

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 th'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  
Lead thou me on.  
I loved the garish day, and, spite of fears,  
Pride ruled my will; remember not past years.

So long thy power hath blest me, sure it still  
Will lead me on,  
O'er moor and fen, o'er crag 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 Street, Parramatta. The meetings there are quite small as yet, partly because the interested ones are so scattered, some living thirty to forty miles apart. I have no doubt but that God will give us the victory if we hold fast.

Then I had the joy of conducting a Sabbath meeting at the home of Brother and Sister Innes, 11 Hall Road, Hornsby. This was a wonderful meeting, the Holy Spirit being present and felt by all. Brother and Sister Innes told me that their home is open to all who love the Lord and his Sabbath. I know that anyone visiting or living near Hornsby will receive a hearty welcome any Sabbath afternoon.

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 young man, Brother Calvin Simmons, who believes the Sabbath truth and is kindly helping us with the preaching. Please pray for him, also 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 tarry.

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!

Sister A. G. Sampson, Valley Heights, P. O. Blue Mountains, has been appointed acting church clerk and treasurer. Will all friends who wish to send in tithes or offerings kindly send same to her. Please make money orders payable at "Springwood."

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

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

—The Gospel Messenger.

Christchurch, N. Z.

"Wild oats and Old Rye grow in the same field."

### Marriages

**Burdick - Pearson.** — Lieutenant William Lester Burdick of Milton and Miss Helen Janet Pearson of Edgerton, Wis., were united in marriage at the Milton Seventh Day Baptist church on Sunday, June 10, 1945, by President Carroll L. Hill of Milton College. Lieutenant Burdick expects to be sent to the Pacific theater of war, while his bride plans to complete her course at Milton College during the coming year.

### 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.

**WANTED**—A good, Sabbath-keeping Christian lady to live with an elderly lone Sabbath keeper, Mrs. Hardy of Portsmouth, Va. Mrs. Hardy also has rooms to rent which she would like to let to Sabbath keepers. Address Mrs. Hardy, 711 South St., Portsmouth, Va. 7-16-2t

# The Sabbath Recorder

Vol. 139

PLAINFIELD, N. J., JULY 23, 1945

No. 4

## JUST GLAD

By PEARLE HALLADAY

I'm glad for eyes to see the sunset,  
I'm glad for ears to hear the song of birds,  
I'm glad for feet to wander through the meadow,  
For gentle wind that leafy branches stirred.  
I'm glad a living Father in the heavens  
Has set the stars like vigil lamps of prayer;  
I lift my heart and truly thank the Giver  
For all that makes our earthly home so fair.

Stevens Point, Wis.

## Contents

Editorials. — The Sabbath Was Made for Man. — A Communion Meditation. — The Hinterland	50-52
Message to the Children	52
Denominational Budget	52
Missions.—Teaching Religion Without a Religious Experience.—Letter from Doctor Grace I. Crandall	53-55
Two Pleasant Experiences	55
Book of Prayers	56
Children's Page Supplement—Christ Before the Doctors	57
Christian Education.—The Children We Teach	57
Woman's Work.—Worship Program.—Church Women Should Be Leaders.—World Community Day	59
Our Pulpit.—Living by the Golden Rule	61
Denominational "Hook-up"	62

# The Sabbath Recorder

A Seventh Day Baptist Weekly Published by the American Sabbath Tract Society, Plainfield, N. J.

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## Editorials

### THE SABBATH WAS MADE FOR MAN

"The sabbath was made for man, and not man for the sabbath."

The Sabbath of the Lord, thy God, is not a day to be wantonly squandered, foolishly spent, or idly used in the gratification of the selfish personal pleasures of the individual. All time is in the hollow of God's hand, and in no way or by any stretch of 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 any wanton use of it is sinful. Let it be sufficient to say, then, "On the seventh day 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. So from the beginning of creation, we have the God-given seventh day Sabbath. Why did God give it to us? Because he recognized the limitations of the physical body which he had made—its limitations to stand up under constant and unending labor without occasional and regular rest. Also because, having made man in his own image, he wanted to have a special time when he and his supreme creation, man, could have a more intimate, renewing fellowship together. God created man for two purposes: to be lord and master over the rest of the created work, and to be a boon companion to God himself. How miserably

man has failed both responsibilities. With these two purposes in mind, then, let us read Jesus' words, "The sabbath was made for man, and not man for the sabbath." Mark 2: 27. Jesus was rebuked by legalistic Pharisees for allowing his disciples to pluck the heads of wheat as they walked through the field. But Jesus, knowing that the Sabbath at that time was encumbered by laws and legalism to the point that it was really impossible to commune with God in spirit and truth, took this opportunity to say, "The sabbath was made for man, and not man for the sabbath." He was trying to clear the minds of his disciples, and perhaps the Pharisees, of any doubt that he was the Son of God and Lord also of the Sabbath, and that 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.

As to the second purpose for which man was created—companion of God—the Sabbath was made so that we could more adequately fulfill that responsibility. It is 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 in worship and praise such as Sabbath morning worship, Christian Endeavor, prayer meetings, and other fellowship groups. These are means by which we may come closer to living as Jesus Christ would have us live, as shown by his own example; a time, perhaps, when the 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 self-love. If we love God and believe in his Son, 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.

