

WHO IS DOING SOMETHING ABOUT WORLD DISTRESS?

(Items from Exchanges and News Services)

Asserting that "helpless children cannot survive much longer unless there is a united effort to save them," five major international agencies concerned with European relief have appealed for help from America.

Pledging themselves to work together in meeting needs without regard to nationality, race, or creed, they state: "Only by immediate and co-ordinated effort can a colossal catastrophe be avoided. Children by the millions are in imminent danger of starving and freezing as winter comes to Europe unless immediate help comes from countries which have food, clothing, vitamins, and medicine."

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One hundred fifty Holstein heifers are being sent by UNRRA to Poland as a contribution from the Church of the Brethren. They will be used to augment the pitifully small milk supply now available there for hospitals and nursing homes.

"The gift animals included in these numbers are a direct extension of help from people here to the people of Europe. It is the kind of help they need and want most—help to help themselves," said Herbert H. Lehman, director general.

* * *

A resolution, recently made public by the president of the Federal Council of the Churches of Christ in America, urges local churches to maintain liberal giving to denominational agencies concerned with overseas aid. The statement declared that such denominational gifts would be forwarded immediately to needy churches abroad and pointed out that supplies of clothing and household necessities had already left the United States under the supervision of the Church Committee on Overseas Relief and Reconstruction, co-ordinating and interdenominational agency.

In some European districts no child born in 1945 is still alive according to a cable received by the Committee on Overseas Relief and Reconstruction. A million Europeans are expected to die this winter, the cable stated, pointing out that church aid is essential because many persons scheduled to die are outside the jurisdiction of UNRRA and other governmental relief agencies.

* * *

Testimony to the imperative need for relief in Holland is afforded in a radiogram received by the Save the Children Federation from Howard E.

Kershner, the federation's vice-chairman for overseas work. Mr. Kershner tells of four hundred thousand acres under water and many thousands more filled with mine fields, making only 18 per cent of the tillable land usable. He saw children barefooted and in rags; five thousand children, living in camps and jails, cannot be sent to foster homes for lack of clothing. Clothing, shoes, bedding, and

money are all urgently needed.

* * *

"The response of our people to the Christmas packages project was very gratifying," says Victor W. Skaggs, Seventh Day Baptist representative on the Church Committee on Overseas Relief and Reconstruction. "Now we must rally forces to collect shoes, bedding, and clothing."

Garments, when cleaned and mended, should be sent to United Church Service Center, New Windsor, Md., or to Modesto, Calif.

* * *

The Church of the Brethren, sponsoring the Heifer Project, has issued an appeal for assistance. Men are needed to go with the shipments of cattle. If interested, write to the Heifer Project Committee, Nappanee, Ind.

The Sabbath Recorder



"The Pilgrim Maiden"
(See article page 351)

The Sabbath Recorder

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

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Editorials

GOING INTO ALL THE WORLD

The Great Commission to go into all the world and preach the gospel has new and added significance in the present day—especially for Seventh Day Baptists.

A challenge has come through the Second Century Fund to raise a sufficient sum of money to re-establish and rebuild the mission enterprises damaged or destroyed during the war, and to open up new mission fields.

Many opportunities are presenting themselves on the home front to initiate new endeavors. Judging from the flood of inquiries being received at denominational headquarters all the while, people are ready and anxious to know about Seventh Day Baptists.

What shall we do in this "new day"? Let's step into it with vision and vigor, each one of us actively promoting the work where we are and contributing generously toward carrying the message into the faraway places. The need for workers is great; some may be divinely led to give full-time service. Let us pray that this will happen.

We are all anxious to see great progress made. To call attention to the needs, the Sabbath Recorder will give emphasis to our foreign mission activities during the months of November and December. Later on home mission activities will be stressed. Special articles have been requested; watch for them.

What could be more appropriate, during this Thanksgiving and Christmas season, than to review what glorious things we have done—and be thankful—and then give thanks through our efforts and money that the great work may continue and grow!

In giving, a man receives more than he gives, and the more is in proportion to the worth of the thing given.—George MacDonald.

CATCHING UP

To keep up with all of the special days and significant celebrations is almost impossible. November, however, should not pass by without mention at least of several important occasions.

Hundreds of communities throughout the United States observed World Community Day on November 2. The annual observance came into being because the Church women of America felt they must unite their forces if they were to build a better world. They realized that peace can come only as the nations of the world work together, and that better human relationships and international relationships must depend on Christian principles. The United Council of Church Women are to be commended for setting aside the first Friday in November to help establish these Christian principles.

Many of our churches, uniting with other churches in the nation, recognized this past Sabbath as World Order Sabbath. Another means of promoting better world understanding, this effort is sponsored by the Commission on a Just and Durable Peace, the International Council of Religious Education, and other such groups. The reasons for a World Order Sabbath are applicable for any day:

GUEST EDITORIAL

MOTION WITHOUT PROGRESS

Can there be motion without progress? A denomination may have a good social program and a worshipful ritual. It may make plans to carry out every detail for its local group and give assignments to the proper organization for denominational progress, and yet the goal it would seek never be reached. There may be a certain kind of activity that never produces progress. I am hearing that kind of criticism as I go from state to state. In other language, where are the fruits? Or where is the finished product? The question is asked, "Why haven't you a church in my state?" or "it seems strange we have never heard of your people?" "With a long history such as you have, why have you been so long in making known your doctrines to those outside?" "Why do you find it difficult to find men to supply your pulpits?" I have had to make answer to these and too often, with shame, been obliged to try to find an excuse. I now turn to you for an answer that will satisfy these inquirers.

We see in every land about us a devastation in which millions have died or soon will be in hunger. Men are impoverished, full of suspicion, hatred, and threatened by economic chaos. Many of their cherished gods have failed them and they are in dire need of salvation. The agencies of protection which science once brought are fast becoming agencies of destruction. Many are asking how long the world can last. This suspicion has even reached our land where we call ourselves Christian. Too many are losing confidence in the very things which should guarantee security and freedom. But how can there be peace as long as men deny the Prince of Peace? In every part of our country men are turning to the Church for the answer. Struggling souls are seeking for the light which brings an opportunity and a challenge to Seventh Day Baptists.

Surely Christianity knows not only the needs but the remedies. The Saviour of mankind must be introduced to the millions who are lost, for "He is able to save to the uttermost all those who come to God by Him." As we give ourselves to prayer and

1. To praise God for leading us and forty-nine other nations into the United Nations.

2. To come to understand the charter, its strength and weakness, in the light of the principles of the Christian faith.

3. To measure our need for the mind and spirit of Christ against the obligations of the United States as a member of the United Nations.

4. To deepen our individual commitment, in prayer and in life, as an instrument of God's will for peace and justice.

5. To become more understanding and loyal to the mission of the Christian Church, both locally and abroad, in its service to a world united in service to Christ.

November 11, of course, has a double significance this year. It still commemorates the great day at the end of World War I and, in addition, all that the victory over Germany and Japan has meant to us in the year 1945. Hard as are the tasks that face us in the future, we are better prepared to undertake these responsibilities than we were at a comparable time after the last war. It is generally conceded that the chief hope lies in the fact that there has been a re-awakening to the need for undergirding society with the basic principles of Christian living. A special responsibility, then, rests upon religious-minded people.

With the spirit of World Community Day and World Order Sabbath in mind, let us make Armistice Day a red-letter day whose crimson shadow will be cast upon all the days to come.

PIN POINT EDITORIALS

"The eternal gospel does not necessitate an everlasting sermon."

* * *

The longer I live, the more I am certain that the great difference between men—between the feeble and the powerful, the great and the insignificant—is energy, invincible determination, a purpose once fixed, and then death or victory. That quality will do anything that can be done in this world, and no talents, no circumstances, no opportunities, will make a two-legged creature a man without it. There are hindrances without and within, but the outer hindrances could effect nothing if there were no inner surrender to them. Fear of opinion, timidity, dread of change, love of ease, indolence, unfaithfulness, are the great hindrances. Optimism is believing that you can eat the rooster that scratches over your grave.—Sam Jones.

* * *

"Profanity is a blank check on a bankrupt vocabulary."

study we become more and more convinced that we have sadly failed to answer the Great Commission in the manner Christ meant we should. Our consecration has been incomplete and therefore inadequate. We must carry the kingdom program from coast to coast and from north to south. If necessary, our pastors must leave their charges at home to lay leadership and go out to these fields until such time as other leaders can be raised up. The time is here for immediate action. This cannot be postponed any longer. As I hear these calls, there comes the challenge, "Who shall go for us and whom shall we send?" and I know of but one answer that will satisfy our Master, "Here am I, Lord, send me." Do we still want motion without progress?

