

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.

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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."

Contents

Editorials.—Fighting in Europe Ended.—A Change in Editorial Writers.—	
Mother's Day.—A Home Wanted.—World Family	354-358
Tracts Worth Having	358
Missions.—Report of Commission on Evangelism.—How to Be Successful in Christian Work	359-361
Eyes of World on United Nations Conference	361
Woman's Work.—Literature Needed.—Literature Suggestions	362-364
Christian Education.—"The Bible Speaks to Our Day."—Reports on Family Week.—Mission to Christian Teachers.—Parents' Club.—Youth Camp in Central Association	364-366
The Commission's Recommendations	366
Children's Page	367
Our Pulpit.—Enter—the Holy Spirit	368-370
Denominational "Hook-up"	370
Obituary	372

The Sabbath Recorder

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Editorials

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 make sure that it will not happen again? Have you and I tried to see what we have done and left undone that helped to make possible 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 that is truly ours. "The government" is too often thought of as itself an all-powerful individual having its own choices 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 back to you, to me. 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 the final decision, for the action taken. 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 and the action were not those we thought best and tried to get. The responsibility still lies—so far as you are concerned, with you—so far as I am concerned, with me. It cannot be evaded, avoided, or sidestepped. Until we are finally convinced of this truth we have not taken our proper places in a democracy.

Once this responsibility is accepted we recognize at once the many places in which we have sinned both by omission and by commission, and repentance is very much in order. The next step becomes clear. Not all men will do this. Not all are worthy citizens of our great republic. But you must and I must; and when enough of us individually do, then we can make sure that our children and our children's children may live in an active, purposeful Christian peace.

Yes, the first great victory is won. We are not through with war, but we are on the way. That men are still dying on a foreign shore because of the sins of nations, sins for which you and I must bear our share

of responsibility, sobers any feeling of exultation. We must repeat anew and with greater understanding Lincoln's pledge in another unnecessary war to "take increased devotion to that cause for which they gave the last full measure of devotion . . . that government of the people, by the people, and for the people, shall not perish from the earth." Courtland V. Davis.

Plainfield, N. J.

A CHANGE IN EDITORIAL WRITERS

Our Recorder readers are sorry to learn, we are sure, that Rev. Alva L. Davis is obliged to relinquish the work of writing our editorials. On two emergency occasions he has been willing to help out our paper in this capacity. He has proved his ability in 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 all the editorials. 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—who knows?

In today's issue Courtland V. Davis, corresponding secretary of the General Conference, has the first editorial. It is a special one solicited some time ago to be ready for V-E Day. Since the glad news has just come over the radio, we are giving Mr. Davis' article first place.

Rev. Charles H. Bond was asked for this week's regular editorials. He is pastor of the Seventh Day Baptist Church at Little Genesee, 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 this country but almost the entire world—spreading to some forty-three countries.

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 Reeves Jarvis died in Philadelphia, leaving a daughter Anna—a woman of forty-four—and a blind daughter who was seven years younger. She left to these two heirs a moderate fortune. The next year on the anniversary of her mother's departure Anna invited in some friends to share reminiscences. Then the following year, in 1907, a memorial service was held for Mrs. Jarvis in the Andrews Methodist Church in Grafton, W. Va., because 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, spurred on by the writing of Anna Jarvis. 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 of wealth to a pauper. 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 the cost started going up on flowers, 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 a clean mug home to mother." There was one who was not in this great venture for money, and that was its promoter. Miss Jarvis fumed and wrote, denouncing such scheming money-makers. She spent all of her money in the fight to keep the day clean and honorable—free from commercialization. She grew hard and bitter because of the desecration of Mother's Day, and stayed at home. She would admit only a few who knew a certain code knock.

Mother's Day Continues

It is probably true that only a few know anything about Miss Anna Jarvis, the promoter of our Mother's Day. But everyone knows about the love of mother. We share with her the heart of love and the deep feeling that brought the true idea of a

mother's day into existence. The story is told of a little boy who in a heart to heart talk with his mother was informed that it was God who makes people good. In reply he said, "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 faltering steps to take. It was Mother who helped us the first words of praise to speak. Yes, it was Mother who believed in us when all seemed to go wrong and the world seemed cold. But most of us could not say that it was Mother alone because Father was there too. It was and 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 for a week. It is hard to change the observance of a day which people have followed for years, so this Family Day remains pretty much Mother's Day. But Miss Jarvis may have started more than she realized at the outset—not only the establishment of a day in honor of mothers, but through it the germ which was to grow into Christian Family Week.

C. H. B.

A HOME WANTED

"The home ain't what it used to be," so the old folks say. "The family used to get together more, and we asked God's blessing before we ate. The children didn't go wanderin' around the streets, and when a youngster did wrong he got the rod. I jus' can't understand the new fangled ideas of parents today."

Strange, isn't it, that things don't always remain the same; but conditions have changed, customs have changed, and family life has changed. We all know that part of this transition has been due to the war. The father has either been called into the service of his country or is away at war work. It is true that a home is not complete without a father; his help, advice, and counsel mean much. But the burden of caring for the children has always rested pretty heavily upon the shoulders of the mother, because most fathers are away all day at work. Now many mothers, in the name of patriotism, are working to help in the war effort, and they have left the home also. When children are left to run the home without the help of father or mother, we can expect a change.

There are youngsters today who do not even know what a real home is like. Evelyn

A. Cummins tells of a girl who when asked by a real estate agent to buy a house replied: "A home? Why do I need a home? I was born in a hospital, educated in a college, courted in an automobile, married in a church, and I live out of the delicatessen and paper bags. I spend my mornings on the golf course, my afternoons at the bridge table, and my evenings at the movies. And when I die I am going to be buried at the undertakers." In fact, that is just the type of living that we have all seen too much of, and now we need a "Back to the Home" movement.

When Woodrow Wilson was president of Princeton University, he startled a group of alumni by saying, "Some of you write and ask us why we don't make more of your 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, and you are responsible for what has taken place outside of the home. The lack of parental guidance has brought about a great increase in juvenile delinquency. Mr. J. Edgar Hoover points out only too clearly what has happened at home. He says: "On the home front we have a serious problem to face. This problem is the ever increasing amount of delinquency in our young men and women still in the adolescent stage of life. Let us face the facts. Throughout the nation, 9,675 young girls under twenty-one years of age were arrested in 1941. This is an astounding figure in itself. In 1942, however, there was a 55.7 per cent increase to the figure of 15,168 arrests. Nor were these crimes of minor nature. Arrests of girls under twenty-one years of age in 1942 for commercialized vice showed a 64.8 per cent increase. Other moral crimes increased 104.7 per cent. Girls under twenty-one years of age arrested for disorderly conduct showed a 69.9 per cent increase. Those in the same age group charged with drunkenness increased 39.9 per cent." I am sorry that I do not have on hand the figures for the past two years, but without a doubt the figures in regard to juvenile delinquency are still on the increase.

