

Concerning Sabbath and Sunday

OTHER CHURCH LEADERS AND TEACHERS SAY:

Edward T. Hiscox (Baptist):

There is a command to "keep holy" the Sabbath day, but that Sabbath was not Sunday. It will, however, be readily said, and with some show of triumph, that the Sabbath was transferred from the seventh to the first day of the week. . . . Where can such a record be found? Not in the New Testament, absolutely not.—"New York Examiner," November 16, 1893.

John Alexander Hayes (Presbyterian):

It is wrong to say that the Jewish Sabbath and the Christian Sunday are one and the same day, and that the Sabbath just passed over into the Christian Sunday. The Sabbath was founded on a specific and divine commandment. It is not so with Sunday. One cannot find in the New Testament a positive rule about keeping the first day. One cannot appeal to Christ in the matter. . . . We must not suppose that Jesus set aside the Sabbath day.—"The Ten Commandments," pub. 1931.

Lyman Abbott (Congregationalist):

The current notion that Christ and his disciples authoritatively substituted the first day of the week for the seventh day is absolutely without any authority in the New Testament.—"The Outlook."

Johann Mayer van Eck (Catholic):

The Scriptures teach: Remember that you keep the Saturday; six days shalt thou labor and do all thy work, but the seventh day is the Sabbath of the Lord thy God, etc. However, the church has transferred the observance from Saturday to Sunday by virtue of her own power, without Scripture.—"Enchiridion."

Cardinal Gibbons (Catholic):

The Scriptures alone do not contain all the truths which a Christian is bound to believe, nor do they explicitly enjoin all the duties which he is obliged to practice. Is not every Christian obliged to sanctify Sunday? Is not the observance of this law among the most prominent of our sacred duties? But you may read the Bible from Genesis to Revelation, and you will not find a single line authorizing the sanctification of Sunday. The Scriptures enforce the religious observance of Saturday, a day which we never sanctify.—"Faith of Our Fathers."

The above five quotations were taken from "The Sabbath and Sabbath-keeping Baptists," a tract published by the American Sabbath Tract Society.

SEVENTH DAY BAPTISTS SAY:

We believe that the Church and the world stand in great need of the Sabbath of Christ as a medium of imparting divine truth and blessing, and never more so than at the present time. Jesus himself said: "The sabbath was made for man, and not man for the sabbath."—"Why We Are Seventh Day Baptists."

They believe in the Sabbath, not as a means of salvation, but as a matter of Christian living, one of the great, imperishable moral principles which are as old as creation; and they observe it because of love and gratitude to God for their salvation.—"Who Are These Seventh Day Baptists."

The Sabbath Recorder

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No. 19

Benediction to Spring

By Blanche Smiley Eckles

Spring sounds her azure trumpets through the land
And glorifies the path that mortals tread.
Like sainted souls, each jonquil bows its head
In benediction to the Master's hand.
Spirea sprays its gold on hill and glade;
The budlets yawn, birds veer on quivering wings
To greet the sun. Ecstatic nature sings
The choral of their plaintive serenade.
As some sweet balm the spring dulls pain again—
Grief passes and intrepid hearts forget;
Vast hills ring 'round in one green coronet,
To hear the burgeons chant their soft "amen."

—Selected.

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The Sabbath Recorder

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Editorials

Rev. Alva L. Davis, D.D., Salem, W. Va.

A FINAL WORD

Nearly four years ago I relinquished the work of an active pastor. The most disturbing thing at that time was not the fact that I was leaving a people whom I loved and had served for nearly fifteen years, but the thought of inactivity, retiring with nothing particular to do. But I soon found a place in the college where I have a small place in helping to serve youth. Twice I have been honored by being asked to help the Recorder in an hour of need. Assisting in editorial work, I was speaking to the denomination. I have enjoyed the work. I hope and pray these editorials may have been helpful. I appreciate the kind letters I have received.

With this issue I am forced to relinquish the work. Other duties, not anticipated when I began the work, make this decision necessary.

LET US MAINTAIN OUR HONOR

The atrocities coming out of Germany today, telling of the horrors of the concentration camps where prisoners have been starved to death and have suffered other horrors too dreadful to mention, stir the hearts of Americans as nothing else has. Papers are full of these atrocities, and the radios tell of these horrors. In many quarters retaliatory measures are being demanded. German prisoners are being held in America where they are being humanely treated. Not only is there an outcry against the decent treatment they are receiving, but a demand that we pay them in kind—starve them.

But America signed the Geneva convention by which we committed ourselves to honorable treatment of war prisoners. To repudiate that pledge is to adopt the same tactics of which we now complain. In years to come we will be proud of our action if, under the stress and strain of war, the United States keeps her pledge and treats German prisoners as human beings. We are giving our war prisoners honorable treatment, and we cannot afford to come down to the Nazi level.

SABBATH LIBERTY

It is well to remember that the fourth commandment emphasizes six days of labor as well as the Sabbath day of rest. The work we do during the week should be honest work—work upon which God can place the seal of his approval. Because the Sabbath is God's holy day is no reason why we should declare a moral holiday during the rest of the week. The man who goes to church on the Sabbath and then does shoddy work the next day is not the kind of laborer of whom God can say, "He is a man after mine own heart." Such a man is neither an honorable laborer nor a good Christian. He fails to apply his religion to everyday living.

The late Dr. Benjamin B. Warfield, of Princeton Theological Seminary, was one day talking with an Italian laborer, a Catholic. The laborer said, "You have an easy religion. You go to church only when you feel like it. I have to go whether I want to or not." Doctor Warfield replied, "I am not

sure about my religion being easier than yours. I am not required to go to church on Sunday, but I am duty bound to live right during the week."

John Ruskin has said that the worst of all infidelity is to say by our actions, "There is a supreme ruler, only he cannot rule; his laws won't work; no laws but those of the devil are practicable." There are two commandments which are basic in national as well as individual prosperity. To defy God's law of nature is to fail. To defy his spiritual law is to fail. In our modern age, somehow, we have wandered far afield in our thinking. We say by our actions, God's laws will not work today. We have set up for ourselves other gods which we worship. Among them are:

1. Materialism. The god of mere things. We begin with a few concessions to materialism, and it is not long until we find ourselves in its clutches. In our acquisition of mere things we discover we have forgotten to put first the kingdom of God and his righteousness. Having made a god of mere things, we have lost God our Father.

