THINK OF THIS
Why the Sabbath Recorder should be in every Seventh Day Baptist Home!

"Intelligence is the basis of enlightened faith and efficient service."

The SABBATH RECORDER promotes such intelligence.

The SABBATH RECORDER promotes interest in and loyalty to the church.

The SABBATH RECORDER builds for a better home life.

The SABBATH RECORDER is a valuable means of building up the kingdom of God in the world.

The SABBATH RECORDER strengthens denominational ties.

The SABBATH RECORDER costs you less than five cents a week.

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

TAKE THE SABBATH RECORDER
Pentecost

Some two thousand years ago, while the followers of Jesus were gathered together in Jerusalem, they were quite knowing in what way would come that for which they were looking, but in the most harmonious personal relationship and in deep prayerful mood, something happened that has completely changed the history of the centuries. The ones who saw and reported to the careful writer, Luke, had no precedents in their tradition. That happened today, when it was the coming of a "sound as of the rushing of a mighty wind, and it filled all the house where they were sitting." Notice the italics, as of. It was not the rushing wind but like it. "There appeared unto them tongues parting asunder, like as of fire; and it sat upon each one of them. And they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance." But the unique manifestations were not the impromptu speaking of Pentecost for the permanent things. The special accompaniments of the Holy Spirit might vanish but the dynamic power was to continue. That day a new church was born that was to make a clean break with Judaism and that was destined to "turn the world upside down." It was a fellowship not to be satisfied with its own history and salvation, but that it would find its greatest joy and indeed its very life in sharing itself with others. The question, "What meaneth this," was to be answered not only in the reply of Peter in his great sermon, but in the evangelism and missionary program that has ever characterized the Church of Jesus Christ. Pentecost was not a period of twenty-four hours; it continued on through twenty-four and forty; then through the altar. There is still in the Holy Spirit, laying hands on Barnabas and Saul, and in all of Paul's mission. Let us stand this something of Pentecost does not continue down to our own day?

But we do need new manifestations of the Power. Not in "tongues" and "flame" but in lives made more godly and churches more serviceful. We need as never before, the spirit of missions and of Pentecost. In a recent letter to the Sabbath Recorder, we had a few "Impressions of the Northfield Retreat" by some of our men who were there. How fine that they could attend and are now on fire with the position, perhaps as never before, for saving souls. A "release" from the Federal Council is at hand calling attention to the evangelistic and appeal and entitled "A New Pentecost."

Let us give the following a careful and prayerful reading.

The regular meetings of the Board were held on the second Sunday of January, April, July, and October. The regular meeting of the Board was held on the second Sunday in January, April, July, and October.

SEVENTH DAY BAPTIST CIVIL SERVICE

President—Clayton A. Burdick, Westerly, R. I. Corresponding Secretary—William J. Horn, Salem, W. Va.

Treasurer—Mrs. William Stillman, Seventh Day Baptist Building, Plainfield, N. J.

Regular meeting of the Board, at Plainfield, N. J., the second Thursday of each month, at 2 p.m.

SEVENTH DAY BAPTIST MISSIONARY SOCIETY

President—Clayton A. Burdick, Westerly, R. I. Corresponding Secretary—William J. Horn, Salem, W. Va.

Treasurer—Samuel H. Davis, Westerly, R. I.

Secretary—William C. Hubbard, Plainfield, N. J.

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SEVENTH DAY BAPTIST EDUCATION SOCIETY

President—Dr. Alfred E. Stinman, Seventh Day Baptist Building, Plainfield, N. J.

Junior Superintendent—Mrs. Elizabeth K. Austin, 12 Market St., Westerly, R. I.

Treasurer—Mr. C. R. Hoag, 33 Bowery, New York, N. Y.

Advisory Committee on Missions—Mr. C. R. Hoag, 33 Bowery, New York, N. Y.; Miss Marion A. Utter, Home For Girls, Detroit, Mich.; Mr. C. R. Hoag, 33 Bowery, New York, N. Y.; Miss Marion A. Utter, Home For Girls, Detroit, Mich.

ASSOCIATIONAL SECRETARIES


Western—Mrs. L. G. Alm, 3374 16th Ave., Portland, Ore.; Miss Mildred E. Harris, 1243 16th Ave., Portland, Ore.; Mrs. L. G. Alm, 3374 16th Ave., Portland, Ore.

ASSOCIATIONAL SECRETARIES


Western—Mrs. L. G. Alm, 3374 16th Ave., Portland, Ore.; Miss Mildred E. Harris, 1243 16th Ave., Portland, Ore.; Mrs. L. G. Alm, 3374 16th Ave., Portland, Ore.
To be fought. The battle is not won. The most bitter and hottest battle is still ahead. Compared with the conflict ahead, the battles already won for prohibition are but outposts, skirmishes.

Placing your foot, beginning next September and for the succeeding ten months, for allied prohibition forces to hold 1,500 strongholds in 252 cities on behalf of the preservation and enforcement of the Eighteenth Amendment. The campaign will be headed by Dr. Daniel A. Poling, intrepid leader of Christian Endeavor forces, who threw out the challenge in 1915 in the slogan, "A Prohibition Nation by 1920." The purpose of the promoters of the campaign is to arouse the entire voting population so that the prohibition situation is at a critical stage.

Seventh Day Baptists must be alive to the situation as they have been in the past, and give this campaign their hearty personal support and co-operation.

T HE SABBATH RECORDER

THE NEW PSYCHOLOGY, BEHAVIORISM, AND CHRISTIAN EXPERIENCE

NO. II

THE NEW PSYCHOLOGY AND ITS RELATION TO LIFE

A. G. TANSLEY

"The New Psychology, then, looks upon the human mind as a highly evolved organism, intimately adapted, as regards its most fundamental activities, to the needs of its physical position. The organism, built up and elaborated during a long course of evolution in constant relation to the environment, but often showing the most striking wavers, adapts itself to the rapidly developed and rapidly changing demands of modern civilized life. Its most fundamental activities are irrational and largely unconscious activities. The power of conscious reasoning is a later development, by far the most effective but a minor part even in the most highly educated human being. He adapts himself not only to the environmental conditions as they appear on the surface, so to speak, of the firmly built edifice of instincts, emotions, and desires, which form the main structure of the mental organism. In many cases the apparent importance of rational activity is seen to be a cloak for the action of deep-seated instincts and desires."
"The conclusion to which we have come is, then, that the pattern on which the thoughts, emotions, and activities of man are based is the specific response to environment (usually purposive, i. e., serving the needs of the organism) which is characteristic of all living beings. This specific response to environmental variations is simplest to the most complex organisms.

"But fundamentally the human mind, like the life of an organism, remains a complex mechanism for initiating and carrying out specific conations, i. e., for doing things, and its activity can only be comprehended if it be constantly regarded in this way. The specific conations involved are, in the first instance, the same as those of the higher grade of animal or organism being largely inherited as such from the pre-human Primates."

