Build on this indicated foundation and there will be no shrinking from the twilight of life.

Let the thought of this poem by John Henry Newman be your daily prayer:

Lead, kindly Light, amid the encircling gloom, Lead thou me on. The night is dark, and I am far from home— Lead thou me on. Keep thou my feet: I do not ask to see The distant scene—one step enough for me.

I was not ever thus; nor prayed that thou Should'st lead me on. I loved to choose and see my path; but now I lead thou me on. I loved the parish day, and, spite of fears, Pride ruled my will; remember not past years.

So long thy power hath bled me, sure it still Will lead me on, O'er moor and fen, o'er craig and torrent. Till the night is gone: And with the morn those angel faces smile Which I have loved long since, and lost a while.

THE WORK IN AUSTRALIA
By Rev. Edward Barrar

After praying and planning for some months for one from New Zealand to visit Australia in the interests of our work, the day came on March 22. The writer stepped aboard the "Sterling Castle" in Wellington, and sailed for Australia.

I first visited Brothers Charles Adderton and A. G. Sampson, with whom I had corresponded a great deal. We started to work at once to arrange a meeting place. After much hunting we managed to secure the Protestant Hall, Aird Castle, now known as the "Sterling Castle." We started to work in the Hall on March 28, and managed to secure the premises for a few months. The writer stepped ashore at Christchurch, N. Z., and began to work in the interest of the work in Australia.

In spite of the many difficulties which I found in the visiting work in and around Sydney, I contacted a number of people who are interested in our work—among them a poor young man, Brother Calvin Simons, who believes the Sabbath truth and is kindly helping us with the preaching. Please pray for him, also for the other helpers—Brother and Sister Adderton, Sister Mavis Adderton, Brother and Sister Sampson. Australia is a big field and I think it holds a great future for our work if the Lord should carry us farther.

A communion service is needed at Parramatta and Hornsby. Brother Charles Adderton has kindly offered to make the tray; glasses and plate are still required. Will any other friends in Sydney give one or both the articles needed, or send in an offering toward same? Thank you!

Brother Charles Adderton, Valley Heights, P. O. Blue Mountains, has been appointed acting church clerk and treasurer. He has many friends who wish to send in tithes or offerings kindly send same to her. I enjoyed their Christian fellowship very much.

I met Brother Calvin Simons at the home of Brother and Sister Dowse, Potts Point, where I stayed several times. I enjoyed many a Christian fellowship very much.

I intend to keep in contact with a number of friends in Sydney by correspondence, who have shown themselves to be somewhat interested in our work.

By Rev. Edward Barrar

Brethren and Sisters, we have the privilege of visiting the following churches in Australia during the year 1945:

- Parramatta, where Brother Charles Adderton is acting church clerk and treasurer. Will all friends who wish to send in tithes or offerings kindly send same to her.
- Hornsby, where Brother and Sister Adderton is acting church clerk and treasurer.
- Sydney, where Brother and Sister Sampson is acting church clerk and treasurer.
- Christchurch, N. Z., where Brother and Sister Sampson is acting church clerk and treasurer.
- Wellington, where Brother and Sister Sampson is acting church clerk and treasurer.
- Auckland, New Zealand, where Brother and Sister Sampson is acting church clerk and treasurer.

Please pray for us and the work in Australia if the Lord should tarry.

Wanted—A good Sabbath-school teacher in New South Wales.

In spite of the many difficulties which we found in the visiting work in and around Sydney, I contacted a number of people who are interested in our work—among them a poor young man, Brother Calvin Simons, who believes the Sabbath truth and is kindly helping us with the preaching. Please pray for him, also for the other helpers—Brother and Sister Adderton, Sister Mavis Adderton, Brother and Sister Sampson. Australia is a big field and I think it holds a great future for our work if the Lord should carry us farther.

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Please pray for us and the work in Australia if the Lord should tarry.

Wanted—A good Sabbath-school teacher in New South Wales.
THE SABBATH WAS MADE FOR MAN

"The sabbath was made for man, and not man for the sabbath."—Mark 2:27.

The Sabbath of the Lord, thy God, is not a day to be wantonly squandered, foolishly spent, but deliberately used to the cultivation of the selfless personal pleasures of the individual. All time is in the hollow of God's hand, and in no way, shape, or form can the imagination or by any edict of pope, priest, preacher, or president can one second of time be removed or added to the eternal rotation of the cycle of God's creation. Since all time is in the hand of God, it is therefore sacred, and every use of it is sinful. Let it be sufficient to say, "God closed the sabbath," so God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it: because in it he had rested from all his work which God created, and made.——Genesis 2:2, 3.

A COMMUNION MEDITATION

(This meditation was given from the Albion Seventh Day Baptist church pulpit at the time of a quarterly communion service.)