2. Pleasure. Many have made a god of pleasure. I do not mean those bad, low, immoral things, falsely named pleasures; but pleasures in which there is nothing inherently bad. Even these may take from us life's best gifts. Our search for pleasure is natural, but unfortunately our search may take us into many by and forbidden paths where God is not first. There are so many counterfeit things that win our attention and steal away our love.

The social order of today desperately needs the redemptive power of Jesus Christ. Pleasures can be salutary, but in seeking these we must beware lest they unfit us for communion with the Lord.

3. Business. How easy it is to make a god of our business. Self gets in the way of expressions of brotherhood. Either we must practice the Golden Rule or flaunt it. Doubtless most people intend to practice it. They are confident they can deal in business relationships and maintain their integrity. They begin to cut the corners. Against the promptings of their own better selves they yield, saying, "just this time." Then other compromises follow, other lapses in ethics, other shady transactions. The

Word says, "Ye cannot serve God and mammon." We can serve one or the other, but we can't serve both.

4. Efficiency. Within this twentieth century great changes have taken place in the contours of our civilization. As civilization has become more complex, of necessity it must become more efficient. Transportation has passed through successive stages from the oxcart to the ocean liner and airplane. Methods of production and distribution have been revolutionized. Said Owen D. Young, "Today it is not how long we can make a machine last, but how soon we can profitably discard it."

The activities of man today are characterized by mass action; he is becoming more and more socialized. Homes can no longer compete in their attractiveness with the movies and the brilliant lights of the city streets. The vast machinery of our civilization engulfs the individual from the cradle to the grave. Thousands work in the same factory. Hundreds of thousands read the same newspaper, see the same million dollar movie feature in a ten million dollar movie palace. Ten million hear the same jazz over the radio.

Now all these attitudes—facts—are involved in Sabbath keeping. God says, "The seventh day is the sabbath; keep it holy." The world says, "In this industrial age we cannot keep it; we have to make a living." Jesus says, "If ye love me, keep my commandments." The world says by its attitude, "We can neither love thee nor obey thee."

What rules, then, shall we lay down for Sabbath observance in these complex, modern days? Will the rule laid down by Jesus fit us all? He laid down no narrow, detailed description of Sabbath observance. But he did lay down broad principles. Man was not made for the sake of the Sabbath, but the Sabbath was made for the good of man.

This latitude offers man a good deal of liberty—liberty in Christ Jesus. On the other hand, he adds a great restriction when he says, "Therefore the Son of man is Lord also of the sabbath." Mark 2: 28.

This principle of Jesus is a great deal more exacting and rigid than any set of rules could possibly be. Does it grant freedom? Yes, but freedom only in the circle circumscribed by the fact that it is the day of which Jesus Christ is Lord. This is liberty.

But if any one thinks it is license to do anything he pleases with or on the Sabbath, he is not in harmony with Christ. The one thing which destroys liberty is that a man should say, "Being free I may do what I choose."

The liberty which Jesus declares is our heritage strikes deep when we make the application. It declares the Sabbath cannot be a day controlled by personal whims, or desires, or ambitions. There are some things we should not want to do on the Sabbath, some things we ought not to do, even if we want to do them. The fact that it is God's holy day—the Lord's day—forbids.

This is a day when many old things are being set aside, among them, even in some Seventh Day Baptist homes, is keeping the Sabbath as our fathers did. Maybe some of the restrictions which they placed about the Sabbath should be cast aside, but we must be careful. We must not sweep out the good with the useless. We will not more truly keep the Sabbath just by selfishly casting off restrictions.

Jesus did cast off many of the Jewish, rabbinical restrictions, things which were weights and held them down. Jesus' purpose was not to make life lax, but noble; not to make the Sabbath a poorer, lower thing, but a higher, richer thing. He forbids that we shall throw away anything out of our Sabbath keeping because of sheer moral laxness. If we are going to have a different type of Sabbath keeping than did our fathers, it should be a better, richer type. We have no moral right to make a change in any other direction.

How shall we in particular keep the Sabbath? It is, oftener than we think, just a question between what we consider a personal privilege and our helping to save the Sabbath from what would destroy it. The only sanction which the Sabbath has is a religious sanction. So it cannot be a day to do with just as we may feel inclined. It is God's Sabbath. "The Son of man is Lord also of the Sabbath." Every sin against the spirit of the Sabbath is a sin against Christ, the Lord of the Sabbath.

This editorial is not keyed to war conditions, but normal times. The war has made many demands upon us, and loyalty to the state and world interests compels our ac-

ceptance of these. But no Seventh Day Baptist should feel that forced labor on the Sabbath in defense of the state is license for us at home to hold the Sabbath as non-essential, and use it for selfish interests and personal gain.

FIRST THINGS FIRST

Dreams

Do you believe in dreams? Whether you do or not I feel sure they sometimes do things to you. As a lad I had a dream one night which kept me from the barnyard for days. I cannot tell you the details of that dream, but I do well remember some of the effects upon me. That is one kind of dream.

A certain dreamer watched the antics of the cover of his mother's teakettle. Power was harnessed to turn the wheels of great industries. Abraham dreamed, went out as directed, and a nation was born. Joseph dreamed, his brothers sold him as a nuisance, but he continued to dream until he became an interpreter of dreams. Many lives were saved because Joseph dreamed dreams and believed in them.

Great movements generally have great dreamers behind them. I wonder if Seventh Day Baptists have had any dreamers recently. Should not each of us dream dreams of wider evangelism?

Yes, I believe some dreamers are rising up among Seventh Day Baptists. Just a few days ago I received a letter from the Board of Christian Education. They were making suggestions to leaders of Vacation Bible Schools.

Here are a few lines from their letter, "Your task. You are not planning to teach a textbook, or a body of subject matter, but boys and girls whose personalities are growing and developing. It is your task to lead them to accept Christ and guide them into a full Christian experience. It is your task to teach them to know and appreciate the Bible as the source of knowledge of God and Jesus, and how to use it as a guide for present-day living." Will you go back and reread this quotation using the word "privilege" instead of task. A great challenge either way, but what a privilege it is!

P. B. Hurley,
Conference President.

Missions

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

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

AN OCCASION FOR REJOICING

From the minutes of the last board meeting, published this week, readers of the Sabbath Recorder will see that the debt of the board has been wiped out. This is an occasion for rejoicing, for the debt has lessened the work which could be accomplished very materially.

