

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 such good friends with us again, and it is our hope that God will permit them to visit here again.

Mr. and Mrs. Elvan Clarke of Battle Creek and Daytona Beach were weekend guests of Pastor and Mrs. Stephan. The Clarkes were making a tour of the East Coast, visiting the interesting historical spots and Seventh Day Baptist churches in New England. Mr. Clarke took pictures and will make them into slides for future use. — Mary Brook.

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.

"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 Loba at Rockville, R. I., on July 6. Sunday, the Thorngates 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.

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 6. 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, Mich., gave short

(Continued inside on page 100)

A SUMMER CREED

(Continued from front cover)

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

I believe in the golden hush of the sunsets, reflecting a momentary glory of that great 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.

The Sabbath Recorder



MY CHURCH

"This is the church for which I strive; the church of the warm heart, of 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

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Editorials

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 a part of the feverish activities either in the local churches, at the denominational 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 boxcars. "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 fall—already eleven o'clock on the hunger clock—even some 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 in an appeal to save 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 areas of need; warehouses there 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 Kansas flour and red muslin and so on. That is the way a warehouse on the 'relief 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 of service to mankind 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 no money at all 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

many die from cold and exposure next winter. Yes, they are going to die unless we do something NOW to prevent it.

They need warm clothing for rugged wear. So vast is the destruction of buildings that there is no chance—especially with the complete lack of tools—of even clearing the rubble to start rebuilding homes by the end of the summer. Makeshift habitations will have to do another winter in most cases. And there will be few materials available for reinforcing them and making—or keeping—them habitable and warm. Such inland transport as has been available on the continent has to be used for food rather than building supplies or coal.

Nor does it seem likely that enough factories are going to get to operating on the continent to make any appreciable difference by fall in the need for clothing and bedding.

In Asia, which underwent longer years of fighting and even greater dislocations of populations and industries, the same sort of problems are intensified.

Some returning soldiers have expressed surprise that the people of central Europe seemed to be wearing good clothing. If you had lived for weeks in the practical certainty you were going to be bombed out, wouldn't you have put the best you could on your own and your children's backs and feet? The problem is that what these people are wearing is **all they possess**. Often they have no bedding or night clothes, but sleep in their clothes, using their coats for covers. Even reasonably good clothes don't last long at that rate. The countries which endured long occupation have been threadbare for years.

Above all, there is the problem of lowered resistance. Present famine conditions aren't doing a thing to fortify people against the coming winter. Vast numbers reported as pre-tubercular a year ago are tubercular now. Next year the more fortunate ones will be dead. Others will be coughing spasmodically in the corner of some damp makeshift shelter, and because of the lack of sanitary facilities and medical care, spreading their infection to those about them who, because of their lowered vitality, are easy prey to its inroads.

In short, people of the war-devastated areas of the world are going to need bedding and clothing **worse than ever** this coming winter.

And NOW, not next winter, is the time to do something about it.

In the first place, you can't sort, pack, ship, and distribute clothing and bedding overnight. Shipments are going regularly now (the churches through their united program have made an average of one shipment a day—150 tons a week—during the past two months). But ocean freight is not fast, and inland transport is irregular. The more time we can allow, the more sure we can be of getting the materials we send to the areas of greatest need in time for them to be available at the beginning of the cold weather.

Much more volunteer help for packing and shipping is available at the United Service Centers during the summer months. College students and business people volunteer part or all of their vacation periods for this Christian service. They expect to keep busy. They think it should be just

as easy for people to give their warm clothing and bedding now, instead of packing it away for the summer intending to send it next fall, and taking a chance on such hazards as moths, floods, or forgetfulness.

Ocean shipping is faster and safer during the summer and early autumn months. Besides, when it actually gets cold more official channels are likely to discover the need and demand all available space. Right now we can ship everything we can get, and ship it with a united church label for distribution through the churches of Europe and Asia, as at least a token of the good will and Christian brotherhood of the American people.

SO—
Don't pack away your winter clothes and bedding where they are subject to inroads of moths, mildew, and thieves. But send them instead to clothe your brethren! So, our Lord has told us, you will clothe **Christ himself**.

Approaching the food problem from a little different angle, Church World Service reminds that the season of harvesting is a good time to help ease the world food problem by home canning.

Every can of fruit or vegetables that goes on the pantry shelf this summer will release that much more nonperishable food for the hunger areas this coming winter.

It should be stressed, however, that home canning is for home consumption; not for shipment abroad. Glass containers cannot withstand the roughness of ship loading and sea transport.

American churchgoers should understand that it is just as Christian to preserve food at home as it is to give money for purchase of supplies for the starving. It indirectly, but very definitely, serves the needs of humanity and extends the hand of world-wide fellowship. A can of pears or a larder of dried beans, patiently labored over in the spirit of helping humankind, identifies the helper as one who works in the service of Christ.

In these ways—and others—you will indeed lay up for yourselves treasures in heaven. So will you lay the foundations of a better world here on earth. So will you discover a new warmth of Christian love, which the finest garment in the world could not bring to you. So will you discover a new joy in Christ's service. "For where your treasure is, there will your heart be also."

Send clothing and bedding, in such condition as you would offer to a friend, to the nearest of the following shipping centers:

United Church Service Center:

New Windsor, Md.
Modesto, Calif.
236 Beacon St., Boston, Mass.
101 Pine St., Dayton 2, Ohio
7710 Compton Ave., Los Angeles, Calif.
1735 S. Vandeventer Ave., St. Louis, Mo.

