

The Sabbath Recorder

Worldwide Bible Reading

THANKSGIVING TO CHRISTMAS

November 23 - December 25, 1950

Theme: "THE BIBLE — A LIGHT AND GUIDE"

NOVEMBER		9 Bible Sabbath	Psalm 23
23 Thanksgiving	Psalm 121	10	Psalm 119: 97-104
24	Psalm 1	11	Luke 15
25 Sabbath	Matthew 5	12	Isaiah 40: 1-8, 28-31
26	John 1: 1-18	13	1 Corinthians 13
27	Exodus 20: 1-17	14	1 John 3
28	Psalm 51	15	Romans 12
29	Luke 11	16 Sabbath	Matthew 25
30	Psalm 27	17	John 3: 1-21
DECEMBER		18	John 14
1	Psalm 43	19	Matthew 11
2 Sabbath	Psalm 119: 105-112	20	Hebrews 12: 1-13
3	Proverbs 4: 1-19	21	Revelation 21: 1-7, 22-27
4	John 8: 1-19	22	John 17
5	John 12: 23-36	23 Sabbath	Isaiah 53
6	2 Peter 1	24	Matthew 1: 18-25
7	Isaiah 55	25 Christmas	Matthew 2: 1-12
8	Psalm 91		

—American Bible Society, Adapted.

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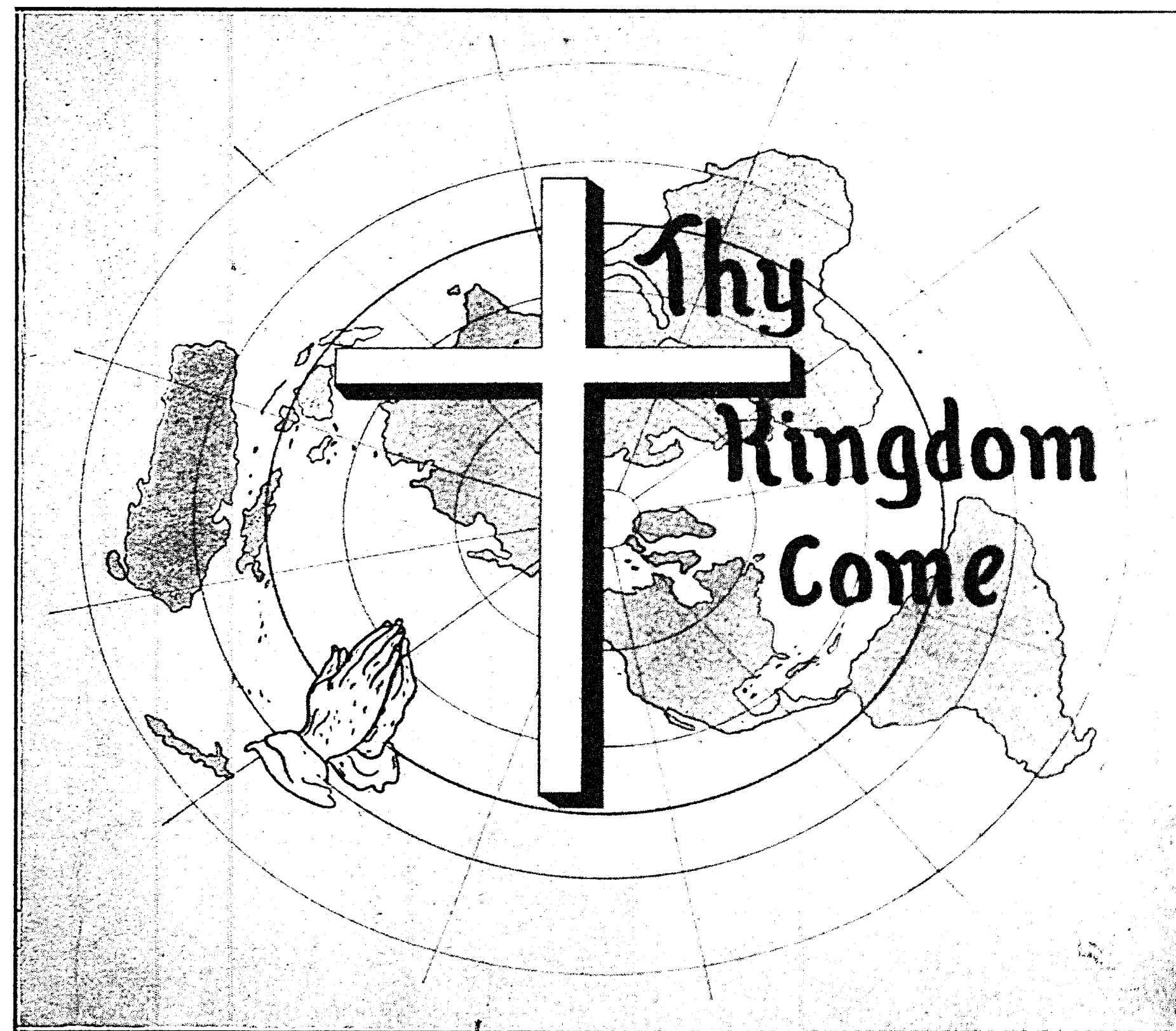
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THE SABBATH RECORDER, 510 WATCHUNG AVE., PLAINFIELD, N. J.



See Conference President's Corner, page 285.

The Sabbath Recorder

First Issue June 13, 1844

A Magazine for Christian Enlightenment and Inspiration

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Our Policy

The Sabbath Recorder does not necessarily endorse signed articles. For information about Seventh Day Baptist polity and beliefs write the American Sabbath Tract Society Plainfield, New Jersey.

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OUR SERVICEMEN Where They Are

(The Church should keep in touch with those who have entered the armed services and alternate services of our country. As an aid in carrying out this privilege, the Sabbath Recorder will publish from time to time the names and most recent addresses of our servicemen. Please keep us informed. Correct information is most essential.)

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49th Air Instl. Squadron
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San Francisco, Calif.

CORRECTION

Mrs. Frederik J. Bakker, author of "The Holy Spirit: Power or Personality?" which appeared as a feature in the special issue of the Sabbath Recorder for November 6, 1950, on pages 269, 270, has called our attention to the fact that the statement preceding her Bible study, as follows: "This message was based in part on Weymouth's translation of the New Testament," is erroneous. Mrs. Bakker says that the King James Version is the translation which she consulted and quoted.

The Sabbath Recorder regrets this error and is glad to make this correction.

