readiness for the printed matter and its story. Just "distributing" tracts is not enough. But a printed message given by one whom you have met, one whom you know—that is a different matter. You want to see this material in which your acquaintance is interested. You are ready to read and willing to understand because he stands sponsor for it. Twenty-five Seventh Day Baptists presenting Seventh Day Baptist tracts twelve times a year in that fashion means three hundred tracts a year used to maximum advantage. That is going on right now. Two hundred fifty Seventh Day Baptists—what a power for Christ and his Sabbath that little army would be!

Yes, you have access to tracts in the tract rack at church. I hope you do. You could use those for the same purpose and the same value. But are you doing that? The Tract-a-month Club member receives each month in his mail a tract as a reminder of his plan. At the end of the year he gets a bill for the twelve tracts (never more than a dollar) and has the satisfaction of knowing that neither his church nor the Tract Society is drawing on its funds to pay for his tracts. Don't you think this arrangement is more satisfying to you and better calculated to help you carry out a definite plan?

If you've seriously considered yourself in this proposal and if you are a typical Seventh Day Baptist I can guess rather closely as to what you are thinking now. May I ask you just this one question: I know you are interested in Seventh Day Baptists and their special mission to a world cruelly in need of a Sabbath and a Savior. Isn't it about time for you and me to forget our dignity and our desire to appear well in the eyes of men, to get down off our high horses of propriety and good form, and to roll up our shirt sleeves and build upon, instead of resting upon, the labors of our ancestors?

Courtland V. Davis,
Secretary Tract Society.

Seventh Day Baptist Young People—God is calling to you that you may take your places along with other Christians everywhere to help bring his kingdom to the earth.

We heed, O Lord, thy summons,
And answer, Here are we;
Send us upon thine errand,
Let us thy servants be.
Our strength is dust and ashes,
Our years a passing hour,
But thou canst use our weakness
To magnify thy power.

From ease and plenty save us,
From pride of place absolve,
Purge us of low desire,
Lift us to high resolve;
Take us and make us holy,
Teach us thy will and way,
Speak and, behold, we answer,
Command, and we obey.

Young people, here is a chance to prove our willingness to work with the Tract Society in the work of acquainting people with truth. Do we hear the voice—and heed the summons? If you feel that the Tract-a-month Club is worth your trying, drop a postcard with your name and address, requesting membership, to your young people's editor, Marion C. Van Horn, New Enterprise, Pa.

THE CHALLENGE OF CHRISTIAN ENDEAVOR

(Given by Eugene Stephan, on Christian Endeavor Sabbath)

It is a wonderful thing that Christian endeavorers today have before them as a challenge the lives of the founders of their organization, Dr. and Mrs. Clark. We appreciate the fact that they instituted a system by which young people can do their part in the Lord's work.

As the Christian endeavorer of today looks back and inspects the lives of Dr. and Mrs. Clark, he sees what they did for the society and how ardently they worked for an organization which would link together the youth of many lands. Surely this was as great a move for peace among the nations of the world as was ever begun. It is quite evident that the founders of this great organization of young people lived up to the Christian Endeavor pledge as best they could and meant that we should do the same. We should accept this challenge and commit ourselves to a life of service such as is embodied in the principles of Christian Endeavor.

A young person should become an endeavorer in both name and actions. He should sacrifice his worldly habits and devote himself to the better things of life. He must also endure humility and not exalt his works or boast selfishly of his accomplishments. Furthermore, he should dedicate his life to Christ for the work which shall be given him. Faith must also play an important part in his tasks.

A Christian endeavorer has numerous duties and responsibilities in connection with his local society and church. The principal responsibility, of course, is to attend all the meetings and, especially in the case of society meetings, to take part whenever opportunity presents itself. It is a splendid privilege to have some official place in the organization, but it is quite evident that each member has some equally important task for which he alone is responsible. It is each member's responsibility to build up the attendance of his society and to make its record one of which he will be proud. A Christian endeavorer should encourage and pray for his fellow members, that not one of their members may be lost from God. He should have an intense interest in all the activities of the society, and when he is called upon to do his part he should willingly accept. When there is need for financial help in the society, each member should, if possible, give his share, no matter how small it may be. Moreover, this should be done not as a duty, but as a privilege.