Leslie O. Greene.

Salem, W. Va.

EDITORIAL FROM THE PAST

GODLINESS DISARMS DISTRUST

A story is told of two strangers, which illustrates the blessedness of being introduced and vouched for by evidences of godliness. A stranger reached the city by the evening train. Weary and dusty, he hurried to the principal hotel and was disappointed at not being able to secure a room. The hotel was filled to overflowing, with cots in the parlors, and everything was engaged. He went to other hotels and found the same difficulty; not a room could he secure. At last, at a third-rate hotel, he found he could secure a bed in a double room. He tried to hire both beds, so that he could have the whole room, not liking the idea of a roommate in such a place. But the other bed had been hired, and he was obliged to take the chances. After retiring, he concluded he would not go to sleep—at least not until he had seen what kind of a man was to occupy the other bed.

In order to keep awake, he took out his pocket Bible and soon became deeply interested in a Bible reading that had lately attracted his attention. He was engaged in this study when the stranger who was to be his roommate for the night came in. The man glanced at him, went across the room, and prepared for bed. Looking over the top of his Bible, the first comer studied the

stranger. He appeared to be a quiet person and seemed to be honest. Still he hesitated about trusting a stranger and began to make calculations about keeping awake.

He soon changed his mind, for he saw the stranger quietly kneel down in a manner that showed it to be a familiar custom, and engage in prayer. That was enough; he put the Bible under his pillow and went off into a quiet, refreshing sleep. In the morning, while they were dressing, he turned to the stranger, and explaining the circumstances of the past evening, said, "So I slept well." The stranger said, "I slept well, too. I had not expected to sleep at all in this place with one I did not know in the other bed, but when I came in and found you reading your Bible, I concluded I could trust that book, and so said my prayers and went to sleep."

Men instinctively trust those who trust in the living God and obey the Bible. Is there any other book that possesses such a character and carries such an influence? God's word in the hearts of men means, indeed, "Peace on earth." Blessed is the man whose piety introduces him to strangers and vouches for their safety while associated with him.

A. H. Lewis.

July 8, 1907.

IF THIS WERE SPECIAL—?

If this number of the Recorder were to be given a special designation, it would be called a Thanksgiving issue. Actually there will be two Thanksgiving issues, this one and next week's.

There are two reasons for calling extra and early attention to Thanksgiving this year. First, we need to be kept constantly mindful of the fact that millions of people throughout the world have very little for which to be thankful this winter, except as we ease their suffering a little through our gifts. As we organize ways and means for contributing shoes, clothing, and other needed articles, our motto should be: "From all who can help to all who need help, on the basis of need rather than creed."

Second, we should be planning now for wholehearted participation in the world-wide Bible reading program being planned from Thanksgiving to Christmas. Inaugurated last

year by the American Bible Society, the plan met with immediate and wide approval. Probably never in the nation's history did so many people read the Bible regularly. There is every evidence that the same popular support will be given World-wide Bible Reading in 1945. Here are the selected Bible readings:

Thanksgiving, November 22	Joshua 1
	Psalm 121
Friday	Psalm 23
	John 10: 1-18
Sabbath, November 24	John 14
Sunday	John 3
Monday	Matthew 5
Tuesday	Romans 12
Wednesday	John 1: 1-14
Thursday	Exodus 20: 1-17
	1 Timothy 2: 1-8
Friday	James 1
Sabbath, December 1	Ephesians 6
Sunday	1 Corinthians 13
Monday	Psalm 24
Tuesday	Hebrews 11; 12: 1, 2
Wednesday	Matthew 6
Thursday	Romans 8
Friday	Matthew 7
Sabbath, December 8	Psalm 91
Sunday	Galatians 6
Monday	Colossians 3
Tuesday	Ephesians 4
Wednesday	Philippians 3
Thursday	1 Corinthians 3
Friday	Philippians 4
Sabbath, December 15	John 15
Sunday	Psalm 1
Monday	Psalm 27
Tuesday	1 Corinthians 15
Wednesday	Psalm 46
Thursday	Matthew 28
Friday	2 Timothy 2
Sabbath, December 22	John 17
Sunday	Revelation 21
Monday	Revelation 22
Christmas, December 25	Luke 2



STUDY to show
thysel approved
UNTO GOD

THE LIVING LIFE

By Rev. Trevah R. Sutton

So we say we are redeemed from sin—saved from its bonds, free to live. We can claim this when we have accepted God's gift of eternal life through the death of Jesus Christ, his Son. But Paul, in his letter to the Romans, chapter six, verses one

and two, sounds this warning: "What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein?"

To be redeemed—to be made free—does not grant us liberty to live willfully contrary to God's laws. It is true that we in this life still live in the flesh and fall short from God's ways. But continued willful disobedience is to reject God's love and the power to grow closer to his ways. To be made free is to live, lifted up, increasingly victorious over sin because Christ lives in us.

Christ died for our sins, and when we accept him as Saviour, self dies with him. As he rose from the dead, we too rise in new life, born in the Spirit. The flesh lives until natural death. Therefore, our times of failure come when we lose contact with God, and victories come at times of surrender of self to the rule of Christ within us, his Spirit dominating the flesh. God's love gives us victory, and this victory enables us to live among men by the spirit of love in Christ Jesus.

New Enterprise, Pa.

FIRST THINGS FIRST MORE Anxious Ministers

This week I wish to pass on to you extracts from a letter from a pastor who is anxious and concerned to see our denomination grow. He says:

I with others am convinced that our denomination will grow as it holds forth true Spiritual food. Surely the Lord can bless it with numbers to his blessed glory.

The immediate opportunity of witnessing which challenges me is postwar rehabilitation of churches in foreign fields, and sending out a corps of workers.

In terms of finance I observe in the Recorder the action taken by Commission for the \$25,000.

Is this to be raised by the churches? I am anxious because our people here respond to any appeal made. Besides, our churches need to give to such projects specifically at times to stir them to think more about the work and to pray more about it. They ought, in these times, to be urged even to sacrifice that we may sow the Word abroad. Perhaps more is being done than I realize.

Other denominations are not going to lay any foundation stones for us.

In terms of workers, it seems to me we ought to be doing more to emphasize the need of min-



P. B. Hurley

isters, missionaries, missionary doctors, and nurses—especially for abroad. The truth, it seems to me, is we have never had enough workers to go out into new fields on faith to witness for the Lord.

It will be appalling if our young men cease to dream dreams.

I only have concern as a minister of the gospel that the gospel message be proclaimed and that souls be saved. We as a people must have faith, vision, and ambition to take advantage of every available opportunity.

Perley B. Hurley,
Conference President.

HISTORICAL SOCIETY

By Corliss F. Randolph,
President and Librarian

AGREEMENT OF SECRECY: CONTINENTAL CONGRESS

In its current exhibit, the Historical Society shows a photostatic reproduction of the Agreement of Secrecy, entered into by the members of the Continental Congress to protect the interests of the Colonies pending the Declaration of Independence to which it is second only in importance. Its special interest to Seventh Day Baptists is the fact that it bears the signature of the third governor of the Colony of Rhode Island, that of Samuel Ward ("Sam. Ward," as he wrote it), then a member of the Continental Congress from that Colony. Governor Ward died in March, 1776; hence the absence of his signature to the Declaration of Independence.

The Agreement of Secrecy runs as follows:

In Congress, Nov. 9th, 1775.

Resolved That every member of this Congress considers himself under the ties of virtue, honor & love of his Country not to divulge directly or indirectly any matter or thing agitated or debated in Congress before the same shall have been determined, without leave of the Congress; nor any matter or thing determined in Congress which a majority of the Congress shall order to be kept secret, and that if any member shall violate this agreement he shall be expelled this Congress & deemed an enemy to the liberties of America & liable to be treated as such & that every member signify his consent to this agreement by signing the same.

Here follow the signatures of the members of the Congress, with that of "Sam Ward" written as clearly and as distinctly as that of "John Hancock."

Volunteers Urgently Needed to Serve as "Sea-going Cowboys"

Many volunteers are needed to serve as attendants for farm animals being shipped to Europe. The Church of the Brethren Service Committee initiated the "Heifers for Relief" project, which has grown to such an extent that many church and interdenominational organizations are contributing animals. The United Nations Relief and Rehabilitation Administration is assisting in shipping arrangements.

