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 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


Davis-Crandall. — Homer James Davis and Phyl lis Jane Crandall, both of Walworth, were united in marriage at the Walworth Seventh Day Baptist church Sabbath afternoon, September 27, 1939, by Rev. Carroll L. Hill of Milton. The new home is at Fontana, Wis.

Lewis-Green. — William B. Lewis of Genesee, 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-Well. — 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., April 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 same 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

NOW READY

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

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

RECORDE WANT ADVERTISEMENTS

For Sale, Help Wanted, and advertisements of a like nature, will be run in this column at one cent per word for first insertion and one-half cent per word for each additional insertion. Cash must accompany each advertisement.

SABBATH KEEPERS’ nemployment. Can do teaching, clerking, bookkeeping, laboratory work. Life Crandall. 72 Howell St., Battle Creek, Mich. 11-4-39
The Sabbath Recorder

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

HERBERT C. VAN HORN, D.D., Editor
L. R. NORTH, Manager of the Publishing House

CONTRIBUTING EDITORS
William L. Burdick, D.D.
Mrs. Okey W. Davis
Marion C. Van Horn

Rev. E. L. Green

Terms of Subscription

Per Year

$2.50

Postage to Canada and foreign countries $1.00 per year additional.

Subscriptions to be discontinued one year after date to which payment is made unless notice is received.

Vol. 127, No. 21

Established in 1844

Whole No. 4,851

EDITORS

OUR THANKSGIVING

We may regret any bewildermcnt or inconvenience caused by two possible Thanksgiving days. President Roosevelt’s proclama-
tion calls for the setting apart of Thursday, November 23, for Thanksgiving, while in some of our states the governor has designated the time-honored last Thursday of the month, November 30. No one need be “worried,” by the President’s breaking precedent in this matter. In our early history various days were proclaimed as Thanksgiving days by Presidents, and by some none were designated. George Washington appointed Thursday, Nov-
ember 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, Thanks-
giving 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 our brethren who are worse off. Rather, while grateful we are spared the horrors of war, we should in penitent humility confess whatever sin we are guilty of in making present complaints and continuing heartfelt thanksgiving. There is so much that is 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 won-
derful, in the mind of the other, was his expe-
rience in completing his journey in safety, with no one injured, and all passengers delivered at their destination in safety. 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 busi-
ness or pleasure. For his care and goodness let us be thankful, and for the things that never happened during the year. Someone has wisely said, “I have lived long enough to thank God for the things that never hap-
pened.” There are many worries that were

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
enjoyed, and yet 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:

 freed safety,
 freedom of movement, and freedom of religion. Doubtless these freedoms which we have come to take upon as inalienable rights are not as greatly appreciated as they would be were we deprived of them for a time by some dic-
tator, 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

industry there are spiritual harvests of which we
should take account. For whatever evi-
dence of these blessings we should be prof-

foundly grateful. More attention than is

much often manifested should be given to spiritual harvests. The fruit of the spirit of
peace, long-suffering, gentleness, meekness,

fairness, patience, long-suffering, gentleness,
meekness, humility, kindness, humility, con-
aversity; against such there is no “law.” If
there is a “law” it is that we are to give thanks, 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

bougeth forth much fruit . . . herein is my
father glorified, that ye bear much fruit.”

Among the many things for which we should be thankful there are some things that have not
happened during the year. Someone has

SABBATH RECORDER

Vol. 127, No. 21

Established in 1844

Whole No. 4,851

THE SABBATH RECORDER

434

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

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 five thousand junior and senior high schools in the United States. The

Junior Red Cross interests are many, ranging

the all way from local group efforts to na-

tional plans. Their motto, “I Serve,”
directs all their efforts.

A communication from the American Red

Cross further informs us concerning the Junior
task:

In time of disaster, ill and undernourished

children have been provided with special diets from schools raised by the efforts of the Junior 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 open to children through schools, many of their activities are correlated with school work and carried out in the nature of career training.

Thus, at the DeWitt Clinton School, Mt.

Vernon, N. Y., members of the Junior Red

Cross made hand-blocked calendars for every-

one 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?”

Vol. 127, No. 21

Established in 1844

Whole No. 4,851

THE SABBATH RECORDER

434

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

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 five thousand junior and senior high schools in the United States. The

Junior Red Cross interests are many, ranging

the all way from local group efforts to na-

tional plans. 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 schools raised by the efforts of the Junior 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 open to children through schools, many of their activities are correlated with school work and carried out in the nature of career training.

Thus, at the DeWitt Clinton School, Mt.

Vernon, N. Y., members of the Junior Red

Cross made hand-blocked calendars for every-

one 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?”