United Church Overseas Relief:

2247 East Marginal Way, Seattle, Wash.

GUEST EDITORIAL

THE BEST EXAMPLE OF TEAMWORK I KNOW

By Noble Oyanagi

[When the National Conference of Christians and Jews offered a prize, during Brotherhood Week, for the finest essay written on the subject, "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.]

Your best friends are the ones 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 memorable unhappy incident came about due to 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, Callagan by name, an Irishman if ever there was one, and incidentally the scoutmaster of our troop. He took time off from his work just to take us down to the depot in his car. 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 me off. There was Joe Mineth, an Italian, and Gus Martigopolus, a chum of Greek descent, who insisted on carrying our baggage down to the train course. Just then another chum plunked 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 MP's 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 chums of every nationality—Eric Liljas, a blond Swede; Bobby Feldman, a Jewish pal; the entire Wing family who, although 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 me, but understandingly she pretended not to see them, as they were all more or less playing hookey for the same cause. No others were more broad-minded and 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 more than "dust in their eyes" that made them pull out their handkerchiefs. Suddenly I realized that I was doing the same.

PIN POINT EDITORIALS

Thinking is the hardest work there is, which is probably the reason why so few engage in it.
—Henry Ford.

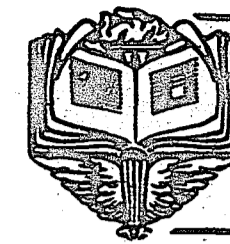
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Every Man's Debt

When some men begin the sentence, "I owe it to myself to . . .," they end with a suggestion of advantage or indulgence. However, there is one important debt which is much more serious. You owe it to yourself, no one else can pay it for you, and having paid it once is not enough. You owe it to yourself to discipline your heart, your mind, and your body continually, so that you shall be equal to the opportunities and responsibilities that may be yours. Even though you must pay this debt to yourself over and over, each payment will make the next one easier, more worth while. To run away from the debt is dishonorable; to meet it fully will give you satisfaction and confidence and power. The world will always have room for the person who finds room for improvement in his life—Elinor Lennen, in the Union Signal.

* * *

Many persons might have attained to wisdom had they not assumed that they already possessed it. — Seneca.



STUDY to show thysself approved UNTO GOD

HOLDING FORTH THE WORD

Thoughts from the second chapter of Philippians

By Rev. Ralph H. Coon

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 he exhausts the powers of language and then seems to feel unable to sufficiently exalt and magnify the name of his beloved Lord. Truly, "At the name of Jesus every knee should bow—and every tongue should confess that Jesus Christ is Lord to the glory of God the 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 to ourselves for either the salvation or the works, he hastens to add that "it is God that worketh."

This brings us back again to the subject of Christian living. "Do all things without murmurings or disputings that ye may be blameless." "With this life we will shine as lights in the world holding forth the word of life." One scholar explains the Greek word translated "holding forth" by saying it means a proposition is being presented just as one business man would offer his product or the services of his company to another. He would come right to the point and convincingly show all the advantages of the thing he is pushing. The proposition we hold forth is the greatest of all, the Word of Life.

Richburg, N. Y.

SABBATH SCHOOL LESSON FOR AUGUST 24, 1946

Jesus and Pure Living

(Temperance Lesson)

Basic Scripture—Genesis 1: 27; Exodus 20: 14;

FIRST THINGS FIRST

More Tolerance

When I was selling automobiles, there was much emphasis put on the fact that our company demanded very close tolerances in the manufacture of parts for the car. We were carefully instructed in selling. We were to know specifications for other cars as well as ours. In fact, we were furnished comparative dimensions. With all this information we were implored to "throw no stones" at the other manufacturer. We were to sell our product. That job, we were told, was best accomplished by telling the virtues of our car, not by enlarging on the mistakes, failures, and poor workmanship of others. Strangely enough the competitors' cars continued to run and even give satisfaction. Still they did not meet our specifications.



P. B. Hurley

Are our denominational tolerances close enough so we are not ashamed to have others look at our specifications? Are we enthusiastic enough about them so we try "to sell," or are we trying to build by "throwing stones"? As laymen you know we are not too tolerant of each other. We are inclined to condemn the other fellow because he does not see exactly as we do. Even some ministers are not tolerant of other preachers. And too often the laity is not tolerant of the clergy. The pastor, it is often said, does not preach entertainingly, or he condemns that which we condone.

Denominationally—individually—should we not demand closer tolerances for ourselves and be MORE tolerant of the other fellow? The "specifications" are very definite in the Book which we take as our guide. Let us study them as faithfully as I did the auto selling instructions. Let us in word and deed live up to those standards. "Sales" will increase, for all will be MORE tolerant. We will grow!

P. B. Hurley,
Conference President.

Proverbs 4: 14-23; 6: 20-23; 20: 11; Matthew 5: 8, 27-30; Luke 2: 52; 1 Corinthians 3: 16; Ephesians 5: 1-6; Philippians 4: 8; 1 Timothy 5: 22c

Memory Selection—Proverbs 4: 23

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 well-nigh universal calendar, which, very obviously, is far from perfect. Possibly now is the logical 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 uninterruptedly preserved 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 irreligion, or atheism, which facts, alone, justify the widest possible opposition and publicity. If there is a real danger of such a calendar being generally adopted, as many believe, it behooves those who would like to have any new calendar as nearly perfect as humanly possible, not only to unite in the widest practicable exposure of the fallacies in the proposed calendars, but also to co-operate in urging the adoption of the best calendar that can be devised. The

WORLD CALENDAR PROPOSED

On July 15 a Bill was introduced in Congress calling for United States adoption in 1950 of a perpetual, unchanging World Calendar, which would cause all holidays to fall on the same day and date every year.

