WHAT SEVENTH DAY BAPTISTS ARE DOING
(DENOMINATIONAL “HOOK-UP”)

Waterford, Conn.

On July 10 a reception and pound party was held as a welcome to our new pastor, Wendell Stephan, and his family. About forty folk enjoyed a very pleasant evening getting acquainted with them in their new home.

On July 14 the advisory board met at the parsonage to discuss and plan for future activities of our church. Pastor Stephan presided.

Pastor Harris and family of Alfred, N. Y., were visiting in Waterford for two weeks in July. They stayed in the Paul Burdick cottage. We count it a blessing to have had them here again.

We hope that God will permit them to visit us again.

On July 17 and 18, and arriving at Los Angeles and Riverside on the first day of Conference.

Allgust, Verona, N. Y.

Children’s Day was observed in our church on the Sabbath of June 29. The children did themselves credit in songs, recitations, and a dramatization of the “Good Samaritan.”

The program was directed by the efficient committee of teachers of the primary department.

Jeanette Babcock of Milton, Wis., was present and played a piano solo very nicely. Virginia Babcock sang in the children’s chorus.

The consecration service for the babies and small children of the church was very impressive. Pastor and Mrs. Herbert L. Polan could not be present, as they were attending the association at Salemville, Pa.

An all-day service was held July 16. Pastor Polan delivered the morning sermon, and Kenneth Babcock of Milton, Wis., was guest soloist.

Following the dinner Mr. and Mrs. Elvan Clarke of Battle Creek gave a reception and pound party at noon on the first day of Conference.

“A SUMMER CREED
(Continued from front cover)

I believe in the soft-speaking rains accented with warm tears, telling me that nothing will grow as it is fertilized with tears.

I believe in the golden hush of the sunsets, reflecting a momentary glory of that world beyond my little horizon.

I believe in the soft-falling dew, revealing the infinite spring of living waters for everything parched and withered.

I believe in the holiness of twilight, as it gives me the sense of the presence of God, and I know I am not alone.

And whatever else I believe is enshrined in those abiding feelings that lie too deep for words. — W. W. Argow in North Carolina Christian Advocate.

“This will make you miss the first session of Conference,” says Conference President P. B. Hurley, “but think of the two days and evenings of close fellowship, with songs of praise on the way.”

Alfred, N. Y.

Lt. Comdr. George Thorngate, who recently returned from Shanghai, joined his family at Camp Lobs at Rockville, R. I., on July 6. Sunday, the Thornates and Miss Miriam Shaw returned to Alfred. Lt. Comdr. Thorngate, who had been on shore leave, went back to New York, Thursday night.

—Alfred Sun.

Riverside, Calif.

Delegates from the Pacific Coast to General Conference are contemplating traveling in a private car. Circulars explaining the plan have been distributed.

According to the information from the railroad company, eighteen or more tickets will entitle the party to a Tourist Pullman. The train tentatively scheduled leaves Los Angeles and Riverside on Sabbath night, August 17, and arrives at Milton Junction at noon on the first day of Conference.

The program was directed by the efficient committee of teachers of the primary department.

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(Continued inside on page 100)

MY CHURCH

“This is the church for which I strive; the church of the warm heart, the open mind, of the adventurous spirit; the church that cares, that heals hurt lives; that comforts old people; that challenges youth, that knows no division of culture or class, no frontiers geographical or social; the church of the people high, high as the ideals of Jesus, low as the humblest human; a working church, a worshiping church, a church that interprets truth in terms of truth; that inspires courage for this life and assurance for the life to come — the church of the living God!”—Battle Creek Church Bulletin.

The Sabbath Recorder

Vol. 141, No. 7

PLAINFIELD, N. J., AUGUST 12, 1946

Whole No. 5,202
HEROIC EFFORT

"By heroic last minute effort the mass starvation which threatened much of the world this spring has been averted,"

Thus begins a recent release from the interdenominational relief agency, Church World Service. Undoubtedly the description of what has taken place is accurate. Certainly the job done by the nation’s Protestants in the face of almost insurmountable difficulties should be called heroic. That the relief supplies came almost too late is a frightening fact, and everyone who has been part of the feeding activities either in the local churches, at the interdenominational warehouses, or at interdenominational headquarters knows that it has been real work to accomplish the task.

In this hungry world, the material relief that the churches are distributing has become NEWS," reports Robert W. Root from Geneva. He goes on to tell about news agency photographers being sent to take pictures of church-sponsored warehouse workers loading boxes. "Newspaper readers want to hear about this," he says, "but it wasn’t always so.

When the World Council decided to establish its material aid division last February, comparatively few people in the churches were not sure this was a job for Christians. Less than a handful of newspaper men attended a relief press conference last October at which the World Council joined with four other international organizations to appeal to the children of Europe. Old Man ‘Too-little-too-late’ had the world in his fist again.

The correspondent goes on to explain that the world gained time, because the winter was unusually mild and happily the whole interdenominational program of relief soon began to roll. Shipping centers in the United States started sending supplies to ports of need, and right now more distributed the supplies as rapidly as possible. A great quantity of relief materials was used, but a steady stream of such items is still needed.

Citing the warehouse in Geneva as a typical example, Mr. Root points out that there are big empty spots. There are places once filled with sewing machines and the family budget, even with money designated for overseas help. That is the way a warehouse is. The ‘room of front’ should be—empty! But will there be the money and supplies to keep refilling and refilling it, until feeding the hungry has ceased to be big news?

That question brings us face to face with the stark truth—the job is only well begun. The really difficult part of the assignment is ahead of us. The initial thrill of being a part of the action is gone; and, more realistically, that which has been comparatively easy to give has already been donated. The cast-offs from the family wardrobe went with shipments several months ago. Very few, if any, excess items of clothing and household goods are left around home. Increasingly it is hard to balance the family budget, even with money not designated for overseas help.

So Christianity is about to face a crucial test. When the going is not easy, will we still translate our Christian principles into Christian action?

As we look for ways in which we can continue to ‘do unto others as we would be done by,’ Church World Service (after careful and authoritative analysis) makes a number of urgent suggestions.

There is another matter that we had better face now and not wait till the eleventh hour. For it can definitely be said NOW that millions of people of central Europe are going to suffer and
GUEST EDITORIAL

THE BEST EXAMPLE OF TEAMWORK I KNOW

By Noble Oyanae

When the National Council of Churches and Jews offered a prize, during Brotherhood Week, for the finest essay written on the subject of the best example of teamwork I know, papers came in from public and parochial schools all over the country. But no one could have prophesied that the winner would be a Nisei boy, a child who knew at first hand the sorrows of belonging to a minority group. The Committee on Production and Syndication of Religious Education Materials has made this essay available to Sabbath Recorder readers.

You will not read about this child who "do not desert the ship" whenever you are in a serious predicament. This statement was proved true to me one sunny Monday afternoon in May of 1942. As far as I was concerned it was the most gloomy, dismal day I ever experienced in my brief life. It was the day I was to part with my friends and companions with whom I had played, fought, gone to school all my childhood years. This memory is embossed in my mind not because of a government order on the evacuation of the Pacific Coast area of all persons of Japanese extraction.