### 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 but that there were some points on which they disagreed, but after prayerful deliberation they came to an agreement upon many fundamental things concerning their lives in regards to religion and concerning the lives of those who would follow after. They felt the need of an organized church body to help guide them in their religious life, help them to worship God in a manner pleasing to him, help keep them united in fellowship and as comrades and neighbors. They felt that the church would be one method by which they would all meet on common ground and have a common experience. Regardless of how times have changed in matters of transportation and communication, the people of any community, including this one, need the influence of a church which is broad enough to take everyone into its influence for good, and deep enough to plumb the depths of religious experience for each one. And because the modes and means of transportation and communication have changed so drastically in one hundred years, we need the influence of the Christian Church

more than ever, to offset the strong pull of materialism and secularism which would draw us away from the power of Christian experience and the fellowship of church worship.

But to get back to the matters upon which our ancestors did agree, let us look into these things. They believed that keeping God's commandments was fundamental to our spiritual and physical health. Sometime I would like to have each one of you sit down by yourself, open your Bible to Exodus 20, and copy the Ten Commandments either in detail or in a brief form, study them over, and then come and tell your pastor what you think of them. Again, they believed in having faith in Jesus Christ, the Son of God and the One who can lead us in the way of righteousness. They believed that the church had the right of discipline as enjoined by the Scriptures. Perhaps the stress of discipline has changed, but a discipline essential to all of us still remains. They believed that they should keep up the meetings of the church, regularly supporting them by their presence and also supporting them with their material possessions as the Lord had prospered them. They believed that prayer was essential, both for themselves and for each other; and above all they believed that by the help of the Lord Jesus Christ they could maintain all of their beliefs, regardless of what hardship they might have to undergo. The Albion Seventh Day Baptist Church Covenant is as follows: "We covenant and agree to keep the commandments of God, and walk in the faith of Jesus Christ, and submit to be disciplined by the church, according to the Scriptures; to endeavor to keep up meetings on the Sabbath, and attend as far as practicable all the appointments of the church; to bear our portion of all the necessary expenses thereof, according as God has prospered us; to watch over each other for good and pray for each other, to the intent that we may abound in all wisdom and spiritual understanding. These things we will do by the help of our Lord, Jesus Christ."

### Meditation

We are now about to observe the ordinance of the Lord's Supper. This table of the Lord is open to all fellow Christians. And although none should partake of these sacred emblems without being penitent or without faith in Christ, we cordially invite all who are sincerely seeking him to come to his table, in the assurance that he who came into the world to be the Saviour of all will in no wise cast them out.

Come to this sacred table, not because you must, but because you may; come to testify not that you are righteous, but that you sincerely love our Lord Jesus Christ, and desire to be his true disciples; come, not because you are strong, but because you are weak; not because you have any claim on heaven's reward, but because in your frailty and sin you stand in constant need of heaven's mercy and help; come, not to express an opinion, but to seek a Presence and pray for a Spirit.—Ministers' Service Book.

K. B. V. H.

THE HINTERLAND

Though little or nothing has been heard from the four ministers of the Seventh Day Baptist denomination who have been talking up the Rural Christian Fellowship movement among Seventh Day Baptists, at least for some time, I trust that the idea has been working in the minds of our folks abroad in the land. Looking at the business of maintaining a rural Christian culture strictly from a material viewpoint, I take the liberty to quote an editorial from the Janesville Gazette:

Never have the advantages of living in the country had more meaning than they have today. Folks who have always lived on the land do not hesitate to advertise the benefits that overshadow city living in normal times. The high standard of healthful living at minimum cost, the esthetic enjoyment of nature and of seeing things and animals grow, the satisfactions of working in the soil and of producing for mankind—these and many other returns of farm life balance the peculiar benefits of city life.

In wartime the restrictions of rationing and other cut-backs vitally affect the city dweller, while the farm family's domestic standards are raised by comparison.

Food and travel have become real problems of city folks. But with animals and poultry on the farm, with meat in the locker, fresh eggs across the yard, and fresh milk, cream, and butter in quantity, and with prices for farm products at an all time high, the country family can live well. Its travel problem is less acute, and while the hired help problem is very real, there are means of getting things done when youngsters and women take turns at the chores and in the field.

Now adding to the economic, esthetic, and convenience angles, the one of religious attitudes, we can see the value of a united effort in this denomination along the lines of Rural Christian Fellowship organization. However, let us make no mistake about the purpose, which is not to bring about any separation between city and country ways of life, but correlation between the two.

Kenneth B. Van Horn.

MESSAGE TO THE CHILDREN

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 often, 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 Gerat, has given us money to use in this way; so this week we are putting in a special little supplement for the Recorder children. The letter and stories were written by your regular editor, Mrs. Mizpah Greene. We hope you children will like this special feature.

Acting Editor.

DENOMINATIONAL BUDGET

Statement of Treasurer, June 30, 1945

	Receipts	
	June	Total for 12 months
Adams Center .....	\$ 72.50	\$359.89
Albion .....	5.32	272.56
Alfred, First .....	114.35	1,995.09
Alfred, Second .....	176.45	589.33
Andover .....		5.00
Associations and groups .....	153.20	884.47
Battle Creek .....	117.50	1,342.50
Berlin .....	5.00	136.69
Boulder .....	54.07	360.37
Brookfield, First .....	51.00	244.50
Brookfield, Second .....	45.00	294.17
Chicago .....	69.00	366.49
Daytona Beach .....	43.00	186.75
Denver .....	45.80	304.70
De Ruyter .....	71.75	400.25
Des Moines .....	2.77	9.56
Dinuba .....		35.10
Dodge Center .....	15.50	47.75
Edinburg .....	9.00	93.55
Farina .....	15.00	381.25
Fouke .....	13.00	239.37
Friendship .....		36.00
Gentry .....		80.65
Hammond .....	50.00	80.00
Healdsburg-Ukiah .....		4.00
Hebron, First .....	33.00	141.28
Hopkinton, First .....	170.00	636.89
Hopkinton, Second .....		34.00
Independence .....	7.00	311.00
Individuals .....	25.00	291.77
Irvington .....		150.00
Jackson Center .....		40.00
Little Genesee .....	43.20	456.00
Little Prairie .....		15.00
Los Angeles .....	56.00	181.00
Los Angeles, Christ's .....	12.00	12.00
Lost Creek .....	60.50	409.20
Marlboro .....	125.00	848.95
Middle Island .....	6.34	76.07
Milton .....	246.17	2,652.97
Milton Junction .....	113.56	880.64
New Auburn .....		205.85
New York .....	51.25	552.79