Under the terms of the new Bill the year, still 365 days, would be divided into four equal quarters of three months each, the first having 31 days and the other two 30 days each. There would be a year-end holiday every year, giving December its present quota of 31 days, but year-end day would be run in before Sunday, the first of January, allowing a three-day weekend.

In leap years the extra day, at present added on as February 29, would go at the end of June, becoming June 31. Like December 31 this extra leap-year day would have no day-of-the-week designation. It would be followed by Sunday, July 1, preserving the repetition of the new calendar. Leap years would follow the present cycle of occurrence—once every four years in years divisible by four.

Introducing the Bill were Representatives Karl E. Mundt (South Dakota) and John Kee (West Virginia).

situation may be far more serious both to the rights of religion and the requirements of business and industry than we now generally realize.

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.

There is no precise relation between the lengths of any 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.

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 that man has 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 look over the promised 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. No other numbers, other than 6 and its multiples, embody these distinctive and useful characteristics. Nor was it accidental that the basic 6 was used in the Creator's establishing of the 6-day work week, which for practical needs can be divided into halves, thirds, quarters, 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 studiously preserved in them.

Still 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 unscientific system, the only excuse for which lies in the fact that man originally counted on his ten fingers—has general departure in practical numerals been made from the basic 6. This decimal system is probably the biggest and most costly numerical blunder made by mankind.

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 sects based on the Scriptures, this holy time is the seventh or last day of each seven day week, sunsets marking the beginnings and ends of the Scriptural days. This seven-day cycle, so far as man can determine, has never been broken or interrupted—certainly not since the great Founder of Christianity, himself, confirmed the facts concerning the week and its Sabbath. Nor can the inherent sacredness of the Biblical Sabbath be changed, either by the compulsory observance of another than the last day of each week, by legislation injecting 8-day periods in place of some of the true weeks, nor by any other means.

Wherever the Biblical 7-day period is accepted as the true week, its last or seventh day should also be accepted as a holy day, and that day should be designated (as it is in about two-thirds of the world's languages) as "Sabbath" or Rest Day.

UNIFORMITY IN LENGTHS OF TIME DIVISIONS

Utilitarian considerations, as well as plain reasoning, require that all similar divisions of time shall be as nearly uniform in length as possible.

The days and years as now reckoned are as nearly the ideal length 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 number of days for 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 30½ days for each of 12 months, it follows that by alternating the length of the months between 31 and 30 days, the year 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 are exactly equal in length. Its symmetry is obvious from the tabulation and is further emphasized by the fact that the first two quarter years end on the same day of the week, as do also the last two quarters.

REGULAR 365-DAY YEARS

It is obvious that in all 365-day years, one day must be dropped from one of the 31-day months, and that the dropped day should come from one of the longer, or 92-day 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 vary but by one day, and each quarter in any one year ends 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 recurring week, that day being the day when the Resurrection first became known; or whether one's interest is based on the needs

of business and industry for as nearly a perfect calendar as possible; or whether one's interest is based on a desire to observe as holy the seventh day of each week, in obedience to the commands and precepts of Scripture—all 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-factorability, or which hinders the observance of the true Sabbath of Scripture by an attempt to interrupt its continuity, deserves the consideration of religion, industry, or business.

AUTHOR'S NOTE: Every defender of the rights of business, industry, and religion is invited to promote the Alternate-Month Calendar (or a better one, if such can be devised), to submit the contents of this article to local papers for publicity, to submit it to state and national legislators and Congressmen, and in every other reasonable way to oppose the adoption of a calendar designed to destroy religion or unadapted to business interests.

Geo. A. Main.

Pomona Park, Fla.

LETTER TO REPRESENTATIVE

AUTHOR URGES OTHERS TO WRITE THEIR CONGRESSMEN

Rev. Duncan Irvine, director of Scripture clinics and personal problem adviser of Newark, N. J., has written in letter form his opinion about the proposed calendar change. Addressing himself to Representative Karl E. Mundt, one of the sponsors of the World Calendar Bill, he says:

I am writing to request you kindly to withdraw your Bill recently presented by you and Congressman John Kee of West Virginia relative to a proposed change in the World Calendar.

I make this sincere request on the ground that it would upset the definite arrangement of the days of the week, the world known and historic seven-day week, as to two stated Holy Days:

One: the first day of the week, Sunday, which is sacred to the Roman Catholic Church, the Greek Catholic, the Russian Orthodox, the Protestant Church, and other units.

Two: the Sabbath of the seventh day as held sacred by the historic people of Israel (generally known today as the Jews), the Seventh Day Baptists, the Seventh Day Christian Church, the Seventh Day Adventists, the Church of Ethiopia, and many other groups apart from these denominations.

I have in my possession a chart, the original of which was entered in 1886 with the Librarian of Congress, which shows the historic use of the seven-day week in one hundred sixty different languages. The seven-day week has no astronomical reason for its reckoning as have the day, the month, and the year. It has its origin as a memorial to the Creator as outlined in Genesis 1 and part of Genesis 2. This seven-day week is recorded in the fourth of the Ten Commandments (Exodus 20: 8-11).