We need not blame the children for this increase in juvenile crime. There is only one place to which we can point the finger of shame, and that is toward the parents. In fact, I believe the youngsters have done pretty well on their own—all they need is a home.

I remember how my ninth grade citizenship teacher awakened me one day by pointing out of the window toward an empty house. He said, "Do you see that house over there? 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 house as to what type of home truly exists. The parents set the standards, and they determine whether or not it is going to be a Christian home. Whether a home stands or falls depends upon the parents. A home that is built upon the sands of a child's judgment and of parents' indifference will fall. And great is the fall of not only the home, but of the nation, because the cornerstone is gone. Again Mr. Hoover points out: "The home is the natural cornerstone of government. . . . All other institutions are of minor importance to it."

Much could be said about the responsibilities of the father, but today the burden of homemaking rests heavier than ever upon the mother. Mothers, there is not a harder task or a more important job than yours. 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 true mother is a professional woman when she is at her best. She does the family buying and has to balance the budget. To furnish the proper diet she has to do much juggling of 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 spite of food shortages. Because of the scarcity of doctors she must learn about medical care. But if all the mother has to do is to keep the stomach full and the body well, her job is still fairly simple. The important step comes in the developing of attitudes and the building of Christian youth.

Our Bible tells us that "Mary kept all these things and pondered them in her heart." This pondering heart the world must not lose. It is the pondering heart that makes the parents care, that keeps them at home, that sends them to church with the children, and causes the entire family to grow in favor with God and man. The call is clear: A Christian home wanted.

C. H. B.

WORLD FAMILY

More and more we are beginning to realize that the word family is not confined to a group consisting of a father, a mother, and children, but to the world family con-

sisting of God the Father and his many children of all races. Long ago Christianity recognized this oneness of all humanity and through the ages has proclaimed it to mankind. Now this conviction of Christians is being confirmed by scientists. Science recognizes a common origin of all people, and it affirms with the New Testament that all the nations of men are made of one blood. (E. F. Tittle, minister of the First Methodist Church in Evanston, Ill., has made a study in regard to science and races. Much of the following discussion is based upon his study.)

The American Medical Association has for some time protested against the segregation of Negro blood from that of the white man when it is brought to the blood bank. Science says that the blood 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 reckoned with 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 blood types within the white race and within the same family in that race. The blood of a Japanese, Indian, or Negro would save your life if it were the same type as yours. And it is true that blood plasma when it leaves the laboratory is all mingled together—innocent of segregation. It knows no distinctions of race, creed, or color. This blood given by the black and white, Jew and Gentile, goes intermingled as plasma, on an errand of mercy to the far-flung battle fronts to save the lives of the children of God. I would venture to say that the wounded lad does not ask or care what the color of the man was who gave it; but he gains strength because a brother shared.

The Delaware Conference said: "No group of men is inherently superior or inferior to any other, and none above any other is 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, and 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 opportunity 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 realized existed. They are meeting natives whom they never saw before, and most of these natives never saw a white man. We call them backward but they are learning. Thanks to the work of missionaries, many of these people have learned something of Christ. Lives have been saved because cannibals no longer seek human flesh. They are learning that the so-called 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.

We need not 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 wickware images which once each year they stuffed full of living men and women and then set them on fire as a sacrifice to their gods. Many Americans are descendants of these "backward" people which the Greeks and Romans may have looked upon as hopeless. The opportunity of cultural development has made a difference. Race had nothing to do with it, but the opportunity of education had everything to do with the great change.

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 the Negroes who live in decent houses 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 meant for us to live together as 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 gone beyond this in trying to bring about an active working brotherhood. "For God loved the world so dearly that he gave up his only Son, so that everyone who believes in him may have eternal life, instead of perishing." (Moffatt.)

When we think of all that God has done to make us realize that we are made for fellowship with one another and with him, we should hang our heads in shame that we have not worked any harder at it than we have. But God in his goodness is giving us another opportunity to work out this world family life. We have been given the plan; in Christ we see the Way and the Truth and the Life. God has done all he can do. What are we going to do? What are you going to do?

Charles H. Bond.

Little Genesee, N. Y.

TRACTS WORTH HAVING

Tracts for free distribution have been published by the Shiloh Seventh Day Baptist Church and friends, with the Shiloh church imprint on the back. These may be secured by requesting them from the Shiloh Seventh Day Baptist Church, Shiloh, N. J.

By Grace Through Faith

Five thousand copies of the message in the Pulpit Department of the Sabbath Recorder of January 15, 1945, by Rev. Lester G. Osborn have recently come off the press in tract form. Those feeling the need of good salvation tracts will find this one helpful.

Something New?

This short but attractive tract presents the true story of God's holy Sabbath day from the standpoint that the keeping of the Sabbath is not something new: it is as old as the creation and was observed and loved by Christ Jesus.

What Church Membership Implies

Although this clear and interesting tract was written with the Shiloh Church in mind, it can be used by any Seventh Day Baptist church to good advantage. The five essential factors stressed are as follows: salvation through faith in the shed blood of Jesus, confession of Christ before men through baptism, living a life of separation from the world, surrendering the life to the Lord for service, and observance of the Sabbath of the Bible.

SABBATH SCHOOL LESSON FOR MAY 26, 1945

The Returned Exiles and Their Work
Scripture—Ezra and Nehemiah
Memory Selection—Jeremiah 29: 13

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.

REPORT OF COMMISSION ON EVANGELISM

A Report of the April Meeting of the Commission on Evangelism of the Federal Council of Churches

By Rev. Everett T. Harris

It was with a feeling of anticipation that I made my way to Room 906, East 22nd St., New York City, on the morning of April 17, 1945. A letter had informed me of my appointment as a member of the commission and good friends had made it possible for me to attend.

My first joy was to see the familiar face of an old friend, Rev. Harold R. Crandall of Westerly, R. I. My next joy was to note the deep sincerity and warm evangelistic zeal of the leaders of the commission. I felt at home at the very start.

