

WHAT SEVENTH DAY BAPTISTS ARE DOING

(DENOMINATIONAL "HOOK-UP")

RICHBURG AND NILE, N. Y. — Beginning Friday evening, April 11, and extending through the Sabbath of May 3, the Richburg and Nile Churches will conduct special evangelistic campaigns with Rev. Trevah R.



Rev. Trevah R. Sutton

Sutton, pastor of the Salemville, Pa., Seventh Day Baptist Church, working with us. He comes under the auspices of the Missionary Board. The plan—as far as it has been worked out by the churches, the ministers, and the board—will be to conduct extensive calling campaigns and hold evening services to deepen the spiritual lives of Christians and present the gospel to our communities.

—Church Bulletin.

ASHAWAY, R. I. — The combined Senior and Junior choirs of the First Hopkinton Seventh Day Baptist Church are preparing for an Easter cantata, "Christ Victorious," to be presented on the evening of Good Friday. A rehearsal was held March 4 at the parsonage, Mrs. Florence Wells, director.

—Westerly Sun.

MILTON, WIS. — Milton College received another gift of \$5,000 from the Parker Pen Company, Janesville, according to an announcement made by President Carroll L. Hill. In the fall of last year, the Parker Pen Company also presented the college with a \$5,000 check.

These gifts are made with "no strings attached" and may be used as the college administration deems best. — Courier.

ALFRED, N. Y. — Mrs. Ben R. Crandall went to Miami, Fla., to meet her husband who arrived there by plane from Kingston, Jamaica, B. W. I.

Dr. Crandall spent one month in the island, making a thorough investigation of the educational conditions there for the Missionary Board of the Seventh Day Baptist denomination, with a view to establishing a school there.

Dr. and Mrs. Crandall expected to be in Daytona for the February 18 Alfred Alumni Banquet. — Alfred Sun.

WESTERLY, R. I. — The Woman's Aid Society of the Pawcatuck Seventh Day Baptist Church held an all day meeting March 4 at the home of Mrs. Lewis Greene with eighteen members present. Sewing was done for the Westerly Hospital. At noon lunch was served, after which sewing was continued until 3 o'clock when the business meeting was called to order by the president, Mrs. Merton Chapman.

After the devotional period the regular business was carried on; reports and communications were read. New business was taken care of and committees appointed.

—Westerly Sun.

RIVERSIDE, CALIF. — At our quarterly church business meeting on January 5 it was voted to pledge \$100 per month to the Seventh Day Baptist Missionary Board toward the support of Sarah Becker, who has since been chosen by the board to go to China as a nurse. Miss Becker is a member of the Riverside Church.

At this same meeting, R. C. and Allie Brewer were chosen to the sacred offices of deacon and deaconess, respectively.

The church and pastor agreed to participate in the ministerial retirement plan by sending an amount equal to 6 per cent of the pastor's salary to that fund.

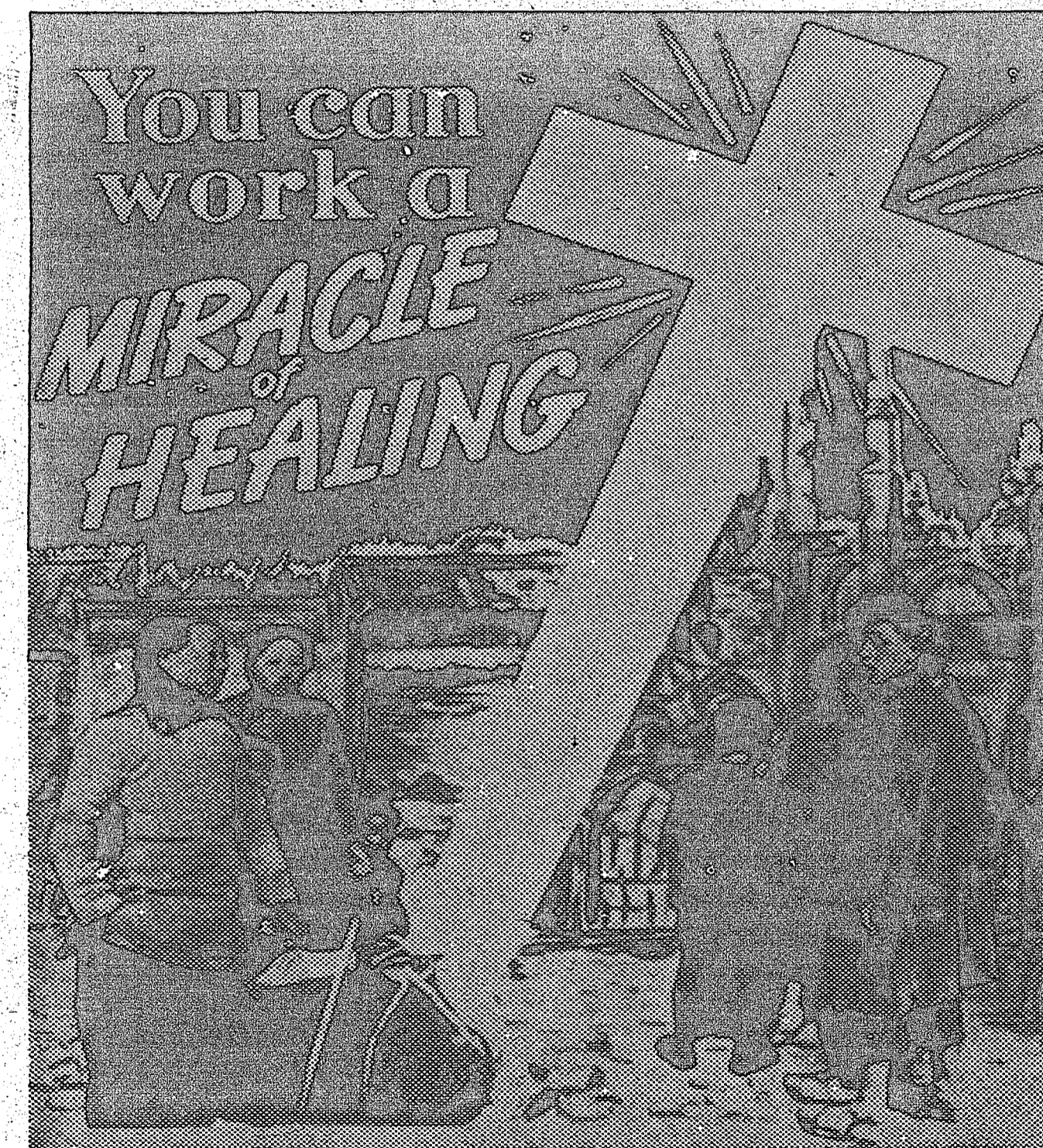
The Sabbath evening prayer meetings are well attended, and the studies on "Divine Arithmetic" have been both interesting and inspirational. The first Sabbath evening of

(Continued inside on page 186)

MARCH 24, 1947

The Sabbath

Recorder



The Sabbath Recorder

First Issue June 13, 1844

A Magazine for Christian Enlightenment and Inspiration

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WHAT WHERE

TOWARD A MORE CHRISTIAN WORLD

Another "first" of the still many unpublished languages spoken in the world has found its way into print. It is the Gospel of St. Mark in Mazateco, a dialect spoken by from 55,000 to 60,000 people in the mountains of the Oaxaca state of Mexico. It was published by the American Bible Society.

The books make an appeal to the eyes of the beauty-loving Mexicans, as they are bound in clear, bright green, yellow, orange, and red. The Gospel of St. Mark in Spanish appears in a parallel column.

Youth evangelism, citizenship, and leadership will form keynotes in the day-by-day program of the Thirty-ninth International Christian Endeavor Convention. Biennial conventions are resumed for the Endeavorers of the United States and Canada, for the first time since 1941, in sessions to be held in San Francisco July 8 to 13.