As we worked in our home until train time preparing to leave, in popped one of our dearest friends. Her name is one, incidentally the scoutmaster of the troop. He took time off from his work just to take us down to the depot. His advice and counseling have helped me out of many perplexing problems.

When we arrived at the depot, I had another surprise when I met all my buddies there. They all had played hookey from school just to see us off. One of them was Joe Mineth, an Italian, and Gus Martigopolus, a chum of Greek descent, who insisted on carrying our luggage. It was a pile of comic books into my hands, "Just in case you find time to read on the trip." Trivial as these incidents may seem to be, I can remember them just as though they happened yesterday.

Time came to board the train, and we were flanked on both sides by cold-eyed, armed MPs as they herded us aboard: quite a contrast to the heart-warming gestures of friends. To them it was just a matter of fulfilling duty.

As I looked out the window, I let my eyes roam over the crowd to have my last look at my friends. Among them were the charms of every nationality—Eric Liljas, a blond Swede; Bobby Feldman, a Jewish pal; the entire Wing family who, although they were Nisei, their homeland was ravished by the Japanese, had no harsh feelings toward us. There was also one of my school teachers who wanted to help us so badly that later she sacrificed her vacation during the summer to come down to our relocation center just to teach during the summer sessions. Incidentally, she also happened to be the teacher of my friends who came to see us off. Their parents had not extended to see them, as they were all more or less playing hookey for the same cause. Nisei were more head-in-the-cloud understanding than all these friends. All of them had showered gifts upon us and helped us ease the burden of evacuation in every possible way. It was truly teamwork in action that I witnessed that day.

The train finally pulled out, and it was a little bit "body continuous," that made them pull out their handkerchiefs. Suddenly I realized that I was doing the same.

STUDY TO SHOW YOURSELF APPRIZED unto God

HOLDING FORTH THE WORD

Thoughts from the second chapter of Philippians

By Ralph H. Coons

In the second chapter of Philippians Paul continues his discussion of the things that go to make up the life "worthy of the gospel of Christ," or that is becoming to it. In verse 5 he refers to the Lord Jesus as the great pattern. The next six verses are one of those passages so characteristic of Paul in which the word is to be explained. And the same thing tends to happen in verse six. It seems to be the name of Jesus even though the same word that Jesus should bow—and every tongue should confess that Jesus Christ is Lord to the glory of the God Father.

"Wherefore" or because we have such an exalted Saviour, we are told to "work out your own salvation with fear and trembling for it is God that worketh in you both to will and to do his good pleasure." The salvation which is ours through the wondrous gospel of such an exalted Saviour is to be worked out in life. Then, lest we should take any credit for ourselves for either the salvation of the soul, Paul hastens to add that "it is God that worketh."

This brings us back again to the subject of thinking. Do all things in a spirit of meekness, meekness, of an "Every Man's Debt"

Thinking is the hardest work there is, which owes it to yourself, no one else can pay it back to you. And it is God that worketh. 

When some men begin the sentence, they end with a suggestion that which we do not preach entertainingly, or he condemns the message.

The saving of salvation is an act of God, and part of the saving is part of the gospel. The next six verses are one great pattern. The next six verses are one great pattern. The next six verses are one great pattern.
Alternate-Month Calendar Explained

"Utilitarian reasons seem to necessitate that we depart from nature's months and years."

By Geo. A. Main

Powerful forces are at work in an effort to revise the present-weekly uniform calendar, which, very obviously, is far from perfect. The basic six 7-day week is the present time for calendar revision. Among the serious calendar changes proposed is the substitution of an 8-day week for the existing 7-day week, once a year (twice during leap years), thereby, among other results, destroying the continuity of the present week, which has been unquestionably derived from the very beginnings of human history.

A defective calendar, once rushed through national legislation and concurred in by international agreement, might be very difficult thereafter to get rid of. This 8-day week proposal savors of irreverence, or atheism, which facts, alone, justify the widest possible opposition and publicity. If there is a lack of a three-day weekend, - the years, allowing a three-day weekend. - we depart from nature's months and years.

Nature's Three Time Units

Nature has provided three definite units of time measurement, definable as follows:

A. DAY. Time consumed in one complete rotation of the earth on its axis.
B. MONTH. The period from one new moon to the next.
C. YEAR. The time consumed in one complete revolution of the earth around the sun.

The first two units are fractions of the length of the earth's rotation, the third being the length of two of these natural units of time measurement. Accepting the day, as we do, as the basic unit of time, it is therefore impossible to evaluate either months or years in exact terms thereof. Hence, utilitarian reasons seem to necessitate that, in our practical time divisions, we depart from nature's months and years.

Essentials of a Perfect Calendar

There are three outstanding requirements of a perfect calendar:

1. FACTORABILITY OF THE TIME UNITS

The special importance of factorability in all units of measurement may not be duly appreciated. Most of the useful practical units of measurement devised have been based either on "6" or multiples thereof, because of their perfect factorability.

It was no mere happenstance that 12 apostles were chosen to launch Christianity, or that 12 spies were commissioned to report on the land. Twelve men could be sent out as 1 group of 12, as 2 groups of 6, as 3 groups of 4, as 4 groups of 3, as 6 groups of 2, or as 12 individuals. As noted in the tabulations, the basic 6 was used in the Creator's establishment of the 6-day work week, which for practical needs can be divided into halves, thirds, and sixths, as no other of the shorter period of time could be.

Neither was it a mere happenstance that man has made use of multiples of 6 in our time measurements, such as the 24-hour day, the 60-
second minute, and the 60-minute hour, and the 12-month year.

Factoring of these time units is a very frequent necessity in financial, economic, scientific, mechanical, and other computations, and the basic 6 should be admirably preserved in them.

Possibly other examples of man's wise use of the basic utilitarian number 6, first exemplified in the perfect work week of 6 days, are the following: (1) The standard dozen; (2) the gross; (3) the 12-inch rule; (4) the 36-inch yard, etc. Only in the decimal system - an unsound system, the only excuse for which lies in the fact that man originally counted on his ten fingers - has general practice in practical numerals been mandated "by consensus". This number is probably the biggest and least costly num-berical blunder made by mankind.

2. RECOGNITION OF HOLY TIME

One of the inherent characteristics of practically all religions is that of sacred time, and no calendar should be considered that denies to any group their rights therein.

In all units based on the Scriptures, the holy time is the seventh or last day of each seven day week, sunsets marking the beginnings and ends of the Scriptural day as noted in the tabulations. This seven-day cycle, so far as man can determine, has never been broken or interrupted - certainly not since the great Founder of Christianism confirmed the facts concerning the week and its Sabbath. Nor can the inherent sacredness of the Biblical Sabbath be appreciated by the compulsory observance of another than the last day of each week, by legislation imposing 8-day periods in place of some of the true weeks, nor the holiness of the Sabbath by any other means.