Twelve or fourteen years past the board found very unexpectedly an unfortunate condition in regard to its treasury affairs. The loss sustained and paying the debt have reduced the income of the board some \$6,000 or \$8,000 a year on the average, which has been a great discouragement to members of the board.

That this debt is now paid is no small accomplishment and credit is due especially to the people who have contributed to the funds of the board and to Treasurer Stillman who has, with especial skill and no small sacrifice, managed the financial affairs of the board.

W. L. B.

QUARTERLY MEETING OF THE BOARD OF MANAGERS

The quarterly meeting of the Board of Managers of the Seventh Day Baptist Missionary Society was held Sunday afternoon, April 22, 1945, at the Pawcatuck Seventh Day Baptist Church. In opening the meeting, the president asked that all those present stand for a moment of silent prayer for the success of the San Francisco Conference, after which he requested Rev. Eli F. Loofboro to offer a prayer with special emphasis on this conference also.

Those present were: Rev. Harold R. Crandall, George B. Utter, Karl G. Stillman, Dr. Anne L. Waite, Mrs. Alexander P. Austin, Walter D. Kenyon, Elston H. Van Horn, Rev. Eli F. Loofboro, Rev. Ralph H. Coon, Mrs. James G. Waite, Mrs. Harold R. Crandall.

The guests present were Mrs. John H. Austin, Mrs. Ralph H. Coon, and Mrs. Charles Coon.

The quarterly report of the treasurer was presented. It was voted that the quarterly

report and report of condition of the society be approved and ordered recorded.

The treasurer reported that the debt of the society had been converted into a surplus in the general fund, and that the total indebtedness of the society had been reduced since 1931 from the total of approximately \$40,000 to the present surplus of approximately \$1,000. The debt of the society has been wiped out.

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

As corresponding secretary I would report that on account of sickness I have been unable to do any field work the last quarter; but with the help of Mrs. Waite, my efficient secretary, the office work (including the correspondence, direction of workers, and furnishing material for the Missions Department of the Sabbath Recorder) has been conducted. Also, attention has been given to the work of the chairmanship of the Committee on Ministerial Relations of the General Conference. In furnishing material for the Sabbath Recorder, valuable help has been received from several pastors.

Some field work needs attention just now and pastors have signified a willingness to give two or three or more weeks to such work, it being understood that traveling expenses will be met. If agreeable to the board, I will arrange that this be done.

Respectfully submitted,

William L. Burdick.

Ashaway, R. I.

The Missionary-Evangelistic Committee, through the chairman, Dr. Edwin Whitford, reported that acting on the authority of the vote passed in October, 1944, looking toward the employment of an additional missionary in the Southwest, Zack H. White has been engaged. He is to go to his field about July 1.

The Tropics Committee recommended that funds be appropriated for education of native Jamaicans for the ministry in Jamaica and the United States.

Voted: To transfer \$240 from the budget item for Rev. C. L. Smellie to the Jamaica Education Fund, to educate natives of Jamaica for the ministry.

Letters from Rev. W. T. Fitz Randolph of Jamaica were read and considered.

Voted: That the treasurer repay the mortgage loan of \$2,000 granted by the Memorial Fund on the Kingston, Jamaica, church as rapidly as the cash position of the society will permit.

G. B. Utter for the China Committee reported there was no information about Dr. Crandall or the Wests who were in Shanghai.

The secretary was instructed to ask the State Department and the Red Cross to aid in the location of Dr. Crandall and her daughter. They have not been heard from since September, 1944.

The report of the Ministerial Relief Committee was approved and ordered recorded. It follows:

During the quarter ended March 31, 1945, monthly payments of \$10 each have been continued to Mrs. George P. Kenyon and Rev. R. R. Thorngate out of the general fund of the society. No change in rate of payment or beneficiary is recommended at this time.

Respectfully submitted,
Karl G. Stillman,
Chairman.

The report of the Investment Committee was received, approved, and ordered recorded.

There was no report of the special committee appointed in January to consider securing an assistant to the secretary.

Mrs. James Waite, secretary to Rev. W. L. Burdick, under miscellaneous business, read a communication from the Committee on Religious Liberty and Missionary Freedom of the Foreign Missions Conference of North America.

Voted: That \$25 be appropriated for the work of this committee.

Voted: That the treasurer be authorized to amortize premiums paid on bonds purchased for investment, charge against current income, and carry the bonds at par value rather than at cost.

The following resolution on Albert S. Babcock was read:

Albert S. Babcock died at his home in Rockville on October 19, 1944, four days after the quarterly meeting of the Missionary Board. He had been a member of the board for fifty-seven years, and for nearly twenty-five years was the recording secretary. He was always prompt at the meetings of the board and accurate in his records. His judgment regarding matters pertaining to the missionary work of Seventh Day Baptists was sound, based upon an intimate knowledge. He would have been

ninety-three years of age in a little more than three weeks. Physical infirmities of age had prevented his regular attendance upon the meetings of the board for the past few years, but his mind was keen to the last, and his interest in missions never abated.

It was Mr. Babcock who was usually thoughtful in preparing and presenting resolutions of respect and appreciation. Secretary Burdick being ill at the time of the January meeting of the board, no expression of appreciation was presented.

As he was a professing and practicing Christian for more than eighty years, a faithful member of the Board of Managers of this Seventh Day Baptist Missionary Society for so many years, and an efficient secretary for such a long term, we would record our appreciation of the long life of cheerful service given by our friend Albert S. Babcock and thank God for his influence for good.

Resolved, that this minute be spread upon the records of this society and a copy be given to Mr. Babcock's daughter, Mrs. G. C. Irish.

Voted: That the above minutes and resolution be adopted.

The minutes of this meeting were read and approved.

The meeting adjourned at 4 o'clock after prayer by Rev. Ralph H. Coon.

George B. Utter,
Recording Secretary.

PACIFIC COAST ASSOCIATION

Riverside, Calif.

From Friday night to late Sunday afternoon, April 13 to 15, we feasted on good things brought to us on the theme, First Things First. The ladies of the Dorcas Society served dinner and supper Sabbath day, and dinner on Sunday. More than one hundred fifty were fed Sabbath noon. Thirty-six young people and leaders had a fellowship breakfast Sunday morning in Dora Hurley's back yard.

