

During the three years stay here, both Rev. and Mrs. Hill had at all times the best interests of this place in their hearts and minds, and labored together for its good. Pastor Hill occupied pulpits in both Arcadia and Ord, so became well known over the entire county.

A farewell social was held in the parlors of the Seventh Day Baptist church, to which the community was invited. Many availed themselves of the opportunity to meet friends, also to wish the pastor and his wife the best of best wishes.

A short program was held in the main body of the church, in charge of Mrs. Hemphill, the chairman of the social committee. Short talks were given—George Clement representing the church; Mrs. D. S. Bohrer representing the Methodist people; Rev. J. A. Adams, the ministerial association; Lois Barber the Christian Endeavor; Cecil Severance the Sabbath school. Members of the choir directed by Mrs. A. H. Babcock, with Mrs. W. G. Johnson at the piano, sang some old hymns. Special music was furnished by members of Pastor Hill's Sabbath school class, singing "I Would Be True," and the male chorus, of which Pastor Hill was a part, gave several selections. This was led by W. T. Hutchins.

Pastor Hill and Mrs. Hill responded to these splendid talks, and the pastor led in the prayer.

All were then invited to the basement where a lunch of sandwiches, cookies, and coffee was served, and there was an hour or more of fellowship. Since this took the place of the regular November social, Mr. and Mrs. Nathan Maxson and Mr. and Mrs. Merrill Van Horn served, assisted by Mr. and Mrs. James J. Johnson.

—North Loup Loyalist.

MARRIAGES

Cavinder-Pratley. — At the Battle Creek Seventh Day Baptist parsonage, October 5, 1939, Lisle R. Cavinder of Marshall, Mich., and Miss Elsie Margaret Pratley of Tekonsha, Mich., Rev. Edward M. Holston officiating.

Davis-Crandall. — Homer James Davis and Phyllis Jane Crandall, both of Walworth, were united in marriage at the Walworth Seventh Day Baptist church Sabbath afternoon, September 9, 1939, by Rev. Carroll L. Hill of Milton. The new home is at Fontana, Wis.

Lewis-Green. — William B. Lewis of Gentry, Ark., and Miss Marian Green of Farina, Ill., were married at the home of the bride's sister, Mrs. R. J. Maxson at Gentry by the groom's father, Pastor E. R. Lewis.

Randolph-McCoy. — Wardner E. Fitz Randolph, Jr., and Miss Margaret McCoy, both of Texarkana, Ark., were married by Rev. Edward E. Williamson at Texarkana, September 18, 1939.

Sunby-Wells. — At the Milton, Wis., Seventh Day Baptist church, Sabbath evening, October 7, 1939, Louis Edward Sunby and Miss Lucille Wells, both of Milton. Rev. Edward M. Holston, uncle of the bride, officiated, with Rev. Carroll L. Hill, the bride's pastor, assisting.

OBITUARY

Williams. — Matie Lawton Williams was born in Rodman, N. Y., April 29, 1875, and died at her home in Adams Center, N. Y., August 16, 1939.

She was the daughter of Chauncey and Jane Earl Laughton and was a resident in Rodman until her marriage to Chester C. Williams, July 21, 1898. For several years preceding and following her marriage she taught school in neighboring villages.

Mrs. Williams was baptized and became a member of the Adams Center Seventh Day Baptist Church September 9, 1905. Until illness prevented she was also active in several organizations of the community.

She is survived besides her husband by two nieces, Mrs. Ray Eveleigh and Mrs. John C. Dodge of Watertown, N. Y. Funeral services were conducted from the home by her pastor, Rev. Orville W. Babcock, and interment was in Union Cemetery.
O. W. B.

"THE FOUNDERS OF THE SEVENTH DAY ADVENTIST DENOMINATION"

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

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The Sabbath Recorder

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PLAINFIELD, N. J., NOVEMBER 20, 1939

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HERBERT C. VAN HORN, D.D., Editor

L. H. NORTH, Manager of the Publishing House

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EDITORIALS

OUR THANKSGIVING

We may regret any bewilderment or inconvenience caused by two possible Thanksgiving days. President Roosevelt's proclamation calls for the setting apart of Thursday, November 23, for Thanksgiving, while in some of our states the governors have designated the time-honored last Thursday of the month, November 30. No one need be "worried" by the President's breaking precedent in the matter. In our early history various days were proclaimed as Thanksgiving days by Presidents, and by some none were designated. George Washington appointed Thursday, November 26, but President Thomas Jefferson, we understand, not believing in Thanksgiving, issued no proclamation for an observance. Madison resumed the custom, but after his proclamation making April 13, 1815, Thanksgiving day; no further proclamation followed until Abraham Lincoln set apart April 13, 1862, as Thanksgiving.

Regardless of precedents and whatever the day we are called this year to observe, are we not justified in much thanksgiving to our heavenly Father for a multitude of blessings? The times in which we live call loudly to careful and prayerful thinking and heartfelt thanksgiving. Certainly it is no time to be Pharisaical—to thank God that we are not like other nations, at war with each other. Rather, while grateful we are spared the horrors of war, we should in penitence humbly confess whatever sin we are guilty of in making present conflicts on other continents possible. Truly, we are guilty enough of sins

both of omission and commission to keep us from arrogance.

Well may we be thankful that America is not at open war. However, there are many things within ourselves and within the areas of our own land that cause disturbance, disquiet, and confusion. There is so much that disturbs the peace and peaceful pursuits that it is no time or place for complacency. So at this season, while giving thanks, let us fail not to confess and seek the mercy of God and help to find the right way out.

THANKFUL: FOR WHAT?

There are some things for which we should never cease to be thankful. Indeed, they are so commonplace, privileges we have always experienced and so sometimes forgotten, that we are unmindful of them. Among these for which we should not forget to give thanks are freedom of speech, freedom of the press, freedom of movement, and freedom of religion. Doubtless these freedoms which we have come to look upon as inalienable rights are not as greatly appreciated as they would be were we deprived of them for a time by some dictator, persecution, and oppression. In America these glorious liberties spread out and make themselves felt and apparent in every walk in life. With the Psalmist, well may we exclaim, "Praise the Lord, O my soul, and forget not all his benefits."

Then we are in the midst of comparative plenty with bountiful harvests, and we are truly thankful for all material blessings. But in the midst of these results of harvest and

industry there are spiritual harvests of which we should take account. For whatever evidences of these blessings we should be profoundly grateful. More attention than is often manifest should be given to spiritual harvests. "The fruit of the spirit is love, joy, peace, longsuffering, gentleness, meekness, temperance; against such there is no law." If there is lack of such fruit among us, its cause should be sought and removed. The Christian must bear fruit. "He that abideth in me and I in him," said Jesus, "the same bringeth forth much fruit . . . herein is my father glorified, that ye bear much fruit."

Among the many things for which we should be thankful are the things that have not happened during the year. Someone has wisely said, "I have lived long enough to thank God for the things that never happened." There are many worries that were unnecessary; many bridges we anticipated which we never had to cross. One traveler to another told of the wonderful protective power of God in keeping him from harm while many others were injured in a train wreck. He thought it was wonderful. Just as wonderful, in the mind of the other, was his experience in completing his journey in safety, without wreck, and all passengers delivered at their destination without injury to any. We have a gracious Guardian who watches over us day by day and cares for us in a thousand unthought of ways while we pursue our business or pleasure. For his care and goodness let us be thankful, and for the things that never happen.

So the opportunity and the occasion for thanksgiving are ours, whatever the day, and day by day. Our Father, *we thank thee.*

HOME DEDICATION

"The Movement for Home Dedication grows," writes Dr. L. Foster Wood of the Federal Council of the Churches of Christ in America. Whatever makes for home solidarity and uplift is worth promoting. This is what is being done by the Committee on Marriage and the Home with Doctor Wood as its secretary.

We dedicate churches, schools, public buildings, and many other things. What more appropriate than the dedication of Christian homes? Marriage itself is a dedication of two people to each other and to the high task of creating a home together. Nothing is more

significant for the happiness of the members or for the stability of the Church than these little homes. Home dedication expresses a true Christian sentiment and dramatizes the idea that homemaking is a venture with God.

The Committee on Marriage and the Home of the Federal Council of Churches offers a home dedication service as a help for this purpose. It is so planned as to be appropriate, either for the dedication of a new home or for that of a family longer established.