The ego instinct which centers round the self; the herd, or group, instinct which centers round our relation to society; and the sex instinct are the three great universal instincts upon which human behavior depends.

There is every reason to believe that changes in the energy of the mind are closely paralleled by correlated changes of physical activity which take place in the cells of the brain.

The complexes, that is, groups of related instincts, that correspond with the three fundamental instincts may be considered to be charged with potential psychic energy in a way analogous to that in which chemical substances are charged with potential energy.

"The human mind, then, is an organism, which like all organisms is continuously expressing the life that is in it by the discharge of energy. The form and direction in which the discharges take place are determined absolutely by the structure of the organism—in the case of the mind by the complexes which are developed as the result of the interaction of the instincts with one another and with the whole mental environment. The discharges themselves are continually taking place upon the complexes which determine them, and upon the mind as a whole."

The attempts at unification represented by systems of philosophy and the belief in a moral order of the universe have their psychological cause in the strong sense of unity of the self, arising from the firm bonds of the ego instinct.

A visitor to an insane asylum came across an intimate who was riding a horse. The visitor said, "What are you going to do?" The man replied, "I am going to get off a hobby." The visitor said, "What is the difference between a hobby and a horse?" The inmate replied, "One can get off a hobby, but he cannot get off a horse." This seems to illustrate an extreme case amounting to insanity, in which an idea is projected into an external object.

If I understand our author, our idea of God is simply a projection of unfolding ethical ideals into an imagined being called God.

It is said that we make unconscious efforts on this principle of projection in order to obtain what is really an illusory mental satisfaction.

A common form of projection is idealization, in which the mind projects an ideal of personality upon some real person. The elements of the ideal are, of course, furnished by the idealizer's own mind, which pictures what he admires. Sometimes, it is said that a lover falls in love, not with a real woman, but with his ideal woman whose image he has put in the place of the living personality. Sometimes he goes through life contentedly in love with the ideal he still mistakes for a real person.

One motive for this projection of our ideas is an overmastering desire for harmony within ourselves and in the world. Here is found the psychological cause of the attempt of philosophy to unify existence and of the development of the ideal moral order.

In man's primitive state he projects his own ideas upon the forces of nature which he sees all about him, and thus personifies and often deifies them. He does not understand these forces, often conflicting, and so attributes to them the only principles of action with which he is acquainted, namely, the principles of human character and conduct. Thus he creates gods in his own image.

A strong power which concerns man most intimately is his tribe, and this power personifies as the tribal god, which god may be an idol or an unseen spirit. When his egoistic actions come into conflict with the commands of the tribal god he feels that he has sinned and deserves punishment. This is his explanation of inner conflicts.

The process of projection was gradually simplified as man's ideals of unification and finally crystallized into a dualism, a personification of good and evil, and in this respect human beings have the antithesis of God and the devil.

Internal moral conflict is represented in the mind as caused from without, and direct personal responsibility is escaped.

"Personal and responsible action must be entirely disclaimed or the most powerful motive to right action would be destroyed. Hence arose the doctrine of the possibility of co-operation of the soul with God and its power of resistance to the devil through the grace of God, and the constant submission to the will to the Will of God. The doctrine of original sin was held, the human heart being represented as wicked but redeemed by the power of God. Later further unification.

The devil is banished from cosmology, and God is responsible for everything. Evil is only apparent or a means to good.

The projection of the most diverse human qualities upon God is well illustrated by the different aspects God takes according to human preoccupations. He is the great Creator or the stern Lawgiver, the God of Justice or the God of Mercy, the God of Battles or the God of Love, as different human needs and passions wax and wane.

In recent centuries, since Christianity became dominant, he is most universally the God of Love, because the oppressed majority must have consolation, and also because more and more the tender instinct is felt to be the hope of humanity. God always stands for what is felt to be in the interests of humanity.

"So far God is essentially a social god, a concentrated projection of all the qualities useful to the herd, in the supreme supernatural personality—the supreme leader of humanity, just as the old tribal gods were the tribal leaders. He is the creator of man and of the whole of man's environment.

He gives laws to the herd, fights its battles, protects it from harm, punishes its evil-doers, and rewards the righteous. But with increase of the individual's spiritual autonomy, God has another function to perform. The individual demands the right of entering into personal relations with God, no longer through his servants the priests, but directly. He demands of God that he become the center of the individual's own struggles toward unification, the repository of his faith. He demands that God be the depot of est troubles. The more intimate the communion, the more frankly and simply the individual casts his burden upon the Lord, the more useful God is to him, and the more real his personal religion. In this relation God is simply the projection of what we have called the ethical self, the highest standard conceived by the individual, and it is then that 'His service is perfect freedom.'

"Sometimes the God of the herd comes into conflict with the God of the ethical self. There can be no doubt, for instance, that in the Great War the God of the herd was the pressure of losing the right of forgetting service to the country, whether in fighting or in some other national activity. But the personal God of the conscientious objector has emphatically forbidden such service. It cannot be said that the God of the conscientious objector was a false god, because the individual is the only judge of his God's commands; and the personal God of many devout and sincere individual citizens gave the same command to service."

"Each complex may deny the God of the herd and yet believe that God has complete validity in his own sphere."

God and religion have been a necessity and are still a necessity, but we cannot continue to be. But "it is clear, of course, that religious truth is incommensurate with scientific truth, just as for instance mathematically true is incommensurate with artistic truth."

"We have seen that idealization, in which the mind projects its own ideal of personality upon a real person, is a common
frailty of the human mind. . . . On the other hand, the faculty of idealism, the ability of the mind to form ideals, is one of its most valuable powers. It may, indeed, be considered the highest faculty of the mind, without which human progress would be impossible. . . . ’’

“The ideal may be projected upon God, represented as the Will of God, and when it is thus definitely externalized an added feeling of its security is often felt — the treasure is safe in a supernatural sanctuary. The mind, like the Indian juggler, can climb up a rope the end of which it has thrown into the heavens. But the mind may recognize the ideal as its own creation, into the likeness of which it tries to

PROGRAM OF THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

To be held at Alfred, N. Y., August 18-23, 1931.

“We are laborers together with God.”

