and a special speaker on religious and missionary subjects. Miss Edna Bliss is program chairman.

Our one money-making event of the year was the Martha Washington tea and sale on February 22. Although one of the iciest days of winter, the patronage was wonderful and we cleared $224.25. This event was in the parish house parlors and dining room, which were very inviting with gay flags, candles, and table decorations. The reception committee included ladies in Martha Washington costume. The sale included aprons, cooked food, fancy work, and varieties. Mrs. Ben R. Crandall, president, acted as general chairman. Every member of the society did her full part. The affair was a success socially as well as financially.

The society is sponsoring a missionary project headed by Mrs. Eugene Davis, through which they hope to interest the younger women in the work. The society helped sponsor the collection and packing of 629 pounds of clothing which was sent as general chairman. Every member of the society did her full part.

Mrs. Carrie Smith, and Mrs. Jilla Vierow were chosen. The young people's Sabbath school class sponsored a pancake supper in April from which over $50 was realized. Correspondent.

Boulder, Colo.

The regular quarterly meeting of the Denver-Boulder churches was held Sabbath day, February 3. The sermon at the morning service was given by Pastor Erlo B. Sutton; music was furnished by the Boulder choir.

Following Sabbath school a covered dish dinner was served in the recreation room, and about seventy-five were served.

At the close of the afternoon service the visitors, who remained for the evening, were invited to the various homes for a brief relaxation and a bite to eat.

The committee, desiring to have a program in keeping with the impressive services of the day, asked Mr. Eben Fine, one of Boulder's public spirited citizens, to show some of his moving pictures. Mary Andrews very kindly took charge of this. Beginning at seven A.M. and lasting a half hour of community singing with Betty Rood leading and Geneva Hansen at the piano. For an hour or more we enjoyed looking at some of Boulder's beautiful flower gardens and Colorado mountain scenery. Everyone seemed to enjoy the pictures, especially the guests from Nebraska and Kansas. Ice cream and wafers were served after the pictures.

At the regular annual business meeting of the church, two deacons were unanimously elected to serve the church with the senior deacons, Mr. Irish and Mr. Landrum, and deaconess, Mrs. Viola Hodge. The new candidates were Mr. Herbert Saunders and Mr. Charles Brush.

Pastor Cruzan was named chairman of a committee to arrange for an ordination service. Jane Hodge, Betty Rood, and Linn Buck served with him. It was decided to hold such a service at the time of the regular quarterly meeting of the Boulder and Denver churches, February 3, in the Boulder church.

Invitations were extended to the Denver, North Loup, and Nortonville churches to send delegates. Rev. A. Clyde Ehret of North Loup, Deacon Clifford Maxson of Nortonville, and a large delegation from the Denver Church were present.

The service was most inspiring and those of us who attended felt a spiritual uplift and a deepening responsibility in the work of the kingdom.

Church News Letter.

Verona, N.Y.

Pastor and Mrs. Polan went to Leonardsville recently as Pastor Polan was asked to be Lenten speaker at the union service there.

At the three hour Good Friday devotional service held in Verona there were seven ministers from the nearby churches who spoke, using as their theme the "Seven Last Words on the Cross."

At the March meeting of the Ladies' Benevolent Society an auction sale was held from which they realized over $23.

At our all-day church service, voting took place for two deacons and two deaconesses. John Williams, LaVerne Davis, Mrs. Carrie Smith, and Mrs. Jilla Vierow were chosen.

The sale included ladies in Martha Washington costume. The reception committee included ladies in Martha Washington costume. The sale included aprons, cooked food, fancy work, and varieties. Mrs. Ben R. Crandall, president, acted as general chairman. Every member of the society did her full part.
FIGHTING IN EUROPE ENDED

Yes, it's over. The war in Europe has ended. It's over—another milestone on the way. On the way to what? Preparation for another and a greater European war? May God in his infinite goodness forbid it. Yet are you and I doing what we can to prepare for another and a greater European war? Have you and I tried to see what we have done and left undone that helped to make this terrible wound in the body of God's own creation?

Yes, I mean you—and no less, myself. Too often we have failed to feel that responsibility for the acts of our nation and our nation's officials is truly ours. The "government" is too often thought of as itself an all-powerful individual having its own conscience of right and wrong and bearing its own responsibilities. We must remember that there is no such individual. When gasoline ration coupons find their way into illegitimate channels we cannot say, the government is falling down on its rationing program. We must say, an official—a man responsible to me—is betraying his trust. That leaves me, then, with a definite responsibility and a clear course of action. If the situation is not improved the fault is mine, not that of "the government."

So, in the affairs of nations, the line of responsibility must be clearly defined all the way through. A democratic nation becomes impotent and a prey to the self-interested and the seeker after power unless the line of responsibility remains open and is kept working. The fact that you find yourself in an outvoted minority does not alter the responsibility. The "loyal opposition" is an important and necessary part of the democratic process.

Every member of the group must feel the responsibility for careful consideration, for making the facts known, for asking questions, specifically, for you and me, that means you and me. We cannot evade that responsibility because others may be shirking theirs. We cannot ignore it because the decision is ours. We cannot alter the responsibility. The line of responsibility remains open unless the line of responsibility remains open ended.