Rev. E. G. Homrighausen, chairman, led a brief devotional service that searched our hearts. Having just read his book, "Choose Ye This Day," I felt that I was listening to an old friend. Then Executive Secretary Jesse M. Bader began to report the many varied activities of the commission. It was a marvel to me that one man could carry such a load and not break under it. But to watch his face glow as he reported on the mission to teachers, lay evangelism plans, missions to army camps and navy bases, and other activities, was to know that he had a Source of strength not his own. He spoke of recent Chaplains' Conferences—retreats which he had attended, bringing together the chaplains of the army and navy to share their experiences and problems. He told of how these men get to feeling they are quite out of things and how they long for the fellowship of these retreats and the contacts with the churches at home. Twenty-seven such retreats have been held during the last two years.

Again and again during the course of the meeting the emphasis was made "to point up evangelism," to remember the commission's particular emphasis is "to win souls to Jesus Christ."

In the closing hour of mid-afternoon several denominational secretaries were asked to speak, telling briefly of the plans of their

denomination 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 was 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, Canada, and the far West, as well as nearby churches. And they come with but a single purpose, to unite the efforts of Christians in winning 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 our promoter of evangelism, 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 endeavor. How devotedly we ought to be applying ourselves to this work, since Jesus himself has made this our primary task. He was so deeply in earnest about it when he was here that he told us definitely how to be successful in winning people to him.

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

1. The dominating motive that controlled him as he drove forward to do what he was sent to do. What was that impelling motive? It was the same that stirred the compassionate heart of God. "God so loved . . . that he gave."

Any movement that has not love as its motivating force has no place in the missionary enterprise. Jesus in his closing prayer said to his Father, "As thou hast sent me into

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 his disciples to the same heroic work. The same absorbing passion must direct us, his followers, in saving lost men. No other moral force is so powerful. It is for us to take it out of the realm of philosophic speculation and put it to work in this chaotic world. Jesus did that. "Even so send I them into the world." Enough examples have demonstrated its truth in the past. But just now "the whole creation is groaning and travailing" to witness the further proof of it. Our hearts and minds have been stunned at what hate is doing for the world in this debacle of insane warfare. Love must and will prove the superior force just now. Only God can make us equal to demonstrate it. Shall we not with deepest gratitude remember, "That God who caused the light to shine out of darkness has shined in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ"? Jesus said, "Follow me." Love, then, is the first required preparation. Following him in this, we shall soon see the next step to take.

2. Jesus' love led him to suffer with people. "When he saw the multitude he had compassion on them." Compassion is a word of tremendous significance in our religious philosophy. Jesus not only suffered, but he suffered with people. It may cause us intense pain as we see the wretchedness in which the world is involved just now. All of us are having this experience now. But if we follow Jesus we must take another step. Aloofness is one of the besetting dangers of the Church. But our Master touched the foul leper. He left the magnificence of his mansion in heaven to tread the stony road that men have to take in their journey here. He mingled with the crowd where many a sin-infected soul was walking. He ate with publicans and sinners. That was a hazardous thing to do according to some of his contemporaries, and they severely criticized him for doing 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, with white petals, and it has the mysterious quality of throwing off the coal dust that falls upon it and thus keeps itself pure and white. I have read of a little girl who grew up in the slums of a great city, but was kept from absorbing the vileness of that environment.

"Ye are the light of the world," said Jesus. Light is no good except it is placed where it is dark. "Ye are the salt 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 exalted experiences in spiritual living will be followed by a closer fellowship with suffering. Immediately after that mountain transfiguration where he had a conversation with Moses and Elias—the subject being his own imminent death and suffering on the cross—he came down from the mountain and very soon found himself confronted by the epileptic boy. On that Sabbath in Jerusalem, after his morning worship at the temple, he went down into the slums of the city at the Pool of Bethesda and walked in the midst of the suffering. There he brought healing to the most hopeless case in that multitude of hopeless people. Perhaps we ought to question the value of any season of worship that does not quicken our pity and longing to help those in need, for the nearer we come into contact with God, who so loved the world, the more our hearts will be moved to deeds of loving sympathy.

4. Following Jesus we will learn the art of tactfulness in trying to help people. The story is told of a personal worker who, in preparing for the great Billy Sunday campaign that swept the city of New York many years ago, entered a saloon and asked the proprietor if a prayer meeting could be held there. The saloon keeper angrily replied, "Get out of here or I'll knock your head off." The worker with a twinkle in his eye said, "If you do that, I'll never speak to you again." This made the saloon keeper laugh and he said, "Come on with your prayer meeting." One of the maxims our Master teaches us as soul winners is, "Be ye wise as serpents and harmless as doves."

5. Finally, in prayerful humility we will approach our task. Galatians 6: 1 ought to be memorized by everyone who engages in this work—"Brethren, if a man be overtaken in a fault, ye that are spiritual restore such

an one in the spirit of meekness; considering thyself, lest thou also be tempted." There can be no I-am-better-than-thou attitude by the fisher of men. A professional fisherman said, "There are three rules for catching fish: first, keep out of sight; second, keep out of sight; third, keep out of sight." The effort will be in vain unless Jesus, the mighty to save, is presented and kept in view. His face will certainly be hidden if unworthy conduct is seen in the worker. The light is extinguished, and the salt has lost its savor. "Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven." This means that the worker will be winsome in his bearing. "The fruit of the Spirit is love" according to Galatians 5: 22. That is our first qualification. But the fruit of the Spirit is also joy. That is the bloom on the face of the Christian that makes people want what he has which they have not.

Daytona Beach, Fla.

EYES OF WORLD ON UNITED NATIONS CONFERENCE

By Cameron P. Hall

Director Social Education, International Council of Religious Education

(The first in a series of four weekly articles written from the United Nations Conference at San Francisco by Dr. Hall, staff press representative of the International Council of Religious Education, Chicago.)

San Francisco, April 27.—"In these early days of the conference, it is mandatory that the people do not permit themselves to be taken on a detour by a vehement discussion on one single point. We must keep our perspective on the basic questions that are involved and the importance of the program as a whole." This timely advice was given at San Francisco by Comdr. Harold E. Stassen, United States delegate to the United Nations Conference and president of the International Council of Religious Education, Chicago. The United Nations Conference is putting upon itself that discipline of purpose. It needs to be matched with similar self discipline by the peoples of the churches in their understanding, support, and prayer for its outcome.

Spiritual as Well as Human Unity Stressed

It was indeed a historic and dramatic moment when Secretary of State Stettinius

brought his gavel down upon the desk with three deliberate strokes, saying, "The United Nations Conference on International Organization is now convened." The promise for mankind that lies in those words gripped the four thousand people who filled the opera house. This generation had taken the first step toward international organization. It was now launched upon the next step: bringing the conference to a successful conclusion.