Thus a young person is prepared to do his part in the activities of the church, the Christian Endeavor being the training school. The importance of such a society then is equal to, or rather greater than, that of the schools and colleges which prepare us in a different way for life. And as such, every young person

should feel it his duty to attend the meetings of his society and to devote himself to the principles adopted and practiced.

Young people meet the supreme test when they go forth into life's various paths to seek their livelihood. It is very easy to slip into some seemingly small sin when such an action will benefit us financially or in any of the other countless ways which appeal to the young people of the world. Young people who have had the training offered by Christian Endeavor have an advantage over life's difficulties and pitfalls. Consequently, by keeping in touch with God and by remembering and practicing the fundamental principles taught them in their Christian training, they will go the straight and narrow way, which is the shortest and only way to eternal life. It is argued that one cannot go through life without hurting some one's feelings or innocently cheating one's fellow men. That is probably true; however, if we do our very best, we always gain our just reward. It is not wise for a young person to go into a profession leaving behind all the precious and valuable assets of Christian associations and friendships. A young person who will stick with his Bible and maintain his faith in the Lord is sure to come out ahead.

Experiences in Christian Endeavor also help those who are planning to devote their entire life to God's work. Leaders of men are developed who will bring many others to Christ. It is also at these meetings that friendships are made that last for a lifetime.

Nortonville, Kan.

CHILDREN'S PAGE

OUR LETTER EXCHANGE

Dear Mrs. Greene:

I have just been reading the SABBATH RECORDER, and I like the letters very much.

I have a little dog. He is brown all over. He came from the dog pound. He likes Marcia best.

Tomorrow will be China New Year. Every child is dressed up, except the poor. Most of them have rabbit lanterns. I had one, but I broke it right away. It was bright red.

I like the Chinese boys, but I cannot talk Chinese. I like school very much.

The Japanese have opened the gates at our corner, so that the Chinese could go back to

what is left of their homes. The Chinese have to bow to the Japanese when they go out.

Your RECORDER friend,
Philip Thorngate.

23 Route de Zikawei,
Shanghai, China,
February 7, 1940.

Dear Philip:

How time does fly! It seems such a short time ago that you were calling here in Andover, and now you are far away in China, on the other side of the earth. I remember, when I was quite a little girl, that I tried to dig through to China, but I gave it up when my father told me about how many miles I'd have to dig. When you were here it was warm enough for comfort, while now the cold winds blow, and whatever direction I look I can see huge snow drifts. On our way to and from Independence yesterday we passed snow drifts much higher than our heads. Last night and today it has been snowing and blowing and forming more snow drifted roads, so that before the school busses can start out in the morning the snow ploughs must get out very early to clear out the roads. I hear you are having snow in China this winter, but it does not stay with you as it does with us. We usually have many dog visitors each day, but since our yard has been so buried in snow we haven't had even one; though a big black cat comes howling around the house quite often by night and by day. Skeezics pricks up his ears and growls a bit but doesn't offer to go out and fight him. In fact, he would much rather stay indoors when it is snowing and blowing.

I was interested to hear about the China New Year. I did not know before that it came in February. As I remember, the Jewish New Year comes in the early fall. When I was teaching in Chicago I had quite a number of Jewish pupils. On their New Year they usually came to school, but according to the Jewish law they were not allowed to do anything but read; they were not allowed to write or draw or do anything that might be considered work. They often brought me unleavened bread, which tasted a good deal like crackers only it was not salted.

Your good letter was very welcome and I hope we'll be able to hear from you often. I

am always pleased to hear from my RECORDER boys and girls in China.

Your sincere friend,
Mizpah S. Greene.