We are happy to lend our approval of this dedicatory plan and recommend the use of the service. Copies of the service may be secured at five cents each or at twenty-five cents per dozen by writing the Committee on Marriage and the Home, 297 Fourth Avenue, New York City.

AMERICAN JUNIOR RED CROSS

The front cover picture this week not only calls attention again to the American Red Cross, but to the varied work in which the organization engages. We are informed that the Junior Red Cross today is represented in more than forty-five thousand junior and senior high schools in the United States. The Junior Red Cross interests are many, ranging all the way from local group efforts to national undertakings. Their motto, "I Serve," directs all their efforts.

A communication from the American Red Cross further informs us concerning the Junior work:

In time of disaster, ill and undernourished children have been provided with special diets from funds raised by these younger members of the Red Cross. They have collected toys and games and shipped them to refugee centers, so that recreational facilities would be available to the temporarily homeless victims of disaster.

Inasmuch as membership in the Junior Red Cross is held through schools or classrooms, many of their activities are correlated with school work and carried out in the nature of class or school projects.

Thus, at the DeWitt Clinton School, Mt. Vernon, N. Y., members of the Junior Red Cross made hand-blocked calendars for everyone in the local old people's home. At School No. 231, Baltimore, Md., when students in science classes learned something particularly interesting, they used the information to make "Believe It or Not," and "Did You Know?"

scrapbooks. During art periods, covers and illustrations were made, and when the books were completed they were sent to the children in the Harriet Lane Home.

There are three Mexican children attending the school at Eakin, Ill. When they first entered they knew no English. So the other pupils made a scrapbook of pictures of familiar objects with the name of each in large letters. The use of the book was a big help to the little Mexicans in learning English.

At the Elm Street school in High Point, N. C., juniors serve as hosts and hostesses at the school cafeteria. Others in this school are trained in first aid and assist at the school clinic in caring for minor injuries. They also make art posters for the clinic.

At New Rochelle, N. Y., a committee from Roosevelt School made a survey of the local day nursery. As a result of this survey they obtained and sent to the nursery a kiddie car, wagon, doll carriage and dolls, games, picture books, modeling clay, puzzles, and other small gifts. Junior members of a school in Grand Rapids, Mich., made a quilt, marking on the squares the names of those who had contributed to the service fund. The quilt was then presented to a girl in the orthopedic department of a home for children. Juniors in several schools having heard how their British confreres, by collecting and selling stamps, were supporting three free children's beds in Queens Hospital, London, began collecting stamps of their own accord and forwarded them to the Junior Red Cross Society in England.

Thus the Junior Red Cross serves the schools, communities, and the nation. As in the senior branch of the organization, membership is voluntary. This year it is planned to enroll one million new adult members under the banner of the Red Cross. This step is deemed necessary, not only because of the constantly increasing demands for service at home, but also because of the probable humanitarian needs occasioned by the war in Europe.

Educational authorities have ever stood behind the aims of the Red Cross. This year's roll call began November 11 and ends November 30, and during that period everyone is invited to affiliate with a local chapter.

ITEMS OF INTEREST

Because of the European war the 1940 World's Sunday School Association meeting scheduled for Durban, South Africa, will not be held there, it is announced by the Association Headquarters in New York City. Arrangements are not completed for the meeting elsewhere, but it will likely be held somewhere in the Western Hemisphere. While regretting the conditions making the change expedient, the World Council is determined that "nothing shall stop the progress of Christian education around the world."

Christian Church Comforts China

"The Christian Church is proving a source of comfort and strength to the people of this region during these days of suffering," states a recent letter from Chinkiang, described as a "pre-war capital now destitute. Churches are filled, interest is genuine, and the zealous activity and faith of laymen and leaders are most cheering. The challenge that comes to the Christian worker in such a situation is truly soul-gripping."

From Kaifeng comes word: "Poor people have been flocking into the churches during these troubled times. The missionary staff is under-manned and overworked, but these men and women are giving all they have to this task of ministering to the hungry, sick, and heavy laden."—*From Have a Heart for China.*

Lansing (Mich.) ministers have banned all titles except that of "mister" as the result of action taken here by the Lansing Ministerial Association.

Apparently weary of being called "doctor" and "reverend," the ministers voted to call each other by their surname alone or simply as "Mr. So and So." They went even further and asked that the press and friends oblige by using greater restraint in the application of such titles of honor.—*Religious News Service.*

A Methodist pastor in Manchester, N. H., declares before a City Club, "Wars ought to be fought by old men—sixty-five years of age and up—if we are really sincere in our desire to preserve for posterity the blessings of democracy. Here would be a glorious opportunity for us to die. Think of it! Sacrificing our lives that the younger generation might live to take our jobs and run the world

in peace. Certainly, this would be a holy war." The men over forty, he thinks, are the men who ought to die. What the reaction, reports do not say.

Storms abroad directly challenge three institutions indispensable to Americans, now as always. The first is religion. It is the source of the other two—democracy and international good faith.—*Franklin D. Roosevelt.*

A post script accompanying a check for RECORDER renewal from the West says, "I find the RECORDER more interesting every year and would not be without it. I pass mine on to friends who do not take it."

Among replies from lone Sabbath keepers, are those expressing appreciation of the letter recently sent out by the Committee on Distribution of Literature of the Tract Board, and of the SABBATH RECORDER. Replies have brought requests for tracts, renewals to the SABBATH RECORDER, and at least one new subscription. The work of this committee is bound to bear good fruit.

MISSIONS

OUR PRIVILEGES

Thanksgiving time is drawing near and we will be counting our privileges. We ought to do this at all times, but it is well that we have a season especially given to counting our blessings.

When we, the people of the United States, count our privileges we find that we have more material blessings than people of any other country. It is estimated that the United States with 130,000,000 people has nearly as much as the 2,000,000,000 people who make up the rest of the world. This is not saying that there is no poverty with its suffering in our land, but there is not anywhere near as much as elsewhere.

In addition to our material blessings, there are many others which rich and poor share alike, namely, the privileges of a free country, political and religious liberties, schools, and churches.

Our privileges should not cause pride in our hearts. In addition to making us thankful,

they should humble us and fearfully sober us, for we are accountable to God for his gifts. The more we have the more is demanded of us in the way of service and responsibility. "For unto whomsoever much is given, of him shall much be required." Our priceless privileges are given to us not alone that we might enjoy them, but also that we should share them with others.

There are different ways open to us by which we can share the blessings the Father has brought us through our Redeemer. In addition to contributing to the physical needs of others, he has asked us to make disciples of all nations beginning at our own doors, and this is to be done through missions, evangelism, and his churches. The remembrance of our privileges at this time of special thanksgiving should markedly advance the things pertaining to Christ's kingdom by opening our hearts and stirring us to greater endeavor.

LETTERS FROM FOREIGN FIELDS

I. Holland

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

Dear Brother Burdick:

I thank you for sending me the annual report of the Missionary Society for 1939, which I read with much interest.

We held our conference in the Haarlem chapel on August 26, the last Sabbath before the mobilization in this country. Brother Walter Losch was with us. When he returned to his country (Germany) the next Monday, he was at once directed to follow his military destination on passing the frontier.

There was a good attendance at conference and we had a few guests. We had good days and were blessed, and enjoyed to see each other in so burdensome times. On Sunday afternoon the young people held their conference, and God's spirit has worked wonderfully, as in the same week a boy and a girl and a few days later another girl, all out of the attendance of this young people's conference, together with one of the boys now in the army, asked for baptism.

Work in Java goes on as usual. Our board decided to pay a small monthly gratification to Brother Josafat, the elder of the inland church on the colony, of whom we have al-

ways received a good testimony. He is a man from the time of Sister Jansz.

With kind regards and fraternal greetings, as ever

Yours faithfully,

Hillegersberg,
October 25, 1939.

G. Zijlstra.

II. China

Dear Mr. Stillman:

I have received in proper time your letters containing checks for the May and June salaries of all missionaries, and my July and August salary and children's allowance for the latter month.

The \$1.50 from the Boulder Sabbath school and \$10 from Miss Mabel West are also acknowledged. The \$1.50 was used to provide tomato juice for a number of refugees suffering from a type of a-vitaminosis.

I should have written earlier to announce formally that Mrs. Thorngate and three sons arrived safely in Shanghai, early in September. Due to some oddities in local foreign exchange at that time, I was able to make a trip to Yokohama, Japan, and meet them there, at a very low expense. Of course, the five day sea voyage back to Shanghai was very enjoyable to us all. The boys are now well established in Shanghai American School.