North Loup .....	81.89	407.03
Nortonville .....	40.00	166.00
Pawcatuck .....	503.67	3,229.66
Piscataway .....	38.00	191.55
Plainfield .....	203.30	2,116.70
Richburg .....	57.50	181.00
Riverside .....	255.83	1,334.58
Roanoke .....		12.00
Rockville .....	10.02	138.19
Salem .....	122.75	656.95
Salemville .....		59.78
Shanghai .....		26.00
Shiloh .....	211.00	1,209.00
Stone Fort .....	50.00	50.00
Syracuse .....		43.00
Verona .....	78.50	448.45
Walworth .....		50.00
Waterford .....	26.00	168.00
White Cloud .....	12.18	162.04

Disbursements

	Budget	Specials
Missionary Society .....	\$1,256.18	\$157.12
Tract Society .....	419.57	26.35
Board of Christian Education .....	678.11	10.00
Women's Society .....	22.87	150.60
Historical Society .....	57.17	8.30
Ministerial Retirement .....	314.12	174.69
S. D. B. Building .....	142.61	
General Conference .....	285.54	20.00

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.

TEACHING RELIGION WITHOUT A RELIGIOUS EXPERIENCE

One of the things which has characterized the Christian religion is a religious experience. The inevitable result of yielding oneself to God as revealed in Christ is an inner experience more or less marked.

How marked this experience is depends on a number of things, and chief among them are the natural temperament, the past life, and the sacrifice made in accepting and following 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, despising the shame, and is 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 undertake to teach it, who have never had any adventure with God. This is folly and is soon detected. In listening to a speaker discourse about any phase of religion, the first

Overseas Relief and Re- construction .....	62.20
China Relief .....	42.50

Now and Then

	1945	1944
Receipts for June:		
Budget .....	\$3,117.11	\$2,383.38
Specials .....	651.76	2,661.55
Receipts for 12 months:		
Budget .....	21,753.54	20,009.76
Specials .....	5,541.79	7,026.67

L. M. Van Horn,  
Treasurer.

Milton, Wis.

HISTORICAL SOCIETY

Jacob Gassaway Davis

The Historical Society is in need of information concerning Jacob Gassaway Davis, who was living probably in the 1860's or 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 Watchung Avenue, Plainfield, N. J.

question in the mind is, "Is he sincere?" and closely connected with this question is this, "Has he experienced that of which he speaks?" One is no more qualified to teach religion without having experienced it than one is to lecture on foreign travel till he has traveled.

There are experiences in the 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 inner 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. CRANDALL

(This letter was written November 9, 1944, but was not received till July 15, 1945.)

Dear Secretary Burdick:

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 Kunming or Chungking, I do not know which, but both those 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 unsatisfactory mail service. I had a letter from Kunming 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 grand-niece—Kathleen Crandall—a granddaughter of my older brother in Milton. We had not had any intimation of her coming to China, so were delightedly surprised. But, unfortunately, the mails have been so slow that I do not yet know whether she ever received my answer or not, and do not know where she is now. I have written again since I heard of this new air route. She is with the American Red Cross club work department. She told me where she hoped to be located, but the place had been deleted by the censor. You see, one just has to learn patience under present conditions. I have learned it about mails 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 before, 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 superbombers from West China. They pass over or near us when they go to attack Formosa. This time they were directly over us and their roaring was so long continued that I am sure there was a large group of them. I wondered if they had been out to help defeat the Japanese Navy which has been getting its severe pounding during the last two weeks, or perhaps preparing the coast for the invasion. You see, the war seems very real to me these days with American soldiers roaming about these parts and American airplanes over our heads. I

have seen none of either, but both have come into our immediate vicinity.

We have our daily Chinese paper, which gets here only about five days after printing sometimes. Since we have no English news any more, I am assiduously poring 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 and have to have a half dozen dictionaries about me while I do it. However, we find the news quite accurate and satisfying. We occasionally have radio reports which the Catholic father in Lichwan 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 they are most satisfying.

