The Sabbath Recorder

Vol. 127

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.
should I expect the minister to doctor when any of my family is sick. Why
This quality may be manifested in
the week to come.
prepared heart, I shall go forth refreshed
God's
business
one should be happy and cheerful, and
careless or indifferent approach. To be sure
- not from some secular book or paper, but
fully great
of worship and satisfaction in
God. He must come reverently and prepared
come
just hurry thoughtlessly into the presence of
with us.
and praise in my heart, a friendly greeting
not have to

If I were a layman I would be
If I were a layman I would want to be

The pastor is quite human and
the badness in the world is, the
worse. Why are we, men and nations, so.

The story is told of a medieval king who
stood back
did not
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 Re-
corder 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 com-
ment.

He is an American
He bears an honest head, and if he
looks up at all does so in curiosity, neither
in hope of being a protector.

He comes home of an evening through streets
which are well lighted, not dimly blue.
He reads his newspaper and knows that what
it says is not concocted by a bureau, but an
honest, untrammeled fact, the truth.
He has never had a gas mask on.
For his military training, an R. O. T. C. course in
out of the school because it excused him from the
military course, and thus become a non-combatant.
He belongs to such fraternal organizations and
dubs as he wishes.

He endorses a political party to the extent that
he desires—the dominant one, if that be his choice,
but with this proviso that he may
question 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 that the party is out of
power, that the only way in which it can come
into power is through a bloody revolution.

He converses with his neighbors, without once
acquaintances, expressing freely his opinion on any
subject, weighing the facts before expressing
his sentiments, before committing himself to
an opinion.
He does not expect his mail to be opened be-
tween posting and receipt, or his telephone to be
tapped.
He changes his place of dwelling, and does not
report to any police department.
He has not registered with the police.
He owns an identification card only in case
he should be the victim of a traffic accident.
He thinks of his neighbors across international
borders—if those to the north as though they
were across a state line, rather than as foreign-
ners—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 them, 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, nev-
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 uncer-
tainties, but all others are not overshadowed by
the immience of his work, his drudgery, his 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 im-
plications should impress us.
How schools, generally, have teachers who
seem at all concerned about any religious in-
struction being given the pupils. In some
states the law forbids the reading of Scrip-
ture in prayers in the schools. Too much
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 un-
der the auspices of the governments being strongly advo-
cated. No less an authority than Dr. James
Rowland Angell, president emeritus of Yale
University and educational counselor for the
National Broadcasting Company, is responsi-
ble for considerable strong agitation. Re-
cently in New York City he made an urgent plea for educational work. He is a man of wide 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 things must be maintained and enjoyed 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 spirit of materialistic 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 reports—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 organize and encourage just such a move. The mission of the church is to see that something of this kind is done in every community where there is a church or congregation.

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 a happy New Year. 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 a happy New Year. 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 a happy New Year. 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 a happy New Year.

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 is requested to set 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 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 and glory is 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 a willingness 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 of people living in connection with a given mission field were the only ones responsible for the propagation of the truth in 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 on the field. The contribution thereto is a charity to the few composing the church. Growing out of this thought has come the idea that 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 held over 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 denominational action is alone responsible. To put it in other words, they seem to think that the denominational board and their field have everything to do with the work, 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, instead of these being 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. The little companies of Seventh Day Baptists scattered over all the earth are making the fight for the entire denomination. They are offered help they need not look upon it as charity to them as individuals; neither should they believe that the work of the good look upon it as charity. It is the duty of us all to help them as much as we can, according to our own call.

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 for all, as already we all, 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
I am going 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. C. S. someone asking if I could go to Alton for a ten-days' meeting before Christmas. I wrote him that I would be open for calls after the close of this next year. I trust I have your prayers that I may be used of the Lord to further his kingdom.

Sincerely,
Rolia J. Severance.

Nortonville, Kan.
November 26, 1939.