We had no difficulty in getting our car through customs, except that the invaders had about doubled the duty rate a few days before it arrived, making the expense rather heavy.

The mission buildings are now in very good condition. We have done considerable repairing during the summer. With much difficulty we were able to carry through the transfer of old bricks from the native city—all that remained of our property there—to our compound in the French Concession. Doctor Crandall had this business started. However, the sticky fingers of the Japs made it hard to accomplish.

Just now we are altering a wooden building back of the church and Davis house, which was formerly used by Mr. Davis in producing mushrooms. It will be used to house church and school workers (teachers and evangelists) who must live on the compound, but who formerly had occupied rooms in the schools.

With special regards to yourself, and greetings to all board members,

Sincerely yours,

George Thorngate.

Shanghai, China,
October 1, 1939.

Mr. Karl G. Stillman,
Westerly, R. I.

Dear Mr. Stillman:

I am in receipt of your letter of August 7 enclosing a check of \$5 from the Riverside Church, and the one of August 14, about sending \$10 of my August salary to the treasurer of the Denominational Budget. I have drawn the check from Riverside and am devoting the amount received to buying Cod Liver Oil for poor little patients who greatly need it and other medicines for such, too expensive to pay for out of the medical funds.

The schools have opened with a greater attendance than ever, in spite of the fact that board has been advanced in price on account of the high cost of rice and other foods.

My clinics in the back room of the church are growing all the time. In spite of the crowded conditions of the settlement, the general health of the people as far as serious diseases are concerned is pretty good because of the strict vaccination laws against cholera, typhoid, and smallpox; but communicable skin and eye diseases are very prevalent. We in the mission are usually well.

Sincerely yours,

Rosa W. Palmberg.

23 Route de Zikawei,
Shanghai, China,
September 13, 1939.

III. British Guiana

Rev. Herbert C. Van Horn, D. D.,
Editor of the Sabbath Recorder.

Dear Brother Van Horn:

As all know, I am the minister of the Seventh Day Baptist work in British Guiana, S. A. The work is progressing nicely in this colony. There is a report appearing in the *Sabbath Observer* of Great Britain for July to September, 1939, but half has not been told of my work in this colony.

I wish my SABBATH RECORDER readers to know of my work in this colony. I have the

teaching. This call I cannot attend to, for it means greater expenses.

I have the honor to be your brother,
Maria Johanna, William A. Berry.
Wakenaam.

THE WORLD OF TOMORROW

(Treasurer's report given at Conference Milton, Wis., August 23, 1939)

"Why borrow sorrow? Live your dream, for your dream is your deed of tomorrow." This quotation looked up at me from the pages of a magazine the other day and made me wonder. . . . Just what have been our today's deeds resulting from yesterday's dreams? . . . What results will there be in the world of tomorrow based on the dreams of today?

Some of our dreams of yesterday have been realized—and some have not. But that is no reason to be discouraged. "Why borrow sorrow?" The figures that make up our reports are funny things. They really take on entity, and identity, and animation. They are the index of my feeling and yours, and my wishes and yours, about a thing and are just as readable as if put in narrative form. This, for instance, they might seem to say:

"Punk! Whoever suggested that! I won't give a cent for it!" or "That's a grand idea! I'm willing to give up things I thought I wanted for the sake of making it possible."

The figures of our reports really show what we are thinking. The current expenses and the current income in our General Fund have been paid out and received just about as arranged for in the budget presented to Conference a year ago, except that due to the fact of our not receiving quite as much as estimated from the Denominational Budget, we could not live up to our dreams in the matter of the printing and distribution of literature. We have a fine, interested committee who would just love to "print and circulate the religious literature of the Seventh Day Baptist Denomination of Christians." We quote from our Constitution. There is a definite need and request for literature to be printed, in English and many other languages as well. It is a work that the Tract Society should undoubtedly sponsor. Cuts had to be made this year. But look out for us next year! That dream is going to be tomorrow's deed. Think of hav-

mother church at Noitgedacht, Wakenaam, newly built—40 by 20, vestry 12 by 10, and porch 9 by 7. There is a pulpit in the church standing about four feet from the platform. I also have a new church building which is not yet finished at Success Leguan. The church is 30 by 14. I have to reach this church by paying a fare to the steamer and then by a motor car. I have another company of believers at Vergenoegen, West Coast Demerara, which is about thirty miles from my home. I have to get there by steamer and by railway. I am now preparing to build a church at West Coast Demerara. Already we are preparing the timbers for the erection of a church there, and from this place there are only eight miles remaining to get to the city of Georgetown. I have another company of believers at Western Hog Island, Essequibo. There, too, we are preparing materials to build a church. The distance from my home to the company at Hog Island is about fourteen miles, and I have to reach there by a row boat or a sail boat. All this means money to reach these places. Turning to the Essequibo Coast, I have work or believers in many villages and there is great distance between these villages. I go to the Essequibo by government steamer, then I take motor car to reach these villages. On the Essequibo Coast I have a company of believers at Adventure, then another at Queenstown, a distance of nine miles from Adventure. I have another company at Bushlot village, a distance of about five miles from Queenstown to Bushlot; then another company at Devonshire-Castle, a distance of about six miles from Bushlot; then another company at Dartmouth, a distance of three and one-half miles from Devonshire-Castle. On the Essequibo Coast I have two workers, Leguan one, West Coast Demerara one, Hog Island one, Wakenaam one. My son, G. A. Berry, is the Sabbath school teacher for the Wakenaam Church.

Our brethren in England are helping this field to the sum of \$48 every six months. From that amount I have to give to Pastor Welcome of Pomeroun and five other workers. Last year only \$48 came down to me.

There are many brethren in Georgetown who were once Seventh Day Baptists, and have now gone over to Seventh Day Adventists. They are calling me to Georgetown to reopen the Seventh Day Baptist work, for they say they are not comfortable with that

ing our "Statement of Belief," just to mention one of our publications, so recently worked upon with such fine results, printed in all the languages in the lands in which we have interest! And that means all the lands there are, because we are interested in all! The item saved by the necessary cuts in this department of our work and the fact that the SABBATH RECORDER costs to us were less than had been estimated, were the two largest items of savings that made it possible to run our year's expenses through without debt. But keeping out of debt is not the only thing. That is a negative virtue. Making our dreams come true, interpreting them in terms of fine, constructive effort and accomplishment—that is positive; and if we are to progress at all we must do constructive things.

We believe that the item of "Additional Field Work" as used for pulpit exchange in the interests of the Tract Society is one of those constructive things of today that grew out of yesterday's dream, and proved to be something that we shall be glad to continue to arrange for. Another dream for next year is the planning, or at least the looking ahead to resuming, of a full time editorship and a full time corresponding secretaryship. This consideration is in response to the many and oft-repeated requests for such a change. It seemed to the Tract Society that a logical time to begin this new service to the denomination—not really a new service but a resumption of a former one—would be April, 1940. So we are including a half-year's salary in the budget for next year—the new Conference year October 1, 1939, to September 30, 1940—and a whole year's salary in the year following that—October 1, 1940, to September 30, 1941.

In addition to the usual items this year we have had, at the Commission's request, the sponsorship a second time of contributions for the old tax loan for the years 1934, 1935, and 1936. Now, thanks to the people's support, we have almost heard the last of these old taxes—for now we have only \$280 still to be received on the denomination's two-thirds share. In no time at all this tax loan will be a matter of history and will be as extinct as a dodo! The world of tomorrow won't have any old tax loan in it—whatever else it may have!

The sources of receipts for this fund have been contributions sent directly to the treasurer

of the Seventh Day Baptist Building Budget Fund and contributions specially designated for it through the Denominational Budget, with Mr. Morton Swinney as treasurer. Our dream of yesterday and our deed of today have in this respect almost coincided.

The money which has been applied to the current expenses of maintenance and current taxes has come almost entirely from the treasurer of the Denominational Budget—Mr. Swinney. All maintenance bills and current taxes for the calendar year 1938 are paid.

When the Shakespeare Memorial Theatre was opened at Stratford-on-Avon, John Massfield, poet laureate of England, composed a "Commemoration Ode." It contained a tribute to the American people and spoke of how the erection was made possible:

"Now a new house has risen; it is given
Not by one citizen or state; it stands,
Given to us by many hundred hands—
American and British; nay, each race
Upon this earth has helped to build this place.
Lovers of Shakespeare everywhere have striven;
Every man gave it out of all earth's lands."