Officials say that already over one hundred preachers, teachers, college students, and farmers have been sent overseas with shipments of cattle and horses, but a great many more men are needed. Twenty-five thousand cattle and an equal number of horses are scheduled to be sent in the next eighteen months, if "sea-going cowboys" can be found in sufficient numbers.

While most of those who have volunteered as attendants are Brethren, the group also includes members of other denominations. The Brethren Church is too small to be able to furnish all of the men needed. Any church person who is able to help is invited to offer his services.

Each round trip to Europe averages two months. Farm workers might make the trip during the winter months when home jobs are not so pressing, and make a real contribution to this relief effort. The large shipments proposed will meet only about 1 per cent of the estimated needs.

Seventh Day Baptists who are interested may write to Rev. Victor W. Skaggs, 425 Center St., Dunellen, N. J., or directly to the Heifer Project Committee, Nappanee, Ind. Mr. Skaggs represents this denomination on the Church Committee on Overseas Relief and Reconstruction, which is co-operating in the cattle for relief undertaking.

Here it may be noted that when the Congress sat as the committee of the whole, as it frequently did, "Sam. Ward" was usually, if not always, chairman of that body.

The original Agreement of Secrecy is in the Library of Congress, at Washington, D. C.

o "November brings all Americans opportunity of paying tribute to the steadfast Pilgrims."

Proverbs 31:25--

*"Strength and honour are her clothing;
and she shall rejoice in time to come."*

By MARIE CHANNING LINTHICUM

Head of Department of English and Speech, Salem College, Salem, W. Va.
Author of "Costume in Elizabethan Drama"

ANY organization which desires to subordinate selfish characteristics to group ideals dresses its members in uniform. A uniform identifies the group; it prevents any rivalry in costume, and discourages pride in external possessions. The only way in which a member of such an organization can express individual difference is by striving for perfection in the ideals of the group.

No uniform has been as successful in encouraging abnegation as was the simple costume of the Puritans. Long before they left England to become Pilgrims in the American wilderness, they adopted as "the good life" one which prepared continuously for eternity; and they clothed themselves in the achromatic colors—grey, white, and black—which symbolized the ideals of self-denial, chastity, and constancy.

Simple Costumes

While their contemporaries decked themselves in many-hued imported velvets, delicate lace, gold braids, jewelry, yards of ribbon, feathered hats, and silk stockings, the Puritans wore plain knee breeches and long-fronted waistcoat of black, with plain band at the neck, black or slate-grey home-knit hose, and steeple-crowned hat with black or white band buckled in front.

Their wives or daughters were entirely concealed by long, voluminous skirts and fitted bodices of grey woolen or cotton, with large, plain white collars and cuffs, and white aprons.

Not even their pretty ankles showed, except when the wind indecorously lifted the hems of their garments.

Over their costumes, both men and women wore long, practical capes in winter. Their shoes were of heavy leather, usually with square toes. Because they wore such shoes; and because, in contrast to the long curled locks of the Cavaliers, the Puritans' hair was cut round about their ears, they were derisively called "Square-toes" and "Round-heads."

Courage and Faith

Two famous pictures show the courage and faith of the Pilgrims: Boughton's "Pilgrims Going to Church," which expresses by the position of the members in that little procession, the Pilgrim protection of Church and family; and Bayes' "Departure of the Mayflower," which shows how they faced with prayerful fortitude the departure of their only means of returning to the comforts of England.

But two sculptors have succeeded even better than these artists in expressing the



"Pilgrims Going to Church"

Puritan characteristics. So subtle, yet so articulate are the costumes of these figures, that a person scarcely needs a confirmatory glance at the faces.

Stern Qualities

Saint Gaudens' bronze statue of Deacon Samuel Chapin, commonly called "The Puritan," is in Springfield, Mass. The sculptor has caught, in that striding figure with Bible in one hand and stick in the other, all the sterner qualities of the Puritan. Though the costume is ample enough for utility, the lines are severe, wholly purposeful, and show the Puritan uncompromising attitude toward the evil of extravagance.

More beautiful is Kitson's bronze, "A Pilgrim Maiden," in Plymouth, Mass. Carrying a prayer book in her hand, she stands bravely facing the world, atop a boulder against a woodland background. Some of the finest qualities of Pilgrim womanhood are typified in the statue: gentleness, courage, patience, and that quiet strength which comes from faith. The description of the virtuous woman in Proverbs may well have been written of this maiden: "Strength and honour are her clothing; and she shall rejoice in time to come." [Kitson's statue is the one pictured on the cover.]

A New Principle

November brings all Americans an opportunity of paying tribute to the steadfast Pilgrims, who were occupied, not with self-decoration, but with that new principle in human relations — democracy, built upon faith in God and the right of the individual to express his faith as his heart moves him.

"LIGHT OF THE WORLD" IS THEME FOR YEARLY MEETING IN PLAINFIELD

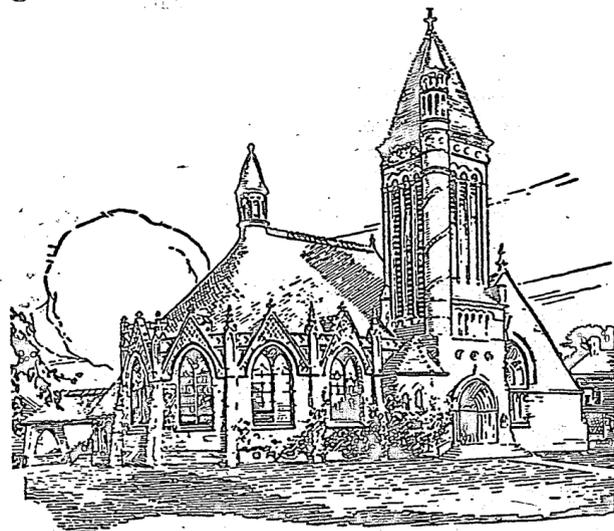
Using for a theme "The Light of the World," the Seventh Day Baptist Churches of New Jersey and Eastern New York held their yearly meeting with the Seventh Day Baptist Church of Christ at Plainfield, N. J., October 26-28.

The meeting began on Sabbath eve with a vesper sing and testimony meeting. Pastor Francis D. Saunders from Marlboro, N. J., was the speaker; and the testimonies were led by Rev. Paul L. Maxson, Berlin, N. Y.

Regular worship services held Sabbath morning were made outstanding by the ser-

mon preached by Pastor Harold E. Snide of the newly organized Seventh Day Baptist Church in Washington, D. C. Mr. Snide used as his subject, "The World Needs Jesus."

A laymen's hour was held on Sabbath afternoon with discussions centering around the topic, "Aids to Christian Living." A devotional period conducted by Charles D. Swing was followed by talks from church workers. Elizabeth F. Davis considered "Private Devotions"; Frank R. Kellogg, "Public Worship"; and Charles F. Harris, "Witnessing."



Plainfield, N. J., Seventh Day Baptist Church

A program was presented by young people from Shiloh, N. J., on Sabbath evening, and featured a play telling the story of the "rich young ruler."

The concluding session was held Sunday morning in the Seventh Day Baptist Building. Mr. Maxson conducted the devotional service, and the message was brought by Rev. Lester G. Osborn of Shiloh, N. J.

Rev. Victor W. Skaggs, pastor of the New Market Church and acting pastor in Plainfield, was general chairman of the committee on arrangements. The hospitality committee chairman was Mrs. Frank J. Hubbard. Special music was a highlight of the meetings, the choir of the Plainfield Church singing at two services, with others providing solos and instrumental numbers.

By vote of the organization, the next yearly meeting will be held at Berlin, N. Y.

Missions

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

Correspondence should be addressed to Rev. William L. Burdick, Ashaway, R. I. Checks and money orders should be drawn to the order of Karl G. Stillman, Westerly, R. I.

MANAGERS HOLD QUARTERLY MEETING

The quarterly meeting of the Board of Managers of the Seventh Day Baptist Missionary Society was held October 21, 1945, at the Pawcatuck Seventh Day Baptist church.

The meeting was opened with prayer by Rev. David S. Clarke of Jackson Center, Ohio.

The members present were: Rev. Harold R. Crandall, Dr. Edwin Whitford, George B. Utter, Karl G. Stillman, Dr. Anne L. Waite, Rev. William L. Burdick, Mrs. Alexander P. Austin, Walter D. Kenyon, Elston H. Van Horn, Lloyd B. Langworthy, Rev. Eli F. Loofboro, Mrs. James G. Waite, Mrs. Harold R. Crandall, Rev. Paul S. Burdick, Asa F. Randolph, Rev. David S. Clarke.