Over one hundred years ago men and women gathered here in this community and organized and founded a church of the Seventh Day Baptist faith. They talked things over as to what they thought and believed. I have no doubt that they were some persons who disagreed, but after prayerful deliberation they came to an agreement upon matters concerning religion. This church was not created by the church, but is the church. The church is God's own people, and man-made laws and legalism could not bind any conscientious follower of God in the matters of religion.

This brings me to the first purpose that I mentioned for which man was made: lord and master of the rest of creation, with God's help. We must be master of our labors. When we reach the point with our work that we are pushed around and commanded by it; we have failed in one of the primary purposes of our being created. If our work pushes us to the point of working day and night continually without regular rest, we have become slaves to materialism instead of master of it. In the second purpose, which man was created—companion of God— the sabbath was made so that we could more adequately fulfill our duties; therefore the time when man's mind should free itself of all worldly and unnecessary worries and troubles and focus its attention upon a true fellowship with God. The sabbath was made for doing good: calling of friend on friend, both in times of sickness and health; group fellowship and praise such as Sabbath morning worship, Christian Endeavor, prayer meetings, and other fellowship groups. They say that we may come closer to living as Jesus Christ would have us live, as shown by his own example; a time, perhaps, when our family can be together, as it may not be at any other time in the week.

It seems to me that Jesus' summary of the commandments should clear any doubts for us concerning the Sabbath: first, love God; second, love our fellow men as ourselves—and God knows that there is plenty of selfishness left in us and that we will keep his commandments, and vice versa, I dare say. The two are inseparable. God made the Sabbath for man.

K. B. V. H.
MISCELLANEOUS

There is a good friend of the children who wishes we might have colored pictures for the Children’s Page. This is not possible very of the reason because it is difficult to obtain the pictures in a large quantity and they cost quite a good deal. But this friend of the children, Miss Golda Gerst, has given us money to use in this way; so this week we are able to give a little special supplement for the Recorder children. The letter and stories were written by our regular editor, Mrs. Myer Greene. We hope you children will like this special feature.

Acting Editor.

DENOMINATIONAL BUDGET

Statement of Treasurer, June 30, 1945

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Receipts Total for June 12 months

The Historical Society is in need of information concerning Jacob Gassaway Davis, who was a ship’s carpenter in the 1850's, and possibly in Ohio. Any one who is able to give information concerning a man of that name will confer a favor by addressing Seventh Day Baptist Historical Society, T. Watkins Avenue, Plainfield, N. J.

HISTORICAL SOCIETY

Jacob Gassaway Davis

The Historical Society is in need of information concerning Jacob Gassaway Davis, who was a ship’s carpenter in the 1850’s, and possibly in Ohio. Any one who is able to give information concerning a man of that name will confer a favor by addressing Seventh Day Baptist Historical Society, 510 Watkins Avenue, Plainfield, N. J.

TEACHING RELIGION WITHOUT AN RELIGIOUS EXPERIENCE

One of the things which has characterized the Christian religion is a religious experience. The Christian religion is based on the belief that it is possible for one to do to God as revealed in Christ is an inner experience more or less profound. How marked this experience is depends on a number of things, and chief among them are the nature of the individual, the past life, and the faith and trust found in Christ’s way of life. The Christian religion requires sacrifice. It is said of Christ, Who for the joy that was set before him endured the cross. The cross, the shame, and the set down on the right hand of the throne of God. It has often been said, “No cross, no crown.” These expressions grow out of the fact that the Christian religion is one of profound and abiding experiences. People often talk about religion and underline to teach it, who have never had any adventure with God. This is folly and not detected. In listening to a speaker discourse about any phase of the religious, the first question in the mind is, “Is he sincere?” and closely connected with this question is this, “Has he experience, in which he speaks?” One is not qualified to teach religion without having experienced it than one is to lecture on foreign travel till he has traveled. There are experiences that have the character of Christian religion, real, deep, and abiding. No one is entitled to deal with these, whether he be minister, missionary, Bible school teacher, parent, or neighbor, till he has made them his own. It is the purpose of missions to lead men into this new and unique field of experience, and only those who have had this adventure with God can be used in this service.

W. L. B.

LETTER FROM DOCTOR GRACE I. CARRAND

(This letter was written November 9, 1944, but was not received till July 13, 1945.)

Dear Sir or Madam,

Your letter of July 31 did not reach me until day before yesterday; so you see how rapid mails have been in this part of the world of
late. We hope they will be coming through faster hereafter as a new air mail route has been opened between a city in the southern part of this province and either Kuming or Chungking, I do not know which, but both these cities connect with the air mail to India.

Since the fighting in the central part of south China has been so severe, we have had very little news of any kind, and I had a letter from Kuning in September which, by the way, had been two months on the way. It might be of interest for me to say from whom it came. Its arrival certainly caused a sensation with us, for it was from my grandsisister's household. Crandall's is not a big place, and news, if nothing else.

I was very glad to receive your letter and know that you had received mine. You need not feel anxious about the fighting having been near us, for this time it has been much farther west than we had, so we have had no anxiety. It is not at all likely that it will come near us again.