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

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

<table>
<thead>
<tr>
<th>Description</th>
<th>October 1939</th>
<th>October 1939</th>
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<tr>
<td>Dr. Cash on hand October 1, 1939</td>
<td>$900.00</td>
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<td>Milton Junction Ladies Aid, towards the Missionary Society</td>
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<td>Anna, Wash, Dublin</td>
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<td>Bethesda Mission, China</td>
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<td>Margaret A. Beo, Coos, W. Va.</td>
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<td>Rev. and Miss, Teeth, Denver, Denton, Center</td>
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<td>Dodge City, Miss, Church</td>
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<td>Rota J. Crompt, Albuquerque, N. M.</td>
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<td>Mrs. F. G. Halliday, Stevens Point, Wash.</td>
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<td>West, Edmonton, N. Y., Church</td>
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<td>The Other Cities, Western Montana and Idaho</td>
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<td>South Bend, City of Minneopolis and St. Paul</td>
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<td>Boulder, Colo., Church</td>
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<tr>
<td>Miller, Wash., Church</td>
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<tr>
<td>Milburn, Wash., Church</td>
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<td></td>
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<tr>
<td>Other, Church, etc.</td>
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<td></td>
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<tr>
<td>Mrs. Charles C. Burdick, for Bible</td>
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<tr>
<td>Other, Church, etc.</td>
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<td>Seoul, Wash., Sabbath school, China relief</td>
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<td>Work by Anna, Wash.</td>
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<tr>
<td>Milburn, Wash., Church</td>
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<td>Battle Creek, Mich., Church, for foreign mission</td>
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<td>Fisher, Indiana, Ind., for foreign mission</td>
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<td>Transferred from I. B. Church</td>
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<td>Withdrawn from Dr. Thorngate China Fund for Dr. Thorngate</td>
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<td>Memorial Board income</td>
<td>73.56</td>
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<td>Check No. 529, to Dr. Edward L. E. Conrad not used because of his death</td>
<td>41.66</td>
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<td><strong>Total</strong></td>
<td><strong>$1,653.65</strong></td>
<td><strong>$2,197.21</strong></td>
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**Decrease**

$1,543.56

$272,787.61

$22,857.97

$4,079.26

THE SABBATH RECORDER

King's School                                           16.97
Incidental Fund                                        10.00
Rosa W. Farnham, salary                                 20.00
Anna, Mass., West                                       41.67
Israel C. Crawford, salary                              20.00
Rev. E. H. Davis, salary                                41.67
Rev. R. J. Severance, salary and allowances             1.01
Rosa W. Farnham, salary                                 41.67
Rev. H. E. Davis, salary                                112.50
Principal's Boys' School                                33.33

THE SABBATH RECORDER

Work in Germany, October                                 41.66
Semiannual meeting of Minnesota and Iowa                 57.00
Payment on loans                                         200.40
Religious Clerk                                          33.31
Salaries                                                112.50
Debt Fund share Denominational Budget receipts          80.65
Interest saved on savings and debenture bonds            172.50
Debt Fund share Denominational Budget receipts          70.42
Overdraft October 31, 1939 (amount due rentals and salaries and allowances but unpaid) 1,805.85

COMPARATIVE STATEMENT

12 Mos. 1938 15 Mos. 1939
Change

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<tr>
<th>Description</th>
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<tr>
<td>Memorial Board income</td>
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<td>$71.56</td>
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<td>Permanent Funds income</td>
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<td>Denominational Budget</td>
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<td>$1,162.25</td>
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<td>Organizations</td>
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<td>Episcopal Board contribution</td>
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<td>China</td>
<td>294.92</td>
<td>762.73</td>
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<td>Missionary Society</td>
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<tr>
<td>Methodist Board, Minnesota and Idaho</td>
<td>1,636.35</td>
<td>2,775.00</td>
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<tr>
<td>Boulder, Colo., Church</td>
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<tr>
<td>Other</td>
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<td>Other</td>
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<td>2,351.36</td>
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<td><strong>Total</strong></td>
<td><strong>$398.41</strong></td>
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Expenditures

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<th>October 1939</th>
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<td>Wages and salaries</td>
<td>197.45</td>
<td>242.24</td>
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<td>Printed materials</td>
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<td>Books and paper</td>
<td>105.01</td>
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<tr>
<td>China</td>
<td>294.92</td>
<td>762.73</td>
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<tr>
<td>Methodist Board, Minnesota and Idaho</td>
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<tr>
<td><strong>Total</strong></td>
<td><strong>$398.41</strong></td>
<td><strong>$398.41</strong></td>
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Travel expenses

<table>
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<td><strong>Total</strong></td>
<td><strong>$398.41</strong></td>
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THE TRUTH THAT MAKES MEN FREE

By Rev. Francis C. Stiffer, 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 north end of town and the Methodist 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 tower of the city. 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 with 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. Seventeen new chapters 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 Sunday morning the costly chimes of great churches on Fifth Avenue in New York will summon the passer-by to hear sermons on the
Bible, and all across the land in the city and the villages, the laying of the foundation for the existence of the Church of God's Word. The emphasis was on this Universal Bible Sunday this year is "The Truth That Makes Men Free." The Bible Society has sent to 118,000 pastors throughout the U.S. a half million copies of this theme brochure by President John A. Mackay of Princeton Theological Seminary. In hundreds of churches there will be exhibits of Bibles, reception 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 announce- ments, addresses made by local citizens, or electrically transcribed dramatic programs furnished by the Bible Society.