We had some very fine music. Los Angeles and Riverside united their choirs; we also had solos, duets, and quartets. The vesper service was much enjoyed. The trumpet and violins were added here and there to make good music better.

The evening young people's meeting, featuring a model Christian Endeavor session, was much enjoyed. The young lady who led was from Calapatia. The lad who directed the singing like a veteran, was from Fontana. A quartet of lads in their early teens was the crowning success of the evening.

Los Angeles, of course, furnished the largest number in attendance. Many other cities, including Dinuba, were represented. Mr. Knott of Spokane, Wash., traveled the great

est distance to be at the meeting. It was a pleasure to have him with us and we hope both he and his wife may be with us next time.
Correspondent.

Woman's Work

Mrs. Oroy W. Devin, Selom, W. Va.

FAMILY WORSHIP

By Grace Noll Crowell

Rear you an altar that will last forever:
Longer than any shaft or marble dome;
Erect it there beside your own hearthfire,
The chaste, white family altar in the home.
Chisel the Word of God upon the waiting
Hearts and minds of the dear ones gathered there—
The blowing sands of time will not erase it;
No friction dim the imprint of your prayer.

For memory will hold those chiseled letters,
And prayer shall be imbedded in the heart.
O Father, Mother, rear that lasting altar,
And the children whom you love will not depart
From the way of life . . . the Word will last forever,
Though earth and heaven itself should pass away—
If you have not as yet begun the building
Of that eternal altar—start today!

—The Upper Room.

I BELIEVE IN THE HOME

By Mrs. Jesse M. Bader

I believe in the home.

I looked into the past, and saw the crude beginnings of the home.

I saw it being nurtured in struggle, surviving through social change, maintaining its inner spirit and its essential ministry to mankind even through transformations in its outward forms.

I looked into the world about me and saw the home stricken hard by war and changing standards, threatened by the collapse of its economic system, and fighting for its life against machines and false cultures.

But still I found it going on its way, changed and yet unchanging.

It remains the one complete and effective democracy.

It provides security for tossed and confused spirits.

It affords, in its own life, practice in putting ideals into action.

It takes the strange mixture of experiences that an aimless society tosses into every growing life, and gives them meaning, weeds

out their dross, and centers them around some single purpose set attractively in the soul.

When this purpose becomes Christian, the home becomes Christian, and through it society itself becomes more and more fashioned into the kingdom of our God and of his Church.

I believe in the home.

—International Council of
Religious Education.

ONE HUNDRED DAYS OF PARENTHOOD

By Evelyn Luchs

They came just one hundred days ago—our family of four—and we've lived happily ever since. They were aged four, five, six, and seven. Their names: Dick, Bill, Charles, and Jane.

We are conscious of our group life and the joy of our togetherness because we have become a family so recently and so suddenly. As I reread my diary of these one hundred days, I realize that our experiences are probably like those of every family and perhaps there is nothing unique in any of them.

"Charles' decoration for the table tomorrow is a red sleigh with a gay old Santa driving, a reindeer pulling, and packages spilling out. . . . Jane made a large snowman out of cotton for her decoration today." The children take turns inviting a guest for Sunday dinner. The child who does, the inviting decorates and sets the table, plans the menu, meets the guest, and does the entertaining. Sunday is eagerly anticipated by all.

"This is Jane's day." When I find that in my diary it means that today Jane washed all dishes, set the table, lighted the candles at dinner, and chose the group activity for the fifteen minutes before bedtime. There are enough privileges that go with "my day" to counterbalance all the duties. The child who serves the dessert always plays a joke on Daddy. Daddy is especially fond of desserts, so it is great fun to bring an

empty plate when everyone else is being served ice cream. Daddy makes great protest. When the child who is serving thinks that he has suffered enough he always brings him an extra portion to make up for it.

"Tonight we played Loochie Lou. Daddy and mother couldn't shake a foot quite so rapidly as Charles or Jane." The most popular choices for fun before bedtime are playing records in Daddy's study, singing around the piano, stories in front of the fireplace, or playing a game in which all participate. Whatever it is, the choice is always something in which all take part and something which sends us all to bed happy.

"And I thank you, God, for a very good joke on my daddy." That was the important part of Billy's prayer, as he knelt before the mantel which serves as an altar in their room. There are burning candles, a lovely picture, and an open Bible. Each boy kneels there to pour out his thankfulness for the day. Parties, guests, jokes, and ice cream are intermingled with teachers, books, home, and church. Then the clock strikes seven—and all is quiet until seven o'clock the next morning.

"We'll put just a little bit of nuts on each dish of ice cream because I want some left to make brownies." These were Dick's instructions as he helped prepare the dessert. Since he had cracked, picked out, and put through the nut chopper all the hickory nut meats which he was serving, he had a thorough appreciation for the amount of effort that went into providing a cupful of nuts to be used in cooking. It is one of the serious difficulties of our modern life that we cannot provide more such experiences for children.

"Bill wouldn't take fifteen million dollars for Gyp." Dick makes that statement now, but when the children first came they were terrified if a dog approached. Our first purchase was a pup. He was given to Bill. All of the children love Gyp and play with him, but Bill takes care of him. He feeds him and bathes him and sees to it that he is always in the basement before he goes to bed at night. The fear of dogs has vanished. Each child has a pet, and while the responsibility that goes with pets is occasionally wearisome for parents as well as for children, there is a rewarding character development that is worth the effort.

"I beg you pardon me." Charles was making his first telephone call. He strutted to the telephone when he was called. We listened. Very importantly came the "hello." Then, "I beg you pardon me." Then (very meekly), "I beg you pardon me"—finally in disgust, "Ah, that just means I can't understand a word you are saying." He had heard the other boys say "I beg your pardon," if they didn't understand, and he was trying hard to be polite—but it didn't work for him. When they first came they did not know how to use a telephone, meet a guest at the door, or carry on a conversation at mealtime (you don't talk during meals at the children's home, or do any of the gracious things which make living together delightful). By many such experiences they have learned to do all these things with poise and ease.

"If I play the piano just now will it 'sturb you?" Jane just came in and asked. I almost said that my typing could drown out her music, but I thought better of it. She is playing and singing away with great enthusiasm, and I'm appreciating the thoughtfulness that makes a four-year-old come and ask if playing now will 'sturb one.