Wherever the Biblical 7-day period is accepted as the true week, its last day should be designated as a holy day, and that day should be designated (as it is in about two-thirds of the world's languages) as "the Resurrection Day." In all, a day of such recognition, of which the Resurrection became known; or whether one's interest is based on the

3. UNIFORMITY IN LENGTHS OF TIME DIVISIONS

Utilitarian considerations, as well as plain reasoning, require the uniformity of all units of time be as nearly uniform in length as possible.

The days and years as now reckoned are as much alike as they can be; the 365-day year being extended to 366 days only when necessary to preserve the proper positions of the seasons from year to year. The months, however, as now known, range from 28 days to 31 days, whereas they should shift only between 30 and 31 days in length. The problem of the Perfect Calendar, therefore, is solely one of determining the ideal length of each of the 12 months, for both the regular and leap years.

The Alternate-Month Perfect Calendar

LEAP YEARS

Since there are 366 days in leap years, which is an average of precisely 30.69 days for each of 12 months, it follows that by alternating the length of the months between 31 and 28 days, the number of days will be divided into months, quarters, and half years, all as nearly uniform in length as it is possible to make them.

Tabulation No. 1 illustrates such an ideal leap-year calendar. Its months alternate between 31 and 30 days in length, its quarters between 92 and 91 days, and its half years are exactly equal in length. Its symmetry is obvious from the tabulation and is further emphasized by having the first two quarter years end on the same day of the week, as do the last two quarters.

RETRO-LAPSE DAYS

It is obvious that in all 365 days, one day must be dropped from one of the 31-day months, and that the dropped day should come on one of the 92-days quarters; that is, either from the first or third quarter as noted in the leap-year calendar. Tabulation No. 2 illustrates such an ideal non-leap-year calendar.

(See back cover for tabulations)

The reasons for starting with a 31-day month and for selecting the last month of the third quarter for the dropped day are obvious from the surprisingly symmetrical results obtained. Its months, quarters, and half years were the same as the first and each quarter in any one year end on exactly the same day of the week.

The Calendar, a Non-Sectarian Issue

The matter of calendar revision is in no sense a sectarian question. Whether one is interested in the calendar because of a desire to observe the first day of each re- year, when the Resurrection first became known; or whether one's interest is based on the need.
of business and industry for as nearly a perfect calendar as possible; or whether one's interests lie in maintaining tradition or observing a holy day each week, the Seventh Day may well be considered as the nearest approach to perfection yet attained.

No calendar which injects 8-day weeks into the problems of business and industry, or proposes to divide the year into 13 months with its utter non-factoriality, or which hinders the observance of the true Sabbath of Scripture can unite on the calendar here outlined as the nearest approach to perfection yet devised.

No calendar which injects 8-day weeks into the problems of business and industry, or proposes to divide the year into 13 months with its utter non-factoriality, or which hinders the observance of the true Sabbath of Scripture can unite on the calendar here outlined as the nearest approach to perfection yet devised.

I have in my possession a chart, the original of which was entered in 1800 by the Librarian of Congress, which shows the historic use of the seven-day week in the vernacular languages. The seven-day week has no astronomical reason for its reckoning as have the day, the month and the year. It was originally memorial to the Creator as outlined in Genesis 1 and part of Genesis 2. This has its origin in the world Commandments (Exodus 20: 8-11).

Dr. Irvine suggests that others write to their Congressmen to make known their ideas and opinions about calendar change.

DISTILLERS ACCUSED OF USING POTATOES FOR ALCOHOL

Distillers are circumventing food conservation by using potatoes in large quantities for making beverage alcohol, Mrs. D. Leigh Colvin, president of the Woman’s Christian Temperance Union, charges.

"In one instance distillers bought more than one thousand carloads of potatoes in California and after drying them, shipped them east for distilling.

"It is almost as feasible to ship dried (potato) balsawood to the starving in foreign lands as to ship grain, and that is where the potatoes should have gone, not to the distilleries to be wasted.

"Along with this circumvention of a food conservation law, the liquor traffic continues to foster the myth of a shortage in distilled spirits which provides retailers with their excuse for 'tie-in' sales whereby the purchaser of whiskey must buy an equal or greater amount of rum or wine. The myth also encourages black market activities."

"Wine in — wit out."

MISSIONARIES RETURNING TO CHINA

Approximately four hundred Christian missionaries returning to fields in China and the Philippines expect to sail from San Francisco on Aug. 29 aboard S.S. Marine Lynx, operated by the American Missionary President Line, in the largest mass movement of mission personnel in foreign mission history, according to Wmtrfel P. Elson, secretary of the Foreign Missions Conference of North America.

The four hundred represent the vanguard of some eight thousand Protestant missionaries who will return to fields in various countries in East Asia and the Pacific Islands as rapidly as they employing mission boards in the United States and Canada can clear passports and passage, and supplies for their maintenance and the rehabilitation of their mission stations.

The Marine Lynx will be the first of two or more "missionary ships" sponsored by the Foreign Missions Conference in an attempt to ease the transportation bottleneck in the Pacific which has held missionaries and their families in the United States and Canada for weeks at a time in various hotels awaiting notification of available space on freighters.

The vessel, one of the former C-4 Army transport ships, will be "typical" type of vessel used to transport missionary passengers, segregating men, women, and children in emergency cabins fitted with tiers of bunks. Freight and baggage holds will carry a limited quantity of personal equipment including automobiles and buildings.

The State Department has advised representatives of the Committee on East Asia and the Treasurers Committee of the Foreign Missions Conference that the ship will accommodate no missionaries for whom there is no room on the Marine Lynx.—Furnished by the Foreign Missions Conference.

SOUTHWEST MISSIONARIES MAKE INTERESTING REPORT

Dear Brother Burdick:

The trip through Alabama and Georgia was very profitable as far as we could tell. Our stop was at Memphis, Tenn., where we spent the afternoon and night. We had a good visit. While there we found...
out from Mrs. John H. Read that she and John are moving to Springfield, Mo. Also Calle and Everett Sharp are going into business in Springfield. This will improve the chances for starting a church there. We spent the night with the Threlkelds.

At Athens we visited all the Bottoms families and had Sabbath school. At Paint Rock we visited the Butlers and went to church with them. We also met the people of the community. On the return trip we helped with a business meeting of the Oktahle church, when they elected new officers and took in three new members and two associate members. There seems to be a real opportunity to build up the work around Athens and Paint Rock.

At Attalla we visited Mrs. O. S. Mills and Arthur Wilson. Mr. Wilson would like to have a series of meetings there and thinks there is a chance to revive the church. We were not there long enough to investigate more thoroughly. It might be advisable to plan on special meetings there a little later.

We visited Lt. Col. J. B. Conyers in Atlanta and talked with him about the work in the Yokohama Mountain section and other places. His husband is now in the Georgia State University, but plans to locate in Atlanta, but that may be a little late.


MORBUS SABBATICUS

Fatal Disease Prevalent

Morbis Saccaticus or Sabbath Sickness is a disease peculiar to many church members. The attack comes suddenly on the Sabbath. No symptoms appear the day before. The patient sleeps well and wakes feeling well, and eats a hearty dinner. But about church time the attack comes on and continues until the following morning. Then the patient feels weak and eats a hearty dinner.

