SEVENTH DAY BAPTIST GENERAL CONFERENCE
AUGUST 23-28, 1927
WESTERLY, R. I.

THE DENOMINATIONAL BUILDING
Edith L. Titusworth, Treasurer
203 PARK AVE., PLAINFIELD, N. J.

THE KING
George I. Hill

When memory banks back to youth's golden years
Amid all the beauty of earth, nature spread
Then born of the Divine appears
A moment alive from the past that is dead.

While insects were drowsing in midsummer heat,
I'd take the cool lane that led out to the wood.
Through orchard and meadow and rank growing wheat.
To where the tall pines in their stately pride stood.

They nodded dark plumes to the soft shade below
And whispered that secrets were safe with the scene.
When rosy young robins their love learned to know.
And sweet virgin blossoms were kissed by the breeze.

One mighty pine towered above and surveyed
The warm endless landscape of vally and field.
In Sower's-gonomed verses of summer arrayed.
That promised again a rich harvest to yield.

When bright-scowered Linn rose high o'er the scene
And unbarred the stars embattled with light.
She stretched forth her hand from the shimmering shore
And crowed the prince king with a halo of light.

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**SEVENTH DAY BAPTIST DIRECTORY**

**THE SEVENTH DAY BAPTIST GENERAL CONFERENCE**

Meeting to be held at Hunter College, New York, N. Y., March 27 to 29, 1927.

President—Joseph E. H. Campleon, Plainfield, N. J.

First Vice-President—David S. Atwood, Dayton, Ohio.

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Treasurer—Walter S. Millett, Milton, Wis.

**SEVENTH DAY BAPTIST MEMORIAL FUND**

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**SEVENTH DAY BAPTIST HISTORICAL SOCIETY**

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Chairman—A. C. Hubbard, Milton, Wis.

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Chairman—A. C. Hubbard, Milton, Wis.

Vice-Chairman—William S. Atwood, Dayton, Ohio.

Secretary—Joel C. Whipple, New York, N. Y.

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President—Caritas F. Randolph, Maplewood, N. J.

Secretary—Joel C. Whipple, New York, N. Y.

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Chairman—A. C. Hubbard, Milton, Wis.

Vice-Chairman—William S. Atwood, Dayton, Ohio.

Secretary—Joel C. Whipple, New York, N. Y.

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EXECUTIVE COMMITTEE

Chairman—A. C. Hubbard, Milton, Wis.

Vice-Chairman—William S. Atwood, Dayton, Ohio.

Secretary—Joel C. Whipple, New York, N. Y.

Treasurer—Walter S. Millett, Milton, Wis.

**SEVENTH DAY BAPTIST EDUCATION SOCIETY**

President—Edgar D. Van Horn, Alfred Statiion, New York, N. Y.

Secretary—Joel C. Whipple, New York, N. Y.

Treasurer—Walter S. Millett, Milton, Wis.

EXECUTIVE COMMITTEE

Chairman—A. C. Hubbard, Milton, Wis.

Vice-Chairman—William S. Atwood, Dayton, Ohio.

Secretary—Joel C. Whipple, New York, N. Y.

Treasurer—Walter S. Millett, Milton, Wis.

**WOMAN'S EXECUTIVE BOARD OF THE GENERAL CONFERENCE**

President—Mrs. Christian G. Cram, Cleveland, Ohio.

Secretary—Mrs. Elizabeth C. Cram, Cleveland, Ohio.

Treasurer—Mrs. Anna M. Cram, Cleveland, Ohio.

EXECUTIVE COMMITTEE

Chairman—Mrs. Christian G. Cram, Cleveland, Ohio.

Vice-Chairman—Mrs. Elizabeth C. Cram, Cleveland, Ohio.

Secretary—Mrs. Anna M. Cram, Cleveland, Ohio.

Treasurer—Mrs. Anna M. Cram, Cleveland, Ohio.

**CONFERENCE AIDUARY FOR LONE MISSIONS**

General Field Secretary—Mrs. Angela Blackwell, Cleveland, Ohio.

Assistant Field Secretary—Mrs. Anna M. Cram, Cleveland, Ohio.

**SEVENTH DAY BAPTIST VOCATIONAL SOCIETY**


Vice-President—Charles S. E. Miller, New York, N. Y., New York, N. Y.

Secretary—Joel C. Whipple, New York, N. Y.

Treasurer—Walter S. Millett, Milton, Wis.

EXECUTIVE COMMITTEE

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Vice-Chairman—William S. Atwood, Dayton, Ohio.

Secretary—Joel C. Whipple, New York, N. Y.

Treasurer—Walter S. Millett, Milton, Wis.

**MISSIONS IN CHINA**

Eastern—Mrs. William D. Burbidge, Plainfield, N. J.

Central—Mrs. Mary B. Burbidge, Westfield, N. J.

Missouri—Mrs. George H. Burbidge, Milton, Wis.

Southwestern—Mrs. J. E. Marlay, Maplewood, N. J.

Southern—Mrs. J. E. Marlay, Maplewood, N. J.

Pacific Coast—Mrs. Charles D. Con, Riverside, Cal.

**THE SABBATH RECORDER**

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

Vol. 103, No. 5

Plainfield, N. J., August 1, 1927

Whole No. 4,300

Help us, O God, to see and understand the living truth set forth in thy Book of books; and to give to all the people of the earth the knowledge of the same, so that they may, together, walk in the way of truth in uncertain-...
Under the banner set up by Francis E. Clark, members of churches of all denominations are expected to unite heart and hand in promoting the things belonging to the common cause of Christ upon which all agree. But no Christian endeavorer is expected to forget the interests of his own church when he joins with others for the good of the common cause.

There can be a valuable unity of spirit in a school among efforts along any branch of Christian progress, enabling multitudes to move forward "like a mighty army" for the promotion of evangelism, which should never interfere in any way with loyalty to our own church.

The suggestion of Dr. Poling that care should be taken that "we become so engrossed with the idea of unity, we forget or neglect the unit" is safe and sound. We as endeavorers must possess, first of all, true loyalty to our own church; we should magnify that and stand true to its tenets and then do what we can consistently to aid all others in promoting the cause of Christ.

Let me repeat: The world will respect you all the more if you are *true to the unit* to which you belong while you cultivate a unifying spirit with others in many lines of good work.

---

**Our Center of Loyalty**

**A Unity that is False or Not**

In Dr. Daniel A. Poling's address before the International Christian Endeavor Convention, among many other good things he said, certain words under the sub-title, "Our Center of Loyalty," attracted my attention with peculiar force:

"Here center the loyalties of our movement; loyalty to the church—your church; loyalty to your church is your perpetual bond. It is an infinitely suspicious of the individual who discusses with favor an international movement, yet is not willing to begin in patriotism—begin there, though it should not end there. And I am as poorly satisfied with the person who is so engrossed with unity that he forgets or neglects the unit. Christian endeavorers, crusade for the church! Under God, I would rather see the first loyalty to the community in which I am enrolled and with the congregations of my choice. Any other condition of our work is a misconception. It is from this common base that we will march out to join a spiritual high command and to make with Christ our common cause.

---

**As Yet Only the Growing Corn**

As I look out upon the growing corn, I am at first impressed with the backwardness of the crop; but as the midsummer days come on a promising change appears my hope for the coming harvest which will be sure, in God's own time and way.

What would you think of me if, now in mid-season, I should utterly abandon hope of a good harvest from the seed sown last spring? Of course the planter is anxious for corn or he would never have planted the seed. We are so busy trying to learn his sort of wisdom, faith in the matter and, looking at the present condition of his corn field, give way to the hopeless spirit of pessimism and say, "This is the way. Do you call this corn?"

This is about the way pessimistic critics think of the ultimate success of the mission and work of Christ. The gaining world may flog this of Christian workers, "Do you call this salvation?"

We may truly say this is not salvation completed, not the full harvest. It is only salvation partly developed. We see now the blade, the growing fruit, but not yet "the fullness of the earth." We can afford to be patient and weeping, for we know that the seed is of God's planting, that his harvest is growing, and it will certainly come to perfection in his own good time.

God's children have not yet grown impatient and unbelieving over the apparent fruitlessness of their work. We can not see the end as God can, and our work may not be so fruitless as it seems to our short-sighted vision. I can not believe in the ultimate failure of Christ's mission. "He that goeth forth and wandereth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

But let us not forget that the success of Christ's mission in our day is placed upon his Church, and the promised harvest of this generation depends upon our seed sowing and our faithfulness in caring for the crop.