Jewish Children of the Bible

In Bible times the fathers and mothers of Jewish boys and girls were their loving companions. They taught them God's laws very carefully. God told the Jewish people to write his commandments on their houses and on their gates, to teach them diligently to their children, and to talk about them when they were sitting in the house or walking out, lying down or rising up.

Very early Jewish parents began to teach their children about the heavenly Father and his greatness and goodness. They showed them the wonders of nature all around them, leading them to see that God was the Creator of it all. They learned to love the Lord whose tender care was over even the little birds, who gave them fruits and grains and painted for them the most beautiful of flowers. They looked upon the high mountains, the beautiful valleys, and the sea, and saw the Lord's wonderful power in "the things he had made."

So when the Savior drew his parables from the works of nature, the Jews were able to understand his meaning because that was the way they had been taught from childhood. They were educated very carefully both by the father and the mother, and much of this teaching was from the Bible. As soon as they could speak they were taught to say some part of the Bible. One of the very first verses they learned was, "Moses commanded us a law, even the inheritance of the congregation of Jacob." Soon after, the fifth commandment was taught them.

Jewish children learned to love and respect their parents and to show the greatest kindness and respect for elderly people. Boys and girls of today may well show the same tender care and respect for the aged as did the Jewish boys and girls of that long ago time.

If the Nile overflows not,
Comes there no time of spring
And all the land is black.

So is it, alas, when love ceases
To overflow in the heart of a friend.

—Sa-di, Persian poet.

OUR PULPIT

SECURITY: CERTAIN OR UNCERTAIN

By Rev. Loyal F. Hurley

(Pastor of Seventh Day Baptist Church, Riverside, Calif.)

UNCERTAINTY ABOUT YOUR SALVATION

The Bible is full of assurance by which men may know they are saved. There are many expressions like the following: "that ye may know that ye have eternal life"; "passed from death unto life"; "He that hath the Son hath life"; "There is therefore now no condemnation."

Yet the churches are full of folks who don't know whether they are saved or not. "I'm not sure, but I hope to be saved." "I feel that it is presumptuous to claim salvation now. How can I know what God will do with me? I must wait till the judgment to find out." Thus people reply to the question "Do you know you are saved?"

REASONS FOR UNCERTAINTY

Here are some reasons why you may not know whether you are saved.

I. Trusting in Good Works

You may be trusting in your morality and good works and, of course, in that case you will have to wait until the judgment to find out how your good and evil will balance up. But, though you may be a good moral person, if you are trusting in your own goodness to save you, then you are not a Christian at all according to the New Testament. A Christian trusts in Christ's sacrifice to save him, and not in his own morality. "Therefore by the deeds of the law (that is, by self-effort) there shall no flesh be justified in his sight." Rom. 3: 20. "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast." Eph. 2: 8, 9.

II. No Clear Understanding of Judgment

The average church member has the idea that there is only *one judgment* at the great white throne; and that there everyone, good and bad, Christian and non-Christian, will meet and be separated like sheep and goats. That is not Biblical teaching.

The Bible teaches three judgments to be faced by every Christian. One is past; one is continuously present; and one is future. In one we are judged as sinners; in one we are judged as sons; and in one we are judged as servants.

A. Judged as Sinners

This judgment is past for every Christian. "Who his own self bare our sins in his own body on the tree." 1 Pet. 2: 24. But he did that nineteen hundred years ago! And I do not know that you and I can do anything to add to its effectiveness except to trust in it! Do you? "For he hath made him to be sin for us, who knew no sin." 2 Cor. 5: 21. "There is therefore now no condemnation (sin judgment) to them who are in Christ Jesus." Rom. 8: 1. Why is there no condemnation *now*? Because he bore it *then*, nineteen hundred years ago. So we do not have to bear it *now*. We ought to thank him that he has already borne it for us.

B. Judged as Sons

Through Christ God accepts us as his children. "For we are all the children of God by faith in Christ Jesus." Gal. 3: 26. "Beloved, now are we the sons of God." 1 Jn. 3: 2. He gives us the *standing* of sons. But he desires also that we become sons in *fact* as well. He wants his sons to be sonlike. And in order to make us so he brings us into judgment, son judgment.

