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You cannot afford to be without it—for your own sake, for your family's sake, for the church's sake, and for the sake of the kingdom of God.

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Speak thou the truth; let others fence
And trim the words for pay.
In pleasant sunshine of pretence
Let others bask their day.
Be true to every inmost thought,
And as thy thought thy speech.
What thou hast not by suffering bought,
Presume thou not to teach.

—Alford.

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SEVENTH DAY BAPTIST DIRECTORY

THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

Next session will be held with the Seventh Day Baptist Conference of all the States. President—William D. Burnside, Rockville, R. I.; Corresponding Secretary—Paul C. Saunders, Alfred, N. Y.; Recording Secretary—Philip D. Fluharty, Westfield, N. J.; Secretary—William C. Hubbard, Plainfield, N. J.; Treasurer—William T. Stiller, Randolph, N. J.; Assistant Secretary—B. R. Davis, Plainfield, N. J. The business of the General Conference—James H. Civil, Milton, Wis.

Commission of the General Conference


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Sabbath Recorder with every family of its own otherwise unable to take it. There may be no better plan, perhaps, of interesting the religious Employer with the details of work. Much is being said of "ten plans," and "twenty year plans." The writer would like to see this tried in every Seventh Day Baptist church on a five year plan.

Shall We Dare? Are we too easy going in these days? Having fallen of easy times, comparatively speaking, are our con-
siences dull and has lethargy overtaken us? Whenever people who dare, and men who dare to lead, Seventy-Sand Baptist Church will prosper. What looking out on other peo-
ple, one fails to see in the churches outside, are new trails or to follow old ones to their ultimate ends. What is wrong with the world, any-
way? It is a question far easier to ask than to answer satisfactory.

Doubtless it were better to examine a small section of the field instead of the whole. That brings us back to ourselves. That brings us back to ourselves. What is our trouble? Could we not lead others who dare to go forward? Are we self gov-
erned or are we dominated by others?

Complicity may be the word which at least partially explains our situation. The people like to be patted on the back, to be complimented on their splendid history, to be thanked for their efforts. Are we glad to have the preacher "prophesy easy things," and too often are they content when he does.

"That was a fine sermon," our perplexed and voice your protests against the act of it yet devolves very much upon the mother to carry its burdens and train its young. We believe our perplexed and earnest young mothers will especially wel-
come the suggestions sent out for publication by the Kindergarten Association:

Scrape! Scrape! Scrape! David was pushing the toy box across my nicely waxed and polished floors and scratching them. "Lift it to the top of the carpet, dear," suggested "It's a big bus, mum. I counter the of the o-
fender, 'and I can't hit a great big bus." The box had become a bus. The "bus"—and who was I to ask that its operation con-
clusion at the same time. Doors must not be considered, but so must the "bus" and its owner. The game of bus must be forgotten by tomorrow but more likely it had come to stay, and all mothers will agree that any-
thing outstanding and meriting discipline is liable to be spilled or put on the carpet. The box is a useful thing, and many times be called untidy. Re-
member we have children who are putting hooks and racks in the bathroom and everywhere in really low positions for the junior members of the family, and it is difficult to teach a child the habits of tidiness which mean so much to the home. It is a matter of being or not being a little boy or girl a sense of being in-
cluded in the general scheme of things.

When children are stored with the hands for meals or any other occasion, their sole con-
sciousness of it is the look of contempt they leave the backs of the hands in a very neat fashion. However, in all probabil-
ity the whole hand has been in the water and the kid will not know that the dirt comes off on the towel when drying his hands. The same was said of nice white towels look shabby. Of course, lit-
tle children do not understand your method of hand-washing, but in the meantime this is the way to proceed. I procured a piece of colored felt and firmly glued strips about six inches wide on the bot-
tom of the toy box. Presto! My troubles were over—the box now glides noiselessly around, polishing as it goes. Occasionally it becomes dusty and it is such fun for a chubby young man to dump the contents and brush it off.

Many, many times had I hung up those same two little coats and caps. Having done this, I would proceed to gather together two pairs of rubbers which had been hastily kicked off. For a while, all would be well, and then—"Mother, we want to go outside again." I would proceed to gather together two pairs of rubbers which had been thrown about or care-
lessly dropped on the floor. The majority of housewives, as they often do, would bring the ex-
perience of grown-ups and children living in a world of dirt. We are only at the first step of it, and many times be called untidy. Re-
member we have children who are putting hooks and racks in the bathroom and everywhere in really low positions for the junior members of the family, and it is difficult to teach a child the habits of tidiness which mean so much to the home. It is a matter of being or not being a little boy or girl a sense of being in-
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SOUTHWESTERN ASSOCIATION

FORTY-SECOND SESSION

The pleasurable anticipation of the people of these churches began to be realized when Moderator R. S. Severance, pastor of Fouke, the entertaining church, called the forty-second session to order, promptly at the appointed hour. Forty-six people were present at the opening service, and a dozen or more others came in a few minutes later. In spite of the weather — there was enough for everybody. The local chorister, Miss Laura Randolph, with Miss Hazel Scootin at the piano, led in the praise service. "Lord, our blessed Father," prayed Rev. Sylvester S. Powell, "we come into your presence rejoicing in your mercy and love. We come in the salvation for which our feet have been placed on a rock. Thou art worthy of all our praise, O Jesus, ours is a heart of true praise and worship. Bless all these friends gathered from the churches and these families here. Prepare us better to do thy will. that thy kingdom and its righteousness possess us, and reward us by the fact that so many present this morning brought brother Charles Thornhill, and sister Mary Smith, and two children. These good people served here in the school and pastorate some years ago. Mr. Sanford was delegate from the Eastern, Central, and Western associations. The acting editor and the secretery of the Tract Board and Tract and Missionary boards, was already on the scenes, and as our readers know from "Observations," has been at Fouke in special meetings.

Delegations

It is always of interest to meet the many friends from other churches and other parts of our denomination. We are not so much interested in the interesting letters from six churches were read by the corresponding secretary, Miss Juanita Crandall of Hammond. The letters were from many but not all the churches. Miss Twyman, of Hammond, Athens, and Edinburg. From the theme, "The Place of the Bible in Christian Growth." In his own way he developed his topic and brought out many things challenging thought. Christian growth presupposes Christian people. Repentance is absolute. "The entrance of thy word giveth life."

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Quite a considerable sum was reported as a result.

Beautiful Sabbath Service

Shortly after the sixth day had gone to rest Sabbath vespers service prepared the association for a spiritual message, Prayer as a Means of Christian Growth, was brought to their flocks by Mrs. Sanford of Texarkana. He led us to see the naturalness and the blessing coming from a walk by faith. God does not call us by telling us where to go. Every act of life is based in some way upon faith. "If I know my God, it is not necessary to know the way." Attention was called to the fact that Ezra's faith in declining the king's offer of horses and soldiers to guard those returning from the captivity. Ezra had boasted his God would care for them and he would not back down and ask for assistance. We can trust God to lead us safely through.

Women

Was it in Meredith's "Lucile" we read, "You can do anything without books, but who is the man who can do without cookies?"