---

**Your Turn Will Come**

Owing to the quantity of copy needed to make the college numbers of the Recorder, some writings have been necessarily delayed. When our foreman requested me to go with him to help decide what could be set away, I found that enough type had been set to make fully one third more pages than could be set. We were compelled to leave much that had been set up to wait for the next week. We shall catch up again, and ready for messages of interest from our churches.

**Two Letters from the Student Quartet**

(Two of these good letters came too late for last issue, so we give them both here.—T. G. I.)

**DEAR RECORDER READERS:**

Since Everett made his report last week, the meetings at Gentry have closed and we have come the three hundred miles into southeastern Oklahoma.

Last Sabbath morning the Gentry Church ordained two deacons. At this ordination service, the deacons charged the church, and Everett gave the charge to the deacons. In the afternoon Maurice led the

---
THE SABBATH RECORDER

At present there is only one Sabbath-keeping family in this settlement, and we are making Mr. Jackson's home our head-quarters. The prospects seem bright for several other families to accept the Sabbath truth, and perhaps a small church may be started. Whatever benefits the community may receive from our work, we are being more than repaid for our efforts by the deeper spiritual insights we are gaining daily from Rev. E. R. Lewis' sermons. I wish that many might enjoy the privileges of similar work. The work will probably continue in Belzoni until the end of the month, and then we leave for Hammond, La., for a two-weeks' campaign under Reverends C. L. Hill and L. D. Seager. I hope to meet many of our readers at Conference in Westernly. I ask your prayers, that our work may be successful.

Sincerely,
Ellis C. Johansen.
Belzoni, Okla.
July 22, 1927.

REQUEST TO SINGERS PLANNING TO ATTEND CONFERENCE

If you are planning to attend the Conference at Westerly, will you put in an extra solo or duet and bring it along and tell the director of music that you are prepared to help him out a little if needed? The director of music for this year does not personally know many of our singers, and he is desirous to know the way the little fellow had figured it out. The mother did her best to crack and divide the meats, and the boy carried each part carefully to the other members of the family, keeping no more for himself than he gave to the others. That was the child's idea of sharing.

What is our idea of sharing? As the years pile up their number on the record page of our ages, do we keep our early impulses of sharing? Is there the happy, comfortable feeling that we had in childhood days when we wanted others to share in whatever had been given to us? Most people enjoy giving, but I fear we too often feel that we must use great care in our giving lest we get that which we may later need, or wish that we had kept for ourselves. On this year after year, our needs grow, and often, too, we think we need this, or that, and feel that we must have things because other people have them. Our actual needs do not change, and we have a duty to ourselves not to hinder our possibility of good work by failing to supply their needs. In the changes of the years we could keep that feeling of wanting to share with others, how much more joy we would get from our giving, and how much easier would be the time of the singing of our church in securing the funds to build up the work of the church.

Then there is the thought of sharing in the work. People used to "change work" in harvest time and threshing time, and have "bees" for wood-cutting and corn-husking. How much more were we working together, and what a satisfied feeling there was in helping by sharing in the work, all working together.

In the work of a church, the greatest handicap is not lack of funds, or lack of leaders, but lack of a sharing spirit in the work, a feeling of responsibility.

In one church, perhaps, the pastor carries much of the work on his shoulders. It may be largely his fault because he does not lead others to share the work and to others, or it may be the fault of the members who feel it is his work—not theirs; or the same condition may be due to other leaders in the church who are perhaps doing more than their share of the work. In some cases there may be reluctance to give up the work only to one or two. And if in the changes of the years, we could keep that feeling of wanting to share with others, how much more joy and of a feeling of responsibility.

An ideal church is one where every member feels responsibility for the success of that church, where every member feels there is something to be done that he himself will perform, and where every member feels that it is his business to be in attendance at the meetings of the church when possible, to take a live interest in all that is done, and to share in the work by giving of his time and strength and means to push forward its work.

Some one said a few days ago, "The
trouble now is that too many are thinking during the week of where they can spend the next week-end to have a good time. Is that our trouble? Are we thinking too much about our pleasures and failing to get the pleasure out of our work that we should? Are we thinking too much of ourselves and giving God his share of our thought and time? Here we feeling that because we have no great task, or any clearly defined work in the church, that we have no responsibility.

On a blackboard in a room at a boys' reform school were these words that carry the thought of responsibility for the work around us, and they may well apply to us all, in sharing in the work of the church, for there is such a lack of that vital feeling of responsibility that, if aroused, would mean growth and joy and blessing.

"If you can't be a pine on top of the hill; Be a scrub by the side of the rill; Be a bush if you can't be an oak, white birches, now and then a maple, further on were the university grounds with magnificent capitol and many steeples; across a creek, then up a long hillside, the magnificent capitol and many steeples; reflecting the city on the hill just beyond, with all the way, with a rather narrow view of it. I did not quite forget that it has here one; yet that one is a most beautiful view. First there was that lovely lake, its placid mirror-like surface reflecting the city on the hill just beyond, with the magnificent capitol and many steeples; further on were the university grounds with its group of noble buildings; and away beyond the lake were rich farm lands—field and meadow and forest—all like one great garden of growing things. I felt surer than ever how grandly, nobly beautiful this good world of ours is when one gets up into its high places where he can take a good look at it. I did not quite forget that it has here and there an ugly spot, yet with a large view such a spot almost disappears. I am glad that today of that walk and that far view with the thought that we should remember.

In my meditation my hillside road seemed something like the roadway of life; or the climb up the hill, the way you can, be a star, if you can't, then just a scrub, but the liveliest scrub in the lake.

"We can't all be captains, we've got to be crew, there's something for all of us here; there's a big work to do, and there's lesser to do, and the task we must do is the near.

"If you can't be a highway, then just be a trail, and if you can't be a trail, be a footpath; if you can't be a footpath, be a bit of the grass, the valley, but be a flower. I am glad today of that walk and that far view with the thought that we should remember.

Continued on page 142.
THE SABBATH RECORDER

Address: Rev. Loyal F. Hurley
Revolutionary President: B. O. Bond
Revolutionary President: J. W. Davis
Revolutionary President: J. Nelson Norwood
Revolutionary President: C. T. Randolph
Revolutionary President: L. Davis
Revolutionary President: S. Davis

Opening sentence


the Lord's Prayer
Drama
Psalm
Eve
Scripture lesson
Announcement
Announcements
Choirs for Sunday School, Tract, and Edu-
Society
Sermon
Benediction

Organ
Communion service, conducted by
Rev. Loyal F. Hurley

Opening sentence

A meeting for prayer, testimony, and
music

Introducing of members of the Mission-
ary Society

"Teaching Evangelism"

"Visitation Program of the American Saba-
th Rec.-cotec, for college teachers and
meetings

Situation

Rev. H. Davis
Rev. J. W. Crofoot
Rev. S. E. Duane Odeg

Announcements

Program of the Women's Board
Prayer: "The Open Doors"
Prepared by Miss Anna West
Address: "Christ's Open Door"
Dr. Grace I. Crandall

Friday, August 26

Morning

6:00 Fellowship breakfast for entrepreneurs at
Atlantic Beach
Program in charge of
Rev. Aug. K. Johansen

9:00 Business session
Reading of minutes
Announcements

9:45 Program of the Missionary Society
Opening prayer and address by the presi-
dent of the society
Rev. Clayton A. Burdick
Music: Student Evangelistic Quartet
Address: "The American Song"
Rev. Royal R. Thorngate
Address: "Work on Our Home Fields"

Introducing of members of the Mission-
ary Society

Sunday school Short addresses on "Evangelism"
"Teaching Evangelism"
Miss Ruth L. Phillips
Rev. C. C. A. Babcock:
"The Week-end Mission"
Rev. Walter L. Greene
"Student Quartet Work"
Rev. L. Davis
"The Evangelical Campaign"

Rev. Loyd F. Hurley

Afternoon

14:45 Standard society for colleges and
ministers, in charge of Miss Margaret
Committee work
Sectional meeting of the society
Recreation

Sunday, August 28

Morning

9:00 Classes for young people—name leadership
and subjects as previous days

10:00 Business session

11:00 Program of the Education Society
Address: "To the Superintendent of the Saba-
th Recorder, of the denomination.
Leonard Hunts
Addres: "The Religious Program of the
Student Organizations"
Rev. J. A. Babcock
"Evangelistic Society"
Address: "Our Responsibilities"
E. F. Harris
Address: "Guarding the Faith of Our Youth"

Rev. Edgar D. Van Horn
Congregation

14:45 Young people's society
Address by secretary of the International
Student Organization
Rev. E. F. Gates

2:45 Devotional service
Special music
Offering: "Our Sabbath School, Woman's
Young People's board"
Address: "The Religious Program of the
Student Organizations"
Rev. J. A. Babcock
Address: "Our Responsibilities"
E. F. Harris
Address: "Guarding the Faith of Our Youth"
Rev. Edgar D. Van Horn
Congregation

Evening

1:00 Young people's society
Address by secretary of the Interna-
tional Student Organization
Rev. E. F. Gates

2:45 Devotional service
Special music
Offering: "Our Sabbath School, Woman's
Young People's board"
Address: "The Religious Program of the
Student Organizations"
Rev. J. A. Babcock
Address: "Our Responsibilities"
E. F. Harris
Address: "Guarding the Faith of Our Youth"
Rev. Edgar D. Van Horn
Congregation

Evening

7:30 Vesper service

8:00 Special music

Announcements

8:00 Address: "Our Sabbath School, Woman's
Young People's board"
Address: "The Religious Program of the
Student Organizations"
Rev. J. A. Babcock
Address: "Our Responsibilities"
E. F. Harris
Address: "Guarding the Faith of Our Youth"
Rev. Edgar D. Van Horn
Congregation

8:45 Good fellowships of farewell service

THE SABBATH RECORDER

REV. WILLIAM L. BURDICK, ABAHAWAY, R. L.