"Your Christian country is very funny," said the young Chinese girl. "Everyone is all upset about me in Mississippi. I am on my way to college and the conductor says, 'Here! you cannot put her in the Jim Crow coach. She is not black.' And the Pullman porter says, 'But she is not white.'"

"I, myself, I do not care. I am tired and want to be put somewhere. Everyone tries to decide. Where should they put me? Such a hubbub! Such a commotion! I sit on my bag and I wait. By and by they put me in the white car." She laughed. "Too bad you have no yellow cars. Your race problem would be all solved. Yes?" —Maeanna Cheserton-Mangle.

Church World Service has taken over the task of providing 100,000 war-orphaned Russian children with warm clothing, an enterprise begun last year by the National Inter-faith Committee of the American Society for Russian Relief.

More than one hundred American Protestant missionaries, formerly serving in Japan, have been "cleared" with the American occupation authorities for return to service there. Half that number are already in Japan; the others should be back within the next few months. Those now returned are principally engaged in schools, social work, rural evangelism, and in church extension and administration. When the "old timers" have been returned to Japan, it is expected that new missionaries will be recruited for special forms of service. — W. W. Reid.

Too many American churches are more concerned about keeping the roof repaired than they are about drawing the whole world, including Russia, into a spiritual fellowship. — Dr. David D. Baker, St. Louis, Mo., editor of The Messenger, Evangelical and Reformed Church.

EDITORIALS

A BLACK SKYLINE

The darkness shall cover the earth, and gross darkness the people. . . . Isaiah 60: 2.

The darkness of physical and spiritual distress covers a large part of the world this very day, and a majority of the world's people are affected by it. Listen to the voices of those who are in the midst of the darkness, and know how black the night of despair really is:

The European skyline is certainly black. The darkness falls heavily across the New World as well as the Old. Whether the clouds will dissolve or release a mad fury, only time can reveal. . . . The heartening effect of it all is that the darkness is always a background which reveals more clearly that which is Christian. — Dr. Benjamin J. Bush, Geneva, Switzerland.

* * *

The situation in Hungary is one of unimaginable poverty. . . . For years, they have had no milk and there is great need for milk powder, foods with fat content, flour, and sugar. — Protestant Churches in Hungary.

* * *

It must be recognized that bad times are ahead from the material point of view for practically every country. The harvest of 1946 was below normal. UNRRA is already departing from many of the countries, and doubtless will soon withdraw from all of them. The most critical time since the outbreak of war seven years ago is probably just ahead. Christian institutions which normally care for refugees and the victims of war have been rendered virtually impotent. Indeed, many of them no longer exist. Furthermore, from several large areas pastors and church workers, as well as their congregations, have been driven from their homes and find themselves without the means to care for people in need of spiritual and material aid. — Church World Service.

* * *

In what may prove to be a crucial year both politically and economically, there are a number of countries which will be facing a considerable degree of starvation and economic disunity. . . . What

is to be done, if anything, to help the millions who cannot feed themselves is under study. . . . Certainly the people of the United States do not wish to see people dying of starvation so long as it is within our power to help them. — Edwin L. James, in the New York Times.

People are dying of starvation. That is the actual situation, according to firsthand, eyewitness accounts. It is stark reality. The cry for bread is heard everywhere in the war-torn areas. Parents must see their children grow thin, their little faces and hands scarred with sores of malnutrition, their straight bodies deformed with disease. Imagine having to choose, as some parents are doing, which of their children are strong enough to survive the famine when some may be fed and some must starve.

A child's piteous plea for food—that is the predominating sound in a clamorous era. United Protestantism is attempting to answer this petition through Church World Service. A million dollars monthly and a million pounds monthly of contributed supplies—clothing, bedding, shoes, and food—is the goal of the unified program. Seventh Day Baptists, though comparatively few in numbers, are having a part in this gigantic task. Words of appreciation, from people directly benefited by our contributions, are coming from many parts of the world. This ministry of healing and helping in Christ's name we must continue as we are able.

Another obligation, even more imperative, is the solemn duty to help alleviate the suffering of our own church members in various parts of the world. Churches and individuals continue to send supplies directly to our brethren in Holland, China, and other places; aid to the people in Germany still is being sent through the "shipping center" at 27 Otsego Rd., Verona, N. J. Notes being

received from recipients express their profound thankfulness and reveal also their tremendous need:

We were overjoyed to get your packages as there is very little food and hardly any bread, and the potatoes are frozen. . . . At present it is bitter cold, which makes things so much harder. . . . The daughter of the house at the place where I stayed stole a three-pound package of noodles out of my suitcase and one pair of shoes; so you see how things are here. . . . May God forgive her as the suffering, hunger, and nakedness are great.
—Otto Boech, Gelsenkirchen.

Our misery is undescrivable; never has it been greater, but we have learned not to complain, for the children of God will come through as Rev. 7: 16 says. . . . As I brought some of these wonderful things—Crisco, oil, noodles, oatmeal, farina, honey, egg and milk powder, spices, and cheese—to one of our sisters, she turned to her son and said, "See, Gerhard, just this morning I told you that God must help us, but if it should be His will that we die now, then we will do so in His name." A little while after that the Lord provided her with coal, and then I came to her home with the food. She clung to me with tears of joy streaming down her face—and this is how we all feel! — Elizabeth Lachman, Ludenschied.

Just heard from Brother Bruhn that our brothers and sisters in America are going to help us. . . . It will be great help, for our need is beyond description, and you never would understand how awful our plight has been the last few years. . . . The railroads cannot run on schedule as tracks have been bombed; there is little or no coal. There is no thread to sew on a button. . . . Our land is in ruins, but God let it happen. . . . We have tasted somewhat of the end of the world. People fall unconscious in the streets; our Brother Lattman collapsed at his work, for our rations are without fats. The Germans will just have to perish if our food is not increased. So many commit suicide, those who have no faith, but I am hopeful, because the Scriptures say water and bread will be certain. — H. Ackermann, Iserlohn.

We are so thankful to hear from you, for it is a great comfort and strengthens us in our belief to know that our dear brethren are helping us so much. . . . The need for essentials is very great. . . . We are all so happy for the help. We remain firm in our faith in Christ, who died on Calvary, and in our covenant to the holy Sabbath day. — Otto Koehler, Braunschweig.

There can be no doubt about it, every effort and sacrifice we make in this relief undertaking is worthy. It is Christian, because we are following Christ's precept in giving food to the hungry, water to the thirsty, and clothing to the naked. It is brotherly, because anyone in need is our

PIN POINT EDITORIALS

"I never saw a city or village yet whose miseries were not in proportion to the number of its public houses." — Oliver Goldsmith.

In the unending strife for civic betterment, small is the use of those people who mean well, but who mean well feebly. The man that counts is the man who is decent and who makes himself felt as a force for clean living, for civic righteousness. That is the man that counts.
—Theodore Roosevelt.

"Intense love for souls, a sense of love to Christ, and a personal indebtedness to him for salvation and a reverence for the value of a human being in God's sight—these are the requisites for power in preaching." — Phillips Brooks.

brother and we are doing for others what we would want others to do for us.

Giving in money has recently fallen off desperately. January contributions amounted to just over \$1,500; total February contributions (recorded to date) came to less than \$200. John G. Schmid, in charge of the German relief project, reports that goods and food are on hand, packed ready for shipment, but no funds are available to pay parcel post fees.

