

SEVENTH DAY BAPTIST
GENERAL CONFERENCE

AUGUST 23-28, 1927
WESTERLY, R. I.

Not forsaking the assembling of ourselves
together, and so much the more, as
ye see the day approaching.—Hebrews 10:25

THE DENOMINATIONAL BUILDING
Ethel L. Titsworth,
Treasurer
203 PARK AVE., PLAINFIELD, N. J.

The Sabbath Recorder

THE KING

George L. Hill

When memory harks back to youth's golden years
Amid all the beauty of earth turing spread,
Then born of the fairies a vision appears,
A moment alive from the past that is dead.

While insects were drowning in midsummer heat,
I'd take the cool lane that led out to the wood
Through orchard and meadow and lush 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 trees,
When roguish 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 smiling landscape of valley and field,
In flower-gemmed verdure of summer arrayed,
That promised again a rich harvest to yield.

When bright-accepted Luna rode high o'er the scene
And unmarshalled the stars embattled with night,
She stretched forth her hand from the shimmering sheen
And crowned the pine king with a halo of light.

CONTENTS

Editorial—Nationalism Versus Individualism in China.—Our Center of Loyalty a Unity That Does Not Forget the Unit.—As Yet Only the Growing Corn.—Your Turn Will Come; Please be Patient	129-131	An Honor Register	142
Two Letters From the Student Quartet	131	Education Society's Page.—My Business	143-145
Request to Singers Planning to Attend Conference	132	In Memoriam	145
Seventh Day Baptist Onward Movement.—Our Bulletin Board.—Sharing	133	Woman's Work.—Minutes of the Woman's Board	146
Getting a Far View	134	A Most Interesting Letter	146
Regarding Conference Program	135	Young People's Work.—God in Nature.—Modern Prejudices to be Overcome.—A Thought for the Quiet Hour.—The Intermediate Corner.—Do Not Forget the Oratorical Contest!—Recorder Reading Contest.—Annual Report.—Snap Shots of the Cleveland Convention	149-152
Program of the Seventh Day Baptist General Conference	135	Union Meeting at West Olive, Mich.	152
Missions.—One Million Witnesses.—Minutes of the Missionary Board.—Letter From Rev. D. Burdett Coon	137-142	Children's Page.—The Boy Who Was Sorry.—Now You Ask One	154
Notice	142	Sabbath School.—Though Blind, Happy.—Lesson for August 13, 1927.	157
		Deaths	159

SEVENTH DAY BAPTIST DIRECTORY

THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

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(INCORPORATED, 1916)

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ADDRESSES OF MISSIONARIES IN CHINA

Miss Susie M. Burdick, Rev. and Mrs. H. Eugene Davis, Miss Mabel L. West, Pont. Ste. Catherine, W. J. Shanghai, China.
 Dr. Rosa W. Palmborg, Dr. and Mrs. George Thorngate, Grace Hospital, Liuho, Ku, China.
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WHOLE No. 4,300

Help us, O God, to see and understand the living truth set forth in thy Book of books; and give us needed grace and ability to teach and to exemplify the same, so that those we meet, who are groping their way in uncertainty, may learn to love the true and living way. Do help us all, we pray thee, to embrace the truth and pass it on to our fellow men.
Wilt thou also open our eyes to behold the beauty of thy world that lies all about us day by day, and which is so full of thee. May mind and heart be quick to recognize thy handiwork in sky and cloud by day, and in the wondrous heavens by night. Give us the power to help others find thee in all thy works, whether on the printed page or in the earthly home in which thou hast placed us. In Christ's name. Amen.

Nationalism Versus Individualism in China So far as we can see, the Chinese as a people—or as to nationality—are distinctly anti-foreign. This seems to be especially true of the national feeling toward the British. But it seems that as *individuals* the Chinese are very friendly with foreigners if they are treated right. The individual Chinaman is probably as good natured and as friendly as one would expect to find among the people of any other nation. Toward you as an individual he will show no antipathy on account of your being a foreigner. He will be nice and friendly and kind-hearted.

But when you consider the attitude of the Chinese people as a nation, in contrast with other nations, you find it quite hostile. For this attitude the foreign nations themselves are altogether to blame. When something like a dozen foreign nations have taken advantage of the Chinese, until unequal treaties have practically placed foreigners in control, so that, as a nation, China can not even rally her gunboats to defend her own coasts without securing permission of foreign powers; and when China can not secure justice against a foreign criminal who violates her laws, no matter how great his crime, without first getting the consent of other countries, it is not strange that *nationally* thinking China is anti-foreign.