DOES YOUR BROW TOUCH THE SKY?

Does your brow touch the sky? Does mine? When folks meet us "lookin' down," do they leave us "lookin' up"?

You will recall that Rev. Ronald I. Hargis in his Leadership Education Notes which appeared in the Sabbath Recorder for October 30, 1950, stated that "the personality of the teacher is undoubtedly one of the major influences in the religious development of the pupils (in the Church school)." He then quoted Irving Bachelor in a Yankee farmer's expression which portrayed personality in the following form: "He's a little cuss, but there's a feller inside of him whose brow touches the sky. When I met him I was lookin' down, and when I left I was lookin' up."

Thank God for those whose brows touch the sky, whose Christlike personality has had so great an influence upon our lives and has sent us confidently, rejoicingly, victoriously along life's way! With them and with the psalmist, we exclaim, "I will lift up mine eyes unto the hills, from whence cometh my help." Psalm 121: 1.

It is difficult to see the hills, the highway, the path ahead — when one looks down all the while. We have heard of people who go around with their heads in the clouds, who frequently stub their toes. These, perhaps, would not notice "a little cuss" unless they bumped into him and would come down to earth long enough to see who he is.

Yet, it is the folks whose eyes are glued all the while to the earth, the present scene, the immediate problem, that have their sights raised upon meeting the person "whose brow touches the sky."

Many people seemingly think that someday they will order their lives and actions so as to become helpful to those about them, sometime they will speak cheerfully to those whom they meet, sometime they will take time, but not now. The fallacy of such reasoning is plain. That sometime seldom comes. Each neglected opportunity makes it less easy to begin.

Enough said!

It is always now!

In pleading with the Corinthians "to be reconciled to God," Paul wrote, "As

God's fellow-worker, I appeal to you, too, not to accept the favor of God and then waste it. . . . Now the welcome time has come! This is the day of deliverance!" 2 Corinthians 6: 1, 2 (Goodspeed).

Will our brows touch the sky — today? When folks meet us "lookin' down," will they leave us "lookin' up" — today?

THE WILL TO DO GOD'S WILL

An innocent bystander might well get the impression that Seventh Day Baptists are ready to sell out, "lock, stock, and barrel." What with the question of the Denominational Building and the Sabbath Recorder — our headquarters, if there can be said to be such, and our denominational paper which seeks to be that — an uninformed person might be led to think that the former is up for sale and the latter is to be discontinued.

Categorically speaking, this is not the case at the present moment.

These two questions, among others, have been brought to the fore again for specific reasons, that of evaluation of the objects involved and that of determining their fuller use and effectiveness.

The Seventh Day Baptist Building

Anyone who defends the maintenance of a half-used building at the expense of aggressive evangelism fails to put "first things first." However, in considering the problem of the Denominational Building it would seem the better part of wisdom to consider most seriously its fuller use rather than its sale.

For example, the Memorial Board requires office space. The corresponding secretary of the American Sabbath Tract Society needs an office. The treasurer of the same society needs at least a desk and filing space. The corresponding secretary of General Conference requires desk and filing facilities. The Seventh Day Baptist Historical Society occupies the entire third floor and attic of the Denominational Building and is making use of unoccupied space on the second floor. All of these agencies and individuals would find it necessary to seek office accommodations elsewhere if the Denominational Building were sold.

The editorial office of the Sabbath Recorder was located in the Denominational

Building until the question of taxing the building arose. The fact that a subscription price for the Sabbath Recorder is received although the Recorder is heavily supported otherwise, would place the Denominational Building in the taxable column if the editorial office were returned there. Naturally, some years ago, this office was moved to the office section of the publishing house on which taxes are paid regularly.

There are at least four ways in which the Denominational Building might be more fully used.

First, the editorial office of the Sabbath Recorder might be returned to the Denominational Building with the payment of rent thereon or the elimination of the subscription price, depending upon contributions to the Sabbath Recorder as a help toward publishing costs, which would mean that the Recorder would be circulated free of charge. Neither of these plans seems to be feasible in view of the present over-and-above-subscription support for the Sabbath Recorder.

Second, it has been strongly urged that the secretarial offices of the major boards now outside of Plainfield be moved to the Denominational Building. This plan has much merit but, of course, would need to be considered by the boards concerned in as much as their co-operation is altogether necessary.

Third, it has been proposed that the School of Theology, now located at Alfred University, Alfred, N. Y., be brought to the Denominational Building where freer access to the Historical Rooms would be afforded. This proposal has several involvements.

A fourth plan is workable in some form and should not wait upon the other three. Let certain space in the Denominational Building be devoted to an aggressive campaign of evangelism and Sabbath promotion. Some phases of an aggressive campaign of this kind might well be correspondence courses in the Bible and in the Sabbath truth and the development of a Seventh Day Baptist radio ministry. In this case also, careful and long-range planning would be necessary.

(To be continued)

VESPER BELLS

By Irene Post Hulett

What a joy it is to listen
To the musical intoning
Of the vesper bells at even
In the summer's mystic gloaming.

How they waft a benediction
To all those within the hearing,
Telling sweetly with their music
Of the Gospel's hope, endearing.

And how happy are the hearers
Who, subconsciously recalling,
Can unite the words and music
In a reverie entralling.

"Now the day is over,
Night is drawing nigh;
Shadows of the evening
Steal across the sky."

"Softly now the light of day
Fades upon my sight away;
Free from care, from labor free,
Lord, I would commune with Thee."

"Jesus, Saviour, pilot me
Over life's tempestuous sea;
Unknown waves before me roll,
Hiding rock and treacherous shoal;
Chart and compass came from Thee:
Jesus, Saviour, pilot me."

Songs like these by poets, written
In the distant long ago,
Now drift downward for the comfort
Of the souls, attuned, below.