I cannot help but think that it is like that with us—"Given to us by many hundred hands"—"it stands"; and in our world of tomorrow it will stand—the deed of today made possible through our dreams of yesterday.

Little by little, bit by bit, step by step, without our sending reminder bills or other solicitation within recent years, the money on pledges for the erection of the building keeps coming in until the balance of the original loan from the Permanent Fund for purposes of erection, pending the payment in full of all pledges for this purpose, is now only \$250—this amount amply secured by pledges. This fine record has been made possible because, for the most part, so much of the erection costs were able to be met through cash contributions. If you who have pledged in former years toward this project wish to pay your gift and wish it to go toward the Endowment to the Building, the board will be glad to make such transfer. As this fund grows and grows, the income from it will more nearly reach the amount necessary for current maintenance.

Many of our deeds have been made possible by bequests from those who are no longer with us, through income from invested funds so given. There has been an increase

WOMAN'S WORK CALL

To the Fifteenth Conference on the Cause and Cure of War

This conference is to be held at Hotel Washington, Washington, D. C., on Monday, January 22, through Thursday, January 25, 1940. It is addressed to all members of the eleven participating organizations of the National Committee on the Cause and Cure of War, by the American Association of University Women, General Federation of Women's Clubs, National Board of the Young Women's Christian Associations, National Committee of Church Women, National Council of Jewish Women, National Federation of Business and Professional Women's Clubs, National Home Demonstration Council, National League of Women Voters, National Woman's Christian Temperance Union, National Women's Conference of American Ethical Union, National Women's Trade Union League.

A Message

"Whatever the number of actual wars in operation, however savage and barbaric individual nations appear to be, perpetual peace will come. No power can prevent it. The date of its coming, perhaps even the generation which first sees it, are not known, but come it will. The date will be earlier in exact ratio to the intelligence and the persistence of the work done by all those who have faith in its coming."—*Carrie Chapman Catt.*

This grim moment in the world's history lays upon each and every member of the eleven participating organizations a solemn obligation to give to our common cause her utmost in intelligence, persistence, and faith.

Only so can our united strength, forged through years of work together, be applied effectively to the problems confronting our country, and our combined experience be devoted to their solution. But above and beyond these immediate matters must stand in bold outline our ultimate goal—the world after war, a world of law and order and justice. Toward this goal must our strength, our experience, and our aspirations be unceasingly directed.

The Call

We therefore address this call to all our members, from Maine to California, from

this year in these capital funds so that our total holdings of invested funds are now \$109,558.54. Among our permanent funds through bequests and gifts are our Annuity Gifts. These are gifts from those who receive an annual income from us on the gift he or she has made. The original gift becomes the property of the society and is invested as are all other permanent funds. Interest is paid the donor in July and January. The rate is fixed at the time the gift is made and is based on the age of the annuitant, at that time. The interest rate then fixed is payable at the same rate throughout the lifetime of the individual and is never changed—raised or lowered—during his or her lifetime. The interest rates will interest you. Inquire of the society and see what rate of interest you will receive at your age on any given amount. It makes a safe and sane investment for you in these days. The General Fund or any fund you may wish may be designated as the recipient of the income from this gift after you have no further need for it.

We noted at the beginning some of the things in our General Fund that we are dreaming of today for our deeds of tomorrow. Let us really do these things ourselves—each one helping. Recently I was watching a young boy standing in front of our house. Cars were passing and repassing. I saw him put up his hand in this motion (that of thumbing a ride). A car would come in sight. Up would go the hand and he would look expectantly up toward the occupants of the car as it approached—and gaze wistfully after them after it had passed. He was a well-dressed youngster and I know he had a nickel in his pocket to go on the bus which passed our door and which would take him in the direction toward which he was thumbing. I will say right here that finally he did hike a hitch. But I thought—I wonder if we are a bit like that boy—each of us hoping someone else will do the lifting and not doing it ourselves. I believe we can reach our United Budget goal next year—we got a good start on it this year—if we will put before us first all of the needs and all of the desires of all of our boards and say, "These are the things we must do," and then say, "Now let's see how much money it will take to do them."

"Why borrow sorrow? Live your dream, for your dream is your deed of tomorrow."

Ethel T. Stillman.

Texas to Michigan, from every occupation, profession, creed and party, north, south, east and west, to the novices as well as to the experienced, to the younger as well as to the older women.

We summon you to the most momentous conference in the fifteen years of our existence. Only in such a meeting of many minds can we find wisdom and strength for the work before us.

We ask you to begin to plan now for attendance at the conference.

Delegates

Any member of a participating organization who wishes to attend should make application for credentials to her national president. Information as to time and place of registration, purchase of tickets, etc., will be printed on the credentials. Registration fee is \$5.00. A banquet (January 24) ticket, \$3.00.

Visitors

Visitors are welcome to attend the conference. They will be entitled to seats in the visitors' section on payment of \$5 for the entire conference, or seventy-five cents for a single session.

Program

No forecast of items on the conference program can be made at this time. Most of the earlier plans must now be drastically revised. At the first practicable date a preview of the program will be available for distribution.—*National Committee on the Cause and Cure of War, 70 East 45th Street, New York, N. Y.*

THE NATIONAL PEACE CONFERENCE AND THE EUROPEAN CRISIS

An American Peace Program

The President of the United States in a nation-wide broadcast on September 3, made the following declarations: "I hope the United States will keep out of this war. I believe that it will. And I give you assurances that every effort of your government will be directed toward that end. . . . And it seems to me clear, even at the outbreak of this great war, that the influence of America should be consistent in seeking for humanity a final peace which will eliminate, as far as it is possible to do so, the continued use of force between nations."

The National Peace Conference believes these statements reflect the overwhelming de-

sire of the American people. In identifying ourselves with the peace aims expressed by our President we are unanimously of the conviction that the United States must not be drawn into military conflict. No less important, however, is the task of organizing the world for peace and justice.

The United States in its effort to keep out of war should continue to use its good offices looking toward conciliation or mediation of the war now in progress. The door to a peaceful settlement of international controversies and hostilities should never be closed. We accordingly recommend that the United States initiate continuous conference of neutral nations to procure a just peace.

The events of these recent days have only strengthened our conviction that the way to permanent world justice and peace lies in the creation of a world community to be participated in by all governments on a basis of absolute equality. The United States can best serve the cause of peace by indicating its willingness to co-operate with other nations in the establishment of a genuine world government. We should give all possible aid to reconstituting at the earliest possible moment the world's peace machinery. The immediate causes of the present conflict whatever they may be, are not unrelated to the anarchy hitherto prevailing in the relations of nations, a situation for which the United States must accept its full share of responsibility. Let this country at the earliest possible moment associate itself with other nations in the development of a world organization the primary functions of which would be the adjustment and settlement of international disputes and the achievement of a stable world order secure from war and the threat of war. Let us resolve that the peace which follows the present conflict shall not sow the seeds of future conflicts.

Meanwhile emphasis should be given to the President's appeal that American citizens refrain from exploiting the present crisis for private gain. Appropriate measures designed to prevent such exploitation should be adopted. History demonstrates the fact that swollen profits derived from the traffic in the essentials of war undermine public morality and render ineffective the desire of a people to remain at peace.

If the United States is to be kept out of war, the subtle appeal of propaganda will have to be resisted. It has often been said

YOUNG PEOPLE'S WORK A THOUGHT FOR SEVENTH DAY BAPTISTS

In our world today there is a feeling of suspense and dread flowing as an undercurrent to all life and activity. Our life must sustain the shock of war, it must bear the burden of propaganda, and in the extreme, must be prepared to accept persecution; but in the face of all this it must be sane and it must be guided by straight thinking.

For those lives thus guided there is an uplifting buoyancy in the undercurrent of suspense. Why? Well, because straight, thorough thinking gives no place for dread. Expectancy takes its place, and faith and hope and love become the strength and motive for effective living.

Think Straight

When ideas come to us quickly or situations arise suddenly in times of crisis we must take time to think. We must not jump to conclusions or accept half truths. Good thinking should be done at all times, but especially in times of crisis when much is at stake and a snap judgment leads to later regrets.

In times like ours, when there is much propaganda in all phases of living, there are five tests we should always apply before formulating an opinion.