A few days ago I received notice that another sum of money had been sent me by cable. What I received before was just nearing its final stage, so I had not yet used any of the medicine fund of which I wrote you. Maybe it is God's plan that I should not do so. If communications with India through Burma and with the U.S.A. over the Pacific become realities, soon prices may drop and the Chinese currency will then rise in value. Prices continue to advance, but as we buy little but food and not such a tremendous amount of that, we manage to keep our expenses fairly low. Doctor Esther has proved to be a most excellent financial manager. Since we get my money in large amounts to last over a long period, we have cash on hand so when there is an opportunity to buy at a reasonable figure, as at harvest time, we put in large quantities, sometimes a year's supply of wheat and unhulled rice for the chickens. Thus when prices advance they do not affect us. The Lord has also blessed us with opportunities. Our garden and chickens and ducks help a great deal in the food supplies. This has not been as good a year as heretofore as we have had too much rain. All sorts of insects have attacked the garden vegetables most severely. But take it all in all, we get on fairly well. Esther does well in her medical work and has enough salary to keep her. She earns it all herself in the work she does for pay patients. She seems to know how to charge where people are able to pay, and so the medical department has ample funds for all it needs even though they have bought much medicine at exorbitant prices. But still we are not very happy here and hope soon to be able to return to Shanghai. We have been greatly

## TWO PLEASANT EXPERIENCES

By Rev. Claude L. Hill

Sabbath day, May 19, two automobile loads of people from Farina, Ill., motored 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 beauties of nature all about us. The roses in 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 most of the people already there. After greetings and pleasantries that always are prevalent in a meeting of people whom you have known and love, the writer spoke to 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 of regrets heard on every side. One of the regrets 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 pleasantries was a letter to the church written by Rev. T. J. Van Horn and was characteristic of the memories of a former pastor of a service rendered almost a half century ago. The occasion was also added to by the presence of Mr. and Mrs. Ira Lewis, former residents and members of the church. It was an unexpected pleasure to meet them again after so long an absence and to have them in the service. (Mr. and Mrs. Lewis have seven sons, and six of them are serving in the armed forces of the United States.)

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

distressed with the almost universal dishonesty about us. The head of this institution, an Episcopal priest, is letting the institutional work lag and his workers 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 comparative luxury.

Another thing, one of the great reasons for the terrible prices now prevalent is the hoarding and dumping of goods and manipulating 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. Chiang and probably a good many others are honest, but the government cannot punish everybody. I hope this war will soon be over and then all the governments which have had to wink at many things can really begin to clean house. 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 that I very often think of her and feel grateful that I had the opportunity to know her. I count her as one of my choicest friends.

With kindest regards to Treasurer Stillman. Thank him for sending the money. Exchange was only \$38.60, but that is much better than I received before, and I hope prices will drop so that the government will not be compelled to raise the exchange and so cheapen the money. Chinese money sells in the black market for \$100, and if one reckoned prices according to U. S. value, exchange should be about \$300.

I have had very little news from the Wests since they went into concentration on June 28; no direct news, of course. But in July they seemed to be getting on fairly comfortably, and in September there was no news to the contrary, but of course they can say little.

With best good wishes,  
Grace I. Crandall.

Changtsun, Lichwan,  
Kiangsi, China.

SABBATH SCHOOL LESSON  
FOR AUGUST 4, 1945

Isaac's Heritage  
Scripture—Genesis 21—24  
Memory Selection—Psalm 16: 6

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 voted unanimously 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; \$2.50 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.

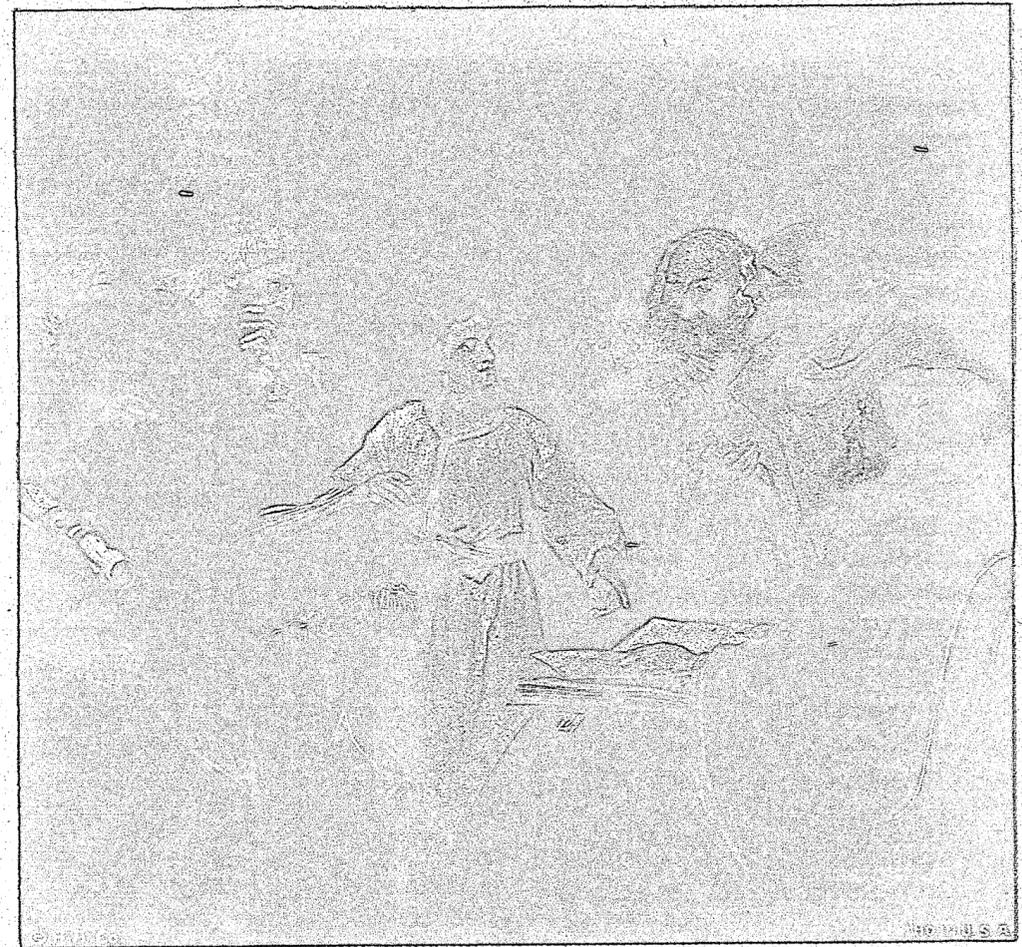
### PHILIPPINE LIBERATION GOSPELS

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 50,000 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.