Contributing Editor

ONE MILLION WITNESSES

The Men's Church League is an organi-
ization among men to promote Christ's king-
don earth, and is composed of some of the
foremost men in the United States and
Canada, with headquarters at 541 Lexing-
ton Avenue, New York City. This league is
launching a great campaign. There are
twenty-six million Protestant Christians in
the United States, and these men have
started out "to enlist and enroll one million
personal workers" who will undertake to
lead at least one person each year into per-
sonal fellowship with Christ as Savior and
into the membership of some church. It is
also proposed that everyone enrolled shall
try to enlist one person each year to become
a witness with these same purposes. Below
is given the enrollment card:

I hereby accept membership among the "one
million witnesses" now being enrolled, by decla-
ing my purposes:
1. To undertake, under the direction and with
the help of the Spirit of God, to lead at least
one person each year into personal faith in Jesus
Christ as Lord and Savior, and into membership in
my church.
2. To undertake to lead at least one person
each year to become a "witness" with these same
purposes.
3. To become a member, as soon as possible,
of one of the local groups which form, now in
my city or church and in other places, in the
United States, and in the various foreign lands.
4. To enroll every person in my family, as
soon as possible, as one of the "one million
witnesses."

MINUTES OF THE MISSIONARY BOARD

The regular quarterly meeting of the
Board of Managers of the Seventh Day
Baptist Missionary Society was held in the
Pawtucket Seventh Day Baptist church at
Westerly, R., July 20, 1920.

The members present were: Rev. A. A.
Burdick, Rev. W. L. Burdick, I. B. Cran-
dall, A. S. Babcock, Dr. Edwin Whitford,
Rev. W. D. Burdick, Walter D. Kenyon,
J. A. Saunders, Rev. Paul S. Burdick, Rev.
William M. Simpson, Corliss F. Randolph,
Miss Amelia Potter, Dr. Anne L. Waite,
Charles H. Stanton, S. H. Davis, Frank
Hill, John H. Austin, Mrs. C. A. Burdick.

The visitors present were: James G.
Waite, Rev. Harold C. Cran dall, Dr. Grace
I. Crandall, Mrs. Mrs. R. B. Burdick,
Rev. William M. Simpson, Corliss F. Randolph,
Alberta Simpson, Mrs. Allan C. Whitford,
Mrs. Elisabeth K. Austin.

The meeting was called to order at nine
thirty-five by the president.

Prayer was offered by Deacon J. A.
Saunders.

The report of the corresponding secre-
tary was read and voted recorded.

Voted that the following report of the
getting back to Christ and his mode of work.
Christ's method of establishing his kingdom
on earth, as proclaimed at the time of his
ascension, is that of witnessing, and that we
shall be witnesses unto me both in Jeru-
salem, and in all Judea, and in Samaria,
and unto the uttermost part of the earth.
Above all else, the apostle Peter says that
Christ wants every disciple to tell what great
things have been done for him. If Christ has
washed your sins away, filled your life with
peace and joy, supported you in sorrow, and
guided you both in sorrow and joy, tell
others. This obligation rests upon all who
have found Christ; this obligation these men
are undertaking to fulfill; and this obligation
they are asking at least one million other
followers of Christ to assume in his name and
for his sake. It is practical evangelism, which
asks Christians to go to work and produce
results. How many Seventh Day Baptists are
going to enlist? We do not need to wait to receive
a formal invitation to undertake this work. Our
baptismal vows commit us to it.

THE SABBATH RECORDER

REV. WILLIAM L. BURDICK, ABAHAWAY, R. L.

Contributing Editor

ONE MILLION WITNESSES

The Men's Church League is an organi-
ization among men to promote Christ's king-
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Canada, with headquarters at 541 Lexing-
ton Avenue, New York City. This league is
launching a great campaign. There are
twenty-six million Protestant Christians in
the United States, and these men have
started out "to enlist and enroll one million
personal workers" who will undertake to
lead at least one person each year into per-
sonal fellowship with Christ as Savior and
into the membership of some church. It is
also proposed that everyone enrolled shall
try to enlist one person each year to become
a witness with these same purposes. Below
is given the enrollment card:

I hereby accept membership among the "one
million witnesses" now being enrolled, by decla-
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1. To undertake, under the direction and with
the help of the Spirit of God, to lead at least
one person each year into personal faith in Jesus
Christ as Lord and Savior, and into membership in
my church.
2. To undertake to lead at least one person
each year to become a "witness" with these same
purposes.
3. To become a member, as soon as possible,
of one of the local groups which form, now in
my city or church and in other places, in the
United States, and in various foreign lands.
4. To enroll every person in my family, as
soon as possible, as one of the "one million
witnesses."

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Rev. W. D. Burdick, Walter D. Kenyon,
J. A. Saunders, Rev. Paul S. Burdick, Rev.
William M. Simpson, Corliss F. Randolph,
Miss Amelia Potter, Dr. Anne L. Waite,
Charles H. Stanton, S. H. Davis, Frank
Hill, John H. Austin, Mrs. C. A. Burdick.

The visitors present were: James G.
Waite, Rev. Harold C. Cran dall, Dr. Grace
I. Crandall, Mrs. Mrs. R. B. Burdick,
Rev. William M. Simpson, Corliss F. Randolph,
Alberta Simpson, Mrs. Allan C. Whitford,
Mrs. Elisabeth K. Austin.

The meeting was called to order at nine
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Prayer was offered by Deacon J. A.
Saunders.

The report of the corresponding secre-
tary was read and voted recorded.

Voted that the following report of the

The following report of the Conference Committee was voted adopted;

**CONFERENCE COMMITTEE REPORT**

Your Committee to Arrange the Missionary Society's Program at Conference would report that we have had two hours. 9.45 to 11.45 Friday forenoon, August 26. We submit the following as your program:

**9.45 Prayer by the president, Rev. Clayton A. Burdick**

President's Address

10.00 The Situation in China, Dr. Grace L. Cran dall.

10.30 Selection by the Student Quartet

10.35 The American Tropics, Rev. Royal R. Putter

10.45 Work on Our Home Field, Rev. Claude L. L. Hill

10.55 Introduction of the members of the Missionary Board

11.10 Short Speeches on Evangelism

- Visitation Evangelism, Miss Ruth L. Phillips
- Teaching Evangelism, Rev. Walter L. Green
- Week-end Mission, Rev. Walter L. Green

11.45 Closing of program of Missionary Board

The Evangelistic Campaign, Rev. James L. Skaggs

11.50 Child's Day, Rev. James L. Skaggs

**To corresponding secretary and general missionaries** $1,044.26

- To churches and pastors $1,271.37
- To China Field $3,230.09
- To South American Field $200.00
- To Georgetown Chapel Fund $150.00
- To Jamaica $650.00
- To India $2.25
- To specials $200.00
- To Holland $312.50
- To treasurer's expenses $98.00

Total disbursements $7,249.37

Balance on hand July 1, 1927 $22,361.57

**SPECIAL FUNDS**

- Boys' School Fund $5,000.00
- Amount on hand April 1, 1927 $9,959.48
- Received during the quarter $79.00
- Balance $10,038.48

- Girls' School Fund $7,000.00
- Amount on hand April 1, 1927 $9,975.43
- Received during the quarter $29.00
- Balance $10,006.43

- Georgetown Chapel Fund $10,000.00
- Amount on hand April 1, 1927 $514.48
- Received during the quarter $200.00
- Balance $714.48
Mission, has notified this board that the Woman's Union Mission is not likely to employ her next year, in which case your committee will have a definite answer, if possible, whether this board can employ her the coming year.