1. Test by recognized authority. Do these accepted authorities—civil government, moral standards, religious principle—approve or disapprove of the appeals that come to us in times of crises?

2. Analyze the plea. What is its basis, its objective, its motive? Is its method of approach valid?

3. Discover its origin. Does it originate from love and fraternal brotherhood or from greed and selfishness? Sometimes a plea comes to us second handed. We find its origin sometimes hundreds of years before our time.

4. Follow its history. If it is of ancient origin, much can be learned from a study of its vicissitudes. If of recent origin, much can be learned from its perpetrators when they are ascertained.

5. Look for its effect on people. Always see beyond our own small circle. Get the vision. Think straight!

and will be said again and again that American participation in a general European conflict is inevitable. This is not true. The resources of our organizations should be employed to the full in disproving the false contention that if Europe fights, the United States must also fight. We must recognize and analyze propaganda to prevent warped judgments and unjust animosities. We must set ourselves to the task of developing among our people the will to peace.

There must be no relaxation of our efforts to strengthen the institutions of American democracy and to preserve intact the liberties vouchsafed to our people in the Constitution. The contribution to be made by the United States in the furtherance of peace is determined in part by the stability of our domestic economy. Efforts to achieve social and economic justice within our own borders must be continued. Attempts to stir up animosity among the racial and religious groups which comprise our population must be discouraged. Care must also be exercised that the people of the United States be not divided into opposing ideological camps where use is made of the weapons of abuse and recrimination. Racial and religious persecutions always to be deplored, are at this moment doubly offensive and if persisted in will engender attitudes of ill will which in turn can only weaken the purpose of our people to keep the peace. If we are to keep out of war, civil liberties must be guarded and the right of free speech vigorously defended.

The peace movement is not defeated. More people hate war today than at any time in the past. This is true even among the peoples of nations now at war. More people are thinking about the problems of peace and the task of world organization than at any other period of history. It remains for the peace forces of this and other countries to organize and make politically effective this universal hatred of war and to embody in a world community mankind's long quest for justice, law, and order.—*National Peace Conference, 8 West 40th Street, New York, N. Y.*

"Jumping at conclusions is about the only mental exercise some people take."

Power is ever stealing from the many to the few.—*Wendell Phillips.*

SUMMER CAMPS — FOR CHRIST(Given by David Clarke at Conference
Young People's Hour)

Scripture text: 1 Corinthians 14: 23-25.

When we find new experience in camps and find new modes of life expression, it is as if "tongues" were being used. But when one lives farther into the camp period it is certainly easy to see that God is indeed close to the group and to each heart within that group.

First, I would like to personalize the subject and make it say: God discovers others for Christ in summer camps, or we discover others for Christ in summer camps, or Christ discovers others in summer camps' spirit. That puts the importance of Christian spirit in a more correct connotative place.

Let's see what this word, "discovery," means. First, discovery means exploration into the field of the unknown, tangible and intangible. When a leader sets up a hypothesis that camps are almost sure to bring youth closer to God through nature, and then after a camp finds conclusively that campers were closer to God, this is one form of discovery. Exploration extends in the field of camps from the interest studies of campers, to the study of leaders about youth psychology, camp materials, and God's great storehouse of nature environment for lives of love.

Then, discovery means a claiming of the object or product of exploration for the highest esteemed thing or person that the discoverer knows. A college professor claims his discovery for "dear old alma mater"; the polar explorer for his country; the Christian claims new friends and groups for Christ, because the life he lived is their constant source of inspiration from the perfectness of love it contained. But not only does the discoverer claim his project to be owned by a larger and better individuality than he, he finds new fields in which to conquer, new areas for further discovery. So, continued contact and study go into the discoverer's life.

Then, too, the discoverer does not hide proven facts or knowledge of new fields under his hat. He lets the world know about it for its own good. Just so the camp must spread its aims, methods, and results so that others may know what possibilities it has for Christian growth. Finally, discovery brings about a change in the discoverer which adds new goals to his life, makes him take on

more interest in the welfare of men, and makes him have renewed and more vital love for his best esteemed Friend, for whom he discovers.

This group of others, whom we discover are for Christ, are both within our own denomination and without. By helping others we help still other people—ourselves. And I think we should keep that fact in our consciousness, because it is our responsibility to discover others for Christ by our lives and by our words. Camp life in every phase is closer to the essentials of living than most everyday life—in habits, harmonious co-operation, religious expression, leadership discoveries, group understanding, study and study methods, attitudes, and recreation. Ask any camp leader if discipline was a serious problem in a well worked out program. Ask any cook if fancy foods were necessary to "keep them happy."

In camp, it is a happier motive that keeps the youth interested in the group. Through democratic methods used and the stress on Christian standards, both leaders and campers learn that it's fun to live together, even to the point of breaking down old feuds and intolerances. Leaders learn that the more they study, the less they know—and that turns good on them. Campers learn, as they did at Battle Creek this summer, that other people have different viewpoints; that keener friendships mean deeper Christian belief, as youth all over the denomination found; that leaders are not so hard-boiled and sophisticated after all, especially when campers know they are being entrusted with faith when responsibilities fall on them. And reports come from all the camps that discussion was a potent factor in Christian living. Personal and group understanding are essential to Christianity, and the atmosphere of a harmonious natural world is conducive this way.

Summer camps are fun in the deepest sense, and if you've eaten a meal with a singing, smiling group induced to eat by the outdoors, you'll know that fun doesn't turn to grumblings at work periods. Most of our camps do not devote more than an hour or two to formal class study, yet there is Christian teaching in a ball game, a bird hike, a fireside meal, or a rest period talk.

Directly helping to win others for Christ and for the Sabbath, all of our camps experienced great communion with God in the sun-

set service, whether on mountain tops of Colorado and California, among the lakes of Wisconsin, the hills of West Virginia, or New York, or the rocks of Rhode Island, or in the woods of Michigan. I do not see how one could help but believe more firmly in the Sabbath when the golden sun sinks, amongst a fellowship of nature, God, and men, and the day of rest begins in a universal way.

Morning devotionals and evening campfires leave a deep impression of fellowship on both Seventh Day Baptists and non-Seventh Day Baptists, and through such channels missionary work is possible. The Riverside camp realized the deeper meaning of their missionary and personal watchword—"To Know Him and Make Him Known," when four or five non-Seventh Day Baptists expressed appreciation for (and intention of further study of) Seventh Day Baptist contacts. Classes on the Sabbath seem to draw a relatively larger number of others than Seventh Day Baptists, and therefore have been a spreading influence.

The belief that camps are important in Christian education is shown in the action of our youth section here at Conference and the recommendations made. If that is what God can use, I pray we may be in the field to help.

Whatever the methods used, we can thank God that we have others to win for Christ and that we can have a part in the discovery of the kingdom for which he died, trying to teach us love of, joy and faith in, others.

TRACT-OF-THE-MONTH CLUB

By Courtland V. Davis

For nearly two years a group consisting of members of the Tract Board has been organized as a Tract-of-the-Month Club. Each member of this club has agreed to personally 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-of-the-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?

Send your name to be enrolled in the Tract-of-the-Month Club to Secretary Herbert C. Van Horn, or Courtland V. Davis, Plainfield, N. J., will place one of the building tools in your hands every month. Will you join us?

"The young man who has not wept is a savage, and the old man who will not laugh is a fool."

CHILDREN'S PAGE

OUR LETTER EXCHANGE

Dear Mrs. Greene:

My brother and I got new bicycles about six weeks ago. Both of them are blue with red and white trimming. We like them very much.

About eight school children have had the mumps. I haven't had them yet.

Our school started the fifth of September on history. We are studying about the English colonies. In geography we are studying about North America, and in science we are studying about how the earth is changing.

Yesterday and today there is a teachers' convention in Milwaukee and there is no school.

We had a Hallowe'en party Wednesday afternoon at school, and the night before Hallowe'en a girl had a party at her house. We all had a good time.

Your RECORDER friend,

Milton, Wis., May Burdick.

November 3, 1939.

Dear May:

A bicycle is certainly a splendid gift. The first and only bicycle I ever had I earned the first year I taught school, and I can assure you I was very proud of it. It was a "Monarch," and had a lion's head in the middle of the handle bars. Perhaps I might have it yet had not a twelve-year old niece, who spent a summer with us at Brookfield, rode it so hard that she wore it all out; but what fun she did have. Almost all the boys and girls around here have bicycles. Sometimes they have bicycle parades of ten or more bicyclists riding in a row, amid a deafening sounding of their horns.