The next big battlefield will be on the coast, and so we shall be between the two—but at a very safe distance from both.

Day before yesterday we heard a large force of airplanes passing over us, and I am sure they were the American bombers from Wuchow, which is not far from us. They were near us when they got to Formosa. This time they were directly over us and their roaring was terrific. We thought at first that I am sure was a large group of them. I wondered if they had been out to help defeat the Japanese Navy which is playing such a fierce and devastating part during the last two weeks, or perhaps preparing the coast for the invasion. You see, we have been told the Americans are streaming into those parts and American soldiers roaring about these parts and American airplanes over our heads. I have never been able to think of anything as uncertain as the air threat.

We have our daily Chinese paper, which gets here only about five days after printing sometimes. Since we have no English news to read, we are reading over and over the Chinese until I have got so I can read most anything if I take time enough. I am still very slow about it, however, and have only half dozen dictionaries about me while I do it. We have heard the news quite accurate and satisfactory. We occasionally have radio reports which the Catholic father in Liuchwan sends us. That clears up many points as to names and locations. I provided myself with a good supply of maps before I left Shanghai, and news, if nothing else.

We have been greatly distressed with the almost universal dishonesty about us. The head of this institution, an Episcopal priest, is letting the institutional work and his own work be done by native labor who leave because of lack of support. Those who stay because they have not the wherewithal to leave are being half starved, while he and his wife and eight children are living in an affluent luxury.

Another thing, one of the great reasons for the terrible prices now prevalent is the hoarding and dumping of goods and manipulation of the markets by all classes of people everywhere. The government can do nothing about it for the government officials, officers in the army, and practically everybody else are in it. I feel that General and Mrs. Chang and probably most of the good superiors and most, but not all, the government cannot punish everybody. I hope this war will soon be over and then all the government officials which have had to wink at many things can really begin to put their house in order. I hope it can be done both nationally and internationally. But when prosperity comes I am afraid people will forget again.

I hope that this will find you well. Please give my love to Mrs. Burdick and tell her I am very much interested in her life and feel sure that I had the opportunity to know her. I count her as one of my choicest friends.

With kindest regards to Treasurer Stillman. That is the title for him, and he is certainly doing the money. Exchange had gone up to $38.60, but that is much better than I received before, and I hope prices will drop some as the government has said, but I am not certain. The price of the Chinese currency will then rise only about $3.00, and that means that I am going to have to raise the exchange purely for reasons of convenience. It was $38.60.

I have heard very little news from the West since both went into concentration on June 28; no direct news, of course. But in July they seemed to be getting on fairly comfortably, because the Chinese minister here called me and told me that the war thus far has not been as bad as they expected; but of course you can say little.

With best wishes.

Changtun, Lichuan, Kiangsi, China.

SABBATH Recorder

THE SABBATH RECORDER

TWO PLEASANT EXPERIENCES

By Rev. M. L. Hill

Sabbath day, May 19, two thousandable loads of people from Farina, Ill., moved to Stonefort, Ill., to have part in the annual meeting of the Old Stonefort Church and to join with them in the celebration of the Lord's Supper. The drive of about two hundred miles was especially pleasant because of the beautiful scenery which could be seen in the bloom, the roadside scenery, and the foliage of the trees never seemed to the writer to be so beautiful as they were that Sabbath morning.

When we arrived at the church we found the sanctuary decorated with flowers and greetings and pleasantries that always are prevalent in a meeting of people whom you know and have known. The group that comfortably filled the church on the subject of the "Meaning of the Communion.

Dinner was served in the basement of the church and was, as always, a very informal meal, with greetings and expressions of esteem and affection. One of the regrets of the morning was the absence of Mrs. Nannie Bramlet, who was absent from the annual meeting for the first time in forty years. Sister Bramlet lives a considerable distance from the church, and since she cannot drive an automobile, it was impossible for her to be present. We missed her smiling face, happy ways, and helpfulness, always manifested upon such occasions.

At 2 p.m. the group was called to the auditorium, and the celebration of the Lord's Supper took place. One of the pleasures was better to the church written by Rev. T. J. Van Horn and was characteristic of the memories of a former pastor of a service rendered at nearly a half century ago. The occasion was also added to by the presence of Mrs. and Mrs. Ira Lewis, former residents and members of the church, who motored to the church.

The trip home was uneventful but restful, and all present felt that "it was good for us to be there."

Sabbath day, May 26, was another happy day. Mr. and Mrs. Lee L. Wright, recent
converts to the Sabbath, came from their home in New Augusta, Ind., to be with us at the morning service. The pastor called upon Brother Wright to speak and make their request for baptism and membership in the Farina Seventh Day Baptist Church. His statement of belief and consideration concerning the matter was clear and convincing and would have done credit to the best informed among us. It was read to them earnestly to grant their request, and immediately we drove to the lake, where it was the very great pleasure of the pastor to bury Mr. and Mrs. Wright with Christ in baptism.