Since the special meeting in June, a communication has come to this board from Rev. H. Eugene Davis, asking that the board pass on four propositions which he will make to him its decision. The propositions are as follows:

1. That unless we follow the plan or the model for the educational committee of the Boys' School that no large sums of money should be spent though considered by our mission, were not approved by it. It is the opinion of your committee that no large sums of money should be spent either in erecting new buildings or buying old ones until it is possible to formulate a definite and future plan for the support of our schools, and that until this is done, the schools should endeavor to carry on as best they can, using Chinese teachers, and the Chinese education committees as far as present conditions will permit. If the mission and the Chinese Education Committee of the Boys' School think best, the high school department may be closed.

2. To get the permission of the board to remodel the school.

3. To close the boarding department for the next term.

4. In the name of the committee to write Mr. Crockett asking him to come to China.

The above resolutions were passed by the Educational Committee of the Boys' School, which is made up of Mr. Davis, Mr. Tsu, Mr. T. M. Chang, Mr. D. N. Sung, Mrs. D. N. Sung; and though considered by our mission, were not approved by it. It is the opinion of your committee that no large sums of money should be spent either in erecting new buildings or buying old ones until it is possible to formulate a definite and future plan for the support of our schools, and that until this is done, the schools should endeavor to carry on as best they can, using Chinese teachers, and the Chinese education committees as far as present conditions will permit. If the mission and the Chinese Education Committee of the Boys' School think best, the high school department may be closed.

Mr. Frank will in the name of the board give his report for the American Tropics Committee.

Voted that $500, the amount of the deficit in the China Boys' School work, be paid by the treasurer of this board.

Further items growing out of correspondence were taken up.

Communications from Rev. T. L. M. Spencer, Mr. William A. Berry, Mr. John Manoah, Rev. James H. Hurley, Men's Church League of the United States, Ivy H. Hardie, and others, were read and referred to by the corresponding secretary.

Voted to adopt the annual report of the corresponding secretary, and that this report be printed. The treasurer of this board think best, the high school department may be closed.

Voted that the appreciation of the board be expressed to the ladies of the Ever Ready class for the chair and mission work.

Adjournment was made at twenty-five in the afternoon with prayer by Rev. Harold R. Crandall and the reading of the Ninety-first Psalm, as requested by Miss Ivy Hardie in memory of her mother.

George B. Utter, Recording Secretary.

LETTER FROM REV. D. BURDICK COON
Rev. William L. Burdick, Corresponding Secretary.
Ashkum, Ky.

Dear Brother Burdick:

I think I wrote you before that we promised to return to our new Bowensville Church at Mile Gully for the following week-end. Accordingly, Brother Sing, Mrs. Coon, and I returned the next Friday, May 27, in my car. Mrs. Coon and I camped again in the yard of Mr. Ellis. Mr. Ellis owns not only the six acres where he

finally decided that the courthouse yard was probably the best place in town. They said convent French leave, turned over the chair to Mr. A. S. Babcock.

Voted that the recommendation concern-

the return of Rev. and Mrs. J. W. Cro- foot and Miss Anna West be adopted.

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AN HONOR REGISTER
MINISTERS WHO STUDIED AT ALFRED PREVIOUS TO THE ORGANIZATION OF A THEOLOGICAL SEMINARY

They departments in 1871. In the following list of those who have been training, at every opportunity, a com-

Allen, Jonathan
Collins, John D.
Coon, Amos W.
Hull, Oliver F.
Burdick, Hiram P.
Scott, James L.
Hull, Varnum
Place, Alvina M.
Wright, Charles E.
Dudley, Phineas S.
Simpson, Ira W.
Slyer, Ambrose C.
Burdick, Charles R.
Crispell, John L.
Wells, John A.
Crandall, Phineas S.
Lewis, Alvin A.
Witter, Paul C.
Dana, Joseph A.
Lewis, Salem A.
Ford, Daruis R.
Antwerp, John Van
Gornwall, Amos R.
Kenyon, Jared
Larkin, Ethan P.
Marvin, James
Merriman, Joel R.
Burdick, Stephen
Maxson, Darwin E.
McClary, Robert H.
Basking, Thomas R.
Jones, Henry L.
Pett, James
Hatch, George
Maxson, George W.
Anderson, Galusha
Burlingame, Luther R.
Cotrell, Phineas W.
Cottrell, Lbebus M.
Reed, Newell L.
Bremton, Solomon A.
Brasted, Bethel H.
Robinson, William H.
Wooley, James R.
Platts, Lewis A.
Reed, Thomas R.
VanAllen, Daniel D.
Clarke, Iris D.
Dunn, Elston M.
McNeil, James W.
Rogers, Lester C.
Lindley, John E.
Rogers, Lovell L.
Dean, Stephen T.
Yale, Albert
Hubbard, Albert W.
Waterbury, Reuben A.
Whiting, Joseph
Titsworth, Judson A.
Purdy, Andrew J.
Lewis, Abraham H.
Wheeler, Samuel U.
Tanner, Orson C.
Platts, Lewis A.
Burdick, Charles A.
Kellogg, Jasper R.
Randolph, Lewis F.
Carrington, F.
Babcock, Herbert E.
Clarke, Herman D.

GETTING A FAR VIEW
(Continued from page 134)

Those who are young, just starting up the hillside, may not find it pleasant going all the way, but it is theirs to be making what they will of their late days, happy or unhappy in their recollections of the past. Every day now will have its influence upon those coming days, because:

"Heaven is not reached by a single bound.
We build the ladder on which we rise,
From the lowly eves to the vaulted skies,
And we mount to its summit round by round."

Education is the instruction of the intellect in the laws of nature, under which name I include not merely those of mind and body, but men and their ways, and the fashioning of the affections and will into an earnest and loving desire to move in harmony with those laws.—Huxley.

The reason that in 1840 farming was done with practically the same hand tools, the same crude methods, which have been used for two thousand years before. The word famine sounds strange to us today, and brings instinctively to our minds some foreign country. An hundred years ago in America, in our own country in 1837, flour mills had to close for lack of wheat. Starving men fell in the streets of New York, Boston, and Philadephia. There were bread riots, when mobs of hungry men, women, and children, maddened by the fear of famine, broke into the shops and warehouses to get the scant supplies of wheat. What a contrast this is to conditions as we know them today! Today thirty per cent of the people of the United States live in the suburbs, and for thirty more short hours and not nearly so hard as their fathers before them, grow enough food for all of us, and export great quantities to foreign countries besides. And today the problem of our farmers is not the danger of famine and starvation, but on the contrary it is the danger of over-production, of growing so large a surplus that selling prices become unprofitably low.

It is this change in the relative number of workers and consumers of food which has raised the percentage of those thirty per cent which has made possible the high degree of material prosperity which we enjoy today. The workers who, by modern farm machinery, have been released from the toil of growing food, have gone into other lines of production. It is they who are making automobiles, building houses and good roads, making radios and telephones and fine clothes, providing moving pictures, furnishing the thousand and one things which we are used to our grandfathers, but which are the accepted pleasure and necessities of today.

In our modern social system each worker, at his specialization, produces many more articles of one kind than he needs. He exchanges his surplus through the medium of money for the surplus products of other workers, to the profit of all concerned. This change, however, could not occur until the man on the farm could grow enough food for himself and a surplus of luxury for all plus in addition. This increase in the productive capacity of the farm worker, making possible the scale of living which we enjoy today, came as the direct result of the
invention of modern farm machines. Of these the most important was the grain harvester, invented by McCormick in 1831. Before this time a day's work for three men to cut, bind, and shock two acres of wheat; today, with the ordinary grain binder, the same three men can handle eighteen acres a day. If the harvesting methods of 1830 were in use today, the labor of each man in the United States would not be sufficient to harvest our wheat crop. In 1830, every bushel of wheat represented over three hours of human labor in its production. To-day that three hours has been cut to less than ten minutes.

Other inventions followed in quick succession after the harvester. The grain drill replaced the slow and laborious method of hand planting. The planter does in minutes what the flail and threshing floor did in hours. Today one man with a modern corn planter can plant as much corn in one day as twelve men could do with the hand methods of ninety years ago. Plowing, harrowing, putting up hay, all repeat the same story.