In the afternoon he feels much better and is able to walk, an automobile ride, go visiting, talk politics, and read the papers, or perhaps attend a parade or ball game. By night he has entirely recovered and can go to a party, go to town, and walk the streets and shop.

The peculiar features are:
1. It attacks only members of the church.
2. It never makes its appearance except on the Sabbath.
3. The symptoms vary, but never interfere with appetite or sleep.
4. It never lasts more than twenty-four hours.
5. It is likely to spread from one member of a family to others.
6. No physician is ever called.
7. It always proves fatal in the end to the soul.

Women's Work

DIRECTORS MEET

REPORTS RECEIVED FROM MANY COMMITTEES

The Board of Directors of the Women's Society of the Seventh Day Baptist denomination met in regular session July 21, 1946, in the Salem Church with the following members present: Mrs. J. L. Skaggs, Mrs. Okey W. Davis, Mrs. S. O. Bond, Mrs. Don Stutler, Miss Lotta Bond, and Miss Greta F. Randolph.

Mrs. Skaggs led the devotions using Luke 2: 51, 52 as a basis for meditation. All present offered prayer.

Mrs. Stutler gave the reports of the Ways and Means Committee and Promotor L. O. Greene. These reports were accepted and placed on file.

Voted, that all repair bills for the trailer be paid by the treasurer when recommended by the Ways and Means Committee.

Voted, that the board express to Mrs. Stutler appreciation of his efforts in having the trailer repaired and to pay his expenses in this matter.

Mrs. S. O. Bond gave the report of the treasurer showing the following balances: General Fund, $189.16; Special Project, $865.09; Helpers' Fund, $439.01; Trailer, $204.56; Total, $1,697.82. Her report was audited.

The Ladies’ Aid Society of the Seventh Day Baptist Church of Battle Creek, Mich., makes the following annual report.

The Ladies' Aid Society held meetings the first Wednesday of each month in the homes of members with the exception of the July meeting which was an all-day gathering at the Camp Harbor, Camp Lake, to see the buildings and some of the windows and doors of the camp buildings. A carry-in dinner preceded each business meeting. There has been an average attendance of between fifty to one hundred members.

Voted, that Mrs. Maxon and Alice Field, Lulu Hunt and Ethel Wheeler have attended the meetings.

Voted, that Miss Lotta Bond have the annual report of the corresponding secretary, which was accepted.

Voted, that the annual report of the corresponding secretary, together with the annual report of the treasurer, be the board report of the Ladies’ Aid Society.

Voted, that Mrs. Bond have the annual report printed.

1. No remedy is known for it except repentance and prayer.

2. Real heartfelt salvation is the only antidote.

3. It is becoming fearfully prevalent and is sweeping thousands every year prematurely to destruction. Selected.

(Taken from Shiloh Bulletin.)
can Bible Society we purchased Bibles which were sent to Chaplain Malby in the Pacific to distribute.

By a special offering of $30 we contributed toward the purchasing of the house trailer for our traveling evangelist, and we give $3 a month toward the support of his work. One hundred dollars was contributed towards the church building debt; $41.85 for furnishings in the cottage at Cotton Lake; $35 for cleaning carpets in the church auditorium; our tithe of the year was $41.

At Christmas we helped to fill boxes for boys in the service; some of our members furnished cookies and candy for the boxes. In December our president, Ruby Clarke, resigned to go to Florida for the winter. Her resignation was accepted with regrets, and Beulah Maxson was elected to fill the vacancy for the remainder of the year.

Our various committees have been active in carrying on our work the past year by sending flowers to the sick, by calling on the shut-ins or those who were ill, by putting on showers, socials, or suppers for special occasions, by sending out monthly newsletters, by compiling a history of our society and by doing many other things too numerous to mention here.

Officers for the year July 1, 1945, to July 1, 1946, were president, Beulah Maxson; vice-president, Mildred Lawton; secretary, Gail Alderdyce; treasurer, Mrs. W. B. Lewis.

Respectfully submitted,

Gail Alderdyce, Secretary.

ADAMS CENTER, N. Y. CHURCH HOLDS COMMUNION SERVICE

Communion services were held here July 6, conducted by Rev. E. H. Bottoms, of the Beacon Hill Baptist Church. The service was impressive and exciting; most members of the church who are resident here were present. Mrs. Bottoms and daughter Sarah were present.

The church held its annual business meeting on the evening of July 13, with a good attendance. It was voted to repair the parsimony in anticipation of the arrival of a pastor in September. This work is already under way.

"Ye that love the Lord, hate evil."
Psalm 97:10.

THE SABBATH RECORDER

NEW INTERNATIONAL SPIRIT CALLED KEYSTONE OF WORLD

"In the past few years the attention of the world has been concentrated on the creation of new international institutions to eliminate the scourge of war, to establish justice, and to foster brotherhood between all peoples," said Dr. Henry M. Pawley, Bragg B. Lewis, assistant in the theological department of the University of Chicago, who is now in Chicago, when he appeared at the opening of the work of the Genesee Bible School.

"However fine mechanisms these institutions may be, they cannot succeed unless a new international spirit supplants the current national philosophies that dominate most men. The major opportunity to cultivate this spirit is within the home where children acquire their sense of the values of life. These values are taught from the attitudes and examples of parents. Nothing is taught more than religious and family religious experiences. Such worship makes children conscious of their kinship with all mankind as children of the one God. Thus the new international spirit, the keystone in the new world, is being cultured in the home and through the family."

ESKIMO LEADER HAS FIRST RIDE IN AUTOMOBILE

Ray Amaogak, Eskimo Presbyterian lay leader of Barrow, Alaska, has flown thousand miles as a means of travel but he has had his first ride in a – recently in Fairbanks. He has hunted whales and shot polar bears, but saw his first horse and carriage when he was fifty or sixty miles on a hunting expedition, but was seriously worried about getting lost on that trip. He has learned much of his language in Eskimo, but he speaks English fluently. This Eskimo Christian leader is now completing at Bloomfield Seminary, N. Y., the theological training of missionaries in the Arctic. He has been teacher, interpreter, preacher, and elder in charge of two churches. On graduation he will be ordained. While in the U.S.A., Mr. Amaogak is working with a representative of the American Bible Society in translating portions of the New Testament into Eskimo. – W. W. Reid.

BIBLE READING in our public schools is not unconsti-
tutional. Every child has an inherent right to get or disbelieve it. (Project on subject is free. Please purchase two passages at a time per period.)


THE SABBATH RECORDER

Christian Education

Sponsored by the Seventh Day Baptist Board of Christian Education

TWENTY-SIX JUNIORS SPEND WEEK AT CAMP POTATO

"A Christian family spirit was continually sought."

"Follow, follow, follow me... to the green and fertile tree... With the east wind passing, a country round, twenty-six junior campers from the churches of the Western Association spent the week July 21 to 28 at Camp Potato near Couderay, Pa. As this is written a second week for older young people is opening."