No, it is not of the splendid meals or the great abundance of food of which we speak now. But of the good Woman's program arranged and conducted by the secretary of the Southwestern Association, Mrs. W. J. S. Smith of Fouke. A piano prelude was rendered by Mrs. Charles Thorngate and the prayer was given by Mrs. Albert Sanford of Albion, Wis., Mrs. Thorngate acting as master of the musical part of the hour following. Mrs. Sanford, the lay leader and worker, from Little Genesee, N. Y., read a part of the familiar story of Ruth, offering prayer. Five good paper papers were present, as were not present, as fine a group of papers as one will be likely ever to hear. The papers prepared by women who were not lawyers, doctors or preachers, and who had not been to college. Mrs. Sanford of Little Genesee expressed herself as in disfavor with humanity for an earthly lifetime. Mr. Sanford, in the afternoon, spoke to the juniors (adults being present) in a most entertaining and helpful manner on keeping up what he called their "Una." The need is to conform our lives to the availability of prayer, and the power of our surroundings, with the limitations of human speech, our voices in perfect imperfections making us feel safe, up with us from earth to heaven. The great harvest is the marvel of the communication, which is available to every one of us, from earth to heaven. Up from all of the discussions of philosophers and preachers, we have heard the limitations of human speech, our voices in perfect imperfections making us feel safe, up with us from earth to heaven.

The one great Teacher of all time is Jesus. His teaching, surpassing all of the philosophies of Socrates, Plato, and all of the more modern philosophers is clear and explicit with regard to our privileges in prayer, with regard to the availability of prayer, and the power of prayer at the cross. "We have grace for every need; but this divine and heavenly hearing is re-enforced by the one continuous example of the man called a publican. Not the act of going to the cross, but what Jesus did before he went to it, glorifies the cross. A prince fills the paper's headlines for a time—who puts himself down on a level with the peasant for one day, then drops out of the problem. But Jesus came and suffered with humanity for an earthly lifetime. Mr. Sanford, in the afternoon, spoke to the juniors (adults being present) in a most entertaining and helpful manner on keeping up what he called their "Una." The need is to conform our lives to the availability of prayer, and the power of our surroundings, with the limitations of human speech, our voices in perfect imperfections making us feel safe, up with us from earth to heaven.

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The Sabbath School in the hands of the local superintendent, Mrs. Atta Pierce. Pastor Powell takes the adult class while Pastor Ellis R. Lewis teaches the young people. The writer did not see the children's class in operation, but has no doubt that it was taught by Mr. Sanford. Mrs. Sanford, in the afternoon, spoke to the juniors (adults being present) in a most entertaining and helpful manner on keeping up what he called their "Una." The need is to conform our lives to the availability of prayer, and the power of our surroundings, with the limitations of human speech, our voices in perfect imperfections making us feel safe, up with us from earth to heaven.

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"Tracks"

This was the theme of the "talk" by C. C. W., or Master, which let me walk with thee, and I "walk with the King," in the moments of devotional work, which the speaker continued with "Everyone is making tracks, which way do they point?" They should point with the toes toward the "Golden Gates," sung by Mr. Van Horn and Mrs. N. O. Monroe, with the title "Golden Gates," has just been sung. The speaker expressed himself as a pessimist as he thought of the twenty-seven million young people with their feet turned away from God, people who never have listened to the word, believing in the promises of God. "I'll take what father takes," words of a small boy at a hotel, cause his father to change his order for drink to. "water, waiter." Men often take more pains with their animals than they do with their children. A father, peaved at the cries of his babe, willingly arose and went right into the squeal from his pig pen. When chided by someone he replied, "I'd have you to know the frogs are the business here." Said the speaker, "The baby's dad was anything but a thoroughbred." Of the children seeing who could make straightest tracks in the new snow, but one made a straight path. Replying to the question how, he said, "I saw something over there and went right straight there, kept them there, and your tracks will be safe for others to follow.

The Session 1932

It was voted to accept the invitation to hold the next session of the association at Hammond. Rev. C. C. W. was elected moderator; Rev. S. S. Powell, vice-moderator; Mrs. Ellis R. Lewis, recording secretary; Mrs. J. B. Campbell, corresponding secretary; Mr. Earl W. and Mrs. J. E. R. Van Horn, treasurer. It will be held beginning fifth day before the first Sabbath in August.

No small amount of interest has been manifested in the complete raising of the denominational budget through the Gardiner Memorial Fund. Besides a very good offering for this purpose, Sabbath School granting, twenty-five dollars was appropriated from the association treasury without a dissenting vote. A set of resolutions, which would appear justly for new work and if carried would help to bring about a better condition in the church. Without hearing it, the writer is assured that it was a sincere and honest message, such as stirrs men's hearts to better living. Mr. Thorngate is a layman, devoting all his time to pastoral work. Years ago he built a house for the writer's father. It was honest and thoroughly built. He was faithful in that which is least is faithful also in much.

Missionary Hour

The interests of the missionary hour were presented by the corresponding secretary of the Tract Board, who was jointly a representative of the Missionary Board. In a sympathetic manner he spoke of the problems and the work of the Missionary Board, and brought a message on the theme, "The Test of Our Christianity."

Showing the needs of the times, of the field, and our group charged with the special task of carrying out Christ's commission, he presented the crisis in which we find ourselves, and the immensity of our task as constituting the challenge and responsibility of our day. "Others have labored and ye are entered into their labors."

Good-Bys

There is always a sadness about a last meeting. This, as far as the closing session was concerned, was caused by the writer who left before the evening meeting in order to get an early train for St. Louis. But the feeling brought such meetings are well known. Gladly we went our roads and pleasantly do the days go by, and then all at once it is realized, "This is the last session and we must say good-bye."

We like to say, What a joy to know, "We will not say good-by in heaven." It was a good meeting. The friends at Fouke spared no pains to make their guests comfortable and happy. Perhaps their visits to the chicken roosts were hard on the poultry income possibilities and the inroads on peach orchards and melon patches were unduly heavy, but most cheerfully did they serve with a smile. We miss the visits of their friends. We hope that none of their visitors disappointed them and that no high regard of the Christian life of churches is represented.

Brother Charles Thorngate of Albion, Wis., preached the farewell sermon, on the theme of a "Growing Christianity. He used the texts, "And the disciples were called Christians first in Antioch," "Almost all the people were persuaded that they were Christ's." and "But let none of you suffer as a murderer, or as a thief, or as an evil doer, or as a造福 when any are in distress." With-out hearing it, the writer is assured that it was a sincere and honest message, such as stirrs men's hearts to better living. Mr. Thorngate is a layman, devoting all his time to pastoral work. Years ago he built a house for the writer's father. It was honest and thoroughly built. He was faithful in that which is least is faithful also in much.

OBSERVATIONS BY THE CORRESPONDING SECRETARY

REV. HERBERT C. VAN HORN

The Southwestern Association. — The corresponding secretary was interested in reading some of the earlier "minutes" of the Southwestern Association from the book in which the records have been carefully written. Such a book, with these early unpublished minutes, should be placed in the care of the Historical Society for safe keeping. The writer is interested in learning something of the inception of the movement among these southern churches, and of their earlier work.

The first annual session of the association was held at Texarkana, Ark., August 9-12, 1888. The organization was effected at this meeting and a committee was appointed to propose the yearly meeting of a few of the churches the year before. Elder F. M. Whately was elected the first moderator, and Elder J. F. Shaw, clerk. There were delegates and representatives from eight churches present. These churches were: Providence, Butcher, Fountain, and Eagle Lake, of Texas; Beaugard, Miss.; and DeWitt, and Texarkana of Arkansas. Elder Stephen A. Burdick of West Hallcock, Ill., was present and brought resolutions adequate for the whole section to your quarters, that it is more exclusive.