Tuesday Forenoon

YOUNG PEOPLE’S PRE-CONFERENCE PROGRAM

8.30 Opening service

9.15 Discussion groups:

1. Co-operation within the local church
2. Co-operation—young people with young people
3. Co-operation with the denomination in its program

12.30 Fellowship luncheon

Tuesday Afternoon

OPENING SERVICE OF THE GENERAL CONFERENCE

2.00 Prayer and Address

Rev. Arthur E. Main

Address of Welcome

Rev. A. Clyde Ehret

Response to the Address of Welcome

A. Lovelle Burdick

Music: President’s Address

Rev. Willard D. Burdick

Music: Report of the corresponding secretary

Courtland V. Davis

Report of the treasurer of the Onward Movement

Rev. Harold R. Crandall

Report of the editor of the General Conference

James H. Coon

Report of the Commission

Courtland V. Davis

Report of the Commission

Courtland V. Davis

Formal presentation of the reports of the denominational boards

Appointment of standing committees

Adjournment

5.00 An hour of fun and fellowship on the campus

In charge of the Young People’s Board
It is apparent that this generation must train itself for mission and evangelistic work if it meets the needs of the critical hour. We have training everywhere else. Men are trained for law, medicine, teaching, preaching, statesmanship, administration, mechanics, farming, and many other things. Even Bible schools, which in methods have been about as far behind as anything, are beginning to see the need of technical training, and are pushing it with more or less vigor. Perhaps missions have been the slowest of all to recognize the need of special training, but more recently many people have come to feel the necessity in this field, with its colossal tasks and mind-numbing problems freighted with human weal or woe.

Many young people and some not so young, wishing to be in the conflict with the possibilities of the world, are beginning to feel that preparation is needed. One is sometimes led to believe that successful missionaries and evangelists are born, not made. We acknowledge that musicians, artists, poets, and evangelists are born to this work. But is it not possible that young people who have come to feel the necessity for this kind of preparation may be made the brightest day missions and worldwide evangelism have ever seen, or it may be that in the days of the Church, men multiplied in numbers and followers. The hour has struck. All things are ready. God is waiting. We must act quickly!

FINANCIAL STATEMENT OF NEW BUILDINGS IN SHANGHAI

As has already been stated, the new building in Shanghai is completed, and last week the financial statement came to hand. It was two weeks too late for the annual report, but as many people will be interested in these accounts, I believe it is advisable to publish it in this department, and it is given below. In regard to the financial statement Mr. Crofoot says that it seems that the financial reports of the building funds with which I have been so much concerned for the past two years. I suppose you will wish to publish these summaries in the Recorder. I should give credit to Doctor Crandall for the form in which they are presented. He took advantage of her good advice, and the style in which she was confined to her room with a broken ankle to get her
E. H. Center, in joint building
Transfer to girls' equipment ($379.04)

Balance 3,609.93

Ts. 31,984.69

J. W. E.

Wire screening ................................ 87.65

Girls' building fund (Ts. 272.91) .......... $379.04

May 31 to contractor ......................

By expenditures:

- Island and great depression, we arranged with light company .......... $ 37.33
- Pastor Mignott preached for us on that Sabbath morning.
- The vesper service (afternoon service) was conducted by Brother Joseph Kelly from the Bog Walk-Bower Wood church, and was closed by a burning prayer and testimony meeting in which the spirit of the Lord was manifested in a very marked way.

On Sunday and Monday we held our business meetings. During part of the program, Mr. Mignott gave a fine message on the topic "God's Plan For the Support of His Work," which was delivered by Mrs. Jane Christie, from the Font Hill Church. Another discussion was conducted by Brother and Sister Smith of the Kingston church. Pastor Mignott reported that he had traveled 5,050 miles last year. In that work every true Christian is a worker together with God. We had selected hymns from our "Gospel in Song," which made our meeting lively. The meeting was concluded with prayer by Brother Willis and Sister Smiley.

We had a full house on Sabbath. Our Sabbath school, led by Brother Stephen Gray, was cheerful. The delegates from the other churches gave a glowing account in the school, for they were filled with their reports. We realize that those folks spent much time in the study of their Sabbath school lessons over the summer and spent the day the same way, a perfect revival of heart.

Our business meetings were held with the Seventh Day Baptist Missionary Society on Sunday afternoon and on Monday morning. The minutes were taken and read by Brother and Sister Mignott. We held a prayer and testimony meeting in which the spirit of the Lord was manifested in a very marked way. We had a full house on Sabbath. Our Sabbath school, led by Brother Stephen Gray, was cheerful. The delegates from the other churches gave a glowing account of the work they were doing, and the school was excellently managed. The meeting was concluded with prayer by Brother Willis and Sister Smiley. We had a full house on Sabbath. Our Sabbath school, led by Brother Stephen Gray, was cheerful. The delegates from the other churches gave a glowing account of the work they were doing, and the school was excellently managed. The meeting was concluded with prayer by Brother Willis and Sister Smiley.

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WOMAN'S WORK

MR. ALBERTA DAVIS BATSON
Contributing Editor

NOTICE

The following essay is the prize winning entry, recommended by the Executive Committee of the essay contest staged by the Woman's Board in the various associations. Three associations responded to the call of the board and some very splendid essays were written. The prize essays from the other associations and perhaps some of the other ones will follow. All who took part in this contest for their loyal support and splendid papers. The following paper was written by Sadie K. Whitford of Adams Center, Y.

HOME TRAINING OF THE YOUNG CHILD IN SABBATH KEEPING

BY SADIE K. WHITFORD

It is hardly practical to make any hard and fast rules for the training of young children in Sabbath keeping, just as it is no longer considered practical to make such rules for parents teaching in any other direction. In these days most of us are aware that each child must be treated individually, and according to his temperament, his race, environment, his ability to assimilate instructions, etc. However, one may venture to make some general suggestions that have proved helpful, and offer as the surest expedient of all—that of a careful and prayerful study of the child to be trained, and a careful and prayerful examination of the parents' methods, and of the example they themselves set before their children.

By the time a child begins school courses he has already been taught many things that have proved helpful, and offer as the surest expedient of all—that of a careful and prayerful study of the child to be trained, and a careful and prayerful examination of the parents' methods, and of the example they themselves set before their children. When lessons are learned, and all are clean and presentable, the family is ready to go for church and Sabbath school. Please note that right here is found the key to Sabbath training—the family starts for church—not mother and one or two children, not just the children going to Sabbath school but the family. The Sabbath school has always more weight than precept; and this is especially true in the matter of church attendance; if father and mother never go to Sabbath school, there surely will come a time when the children will wonder (and often rebel) at being the only ones who have to go, as they probably will express it. It is really a great advantage for the older members of the household to attend Sabbath services, that pleasure will readily communicate itself to the children.

After dinner the Sabbath child should have time to read the various story papers brought home from Sabbath school. Father or mother should also have planned some special music, or a Bible game, or some helpful story book to be read to all. The older children will find pleasure in helping the younger ones with the poems, thus giving the father and mother more leisure to read and rest. Sometimes in the springtime the family can go for a bird walk or a wildflower hunt after dinner; other seasons may suggest walks and drives of interest to all the family.

It is well to remember that the children need fresh air and exercise on the Sabbath as well as other days, and that walks or drives for the entire family may not be indulged in, the children should be allowed to play quiet games in their own grounds; usually it is not advisable to bring in other children for day play, nor to allow the children of the family to go elsewhere to play; however, the good judgment of the parents should be drawn upon to settle such matters. It is a simple picnic supper on porch or back lawn or even at some quiet spot which is not too long a drive from home may close a happy day.