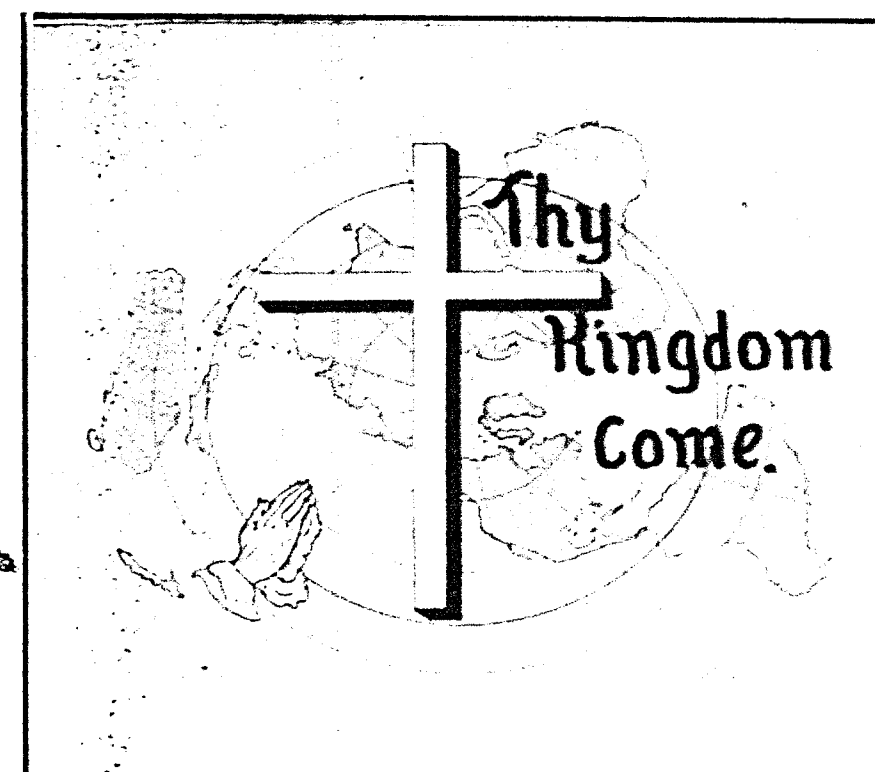
Blessings rest upon the givers
Of carillons everywhere,
And blessings, too, on gifted skill
Which sends songs through the air.

May all the listeners gain strength
From vesper bells intoning;
May they drink deep God's messages
In summer's fragrant gloaming!

Milton, Wis.

Seventh Day Baptist General Conference

ALFRED, N. Y., AUGUST 14-19, 1951



Conference President's Corner

"THY KINGDOM COME"

ONE WORLD, ONE CROSS, and TWO HANDS: these factors are blended in one sketch as a challenge to us as brothers and sisters in Christ. The insignia which appears on the front cover of this issue has been designed to remind us of our denominational theme for the Conference year. Let us pause for a moment to share the vision it portrays.

ONE WORLD — inhabited by many nationalities, eastern and western, primitive and civilized, rich and poor — yet, one Heavenly Father with one universal age-long plan. One world, anxious for light, yet groping in darkness; desirous of peace, yet harassed with wars; covetous of life, yet yielding to death!

ONE CROSS — symbolizing one Saviour offered to "as many as (will receive) Him," offering light of truth to dispel the darkness of ignorance, promising victory over death to sin through the forgiveness of sins, blessing all who believe and follow Him with peace within — one Saviour who came two thousand years ago as Saviour, promising to return a second time as King of kings.

TWO HANDS — our hands, your hands — reminding us that we are an integral part of the kingdom of God for which, in its fullness, we repeatedly pray.

TWO PRAYING HANDS, for we

must ever keep in close fellowship with our Heavenly Father if we want to be informed of His kingdom plans, and filled with His Spirit. We do well, also, to realize that many aspects of the kingdom of God in its fullness will be brought to pass by the Lord without our help. Therefore, we should pray as if everything depends on God; yet —

TWO WORKING HANDS, for God has a tremendous amount of work for us to do. Too often when the harvest is great, the laborers are too few. Therefore, we should work as if everything depends on us.

Let us ever profit by the wisdom of J. Ruskin who insists, "If you don't want the kingdom of God to come, then don't pray for it. But if you do want it to come, you must do more than pray for it; you must work for it."

Alton L. Wheeler,
Conference President.

619 North Avenue,
Battle Creek, Mich.

PROVISION FOR INTERRUPTION OF STUDIES

Veterans now pursuing a course of study under the G.I. Bill, who may have to interrupt their studies to go back into active military or naval service, will not be bound by the July 25, 1951, cutoff date for returning to training.

This announcement was made recently by Joseph F. O'Hern, manager of the Veterans Administration, Newark, N. J., Regional Office.

Mr. O'Hern explained further, that a "reasonable period" will be allowed these trainees to resume their training following their release from active service. This holds true even if they get out after the deadline date next July.

It was stressed, however, that the veteran's conduct and progress while in school must have been satisfactory and that the amount of training he may be eligible for after discharge cannot exceed his original entitlement. In all cases, his course cannot extend beyond July 25, 1956, which is the date established for termination of the program. — Release.

A New Era in Religious Action

For all its cross-continental machinery, its jet-engined propulsion, its incalculable power, advertising has just one job to perform — to talk to people. That "talk" is artfully composed of pictures, words, and music, and the combination is used with almost irresistible force of influence. No one among us is entirely immune to its persuasions.

When the resources of the whole advertising industry converge on talk about a single idea, the force of that idea is bound to penetrate, in one way or another, into every home in America. This year, for the first time in the history of religion, the total machinery of public service advertising will be concentrated on a single religious program, **Religion in American Life**. It begins to look, consequently, as if this program may open a new era in religious action.

During the month of November the message of **Religion in American Life** will reverberate across the country. Network radio, television, "movies," outdoor posters, newspapers, magazines, and all the other instruments of mass communication will rivet national attention to a great non-secular religious movement.

But not all the advertising in the world, nor the efforts of national leaders, can substitute for the real work of religion. Only in the community, from the biggest city to the smallest town, can such a program really be put to work for durable benefits to all of us. Right there in the community with laymen and religious leaders united in a strong organization for local activity will the national program be used most effectively for direct and lasting results.

Recognizing the importance for community action, and the need for early preparation, more than 1,100 communities across the country have started planning local programs to coincide with the national campaign during November. Committees are being formed to sponsor the campaign and to adapt this unique opportunity to specific local goals.

Many of these communities need no further evidence of the benefits to them of the national program. Judging from the records of the 2,046 communities of concrete results during the comparatively limited program in 1949, they know what to expect this year by way of even greater returns as a result of the opportunities offered by a substantially expanded 1950 program. The records of 1949 collected in the office of Rev. Earle B. Pleasant, national director of the program, make happy reading for anyone concerned with the place of religion in our national life.

Last year, for example, historic Petersburg, Va., united in its first community-wide "go to Church" campaign. Thirty-five Protestant Churches and the Jewish Synagogue enrolled the co-operation of the press, radio, and civic organizations in appealing for unanimous support of the campaign. At the end of the first two weeks the combined religious group reported 5,000 more people at services than in the same period the previous month.