Dinner was served at the parish house and opportunity was given to become acquainted with our new friends. At 2 p.m., at the church, the right hand of fellowship was given. For the first time in their lives Brother and Sister Wright celebrated the Lord’s Supper with Seventh Day Baptists. It was a most happy experience for them in that it was the end of a long and diligent search for the truth, and the following where that truth led them. When I handed Brother Wright a statement concerning their baptism by immersion and their membership in the church, he said, “I shall take that home and frame it and hang it in my study.”

Incidentally, this morning I received a check from him in response to our “annual every member canvass.” Concerning it he writes, “I have never written a check that has given me greater satisfaction than this one has.” God give us more such cheerful givers. Brother Wright is enthusiastic and has great plans for the future.

It was about 5 p.m. when these good people turned their faces homeward, a distance of one hundred seventy-five miles—a long way to go to attend a church service. They arrived home safely and happy that night at 10:30 o’clock. These were indeed “pleasant experiences,” and I wish all of us might have more of them.

Farina, Ill.

BOOK OF PRAYERS

In response to numerous requests from both chaplains and enlisted men, the Commission on Worship of the Federal Council has prepared a Book of Prayers for the Armed Forces designed especially to meet the needs of the men and women of the nonliturgical churches. This book has recently been published by the Commission for Camp and Defense Communities in collaboration with the Army and Navy Department of the National Council of Y.M.C.A.’s.

This book is a companion volume to a Spiritual Almanac for Service Men, which has been the most widely used devotional booklet published by Protestant agencies for the armed forces. Something over two and a half million copies have been distributed.

The responsibility for the distribution of the Book of Prayers will be assumed by the Commission on Worship. It occurred to us that many churches might like to make this their next gift to their men and women in service. Nothing could be more appropriate or more helpful.

The above is quoted from a letter received at the Recorder office, together with a folder of sample pages taken from the book. From reviewing this folder I believe the book will be a great help to our servicemen. It is a book of one hundred twenty-four pages, durably bound in flexible cloth, and contains one hundred seventy-four prayers, four brief worship services, and other material. The services have been made simple and brief in order that they may be used in situations where more formal services are impossible.

Copies may be obtained at 25 cents each; $1.50 per dozen; 20 cents each for a hundred or more. Address Commission on Worship, 297 Fourth Ave., New York 10, N. Y.

L. B. L.

PHILippINE Liberation GOSPELS

Even before the liberation of the Philippine Islands, the American Bible Society was printing in America 250,000 Gospels in Philippine dialects to be sent to Manila as soon as possible. The Bible House in Manila and the warehouse behind it are burned out, according to information received by the society from its recently liberated secretary, Rev. W. H. Fonger. The plates from which the Bibles and Testaments have been printed there, were to a large degree safe in the concrete vault in the warehouse, but there is no supply of paper, and printing facilities are not yet available.

Dr. E. K. Higdon of the United Christian Missionary Society of the Disciples of Christ, a former secretary of the society in Manila, is on his way to the Philippines with the first thousand copies of the Gospels. A shipment of 30,000 more has been started through the help of the army chaplains.

The printing includes Gospels in four Philippine dialects. The little books are very handsome in their yellow covers with the Philippine and American flags in full color on them. They are called, by the society, the Philippine Liberation Edition—American Bible Society.
Dear Recorder Children:

When I was a little girl I loved to hear over and over again about the childhood of Jesus. I longed to grow up like him. When I read enough to read from the Bible I read over and over about Christ before the doctors, and one of my favorite pictures even now is the one on the front page of our children’s section this week, also of “Christ Before the Doctors.” Do you know, a copy of that same picture hangs above my dressing table. Almost the first thing I see when I open my eyes in the morning is that picture, and the sweet face of that little twelve-year-old boy delights not only my eyes but my heart. I often prayed that my children would grow to be like Jesus and perhaps look like him. I pray that, too, for my dear Recorder girls and boys. Of course, you hear this beautiful true story over and over again, as I have, but I love to tell it; and so I’m going to relate it to you now.

Christ Before the Doctors

Jesus was twelve years old when he went for the first time with Joseph and Mary to attend the feast of the Passover in Jerusalem. They were not traveling alone, for many others were also on their way to the great feast. Some were riding on camels and some on mules; some were walking; and many were driving great herds of cattle and flocks of sheep and goats, animals to be used in sacrifice. Each family of the Israelites had to offer a perfect lamb at this great feast.

When Joseph and Mary and Jesus reached the city they hurried to find the home where they were to stay during the feast, and after they had washed and rested a little, they went up to the temple. Here they could hear the bleating of sheep, the lowing of oxen, the cooing of doves; and the voices of men crying out the animals they had for sale. I’m sure that Jesus, even as a child, was grieved to see the house of God so very noisy and disorderly. Of course the animals were only in the court or yard which surrounded the temple, but their noise disturbed the temple worship, and of course Jesus knew that it was very wrong.