We, as citizens of our great republic, are worthy of having one person who is responsible to me. We are worthy of having one person who is responsible to me is betraying his trust. He has proved his ability to do this work and we have enjoyed his writings. You will also be sorry to learn that this rather sudden decision has come about because of the poor health of Mrs. Davis and his necessarily added home duties. We shall all hope and pray for her speedy recovery.

We are turning aside, for a time at least, from our usual custom of having one person write the regular editorial, as we are asking several different people to supply the editorials for one week each. This should help to stimulate interest in the Recorder, for we shall all be anxious to see who the next editorial writer is and what he has to say. We may discover some hidden talent in this way.

In today's issue Courtland V. Davis, corresponding secretary of the General Conference, is the writer. His article is under the title "The Way to What?"

'Preparation—Preparation—Preparation.' We have been warning against this way for which we are still warning against this way. We are spending more money on the war than we have ever spent before, but we are not producing anything.

Revol. Charles H. Bond was asked for this week's regular editorials. He is pastor of the Woman's Aid Little Church at Italy, Geneseo, N. Y. You will like his editorials, which follow.

Acting Editor.

MOTHER'S DAY

In 1914 President Wilson signed a Congressional resolution setting aside the second Sunday in May as Mother's Day, and it authorized the flying of the American Flag on this day of honor to mothers. As the years passed, the great idea not only swept the United States, but went centre wide—spreading to some forty-three countries.

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THE SABBATH RECORDER

The Founder of Mother's Day

Where did this idea have its birth? Who was the person who promoted a day honoring mothers? It was on May 9, 1905, that Mrs. Anna Jarvis, archivist of the Mother's Day movement in Philadelphia, leaving a daughter Anna—a woman of forty-four—and a blind daughter who was seven years younger, went to God's earth, leaving for her heirs a moderate fortune. The next year on the anniversary of her mother's departure Anna Jarvis wrote in some friends to share remembrances.

Thus, in 1907, a memorial service was held for Mrs. Jarvis in the Andrews Methodist Church in Terre Haute, Indiana, and it was there that she had served many years in the Sunday school. It was in 1908, that the Mother's Day movement began to sweep the country.

The way she felt that this day should be kept was simply "Live this day, your best day," and she recommended the wearing of a carnation which was her mother's favorite flower.

The founder of Mother's Day became a changed woman—changed from the happy promoter to a frowning hermit—changed from a woman who had been a postmaster. Anna Jarvis did not foresee that some would commercialize on this wonderful idea of a day honoring mothers. But she noticed that just before Mother's Day, vendors began to raise the price of carnations, post-card manufacturers went to work, the price went up on confectioneries, telegraph companies and others took advantage of this day, and huge profits were realized. It is said that a barber in the Jarvis neighborhood put up a sign: "Get a shave and take your mother." There was one who was not in this great venture for money, and that was the Jarvis family. Miss Jarvis died in 1905.


The following year, in 1907, a memorial service was held for Mrs. Jarvis in the Andrews Methodist Church in Terre Haute, Indiana, and it was there that she had served many years in the Sunday school. It was in 1908, that the Mother's Day movement began to sweep the country.

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mother's day into existence. The story is of a little boy who in a heart to heart talk with his mother was informed that it was time he was an adult. His mother replied, "Yes, I know it is God, but mothers help a lot." We should thank God for mothers! It was Mother who helped us the first day. It was Mother who helped us the first words of praise to speak. Yes, it was Mother who believed in us when we were babies. And our living the world seemed cold. But most of us could not say that it was Mother alone because Father was there. It is the teamwork of parents pulling together that makes the Christian home. It seems now that Mother's Day is fast becoming Christian Family Day and is observed not for one day only, but ask us why we told of a little boy who in a heart to heart by a real estate agent to buy a house replied: "For pretty much Mother's Day."

Day is fast becoming Christian Family Day. The old folks say, "The home is the cornerstone of government. . . All other institutions are of minor importance to it."

I remember how my ninth grade citizenship teacher awakened me one day by pointing out of the window toward an empty house that had been closed up and sold. "Do you know why? It is not a home. To have a home there must be a mother and a father and some children." It depends upon the occupants of a home what type of home truly exists. The parents set the standards, and they determine whether or not it is good. For a home to stand or fall depends upon the parents. A home that is built upon the sand of untruth and of parental indifference will fall. And great is the fall of not only the home, but of the nation, because the cornerstone is gone. Again Mr. Home says, "I do not like the boys. I will tell you the main reason—because they are your boys."