In Massachusetts eight communities joined forces in a "North Shore" program.

One phase of the program was a drive to make wide-scale visits to homes, all timed to occur simultaneously. For this project 2,500 churchmen from one hundred Churches and five synagogues spent all of two days, November 12 and 13, calling on their fellow Church members. The message they brought with them everywhere they went was simple, yet their efforts in the work of religion set that message ablaze across the state. It was repeated in theaters, the press, and radio. The results piled up to an impressive total of 100 per cent average increase in attendance and pledges reported by the eight participating communities.

Tying up the expensive services of national advertising into a single campaign adds up to a fairly costly operation, with a value estimated at more than three million dollars. As an outright donation, that figure represents a substantial contri-



bution to the cause of religion. But far greater than its total in dollars is its significance as a voluntary service offered by American business.

National publicity for the **Religion in American Life** campaign will be provided without cost by American business and the advertising industry through their public service organization, The Advertising Council. That means turning loose on the job of publicity for religion the fast-moving action of "top-flight" advertising. All advertising material used by the council is executed, again free of charge, by most of the major "ad" agencies in the business; in this case, by The J. Walter Thompson Company, probably the largest advertising firm in the world.

Naturally, numerous requests are made every year to The Advertising Council for its support. But only about 15 national programs obtain support and only one religious program, the **Religion in American Life** campaign. Because of its nonsecular character, its forthright approach to people of all creeds and beliefs, and because it aims only to make strong the spiritual health of our nation, this campaign has been singled out for support by American business.

Active sponsorship of the campaign is given by a national committee of representative laymen with Charles E. Wilson, president of General Electric Company, as chairman. In addition it is supported by 21 national religious bodies representing a vast, nation-wide congregation of different faiths.

This spring Mr. Wilson invited religious and lay leaders from these and many other denominations to discuss with him plans for the program. In his remarks on what he called "this great opportunity," Mr. Wilson made clear the responsibility his committee feels for unflagging efforts in behalf of the program. Speaking for the committee he said, "To my way of thinking, this is one of the grandest things that ever happened to the Churches and the people of this nation, because I am convinced, as I go around the country, that there is abroad in the land a hunger for spiritual things."

The scope of activity contained in the reports for 1949 suggests, to some extent, the kind of teamwork possible within a community which sets out to take full advantage of the opportunities offered by the national program, **Religion in American**

(Continued on page 291)

CHURCH FORESTS

By Herbert N. Wheeler

The guest editorial, "The Good Earth," in the Recorder of April 10, 1950, suggests four ways of preserving the good life.

It was my good fortune to be invited by Dean Ahva J. C. Bond to discuss Church forests with the theological students at Alfred University, and to give one or more lectures on conservation. This was a rare privilege, and gave me an opportunity to see farm and forest conditions in Allegany County, N. Y., and the Hebron community in Pennsylvania, where my father was pastor, 1866-1868.

A visit to the office of the U. S. Soil Conservation Service gave the information that of the 670,720 acres of land in Allegany County, 189,750 acres produced farm crops, 195,436 acres are in pasture, and 104,410 acres are woodland, leaving 110,346 acres in roads, cities, railroads, and just wasteland. A county forest is being established, and many land owners are planting trees, but much land classed as woodland, and the idle acres are not producing what they should, although they are serving somewhat as harbors for wild life, watershed protection, and in adding scenic interest to the countryside. One hundred twenty-five farm ponds have been constructed in the county that will furnish fish for food, joy to the angler, and be of other recreational value. Wild life is on the increase to such an extent that in 1948, 5,000 deer were killed in the hunting season in the county. This included does, so as to keep the deer herd in conformity with the available food supply.

The need is great for the proper handling of the land, which means, the planting of more trees, harvesting the timber in a conservative way, so managing the burned, cutover, and overgrazed lands that the highest return may be realized. Farms are still being abandoned for farming purposes that could be handled for the production of wood, and be more intensively used for recreational purposes. In riding about the county, I noted on almost every farm through which a stream ran, the banks of the stream were breaking down, the stream bed was widening, fill-

ing up with gravel and sand, reducing the farmable land, ruining the stream for fishing, and increasing the flood menace by hurrying the water down to the big streams, instead of retarding its flow. Many more millions of acres throughout the state and nation are similar to those in Allegany County, N. Y.

Of the 412,000,000 acres of land east of the great plains, fully 350,000,000 acres must produce timber or are of little value commercially, although they may serve in watershed protection, in the production of wild life, and are usable for recreation. Some of this immense area is growing valuable timber and is being properly handled in national forests, national parks, state forests and parks, community forests; and by private individuals and companies that are using conservation methods. But many million acres of it are overcut, overgrazed, and burned so they produce but a fraction of their capacity, and may actually be a menace to the public welfare. Of the 139,000,000 acres of woodland on the farms in the United States, only about 4 per cent is being properly handled. Recent legislation places the farm foresters under the state foresters; and the state extension foresters are doing educational work in forest conservation. This is doing much to improve the handling of farm woodlands.

What has all this to do with Church forests?

In many localities are wooded and idle acres that can be acquired for school and Church forests. If every rural community and small village had such a tract, sale of its products could reduce taxes, as has been done in Europe and in this country; land values would increase; old and young people would learn the principles of conservation, and would have a greater incentive to remain in the community.

Where does the Sabbath school have its yearly picnic? Probably in someone's cow pasture. Where do people go for a swim or for other recreation? Usually to some far away place. Where do we go for firewood? Where do we see animals and birds in their native habitat? In some distant forest or park, or by trespassing on private land.

Here is the call for the Church to take the lead, getting all the local interests working harmoniously for a worth-while enterprise. Small, local, public woodlands have solved a number of problems, not the least of which is child delinquency, especially in the coal mining regions of Pennsylvania.

Newington, N. H., Church forest of 112 acres supported the preacher for 100 years, built a new Church and a community house, furnishes firewood for poor people, and has valuable timber for the future.

The Southern Lumberman of April 15, 1950, printed the following:

"A group of Arkansas people have found a way to combine forestry and Church work. Members of a century-old Church near Nashville, Ark., have 35 acres of timberland which they began cutting selectively ten years ago. They recently cut sufficient timber from 16 acres to yield \$3,052, which was put into repairs in the Church building.