The first hundred days have been wonderful. We've been happier than we've ever been in our lives—and we've been happy people. But there is new significance in living when it is shared with four intelligent, responsive children. They are happy from seven in the morning until seven at night. Dick uses every spare moment to practice his music, or build something with his tools, or create a new table decoration for Sunday dinner or a party he is planning. Bill plays out-of-doors with his friends, or goes calling with Daddy, or gets scrap ready for a drive, or romps with Gyp during his free time. Charles works with his experiments—his fish, plants, chemicals, bird feeder, or terrarium. Jane spends her leisure time reading her books, singing, stringing beads, working in clay, weaving, or playing dress up and dolls. Daddy and Mother watch the changing scene and participate when needed. Often we feel as Charles did on Christmas night. The other boys had made long prayers of gratitude mentioning all the favorite gifts and their donors. Charles sighed and said, "O Mother, I'm so tired. I'm just going to sing 'Praise God.'" And so he did.

—The Church Woman.

PALATKA AND CARRAWAY

It was the blessed privilege of my wife and I to spend three weeks of our Florida vacation laboring at Palatka and Carraway. Whereas the Women's Board is interested in this noble work, I am writing a report of my reactions and views concerning the possibilities in these two communities, at Miss Randolph's suggestion.

In the winter of 1944, while spending our month's vacation in Florida, it was our happy lot to visit Miss Randolph at her home in Daytona Beach. She told us a little about her labors at Palatka and Carraway, and invited me to meet the good people of these two communities. I joyfully accepted her gracious invitation and journeyed over with her for a couple of days. Even in that short period of time I felt drawn to these people; I am glad to say they, too, took me into their hearts. At my departure, they insisted that I return the next year and stay for a longer period. I made no promises, realizing that the future rests in God's hands.

In January of 1945 I received three letters from Miss Randolph, stating that the people were insisting that I come back to them. I felt blessed to know that these dear people really loved me and respected me as a pastor and friend.

After much prayer, we decided that this was a call from God. We disposed of our entire livestock and started our journey southward on February 17, after the Sabbath.

After ten days of rest and acclimatization, we journeyed to our destination.

Let me sincerely say that much credit should be forthcoming to Miss Randolph for her earnest and conscientious labors among the people of Palatka and Carraway.

There is, however, a great need for a man to come in and assume the duties of a pastor. I say a man, for the people feel that it is a man's and not a woman's place to be a pastor. The people dearly love and respect Miss Randolph, but they find certain passages in the Scripture which they interpret to mean that a woman should not preach.

You have secured a strong "beachhead" in Carraway, in the form of a pretty little white church and a sincere and loyal group of believers.

In Palatka, too, there is being developed a "Sabbath consciousness." Miss Randolph

has laid a firm foundation for someone to go in and build upon. I trust that someone among Seventh Day Baptists may be found who will feel a divine impulse to go and labor among these eager and deserving people.

Wm. J. Kimshel.

DENOMINATIONAL BUDGET

Statement of Treasurer, March 31, 1945

	Receipts	
	March	Total for 9 months
Adams Center		\$189.39
Albion		116.29
Alfred, First	126.75	1,244.00
Alfred, Second		294.61
Andover		5.00
Associations and groups		629.20
Battle Creek	125.00	1,018.95
Berlin		120.39
Boulder	25.00	225.40
Brookfield, First		158.50
Brookfield, Second		228.92
Chicago	26.80	265.49
Daytona Beach		121.25
Denver	34.75	196.75
De Ruyter		238.95
Des Moines		4.73
Dinuba		35.10
Dodge Center		16.75
Edinburg	7.00	67.80
Farina	15.00	287.25
Fouke	113.75	226.37
Friendship	14.00	36.00
Gentry	5.00	70.65
Hammond		30.00
Healdsburg-Ukiah		4.00
Hebron, First	85.78	108.28
Hopkinton, First		295.89
Hopkinton, Second		34.00
Independence		197.00
Individuals	4.00	203.77
Irvington		150.00
Little Genesee		365.30
Little Prairie		15.00
Los Angeles	10.00	110.00
Lost Creek		279.00
Marlboro	76.95	668.95
Middle Island	6.41	60.24
Milton	287.02	2,158.41
Milton Junction	82.10	667.03
New Auburn	15.75	180.85
New York		317.77
North Loup	88.15	320.14
Nortonville		96.00
Pawcatuck	100.00	2,125.66
Piscataway		113.55
Plainfield	212.92	1,514.57
Richburg		86.00
Riverside	79.50	677.00
Roanoke		12.00
Rockville		107.73
Salem	31.50	487.70
Salemville		59.78
Shanghai		26.00

Shiloh	843.00	General Conference	107.88	1.50
Syracuse	5.00	Bank of Milton, service charge...	.85	
Verona	286.05			
Walworth	50.00			
Waterford	10.00	122.00		
White Cloud	14.46	123.17		
	Now and Then			
			1945	1944
	Receipts for March:			
	Budget	\$1,153.94	\$2,137.80	
	Special	443.65	214.09	
	Total	1,597.59	2,351.89	
	Receipts for 9 months:			
	Budget	14,693.62	14,444.17	
	Special	4,004.96	3,768.64	
	Total	18,698.58	18,212.81	
			L. M. Van Horn, Treasurer.	
		5.00	Milton, Wis.	

Christian Education

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

Sponsored by the Seventh Day Baptist Board of Christian Education

PRE-CONFERENCE CAMP

At a meeting of the board April 8 it was voted to accept the recommendation of the Committee on Young People's Work that pre-Conference Camp be held even if it is impossible for the sessions of General Conference to be held.

This means that you young people should now start earning and saving money for camp. The board voted that the one hundred dollars appropriated for young people who attend camp and Conference be used to help those who attend camp.

It might be well to remind you that the fee this year has been set at \$10 per camper, with the recommendation that the church, or perhaps association, pay \$2 per camper of that amount. Because the rental of a campsite and the cost of food are high the fee must be higher this year than formerly.

Those young people who are twelve years and older will be eligible. There will be a class for the pre-high school group, one for those of high school age, and one for those who have finished high school.

Staff members have not been selected for all classes and functions of the camp. Watch the Beacon and Recorder for further announcement of plans for leaders and classes.

There is no better investment for a church than money spent to send young people to camp. Those who attend get a vision of what it means to be a Seventh Day Baptist

and receive training that helps them on the way to become dependable and useful laymen, ministers, and missionaries.