When the Passover was over, all the people prepared to return to their homes, and among them of course were Joseph and Mary, traveling home with the caravan that was going their way. They met many friends and relatives and were so busy visiting that they did not notice that Jesus was not with them until night, when they began to wonder where he was. After anxiously inquiring among their friends they found that no one had seen Jesus since they started. They began to be very much worried. What could have happened to him? Never before had he given them any cause for worry; always he had been kind and considerate.

After searching everywhere, the anxious parents decided to return to Jerusalem. The way seemed very long and lonely, when before it had been so pleasant. Where was their beloved child? Would they ever see him again? They questioned every one they met, and no one had seen their lost child. When they reached Jerusalem they searched through the city, but could not find Jesus. At last they went up the hill to the temple. In one of the temple courts a number of people were gathered, and as Mary reached the group what was her surprise and joy to see Jesus standing among wise men or doctors of Israel, both asking and answering questions.

Joseph and Mary were astonished as they listened, for he was answering questions that had long puzzled the wise men who were talking with him. His wisdom amazed all his hearers, as he showed a perfect understanding of the Scriptures. Did he not point out to them the prophecies about himself so that when the time came for him to take up the work for which God had sent him into the world, they might be ready to accept him?

Very soon he saw his dear mother, and leaving the wise men he came to her with a loving smile. When she told him how much sorrow and worry he had caused her and his father by not starting home with them, he said gravely, “How is it that ye sought me? Wist ye not that I must be about my Father’s business?”

Yes, why should they have worried so about him when they must have known why God had sent him into the world, to tell people about the love of God and his plan for saving men? Soon Jesus and his parents went home to Nazareth, and there he was “subject unto them” until he was about thirty years old when he began his ministry to the world.

When children think it is hard to obey their parents they should think of the good example Jesus has given them. He of whom God said, “This is my beloved Son in whom I am well pleased,” was subject to his earthly parents! Perhaps he thought his parents made mistakes in their treatment of him because they were not perfect. But Jesus by his own perfect obedience can help all children to be obedient unto their parents.

It does not seem long, dear Recorder children, to me—but of course it does to you—since I was a little girl myself. Of course Jesus was the only perfect person who ever lived. We know that the best of us have faults and find it hard not to do wrong sometimes.

I cut a true story out of a newspaper many years ago, and the other day I found it among some old clippings. It is yellowed and almost worn out, but I can still read it. I copy it here so that you can read it, too.

What One Little Worm Did

Some people were gathered in a grand park, and the owner pointed to a magnificent sycamore tree which was dead and rotten at the core. “That tree,” said he, “was killed by a single worm.” Two years before it was as healthy as any tree in the park, but one day a worm about three inches long was seen forcing its way under the bark. A naturalist who saw it told the owner that, if he left it alone, it would kill the tree; but he did not believe it possible. But the next summer the leaves of this tree fell very early, and in the following year it was dead. One worm can kill a whole tree. One sin or bad habit persisted in can ruin a child for whom Christ died.

Sincerely yours,

Mizpah S. Greene.
LITTLE NELL'S HELPER

And now I'll tell a story
Of a darling little girl.
We went to church with Grandpa,
With every hair in curl.

For Grandma said that morning,
"You must take my place today,
My rheumatism is so bad
That I at home must stay.

"It wouldn't do for Grandpa
To go to sleep and snore;"
So press his hand a little.
It won't take any more.

"To wake him if he slumbers,"
"Do anything for Grandma dear,"
I'll keep him wide awake.
So, Grandma, do not fear.

Now just as they had started
Quite early on their way,
Nell's little Scottie puppy
Came close behind to play.

And after they had caught him
And tied him on the porch,
They heard him howling loudly;
He'd like to go to church.

At last they reached the church,
And joined in song and prayer.
Bowing in true devotion
With all who gathered there.

But when the service was over,
And points his finger up and
"The sun just rises, and
And washes me and dresses me
My mama says that she.

Then off she takes my rompers blue
And helps me to remember.

My collar tickles me.
And points his finger up and
"These laws
These laws
These laws
These laws

How sorrowful it makes me
To tell Grandma how it ran.

And then the pastor's voice
That runs and has the fun,
And I am just the dressed-up boy,
Polite to everyone.

The truly Bobby laughs at me;
He lies upon a chair.
And points his finger up and says,
"See Goody goodness!

But, when in morning I awake,
The sun just smiles with joy.
For then I'm truly Bobby,
And not the dressed-up boy.

I. Why Do Children Act As They Do?

1. Children's conduct is often puzzling, but we should be concerned about conduct because it is the best evidence we have as to what children are thinking and feeling.

2. In analyzing conduct we should look first to the environmental factors which influence the child: home, public school, church, attitudes of community, and leisure time activities of the child.

3. We must look further into the desires and tendencies of the children shown by their behavior.

a. Tendency to general activity.
b. Desire for companionship.
c. Desire for security.
d. Desire for social approval.
e. Tendency to aggression.
f. Tendency to try and escape.
g. Tendency to investigate.
h. Tendency to be assertive.
i. Tendency to imitate.

c. By seeing to it that children practice and enjoy different habits of cleanliness.