Parents, you are responsible for the change that has taken place in the home. Yes, you are responsible for what has taken place outside of the home. The lack of parental attitude in the day to day task that is the responsibility of mothers. Mothers are the cornerstone of a home. Of all the work both in time of peace and of war your job is of supreme importance. It takes little skill to work in a factory, but the problem of the home is not a problem for the serious woman who knows she is at her best. She does the family buying and has to balance the budget. To furnish the proper diet she has to juggle the stamps, and that is no easy matter. A mother has to become something of a scientist to find a way to build strong bodies in her children. The extensive amounts of knowledge she has gained from her medical doctor and the laboratory is all mingled together—innocent of segregation. It knows no distinctions of color or creed. This knowledge was given for all men, for all the blood of a Japanese, Indian, or Negro would be a home? For this the answer is: A home is a home. Whether in Evanston, Ill., has made a study of moral crimes increased, 29.9 per cent. Girls arrested for moral crimes increased 39.9 per cent. The American Medical Association has for sometime protested against the segregation of Negro blood from that of the white man, when it is brought to the blood bank. Science recognizes no distinctions of color and has nothing whatsoever to do with the color of the skin, the formation of the nose, or the texture of the hair, and neither does it have anything to do with the physical characteristics of future generations. All human blood is one and the same. The only thing to be recognized in handling of blood is that there are different types required when giving transfusions. But this is an individual characteristic and not a racial one. There are different groups of colors in the blood that will feed the children and within the same family in that race. The blood of a Japanese, Indian, or Negro would be a home? For this the answer is: A home is a home. When blood is sent to the blood bank, it is not sent with regard to what color it comes from, for there are many people who have no idea of the difference. The blood of a Japanese, Indian, or Negro would be a home? For this the answer is: A home is a home. What color does not the color of the man who gave it; but he gains strength because he shares with the other. The Delaware Conference said: "No group of men is inherently superior or inferior to any other, and none above any other in the beloved of God." As the Father has made all men of one blood, so has he given to all the same power to learn, to achieve, to develop. But as we look at the peoples of the world we see a wide difference in cultural achievement. This is a matter of environment and has nothing whatsoever to do with race. The people whom we call backward and heathen are different only in that they have..."
not had educational opportunities. Today our boys are going ashore on little islands in the South Pacific that we never even real-
ized existed. They are meeting natives whom they never saw before, and most of them are white men. We call them backward but they are learning. Thanks to the work of missionaries, many of them are learning something of Christ. Lives have been saved because cannibals no longer seek human flesh. They are learning that the civilized man knows how to kill dreaded insects that cause sickness and loss of life among their people. They have had a taste of the outside world, and I would venture to say that in the years to come we will see a great change in these backward brothers.

Look at them and say it is hopeless. Look at the change the centuries have brought about in England. It is said that when Julius Caesar landed on the British Isles about two thousand years ago, he found a very backward group of people. He found the inhabitants carrying huge, wicked-looking im-
ages which once each year they studded full of living men and women and then set them on fire as a sacrifice to their gods. Many Americans have a conception that there are still these "backward" people which the Greeks and Romans may have looked upon as hopeless. The opportunity to cut them loose and make a change has made a difference. Race had nothing to do with it, but the opportunity of education had made a difference, said Mr. Tittle also points out that intelligence tests do not show that the white man is naturally more intelligent than the Negro. They do show that the whites living under favorable conditions make better scores than Negroes living in unfavorable conditions, and that people born in pleasant surroundings make a better score than the white people who live in shacks. Once again we see that it is not the color of the skin but the cultural opportunity.

This alone is enough to show us that God the Father has a plan and purpose "brothers—a common blood that gives life and saves life—a common mind that enables everyone to start on an equal basis. God has even borrowed us in this to bring about an active working fellowship. "For God loved the world so dearly that he gave up his only Son, that everyone who be-

in the field of evangelism. Such questions as these are being asked, "Is it nice to be a Christian or is it necessary? Is Christ indispensable?" This challenge Jesus suggested, "Every unchurched individual in my community is not only a prospect for Christ but a prospect for my church."

I consider it a high privilege to have had fellowship with a group of such consecrated Christians, coming as they did from Texas, California and the East, as well as the many churches near and far. They came with but a single purpose, to unite the efforts of Christians in evangelizing the world to our Lord and Saviour, Jesus Christ.

Alfred, N. Y.

**HOW TO BE SUCCESSFUL IN CHRISTIAN WORK**

By Rev. Theodore J. Van Horn

All of us ought to be taking seriously the leadership of the angels, who are angels, as Rev. L. O. Greene, who asks us to lead at least one soul to Jesus during this year. Our Conference president, P. B. Hurley, has earnestly called attention to that high en-
deavor. How devotedly we ought to be applying ourselves to this task. Perhaps our refused himself has made this our primary task. He was so deeply in earnest about it when he was among us that he showed us how to be successful in winning people to himself.

Let us not forget that there can be no success in our work without heeding this first commission, which he laid down for his early disciples: "Follow me, and I will make you fathers of men." We do well to recall in a few words the steps we must take if we follow him.

1. The dominating motive that controlled him was that he wanted to do for the world what he had been created for. What was that impelling motive? It was the same that stirred the compass-
   on heart of God. "God so loved ... that he gave up his only Son."

   Any movement that has not love as its motivating force has no place in the mis-
   sionary enterprise. Jesus in his closing prayer said to his Father, "As thou hast sent me into the world..."
the world, even so send I them into the world.

The love of the Father sent the beloved Son, and the love of the Son for the world sent work.

The same absorbing passion must direct us, his followers, in saving lost men. No other moral motive will take it out of the realm of philosophic speculation and put it to work in this chaotic world and I want to take them into the world.

Enough examples have demonstrated its truth in the past. But just now "the whole creation is groaning and travailing in the midst of the suffering..." 2. From the water getting inside the slums of a great city, but was kept from absorbing the vision of that exalted experiences in spiritual living will be followed by a closer fellowship with suffering humanity. If we must and will prove the superior force just now. Only God can make us equal to demonstrate it.