There used to be a very well known Prince of Wales who later became King of England. Then, in order to marry a certain divorced American woman, he renounced the throne. But for years we knew him as the Prince of Wales. If the reports are true, he was a rather wild young man. I imagine his father and mother hoped and longed for the time when he would be a more exemplary young man. They wanted the prince to be princely. But whether he was princely or not *he was a prince*. He was born a prince. So you, Christian friend, if you are in Christ you have been born into God's family, and so are his son. And God wants his sons to be sonlike. If we are not, he judges us.

"For if we would judge ourselves, we should not be judged. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world." 1 Cor. 11: 31, 32. That is, when we do wrong, if we recognize it, and condemn it in ourselves, and confess it to God, that is the end of it. For all God wants is for us to recognize and forsake all evil. But if we do not recognize it, or fail to confess it, then God has to take us in hand and judge us himself. That is, he chastises us—and "chas-

tise" comes from a root word meaning chaste or pure. God wants us to be chaste.

Here is a clear statement of that truth from the Bible. "And ye have forgotten the exhortation which speaketh unto you as unto children, my son (this is son judgment), despise not thou the chastening of the Lord, nor faint when thou art rebuked of him: For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons. Furthermore we have had fathers of our flesh who corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live? For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness. Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them who are exercised thereby." Heb. 12: 5-11. This quotation shows both the nature and purpose of our son judgment. But such judgment is going on here and now whenever we need it, "that we might be partakers of his holiness."

C. Judged as Servants

This is the judgment that is still future. It is a reward for works, not a judgment on sin. Salvation is *from* sin, reward is *for* service. If the average Christian understood that future reward is to be based on the service he renders—well, there wouldn't be so many of us sitting around twiddling our thumbs!

"For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works." Mat. 16: 27. "For other foundation can no man lay than is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work (not his sin) of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire." 1 Cor. 3: 11-15. The future judgment is on service.

III. No Adequate Conception of Calvary

Some people are not sure they are saved because they have no clear idea of atoning grace. They do not see anything in the Cross of Christ except a good man dying for his ideals. They have a great Creator, but a very little Redeemer. If men could grasp the fact that when Christ died on Calvary's cross, God did everything that infinite love could do to redeem a lost and dying world; if men could see that if the death of Christ ever will be sufficient it is already sufficient; if men could see that in the completed work of a dying Savior there is offered a perfect reconciliation between God and man; then men would begin to know whether they are saved or not!

A. The Physical Universe Affected

The Physical Universe was affected when Christ hung on the Cross. The record tells us that the earth heaved and shook in a violent earthquake. Not only that, but the lights in the sky winked out when Christ was at Calvary. It was not an eclipse that darkened the sky for it was the time of the full moon. Yet writers in Egypt and over the Roman Empire speak of that terrible and unusual darkness which the Bible describes. The universe went black when Christ hung on the Cross.

B. The Moral Universe Affected

The moral universe was affected by Calvary. Some change took place in connection with the guilt of the world's sin. I am not trying to explain how, but merely to state a fact. Parents may suffer because of the sins of their children, but they never bear the guilt for their children. No child ever looked at a parent in such a way as to lose his sense of guilt for sin. Yet the Bible insists that on the Cross something happened to the guilt of the world's sin. "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." 2 Cor. 5: 21. "Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed." 1 Pet. 2: 24. However one may try to explain it, for nineteen centuries men have looked at Calvary's Cross and have lost the burden of guilt for sin. The moral universe was affected by Calvary.

C. The Spiritual Universe Affected
The Spiritual Universe was also affected by Calvary. Something happened to the relationship between God and other spiritual beings. First of all, Christ was separated from God for the only time in all the eternities. He who is "the image of the invisible God," who was "in the beginning with God," lost the sense of the Father's presence. Jesus Christ was perfectly transparent and sincere. He did nothing and said nothing merely for effect and show. Least of all could one suspect that, during the agony of the Cross, Jesus was putting on a bit of play-acting. Yet it was there in the darkness and anguish that Jesus cried, "My God, my God, why hast thou forsaken me?" Mark 15: 34. Forsaken! Yes our Lord was forsaken. For a time, at least, he was an outcast, and shut away from God.