A minimum goal for this enterprise should be to ship twenty packages of food and other necessities each week. To be sure, such a contribution distributed to all those in need would be pitifully inadequate, but it would at least give subsistence to a good many who might otherwise perish. Experience has taught that, on the average, it costs approximately \$5 per parcel to purchase the items, pack them, and pay shipping expenses. The Irvington Church group is now—and has from the first—given large sums of money, more than any of the other churches by far. They are willing to do this; they have their hearts and souls in the project. But they cannot do the job alone. The rest of us must help, help consistently, help beyond what we have thought necessary.

By sacrificial effort of this sort we can help bring light into our dark world; fulfillment of Isaiah's summons to national rejuvenation can be accomplished with a modern-day application. Darkness does cover the earth—"but the Lord shall arise upon thee, and his glory shall be seen upon thee."

Let us partake of and share this glory!

Christian labor leaders and Christian management leaders sought true Christian solutions to burning issues of our day.

CHURCH REPRESENTATIVES CONSIDER ECONOMIC LIFE CLERGY, MANAGEMENT, LABOR, AGRICULTURE TAKE ACTIVE PART

By Everett T. Harris, Alfred, N. Y.

A COMMISSION on the Church and Economic Life, sponsored by the Federal Council of Churches, convened in Pittsburgh, February 18, 19, and 20.

There were about four hundred delegates in attendance, representing twenty-seven different denominations. These delegates came from the ranks of management, labor, agriculture, the clergy, and denominational leadership. The clergymen made up approximately one third of those in attendance.

The discussions soon revealed that the churchmen from the ranks of labor and management were just as eager as anyone present to find the Christian answer to the perplexing problems in the economic field, in order that Protestantism might speak with one voice on these matters.

It was foreseen that unanimity would not be possible on all questions coming before the commission, and so it was decided that we would first try to find the area in which there was agreement and then discuss at length the matters over which we differed, going as far as we could toward a common understanding of the solution of these different points of view.

The delegates were divided into three sections, discussing three phases of the matter before the Commission. Section I considered the issues causing economic tensions; Section II considered the responsibility of the churches; and Section III considered the program of the churches.

There were three Seventh Day Baptist delegates present, each one attending one of the sectional meetings, and all of us coming together with the main group for the closing plenary sessions. Frank Langworthy of Plainfield, N. J., and Curtis Groves of Jackson Center, Ohio, were the other two delegates. We held several informal meetings of our own, outside the regular hours of the commission meetings, at which time we discussed the findings of the sections as they applied particularly to Seventh Day Baptists.

We regretted that George B. Utter of Westerly, R. I., was unable to attend. If he could have done so, we would have had a representative from the clergy, management, labor, and agriculture—which were the fields particularly concerned in this conference.

A complete review of all the discussions and findings of the sections and of the plenary sessions would be too long and tedious, besides being almost impossible. All that will be undertaken is to choose a few outstanding thoughts presented.

The issues causing tension in our economic life were generally set forth in the form of questions; such questions as, Has democracy the resources to provide security for all without losing our freedom of individual enterprise? What are the dangers involved in the current increase in governmental control over life? How can the church assist in solving agricultural problems, such as the migration of so many farm youth to the city as to occasion the loss of leadership in the rural church and community?

Some of the most pressing matters over which the church is concerned lie in the realm of wages and strikes, governmental controls that take away private initiative, tariff and trade with its effects on international relationships, and rural problems of land tenure, housing, health, and the conservation of natural resources.

There were a few present who expressed themselves on the matter of "responsibility of the churches" that the above issues were out of the church's field. One man expressed this sentiment with the words: "Churchmen fiddling around as amateur economists." He was challenged by several others in no uncertain terms. So long as men die of hunger and cold as a result of the mismanagement of certain economic laws, so long as wars result from international bun-

(Continued on page 202)

OVERSEAS RELIEF PROGRAM IS VAST UNDERTAKING

THIS YEAR the church people of the United States, through their denominational leaders, have cut out a large job for themselves. They have a goal of \$12,000,000—a million a month—to raise for the vast

PRAYER FOR 1947

By Jane H. Merchant
Be prouder prayers ignored,
Be lesser pleas unsaid,
If in this New Year, Lord,
No child need weep for bread.

January 4, 1947,
Saturday Evening Post.

overseas relief and reconstruction program conducted on an interdenominational basis through Church World Service.

Beyond this sum there is also the high aim of collecting 23,000,000 pounds of material aid from their closets and pantries and trunks, to be sent abroad through the nine regional CWS Centers. This represents a doubling of last year's material aid program.

The million-a-month goal, about the same as last year's, is based on minimum needs, according to Dr. A. Livingston Warnshuis, CWS executive head, and it has been worked out after exhaustive study of those needs.

But to fulfill even this minimum plan, Dr. Warnshuis said, means that American Christians must continue, and increase, their giving.

The proposed allocation of the funds is equally distributed between Asia and Europe.

HOW WILL YOU SPEND THAT EXTRA DIME?

Luxuries for Yourself

10c PAYS FOR ONE OF THESE:

- 1 ice cream cone.
- 2 candy bars.
- 2 soft drinks.
- 1 cup of coffee.
- 1/5 movie ticket.
- 10 cigarettes.

Life for Them

10c PAYS FOR ONE OF THESE:

- A breakfast of relief cereal for a family of 5.
- Two days' milk for a sick child.
- Two weeks' supply of vitamin tablets.
- Packing and freight for a warm coat or dress (1 lb. of clothing) worth many dollars overseas.

HEIFER PROJECT

A WAY TO HELP RECLAIM DAMAGE DONE BY WAR

By January, 1946, nine hundred and thirty-nine heifers were sent to four European countries. People in France, Belgium, Poland, and Czechoslovakia received these animals.

Many thousand more are needed. We have barely touched the surface. You can help in any one of three ways that suits your situation.

PLAN 1—Start a calf.

Dedicate a heifer calf for relief. Many farmers have set apart and raised calves from their own herds, thus bringing to the Heifer Project Committee many high-quality heifers.

Urban churches and groups by the dozens have purchased calves and placed them with their rural neighbors, contributing to the expense of raising them. Bible school classes and children's groups have been thrilled to see their small contributions grow into a means of health and hope for many.

This plan stimulates interest in your group.

PLAN 2—Give a heifer ready to ship.

Donate cattle ready to ship now. This plan appeals especially to men's groups and civic organizations. Farmers have chosen from their herds high-quality heifers and have given them freely to the sufferers of war's aftermath, even though they could have realized an income from the animals very soon. Bible school classes and church groups have raised money on short notice, purchased heifers in their own communities, and made them available to the heifer project for immediate shipment.

PLAN 3—Raise money and let the Heifer Project Committee buy the heifer.

Groups located at a distance from collection centers, as well as churches in urban areas and people living in areas where transportation is difficult, have chosen to raise the money for heifer purchase by the project committee.

The committee is prepared to receive cash contributions of any amount. Qualified buyers will invest the money to the best possible advantage.

Send cash donations to the Heifer Project Committee, New Windsor, Md., and you will receive a receipt and be credited with the heifers that are purchased and shipped.

Let us reclaim some of the damage that was done by war!

QUESTIONS

1. What will a heifer cost?

Answer: We have found the average price to be about \$125.

2. Whom do I notify if I have a heifer to donate or money to contribute?

Answer: The Heifer Project Committee at New Windsor, Md.

3. How can I be sure that the heifer is given to the person in need?

Answer: Our own representatives help to distribute them.

4. What if the heifer is slaughtered?

Answer: Some risk, but not as great as that taken in war. The chances of doing good are better.

5. Will there be feed for the heifers?

Answer: We ship only after investigating and finding feed possibilities.

6. Are heifers contributed by church people given free of charge to those in need?

Answer: Yes, they are, but the recipient is expected to share the gift by passing along new heifer calves and any extra milk.