The old unequal treaties, which in substance place the foreigner above the law,

and that place adherents of a foreign religion in preferred positions, have only brought forth just the harvest that might be expected from such seed-sowing.

There has been too apparent in China a sort of racial arrogance on the part of foreigners, which does not hesitate to show a feeling of superiority over the natives—a spirit that fosters unfriendly distinctions and unequal rights—all of which has tended to embitter the national spirit of that great country. In some of the foreign concessions the Chinese have not been accorded equal rights in the parks and in other public resorts.

So long as this spirit shows, even under the surface, as to distinctions between the whites and the yellow race, there must henceforth be trouble. The period in which the feeling of superiority can be dominant has now come to an end forever.

With this modern national spirit prevailing in China, under which many missions have been practically driven out, there seems to be no hope of running missions upon the old plans. All boards are coming to recognize this as a thing to be met squarely and honestly.

To me, at this distance, and in view of the demands of China, there seems to be but one way out of the trouble. The Chinese themselves must be allowed to settle it. Really it seems to me that after more than half a century of faithful Christian missions by all denominations, there should be enough native Christians, friendly to the Christianizing spirit of missions, upon whom we can depend to take the lead in the blessed work of saving China. Is not this the God-given time for transforming the Christian religion in China into an indigenous, genuine Chinese movement? Are there not enough strong, loyal, clear-headed Chinese converts in every mission who can be trusted to make up a board of trustees who will be enthusiastic for carrying on the blessed work?

There seems to be no hope of "carrying on" in the old way. We must not forget

that religion is contagious and is "caught rather than taught." Even if it can not be included in a school curriculum, it becomes, nevertheless, an all-pervading spirit that makes its own way under the natural power of unspoken influence.

If China insists upon excluding religious teachings from her schools, then the boards must accept these conditions. The main thing now is to find Christians in China who are loyal to Christ and competent to manage the work by the aid and counsel of missionaries.

Native boards may make mistakes, but we must trust and help them. They may need our help as never before. They will also need the manifestation of the true Christian spirit on our part. It may be, after all, that Christian missions in China are entering into a better chapter in their history. I feel that this depends upon our next move, and upon the breadth of our sympathy with the Chinese people.

What has always been the ideal for the future of mission work in China? Has it not been just this: that there should come to be native churches in that land to carry on the blessed work of reaching and saving the lost? Who knows but that this is God's own way of promoting and establishing Christianity in that vast empire?

Our Center of Loyalty 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 as to your home. I am invariably suspicious of the individual who discusses with favor an internationalism that does not 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 owe my first loyalty to the communion in which I am enrolled and with the congregation of my choice. Any other conception of the spirit of our society is a misconception. It is from this common base that we who are of all races and creeds and conditions have marched out to join a spiritual high command and to make with Christ our common cause.

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 unity of efforts along many desirable lines 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 not to "become so engrossed with the idea of unity, as to 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 spirit of unity with others in many lines of good work.

As Yet Only the Growing Corn As I look out upon the cornfields today, I am at first impressed with the backwardness of the crop; but as the midsummer days come on a promising change arouses 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. Would it not be folly for him to lose 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 not corn. 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 gainsaying world may fling this taunt at 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 full corn in the ear." We can afford to be patient and hopeful, 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 must not grow 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 as 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 weepeth, 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 wait, I found that enough type had been set to make fully one third more pages than could possibly go into one issue. So we were compelled to leave much that had been set up to wait for the next week. We will soon be caught up again, and ready for messages of interest from our churches.

TWO LETTERS FROM THE STUDENT QUARTET

[The first of these good letters came too late for our last issue, so we give them both here.—T. L. G.]

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 Maurice gave the charge to the church, and Everett gave the charge to the deacons. In the afternoon Maurice led the

Christian Endeavor meeting. On Sunday morning the quartet sang a few songs at the Missionary Baptist church service. The series of meetings came to a successful close on Sunday evening; it was estimated that over two hundred persons were present the last evening.

The Christian Endeavor society held a social at Flint Creek on Monday evening. The time was passed in eating weiners, swimming, and singing by the quartet. On Tuesday evening Mr. and Mrs. George Lowell gave the quartet a farewell party at Decatur, which is about six miles from Gentry.

On Wednesday morning we bade our Gentry friends farewell and started for Belzoni at about eleven-thirty. Pastor Lewis accompanied us. We had not gone very far before it started to rain, and it continued to rain for the most of the afternoon. At two o'clock we stopped at Springdale, Ark., and had two extra leaves added to the back spring to help hold up our heavy load. At four o'clock we started on our way again. Soon after six o'clock we went over the crest of the Ozarks. The rows of heavily wooded flint hills certainly formed a pretty picture below us on either side.