And remember, the invention of every new machine has had two results: it has made our food supply more certain, and it has released human labor from the farms to enter into some other kind of production. The fifty years, from 1840 to 1890, form the first great period of invention in farm machines. During this period most of the machines with which we are familiar today were invented and perfected. During the period from 1890 to 1900, there was much less of new development. Existing types of machines were refined, but with exception of the tractor few new machines were brought into use. The early tractors were only a partial success. They were for the most part heavy, awkward machines, and in many cases of poor design. Furthermore, there were no adequate methods for tractor operation, and the efforts to use machines designed for horses behind the tractor were not always successful. The past few years, however, show signs that we are now entering a second great period of invention of new farm machinery. During this period the farm tractor has come into its own, a wonderful degree. The power take-off has arrived, by which the power required for the binder, mower, corn picker, spray pump, or like machines is taken directly from the engine of the tractor. The combine, which cuts and threshes the grain in one operation, is moving further back into the field. The general purpose tractor, which cultivates corn and cuts hay in addition to the standard tractor operations, is an accomplished fact. United States Patents are coming on the threshold of a new era in farming methods. Farming will become in the future, as it has been in the past years, more and more a matter of mechanical operations. The successful farmer of the future must keep abreast of new developments, ever ready to adopt each new device as he sees it will make him a more efficient producer.

There are two ways to increase farm profits: first, raise the selling price of farm products; second, lower the cost of production of these products. The first, raising the selling price, is the more popular plan, and naturally so, for the desire to get something for nothing is a well-nigh universal feeling. Organizations and better systems of distribution can do as much in this direction, but in the last analysis, the price per unit, the price paid on the farm, is a sure road to farming profits and one which is open to each farmer as an individual. There are certain elements in the cost of producing crops that I believe can be lowered. Among these are rents, taxes, etc.

But the greatest factor in cost of crop production is labor cost. There are not any indications that the wages of farm help may be expected to drop. If we are to lower the labor item in selling a bushel of grain, we must make it possible for each farm worker to produce more bushels of grain in the same amount of time. The industrial supremacy of the United States is the result of the wonderful extent to which this principle has been applied in our factories. Were the primary problem to be to increase the output per farm worker we have the solution. The same principle must be applied to agriculture. The factory does it by careful management and better machinery. The farmer must do it by careful management and the case of larger, improved farm machines.

Let us consider some specific applications of this principle. One man with a walking plow can plow two acres per day. A man with a three-bottom plow can plow six acres per day. The labor cost of plowing is $1 per acre in the first place, 33 cents per acre in the second. Many farmers have a walking plow with a two-section row. Using a harrow of three or four sections would increase a man's daily output by fifty or one hundred percent. Only a few years ago I saw a field of corn in which there were four men, four horses, and four one-horse cultivators. One man with a two-row cultivator could have done as much as these four men were doing at one quarter the labor cost. The farmer who uses a one-horse cultivator on anything larger than a truck patch is committing an economic crime. One man with a seven-foot mower does fifty-five per cent more work than the same man with a four and one half foot mower. Similarly with the grain binder. This list might be extended indefinitely.

One idea of the modern farm machine could talk, its first request would be that it be appreciated, that it be given credit for what it has done for society and for what it is ready to do. More than this, it would ask only for a simple shelter (which it can 'afford itself) and the cost of producing a pound of food for himself. This would say: Here I am, study me and know me, that you may give me the work for which I was made. The lesson of the parable, you will see, is well applied. If we are fitted fairly, and will make your work easier and your life happier and more prosperous.

An American teacher was employed in Japan, where, after understanding that during school hours he would be expected to work in the fields. He asked his pupils the subject of Christianity. His word was kept; but so beautiful was his life, and so blameless his character, so Christ-like his example, that forty of those students met secretly to grove, unknown to him, and signed a covenant to abandon idolatry. Twenty-five of them are today preaching and teaching the gospel which their teacher unconsciously commended. A Christ-like life is the greatest confession of all, even if not a word is spoken.—Record of Christian Works.

THE SABBATH RECORDER

IN MEMORIAM

Mary Compton Coon, a life-long resident of Niles passed away Sunday morning, July 17, after a long illness, at the home of her sister-in-law, Mrs. Emma Compton.

Quint and unassuming, she left behind her many friends and loved ones, who will miss her in her absence. She was the daughter of Andrew and Margaret Compton and spent the greater part of her childhood in the little home that in later years was purchased by Mrs. Anna Johnson, and it was there that she was married to Alonzo Coon of Little Genesee about forty years ago.

In early life she experienced religion and joined the Seventh Day Baptist Church, of which she was a faithful member. At that time she showed an unusual aptitude in caring for the sick, as many people here and at other places can testify, and she soon realized that nursing and helping those in trouble and sorrow brought her more pleasure and comfort than anything else, and with these characteristics she began her work of loving sacrifice.

Scores of little ones, who have grown to manhood and womanhood, who now speak and think of her lovingly, were welcomed to this life by her.

Her hospitable home in Friendship was always looked upon as ideal, and here her only son, George, was born, and with a little motherless cousin was cared for and educated. She also leaves two grandsons, Alonzo and Eldyn.

"Whatsoever a man soweth, that also shall he reap," is amply exemplified by her life, for when her call came she was mentally and bodily taken by a paralytic stroke that left her helpless, though she suffered no pain, and was tenderly cared for until she quietly passed away. She is survived by her only son, George, and others who loved her, by her bedside.

We will miss her so when the years to come.

For her name is held dear!

In many a home.

Gentle and quiet.
She was of her best.

So with loving hands

We lay her last.

M. F. Whitford.
WOMAN'S WORK

MRS. GEORGE E. CROSLEY, MILTON, WIS.
Contribution Editor

MINUTES OF THE WOMAN'S BOARD

The Woman's Board met with Mrs. J. L. Skaggs July 11, 1927. Members present were: Mrs. J. L. Skaggs, Mrs. M. G. Stillman, Mrs. Nettie West, Mrs. G. E. Crosley, Mrs. Edwin Shaw, Mrs. A. E. Whitford, Mrs. E. E. Sutton, Mrs. J. H. Babcock, Mrs. J. L. Skaggs, and one visitor, Miss Anna West.

The meeting was called to order by the president, who read from the eighty-fourth Psalm, and prayer was offered by Mrs. M. G. Stillman.

Minutes of the previous meeting were read.

The treasurer read the monthly report which was adopted. Receipts were $1,227.54 and balance on hand $75.09. The quarterly report of the treasurer was read and adopted. The treasurer's annual report, which was adopted, showed receipts for the year, $3,868.94; disbursements, $3,793.85; balance on hand, $75.09.

The corresponding secretary reported that she had lately attended the Annual Report of the Foreign Missions of the United States and Canada, showing an increase in the number of societies and letters from the Foreign Missions. The Woman's Board of Foreign Missions in cooperation with the International Missionary Conference, and from Dr. Edwin Shaw, the secretary of the Commission.

It was moved and carried that the president appoint a Nominating Committee. The president appointed Mrs. M. G. Stillman, Mrs. J. H. Babcock, and Mrs. E. E. Sutton as such committee.

Adjourned to meet with Mrs. Edwin Shaw.

MRS. A. B. WEST, President.
MRS. J. L. SKAGGS, Secretary.

A MOST INTERESTING LETTER

DEAR DOCTOR GARDNER:

Since meeting you at the association at Berea, I have wanted to write a few words from our dear old West Virginia hills.

Those of us who have adopted these hills as the scene of our labors, as well as those who were born amidst their beauty, love them, and with the writer of old can find inspiration in them. "I will lift up mine eyes unto the hills, whence cometh my help.

My help cometh from the Lord, which made heaven and earth."

The summer has been a busy one for many of us. But it has been one that has brought us much good and much of inspiration. What is more inspiring than to meet with the splendor group of young people at Berea in the International Teen-Age Conference and to look into their bright and shining faces, full of question and ambition to be and do! I have a picture in my possession which I wish to offer. If you care to make a cut of it, of Pastor Shaw and a fine group of his boys, on the way to that conference, looking into a tree for the bird whose voice they have heard in melody. I hope you will publish it. It was taken by Brother Oris Stutler, a lover of boys and God, from an inspiration to find in a church as Berea, where the man of God, who dares to do the impossible things. Who of us older men would think it possible to take two carloads of young people clear across the state, over the Alleghenies to a big state convention of young people! He did—a carload of boys under his own supervision, a carload of girls under the care of Miss Connie Meathrell. What mattered a slightly wrecked car! My hat is off to such leadership. I think of seventeen boys and girls, and I wish I had their names, who had their first chance of their lives to get into a big convention, and to visit such historic spots as Harper's Ferry, harrying the spot where John Brown was martyred for a great cause. Time will not permit me to write in any detail of the Martinsburg (W. Va.) Christian Endeavor Convention. The Lost Creek society used its last year prize money to pay the expenses of one of its members, Miss Katherine Kennedy, to this meeting. Mrs. Abbie B. Van Horn also accompanied the pastor on this beautiful trip across the mountains. We can never forget the inspiring messages and the practical help of this state gathering of young people. With our new field secretary, whom we are sharing with Maryland and Delaware, Mr. Willard E. Rice, the outlook for young people organized work in our state is most promising.