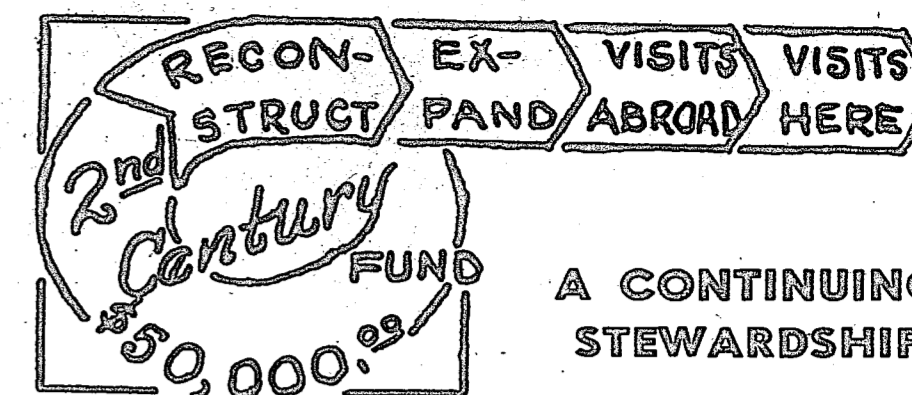
7. Are heifers being given to countries suffering military defeat?

Answer: Not yet. The War Emergency Act makes it impossible, but we hope to very soon. Hungry women and children everywhere must be fed.

"You too may have the privilege of putting a cup, not of cold water, but of warm, life-giving milk, to the lips of our Lord, who suffers again in these little ones."

EXPENDABLE FOR CHRIST

It is foolish of the church to try to make an assistant Bible school secretary out of a twenty year old who has been trusted with a \$200,000 bomber over Europe. Instead, the church must demand that he be as expendable for Christ as he was for the government. — Dr. Richard E. Plummer, Philadelphia, Pa., director of adult work, Presbyterian Church, U.S.A.



Startling contrasts are revealed by a recent release of figures from New York State's 1946 spending. The "private thrill club" is operating on costs that make church budgets seem ridiculous.

About \$20 was spent—per capita—on cigarettes alone in that state, representing 122½ packages for every man, woman, and child. From such misfit purchases, the state realized a \$32,600,000 revenue.

From the purchase (and presumed consumption) of 399,000,000 gallons of alcoholic beverages, \$57,500,000 revenue was received by the state. If New York State has 14,000,000 people, per capita consumption of such a backfiring "thriller" amounted to nearly thirty gallons!

Yet the local churches of Jesus Christ in New York and throughout America can afford to pay their leaders less than society pays almost every other professional including our low-paid teachers, and runs on not more than thirty cents per week per person. (A church of one hundred members runs on \$30 a week, including pastor's salary!) And the large proportion of Protestants—70 per cent—do not even give to foreign mission work!

Your Missionary Society believes that Seventh Day Baptists can—and will—keep up the increased stewardship standards set in 1946 and 1947—\$102,000 for denominational work in these two years, exclusive of local church projects. Our oft-repeated statement, "Everyone can give something" applies to each local church's membership for local and denominational running costs, pastor's salary, community work. There is no telling what might be accomplished for the kingdom of God if we supported the church with such passion as is used in the "private thrill club."

David S. Clarke.

LENT-A Time for Spiritual Examination

By Rev. Trevah R. Sutton

WHAT IS LENT? It is a period of fasting coming to us from the Roman and Greek churches. It has some roots in the idea of fasting as is described in the Old Testament in regard to the practices of the Hebrews. Today it has become a system of denial according to prescribed formalities. Yet to deny oneself of that which is not good in a period of forty days with the thought of returning to former ways at Easter is certainly not a worthy act. Neither is there any real merit in the denial for a prescribed period of that which is good. That which is evil should be avoided all the year, and that which is good is worthy of use the year around.

The observance of Lent among Protestants, wherever it is observed, is of various natures. Some follow much of the same prescribed customs from centralized authority. Others do not ask for denials but arrange times for worship and meditations, often through union services, which are helpful in spiritual developments. Others of us, and we of the Baptist lines are thus more inclined, make it a time of an intensive spiritual examination and evangelistic efforts with little thought to exact dates.

Shall we observe Lent? Your pastor's answer is this: If it means only a formality of customs and dates his answer is NO. If it means a time of spiritual examination and dedication to the Lord Jesus Christ, whether by special services or personal devotions, his answer is YES. In other words, may it be a season unbounded by dates when we permit the Holy Spirit to direct a self examination and then deny self of that which is a hindrance to Christian growth, not for a period of forty days, but forever. — Salemville, Pa., Church Bulletin.

A CONSERVATIVE FORCE

Religion is a conservative force; it suggests the distant past and the infinite future. It creates and constantly enriches traditions which embody the finest aspirations of the human spirit and the profoundest assurance of divine kinship. The church finds it crucially important to embody in its very structure and design, suggestions of, and confidence in the agelessness of man's dependence upon God. — Harold M. Fisher, Detroit, Mich., church architect.

CHURCH IN ENGLAND REPORTS VARIED ACTIVITIES

Contacts with Several
Mission Fields Revealed

By Rev. James McGeachy

The Harvest Thanksgiving Offering on October 5 was £4, which was given to the Royal Northern Hospital.

Rev. K. T. Walters preached on "Sanctification" on Sabbath, October 26, and a month later on November 23, Rev. E. B. Prangnell spoke again on "Revival," pointing out that the fire of the Lord fell on Mt. Carmel when Elijah had restored the broken-down altar of Jehovah, and showed that the Pentecostal Fire can only come when the neglected altars in many Christian homes are restored today.

We are glad to record that the Seventh Day Baptist Missionary Society in the U.S.A. is making it possible for the editor to devote more time to the work of the Mission.

An appeal has reached us from a native teacher in Nyasaland, who desires to unite with us, asking that help be sent to the native pastors who are working faithfully under difficult conditions. We are pleased to note from the latest "Gospel Messenger" that our brethren in New Zealand are planning to send Brother Ronald Barrar as a self-supporting missionary to Nyasaland. Help is needed to provide money for his passage which will amount to £125. Offerings can be sent to Rev. F. S. Johnson, Aripito Road, Titirangi, Auckland, New Zealand.

A Bible and other literature have been sent to some interested native soldiers in Nigeria.

Another letter has been received from Rev. Johannes Bahlke of Hamburg, Germany. Difficulties in railway travel and finding lodgings and food greatly hinder him in visiting the various churches. He is able to help them only by letters, and sometimes he joins in the good work being done by other denominations, such as Presbyterians and Methodists, for the British troops especially when they use German churches. He sends the love and greetings of our German brethren.

Now that parcels of food are allowed to be sent to Germany, readers disposed to show the spirit of Christian love can send them to Rev. Johannes Bahlke, Hamburg 13,

Johnsalle 19, Germany (British Zone), who will see that they reach those in real need.

We were delighted to hear also from Elder Heinrich Bruhn of the Hamburg Church. His home and also the former flat of Pastor Conradi were destroyed in the blitz.

We regret to record the death of a faithful member of "Mill Yard," Mrs. Rowlands, age 84. She died December 23, 1946, and was buried on the 28th. Our sympathy goes out to her family.

History of Mill Yard Church

In response to several requests we give the following short summary of the history of the "Mill Yard" Church, which will interest new readers.

This Church is the mother church of the Seventh Day Baptist denomination. It is called "Mill Yard" from the fact that from 1691 to 1885 its "Meeting House" was in Mill Yard, Leman Street, Goodman's Fields, London, E.

The exact date of the church's foundation is unknown, as some of its valuable ancient documents were burned in 1790. The traditional date is 1617, when Rev. John Traske first advocated the observance of the seventh day as the true Christian Sabbath. Some think that it was an ordinary Baptist Church whose members accepted the Sabbath about 1656. Dr. Peter Chamberlen, physician to the Royal Family, was a member about this time.

