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The Sabbath Recorder

Vol. 111

AUGUST 17, 1931

No. 7

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

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PLAINFIELD, N. J., AUGUST 17, 1931

WHOLE No. 4,510

EDITORIAL

PRICE OF THE RECORDER

The times demand careful economy. In fact, Christians of any time—being stewards—should practice economy and establish habits of thrift and careful expenditures. Too often, in times of financial depression, many Christians begin to economize by cutting down on their pledges and offerings for the Lord's work. One, a long time ago, in answer to a solicitor's appeal in behalf of the church, said "I pay my honest debts first." Did he mean his obligation to the Lord's work was not an honest debt? If he did, yet he may have felt as another expressed it, "the Lord is not pressing for payment as hard as some of my other creditors."

Not infrequently, in efforts to economize, some paper or magazine is discontinued. Often enough, the one ordered stopped is the SABBATH RECORDER, the subscriber feeling that the price is too high anyway. The writer for more than thirty years has felt that the RECORDER should be in every Seventh Day Baptist home, and that it should be the last thing sacrificed in the pinch of hard times. But the need of it in our homes, or the merits of the paper, are not matter of discussion in this editorial, although testimonies are not wanting that it is "the best paper in the world." That which interests us most just now is the price of the SABBATH RECORDER.

In a letter, a part of which was recently published, feeling was expressed that the subscription price, \$2.50, is too high, especially in view of the "closeness" of the times. We are not debating the price. We wish the SABBATH RECORDER could be put into every home for a dollar a year. However, that is impossible and at the same time maintain the paper's standards of appearance, content, dignity, and purpose. Suggestion sometimes has been made that the special cover be omitted as a means of lessening the cost. That would reduce the

cost a little but not commensurate with the loss of space and appearance. Ten or more religious weeklies come to the writer, journals filling places among their own people similar to that of the RECORDER among us. Just recently two of them have put on fine covers at no inconsiderable expense, believing that it is worth while.

It should be remembered that we have a very limited circulation. This makes anything like a dollar subscription impossible. If we had a circulation, say, of fifteen thousand, it might be possible. But our circulation of paid subscribers is less than fifteen hundred, fourteen hundred thirty-seven, to be exact (figures taken from 1930-31 report of the business manager). Added to this are one hundred twenty-six copies for free distribution among libraries and elsewhere. The actual cost of the RECORDER for the Conference year just closed was \$11,384.28. The subscribers paid of this, including a very little advertising, \$3,219.29. The rest, or \$8,164.99, has been paid by the Tract Society, which accounts in part for the board's indebtedness of \$6,500, accumulated during the past two or three years. Had the Tract Society received in full its portion of a one hundred per cent budget for the year it would even then have found it necessary to add to its quota nearly one thousand dollars from some other source. Only in that way is it possible to send the paper to subscribers for \$2.50 per year. Whenever a subscriber helps raise the Onward Movement budget, he is by so much helping to pay for his own SABBATH RECORDER.

It should be mentioned, perhaps, that the RECORDER carries no high priced advertising. Such a source of income is denied, not only because of the limited circulation, but on account of lack of space. Figure what would have to be left out, four to eight pages, were it to be sold for advertising space.

After all this is said, it remains that the SABBATH RECORDER should be at a price within the reach of every home, however poor. This it seems is not at present practicable. There may be a way, however, in which every home in a church and its parish can have the church paper. Let every church include in its annual budget for local expenses a sum sufficient to place the

Shall We Dare? Are we too easy going in these days? Having fallen on easy times, comparatively speaking, are our consciences dull and has lethargy overtaken us? Where are people who dare, and men who dare to lead? Are Seventh Day Baptists decadent? Looking out on other peoples, one fails to see in the churches outstanding leaders who dare to blaze new trails or to follow old ones to their ultimate ends. What is wrong with the world, anyway? It is a question far easier to ask than to answer satisfactorily.

Doubtless it were better to examine a small section of the field instead of the whole. That brings us back to ourselves. What is *our* trouble? Have we leaders who dare to go forward? Are we self governed or are we dominated by others?

Complacency 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 called good fellows; they are glad to have the preacher "prophesy easy things," and too often they are content when he does. He is told, "that was a fine sermon today." But strangely, his words of commendation are heard while the things he has pointed out that need doing often enough are unheeded. His hearers like to be told how well they do and how fine they are. Where is the preacher who can and dares to shake them out of this complacency and jar them loose from their smugness? Leadership should be tactful but it ought to be fearless.

We are blind—blinded by the nearness and burden of our daily task, it may be; blinded by the deceitfulness of things. Materialism of things which we have or want blinds us to the highest and best interests of life and to the tasks of the kingdom.

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

Where is he who will strike the scales from our eyes that we may see?

What does the Church dare to say about the race problem right at its door? About social injustice, the economic problem, unemployment? Quick to respond to calls of need, the Church is slow to suggest constructive, preventive measures. Waters must be healed at the spring, as well as care be given the poisoned and drowning in the stream below. Needed is the prophet who will dare to stand for God and truth and righteousness. "What doth the Lord require of thee but to do justly, and to love mercy, and to walk humbly with thy God?"

What about the stultification of conscience involved in the Supreme Court case which we pointed out in a former editorial? By the barest possible majority the Supreme Court upheld a decision barring from citizenship, Professor MacIntosh, a worthy Christian gentleman and teacher, because he refused to promise to support his government in a war which his conscience might condemn. Citizenship purchased at the cost of liberty of conscience was not worth the price. Where is the church that has risen up in protest against this decision? One great denomination in annual convention at the time the decision was rendered buried in a committee the resolutions of protest—a denomination established on the thesis that a man's conscience is free. An outstanding board of another denomination "tabled" a set of resolutions of similar protest. It is understood that a motion for retrial has been made. Of this we are glad because of the small majority making the decision. We have hopes of a revision of the decision because of the merits of the case and because of the strength of the chief justice and the others who voted with him. Every Seventh Day Baptist citizen should make his voice heard that in no un-

certain way our supreme justices may know they have outraged the conscience of American citizenship. Compliance with the decision as it now stands involves a vital change in the theory of democracy and points to the inevitable death of spiritual religion. Our fathers fought for something different from this. Arise, leaders of justice and righteousness, dare to face the issue and voice your protests against the act that will inevitably lead to domination of the individual conscience, to tyranny, and to the breaking down of our most sacred institutions!

Home Education "The child's first school is the family."—*Froebel*. The SABBATH RECORDER sincerely hopes it has many readers among young mothers. It is a publication meant to be of real service to everyone. We are glad to make suggestions which we trust will be of practical value to all who read our columns.

There is no more vital factor in the life of nation and world today than the home. While it takes more than one to make the home, 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 welcome 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 carpet, dear," I suggested. "It's a big bus, mummy," countered the offender, "and I can't lift a great big bus."

The box had become a bus—a beautiful bus—and who was I to ask that its operation cease? Here was a problem. The floors must be considered, but so must the "bus" and its owner. This game of bus might be forgotten by tomorrow but more likely it had come to stay, and all mothers will agree that anything which will keep a small boy happily occupied for an hour or more is worthy of a place in the family circle.

I procured a piece of colored felt and firmly glued strips about six inches wide on the bottom of the toy box. Presto! My troubles were over—for 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 must go and get the coats and caps and rubbers and start the process all over again. It seemed sometimes as if half my day consisted in hanging up coats and hats and getting them and putting them on my two little boys. I mentioned the fact to the boys' dad one evening, and he set about to remedy the situation at once. He placed two coat hooks in a very low position so that each child could reach his own hook. Next, he constructed a small shelf about two feet from the floor, and divided it with tiny partitions, thus making a "private" place for each boy's rubbers.

I bound one coat hook with red tape and put a loop of the same on one of the coats; on the other coat, I sewed a blue loop and bound the hook with blue. They have no difficulty now in finding the tape by which to hang their coats nor do they mistake each other's hooks. The special pigeon holes for rubbers also appealed and they vie with each other in the matter of keeping their rubbers neatly placed.

I am still responsible for the putting on and taking off of these garments, but the children must hang them up, or go and get them as the occasion demands.

Here is a suggestion for your bathroom if you find that the little ones in your household are leaving the towels thrown about or carelessly dropped on the floor. The majority of bathroom fixtures are placed for the convenience of grown-ups and children living in a world of giants as they do, must make the best of it and many times be called untidy. Remember when you are putting hooks and racks in the bathroom to place several in really low positions for the junior members of your family. This makes it much easier to teach a child the habits of tidiness which mean so much to every mother, and also it gives your little boy or girl a sense of being included in the general scheme of things.

When children are told to wash their hands for meals or any other occasion, their sole concern when very young is the palms. Often they leave the backs of the hands in a very questionable state. However, in all probability the whole hand has been in the water and a greater portion of the dirt comes off on the towel when drying takes place, making your nice white towels look shady. Of course, little by little the child will learn the approved method of hand-washing, but in the meantime the towels suffer. Even if a towel is removed after one using and placed in the laundry, the process will likely be repeated and soon the towels begin to look dark colored, and of course such towels are not to be tolerated in the modern bathroom!

If you have some old towels which have become worn in the middle, the ends can quickly be made into small hand towels for the children, or small turkish towels can be purchased from the ten cent store, or cheap toweling bought for this purpose can be made the required size. When these little towels be-

come discolored, they can be disposed of or used as dusters if the material is suitable. You will find that this precaution will pay, for your best towels will stay snowy white and your children will take pride in having their own "special" towels.

—By Helen Hurn.