The only way to the solving of the states and the President of the United States have is- sued 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 the great issues of the day, 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 the message. In much of Europe the Bible is either banned or supplanting by other books. In the vast areas of the Western world the Bible is scarcely known. Bible Sunday offers thousands of worshipping congregations the opportunity, through gifts to the American Bible Society, to further its tremendous work and pledge to Christian people everywhere to "en- courage the wider circulation of the Holy Scriptures."

**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 implication in this 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 degra- dation, and the defilement of the society in which he lives. The sufferings 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 we consider the Fatherhood of God and the brotherhood of men becomes blurred; when we lose our alertness in regard to the democratic ideals—liberty, equality, fraternity—which undergird our national structure.

There have been other periods when the world faced the problem of minorities—refu- gees—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 an- cestry. The treatment of nationalism has made Central and Eastern Europe especially aware of its ethnic differences. History shows that where there is religious tolerance and demo- cratic attitude, 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 group has 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 accept- ance of our ethnic differences by our fellow countrymen.

In Europe the Treaty of Versailles tried to provide for the protection of ethnic minority groups. For instance, Germans or Slovaks in Czechoslovakia when that new state was created were granted the right to stay within two years whether to stay with the new country or return to the old. They were given an additional year to remove their posses- sions if they wished to move and could retain real property in the new state and the right to remove personal property without in- terference of the customs.

The League of Nations handled the Rus- sian problem with remarkable success. A strong majority, perhaps a million, a half million Russians were established somewhere. The Greeks from Turkey and the Turks from Greece were re-arranged and resettled. But the new wave of enforced European immigra- tion is in a more desperate plight than ever before. Today the League is in disuse and can take no action. The world is in a more advanced stage of dis- integration and there is a vast amount of un- employment 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 govern- ment to espouse their cause, no state that will interfere, and few to protect them.

Even in the United States there are at pres- ent 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 young people is the 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 somewhere. 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 dis- turbances. It is our modern plague—our black death. We are unable to cope with war and unemployment. The system of produc- tion and distribution is out of joint. No states- man, no economist, no politician, knows the answer. The world is bewildered by its prob- lems. Under these circumstances, we are interested in dictators and demagogues to divert attention from themselves, and again they point the finger at the Jew. Some day econom- ists 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 the result of dictators' cruel designs which whatever they have done to their people and the world has wrought their trag- edies.

**The Baray 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," says President Roosevelt. The truth in our modern plague- it defies 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. Intoler- ance, violence, the infringement of civil and religious liberty may bring the whole demo- cratic structure tumbling. Only a militant fight for democratic and religious ideals can save our great democratic country.

Democracy is facing a great test. The totalism that stands against our institutions is a wave-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 fail to 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 democ- racy work and religion function? Are they weary with war and the threat of war? Are they disheartened by the results of the war? Is there any one who will give us leadership? In Europe the Treaty of Versailles tried to provide for the protection of ethnic minority groups. For instance, Germans or Slovaks in Czechoslovakia when that new state was created were given the right to stay within two years whether to stay with the new country or return to the old. They were given an additional year to remove their posses- sions if they wished to move and could retain real property in the new state and the right to remove personal property without in- terference of the customs.

The League of Nations handled the Rus- sian problem with remarkable success. A strong majority, perhaps a million, a half million Russians were established somewhere. The Greeks from Turkey and the Turks from Greece were re-arranged and resettled. But the new wave of enforced European immigra- tion is in a more desperate plight than ever before. Today the League is in disuse and can take no action. The world is in a more advanced stage of dis- integration and there is a vast amount of un- employment 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 govern- ment to espouse their cause, no state that will interfere, and few to protect them.

Even in the United States there are at pres- ent 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 young people is the 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 somewhere. 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 dis- turbances. It is our modern plague—our black death. We are unable to cope with war and unemployment. The system of produc- tion and distribution is out of joint. No states- man, no economist, no politician, knows the answer. The world is bewildered by its prob- lems. Under these circumstances, we are interested in dictators and demagogues to divert attention from themselves, and again they point the finger at the Jew. Some day econom- ists 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 the result of dictators' cruel designs which whatever they have done to their people and the world has wrought their trag- edies.
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 in the gray, gray dawn, The broken, bleeding bodies for which all the guns gone, Oh! never could you cheer again To see ten thousand righting Christ.

—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 manly—glorious 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 this must have been a grand idea—a glorious thought! But what thrilling it must have been to have lived in the days of old when knights were thrilling it must have been to have lived.

And how to the days of old when knights were thrilling it must have been to have lived.

But today, when the clang and clatter of the fray has been stilled, we are not to ride the Holy Land of the heathen aggressor. 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 true to all they’re in need, 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, With all the world gone. 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 reply this lovely 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 air war there is the constant threat of 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 borders of our country and possessions; therefore any person or firm going elsewhere must do so at one’s own risk. Of course, there are blots, but that need not hinder us taking higher standards 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 not 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 the 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 Lee, 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 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 will have a good enough snow for this year.”