"The County Line Missionary Baptist Church, whose history dates back more than 100 years, expects a yield of 40,000 feet of timber each five years, under a plan of selective cutting laid out for them by the Arkansas Forestry Service."

The May Journal of Forestry tells of two Church forests, the first one in Tennessee. It bought 1,100 acres of woodland, then added 500 acres more, calling the whole Alpine Forest Reserve. It gives employment to several men, and seeks to develop the spiritual life of the workers.

The second one is in the Missouri Ozarks 22 miles from Salem, Mo., and consists of 4,080 acres secured in 1949 by the Evangelical and Reformed Church. It is called the Shannondale Community Forest. Rev. Vincent W. Bucher and associates are making this a demonstration forest, and are building the spiritual and economic life of Shannondale community.

Production of lumber, posts, and firewood is not the only value of a forest, in fact the small local forest may be of greater use for other purposes. Recreation centers are becoming more and more important in community life, with more and more leisure. Where can spare time be spent to greater advantage than in a bit of woods observing nature at its best,

NORTHERN ASSOCIATION

The Northern Association of Seventh Day Baptist Churches held its semiannual meeting Friday to Sunday, October 13-15, at the Battle Creek, Mich., Church. The general theme was "Freedom."

The Friday choral vesper under the direction of Dr. Ellis C. Johanson opened with a piano and organ duet, "Harp of St. Cecilia," with Mrs. R. T. Fetherston at the organ and Miss Neva Brannon at the piano. The male chorus sang "I Need Thee, Precious Jesus" and "Ye Must Be Born Again." A choir number, "My God and I," followed, and the ladies' trio sang "Watch and Pray" (Hamblin) and "My Creed" (Garret). Singers were Mrs. Leroy DeLand, Mrs. George Parrish, and Miss Brannon. "The Silent Sea" (Neidlinger) was sung by the choir with Mrs. DeLand as soprano soloist. Rev. Orville W. Babcock of White Cloud, Mich., preached on the theme, "Freedom From Sin."

Sabbath school met at 10:45 a.m. with Russel Maxson, general superintendent, in charge of the opening worship period. A talk on the Apostle Andrew was given by Dr. B. F. Johanson. The various classes were happy to be augmented by many visitors. At the morning service, Rev. Trevah R. Sutton of Jackson Center, Ohio, presented the children's message. Rev. Leslie O. Greene of Indianapolis, Ind., read the Scripture and preached the morn-

playing wholesome games, toasting "hot dogs" and marshmallows with the children, or just relaxing?

The need is for places for Boy and Girl Scouts and other groups to find retreat. State and national areas are usually too far distant for family use, so the small near-by public grove serves the purpose. In these days of unreality, stress, and strain, there is need to get back to the peaceful quiet of the great outdoors and learn of God where He has so bountifully provided us with the elements necessary for peaceful, happy living. Perhaps someone in your locality is anxious to donate a woodland or waste tract for a Church forest.

2121 Virginia Avenue NW,
Washington 7, D.C.

ing sermon on "Preserving Our Freedoms." The choir anthem was Gounod's, "Send Out Thy Light." A fellowship dinner was served in the social rooms to about 200 guests.

At 2:30 p.m., a program was presented by the young people, the committee being Dale Thorngate, chairman, Roberta Putnam, and Ward and Wayne Maxson. "The Living Church" was the theme chosen. A poem, "Why People Go to Church" was read by Roberta. Miss Phyllis Orr of Indianapolis sang, "He Is Able"; Dorothy Stiede and Ward Maxson spoke on "Praying" and "Tithing." Ruth Johanson played a violin solo and Arthur Millar a trumpet solo. Prayers were offered by Dorothy Stiede, Jacqueline Wells, and Wayne Maxson. A duet was sung by Mrs. Leon Mosher and Rev. Orville Babcock of White Cloud. Adeline Miars of Jackson Center sang "Prayer Perfect," and Dale Thorngate, "My Task." At the piano was Miss Neva Brannon. A playlet entitled "The Church Invalid" was presented with Mrs. Harry Harsh as the nurse and Mrs. W. D. Millar the "invalid."

Lunch was served in the social rooms. At 7 p.m., after a hymn sing led by Miss Dorothy Rowe, Rev. Alton L. Wheeler led the regular Berean Hour, on "Freedom, a Precious Heritage as Revealed in Galatians." A solo, "I'd Rather Have Jesus," was sung by Mrs. George Stewart of Indianapolis.

Sunday morning fellowship breakfast was served to over 100 in the social rooms, followed by the semiannual business meeting. George Parrish, retiring president, was in charge, and the retiring secretary, Mrs. Floyd Lukens, took the minutes. The newly-elected officers are: President, George Stewart of Indianapolis, with Ernest Hielman, also of that Church, as first vice-president; second, third, and fourth vice-presidents — Mrs. Nettie Fowler, White Cloud, Mrs. J. G. Miars, Jackson Center, Russel Maxson, Battle Creek; secretary, Miss Bertha Seeger of Indianapolis.

The Indianapolis Church presented a formal invitation to the association to meet with them next spring which was accepted. It was decided to change the constitution so that the officers will be elected for a

full rather than half year, beginning next spring; that the first vice-president shall be a member of the same Church as the president; and that the program committee shall be appointed by the entertaining Church, and together with the pastor shall prepare the program, with authorization to ask help from other Churches. After some discussion it was voted to recommend to the Commission the establishment of a full-time evangelist and Church organizer to work in any area of the United States as requested. It was voted to ask other associations to join in the effort, and that this association offer a yearly sum of \$250 for two years towards the expense.

The Battle Creek Church was very happy that so many could be present from the three sister Churches, and it looks forward to another happy and profitable assembly with the Indianapolis friends next spring. — Eva Millar, Correspondent.

REFORMATION DAY SERVICE AT ALFRED

On October 31, the School of Theology sponsored a service in commemoration of Reformation Day at the First Alfred Seventh Day Baptist Church. Rev. William W. McCall, pastor of the First Presbyterian Church in near-by Hornell, delivered the address of the day. Recalling the events of the Reformation era, Dr. McCall spoke of the "continuing mind" of the Reformation and challenged his hearers to "Possess Our Birthright," the announced title of his sermon. Dr. McCall retires from the active pastorate at the end of this year, completing twenty-seven years of service in the Hornell parish.

The musical setting of the service was provided by members of the University Chorus who sang selections from the St. John's Passion by Johann Sebastian Bach, under the direction of Professor William Fiedler. In addition to planning and directing the event, the School of Theology was represented by Dean A. J. C. Bond, who conducted the service; Oscar Burdick, who presided at the organ console; and by students who served as ushers. — Contributed.