Disappointment registered. It may be pointed out that such arrangements makes more airy, comfortable and happy. Perhaps their visits to the chicken roosts were hard on the poultry income possibilities and the inroads on peach orchards and melon patches were unduly heavy, but most cheerfully did they serve with a smile. We miss the visits of their friends. We hope that none of their visitors disappointed them and that no high regard of the Christian life of churches is represented.

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The second annual session was also held at Texarkana in 1889, there being a loss of members of the church at Rose Hill, who had expected to entertain it. Delegate from the Northwest was Rev. Charles A. Burdick, while Rev. B. F. Rogers appeared for the Eastern, Central, and Western Associations. At this meeting resolutions were passed urging all the churches to keep "free will" offerings and make them liberal for the benefit of the Missionary Board for the advancement of missionary endeavor.

The third session as held with the Hewitt Springs Church, formerly Beaugard, Miss. The names of the Delaware, Mo., and Ham, were found in the list by this time. Rev. William C. Daland and Rev. Eugene H. Soc­well represented the other associations, the former including the Southwestern Association with the Eastern, Central, and Western. A helpful letter was sent from this meeting to the other associations, showing some of the problems, losses, and net gains for the year—a letter, withal, hopeful and unselsh in its expression. During all these several years, the annual sessions have been consistently maintained and have helped to promote Sabbath keeping and its spread throughout these southern churches. The writer has not had time to search the records for statistical matters. But at the second session, 125 members in all the churches of the association were according to the figures in our 1930 Year Book, there were 247.

Pullman Cars. — It seems a bit surprising sometimes to hear the complaints on Pullman cars. It may be that there are too poor, or more often, the dressing room is too crowded. It would seem to be a mat­ter of psychology, however. The writer has been interested in having the whole section to your quarters, that it is more exclusive.

Of late the conductors are bidding for more space, more air, more comfort. It is done usually by the way of selling full section privilege of occupancy. "Would you be inter­ested in having your whole section to your­self?" It may be pointed out that such arrange­ments makes more airy, comfortable quarters, that it is more exclusive. "No?" Ought a conference to provide a full section to a full session gives a little more ceiling. But
one thinks little of that when he is asleep. "You'll few guests at the camp to enjoy the stunt night, which is an annual event before the girls.

They arrived at Bluff Cottage in the two camp cars, "Tilly" and "Stilly" and Miss Anita Davis' car. They enjoyed the bathing until lunch was annoused whereupon they gathered about for the picnic lunch which was served.

Later in the day classes were conducted on the rocks by Miss Bernice Brewer and Rev. A. J. C. Bond. Some examinations were given, taken from the subjects which the girls have been studying. Religious art and Sabbath history were included in the study. —Westerly Sun.

Brookfield, N. Y.

Rev. H. L. Polan and family attended the funeral of Mrs. Polan's cousin, Mrs. R. D. Burdick of Lincliaen last Thursday afternoon.

The Aid society of the Seventh Day Baptist Church held at the parish house, August 6, for supper. Business meeting at three o'clock, at which time Mrs. Sutton is expected to speak.

During the day there were several here, Charles E. Rogers of Dunellen, N. J., and Truman Rogers of Riverside, Calif., visited the farm on which their boyhood was spent, now owned by Edward Card, about three miles north of Brookfield. On this farm not two old people are remarkable for their size. One is one hundred and ten inches in circumference and the other one hundred and two inches, about three feet above the ground. It is estimated that when the trees are nearly one hundred and fifty years old, as they were large trees sixty years ago, when the farm was owned by Mrs. Kate Rogers.

(Continued on page 210)

MEASURED BY UNSELFISHNESS

There are many standards by which ministers, missionaries, Christians, and all men are measured. They are estimated by their sincerity, affability, benevolence, intelligence, knowledge acquired, wisdom, eloquence, business sagacity, wealth, and other things.

Perhaps the item by which missionaries, ministers, and others are most often judged is their sincerity. Next to sincerity is unselfishness and is closely related to it is unselfishness. Men can never get away from such searching questions as these: Is he unselfish in want of being before the public eye, in what he says, in what he proposes, in his criticisms of others, in his desire for position, in his benevolences, in his business methods, in his social relations? People do not often give voice to these questions, but they are in their minds at all times.

The standard of unselfishness is applied most severely to ministers, missionaries and other leaders in Christian work, and when it appears that selfishness is prompting the words and actions, the good influence is largely lost, to say the least.

It is difficult not to be selfish, for it is the uniting sin of the human heart. Sometimes partiality to those who have been hunting, but the effect is much the same. It is intended that man should desire things for himself. The highest attainment in holiness itself could not be realized without this

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(Continued on page 210)
supported in this way almost entirely with foreign funds. In the case of a small church building of its own. Of course, because of lack of funds, nothing pretentious of the Biblical kind could be attempted by the group. But when the group grew to the second stage, usually the group was large enough to pay for the erection of the additional church, and the local group would provide for this way the church building could usually grow as the congregation increased.

"Instead of hiring a trained pastor into whose care the new group could be placed, Doctor Nevius advocated the appointment of the best-fitted member of the local group to be its spiritual leader. Since such a leader could not be paid by the people, and as the missionary did not pay his salary, he would be forced to secure his living from day to day as did the other members of the group. The only difference between a leader of this sort and the other Christians was that he had a deeper Christian experience and better understanding of the doctrines of Christianity. Such a leader was few little more than the other members of the group, and, of course, would be far inferior to a trained pastor, but as a result of the missionary giving personal attention to these local leaders, their Biblical knowledge and spiritual apprehension would be a little in advance of the rest of the local group. Thus, while such men would be leaders, they would not be so far in advance of the people that they could not follow them. It was likewise a necessity for the missionary to give close personal supervision and teaching to the local group. As the number of groups increased, more and more of the missionary's time could be given to the training of these unpaid leaders, and they, in turn, would become better fitted to lead their churches.

"As they became better trained and as the groups grew, and still there would naturally arise a demand in the local group for leaders who could give all their time to the church work. Before long, under such a system, it would be possible for a number of these groups to band together and pay the salary of one of these local leaders to be the unordained full-time pastor of several groups. When such a stage in the development of the churches was reached it would be easy to give the paid helpers more intensive training in a theological course, and from among them they would eventually appoint the ordained pastors.

"It is not until about twenty years after the first organization of the Korean Church that this plan of paying the local pastors was ordained, and by the time these pastors were trained and ordinated, there were a number of large churches capable of undertaking their support.