The perpetuation of the seven-day week is a sacred obligation, and I humbly request you not to act any further as an agent for an organization which has as its hidden motive the breaking of this sanctity. Your proposal of a day added to a week at the end of December, apart from the extra leap-year day, would break the hallowedness of the seven-day week and the perpetuation of both the first and seventh day of rest and worship.

May I remind you, Honorable Representative, that any calendar change should keep in mind the preservation of this seven-day week as in the Julian and the Gregorian revisions.

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.

Mrs. Colvin said that "thousands of tons of potatoes have been destroyed in making alcohol since distillers were forbidden by government regulations to use wheat and restricted in the quantities of some other grains.

"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 (dehydrated) potatoes to the starving in foreign lands as to ship grain, and that is where the potatoes should have gone.

"Along with this circumvention of food conservation, 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 whisky must buy an equal or greater amount of rum or wine. The 'myth' also encourages black market activities."

"Wine in — wit out."

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.

MISSIONARIES RETURNING TO CHINA

Approximately four hundred Christian missionaries returning to fields in China and the Philippines expect to sail from San Francisco on August 28 on the S.S. Marine Lynx, operated by the American President Lines, in the largest mass movement of mission personnel in foreign mission history, according to Winfred P. Elson, secretary of the Foreign Missions Conference of North America. Ports of call are Shanghai, Hong Kong, and Manila.

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 their 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 for weeks at a time in West Coast hotels awaiting notification of available space on freighters.

The vessel, one of the former C-4 Army transports, will provide "troop" type quarters for 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 household effects to replace material lost or destroyed during the war.

The State Department has advised representatives of the Committee on East Asia and the Treasurers Committee of the Foreign Missions Conference, which are handling the details, that it will facilitate passage of missionaries in groups, except for the danger areas in Shantung Province and north of the Yellow River. Twenty-nine mission boards with work in the two countries will send personnel on the first ship.

John Rosengrant, transportation secretary for the Board of Foreign Missions of the Presbyterian Church in the U.S.A., has been assigned responsibility by the Foreign Missions Conference for handling office details in New York. Horace W. Ryburn, western representative of the same board, is in charge of housing and entertainment arrangements for the missionaries in San Francisco prior to the sailing. The Hotel Men's Association and the San Francisco Council of Churches have offered their full support. Pastors and members of more than one hundred Protestant churches of the city will sponsor a mass meeting on the eve of the sailing, to be addressed by Dr. John R. Mott, of New York, for many years outstanding missionary leader, and other prominent churchmen.

To arrange housing in Shanghai and Hong Kong, and early transportation to interior stations, committees have been set up by the National Christian Council of China and the Associated Missions Treasurers Office, which are canvassing the facilities for emergency shelter in churches, schools, and public buildings. In Manila, where conditions are bad, but not so bad as in China, a local committee has already solved many of these problems.

It is stated in the New York offices of the Foreign Missions Conference that the steamship company expects to have a second missionary ship available in September and a third some weeks later to accommodate six to seven hundred additional 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 first 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 Callie and Evert 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 and got acquainted with the people of the community. On the return trip we helped with a business meeting of the Oakdale 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 Yonah Mountain section and other places. His daughter Madge is now in the Georgia State University, but plans to locate in Atlanta. They are very active in Sabbath reform work.

At Yonah Mountain we visited around among the folks there and held Sabbath school at the McGee girls home. At Yonah Mountain there are Boyd Denton, Carl and Dolly Sutton, and the three McGee women. Carl went with us to Cannada Mountain in North Carolina to show us where two other Seventh Day Baptist families live. All of these people connected with Mr. Conyers are strong in their belief about the Sabbath and would make sound material to build on. Mr. Conyers has pretty thoroughly covered that territory with Sabbath literature, and there may be more there than we had time to find out about. Billy Denton, one of the strongest members of the church, is at present working in Atlanta, but that may be temporary.

We took a day to make a trip to Columbia, S. C., to see Walter Fillyaw, and also stopped at the university to visit Madge Conyers. We felt that the trip was well worth while; but as it was a little out of our territory and Mr. Fillyaw contributed more than

enough to pay expenses, we have not charged it on our expense accounts. Mr. Fillyaw is doing a good work handing out Sabbath and gospel literature to customers at his market in Columbia.

It is our opinion that a man should spend his full time on the Georgia, Alabama, North Carolina field. We agree with Mr. Conyers that the greatest opportunity for growth of the Seventh Day Baptist denomination is in the rural areas of the South. This Alabama-Georgia field has had no missionary worker for many years, and the fact that there is still an active interest at so many places speaks well for the stability of the people, and promises well for the future if some regular work could be done.

Yours in Christ,

C. A. Beebe,

Zack H. White.

July 11, 1946.

MORBUS SABBATICUS

Fatal Disease Prevalent

Morbus Sabbaticus 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 breakfast. But about church time the attack comes on and continues until services are over for the morning. Then the patient feels easy and eats a hearty dinner.

In the afternoon he feels much better and is able to take a 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.

Woman's Work

Frances Davis, Salem, W. Va.

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. Oris 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 Promoter 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 Oris 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 accepted and placed on file. The work of the treasurer was commended.

Voted, that the treasurer have her books audited.

Miss Lotta Bond gave 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 to the General Conference.

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

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

9. Real heartfelt salvation is the only antidote.

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

(Taken from Shiloh Bulletin.)