The child's bedtime on the Sabbath may be a Bible story or one which emphasizes the peace and holiness and happiness of the Sabbath day.

In all of these suggested plans young children may take an active part, and in so doing receive happy impressions of the Sabbath. Some of the ideas have been suggested by the children themselves, and they have found happiness in still other ways. The children will have opportunity to go to the park, or the woods, or the fields, or to participate in any other activity that is not too far away, or to drive to the mountains and see the beautiful scenery at leisurely pace, and to have the Sabbath remembered in all of these happy little memories have been translated into Sabbath school memory. Such Sabbath memories have helped many a boy and girl grown to manhood and womanhood to keep Sabbath ideals and practices high and holy, and have impressed on their hearts for all time the feeling that the Sabbath is indeed the "Day of all days," the best, emblem of eternal rest."
Leonardsville.—Rev. Erlo E. Sutton, di­rector of religious education of our denomi­nation, will speak at our church on Friday night, August 7. All who are interested in Bible school work are invited to be present. A union service will be held at our church at 11 o'clock, August 8 at eleven o'clock, and Mr. Sutton will speak then, too.

Our union Sabbath school picnic with West Edmeston and Leonardsville will be held at Will Palmer's on August 9.

Dr. Whitford in the British Isles

When we got to London, yesterday, we were pleased to find a couple of copies of the Courier awaiting us; and today the copy of July 8 came.

Early in June, Mrs. Whitford and I went over to Plainfield, N. J., to see him and to look over some of his old papers. I told him that we were going to do two things this summer, go to Europe and go to the Brookfield Fair. Of the two, he would prefer the Brookfield Fair.

I did attend the agricultural fair in Edinburgh. There were forty-nine thousand admissions that day I attended. There were some fine horses but no cattle; for the sheep and cattle were all detained away on account of the prevalence of the hoof and mouth disease at this fair. I enjoyed the glimpse of the Prince of Wales. On another day in Edinburgh we saw from the windows of our hotel the King and Queen drive by; and this morn­ing in London we saw the ceremony of changing the guard at Buckingham Palace. These bits of royal display are very novel to good republican, like us.

In Scotland we went as far north as fifty-eight degrees north latitude, and there caught a glimpse of Skye, where Mrs. Andrew Carnegie usually comes summers. The day we were so far north was near the summer solstice, and at noon the sun was within nine degrees of the zenith. It was not dark till after eleven o'clock at night. The other remarkable sight that I have seen was Fingal's Cave. We have had delightful visits in four homes in Great Britain.

The cathedrals are even more interesting than I had expected; and we have spent considerable time in them.

We found the site of the old Whitford house in Edinburgh, where doubtless my ancestors lived with at Scott's "The Abbot," Vol. I, chapter XVIII.

Yours truly,
EDWARD E. WHITFORD,
48 Kensington Court,

Mr. and Mrs. Clarence S. Daggett of Dunellen, N. J., are guests of his uncle and aunt, Mr. and Mrs. W. H. Bassett.

Second Alfred Church Notes. —The Vacation Religious Day School will close next Sabbath day, with a demonstration of the work done for the past three weeks.

In spite of the fact that several of the boys and girls are out on account of measles, it is hoped that the program may be carried out successfully.

The service will be at eleven o'clock Sabbath morning, and at noon the school will meet for five years.

Sabbath school at 12:15.

PLAINFIELD, N. J.

Mr. and Mrs. Clarence S. Daggett of Washington, D. C., their daughter Janet and Mrs. Daggett's sister, Miss Mildred Quinn, stopped off in Plainfield recently on route home from an auto trip to Canada, and spent a few hours with Mr. Daggett's boyhood friend, Harry North. Mr. Daggett had learned of Mr. North's ad

in the cellar

were pleased to find a couple of copies of

condition.

at

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Sabbath school at 12:15.

PLAINFIELD, N. J.

Mr. and Mrs. Clarence S. Daggett of Washington, D. C., their daughter Janet and Mrs. Daggett's sister, Miss Mildred Quinn, stopped off in Plainfield recently on route home from an auto trip to Canada, and spent a few hours with Mr. Daggett's boyhood friend, Harry North. Mr. Daggett had learned of Mr. North's ad

dress through a Recorder which his mother had sent him from Dodge Center, Minn. Mrs. Daggett and I went there to call on him.

Mr. and Mrs. Wm. Stillman have returned home from a few weeks in the Adirondacks. Mr. Stillman, Mrs. Whitford and children, Roger and Joan, are spending their vacation with Mrs. Whitford's father and mother, Mr. and Mrs. John Cottrell, Rangeley, Maine. Mrs. Whitford will join them soon.

STUDY CONFERENCE ON DISARMAMENT

In view of the conferences recently held by the President with Secretary of State Stimson, Ambassador Hugh Gibson, Senator Dwight W. Morrow and others, with the view of formulating the policy to be pursued by the United States at the forthcoming World Conference on Disarmament, to be held at Geneva early next year, sixty-six officials and members of thirty-eight national organizations, in a statement addressed to President Harding, urge the government of the United States to exert every influence at its command to insure the success of the Conference.

It was further recommended that the Washington administration give serious consideration to the principle of budgetary limitation as one of the steps to be taken in effecting a drastic reduction of the world's armaments.

The policy which the United States is asked to consider in connection with the forthcoming Disarmament Conference, include the following:

"Acceptance of the principle of budgetary limitation and limitation of all expenditures on land, sea, and air forces as a whole, and on material (ships, arms, aircraft, etc.) of each force separately;"

"Proposals for a drastic cut in total expenditures, such as ten per cent a year for five years;"

"A continued advocacy of direct limitation and reduction of all weapons of land warfare, which are not so limited by the Treaty;"

"Proposals for further direct reduction of naval armaments, including the abolition of submarines, and of all surface warships, below the tonnage of thousand tons and the reduction in aircraft carriers;"

"Prohibition of the preparation for and use of poison gas and bacteriological methods of warfare;"

"Acceptance of the establishment of a Permanent Disarmament Commission to watch over the execution of the treaty."

"The Kellogg-Briand Peace Pact is looked to as the official and exemplary sign of nations as they move toward general disarmament and requires nations to put the same reliance for security in their police treaties that they have hitherto put in military alliances and armaments."

—James G. McDonald, Chairman.

THE SABBATH RECORDER

Intensive study preceded this statement. Making it clear that they were speaking not in behalf of their organizations or individuals signing, today's pronouncement unites in urging "the United States to formulate a policy setting forth what steps we would be prepared to take to preserve the peace in case a threatened violation of the Kellogg Pact."

"We urge the President," the signatories go on to say, "logically called for immediate steps toward general disarmament and requires nations to put the same reliance for security in their police treaties that they have hitherto put in military alliances and armaments."