Unexpectedly, the temporary chairman called for a minute of "silent and solemn meditation," catching the delegates somewhat unprepared. There was a full minute of united silence, for the chairman was generous in his timing. Delegates from forty-six nations sat quietly. To Mr. Stettinius' right, in the first seats of the auditorium, were the delegates from China. Behind them were Foreign Minister Molotov and his colleagues from Russia. Nearby were the representatives from Liberia. Far on the left sat those of Saudi Arabia, dressed in their desert clothes.

The eyes of all came to a focus upon a compact row of flags at the back of the platform—forty-six in all—arranged in alphabetical order, Australia the first and Yugoslavia the 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 program that followed was an 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 Nations Conference was being held because the American people through their government had willed it more than any other of the great powers, and as much as any of the smaller nations.

And what a change that represents in twenty-five years, which is a very short time in the life of mankind. Theologians may argue back and forth whether or not human nature changes, but the leaders of a nation 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 one of the greatest demonstrations in history of the capacity of public opinion

to undergo profound and widespread changes. And in this change the Christian churches have played a leading role.

China's Position Discussed

Asia is in the background of any visitor to San Francisco, for it is the gateway to the Orient. But China in particular is very much in the foreground during these opening days of the conference. At the first press conference with the secretary of state the announcement was made that Great Britain, Soviet Russia, and the United States had agreed to the changes in the Dumbarton Oaks Proposals urged by China. These changes are in keeping with the spirit and at some points with the substance of the recommendations asked for by the Cleveland Church Conference. They affirm the principle of justice in the charter; they lay upon the Assembly of the International Organization responsibility for strengthening the development of international law; and they aim at "the promotion of educational and other forms of cultural co-operation" through the Economic and Social Council.

The address at a plenary session that was first interrupted by applause was the one

given by Mr. T. V. Soong, head of the Chinese delegation. The point that drew this applause had to do with the relinquishment of national sovereignty. This is his statement: "If there is any message that my country—which has been one of the principal victims of aggression and the earliest victim—wishes to give to this conference, it is that we must not hesitate to delegate a part of our present national sovereignty to the Security Council in the interest of collective security."

Delegates with Singleness of Purpose

The dominant purpose of the leadership of the conference is summed up in the words of Paul, "This one thing I do." There has been a sort of war of nerves to tie the conference up with many pressing questions. The Polish question has been related to the conference in flaming headlines and heated comments. But these men and women delegates have traveled to San Francisco from each of the five continents for one purpose: to find agreement upon a charter for a world organization through which the nations may unite to do what is necessary to keep the peace and to achieve justice.

Woman's Work

Mrs. Okey W. Davis, Salem, W. Va.

LITERATURE NEEDED

The "Talking Leaf" is what Africans call a book. They cherish the ability to "read book," 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 provide the right kind of literature, they may be Christian ideas and ideals. There never was a time when shaping the world's ideas on Christian patterns was so necessary and so potent in helping to build a new world order. Literature is mobile; it can enter a liberated country with the first relief workers, and do its part in rehabilitation. It is carrying the Christian message right now into war-torn lands. Among Moslem peoples it is one of the most telling channels of evangelism.

Through the Committee on World Literacy and Christian Literature of the Foreign Missions Conference your gift for literature can work for you in any part of the world. We cite some examples:

In India. Endow a village library. It does not call for a fortune; it calls for just three dollars in American money. That will buy sixty booklets on subjects close to the lives of India's villagers. The booklets will be housed in an empty kerosene can to keep out the white ants and will be carried to one of India's 700,000 villages.

In China. China's fine Christian leaders wish to lead her in right ways. A magazine which is shaping the thoughts of China's rural masses is the "Christian Farmer." This valued household magazine has a splendid record for implanting Christian ideals. 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 Mar-

garet Wrong, hopes to raise the number of the forty titles now obtainable to four hundred. These booklets are needed in French, Portuguese, and in African languages. Subsidies in units of \$3 are required to help add new titles to the African Home Library.

In Latin America. A whole series of pamphlets on Christian home and family life will be printed as rapidly as funds are available for their production.

For Moslems in all the world. Wings must be given to the silent, abiding, persistent "evangelist" among Moslems—the printed page. Three dollars will provide a carefully selected supply of tracts, booklets, and books especially written for Moslems, to be placed in reading rooms, libraries, and churches in such lands as China, India, Iran, Syria, Egypt, North Africa, and Arabia.

The vital importance of literacy and Christian literature in our world today offers one of the big channels of co-operative work. Local groups are being given an opportunity to share in the program. — Committee on World Literacy and Christian Literature, Foreign Missions Conference of North America.

The editor of our Recorder page, Mrs. Okey W. Davis, is a member of the Committee on World Literacy and Christian Literature. Recently Mrs. Davis gave to the Salem Ladies' Aid society interesting information about the Christian literature now being published in several languages. Copies of some of this literature were passed for inspection. Salem women have endowed two village libraries for India. For program suggestions or further information write to Mrs. Okey W. Davis, Salem, W. Va.

LITERATURE SUGGESTIONS

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

The China colleges at Chengtu recently received a call for clerical helpers at a nearby American airfield. Six girls majoring in English at Ginling and two Yenching girls were accepted for the positions. A number

of students at Cheeloo have served the Americans as interpreters and guides. A substantial increase in classroom religious teaching is reported by the China colleges now quartered in Chengtu. A number of courses are offered for credit. In West China Union University alone four hundred students are enrolled in courses 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. Among volumes printed by Christian literature societies in many lands were some thirty titles in Burmese—every type of book from Dickens' "Christmas Carol" and Ruskin's "King of the Golden River" to teachers' magazines, Tolstoi's "Tales from Russia," and Fosdick's "Manhood of the Master." Practically all books in Burma have been burned or otherwise destroyed in the Japanese occupation. Christian literature workers who fled from Burma to India have combed India to find Burmese books which they could reprint. A missionary 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 illustrations and all.

Church groups studying the United Nations Conference at San Francisco will find valuable background material in Luman Shaffer's the "Christian Mission in Our Day." Missionary Education Movement, 60 cents paper, \$1 cloth.

"Himself," one of the first books written by an Indian woman, is obtainable in English translation from Mrs. Katherine Van Akin Gates of the Kennedy School of Missions, Hartford, Conn., at \$2. The autobiography of a Hindu lady, Mrs. Ramabai Ranada, 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 the Hindu woman in the home."