It is hoped that a large number of churches will be represented this year. Those in charge will do their best to make camp this year, as it has been in the past, a spiritual experience. Days will be filled with fun, fellowship, and instruction. If you want more details now please write to Rex Zwiebel of Alfred, N. Y., or Secretary Sutton.

STEWARDSHIP EDUCATION

In the Easter number of the "Pastor's Visitor" from Lost Creek is an account of a Sabbath afternoon program presented by the Tither's Storehouse Association.

Malachi 3: 10 was repeated by the members in unison. Mr. Orville B. Bond spoke on the subject "God's Twin Laws." Thomas C. Bond played a marimba solo. "A Catechism of Giving," was presented by Miss Velma Davis, Miss Elizabeth Kennedy, and Mrs. Marion Van Horn. A short play, "Aunt Margaret's Tenth," was given.

A tither reports the following:

The program was well received; it is hoped that those who saw and heard it will have a better conception of the stewardship of time, talents, and money. Every member of the association has become more interested as our work has progressed. We are eager to accept new members at any time, and we feel a blessing is in store for anyone who cares to join.

The stewardship committee has chosen several pamphlets on the various phases of the subject. These will be sent out, one each month, with the "Pastor's Visitor." We hope you will receive value in reading them when they first come and then pass them on to a friend for better understanding of the stewardship of the resources of life.

NEW ORGANIZATION PROPOSED

In the Sabbath Recorder for February 12 you will find an account of the proposed organization of young people in the associations. A similar plan for the Sabbath schools has been approved by the board and proposed to the associations. It is impossible for the executive secretary to visit the churches very often, and it is the hope of the board that the work of Christian education can be greatly improved for the denomination if a large number of lay workers can be used. For the Sabbath schools it has been proposed that the associations elect each year the following: a chairman of the children's division, a chairman of the youth division, a chairman of the young adult division, and a chairman of the adult division who would also have the home department. Those elected would be considered field workers for the board and would be urged to study and prepare themselves in their respective fields, and then serve Sabbath schools in their association. The executive secretary would visit them when possible, and keep in touch with them by correspondence to provide materials for study and for the Sabbath schools. Those to be elected should be interested in the field of work for which they are chosen, and if possible should have some experience in that field.

Since this matter will be presented at a number of the associations this year, the board hopes you will give it your careful and prayerful attention.

Some associations may want to elect chairmen by sections where churches are naturally grouped together. This would be all the better for the work of the board. There will need to be many adaptations made. When travel conditions improve, it would be fine for these chairmen of both the youth and Sabbath school groups to have planning meetings.

The Church of God denomination, whose national headquarters is at Anderson, Ind., had the greatest increase in church school

attendance last year of any Protestant denomination. Your executive secretary heard their national executive secretary tell how lay leaders are used. There is no doubt but that this contributed greatly to their success.

The Northern Baptist denomination, which is divided into associations, uses about the same type of organization for its work as is being proposed for our associations.

VACATION SCHOOL TIME NEAR

Vacation school is a whole church responsibility! It is a mistake to feel that the pastor, supervisor, teachers, and their helpers can do all the work. There should be much praying for the guidance of God, that children will be led to accept Christ. Laymen can visit homes where there are children not in Sabbath school and perhaps win the whole family to Christ and the church through what the vacation school does for the children.

Those not teaching or giving time can give money. Many who would like to teach are working at good paying jobs. Everyone can share in the school by giving money so the teachers can be paid.

Vacation school is not a program apart from the church or the Sabbath school. In order to do a better job of correlation it is wise to have projects of the Sabbath school carried over into the vacation school; perhaps projects started in vacation school can be carried on in Sabbath school during and after the vacation school period. If Sabbath school teachers can teach in vacation school and have the same children they will have a chance through the longer periods to do better work with the children, and the pleasant experiences of vacation school will enrich the Sabbath school class life for a long time afterward.

Many of the special features of vacation school could be included in the regular Sabbath school program so that the interest of the children is maintained.

In both Sabbath school and vacation school the parents should know what lessons of the Christian life are being stressed; they can help in the home to have the children apply the lessons to their everyday living. It should be planned that parents visit the classes in the vacation school. Other types of help can be given by parents.

HINTS FOR TEACHERS

What is the most important thing for a person to do in order to become a better Sabbath school teacher?

Frances Cole McLester says in her book, "What Is Teaching?" that certainly one of the first things is to live more nearly what we teach.

"We should think of our work of teaching as doing it in Jesus' stead. He shared his life so much with his disciples. This should lead us to share our life more with the children we teach."

She emphasized the need for a growing teacher to do much to broaden her interests and become more wide-awake to what is going on in the world today. The more one knows, the better one is able to teach. It is possible for teachers to learn more about how to teach. There are many good books and magazines available.

We would all agree with her emphasis on the Bible when she says that one of the chief jobs of the teacher is to know the Bible. The pupils cannot learn how to use

the Bible, or its message, unless the teacher can set the example before them. The attitude of the teacher toward the Bible will have a great influence. If there is reverence for it and frequent use made of it the children will be influenced to do the same.

Too much emphasis cannot be put on thorough preparation. Time spent in study, collecting pictures and other materials will pay big dividends in better interest of the children. It is so important to know the lesson materials. The new quarterly should be studied all the way through in order to see what is its aim, and how each lesson fits into that aim. There cannot be fruitful results from just studying one lesson at a time.

Remember that the best test of your teaching is whether the children accept Christ and live more like him.

**SABBATH SCHOOL LESSON
FOR MAY 19, 1945**

The Defeat of the Southern Kingdom

Scripture—1 Kings 12: 1-17; 2 Kings 11 to 25;
Jeremiah 18 to 39

Memory Selection—Hosea 6: 1

Mrs. Walter L. Groono, Andover, N. Y.

I got a letter from our great friends, Mr. and Mrs. Leslie O. Greene, last week. They are in the best of health, too. We hope they'll be back to visit us again soon.

Our friend Mattie Britting Hann is a Seventh Day Baptist also. Let's hope she sticks to it. She also has two sons in the service, Edward and Clayton Britting Hann, my cousins.

I have three brothers in the Navy and one going next week. Pray for them, too.

I hope the Recorder boys and girls will write to me.

Sincerely your friend,

Emma Jane Linton.