Dr. Ben R. Crandall of Alfred was camp director; Rex E. Zwiebel of Hebron was business manager; Rev. Albert N. Rogers of Alfred was director of the boys' camp; Reverend Ray Ahmaogak of Little Genesee conducted the service for the girls and supervised the campers in their daily camp duties. Recreational singing and amateur shows were especially popular along with badminton, ping pong, and leather working. Campers were encouraged to call staff members "Uncle Al." Aunt Harriet And, 1906, was a Christian family spirit was continually sought.

One high point in the week was "Uncle Clarence" Ormsby's account of his trip to China. His narrative of his participation in the Seventh Day Baptist mission in Shanghai while serving with the U.S. Navy, and another was the "Tagout service" conducted by "Uncle Charlie" Bond, who supervised the boys camp. Each camper promised to try to rid himself of some fault as he cast it symbolically into the fire. The graduation of the class was attended at the First Hebron Church.

The campers were Marilyn and Marceia Reynolds, Gayle Foster, Charlene Smith, and Jerrie Lou Torrey of Little Genesee; Daniel and Ralph Button, Calvin Babcock, and Harold Burrows of Niles; Raymond and Robert Burrows of Hebron; and Richard and Mary Stearns, Phillip Miller, and Nan Pepperman of Hebron; and Betty Jane and Louise Henry, Albecia and Dorothy Ormsby, Joan Burdick, and Richard Babcock. The children for the second week were Dorothy and Doris and Doris and Dorothy Ormsby, Richard Brown, and Clifford Clark of Alfred Station.

MANY STUDENTS HAVE PERFECT ATTENDANCE AT SCHOOL

Summer Bible School at Little Genesee, N. Y., was held July 1-12. Classes were held each weekday except July 4. There were fifty-two pupils enrolled and twenty-seven had perfect attendance.

The teachers for the beginners were Miss Laura Burdick and Mrs. Jerline Peasley. The junior and intermediate group met together under the direction of Pastor Charles Bond. Each day was started with a brief worship service in the classroom, and each Wednesday all groups met in the auditorium.

Following the school on Wednesday, July 10, we went down to Wells' woods for a picnic. An offering of $5.78 was received for the starving people of Europe.

On Friday, July 12, at 8 p.m., the demonstration program was held. Each class had a part on the program, and the handwork and notebook work were on display. —Belfry.

TEN-DAY VACATION BIBLE SCHOOL CONDUCTED IN FLORIDA

At Florahe, Fla., Rev. Elizabeth Randolph conducted a ten-day vacation school which was attended by the twenty-five children. The majority of these children were junior age.

Miss Randolph plans to go on to Dayton Beach for a school where there will be two or three of the Patalka girls attending, and there will probably be ten or twelve more from Daytona. A school will also be held at Carraway if it is at all possible.

It is encouraging to hear of these fine schools where the Bible and the Church are emphasized.

H. S.
MEDITATIONS

MILTON CAMPERs SHARE

A PRAYER FOR THE OUT-OF-DOORS

(Written by Fayé Knight, age 15, of Milton, Wis.)

Dear God, who made the beautiful rivers and mountains, who made the grass and all things, I thank thee.

I thank thee for all the beautiful flowers, trees, and birds, and their songs, and for every living thing large or small. Amen.

My Thoughts

(Written by Lynn Ford, age 15, of Marion, Iowa.)

Dear heavenly Father, I ask thee today to carry out thy Word. As I look over the handiwork of thy creation, I seem to see more clearly that only thy way is the right way.

I thank thee for the privilege I have in choosing between right and wrong. I thank thee for the friends I have met in camp. I thank thee for the protection thou hast given me through my life. I thank thee for thy Son who died on the cross that we might live. I ask forgiveness for my sins. In Jesus' name I ask Amen.

THE SABBATH RECORDER

THE SABBATH RECORDER

HOW TO HAVE A REVIVAL

Rev. Norman L. Chase

If my people, which are called by my name, shall humble themselves, and pray, and seek my face; and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land. 2 Chronicles 7:14

In order to have a old-fashioned revival we must first humble ourselves, bow down in prayer and call on God as we never have before. He said in his Word, “Then will I hear from heaven, and will forgive their sin, and will heal their land.” When we get to the point where we really are willing to hear from heaven—then—and only—can we expect a great soul-saving revival of the Holy Ghost and Fire. Our problems in order to have a spiritual revival cannot be solved with education, culture, social reform, wealth, or legislation. No group, or individual, has the power or wisdom to keep us from destruction. Everything has failed that the governments of the world have tried.

God said in his Word, “Call unto me, and I will answer thee, and shew thee great and mighty things, which thou knowest not.” Jeremiah 33:3

Why not call upon him? Why not ask the Lord Jesus Christ if he has a remedy for our deplorable condition? Here is the answer to the question: “I am the way, the truth, and the life: no man cometh unto the Father, but by me.” John 14:6

Why not put first things first? “But seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you.” Matthew 6:33

There is a place where God’s power is at hand. On every hand we hear such expressions as these: “It is a revival or a revolution. It is Christ or chaos.”

The second coming of Christ is near, and it is mentioned many times in the Bible. This is the “Blessed Hope” for all Christians. People who set dates for his coming are in darkness and error and go against the Bible, the true Word of God. Please read Matthew 24:34 and Matthew 25:13; also Matthew 24:44.

His own words prove that his return is certain. Please read John 14:2, 3. We can have a great spiritual awakening if Jesus Christ tarries, or if he returns very soon. Our prayer should be, “Wilt thou not revive us again: that thy people may rejoice in thee.” Psa. 85:4: “O Lord, revive thy work in the midst of the years; in the midst of the years make known; in wrath remember mercy.” Habakkuk 3:2.

The root of revivals is in the Christian, but the fruits of revival will mean many souls saved. Revivals always begin in the hearts of God’s children.

GIVE GOD A CHANCE

Have you given God a chance to send a revival? Why not give God a chance? Please read 2 Chronicles 7:14. The verse says that God will do three things if we will do four things. But don’t forget that our four things must come first. In Malachi 4:1 “Be ye ready always to take up the battle, for the day is at hand.”

“Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall be no room to receive it.” We must be in earnest about this.

Every Christian should talk, sing, preach, and pray revival. It was said of Richard Baxter, one of the Puritan preachers, that he was everywhere a soul winner. He preached always “as a dying man to dying men. Many others, such as Owen, Howe, Goodwin, Bunyan, had these characteristics.

Wesley and Edwards

In 1730 John Wesley, the son of a praying mother, and a small group of students in Oxford, began meeting together for fellowship, prayer, and Bible study. In derision they were called the “Holy Club” and “Bible Moots.” This was the beginning of a mighty powerful spiritual awakening.

Every Christian needs to feel his heart strangely warmed and stirred as John Wesley did. We need to catch the spirit of his vision when he said, “The whole world is my parish.”