The study on the Christian home, the "Family and Its Christian Fulfillment," prepared by Mrs. Winifred Bryce and a small committee, is expected off the press in June. The book, which will be helpful to nationals and missionaries around the world, will sell for \$1. Orders may be placed with John Reiser 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

authors are Mrs. Fred S. Bennett, Florence Tyler, and Mrs. E. H. Goedke. They trace the historic backgrounds of women's work in the Home Missions Council, Foreign Missions Conference, and the National Council of Church Women, with the formation of the United Council of Church Women in 1941 to unite the promotional activities of the two mission groups. Order from the United Council, Room 411, 156 Fifth Ave., New York 10, N. Y. Ten cents per copy.

A paper bound edition of Henry Van Dusen's new book, "They Found the Church There," is available from the M.E.M., 156 Fifth Ave., New York 10, N. Y., at 75 cents. It contains the thrilling story of American service men who have found

Christian evidences in their contacts with mission stations around the world.

Leslie Moss, of the Church Committee on Overseas Relief and Reconstruction, is again giving a series of broadcasts on the overseas ministry of the churches. This series, which will run through July 31, comes over the Blue Network Tuesday mornings from 8.15 to 8.30.

—Gleaned from "You'll Want to Know," F.M.C.

Miss Sue Weddell, a secretary of the Foreign Missions Conference, has gone to San Francisco to represent it, and particularly women's interests, at the United Nations Conference.

Christian Education

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

Sponsored by the Seventh Day Baptist 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 Elijah that the king (national government) is under God and owes allegiance to God, and that there should be prophets today who will speak for God frankly and fearlessly in national affairs.

Mr. Barclay points out that what men worship governs their life. 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 many who present very fine plans for the world today and tomorrow leave out the Church. The Church is the only 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 crosses on Calvary. One thief 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 Christ are being freed from evil within will do all they can to drive evil from the world.

Hope for world unity lies in the Church, which under Christ is breaking down the "middle wall of partition," of which Paul speaks. In spite of its many divisions the Church is bringing men of all races and nations into closer unity:

In conclusion the author says that the Bible offers three things which we, and all mankind, most urgently need: the Christian faith in the love of the Holy Father God, the Christian standards of conduct made concrete in the earthly life of Jesus, and the Christian fellowship gathered out of all races and nations.

People in all walks of life should read this book because it is a prophet's challenge that, unless God is taken into consideration in all planning for today and tomorrow, there will be further wars and desolation.

[The above is a review sent by the publishers of the book. The price for the book is \$1, and it is published by the Westminster Press, Philadelphia, Pa. You will not be disappointed if you purchase it.—H. S.]

REPORTS ON FAMILY WEEK

What happened in your church and community during the special observance of Family Week? Others would like to know. Please send me a report of how it was observed in your community.

Nearly two hundred copies of "Pages of Power for Family Living" have been sent

to pastors. If this can only mean families learning more about conducting family worship it will have been an emphasis well worth while.

The tremendous need for helping the starving people of the world should be worked into the family worship service. In our community there was emphasis on the clothing drive. When our three-year-old girl was praying during our Friday night family service, she said, "Thank you God for clothes for the children across the creek."

It is not enough to emphasize Bible reading and study for just one special week during the year. If children are to learn how to use the Bible, they must learn from seeing parents use it every day, and under that influence use it themselves. Parents can do a lot to help children with the Bible so they know better how to make the most interesting and helpful use of it. H. S.

MISSION TO CHRISTIAN TEACHERS

By Philip C. Landers

The National Mission to Christian Teachers, launched during the fall of 1944, continues its influence throughout the twenty-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. Munro of the International Council of Religious Education, which organizations jointly sponsored the National Mission.

The pattern of the follow-up missions has followed many different designs, their survey discloses. In some states the sessions were to be supervised by the denominational bodies, while in others the state councils were responsible for the pattern of procedure. South Dakota, Oregon, and Texas followed the denominational plan.

The follow-up in Indiana is indicative of the state council type of program. Dr. Ralph L. Holland, general secretary of the Indiana Council of Churches, in reviewing the work in his state, declares:

"Nothing has so dramatized the co-operative program of our denominations working through the Indiana Council of Churches as the Mission to Christian Teachers. Teams comprising sixty people carried the mission into sixty-eight counties of the state where local groups had prepared the way for their ministry to the church school teachers.

Wherever these teams went, they aroused interest in the evangelistic approach to our Christian education program and sought to inspire our church school teachers with a new vision of their dual task of education and evangelism."

Dr. Oliver B. Gordon, associate secretary in charge of Christian education of the Federation of Churches of Rochester and Vicinity, 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 unearthed by the mission. They also recommended that a visitation in the homes of 350 unchurched families who have children in the weekday religious education classes be conducted for the purpose of gaining their church affiliation. Plans are being laid for a 1945 Mission to Christian Teachers in Rochester.

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

PARENTS' CLUB

Pastor David Clarke says that a meeting for parents has been started at Jackson Center. It is his hope and prayer that these meetings will help to cultivate what he calls "full-time" religion.

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 book, "Children Need Adults." Don't forget that if you want this helpful book,

either order direct from Harper and Brothers, New York, N. Y., or write to me for a copy. The price is \$1.50.

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 one cent each. If you want copies of these, please write.

H. S.

YOUTH CAMP IN CENTRAL ASSOCIATION

Pastor Harmon Dickinson writes from De Ruyter 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 Miltons, Albion, and Walworth will all be expecting this to be their camp this year, we feel sure. If you young people have any further questions about plans for pre-Conference camp please write to Rex Zwiebel or to me.

H. S.

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 good a job as any other committee could have done. Since I am no longer a pastor and will not be at the Conference, and since the Commission asks for criticism, I venture to make the following analysis of some of the recommendations, as appeared in the Recorder of January 22, 1945.

Accreditation

No. 1. The majority of ministers coming to us from other denominations have not had an education parallel to that of our 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 others, from ordination. I am not in favor of shutting the door to such people. We have had

ministers from these denominations who have done good work among us. Some have been able men. You can name them as well as I. True, some of these ministers have not made good. But we have had ministers who were born, 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 resolution 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, deposing, 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 is objectionable. By the proposed methods, 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. Other recommendations concern the selection 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 necessary, and that it 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 deferred salary due the minister for past service. It strikes me that this recommendation is not what we want.

After seven years of service 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 needy fields, why should 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 be expected to accept regular employment after the age of seventy-five"? Some of us have—and we are happy in it. Salem, W. Va.