Guests present were Mrs. David S. Clarke, Mrs. J. A. Saunders, Mrs. Allen C. Whitford, Mrs. Nellie Grant, Mrs. Eli F. Loofboro, Mrs. W. L. Burdick, and Mrs. Paul S. Burdick.

The quarterly report of the treasurer was presented and approved. The quarterly report and report on the condition of the society were ordered recorded. It was noted by the treasurer that the investments had reached \$200,000, the first time since 1931.

Report of Secretary

The quarterly report of the corresponding secretary was approved and ordered recorded. It follows:

As corresponding secretary I would report that the time during the quarter has been entirely given to office work and this has been unusually extensive. It has included correspondence with people over all the world; furnishing material for the Missions Department of the Sabbath Recorder; directing missionaries employed by the board; preparation of documents; reviewing new books and tracts; and giving information to churches seeking pastors.

Respectfully submitted,

William L. Burdick,

Corresponding Secretary.

For the Missionary-Evangelistic Committee, Dr. Edwin Whitford, chairman, made a verbal report.

Schools in Jamaica

For the American Tropics Committee, Lloyd B. Langworthy, chairman, had read a letter from Rev. Wardner T. Fitz Randolph about the opening of schools near Kingston. The Jamaica School Committee is active and feels that something should be done. Voted: That Rev. Wardner T. Fitz Randolph be asked to secure more information as to the costs of the several proposals: the cost of land, construction of buildings, instruction costs, and all other details.

The corresponding secretary referred to the plan to bring a student from Jamaica for education in this country. The secretary had had correspondence about schools that might accept such a student.

News from China

George B. Utter, chairman of the China Committee, gave a verbal report regarding the work in China. He reviewed the situation as disclosed by letters.

Early in September Dr. Grace I. Crandall was reported by the American Consulate General as being at the same place as she has been, Changtsun, Lichwan, Kiangsi, since the war started. The Wests apparently are still at Shanghai, but no further word has been received since the short message that they were well, received soon after the end of the war.

A most enlightening report on our work in China came from the principal of the schools in Shanghai, T. M. Chang. The schools and church in Shanghai are "in fair condition." The chapel in the "Old City" has disappeared. He hopes it may be rebuilt. At Liuho the only building remaining is the chapel which has been used as a school. If the hospital is rebuilt, it is a new job from ground up. It is not believed here in America that there will be any help from any source except our own people.

The chairman said no meeting of the committee had been held, as it was felt that it would be some time before there would be

an opportunity to "carry on" except as the people in China find a way. He personally favors, and he knew that other members of the committee look favorably on, the suggestion that Mr. Chang be brought to the United States as soon as possible.

Dr. Thorngate, who is in the Pacific, is being encouraged to seek an opportunity to go to China. The board waits for a full report from him as to the conditions and further recommendations.

Committee Reports

Reports were received, approved, and ordered recorded from the Investment Committee and the Ministerial Relief Committee, Karl G. Stillman reporting for both. The budget, as presented, was voted to be the tentative budget for 1946.

Mr. Stillman, also a member of the committee on securing an assistant to the corresponding secretary, reported for the committee that Rev. David S. Clarke of Jackson Center, Ohio, has accepted the call. He said that he would be an assistant to Rev. W. L. Burdick, and that a new approach to the denomination and work on its field was being planned. Voted: That the committee's report be accepted and that the committee be continued to advise with Mr. Clarke.

Mr. Clarke was present and spoke to the members. At the end of his talk he presented a gift of \$22 to the board for the Second Century Fund and \$25 for the work in Jamaica, collections taken recently at the semiannual meeting of the Michigan, Ohio, and Southern Illinois Churches.

Voted: That the president appoint a committee to organize the solicitation of funds for its Second Century Fund to be raised in co-operation with the Conference Committee on Budget Promotion. He named Karl G. Stillman, George B. Utter, Rev. W. L. Burdick, and Rev. David S. Clarke.

A Tribute

President Harold R. Crandall called the attention of the board to the death of one of its members, Deacon LaVerne D. Langworthy, who died September 8, 1945, and the board adopted the following tribute:

For many years the board of managers has been favored by the presence and help of Brother LaVerne D. Langworthy, who passed

away since our last meeting. He was a valuable member, regular in attendance, faithful in his services on committees, and wise in his counsels. We appreciated his work and will greatly miss his presence, help, and fellowship. Also we wish to extend to the family our heartfelt sympathy, and request that the secretary send a copy of this tribute to Mrs. Langworthy.

The treasurer brought up the question of fees for investment counsel. Voted: That the board authorize the payment of fees for investment supervision, the charge to be 1/8 of 1 per cent of the principal, to be charged to the principal of funds and subject to a minimum annual charge of \$300.

Voted: That a committee be appointed to study the business organization of the board and to bring recommendations to its next meeting regarding the advisability of purchasing a house for the use of the secretary, consolidating the secretarial work of the secretary and treasurer in one office, and the rental of appropriate office space in a business block. The president appointed Karl G. Stillman, George B. Utter, Asa F. Randolph, and Lloyd B. Langworthy.

The president was authorized to appoint the standing committees of the board.

Standing Committees, 1945-46

Missionary-Evangelistic: Dr. Edwin Whitford, chairman, Morton R. Swinney, Charles E. Gardner, Rev. Herbert C. Van Horn, Mrs. Alexander P. Austin, Hiram W. Barber, Jr., Rev. Eli F. Loofboro, Rev. David S. Clarke, Rev. William L. Burdick, Karl G. Stillman, and the president ex officio.

American Tropics: Lloyd B. Langworthy, chairman, Walter D. Kenyon, Robert L. Coon, Rev. William L. Burdick, Rev. Paul S. Burdick, Mrs. G. Carlton Irish, John S. C. Kenyon, Karl G. Stillman, and the president ex officio.

Work in China: George B. Utter, chairman, Dr. Anne L. Waite, Karl G. Stillman, Asa F. Randolph, Elston H. Van Horn, Rev. William L. Burdick, Mrs. Harold R. Crandall, Mrs. James G. Waite, and the president ex officio.

Ministerial Relief: Karl G. Stillman, chairman, Rev. William L. Burdick, and Rev. David S. Clarke.

Investment: Karl G. Stillman, chairman, George B. Utter, and Lloyd B. Langworthy.

Auditing: Hiram W. Barber, Jr., chairman, and Morton R. Swinney.

The minutes of the meeting were read and approved.

The meeting was adjourned after prayer by the president.

George B. Utter,
Recording Secretary.

Woman's Work

Frances Davis, Salem, W. Va.

WOMEN'S SOCIETIES REPORT

◦PARSONAGE UPKEEP

◦RED CROSS WORK

◦FINANCIAL TEAMS

Leonardsville Woman's Benevolent Society

This is a time when all women are rushed with work in their homes and have other outside responsibilities. Many of our members are teachers and are away from home all, or a part of, the year. However, we manage to hold monthly meetings, excepting in the winter.

Each meeting is begun with a devotional service which is followed by a business meeting and other work. We find the Woman's Page of the Recorder very helpful in our meetings.

Every summer, while most of our members are at home, we enjoy a covered dish picnic supper at some home.

Our society is divided into committees which are responsible for some project during the year. This year we have given to the Red Cross, March of Dimes, special project of the Women's Board, and a special offering was taken for the evangelistic work of the Women's Board. We have also helped in the upkeep of the parsonage. Each month a sum is set aside for the Denominational Budget.

The Sunshine Committee has sent plants and flowers to those who have been ill. At Christmas special boxes were prepared and sent out. Books have been sent to absent members and also to the boys in the service.

These are some of the things the Woman's Benevolent Society at Leonardsville has been doing during the past year.

Westerly Woman's Aid Society

The Woman's Aid Society of Westerly has a membership of sixty-three.

The officers are: president, Mrs. Merton Chapman; vice-presidents: first, Mrs. Wilford Utter, second, Mrs. James Hamilton, third, Mrs. Constant Cundall, fourth Mrs. Edgar Maxson; secretary, Mrs. Nathan Saunders; treasurer, Mrs. Hobart Ayers; collector, Mrs.

Edwin Gardiner; auditors, Mr. and Mrs. Karl Stillman.

Our society has contributed to Denominational Budget \$300.

Local Work

We have given one hundred hours of work to the Red Cross and have worked also for the Westerly Hospital. Our canteen unit has worked on all the blood banks serving refreshments to the donors and dinners to the personnel. We have served supper and breakfast at the Service Men's Club to the servicemen and their wives.