Letters were read from Mrs. Ben Crandall, Miss Golda Gerat, Rev. Effie Mae Chase, Rev. Norman L. Chase, and Mrs. Nellie Shaw.

The committee to plan the Conference program reported progress.

Voted, that Mrs. Frank Hubbard be asked to recommend a mission study course for the coming year and that she have the books on exhibition at Conference.

Voted, to pay the Conference expenses of Mrs. Skaggs, board president.

These minutes were read and approved.

Adjourned to meet the second Sunday in September at 2:30 p.m.

Mrs. J. L. Skaggs,
President,
Greta F. Randolph,
Secretary.

Salem, W. Va.

BATTLE CREEK LADIES' AID HAS ACTIVE YEAR

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 Camp Holston, Cotton Lake, to sew on drapes for the windows and doors of the camp buildings. A carry-in dinner preceded each business meeting. There has been an average attendance of nineteen; two have had perfect attendance, Beulah Maxson and Alice Fifield. Lulu Hunt and Ethel Wheeler have attended eleven meetings. Seven members have moved away, Alma Bond, Nettie Crandall, Leo Lukins, Eloise Alderdyce, Beth Moulton, Virginia Moulton Burdick, and Mae Wilkinson. We have lost one member by death, Mrs. Flora Tappan, and have added one associate member to our list, Mrs. Cora Green of Stonefort, Ill.

For the past year we have continued active in the Federated Council of Church Women, Red Cross, W.C.T.U., Charitable Union, and U.S.O. Twelve dollars was donated to the Fifield Bible Fund and through the Ameri-

can Bible Society we purchased Bibles which were sent to Chaplain Maltby in the Pacific to distribute.

By a special offering of \$50 we contributed toward the purchasing of the house trailer for our traveling evangelist, and we give \$5 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 voted in 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 different 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 Leonardsville Seventh Day Baptist church. The services were impressive and inspiring; most members of the church who are resident here were present. Mrs. Bottoms and daughter Sara also were with us.

The church held its annual business meeting on the evening of July 13, with a good attendance. It was voted to repair the parsonage 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.

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," says Rabbi Ferdinand M. Isserman, of St. Louis, Mo. "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 caught from the attitudes and examples of parents. Nothing strengthens these values better than family worship 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 cultivated in the home and through the family."

ESKIMO LEADER HAS FIRST RIDE IN AUTOMOBILE

Ray Ahmaogak, Eskimo Presbyterian lay leader of Barrow, Alaska, has flown thousands of miles along the Arctic coast, but had his first car ride recently in Fairbanks. He has hunted whales and shot polar bears, but saw his first horse this spring. He goes fifty or sixty miles on a hunting expedition, but was seriously worried about getting lost in Fairbanks. His native language is Eskimo, but he speaks English fluently. This Eskimo Christian leader is now completing at Bloomfield Seminary, N. J., the theological training he gained from 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. Ahmaogak 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 unconstitutional. Every child has an inherent right to get some Bible knowledge but is also free to believe or disbelieve it. Tract on subject is free. Please enclose postage at the rate of 8 cents per hundred. H. Hendersen, 2827 Ave. B, Council Bluffs, Iowa.

Christian Education

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

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 greenwood tree." With the exuberance of this old English round, twenty-six junior campers from the churches of the Western Association spent the week July 21 to 28 at Camp Potato near Coudersport, 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 Station was dean; Mrs. Harriet Babcock of Nile served as girls' counselor; Clayton Ormsby of Alfred was in charge of sports, and Rev. Charles Bond of Little Genesee conducted the daily chapel services.

A study course entitled "What Jesus Expects of Us" was conducted by Mrs. Babcock and a second on "Getting Acquainted with Seventh Day Baptists" was taught by Mr. Rogers. Each staff member assisted in the evening campfire and vesper programs 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 "Grandpa Ben," "Uncle Al," "Aunt Harriet," etc., and a Christian family spirit was continually sought.

One high point in the week was "Uncle Clayton" Ormsby's account of his visits to the Seventh Day Baptist mission in Shanghai while serving with the U. S. Navy, and another was the "faggot service" conducted Sabbath eve by "Uncle Charlie" Bond, when each camper promised to try to rid himself of some fault as he cast it symbolically into the fire. Sabbath service was attended at the First Hebron Church.

The campers were Marilyn and Marceia Reynolds, Gayle Foster, Charleen Smith, and Jerrie Lou Torrey of Little Genesee; Daniel and Ralph Button, Calvin Babcock, and Harold Burrows of Nile; Raymond and Robert Burdick of Alfred; Richard and Maralee Stearns, Phillip Miller, and Nan Pepperman of Hebron; and Betty Jane and Louise Henry,

Alberta and Dorothy Ormsby, Joan Burdick, Barbara Weaver, Rose Marie Emerson, Phillip 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 Peaslee. 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 church for worship.

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 all the handwork and notebook work were on display.—Belfry.

TEN-DAY VACATION BIBLE SCHOOL CONDUCTED IN FLORIDA

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

Miss Randolph plans to go on to Daytona Beach for a school where there will be two or three of the Palatka 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
QUIET WORSHIP

A Prayer for the Out-of-Doors

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

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

I thank thee for all the beautiful flowers and trees, for the 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 river and take in the beauty 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 Voice from Above

(Written by Helen Ruth Greene, age 15, of Milton.)

The sun came down to me, warm and clear,
Making me feel contented and light,
In my heart.