"Ye are the light of the world," said Jesus. Light is no good except it is placed where it is seen or the sun of the earth, he said in the same sermon. Salt is good only as it comes into contact with that which it is expected to preserve.

3. The example of Jesus shows that the slums of a great city, but was kept from absorbing the vision of that exalted experiences in spiritual living will be followed by a closer fellowship with suffering humanity. If we must and will prove the superior force just now. Only God can make us equal to demonstrate it.

Light is no good except it is placed where it is seen or it is exposed to the world, even so send I them into the world. 3. The example of Jesus shows that the light of the world, the more our hearts will be moved to deeds of loving sympathy. We are in a world which demands tactfulness in trying to help people. The story is told of a personal worker who, in preparing for the great Billy Sunday campaign, had to visit a saloon years ago, entered a saloon and asked the proprietor if a prayer meeting could be held there. The man who invited him to come, "Get out of here or I'll knock your head off."

"The worker with a twinkle in his eye said, 'Yes,' and he proposed to do so. But it evidently had not occurred to them that a ship sails on the sea without the water getting inside the ship, they had not heard Jesus when he said, "I do not pray that thou shouldst take them out of the world, but that thou shouldst keep them from the evil."

There is a flower, they tell me, that grows at the mouth of coal mines, which grows and blooms, and yet is protected by the quality of throwing off the coal dust that falls upon it and thus keeps itself pure and white. The same is true of coal. It is covered up in the slums of a great city, but was kept from absorbing the vision of that exalted experiences in spiritual living will be followed by a closer fellowship with suffering humanity. If we must and will prove the superior force just now. Only God can make us equal to demonstrate it.

The eyes of all came to focus upon a compact row of flags at the back of the platform—forty-six in all—arrayed in alphabetical order of the great powers and Yugoslavia last. These were symbols of the human unity — the United Nations — of which each was a part. In that period of silence it seemed each delegate reached up in spirit, either through aspiration or prayer, after the invisible unity.

United States in New Role

The promise which the United States made to that all-American one, as was to be expected at the first meeting, with the United States as the host nation. That in itself held a significance.

The United States was being held because the American people through their government had willed it more than any other nation could do. And as much as any of the smaller nations.

And what a change that represents in two decades. The American soldier on the beaches in the Pacific was no more today than the one in the life of mankind. Theologians may argue back and forth whether or not human nature has changed. But the leaders of the United Nations know that public opinion does change. That the United States is host to this conference is a witness to that truth. The shift in public opinion that has taken place within the United States in the last quarter of a century is greater than the variations in public opinion in the history of public opinion
The SABBATH RECORDER

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WOMAN'S WORK

LITERATURE NEEDED

The "Talking Leaf" is what Africans call a book. They cherish the ability to "read books," and call Christians "the people of the book.

To a great extent, people are what they read. Books convey ideas and ideals and if we want our literature, they may be Christian ideas and ideals. There never was a time when shaping the world's ideas or Christian pattern was more necessary and so potent in helping to build a new world order. Literature is mobile; it can enter a home, turn a man's life around, unite to build a new world. And this is shaping the thoughts of China's rural masses is the "Christian Farmer." It relates the Christian gospel to agriculture, health, recreation, and family and community life. It tells of crops, but it also tells of Christ. A gift of three dollars will extend the work of the "Christian Farmer," this fine instrument of newspaper evangelism.

In Africa, the booklets in the African Home Library implant worth-while ideas. They are sold for two cents each, to make them available to all. The editor, Miss Margaret Brown, writes from Chengtu, China, that Madame Chang Chuan, wife of the governor, came in person to order ten thousand booklets, the Children's "Household" and "Woman's Messenger," for Christmas gifts. "I was never more needed," says Miss Brown. "How happy I am to be here. This is wonderful time to sound a Christian note."

The editor of our Recorder page, Mrs. Okey W. Davis, is a member of the Committee on World Literature and Christian Literature. Recently Mrs. Davis gave to the Salem Ladies' Aid society interesting information about the Christian literature now being published in various languages. Copies of some of this literature were passed in inspection. Salem women have endorsed two volumes through the Committee, and made suggestions or further information to Mrs. Okey W. Davis, Salem, Va.

LITERATURE SUGGESTIONS

Miss Margaret Brown writes from Chengtu, China, that Madame Chang Chuan, wife of the governor, came in person to order ten thousand booklets, the Children's "Household" and "Woman's Messenger," for Christmas gifts. "I was never more needed," says Miss Brown. "How happy I am to be here. This is wonderful time to sound a Christian note."

The Chinese colleges at Chengtu recently received a call for clerical helpers at a nearby American airfield. Six girls majoring in English at Ginling and two Tenching girls were accepted for the positions. A number of students at Chei Loo have served the American mission. A substantial interest in classroom religious teaching is reported by the China colleges now. Applicants are encouraged to forward their names and courses are offered for credit. In West China Union University alone four hundred students are enrolled in college of religion.

A box of books gathered by Florence Tyler while she was a secretary of the Foreign Missions Conference recently proved a treasure trove. Practically all books in Burma have been burned or otherwise destroyed in the Japanese attack. There are now quartered in India to find Burmese books which they could reprint. A secretary took the Burmese books located at 156 Fifth Avenue, N. Y., to India, where they can be used to help rebuild Burma's libraries, for they can be reproduced there, color illustrated and all.