NEWS IN THE WORLD OF RELIGION

By W. W. Reid



What has been described as "the most important gathering of Protestants in the history of the American Church" will be held in Cleveland, Ohio, November 28 to December 1 of this year. It is the meeting for the organization of the National Council of the Churches of Christ in the U.S.A. — an agency which will serve the interests of 22 Protestant Churches and of four Eastern Orthodox Churches which have a combined membership of 26,000,000 churchgoers. It will co-ordinate the activities of these Churches in the fields of home and foreign missions, Christian education, evangelism, race relations, and national and international affairs. Eight national agencies now in existence in the United States, and serving fifty communions, will become departments in the new agency. These are: the International Council of Religious Education, the Foreign Missions Conference of North America, the Missionary Education Movement, the Federal Council of the Churches of Christ in America, the Home Missions Council of North America, the Protestant Council on Higher Education, the United Stewardship Council, and the United Council of Church Women.

Because of the rapid growth of the American Armed Forces — the Army, the Navy, and the Air Force — the General Commission on Chaplains (122 Maryland Avenue NE, Washington 2, D. C.) is urging many of the younger ministers to volunteer as chaplains. It is estimated that some 600 additional chaplains will be needed by January 1, 1951, and even more if the forces at home or overseas are enlarged. And the Fed-

"DOWN UNDER" AND "UP AND OUT"

November is the month for emphasis in missions on our work in New Zealand and Nyasaland, and on personal evangelism in our American Churches.

In foreign missions, then, it's November for going "down under" the equator to study New Zealand and their mission in Nyasaland. In American work, it's up to us to get up from the October Worldwide Communion experience and out among our neighbors for whom we have responsibility. Since a good deal of the expanded work in New Zealand hinges upon three servants of God and their families, it is important that you get to know them more intimately. Rev. Edward F. Barrar of Christchurch on South Island, and Rev. Francis S. Johnson of Auckland on North Island will carry with our American missionary the main responsibility for the Seventh Day Baptist Crusade beginning in New Zealand in 1951. It will be hard for some of us to realize that Rev. and Mrs. Emmett H. Bottoms will leave England in March and arrive less than forty days later in New Zealand in mid-autumn.

We have asked Mr. Bottoms to write autobiographically of the life which he has now dedicated to this short-term project in New Zealand. Study the Missionary Society Annual Report for the project's plans. . . .

D. S. C.

(Continued from page 287)

Life. Through this program there is placed at the disposal of the whole community, for its own particular use, a campaign of intensive publicity. By means of advance planning, organization, and wide co-operation within the community, the full impetus of the program can be funneled into the life stream of every religious group in the country. — (Prepared by Religion in American Life, 214 East 21st Street, New York 10, N. Y.)

eral Council of the Churches is urging local parishes to keep in close contact with men in the chaplaincy and in the Army and Navy.

WAYS THE WOMAN'S LEAGUE CAN AID ITS CHURCH

By M. Churnside

In every phase of life there comes the necessity for earnest co-operation on the part of those who comprise a family, a household, or a society. They must see eye to eye one with another. Our Church, like any other organization, needs close fellowship in all its auxiliaries. Amongst these various groups, the women rank second in the affairs of Church life.

In first day Churches we have "Daughters of the King" (Anglican), "Women's League" (Methodist), "Women's Sodality" (Catholic), "Busy Bees" (Church of God), and the various groups too numerous to mention — all playing an important part in their line of work.

I am now calling on all women of our Churches to think of our needs in the harvest field of Seventh Day Baptist affairs, to rise to their God-given responsibilities, and lift their torches above their heads, and go forth to glean even as Ruth gathered in "handfuls" here and there.

Needlecraft; planting catch crops such as peas, corn, vegetables; baking; even making oil and rearing chickens are some of the ways our women can help the league make a start in the groups of our Churches. We must help in the unfinished task!

Our vocational school must be started by us with what we earn, in that the result of our labor will be sweeter as we sit back to review our accomplishments. Up, Sisters, with willing hands and cheerful hearts! Let's lift the ponderous stone of ignorance from the deluded minds of our unfortunate girls and boys. They will rise up and call us blessed.

Every Seventh Day Baptist woman has the privilege of helping in this noble venture with prayers, patience, pennies, evangelizing, educating, and bringing Christ's kingdom of good will to the earth. Unfinished Churches need financial aid from our Women's Leagues.

Let's get together to make our worship places more attractive. Let's clean up, paint up, dress up our Churches so that we can attract those who are out in the cold of sin to "God's warmth and sunshine within." — Jamaica Seventh Day Baptist Review.

ANNUAL REPORT

Following is the annual report of the Ladies' Missionary Circle, North Loup, Neb., for the year ending July 1, 1950.

There were 22 meetings held, with an average attendance of 10. Some of the year's activities were: Serving meals on Pop Corn Days and a dinner for the Rebekahs; sending a Christmas box to a Bulgarian family; making up 2 bundles for Worldwide Community Day.

We sold 2 comforts and donated 2 comforts to the Salvation Army; made bandages and little girls' dresses for the American Mission for Lepers; observed, in co-operation with other Churches in the community, World Community Day, World Day of Prayer, and May Fellowship luncheon; sold Christmas, birthday, and other cards, "Dolly Duzits," and pecan meats, and made articles to be sold at the Lord's Acre sale.

We were hostesses for a guest day when forty ladies enjoyed a talk by Dr. Otto Hoiberg of the Extension Department of the State University on "The Role of the Family in Building a Better World." There was special music and refreshments.

Before the arrival of our new pastor, Rev. Francis Saunders and family, we thoroughly cleaned the parsonage.

Most of our circle have joined the Ecumenical Register.

Offerings were \$65.35. Out of the total amount received, \$435, we paid to the denomination \$102, and to the Woman's Board, \$35.

Florence E. Hutchins,
Secretary.

The Evangelical Seventh Day Baptist Church Washington, D. C.

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Church Service — 11:30 a.m.

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Our Children's Letter Exchange

Dear Mrs. Greene:

I have never written to you before but I like to read the Children's Page. We have two pet coons. Our neighbor found four baby coons that were just getting their eyes open. He brought them over to our house for us to feed as he didn't have milk for them. We fed them from a bottle for several weeks. They would lie on their backs, take the nipple in their mouths, and hold the bottle with all four feet. It was fun to feed them. When they got big enough to eat from a pan, he took two and gave us two of them. They are almost grown now.