I wish I had the power of description of your ready mind and pen to tell you about the great International Convention at Cleveland, which I had the privilege of attending from July 2 to 7—six days of hard work, from the 2 to 7—six days of hard work, lofty thought, and mighty inspiration. Every moment from beginning to end was full and thrilling. What a man Dr. Dan Poling, president of the International Societies is! Indeed, I did not know that God had such a man in all the world. His power, his concentration, his versatility, his insight, his hard work, his brilliance, and with his conquests are marvelous. His gracious oversight of the whole convention, his thoughtfulness and his modesty in attributing to his fellow workers the honors and the glory, the occasion were beautiful to witness.

Words can not describe, adequately, the effect on the packed auditorium of the Rainbow Song of Welcome, prepared especially for the occasion and presented by the chorus of one thousand voices, or the effect of the singing of the Star-Spangled Banner in the presence of the great flag back of the stage—a flag forty by seventy feet, as thousand of hand flags were fluttering over the heads of the singers and the audience. The Fourth of July parade, in which it was estimated that over twenty thousand marched, led by Governor Dohany of Ohio, with a company of the One hundred forty-fifth Infantry—a parade in which every state of the Union had entered a delegation, and in which practically every church and mission in Cleveland participated—made a deep and mighty impression upon the thousands of marchers.

Again and again I heard this demonstration of the youth of the land most favorably commented upon, and held in shining contrast to the rest of the streets, and the same streets of the "Grottos"—whoever they may be. The enthusiasm and zeal of twenty thousand Christian Soldiers as they marched in order and decently through the streets could hardly fail to make a most favorable impression. I give the word for word testimony of a man who saw it and attended some of the meetings: "I am not a member of any church or of any fraternal organization, but the enthusiasm of these Christian Soldiers as they marched in order and decently through the streets could hardly fail to make a most favorable impression on me. I think of that Christ who has come to Cleveland and has driven the devil out."

The auditorium is a wonderful building: in its size, in its proportions, its decorations and beauty of interior, and in its acoustics properties. But this one thing I wish to tell it is that not one member of the Christian Society there, at the hearing of the city, on the lake front. Formerly, I was informed, the vicinity of this building was occupied by saloons, and it was not a safe place for women or children, especially after
two o'clock in the afternoon. Today, this vast monument to a city's vision is safe for anyone to approach at any hour of day or night. This is because of some twenty-thousand youth of America and from many other lands in this great gathering. Long exist the Eighteenth Amendment.

On the afternoon of the denominational rallies, a group of our own fine young people got together and were led in conference by Frances Ferrill Babcock, of the Young People's Board. Present were Rev. Alva L. Davis and Raymond Reynolds of Little Genesee, N. Y., Emil Babcock, Mrs. Frances Ferrill Babcock, Mrs. Marjory Willis Maxson, John Hoekstra, Miss May Mudge of Battle Creek; Elston Loofboro and Miss Charlotte Babcock, Milton. Later in the evening this group had dinner together at the Young Men's Christian Association. Both of the gatherings were helpful and of great interest to us as a people.

Time will not permit one to speak as one would like of the early Quiet Hour services, the outstanding addresses, and the interesting people. Those who have been in such a gathering know; those who have not, can not know what to do with it if you can not attend Conference. Many twenty-eight enrolled, under the supervision of Mrs. Abbie B. Van Horn, assisted by Velma Davis, Elizabeth Seliool, and again by Frances Ferrill Babcock, of the Young People's Board. Present were Rev. Alva L. Davis and Raymond Reynolds of Little Genesee, N. Y., Emil Babcock, Mrs. Frances Ferrill Babcock, Mrs. Marjory Willis Maxson, John Hoekstra, Miss May Mudge of Battle Creek; Elston Loofboro and Miss Charlotte Babcock, Milton. Later in the evening this group had dinner together at the Young Men's Christian Association. Both of the gatherings were helpful and of great interest to us as a people.

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The birds are beautiful also, and sing their cheerful songs. They are always happy, and make us happy. Life would be dull without them, so they show the goodness of God.

The sun shows not only the goodness of God but his power as well. It has life giving power and keeps us from death. Nothing could exist without it. God has the power to shine in your life and give you salvation. Autumn sun brightens dark places and changes them, so his power can change your life and make you a new creature. Will you let him come into your life?

"There's comfort in the commonplace, We need not seek it nor need we fear.
The love that lifts, the hope that heals, Like flowers, brightening the winter days.
Dear God! whose gifts reveal thy grace,
We thank thee for life's commonplace."

The birds are beautiful also, and sing their cheerful songs. They are always happy, and make us happy.

DO NOT FORGET THE ORATORICAL CONTEST!

At the evening session of the pre-Conference meeting, August 22, at Westerly, R. I., there is to be an oratorical contest. All young people are eligible, and with the topic, "Young People Are Less Mud Underfoot," many will enter. This is a broad subject and whatever phase of work you are interested in, that is the one for you to choose. It may be Christian Endeavor, Young Women's or Young Men's Christian Association, Girl Reserves, Boy Scouts, Sabbath school, or any such activities. Awards will be given.

Intermediate! if five of you enter, you will be judged by yourselves.

We hope every church will have a contestant. Send your name if you are planning to enter.

Twelve daylong meetings will be held in the Seventh Day Baptist church.

FRANCES FERRILL BARCOCK.

RECORDED READER CONTEST
Seven thousand six hundred twenty-five is the number of miles in all the Readers in the Recorded Reader Contest. P. F. B.

ANNUAL REPORT
Shiloh's annual report was the first one returned. Have you returned yours. They are needed at once.

SNAP SHOTS OF THE CLEVELAND CONVENTION

(Taken from the Cleveland newspapers)

THE "CHRISTIAN ENDEAVOR WORLD" IS GIVEN TO THE INTERNATIONAL SOCIETY OF CHRISTIAN ENDEAVOR.

The Christian Endeavor World, official paper of the Christian Endeavor movement, which has been published under private ownership since it was founded in 1886, was given to the International Society of Christian Endeavor.

The paper, a weekly, was presented to the Executive Committee of the society by Dr. Amos R. Wells of Boston, its editor for thirty-three years, on behalf of himself and Dr. William Shaw, the publisher, and his brother, Dr. David Shaw.

The three have been joint owners of the publication for a number of years. Dr. Shaw has been in ill health for some time, and Dr. Wells has been acting as both editor and publisher.

The formal transfer of the ownership will be effected as soon as necessary legal details are completed, according to Dr. Wells and Edward P. Gates, general secretary of the International Society.

According to Gates, there will be no change in the policy of the paper and Dr. Wells will continue as editor. The offices will remain at Boston, where the headquarters of the Endeavor organization are located.

STUDY CLASSES

Cleveland's Public Hall was turned into a school of Christian Endeavor methods when
Social Service for Young People, Harry Thomas Stock, Progressive Endeavor, Russell J. Blair.

How to Teach the New Mission Study Books, Rev. Floyd Carr.

Methods of Stewardship Education, Rev. Walter Gees.

Methods of Religious Publicity, Guy Leavitt, Who Believe the Bible, Rev. Stanley B. Sanders.

Recreation Plans for Young People, Miss Catherine A. Miller.

THE PARADE

About twenty thousand endeavorers from all over the United States, and some from other countries, marched in the parade which took place on July 4.

Two veteran Christian endeavorers bore banners used in the parade of the last international convention held here, in 1894. They alone of all who marched were in the 1894 parade.

Bostomians are not inclined to demonstrate their feelings, but a noticeable pride stirred Christian Endeavor headquarters when their state delegation marched past bearing a sign inscribed: "The Land of the Sacred Cod." Professor Wells, author and editor of the Christian Endeavor World, even went so far as to wave his hat in recognition.

A. J. Shartle, treasurer and publication manager of the Christian Endeavor organization, was late in putting in his appearance for the parade and did not fall into line with the other officials until they had completed the first mile of their hike. Chided about it good naturedly, he replied: "I have Biblical instruction to go with you the second mile. But is there anything said about the first?"

Rev. R. O. Chaves of the Kansas City, Mo., is a minister who knows how to subdue a stubborn problem. He led the Missouri parade in the mile-

Ohio, and New York boasted the largest number of marchers.