—James G. McDonald, Chairman.
YOUNG PEOPLE'S WORK

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

WHO WROTE IT?

We have on hand for this department an unsigned paper entitled "By What Test Shall I Measure Friendship?" If the author would send me his name, I shall be glad to publish the paper.

C. A. B.

NATURE AND THE BIBLE

Christian Endeavor Topic for Sabbath Day, August 22, 1931

DAILY READINGS

Sunday—Orderliness (Eccl. 3: 1-8)
Tuesday—Silent influence (Matt. 13: 33)
Wednesday—Lesson from a plowman (Luke 9: 37-42)
Thursday—No spiritual discernment (Luke 12: 54-57)
Friday—New birth (John 3: 1-12)
Sabbath Day—Bible truths based on nature.

Gal. 6: 7-9; John 15: 1-8

Tuesday—God rewards generosity (Mal. 3: 10)
Wednesday—Selfish spending (Eccl. 5: 13)
Thursday—Love's gift (Matt. 26: 7; 8)
Friday—Give according to ability (Acts 11: 29)

Sabbath Day Topic: Earning and spending money (1 Tim. 6: 17-19)

EARNING AND SPENDING

A person should learn to earn money before he learns to spend very much. That is no joke. One does not know the value of money until he has earned it. If we learn to spend first, we must spend other people's earnings and we do not know what it cost; it came easy to us and we get a false idea of its cost in time and energy. If thrown on our own resources suddenly, we are unfit to meet the test.

Money is only a symbol. We think it is very substantial but it only represents somebody's time, mental strain, muscular strength, given, a means of exchange for somebody else's work. If we do not earn our own money, we are spending some one else's life for our needs and pleasures. Of course parents feel that they are spending their energy in just the way they most want to when they feed, clothe, and educate their children. Children will not always have their parents, and it is well for them to learn the value of money in terms of time and effort, so that their knowledge of earning will equal their knowledge of spending.

There is much to be learned about spending also, by young and old. Our lesson teaches that the best investments are in good works, good foundation for the future, and eternal life. What we spend for selfish pleasures cannot be of service to us very long at best, but we can spend money so that it will be doing good long after we are gone from this world. Some very well-to-do men have lost all their possessions even in their lifetime, and have nothing to do with only that which they have invested in Christian colleges, missions, and other institutions that will continue to do good for them through years and years.

INTERMEDIATE CORNER

REV. JOHN FITZ RANDOLPH
Intermediate Superintendent

Sabbath Day, August 22, 1931

DAILY READINGS

Sunday—Earning power from God (Gen. 24: 35)
Monday—Temporal blessing follows spiritual (1 Kings 3: 6-14)

JUNIOR JOTTINGS

ELIZABETH K. AUSTIN
Junior Christian Endeavor Superintendent

The following is an original outline used by Mrs. Herbert L. Polan in teaching her juniors at one time that "The Sermon on the Mount." The juniors may also use it in scrap book work.

CHAPTER 5
Hymn learned at the same time—"Once on a Mountain Side Green and Fair," from "Junior Carols."

The arrangement is according to a house plan called the "Palindrome of Happiness" (Blessedness). Old blue prints, model houses, and pictures were also used in the project.

"Poor in spirit" (humble) — foundation or floors
"Mourn"—bedroom
"Meek"—library
"Hunger and thirst"—dining room
"Merciful" (mercy)—entry hall or door
"Pure"—bathroom
"Peacemakers" (talk over) — parlor (French work)
"Persecuted"—cellar
"Salt"—insurance papers
"Light"—electric fixtures
"Think not"—books on rules
"Ye have heard..."—divorce law books

CHAPTER 6
"Take heed—let not—when you pray"—telephone or radio
"Our Father"—bed
"Lay not, etc.—strong box
"No man can serve..."—deed of property
"Take up..."—ladder
"Put on..."—linen closet
"Which ye..."—medicine chest
"Consider the..."—flower garden

CHAPTER 7
"Judge not"—mirror
"Ask, knock..."—keys
"Or what man..."—treasure chest
"Therefore all things..."—ruler
"Enter ye..."—gate
"Beware of false prophets..."—burglar alarm
"Not to..."—calling card tray
"Therefore whosoever..."—the lot or premises on which the house is built

STATEMENT ONWARD MOVEMENT

TREASURER, JULY, 1931

Receipts

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### Junior Christian Endeavor

**Elsabeth K. Austin**

**Junior Christian Endeavor Superintendent**

**Topic for Sabbath Day, August 22, 1931**

"WE’VE A STORY TO TELL TO THE NATIONS"

**(Song)**

**"The Hope of the World"**

**(Picture by Coppinger)**

**MARK 5: 19; MATTH. 28: 18-20**

**A MISSIONARY WORSHIP SERVICE**

**Hymn—"In Christ There Is No East or West."**

**Scripture—Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you:** and, lo, I am with you alway, even unto the end of the world." Matthew 28: 19-20.

Hymn—"We’ve a Story to Tell to the Nations—verse 1.

The story—The story of Christ’s life told by a junior.

Hymn—"We’ve a Story to Tell to the Nations—verse 2.

The song—"The Light of the World is Jesus" or "Jesus Loves the Little Children of the World," sung by one or two juniors.

Hymn—"We’ve a Story to Tell to the Nations—verse 3.

The message—John 3: 16, read by another junior.

Hymn—"We’ve a Story to Tell to the Nations—verse 4.


**POEM**

"If you cannot cross the ocean"

"You can help him at your door,

"If you cannot speak like angels,

"You can tell the love of Jesus.

"You can say he died for all."
though Eleanor is teasing for a little one, and a day by the hay fork.

I used to have to drive team on the hay fork when you were my age, and younger. I used to ride on the hay fork, too, sometimes. You might be a bit mischievous.

I am sure all your favorite pastimes are very pleasant ones; I like them myself, though writing rhymes is the only one I do these days. You must write some of your rhymes for the Recorder. I'm sure we would all enjoy reading them.

I think your correspondence plan is very good and I hope many Recorder children will make good your suggestion.

Your true friend,

MIZPAH S. GREENE.

DEAR MRS. GREENE:

I like to read the Children's Page. I have never written for it before, but my sister has. My sister was thirteen the twenty-fourth of April, and my brother is going to be five the sixth of October.

I am sending in a dollar for the Theodore L. Gardiner Fund to complete a one hundred fifteen tracts have been sent out. a few hundred boys and girls, don't you?

We three of them away. We have six horses and cattle to care for.

I think it must be good for you as well as for all of us who read them, for through it you are keeping yourself from coming old; and that is good thing to be able to do. Especially will it be good for you away along, by and by, when your hair will become whiter than it is now.

It is a good thing for the children who write to you. It may be the means of getting them some much into the habit of writing that some day they will be able to write more than a few sentences. It is very good thing for them to preserve in whatever they may write something of their present simplicity and directness of expression, avoiding a tendency to become bookish. Bless them in their letters and the good lady who is so wisely leading them along.