The wind came whispering through the trees,
Making me feel at peace,
In my heart.

The tall, silent trees stood brave and straight,
Giving me strength, and bravery, too.
It came to me, then, that a voice had been speaking—

Speaking to me, in the whispering woods—
That comforting, strengthening voice from above,
Was the voice of my Father, your Father, our God.

My Meditation

(Written by Carolyn Burdick, age 16, of Milton.)

Sitting here alone in the beauty of the out-of-doors, a person realizes just how fortunate he really is. With the sun shining down through the leafy trees, the world seems a truly lovely place. The blue sky is overhead, while green trees surround you and wild berries grow near by.

You think about the fellowship you have with other boys and girls and the good times

A LAST WORD

It has been found necessary to ask you to bring blankets to the pre-Conference retreat, August 16-20. This will not be easy for those who come by bus or train, but it is the only way that you can be cared for because of the number of people who are coming to Conference; folks at Milton have need for all of their own blankets.

If you have not sent your name in to Rev. Orville W. Babcock, Milton Junction, Wis., please do so now! Come!

SHILOH YOUNG PEOPLE CARRY ON
MANY CHRISTIAN ENDEAVOR PROJECTS

According to a recent Bulletin Extra, the Shiloh, N. J., young people are active in Christian Endeavor work.

In May Leland and Gertrude Davis took over the leadership of the intermediate group, which is studying a series of lessons on "Getting Ready for Jesus," showing the sin of man and God's wonderful redemptive love. Special programs were planned for Mother's Day, Father's Day, and Sabbath Rally Day.

Several intermediates attended the County C. E. rally at Cedarville. Others were on hand for the County C. E. picnic at Parvin State Park and some attended the Youth for Christ rallies in Bridgeton. We found it helpful to share the highlights of the speakers' messages with those who did not attend the meetings.

The society had charge of the service at the County Home in April, with Leland Davis bringing the message.

Perfect attendance at Junior C. E. for two and one half years is the record of Christine Davis, who missed on June 29 for the first time in that period.

"We are proud of the loyalty of our boys and girls," the church bulletin declares. "Our junior C. E. members attend the Sabbath morning services almost 100 per cent."

I want to add my congratulations to Christine for this fine record of attendance at C. E.—H. S.

you have together, swimming, playing games, eating meals, with everyone sharing together.

It makes you feel very close to God and very thankful that you live in this wonderful country where men are free.

Our Pulpit

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 an 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 place in our prayer life where we can hear from heaven, then—and then 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 that Jesus would give: "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 great world crisis 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: 36 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?" Psalm 85: 6, "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 3: 10, we read: "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 not be 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 always and 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 University, started meeting together for fellowship, prayer, and Bible study. In derision they were called the "Holy Club" and "Bible Moths." This was the beginning of a mighty 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.

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 Ocean 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 who was known as the "Lion-Hearted Reformer." Just 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 1858 over twelve thousand New York business men met daily in prayer for a revival, and like Jacob, 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 or I die!" The great revival in 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. With 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? We hear John 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." They 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 we 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, and all of them came as a result 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.

Children's Page

Mizpah S. Greene, Andover, N. Y.



OUR LETTER EXCHANGE

Dear Recorder Children:

Now that your vacation is here and you have a bit more spare time, I was hoping every day would bring me children's letters



Mizpah Greene

to answer; but not one single letter have I received this week. Here's hoping for better luck in the weeks to come. There are many things you can write about which will interest your readers; the games you play, the helpful things you do, the pets you have, the stories you read, the amusing things you see, the pleasant and instructive things you learned at Vacation Bible School and young people's camps and other experiences you will be having this summer.

I just saw something amusing that I'll have to tell you about. I went out on the front porch to speak to a young girl who was going by followed by her little black and tan dog. All at once the dog jumped high in the air at least half a dozen times. I laughed and asked, "What under the sun is he trying to do?" "Oh, he sees a bird up in that tree and thinks he can jump high enough to catch it," said his mistress. And the bird chirped away as if to say, "Don't you know you can't reach me?"

Now I'll close my letter and tell you a true story I read many years ago. I'm hoping to hear from many of you soon.

In Christian love,
Mizpah S. Greene.

TRY WHISTLING

Jimmie Burton was a discouraged and unhappy boy as he came hurrying down stairs one summer morning towards the end of the third week of his vacation. He was late for breakfast, because his mother had let him sleep a little later than usual this

morning; he had gone to bed so tired and discouraged.

Ever since school closed he had been looking for work, trudging about the city from morning till night, hopefully at first, and then as he met refusal after refusal, in a discouraged, sullen manner, as if he expected to be refused on every application. That, of course, spoiled his chances for obtaining any kind of a job.

"Sit right down," said his mother with a smile, as he came into the dining room, "and eat these griddle cakes I have all ready for you. They're nice and hot, and there is real maple syrup to make them extra good. I'll eat one, too, and we'll have a good cozy time before you start out to hunt for work again."

"No use to hunt!" said Jimmie gloomily, however helping himself to griddle cakes and syrup in a way that showed that he wasn't as despairing as his tone sounded. "I might as well be in school for all the jobs I'll get. If it wasn't for father's illness I'd give up trying. I'm just out of luck."

"Courage will bring good luck," remarked his mother.

"Courage nothing!" he said crossly. "I ought to have all sorts of luck then. Guess I've shown plenty of courage these last three weeks."