SOUTHWESTERN ASSOCIATION

FORTY-SECOND SESSION

The pleasurable anticipation of the people of these churches began to be realized when Moderator R. J. 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 wea—no, no mention is going to be made of the weather—there was enough for everybody. The local chorister, Miss Lura Randolph, with Miss Hazel Scouten at the piano, led in the praise service. "Lord, our blessed heavenly Father," prayed Rev. Sylvester S. Powell, "We come into thy presence rejoicing in thy mercy and love, and in the salvation for which our feet have been placed on a rock. Thou art worthy of all our praise, and we pray we may be in the attitude 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 work may be advanced. Let thy peace and righteousness possess us, and reward us by the light of thy countenance. May great joy and peace be ours in serving thee. Amen." The welcome from Deacon S. J. Davis of the local church rang true with earnestness and sincerity as he mentioned the fact that so many present this morning were those who had, in former days, done so much to make a better Fouke. Men who organized this church were men of vision who carved out of the solid forests opportunity for serving the needs of their time. Their successors to do equally well must have vision and a desire to serve and a consecration to their tasks. The responsibility was urged of furnishing spiritual blessing and advantage equal to and superior to the physical and material. In the response, Pastor Charles W. Thorngate, in happy and earnest vein, urged we must not

forget the "Salt." This is a warning at the bottom of some book for tourists and campers, which is equally of value to us in our meetings. We must bring the spirit of God with us. He suggested, most helpfully, three "P's"—Be *prompt*, be *pleasant*, be *patient*.

The Introductory Sermon

was to have been preached by Rev. John T. Babcock of Edinburg, Tex. In his absence, the moderator, Mr. Severance, brought the message from the theme of the association, and text, Christian Growth, Ephesians 4: 15. "It is not enough," he said, "to be born; we must grow up." Parents are distressed if their children do not grow physically and mentally. Physical tests are made and mental standards set up to assure us of their development. Men are particular to test their business for growth. All too often the church is content merely to drift along, and Christians are not too concerned about spiritual advancement. The disciples were called not only to be followers, but to go out and evangelize the world. Not only were they to make disciples but to teach them "whatsoever" Jesus commanded them. In all was there the expectation of growth. We are expected, and Paul here exhorts us to grow "unto Him," to grow into the likeness and the fullness of the stature of Jesus. What a blessed privilege and objective. Let us in this association measure up to this ideal. Let us do our part, he urged. Like gardeners in a hill country, let us "terrace" our soil to keep it from washing away.

Delegations

It is always of interest to meet the many friends from other churches and other parts of our denomination. We are not so many but what we know each other pretty well. When we know each other better, understand one another's problems and sorrows, we come to regard each other with larger sympathy and respect, and to love each other better. The first delegation to get into Fouke was the Crandall family from Hamniend, La., bringing besides their own fine daughter and son, the pastor, Brother S. S. Powell, and an uncle, R. J. Mills. Detours did not prevent them from arriving the afternoon before, and they

helped add to the good attendance at the closing meeting of the special evangelistic services. Next, the same afternoon, came Pastor Clifford A. Beebe from Little Prairie, Ark. Running true to his unselfish form, so noticeable in West Virginia Christian Endeavor work, he brought a load of young people in his car and another load behind in his "trailer." With him were Plemmens, Monroes, Masseys, and Michels. Late, the same night, came the Lewises from Gentry—Pastor Lewis, with two cars bringing besides three of his own children, Rickets, Maxsons, and a Miss Hawkins from Belzoni, Okla. Thursday morning brought Brother Charles Thorngate, wife, and daughter Mary, from Albion, Wis., representing the Northwestern Association, their car also furnishing Brother C. C. Van Horn of Milton, Wis., opportunity to visit the scenes of many years of his former labors. Also, from Little Genesee, N. Y., came a big Oldsmobile bearing Brother and Sister Mark Sanford and their 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 corresponding secretary, representing Tract and Missionary boards, was already on the scenes, and as our readers know from "Observations," has been at Fouke in special meetings.

Tract Hour

The delegates and representatives were cordially welcomed, and after bringing their greetings and brief messages were accorded the privileges of the meeting. Interesting letters from six churches were read by the corresponding secretary, Miss Juanita Crandall of Hammond. The letters were from Fouke, Little Prairie, Gentry, Hammond, Athens, and Edinburg. Of the Athens Church it was written that their new pastor, Rev. John C. Lanier, a young man, is a convert to the Sabbath. It would have been so helpful could he have been present. But vast distances prevail in this association. It is farther from Fouke to Edinburg, Tex., than from Fouke to Chicago. The people coming from Hammond drove about the same distance that people in Rhode Island will have to drive to at-

tend Conference at Alfred. The corresponding secretary presented the program of the Tract Board, telling of the work of publishing and distribution of our literature; that of Sabbath Promotion, especially of the work of Teen-Age Conferences and summer camps, looked after by Dr. Ahva J. C. Bond; the work of the corresponding secretary, with special references to the field activities, and lastly of the SABBATH RECORDER, its value and importance.

Evening Specials

The program is arranged for the evening meetings to be of evangelistic nature around the general theme of growth. Vespers, conducted by Brother C. C. Van Horn, richly prepared hearts for the later message. "Have thine own way, Lord," "where are the reapers?" "We've a message to tell," with memory texts from the people will do much to induce a devotional spirit and attitude, especially when conducted by such a past master of song and devotion as Mr. Van Horn is. What a blessing to any of our churches and any pastor this consecrated layman could be in local revival meetings.

Rev. Ellis R. Lewis of Gentry, missionary to the Southwest, brought the message from the theme, "The Place of the Bible in Christian Growth." In his own way he developed his topic and brought many things challenging thought. Christian growth presupposes Christian people. Regeneration is absolutely essential: "The law of the Lord is perfect converting the soul." A perfect tree or plant or Christian is not found, but it is to be remembered the nearer perfect, the better the fruit. The altar was urged as a means of growth, and environment has much to do with proper development. If one would help the lost he must go down by the way of the cross, his heart broken over his own sin and that of the world. Right kind of food and the preparation and care of the seed bed came in for a helpful discussion. Let the heart and mind be fully stored with the word of God. "The entrance of thy word giveth light."

"Fling Wide the Gates"

Enthusiastically the Friday sessions opened with singing this stirring chorus, led by Pastor Ellis R. Lewis. "As volunteers" followed, and a quieting prayer by

C. C. Van Horn drew the worshipers into a devotional and receptive attitude for the services of the day. The beautiful "faith" chapter was read by Brother Wardner Randolph of Texarkana, who also offered prayer. Pastor Clifford Beebe of Little Prairie brought the message on the theme, "Growth Comes by a Walk by Faith." From experience and from the Scriptures 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 striking illustration of Ezra's faith in declining the king's offer of horsemen 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 . . . without books,
But where is the man who can do without
cooks?"

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—"Water Lilies"—was rendered by Mrs. Charles Thorngate and daughter Mary of Albion, Wis., Mrs. Thorngate acting as master of the musical part of the hour following. Mrs. Mark Sanford of Little Genesee, N. Y., read a part of the familiar story of Ruth, offering prayer. Five good papers prepared by women who were not present were presented, as fine a group of papers as one will be likely ever to hear. They have been promised for our RECORDER readers. In the reports from societies two items of special interest were caught to be passed on. A society has been formed at Little Prairie, during the year, consisting of seven members. The Hammond ladies have handed to their members "rain bags," little bags, three by four inches, with appropriate verse on each, into which a coin is placed every day it rains during the year.

Quite a considerable sum was reported as a result.

Beautiful Sabbath Eve

Shortly after the sixth day sun had gone to rest Sabbath vesper service prepared the association for a spiritual message, Prayer as a Means of Christian Growth, was brought by Pastor Powell. The comprehensive outline is provided by the brother's own pen, and follows:

"And he spake a parable unto them to this end, that men ought always to pray, and not to faint." Luke 18: 1. The completion of the Union Pacific railroad early in the history of our country marked a decided advance in our national prosperity. The driving of the last spike was heard around the world, the completed railroad connecting as it did the Atlantic with the Pacific. Another step in advance for our country was the laying of the Atlantic cable. After many attempts success crowned our efforts, and a certain cartoon appeared in the papers of this country at the time, representing two men shaking hands across the Atlantic ocean with the inscription,

"Two mighty lands
Are shaking hands
Across the deep, blue sea."

England and America are the mighty lands and the marvel of that time was the sending of the electrical current of swift communication underneath the Atlantic Ocean.

But a greater marvel is the marvel of communication, which is available for every one of us, from earth to heaven. Up from all of the imperfections of our surroundings, with the limitations of human speech, our voices in perfect weakness, carried and swept by the name of Jesus, ascend into the very presence of God, and showers of blessing descend.

The one great Teacher of all time is Jesus. His teaching, surpassing all of the philosophies of Socrates, Plato, Aristotle, and all of the more modern philosophies 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 throne of the heavenly grace for every need; but this divine and heavenly teaching is re-enforced by the one continuous example of the divine Master. From his boyhood days in Nazareth he must often have sought and obtained solitude in prayer with his Father. He must have learned prayer as a boy in the village school, while on every Sabbath day he must have learned the beautiful prayers of the Jewish synagogue.

Prayer was the constant habit of the Master and an accompaniment of all that he did, and there were times when he spent whole nights in prayer. Perhaps the best book ever written on the subject of prayer in the English language is "The Still Hour," by Austin Phelps, who says that on such occasions the morning star found him where the evening star left him. An all-

night prayer preceded the appointment of the Twelve, and after the multiplication of the loaves and fishes for the five thousand our Lord retired to the mountain side for prayer, while the disciples were toiling in rowing on Galilee. From his mountain height of prayer the Master flew to their relief. And when the shadow of the cross fell upon him he went into the garden of prayer.

As the natural sun, our orb of day, falls upon the objects around us, so prayer enlightens the soul, filling us with peace, strength, and wisdom, hope and great confidence.

Irreverence is the cause of the spiritual death of countless souls, while worship is the cause of eternal life. To be saved we must become a true worshiper, to enter into the temple, not as the proud Pharisee went, but as the publican.

Brother Charles Thorngate led in a testimony service in which twenty-six took part and at the close an expression of Christian faith was called for which was responded to by very many in the house.