Jonathan Edwards lived in the realm of pure thoughts, spent much of his time in prayer, used the Bible as a textbook, and was...
known as a “God-intoxicated man.” At seventeen years of age he wrote his famous seventy resolutions, the sixth being, “Resolved to live with all my might while I do live.” About 1735 all of New England was stirred for God by this great servant and his associates.

George Whitefield and Luther

George Whitefield had a passion for lost souls; and as he preached in the fields, the multitudes turned to God. He crossed the Atlantic thirteen times and made several trips across this country on horseback telling the story of redeeming love. We all need the faith and courage of Martin Luther. He cried, “Luther! Luther!” As Luther did, we need to warn people of their sins and to preach justification by faith.

Charles G. Finney

God sent a great revival to many hundreds of people through the ministry of Charles G. Finney. He believed in the leadership of the Holy Ghost, and the keynote of his preaching was “A New Heart.”

The revival of 1857 was known as the “Revival of the United Prayer Meeting.” It was estimated that during this revival over fifty thousand souls accepted Jesus Christ every week, and this continued for over a year.

In 1838 over twelve thousand New York business men met daily in prayer for a revival, and they cried, “We will not let thee go, except thou bless us.” Prayer meetings multiplied in many sections, and the revival fires started to burn. The flames leaped from America across the Atlantic to Ulster. A little later the whole of the British Isles felt the influence and blessings of this great revival.

Knox and Carey

We should feel about a lost world like John Knox, when he prayed, “God, give me Scotland!” The great extra good Wales came when God’s people were willing to pray and meet the conditions.

We as Christians, should all adopt the motto of William Carey, and go into the world, “Expecting great things from God, and attempting great things for God.”

D. L. Moody

D. L. Moody once said, “By the grace of God I’ll be the man who fully surrenders his life to the Lord’s service.” Now do you wonder that they said of Moody, “He never waits for things to turn up. Now God’s help he turns them up!”

Praying Hyde

“A man of prayer.” Do you desire a richer prayer life, a deeper communion with God, a more eloquent and soul-stirring speech with the Almighty? Pray, and Hyde, speaking the language of heaven to the eager men and women of India. This was John Hyde—“Praying Hyde”—the praying missionary of darkest India, the man who spent hours on his prayer bones before the throne of grace crying out, “Give me souls, or I die.” He called him “the man who never sleeps,” or “the apostle of prayer.”

Dear Christian reader, are you called by your neighbors and friends “an apostle of prayer”? I would to God that all were like Praying Hyde, spending hours on our knees, crying out to God to send an old-time heaven-sent, pentecostal revival, not just a church-joining revival, but a revival of the Holy Ghost and Fire, where Christians are quickened, and sinners are put under conviction and brought to the foot of the Cross, and washed in the blood of the Lamb.

Praying Hyde opened heaven’s windows upon his own soul through faith and prayer; and while the windows were thrown back, others looked through and glimpsed eternal glories.

There are hundreds of other revivals that could be mentioned that all were the product of united prayer. Let us all unite in prayer for a great world-wide revival. Will you join me in praying, “Lord, send a revival, and let it begin in my heart?” Look for that Blessed Hope; listen for the shout.

Palatka, Fla.

YOU’LL WANT ONE!

Colorful, new Seventh Day Baptist pins will be on sale during GENERAL CONFERENCE at Milton, Wis., August 20-25.

INEXPENSIVE — ATTRACTIVE

Wear a pin and “advertise” the Sabbath and Seventh Day Baptists.
he pucked up his lips and began to whistle merrily.

"Hello! What are you whistling for?" said a man, stopping as he ran down the stairs behind Jimmie and looking curiously at the boy who stood looking up at him. "Want a job?"

"That's what I'm looking for!" Jimmie answered promptly. "All right. Stand right there and whistle until I get back from dinner. I'll be back in a little while. You keep right on whistling."

Soon the man was back and found Jimmie merrily whistling "Nelly By" in his best style. The man laughed and clapped his hands, saying, "Good for you, boy! I like that whistle. If it sounds as good to everyone else as it does to me, they'll be happier. But come upstairs and I'll give you a job at something different. You needn't whistle in the office; perhaps that wouldn't help business. But I'm glad to have a boy working for me who can. Now take this quarter and go out and get your dinner. Then come back and I'll have work for you."

"How did you get the job?" asked his mother when he rushed in that night to tell her good news.

"I tried whistling!" he cried, hugging her.

M. S. G.

**KEEPING THE HEART**

A Little Sermon for Little Folks

by Rev. Loyal F. Hurley

"Keep thy heart with all diligence; for out of it are the issues of life."—Proverbs 4: 23.

The message I bring you today is now a common one used by hundreds of ministers. Do you know what a pedometer is? Well, it is a little instrument shaped like a watch that tells one how far he has gone while walking. The face of each step makes it register one. If you know how many steps you take, and about how long each step is, then you can tell how many miles you have walked. This is very valuable for prospectors and other men who walk while doing their work. It is very interesting for a hiker, too. If I had one, I would take good care of it.

There is one thing about a pedometer, though, that is not so good. It doesn't tell you where you have been, or in what direction you have walked, or who went with you, or what you did when you got there. If it could do this kind of thing as well as tell you how far you have gone while walking, it would be almost priceless in value. How men would prize such an instrument!

But every one of you has an instrument that does just that kind of service for you. Your heart is more like a pedometer. If you go to places that are not clean and pure, or if you keep company with young folks who are dirty, or if you do things which are not right, there is something inside which always tells you, and makes you feel ashamed. That is more wonderful than a pedometer. And how careful we should be of that true instrument! "Keep thy heart with all diligence."

**AMERICA WILL SET PATTERN FOR HANDLING DEPENDENT GROUPS**

The way America deals with its dependent people will point the way in which other nations treat their dependent groups. Dr. Mark A. Dawber, executive secretary, Home Missions Council of North America, told the National Fellowship of Indian Workers meeting at Conference Point Camp, Lake Geneva, Wis., June 17-22, under the sponsorship of the Home Missions Council.

"Our success as a democratic nation with our boasted independence will depend on how successfully we are able to achieve independence for all those people who are in greater or lesser degree dependent," he pointed out.

**NEW SOUND MOTION PICTURE ON TEMPERANCE RELEASED**

Word has just been received of a new motion picture sound film on temperance entitled the "Tragedy of America's Beloved Troubadour." Norman Foster is used as a vehicle to convey the lesson of temperance. C. S. Longacre of Washington, D. C., a member of the Board of Directors of the National Temperance Movement is chief narrator. The film can be rented for $3.75 with a discount for ten or more copies. It is designed for use in all temperance organizations, churches, and schools. For further information write E. Toral Seat, Box 146, Glendale, Calif.

**WHAT DOES IT MEAN to shake hands with men?**

That depends upon the circumstances. At the Separation Center at Fort Dix it seemed like a lot of unnecessary ritual to give an invitation and benediction to chapels after chapels of men had assembled for the final ceremony of receiving their discharge papers. This was especially true when these prayers had been prepared and the benediction pronounced the men were called out by name to salute, shake hands, and receive the papers from the officer in charge. It was stiff, formal, and military—exactly what the playing of the electric organ in the background. It was not required that the chaplain should risk his hand too in the moments of handshakes, but it was a glorious opportunity.