Other Projects

Christmas boxes to our boys and girls in the service, \$25; Christmas flowers, \$10; Evangelistic Fund, \$60; evangelistic Helpers' Fund, \$24; war fund drive, \$25; Ministers' Retirement Fund, \$100; Red Cross, \$50; Easter flowers, \$15; Recorder subscriptions, \$10.

Respectfully submitted,
Edna Saunders, Secretary.

The Brookfield Woman's Missionary Aid Society

The Woman's Missionary Aid Society of Brookfield is at the present time in a prosperous position. We have twenty-four members, six of whom are absent most of the

THE DESTINY OF FREEDOM

By Helen Virden

We cannot lose all beauty by the way
If women gather seeds from a bouquet,
Exchange the cuttings from a treasured rose,
Lift tender bulbs before the winter snows.

If mothers plant the love of liberty,
The worth of truth and right and charity,
The love of freedom will grow with this land,
Its destiny lives in each mother's hand.

—Mother's Home Life.

year. The rest are active members. Most of these have contributed to the work of the society.

This last year the society adopted a new plan for raising money. Members were divided into teams, each group to be a financial committee for a given month.

At the time of our August aid society meeting the society put on a picnic to which the public was invited. A collection was taken.

The September committee held an old-fashioned social at the parish house, at which some of the older residents gave short talks on the churches, schools, and styles of dress in the early days of Brookfield.

The next committee passed an apron to the members of the society. Each member was asked to sew a contribution underneath a patch on the apron. When the patches were removed the committee found that the apron brought in \$18.75.

A bake sale was held by the financial committee for the month of November.

In December the society as a whole put on a Christmas supper which made \$41.31. At the same time the December committee put on a bazaar which brought in an additional \$35.81.

The committee for the month of January tried a novel and interesting idea. They planned a series of surprise teas during the month. Members would drop in unexpectedly, and the surprised hostess served tea. A silver collection was taken at each of these teas. We felt that a great deal of friendliness and enthusiasm was created by these gatherings, as friends and neighbors were sometimes asked to join in the fun.

The February group passed valentine pocketbooks with the inscription, "I hope to be worn out by giving, The more you give, the more you live."

The committee which held a bake sale last fall put on a sugarless bake sale this spring.

Nonresident members sent in group contributions. The full amount raised during the year thus far is \$220.99.

The money we have taken in has been used for various purposes, such as for running expenses on the parish house, and a few repairs on the parsonage. We gave two Sabbath Recorder subscriptions; sent \$37.50 to the Denominational Budget; \$35 to evangelistic work; \$10 to the Red Cross; \$10 to Philippine Relief; and \$11.97 for sunshine gifts.

These are a few of the many things we have done. We have found it easier to contribute our money direct rather than to try to get up public suppers as we had formerly

done each month. We have held regular monthly business meetings throughout the year. Our programs, printed by the school secretary at a small cost, have been helpful and interesting to many who were unable to attend our regular meetings.

Since our work this past year has been so different from former years, we thought perhaps it would be interesting to tell other societies about it. We shall in turn be interested in hearing about the kind of work being done in other societies.

Ruth Palmer, President.

THUMBNAIL SKETCHES

About Seventh Day Baptists and Their Activities

With over two hundred religious denominations in the United States, it is no wonder that each generation needs to be told "who is who" among denominations. Many are inquiring about Seventh Day Baptists; for those of that group who happen to read the Sabbath Recorder, we will print each week in this column a few facts about Seventh Day Baptists.

Work

Though Seventh Day Baptists have proclaimed their distinctive doctrines, they have labored chiefly to get men to accept Christ and lead Godly lives. Beyond their local activities, Seventh Day Baptist Churches have carried on their work through boards and societies.

Missions

Seventh Day Baptists always have been a missionary people. The General Conference was organized with the view of promoting missions. A missionary board was organized in 1818. The present Missionary Society was organized in 1842. The churches through this society are now promoting missions at home and throughout the world.

For further information about Seventh Day Baptists, write American Sabbath Tract Society, 510 Watchung Ave., Plainfield, N. J.

SABBATH SCHOOL LESSON FOR NOVEMBER 24, 1945

Christians Working Together in the Community

Basic Scripture—Matthew 25: 37-40; John 17;

Acts 15: 1-36; Philippians 2: 12-18

Memory Selection—1 Corinthians 3: 9

Christian Education

Rev. Harley Sutton, Alfred Station, N. Y.

Sponsored by the Seventh Day Baptist Board of Christian Education

ARMISTICE DAY, 1945

"We Have the Victory of War; We Do Not Yet Have the Victory of Peace"

A CAMPAIGN FOR PEACE

(This article addressed to college and university students has many very practical suggestions for action by Christian citizens in solving the problems of the world of peace. Armistice Day should be enlistment day for every Christian in the much needed campaign to make peace a part of the structure of our individual and community life.—H. S.)

We have the victory of war; we do not yet have the victory of peace. The enemy has given up his arms; he has not yet given up his ideas. To transmit ideas of democracy and peace is the continuous task of peace lovers throughout the world. This involves an educational program which is effective through the lives of individuals and the programs and projects of organizations. This suggests a series of problems which ought to be discussed by students in all colleges, universities, and professional schools.

The Problem of Appreciation

Ignorance is not bliss, even where it is folly to be wise. Ignorance is productive of provincialism and prejudice. One of the greatest tragedies of life is not to understand and not to be understood. Read the poem by Annette Drake, "Not Understood." In appreciation, we enter into a desirable fellowship with nature, our fellow men, and God. This was the experience of Jesus, whose example we may follow. . . . What are students doing to understand other students, other denominations, other races, other groups? Work out a project which will result in better understanding of others.

The Problem of Reconciliation

The individual who is not right with his fellow men is not right with God. It is foolish to attempt to be reconciled with God without being reconciled with our neighbors. International reconciliation is in large measure based upon individual reconciliation. Competition for raw materials and markets according to unjust procedures is ultimately

the expression of the selfishness of man. . . . What lack of reconciliation exists between college groups, church groups, social groups, labor groups, national groups? Discuss each one, and attempt a solution.

The Problem of Sacrifice

Peace and sacrifice appear mutually contradictory, but peace brings them together in great calmness. The chief symbol of Christianity is the Cross, and a basic principle in Christian philosophy is sacrifice and sharing. If individual consciences are to be at rest, and if international arms are to be cast into plowshares, are we willing to pay the price of giving up a capitalistic system? empire domination? racial prejudice? social isolation? religious hypocrisy? . . . To what extent are students willing to make sacrifices to these ends? Devise projects for your group for the next nine months, and study the results.

The Problem of Community

God delights in the community. Where two or three are gathered in his name, Jesus promised to be. The peace of God cannot be experienced apart from the peace of community relations, both local and universal. The fatherhood of God requires the recognition of the brotherhood of man, and the brotherhood of man is not admitted without including the sisterhood of nations. A community can be known only through its members who have entered into and submitted themselves to its conditions and principles. Have students truly entered into the community of the college or university? of the Church? of the nation? of the world of nations? Through what projects can students make a contribution to this end?

The Problem of Venture

In these days we are challenged to venture into areas of industrial co-operation, economic security, racial understanding, and international good will. Can Christian students devise programs of action, and are they willing to make a great adventure, for a world of peace? Is the United Nations Charter such a venture? Study carefully

the charter, noting the strong and weak points of the Security Council, the Trusteeship System, the International Court of Justice. Write to the American Association for the United Nations, Inc., 45 East 65th St., New York 21, N. Y., for material.—Campus and Church.

September, 1945.

"FOUNDERS DAY" OBSERVED AT LOST CREEK

"Founders Day" was observed by the Lost Creek Seventh Day Baptist Church on Sabbath day, October 27. This church was organized one hundred forty years ago. Brief, but most interesting, bits of history were presented by Pastor Van Horn as part of the morning service. Deacon Erlow Davis gave a brief account of the deacons of the past and of Communion services. Pastor Van Horn gave a sermon from the text used at the first service of the Church. Many took part in the testimony meeting. The old Communion set with the single cup was on display.

At noon a feast was spread in the dining room, and about one hundred fifty members and friends of the church enjoyed the fried chicken, many other delicious dishes, and the fine fellowship.

A sketch was given by Miss Lotta Bond and Mrs. Zella Bond which presented the history of the building of the church basement. It was very well done, and many smiles could be seen when some amusing incidents were related.