Something else happened to the spiritual universe when Christ hung on the Cross. "And the veil of the temple was rent in twain from the top to the bottom." Mark 15: 38. What does that mean? Well, the veil was a curtain separating the holy place from the most holy place in the temple. These two parts of the temple differed in their furnishings and in their services, in their size and in their sacredness. One had many services, the other few. But the vital difference was that in the most holy place God revealed himself in his very Presence. It was not the box called the ark that made that part most holy, nor was it the stone tables containing the decalogue. It was the Holy Presence. Into this sacred place of manifestation none could enter save the high priest, and he only once a year. Man was shut away from the immediate presence of God. But when Jesus died on the Cross that was forever changed. The veil was rent from top to bottom, and all who will may have "boldness to enter into the holiest by the blood of Jesus." Heb. 10: 19. At the Cross, Christ was shut away from the Father's presence. And because he took the outcast place of the sinner, the barrier between man and God was removed so that all who will may enter into the very presence of the Father. On Calvary, God did everything he could do to make your salvation possible and complete. His part in that transaction is perfectly sufficient. It only requires that you believe in Christ's Saviorhood and accept his salvation for yourself. Why not do that today, for his sake?

Quit trusting in your own morality and righteousness. Put your trust in Christ. Remember that he bore your sin judgment nineteen hundred years ago on the Cross. There he took your place, that of the sinner, the outcast, the lost. And he offers you his place, that of glad and unhindered fellowship with his Father and yours. "Believe on the Lord Jesus Christ, and thou shalt be saved." Acts 16: 31. Just now accept him as your Savior.

(To be continued.)

DENOMINATIONAL "HOOK-UP"

Waterford, Conn.

Rev. Albert N. Rogers of the Waterford Seventh Day Baptist Church and director of music at the First Baptist Church in New London, presented a second recital last night (March 3) at the New London church. He closes his work in New London this month, as he has accepted the pastorate of the Seventh Day Baptist Church in New York City.

The Great Neck District Boy Scout Troop had a farewell party last night when Rev. Albert N. Rogers of the Seventh Day Baptist Church of Waterford, who has been the scoutmaster for a number of years, had a farewell party. There was a present of a sum of money to Mr. Rogers from the troop.

—Westerly Sun.

De Ruyter, N. Y.

Our young people are giving a play as their part in aiding the cause of relief in China. Our aid to China in her present need is a tremendous witness to the love of Christ, and thousands of Chinese are being impressed by the bravery and service of the missionaries engaged in relief work. Twenty-five thousand Chinese face starvation on account of floods. China gave \$200,000 to the victims of the Ohio and Mississippi floods of 1936-37. Let's show our gratitude. One dollar will save a life for a month. Millions are homeless and destitute.

"Inasmuch as ye did it unto one of the least of these my brethren, ye did it unto me."

—Church Bulletin.

Nile, N. Y.

The Nile Seventh Day Baptist Church met in the church parlors on Sunday, December 31, for the annual dinner and business meet-

ing. The attendance was good considering the sickness of our community and the unfavorable weather. A tureen dinner was served by the women of the church and the social hour which followed was enjoyed by all.

Following the dinner and social hour the house was called to order by the moderator, Paul C. Baker. The meeting was opened by singing the hymn, "The Church's One Foundation," followed by prayer led by Rev. Mr. Bottoms. Reports of the various committees were received, indicating that interest and loyalty to the program and activities of the church are well supported. At a previous meeting, called by the moderator, plans for a more effective program for the new year were discussed. These plans were again taken up and with the spirit of co-operation so marked, the future is much brighter with promise.