Children's Page

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

Dear Mrs. Greene and the Children:

I wonder if you will care to have me tell you a Florida fish story. Long before I came to Florida I read a few of the stories told about the interesting sights in the water, in and around Florida, but this one can be seen from the bridge near here which crosses the Halifax River. It is a sight not very frequent because it can be seen only on a sunny morning when the water is smooth and still. Then your eyes can look down to the very bottom of the river.

If you happened to be there on such a quiet, sunny morning you might see a school in session at the bottom of the river—a school of fish, hundreds of them, very still, sometimes faced one way, learning their morning lesson.

Probably you would say, as I did, "Oh, what a fine chance to drop a baited hook and get a quick catch."

But not so easy as you might think, for an experienced fisherman said, "They won't bite. You can dangle the most tempting bait right down in front of their noses and not one of them will touch it."

Wise little fish! I could not help but admire them, and I believe we can learn a lesson from their school that will make us stronger to resist the bait of the destroyer of our lives, when he dolls up sin and dangles its glamor before our eyes.

We belong to one of God's most valuable schools. We are more precious in God's plan than a school of fish—which, without a teacher before them with desk, book, and pencil, know how to keep themselves from being destroyed by their enemies.

Perhaps some of you, who live a long way from the ocean or large rivers or lakes,

may not know that a colony or group of fish is actually a school; but if you look in a good-sized dictionary you will find it is true, with this difference, that you children usually have books and papers to help you to learn, and the fish have none.

Though you may not see the teacher in a school of fish, it is certain that they have a sure way of knowing how to follow in their group, and all refuse the bait put out to catch them. There is wisdom in their little heads, put there by their Creator, just as there is in ours.

Can we be as wise as these little fish and refuse what will destroy our lives? Can we say "No" right inside of us and stick to it when some gay bait is dangled before our faces? And can we do it as coolly and happily as the school of fish? I am sure we can.

I never saw fish do what some foolish children do—feel angry at their parents or teachers and bolt out after the wrong thing they see tempting them. I am ashamed to say I was a poor fish myself sometimes, and was almost ready to try to see if the tempting bait would really hurt me. But thank God, I had good parents and grandparents who gave me the knowledge of God so that the happiness of saying "No" to the bait is much greater than any of the glamors fixed by the tempter.

If anyone of those little fish in the Halifax River should think, I am going to try that bait anyway; the others are too slow, I don't care what they think—you know very well that poor little fish would be caught on the hidden hook and be dead in a little while. But we are foolish if we do that way, for "This is good and acceptable in the sight of God our Saviour; who will have

all men to be saved, and to come unto the knowledge of the truth." 1 Timothy 2: 3, 4.

Mrs. Lois F. Powell.

147 First Ave.,
Daytona Beach, Fla.

Dear Recorder Children:

Have you enjoyed Mrs. Powell's fish story? I'm sure I have, for it is a true fish story, unlike the usual type of fish story at which we shake our heads and remark, "You can't fool me that way." But I'm very fond of good fish, aren't you? Our next door neigh-

bor has gone fishing most of his spare time lately. Since only one member of his family likes to eat fish, the other day they gave us about two thirds of their fish, and did they taste good!

I'm beginning to think that I told myself the kind of fish story I don't like the other day, for I said, "I'll surely find some children's letters in the mail this very week." As you can plainly see, I didn't. Let's hope for better success next week.

Sincerely yours,
Mizpah S. Greene.

Our Pulpit

ENTER — THE HOLY SPIRIT

By Rex E. Zwiebel

[A sermon preached at Alfred, N. Y., April 21, 1945. The pastor and several members of the Alfred Church have requested its publication.]

Scripture—Acts 2: 1-21.

Text—John 14: 18a, "I will not leave you comfortless."

San Francisco—immediately there comes to our minds, as if by magic, one thought—world peace. From a pamphlet printed by the Commission on a Just and Durable Peace of the Federal Council of Churches, come these paragraphs:

"The story goes back a long way. It goes back to the suffering and longing of war-torn peoples through the ages. It goes back to the prophets who could see plowshares and pruning hooks in the weapons of war, and God in the law of history. It goes back to Jesus who revealed to man God, the Father of men and nations. It goes back to quiet scholars who pictured a society of nations under the law. Yes, it is an old story, this tale of man's longing to knit together his broken world. Yet it is also a new story. Twenty-five years ago a League of Nations was set up to keep the peace. It was not made to work by the powerful countries which had joined, much less by the most powerful country, the United States, which had not joined. Now, in the midst of this second world war, we the peoples of the world are given a second chance to build a united world more worthy of the present sacrifice and suffering and to prevent a third

and still more deadly world war a generation hence.

"This is the meaning of San Francisco. The representatives of forty-three nations who meet there next Wednesday, will open a new chapter in the struggle for a better world order. Behind them lie the hopes and the pain, the achievements and failures, of centuries. Before them—and before all of us—lies a new opportunity to construct step by step a peace that can last."

Is it too great a strain on our imaginations to compare the meeting of the world leaders next week to the meeting of the disciples that took place after the death of our Lord Jesus Christ? Would it be sacrilegious to pray for the visitation of the Holy Spirit to fall upon our representatives in that same manner? I believe not. In fact, all Christians should make it their business to petition God that the Holy Spirit be very evident so that through his power that peace which we all long for will have a firm foundation and a force to sway the will of men away from taking the life of a brother.

If Scripture were written concerning our hopes for the conference in California, wouldn'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 as of an impelling force, and it filled all the house where they were sitting. And there appeared not unto them tongues of fire, but a sense of need to do the will of God. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them

utterance. And there were dwelling about San Francisco men, devout men, out of every nation under heaven. Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language. And they were all amazed and marveled, saying one to another, Behold, are not all these which speak men representing but few languages? And now we hear every man talking of a peace that even I can understand. Italians, and Chinese, and Chilean, and the dwellers in Australia, and in Palestine, and Syria, in Canada, and all Asia. Scandinavia, and Iraq, in Egypt, and in the parts of Central America about Panama, and strangers from Rome, Jews and proselytes. Englishmen and Frenchmen, we do 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 session since the meeting of the disciples 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 following.

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 all men can take me into their hearts. At Pentecost, God, through the promise of Jesus, sent the Holy Spirit to those men so that they knew without question that his presence had become a permanent part of their lives. We may not take literally the account of Pentecost or we may not understand how it happened, but that the Power was turned on was clearly demonstrated in the disciples' actions from that time forward—even to martyrdom.