### CHRIST BEFORE THE DOCTORS

And the child grew, and waxed strong in spirit, filled with wisdom; and the grace of God was upon him. ♦ ♦ ♦ ♦ ♦

Now his parents went to Jerusalem every year at the feast of the passover. ♦ ♦ ♦ ♦ ♦

And when he was twelve years old, they went up to Jerusalem after the custom of the feast. ♦ ♦ ♦ ♦ ♦

And when they had fulfilled the days, as they

returned, the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew not of it. ♦ ♦ ♦ ♦ ♦

And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions.

And all that heard him were astonished at his understanding and answers. ♦ ♦ ♦ ♦ ♦

LUKE 2:40-47

CHILDREN'S PAGE SUPPLEMENT  
THE SABBATH RECORDER . . . . . JULY 23, 1945

## LETTER FROM THE EDITOR

Dear Recorder Children:

When I was a little girl I loved to hear over and over again about the childhood of Jesus. Oh, how I longed to grow like him. When I could read well 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.

# Christian Education

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

Sponsored by the Seventh Day Baptist Board of Christian Education

## LITTLE NELL'S HELPER

And now I'll tell a story  
Of a darling little girl,  
Who 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."  
"Don't worry, 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.

And when the saintly pastor  
His sermon first began,  
Nell thought she would remember  
To tell Grandma how it ran.

But then the pastor's voice  
Just seemed to fade away,  
Wee Nell was fast asleep.  
Oh, what would Grandma say?

But something cold and wet  
Awoke her with a start;  
It was her Scottie puppy—  
Oh, bless his little heart!

Nell quickly looked at Grandpa.  
His eyes were shut, say I,  
But he had seen what happened  
Out the corner of his eye.

She put her hand on Grandpa's  
And wide awake was he.  
Then soon, the service ended,  
They went home merrily.

"Well, Nell," said Grandma smiling,  
"Did Grandpa go to sleep?"  
"Yes, once," sighed little Nellie,  
"When I forgot to keep

"My own two eyes wide open.  
But Scottie pressed my hand,  
And helped me to remember.  
Is not my Scottie grand?"

"He surely is," said Grandma,  
And then she had to smile,  
For well she knew that Grandpa  
Was wakeful all the while.

M. S. G.

## THE TRULY BOBBY

Sometimes when I am playing round  
And having lots of fun,  
My mama says that she must wash  
And dress her little son.

Then off she takes my rompers blue  
And lays them on a chair,  
And washes me and dresses me  
To go away somewhere.

How sorrowful it makes me feel  
My rompers then to see!  
My suit is scratchy, prickly, stiff;  
My collar tickles me.

My rompers are the truly boy,  
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-goody there!"

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

—Selected.

## THE CHILDREN WE TEACH

By K. Duane Hurley

(This study may be used by Sabbath school teachers in private study or in classes. Mr. Hurley is the incoming editor of the Sabbath Recorder.)

### 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.

- Tendency to general activity.
- Desire for companionship.
- Desire for security.
- Desire for social approval.
- Tendency to aggression.
- Tendency to seek escape.
- Tendency to investigate.
- Tendency to be assertive.
- Tendency to imitate.

4. Most adults do not know enough about what to expect of children of different ages and in different stages of development.

5. Child behavior is also dependent on child health.

6. To determine just what part environmental factors play is not easy.

7. The whole child is involved in every act. It is impossible to isolate a single act.

### For Further Study

1. By what standards should a teacher of preschool children judge plans for Children's Day, Rally Day, and other special days? Give reasons for your answers.

2. If "no two children are alike," what help from reading books on psychology can a teacher hope to secure in solving the problems for his pupils?

### II. How Children Learn

#### Summary

1. Children learn by *all* that they see, and hear, and say, and do!

2. All learning takes place according to well defined laws. In helping children to

learn, adults should seek to understand and use these laws: readiness, exercise, and effect.

These laws do not operate alone, nor are they the only laws. The more vivid the experience, the better is a thing learned. The more recent the experience, the more easily is it recalled. The more frequent the repetitions, the shorter the learning process.

3. It is difficult to counteract the attitudes evident in the home.

4. Learning may be direct or indirect.

"Children are learning something continually. It depends largely on teachers and parents as to whether or not they learn knowledge, attitudes, and skills that will help them to develop as happy, helpful, Christlike individuals."—Edith B. Ruby.

### Problems

1. Comment on the use of contests, prizes, praise, scolding, as aids in helping children to learn.

2. On what bases would you select memory verses for church-school children?

3. In teaching a child cleanliness, how would you make use of the following?

a. By using stories of children who washed hands and face and enjoyed being clean. Stories about children usually dirty.

b. By telling the children definitely what to do and what not to do to be clean.

c. By seeing to it that children practice and enjoy daily 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 intelligent, working always according to law.

c. God cares for all his creatures.

d. God is a person and will 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.

g. He wills only good for everyone, although many times his will is thwarted by the unwise choices of men whom he has made free to choose their courses of action.

h. Companionship is experienced with God through prayer. God always hears and answers prayer, although sometimes the answer may be "No" or "Wait awhile."

i. Jesus is a real Person who lived in a real country. He is the Jesus whom we would have our children come to know and love.

j. We would have them come to know the Bible as a book which Jesus read and knew, wherein we may read the story of Jesus and of many other worth-while people, and which is a collection of the best Hebrew history coming down to us through the centuries.