At seven o'clock we camped for the night and cooked our supper. Soon after we went to bed it started raining again. We didn't mind the rain, but it wasn't so nice when the wet tent pulled up the stakes and let the tent down, making it leak all the rest of the night.

We ate our breakfast at Van Buren, Ark., where we crossed the Arkansas River. At about dinner time we passed the former location of the earth-builders' largest city. As far as we could see, the ground was dotted with hummocks of earth, which were probably fifty or sixty feet long and five or six feet high at the center.

At one o'clock it was raining so hard that we decided to camp. We rented a tourist cottage and spent the afternoon in resting and practicing. That night we had a hard rain which lasted all night. The cottage leaked and it wasn't long until the most of us discovered the fact.

On Friday morning we again started on in the rain. We found some roads which were rutted so deeply that we lost our back license plate in the mud. During the day

we crossed several creeks, some of which were deep enough to flood the running boards, and one was deep enough to flow in the holes in the floor-boards.

At five-thirty in the afternoon we came to the village of Antlers, which is eighteen miles from Belzoni. The road was not very good and so we decided to camp about ten miles from our destination. It did not rain last night and we enjoyed a good night's rest.

The series of meetings here at Belzoni will start this evening.

Sincerely,

LOYAL TODD.

Belzoni, Okla., July 16, 1927.

DEAR FRIENDS:

It again becomes my pleasure and duty to write concerning the progress of the work, and other items of interest. The quartet reached Belzoni last Sabbath morning, over roads which were rougher than any we had yet seen.

The settlement of Belzoni is truly a pioneer community. Electric lights and telephones are as yet things unknown here. Some of the land under cultivation has been cleared less than a decade. Corn and cotton are the principal crops grown, and very seldom do both crops give a maximum yield at the same time. We also saw fig trees, peanuts, and cane sugar growing. The melon crop is a month late, but we have had several very fine melons. Grapes are also ripening now. For the first few days it was very difficult for us to endure the heat, which I am sure was over a hundred degrees in the shade; but the nights are cool, and we are becoming more acclimated all the while. There is a swimming hole not far away, which we use quite often.

Now as to the meetings. They are held in the district school building. The lighting of this place presented some difficulties, and it is only recently that we have been able to illuminate it properly. It is estimated that close to two hundred people came to the first meeting, which was a very good attendance for so small a community. There has been one baptism, and at least a half dozen individuals have expressed a desire to lead Christian lives. We hope that the interest may grow, as the meetings progress, and that many more may be converted.

At present there is only one Sabbath-keeping family in this settlement, and we are making Mr. Jackson's home our headquarters. The prospects seem bright for several other families to accept the Sabbath truth, and perhaps a small church may be started here. 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, and 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 Westerly. I ask your prayers, that our work may be successful.

Sincerely,

ELLIS C. JOHANSON.

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 that you will not be bashful about telling him who you are and what you sing.

We would like to have you sing in the Conference chorus if you are in the habit of singing in a choir and can get in with us for a rehearsal or two.

All men who have sung in male quartets or male choruses are requested to bring along their old "Towner" and we will arrange for some get-togethers after we are at Westerly.

Through the co-operation of all we can have better music at the Conference sessions.

C. H. SIEDHOFF,

Director of Conference Music, 1927.

"If you wish others to respect your opinion, you must see that it is a reasonable one."

SEVENTH DAY BAPTIST ONWARD MOVEMENT

WILLARD D. BURDICK, General Secretary
926 Kenyon Avenue, Plainfield, N. J.

OUR BULLETIN BOARD

One month of the Conference year has passed. Did your church make a payment on the Onward Movement budget? Watch for Treasurer Crandall's report for July in the next SABBATH RECORDER.

August 18-21.—Pre-Conference meeting of the Commission.

August 23-28.—The General Conference meets at Westerly, R. I.

SHARING

A little boy of five was once watching some young people unload their wagon after a trip to the woods where they had gathered hickory nuts. One of the young men tossed him a couple of nuts which he carried happily into the house. He went directly to his mother and, holding out the nuts, said, "Please crack these and divide them into five pieces, so we can each have some." Five pieces, one for mother, one for father, and one each for brother and sister, and himself—that was 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 give that which we may later need, or wish that we had kept for ourselves. Often, 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 often increase, and we have a duty to ourselves not to hinder our possibility of good work by failing to supply these needs. But if 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 task of our churches 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 fast the time went when many were working together, and what a satisfied feeling there was in helping by sharing in the work, all working together.