With his discharge in his hand the departing soldier took two steps toward the door and looked up to grasp the hand of a chaplain he had never seen before. What could it mean with only a quiet "good-bye?"? Perhaps it was only the pent up emotion let loose a little, after waiting so long for that honorable discharge. Maybe that was what made the most inspiring and honest smiles and such a heartiness of handshake. But maybe it was more than that.

Unknown men they were to me—every one of them listened and looked for names and faces that might be familiar. The shoulder patches showed that many had been in the service too long to have been served. But to me each represented the thousands of men for whom I had tried to provide religious services and personal counseling.

And I could not help but feel that in their grasping my hand they felt that they were somehow meaning to shake hands with all those other chaplains whom they had personally known on the battle front, the training centers, and the far corners of the world, on land, on sea, and in the air.

Appreciation, respect, and the return of the friendliness they had experienced were there in that simple act. Perhaps there was more of realization that they had not lived up to what the chaplain stood for, but they could always count on his patience and interest. Anyway, it seemed good to them and to me to shake hands and inwardly, deeply to pray, "God bless you."

One could not help but wish he could keep holding the hand of the true Christian, the warrior, the theologian, and all of them together. But, no! They go out and scatter to homes and loved ones, or to an unfriendly world.

There is One whose handshake is not for an instant but forever. If only those who say good-bye to the chaplain could realize there is a Saviour above, whose hand they can touch up and clasp in an everlasting, saving, sustaining, and strengthening grip of love.

**FROM THE EDITOR'S DESK**

Dear Editor:

I am reading the Sabbath Recorder sent to me by an unseen friend.

I think that the Seventh Day Baptist Church is the only one which is "teaching all things whatsoever I have commanded you" and nothing else. I wish that we had one in Kansas.

Do you hold revival in "hard to crack" towns or cities? Sincerely yours,

Mrs. Robert Armstrong.

Kewanee, I11.
Dear Editor:

In the interest of historical accuracy, a statement should be corrected which appeared in the Recorder of June 10, where it was stated that the Colorado churches have the oldest continuous young people’s camp in the denomination.

The first West Virginia camp was held at the Middle Island church July 20-August 3, 1910 (one year before the Colorado camp), and has had a continuous existence since, being held sometimes at Middle Island and sometimes at Berea. This was the first Seventh Day Baptist camp, aside from Lewis Camp.

Sincerely yours,
Gentry, Ark.

C. A. Beebe.

Dear Editor:

In regard to the question of ministerial retirement and required education, both “Sammy” Davis and Elder Conradi did great work when they were very old. Christ and his disciples preached, and yet it was said that he had never learned his letters, as we would say today. He had no degrees. I believe college and the seminary are good things, but cannot the use anyone? And who shall say whether a man be called of God? That matter lies between him and his Redemer.

I plan to go through the seminary, but God is the one who calls and I must obey his every word.

A KING IN SHACKLES

We dare to tie the hands of God
And bind him fast and tight.
A harder fate than Babylon’s
Shall fall on mortal man.

I trust there will be deep prayer before this matter is taken up at Conference.

Your brother in Christ,
David Lewis Beebe.

Gentry, Ark.

LITTLE LETTERS
TO LOVED ONES

By Pearle Halladay

Dear Darling:

I am sorry that someone has been so unkind and made you cry, but you know, dear, that the arrow that stuck you first pierced the Master.

When you accepted him as your guide, he promised never to leave you. A guide always takes the lead on an unknown way. But the Master is more than guide; he is also Saviour. He will never leave you and will always see us through. If we get into blind alleys, it is our fault; we have not followed him. He is waiting for us to remember that he promised, “I will never leave thee or forsake thee.” Hebrews 13:5

If someone you love dearly has been hurt, would you leave that person without trying to help? He has been wounded for us. What shall we do to heal and relieve? He has told us plainly, “In as much as ye do it unto one of these, my brethren, ye have done it unto me.” Matthew 25:40

Try doing some kindness that is not expected of you and see the wonderful sunshine that always follows the clouds.

Lovingly,

OLD-TIMER
SEZ . . .

“I reckon sorrow and tribulation has a lot to do with buildin’ a character if we take it in the right spirit. It’s the secret shame of my life that when I was young I had to lose a innocent little boy to bring me up and add to the Lord’s way. Don’t be hardheaded like I was and have to have somethin’ like that happen to you to turn you right.”

Mr. and Mrs. C. W. Barber

NORTH LOUP COUPLE CELEBRATE SIXTIETH WEDDING ANNIVERSARY

Mr. and Mrs. C. W. Barber of North Loup, Neb., celebrated their sixtieth wedding anniversary on Sunday, July 7. It was in 1886 that Miss Louisa Davis and Charles W. Barber were married at the home of her mother, Mrs. Floretta Davis, and brother, Eddie Davis. The home was in what was known as Davis Creek, but which is now called Pleasant Hill.

The ceremony was performed by Rev. George Chandall, of the Seventh Day Baptist Church, the father of Mrs. G. L. Hutchins, who still lives in North Loup.

The bride’s sister, Ida, and her brother, Eddie, were witnesses of the event. Of all the group who were present at the wedding, one remains, Mrs. Ida Brown, who still lives in North Loup. G. L. Hutchins says that he is the only one who is still alive who attended the heavy charivari which followed the wedding.

The home of Mr. and Mrs. Barber has always been in and near North Loup. Mr. Barber has farmed a bit but was apprenticed while young to a tinsmith, which trade he still follows in his shop at his home in the west part of the village. He originally came from Scott, N. Y.

These people have always had the good of the community in their hearts. Mr. Barber, being particularly interested in music, has acted as band leader for years and many a young person owes his start to this worthy gentleman who has sent out players all over the land. At the present time he serves the village as police judge.

Mr. Barber has served as treasurer of the North Loup township cemetery board for twenty years. His scrapbook of deaths and burials in the township is believed to be the most complete book in this community. He was also treasurer of the Seventh Day Baptist Church for several years.

Mrs. Barber has been interested in every good cause sponsored by North Loup. She served long on the Red Cross chapter, in the Seventh Day Baptist Church which her husband and she are still able to attend quite regularly. She has served the Nebraska Children’s Home as local treasurer and has collected much money for the children. She always kept her home open for those who needed a place to stay, and not so long ago cared for several elderly ladies.

Mr. and Mrs. Barber have three children, Fern, Mrs. George Masson, and Dell, who live here, and Gllen, who lives in California. They have thirteen grandchildren and ten great-grandchildren.

Both are in fair health and take interest in the world about them. Their anniversary...
day was spent quietly at home. In the morning they were presented with a nice reading lamp, the gifts of the grandchildren and great-grandchildren. They received many cards and gifts, a long-distance telephone call from their granddaughter, Mrs. Roderick Moulton, of Kalamazoo, Mich., and a telegram from the Nebraska Children's Home Society.