2. What difference in one's outlook on life is made by one's 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? Of habits?
4. When is any 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 his life consciously in relation to God does he develop Christian character—that 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 shaping his ideals.

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, participation in whose membership and activities gives the growing person experiences with those who are trying to live according to the 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 four states, and in the remaining thirty-three it is permitted although not required.

—American Bible Society.

## Woman's Work

Mrs. Olof W. Devin, Selom, W. Va.

### WORSHIP PROGRAM

By Mrs. Eldred Batson

The Fifth Sparrow

Hymn: "Does Jesus Care?"

Scripture reading: Matthew 6: 25-34.

In one of his essays many years ago, Dr. F. W. Boreham called attention to the fact that in one Gospel Jesus said, "Are not two sparrows sold for a farthing?" and in another, "Are not five sparrows sold for two farthings?"

That is just it. God always throws in the extras in life. A man must go about his work, but it is God who furnishes the songs of the birds, the sunshine and the rain, the greetings of friends, and all of the little extras that make life significant and beautiful. "Woe is me, if I preach not the gospel." A man may have to do that, but it is God who furnishes the extras to enlarge life.

And the interesting thing about it is, that though the little fifth sparrow was so insignificant it could be thrown in as an extra by a merchant who had to "watch the corners," it did not escape Jesus' eye. Nothing is insignificant to him. He sees and understands!

Herein lies one of Christianity's greatest doctrines—that there is nothing insignificant. God notices all.

—Roy B. Deer.

Prayer: Father, for all thy mercies to us we are truly grateful. When we realize how God even takes notice of the sparrow, then surely we can know that he takes notice of each one of us. We thank thee that we are significant enough to be under thy protecting care if we but put ourselves there. Yes, we know that Jesus cares and in that assurance come peace and comfort. For this and all our many blessings, we thank thee. Teach us to feel thy presence ever near us, and guide us in the path of righteousness for thy name's sake. Amen.

Hymn: "God Will Take Care of You."

### CHURCH WOMEN SHOULD BE LEADERS

By Emily Taft Douglas

(United States Representative to Congress from Illinois)

Church women should be the conscientious leaders of each community. When I am asked whether they have any power to control war, which enters so intimately and tragically into their homes, I answer categorically that they have.

We, the people, are the government. The decision rests with us whether we rule by exercising our rights or by abdicating from them. Dictators claim that the people should not concern themselves with policies, but should accept the fate that comes. On the other hand, Abraham Lincoln put into words a good definition of democracy which clarifies our thoughts and calls us to action. "Government of, by, and for the people!"

In a democracy every citizen should study major issues, examine the sources of his information and try to exert himself for the common good. If we abdicate our place of control and leave government to those who have something personal to gain from it, we are shortsighted and are as much to blame as the politicians for what we get. If we do not like what our representatives do, we can bombard them with letters of protest. If this doesn't work, we in a democracy can change our representatives. Undoubtedly we get pretty much what we deserve. If we are more concerned in material advantage, or in personal triumphs and failures than we are in the general well-being, our apathy will be reflected in the kind of government we have.

Church women have a double responsibility. It is Christian teaching that has raised women to power and freedom as individuals. Everyone who has lived in both Christian and non-Christian countries can tell us this. It places upon us a special obligation. Christians are no longer a minority; they are a majority, and are in a position to establish and protect Christian institutions among themselves. By joining a church we accept responsibility for building a better world. There is a great reservoir of goodwill among churches which can be tapped and utilized effectively. No longer can Christians say "We are in the world, but not of it," for the world is what we make it.

In the second place we have as Christian women, a new position in history, one which women have never held before in any similar crisis. What is this new thing? Why citizenship! We are full members of this great democracy. It is now definitely our responsibility to help guard the civic interests of our country in every phase. Women said they would do this when they asked for the vote

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. Citizens in a Christian democracy should be enlightened enough to prevent this, for peace is a positive not a negative thing. Peace is not merely the absence of war, 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 reprieve, another chance to rid the world of its worst human scourge. The cost of this conflict spurs us with supreme urgency to the task. We cannot tell whether 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. However 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 what is offered them." In the Dumbarton Oaks proposals there is also a constitutional door opened for amendments and improvement.

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, it lays a foundation stone on 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 their desire for some form 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 Price of Peace. What words better express the need the day tries to meet? The emphasis stresses attitudes—the factor that controls mankind and underlies all possibilities of understanding. Education in attitudes has been so forcefully and tragically illustrated in the world today. Men, women and children have savagely fought 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 taught that God is the final judge and that through the obedience of his laws of justice, freedom, and mercy only could the peoples—all the peoples of the world—be blest.

World Community Day, with its channel to women of the churches in local communities, can tremendously influence attitudes. This cannot be done in a day. November 2 must be worked toward, and followed up by continuing study and action. It cannot be done 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 for such questions as international 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 discussions must lead to an ever increasing prayer, study, and action program for Christian world order. Continuing prayer groups in every community would undergird the movement for world peace.

—Release.

## Our Pulpit

### LIVING BY THE GOLDEN RULE

By Chaplain Leon M. Maltby

(The substance of a Sunday night sermon in the Quartermaster Chapel on Biak Island, June 10, 1945.)

Scripture lesson—Luke 6: 26-38. Text—Luke 6: 31.