III. Religious Ideas and How They Develop

1. As a church school we are united in our efforts to help boys and girls develop a Christian idea of God and to gain other essential religious ideas.

a. God is the Creator of the universe, continually at work.
b. God is an intelligent, working always according to law.
c. God cares for all his creatures.
d. God is a person and can be realized as individuals experience prayer. We seek to give direct guidance in meditation and prayer through our planned periods of worship.
e. God is a Spirit, revealed everywhere that love is revealed, especially in the person of Jesus whom they may come to know.
f. God is a dependable friend and constant companion. This is realized as one studies Jesus and his idea of God.
IV. Character Growth

Questions

1. How may character be defined?

2. How is character education being approached?

3. With whom does the responsibility for character education rest?

4. How are habits formed?

5. What should character education include?

For Discussion

1. A class of boys in the junior department has for its teacher a man who is known to be intoxicated occasionally. What is likely to be his influence on the boys?

2. How is training a child similar to training a dog? How should it differ?

3. What is the place of ideals in character development?

4. When is activity valuable for character building?

V. How Character Develops

1. No program of character education can be genuinely effective, unless it recognizes the resources of a vital religious experience. Only as one lives up to the demands of God does he develop Christian character—ability to make moral judgment that takes into consideration past experiences, and looks forward to the possible consequences of all possible actions, with the good of all concerned in mind.

2. Religion makes unique contributions to the development of character:
   a. Religion helps one to determine what is right. Once determined it becomes for the religious person the will of God, guiding his conduct and directing his life.
   b. Religion gives meaning to the universe and becomes a practical philosophy of life, helping a person to interpret life's experiences in their relation to God and to his world.
   c. The Christian religion furnishes a fellowship of like-minded persons, the church, in which participation in whose membership and activities gives the growing person experiences with those who are trying to live according to ideals of Jesus.
   d. Religion furnishes a powerful character-building experience. Prayer is an experience through which one may talk with God and through which his will may be known to us.
   e. The knowledge of Jesus, his life and ideals, comes through the Christian religion.
   f. Religion is a way of life for the individual and for the world. It integrates and unifies one's experiences around one central purpose, to achieve the Christlike life for one's self and to give it to others.

To Think and Talk About

1. Show how the same experience may at one time be nonreligious, and at another time religious. What makes the difference?

2. Under what circumstances will attendance at church services educate for character? When will it fail to do so?

3. Discuss the place of punishment in character development. Of storytelling. Of dramatization.

BIBLE READING IN THE PUBLIC SCHOOLS

Back in the days of the thirteen original colonies wherever there was a church there was a school. And everywhere the chief textbook of the schools was the Bible. It is plain history to say that the public-school systems of our land originated as Bible schools.

In the public schools of America today the reading of the Bible is a matter on which each of the forty-eight states makes its own ruling.

The American Bible Society, in a recent survey, finds that Bible reading in the public schools is required in eleven states, is prohibited by 24, and remaining thirty-three it is permitted although not required.

—American Bible Society.
and got it twenty-five years ago. For the first time women, who have always hated war, are citizens when a great peace is to be made. It is the supreme challenge of our generation.

After most wars there is reaction, even chaos. Here, a Christian democracy should be enlightened enough to prevent this, for peace is a positive not a negative thing. Peace is a movement, not an end; but it is the continuous creation by everyone concerned of a good life.

Today in the midst of war we are laying the foundations for peace. Our generation has been given a reprise, another chance to rid the world of its worst human scourge. The cost of this conflict spurrs us with supreme urgency to ask whether our civilization could even survive another war with the perfected horrors of robot bombs and jet propulsion planes. Right now, therefore, representatives of the United Nations are acting upon proposals drawn up at Dumbarton Oaks. Every citizen should be thinking, studying, and talking about the decision before us.

Some claim that since the Dumbarton Oaks Proposals are not perfect, we should oppose them. We cannot go on, no other plan has been offered. Washington said when he urged the ratification of the constitution "The constitution that is submitted is not free from imperfections" as a constitutional door is opened for future amendments and alterations, I should think it would be wise in the people to accept it. In what way? Dumbarton Oaks proposals there is also a constitutional door opened for amendments and improvements.

Certainly the new plan is not one which will usher in overnight any brave new world. At most it makes a start. The plan clears certain areas in which aggression will not be tolerated, for example, but all of which the nations can build, and it provides the building materials. President Roosevelt once said, "The nations will learn to work together only by actually working together." It is not too soon now to start building the machinery which someday must be strong enough to prevent World War III. We must accept the only plan offered and marshal our forces to improve and strengthen that machinery. The way to begin, is to begin.