Letters from former pastors, Dr. W. L. Burdick, Dr. H. C. Van Horn, and Rev. Eli F. Loofboro were read, and it was my privilege to be present and give my message.

The Founders Day address was given by President S. O. Bond of Salem College who is a member of the Lost Creek Church.

Preparation for this service by the pastor and wife, and others, was most evident in the splendid way in which the services of the day were conducted, and the large attendance of resident and nonresident members and friends.

It was good to see four of the young men who had been in the armed service and are now discharged, present for the day. They were glad to be home.

Members of the Lost Creek Church under the able leadership of Pastor Van Horn face

the future with a definite and aggressive program which includes a most ambitious plan for classes of Christian education, the Vacation Church School, the support of the association camp, and support of the program of the denomination. May God bless them as they go forward for Christ and his Church.

H. S.

American Country Life Association

Two hundred sixty-three young people from over eighteen states from Nebraska to Massachusetts to Georgia met at the State 4-H Camp at Jackson's Mill, W. Va., October 24-27. Don Sanford of Little Genesee and I represented the Youth Fellowship, and Board of Christian Education of our denomination.

The American Country Life Association came from the work of the Theodore Roosevelt Commission in 1919. In 1927 it was decided that the youth section of this Country Life Association would help such rural youth organizations as the 4-H clubs, and they asked for a place in the adult organization. In 1930 this request was granted, and many youth groups were organized in colleges of agriculture and teachers' colleges. In 1936 it was decided to open the membership to noncollegiate groups.

In 1941, because of the war, the adult group decided not to have their annual conference until after the war, but the youth section decided to continue the conferences, and so each year such a meeting has been held.

At the present time there are seventy different groups which are affiliated with the Youth Section. These include older 4-H groups, Future Farmers of America, Rural Boy and Girl Scouts, college and university clubs, Junior Dairymen's League groups, Grange, national Church groups, and other rural organizations.

The youth section has worked to help rural young people find their place in society and make a valuable contribution; give a well-rounded preparation for leadership; develop ability to analyze problems and work to solve them; develop a better spirit of cooperation between groups, youth, and adults; to help arouse interest in home and family projects; to promote interest in rural life in teachers' colleges where young folks are trained to teach in rural communities; and to

DENOMINATIONAL "HOOK-UP"

Richburg, N. Y.

Evangelist Raymond Prati has been holding a series of meetings in the Richburg, N. Y., Seventh Day Baptist church, proclaiming the way of salvation as he has experienced it and as the Bible teaches it. He conducted the Sabbath morning services on October 7 and November 3 and 10 in Richburg, holding evening meetings in Richburg the first week and in Nile the second.

Highlights of the series were the piano interpretations of hymns, piano-accordion solos, and vocal duets, with Mrs. Prati as the musical assistant.

Ashaway, R. I.

An enjoyable Hallowe'en party was held in the parish house October 31 under the auspices of the Sabbath school of the First Hopkinton Seventh Day Baptist Church, there being sixty adults and children present, the majority of whom came in masquerade costumes.

Special features of the evening were a ghost story, read by Mrs. Margaret Collings, and fortunes, taken from a large kettle and read by Miss Abbie Hakes, who wore a witch costume. The room decorations were suggestive of the autumn season. The committee in charge of the event was composed of Mrs. Eleanor Crandall, Mrs. Florence James, and Mrs. Esther Kenyon.

—Westerly Sun.

Alfred, N. Y.

Rev. Victor W. Skaggs, Dunellen, N. J., has been appointed official representative of Alfred University and personal representative of President J. Edward Walters at the inauguration of Rev. Henry Pitney Van Dusen as president of the faculty of Union Theological Seminary in New York City November 15. Mr. Skaggs was graduated from the School of Theology at Alfred University with the bachelor of divinity degree in 1943.

—Wendell M. Burditt.

Shiloh, N. J.

At the Sabbath eve services a series of studies of the parables is being taken up. Under the direction of the pastor, the Senior Christian Endeavorers are studying proofs of the inspiration of the Bible and of the truth of Christianity.

Correspondent.

provide conferences where youth from many sections can meet and share plans and enthusiasm.

Watch next week for some of the fine things done at this year's Conference as given by Don Sanford.—H. S.

LA VERNE D. LANGWORTHY

LaVerne D. Langworthy was born in Alfred, N. Y., October 19, 1877, the oldest of six children born to Daniel L. and Agnes Burdick Langworthy. He was baptized by Rev. Stephen Burdick and united with the Andover Seventh Day Baptist Church in April, 1893.

Mr. Langworthy was united in marriage with Miss Grace J. Stevens on June 20, 1900. Upon entering the employ of the C. B. Cottrell and Sons Co., and locating in Westerly, in 1901, he transferred his membership to the Pawcatuck Seventh Day Baptist Church. On March 31, 1934, he was ordained a deacon by this church. For several years he was clerk of the church and a trustee. He was a member of the Board of Managers of the Seventh Day Baptist Missionary Society, a trustee of the General Conference, and served for some years as secretary of the trustees. For many years he was teacher of machine shop practice in the Westerly industrial school. He was educated in his home town schools and Alfred University.

He is survived by his wife; a daughter, Mrs. Dorothy Langworthy Daniels of Summit, N. J.; a son, Donald A. Langworthy of Bronxville, N. Y.; and two grandchildren, Geoffrey Mortimer Daniels and Jean Langworthy Daniels. He is survived also by his mother, Mrs. Agnes E. Langworthy of Andover, N. Y., and four brothers: Franklin A. of Plainfield, N. J.; Egbert R. of Newport, R. I.; Edson C. of Andover, N. Y.; and Lynn L. of Alfred, N. Y. He leaves an aunt, Miss Martha B. Langworthy of Newport.

Deacon Langworthy loved the services of his church, attending until failing health prevented. He was cordial and friendly and had unnumbered friends. He passed away at his home in Westerly, R. I., September 11, 1945.

Largely attended funeral services were held at the Avery Funeral Home Thursday afternoon, his pastor, Rev. Harold R. Crandall, officiating. Interment was in First Hopkinton Cemetery.

H. R. C.

Children's Page

Mizpah S. Greene, Andover, N. Y.

OUR LETTER EXCHANGE

Dear Mrs. Greene:

I am writing this letter to tell you about the Children's Day program which we all enjoyed in our mission yesterday. We started it with all the children singing "Fair-est Lord Jesus." All the children had their own parts. Some sang, and some read verses from the Bible.

We had a new girl for the first time; she came with Mr. and Mrs. Arthur Burns, and is from Delmar, Iowa. Her name is Bernice Hurley. She is going to stay with Mr. and Mrs. Burns for a while. Her part on the program was reading the twenty-third Psalm. We enjoyed her very much. Pastor Maxson's daughter, Eunice Jane, sang a solo. She sang "Bring Them In." We always like to hear her sing.

I also read from the Bible, reading the ten commandments from Exodus 20.

I wish that some day you could come to our mission when we have our children's program, because I know that you would enjoy it very much.

In October there are two from our mission who are getting married in Berlin. Pastor Maxson will perform the ceremony. We wish that you and all your loved ones could be there.

This is all for now.

Your Recorder friend,

Esther Naomi Fatato.

Schenectady, N. Y.

Dear Esther:

I always enjoy Children's Day programs and I, too, wish I could have the pleasure of attending one at your mission. Perhaps I may some day. Who knows.

I have just been out raking up leaves, but the wind began to blow them away as fast as I raked them, so I had to postpone one of my favorite occupations for the time being. The autumn colors have been very beautiful, for there was much thicker foliage than usual this year; but now the trees are bare and the leaf colors faded. It makes me think of a little song I used to teach the children in school, so I'm going to send the words to you.

"Come little leaves," said the wind one day,
"Come o'er the meadow with me and play;
Put on your dresses of red and gold,
Autumn has come and the winds blow cold."

Soon as the leaves heard the wind's low call,
Down they came fluttering one and all,
Over the meadows they danced and flew,
Singing the soft little sounds they knew.

Dancing and fluttering the little leaves went,
Winter had called them and they were content;
Soon fast asleep in their downy beds,
Snow laid a coverlet over their heads.

Thank you for another nice letter.

Your Christian friend,

Mizpah S. Greene.

Dear Mrs. Greene:

I have never written to you before. I am nine years old and in the fifth grade at school. I go to Sabbath school in Hopkinton City. I am in the junior class.

I have a sister, and her name is Phyllis. She is eight years old. We have a little Angora kitten. Every time we have meat, he keeps crying for it.