"Try whistling," suggested his mother, as she got up and went into the kitchen.

Jimmie looked puzzled for a minute and kept thinking of his mother's closing remark, as he got up, too, and put on his coat and cap and went out to look for another sign, "Boy Wanted."

Suddenly he began to laugh, and then he began a loud whistling as he ran down the street. He tried many of the stores again, still whistling.

He tried until nearly noon when he began to get cold and hungry, and then he became discouraged and stepped into a doorway to stop and think about it.

"Might as well go home and get warm," he said with a sigh. Then suddenly he thought of what his mother had said: "Try whistling!"

Sure enough! He might as well keep it up since there was nothing else to do. Then

he puckered 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 looked 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 Bly" 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 his 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 jar 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. Such an instrument 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 things like that 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 sensitive than 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 quickly and 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." The life of Stephen 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 of 25 per cent to all temperance organizations, churches, and schools. For further information write E. Toral Seat, Box 146, Glendale, Calif.



"There is One whose handclasp is not for an instant but forever."

What Is in a Handshake?

By Chaplain Leon M. Maltby

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 invocation and benediction to chapelful after chapelful of men who were assembled for the final ceremony of receiving their discharge papers. This was especially true when these prayers must be devoid of any offense to Jew or Gentile. When the prepared message had been read 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 except for the soft playing of the electric organ in the background. It was not required that the chaplain should risk his hand too in these hundreds of hand shakes, 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 so many moist eyes and such broad smiles and such a heartiness of handclasp. But maybe it was more than that.

Unknown men they were to me—every one of them—though I listened and looked for names and faces that might be familiar. The shoulder patches showed that many had been in places where I too had 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 per-

TRANSFERRED

Chaplain Leon M. Maltby, who since the first of the year has been stationed at Rhoads General Hospital at Utica, N. Y., has been transferred to Camp Hood, Tex.

On July 7 the chaplain went to Fort Dix where he spent eight days on temporary duty until War Department orders sent him across country. His present service is with the Second Armored Division, and he has been assigned to Chapel No. 11 at Camp Hood.

sonally 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 the quick flash 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 on holding the hand of the true Christians, the wayward, the unregenerate—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 handclasp is not for an instant but forever. If only those who say good-bye to the chaplain could realize that there is a Saviour above, whose hand they can reach 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 Kewanee.

Do you hold revivals in "hard to crack" towns or cities?

Sincerely yours,

Mrs. Robert Armstrong.

Kewanee, Ill.

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, 1930 (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 God use anyone? And who shall say whether a man be called of God? That matter lies between him and his Redeemer.

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 with our law;
Christ never learned, but still he taught.
In him they found no flaw.

If a man's not been to college, we say:
"Not good enough—"
And still the fishermen of old were ignorant
And rough.

Can God not take an unschooled man
And bid him preach his word?
But man has dared to answer
That such shall not be heard.

We dare to tie the hands of God
And say the aged men
Shall never in our churches
Be let to preach again.

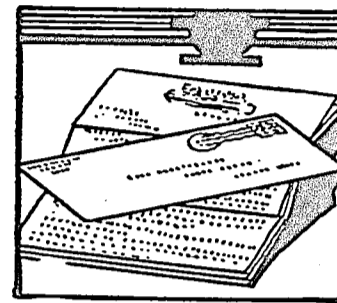
Conradi started churches;
Sam Davis preached in more
After the age of retirement—
Dost say there shall not be more?

We dare to tie the hands of God
And bind him fast and hard.
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

Darling:

I'm sorry that someone has been so unkind and made you cry, but you know, dear, that the arrow that struck 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 us, 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 S E Z . . .



"I reckon sorrer and tribulation has a lot to do with buildin' a character if we take it in the right sperit. 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 standen and turn me 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."

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 Crandall, 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 hearty 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 Maxson, and Dell, who live here, and Glenn, 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



Mr. and Mrs. C. W. Barber

day was spent quietly at home. In the morning they were presented with a nice reading lamp, the gift 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 followed. Members of the family served light refreshments at the close of the program. A large crowd was present to extend congratulations.

Myra Thorngate Barber.

FOR THE SCRAPBOOK

GOSSIP TOWN

Have you ever heard of Gossip Town,
On the shores of Falsehood 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 or so.

The Thoughtless road is a popular route,
And most folks start that way,
But it's steep downgrade; if you don't look out,
You'll land in Falsehood Bay.

You slide through the valley of Vicious Folk,
And into the tunnel of Hate;
Then crossing the Add-To bridge, you walk
Right into the city gate.

The principal street is called They-Say,
And I've-Heard is the public well,
And the breezes that blow from Falsehood Bay
Are laden with Don't-You-Tell.

In the midst of the town is Telltale Park,
You're never quite safe while there,
For its owner is Madam Suspicious Remark,
Who lives on the street Don't-Care.

Just back of the park is Slander's Row,
'Twas there Good Name died,
Pierced 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.

EQUAL MEN

By Carl Parnes

What price we pay,
To live an idle dream
And take this way
To cheat reality.

We consort with
The public form, and yet
Distain them as
Not equal to our worth.

We favor us too much
And jeer the others,
Yet their ways are such,
As make us brothers.

Marysville, Calif.

WORKERS TOGETHER WITH GOD

By Irene Post Hulett

We may not be skillful;
Sometimes may be willful;
Oft-times our soul-vision is dim.
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 penitent yearnings,
As in Christ's redemption we trust.