"Under such a system, it was necessary to lay great emphasis upon the Bible training of the Christians in the group, and a system of Bible study classes for all the local groups soon grew up. While the leadership of the churches at first was largely uneducated, by constant emphasis on Bible study classes, training of teachers, and the salaries they would be paid, there would naturally arise a demand in the churches throughout the country. The missionaries, therefore, early in the history of the Korean Church, and the whole system of growth of the churches shall build their own buildings and pay their own leaders if they are to receive salaries. It is to take a degree of "hard-boiledness" on the part of the missionaries to put such a system into effect, which few missionaries are likely to have. Consequently, the present limitation of the rule is simply the rule that was passed forbidding any individual missionary from hiring workers without the consent of the mission. Usually the mission would decide to support the abstract principle of self-support when it applied to the helpers of other missionaries, and they felt that in certain cases constituted exceptions to the rule. Many times it has seemed hard-hearted and cruel to the missionary and to the uneducated members of the group to refuse to pay the salary of some needed church building or not to pay the salary of some financially-straitened church worker and, of course, at times the rule has not been applied, but departures have usually been regretted, because when once the rule is broken others sooner or later hear about it and naturally urge that their case should be made exceptions as well. When one looks at an individual case one can always find why an exception to the self-support rule should be made in that particular instance, but if exceptions are made, nothing but trouble is sure to await the mission; therefore the rule should be maintained and not be made exceptions. When the whole system will soon be in jeopardy.

ADVANTAGES OF THE SYSTEM

"What are the advantages of such a system over the old one? In the first place, the church becomes a living and working church, never limited to the amount of foreign funds that can be obtained. Groups under such a system can spring up as rapidly as the missionary can care for them. Erection of a church becomes no longer a hard and cruel question, because of the ease of raising money for the erection of a church or for the support of a worker. Only a hard and fast mission rule will enable a kind-hearted
missionary, who has money, to resist the temptation to spend it to help such a local group; but if one group is helped, why should not a neighboring group be helped, and the whole system of self-support collapse. Funds from foreign sources are, in the very nature of the case, strictly limited, and if the missions begin to use them in the construction of church buildings, in the support of pastors, and in the erection and support of primary schools, the limit to the amount of funds which can be obtained from the home churches is soon reached, and then the expansion of the native church beyond that limit is automatically stopped. This, perhaps, coupled with its psychological correlate--the native Christians of “letting the missionary do it all,” accounts largely for the lack of growth of many missions throughout the world.

The Korean Church, however, is a living example of the faithful application of these principles of self-support. Starting with nothing forty years ago, the church today has a quarter of a million communicant Christians, contributing toward the support of their church work over half a million gold dollars each year. It is safe to say that such a church could not be maintained entirely by foreign contributions.

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Last Thursday this large group met and decided to ask Mr. Theodore Chang, principal of the Boys' School, to act as principal. We could see no one else who would be able to take the position now, and he consented to do it provided he would continue to do most of the work. There will be certain advantages in having a joint principal. The appointment was for the year only, so there was a chance for change if it seems advisable at that time.

The advisory committee also advised that the school rent the property of the mission if the mission approves. We think this will obviate any difficulty should the school have to close for any reason. There are several steps to be taken before we are registered. The first one is to apply for a registration for the advisory committee and then register it. Then we will have to fill out many pages of material about the school. The last word is that unless schools are registered before September, they will be closed. They sound as if they really meant it this time!

Our committee plans to make out an agreement to send to the board at home, so there will be a chance for change if the mission approves. We think this will be able to take the position now, and he consented to do it provided I would continue to do his work and problems there. Questions were asked and he explained them fully and satisfactorily.

A letter was received from Dr. George Thorngate, declining to accept the work as treasurer of the China Baptist Mission. It was voted that Dr. H. Eugene Davis be given the power of attorney to act as the board's financial agent in matters coming up in China.

Interesting remarks were made by Mrs. H. Eugene Davis and Dr. Corllis F. Randolp.

In the absence of Samuel H. Davis, chairman of the Alice Fisher Fund Committee, Secretary Burkard gave a verbal report which was accepted.

Secretary William L. Burkard, chairman of the Educational Fund Committee, reported that no meeting had been held.

The Investments Committee had no report to make.

Rev. Carroll L. Hill, chairman of the Conference Program Committee, made a report. This was accepted as a tentative program with power to make any amendments necessary.

A resolution was prepared by a committee composed of President Burkard and Secretaries Burkard and Utter, in appreciation of the services of Rev. Jay W. Croot. It was adopted. It was voted to have the corresponding secretary send a copy of this resolution to Mr. Croot.

The board voted to express its deep appreciation to Rev. and Mrs. H. Eugene Davis for the work that they have done for the board while on their furlough in this country.

The annual report of the corresponding secretary was read and adopted.

John H. Austin, chairman of the American Tropics Committee, gave a verbal report and it was adopted.

It was voted that this annual report of the treasurer be the annual report of the Board of Managers to the Seventh Day Baptist Missionary Society to be presented at General Conference.

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The board voted to have two hundred fifty dollars for the work of the Missionary-Evangelistic Committee.

The afternoon session adjourned at 5:45 p.m. to meet again at 6:20, and it was voted to adjourn the meeting at 6:30 o'clock.

A letter was received from a committee of ladies from the Ever-ready class of the Pawcatuck Sabbath School, asking that the money be used for the purchase of the Food of Life Society to be presented at General Conference.

Prayer offered by President Clayton A. Burkard.

The meeting opened at 2:05 p.m. with President Clayton A. Burkard presiding.

Prayer was offered by Mr. Ira H. Crandall.

President Clayton A. Burkard reported that the treasurer, Samuel H. Davis, on account of sickness in the family, was unable to be here to present his quarterly and annual report would be presented to the board when completed.

It was voted that when the board adjourned for today, it would be for one week from today at the same hour, in the same place, to hear the treasurer's reports and any other business that may come up.

The memorial board for the work that they have done for the board while on their furlough in this country.

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DENOMINATION "HOO-KUP"

NORTH LOUP, NEB.

H. H. Thorngate and daughter Vesta expect to leave, probably on Monday, with Rev. and Mrs. H. Warren, the latter's parents, Mr. and Mrs. Sutton and Miss Hickman, for the East. They will drive to Salem, W. Va., to spend the week-end and will leave Monday for Alfred, N. Y., to attend the Seventh Day Baptist Conference which begins August 18. H. H. will visit his brother Ray, who lives at Cherry Creek, N. Y., and they plan to see the Ernest Thorngates at Battle Creek before returning home.

Mr. and Mrs. Gene and family left on Monday for Alfred, N. Y. They will be gone about four weeks. Besides visiting at Alfred, and attending the Sewuth Day Baptist Conference, they will visit other eastern points and will return by way of Niagara Falls and Canada. A stop will be made at Battle Creek, Mich., to visit Henry Black.

Miss Myrtle Lewis left on the Wednesday night for her home at Dodge Center, Minn. Miss Lewis who is a professional nurse expects to be connected with a Minneapolis hospital during the whole summer. Her parents, Mr. and Mrs. Walter Lewis, will remain in North Loup for a while longer.

"MILL YARD" CHURCH, LONDON.

The services of the "Mill Yard" Church have been conducted this last quarter. The subjects of the pastor's addresses have centred in Christ and his work, particular the study of Genesis and Ephesians. The study of the book of Exodus and the life of Moses was also begun.

"A young peoples' society has been formed, which meets every Wednesday evening at King's Cross.

"A new inmate was admitted in the last quarter in the Evangeline Sabbatarian Mission, and the sale of the "Sabbath Observer." It was agreed that Pastor McGeachy should visit and encourage the interested ones in the North of England, and in Scotland during the first two weeks in June.

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(Georg B. Utter, Recording Secretary.)

(Continued on page 212)

THE NEW PSYCHOLOGY, BEHAVIORISM, AND CHRISTIAN EXPERIENCE

I, THE NEW PSYCHOLOGY AND ITS RELATION TO LIFE

A. G. TANSLEY

(Continued)

"The forming of ideals of conduct or personality is psychologically indispensable to the higher development of mind and personality and of human progress."