KANSAS CITY—1929

Kansas City won the hearts of Christian Endeavor delegates and officials with her programs of red and white advertising that the city is the "Heart of America." And was awarded the 1929 convention of the international society by the trustees.

Missourians at the convention staged a demonstration in celebration of their victory at last night's session.

While Minneapolis and San Francisco were in the running for the next convention, Kansas City ruled a favorite from the first. Delegates from the city brought along millions of red paper hearts boosting the city for the convention, which were given delegates and Clevelanders. A mammoth red heart was carried in the parade.

UNION MEETING AT WEST OLIVE, MICH.

ELDER R. B. ST. CLAIR

On invitation of the West Olive Seventh Day Church of God, a goodly number of seventh day observers, of the Church of God and Seventh Day Baptist persuasions, gathered at the church edifice in Ottawa County, Mich., near the shores of Lake Michigan, for the conclusion of the union session.

About seventy-five persons gathered and practically filled the church building Sabbath morning, June 25. Elder St. Clair, pastor of the Detroit Seventh Day Baptist Church of Christ, had charge of the devotional exercises. Elder R. B. St. Clair then spoke on Genesis 2:2,3, using the Septuagint version, "and on the sixth day when God had ended his work." A rousing testimony meeting in which fifty persons from the various portions of Michigan took part, concluded the afternoon church service.

At four o'clock, Central Standard time, about twenty-five persons gathered on the shores of Lake Michigan and, under the leadership of Elder St. Clair, held a short prayer and praise service.

At six-fifteen o'clock the people re-assembled in the church and after devotional services in charge of Elder Scott, listened to a very helpful sermon by Dr. Branch on "God, Our Sufficiency." The first day morning service convened at ten o'clock, Central time, with Elder C. E. Groschans in charge of the devotions. Elder J. J. Scott of Detroit gave an illuminating discourse based on "Fruits of Spirituality." Mrs. Carr of Chicago, a radio singer, favored the gathering with two sacred solos.

At one o'clock Central time Elder St. Clair, Brother A. C. Taylor of Zealand, Elder Thomas Howe of Hastings, and Elder J. I. Scott of Detroit led in prayer. Elder R. E. Hosteter, of the West Olive Church, followed with a challenging sermon on the theme, "The Joys of Salvation," based on Romans 1:16.

At the conclusion of the sermon Elder St. Clair expressed the appreciation of the thirty-five or forty Seventh Day Baptist guests of the denominational service and good fellowship. Elder Scott spoke along the same strain.


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Dear Seventh Day Baptist Children:

No letters or stories from any of you this week, but I am not a bit discouraged for I am just sure that more will come within a few days, since we already received so many splendid ones. Of course you are writing, but just haven't had time to send your articles in yet. Get busy, boys and girls! In the meantime I will fill in.

The Oak Tree's Story

(Continued from last week)

Soon a dainty little oak tree,
And the merry romping schoolboy
Climbed up to the house tops,
Thus from day to day I rose,
Warbled 'mong my boughs all day.

The Boy Who Was Sorry

In the long ago time, there lived far away in Colossae, Greece, a boy named Onesimus. He was very much such a boy as many we know, but in one way he was very different, for he was not happy. He had no dear brothers and sisters, no kind and loving father, no nice home, no pretty clothes, no good things to eat. Poor Onesimus was a slave. He belonged to his master, Philemon, just as his cows or his sheep did. He must work hard every day and never get any pay for his work no matter how much he did.

To be sure, his master, Philemon, was a Christian man and so was kinder than most masters, but still Onesimus longed to be free like the sons of his master. He must have been a faithful slave for his master trusted him with the care of his bags of gold and precious stones.

Day by day, as Onesimus looked at his master's wealth, he said to himself, "Oh, if this money were only mine, I could be free!"

The more he looked at the gold, the more he longed for it, until at last, one dark night he took of his master's wealth and ran away. Traveling by night and hiding by day he finally reached the sea coast and managed to get passage on a boat. After many days he landed at the city of Rome.

Then Onesimus heard the story of Jesus, and how he died and rose again to save people from their sins. As he listened he crept closer and closer until at last he knelt at the feet of Paul:

"Oh, how may I become a servant of the Christ?" he cried.

Then Paul gave him the money to return to his master, ask his forgiveness, and make things right with him," said Paul.

But I am afraid to return to my master. He would kill me before I could explain," groaned Onesimus. "Besides, I have spent most of the gold I took from my master!"

Then Paul gave him the money to return to his master and also wrote a letter to Philemon, asking him to forgive Onesimus and treat him not as a servant but as a beloved brother. "For," said Paul, "he is my brother beloved.

Turn to the book of the Bible, and you will read the letter Paul wrote.

Just a little message for H. V. G. before I close. A "Mother of Four," told me yesterday, how much she and the children enjoyed, "Now You Ask One," that they looked for it eagerly from week to week, and that one of the boys especially had great success in answering the questions.

"I say, as did she, "Let the good work go on.""

Yours sincerely,

L. Greene
MISSIONARIES SEE A CHRISTIAN CHINA ON HORIZON

Have missionaries in China lost hope? Certainly not! While some may have been discouraged by the events of the past few weeks when they have seen radical elements get the upper hand there, such that the spirit of the vast majority of the missionary group in China is that there was never a time when China seemed so desirable to the American in the new China as it is now. The need for this was well worded in an article in the Christian Herald. Bishop Roots also says: "The task of the Church missionary from abroad may be far from complete, but everything he does will have to be done, if it is to be most effective, with a new orientation. Henceforth there may be seen the foremost of the Christian enterprise as a whole in China, and be the actual determining factor in the missionary's life and work."

The process of adaptation will be undertaken differently in different places, but in general it will mean that the Church will have to return the emphasis from the foreign to the home church, from the spiritual to the social, from the religious to the community aspect of its work. The East and West shall do well to join the East in a new movement.

THOUGH BLIND, HAPPY

One morning last week when I had settled for a day's ride on the train, I took a quick survey of the car to see whom I had for company. I first noticed across the aisle a lady with needle and thread doing some fancy work, that I thought would need close attention. Her hands and her work were down in her lap, and, though her nimble fingers were busy, she seemed to be losing at what she was doing. Her face was turned a part of the time toward the window, then anywhere else toward her needle and the pattern she was following. I was curious about this and soon decided that she was blind and working by the sense of touch rather than sight. My interest being aroused, I stepped across to talk to her, yet when I bade her good morning she responded so cheerfully that I began to ask her questions and said to her that I was not used to seeing blind people. She was a girl of twenty, and was curious to know how she could follow the pattern she had, she told me all about it. I will not put the whole of my questions but the substance of her answers.

"Oh, that is easy enough when one knows how. You see that the pattern of my work is marked by perforations through the card board upon which the cloth is fastened. With my fingers I can follow the pattern outlined by these perforations as easily as those who are able to see with their eyes. We blind people come to depend so much upon the sense of touch that the pattern is more acute than you can understand—very delicate indeed; so we learn to see with our fingers. When one sense is gone the others take up its work. It is a kind of community work—help one another. Thus the other senses become more acute."

SABBATH SCHOOL

HORSA W. ROOD, MILTON, WIS.

Conributing Editor

"Even at my age my sense of touch becomes more and more delicate with the intelligent attention it receives, just as a physician becomes the more proficient with continued study and practice. I suppose I can read the letters for the blind as readily as you can print. There are periodicals for the blind, and, though my mother reads the newspapers to me, I keep pretty well up with the times.

"No, I am not doing this fancy work for my support. I am under pay of the state for three years. Besides our state school for the blind, we have a state agency for the adult blind, those who are too old to come to the school. Through this agency the blind are instructed as far as practicable at their homes. I am one of the teachers. My district is the southwestern part of the state. I go about from home to home to do that kind of work. I am now on the way to a home in which the pupils are between six and seventy years old. I am busy all the time at this kind of work."

I do not think I would undertake to tell about this conversation if this were all there was to the mistake. That was the cheerfulness that I noticed in her, and, though her appearance was that of a woman of thirty, her face was as fresh as the morning after the dew. It was her cheerful outlook upon life—after having come up close to middle life without having seen a face, a flower, or the beauty of earth and sky since she was three years old. Yet she brightenedly declared this to be a beautiful world. I asked her how she knew it to be beautiful. "Oh," she replied. "I cannot read or hear or see, but I can put your question to others. And if I can hear or see or feel, or people talk to me, I have a way of my own of seeing it and enjoying it. I suppose there are some places, some people, not altogether lovely, but that undertake to see the beautiful." When I asked her if, living all the time in the dark, she ever becomes gloomy, she replied, "Oh, no; I sometimes envy those who have good eyes. I do not, however, allow myself to become gloomy because I am somewhat handicapped. It is a kind of community work—help one another. I have many good things which to think that I just choose to do so. Much there is in human character that is good to think about."