The Sabbath at Fouke

The Sabbath school services were in the hands of the local superintendent, Mrs. Etta Pierce. Pastor Powell taught the adult class while Pastor Ellis R. Lewis taught the young people. The writer did not see the children's class in operation, but has no doubt it was taught by Mrs. Mark Sanford. Mrs. Sanford, in the afternoon, spoke to the juniors (adults being present) in a most entertaining and helpful manner on keeping the Sabbath. She used to good effect the sermon story of the clock, written by Rev. Ahva J. C. Bond. The morning message was presented by the corresponding secretary, Rev. Herbert C. Van Horn, "Sabbath Keeping an Aid to Christian Growth." It was shown that the Sabbath "made for man," for his highest good, furnishes special opportunity, not afforded by other days, for worship, Bible and other inspirational reading, and prayer, all necessary for spiritual development. Not merely Sabbath doctrine, but *Sabbath keeping* will make us better in every avenue of life and will prepare us for the opportunity, when it comes, of making our great contribution to the church and in the service of the kingdom of God. Let us keep our eyes on the Christ, who himself said he was the Lord of the Sabbath, and we shall be strong to march forward with him to victory.

Mrs. Alberta Godfrey, associational secretary of the Young People's Board, together with Rev. Clifford A. Beebe, editor of the Young People's Department, had arranged a very interesting program of papers, addresses, and music. Mr. Beebe will report this fully and secure the papers for his department. All need be said here is by way of an appreciation of our young people and their work. They are intelligent, earnest, and progressive. Dedicated to the service of the Master, we need not fear for the future. But our responsibility is great and our lives and example should be *inspirations* for right living and Christian doing and *not warnings*. God bless our youth.

Another inspirational vesper and an earnest message, thoughtfully worked out and helpfully presented by Mark Sanford, lay leader and worker, from Little Genesee, N. Y., completed a beautiful Sabbath season. "Growth Through Service" was the theme of Brother Sanford's address. He took his hearers to Jesus as the great example of service and pictured him as physically outstanding, as evidenced by the immense amount of work he accomplished and territory covered. A prince fills the paper's headlines for a time—who puts himself down on a level with the peasant for one day, that he may understand the poor man's problem. But Jesus came and suffered with humanity for an earthly lifetime. Mr. Sanford expressed himself as in disfavor with the idea, so often expressed, of making "Christianity more practical." The entire life and teaching of Jesus were practical. We do not need to make Christianity over. The need is to conform our lives to it, to bring ourselves up to the high plane on which it operates. Youth and age need more religion. "And I, if I be lifted up, will draw all men unto me." Not the act of going to the cross, but what Jesus did before he went to it, glorifies the cross. A Christ of service calls for a life of service on the part of his followers. Illustrating his plea, a duet, "Out of the Ivory Palaces," was rendered by Mrs. Sanford and Mrs. N. Olney Monroe. To a call to an expression of a larger consecration a response was made by the majority of the congregation.

"Tracks"

This was the theme of the "talk" by C. C. Van Horn of Milton, Wis. "O Master, let me walk with thee," and "I walk with the King," in the moments of devotional worship introduced the subject which the speaker continued with "Everyone is making tracks, which way do they point?" They should point with the toes toward the "Golden Gates." A duet, 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 gospel; but as an optimist when he recalls 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, peeved at the night cries of his babe, willingly arose and went to see to the squeal from his pig pen. When chided by someone he replied, "I'd have you to know that pig's dad is a thoroughbred." 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 to it." Set your eyes on Jesus and keep 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. A. Beebe was elected moderator; Rev. S. S. Powell, vice-moderator; Mrs. Ellis R. Lewis, recording secretary; Mrs. J. B. Campbell, corresponding secretary; and Wardner Randolph, 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 Gardner Memorial Fund. Besides a very good offering for this purpose on Sabbath morning, twenty-five dollars was appropriated

from the association treasury without a dissenting vote. A set of resolutions, which will appear later, was adopted, similarly without dissenting vote, though one present while being in sympathy with the principles involved could hardly see his way clear to vote at all.

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, "Missions 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 avoided by the writer who left before the evening meeting in order to get an early train for St. Louis. But the feelings of such meetings are well known. Gladly we meet friends 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-by"—words we do not like to say. What a joy to know "We will not say good-by in heaven." It was a good association. 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 provide for more than the necessities of their visiting friends. We hope that none of their visitors disappointed them and that no high regard of the Christian life of churches represented was lowered.

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 thou persuadest me to be a Christian," and "But let none of you suffer as a murderer, or as a thief, or as an evil doer, or as a busybody in other men's matters." Without hearing it, the writer is assured that it was a sincere and honest message, such as stirs 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 honestly and thoroughly built. "He that is 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 early "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 was much interested to learn 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 that time, having been proposed at a 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, Bulcher, Rose Hill, Rupee, and Eagle Lake, of Texas; Beauregard, Miss.; and DeWitt, and Texarkana of Arkansas. Elder Stephen A. Burdick of West Hallock, Ill., was present and brought greetings and fraternal expressions of love and best wishes from the Northwestern Association, from which these churches were being withdrawn to form the new organization. A letter of encouragement and cheer was read from Doctor Lewis A. Platts, editor of the *SABBATH RECORDER* and president of General Conference.

The second annual session was also held at Texarkana because of the recent loss of members of the church at Rose Hill, which 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 take "free will" offerings and make them liberal for the benefit of the Missionary Board for the advancement of missionary endeavor.

The third session was held with the Hewitt Springs Church, formerly Beauregard, Miss. The names of the Delaware, Mo., and Hammond, La., churches are found in the list by this time. Rev. William C. Daland and Rev. Eugene H. Socwell represented the other associations, the former including the Southeastern 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 of the year—a letter, withal, hopeful and unselfish in its expression. During all these many years, since, the annual sessions have been consistently maintained and have helped to promote Sabbath keeping and its spread throughout the Southwest. 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 reported, while 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's too hot, or the ventilation is too poor, or more often, the dressing room is too crowded. It would seem to be a matter of psychology, however. The writer has found the cars comfortable and the accommodations adequate.

Of late the conductors are bidding for more business in the Pullman. This is usually by the way of selling full section privilege of occupancy. "Would you be interested in having the whole section to yourself?" It may be pointed out that such arrangement makes more airy, comfortable quarters, that it is more exclusive. "No?" Disappointment registered. Of course a full section gives a little more ceiling. But

one thinks little of that when he is asleep. "You'd be surprised," says *Pullman Facts* No. 4, "but the trucks of a Pullman car today weigh ten thousand pounds more than the first Pullman complete." A modern car has a mile and a half of electric wires, and a half a mile of pipe for heat, water, and air, besides complete electric generating, storage, and distributing plant for operating lights and fans. The booklet contains many interesting facts concerning the building, equipping, and handling the cars. It takes twenty days to complete the interior decoration of one, while eighteen days are required for the exterior painting including the time for drying. The great truck, like the backbone of a huge prehistoric monster, is a frame cast in one piece and is of steel. Completed it weighs 47,500 pounds. Low hung, with center of gravity only 51.4 inches above the rails, although the top is fourteen feet, the Pullman has rigidity and resistance to overcome the mighty strain when the great locomotive pulls a long train upgrade, and to withstand the tremendous impact when speed is suddenly slackened. From stock material on hand it takes from fifty to sixty days to build a car, and although nothing is left undone to make it a model of comfort and convenience, "safety is at every step the prime consideration."

DENOMINATIONAL "HOOK-UP"

ASHAWAY, R. I.

Stunt Night at the Lewis Camp

Last night the girls at the Lewis Camp held their stunt night and each one of the campers was given an opportunity to entertain in some way. A mock wedding ceremony, fashion show, sketches, sleight of hand, and songs made up the entertainment.

The fashion show was particularly good, as friends of the campers had loaned costumes, some more than a century old. There were a few guests at the camp to enjoy the stunt night, which is an annual event before camp breaks up for the season. Camp for the girls will close on Monday night.

Missionary to Give Address

Mrs. Eugene Davis of Shanghai, China, who with her husband and children, is home on a furlough, will speak to women only in

the parish house, Ashaway, Tuesday afternoon at three o'clock.

All women of the New England Seventh Day Baptist churches are cordially invited, also any of their friends who are interested in the work in China. Following Mrs. Davis' talk a social hour will be held and refreshments served.

Final Meeting of Lewis Camp

The members and directors of Lewis Camp spent the day at Weekapaug yesterday, which was the final gathering before breaking camp last evening, after a two weeks' stay.

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 announced 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 Lincklaen last Thursday afternoon.

The Aid society of the Seventh Day Baptist Church will be 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 their recent visit 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 are two old pear trees that 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 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. —*Courier*.

(Continued on page 210)

MISSIONS

REV. WILLIAM L. BURDICK, ASHAWAY, R. I.
Contributing Editor

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 and closely related to it is unselfishness. Men can never get away from such searching questions as these: Is he unselfish in wanting to be 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 conduct, the good influence is largely lost, to say the least.

It is difficult not to be selfish, for it is the besetting sin of the human heart. Sometimes people appear selfish when they are not, but the effect is much the same. It is intended that man should desire things for himself. The highest attainments in holiness itself could not be realized without this hunger. Desiring good for ourselves is not selfish. It is only when we disregard the feelings, rights, comforts, and good of others that we are selfish.

The people in all mission fields, from the home community to the most remote corner of the earth to whom we come with the gospel, are watching to see if we are unselfish. Christ said, "And I, if I be lifted up from the earth, will draw all men unto me." The Christian's power to help men

will be in proportion as they see unselfishness in all his activities for them.

THE NEVIUS METHOD—SELF-SUPPORTING MISSIONS

Many students of missions have followed with much interest the method used by the Presbyterians in Korea. The method is called the Nevius system and has been in operation for forty or fifty years. By this system foreign missions largely support, direct, and propagate themselves. Pastors and all who have anything to do with the directing of missions may well study the method and its accomplishment in Korea. The July number of the *World Dominion* has two illuminating articles on this subject, and below are given quotations from one of the articles. The author is Rev. Floyd E. Hamilton, professor of Bible study in Union Christian College, Korea.