In the work of the church, the greatest handicap is not lack of funds, or lack of leaders, but lack of a sharing spirit in the work, and of 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 know how to shift the work 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 one has been doing many years, but if we have the spirit of sharing we shall be glad to see others fitted and ready to take over some of the work.

The fault may be with members who do not wish responsibility. They may feel that their duty is done when they attend church and that nothing more should be expected of them.

An ideal church is one where every member feels responsibility for the success of that church, where every member feels there is some task that no one but 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 not giving God his share of our thought and time? Are 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 in the valley, but be
The best little scrub by the side of the rill;
Be a bush if you can't be a tree.

"If you can't be a bush, be a bit of the grass,
And some highway much happier make;
If you can't be a muskie, then just be a bass,
But the liveliest bass 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,
If you can't be the sun, be a star;
It isn't by size that you win or you fail—
Be the best of whatever you are."

—Contributed.

GETTING A FAR VIEW

HOSEA W. ROOD

Several years ago I took a walk one June morning up a hill at Madison, Wis. I went out of the city down along some low ground, across a creek, then up a long hillside toward the south. On the way I had to avoid, here and there, a muddy spot in the road. My attention, however, was given mostly to the quiet beauty of the roadside—a group of fine young maples, a bunch of graceful white birches, now and then a lordly oak, a bit of meadow, some wild roses along the way, a pasture with a fine herd of black and white cattle and a flock of sheep, birds flitting about from ground

to fence and bush and tree, every one singing its own choice bit of music.

I so enjoyed all I saw and heard along the way that I did not notice how near I was coming to the top till I got from there a most beautiful view. First there was the winding road along which I had come with all its beautiful features mingled into a harmonious whole.

Though there had been some muddy spots down below, from up there, though I could remember them, I could not see one of them. The bright sun, shining upon hill and grove and meadow, made the scene a beautiful one; yet that was not all. Below was the 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 their 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 upon 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 today of that walk and that far view with the thoughts it gave me to remember.

In my meditation my hillside road seemed something like the roadway of life; or the climb up the hill of life might, happily, be like my walk that June day. Though at the start upon the low ground there may be some muddy spots, not very good walking all the way, with a rather narrow view of what is close by, higher up, still leading upward toward what is higher and better, we get an ever enlarging look upon life and all it means, until, having climbed far up, we may get such a view as is not possible from below.

There is truly a compensation in becoming old, for then one can get a panoramic view of life as a whole—its meaning, its purpose, its value. Then it is that one, in looking backward, should be able to see the harmony of life in its various relations—or, unhappily, its lack of harmony—discord. Happy is he who can, with pleasure and a good conscience, look back upon the road over which he has come.

(Continued on page 142)

REGARDING CONFERENCE PROGRAM

The program of the Seventh Day Baptist General Conference, as compiled to date, is herewith submitted. It is not complete in every detail, and is subject to necessary changes. If there are omissions or corrections that should be made, your president would be glad to have his attention called to them. The program for the children's sessions has not been reported.

BENJAMIN F. JOHANSON,
President.

PROGRAM OF THE SEVENTH DAY BAPTIST GENERAL CONFERENCE
Westerly, R. I.

Monday, August 22, 1927

Pre-Conference Session
Conducted by Christian Endeavorers

Afternoon

3.00 Opening devotions Hurley Warren
Special music

3.30 Theme—"Our Pledge"
Rev. H. C. Van Horn, presiding
Address—"Trusting—I Promise"
Maurice Sayre

Address—"Our Whatsoever"
Miss Mary Bond

Address—"Quiet Hour" Miss Anita Davis
Music Student Evangelistic Quartet

Address—"Support My Church"
Richard Wells

Address—"All My Duties"
Hymn

Address—"The Value of Pledges"
Rev. Lester G. Osborn

Prayer song—"Into My Heart"
Congregation

5.30 Fellowship luncheon
Toastmaster, Harold O. Burdick

Evening

7.30 Vesper service
Oratorical Contest—

Senior and Intermediate endeavorers
Carroll Hill, presiding

Judges: Ellis Johanson, Miss Alberta Davis, Miss Marjorie Burdick

Tuesday, August 23

Morning

8.30 Devotional service Rev. G. D. Hargis

9.00 Classes for teen age:
Bible Rev. George B. Shaw
Denominational Polity

Missions Rev. William M. Simpson
Miss Anna Crofoot

Opening Session of the General Conference
10.00 Devotional service

Address of welcome
Rev. Clayton A. Burdick

Address in response
Special Music

10.45 Address of the president
Benjamin F. Johanson

11.15 Report of the corresponding secretary
Rev. Edwin Shaw

Report of the treasurer of Conference
James H. Coon

Report of the treasurer of Onward Movement
Rev. Harold R. Crandall

12.00 Announcements
Noon recess

Afternoon

1.45 Standard fellowship social for young people in charge of Miss Margaret Davis, social superintendent

2.45 Devotional service
Special music

3.00 Program of the Lone Sabbath Keepers' Auxiliary

Address—"Experiences in Attempting to Secure Employment for Sabbath Keepers in Cities, the Why of Success or Failure" Rev. Robert B. St. Clair