I was so glad to have a chance to meet you all, last summer, and shall be looking forward to seeing you next time Conference comes to Milton.

Your sincere friend,
Mizpah S. Greene.

Dear Mrs. Greene:

Thursday night, September 21, May and I got new bicycles. They were each blue with red and white trimming.

September 25, I got the mumps. May has not had the mumps yet.

Dolly is getting bigger now. When we pat her hair she looks pretty. When Dolly wants to eat out of a feed box she puts her foot on the goat and the goat lets her eat out of it.

Most of the children like history, but we do not get it till the second half of the year. The night before Hallowe'en the sixth grade had a Hallowe'en party at Marion Hull's. One of the Hull boys was up in a tree making funny noises. Another boy was behind a tree ringing a bell. We had a good time.

How is Skeezics?

Your SABBATH RECORDER friend,

Milton, Wis., Oscar Burdick.

November 3, 1939.

Dear Oscar:

Mumps are rather painful, are they not? Did May really escape them? If she did she'll no doubt run into them sometime, so she might as well have them now and be done with them. Some years ago, when we were living at Independence, there were sixty-eight people, both young and old, who had the mumps one spring and summer. I was the only one in our family who did not catch them; I had them thoroughly when I was a small girl. Eleanor told her father he looked like a chipmunk, but when he told her to look in the glass, she looked and then began to cry, saying, "I look worse'n a chipmunk."

I was very much interested in your fine goats. I know you enjoy helping to care for them. It is good training for boys and girls to have such useful pets to care for. Skeezics is fine, and as lively as ever.

Sincerely your friend,

Mizpah S. Greene.

Dear Mrs. Greene:

This is the second time I have written to you. I saw no one had written to you last week so I decided to write. I liked the story last week very much.

I go to a country church. I have gone a little more than three years. I went to Vacation Bible School a week last spring after school was out. We made mottoes and lots of other things. We had lots of fun. My sisters went, too.

Last time when I wrote you asked me to write more about my relations; so I will tell you something about them. Kenneth Van

OUR PULPIT

THE SABBATH EVE AS THE EVENING SABBATH

By Ahva J. C. Bond

(This article by Doctor Bond was written for the *Christian Century*, but so far as we know not published by that journal.—Editor.)

At the very end of the article in a recent issue of the *Christian Century* by Arthur Cushman McGiffert, Jr., entitled "The Fourth Commandment," occurs this sentence: "Which evening of the week, I wonder, would be best suited to become the new Christian Sabbath?" The entire article was to me exceedingly interesting—perhaps a bit breath-taking, and the sentence quoted above intrigued me. Just how the suggestion in that article will be taken by the readers of the *Christian Century* is a matter for interesting speculation. Whether anyone will be sufficiently interested to consider a further comment I do not know, but I want to pass on with a good degree of seriousness the suggestion implied in the title of this article, namely, that Friday evening be selected for experiment with the idea which constitutes the central point of Doctor McGiffert's article.

For the purpose of strengthening his proposition that a particular evening each week be observed as a "Christian Sabbath," Doctor McGiffert drives down eight "stakes," every one of which is enlightening and pertinent. I wish to comment upon the last two.

When he says that Sunday is an invention of the Christian churches he gives expression to a fact of history which Protestants have been slow to recognize or admit. Catholics, of course, have taken pride in acknowledging the fact, giving it as a proof of the authority of the church, meaning always the Roman Church. Again, doubtless Doctor McGiffert is correct in saying that probably Christians chose another day rather than the Jewish Sabbath in order to distinguish themselves more clearly from the Jews, who observed Saturday as their holy day. Probably, also, this desire on the part of these early Christians was not wholly free from a feeling of prejudice and an antipathy for the Jews, which did them little credit. The statement that for five hundred years there were Christians who declined to change from Sabbath to the new Sunday, is another fact of history acknowledged with refreshing frankness. These ac-

Horn has written to you two or three times. He is my cousin. I have an uncle by the same name. He married Doris Langworthy. Her brother has written to you some. When my sisters wrote they told you that Herbert C. Van Horn was our uncle. He is mother's half brother. Well I had better close.

Your RECORDER friend,

Scottsbluff, Neb., Donna Lane.
November 3, 1939.

Dear Donna:

Must wait until next week to answer your letter.

Mizpah S. Greene.

THE BIG BEND

By Myra Thorngate Barber

So you're longing for the "Big Bend,"

Where the hills in mighty sweep

Slope down into the valley

Where the baby pheasants sleep.

Where the river makes its gentle curve

From whence it gets its name,

And the sapphire blue of heaven

In the water is the same.

Where trees, though small and shabby,

Hide in their leaves of gold,

As regal as the Indian maid,

Who walked there as of old.

Where sumac burns in redness

Against the tawny stalks,

And where in balmy afternoons

Cows nibble in their walks.

Where lights are in the darkness

And shine from an open door.

Ah, this is home, you wanderer,

And what you're longing for!

North Loup, Neb.

"THE FOUNDERS OF THE
SEVENTH DAY ADVENTIST
DENOMINATION"

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cepted, well-established facts provide the "stakes" by which I would strengthen my own proposition.

Let me hasten to say that I do not think the use of one evening each week for a "Sabbath" will satisfy our religious needs as recognized in experience, and provided for in the Sabbath of Scripture. That would seem to me to be reducing the Sabbath idea and Sabbath practice to a minimum too low for the best results in spiritual growth. I believe in some form of thoughtful celebration of the whole of the Sabbath of the Jewish-Christian Scriptures, the seventh day of the week marked by the natural phenomenon of the setting sun, like all the movements of the Eternal, regular and sure. But where circumstances make it seem necessary to some to choose an evening each week for the purposes of worship because the days are otherwise occupied, there are many good reasons for the setting apart of Friday evening for this purpose.

To do so would to that extent restore to Christians the Sabbath of the Bible, and would make them partakers of the experience of saints of old in meeting God in a special way as the Sabbath dawns at sunset Friday evening. Incidentally, it might be said that Christians could then sing with consistency the hymn by Joseph Stennett, an English Baptist who lived in the seventeenth century, and who kept the Sabbath beginning at sunset on Friday evening. He was not thinking of the midnight, but of the sunset. There is great spiritual advantage in beginning the Sabbath at a time when we are conscious of its beginning, and especially at the evening hour. The hymn is familiar to all Protestants:

Another six days' work is done,
Another Sabbath is begun;
Return, my soul, enjoy thy rest,
Improve the day that God has blest.

It would bring the Sabbath at the end of the week's work and would make of it a proper preparation for the "week-end," whatever each one's conscience should lead him to do on those days. For those who felt duty bound, or accepted it as a privilege, to observe the Sabbath of the Jewish-Christian tradition, it would furnish a proper beginning of that observance. It would still not interfere with the observance of Sunday in any way that other Christians might wish.

Such a recognition of the Sabbath of the decalogue would have a tendency to strengthen belief in the Bible as the Word of God. Dr. C. A. Briggs once gave utterance to a statement which recognizes the Ten Commandments as the center of our religion. Possibly even a partial return to the observance of the fourth commandment would give new support to the other nine, something which is sorely needed in our time. I quote Doctor Briggs:

The formation of the canon began with the promulgation of the Ten Words as the fundamental divine law of Israel. These Ten Words were given in their original form as brief, terse words or sentences. . . . They were taken up into all the original documents of the Hexateuch. They lie at the basis of the entire legislation. They have the authority of God, and public recognition, and adoption. . . . If any document fulfills the test of canonicity the Tables of the Law certainly do.

I have said that Protestants have been reluctant to acknowledge that the Sunday does not have Biblical authority. Doubtless this is due to the fact that Protestants have always claimed Bible authority for their beliefs and practices. The observance of Friday evening as a Sabbath would in an important sense correct this inconsistency, and would make good to that extent their claim for Biblical authority.

The Sabbath of the first creation story, of the Ten Commandments, and of the prophets reminds men that they are in a world which God created and which he sustains. Men need stated times held sacred to the care of their souls and to thought upon eternal things. In this busy life few men will devote sufficient time even to rest and to the recuperation of the body apart from a religious regard for a particular day. It is being demonstrated that the more spiritual exercise of worship will not be properly performed except there be a sacred regard for holy time. If these are duties which cannot be performed without a Sabbath, then the observance of the Sabbath is a moral and religious duty.