The Church always loses by force and violence. Her success depends upon the spiritual weapons of truth as found in the revealed truth of the Scriptures. Well did Christ say, 'My kingdom is not of this world.'"

"For who is capable of forming a Christian church in any other way than by love, and not by force?"
she hoped to meet me again, and was courteously led to the platform.

I do not know whether I have enjoyed a pleasant visit—heard a brighter voice or one more cheerful. It did me ever so much good. It all came about because I chose to speak to her. I did not ask whether she was a Christian woman. I know what I think about it, because of her easy manifestation of Christian character; and I am "going about doing good." I have thought since then how much more the most of us ought to see with our good eyes to make us bright and cheerful and happy, and to help those about us to be so. Shall we not, especially those who undertake to teach the little folks, do our best to manifest the winning Christian graces, that our lives may bless those in our classes?

LESSON VII—AUGUST 13, 1927

David brings the Ark to Jerusalem

2 Sam. 2: 3, 4, 5; 1: 3; 6: 12-15

Golden Text:—"We shall be satisfied with the goodness of thy house, thy holy temple." Psalm 65: 4.

DAILY READINGS

Aug. 7—The Cultivation of Reverence. 2 Sam. 6: 1, 2-11.

Aug. 8—David brings the Ark to Jerusalem. 2 Sam. 6: 12-19.


(FOR LESSON NOTES, SEE HELPING HAND.)

A POWERFUL PLEA FOR PRAYER

[Dr. R. A. Torrey, who was for many years pastor of the Moody Church and leader of Moody Bible Institute, and who has toured the world as America's most powerful evangelist, has recently returned to the service of the Great Commission Prayer League, in Chicago. His powerful plea for prayer for revival is given below and his reasons for making such a plea—T. L. G.]

"Will thou not revive us again: that thy people may rejoice in thee?" Psalm 85: 6.

"It is time for thee, Lord, to work: for they have made void thy law." Psalm 119: 126.

"One of the most insistent cries that goes up today from the heart of any one who loves the Lord Jesus Christ, and who is at the same time, open-eyed as to the condition of affairs around him, is that of the cry of the Psalmist of old, "Wilt thou not revive us again; that thy people may rejoice in thee?" 2 Sam. 6: 12. This may be a true, God-sent revival, not a revival gotten up by man's machinery, but a revival sent down from God himself in answer to the prayers of people who know and meet the conditions of prevailing prayer.

The condition of the churches throughout our own land and other lands today would be appalling if it did not offer the assurance that God answers prayer—yes, if we did not know that God does answer prayer, and did not know from the Word of God itself, and from the experience of the real Church throughout the centuries that God especially delights to answer prayer for revival.

As I travel from one end of this land to the other, and have opportunity to see for myself the condition of the churches; as I read the various religious periodicals of the various denominations, in touch with men and women in positions of influence and power in the Church, my heart would be sick, yes nigh unto despair, if I did not know God and did not know that he answers prayer. The gross error that is being taught by many piously orthodox ministers: the absence of the faith that sees in the preaching of many who do not preach error, but who are certainly not preaching the truth in its simplicity, in its fullness, and in the power of the Holy Ghost; the unconcern of apparently the great mass of the membership of our churches regarding the lost at home and abroad, the rapidly growing compromise with the world on the part of a very large proportion of the members of our churches; the lack of prayer and the openly avowed disbelief in prayer on the part of not a few; the inactivity in real soul-winning work on the part of an overwhelming majority of the members of our evangelical churches today, can not but fill any intelligent and properly informed Christian with a sorrow that almost breaks the heart.

But while the state of the churches is bad (Continued on page 160)

DEATHS

Reynolds.—Frank Reynolds was born at London, Eng., in the year 1842. Only a little over half of his early years, he came with his sister to America too young to remember them. The greater part of his life passed and was buried at sea. The little orphan found a home in Verona, N. Y., where he bravely made his way. As a Civil War enlistee in Company G, Twenty-first Infantry of New York, when he was twenty-five years of age he was married to Miss Sarah Teller on December 30, 1867. About this time he accepted the Sabbath and joined the Second Verona Seventh Day Baptist Church. The son Arthur, who was born to them, died in infancy. He did not long afterward the mother also died, and he was again left to make his way alone. Some time after the death of his companion he came to New Market, N. J., which became his home for the rest of his life. On December 30, 1902, he was married to Mrs. Josephine Gaskill, with whom he lived happily until his death.

For a number of years Mr. Reynolds had been in poor health, gradually growing weaker until the end came July 2, 1927. He had lived a quiet and exemplary Christian life, kindly and helpful in home life as well as in his social relations. Many friends came to the farewell services on Sabbath afternoon, and many beautiful flowers were indicative of the esteem in which he was held.

His wife, who so tenderly and faithfully cared for him during these declining years, is left in loneliness to mourn his loss. According to his request his body was taken for burial in the Verona cemetery, in central New York.

Crawhall.—Phoebe Jane Crawhall, the last and youngest child of Alpheus Alva and Mary (Carpenter) Hurlock, was born in Brookfield, N. Y., December 18, 1867, and died at Rockville, N. J., July 13, 1923.

When she was seven years old her parents returned to the state of Rhode Island, their former home. Since then she has lived most of the time in the towns of Westerly, R. I., and the adjacent town of Voluntown, Conn. She was a member of the First Church of Pocasset, R. I., and Hookinton, and the old Hookinton Academy. In 1889 she was baptized and joined the Rockville Seventh Day Baptist Church, and after she took her nurse and joined the New York City Church, but remained an active member of the Rockville Church, being a member there until her death.

February 23, 1870, she was married to Daniel Lee Crawhall, who preceded her in death, February 5, 1901. One son, D. Alva Crawhall, of Rockville, now lives; three nieces, two sisters-in-law, and many other relatives survive.

She was a genuine Christian, a good mother, and faithful helper. During her long life she saw most of the changes which have made the modern world as we know it, and she evinced a keen interest in the new developments up to the time of her death. Simple in her tastes, she despised shams and put her influence always on the side of the old-fashioned virtues.

The funeral was held at the home, July 16, 1927, conducted by the pastor, Rev. Paul S. Burdock. Burial was in the Rockville cemetery.

Con.—Mary M. Conant, daughter of Andrew and Margaret Conant, was born in Niles, N. Y., January 20, 1854, and passed away at the home of her sister-in-law, Mrs. Emma Conant, of the same village, July 17, 1927, in the seventy-fourth year of her age.

She is survived by an only son, George A., a daughter-in-law, Lou Stillman; and two grand-children, Alphonso and Evelyn, all of Alfred.

Funeral services were conducted at the home of the sister-in-law, Mrs. Emma Conant, Tuesday afternoon, July 19, by her pastor. Interment was made in Mount Hope Cemetery.

"Aunt Mary" is missed.

A tribute, prepared by a long-time friend, appears on another page of this Recorder.

R. S. W.

God does not open paths for us in advance of our coming. He does not promise help before help is needed. He does not remove obstacles out of our way before we reach them. Yet when we are on the edge of our need, God's hand is stretched out.—J. R. Miller

--The Sabbath Recorder--
A POWERFUL PLEA FOR PRAYER

(Continued from page 158)

enough, that of the outside world would, of course, be far more discouraging, disheartening, and overwhelming if one did not believe in a God who answers prayer. There is no time to go into details, nor do we need to, for the facts are well known, even though so many are deliberately shutting their eyes to them and loudly proclaiming their "optimism"—an optimism that has no basis in fact, but simply in the wishes of those who proclaim it. To mention only one of the many things: conditions in our universities, in our colleges, and in our grade schools, are far from the moral decency, not only among our young men and boys but among our own young women and girls. The facts are brought to me wherever I go, east or west, north or south.

But shall we despair, or throw up our hands and say nothing can be done? No, not for one moment. God does answer prayer; that has been demonstrated time and time again, and time and time again throughout the centuries when conditions were in many ways as bad as they are today or worse. God has heard prayer, and he is just as ready to answer now as ever. I know that answers are sometimes slow in coming, but in the moral decency, not only among our young men and boys but in the moral decency, not only among our young men and boys but among our own young women and girls, the facts are brought to me wherever I go, east or west, north or south.

A fellow who tries to straddle an issue is like one in the middle of the highway, subject to being hit by both lines of traffic.

—Florence (Ala.) Herald

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