The "Meeting House" in Mill Yard was purchased by the church in 1691 when Joseph Davis, a wealthy member, loaned the money. William Sallers in 1671, Henry Soursbey prior to 1710, and Robert Cornthwaite subsequent to 1733, were pastors of the church. Rev. Joseph Stennett was "a well known Seventh Day Baptist clergyman of London" about 1710. The pastors since 1840 have been: Rev. William H. Black, F.S.A., Rev. William Mead Jones, D.D., Rev. W. C. Daland, D.D., Lt. Col. T. W. Richardson, V.D., and Rev. W. W. Haines, who supplied the pulpit 1920-29, since when Rev. J. McGeachy has been minister.

Jewish Christian Community

Interest in the work of the Jewish Christian Community is growing, aroused largely by the first number of their new monthly paper "Jerusalem," and many have sent in donations and subscriptions.

A great demand for J.C.C. literature has been awakened in South Germany as a result of news of its work being spread from Switzerland. A printing press is being bought for the community in Germany by a friend to meet this demand. Any religious literature is eagerly read in that land today.

Even in Shanghai, China, whither 30,000 Jews fled from the Hitler terror, some have been contacted who desire to know more of the community's message.

—The Sabbath Observer.

HISTORICAL SOCIETY RECEIVES INTERESTING AUTOBIOGRAPHY

By Corliss F. Randolph

Rev. E. A. Witter has recently contributed to the library of the Historical Society a most interesting story of his life. Comprising one hundred and seventy typewritten pages, it is written in usual letter form and bound in a loose-leaf binder.

He begins with the adventures of his family, as related to him by his grandparents, as it moved from Rhode Island to southwestern New York, a story of travel by boat on Long Island Sound and Erie Canal, and then by oxcart to the chosen site of a new home in the unbroken forest, infested by deer, wolves, bear, and other wild animals; and of life in a tent until a log cabin could be erected for a permanent home. Then follows the development of frontier industries, all graphically portrayed.

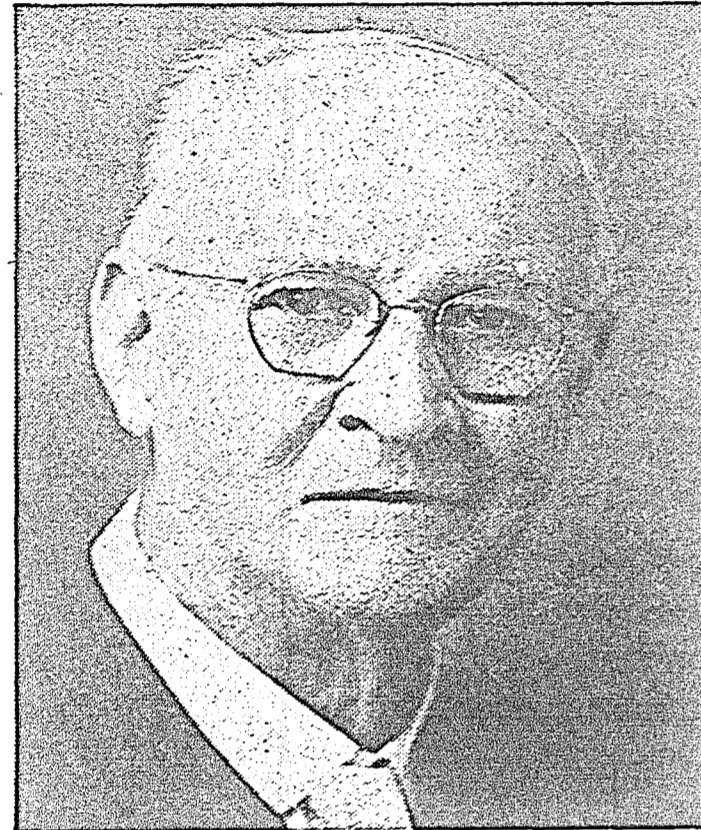
There is the first school in the vicinity, attended by the author's mother, and taught for a time by Miss Olive Forbes, who subsequently became the wife of Rev. Nathan Wardner. This newly wedded couple, it will be remembered, were two of our first missionaries sent to China, in 1847.

The memories of the author's boyhood, clearly set forth, end with the struggles of the family which was robbed of husband and father by the war between the States. At this time food was a problem and clothing was homespun, made from flax raised and manufactured on the home farm.

His experiences as an apprentice in the machine shop of Cottrell and Babcock, in Westerly, R. I., are by no means the least

interesting feature of the life story. It was here that he definitely determined to enter the ministry.

Following his machine shop apprenticeship, he set out to prepare himself for his chosen lifework and entered Alfred University, first taking a college course and then the approved course in theology, finally graduating in



Rev. E. A. Witter

1885. Five years before graduation he had begun preaching in the "Red School House," followed by a similar service at "Five Corners" and other near-by points, then becoming pastor of the church at Andover, N. Y., where he married Miss Mary Precilla Benjamin in June, 1883.

Following his graduation from the seminary in 1885, he began a series of pastorates, reaching all the way from three churches in Rhode Island, in the east, to North Loup, Neb., in the Midwest, and from Albion, Wis., and Adams Center, N. Y., in the North to Salem, W. Va., in the South, with evangelistic services in numerous other churches and tent work in Louisville, Ky.

While in Rhode Island he served a term as superintendent of schools in Westerly, besides a term on its school board; and also served a term as town clerk of Hopkinton. In Walworth, Wis., he was treasurer of the school board. While in Salem, W. Va., he published a monthly paper entitled, "Good Tidings." This was addressed, primarily,

to the young people of his church; but it soon became the medium of current news of all the West Virginia churches. The Historical Society has a complete file of this paper, in bound form.

In 1904, in company with Rev. Edward B. Saunders and Rev. Lester C. Randolph, Mr. Witter visited the Holy Land as a delegate from the West Virginia State Sunday School Association to the Fourth World's Sunday School Convention, held that year in Jerusalem.

From this busy life the author took two periods of some months each for graduate study in the School of Theology of Chicago University. As he was nearing eighty-one years of age, he resigned from his last pastorate, that at Walworth, Wis., where he had spent ten happy years, and removed to Adams Center, N. Y., where he has made his home ever since, with lengthy visits elsewhere from time to time. Here he wrote the story of his long life, primarily for his children; but with some changes and additions, he has adapted it to the use of others and presented it to the Historical Society. It is a most interesting human document, and a valuable contribution to Seventh Day Baptist history of the period which it covers. The Historical Society prizes it highly.

YOUTH MUST BE SHOWN HOW TO LIVE

Church leaders of young people today must show American youth how to live as Christians now, rather than spending so much time trying to save their souls for a future life in heaven, declared James Young of Chicago, national president of the Pilgrim (Congregational Christian Church) Youth Fellowship, during a panel discussion at the twenty-fifth annual meeting of the International Council of Religious Education.

Pleading for study materials that will teach the Christian implications of problems of young people today, such as atomic warfare, anthropology, conscription, and geopolitics, Mr. Young said that the church must help youth to live their Christianity, instead of talking so much about their souls.

The Bank of Heaven is still doing business! The interest rate has not changed; the dividends have never failed. — The Brethren Missionary Herald.

FROM THE EDITOR'S DESK

A column wherein the readers may freely express their opinions, as long as they do not deal in personalities or mere controversy.

Dear Editor:

I went with P. B. Hurley, at his earnest request, to attend the biennial meeting of the Federal Council of the Churches of Christ in America at Seattle, Wash.

We both were of the opinion that Seventh Day Baptists should have no part with the council and were ready, almost without a hearing, to suggest our withdrawal from any connection with the organization.