Vol. 127, No. 21

Established in 1844

Whole No. 4,851

THE SABBATH RECORDER

434

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

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 five thousand junior and senior high schools in the United States. The

Junior Red Cross interests are many, ranging

the all way from local group efforts to na-

tional plans. 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 schools raised by the efforts of the Junior 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 open to children through schools, many of their activities are correlated with school work and carried out in the nature of career training.

Thus, at the DeWitt Clinton School, Mt.

Vernon, N. Y., members of the Junior Red

Cross made hand-blocked calendars for every-

one 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?”

Vol. 127, No. 21

Established in 1844

Whole No. 4,851

THE SABBATH RECORDER
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 as is the designation 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 midwest. 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 Chairman is pronouncing a source of comfort and strength to the people of this region during these days of suffering," states a recent dispatch, describing it 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."

Christian worker in China

"Poor people have been flocking into the churches during these troubled times. The missionary staff is under maximum pressure, 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.

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 Haarem chapel and hope to have a meeting to be held in the near future. We have had the mobilization in this country. Brother Walter Losh 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 Mr. Garst has been doing splendid work. When he returned he had the privilege of the army, as in the same week a boy and a girl and a few days after another boy, all 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 Josefat, the elder of the inland church on the colony, of whom we have al-
ways received a good testimony. He is a man.

With kind regards and fraternal greetings,
as ever

Yours faithfully,

Hillegersberg, G. Zijlstra.

October 25, 1939.

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 Mabel Wells are acknowledged. The $1.50 was used to provide tomato juice for a number of refugees suffering from vitaminositis.

I should have written earlier to announce formally that Mrs. Thorngate and three sons arrived safely in Shanghai, early in September. I had 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 inverted 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 our bricks from the native city all that remained of our property there—to our compound in the French Concession. Doctor Crandall had this business for us. 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 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 17 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 church at this place there. I have drawn the check from Riverside and am de- voting the amount received to buying Cod Liver Oil for poor little ones in the Essequibo. I 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 this 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,

Kosciusa W. Palmberg.

23 Route de Zikawei,

Shanghai, China.

September 13, 1939.

III. British Guiana

Rev. Herbert W. 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, 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.

There are many brethren in Georgetown who were once Seventh Day Baptists, and have returned to Seventh Day Adventists. They are calling me to build another church in Georgetown.

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

another church at Nottingham, Wakeana, greater—40 by 10, and 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. The church is 30 by 14. I have to reach this church by paying a fare to the steamer and then by motor car. We have a company of believers at Verzenogen, 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 Bashill village on the 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; the distance is over a hundred miles from Adventure. I have another company at Bashill village, a distance of about five miles from Queenston to Bashill; then another company at Desmodus, a distance of about six miles from Bashill; then another company at Bartlett, a distance of about three miles and one-half miles from Desmodus.

On the Essequibo Coast I have a company of believers at Adventure, then another company at Queenston, a distance of about half a mile from Desmodus.

On the West Coast I have another company at Hog Island, a distance of about nine miles from my home. I also have a new church near the coast—40 by 10, and 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.

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. We have a company of believers at Verzenogen, 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...
The money which has been applied to the... of their... costs to us were less than... have any old tax loan in it—whatever... have to continue to... dream, and proved to be... spective of a former one—would be... the board will be... and are gifts from those who... We therefore... the Fifteenth conference is to be held at Hotel... Works to Call... To the Fifteenth Conference on the Cause of... This conference is to be held at Hotel... Washington, D.C., on Monday, January 22, through Thursday, January 23, 1940, to be attended by the... of Jewish Women, National... of the American Ethical Union, the American Association of... of the American Ethical Union, the American Association of... Women, the National Committee on the... and the American... shall be held at Hotel... Washington, D.C., on Monday, January 22, through Thursday, January 23, 1940, to be attended by the... of the American Ethical Union, the American Association of... Women, the National Committee on the Cause of War, the American... the Denominational... in the next year's budget for next year—the new... of the Denominational... Mr. Swiney. All are pledged for this purpose, is now only $230—this amount amply secured by pledges... or state; it stands, given to... have made possible through our dreams of... and the General Fund or any fund... interest on your gift. By the time you receive an income from us on the gift he... and the General Fund or any fund... you may wish may be designated as the... income from this gift after you have no further need for it... at the beginning some of the things in our General Fund that we are dreaming of today for our deeds of tomorrow. Let us face the fact that the... to all our... of the needs and... in these days. The General Fund or any fund... is never changed—raised or lowered—during his or her lifetime. The interest rates will interest you. Inquire of the society and 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... that it stood—(that of thumbing a ride). A car would come in sight. Up would go the hand and he would look... to the man who gave the nickel in his pocket to go on the bus which passed our door and which would take him in the direct way instead of... the time that he died. I will... dream of you in the... his dream is your deed of... borrow sorrow? Live your dream, and keep the... the Denominational... Mr. Morton's address... for all the participants of the conference... of the Denominational... Mr. Morton's address... what rate of interest you will... receive at your age on any given amount. Among our permanent funds... yearly income from us on the gift he... the donor in July and January. The... 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 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... and our aspirations be unceasingly directed. Our united strength, forged through years of work together, is applied effectively to the problems confronting our country. It is therefore... the problem in its context... of all the needs and all the desires of all of our boards and say, "These are the things we do," and then say, "Now let's see how much more we can take to do them." "Why borrow sorrow? Live your dream, for your dream is your deed of tomorrow." Ethel T. Stillman.