SYSTEM USUALLY FOLLOWED

"One of the main principles of the Nevius method is the principle of self-support. Up to the time when Doctor Nevius introduced this principle, missionaries had usually gone to the various mission fields and, when confronted by the dire poverty of the people, had gathered their converts and built a more or less pretentious church building for the use of the new church. Because of the poverty of the people, the missionaries usually felt that they could not ask them to pay for the support of a pastor, so, as soon as a proper man could be obtained and trained, he was usually supported by foreign funds. Before long, in most fields it appeared advisable to start schools as an evangelistic agency. . . . Of course, it seemed unfair to place the burden of the support of these schools upon the infant church, so the schools as well as the churches were supported by foreign funds. As other churches developed, buildings were erected for them and they were placed under foreign-trained pastors or Christian leaders, who were paid, as the others, from foreign sources. Such were usually the methods by which churches were started on mission fields up to the time when Doctor Nevius introduced his methods.

"It is clear at once that certain problems are sure to arise in connection with a church

supported in this way almost entirely with foreign funds. In the first place, the growth of such a church is obviously limited largely to the amount of money available from foreign sources. No new church buildings can be erected until there is money with which to build them. No new workers or pastors can be employed until money is available with which to pay their salaries. The fact that the money for the church buildings is coming from foreign sources is certain to make the native Christians dissatisfied with any building which cannot compare favorably with church buildings in other countries. The leaders and pastors who are trained for their work by the foreign missionary, and sometimes sent to other lands for the completion of their education, inevitably form higher standards of living, and when they return to take up work for their own people, cannot be expected to live upon the scale upon which the poverty-stricken natives are forced to exist. This, of course, makes it necessary for the missionaries to pay their workers higher salaries than those received by the people among whom they work, thus again limiting the expansion of the church to the amount of money which can be obtained from foreign sources.

"Nor are these the only problems which arise. The native Christians, however sincere they may be, inevitably realize that in the missionary they have a source of financial support. It is not at all strange that under such a system 'rice Christians' form one of the problems of the work. Moreover, since the bulk of the money comes from foreign sources, the native Christian workers cannot be blamed for feeling that they are under-paid. . . .

NEVIUS OR SELF-SUPPORTING METHOD

"After seeing the way in which these older methods worked, Doctor Nevius became convinced that the system was fundamentally wrong, and he began to work out the set of principles commonly called the 'Nevius Principles,' the chief of which was the system of self-support. According to these principles, instead of building a church with foreign funds for the new Christians, Doctor Nevius advocated that they should meet in a home belonging to one of the members of the group. As soon as the local group of Christians became too

large to meet in such a home, the group was usually large enough to buy or build a small church building of its own. Of course, because of lack of funds, nothing pretentious could be attempted by the groups, but when the church outgrew the second stage, usually the group was large enough to pay for the erection of the additional rooms for the church building. In 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. Of course 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 at first would know 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 the training of these local leaders, their Biblical knowledge and spiritual apprehension would be a little in advance of the Biblical knowledge 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. In such a system it was likewise a necessity for the missionary to give close personal supervision and teaching to the local group, but 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 gradually become better fitted to lead their churches.

"As they became better trained and as the groups grew in numbers and strength, 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 possible to give these paid helpers more intensive training in a theological course, and from among them would eventually arise the ordained pastors. It was not until about twenty years after the first organization of the Korean Church that the first pastors were ordained, and by the time these pastors were ordained 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 and by the system of Bible training classes, not only did the leaders gradually gain a Christian education, but the individual Christians themselves rapidly increased in knowledge of the deep things of God.

"Before long there would naturally arise among the Christians a demand for a school for the training of the children of the church, and they would be willing to make great sacrifices to carry on a school in connection with their local church. In Korea, primary schools, supported by the Christians themselves, for the children of Christians, grew up in connection with most of the churches throughout the country. The interference of the Japanese government, after the annexation of Korea, forced many of these primary schools out of existence, because the government requirements for the training of teachers, and the salaries which they required the Christians to pay their teachers, made it impossible for many of the churches to continue to support their schools. Under conditions, however, where there would be no government interference, there seems to be little reason why a self-supporting educational system for the training of the children of the church could not be established in connection with a self-supporting native church.

STRENUOUS EFFORT DEMANDED

"Now, let no one dream that such a self-supporting church will develop without effort, and constant effort, on the part of the missionary. It is far easier to erect a building with foreign funds or to pay the

salary of a church leader than it is to go through the anguish of insisting that the churches shall build their own buildings and pay their own leaders if they are to receive salaries. It takes a degree of "hard-boiledness" on the part of the missionary to put such a system into effect, which few missionaries are likely to have. Consequently, early in the history of the Korean mission, a rule 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, even when they felt that their own cases constituted exceptions to the rule. Many times it has seemed hard-hearted and cruel not to pay for the erection 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 cases should be made exceptions as well. When one looks at an individual case one can always find a reason 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 missionary, and 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 growth of the church is 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. Church buildings can be erected as soon as there is a sufficient need or demand for them. Church workers will develop and be used exactly in proportion as there is a need for them in the local church, and the whole system of growth of the church becomes elastic. As long as the people of a group think that there is a hope of securing funds through the foreign missionary they will not spend their own 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 if that also is helped, it constitutes a double chain of reasons why a third and fourth should likewise be helped, and the whole system of self-support collapses. Funds from foreign sources are, in the very nature of the case, strictly limited, and if the missions begin to use them in the erection 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 correlative among 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 grown to over 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 never have been developed without the application of the self-support system, coupled with its necessary ally, the Bible class training system. I believe that practically any mission field could have a greater success than it is now having, with the introduction of these Nevius principles."

LETTERS FROM BRITISH GUIANA

*Rev. William L. Burdick,
Corresponding Secretary,
Ashaway, R. I.*

DEAR SECRETARY BURDICK:

It has now been considerably more than a year since my wife and I and daughter Geraldine returned home from British Guiana, South America, where we spent two years and eight months in missionary work under the direction of the Missionary Board. Since our return no word has appeared in the SABBATH RECORDER, either

from me or any of our people in British Guiana, regarding the condition of the work there after it became necessary for us to leave because of my illness. Quite likely no one knows better than yourself the deep sorrow it gave us to leave the dear people there with no one to carry on the work just when it seemed the most opportune time to continue it.

During the past year the work has been much on our hearts, as you well know, and in the meantime we have kept in rather close touch with conditions there through frequent correspondence with the workers. And now I am sending you a letter from the little church on the Pomeroun River, feeling that it will be of much interest to the readers of the SABBATH RECORDER. This is the little group that I visited twice, and on the occasion of my last visit organized them into a church in Brother Welcome's home. In a recent letter from Brother Welcome, the leader, he wrote me in part regarding the work as follows:

Now I will tell you what I have done. From the time you left us I have received about \$19 from the church and friends. As I have before mentioned about the frame, it is complete; everything is on the spot, blocks, sill, rafters, posts, all are ready. It cost about \$35. I have paid \$33.02. I have also purchased \$24.96 in galvanized sheets for covering roof and I have about \$25 to buy boards for flooring and other work. So you can understand what I am doing out of the little mite I am receiving from the farm. On the third Sunday in last month we had a meeting about the building and the carpenter brought the draft or plan. After a long talk the church decided to pay \$110 to erect said building.

Elder, I want to quote the prices of our articles at present. Coconuts are selling now at twenty-eight cents per hundred. We have to pay thirteen cents for picking, peeling, and transporting, so rightly speaking, we are only getting fifteen cents per hundred. Copra is now selling at \$1.20 per hundred pounds landed in Georgetown in good bags. Now note one bag contains two hundred pounds, freight twenty cents, empty bag eighteen cents, all these must be taken from above price; then what will be the result of us poor farmers? About three months ago I had sent five bags of potatoes to town for sale. Up to now no sale, one bag returned that is rotten. So you can see after making such sacrifice in such a time as this surely help is needed; for you yourself, elder, know my in and out and can better understand me.

I can assure you that today the Baptists have the stir of the river, for the doctrine of the Seventh Day Baptists is causing the people of the river to be very busy. A sister from the

Adventist Church came from Essequibo inviting me to go to have meeting among the people, for they love our teaching. There are three families now only waiting to see the start of our new building to turn over with us. A Seventh Day Adventist woman has visited us two Sabbaths and asked to unite with us, so I expect to unite her in full fellowship Sabbath, fourth instant. Another Seventh Day Adventist told me on Monday last that at an early time we have to enlarge our building. I asked why. He said that according to his knowledge of the doctrine you teach, everybody is looking to turn over, for love is among you Seventh Day Baptist people and not the Adventists. We are still striving. God has been our helper. If all who are attending our church will come out regularly we would number at least thirty-five or more, but circumstances prevent many. However, I expect to have a baptism some time in this month but the date is not decided on.

I am putting all the matter to you so you can see my determination in furthering the work in Pomeroun.

And now comes a letter from the clerk of the church on the Pomeroun, only a few days ago, telling of a baptismal service. The letter follows:

*Elder R. R. Thorngate,
Cherry Creek, New York, U. S. A.*

The Bonaventura Church sends greetings to the brethren and sisters of the Seventh Day Baptist churches throughout the world.

Sunday, July 12, 1931, at 2 p. m., was baptism in our church at Bonaventura, Pomeroun River, British Guiana, when one candidate was baptized. We had a very fine attendance of over sixty persons who came from up and down the river to witness the ceremony. The text was taken from St. Matthew's Gospel, third chapter, sixteenth verse, and a special sermon on the occasion preached by Brother F. Welcome, after which the members and visitors wended their way to the pond along the river for baptism. The hymn "Oh, Happy Day," first and second verses, was rendered by the entire congregation. After baptism we received into church fellowship three members and the Lord's Supper was administered by Brother F. Welcome, leader and founder of this church on the Pomeroun River.

We earnestly ask the prayers of all the sister churches for the Lord's blessing on the work over here and on this church. Many people were deeply interested in the plain way the truth was shown to them on the text. Our membership at present is thirteen and our church building will soon be erected. This corner of the globe is well known to our dear Elder Thorngate.

I beg to remain yours in behalf of the church,
MRS. ELLEN WELCOME.

Church Clerk.