The council is made up of twenty-six denominations; the president can hold office for only one term of two years. So no political machine can get started. And we neither saw nor heard any sign of such while in Seattle.

We had heard that the council was communistic, pro-labor, and seeking for political power and not religious freedom.

The first statement in favor of the council that claimed my attention was that the group had lost only one member denomination in the last two years and that by the merger of two memberships into one. The council is advocating such mergers wherever possible, the idea being that one larger group can accomplish greater results than two smaller groups. Duplication and waste are eliminated in that way, and more and better missionary work can be done.

We found—to our surprise—a group of three hundred or so Christian pastors and laymen at Seattle who felt they had a real work to do and were intent upon accomplishing their tasks. The council is tackling a long list of objectives and has the machinery to handle them effectively. They take on any problem that presents a challenge for Christian solution, facing rather than running away from it.

For instance, evangelism, alcoholism, labor difficulties, relief and rehabilitation, and all the major problems of the church are attacked from the Christian standpoint, which to my mind is the only way any problem can be permanently settled.

I had been fearful of the race problem, but it has been solved as far as the council is concerned by not acknowledging any color

line. The vice-president for the last two years is a Negro; he handled very well some of the business sessions. Many colored people were in attendance and all were happy.

The council is working on the assumption that the Russian, German, and Japanese problems can be solved **only** by applying Christian principles. "The church **must** take the lead in all international affairs, or we are headed for a third world war." The leaders of the Federal Council expressed this belief.

The council is actively engaged in trying to discover more points upon which we can all agree and are finding more than they had hoped for. Difference in methods rather than in goals seems to be the rule.

The council is seeking to help promote the new "National Council of Churches of Christ in the United States of America." Many of the constituent denominations have already voted for the consolidation of this and other interdenominational agencies into the National Council. This action does not in any way destroy the denominations, but unites them in forwarding the main reasons for denominational existence.

Do not forget that the council does not hold business sessions on Friday night or Sabbath day because a Seventh Day Baptist made himself heard along these lines. Also, calendar reform has not been pushed by the council because it would be against our interests. They are trying to avoid points of controversy and emphasize points of agreement.

We are often prone to note all the things that are **not** said and to conclude that because they are not said they are not believed. Remember that all the member denominations do not share our beliefs, and we must make allowances. We do not have unity in our own ranks; yet we call all "our brethren." May we seek out and emphasize our points of agreement rather than our differences, both at home and in the council.

The value to us in remaining with the Federal Council—and possibly later joining the new National Council—is that we may observe and analyze the work done and adopt the methods which are most successful. Also, we can make our own influence felt in the things for which we stand.

R. C. Brewer.

Riverside, Calif.

GIRL SCOUTING —

Has Strong Spiritual and Religious Basis

On March 12, 1947, the Girl Scouts of the United States celebrated their thirty-fifth birthday. A handful of girls met with Juliette Low in Savannah, Ga., in 1912 to form the first Girl Scout troop. Now, the nationwide membership is well over a million, with girl and adult members in every state and territory.

Girls have flocked into Scouting in numbers far beyond the fondest dreams of Mrs. Low. They have turned to Scouting for many special things — guidance, comradeship, camping, fun, recreation, and opportunities to serve community and country.

The Protestant churches have contributed greatly to the growth and success of the Girl Scout movement. Last year 65 per cent of the local councils reported co-operation from Protestant churches—furnishing meeting places for troops, providing continuous leadership, giving every aid to carrying out troop programs, and sending girls to camp. Sixteen per cent of the councils report co-operation from ministerial associations, helping in special Scout ceremonies and services, assisting in the promotion and interpretation of Scouting, and participating in community programs. Protestant men and women serve on all local boards and committees. Many troops give their community services through the churches that sponsor them.

A few years ago, the Girl Scout Protestant Advisory Committee was formed by the National Board. Religious Education directors of some twenty denominations are represented on its membership. All programs that have to do with religious growth of Protestant girls and religious policies of the organization are submitted to the committee members for advisement and comment.

The Girl Scout organization is a member agency of the International Council of Religious Education and the United Christian Youth Movement. Members of these groups and the Missionary Education Movement serve also on the Girl Scout Protestant Advisory Committee. Girl Scouts are active participants of various interdenominational committees and are represented at confer-

ences. The co-operative spirit that exists truly exemplifies democracy and Christian brotherhood.

The purpose of Girl Scouting is to provide educational-recreational opportunities for girls to learn the how's and why's of democratic citizenship. Girl Scouting has a strong spiritual and religious basis. Before she can become an active registered Girl Scout, every girl makes the promise: "On my honor, I will try to do my duty to God and country, to help other people at all times, and to obey the Girl Scout laws." This promise is made by Girl Scouts and Girl Guides all over the world.

The promise is the foundation and force behind Girl Scouting which affirms that religion is a basic necessity for the development of good character and sound citizenship.

Girl Scouting is for all girls, embracing individuals of every race and creed; It is truly interdenominational and holds that through its program and activities girls are encouraged to become better members of their own religious groups.

The Girl Scout program, tried and tested through thirty-five years, may be used by any church or community group with sound interest in youth. The Girl Scout program is yours. It is supported by your local community funds. It is made available to your girls and to all girls by the sincere good will of the adults in your community.

More girls every year want to become Scouts. The national organization estimates that twenty thousand new leaders must be recruited in 1947 to form troops for "waiting list" Scouts. We can help by finding room, leaders, and troops for every girl waiting to participate in the Girl Scout program.

To the Girl Scouts—so closely affiliated with us—a "happy thirty-fifth birthday."

It is hoped by the Board of Christian Education that more of our churches will sponsor troops of Girl Scouts. Write to the national office or inquire at the nearest district office.

Harley Sutton.



OUR LETTER EXCHANGE

Dear Mrs. Greene:

I am sorry that it has been a long time since I wrote to you.

I ride on a school bus to school. My teacher is Mrs. Swan. I am in the fourth grade. There are thirty-one children that ride on our bus.

I am nine years old.

Adele M. Walters.

Edgerton, Wis.

Dear Adele:

I'm sorry, too, that I had to be so long in getting your letter into the Sabbath Recorder, but a good many letters were ahead of yours; and in addition, I have to prepare a special evangelistic number once a month when I cannot use any letters.

The Andover Central School system covers quite a wide area; so many of the children have to come in on the bus. When the roads are bad, one of the Independence girls has to walk two miles through deep snow. She stays with us at such times and also when she wants to attend a basketball game or a school party. She is a dear, sweet Christian girl, and we enjoy having her stay with us. We are always happy to have any of the Independence boys and girls spend a night with us now and then.

Mizpah S. Greene.

Dear Mrs. Greene:

How are you feeling? We are feeling well; my mother is feeling much better, and we thank our heavenly Father for it.

This is Sabbath morning, and we are glad that we can go to church and hear the Lord's gospel again.

I can hardly wait for the summer to come because my daddy is going to let me go to Camp Lewis. I sure love to go there. I have a girl friend who lives across the street and even though she is a member of another church, her parents like us so much that they are going to let her come also to Camp Lewis. I'm glad for that because we play together almost every night.

I wrote to you about my daddy singing with the choir on Station WGY every Sun-

day; now they are on the air for half an hour, from 4:30 to 5:00 o'clock.

Monday, February 3, is my birthday, and I will be eleven years old. I have invited a lot of my school friends to come to my house for a party.

This will be all for now, and may God bless you.

Esther Naomi Fatato.

Schenectady, N. Y.

Dear Esther:

I'm sorry I cannot pick out your father's voice in the choir singing from WGY, but all the voices seem to harmonize beautifully. What part does your father sing?