Cordially yours,

MIZPAH S. GREENE.

MRS. MIZPAH GREENE.

Andover, N. Y.

DEAR MRS. GREENE:

Though I am not one of your Recorder children, unless I may be counted in because of second childhood, I feel like telling you that I enjoy very much the children's letters. I must commend you for the pains you take to make them interesting to all of us.

It is indeed a good work you are doing. I think it must be good for you as well as for all of us who read them, through it you are keeping yourself from coming old; and that is good thing to be able to do. Especially will it be good for you away along, by and by, when your hair will become whiter than it is now.

It is a good thing for the children who write to you. It may be the means of getting them some much into the habit of writing that some day they will be able to write more than a few sentences. It is very good thing for them to preserve in whatever they may write something of their present simplicity and directness of expression, avoiding a tendency to become bookish. Bless them in their letters and the good lady who is so wisely leading them along.

Cordially yours,

UNCLE OLIVER.

Milton, Wis.,

July 24, 1931.

DEAR UNCLE OLIVER:

I cannot tell you how much good your letter has done me. It gives me courage to try harder. Thank you with all my heart.

Sincerely and gratefully yours,

MIZPAH S. GREENE.

The most beautiful and the rarest thing in the world is a complete human life, unmarred, unified by intelligent purpose and uninterrupted accomplishment, blessed by great talent employed in the worthiest activities, with a deserved fame never discontinued and always growing—Chief Justice Charles E. Hughes.
THE SABBATH RECORDER

I shall leave tomorrow for Boulder, Colo., where I shall open the first camp in the Rockies next Friday evening. I shall conduct a daily chapel exercise in which I shall teach a class in the study of the Sabbath. Following this camp and a Teen-Age Conference in the Boulder church, I shall go directly to Camp Lewis where Mrs. Bond and I shall supervise the girls' camp.

I have learned that there are sixteen girls in the Middle Island Camp, and that as many boys have been accepted into the camp as attended from all the West Virginia churches last year.

Faithfully submitted,
A. J. C. Bond,
Leader in Sabbath Promotion.

Report accepted.

Treasurer Mrs. William M. Stillman presented the regular audited quarterly report for the period ending June 30, 1931.

Report approved.

(This report will be published at a later date.)

Chairman Jesse G. Burdick of the Committee on Distribution of Literature submitted the following report which was approved:

REPORT OF COMMITTEE ON THE DISTRIBUTION OF LITERATURE

Your Committee on the Distribution of Literature is reporting—during the month 715 tracts mailed, and 500 assorted back numbers of the Sabbath Recorder, with 25 copies of the 1931 Sabbath Calendar sent to Rev. D. Burdett Coon, Kingston, Jamaica, B. W. I.

Willing consent has been granted the Tract Board to the use of the historical leaflet of the Sabbath Recorder and what has been promised over the 'phone.

Dr. A. J. C. Bond presented the tract society for the month ending June 30, 1931, for the report of the affairs of the Sabbath Society, Thursday, August 20, 1931.

PROGRAM OF THE AMERICAN SABBATH TRACT SOCIETY, THURSDAY, AUGUST 20, 1931

Annual Session of The General Conference

Morning

9.45 Devotional Exercises

10.00 Reports:

Corresponding Secretary: Rev. Herbert C. Van Horn
Treasurer: Mrs. William M. Stillman
Business Manager: L. Harrison North
Greetings: Dr. Theodore L. Gardiner,
Editor Emeritus of Sabbath Recorder
Hymn
Report
Rev. Alva J. C. Bond
Leader in Sabbath Promotion
President's Address: Corliss F. Randolph

11.30 Inspirational Address: Rev. Claude L. Hill

C.M. Missionary Society

High-pitched voices sung

Visit to Allen County

Annual Report of the treasury

Vesper Services

2.00 Worship

2.15 Address

Rev. Alva J. C. Bond
Followed by discussion

3.05 Hymn

3.10 Address

Rev. Herbert C. Van Horn
Followed by discussion

4.00 Doxology

Benediction

Report of Program Committee adopted.

Dr. H. Eugene Davis reported relative to the translation of two tracts by David Sung, financial provision for which was partially supplied by the American Sabbath Tract Society.

Corresponding Secretary Rev. Herbert C. Van Horn presented the Annual Report of the American Sabbath Tract Society for the year ending June 30, 1931.

Report adopted.

Leader in Sabbath Promotion, Dr. A. J. C. Bond, presented his annual report for the year ending June 30, 1931.

Report adopted.

Treasurer Mrs. William M. Stillman presented her regular audited annual report.

The report was adopted.

(This report will be published in the Year Book.)

OBSERVATIONS BY THE CORRESPONDING SECRETARY

REV. HERBERT C. VAN HORN

He Thought He Knew.—The ticket had been bought to St. Louis. Last words had been spoken at the depot. Then Bailey solved: "That's Baltimore and Ohio No. 1 roared in. The corresponding secretary thought he knew just where the train would stop. He had not listened to the call of the train-conductor or paid any attention to his instructions, for the secretary thought he knew—had taken this train a few times before. Acting on his guess, he took his seat. But after all—an upper experience, he took his stand far up on the platform. But experience, as valuable as it is, does not always teach enough, perhaps sometimes even the wrong lesson. Car after car whizzed by until the last one stopped half its length past the passenger to be boarding the car. He must actually the length of the train to find the reservation on No. 15. Dunellen, four miles away, was being entered ere the secretary finally got his seat. But he thought he knew.

Isn't that just like life? With one or two experiences, we think we know. Sometimes we think we know life. Sometime think we know what is the matter. He was in the tunnel region of West Virginia, and looking at the time he could guess at the locality. Directly the city of Pennsylvania was recognized as we passed out of another long tunnel. On this line of railway, between Grafton and Parkersburg there are twenty-three tunnels. On a hot day or night one with windows open through this section, the traveler emerges with a color that would easily identify him as a native of the southern population. Doctor Shea of Washington, D. C., told us at Salem, last
Conference of the little girl who for the first time saw him, her first Negro, and that he fixed his eyes upon her, coming up behind him, putting her finger in her mouth and dabling at his hand to see if the black would rub off. We did the doctor all the better for telling the story. This tunnel and railroad deposit rubs off—though with difficulty.

The Baltimore and Ohio from Washington to Parkersburg we understand, followed one of the early surveys, and is a really wonderful piece of engineering, creeping up mountain sides in long winding grades, crossing roaring streams, and piercing the many hills. If the road is ever electrified, it will be the most popular route between New York and Chicago. Hasten the day. The lines to a turn people like these days. But it is as true today as when Jesus called attention to the fact, "unless a seed die it shall not bring forth fruit." We save our lives by losing them in service to others. He who spoke so truthfully, always urged that if one would be truly great he should become the servant of all. The following argument is applicable to any and all human institutions, as to Seventh Day Baptists. Will not people in general have a right to mistrust one who fails the group to which he belongs? The very fact that our schools are small and very much needed is indeed all the more reason we should be loyal. Moreover, the finest and most rapid development in life is a firm grasp on the Christian religion. This important element our colleges should furnish, and I believe for the most part they do.