Address—"Opportunities of the Lone Sabbath Keeper in a City"

Mrs. Catherine Shaw Stillman
Address, "Our Mission: What, Where, How, and Why?"

Mrs. Angeline Allen,
Secretary of the Auxiliary

Address Miss Lois R. Fay,
Associate Secretary of the Auxiliary

3.45 Appointment of Committees
Report of the Commission by its secretary Rev. Edwin Shaw

Formal reports of boards and societies

Evening

7.30 Vesper service
Special music

Announcements
8.00 Theme—"The Call and Claims of the Ministry"

Address—"The Call of Youth and Getting Ready to Make the Most of Life"

Rev. S. Duane Ogden
Address—"The Appeal of the Christian Ministry" Rev. August E. Johansen

Address—"The Present Need for Ministers of the Gospel and How Is It to Be Met?" Rev. William L. Burdick

Wednesday, August 24

Morning

9.00 Classes for teen age—same leadership and subjects as previous day

10.00 Business session
Reading of minutes

Announcements
11.00 The Onward Movement

Rev. Willard D. Burdick,
Secretary of the Onward Movement

11.45 Midday worship President S. O. Bond

12.00 Noon recess

Afternoon

1.45 Christian Endeavor song service, in charge of Clark H. Siedhoff, Conference chorister

Presentation of new work for 1927-28, by Young People's Board

2.45 Devotional service
Special music

Announcements
3.00 Program of the Sabbath School Board

Address—"Possibilities for Leadership Training in Our Colleges"

Mrs. Dora K. Degen

Address—"A Comprehensive Program of Religious Education for the Average Church" Rev. E. E. Sutton

Director of religious education of the board

Address—"More Efficient Administrative Methods in the Conduct of Our Sabbath Schools" W. C. Hubbard

Evening

7.30 Vesper service
Special music

Announcements
8.00 Theme—"Our Stewardship"

Address—"As Applied to the Support of Our Ministry" Alexander W. Vars

Address—"As Applied to Financing Our Colleges"

Address—"As Applied to Financing Our Churches and Denominations"

President Alfred E. Whitford

Thursday, August 25

Morning

9.00 Classes for teen age—same leadership and subjects as previous days

10.00 Business session
Reading of minutes

Announcements
10.45 Program of the Historical Society

Address Rev. Loyal F. Hurley
 Address by the president of the society
 Corliss F. Randolph
 11.45 Midday worship President S. O. Bond
 12.00 Noon recess

Afternoon

1.45 Standard denominational social for young people in charge of Miss Margaret Davis, social superintendent
 2.45 Devotional service
 Special music
 Announcements
 3.00 Program of the American Sabbath Tract Society
 Address Samuel H. Davis
 Address J. Nelson Norwood
 Address by the president of the society Corliss F. Randolph

Evening

7.30 Vesper service
 Special music
 Announcements
 8.00 Program of the Woman's Board
 Prayer
 Pageant—"The Open Doors"
 Prepared by Miss Anna West
 Address—"China's Open Door"
 Dr. Grace I. Crandall

Friday, August 26

Morning

6.00 Fellowship breakfast for endeavorers at Atlantic Beach
 Program in charge of Rev. August E. Johansen
 9.00 Business session
 Reading of minutes
 Announcements
 9.45 Program of the Missionary Society
 Opening prayer and address by the president of the society
 Rev. Clayton A. Burdick
 Address—"The Situation in China"
 Dr. Grace I. Crandall
 Music Student Evangelistic Quartet
 Address—"The American Tropics"
 Rev. Royal R. Thorngate
 Address—"Work on Our Home Field"
 Rev. Claude L. Hill
 Introducing of members of the Missionary Society
 Hymn
 Short addresses on "Evangelism"
 "Visitation Evangelism"
 Miss Ruth L. Phillips
 "Teaching Evangelism"
 Mrs. Dora K. Degen
 "The Week-end Mission"
 Rev. Walter L. Greene
 "Student Quartet Work"
 Rev. James L. Skaggs
 "The Evangelistic Campaign"
 Rev. Loyal F. Hurley