Church groups studying the United Nations Conference at San Francisco will find valuable background and material in Luman Shaffer's "The Christian Mission in Our Day." Missionary Education Movement, 60 cents paper.

"Myself," one of the first books written by an Indian woman, is obtainable in English translation from Mrs. Katherine Van Arsdale, president of the School of Missions, Hartford, Conn., at $2. The autobiography of a Hindi lady, Mrs. Ramabai Ranade, was translated from the Marathi by Mrs. Gates in the hope "that it may help the West to understand the beauty of the ideals of this brave woman in the home."

The study on the Christian home, the "Family and Its Christian Fulfillment," prepared by a distinguished committee, is expected off the press in June. The book, which will be helpful to nations and missionaries around the world, is priced at $1. Orders may be placed with John Reiner at 156 Fifth Avenue, New York 10, N. Y.

"All That Is Past Is Prologue" is the intriguing title of a booklet which traces "the emergence of interdenominational organizations among Protestant church women." The
Christian Education

Sponsored by the Seventh-Day Adventist Board of Christian Education

"THE BIBLE SPEAKS TO OUR DAY"

This recent book written by George Barclay, who is a leading minister of the Presbyterian Church of England, clearly shows how the Bible speaks a message of hope and guidance for our time.

The author shows from the record of Nathan and David that the king (national government) is under God and owes allegiance to God, and that there should be prophets today who bear witness on behalf of God.

In conclusion the author says that the Bible offers three things which we, and all mankind, need. Is it the case that Christian faith in the love of the Holy Father God, the Christian standards of conduct made concrete in prophets today, or is the Christian fellowship gathered out of all races and nations.

Mr. Barclay points out that what men worship governs their lives. Only the nation or individual that worships the eternal God can expect the abundant life. This the Bible teaches from cover to cover.

He says that what people present very fine plans for the world today and tomorrow leave out the Church. The Church is the daily organized institution which steadily bears witness that man is a being for whom God cares, and on whom God makes a claim for worship and obedience.

It is a helpful message that the author brings from the three covenants on Calvary. One chief shows us that the greatest need we face is not deliverance from evil circumstances as much as from the evil that is within each one of us. Those who under God from the very well within will do all they can to drive evil from the world...

MISSION TO CHRISTIAN TEACHERS

By Philip C. Landers

The National Mission to Christian Teachers, launched during the fall of 1945, continues its intensive ploughing throughout the United States, in the eight states in which the original thirty-two missions were held. A survey of the follow-up has just been completed by Dr. Jesse M. Bader of the Federal Council of the Churches of Christ in America and Dr. Harry C. Munsey of the National Council of Religious Education, which organizations jointly sponsored the National Mission.

The follow-up missions have followed many different designs, their survey disclosures. In some states the sessions were at parent-teacher conferences, in others at teacher conventions, in still others at teacher institutes, in some in the homes of the churches, in others at the homes of the students.

In all cases the effort was to make the most interesting and helpful use of it. Dr. Harry C. Munsey of the National Council of Religious Education, who is the National Mission Council's president, has just published a book entitled "The Missionary Teacher at Home," which presents the results of the National Mission to Christian Teachers. The book is being widely distributed to Christian educators and is now available from the National Mission to Christian Teachers.

Wherever these teams went, they aroused interest in the National Mission to Christian Teachers program and sought to inspire our church school teachers, with a new emphasis on their dual task of education and evangelism.

Dr. Oliver B. Gordon, associate secretary in charge of Christian education of the Federation of Indian Missionary Societies, Inc., in reviewing the follow-up work in his city tells that the Rochester ministers, directors of religious education, and lay workers evaluated the contribution of the National Mission and made recommendations that a series of monthly conferences for ministers and church school workers be established to consider the major local problems under treatment, and that a national council be established to give the necessary leadership.

Mr. Gordon introduced the idea of a visitation of the homes of 350 unchurched families who have children in the weekday religious education classes, to be conducted by the mission workers to gain their church affiliation. Plans are being laid for a 1945 Mission toChristian Teachers in Rochester.

In relating the development of the work in Maryland, Rev. Willis R. Ford, executive secretary of the Council of Churches of Christ in the United States, reports that the Christian Education of Maryland-Delaware, Inc., declares that a speakers bureau, made up of five women, has been established. After these women have attended a number of training meetings, they are going out to local churches and schools to organize parent-teacher groups in an effort to spread the evangelistic emphasis of the mission.—International Council of Religious Education.

(Parents' Club)

Pastor David Clarke says that a meeting for parents at Jack's Beach was a great success. It is his hope and prayer that these meetings will help to cultivate what he calls "full-time" parents.

He mentioned an Alfred woman who as he says has spoken for Christ at parent-teacher meetings at the public school, and that she is the kind of Christian he would like to help everyone to become.

He used the topic presented in this page, entitled the "Beginning of Religion," and says that it means what it says, and says what ought to be said. This is another boost for the Christian Education program and it is important to remember that if you want this helpful book,
ministers from these denominations who have done good work among us. Some have been well qualified for the office, and others, as I. True, some of these ministers have not made good. But we have had ministers who were wise, bred, and trained in Seventh Day Baptist homes and schools who have also failed. Their failures, in some instances, have been more damaging than those from the group that this recommendation would exclude.