"When we consider the moral code apart from its religious sanction we recognize that its authority is drawn wholly from the teaching of the herd. Morality, much more than religion, is a modern development of mind and of human progress."

"The moral law is the direct outcome of herd organization, and the felt obligation to obey it is the real effective agent of herd instinct. The moral law, as an organism, is essentially a correct statement of what the herd instinct is. It is sometimes very difficult to understand Tansley, but I think the following is essentially a correct statement of what Tansley means in his reference to what is commonly called "the rationalistic position." "But non-rational as all the springs of conduct indubitably are, and absurdly over-estimated by the part actually played by reason in human behavior, the belief remains true that reason is the characteristic endowment of man and that its possession has given him most of his future hopes."

"There is, he says, a universal exercise of the rationalistic principle, which is rationalization. This means an effort to find a "reason" for, as distinct from the real cause or motive. If one, in the true sense, "rationalizes" himself into believing against the fact, that a given act is not really base or immoral, and so on."

"One's herd, he says, is deserving of great respect but he must never be a slave to the
herd and accept its opinions or its morality as representing that authority which he can only find to project it upon an idea God.

Tansley discusses the nature and energy of sex life; the possibility of transferring this energy to some other line of activity; the difference between the sex life of men and women; the relation to sex life of the family, the herd, and conventionalism; and problems arising from political, industrial, and social changes in human conditions, customs, and ideas. These matters, he says, can be settled only by experience.

We Christians find satisfaction in bringing such problems not only to biology, psychology, and conventionalism, but to moral reasoning, to religion, and to the greatest of all teachers, Jesus of Nazareth.

We do not mentally project an axiom, but when it is explained we say, of course, it is true; I am made to think that way. We do not mentally project conclusions in laboratory experiments, but after a number of trials we say: Like causes will always produce like effects, and we do not need to experiment any more.

The world has become separated from the ethical self the real God, or, as the New Psychology puts it, an imagined God, but we are capable of responding to God in his self revelation.

DENOMINATIONAL "HOOK-UP"

ALFRED STATION, N. Y.

Second Annual Church Notes

Public worship Sabbath morning at 11 o'clock with sermon by the pastor. The pastor is happy to note the increased attendance lately and hopes for its continuance.

Sabbath school at 12.12.

The Missionary Society conducted the services last Sabbath for its closing session. This very interesting service was largely attended. The school had a registration of forty and an average attendance of thirty-five. There were two graduates, Ethelyn Austin and Winifred Davis. An alumna association was formed of the graduates of this school — about eighteen in number — for the purpose of giving moral and financial backing to this work. This group held a wiener roast at the Ledges, Sunday night, and plans to make its organization of real value in the field of religious education. Many expressions of appreciation of the good work done by this school have come from many in the community and the financial backing of the friends of the school has been most gratifying.

Rev. William L. Burdick, general secretary of the Missionary Society, will preach Sabbath morning the 15th. In the afternoon of this same day the ordination of Harley Sutton will take place at two thirty in the New Day Baptist church. It is expected that a good number from this church will be in attendance.

General Conference begins at Alfred, August 18. A young people's Pre-Conference will be held, beginning at 8.30 in the morning and closing with a luncheon at noon. Everybody is busy getting ready for guests and other preparations for this annual gathering.

Pastor Van Horn and family were dinner guests at Professor Inglis and family at Alfred on Tuesday night. Professor Inglis is at the head of the French department of Alfred College and is teaching in the summer school at Alfred.

The thirty-second annual reunion of the Langworthy family will be held at Alfred Station Sunday, August 17. Quinoa will be served at the Alfred Station church, after which they will adjourn to the home of Mr. and Mrs. W. H. Langworthy.

Salem, W. Va.

Mrs. James I. Stillman and children of Houston, Tex., who have been visiting Mrs. Stillman's parents, Rev. and Mrs. Geo. B. Shaw, have been complimented for good behavior and will meet Mr. Stillman and visit with his people before going to their home in Texas.

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WOMAN'S WORK

MRS. ALBERITA DAVIS BATSON

Contributing Editor

NOTICE

The following essay is the second of our prize winning essays to be published on this page. This one won the prize for the Southwestern Association and was written by Mamie S. Severance.

HOME TRAINING OF THE YOUNG CHILD

IN SABBATH KEEPING

BY MAMIE S. SEVERANCE

The responsibility of being a parent should be assumed both thoughtfully and prayerfully. To bring into existence an immortal soul, to be accountable to God for the care and the training it receives, is the greatest responsibility, it seems to me, that life can hold for any individual or family.

Children have a right to expect from their parents such physical, mental, and religious training as will best fit them for the manifold duties of life. Adequate facilities are usually provided for the physical and mental development, but the religious training is very often neglected or neglected.

When God gave his laws to the Israelites he commanded that they be taught to the children. He said: "And ye shall teach them to thy children, speaking of them when thou sittest in thine house and when thou walkest by the way and when thou liest down and when thou risest up." The mind of the little child is asking many questions before it can put them into words, but sometimes a child is being formed while he is very young. What he sees and hears, and what he does, and how he feels, are making impressions that stay with him.

The child who has always attended church services has formed a very valuable habit; but he must be taught that going to church is not all there is to Sabbath keeping. He must learn that he should not purchase even a chocolate bar on the Sabbath; neither must he be allowed to do any kind of work that could be done some other day. He must be made to see that it is wrong to attend places of amusement on the Sabbath.

The Sabbath should be made the happiest day of the week. There are plenty of harmless things for the little children to do on the Sabbath. It seems useless to make suggestions, as conditions vary in different families. The thing to do for the little children to play with that they do not have on other days. A special dish might be prepared for the Sabbath, permitting the children to choose what it shall be. One child might choose one week and the other the next, and one or all could be allowed to help prepare it and give them a much needed lesson in making arrangements for the Sabbath. Children ought to love the Sabbath, and to realize that it is a privilege and a blessing for them to observe it as God's holy day of rest and worship.

Pastor Van Horn and family were dinner guests at Professor Inglis and family at Alfred on Tuesday night. Professor Inglis is at the head of the French department of Alfred College and is teaching in the summer school at Alfred.

The thirty-second annual reunion of the Langworthy family will be held at Alfred Station Sunday, August 17. Quinoa will be served at the Alfred Station church, after which they will adjourn to the home of Mr. and Mrs. W. H. Langworthy.

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much that it hurt to see their children breaking his commandments and desecrating the Sabbath, do you think they would hesitate to remonstrate with them when they are inclined to break their vows and do that which is displeasing to God?

We must impress it upon our children while very young that Sabbath observance is an essential part of our religion, and that it is more important to keep the commandments of God than to gain the riches and honors of the world.

Sabbaths are given to let their children grow up and decide for themselves about the truths of religion and Sabbath keeping, yet they are very careful to teach them their own political creed.

I wonder how many parents are earnestly praying every day that their children may become Christians, and allow them to remain true Sabbath keepers. I believe that is a necessary part of the home training of the young child in Sabbath keeping. It may be some parents who are thinking of the positions their children may gain in society, and of the large salary they may receive. It is quite possible the children are not receiving any very impressive lessons in Sabbath observance.