Southwestern Arkansas.—On the Sunshine Special the secretary found a comforatable night, after a few hours of waiting in the heat of St. Louis. During the night the windows were passed through that cooled the atmosphere as far as the changing weather. In many of the churches the sun was shining, but in any of the country the air was so cool that even the most sunny of the people could be comfortable.

The smiling face of Pastor Rolla J. Sev-erance was discovered just as the secretary landed at the top of the stairs in the depot. The more spirits get together, in touch with others, the bigger and fuller and richer lives become. That which is delightful to one institution, affords larger opportunity for the group to have a common understanding of fundamental issues, "fertile soil for kindred spirits." Rich soil is there for souls to blossom and grow, touched in personal ways by teachers, leaders, and fellow students.

Also there is in such schools opportunity for usefulness, for real helping. That is a part of life. Talents used are talents developed. In the large institutions, fewer people are called to places of responsibility, and as a result talents shrivel up and are lost. Self development comes by self giving of self sacrifice. I know "self sacrifice" is not a very popular word these days. For the very fact that our schools are small there is a real chance to be developed. In the large institutions, fewer people are called to the attention of the people of Fouke by posters put up in several store windows—posters on which a picture of the "evangelist" was conspicuous. It was a great struggle, because the picture was displayed, but because of the evidence of the care and thought which had been given to the preparation for these meetings.

The vermemor canisters pretty high in the shade today, but one is comforted by the philosophy of the optimist who reported he had a job in Honolulu. When his friend performed the same humane act in the sum­ mer, the shade in the country, he came back with, "Well, I won't be working in the shade all the time."

A family of Fiecres' are found here who were parishioners of his in the first pastorate at Farnam, Neb., more than thirty years ago. The impression are coming to the church of Jesus Christ. The most scenic and for this reason important element our colleges have not been trained to stewardship of or desire for Christian giving. Some­ times the church membership in the shade has a little more that its members do than they do. Some­ times the church membership has no idea what constitutes a minister's work or his responsibilities. Some­ times the church members feel as one expressed himself years ago to one of our ministers, "no preaching is worth more than three hundred dollars a year." That was in a church where it was expected the pastor would obtain most of his support by farm work. The chief trouble in such a case is the lack of proper appreciation of the value of the people to the gospel ministry and the vastness of the mission of the church of Jesus Christ.
WHY I MARRIED A MINISTER

Why did I marry a minister? I'm not sure that being a minister influenced me either way. First, I married the man. His occupation was of secondary importance. It is his ministerial calling that has helped to make him what he is. But merely being a minister doesn't make a man a perfect husband. (I must be careful not to institute a rush for marriageable ministers.)

If my husband had been a ditch digger I would have married him just the same. I believe the man makes the profession, not the wife. What really counts is the inner self that is revealed when the man is the wife. I believe the life of a minister's wife is as happy as she makes it.

I am thankful for the good people and have found them a majority in the community I have known. Last of all, I believe the life of a minister's wife is as happy as she makes it. We should learn to listen and heed the words of our beloved, and let the slams go in one ear and out the other.

May our motto be, "I'll do what I can the best I can."

CUT IT DOWN

If you have a thing to say,
Cut it down!

Something you must write today
Cut it down!

Let your words be short and few,
Aim to make them clear and true,
Monosyllables will do,
Cut it down!

Do you spend more than you get?
Cut it down!

Daily get in deeper debt?
Cut it down!

Do not say that only to make a show,
Settle promptly what you owe,
Pay your way or do not go.
Cut it down!

Are you writing to the press?
Cut it down!

Make it half or even less,
Cut it down!

Editors like pity prose,
Lengthy items do not go.
Take a hint from "One Who Knows,"

Have to make a speech tonight?
Cut it down!

Wish to have it all right?
Cut it down!

Do not be a talking bore,
Better to listen more.
Don't monopolize the floor,
Cut it down!

—Grenville Kleiser,
in the Christian Observer.

OUR PULPIT

A DECLARATION OF DEPENDENCE

REV. AHVA J. C. BOND
(A sermon preached Independent Cong. and community Sabbath, at Plainfield, N. J.)

SERMON FOR SABBATH, AUGUST 22, 1931

Text—Philippians 2: 4.

ORDER OF SERVICE

HYMN
Lord's Prayer
Responsive Reading
HYMN
Scripture Reading
Prayer
HYMN
Offering
Sermon
HYMN
Closing Prayer

"Not looking each of you to his own things, but each of you also to the things of others."

This is Independence day. One could hardly speak from any pulpit in America today and not make reference to that fact. Every true American citizen is grateful for what the Revolutionary fathers achieved, and is proud of the heritage that has come down to him through the subsequent years of our national history. I count myself among those who are most thankful that they were born in this fair land.

I cannot say whether the "cry of the New," or the "call of the Old," is gaining in its time. I can say, however, and I do say that only the "cry of the New" as defined by Mr. Markham represents the spirit of Jesus Christ. And it is the business of every follower of the Master to manifest that spirit in his life, and to do what he can to bring it to bear upon every life problem and every human relationship. Furthermore, where that spirit is carried in any human heart, that feeling is enjoyed which far exceeds the mere patriotic dream. For that soul is emancipated from the slavery of selfishness and the prison walls of prejudice.

There are political slaveries and physical servitudes which men cannot tolerate and retain their manhood. But that slavery is all the more terrible which threatens the mind and binds the soul. For soul freedom, and for the highest human freedom as well,
but not to the Declaration of Independence and Valley Forge, but to the Golden Rule and Calvary, of which the former are but dim reflections. Perhaps I can make clear what I mean by this larger soul-freedom by two illustrations.

Strange as it may seem to many of you, up to the present time Bisho Lawrence of Massachusetts took his whisky. I suppose in doing so he felt he was exercising that freedom which was the inherent right of every man. To give it up would have been to forsake a cherished right. But the good old bishop has given it up. He seems to have experienced a sudden awakening. He has a new sense of his responsibility toward others on this very important question. And the strangest thing about it all is that he has given up his personal freedom in giving it up for the sake of others his accustomed practice, a freedom which he never felt while standing upon his personal rights in the matter. I say this is the strangest thing about it all. It is strange only to those who have not experienced the same thing as others have who have caught the spirit of Christ and have let it work through them to destroy some cherished prejudice.

A more recent example of this soul-emancipation is found in the experience of Rev. Roger T. Nooe of Nashville, Tenn. Dr. Nooe, a born southerner, tells of the señ of release and emancipation that came to him in a recent interracial conference when he sat down to dinner for the first time in his life with colored men and women.