Nos. 4, 5, 6. These are concerned with the methods of ordination and accreditation of Seventh Day Baptist ministers. The General Conference in 1918 instructed the Commission to have prepared "a manual on the manner of ordaining, depositing, and reinstating ministers." The scope of the manual was enlarged; and our "Church Manual," compiled by Dr. W. L. Burdick and Dr. Corliss F. Randolph, was published for the Seventh Day Baptist General Conference in 1923. A revised edition was published in 1926. This manual makes clear the method of ordination and accreditation.

In the light of this manual, the proposed method of ordination and accreditation seems not only unnecessary, but the method of procedure which has been followed, the ordaining church is to ask two individuals outside the pale of "sister churches" to attend, as delegates, the council of ordination. The Conference is to require that both of these (or their alternates) be present if accreditation is to be asked for. This recommendation's inclusion of delegates, establishment of the ratio of delegates from the churches, the number of council members the ordaining church may have, and the method of voting. This is hardly democratic.

It seems to me that a new method of ordination is not needed, nor does the new method involves a needless expense. Furthermore, it is not in harmony with Seventh Day Baptist polity. It will in a large measure rewrite our polity of ordination as outlined in our "Church Manual."

Retirement

No. 5. This recommendation is tied up with the ministerial retirement allowance—a salary which the minister for past service. It strikes me that this recommendation is not what we want.

We have workers and until a minister reaches sixty-eight he can retire voluntarily and receive pro rata his deferred salary. Why handicap an active pastor approaching sixty-eight? It may mean a forced retirement at sixty-five or even earlier. If he is forced to retire, at whatever age, he should have his retirement allowance without any strings attached. I notice that the Conference recommendation is that a plan of retirement should include a "livable retirement allowance." The retired ministers today are receiving from $20 to $35 per month. Until such a wage is possible, and so long as there are pastorless churches and beautiful fields, there is not a retired minister have a free hand to serve wherever there is opportunity? That is the Baptist polity. Why say, "No ordained person should retire after the age of seventy-five?" Some of us have—and we are happy in it. Salem, W. Va.

THE COMMISSION’S RECOMMENDATIONS

By Rev. Alva L. Davis

This article is not meant as a criticism of the Commission. The Commission is simply carrying out the instructions of the General Conference. It has probably done just as many good things as the other bodies in our church. We belong to a school of Theology; nor is it possible for many of them, at their age, to get such an education. The recommendation would exclude practically all Seventh Day Adventist and Church of God ministers, and possibly ministers, and possibly—

The price is $1.00, or write to me for a copy.

There is a supply of leaflets on hand for parents: "You Are Teaching Your Child Religion" and "How a Child’s Idea of God Develops." The price is 50c. If you want copies of these, please write.

H. S.

YOUTH CAMP IN CENTRAL ASSOCIATION

Pastor Harmon Dickinson writes from De Ruiter that there is a possibility of having a camp for young people in the Central Association. I am sure that we all hope that these plans will materialize. There are enough young people in this association to make a fine camp.

 Plans are well under way for the Rocky Mountain, Southeastern Association, Lewis, and Battle Creek camps. Of course we would not want to miss this chance to say another word about pre-Conference camp. The young people of the Miltona, Albion, and Walworth will all be expecting this to be their camp this summer. If you young people have any further questions about plans for pre-Conference camp please write to Rex Zwibel or me. H. S.
bore has gone fishing—most of his spare time later. Once of them, out of their nation under heaven. Now when this was
noised abroad, the multitude came together, and said that every tongue that ever
heard them speak in his own language.
And they were all amazed and marveled, saying one to another, Behold, are not all
the dwellers in Israel? And they were filled with the Holy Ghost. And the
dwellers in Australia, and in Palestine, and Syria, in Canada, and all Asia. Scan-
dinavia, and Iraq, in Egypt, and in the parts of Central America about Panama,
and strangers from Rome, Jews and proselytes. Everyone then, we hear them speak
in our tongues the wonderful works of God.

Is it too much to wish that the Holy Spirit
would appear there so that their efforts will
be made in accordance with the will of God?
I believe that there is a chance that from the
San Francisco Conference can come a closer
realization of the manifestation of the working
of the Holy Spirit than from any other
sometime in that upper room, so many years ago. Let us
pray with one accord that it be so.

The account of Pentecost is a story of
wonder. It is there that we see a group of very ordinary
men doing tremendous things, moving a mighty throng to open and eager
hearts.

It is there that a great promise was
fulfilled, for Christ had said, "I will not leave
you comfortless; I will come to you." In other words, My physical self will go, but
I'll come to you in the Holy Spirit in such a
manner that I will be with you, says the Lord, as it was in the upper room.
If Scripture were written concerning our
hopes for the conference in California, won't it sound something like this:

And when the day of San Francisco was
fully come, they were all with one accord
in one place. And suddenly there came a sound from heaven like the sound of
a plowshare, and it filled all the house where
they were sitting. And there appeared unto them
tongues, as of a fire, and it divided and sat up unconfined, like as the wind

And at Pentecost another promise was also
fulfilled. You remember how, as the apostles
ate with Jesus at the time of His ascen-
dment, our Lord had given to these men this promise: "He that believeth on me, the
works that I do shall he also; and greater works
than these shall he do; because I go unto my
father; but ye shall see me no more, he
die; later they ore grew wide with wonder
as he stood in their midst in the upper room
again, seven times transformed, their faith
true, a faith such as the world had never seen
before. Pentecost and the beginning of the
Confession of the Holy Ghost in their hearts they went out and established the Church which we know in its
true form and name from that day forward.
How our hearts burned for looking upon the face of Christ! We were
out in our song and prayer for it, that it
could enter our hearts and we may "know
even as we are known.