The SABBATH RECORDER

WOMAN'S WORK

To the Fifteenth Conference on the Cause of War

This conference is to be held at Hotel Washington, D.C., on Monday, January 22, through Thursday, January 23, 1940, to be attended by the... the American Association of... Women, the National Committee on the Cause of War, the American... of Jewish Women, National... of the American Ethical Union, the American Association of... Women, the National Committee on the Cause of War, the American...
these statements reflect the overwhelming
direct toward that end. . . . And it seems to
nation, wide
THE NATIONAL PEACE CONFERENCE AND
THE EUROPEAN CRISIS

An American Peace Program

The President of the United States in a na
tion to broadcast on September 3, made the
following declarations: "I hope the Uni
ted States will keep out of this war. I believe
that if of recent origin, much
1. Test by
time, there are
1. Look for its effect on people.
2. Get the
3. Look for its effect on people.
4. What will it do to do, the continued use of force be
beneath nations.

The National Peace Conference believes
testimony reflect the overwhelming de

a world community to

The peace movement is not defeated. More
people hate war today than at any time in

In our world today

You thought shall be said again and again that Ameri
can participation in general European con
lict is inevitable. This is not true. The re
sources of our organizations should be em
ployed to the full in disavowing the false
ception that if Europe fights, the United States must also fight. We must rec
ize and analyze propaganda to prevent warped
judgments and unwise conclusions or accept half truths. Good think
ing should not 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 formul
ating an opinion.

1. Test by recognized
authorities—civil government,
civil and religious persecutions always to
the weapons of abuse and recrimination. Rac
and religious persecutions always to
then be discouraged.

The peace movement is not defeated. More
people hate war today than at any time in

In our world today

You thought shall be said again and again that Ameri
can participation in general European con
lict is inevitable. This is not true. The re
resources of our organizations should be em
ployed to the full in disavowing the false
ception that if Europe fights, the United States must also fight. We must rec
ize and analyze propaganda to prevent warped
judgments and unwise conclusions or accept half truths. Good think
ing should not 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 formul
rating an opinion.

1. Test by recognized
authorities—civil government,
civil and religious persecutions always to
the weapons of abuse and recrimination. Rac
and religious persecutions always to
then be discouraged.

The peace movement is not defeated. More
people hate war today than at any time in

In our world today

You thought shall be said again and again that Ameri
can participation in general European con
lict is inevitable. This is not true. The re
resources of our organizations should be em
ployed to the full in disavowing the false
ception that if Europe fights, the United States must also fight. We must rec
ize and analyze propaganda to prevent warped
judgments and unwise conclusions or accept half truths. Good think
ing should not 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 formul
rating an opinion.

1. Test by recognized
authorities—civil government,
civil and religious persecutions always to
the weapons of abuse and recrimination. Rac
and religious persecutions always to
then be discouraged.
SUMMER CAMPS - FOR CHRIST

(Given by David Clarke at Conference Young People's Hour)

Psalm 100:4: "Enter the gates with thanksgiving, and into the courts with praise. Give thanks unto the Lord, for he is good; for his mercy endureth forever."

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 goes camp pro tective spirit is it certainly easy to see that God is indeed close to the heart 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 vivid light.

Let me 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 young 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, what meaning of the object or product of exploration for the highest esteemed thing or person that the discoverer knows. A college professor claiming that his discipline has no more important need for a "new material," the polar explorer for his country; the Christian claims new friends and groups for Christ, because the life of Christ is the constant source of inspiration from the perfectness of love it contained. But not only does the discoverer claim his jobs and his discipline, but better individuality than he, he finds new fields in which to conquer, new areas for further discovery. So, continued contact and study grower's life.

Then, 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 Christ. This is a step in discovering and bringing 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 always within our own denomination and without. By helping others, we help save a people and we 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 its serious problem in a well worked out program. Ask any cook if fancy foods were necessary to "keep them happy."