At Pentecost another promise was also fulfilled. You remember how, as the apostles ate with Jesus at the table of the first sacrament, our Lord had given to these men this promise: "He that believeth on me, the works that I do shall he do also; and greater works

than these shall he do; because I go unto my Father." The next day they saw him die; later their eyes grew wide with wonder as he stood in their midst in the upper room again. There their amazement turned to faith, a faith such as the world had never seen before. Pentecost and the beginning of the Church were the results. With the Holy Ghost in their hearts they went out and established the Church which we know in its pure state as the body of Christ. How our souls search for that Spirit! We cry out in our song and prayer for it, that it may 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? This, I believe, is the answer. When as we go about 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 overtone of beautiful living—is dwelling in us. You feel it.

An illustration of the Holy Spirit working is displayed in an experience of Walter M. Horton. I was so thrilled 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 church, but in a New York theater, where John Drinkwater's Abraham Lincoln was then playing. As scene succeeded scene, and the soul of Lincoln was more and more completely revealed—triumphing over his own misgivings, forsaking ease for the sake of the well-being of all, unflinching in his opposition to evil, but overcoming evil with compassion, giving his life at length as a ransom for many—I found myself at last looking upon the stage with the eyes of a worshiper. Consciously or unconsciously, each person there worshiped God that evening. I felt it in the applause and in the still more significant silences, and the fellowship of adoration added greatly to the depth of it for all of us, for it helped us to feel that this was not merely my God, but our God—yes, the God of all mankind. What had happened to me? In the first place, Lincoln humbled me as the ideal always humbles the actual. His human figure, with its homely qualities and obvious limitations, became, as it were, translucent; and through it shone a pure and unwavering light, the light of the ideal, making me long unutterably to be like him—and unlike myself. This is the spirit that is bound to win, I said to myself. I saw it triumphing before my eyes—winning the respect of Seward and the cantankerous Stanton, turning a condemned youth into a hero, and bidding fair to bind a nation into a unity based on justice and mutual forgiveness.

I saw it hushing a miscellaneous New York audience into reverence. And then, the theater could not contain it. I looked out beyond the stage into the tangled world, and I saw that spirit, embodied in the message of President Wilson putting 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, plain people, in whom this spirit finds more or less imperfect embodiment, and I said to myself, It's irresistible; it's almighty. No one can stop it. Nail it to a cross 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 leaders of the triumph of peace and good will over war with freedom and salvation for all men, know this, that you have seen God and that Christ's promise was for you as well as for his followers gathered in that upper room so long ago.

Have faith, keep searching, and "greater things than these shall ye do."

DENOMINATIONAL "HOOK-UP"

New Auburn, Wis.

The annual church dinner and business meeting was held at the Everon Churchward home January 7, 1945. Although the crowd was small, a good dinner was enjoyed and a splendid spirit was displayed at the business meeting.

The treasurer's report indicated all bills paid and money on hand. The pastor's report showed a busy and active year. Five members were added to our church during the year, all by baptism.

The Sabbath school report was encouraging. Besides paying the general expenses of the Sabbath school, \$50 was given to missions and other worthy causes.

Our church united with the other village churches in observing the World Day of Prayer.

The Christian Endeavor had two combined meetings and socials during the month of March at the parsonage.

Correspondent.

Daytona Beach, Fla.

The little church group at Daytona Beach has been very much alive and active this season. In recent years the Seventh Day Baptist church here has become in reality

a tourist church for our northern people both for Seventh Day Baptists and for their friends who are attracted to this city. They come not only for the winter comfort found in its balmy climate, but because there is a Seventh Day Baptist nucleus here which draws to it the friends of like faith from our northern churches. For instance, Rev. and Mrs. Wardner F. Randolph and three children spent over two months here while waiting for their plane reservations to Jamaica, and very glad were we to have their friendly companionship and pastoral services.

In the summers there are from ten to twelve regular attendants at the weekly services of the church, coming from the three homes of permanent residents. In the winters the group numbers nearly fifty. These nonresidents live in hotels, boarding homes, or tiny apartments, none of which are large enough for entertaining the group socially. The social life is very important to these tourists far from home, friends, families, and the accustomed activities of their home town. Aside from the church aid organization which meets every month for business, as well as for pleasure, there are social gatherings to be planned for; only one of the three permanent homes referred to is large enough to entertain comfortably the group when it is as large as it has been this winter.

Several years ago when the Daytona Beach church was built, there were blueprint plans for a small parish room, or social room, to be added to the church building at the rear; but, for lack of funds, the plans were laid aside. When our dear Dr. Boothe C. Davis was living here, he saw the need for such a social room and contributed generously to the fund for the purpose. This winter, the need for this parish room has become increasingly apparent. In the past others besides Doctor Davis have made contributions for the fund. It has been the goal of our interest this season to swell this fund, hoping to secure enough contributions to make it seem feasible to begin the actual building. The work committee of the church aid sponsored several schemes to raise money, such as a series of silver teas, sales of fancy articles, solicitation of a few northern friends, and a puzzle renting project. The response has been gratifyingly large, considering the small number of people and the ever-increasing demands upon their modest incomes from all directions.

Early in March a committee was appointed to consider the possibility of immediate building. The enthusiasm was great, the interest intense; many details were worked out for the construction, but due to the war, and its necessary priorities, it was voted to wait a little longer, and to devote our time and efforts to still further swelling of the fund.

We deeply appreciate the help of our northern contingent; generous contributions, gifts, etc., have brought the bank account to a little over \$1,000, which, in the estimate of one of our Seventh Day Baptist contractors, is more than a quarter of the total amount needed. There have been anonymous gifts ranging from \$25 to \$100; at least two different individuals have made gifts of \$25 in memory of loved ones who have passed on. The large gifts and the small gifts are greatly appreciated.

The blueprint plans, made at the time the church was built, have been reconsidered by the committee. It has been recommended by them and voted by the church to increase the original measurements of the new room to approximately 36' x 24'; to build this room against the back of the church on the south side; to make the room two stories high, the upper story to be an apartment adequate for the use of the pastors who will serve the church in the future. After the war when traveling is made easier there will doubtless be a much larger winter group than in the past, and the services of a full-time pastor will be needed. Even this winter, when travel and accommodation have been decidedly difficult, our northern churches have been well represented: Colorado, Illinois, Texas, Michigan, New York, New Jersey, Maine, Massachusetts, Rhode Island, Wisconsin, and Louisiana. When things are better, there will surely be more churches and states represented. Some of our northern people, in the past, and this winter, have bought and owned property in Daytona Beach; there will be more when times are normal. This little Seventh Day Baptist tourist church must be ready to serve, both spiritually and socially.

Correspondent.

Dodge Center, Minn.