On Sunday evening the couple was honored at the regular Seventh Day Baptist Church social. Mr. and Mrs. Barber sat at the birthday table with others who had birthdays in July. A short program of music, a talk by Mrs. Jessie T. Babcock, and other numbers were given. Members of the family served light refreshments at the close of the program. A large crowd was present to extend congratulations. Myra T. Barber.

FOR THE SCRAPBOOK

GOSSIP TOWN

Have you ever heard of Gossip Town, On the shores of False Bay, Where old Dame Rumor, with rustling gown
Is going the livelong day?
It isn't far to Gossip Town.
For people who want to go:
The idleness train will take you down
In just an hour.
The Thoughtless road is a popular route,
And most folks start that way,
But it's steep downhill; if you don't look out,
You'll land in False Bay.

You slide through the valley of Vicious Folk,
And into the tangle of Hat;
Then crossing the Add-To bridge, you walk
Right into the heart of Gossip Town.
The principal street is called They-Say,
And It's Heard is the public well,
And the brethly, and the wise, and False Bay
Are laden with Don't-You-Tell.

In the midst of the town is Telltale Park,
You're never far from there.
For its owner is Madam Suspicious Remark, Who lives on the street of Care.
Just back of the park is Slander's Row,
Twas there Good Name died,
Fiercely by a dart from Jealousy's bow
In the hands of Envious Pride.

From Gossip Town peace long since fled,
But trouble, grief, and woe,
And sorrow and care you'll meet instead
If ever you chance to go. Anonymous.

EQUIL MEN

By Carrie A. Moulton

What price we pay.
To live an idle dream
And take this life.
To cheat reality.
We consort with
The public formal and yet
Distant them as
Not equal to our worth.
We favor too much
And the others
Yet their ways are such,
As make us brothers.
Maryville, Calif.

WORKERS TOGETHER WITH GOD

By Irene Post Hulett

We may not be skillful;
Sometimes may be willful.
Of-tines our souls wine passive dam.
But oh! 'tis a pleasure,
A joy without measure,
To know we are workers with him.
For he is forgiving
To our faulty living.
"He knoweth our frame"—it is dust.
He sees our heart-burnings
And pennant yearnings.
As in Christ's redemption we trust.
Then let us do our
Efforts renewing.
The war ever waging on sin,
And joy in the knowing
That through us is flowing
God's power— as we're working with him.

MARRIAGES

Branch - Davis - Everett Branch, of Bridgeton, N. J., and Edith Davis, daughter of Mr. and Mrs. Howard Davis, of Columbus, N. J., were united in marriage at the home of the bride on June 5, 1946, by Pastor Francis D. Saunders.

Lawrence - Stillman - Edward Lawrénce, son of Mr. and Mrs. W. Lawrence, and Mildred Stillman, daughter of Mrs. and Mr. E. E. Stillman, were united in marriage at the home of the bride on July 10, 1946, by Pastor Francis D. Saunders officiating.

Stillman - Coon - Harold Clifton Stillman, of Pueblo, Colo., and Rachel Ann Coon, officiated.

OBITUARIES

Neff - Charlotte, daughter of Mr. and Mrs. Edward Neff, was born at Waterford, Conn., in 1861 and died at Waterford, July 11, 1946, at the age of 85.

She was married to Benjamin Neff on September 5, 1894, by Elder Andrew Porter. She joined the Pueblo Seventh Day Baptist Church at an early age and has always been a faithful member. All her life she was lovingly called her "Aunt Charlotte." She left behind her husband and two sons, Percy and Virgil.

Services were held at the Waterford Church conducted by Pastor Wendall Stephan, assisted by Rev. Everett Harris of Alfred, N. Y., Rev. E. L. Anderson of Westfield, N. Y., and Rev. Paul S. Burdick of Rockville, R. I. Burial was at the Waterford Cemetery, E. W. S. Place.

Place - Ellen Crandall, daughter of Albert R. and Ellen Saunders Crandall, was born in Milton, Wis., September 18, 1860, and died July 14, 1946, at the Memorial Hospital in Milwaukee, Wis.

She was married July 1, 1908, to Mark Hopkins Place, of Franklin Place and Alice Dunham Place. He lost his life in an accident on Koonshag Lake, July 28, 1934. Mrs. Place is survived by a daughter, Joan Alberta Place; a son, Philip Wilcox Place; a sister, Alberta Place; a brother, Truman Crandall; and a grandson, Mark Eugene Place.

Place has been a member of the Milton Seventh Day Baptist Church. Later, with her husband she united with the United Church in Milwaukee, Wis., which was her home at the time of her death. She was a talented musician, devoted to her life profession. Farewell services were held in the Milton church July 17, 1946, conducted by Rev. Edwin Ben Shaw and Rev. Elmo Fitz Randolph. Burial was in the Milton Cemetery.

E. B. S.
**PROPOSED CALENDAR CHANGE**

“One of the inherent characteristics of practically all religions is that of SACRED TIME, and no calendar should be considered that denies to any group their rights therein.”

(See article inside on page 114)

### TABULATION No. 1

**Leap Year Alternate-Month Calendar**

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</table>

**March**

<table>
<thead>
<tr>
<th>January</th>
<th>April</th>
<th>May</th>
<th>June</th>
<th>September</th>
<th>December</th>
</tr>
</thead>
<tbody>
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</tbody>
</table>

92 Days Total

### TABULATION No. 2

**Non-Leap Year Alternate-Month Calendar**

<table>
<thead>
<tr>
<th>1st QUARTER</th>
<th>2nd QUARTER</th>
<th>3rd QUARTER</th>
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<tbody>
<tr>
<td>January</td>
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<td>October</td>
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<tr>
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<td>S M T W T F S</td>
<td>S M T W T F S</td>
<td>S M T W T F S</td>
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<tr>
<td>29 30</td>
<td>29 30 31</td>
<td>28 29 30</td>
<td>29 30 31</td>
</tr>
</tbody>
</table>

**March**

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<thead>
<tr>
<th>January</th>
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<tbody>
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<td>1 2 3 4</td>
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<td>26 27 28 29 30</td>
<td>26 27 28 29 30</td>
<td>26 27 28 29 30</td>
</tr>
</tbody>
</table>

92 Days Total

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**PAX VOBISCUM**

**FRIEND, you have come to this Church, leave it not without a prayer. No man entering a house ignores him who dwells in it. This is the House of God and HE is here.**

**PRAY then to Him Who loves you & bids you welcome and awaits your greeting.**

**GIVE THANKS for those who in past ages built this place to His glory & for those who, dying that we might live, bare preserved for us our heritage.**

**PRAISE GOD for His gifts of beauty in painting & architecture, handicraft & music.**

**ASK that we who now live may build the spiritual fabric of the nation in TRUTH, BEAUTY & GOODNESS & that as we draw near to the ONE FATHER through our LORD & SAVIOUR JESUS CHRIST we may draw nearer to one another in perfect brotherhood.**

**The Lord preserve thy going out and thy coming in.**

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**The Sabbath Recorder**

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Whole No. 5,203