Afternoon

1.45 Standard social for college teachers and ministers, in charge of Miss Margaret Davis, social superintendent
 Committee work
 Sectional meetings
 Recreation

Evening

7.30 Vesper service
 Special music
 Announcements
 8.00 A meeting for prayer, testimony, and inspiration, conducted by Rev. Loyal F. Hurley

Sabbath, August 27

Morning

9.00 Communion service, conducted by Rev. Arthur E. Main
 Rev. Theodore L. Gardiner
 10.00 Sabbath morning worship in charge of the pastor Rev. Clayton A. Burdick
 Organ voluntary
 Opening sentence

The Lord's Prayer
 Doxology
 Psalm
 Hymn
 Scripture lesson
 Anthem
 Prayer (response)
 Announcements
 Offering for Missionary, Tract, and Education societies
 Solo
 Sermon Rev. Alva L. Davis
 Hymn
 Benediction
 12.00 Noon recess

Afternoon

1.45 Junior Christian Endeavor, in charge of the Junior superintendent
 Mrs. Elisabeth Kenyon Austin
 Intermediate Christian Endeavor, in charge of Intermediate superintendent
 Rev. William M. Simpson
 2.45 Devotional service
 Special music
 3.00 Address Rev. Jay W. Crofoot
 4.00 Senior Christian Endeavor, leader
 Rev. S. Duane Ogden

Evening

7.30 Vesper service
 Special music
 Announcements
 8.00 Program of the Young People's Board
 Presentation of awards
 Young People's Rally Song
 Oration by the winner in oratorical contest of Monday evening
 Address—"Youth of Today"
 Mrs. Frances F. Babcock,
 Corresponding Secretary of the board
 Music Student Evangelistic Quartet
 Short addresses on "Our Responsibilities"
 "As Citizens" James Waite
 "As Christians"
 "As Life Work Recruits"
 Everett T. Harris
 "As Friends" Miss Betty Whitford
 "Living Up to Our Responsibilities"
 Leland Burdick
 Prayer song—"Into My Heart"
 Congregation
 Mizpah

Sunday, August 28

Morning

9.00 Classes for teen age—same leadership and subjects as previous days
 10.00 Business session
 11.00 Program of the Education Society
 Address—"The Religious Program of Alfred University" Leonard Hunting
 Address—"The Religious Program of Milton College" Ellis C. Johanson
 Address—"The Religious Program of Salem College" Everett T. Harris
 Address—"Guarding the Faith of Our Youth"
 Rev. Edgar D. Van Horn
 President of the society

Afternoon

1.45 Young people's session
 Address by secretary of the International Society of Christian Endeavor
 E. P. Gates
 2.45 Devotional service
 Special music
 Offering for Sabbath School, Woman's, and Young People's boards
 E. P. Gates
 3.00 Address
 4.00 Unfinished business

Evening

7.30 Vesper service
 Special music
 8.00 Closing address, Summing up the Activities of Conference
 President Boothe C. Davis
 8.45 Good fellowship farewell service

MISSIONS

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

ONE MILLION WITNESSES

The Men's Church League is an organization among men to promote Christ's kingdom on earth, and is composed of some of the foremost men in the United States and Canada, with headquarters at 541 Lexington 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 personal 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 declaring my purpose

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 Savior and Lord, and into membership in the Church of Christ.
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 a small group of similar "witnesses," either in my own church or community, to meet at stated times for prayer and conference. See Matthew 18: 19, 20.

This movement is significant for several reasons. Men have been thought more or less indifferent to the interests of Christ and his Church; but here is a movement led by many of the foremost men in all walks of life which, if fully realized, would in eleven years lead more people to Christ than are now living. Like most things human this undertaking may not be one hundred per cent successful, but it is colossal in its breadth, Christian in its nature, and shows a real desire on the part of a large number of men to win others to the Lamb of God. Furthermore, this movement is one step in

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 ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." Above all else in Christian activity 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.

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 Pawcatuck Seventh Day Baptist church at Westerly, R. I., Wednesday, July 20, 1927.

The members present were: Rev. C. A. Burdick, Rev. W. L. Burdick, I. B. Crandall, 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 R. Crandall, Dr. Grace I. Crandall, Miss Esther Phan, Mrs. Dell Burdick, Mrs. William M. Simpson, 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 secretary was read and voted recorded.

Voted that the following report of the

Budget Committee, giving the tentative budget for 1928, be accepted.