The question comes now to our minds:
How shall we know when the flame of
the Holy Spirit has touched our lives?
I believe the time will be when as we
look back over our business in everyday life, seeking
in all that we do to see and know the will of
God, then we may know that the Holy Spirit
—or as Paul once called it, "the advance
instalment of our inheritance," that
"glimpse of beautiful living—is dwelling
in us.

You feel it.

An illustration of the Holy Spirit's working
is displayed in an experience in Washington, DC, related with his account
of that experience that I would like to share it
with you. Doctor Horton writes:

One of the most impressive religious experiences I
have ever had came to me, not in
a New York theater, where John Drinkwater's
At the Cross had its world premiere,
but in an old church in the town of
San Francisco, where a famous
organist was playing. As the
music soared into its final
notes, I felt a sense of
peace and comfort, as if
God was speaking through
the music to me, as a
comforting gentle
whisper.

Then, as if by magic, the music
changed, and I saw before me
a New Testament scene, in
which a man was praying
before a group of his
fellow worshippers.

The man was known to me,
and I knew that he was
praying for the peace of
his family, and that they
were going through a
time of trials and
difficulties. As I watched
him pray, I felt a
connection with him, as if
I were able to understand
what he was praying for, and
that my prayers were
being heard by God.

I closed my eyes, and
began to pray for the
man and his family, as if
they were my own. I felt
a deep sense of
connection with
him, as if he and I were
joined together in
prayer.

As I continued to pray,
I felt a sense of
fulfillment, as if God
had heard my prayers
and was answering them.

I opened my eyes, and
saw that the man had
finished his prayer and
was looking at me. He
smiled, and I felt a
connection with him
that was unspoken but
deeply felt.

I closed my eyes again,
and began to pray, as if
God was pleased with the
way I was praying. I felt
a sense of
fulfillment, as if God
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I saw it hushing a miscellaneous New York audience into reverence. And then, the theater could almost have been reconstructed on our stage. To gaze into the tangled world, and I saw that spirit, embodied in the form of our old pastor, was an end to a great war, and arousing fabulous hopes in the hearts of all the people—and chaos and despair rushing back upon the scene when that spirit which had governed us in war failed to get incorporated in the treaty of peace. I thought of the triumphs of many folk, ordinary and extraordinary, missionaries, reformers, politicians, and statesmen, as well as that spiritual force which finds more or less imperfect embodiment, and I said to myself, It's irresistible; it's almighty. No one can stop it, General. "Nail it to a beam and it smiles at you and continues. Sooner or later it is going to capture the last redoubt, and rule in the hearts of all.

Good friends, when the Holy Spirit enters into you, when you see visions with your heart, you will be more than a tourist in the tangled world, and you will over war with freedom and salvation for God and that which is of more worth than these shall ye ever desire. For all God's people, the lasting and pleasing things are beyond the world, and the only things that last are spiritual.

Splendid spirit was displayed at the business meeting. The treasurer referred to a rental project. The response has been gratifyingly large, considering the small number of dollars that are now being collected. An effort is made to welcome little Miss Lorna Ethel Greene, baby daughter of Mr. and Mrs. Wallace Greene, to our church services April 21. We are planning a Mother's Day service and also to celebrate Sabbath Rally Day.

Dorothy's Benevolent Society has been busy with the all-day social, auctions of doated articles, etc. It has pieced tops and tied three quits and finished one packet of doozies. We had our April weather in March and are now having March weather—cold, rainy, and snowy. It's time to pull up the spring work in fields and gardens.

Correspondent.

Bodden, R. I.

The annual meeting of the Pawtucket Seventh Day Baptist Church was held in April. The treasurer reported the income of the church for last year was $1,000, and the expenses were $1,095, leaving a surplus of $95. The report of the treasurer, Elston Van Horn, showed that the total income of the church was $1,500, and the expenses approximately the same.

Rev. Harold R. Craland, pastor of the church, in his annual report, gave a summary of the work of the church during the past year. He pointed out that the church had made progress in all departments, and that the work of the Sunday school and the Sabbath school was particularly noteworthy. He also mentioned the success of the recent vacation meetings, which were attended by a large number of people from all parts of the country.

The church has made a large financial gift to help finance the building of a new church in the neighboring town. The church also contributed to the relief of a number of poor people, and has done much to promote the welfare of the community.

Correspondent.
of the activities during the past year. He was a member of the American committee for the World Council of Churches, and also attended a meeting of the Department of Evangelism of the Federal Council of Churches.

The trustees' report to the church showed that the difficulty of hanging the bell in the steeple had been remedied. During the past fall and winter the church was used on Sundays by the chaplain of the Westerly and Charlestown air bases, Lieut. Joseph M. Bowers, but most of the small chapels have been provided at both bases, the church is no longer being used.