In camps, it is a happier motive that keeps the youth interested in the group. Through democratic methods used and the spell on the Christian atmosphere, both leaders and campers learn that it's fun to live together, even to the point of breaking down old feuds and inharmonious tolerances. It is a happy story of 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 friends. Deeper 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 the camp's is 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 want to see a little—less smiling group induced to eat by the out-of-doors, you'll look 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 talk.

Directly helping to win others for Christ and for the Sabbath, all of our camps experienced great communion with God in the summer, set services, whether on mountain tops of Colorado and California, along the lakes of Wisconsin, the hills of West Virginia, or New York, or the rocks of Rhode Island, or in the woods of Michigan. Of course, 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 becomes a treasure.

Morning devotions 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 real-ized the deeper meaning of their missionary and personal "To Know Him and Make Him Known," when four or five non-Seventh Day Baptists expressed appreciation for (and 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 young life here at that 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 organ-ized 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 of a tract is 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, whether one gathers any more than a message, gains scant attention anywhere unless by some means there has been roused in the prospective reader a readiness for the printed matter. A tract's is not enough. But a printed message given by one whom you have met, one whom you have a different matter. You want to see this person hold a ticket of acquain tance is interested. You are ready to read and willing to understand because he holds a ticket of acquaintance.

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 this 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 whether you'll answer yes. But I ask you just this one question: I know you are interested in Seventh Day Baptists and their 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 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."
I got new bicycles. They were red and white trimming. I have not had the mumps yet. 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.

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 teners 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.,

Oscar Burdick.

November 3, 1939.

Dear Oscar,

Mumps are rather painful, are they not? Did May really escape them? If she did she’ll surely do no 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 one summer. I was the only one in our family who did not catch them; I had them thoroughly when I was a little 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. 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 very well, and I think you enjoy reading the Bible. After we 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 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.

Donna Dear:

Must wait until next week to answer your letter.

Mizpah S. Greene.
Let me hasten to say that I do not think the use of one evening each week for a "Sabbath," would in any way be injurious to 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 the 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, and which is clearly 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 on the table of the Covenant, and were taken up into all the original documents of the Hexateuch. They are by degrees amplified into the "ceremonies". They have the authority of God, and public recognition of them, and the Sabbath day, fills the test of canonicity of 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 prophetic time reminds men that they are in a world which God created and which he sustains. Men need stated days on which to rest from the cares 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, let alone the date of the last trial. It is being demonstrated that the more spiritual exercise of worship will not be performed except when there is a sacred regard for holy time. If these are duties which cannot be performed without a "day of rest", even the day 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 for the world to hear." Jesus was brought up in a Jewish home and was reared in the Hebrew faith without being worse off 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 a Hebrew home who could have received his early training in any other school than a Jewish home. He could have learned the truths and practices 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 Moses was brought up, he was not Moses when he came to accept 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 Jesus; could have learned that those who should come after them might find the way of life, record that it was his custom to go into public worship on the Sabbath day. And that was his habit 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.

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 when attention was paid to 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, was always provided for a particular day. It is being demonstrated that the more spiritual exercise of worship will not be performed except when there is a sacred regard for holy time. If these are duties which cannot be performed without a "day of rest", even the day of the Sabbath is a moral and religious duty.

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 flight, and giving him a ride in a buggy, was permitted by the jury to choose between paying a heavy fine for his crime, or serving as executioner for a period of three years.
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 first month was about one hundred and 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 60, and will probably average about the same throughout the year.

The resignation of the pastor was accepted.

The following program was given:

**Fulfilled Expectations**

by John 1: 1

"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.

On Friday evening, October 6, a good-sized group of our church people brought their supper and all ate together in the Sabbath school room, and enjoyed 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.

"Alms House." It was a blessed privilege for us 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. The meeting was conducted 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 J. Grandall, who addressed us at the monthly meeting service, November 4. As always, she was interesting and forceful and inspired us with a desire to give our lives to Christ for all it is worth. Several went to New Market to hear her in the afternoon, and attend the little reception given in her honor.

An unauthoritarian 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 wet day. Some of our people who attended thought it a wonderful meeting. The speakers were most inspiring, and the young folks attentive. Many of these young people made a stand for Christianity, and many new ones signed up for work in the Salvation Army.

The SABBATH RECORDER
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." 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.

OBITUARY
Davis. - Mrs. Elizabeth M. Glaspey Davis, daughter of Daniel E. and Julia A. C. Williams Glaspey, was born near 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 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.

Freeborn. - Pansy Freeborn, daughter of Oscar and Emma Wells Freeborn, was born March 9, 1892, in the town of Lima, and died at Mercey Hospital in Janesville, Wis., October 1, 1919.

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