Parents will not give their children the proper home training in Sabbath keeping unless their hearts are so full of God's love that the things of this world are of less importance than the things of God. We must have a spiritual revival among the parents if our children are to receive the proper home training in Sabbath keeping.

REPORTS OF WOMEN'S SOCIETIES

(REad at the Central Association)

THE ADAMS CENTER LADIES' AID SOCIETY 1930-31

The past year our activities have been about the same as in former years, to raise our money through selling dinners, teas, food sales, rummage sales, thimble socials, and day socials. A moving picture was put on, jointly, with the Parent-Teacher Association.

In December we entertained the children and parents to a dinner at the church, followed by the children's program of story and song around the lighted Christmas tree. In May we served dinner to the young people for the Teen-Age Conference.

We have paid our appportionment of $112 to the Onward Movement, twenty dollars of clothing were sent to the church at Athens, Ala.; ten dollars sent to the Red Cross for the drought Relief Fund; twenty-five dollars sent to be applied on the Missionary Society's debt; and twenty-five dollars to Rev. Clifford Beebe at Nady, Ark.

Plants and flowers were sent to the shut-ins at Christmas and Easter time; carnations were presented to the mothers at our Mother's Day service, and an urn filled with lilies placed beside the graves of our beloved pastor and wife, Rev. and Mrs. A. B. Prentice, where a short memorial service was held on Memorial day, following our regular morning service. And now our greatest undertaking is nearing completion—the redecorating of our church auditorium and the laying of a hardwood floor. Runners for the aisles are being woven from the church carpet. It is indeed a pleasure to labor for the church we love.

Death has removed two of our members, Mrs. Narette Patterson and Mrs. Eve Eastman.

"Shall claim of death cause us to grieve, And make our courage faint or fail? Nay! Let strong hearts (so long as God is) To fight against the foe still.

The rose still grows beyond the wall."

MRS. MARGARET STOOLEY, Secretary.

LADIES' BENEVOLENT SOCIETY OF DERUYTER

This society has been active each month during the year for which this report is given.

Flowers and sunshine boxes have been sent to the sick.

The social side has been carried out in the pleasant reception given Dr. and Mrs. Lamphere, the enjoyable Lincoln luncheon given by Pastor and Mrs. Van Horn, the serving of light refreshments in honor of the birthdays of Mrs. Gen. W. Burdick and Mrs. Ella Ames, and a picnic supper following the proper June business meeting held at "Camp Gleaner" on the lake.

Due to careful planning, birthday offerings, food sales, a sugar social, and a bazaar, have brought into the treasury $161.77. A balance left over July 1, 1930, of $27.11, makes the total receipts for the year $188.88.

The work of the society over the past year was much the same as for the previous years, with a few changes.

One aim of the society is to secure funds with which to give the parsonage a much needed coat of paint.

A membership of nineteen, the average attendance has been thirteen during the year.

Respectfully submitted,

MRS. ADELIA N. CRUMB.

THE LADIES' SOCIETY OF THE VERONA CHURCH

We have a membership of thirty-eight. Three new members have been added during the year, with a loss of two members, Mrs. Effie Sholtz and Mrs. Irwin Milam.

Twelve regular and three special meetings have been held. The meetings have been well attended, and a good degree of interest shown by the members. The Work Committee provided work for each meeting. At one of the meetings, two quilts have been made and sold, and comforters tied. Gifts have been presented to Iris Maltby and Marjorie Beaver. To this end we have paid into the treasury $188.88.

The work of the Woman's Missionary Aid Society of the Second Brookfield Missionary Aid Society of the Second Brookfield Seventh Day Baptist Church the past year has been much the same as former years—the chief object being the raising of funds to help carry on the work of the church and the denomination. To this end we have held many public dinners and three suppers, chief among them being the Thanksgiving dinner, when we served over 100 persons.

Another event was an old-fashioned concert and social. Old-time songs were sung, some of the ladies appearing in old-time costume and with the serving of ice cream.

THE WEST EDMESTON AID SOCIETY

There is a membership of twelve resident and non-resident members. Meetings have been held monthly for work and business, but usually dinner has been served, followed by a business meeting. A few work of piecing quilts or tying comfortable has been done. This constitutes our chief way of earning money.

Three dollars has been sent to the Onward Movement, clothing was sent to the drought sufferers in the South, a Christmas purse of money to one of our former members, a quilt to our pastor's wife, flowers, cheer letters, and cards to the sick and sorrowing.

In August our president, Mrs. Felton, was called to her eternal home, and the members and all connected with the church and society were bowed in grief at her passing. She was a charter member of the organization and always took a most active part in the work. She is sadly missed. Upon her death the vice-president, Mrs. Dresser, automatically became the president, and she has since performed the duties of this office capably and well.

The hope of all is that the coming year will hold nothing but well directed efforts and successful accomplishments of the work for the cause we love.

MARIAN E. MAXSON, Secretary.

THE WOMAN'S AID SOCIETY OF SECOND BROOKFIELD

The work of the Woman's Aid Society of the Second Brookfield Seventh Day Baptist Church past year has been much the same as former years—the chief object being the raising of funds to help carry on the work of the church and the denomination. To this end we have held many public dinners and three suppers, chief among them being the Thanksgiving dinner, when we served over 100 persons.

Another event was an old-fashioned concert and social. Old-time songs were sung, some of the ladies appearing in old-time costume and with the serving of ice cream.
and cake gave us an evening of pleasure and profit. Other additions to our receipts have been the sale of cook books, extracts, and baked goods. In all we have raised the past year $335.60, of which we have contributed to the Onward Movement $100; a considerable sum to the upkeep of the parish house; and have in the treasury a balance of $28.31. Last October, the Old Ladies Home was remembered by our society, by a contribution of canned goods, vegetables, and fruits. Sixteen old people and shut-ins of our church received gifts of Christmas boxes, containing fruits, candies, and other dainties. During the winter and spring we have lost by death three good and faithful members—Mrs. Emmeline Whittord, Mrs. Evelyn Langworthy, and Dr. F. L. Irons—all of whom having reached a good old age. Another member who ably served us in years past, Mrs. Elhora Clarke, was brought here for burial last spring.

We now have about twenty active members, all of whom are interested in the welfare of the church and society. We trust that the Lord will give us strength to carry on the work for years to come.

Luetta Spooner, Secretary pro tem.

**DENOMINATIONAL "HOOK-UP"**

KATHERINE BABCOCK ON EASTERN TRIP

Mrs. Jessie Babcock received a letter from her daughter Katherine this week, giving the account of her trip to Boston to attend the National Deaf Conference. Mr. and Mrs. Edwin Babcock of Lincoln took her to Chicago from which place they traveled alone to Smith Bend, Ind., where she met a deaf girl friend who accompanied her to Boston. The plan had been to have young men to drive through, but the young man was drowned just before the time to start.

Katherine went to Chicago, Callahan Shaw and family at their summer camp at Rockville, R. I., when she wrote. They were enjoying bathing in the ocean and had taken a boat trip to New York City. Eugene Davis and family are spending the summer at a camp near the Burdicks. Kate expected to visit in Northampton, where she attended a school for the deaf some years ago. It will be remembered that this is the school where Mr. Nutter taught at one time and who often visited the school while Kate was in attendance. Kate will stop at Albany, Utica, and other points and will visit Henlopen Creek. She does not mind traveling alone and enjoys every minute of it.