*Bonaventura Seventh Day Baptist Church,
Pomeroun River,
July 12, 1931.*

I can vividly visualize this baptismal service at the riverside—the people coming from up and down the river in their small boats—for there is no other way of travel—the hearty singing by the people; and then the meeting together for the Lord's Supper in Brother Welcome's house, for on the occasion of my last visit there we had a similar service. It seems to me there is much to encourage us to continue the work in British Guiana, though the work in British Guiana as a whole has been greatly retarded through the absence of a missionary on that field during the past year. God grant that the way may soon open for some one to be sent to that needy field.

Sincerely,

R. R. THORNGATE.

*Cherry Creek, N. Y.,
August 7, 1931.*

LETTER FROM MISS WEST

*Rev. W. L. Burdick,
Ashaway, R. I.*

DEAR DOCTOR BURDICK:

There is not time to write much before the mail closes, but I think there should be some report on the progress we are making in registration. Our Chinese friends seemed very much relieved when the word came from the board that it would give its consent if the mission approved. While I have not wished to do it, I have felt, as some of our friends, that it is better to register than to close the school and lose all these contacts that we now have in the schools.

The mission met and gave its approval and then we called together the women who have been on the advisory committee of the Girls' School. At present there are three in Shanghai, all of whom have been teachers in our school. A fourth member lives in Soochow, but she was not able to meet with us. These here chose five more — Miss Burdick, Doctor Crandall, Mrs. Thorngate, Eling Waung-Sung, and Miss Tsu, who has been a teacher in the school this year, and who goes on to college in the fall. All of these Chinese members are members of our church and earnest Christians. They are alumnae of the school, also.

Last Thursday this larger 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 I 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 will be 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 comes the filling out of 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, but they did not have time for that the other day. You will get that later.

But I cannot write more now as it is time for the mail to go.

Yours sincerely,
ANNA M. WEST.

23 Route de Zikawei,
Shanghai, China,
June 16, 1931.

MINUTES OF MISSIONARY BOARD MEETINGS

The regular quarterly meeting of the Board of Managers of the Seventh Day Baptist Missionary Society was held in the Pawcatuck Seventh Day Baptist church in Westerly, R. I., Sunday, July 19, 1931.

The members present were: Dr. Clayton A. Burdick, Rev. Harold R. Crandall, Rev. William L. Burdick, Dr. Corliss F. Randolph, Rev. Willard D. Burdick, James A. Saunders, Allan C. Whitford, John H. Austin, Albert S. Babcock, Ira B. Crandall, Robert L. Coon, W. D. Kenyon, Frank Hill, Morton S. Swinney, Dr. Anne L. Waite, Charles H. Stanton, Rev. Carroll L.

Hill, Mrs. Clayton A. Burdick, and Charles E. Gardner.

The guests present were: Mrs. Willard D. Burdick, Mrs. Carroll L. Hill, Mrs. Earl Burdick, Dr. H. Eugene Davis, Mrs. H. Eugene Davis, Richard Davis, Bessie M. Gavitt, Mrs. Charles H. Stanton, Mrs. Allan Whitford, Mrs. Everett Harris, Mrs. John Austin, Mrs. Fred Palmer, and Mrs. Mertie Loofboro.

The meeting opened at 2.05 p. m. with President Clayton A. Burdick presiding.

Prayer was offered by Mr. Ira B. Crandall.

President Clayton A. Burdick reported that the treasurer, Samuel H. Davis, on account of sickness in the family, was unable to be present and that 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 quarterly report of the corresponding secretary, William L. Burdick, was read and approved and ordered recorded.

John H. Austin, chairman of the Missionary-Evangelistic Committee, gave a verbal report in regard to the lone Sabbath keepers. A discussion took place and the report was accepted.

Frank Hill, chairman of the American Tropics Committee, gave a brief verbal report and it was voted that the work of this committee be laid on the table.

Under the head of Work in China, Dr. H. Eugene Davis, missionary in China, told of his work and problems there. Questions were asked him and he explained them fully and satisfactorily.

A letter was read by the corresponding secretary from Dr. George Thorngate, declining to accept the work as treasurer of the China mission. It was voted that Dr. H. Eugene Davis be given the power of attorney and 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. Corliss F. Randolph.

In the absence of Samuel H. Davis, chairman of the Alice Fisher Fund Com-

mittee, Secretary Burdick gave a verbal report which was accepted.

Secretary William L. Burdick, chairman of the Ministerial Education 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 Burdick and Secretaries Burdick and Utter, in appreciation of the services of Rev. Jay W. Crofoot. It was adopted.

It was voted to have the corresponding secretary send a copy of this resolution to Mr. Crofoot.

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.

It was voted that this annual report of the secretary with the 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.

The board voted to have two hundred fifty copies of this annual report printed.

The afternoon session adjourned at 5.45 p. m. to meet again at 6.20, and it was voted to take up the discussion of the American Tropics Committee immediately at the opening of the evening session.

The evening session opened at 6.30 o'clock, after a most delightful supper served by a committee of ladies from the Ever-ready class of the Pawcatuck Sabbath school.

Prayer offered by President Clayton A. Burdick.

Frank Hill, chairman of the American Tropics Committee, told the board of conditions in Jamaica. A discussion took place, but no action was taken.

The minutes were read and approved. Prayer was offered by Rev. Harold R.

Crandall and the meeting adjourned at 8.35 p. m. to meet next Sunday, July 26, at 3.30 p. m.

GEORGE B. UTTER,
Recording Secretary.

ADJOURNED MEETING

The adjourned meeting of July nineteenth of the Seventh Day Baptist Missionary Society was held at the Pawcatuck Seventh Day Baptist Church at 3.30 o'clock July 26, 1931.

The members present were: Dr. C. A. Burdick, Rev. W. L. Burdick, A. S. Babcock, I. B. Crandall, S. H. Davis, C. H. Stanton, Dr. Anne Langworthy Waite, John Austin, Edwin Whitford, Robert L. Coon, Mrs. Clayton A. Burdick, W. D. Kenyon, Karl G. Stillman, Rev. W. D. Burdick, Rev. Everett Harris.

The guests present were: Dr. H. Eugene Davis of Shanghai, China, Mrs. Everett Harris.

The annual report of the treasurer was rendered by S. H. Davis. It was received, approved, and ordered recorded, and becomes a part of the Annual Report of the Board of Managers of the Missionary Society to the society.

The treasurer presented his monthly report which was voted received and recorded. It follows:

MONTHLY STATEMENT July 1, 1931 to August 1, 1931

S. H. DAVIS,	
In account with	
THE SEVENTH DAY BAPTIST MISSIONARY SOCIETY	
<i>Dr.</i>	
Balance on hand July 1, 1931	\$ 8,882.93
Cumberland Church	3.00
R. B. Lawton, Albion, Wis.	10.00
Rebate on three checks	58.02
Gentry, Ark., Church, debt	30.00
Onward Movement	1,732.90
Charles W. Thorngate, debt	5.00
Salemville	16.87
Seventh Day Baptist Christian Endeavor Union of New England, Jamaica worker	20.00
North Loup, Carroll Swenson, dimes	8.00
Memorial Board, Hornell Church Fund	97.52
	\$10,864.24

Cr.

Wm. A. Berry, June salary, etc.	\$ 30.00
D. Burdett Coon, June salary, etc.	193.32
Wm. L. Burdick, June salary, etc.	155.81
Wm. L. Burdick, clerk hire	33.34
Ellis R. Lewis, June salary, etc.	225.00
Verney A. Wilson, June salary	66.66
R. J. Severance, June salary	41.66
Clifford Beebe, June salary	50.00
W. L. Davis, June salary	25.00
John T. Babcock, June salary	16.66

E. H. Bottoms, June salary	25.00
A. T. Bottoms, June salary	25.00
James H. Hurley, June salary	50.00
B. I. Jeffrey, work on Pacific Coast	125.00
S. S. Powell, June salary	41.66
H. Eugene Davis, June salary, etc.	150.00
Gerard Velthuysen, work in Holland	375.00
Wm. A. Clayton, quarterly salary	25.00
Washington Trust, China draft	60.00
Industrial Trust, China draft	140.00
L. R. Hart, twenty-five per cent H. E. Davis' reservations	203.13
Alfred Mutual Loan Association, H. E. Davis' account	8.08
Town of Westerly, sewer tax on Hannah Cimiano	94.34
Washington Trust, two notes	4,000.00
Clifford A. Beebe, July salary	50.00
Wm. L. Burdick, July salary	202.49
Wm. L. Burdick, July clerk hire	33.33
Treasurer's expenses	33.00
Total disbursements for month	\$ 6,478.48
Balance on hand August 1, 1931	4,385.76
	<u>\$10,864.24</u>

S. H. DAVIS,
Treasurer.

E. & O. E.

A letter from H. C. Van Horn, corresponding secretary of the American Sabbath Tract Society, urging the Missionary Board to take some action which would help raise the denominational budget, the fund to be known as the Theodore Gardiner Fund, was read.

H. Eugene Davis was present. He spoke on the movement, and asked the Missionary Board to endorse the movement.

Voted, that the Missionary Board express itself as being in sympathy with the movement to raise the denominational budget and endorse the Theodore Gardiner Fund.

Voted that the tentative budget for 1932 be adopted.

Voted, that the balance of the money received from the French in Shanghai, for widening the street, be used for the incidental expenses of the China mission.

Voted that a leave of absence for two weeks be granted to the corresponding secretary.

Voted that the board pay \$400 toward the traveling expenses of H. Eugene Davis for his return to the Pacific Coast.

The minutes were approved and after prayer by John Austin the meeting adjourned at 5.30.

GEO. B. UTTER,
Recording Secretary.

DENOMINATIONAL "HOOK-UP"

NORTH LOUP, NEB.