There have been many activities of interest through the winter; the attendance and interest have been good and satisfying. The choir gave a beautiful Easter service of a

varied program at the time of the morning worship, March 31, entitled "From Trial to Triumph."

The choir meets regularly Wednesday evenings at the homes in town; after a hard evening of practice a light lunch is served and a jolly and social time is enjoyed.

In spite of a very rainy, muddy day a large group attended an all-day social at the home of Mr. and Mrs. George Bouser on March 25. After the usual bountiful lunch at noon, a program of music, readings, stories, solos, duets, and quartets was enjoyed.

At a special business meeting, Sabbath evening, it was voted to purchase Nu-Wood for the interior decorating of our church building. We think this finish while more expensive will be more permanent than the usual papering job. The Faith Lutheran's who are holding services in our building wish to assist us with this expense.

We were happy 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 expect to celebrate Sabbath Rally Day.

Our Ladies' Benevolent Society has been busy with the all-day socials, auctions of donated articles, etc. It has pieced tops and tied three quilts and finished one packet of dresses for the Philippine girls.

We had our April weather in March and are now having March weather—cold, rainy, and windy weather which holds up the spring work in fields and gardens.

Correspondent.

Westerly, R. I.

The annual meeting of the Pawcatuck Seventh Day Baptist Church in April was preceded by a dinner prepared by the Woman's Aid society. There was also a hymn sing led by John Healy, Jr., and Mrs. Wilma Wilson at the piano.

Karl G. Stillman was elected president to take the place of George B. Utter, who retired after serving in that position for the past 22 years.

The report of the treasurer, Elston Van Horn, showed that the total income of the church was \$10,346.56, and the expenses approximately the same.

Rev. Harold R. Crandall, pastor of the church, in his annual report, gave a summary

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. Bishop, but now that 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, Elston Van Horn; clerk, Carroll W. Hoxie; collector, Wilfred B. Utter; trustee, Howard M. Barber; auditor, A. Prentice Kenyon; temporary auditor, Norman Loofboro; historian, Mrs. Elisha Burdick.—The Westerly Sun.

Obituary

Bassett. — Rachel May Burdick, daughter of Rev. Clayton A. and Hattie Eloise Crandall Burdick, was born at Brookfield, N. Y., May 28, 1895, and died at Alfred March 26, 1945.

She was married to Leon Bassett of Alfred, and to this union were born two children: Eloise B. Scholes 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. Bergin, and one niece.

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

Palmer. — Angie Lucinda Stuke, daughter of Cornelia W. and Christopher Stuke, 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 where she remained a member until moving to Alfred in 1896. At that time she transferred her membership to the First Alfred 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. Lena Smith, Mrs. Henry Hunting, Mrs. Axsel Olsen, Mrs. Grace Pinchin, and Arthur E.; and several nieces and nephews.

Farewell services were held at the church with her pastor, Rev. E. T. Harris, officiating. Interment was in Alfred Rural Cemetery. E. T. H.

Witter. — H. Emmett, son of Charles H. and Abbie K. 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 Eola 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-six years.

Seven children survive: Charles H., Laura J., Ethel Wilcox, J. Etta, E. Allen, Frances Johnson, and Raymond B. Also surviving are two brothers, Rev. E. Adelbert and Charles E.; a sister, Mrs. Jessie 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.

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.

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THE LESSON FOR TOMORROW by Chaplain Wayne R. Rood, 150-page booklet giving the story of education among Seventh Day Baptists, will be mailed to any address for fifty cents. Send request to W. R. Rood, 4006 Mulberry, Riverside, Calif. 1-29-5t

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

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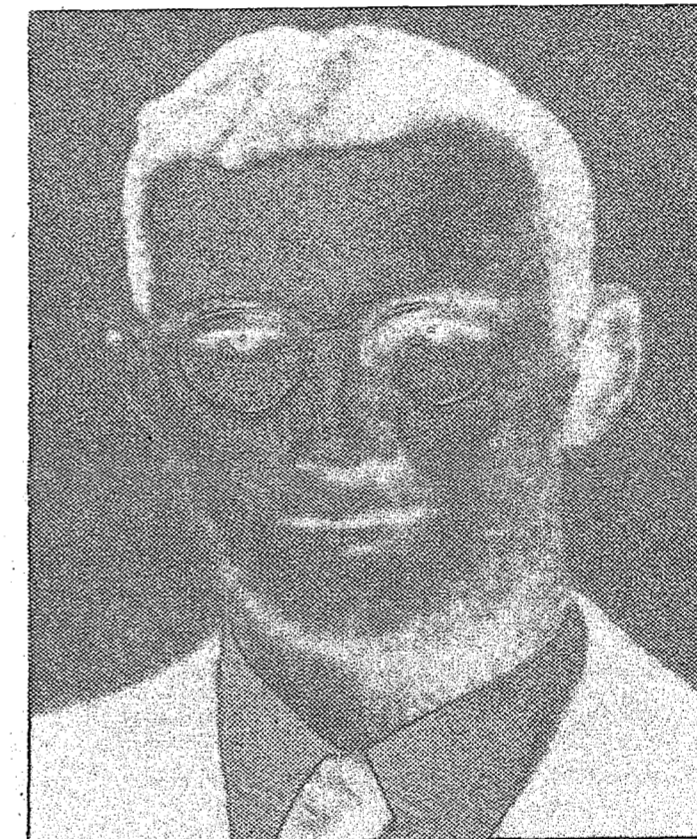
For further particulars, please write: Des Moines Bible College, Att. E. Marvin Juhl, 7 7th St., Des Moines 9, Iowa. 5-14-2t

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No. 21



Rev. C. Harmon Dickinson
Pastor of the De Ruyter Seventh Day Baptist
Church, De Ruyter, N. Y.

(See this issue for his statements and the summary
of his ordination service.)

Contents

Editorials.—What Mean These Stones?—Thinking of Reconstruction.—Love Thine Enemies.—New Editor Called	374-377
First Things First	377
Missions.—"Lovest Thou Me?"	378
Ordination at De Ruyter.—Christian Experience and Call to the Ministry.—State- ment of Belief	381-386
Woman's Work.—A Message.—The Serviceman's Family.—The U. S. A. Scene	386-388
Building Universal Faith Is Task Ahead	388
Christian Education.—Religion in the Home.—The Task of Evangelism.— The World's Sunday School Association	389-391
A Saleswoman's Influence	391
Children's Page.—Our Letter Exchange	392
Denominational "Hook-up"	393
Pacific Coast Association	395
Obituary	396