It may be said in defense of the observance of the "Jewish" Sabbath by Christians that Jesus was a Jew, although "What he said he said for the world to hear." Jesus was brought up in a Jewish home and was reared in the Hebrew faith. It could not have been by a mere accident that the Son of God should have come of Hebrew stock. It was

manifestly in the plan and providence of God. No other race than the Jewish race could have given him birth; in no other home than a Hebrew home could he have received his early training; in no other school than a Jewish school could he have learned the truths which became the basis of his teaching, for they were to be found only in the Hebrew Scriptures. While it was as a Jewish boy that Jesus was taught the law of Moses and the religion and ethics of the prophets, it will be remembered that with him these teachings were given new meaning; that in his life they were given their true interpretation. The evangelists who set out to give an account of the life of the Master, in order that those who should come after them might find the way of life, record that it was his custom to attend public worship on the Sabbath day. And this was his custom, not only during his early years, but after his baptism, and when he was living his life as the acknowledged Messiah. Moreover he expressly said that he came not to destroy the law or the prophets.

The Sabbath, which should be a help, may become a hindrance to man in his approach to God. Provided as a means of worship, it may become an object of worship, and thus defeat the spiritual ends for which it was instituted. The Pharisees had so hedged the Sabbath about with their own traditions that it had ceased to symbolize to them the abiding presence of God or to promote reverent and joyous worship.

But the Sabbath of the Pharisees was not the Sabbath of the Old Testament. The rules which governed their Sabbath keeping were the product of the spiritually barren years which intervene between the date of the last of the Old Testament writings and the birth of Jesus. Jesus, who came not to destroy the law or the prophets, went back to the Old Testament teachings and history for his Sabbath sanctions. This brought him into repeated conflict with the Jews of his time. But the question at issue was never that of the day of the Sabbath, but always the manner in which it was kept. To keep the Sabbath according to numberless set rules imposed from without is to secularize the day. Jesus who is "Lord of the sabbath" would make of it a day for doing good.

A careful consideration of this matter seems to indicate that there would come to the

Church great spiritual benefits if an increasing number of Christians were to try the experiment, with understanding and appreciation, of observing Friday evening as the "new Christian Sabbath." To that extent they would return to the ancient Sabbath with its express Scriptural authority, and its centuries of holy associations; the Sabbath with which Jesus and those whom he addressed were identified when he called himself its Lord.

THE COST OF JUSTICE IN OLD NEW YORK

An itemized court bill of the seventeenth century, still preserved and brought to light by research workers of the Federal Writers' Project of New York City, indicates that trials in the days of Dutch New York were often expensive affairs for reasons that had little to do with the cost of administering justice.

Of a total of 26 pounds and 11 shillings used to convict and hang a woman accused of infanticide, more than half was spent on such instruments of justice as French wines, brandies, beers. We learn from these items, so carefully enumerated, that those who stood in the greatest need of the liquor were the jurymen, the executioner, the carpenters and porters, and some five Indians who had been hired to track down the woman when she broke jail.

Thirteen shillings were deemed sufficient to pay for the food of the woman during her imprisonment. There were no brandies on her menu, either. It is possible that she was an abstainer, but more probably the court considered it unseemly to supply a woman prisoner with liquor.

A footnote to the trial gives another indication of the state of affairs at the time. A negro convicted of aiding the accused in her jailbreak was given a sentence permitting him to choose between paying a heavy fine for his crime, or serving as executioner for a period of three years.

—Works Progress Administration.

Though we travel the world over to find the beautiful, we must carry it with us or we find it not.—Emerson.

DENOMINATIONAL "HOOK-UP"

Shiloh, N. J.

Church attendance has been better than average during the past two months.

Sabbath school has begun a new year with promotions and reports. Average attendance for the year was about one hundred fifteen. Shiloh entertained the West District Rally October 28, and won the attendance banner.

The series of sermons on "The Christian Home" was quite helpful, judging by the favorable comments.

Prayer meeting attendance is averaging about twenty. Next Sabbath eve one of our members will present the first of a brief series of talks on "Fulfilled Prophecies that Prove the Bible," based on a little book by G. T. B. Davis.

Day before yesterday (Sunday) the Intermediate C. E. girls and the pastor conducted church services for the inmates of the County Alms House. It was a blessed privilege for all. Many asked us to come again.

Last Sunday at 6 p.m. about fifty people assembled in the church dining room for the fellowship of a bountiful covered-dish supper. At eight o'clock the moderator called the bi-monthly church business meeting to order.

The resignation of the pastor was accepted "with regret" after several had spoken appreciatively of his service.

—From Shiloh church news letter.

[Pastor Maltby has accepted a call to the Seventh Day Baptist Church at White Cloud, Mich., and will begin his service there about April 1, 1940.—Editor.]

Ashaway, R. I.

At the regular Sabbath morning service a special service was conducted in keeping with Armistice Day. Members of the following organizations were present: American Legion, Gordon Greene Post No. 27, and Auxiliary; Boy and Girl Scouts, Harriet Beecher Stowe Tent, Richmond LeRiche Circle, D. of U.; Amos Chapman Camp. At eleven o'clock all stood in silent prayer conducted by the chaplain of the Legion who also gave a few remarks.

Rev. Everett T. Harris, pastor of the Seventh Day Baptist Church, gave a splendid

sermon upon the topic, "The Cure for Cynicism."—Westerly Sun.

Plainfield, N. J.

All the societies connected with the church have been very active since the summer vacation. The Pro-Con group of young people have had several suppers at the different homes, with their usual discussions, and the Women's Society is busy as usual with sewing and quilting at their regular meetings, and with luncheons, suppers, etc.

On Friday evening, October 6, a good-sized group of our church people brought their suppers and all ate together in the Sabbath school room, afterward enjoying the singing of old hymns and listening to short talks on the subject, "What We Expect of the Sabbath Morning Worship," and joining in the discussion.

Loyalty Day was observed in the services of Sabbath morning, September 30. The Sabbath school had a special program.

The ten-day Preaching Mission sponsored by the Piscataway Church and the church at Plainfield was well attended. Rev. James L. Skaggs did the preaching; he brought us fine inspirational sermons. It afforded the church people here a great deal of pleasure to have our former Pastor and Mrs. Skaggs among us again.

Pastor Warren and several other of our church folks attended the yearly meeting at Marlboro. Our pulpit was supplied by Rev. Leonard A. Sibley of Jersey City.

About one hundred twenty tickets were sold for the turkey dinner on the evening of November 2, and a substantial sum realized for the Women's Society, who gave the dinner.

We were happy to have with us Dr. Grace I. Crandall, who addressed us at the morning service, November 4. As always, she was interesting and forceful and inspired us with a desire to do all we can for the Chinese people. Several went to New Market to hear her in the afternoon, and attend the little reception given in her honor.

An unusual gathering was held in our church Sunday, November 5, when over 275 young people met for services in the morning and afternoon. This was the Youth Council for the Northern New Jersey Division of the Salvation Army. Nearer four hundred would

undoubtedly have been present, had it not been such a terribly stormy day. Some of our people who attended thought it a wonderful meeting. The speakers were most inspiring and the young folks very attentive. Many of these young people made a stand for Christianity, and many new ones signed up for work in the Salvation Army.

Reporter.

Milton, Wis.

Among those attending the annual meeting of the Wisconsin Council of Churches at Fond du Lac, Tuesday, were Rev. and Mrs. Willard D. Burdick, Rev. and Mrs. Carroll L. Hill, Rev. and Mrs. J. F. Inglis, and Professor D. N. Inglis, also Mrs. L. O. Greene of Albion.

Rev. Hal E. Norton, vice-president, Baptist minister at Shorewood and formerly of Janesville, presided.

Miss Lillian Pickens, missionary to India, spoke on "Christianity in India" during the morning session. Rev. Harry C. Munro of Chicago gave the main address in the afternoon and following dinner at 5.30, Rev. Herbert W. Virgin, Chicago, spoke on "World Christianity and the Local Church."

Officers were elected, Rev. A. Le Grand of Beaver Dam being elected president of the council. Rev. Carroll L. Hill was elected secretary of the social relations divisions, with Rev. E. Le Roy Dakin, Milwaukee, chairman.

—Milton Jc. Telephone.

Milton Junction, Wis.

The Ladies' Aid society of the Milton Junction Church was asked to furnish the program for the Sabbath night services of the quarterly meeting at Albion, Wis. The secretary has been asked, by the society, to send the RECORDER this write up of the meeting.