Stockton, Md.

Dear Emma:

I, too, think it was good of your Sabbath school teacher to send me your poem, and I've been hoping you would soon send me another poem. Also I was very much pleased to receive your good letter.

I'm sure you and I should be good friends since we have so many good friends in com-

mon, for I, too, have a very high opinion of Rev. and Mrs. Lester Osborn and Rev. and Mrs. Leslie Greene and their children. They are doing many good works in the service of God and his people. You and Marilyn Osborn ought to be pen pals since you are both among my Recorder children of whom I am very fond and proud. I'm sure she would answer if you wrote to her.

Your sincere friend,

Mizpah S. Greene.

A BOY'S ANSWER TO PRAYER

By Harold K. Pearson

(Concluded)

After a whole night spent shut up in the little engine we awoke from a troubled sleep, and shortly afterward we heard footsteps on the cinders outside the engine. I called, "We are in the little engine. Please let us out." To our surprise and relief the door opened and there stood a man.

Right there I could better understand Psalm 30: 5: "Weeping may endure for a night, but joy cometh in the morning." One can realize the joy that we felt to know that we were free from that dark, sooty place and also from death itself; for if we had not been found we would have died of starvation or fright. We were a sight to behold, for after the time we had spent in that dirty fire box we looked like two little colored boys. But we were glad, nevertheless, as we walked down the track with our hero, Mr. Warner, who had found us, and then home to Mother and the rest once more. It was indeed a happy reunion for the lost boys had been found. Right here it is fitting to say, "Praise the Lord; he heard my prayer."

I must tell in closing what had been going on at home while we were lost and how it was that Mr. Warner came down that way and found us. You will recall that I had told my mother that we were going fishing and did not tell her of any change in our plans. So when it had become known that we were lost a searching party went down to the river and was dragging it for us. Mr. Warner who did not live very far from our home was one of the searching party. After they failed to locate us at the river he went home and went to bed. That night he had a dream that we were down near that

coal trestle and engine, that we might have been on the coal trestle and fell off and broke our legs so that we could not get home. So you can see God had him headed in the right direction, for the engine was near one of these trestles.

Although this happened almost thirty-six years ago, I was led today to put it into words. I would like to remind you that this same God who heard my boyish prayer and got us out of that fire box alive is still ready to answer our prayers even in these testing days through which men, women, boys, and girls are passing. I feel sure this story is proof that God hears and answers prayer. Will you trust him? Read Jeremiah 33: 3.

Seventh Day Baptist Mission,

Schenectady, N. Y.

LETTER TO THE EDITOR

Dear Brother:

I am glad to commend that fine little book by Chaplain Wayne R. Rood, "The Lesson for Tomorrow." The author has done a real service to the denomination, but there is a small error that should not go uncorrected.

On page 30, Jonathan Allen, who was thirteen years old, is reported as saying to Bethuel Church that he (Jonathan) "could not read a word." This may be an unfortunate deduction from a statement by E. H. Lewis in his book, "Allen of Alfred," page 17, "At thirteen he was tall and strong but could not write his own name." It is also unfortunate that Lewis did not explain why this bright boy could not, at thirteen, write his own name.

The life of President Allen written by his wife, Mrs. A. A. Allen, and published in 1894, gives the explanation, page 24, "He early learned to read and understand books." "Being left-handed and sensitive to ridicule, he did not learn to write until he was thirteen years of age."

What if Jonathan was left-handed? The Bible tells of seven hundred left-handed men, Judges 20: 16, who "could sling stones at a hair breadth, and not miss." President Allen never missed much or often, as man or as boy.

George B. Shaw.

Alfred, N. Y.

Children's Page

OUR LETTER EXCHANGE

Dear Mrs. Greene:

I guess you think I'm a long time writing, but I've finally got around to it. I hope you and all the Recorder children are coming along fine as I'm in the best of health.

It was very good of my Sabbath school teacher to put my poem in the Recorder. I can't speak of her without saying something good about her. Anyone who is a friend of hers and knows her as well as I do can only say she is loving, kind, friendly, and does all she can to help other people to see that God's way is the right way.

It was very nice to have Mr. and Mrs. Osborn down for the weekend. I nearly forgot to mention their daughter Marilyn, too. She is cute and sweet.

We went down to Franklin City on Sabbath night to Miss Davis', and they all came up here on Sunday night. I thought both of the meetings were grand. The Osborns are nice people, and I hope they'll come to visit us all again soon.

Our Pulpit

THE GLORY OF THE COMMONPLACE

By Rev. Walter L. Greene

In 1928 it was my pleasure, in company with Rev. Neal D. Mills, to take an extended automobile trip to the Pacific Coast to the World Bible School Convention in Los Angeles and our General Conference in Riverside, and then north to the state of Washington and back through the Yellowstone Park. In driving through some of the great forests of Douglas firs and the redwoods we would occasionally see a great dead tree which had evidently stood against the storms and winds for generations, perhaps hundreds of years; but at last it had submitted, we were told, to the attacks of tiny insects and worms. It impressed me at the time with the power of small things. Life is not in great forces, opportunities, institutions, wealth, membership, or gaining the front page. These are not always the important things. I think of the bigness of little things, the weight of trifles, and the glory of the commonplace that makes uncommon character.

First of all, character is made in the everyday and commonplace days. Not on the Sabbath when in church and on our good behavior, but on the ordinary days and in the regular routine, amid the disappointments, sorrows, victories, and successes that make character. Some of you may cherish a choice piece of bird's-eye maple furniture. This beauty is the result of injuries and stings when the tree was young, that have healed and the scars are now the marks of beauty. The everyday good deeds make, build, and indicate character, and help shape future life. It is said that the poet, Samuel Walter Foss, was one day walking along a lonely country road. There was a simple country home a little back from the road, but a spring of water near the road, and he turned aside to get a drink. Near by was a seat and a table, and on the table was a basket of fruit with the sign, "Help yourself." The poet did not meet the man who had placed the invitation, and he did not learn his name; but when he came home, he sat down and wrote "The House by the Side of the Road." We do not know who the man was, but we

do know something of his character by what was revealed in the loyalty to the small, commonplace tasks of life, by which character is made as well as revealed.