Brother Ralph Soper is our pastor. I hope he won't ever leave Fouke again.

Sincerely yours,
Meleta Monroe.

Fouke, Ark.

Dear Meleta:

I am so pleased to welcome you as a new Recorder girl. Do you know, I am never satisfied unless I have several children's letters to answer each week. Of course children cannot be children always, and in time they stop writing. So I have a hearty welcome for new Recorder children.

Your little coons must be fun to play with. That is one pet I was never fortunate to have when I was a child, but I had many kinds of pets — a kitty, a robin, rabbits, white rats, and even a pet woodchuck. The white rats increased so fast that they almost overran the house and we had to get rid of them. Chucky, the woodchuck, became so busy digging holes that we were afraid he would undermine the house, so we had to give him up.

I hope now you have begun to write, you will write often.

Your sincere friend,
Mizpah S. Greene.

Dear Mrs. Greene:

I am five years old and I go to school in Albany, N. Y. A taxi takes me except when I go with daddy. I have a cold.

I have a two-wheeled "bike" and am going to have some roller skates.

I can tell time by the clock and can count to a hundred. I've had a music lesson. I'm watching the television but have to go to bed soon. Daddy is writing for me. Good night. Daddy reads me your stories.

Maxine Roberta Warren.

1400 3rd Street,
Rensselaer, N. Y.

Dear Maxine:

I think you must be the niece of Rev. Hurley Warren, editor of the Sabbath Recorder. Am I right? I think I met your daddy just once, but know your uncle and aunts very well indeed. Please thank your daddy for writing this nice letter for you. I hope before very long you'll be writing to me your very own self.

I'm sure you are a bright little girl to be able to tell time on the clock and count to a hundred. It is fine, too, that you can begin taking music lessons so early. Is it on the piano? I never had a chance to watch the television. Is it fun? I enjoy the radio, don't you?

Last night, as you know, was Halloween, and I had twenty-one visitors asking for "Tricks or treat." I had cookies with faces on them and candy for all but the last four. They laughed and said they had more stuff than they could eat already.

Your true friend,
Mizpah S. Greene.

Dear Mrs. Greene:

This is my first letter to you although I have wanted to write sooner. I am ten years old and enjoy the letter exchange and the story. I am in the fifth grade in a large school. I enjoy it so much after attending a country school.

I go to the Seventh Day Baptist Mission in Schenectady. Pastor Paul Maxson is our preacher.

I have a cat, a goldfish, and a turtle which keep me very busy.

Sincerely,
Brenda C. Moore.

Box 289, Ridge Road,
Scotia, N. Y.

Dear Brenda:

I'm so glad you at last got around to write and hope this will be only one of many letters you will write to me.

CHURCH NEWS

WHITE CLOUD, MICH. — On Sunday, October 1, the annual Church dinner and business meeting were held in the Church basement. For the convenience of those who could not come in the daytime, the meeting was held in the evening. The work of the year just past was reviewed by various reports, and plans made for the coming year.

A unanimous vote was cast for Pastor Orville W. Babcock to continue his work with us for another year. It was also voted that our pastor be given a two weeks' paid vacation at any time he chooses to take it.

On Sabbath following the business meeting an impressive service was conducted in which all present stood in renewed consecration to serve wherever the place may be, and the pastor offered a prayer of consecration.

October 13-15 was the date of the semi-annual association meetings of Battle Creek and White Cloud, Mich., Jackson Center, Ohio, and Indianapolis, Ind., Churches. The meetings were held in Battle Creek and delegates reported an inspiring and a profitable time. The association adjourned on Sunday to meet with the Indianapolis Church in the spring of 1951. — Dora Siems, Correspondent.

VERONA, N. Y. — A variety shower was held in our Church parlors for Miss Virginia McCarthy and Granton Jewett on the evening of September 30. Mrs. Orville Williams was in charge of decorations, which were beautiful. The color scheme was red and white.

It is quite a change from a country to a city school. I found that out when I changed from a small country school in Wisconsin to a large Chicago school where I had to make many new friends. I enjoyed it though. You have some nice pets, and they must keep you busy.

I have reached the end of my space, so must close.

Sincerely your friend,
Mizpah S. Greene.

Garth Warner announced the program, which consisted of different stages of the courtship of the prospective bride and groom impersonated by Jean Stone, Floyd Sholtz, Burton Crandall, Alden Vierow, and Olin and Roger Davis. A trumpet solo was given by Richard Warner; advice to the bride by Mrs. George Davis; advice to the groom by Orville Williams; a vocal duet by Twila Sholtz and Maurice Warner.

After remarks by Pastor Polan the gifts were unwrapped. Refreshments were served by the Booster Class. Their wedding was solemnized in our Church a few days later.

The Misses Jean Stone and Twila Sholtz are in Oneonta attending college. Also, the Misses Leora and Joyce Sholtz are attending State Teachers' College in Geneseo.

Mrs. Leila Franklin attended the State W. C. T. U. Convention at Gloversville, as a delegate from Rome.

The October meeting of our Ladies' Benevolent Society was held at the home of Mr. and Mrs. Stanley Warner. Mrs. Eula Sholtz had charge of the worship program.

Mr. and Mrs. Ben Crandall recently attended our Church service. Mr. Crandall gave an interesting talk on the Jamaica Mission during the Sabbath school hour.

The Booster Sabbath School Class put on their annual harvest supper on the evening of October 25. They realized about \$140. Our Ladies' Aid sponsored a food and apron and fancy work sale, which was well patronized.

The Dairymen's League has asked our Ladies' Aid to serve a supper at our Church for their organization on the evening of October 30.

Over fifty from our Church attended the fall association held in the Brookfield Church and listened to a very interesting program. — Press Committee.

HAMMOND, LA. — Sabbath day, September 30, we had a joint meeting of the Metairie group and the Hammond group at the Hammond Church. On that day an SVE tri-purpose projector was dedicated to the Church in memory of Ledell

Marriages

Langworthy - Scherrer. — Leland Langworthy, son of Mr. and Mrs. Lynn Langworthy of Alfred, N. Y., and Carol Jeanne Scherrer, daughter of Mr. and Mrs. Emile Scherrer of Canastota, N. Y., were united in marriage at the bride's home by candlelight Sabbath evening, October 14, 1950. Rev. Arthur Guild, pastor of the bride and of the local Baptist Church, performed the double ring ceremony. The couple will make their home in Chittenango, N. Y.