WORLD COMMUNITY DAY
November 2, 1945

In 1943 at our first observance of World Community Day, over one hundred thousand women actively participated and registered for the day's program of world organization. Their senators and representatives were informed of this desire. No one can measure how much such influence has had to do with our nation's attitude toward Dumbarton Oaks. And that influence has by no means reached the power it can have, if Christian women continue and intensify their study and action for things that will help bring world understanding and faith and peace.

Again this year the theme is the Peace of God. Why does he need the day try to meet? The emphasis stresses attitudes - the factor that controls mankind and world politics. Education in attitudes has been so forcefully and tragically illustrated in the world today. Men, women and children have savagely sought for what they have been made to believe was a great ideal even though it was to throw others into the world's greatest agony. They were not to know the final judge and that through the obedience of his laws of justice, freedom, and mercy only could they live. Children of all the peoples of mankind.

World Community Day, with its channel to women of the churches in local communities, gives an opportunity to show how life. This cannot be done in a day. November 2 must be worked toward, and followed up by continuance of study and action, opinion, by any one group in a community. It calls for unity and the call is imperative, in the face of world dilemma.

What can you do now, even before World Community Day? Write to your senators, urging the ratification of the United Nations Charter. Read and study regarding the ever growing concern over national control of colonies or rehabilitation of devastated areas. The Christianizing of world conditions must become as continuous a responsibility of the churches as the Christianizing of individuals. The present discussion must lead to study, and action program for Christian world order. Continuing prayer groups in every community would undergird the movement for world peace.

Our People
LIVING BY THE GOLDEN RULE

By Chaplain Leon M. Malby

(The substance of a Sunday night sermon in the Quartermaster Chapel on Brick Island, June 10, 1943.)


The American people have a tendency to reduce the Christian religion to capsular form and try to compress the whole duty of man into a single rule, which is usually the "golden rule." What is the golden rule? We get several answers. One of the officers in my unit, seeing the tag on the cover of our prayer book where the text of the golden rule was: "Do unto others as you want them to do to you." Another said correctly, "That is a loose translation of it."

Now this is a beautiful rule which has stuck in the minds of many people who do not profess to be Christians, and has practiced them to a more noble life. I would not in any way discount the good this rule has done even as it is popularly interpreted. However, there were not a true conception about its meaning and application. What I want to point out is that this rule as given by Christ (which is the statement in the Bible called the golden rule), this rule was never meant for non-Christians and is never really followed by them the same weight as by those who are Christians. Far from being an escape from the rigid righteousness of the law and the spiritual holiness enjoined by the prophets, this rule is declared to be the substance of the law and the prophets. You can no more divorce active worship of God from this rule than you can divorce war with the law and the proph­

ets. So frequently the claim to be living by the golden rule is no more than an abstract statement of creed or philosophy of life. Few there are outside the Church who make much of an attempt to keep it; yet it is shown up to the Christian as if the unbeliever were doing, can and must be the goal of ideal human relations for the Christian.

To do unto others as ye would that they should do unto you. The golden rule is no more than an abstract statement of this rule when a Christian would discipline, not a substitute or an escape from the rigid requirements of Christianity. Many a person has a golden rule of belief in this rule when you press the claims of Christ upon him with the doctrine of repentance.

Everybody (except the enlightened Chris­

tian) seems to think that the golden rule is meant as a maxim of universal application like the "honesty" or "kindness" or "dirt," we all should try your friends right. You should adopt the "live and let live" policy. God and his church, the enemies who have already done you some dirt, well, "that's a horse of a different color." The golden rule doesn't have anything to do with that. After all, if the other fellow doesn't treat me right, I don't have to treat him right, I believe in the golden rule.

But wait a minute. You can't just take one sentence out of a sermon and say the rest doesn't apply to you. Listen to these words

"But I say unto you that hear, 'Love your enemies, do good to them that hate you.' The very men who know enough about the Bible to quote even without accuracy Luke 6: 31 are the loudest in saying that loving your enemies is the idea of an optimist. It really isn't required to pay much attention to verse 27. The next verse speaks of blessing those who curse you, and the following one is about turning the other cheek and giving your coat to the followers of Jesus, to lend without hope of return, and to keep on doing it. Then comes the golden rule in verse 31, which is supposed not to be applied to enemies but only to friends. Does it mean that you shouldn't love your enemies? Note this verse which say there is no thankworthiness in loving those that love you. There is no high motive there. Why, sinners do that. Men without a Christian principle, men who will never get to heaven. And it is the way with doing good to those that do good to you. There goes your golden rule out the window. It is the sinner's code of ethics according to Jesus. Verse 35 repeats and emphasizes what you said at the beginning of the chapter. "But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest; for he is kind to the unthankful and to the evil."

There you have it; the golden rule is the rule for that attitude toward those who hate you. It is the rule of God that made him send his Son into the world to die for the sinner and not for the saint. But God hate God. It is the rule by which Christ operated when he took scourging, mocking, and even dying without returning a push. You can't degrade the golden rule to the easy level and sit on it like a teeter board, balancing a friend on the one hand and a hating enemy on the other. It is a "golden rule" by members of the Battle Creek choir of approximately twenty-eight voices.