Through the suggestion of one of our committees, business meetings are to be held during the year and the various committees, which are composed of enthusiastic people, will be given opportunity to report their accomplishments. It is hoped that our finance committee will be able to make this a banner year for the support of our church and the Denominational Budget.

Pastor Bottoms was called back, by a unanimous vote, to serve the church another year.

Excerpts from Pastor's Report

We are not only closing the year—we are also closing another decade. We hear much said of the "gay nineties," "roaring twenties," and the "dull thirties." We hope we are now entering the "bright forties."

Your pastor has been absent from your pulpit four times: The first Sabbath of May, when we were called South by the death of our brother. This being Sabbath Rally Day and date set for exchange of pulpits in our association, Rev. Walter L. Greene occupied your pulpit. Again, when we closed our church doors to attend the associational meetings at Alfred, in June. Then in August, to attend General Conference at Milton, Wis., at which time your pulpit was occupied by Moderator Paul C. Baker. The fourth time we again closed the church doors to attend the semi-annual at Crandall Hill. The pastor has made many calls in the homes of the community, officiated at several funerals, and attended many "outside" meetings. Your pastor and his family appreciate your thoughtfulness of our comforts and pleasures during the year. You have remembered us with your farm commodities such as apples, meats, eggs, and other things of value, and we want to thank you for all the nice gifts.

We are entering the new year with a portion of the world war torn and other portions terror stricken, with the remainder at unrest. There was never a time in the history of the world when the Church presented a greater challenge

to humanity than now. If peace and good will are to come on earth, they must come by the spirit of Christ through his Church.

Many people are coming to realize that the hope of the world is a revival of Christian religion, and I feel that it is a time when we should all forget the little petty things of life and stand by the Church and the great fundamental truths of God and go forward with the building of his kingdom for the redemption of a sin and terror stricken world.

We appreciated Secretary Herbert Van Horn's visit to our church and community. He occupied the pulpit on September 30, and gave us a very fine sermon on the Sabbath and how we are to accept the challenge. He and Pastor Bottoms made calls in many homes of our community and their presence was welcomed and appreciated by all.

We considered it a privilege to have with us Dr. and Mrs. George B. Shaw, a former pastor, for a short Preaching Mission. While with us he preached six interesting sermons, all of which were characterized by his originality. His reading the Scriptures brought back fond memories of the days he served us. Although he is much older now, his ability to recite Scripture has not waned. We were indeed glad to have them with us.

The women of our church are very faithful and loyal to the cause. They work untiringly to raise funds for promoting the work of the kingdom and furnishing entertainment for our people when possible. The Aid Society meetings are usually held the third Thursday of the month, but if the weather is inclement the meeting is postponed and each member sends fifty cents to the treasurer to maintain the necessary funds to carry on the program of work.

North Loup, Neb.

A letter was received the first of the week from Rev. A. Clyde Ehret of Alfred, N. Y., saying that he would accept the call sent to him to be pastor of the Seventh Day Baptist Church of this place. Mr. Ehret asked if he could be allowed to wait until July to come, as for various reasons he did not care to leave Alfred until that date.

After putting the matter before the members of the church individually, the clerk, Mrs. Jessie T. Babcock, sent a letter to Mr. Ehret telling him that the charge here would be willing to wait until July, and they were glad to accept him as pastor here.

—North Loup Loyalist.

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CHRIST ENTHRONED

An Easter Hymn

O Christ Divine, our risen Lord,
In highest heaven enthroned, adored,
With all who love thee we would raise
The voice of thy eternal praise.

Triumphant over death and hell,
And crowned in light ineffable,
Thy kingdom spreads from shore to shore,
Secure, supreme, forevermore.

In truth and righteousness and peace
Thy gracious rule shall still increase,
Till wars shall end in all the earth,
And kindness comfort every hearth.

Dear Son of God, our Saviour, King,
To thee our eager hearts we bring;
O make us, blessed Lord, thine own,
And in our lives thy love enthrone.

*—By the Rev. Benjamin Copeland,
From The Christian Advocate.*

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