The election of officers resulted as follows: President, Karl G. Stillman; treasurer, Eustace Van Horn; clerk, Carroll W. Hoxie; editor, William J. Underwood; and secretary, Howard M. Barber; auditor, A. Prentice Kenyon; temporary auditor, Norman Loomis; historian, Mrs. Ellis Burdick.—The Westerly Sun.

Farewell services were held at the church with her pastor, R. T. Harris, officiating. Interment was in Alfred Rural Cemetery. E. T. H. Witter, son of Charles H. and Abbie E. Witter, was born October 15, 1854, in the town of Wirt, N. Y., and died at Bethesda Hospital, Hornell, April 6, 1945.

He was united in marriage to Mrs. A. Allen of Alfred December 30, 1879. Mrs. Witter passed away May 28, 1930. He was the oldest living member of the First Alfred Seventh Day Baptist Church; he joined the church in 1879, retaining an active membership of sixty-five years.

Seven children survive: Charles H., Laura J., Ethel B. Bassett, E. Allen, Florence B., and Raymond B. Also surviving are two brothers, Rev. E. Adelbert and Charles E.; four sisters, Mrs. Jennie W. Randolph; thirteen grandchildren; several nieces and nephews.

A prayer service was held at the home, followed by farewell services at the church. His pastor, Rev. E. T. Harris, officiated. Burial was in Alfred Rural Cemetery. E. T. H.

RECORDERS WANT ADVERTISEMENTS

For Sale, Help Wanted, and other items. Cash must accompany each advertisement.

TYPEWRITER SERVICE.—Let us Masonize your portly.

Send us the name and address of the typewriter you want returned. A special complete shop-rebuilding job for fifty cents. Cheaper than factory rebui lding—no expensive ball-bearing, but a thoroughly modern outfit—thoroughly rebuilt, with first-class skilled workmen with pride in their work and capable of making all parts replacements. Ball card to Mason Typewriter Exchange, Almond 2, N. Y. Add for free shipping carton. Express machine in your collect.

7-24.

THE LESSON FOR TOMORROW

by Charles W. Wilcox, pastor of the Charlestown Baptist Church. A story of education among Seventh Day Baptists, will be printed daily for fifty cents. Send request to W. H. Hay, 4060 Mulberry, Riverside, Calif.

1-20-25.

BE A MISSIONARY EVANGELIST

A Missionary Evangelist is a Philanthropist who feels sincerely the need and call to self-supporting Christian service, reaching friends and neighbors or others who may be distant places.

No call that comes to young men or women is as glorious as the call to become a Missionary Evangelist. There is a heaven's wind to lift you into the air, a call that surpasses any other calling. In fact, real living Christianity as enjoyed by the Missionary Evangelist is quite a contrast to the worship service you may be attending. Your youthful energy and spirit are needed on the field. Those who can be creative and use their own life's work as to obtain not only financial gain through personal effort, but also spiritual progress, will find themselves personally, and especially with reference to soul-winning, greatly blessed.

The Des Moines Bible College, Des Moines, Iowa, is preparing to send out a man or woman who possesses spiritual gifts and who desires to service the church in some capacity, whether as a pastor, a missionary, or other position. This College is especially interested in helping those who are interested in service among the Seventh Day Baptists. If you are interested, write to Rev. Charles H. Patmore, President.

January 13, 1945. He has cared for her during a long illness.

Surviving are four sisters and one brother: Mrs. Lena Smith, Mrs. Henry Hunting, Mrs. Axel Olsen, Mrs. Grace Pincin, and Arthur E.; and several nieces and nephews.

OBITUARY:

Bassett.—Rachel May Burdick, daughter of Rev. Claymon A. and Hattie Eloise Crandall Burdick, was born at Watson, Lewis Co., N. Y., August 31, 1895, and died at Alfred March 24, 1945.

She was married to Leon Bassett of Alfred, and to this union were born two children: Eloise B. Scholte and William L. She joined the Pawcatuck Seventh Day Baptist Church of Westerly, R. I., April 17, 1903, and retained her membership there through the years. She has been a willing and faithful worker in the First Alfred Church and community through the Ladies' Aid Society and other benevolent organizations.

Besides the husband and children she is survived by two sisters, Frances L. Burdick and Mrs. John C. Burgess, and one brother, Charles A. Burdick.

Farewell services were conducted in the First Alfred Seventh Day Baptist Church by Pastor Everett T. Harris, assisted by Rev. George B. Shaw, Interim Pastor, and Rev. E. T. Harris, officiating. Burial was in Alfred Rural Cemetery. E. T. H.

Palmer.—Annie Lusinda Stayke, daughter of Cornella W. and Christopher Stoekey, was born at Watson, Lewis Co., N. Y., August 31, 1869, and died at Alfred April 13, 1945.

She was baptized by Rev. Lester C. Rogers when she was about fifteen years of age and united with the Watson Seventh Day Baptist Church. She was married to Charles H. Palmer, January 13, 1901. He has cared for her during a long illness.

Surviving are four sisters and one brother: Mrs. Lona Smith, Mrs. Henry Hunting, Mrs. Axel Olsen, Mrs. Grace Pincin, and Arthur E.; and several nieces and nephews.

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