The Sabbath morning session was well attended, about 100 persons. Many of the Michigan and Ohio churches were also present.

We were happy to renew old acquaintances and to partake in the services—thus creating a closer bond of fellowship.

The meetings opened Sabbath eve. One outstanding feature was the solo and duet singing and ensemble presented by the "Bible Kids" by members of the Battle Creek choir of approximately twenty-eight voices. The Sabbath morning session was well attended, about 100 persons. Many of the Michigan and Ohio churches were also present. It was the regular program of the Battle Creek Church of Jackson centered at the semi-annual meeting which was held at Battle Creek, Mich., June 30, 1945. Other members of the Michigan and Ohio churches were also present.

Some kind of function was held that is used for this paper. The name finally chosen for this paper was the "Belfry." Many have seen copies of this eight-page leaflet, and it has pleased many. They have been sent to our boys in service, absent members, and friends. Many letters of appreciation have been received. The issue has four headings: Vacation Bible School, Servicemen, Local News, and Western Association Camps.

We work on the new church hall (the former one was destroyed by fire) is slowly progressing. Our motto is "A half by half." The workmen of the Sunshine Society divided into groups and are working diligently by holding bake sales, rummage sales, etc., in our nearby towns.

A goodly number from this vicinity attended the association held at Independence, N. Y., and felt that the services were very inspirationia. Some of those who attended found upon arriving in Little Genesee that a very large shower had washed out a bridge, and torrents of rushing water were gushing over the meadows. For some
there was no transportation by car for several days.

A Mother's Day party was held at the parsonage by the Junior society in honor of their mothers.

The members of the junior choir and their director, Mrs. Letta Groff, have been diligently preparing numbers for their concert given at the church before an appreciative audience the night of June 7. The concluding numbers were "Beautiful Saviour," by Christiansen, and "Lift Up Your Heads," by Knowlton; they were especially well rendered.

A farewell reception was recently held in honor of Professor and Mrs. J. Fred Whitford at the home of Mr. and Mrs. Dudley Hall. During the evening, music, games, speeches, and refreshments were enjoyed by all, but beneath our mirth and jollity there was a deep feeling of sadness. We were losing from our church circle two very faithful members. However, we all wish them health and happiness as they take up their abode in their new home at Milton, Wis.

Correspondent.

Plainfield, N. J.

The Seventh Day Baptist Church of Christ at Plainfield has carried on in its usual manner since the first of the year except that the social activities have been much curtailed on account of war restrictions.

Only two get-together socials were held. At one we were entertained by Col. F. G. Tyler, who showed us interesting colored pictures on the screen, and by the singing of favorite songs led by Mrs. Donald E. Lewis.

The other social deserves special mention because of the originality of those who worked it out. Mrs. Nathan E. Lewis was chairman of the committee. It was called the "Comedy of Eras," and consisted of short acts, songs, and readings—contrasting the church and community of many years ago with the present time. It was filled with wit and humor, and excited much laughter especially the act of Don and Mary Lewis on the tandem bicycle. Dressed in old-style costumes they rode around the room to the tune of "A Bicycle Built for Two." Then they dismounted at the front of the room and sang the song as a duet, most effectively. Misses Lucy Whitford and Evalois St. John, representing early members of the church, were dressed in costumes of olden days.

They discussed matters of their time and community, especially the church and Ladies' Aid affairs. Mrs. N. E. Lewis read a most interesting paper telling about the Plainfield of other days. There were several other good features, and refreshments followed.

The annual church meeting with its supper also afforded another time for getting together in a social way. The Pro-Con group of young people are now meeting once a month for a supper meeting and Bible discussion.

The meetings of the Women's Society have been held, for the most part, in the homes of the members. They closed their work with a picnic luncheon at the home of Mary Bond Lewis on June 26. A most interesting talk was given by Mrs. Fancher on the work being done by groups of musicians who visit the hospitals of our service men. Their entertainment is truly a help in building up the morale of our wounded soldiers.

We have enjoyed the sermons by Rev. Victor W. Skagg, who has been preaching for us since December 16, 1944. He is joint pastor of our church and the church at New Market. Pastor Hurley S. Warren, who is on leave as a chaplain in the armed service, frequently sends the church a special message. We welcome these cheering messages which are printed in our bulletin.

The prayer meetings have been kept going in a creditable manner by members of the church taking turns as leader.

Daily Vacation Bible School in the Plainfield church began July 9 to continue for a period of three weeks. Rev. Victor Skaggs is the supervisor. New Market is also cooperating.

Correspondent.

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No. 3

TODAY the call: Be a Missionary Evangelist. For complete information write: Miss Ann Blomberg, Miss Anna Blomberg, 7th St., Des Moines, Iowa.

Rev. E. Adelbert Witter, Retired
(Read his sermon as it appears in the Missionary Department of this issue.)