REPORT OF BUDGET COMMITTEE

Your Budget Committee would report that it is very difficult at this early date to prepare a budget for 1928, and that the best that can be done is to give an estimate.

There has been placed in your hands a list of appropriations as they now stand based upon the appropriations made last October and those that have been made since.

Your committee has carefully reviewed this list and finds with one exception the same amounts will probably be needed for 1928. The exception is the item for evangelistic work on the Pacific Coast, which is not likely to be needed.

Therefore your committee would recommend that the present appropriations, omitting the one for evangelistic work on the Pacific Coast, be adopted as a tentative budget for 1928.

Respectfully submitted,
WILLIAM L. BURDICK,
SAMUEL H. DAVIS,
GEORGE B. UTTER,
Committee.

China	
J. W. Crofoot	\$1,600.00
H. Eugene Davis	1,600.00
H. Eugene Davis,	
Children's allowance	700.00
George Thorngate	1,600.00
George Thorngate,	
Children's allowance	400.00
Susie M. Burdick	800.00
Rosa W. Palmborg	800.00
Grace I. Crandall	800.00
Anna M. West	800.00
Mabel L. West	800.00
Incidentals	900.00
Boys' School	500.00
Traveling expenses	1,900.00
	<u>\$13,200.00</u>
American Tropics	5,420.00
(Distributed as follows: T. L. M. Spencer, \$1,000; William A. Berry, \$120; R. R. Thorngate, \$1,500; R. R. Thorngate, traveling expenses, \$500; H. Louie Mignott, \$600; D. Burdett Coon, \$1,500; D. Burdett Coon, traveling expenses, \$200.)	
Holland	1,250.00
Home Field	
Jackson Center, Ohio	\$ 600.00
Colorado field	500.00
Southwestern Field	2,000.00
R. B. St. Clair (general missionary)	1,300.00
Northern Michigan field	300.00
Little Prairie, Ark.	500.00
Los Angeles, Calif.	600.00
Middle Island, W. Va.	400.00
Fouke, Ark.	300.00
Stonefort, Ill.	600.00
Exeland, Wis.	200.00
Syracuse, N. Y.	100.00
West Edmeston, N. Y.	100.00
Western Association	500.00

Iowa field	800.00	
Daytona, Fla.	100.00	
Traveling expenses	1,200.00	
Emergency Fund	180.00	
Contingency Fund	1,200.00	
	<u>11,480.00</u>	
Administration		
Corresponding secretary	\$1,800.00	
Clerk hire for corresponding secretary	400.00	
Clerk hire for treasurer	400.00	
	<u>2,600.00</u>	
Total		<u>\$33,950.00</u>

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 been given the 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 I. Crandall
10.30	Selection by the Student Quartet
10.35	The American Tropics, Rev. Royal R. Thorngate
10.45	Work on Our Home Field, Rev. Claude L. Hill.
10.55	Introduction of the members of the Missionary Board
	Hymn
11.10	Short Speeches on Evangelism
	Visitation Evangelism
	Miss Ruth L. Phillips
	Teaching Evangelism
	Mrs. Dora K. Degen
	The Week-end Mission
	Rev. Walter L. Greene
	Student Quartet Work
	Rev. James L. Skaggs
	The Evangelistic Campaign
	Rev. Loyal F. Hurley
11.45	Closing of program of Missionary Board
	Respectfully submitted,
	WILLIAM M. SIMPSON,
	WILLIAM L. BURDICK,
	GEORGE B. UTTER.

Voted that if changes seem advisable in this program between now and Conference, the committee have the privilege of making same.

Items growing out of correspondence were next taken up. Secretary Burdick spoke of the faithful work of the student quartet and referred to letter from C. C. Van Horn.

Voted that the corresponding secretary send a letter of appreciation and sympathy to Mr. and Mrs. C. C. Van Horn in their

faithful work at Little Prairie, Ark., trusting that they will deem it wise to continue their work on this field.

Correspondence from Rev. C. A. Hughes of New Auburn, Wis., and Rev. R. B. St. Clair was explained by the corresponding secretary.