H. H. Thorngate and daughter Vesta expect to leave, probably on Monday, with Rev. and Mrs. H. S. 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 on the following 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. L. O. Greene and family left on Monday for Alfred, N. Y. They will be gone about four weeks. Besides visiting at Alfred, and attending the Seventh 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 motor for her home at Dodge Center, Minn. Miss Lewis who is a professional nurse expects to be connected with a Minneapolis hospital this fall. Her parents, Mr. and Mrs. Walter Lewis, will remain in North Loup for a while longer.
—Loyalist.

"MILL YARD" CHURCH, LONDON

The services of the "Mill Yard" Church have been conducted as usual during the last quarter. The subjects of the pastor's addresses have centred in Christ and his work, particularly his resurrection, ascension, and priesthood. 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 interest has been stirred in Scotland as the result of the work of the Evangelical 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.

(Continued on page 212)

EDUCATION SOCIETY'S PAGE

PRESIDENT PAUL E. TITSWORTH
CHESTERTOWN, MD.
Contributing Editor

THE NEW PSYCHOLOGY, BEHAVIORISM, AND CHRISTIAN EXPERIENCE

NO. III

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, in the modern world at least, has the whole force of herd instinct behind it, because some form of morality is essential to keep the herd together and is felt to be so by every normal individual member. . . . Ideally, the moral code of a particular society should be exactly adapted to the current needs of the society, and the process of adaptation does, in fact, proceed continuously."

"It is a fundamental tenet of the New Psychology that all action and the conations leading to them are motivated by, and gain their energy from, instinctive sources. This is not a conclusion susceptible of rigid proof. Like the doctrine of determinism in the psychic sphere, it is merely a working hypothesis which fits the fact better than any other."

"But we must, nevertheless, reject altogether the ultimate authority of the moral code to govern the individual life. The ultimate authority must be sought within the individual's own mind. . . . For convenience we will speak of it as the 'ethical self.'"

There are three "great dominant instincts which mold the actual content of the mind, determine the formation of what we have called the 'universal complexes,' and thus

the essential outlines of human conduct. . . . These great dominant instincts are, as we have seen in an earlier chapter, connected respectively with the self (or empirical ego, as it is sometimes technically called), with the herd (the social environment of the individual), and with sex. Biologically it is clear that these things must represent the most fundamental concerns of the individual, since the first corresponds with his own existence as an individual, the second with his existence as a gregarious animal, while the third conditions his power of reproducing the race. Psychologically the complexes corresponding with these three instincts bear by far the greater part of the affect of the mind, contain the psychological causes of all the major conflicts, and determine the greater part of human conduct."

"The whole system of morality and the moral law are the direct outcome of herd organization, and the felt obligation to obey the moral law is a direct expression of herd instinct. The moral law is primarily the rule of the herd to regulate the behavior of its members." . . . "The moral law holds for animal communities just as it does for human societies."

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 "reason," or the rational.

"But non-rational as all the springs of conduct indubitably are, and absurdly over estimated as is the part actually played by reason in human life, it still remains true that reason is the characteristic endowment of man and that its possession has given him most of his past triumphs and contains most of his future hopes."

There is, he says, a universal exercise of the rational function called rationalization. This means an effort to find a "reason" for, as distinct from the real cause or motive. For example, a man fails through fear to accomplish a certain result and then "reasons" himself into believing that the ascent is physically impossible. One may "reason" himself into believing, against the facts in the case, 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 in his ethical self, though he may prefer 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 and likeness 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 convention but to moral reason, 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.

We do not project 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 Alfred 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 Vacation Religious Day School 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 alumni 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 Nile Seventh 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 of Professor Inglis and family at Alfred on Tuesday night. Professor Inglis is at the head of the French department of Milton 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, Monday, August 17. Dinner will be served at the Alfred Station church, after which they will adjourn to the home of Mr. and Mrs. W. H. Langworthy.

—Sun.

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 gone to Milton, Wis., where they will meet Mr. Stillman and visit with his people before going to their home in Texas.

Prof. and Mrs. H. O. Burdick are spending the summer at their camp in Rhode Island. They will go to Alfred, N. Y., where Professor Burdick will teach biology in Alfred University.

—Salem Herald.

(Continued on page 216)

WOMAN'S WORK

MRS. ALBERTA 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 one.

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.

When God gave his laws to the Israelites he commanded that they be taught to the children. "And ye shall teach them to your children, speaking of them when thou sittest in thine house and when thou walkest by the way, 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. Principles are being implanted and character is being formed while he is very young. What he sees and hears, and what he does, the places that he goes, 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 children to do on the Sabbath. It seems useless to make suggestions, as conditions vary in different families. There should be something 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 another the next, and one or all could be allowed to help prepare it on Friday, thus giving them a much needed lesson in making preparations 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.

Joshua felt it was his duty to pledge, not only himself, but his whole family, to the worship of God. "As for me and my house we will serve the Lord." Perhaps Joshua believed as I do, that if children do not choose to obey the Lord it becomes the duty of parents to insist on obedience while in their care.

Obedience is the first principle the child should be taught. To this end he must often be reproved, corrected, and sometimes punished. The parent who does not teach his child to obey is neglecting a very essential element in his development. The omission of discipline leads the child to believe that nothing is necessary except that he should do as he likes and have what he desires. The habit of implicit and unquestioning obedience to parental authority is the foundation of subjection to God's authority.

It is sometimes difficult for the young child to get the right conception of what the Sabbath ought to mean to him when there are adult members in the family who are careless in their observance of the Sabbath.

Many parents who do not hesitate to advise their young people so earnestly that it almost takes the form of a command, concerning many of the secular things of life, will leave them to go their own way on the Sabbath. If those parents loved God so

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 important that they shall choose a vocation that will not interfere with keeping the Sabbath. We should teach them that it is more important to keep the commandments of God than to gain the riches and honors of the world.

Some say they will 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 always remain true Sabbath keepers. I believe that is a necessary part of the home training of the young child in Sabbath keeping. There 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 safe to judge that those 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. We raise our money through serving 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 assembled for the Teen-Age Conference.

We have paid our apportionment of \$112 to the Onward Movement. Two boxes 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 flowering plants was 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. Marette Patterson and Mrs. Eve Eastman.

"Shall claim of death cause us to grieve
And make our courage faint or fail?
Nay! Let us faith and hope receive:
The rose still grows beyond the wall."

MRS. MARGARET STOODLEY,
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. Rosa Palmberg, the enjoyable Lincoln luncheon given by Pastor and Mrs. Van Horn, the serving of light refreshments in honor of the birthdays of Mrs. Geo. W. Burdick and Mrs. Ella Ames, and a picnic supper following

the regular June business meeting held at "Camp Gleaner" on the lake.

Dues, thank offerings, birthday offerings, food sales, a sugar social, and a bazaar, have brought into the treasury \$161.77. A balance on hand July 1, 1930, of \$27.11, makes the total receipts for the year \$188.88.

Money expended during the year, including \$60 for the Onward Movement, totals \$90.23, leaving a balance in the treasury July 1, 1931, of \$98.65.

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

With 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. Emma Milk.

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.

A good many aprons have been made and sold, and comforters tied. Quilts have been presented to Iris Maltby and Marjorie Beaver—brides of 1930-'31. Other ways of adding to the treasury have been through the sale of Ready-Jell, vanilla, Christmas cards, and subscriptions to the *McCall Magazine*. We have had two socials and three food sales.

At the September meeting it was voted to purchase cards with places to insert a dime for each holiday during the year. We hope in this way to add to the floor fund. Two boxes of clothing were sent to the needy ones in Alabama. We have sent \$40 to the Woman's Board, and paid \$60 on the pastor's salary; \$5 has been paid toward the paint for the basement of the church, and paper bought for the parsonage.

During the year a little over \$200 has been paid into the treasury.

MRS. EULA W. SHOLTZ,
Secretary.

THE WEST EDMESTON AID SOCIETY

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

Fifty-five dollars has been sent to the Onward Movement, a box of clothing 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 the 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 of the Master.

MARIAN E. MAXSON,
Secretary.

THE WOMAN'S AID SOCIETY OF SECOND BROOKFIELD

The work of the Woman's 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 monthly dinners or suppers with an occasional social to give a little variety and to promote social intercourse.

Since July first of last year our society has served nine public dinners and three suppers, chief among them being the Thanksgiving dinner, when we served over one hundred people and cleared over \$70. 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 church some over \$157; 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 past winter and spring we have lost by death three good and faithful members—Mrs. Emmeline Whitford, Mrs. Evelyn Langworthy and Dr. F. L. Irons—all of them having reached a good old age. Another member who ably served us in years past, Mrs. Elnora 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, and 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 an interesting account of her trip to Boston to attend the National Deaf Convention. Mr. and Mrs. Edwin Babcock of Lincoln took her to Chicago from which place she traveled alone to South Bend, Ind., where she met a deaf girl friend who accompanied her to Boston. The plan had been for three young ladies and a young man to drive through, but the young man was drowned just before the time to start.

Katherine was visiting Hannah Shaw Burdick 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 Mrs. Coolidge 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 Henry Black in Battle Creek. She does not mind traveling alone and enjoys every minute of it.

—North Loup Loyalist.

Rev. and Mrs. E. M. Holston, McAllen, Texas, were dinner guests of Mrs. Lucinda 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 Dunellen, 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. Irving A. Crandall and the Misses Helen and Myra Brown. Mr. St. John and family went on to Speculator, N. Y., for their vacation, but Mrs. 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. Crandall.

—Brookfield Courier.

(Continued on page 220)

YOUNG PEOPLE'S WORK

REV. CLIFFORD A. BEEBE
NADY, ARK.
Contributing Editor

WHAT DOES THE BIBLE SAY ABOUT MISSIONS?

Christian Endeavor Topic for Sabbath Day,
August 29, 1931

DAILY READINGS

Sunday—Jesus' command (Luke 24: 44-48)

Monday—The Power behind missions (Luke 24: 49)

Tuesday—First home mission (Acts 2: 1-4, 41)

Wednesday—First foreign mission (Acts 10: 34-48)

Thursday—Paul, the missionary (2 Cor. 11: 21-33)

Friday—The open door today (Rev. 3: 7)

Sabbath Day—Topic: What does the Bible say about missions? (Matt. 28: 18-20)

BY LILLIAN BOTTOMS

Let us dwell for a while on the Bible reading for today. In the eighteenth verse we readily see that missions are useless unless they have the power of God in them, "For all power is given me in heaven and in earth" (Matthew 24: 18).