We also have a canary bird, a dog, and a pony for pets. I have a hen, and I call her Henny Penny.

Your new friend,

Shirley Louise Kenyon.

Dear Shirley:

Please thank your Grandma Kenyon for me for her letter, and for telling me more about you, for now I can feel really acquainted with you. I was glad, too, to hear that your Aunt Ruth was located in her new vocational job at Bath after her nearly two years overseas where she had served so faithfully.

Pastor Greene and I are very happy today, for last evening our son, Captain E. Claire Greene, who has just returned from Japan, drove in. In three months he has to go back to Fort Monmouth, N. J., where he will receive his honorable discharge.

The other day we called at the home of our daughter in Wellsville. No one seemed to be at home, but curled up in the most comfortable chair was the next door neighbor's Angora kitten, and on the davenport

close by was Joyce's rat terrier doggie. They are the best of friends.

You surely have some nice pets. You and Phyllis must have many happy times with them, especially the pony. When I was a little girl I always wanted a pony but had to be satisfied with a big farm horse.

Your Christian friend,

Mizpah S. Greene.

FROM THE EDITOR'S DESK

To the Editor of the Recorder:

My husband and I have had a subject of interest referred to us which might also interest a majority of your readers, and we were uncertain whether to make approach in an article for general reading or a letter, but finally decided on the latter.

The inquiry was as follows:

A friend of ours who is studying the Sabbath question is trying to prove that Sunday is the right day to keep by quoting the passage in Matthew 28: 1 as reading, "In the end of the sabbath as it began to dawn toward the chiefest of the sabbaths." A man by the name of Samuel Walter Gamble in his book entitled "Sunday the True Sabbath" claims the Greek should be translated that way. We would be glad to have your translation of the passage.

Our answer is NO! The Greek of Matthew 28: 1 cannot be translated correctly the way Mr. Gamble claims, for the word he translated "chiefest" is "mia," always a numeral meaning "first" as counted with one, two, three, etc.; never "first" nor "chiefest" in importance or rank.

Matthew, Mark, Luke, and John all agree on that, and so do Greek scholars.

Plural Forms

Regarding "sabbaths" in the phrase of said Gamble's translation "toward the first of the sabbaths," it should be added that there is a custom in some languages to make the plural of a word mean a related word. The nearest instance that comes to mind in our own language is "corps." Though corps is plural in form, it is considered a unit, so that we can correctly say, "The marine corps is to be in the parade," for instance.

In Hebrew the plural of ten is twenty, but the plural of three is thirty.

Perversion of Truth

In New Testament Greek the plural of sabbath is week, as if one sabbath and the six days between it and the next made a week's unit. There is as yet no translation discovered better than the current Holy Bible, but because it is popular to observe Sunday many people follow the twist Mr. Gamble gives the verse, when all Sabbath keepers and many educated Sunday keepers know that twist is a perversion of truth.

One of the best proofs outside the Bible that the seventh day is the Sabbath is the fact that in the sixteenth century at the Council of Trent in Europe the Roman Catholic Church made an entry on its records that it "chose" to keep the first day instead of the seventh. That Church's choice can never obliterate "the seventh day Sabbath of the Lord thy God," and other Scriptures testifying thereto. As for the Gamble tract, it is not surprising it is being popularized along with other forms of gambling.

Cordially,

S. S. and L. F. Powell.

147 First Ave.,

Daytona Beach, Fla.

AN OPEN LETTER TO PASTORS

Some years ago the American Sabbath Tract Society provided an attractive rack for display of tracts and inviting their use. A special profitable campaign was put on at that time by the board's Committee on Distribution of Literature.

One of our largest churches is holding special Sunday night services during November in order to stress Sabbath observance and interests. Several of our pastors recently have requested a fresh supply of tracts. The tracts are sent out free of charge by the society for study and distribution.

A few suggestions may be in order:

1. Keep fresh, clean tracts on display. Dog-eared and smudgy literature does not attract or give a good impression of the publishers or distributors.
2. Put up a nicely lettered sign, calling attention to the literature and that the tracts are to be freely taken and used.
3. Order frequently and keep rack full and up-to-date.
4. Tell us of your needs, and of any conviction you may have as to need of new or unpublished tracts.

5. Observe who generally take tracts, and, if possible, how they are used.

6. Form study classes to inculcate in your young people the principles held up by the tracts and to freshen and deepen the knowledge and convictions of the older ones.

A careful study of "The Sabbath and Sabbath-keeping Baptists" would prove valuable and profitable. A study based on "The Sabbath and Seventh Day Baptists" with use of the two-volume history of "Seventh Day Baptists in Europe and America" and other easily obtained literature would be helpful and of far-reaching effect. A study with high school students of "Jesus Christ, the Final Sanction for the Sabbath" would prove both stimulating and of holding power.

The Tract Board will be glad to co-operate with pastors and other church leaders in this kind of work.

Sincerely,

Herbert C. Van Horn,
Corresponding Secretary.

510 Watchung Ave.,
Plainfield, N. J.

Shanghai, China

Word has been received from Lt. Winthrop E. Davis, son of Dr. and Mrs. H. Eugene Davis, that he is now stationed at Shanghai, China, and that he recently visited the Seventh Day Baptist Mission, and there had dinner with Miss Mabel West and her mother, and the T. M. Chang family. Mr. Chang is the principal of the Grace School.

The Viewpoint - -

OF ANOTHER COMMISSION MEMBER

With the Recorder of October 8 before me telling of our per capita giving record, I am not so sure that I am proud to admit that I am a Baptist—as I have often done when trying to explain to some one that I was a Seventh Day Baptist. Yes, even so, I think I am glad I am a Baptist, a Seventh Day Baptist; and I am glad, too, to accept this invitation to make an early contribution to the Second Century Fund.

I hope we may all unite in a very special way, making a very special effort to raise our giving record to a point where we may be proud of it and proud to have it published. I am glad the goal was set at \$25,000 rather than a lower figure. We need some higher objectives to start us thinking higher thoughts, making higher aims, and giving and living up to them.

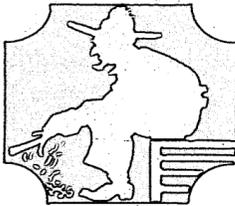
The fields are "ripe unto the harvest" both at home and abroad. The needs are very great. Let us quickly and efficiently supply the needed men, money, and equipment to gather that harvest.—P. B. Hurley.

Marriages

Burdick - Moulton. — R. Wendell Burdick, son of Mr. and Mrs. Carroll R. Burdick of De Ruyter, N. Y., and Virginia M. Moulton, daughter of Mr. and Mrs. Archie D. Moulton of Battle Creek, Mich., were united in marriage in the Battle Creek Seventh Day Baptist church following the Sabbath morning worship service, August 11, 1945. Pastor Alton L. Wheeler officiated, assisted by C. Rex Burdick, brother of the groom. The bride and groom have established their home at De Ruyter, N. Y.

Cruzan - Davis. — Marion E. Cruzan of White Cloud, Mich., and Miss Ruth E. Davis of Boulder, Colo., were united in marriage at the Boulder Seventh Day Baptist church on Friday, October 26. Rev. Earl Cruzan, pastor of the bride, officiated. They plan to make their home in White Cloud, Mich.

OLD-TIMER
S E Z . . .



"Some folks put their religion away in the closet with their Sabbath clothes when they get home from church."

"There's nothin' more durable than religion—
if it's used every day. It's tougher 'n saddle
leather!"

Obituary

Burdick. — Raymond Clarke, son of George W. and Eleanor Clarke Burdick, was born December 19, 1886, at Verona, N. Y., and died at his home in Syracuse, N. Y., September 23, 1945.

When he was a small boy his family moved to De Ruyter where most of his boyhood was spent. On June 9, 1908, Mr. Burdick was united in marriage with Miss Lillian Stillman, also of De Ruyter. Early in life he joined the De Ruyter Seventh Day Baptist Church where he has been a faithful and willing worker ever since. In the activities of the denomination he was also prominent. Mr. Burdick's schooling was in the Old Institute building of De Ruyter and at the Mergenthaler School in Brooklyn, N. Y., where he studied to be a printer. For fourteen years he was employed as a linotype operator at the Recorder Press and for twenty years he was employed by the Syracuse Typesetting Company. He was a devoted husband and a valuable asset to church and community life. Truly, a great man has passed on to be with God.