The American people have a tendency to reduce the Christian religion to capsule 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 hut, seeing the quotation on the cover of our program, took me to task because he thought 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 helped 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 is a great deal of misconception about its meaning and application. What I want to point out is that this rule as given by Christ (which is nowhere in the Bible called the golden rule), this rule was never meant for non-Christians and is never really followed by those outside the Church of Jesus Christ, but it 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 is, in my opinion, frequently used as a substitute or an escape from the rigid requirements of Christianity. Many a man retreats behind an affirmation of belief in this rule when you press the claims of Christ upon him with the doctrine of repentance and faith. His contention is that belief in this rule makes him just as good and just as sure of heaven as any church member. Recently some of us saw a film depicting a drunken father who never held a job and who was only a dreamer. Yet he had a cheery word of love at home and all the neighbors liked him. When he died, the practical minded, hard working, godly wife was greatly surprised at the huge number of floral tributes. The impression we were supposed to get was that his good neighborliness excused his drunkenness and shiftlessness. After all,

he stood as good a chance as his wife. The first verse we read tonight of the passage containing the golden rule said, "Woe unto you, when all men shall speak well of you! for so did their fathers to the false prophets."

To have men speak well of you is not always the same as having God speak well of you. To achieve the approbation of your friends for being a good fellow and not harming any of them is certainly not the height to which Jesus called his followers when he preached the Sermon on the Mount or the sermon on the plain in which this golden rule is found.

Please notice this in Matthew 7: 12: "Therefore all things whatsoever ye would that men should do to you, do ye even so to them: *for this is the law and the prophets.*"

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 worship from the law and the prophets. 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 thrown up to the Christian as if the unbeliever were doing a better job of it. As a matter of fact, the golden rule as popularly interpreted is a comparatively low standard of living, with which a true Christian can have no part. That statement may seem shocking, but it is true.

Everybody (except the enlightened Christian) seems to think that the golden rule is meant as a maxim of universal application like "honesty is the best policy." It means that you should treat your friends right. You should adopt the "live and let live" policy. You notice I said *friends*. When it comes to 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. But, I believe in the golden rule.

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

of Jesus which surround and explain what he meant. Luke 6: 27-35.

"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 impractical dreamer. It really isn't required to pay much attention to verse 27. The next verse speaks of blessing those that 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 supposedly not to be applied to enemies but only to friends. Does that seem reasonable? Note the next verses which say there is no thankworthiness in loving those that love you. There is no high motive there. Why, sinners do that, men without any Christian principles, men who will never get to heaven. And it is the same 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 in verse 27. "But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be called 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 your 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 sinners that love one another but hate God. It is the rule by which Christ operated when he took scourging, mocking, and even dying without bitterness. Oh, my friend, don't degrade the golden rule to the easy level and sit on it like a teeter board, balancing a friend on the other end. It is a rule for Christians. You can't live by it unless you are a Christian, and the finest Christian you know has to strive with all the help of God, and then he isn't satisfied with his life as compared to that rule. What is the real meaning of the golden rule? Is it not this, "Do unto others as ye would that God should do unto you"? Verse 36 sums it up. "Be ye therefore merciful, as your Father also is merciful."

There is joy for the one who has sought and obtained the mercy of God. There is joy for such a man in lifting up his eyes to the

lofty heights of Christian life as found in this passage. What does Jesus say again? "And your reward shall be great, and ye shall be the children of the Highest." Yes, you will be acting like children of God. The reward of Christians for such achievement will be great when those rewards are handed out to those who were not thinking of rewards.

And let us not forget the happy human relations that flow from such a life squared with the T square of the crucified Christ. "Give and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom," verse 38.

I call upon you tonight if you are not a Christian to bow your head and call upon God to be merciful to you, a sinner, and give you the grace and the strength to live by the golden rule as Jesus meant it to be understood.

#### DENOMINATIONAL "HOOK-UP"

Jackson Center, Ohio

A delegation of ten members of the Seventh Day Baptist Church of Jackson Center attended 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.

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

The meetings opened Sabbath eve. One outstanding feature was the solo and duet and ensemble presentation of parts of "Elijah" by members of the Battle Creek choir of approximately twenty-eight voices.

The Sabbath morning session was well attended and great interest was shown. Besides the regular program a talk was given to the children by Rev. Alton L. Wheeler of Battle Creek, whose subject was "A Man Who Was Too Proud." Our own minister also brought a message, entitled "Christ or Chaos," which was very interesting. Preceding Pastor Clarke's talk a solo was rendered by a local blind man.

At the noon hour a fellowship dinner was enjoyed in the recreation room. The meetings were resumed at 2.30 with a program conducted by the young people. Talent and interest were shown by those participating. Following supper at 7.45 in the recreation room, a business meeting was held. Dr. Ben Johan-

son nominated the ministers as missionary committee to choose their own chairman. Formerly, the committee was made up of laymen. It was voted to appropriate \$75 out of the regular funds for the missionary committee's use. A committee of three was appointed to choose the officers for the fall meeting, which will be held in Jackson Center. Curtis Groves was elected as president; Frances Clarke as first vice-president; Elmo Johnson of White Cloud as second vice-president; Merle Fuller of Battle Creek as third vice-president; and Dorothy Jane Helmlinger as secretary-treasurer.

Concerning the church camp to be held at Cotton Lake, south of Battle Creek, our church is planning to send at least one member, Joy Miars, and possibly others. A cordial invitation is given to any young people who care to attend. Rev. David Clarke will teach courses in the camp.