In the nineteenth verse we are taught that the aim of missions is to make disciples for Jesus, that is, to lead men to learn of him and to live like him. The teachings of Jesus should be the Christian's life, his thoughts, his study, his efforts to obey.

The twentieth verse is the most important of all, for the strength of the missionary lies in the presence of Christ within. Without Jesus he can do nothing (John 15: 5).

The world belongs to Christ (Psalm 2: 8). He created and redeemed it, dying for it. The work of missions is to win it for him. Won't we as Christian endeavorers strive to do our best for our Master, to help in missions? True, we cannot all be foreign missionaries, but we can do our part in supporting them. The Church must set no limits to missions. Its duty is to carry the gospel to "every creature." We dare not rest with this task unfinished.

The work of God is the open door; let us always be ready to show people the "open door." Let us also remember that, "Someone is watching your light"; so strive to keep it burning brightly.

"How long is it since Jesus died for our sins?" one asked. When told, he said, "Where have you been all that time?" Where indeed but attending to selfish interests.—Nanson.

To Think About

How can we increase interest in missions?

What missionary work is our church supporting?

How meet the argument, "We have enough to do at home"?

Suggested Songs

"Anywhere with Jesus."

"I'll go where you want me to go."

"I love to tell the story."

"It pays to serve Jesus."

"Someone is watching your light."

SOME WAYS BY WHICH WE CAN BECOME MORE SUCCESSFUL MISSIONARIES

BY HAROLD SUTTON

The first thing for us to do is "get right with God." Have the love of God in our hearts. We must do this if we expect to win others to Christ.

We must make a more careful study of the Bible so that we can tell of God's Word to the unsaved people of the world. We cannot expect to do this great work alone; we must learn the true value of prayer and ask God to strengthen us in our work.

We are told in the Scripture to ask and we shall receive. So, dear friends, let's spend more time in prayer. There is a work for each and every one to do, so let's ask God to help us find our place and then be ready to do our part, whatever it may be, for the advancement of God's kingdom.

We can also aid in mission work by giving our money. I sometimes wonder if these hard times would have been brought upon us if we had used our money more the way God wants us to than for the pleasures of this life, so short for all of us. The trouble with the people of today is they think of no one but themselves and leave God entirely out of their minds.

Let's not be bashful and backward about speaking a word to our friends in regard to giving their hearts to God.

I think mission work should begin at home and then spread abroad. The chil-

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 may help win someone to Christ just by a little kindness and a word of cheer. We should ever be ready to do our small part in the upbuilding 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. That is the only way we have of paying 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 him. He gave his life for us, what shall we give in return?

Berea, W. Va.

INTERMEDIATE CORNER

REV. JOHN FITZ RANDOLPH
Intermediate Superintendent
Milton Junction, Wis.
Sabbath Day, August 29, 1931

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—Missions will grow (Isa. 9: 7)
Friday—The aim achieved (Rom. 14: 11)
Sabbath Day—Topic: What does the Bible say about missions? (Matt. 28: 16-20)

THE MISSIONARY

A missionary is one sent—one sent of God with a 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 of today. The field is broad, "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 the other.

The job of the missionary is to "make disciples." They are to carry the message that will make other pupils 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 "all nations." We may have a part in missionary work along the whole line by our representatives in distant lands, whom we are supporting in the work for Jesus.

JUNIOR JOTTINGS

ELISABETH K. AUSTIN

Junior Christian Endeavor Superintendent

A year or more ago several superintendents asked for a list of pictures 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 by a river—verse 3
- 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—Heavens, moon, and stars—verse 3
- 9—Map of the world or people of the nations—verse 8
- 10—Publican from "The Pharisee and the Publican"—verse 17
- 11—Lighthouse—verse 3
- 12—"Christ Blessing Little Children"—verse 7
- 13—"Chorister Boys"—verse 6
- 14—Rainbow—verse 1-a
- 15—"Jesus and Nicodemus"—verses 1 and 2
- 16—"Sacrifice of Abraham"—verse 8
- 17—"Prayer of Jacob"—verse 6
- 18—"The Escape of David"—verse 2
- 19—Nature scene—verse 1
- 20—Christian flag—verse 5
- 21—A crown—verse 1
- 22—Missionary picture—verse 27
- 23—"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
Day, August 29, 1931

ELISABETH 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 Psalm as an illustration for 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, "Here is a story-book
Thy Father has written for thee.

"Come, wander with me," she said,
"Into regions yet untrød;
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 to him night and day
The rhymes of the universe.

And whenever the way seemed long,
Or his heart began to fail,
She would sing a more wonderful song,
Or tell a more marvelous tale.
—Henry W. Longfellow.

Hymns—"This is my Father's world,"
"Praise the Lord, ye heavens adore him,"
"For the beauty of the earth," "God, who
made the earth."

OUR LETTER EXCHANGE

MY 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 rabbit and several kittens. The rabbit died and the kittens ran away. Now we do not have any pets. We may buy 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 daddy to see I had written to the Children's Page. Daddy asked me 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 kitty, 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

herself thoroughly. I hope she can spend a week or two at the regular camp next summer, for I know it would be very helpful as well 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 infantile paralysis? She spends her days either in bed or reclining in a wheel chair, but is very sunny and patient. She can use her hands with difficulty and writes splendid letters. This week I am going to let you 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 real 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. Everyone is busy at something most of the time I guess; anyway I know my folks are.

The sun is shining over here but still it is raining. Is it where you are? It rained some last night. I surely didn't like the thunder and lightning one bit, did you?

My grandpa and grandma spent Decoration day with us this year. I was out on the porch in that wonderful wheel chair. I told mother that I didn't believe I had ever been out and had it so pleasant. I surely did enjoy it. I could see a little of the parade. My brother Carl rode one of grandpa's horses all decorated up and Adeline, my sister, marched with the school children.

What is Eleanor up to these days? Did she have regents' examinations?

My flowers were red tulips and pink ones also. Then I had some lilacs, iris, and some pink thorn; I think they call it that. They were real pretty for Decoration.

I hope to take some car rides this summer, but don't know where I will go yet.

Well, I must close now. We are all well. I hope to hear from you soon. I hope this finds you all well.

So long, lovingly,
VIRGINIA DENSMORE.

Whitesville, N. Y.

DENOMINATIONAL "HOOK-UP"

WESTERLY, R. I.

Equipment for the new machine shop at the junior high school has been installed, and things are being made ready for the opening of the school in September. For years the ironwork department of the school has been located in the old town hall on Union street, and with the removal of the machines used by the industrial students, the old building is now vacated.

A number of new lathes, drillers, and other machines used in iron work have been installed in the new shop, which is located on the ground floor of the junior high, adjoining the wood work department. All the machines are of the latest design, and will enable the boys in this department to turn out the best work possible. There will be no overhead belts, each machine being run by an individual motor.

LaVerne D. Langworthy, who for many years has been in charge of the department, will be the instructor at the new shop. He has been working on the equipment during the past few weeks and expects to have everything in readiness by the time school opens.

An automobile shop which will be connected with the machine shop will be one of the new projects to be undertaken by the industrial students this year. The shop is in the rear of the building and is large enough to hold two cars.—Sun.

ALFRED, N. Y.

Miss Helen Titsworth of Lawrence, Kans., came Sunday, and is the guest of Mrs. Agnes K. Clarke. Mrs. Clarke and Miss Titsworth expect to leave the last of this week for Long Lake, where they will join Miss Ruth Rogers at the Rogers Camp.

(Continued on page 223)

OUR PULPIT

WOMAN A CO-WORKER WITH GOD

BY EVALOIS ST. JOHN

(Address given at the Sabbath morning service, July 18, in the Plainfield church, in charge of the Woman's Society)

ADDRESS FOR SABBATH, AUGUST 29, 1931

ORDER OF SERVICE

HYMN

LORD'S PRAYER

RESPONSIVE READING

HYMN

SCRIPTURE READING—Matthew 5:1-16

PRAYER

HYMN

OFFERING

SERMON

HYMN

CLOSING PRAYER

Several years ago I read an article which impressed me very much. "Mother a Co-worker with God" was the title. The thought came to me then that not only was a mother a co-worker but all women might have that same privilege. It is a beautiful thought—a co-worker with God. Some may ask, "How do we know that we are expected to work with God?" And I would answer, "We would know it from the fact that to each woman has been given that beautiful quality which we call mother love. We see it in the child as she plays with her dolls. We see it in the care and affection she gives to younger brothers and sisters and friends as she grows older. We see it in its fullness when the mother holds her babe in her arms. No love other than this wise, protecting mother love is so like the love of God. So I would say that women are fitted in a peculiar manner to work with him. Coupled with this love,

however, there must be a portion of his spirit and an abiding faith in him.

Let us go back to some of the Old Testament mothers. We hear much about Abraham being the father of a great race, but God thought Sarah worthy to be the mother of that race. In Genesis we read "that God did prove Abraham." And we are given a picture of the father taking "his only son whom he loveth" to the land of Moriah, there to offer him for a burnt offering. I would place Sarah in that picture also. It is scarcely light. From the door of the tent she watches her husband saddle the ass. Erect and brave she stands as they ride away. Her gaze lingers even after the loved forms have disappeared in the distance. *It is also Sarah's only son whom she loveth.* A test it was for Sarah as well as for Abraham—and God found her worthy, judged her capable to train Isaac through whom should come a great race.