Rev. and Mrs. E. M. Holston, McAllen, Texas, were dinner guests of Mrs. Lucindia Clarke on Friday. They went to Milton on Friday.

—Walworth Times.

**PLAINFIELD, N. J.**

Professor Courtland Davis left today. August 13, for Salem to join his family there and be present at the wedding anniversary of his father and mother. From there he will go to Alfred to attend the Commission and Conference.

Mrs. Clarence W. Spicer of Toledo, O., is visiting her sons in New York and Dunnell, and friends in Plainfield.

Pastor and Mrs. Bond and the Plainfield girls have returned from Lewis Camp. Bernice Brewer drove the camp car through with some of the girls. All report a fine time and a profitable camp. Eighteen girls attended the camp this year.

Rev. H. C. Van Horn, acting editor, is back from the Southwestern Association for a few days before going on to Alfred to attend Conference.

**CORRESPONDENT.**

**LEONARDSVILLE, N. Y.**

Mr. Milton W. St. John, wife and son, also his mother, Mrs. Alice M. St. John, and sister, Nellie St. John, were guests Friday of Mr. and Mrs. A. J. Caldwell and the Misses Helen and Myra Brown. Mr. St. John and family went on to Speculator, N. Y., for their vacation, but Mr. St. John and daughter will stay here for two weeks.

Mr. and Mrs. E. F. Champlin and daughter and Dr. and Mrs. Theodore Champlin and son from Plainfield, N. J., are visiting Mrs. E. F. Champlin's father and mother. Mr. and Mrs. I. A. Randell, Brookfield Courier.

(Continued on page 220)
dren should be brought up under the principles of Christ so when they grow to womanhood and manhood they will know something of Christ and his teachings. We come to Christ just by a little kindness and a word of cheer. We should ever be ready to do our small part in the building up of God's kingdom. God tells us we are the light of the world, so let's watch and keep our light shining brightly so that we will not be a stumbling block in anyone's way, but may be a guiding light for sinners. Someone may be watching our light and waiting to turn from the wrong way to the right by just a little help from us.

It is our duty to God to always be ready and willing to do whatever he has for us to do, and to pay our debt to him. He gave his life for us that we might have life. We cannot comprehend what he gave us, for we do not know the pain and suffering he had to bear for us upon the cross. We should stop and think where we should be had it not been for his life for us, what shall we give in return?

Bere, W. Va.

INTERMEDIATE CORNER
REV. JOHN FITZ RANDOLPH, Endevor Superintendent
Milton Junction, Ws.

DAILY READINGS
Sunday—God with missions (Mark 16: 19, 20)
Monday—A mission for each (Mark 13: 34-37)
Tuesday—the aim of missions (Acts 26: 17, 18)
Wednesday—Light in darkness (Isa. 9: 2)
Thursday—Moses and the prophets (Isa. 9: 7)
Friday—the achieved (Rom. 14: 11)
Saturday—Topic: What does the Bible say about missions? (Matt. 28: 16-20)

THE MISSIONARY
A missionary is one sent—one sent of God. God's message. The Bible is full of stories of missionaries. God sent messages by Moses, by the prophets, by Jesus Christ. The message of Jesus Christ and his interpretation of Moses and the prophets is the great missionary message of today. It is the message that God sends us to give to the world.

Jesus organized Christian missions. He enlarged his forces and broadened his field by passing his commission on to his disciples with the word “Go” ; they too were sent. We believe that commission includes his disciples and today is heard by all, “all nations”—that is the goal. “Go” means go, not stay at home. Home is the starting line. “All the world” is the finish, and the race is to be run from one to another.

The job of the missionary is to “make disciples. They are to carry the message that will make jewels of Jesus, others who believe his teaching and make him their Savior. They are to help men to make public confession of their discipleship through baptism. This is not all. Baptized believers are still pupils. The missionary has a commission to teach them “all things, whatsoever I have commanded you.”

Every Christian is expected to be a missionary somewhere along that course between home and foreign lands, whom we are supporting in the work of Christ.

JUNIOR JOTTINGS
ELISABETH K. AUSTIN
Junior Christian Endeavor Superintendent
A year or more ago several superintendents asked for a story with which their juniors could illustrate the Psalms for scrap book work. For a week or two I will give you in this column the list as I prepared it. There are many more possibilities, of course.

PICTURES TO REPRESENT THE PSALMS
1—Tree—verse 4
2—“Daniel in the Lion’s Den”—verse 12
3—Washington praying—verses 4 and 8
4—Paul—verse 1
5—Morning scene—verse 3
6—“Christ Healing the Sick”—verse 9
7—“Esther Before the King”—verse 1
8—Heaven, moon, and stars—verse 3
9—Map of the world or people of the nations—verse 8
10—Public event—verse 1
11—“The Pharisee and the Publican”—verse 17
12—Lighthouse—verse 12
13—“Christ Blessing Little Children”—verse 7
14—“Chorister Boys”—verse 6
15—Rainbow—verse 13
16—“Jesus and Nicodemus”—verses 1 and 2
17—“Sacrifice of Abraham”—verse 8
18—“Prayer of Jacob”—verse 6
19—“The Lord’s Day”—verse 2
20—“Nature scene”—verse 1
21—“Christian flag”—verse 5
22—Crowns—verse 11
23—Missionary picture—verse 27
24—“Christ the Good Shepherd”—whole Psalm

CHILDREN'S PAGE
MRS. WALTER L. GREENE, ANDOVER, N. Y.
Contributing Editor

GOD'S HELPERS—THE TREES
LUKE 6: 43, 44
Junior Christian Endeavor Topic for Sabbath School
August 29, 1931

ELIZABETH K. AUSTIN
Junior Christian Endeavor Superintendent

SUGGESTIONS FOR THE MEETING

If the weather permits hold this meeting out doors under the trees, sing hymns of nature, read nature passages from the Scripture, and lead the juniors to find God in the beauties of his world.

The tall, stately trees can bring their own messages to the juniors, perhaps a different message to each; give them a chance to tell what the trees tell them about God or how the trees are God’s helpers.

The superintendent may use the first Psalms. She may illustrate her talk to the juniors. She may also use a Bible hunt, giving the juniors verses about the trees, letting them form a contest in finding them.

And Nature, the old nurse, took The child upon her knee, Saying, "He is my Father's Son... Thy Father has written for thee.

"Come, wander with me," she said, "Into regions yet untried; And read what is still unread In the manuscripts of God."

And he wandered away and away With Nature, the dear old nurse, Who sang him many a wonderful song, She told me a story.

"The rhymes of the universe.
And whenever the way seemed long, Or his heart began to fail, She sang him songs and sang him songs, And told me the story.

—Henry W. Longfellow

HYMNS—“This is my Father’s world,”
“Praise, Lord, ye heavens adore him,”
“For the beauty of the earth,” “God, who made the earth,”

OUR LETTER EXCHANGE
DEAR MRS. GREENE:
This is the second time I have written a letter to the Sabbath Recorder. I am ashamed to say so but that is the truth.

The last time I wrote we had a puppy. The puppy had a fit and died. Since then we have had a tame rabbit. The rabbit died and the kittens ran away. Now we do not have any pets. We may have a toy terrier.

I am ten years old; I will be in the sixth grade at school.

From August 2 to August 16, I am staying at Camp Wyandotte, a Camp Fire Girls’ camp.