When I was about your age, I had a surprise birthday party. My young friends had been whispering around for days but would stop whenever I came near, and my feelings were hurt; but when they appeared in a body to surprise me on my birthday, I felt better and was happily surprised.

Mizpah S. Greene.

MORE TRAVELING EXPERIENCES

By Venita Vincent

In my last letter (July 9, 1946) we were leaving Dublin so abruptly on account of Uncle Joe's hay fever that I almost forgot to tell what lovely quarters we had at the Shelburne Guest House. It was the best furnished place we had found since we reached Ireland. On that last night we ate dinner at the Gresham Hotel in Dublin, a really beautiful hotel, at 9:30 p.m. (still daylight), and we had the best food we tasted in Ireland.

We crossed the Irish Sea—a very smooth crossing they said, but to me it was very cold, rough, and windy. My hair was in strings (it had been rather pretty and curly) by the time we reached Hollyhead. The boat was very crowded, and we had to sit on our trunks in the stern of the ship. We took our lunch with us on the boat. The people had told us, both English tourists and the Irish, that we were going to starve in England. So we took with us five big, round, coarse loaves of Irish bread, two dozen eggs, a pound of butter, besides the case of American canned goods which we called our commissary. We carried that with us everywhere.

After about two or three hours we arrived in Hollyhead, Wales, directly across the Irish Sea from Dublin. I was wondering all the way across what was meant when they kept saying we were going to take the "boat train" to London. Well, it was what we call a "through train" for the purpose of meeting the boat, and it makes an eight hour non-stop trip across the northern corner of Wales and across the middle of south central England direct to London.

When we arrived at Hollyhead at the English customs, which were not as difficult to go through as had been rumored, we were greatly embarrassed by the English customs officials breaking open our huge loaves of brown bread to be sure we were not smuggling anything in them; and they made no effort to hide their disgust for Irish bread, so very different from any American or English bread. By the time we got through customs most of the boat train was filled to overflowing so that even if we had bought first class tickets we couldn't have had a compartment alone; so we decided to go third class. Uncle Joe and I sat outside in the aisle or hallway on our luggage while Aunt Dorothy found a seat in one of the compartments where she had to hold Timmy on her lap. I enjoyed riding on the suitcase and had my head out the window most of the time for it was a hot day. However, we all took turns sitting on the seats generous passengers offered us while they went to tea or dinner.

The English engines looked old but were much like our older coal-burning types still on the railroads. I don't believe I have told you about the European trains. The engines may be like ours but the coaches are not. They are sort of like miniature hotels with a hall full length one side of the car off of which are tiny rooms called compartments with two seats facing each other, usually holding three in each seat, thus accommodating six persons in a compartment. Sliding glass doors open into each compartment off the hall, and there is usually another door leading into the compartment from the outside. Particularly was this true of first class cars. If you were lucky enough to have one all to yourselves, it's just like a little play-house.

(Continued next week)

ECONOMIC LIFE CONFERENCE

(Continued from page 193)

gling in the economic field, so long as the system of laws and government under which we live fails to recognize and protect the individual as a person of infinite worth, the "experts" cannot accuse the churchmen of "fiddling around with something that is not our business."

The church may not provide the blueprints, but it may well provide the perspectives and continually champion the worth of the individual. Property represents a trusteeship from God and should be held and administered according to the needs of the people.

III

Under the discussion and findings of the section on the "Program of the Church," it was brought out that the church may well begin by setting her own economic house in order, setting a more worthy example in labor-management relationships, providing security for employees and refusing to show racial discrimination. In this connection it was recommended that the Federal Council of Churches arrange to conduct and publish a study summarizing the present practices and policies of churches in matters of employment, investments, and other economic activities, and develop criteria for the guidance of churches in this field.

Adult study classes may well be undertaken in the local church, using materials available from the International Council, making a study of the economic issues in our country, so that laymen, as well as clergy, may be informed and united action may be forthcoming.

It was suggested that our seminaries might well go to greater lengths to prepare ministers, educating them not only in the basic, underlying facts, but in techniques for dealing with people and mediating in the local situation through open discussion.

It seems to the writer of this paper, as he looks back upon this commission meeting, that one of its major accomplishments was in the bringing of Christian labor leaders and Christian management leaders together in a frank discussion of the true Christian answer to some of the burning issues of our day. There were times when the discussion wandered from the matters before

us; other times when the tension of feelings was high. Charles Taft, the moderator, was an apt leader in bringing the group back to the point or in relieving the tension.

The accomplishments of the commission may not be immediately evident. It was admitted to be only a beginning. It will surely bear fruit in local situations wherever these leaders return home with a new appreciation of the relevance of the gospel of Jesus Christ to our current problems. It will bear fruit over the years as the local church and denomination studies and applies the findings of these commission meetings.

DENOMINATIONAL "HOOK-UP"

(Continued from back cover)

Seventh Day Baptist Church at White Cloud, Mich.

His work consisted of conducting a class of eighteen adults on the subject, "The Children We Teach." Sessions were held on Sunday, Tuesday, and Wednesday nights. The church appreciated the very efficient help received from Mr. Sutton.

—Corresponding Secretary.

BATTLE CREEK, MICH. — A pre-Easter "Ambassador for Christ" personal evangelism emphasis is being made in our church. Each of us is urged to invite or bring someone to the services each week.

A series of four "Andrew Classes" have been held for the purpose of discussing the message, opportunities, techniques, and plans for our evangelistic effort in this area. It is planned to mail our evangelistic tracts covering the seven rural routes of the city, over a period of time.

Sabbath school is held every other week in homes of the Bellevue area. The church has also voted to pay the pastor's expenses to call in the Adrian area once a month.

About one hundred "Bethel Hour" worship sheets and weekly bulletins are being mailed to nonattending families. The Bethel Hour is a planned service of worship, based on the Sabbath morning service, to be used in family or individual worship.

We are anticipating the arrival of Mr. and Mrs. Leland Davis in June. Mr. Davis will act as assistant pastor during the summer months, helping with Bible school, camps, and other parish work.

It was our privilege to have Dr. Lincoln Pan with us Sabbath, February 22. In the afternoon he spoke to a group of about seventy-five on the work in China. Dr. Pan was on the staff of Grace Hospital from 1932-1937 and is now in the United States to study for about a year.

—Correspondent.

ALFRED, N. Y. — On February 12, Dr. and Mrs. Ben R. Crandall met at the home of Mrs. Emerson Ayars in Miami, Mrs. Crandall arriving from Alfred just two hours before Dr. Crandall arrived by plane from Kingston, Jamaica. They spent two days in Miami and then were guests for two days in the home of Mr. and Mrs. Orra Rogers at Ft. Pierce. From there they went to Daytona Beach, where they spent two weeks while Dr. Crandall was preparing his reports on Jamaica.

From Daytona, Dr. and Mrs. Crandall went to Ashaway, R. I., where Dr. Crandall met with the Missionary Board and gave his reports. They were guests while there of Dr. Crandall's sister and her husband, Rev. and Mrs. W. L. Burdick.

The Crandalls arrived in Alfred, March 7, enthusiastic about their trip but glad to be home again. — Alfred Sun.

Marriages

Hambleton - Hibbard. — Walter Theodore Hambleton and Ruby Mae Hibbard were united in marriage by Pastor G. D. Hargis in the Riverside, Calif., Seventh Day Baptist church on February 15, 1947.

Obituaries

Hyde. — Peter J., was born in Manitoba, Canada, April 25, 1891, and died in California from injuries sustained in an automobile-motorcycle accident.

Baptized by Rev. John Warkintin in his junior years in Winkler, Manitoba Province, he believed in keeping the covenants of God, including the Sabbath, and was a steadfast follower of the Lord Jesus.