There was another mother—Jochebed, the mother of Moses—just a slave woman, but a woman of great faith, for in the letter to the Hebrews we read that Moses was hidden by faith. We know the story, how the mother fashioned a basket, placed within it her three-months-old son, and "laid it in the flags by the river's brink." Later we see this faithful servant of the Lord hurrying back to the banks of the Nile. This time there is a wonderful light in her eyes. And her lips are moving, and she is saying, "Blessed be the God of Abraham and of Isaac, and of Israel who has heard the prayer of his servant and who has granted the desire of her heart." The Egyptian princess hands over this precious bundle into the arms of the Jewish slave. The Jewish slave is hugging her own child, and the princess is saying to her proudly, as becomes her rank, "Take this child away and nurse him for me and I will give thee wages." The mother goes away, the happiest mother, I think, in all the world. She took Moses to her heart and trained him for God. It seemed only a little while when he must go back to the heathen princess. But Jochebed had done her work well. The boy remained true. He never forgot his mother's God.

The dominant influence in the life of Moses, without doubt, was his mother. No woman ever did a greater work, and she

accomplished that work, not because of her high social standing, not because of her great culture, but because of her great faith. Moses became a man instilled with that great faith of his slave mother, and in the strength of that faith he freed an enslaved people. He made possible an Isaiah, a Jeremiah, and a David. And he made possible the birth of Jesus 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 son should work for him. Samuel was born. You can imagine the joy of the mother. But dearly as she loved to have him run about the house and play by her side, her promise to God was not forgotten and at the proper age she brought the lad to Eli that he might grow up in 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 fashioned each linen coat. And Samuel became the last but the best and most loved judge of the Hebrew people.

Naomi must have been a good mother or Ruth would not have desired to go with her into a strange country. "It is time you were going," said Naomi. 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 never seen Naomi's people, yet she made 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 born among the Judean hills—David. And David was Ruth's grandchild. 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. And the angel 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." And that Savior was another one of Ruth's grandchildren. Neither David nor David's Greater Son would have been possible without Naomi. One woman, remaining true to God, became a roadway along which God walked to accomplish his great purpose, even the salvation of the world.

The most convincing evidence we have that God expects us to work with him is the fact that to a woman, a mother, was given the early training of the Son of God. What it would have meant to the world if Mary had neglected her duty—her privilege! But Mary did not fail. She began the training of her child in the Nazareth home, putting into his mind the knowledge that was to be the foundation of a wonderful character. It was in the little hill village of Nazareth that *Jesus lived* what he *later taught*. Very little is known of that humble home. His boyhood, no doubt, was the typical boyhood of a Jewish lad of that period. From his earliest recollection he became accustomed to see his mother prepare the Sabbath meal, light at sunset, Friday evening, the Sabbath lamp, and set apart a portion of the dough from the bread—all of which had a particular religious significance. From her, no doubt, he heard the stories of the great events in the history of his people, and learned short passages from the Scriptures. We know that at six years of age he must have entered the school of the rabbis, there to learn word for word the laws—the things he should do, and the things he should not do. At the age of ten he studied the interpretations and comments which the wise rabbis had made on the Sacred Writings. From the

rabbis he learned that God was a stern God, a God of might and of power. I believe it was through daily association with his mother that Jesus came to the new conception of God—not the stern, hard God of the rabbis, but a God of love, a kind, heavenly Father.

The place where Jesus grew up, so travelers say, is one of the most beautiful spots in all the world. Nazareth is situated in a secluded cup-like valley amid the mountains of Zebulun. Its white houses, with vines clinging to their walls, are surrounded by gardens and groves of olive, fig, orange, and pomegranate trees. The fields are divided by hedges of cactus, and dotted with innumerable flowers of every hue. Behind the village rises a hill from whose summit one can see the mountains of Galilee, snowy Mt. Hermon, the ridge of Carmel, the blue waters of the Mediterranean. And I believe that in the first warm days of spring Mary climbed that hill with her family. Her heart felt the urge of new life, and she sang, "He hath made everything beautiful in its season." "Lo, the winter is past, the rain is over and gone. The flowers appear on the earth, the time of the singing of birds is come." And she closed with a verse of praise, "The earth is full of the loving kindness of the Lord. I will give thanks unto him with my whole heart." I believe it was she who pointed out to this oldest son not only the lilies of the field but all the images of beauty which he poured out later on in his parables and sermons.

No pupil of the rabbis alone could have written the Sermon on the Mount, a portion of which was read to you this morning. Mary taught Christ and later he taught others. There was the lesson of love and forgiveness, "Love your enemies, bless them that curse you." There was the lesson of meekness, "Blessed are the meek for they shall inherit the earth." There was the lesson of kindness, "Blessed are the merciful for they shall obtain mercy." There was the lesson of purity, "Blessed are the pure in heart for they shall see God." The beauty of peace, "Blessed are the peacemakers for they shall be called the children of God." The lesson of sincerity, "Take heed that ye do not your righteousness before men to be seen of them." The

lesson of fair play, "All things whatsoever ye would that men should do to you, do ye even so to them." She taught him reverence — reverence for the house of the Lord, as was shown by the way he drove the money changers out of the temple. She taught him the spirit of sacrifice or he would not have been able to make the supreme sacrifice of his life for us. All of these things Mary built into the character of the boy.

And all of these things we are expected to build into the characters of the children who come under our influence, that they may go out ready to meet the demands of life and to help bring this world nearer the dream God has for it. God created the world, and generation after generation of people have been placed here to develop it 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 wall,
A stone that is needed to heighten the beauty of all.
And only 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 errand is waiting; it has waited through ages for you.
And now you appear; and the hushed ones turn their gaze,
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 to Sunday evening. The 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 B. Utter, Westerly, R. I.; Asa F. Randolph, Plainfield, N. J.; Rev. W. M. Simpson, Battle Creek, Mich.; Rev. Willard D. 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 a report to Conference, with recommendations.

—Sun.

MARRIAGES

ATWELL-GREEN.—At the Seventh Day Baptist parsonage in Andover, N. Y., August 8, 1931, by Rev. Walter L. Greene, Charles Wilmer Atwell of Greenwood, N. Y., and Miss Margaret Estelle Green of Andover, N. Y.

HOEKSTRA-RIDEOUT.—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 M. 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. Shaw, Kenneth V. Hulin of Salem and Mary F. Randolph of New Milton.

OMAN-IRISH.—On July 12 at the home of the bride's parents, Mr. and Mrs. Arthur Irish, John Oman of Hempstead, L. I., and Mary Irish were united in marriage by her pastor, A. Clyde Ehret. Their home will be at Hempstead.

Sabbath School Lesson IX.—August 29, 1931

THE MISSION TO CYPRUS.—Acts 12: 25—13: 12.

Golden Text: "I am not ashamed of the gospel: for it is the power of God unto salvation to every one that believeth." Romans 1: 16.

DAILY READINGS

August 23—Missionaries of Antioch. Acts 11: 19-30.

August 24—The Mission to Cyprus. Acts 12: 24—13: 12.

August 25—The Apostolic Commission. Matthew 28: 16-20.

August 26—The Mission to Samaria. 2 Kings 17: 24-29.

August 27—The Mission to Nineveh. Jonah 3: 1-10.

August 28—The Mission to the Rebellious. Ezekiel 2: 1-7.

August 29—Jehovah's Promise. Isaiah 42: 6-10.
(For Lesson Notes, see *Helping Hand*)

THE SABBATH RECORDER

THEODORE L. GARDINER, D. D.,
Editor Emeritus

REV. H. C. VAN HORN, M. A., Acting Editor

L. H. NORTH, Business Manager

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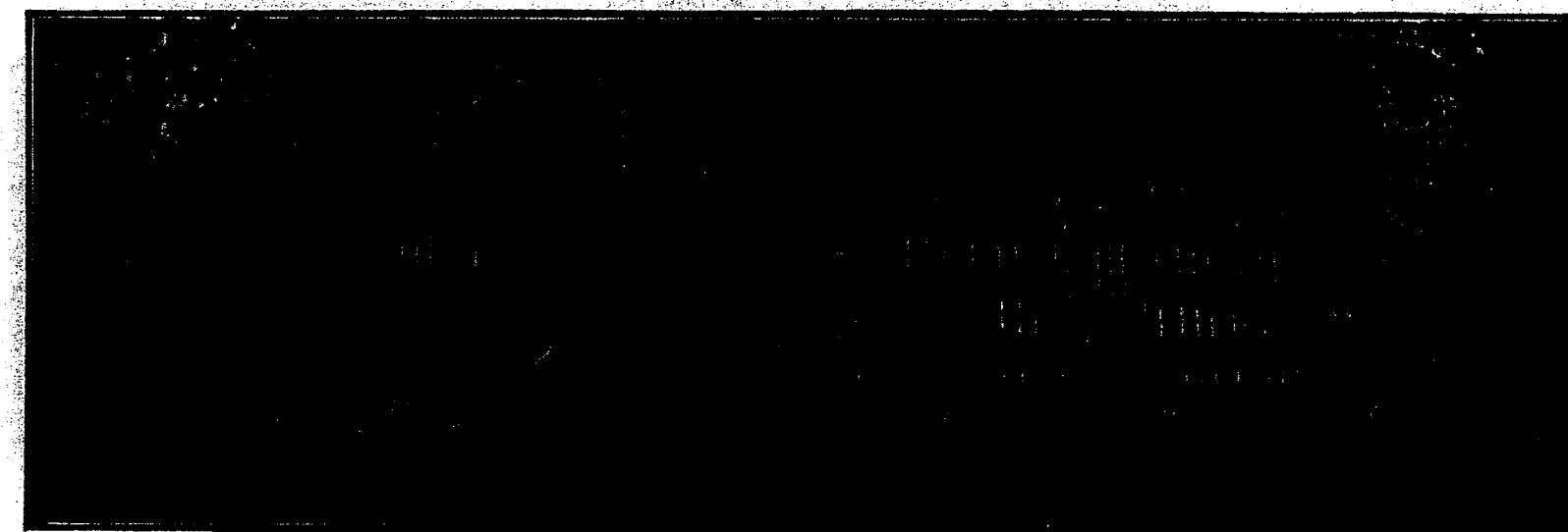
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The Sabbath Recorder

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No. 8

Lord, lay some soul upon my heart
And love that soul through me
And may I nobly do my part
To win that soul for thee.

"Go and tell"—2 Kings 7: 9

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