I thought it would surprise mother and dad when I had written to the Children’s Page. Daddy was to write several times. I would always start the letter but not end it.

My sister Vivian is at camp also.

There is not much news. I must close, with love to all Recorder children.

I am,

MARY ALICE STEWART.
Camp Wyandotte, Rockbridge, Ohio, August 6, 1931.

DEAR MARY ALICE:
I am very glad to hear from you again. I hope you are not ashamed because you have written a second letter, but only because it is not your tenth. Write often for I am always delighted to receive a letter from you.

You surely are very unfortunate in regard to pets. I hope nothing will happen to your toy terrier when you get him. The cutest little curly white dog goes by my window nearly every morning. He isn’t any larger than my toy terrier, but he walks with his head in the air as if he thought he owned the town, and when I whistle to him he doesn’t act as if he even heard me. I do not know where he belongs.

I imagine you are having a wonderful time at Camp Wyandotte. Eleanor did not go to the regular Camp Fire camp this summer, but spent three days with sixteen other Camp Fire girls at a private camp belonging to one of the Camp Fire guardians, some eighteen miles from here, and enjoyed
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THE SABBATH RECORDER

herself thoroughly. I hope she can spend a
week there and return next summer, for I know it would be very helpful
and as enjoyable.

I am glad you are giving mother and
daddy such a nice surprise. Write and tell
me what they say when they read your letter.

Yours is the only letter I have received
this week. I do hope more will come next week. This is a gentle hint to all Recorder
children.

Do you remember reading a letter on
our page from Virginia Densmore, a lovely
girl of fifteen who is almost helpless from
polio? We have been sending her a purse
either in bed or reclining in a wheelchair,
but is very sunny and patient. She can use
her hands with difficulty and writes splendid
letters. I am going to try to get you to
read extracts from a letter I received from
her some weeks ago, so I'll close here.

Sincerely your friend,
Mizpah S. Greene.

DEAR MRS. GREENE:

I am sorry that I don't write to you more,
but have been busy embroidering and reading.
I just got started at that and don't like to quit. I am finishing another scarf
that I got for my birthday.

What have you been doing since
I heard from you last? Been busy probably. Ev
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Sincerely your friend,
Mizpah S. Greene.
accomplished that work, not because of her high social standing, not because of her great personal blessing, but because of her great faith. Moses became a man instilled with that great faith of his slave mother, and in the present day we find this faith in en-slaved people. He made possible an Isaiah, a Jeremiah, and a David. And he made possible the Christ.

There was Hannah. Above all else she desired a son and she promised God that if he would grant her her wish she would give him unto the Lord, and that all the days of his life that should work for him. Samuel was born. You can imagine the joy of the old parents—Edwin and Hannah, who now had one of Ruth's grandchildren. Neither David nor David's Greater Son would have been possible without Naomi. One woman, remaining, we see, was the shadow of the church. Yet Hannah's thoughts were never far from Samuel. I know. She dreamed of him as she looked out on the fields of flax; she thought of him as she spun the thread and wove the linen cloth—and prayed for him as she cut and faster it. And Samuel became the last but the best and most loved judge of the Hebrew people.

Naomi must have been a good mother or better; for she had desired to go with her into a strange country. "It is time you were going," said Naomi. But Ruth's arm clung to her. "I will not go without you," she said. "Where you go I will go, and where you lodge I will lodge; thy people shall be my people and thy God my God." Hannah's son was in her arms; there was a thrill of joy. But Ruth's arm clung the closer, and these words fell from her lips: "Entreat me not to leave thee, or to return from following after thee; for whither thou goest, I will go; and where thou lodgest, I will lodge; thy people shall be my people and thy God my God; where thou diest, will I die, and there will I be buried; The Lord do so to me, and more also, if aught but death part thee and me." "Thy people shall be my people and thy God my God." This lovely heathen maid had become a Hebrew woman. She had let God make her mind; she let God make up her mind they were the people of all others that were worth knowing. And how did she come to this conclusion? By association with Naomi, her mother-in-law. That is how she became a follower of God. She was led to love him through the God-possessed personality of Naomi. So it was Naomi who won Ruth to God and led her into the fellowship of the people of God. It was Naomi who made possible Ruth's successful marriage. Then came Ruth's child. Years went by and there was another child, and another, and another; and David was Ruth's grandson. Other years went by and then there shone a great light on those Judean hills. There was a chorus of angels and "There were shepherds abiding in the fields, keeping watch over their flocks by night." Over the hills of the Lord shone round about them and they were sore afraid. And the angel said, "Fear not ye, for behold I bring you good tidings of great joy which shall be to all people; for unto you is born this day in the city of David, a Savior, which is Christ the Lord," (Rom. 14:24). And he made possible the Christ.

Yet the flowers appear on the earth, the men of the world, and generation after generation of people have been placed here to develop it up into the happy, friendly place he wishes it to be. In bringing it to this condition each one of us must do her part.

"To each one is given a marble to carve for the great wall. A stone that is needed to heighten the beauty of all. And his soul has the magic to give it the grace. And only his hands the cunning to put it in place.

"Yes, the task that is given to each one no other can do. So the work is waiting; it has waited through ages for you. And now you appear; and the hushed ones turn to see what you can do with your chance in the chamber of days."

DENOMINATIONAL "HOOK-UP" CONFERENCE COMMISSION

The members of the Conference Commission that holds several sessions before the opening of Conference will hold the first session on Saturday evening, continuing through the new year. The Conference Commission is made up of the following members: Edward E. Whitford, New York City; George M. Ellis, Milton, Wis.; Rev. S. D. Ogden, Nortonville, Kans.; George C. Utter, Westerly, R.; Asa F. Randolph, Plainfield, N. J.; Rev. W. M. Simpson, Battle Creek; Rev. William Burdick, Rockville, R. I.; J. Fred Whitford.
Bolivar, N. Y.; M. H. Van Horn, Salem, W. Va.

The function of this committee, which holds several sessions during the year, is to formulate plans for the work of the denomination and to make reports to Conference, with recommendations.

MARRIAGES

ATWELL-GREWE—At the Seventh Day Baptist parsonage in Greenfield, W. Va., August 8, 1931, by Rev. Walter L. Greene, Charles Wilburn Atwell and Miss Margaret Estelle Green of Andover, N. Y.

HOEKSTRA-RIDDOCK—At the home of Mr. and Mrs. W. M. Hauck, 28 Central Ave., Battle Creek, Mich., August 6, 1931, Mr. John D. Hoekstra and Mrs. Mildred E. Rideout, both of Battle Creek, were united in marriage by Rev. William S. Simpson. Mr. and Mrs. Hoekstra are at home at 293 Manchester St., Battle Creek.

HULIN-RANDOLPH—At the Seventh Day Baptist Church, Salem, W. Va., August 4, 1931, by Rev. Geo. B. Hoekstra are at home at 293 Manchester St., Salem, W. Va., August 4, 1931, by Rev. Geo. B. Hoekstra.

OMAN-IRISH—On August 23, 1931, Rev. William M. Hauck, 28 Central Ave., Battle Creek, Mich., August 6, 1931, by Rev. William S. Simpson. Mr. and Mrs. Hoekstra are at home at 293 Manchester St., Battle Creek.

TERENCE L. GARDINER, D. D.,
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To win that soul for thee.

"Go and tell"—2 Kings 7: 9

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