Our group returned Sunday morning with the feeling of having accomplished something worth while.

Plans are being made for the fall session to be held at Jackson Center.

Alta Hahn.

Lewis Camp, R. I.

The vacation spot for the children of the Seventh Day Baptist denomination, the Lewis Camp, will open tomorrow afternoon (July 10) at 4 o'clock in Tomaquag, two and a half miles from Ashaway, and will remain open until July 19.

The camp, located on the Nathan Lewis property, will be supervised, as last year, by Rev. Ralph H. Coon, pastor of the First Hopkinton Seventh Day Baptist Church. Assisting Mr. Coon will be Rev. Harley Sutton of Alfred Station, N. Y., secretary of the Board of Christian Education of the Seventh Day Baptist denomination; Rev. and Mrs. Paul Maxson of Berlin, N. Y., who will teach and direct athletic activities; Mrs. Leland Davis of New Haven, who will act as the girls' sponsor; Mrs. Albert Brooks of Waterford, Conn., kitchen supervisor; Mrs. Coon, assistant to Mrs. Brooks, and Rev. Paul S. Burdick, pastor of the Rockville Seventh Day Baptist Church, treasurer and registrar.

It is expected that thirty-five or forty girls and boys will be staying at the camp, where the Sabbath service on Sabbath morning will be held, with Mr. Sutton as guest speaker.

On Sabbath afternoon, Leland Davis, U.S. N.R., now studying at the Yale Divinity School for commissioning as a navy chaplain, will conduct a special service at four o'clock.

Activities at the camp will include Bible study, handicraft work, worship hours, and athletics, a program of interest being planned for all children between the ages of twelve and twenty. The buildings to accommodate all the vacationers include the large dining hall and kitchen with the girls' dormitory on the second floor, and another building used for an office and the boys' dormitory.

—Westerly Sun.

Little Genesee, N. Y.

The last of our Sunday evening services until fall was held April 29, at which time the junior choir rendered special music. We feel that these meetings have been well attended and appreciated by all, especially by those who are not regular Sabbath keepers and have no means for transportation to other towns.

The church bulletin for May 12 bore the following announcement: "Attention! All staff members of the local young people's paper! There will be a meeting at the parsonage on Wednesday, May 16, at 6.30 p.m. Please bring with you material which you have collected, a friendly smile, and a decisive mind. At the meeting we will select the name for our paper." The name finally chosen for this paper was the "Belfry." Many have seen copies of this eight-page leaflet, as it has proved quite popular wherever it has been sent to our boys in service, absent members, and friends. Many letters of appreciation have been received. The last issue has four headings: Vacation Bible School, Servicemen, Local News, and Western Association Camp.

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

A goodly number from this vicinity attended the association held at Independence, N. Y., and felt that the services were very inspirational. Some of those who attended found upon arriving in Little Genesee that a very heavy shower or cloudburst 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. Leta De 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 servicemen. Their entertainment is truly a help in building up the morale of our wounded soldiers.

We have enjoyed the sermons by Rev. Victor W. Skaggs, 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 co-operating.

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.

WANTED—A good, Sabbath-keeping Christian lady to live with an elderly lone Sabbath keeper, Mrs. Hardy of Portsmouth, Va. Mrs. Hardy also has rooms to rent which she would like to let to Sabbath keepers. Address Mrs. Hardy, 711 South St., Portsmouth, Va. 7-16-2t

#### THE CALL: URGENT - GLORIOUS

"When fate calls for a man, who is larger than men, There's a surge in the crowd, there's a movement, And then there arises a man who is larger than men, And the man comes up from the crowd."

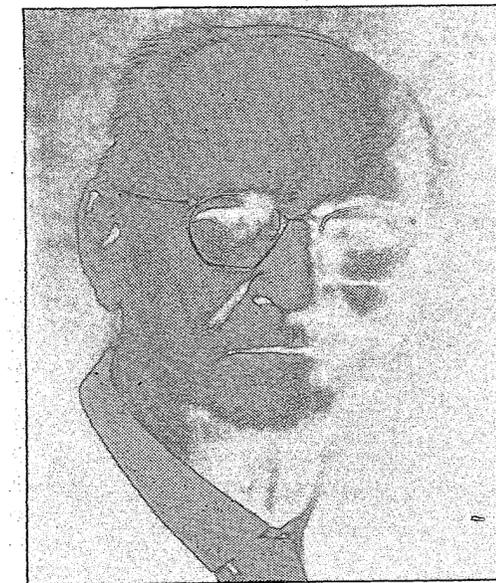
That man, that lady is A MISSIONARY EVANGELIST. TODAY the call: Be a Missionary Evangelist. For complete information write, The Des Moines Bible College, Att. E. Marvin Juhl, 7 7th St., Des Moines, Iowa. 7-23-2t

# The Sabbath Recorder

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PLAINFIELD, N. J., JULY 30, 1945

No. 5



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

#### Contents

Editorials.—What People Expect to Find in Seventh Day Baptists .....	66
Missions.—God's Appeal to Mankind .....	68-70
Observations .....	70
Woman's Work.—Literacy and Literature.—Directors' Meeting .....	71-73
Southeastern Association .....	73
Christian Education.—Sunrise Service of the Southeastern Association.—Young People's Camps.—Michigan and Ohio Semiannual.—Vacation Schools 1945 .....	74-76
Threads of Gold .....	76
Reconstruction .....	77
Attention Servicemen and Women .....	77
Children's Page.—Our Letter Exchange .....	78
Denominational "Hook-up" .....	79
Obituary .....	80