Jewett - McCarthy. — On October 15, 1950, Granton Leslie Jewett, and Virginia Dawn McCarthy, both of Oneida, N. Y., were united in marriage at the Church by the pastor, Rev. Herbert L. Polan, of the Verona Seventh Day Baptist Church.

Hanna - Stillman. — Ann Stillman and Robert S. Hanna were married on December 29, 1949, at the home of the bride's parents, Mr. and Mrs. James I. Stillman, in Houston, Tex. Dr. Donald H. Stewart, pastor of the Central Presbyterian Church, officiated. The bride is a member of the Milton, Wis., Seventh Day Baptist Church. The new home is at 505 West Eighteenth Street, Austin, Tex. C. S. S.

BIRTHS

Brissey. — A daughter, Yvonne Dionne, to Mr. and Mrs. Ted Brissey of Riverdale, Md., October 7, 1950.

Miknis. — A daughter, Eloise Kay, to Mr. and Mrs. Kasmir Miknis of Battle Creek, Mich., August 9, 1950.

Leigon. — A son, Ralph Wallace, to Mr. and Mrs. Ralph Leigon of Battle Creek, Mich., September 12, 1950.

Vantrease. — A son, Michael, to Mr. and Mrs. Henry Vantrease of Battle Creek, Mich., October 10, 1950.

Van Noty. — A daughter, Jennifer Diane, to Mr. and Mrs. Merrill Van Noty of Battle Creek, Mich., October 21, 1950.

Alderdyce. — A son, Wendell Francis, to Mr. and Mrs. Duane Alderdyce of Port Huron, Mich., October 22, 1950.

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Coalwell. This projector was purchased with money sent by the Milton Sabbath School and donations from other friends of Ledell. After the dedication we celebrated Holy Communion. It was a memorial day for us. — Theodore J. Hibbard, Pastor.

MILTON, WIS. — The activities of the Milton Church have continued at high level during the summer months. Early in the season, our assistant pastor, Kenneth Smith, conducted a two weeks' Vacation Bible School for children of primary and junior age. This was followed by a day camp of eight days under the direction of Pastors Randolph and Smith.

A large number of people attended General Conference so that the Church's quota of 48 delegates was more than filled. Several of the women who had been in attendance reported on various phases of Conference activities at the September meeting of the Women's Circle. This furnished an interesting and worth-while program.

Five of our young people attended Pre-Conference Camp at Camp Caesar in West Virginia.

Eleven Church members journeyed to Stonefort, Ill., to be present at the meetings of the North Central Association, October 13-15. This meeting was reported to the Women's Circle by Mrs. Elizabeth Greene.

For two years it has been a matter of regret that no arrangements could be made to conduct a young people's camp in this area because no camp facilities were available. After considerable debate, the Church voted to buy a camp site, and it now holds title to a tract of land upon which it hopes to build the necessary structures. Meanwhile, it is being used to a limited extent. This camp is to be available to the Churches of the North Central Association.

On Sabbath afternoon October 21, the Churches of the quarterly meeting joined the Milton Church in a service dedicating this site. A beautiful October day made this outdoor service possible. In a fitting and impressive way, the acres purchased were declared to be "God's Acres" and dedicated to His service. — Abbie B. Van Horn, Correspondent.

CHURCH NEWS

FIRST HOPKINTON, R. I. — On Sabbath day, September 30, we were privileged to hear the morning message brought to us by Miss Elizabeth M. Evans of Boston, who teaches Christian Education among Churches of all denominations in New England. Evening services were also held on September 30 and October 1 when Miss Evans spoke on how the Church and Sabbath school can better reach and train boys and girls and adults in the Christian way of life. Informal discussion followed each service.

Also, at the service on September 30, Brenda Rae Perrin, six-month-old daughter of Mr. and Mrs. Clifford Perrin, Jr., was dedicated.

At the morning service on October 7, special honor was given those who have been members of the Church for fifty years or more. The pastor, Rev. C. Harmon Dickinson preached an appropriate sermon on "The Beauty of a Righteous Life," and presented a flower to each honored guest. Altar decorations were white baskets of yellow chrysanthemums.



Photo by Jesse James.

Newport Historical Society where the meetinghouse is located.

On Sabbath day, October 14, the journey was made to Newport, R. I., where the first Seventh Day Baptist meetinghouse in America is located. The trip is made every five years. Thirty-two attended from the Ashaway Church, Rockville, Second Hopkinton, and Westerly were also well represented. Rev. C. Harmon Dickinson brought the message and officiated at Holy Communion, assisted by Rev. Charles H. Bond and Rev. Kenneth A. Stickney.

A fellowship supper for Sabbath school members, parents, and teachers was held in the parish house on Sunday evening, October 15. A potluck supper introduced



Photo by Jesse James.

The elevated pulpit with Rev. Kenneth A. Stickney, Rev. C. Harmon Dickinson (standing), and Rev. Charles H. Bond.

the evening at 6 o'clock followed by a program of motion pictures, group singing, and vocal selections. Teachers of the Sabbath school were introduced by Mrs. Delmar Crandall, superintendent of the graded department. Each teacher gave a brief outline of the work to be taken up this fall.

In behalf of the school, Mrs. Clarence Crandall presented a gift of money to Pastor and Mrs. Dickinson who will leave soon to take up the pastorate of the Denver Church.

Tuesday evening, October 17, a farewell "get-together" was tendered the pastor and his family in the parish house. Room decorations were floral arrangements of pink "mums" and green foliage. It was attended by nearly one hundred persons. An interesting program was presented under the direction of Mrs. James G. Waite. Following the program, refreshments of ice cream, cupcakes, punch, and mints were served by a committee from the Ladies' Aid Society.

In recognition of their faithful and efficient service in the work of the Church the past four and a half years, Rev. Mr. and Mrs. Dickinson were presented a gift of money by Mrs. Walter Saretzki, president of the Ladies' Aid. The junior choir presented a purse and gloves to Mrs. Dickinson and a small Communion set for shut-ins to the pastor. Mrs. Dickinson also received a necklace and earrings to match from the Christian Endeavor. They will assume the pastorate of the Denver Church November 1.

The evening's program closed with the singing of "God Be With You Till We Meet Again." — Mrs. Raymond M. Kenyon, Jr., Correspondent.

The Sabbath Recorder

RELIGION IN AMERICAN LIFE