Mr. Hyde came to California in 1923. Surviving him are his wife, one daughter and her husband, three grandchildren, his aged mother, three sisters, and four brothers in Canada.

Rev. B. B. Friesen, Reedley, Calif., long-time friend of the family, was asked to conduct the funeral. Services were held in the Dinuba Funeral Home and at the Reedley Cemetery.

B. B. F.

HOW CAN I HELP THE UNITED NATIONS?

Organize a Peoples Section Discussion Group

By Marie Ragonetti

Director of Popular Education,
American Association for the United Nations

[The Committee on Peace and World Order of the Women's Board has submitted the following article for publication. Committee chairman, Erma Van Horn, states that such a group as the one explained in the article is being started in the Lost Creek Church and other West Virginia churches. The hope is that other Seventh Day Baptist churches will follow.]

Have you asked, as have so many other people throughout the country, "How can I help the United Nations?" What can I do as an individual that will influence what will happen in the United Nations? If you feel strongly about this, perhaps you will find an answer in this column.

You can organize a Peoples Section Discussion Group.

The basic aim of the Peoples Section of the United Nations is to provide for each individual the opportunity of more direct participation in the United Nations, to support its aims, and to influence its policies.

The American Association for the United Nations, acting as trustee for the Peoples Section, believes that one of the best ways to achieve this aim is through the setting up of Peoples Section Discussion Groups throughout the country.

The purpose behind these discussion groups is first, to inform individuals on the issues before the United Nations, and second, to take action based on knowledge.

Each month the AAUN will send a question with background information for these discussion groups to consider. The question will be based on an important issue before the United Nations. Each group is asked to study and discuss the question-of-the-month and to send a summary of its discussion to the Peoples Section. The AAUN will analyze these views and submit a report to the United States Delegation at the United Nations and to United Nations officials direct.

You can start a Peoples Section Discussion Group among your friends, or if you are already active in an existing study group, you can interest that group to become a Peoples Section Discussion Group.

Membership in the Peoples Section is \$1.00. Any discussion group of five or more members of the Peoples Section will receive a steady flow of pamphlets and literature on United Nations issues in addition to the question-of-the-month.

If set up throughout the country, these groups can become an important part of American public opinion, representing a true cross section of the United States. We must not forget that in the United States, "We, the people . . ." are responsible for foreign policy, and we can make that foreign policy out of ignorance or out of our understanding of the issues involved. The AAUN, in its SOS call for Peoples Section Discussion Groups, plans for knowledge first, and then action based on knowledge.

If you are interested in receiving additional information about setting up a Peoples Section Discussion Group, write to AAUN headquarters, 45 East 65th Street, New York 21, N. Y. — Changing World.

DENOMINATIONAL "HOOK-UP"

PALM SPRINGS, CALIF. — Mr. and Mrs. W. M. Davis, who spend the winter months in Palm Springs, worship in the Community Church there and represent Seventh Day Baptists each year at a special "ecclesiastical census" service held during February.

The church bulletin reports this year's special service in the following paragraph:

Ecclesiastical census taken last Sunday revealed a wide variety of religious affiliation. Presbyterian 99, Methodist 77, Lutheran 37; Baptist 36, Christian Church 13, Protestant Episcopal 15, Congregational 11, Reformed 11, Dutch Reformed 4, United Church of Canada 3, Friends 4, Church of Christ 5, Church of God 3, Evangelical 5, Christian Science 3, Salvation Army 3, Brethren 2, United Brethren 2, United Presbyterian 5, Seventh Day Baptist 2, Nazarene 1, Roman Catholic 1, Unity 1, Evangelical Covenant 1, Boy Scouts 2, German Reformed 1, Evangelical Lutheran 1, Reformed Presbyterian 1. Total 28 religious preferences, the believers all worshipping happily together. The whole service called forth innumerable favorable comments.

WHITE CLOUD, MICH. — Rev. Harley Sutton of Alfred Station, N. Y., executive secretary of the Board of Christian Education, spent from February 2 to 6 with the

(Continued inside on page 203)

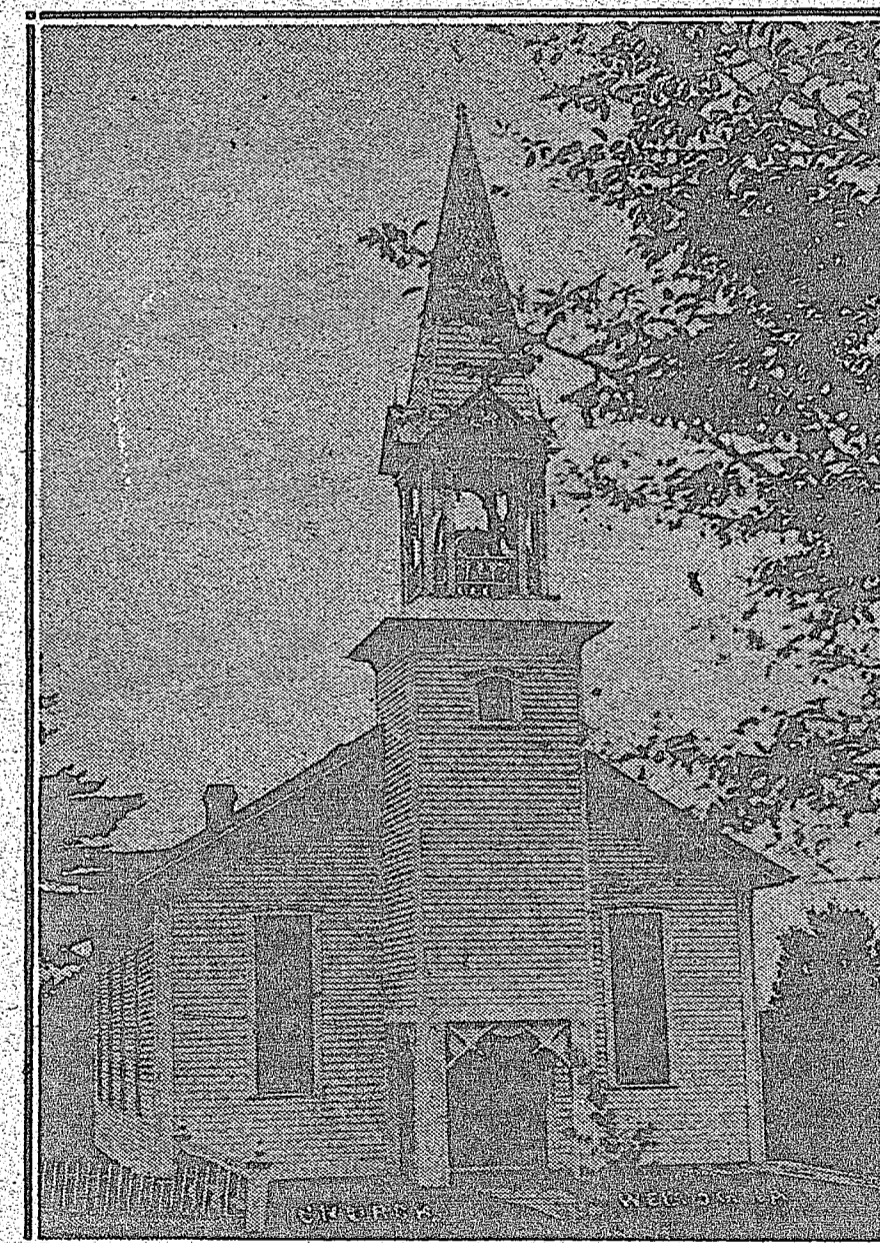
MARCH 31, 1947

The Sabbath

Recorder

*"A Century
of Notable
Service"*

(Read the historical
sketch, page 209)



Seventh Day Baptist Church, Welton, Iowa