Close survivors are his wife, Lillian, and a brother, Carroll. Memorial services were conducted at the residence by Rev. Herbert L. Polan and his pastor, Rev. C. Harmon Dickinson. The body was laid to rest in Hillcrest Cemetery, De Ruyter. C. H. D.

Dickinson. — Alfred, son of the late Charles B. and Emily Davis Dickinson, was born near Shiloh, N. J., on July 11, 1877, and died at a hospital in Fort Myers, Fla., September 27, 1945.

In his earlier years he established his home in Bonita Springs, Fla., where he served as postmaster for many years. He was a member of the Daytona Beach Seventh Day Baptist Church, having been baptized by Rev. Herbert C. Van Horn, who was doing field work in Florida, on December 4, 1932.

Close survivors are his wife, the former Minnie Pay, and three brothers: Edward, Charles, and Clarence.

Farewell services were conducted at the Shiloh Seventh Day Baptist church by Pastor Lester G. Osborn. Interment was in Shiloh Cemetery. L. G. O.

Hamilton. — Harold Sisson, son of Ezra Potter and Leora Sisson Hamilton, was born on the Hamilton Farm, Alfred Station, N. Y., April 10, 1904, and died at the Westerly Hospital, Westerly, R. I., August 20, 1945.

He was a graduate of Alfred University. He came to Westerly in 1936, to enter the employ of C. B. Cottrell & Sons Co., as paymaster. In August, 1936, he and Miss Lois Clarke of Rochester, N. Y., were united in marriage and had their home in Westerly.

Besides his wife, his close survivors are two children, Marcia Lee and Roger Clarke.

Funeral services were held at the Avery Funeral Home, and interment was in River Bend Cemetery. Pastor Harold R. Crandall officiated. H. R. C.

Langworthy. — LaVerne D., was born at Alfred, N. Y., October 19, 1877, and died at Westerly, R. I., September 11, 1945. An extended obituary appears in this issue.

Saunders. — Marion H., son of Henry and Laura Compton Saunders, was born August 16, 1879, at Alfred, N. Y., and died September 28, 1945, at the Nanrod Nursing Home in Almond.

He spent his entire life in the vicinity of Alfred. He married Fannie Holmes on August 25, 1903. He was a member of the First Alfred Seventh Day Baptist Church, also of the Masons and Odd Fellows.

Close survivors are his wife; a daughter, Mary Frances Saunders; two brothers, Clark and Wilson; and a sister, Mrs. Mae Rogers.

The funeral service was held at the First Alfred church, his pastor, Rev. Everett T. Harris, officiating. Burial was in Alfred Rural Cemetery.

E. T. H.

Riverside, Calif.

While the Riverside Seventh Day Baptist Church is waiting and hoping for a new minister, a plan is being worked in which every member of the church is active on some committee. The committees are so arranged as to divide up the responsibilities of carrying on the work of the church, such as correspondence, tract distribution, publicity, young people's work, church night programs, Bible study, vesper hours, and other activities. The scheme was proposed and organized by Mrs. Gleason Curtis, Mrs. T. E. Copeland, and Mrs. Ray Rood.

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WHAT CHURCH PEOPLE ARE SAYING ABOUT ATOMIC POWER

(Items from Exchanges and News Services)

In all history each successive achievement of science has been hailed with acclaim as a further step in man's conquest of nature. But the latest and probably the greatest achievement of science has not been hailed with pride and reassurance; instead, it has cast a spell of dark foreboding over the spirit of humanity. The penetration into what is perhaps the ultimate source of nature's energy, the discovery of methods to release it, and its final harnessing in the atomic bomb, have all terrified the world. Has science gone too far? Is man worthy of such knowledge? Has he not violated the sanctities of nature's own secret and brought upon himself vast reprisals, perhaps the destruction of civilization and his own annihilation? — C. C. Morrison, editor, "Christian Century."

* * *

If there was any doubt that beneath the crisis of the Second World War lay a more profound crisis of man, the explosions in New Mexico, Hiroshima, and Nagasaki should have shattered the illusion. The fact that the illusion widely persists reveals the depth of our present, and possibly final crisis. . . . The relatively favorable time for action is pitifully short and all of us woefully unprepared. Let us, therefore, in our weakness and ignorance seek God's strength and light. Let us in our churches and in our homes seek, in all humility, his guidance for our world, our nation, our churches, and ourselves in this fateful time. Spiritual power alone can cope with atomic power.—Rev. R. M. Fagley, secretary, the Commission on a Just and Durable Peace.

* * *

"Every possible safeguard to protect man from the consequences of his own pride and greed is the urgent business of the churches."

MASTERING ATOMIC ENERGY

We need Christianity—personally in our daily living, in our homes, and in our town. Yes, America and the whole world, of which America is now such an interdependent part, need all that Christianity is, and all for which it stands. The smart thing to do is support actively the Church, that it, in turn, may do its share in creating the kind of world which will master, and not be mastered by, atomic energy.

know this bomb's secrets. Evil is so evil that it would not hesitate to urge wicked men to use it to destroy a nation. Christians know that peace does not come from worldly fear, nor from world organization; it must arise out of the peaceful natures of individuals—individuals become peaceful through the new birth.—A. L. Goodrich, editor, the "Baptist Record."

* * *

Neither in blind optimism nor in panic is there a chance for peace. That unimaginable state lies in the conquest of war's causes in the social order; in the development of a dynamic, not repressive, world community; and in a growing social conscience. . . .—Devere Allen, editor, "Worldover Press."

It is too soon to begin to trace out the ways along which mercies will flow from this new unlocking of power. It is not impossible that even in relation to war it may yet be turned to mankind's progress rather than regression. And it is certainly clear that its potentialities for good in constructive and remedial service are infinitely great. It is almost as though God had let this thing be found at a point in history when the world has been impoverished by years of wasted energy and had chosen this moment with deliberate intent. Not "I will henceforth withhold from them the secret of power," but "I will put more power into their hands and give them a chance to rebuild with it. I will try them again."

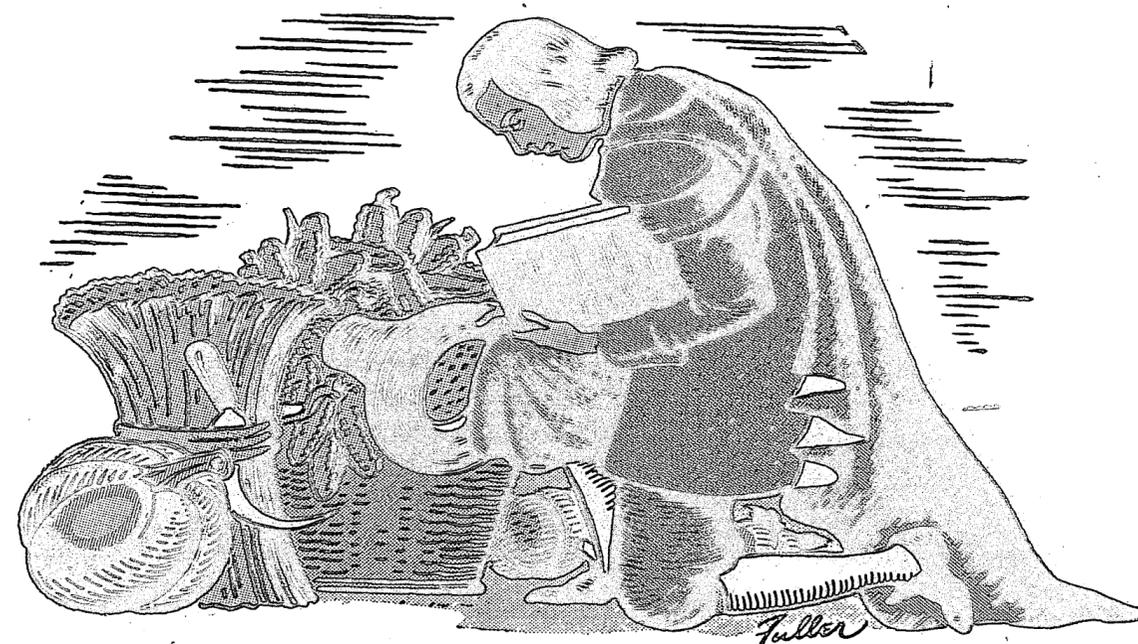
When God permits such disclosures as this, it is time for humble and hearty thanks. — Rev. Norman Goodall in the "Christian World."

* * *

Now in the light of this monster, people are avowing the absolute necessity of peace. We know that eventually all peoples on the earth will

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In every thing by prayer and supplication with thanksgiving let your request be made known unto God.—Philippians 4: 6.