Character is destroyed by commonplace temptations. Few are tempted to become bank robbers and murderers, but there is danger in the small insidious temptations that constantly surround us. We may see an item in the paper that some respected man or woman has gone wrong and committed some crime, and the comment may be that another good man or woman has gone wrong. I say to myself, though, "No good man or woman goes wrong, but a bad man or woman has been found out." By thinking wrong things and being unfaithful in the little things of life, they could not meet the larger temptations. I know a young man who, a few years ago, made a slip in conduct and character. He has now reached mature years, but he cannot live down that unfortunate departure from rectitude of character and conduct. Little things spoil. Neglect, thoughtlessness, self pity, and compromise destroy the fine fruit of character. It was the little foxes of Palestine that spoiled the vineyards. It takes but a little to turn from ideals to far distant destinies. Not many miles from where I live is a small lake on the watershed between the Allegheny, the Genesee, and the Susquehanna Rivers. Water falling may be turned by a gust of wind so the water will flow to the ocean by the St. Lawrence, the Susquehanna, or the Mississippi Rivers. Little things determine destiny.

Character growth depends on commonplace events. History swings on little things. The cry of a baby in the bulrushes saved a Moses. It is recorded that a nursemaid in England discovered a pet monkey trying to strangle a baby, and rescued it. The fact that this baby was Oliver Cromwell meant much to the history of England and America. We are told that James A. Garfield when a boy drove a horse on a canal near his home. One day he skinned his heel and it became infected, so he was kept at home for a time. He read a great deal while laid up and also made up his mind to get an education. During the Civil War he became a general; after the war he was made president

of Hiram College; and later, he became President of the United States. A skinned heel changed the destiny of James A. Garfield. Most of us can look back to some commonplace event that marked the dividing line to a new course of life and a different destiny. This I know in my own experience. As a boy I had an ambition to become a locomotive engineer. My oldest brother had gone to work on the railroad and I visited him once and had many rides on the engines switching in the yards. My father's health led him to sell his Minnesota home and go South for his health. During the few months in changing residence I attended the Western Association at Nile, N. Y. Later I went to Alfred and Alfred Station, where there was a stirring revival being held under the leadership of Rev. E. B. Saunders and Rev. George B. Shaw. This brought about a new outlook on life, my conversion, and fellowship with the church. Two years' residence at Attalla, Ala., brought me in contact with Rev. George W. Hills, who was then a missionary evangelist in the South. In the summer of 1895, I assisted Brother Hills as singer and helper in some tent meetings in western Tennessee where there were some Sabbath converts. This experience led me to decide for the Christian ministry.

The world's work of permanent value is often done by commonplace men and women. Progress follows the line of little known characters. The names most before the public are not always those most responsible for progress. Witness Hitler, Mussolini, Tojo, of today. These are the killers and the destroyers. The builders are Marconi, Handel, Goethe, Pasteur—not to mention Bible characters like Gideon, David, Jesus Christ, and Paul. With them is progress in the values of life. Nor do we overlook the pioneers of faith in our own land as they passed from the Atlantic to the Pacific and as they followed and subdued the advancing frontier, doing commonplace things but bringing permanent values for a better world.

Two pictures are given us in the final judgment: "Well done, . . . thou hast been faithful over a few things, I will make thee ruler over many things." "Seek ye first the kingdom of God . . . and all these things shall be added unto you." Such is the glory of the commonplace. It is attained by

faithfulness in everyday things of life, looking unto him who is the Way, the Truth, and the Life.

Andover, N. Y.

"I BROKE WITH LIQUOR"

Sergeant Alvin York has said: "I used to drink liquor; drank it for ten years; drank it until I broke the hearts of those who loved me and prayed for me. And then one night in 1914 I knelt at the altar in a little mountain church in East Tennessee, and confessed and repented of my sins. I arose from that altar a new man in Christ Jesus, and I broke with liquor forever." And he is the soldier who in World War I disarmed and brought 153 German prisoners into camp.

DENOMINATIONAL "HOOK-UP"

Albion, Wis.

An Easter candlelight service was held by the choir of the Albion Seventh Day Baptist Church on March 30.

The program included piano music by Mrs. Robert Gaines; Scripture reading by Paul Van Horn; vocal solos by Charles Glover and Mrs. Clair Slagg; a quartet by Robert, Betty, Lois, and Janice Babcock; a selection by the men's chorus; piano duet by Joan Saunders and Charles Glover; the hymn, "My Faith Looks Up to Thee," by Janice Babcock, during which Wilma Kelley, Lois Babcock, and Connie Gaines, dressed in white, acted the verses in pantomime before a lighted cross; anthems by the choir; and benediction by Deacon M. J. Babcock, with responses by the choir.

During the program the choir presented white carnations to the older young women of the audience.

The old fashioned prayer meeting is being held on Wednesday evenings at the parsonage and is led by the pastor.

Correspondent.

Alfred, N. Y.

The Evangelical Society members are working for the goals as recommended by the Women's Board. They have increased their gift to the United Budget, paid their pledge to the Women's Board, and given the amount requested for the Helpers Fund.

The meetings always are inspirational and include "Religion in the News," devotionals,

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 for European relief. 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 E. 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-thirty, we had 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 Burdick 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 young people's Sabbath school class sponsored a pancake supper in April from which over \$30 was realized. Correspondent.

RECORDER WANT ADVERTISEMENTS

For Sale, Help Wanted, and advertisements of a like nature, will be run in this column at one cent per word for each insertion, minimum charge 50c. Cash must accompany each advertisement.

TYPEWRITER SERVICE.—Let us Masonize your portable. A special complete shop-rebuilding job for \$10.00. Cheaper than factory rebuilding—no expensive beautifying, but a thorough mechanical rebuilding—better than an overhaul. The complete process handled by skilled workmen with pride in their work and capable of making all parts replacements. Mail card to Mason Typewriter Exchange, Almond 2, N. Y. Ask for free shipping carton. Express machine to us collect. 5-7-5t

The Sabbath Recorder

Vol. 138

PLAINFIELD, N. J., MAY 14, 1945

No. 20

Let Us Pray

"O God, we lift our hearts in gratitude for all who have lived valiantly and have died bravely for truth and liberty and righteousness. We thank thee for all who have struggled and suffered that we might receive a Christian heritage. God of our fathers, help us to prize the gifts which their loyalty and devotion have passed on to us. . . . May we be true to our Christian faith as they were true; may we serve our country and our church as they have served; and may we wear with them, at last, the victor's crown. Amen."

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