Human prejudice in whatever field it is exercised—national, racial, or whatever—is destructive of human welfare and is the sin that hinders our usefulness. The repairer of the breach and keeps out the cold drafts must be filled to keep out the sound of the word “chinking.”

THE PUBLIC DOCTOR IN CANADA

“Twenty rural communities in Saskatchewan, Canada, levy taxes of $7 to $10 per family to engage the services of full time physicians at annual salaries of from $3,000 to $5,000. Physicians and communities participating regard the system favorably.”

Ahove is from a summary of the study entitled "The Municipal Doctor in Rural Saskatchewan, made under the auspices of the Committee on the Costs of Medical Care, Washington, D. C., by C. Rufus Rorem. (Abstract of Publication No. 11, 1931.) The purpose of the study was to examine the "municipal doctor system" which prevails in Saskatchewan and to point out what appears to be its advantages and disadvantages, in the hope of making possible the solution of the serious problem caused by the lack of medical service in many rural sections of the United States.

In the province of Saskatchewan, each “rural municipality” is eighteen miles square and contains nine townships. It is a unit which resembles the county in the United States. The rural municipality of Sarnia led the way in 1921 by enacting a ‘municipal doctor system’ for the benefit of the residents. Since then nineteen others have adopted the plan. These municipalities have added full time physicians to their rolls in addition to the twenty municipalities employing full time physicians in 1930, twelve others make grants of $1,500 or less as inducement to physicians to prac­tice in the communities and as remunera­tion for services as public health officers and for their work in the schools. The physicians employed on full time had practiced an average twenty years at the time of the study. The scope of medical care given by the doctor of the general practitioner; it does not include major surgery or many types of minor surgery. About one half of the doctors perform tonsillectomies. Office calls are free to residents who pay the taxes. In some communities there are low fees, such as $2 for home visits in case of illness, or for the reduction of a fracture, $7 for obstetrical service. The salary of the physicians employed on a full time basis is $4,000.

In general, the physicians state that their income is larger under the public system than they would be in a private practice in the same localities. This is explained by the fact that they are not "good collectors" and by the fact that they believe that they are doing more work under the public system than they would in private practice. The public system has come mainly from nonresident land owners, and from private physicians in the localities. There are private physicians in both kinds of areas. There are private physicians who say that the system may be the only one that will assure medical service to rural areas. Now, if this system has adopted the plan it has discontinued it.

Information Service Federal Council of the Churches of Christ in America.

"CHINKING"

By MRS. FERN B. MAXSON

Please get your Bible and read Isaiah 38, then read again verse 12b, "and thou shalt be called, The repairer of the breach."

I wonder how many of you are familiar with the word "chinking"? Somewhere I have always thought of it as belonging with the little old sod shanty. And, also, usually connect that word with Geo. B. Shaw, author of "Arms and the Man," and I take it as the subject of a sermon. I wonder.

Anyway as a child of three I remember living in the old "Soddie" with its dirt floor, and another room where we always cool in summer and warm in winter. I remember the prairie fire which passed our home; the wash-out in the canyon where we lived; the cold--and I; the only-partly-ripe watermelons which were too long in arriving at the pig pen (and which were used as a belt)—but perhaps these memories have little to do with the subjects I have always felt a bit of pride when I say, "I used to live in a sod house," and I have just a little sympathy for those who have never had that privilege or choice. Just so in life. "And thou shalt be called, The repairer of the breach."

I'm not sure that the thought of those who are called on to fill some emergency, to do some last minute job that no one else can do, to substitute, as being compared to chinking is not but that it is a real art. There are many such instances when the Sabbath school teacher is absent, the telephone operator is ill and the assistant must take her place, when extra help is needed at the drug store, giving the sale all these and more. There is someone who responds to the call for relief, someone in everybody's life must be the chinking. "And thou shalt be called, The repairer of the breach."

In Isaiah 106: 23 we read that, "Moses stood in the sight of God to turn away God's wrath; "and thou shalt be called, The repairer of the breach."

There are two situations in the existence of a person for which, individually—no one can make it for us—yet 2 Timothy 2: 5 tells us that Christ came to be our mediator, that which connects us with eternity, the one person that fills the breach and keeps out the
MARRIAGES

SAYRE—BACCOE.—At the home of the bride's parents, Mr. and Mrs. M. J. Babcock, Albion, Wis., July 22, 1931, by the groom's father, Rev. S. Sayre, Mr. Maurice C. Sayre and Miss Dorothy E. Babcock, both of Albion, Wis.

DEATHS

ROBBINS.—Mrs. Emma (Boord) Robbins was born in Independence, V. Y., September 6, 1851, and died at the home of her brother, Charles Boord, in Angelica, N. Y., July 25, 1931.

Mrs. Emma Robbins was daughter of William and Sarah (Stillman) Boord and the most of her life has been spent in Independence and Andover, where she has been loved and respected for her kindly helpfulness and integrity of character. She was ever ready to respond to calls of need and service when health and strength would permit.

In April, 1894, she was married to Clark Robbins and they soon came to Andover to make their home. Mr. Robbins died in 1912. In the winter of 1926-31 she went to live in the home of her brother, Charles Boord, at Angelica, where she remained until called to the life beyond. She is survived by her brother and some cousins of whom mention may be made, of Rev. M. G. Stillman, Milton, Wis., Rev. M. E. Stillman of Friendship, N. Y., Alpheus Stillman of Independence, Lovonia Holcomb of Cedar Falls, Iowa, and Rosellus Stillman, Ames, Iowa.

She was a faithful member of the Seventh Day Baptist Church, with the local W. C. T. U., and Rosellus Stillman, Ames, Iowa.

ATTENTION PLEASE!

NUMBER FOUR

THE LAST CALL!

Do not forget that on Thursday, August 20, following the afternoon session of the Conference, a fellowship luncheon will be served in the parish house at the expense of the seminary for all who have ever studied theology at Alfred, including wives and husbands. Those who are planning to be present are earnestly urged to let the writer know at the very earliest practicable day for reasons that cannot but be appreciated. Those who read this notice are cordially requested to pass the invitation on.

ARTHUR E. MAIN.

M. J. Babcock

Sabbath School Lesson VIII—August 22, 1931

A GOSPEL FOR ALL MEN.—Acts 10: 1—11: 18

1 Corinthians 1: 23-25.

Golden Text: "There is no distinction between Jew and Greek: for the same Lord is Lord of all, and is rich unto all that call upon him." Romans 10: 12.

COURAGE

Last night the wind with icy breath
Came sweeping down the trail;
We shivered and drew near the fire
With each blast of the gale.
This morning when I stepped outside
To view my violet bed,
A dazen purple beauties
 Held up their brave young heads.
I've asked the dears to be my guests
At luncheon and at tea;
I'm hoping that their presence here
May courage bring to me.

—Catherine Marshall,
In Presbyterian Advance.

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