Imagine yourself in the Albion church for the Sabbath night services of the quarterly meeting. Following the business meeting, members of the Ladies' Aid society assembled themselves at one end of the platform, which had been arranged as a living room made ready for the meeting and to see pictures on a screen.

Pastor Randolph and the male quartet, Robert, Ivan, Irwin Randolph, and Donald Gray, also Kenneth Babcock and Mrs. Dorothy B. Sayre, were near by, and Pastor L. O.

Greene not far away. Dr. and Mrs. Crosley of Milton were at the table ready to use their reflector.

The president called the meeting to order, and after our church organist, Mrs. Vera Shaw, played "Jesus calls us o'er the tumult," the following program was given:

Reading—"Something of the Life of Isaac Watts," Mrs. Jennie Greene.

Song by the society—"When I Survey the Wondrous Cross," one of the hymns composed by Watts.

Scripture—Psalm 91: 1-8, in unison.

Prayer Song—Mrs. Leora Ferguson.

Reading—"How 'How Firm a Foundation' Came to Be Written," Mrs. Bernice Olsbye.

Song by society—"How Firm a Foundation."

The president, Mrs. Jennie Greene, made a few remarks, and as there was no business to come before the society she turned the meeting over to the program committee with Mrs. Emily Randolph as chairman.

Mrs. Lela Coalwell acted as narrator, telling interesting things about each picture—"of denominational interest"—as it came on the screen.

The lights went out and we saw Samuel Stennett, the hymn writer. Mrs. Jennie Greene sang "Majestic Sweetness Sits Enthroned," by Stennett. Next was Thomas Hiscox, first pastor of the First Hopkinton Church. Then we saw Mrs. Lucy Carpenter, a teacher in De Ruyter, and Mrs. Olive B. Wardner. These two ladies with their husbands were our first missionaries to China. Then we saw Miss Susie Burdick; and Pastor Randolph, who had lived in China in his early youth, recited John 1: 1-7 in Chinese.

The next group were our colleges: Jonathan Allen and the Steinheim, the quartet singing the "Alfred" song; William C. Whitford and Milton College, the quartet singing "The Brown and the Blue"; Theodore Gardiner and the Salem College, the quartet singing "The West Virginia Hills."

The scene changed, and we saw Abram Herbert Lewis, and learned he was one of our very earnest workers in Tract Society, Temperance, Sabbath and social reform.

Simeon H. Babcock—one of our much loved pastors and a very sweet singer. Kenneth Babcock, accompanied by Mrs. Dorothy B. Sayre (grandchildren of Elder Babcock) sang "Saved by Grace."

George J. Crandall—who had been missionary pastor on the frontier and later regular pastor of several of our churches, loved by many.

Carroll West—one of our outstanding young men, whose body lies in far-away France, where poppies blow and crosses stand in rows.

Mrs. Emma Platts—wife of one of our loved pastors.

Mary Bailey—teacher in Milton College. These last two were instrumental in organizing the women of our denomination into the Woman's Board.

L. C. Randolph—pastor of several churches, loved by old and young. He wrote "Song of the Bell," which was sung by the quartet.

The lights came on. Mrs. Lona Green told us how the Pilgrims sang the hymn, "Faith of Our Fathers," as the boat was leaving our shores to go back to England.

The audience was asked to stand and unite in singing the hymn, "Faith of Our Fathers."

Rev. L. O. Greene pronounced the benediction.

Correspondent.

TESTIMONY FROM CHINA

A gentleman recently told us this story:

When a young business man I once spent a summer on Prince Edward's Island, in the Gulf of St. Lawrence. The population is largely Catholic and farmers.

One morning my landlady said to me: "Don't forget, Mr. D., that this is Silver Sunday."

"Silver Sunday?" I asked. "What is that?"

"We have to put a new roof on our cathedral. When we put the first roof on, men brought produce, sheep, chickens, calves, beef, fish, anything that could be turned into money. This time every one is to bring *silver*. It will be Silver Sunday."

I put a coin in my pocket and strolled toward their place of worship. What was my surprise to find the people on their knees, filling the aisles and far out into the street. That day they raised \$3,500. Truly a Silver Sunday.

O B I T U A R Y

Davis. — Mrs. Elizabeth M. Glaspey Davis, daughter of Daniel E. and Julia A. C. Williams Glaspey, was born in Stow Creek Township, N. J., on May 25, 1859, and died at Marlboro, N. J., October 25, 1939.

In August, 1880, she was united in marriage to Eber M. R. Davis. To this union were born four children: Lewis C., D. Morton, Mrs. Julia Tomlinson, and Frank G.

Mrs. Davis united with the Marlboro Seventh Day Baptist Church, March 15, 1889. She was a charter member of the Ladies' Aid society and was always a faithful and efficient worker.

She is survived by her husband, four children, seven grandchildren, and many other relatives and friends.

Funeral services were conducted by her pastor, Rev. Herbert L. Cottrell, assisted by Rev. Hurley S. Warren of Plainfield, N. J., and interment was made in the Marlboro cemetery. H. L. C.

Freeborn. — Panzy Freeborn, daughter of Oscar and Emma Wells Freeborn, was born March 9, 1892, in the town of Lima, and died at Mercy Hospital in Janesville, Wis., October 1, 1939.

For the most of her life her home was in Milton, where her father and mother preceded her in death in April, 1930, and July, 1934, respectively. She was an only child. She was a member of the Albion Seventh Day Baptist Church.

Funeral services were held at the Gray and Albrecht Funeral Home in Milton Junction on October 4, conducted by Rev. Carroll L. Hill and Rev. Edwin Shaw. Burial was in Milton cemetery.

C. L. H.

Stillman. — At Battle Creek, Mich., October 7, 1939, William Neulon Stillman.

He was born in Little Genesee, N. Y., March 30, 1883, the son of Fred E. and Susan C. Stillman. While still a boy he was baptized by Rev. S. H. Babcock and joined the Little Genesee Seventh Day Baptist church, and his membership was never transferred to any other. His first wife was Armetha Belle Vars, who died twenty-five years ago. They had one daughter, Ann Janet, now Mrs. Carroll Cartwright of Andover, N. Y. He moved to Battle Creek in 1913. His second marriage was in 1916 to Diamond Gilbert of Battle Creek, who bore him one daughter, Claire Marie, Mrs. Casimir Reminar. Besides the bereaved wife and daughters, he leaves three sisters: Mrs. Edward F. Boehm, Mrs. George A. Coon, and Mrs. S. F. Green; and one brother, Thomas Stillman.

Funeral services were held Monday at the Royal Funeral Home with Rev. Edward M. Holston, pastor of the Battle Creek Seventh Day Baptist Church, officiating. Interment was made in the Bedford cemetery where his parents were buried.

E. M. H.

Swenson. — Mabel, daughter of Richard and Elma Cockerill, was born near Berlin, Wis., July 20, 1892, and died at the Rochester Hospital in Minn., September 14, 1939.

Following her baptism and membership in the First Baptist Church in Berlin, where it was distinctly understood that she was a Seventh Day Baptist, she became a faithful and efficient worker.

February 14, 1917, she was united in marriage with Timon Swenson of Viborg, S. Dak., and with her husband moved to the original Swenson homestead. She and her husband soon became members of the North Loup Seventh Day Baptist Church, and in this organization were true and faithful members.

Left to mourn her loss are her husband, her son Carroll, her daughter, Elma, three brothers: Will, Hugh, and Walter Cockerill, and many other near relatives.

Funeral services were conducted at the Baptist church in Viborg, the pastor of the church, Pierre Tangent, presiding. Pastor C. L. Hill of North Loup, Neb., delivered the memorial address. Burial was made in the cemetery east of Viborg.

C. L. H.

"Interest is the outgrowth of curiosity coupled with information, the greatest word in education."

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No. 22

A PRAYER FOR PEACE

By Ahva J. C. Bond

We stand in bitter agony,
War's scourgings contemplate,
And helpless see our brothers die,
The victims of man's hate.

We dare not claim a faultless part
In all the blight we see:
Our life has been parochial,
And lived too selfishly.

We come, O God, in penitence;
We trust no human power:
Forgive our blinding unbelief,
And save us in this hour.

O Christ who trod Judean hills,
Who stilled fierce Galilee,
Walk thou upon our earth again,
Calm now our troubled sea.

September 3, 1939.