I heard a little child say one day that Christmas was the “love day, of the year,” and I think this 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 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 give you the words from memory for my Recorder friends.

Yours sincerely,

M. S. G.

ILL TRY

Two robin redbreasts in their nest

There is a nest made.

The mother bird sat on her nest, Her mate sang cheerily; And all the little robins said, “Wee, wee! Wee, weewee!”
The Acknowledgment of the Lordship clothes or power, the regulators are not more churches, then it is church buildings. In other communities these union prayer services are rotated from unitedly and simultaneously.

For when 

Oh, if there must be dirtier, then 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

Sunday—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 Nations

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

Saturday—The Acknowledgment of the Lordship of Christ Over Our National Church

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

OUR PULPIT

"WHAT IS HOLLINESS?"

By Rev. Loyd 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 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 the readers "saints," the "elect," the "chosen," the "adopted," "accepted in the beloved." He speaks to them as people who have experience forgiveness, who have obtained a knowledge of God's will, who have obtained an inheritance. Yet it was to these Christians that Paul wrote the "horrors" to "put off the old man and put on the new man that was created according to the deceitful lusts— the new man who after God is created in righteousness 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, a man that we are to put on? What is holiness? To answer that question, we need to know what sin is, and what 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 so that 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 soul. 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, and the will which should choose right and reject wrong; when all these work together aright, the personality is holy and sanctifies the regulators. When sin enters in, the inferior qualities usurp the place of the superior. Harmony with God is broken; sense becomes supreme principles, our will is slaves, and the flesh controls the spirit. Carnality rules the life. Depravity then is a state of disorganization of 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 disorganized. Whether it is yielding to the lusts of the body and the self. Whether it is yielding to the lusts of the flesh. Regeneration settles completely the deeds of sin for which the individual is responsible. It is yielding to the body and self. Whatever the soul is doing, (regeneration) cleans up the pus over the clothing and persons of other society, I would have to repent of this ungodly 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 the 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 marvellously 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 body?" 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 4: 8, 9: No one who has received the new life from God lives sinnfully because the very nature of God dwells in him and he cannot live in sin because he has received the image of God." Regeneration settles completely the deeds of sin for which the individual is responsible. It cleans up the pus over the clothing and persons of other society, I would have to repent of this ungodly 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 the 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 marvellously 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 body?" 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.

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It may help us to understand what holiness is if we first state what holiness is not. In the first place, holiness is not 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 heart, but in the heart. A holy man may still make many mistakes.

3. Holiness is not the destruction of the original appetites and passions of the body. The person is not destroyed. He is only reorganized.

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.

Holiness doesn’t mean impossibility of falling. A perfectly holy soul 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 attainable, there is a root in the human soul that 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 interwoven with a common sap to give it thrill 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 churchly man. He is an apricoting up 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 entailment, perfect faith, perfect humility, perfect meekness, perfect self-denial, perfect resignation, perfect hope, perfect charity, and perfect charity of government.”

Therefore, as Grace, pp. 13, 14, by Ashbury Lourey, 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," said the prophet. 

3. Holiness means perfect love. When Jesus said, "Be ye therefore perfectly even as your Father which is in heaven is perfect," he was talking about a love expected to love their neighbors and hate their enemies, and to love everybody. "Love your enemies; pray for them that persecute you." —Ezechiel 36: 25-27. This describes both perfect freedom from sin, and perfect obedience to God’s will.

DENOMINATIONAL “HOOK-UP”

Westerly, R. I.

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

A delicious supper was served by the young people of the Pawtucket church. On tables set in the form of a cross and appropriately decorated with pumpkins and autumn leaves were the informal program which followed the supper. The program was introduced by Rev. Harold R. Crandall, who introduced the speakers: Earl Crumau of Wayne Rood, Paul Masson, Rev. Everett Harris, Rev. Albert Rogers, and Dr. Ben Crumau, all ironed. These remarks were interspersed with solos by Wayne Rood and hymn singing by all.

The following verses are 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 scores 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 Western 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 14, with a fine harvest by L. Skaggs, Salem, W. Va., our speaker.

Six members of our church attended all or part of the yearly meeting at the Marlboro (N. J.) Church. Mr. Maxson, Rev. Everett Harris, and Mr. Maxson, Rev. Everett Harris, were at the meeting.

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

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.

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.

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 into our lives the abundance that has been given to our use. We are blessed with fairly good health, good friends, an earthly home to care for and 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 Conrad pamphlet, "The Founders of the Seventh Day Adventist Denomination."

Sincerely,
Leon A. Potter,
Washburn, Wis.

The Sabbath for the Church

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.