Then let us be doing,
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.

CHURCHES STUDY PROBLEMS OF OLDER PEOPLE

Because the percentage of people over sixty-five years of age in the American population has about doubled since 1900, the churches of the land have a new problem in adjusting programs and services to minister more adequately to these people, says Dr. Seward Hiltner of the Federal Council of the Churches of Christ in America. The council has asked Doctor Hiltner and the Commission on Religion and Health, which he heads, to study this problem during the next two years. "In addition to the challenge the churches face in the rapid growth of the old-age group," says Doctor Hiltner, "there is also the problem now of those older people, once retired, who went back to work during the war, and must adjust their lives a second time."

Marriages

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

Lawrence - Stillman. — Edward Lawrence, son of Mr. and Mrs. W. L. Lawrence, and Mildred Stillman, daughter of Mr. and Mrs. E. Rae Stillman, were united in marriage at the home of the bride on July 10. Pastor Francis Saunders officiated.

Stillman - Coon. — Harold Clifton Stillman, of Pueblo, Colo., and Rachel Ann Coon of Milton, Wis., were united in marriage at Milton, Wis., July 25, 1946, in the Milton Seventh Day Baptist church. The wedding was solemnized by the bride's pastor, Rev. Elmo Fitz Randolph. The Stillmans will make their home in Pueblo, Colo.

Obituaries

Neff. — Charlotte, daughter of Mr. and Mrs. Exekiel Brooks, 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 Potter. She joined the Waterford Seventh Day Baptist Church at an early age and has always been a faithful member. All who knew her lovingly called her "Aunt Charlotte."

She leaves 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. Eli F. Loofboro of Westerly, R. I., and Rev. Paul S. Burdick of Rockville, R. I. Burial was at the Waterford Cemetery. E. W. S.

Place. — Ellen Crandall, daughter of Albert R. and Ellen Saunders Crandall, was born in Milton, Wis., September 19, 1880, and died July 14, 1946, at the Memorial Hospital in Edgerton, Wis.

She was married July 1, 1908, to Mark Hopkins Place, son of the Rev. W. Frank Place and Alice Dunham Place. He lost his life in an accident on Koshkonong Lake August 28, 1924.

Mrs. Place is survived by a daughter, Joan Alberta Place; a son, Philip Wilcox Place; a sister, Alberta Crandall; a brother, W. Truman Crandall; and a grandson, Mark Eugene Place.

In early childhood she became a member of the Milton Seventh Day Baptist Church. Later, together with her husband she united with the Unitarian communion in Milwaukee, Wis., which was their home at the time of his death. She was a talented musician, devoted to her life profession.

Farewell services were held in the Milton Seventh Day Baptist church July 17, 1946, conducted by Rev. Edwin Ben Shaw and Rev. Elmo Fitz Randolph. Burial was in the Milton Cemetery. E. B. S.

The Sabbath Recorder

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The Sabbath Recorder

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

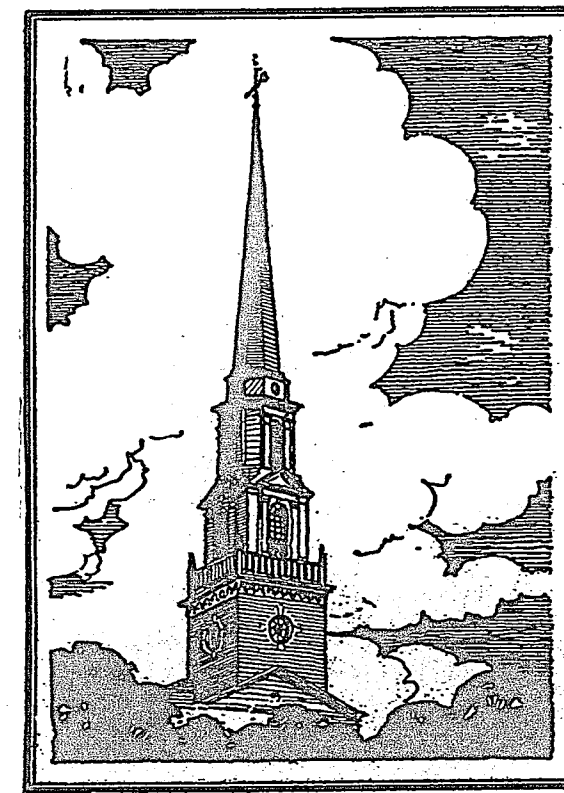
Leap Year Alternate-Month Calendar

1st QUARTER							2nd QUARTER							3rd QUARTER							4th QUARTER													
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26	27	28	29	30	31		25	26	27	28	29	30		25	26	27	28	29	30	31	24	25	26	27	28	29	30							
92 Days Total							91 Days Total							92 Days Total							91 Days Total													

TABULATION No. 2

Non-Leap Year Alternate-Month Calendar

1st QUARTER							2nd QUARTER							3rd QUARTER							4th QUARTER												
S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S						
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18	19	20	21	22	23	24	17	18	19	20	21	22	23	17	18	19	20	21	22	23	17	18	19	20	21	22	23						
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February							May							August							November												
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27	28	29	30	31			26	27	28	29	30			26	27	28	29	30			26	27	28	29	30								
92 Days Total							91 Days Total							91 Days Total							91 Days Total												



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, have 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.

The original of the greeting printed here appears in Canterbury Cathedral, England. The message has particular significance for the age in which we live.