The following quarterly report of the treasurer was accepted as read:

QUARTERLY REPORT
April 1, 1927-July 1, 1927

S. H. DAVIS
In account with
THE SEVENTH DAY BAPTIST MISSIONARY SOCIETY

Cash Received

On hand April 1, 1927	\$19,582.44
For General Fund	4,789.57
For Home field	400.00
For China field	520.00
For Boys' School	79.00
For Girls' School	29.00
For Java	10.00
For Jamaica	35.00
For Georgetown Chapel	200.00
From Memorial Board	171.36
From income permanent funds	3,000.00
From interest	794.57
	<u>\$29,610.94</u>

Disbursements

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	290.00
To Georgetown Chapel Fund	150.00
To Jamaica	650.90
To India	2.25
To specials	200.00
To Holland	312.50
To treasurer's expenses	98.00
Total disbursements	<u>\$ 7,249.37</u>
Balance on hand July 1, 1927	22,361.57
	<u>\$29,610.94</u>

SPECIAL FUNDS

1. Boys' School Fund	
Amount on hand April 1, 1927	\$ 9,959.48
Received during the quarter	79.00
Balance	<u>\$10,038.48</u>
2. Girls' School Fund	
Amount on hand April 1, 1927	\$ 9,975.43
Received during the quarter	29.00
Balance	<u>\$10,004.43</u>
3. Georgetown Chapel Fund	
Amount on hand April 1, 1927	\$ 514.48
Received during the quarter	200.00
	<u>\$ 714.48</u>

Paid taxes and interest	150.00
Balance	\$ 564.48
Total	<u>\$20,607.39</u>
Balance on hand July 1, 1927	22,361.57

Net balance July 1, 1927 \$ 1,754.18

The annual report of the treasurer was read and adopted, and voted that it form a portion of the annual report of the board.

Voted that the report of the Missionary Evangelistic Committee be received as a report of progress.

The report of progress of the Committee on Changed Conditions in China was read by Secretary Burdick. It follows:

REPORT OF COMMITTEE TO CONSIDER CHANGED CONDITIONS IN CHINA

Your Committee to Consider Changed Conditions in China would report that it has continued to work on the problems which you assigned it.

Since the report given at the time of the special meeting, June 20, two meetings have been held, several letters from our China missionaries have been received, interviews have been held with Dr. Grace I. Crandall, just returned from China, and Miss Anna M. West, and through the secretary the committee has kept in touch with what other missions are doing regarding these same problems.

Your committee has duly considered the instruction given at the special meeting, to the effect that it take into consideration the recall and future employment of Dr. George Thorngate and Rev. H. Eugene Davis. Inasmuch as conditions have so changed in China that Dr. Thorngate, about the first of June, was permitted to return to his work in connection with the hospital at Liuho, and inasmuch as his services are greatly needed there, it is the opinion of your committee that he should not be recalled. Though much uncertainty as to future developments still clouds the horizon of China, the future appears brighter, and certainly the tension in and about Shanghai has lessened. From the best knowledge available, Rev. H. Eugene Davis will have much the same opportunity as in the past to render valuable service in connection with our mission in China, and it is the opinion that it would be unwise to recall him at this time.

Owing to the fact that the future status of school work is in doubt, it is impossible to decide at this time whether it is wise for Rev. and Mrs. J. W. Crofoot and Miss Anna M. West to return to China in September. If they should sail the latter part of September, in accordance with reservations already secured for them, they could not reach Shanghai in time for the opening of school in the fall; and it is possible that it may be well for them to wait three months or longer before returning. Under these conditions, it is the opinion of your committee that the time of their return should be left open for the present.

Miss Mabel L. West, who has been employed jointly by this board and the Woman's Union

Mission, has notified this board that the Woman's Union Mission is not likely to employ her next year. It is the opinion of your committee that she should have a definite answer soon, if possible, as to 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 and cable him its decision. The propositions are as follows:

1. That unless we follow the plan or the modification of the plan of the letter written by the teachers and have the sum of \$10,000 Mexican, the committee voted unanimously to close the high school department of the school for the present.

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. Crofoot 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 repairing old ones until it is possible to formulate a definite and comprehensive policy regarding the future 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.

Voted that the recommendations in the report be acted upon separately.

Voted that the recommendation concerning Dr. Thorngate be accepted.

Further recommendations were laid on the table until the afternoon session.

The president then introduced Dr. Grace I. Crandall and her adopted daughter from China.

The morning session adjourned after prayer by the president.

The afternoon session opened at twelve forty-five with prayer by Corliss F. Randolph.

Interesting remarks regarding conditions in China were then made by Dr. Crandall.

Voted that the recommendations concerning Rev. H. Eugene Davis be accepted.

The president being obliged to leave, turned over the chair to Mr. A. S. Babcock.

Voted that the recommendation concern-

ing the return of Rev. and Mrs. J. W. Crofoot and Miss Anna West be adopted.

Voted that the recommendation concerning a definite answer to Miss Mabel West be accepted.

Voted to accept the recommendation of the Committee Concerning the Resolutions of the Educational Committee of the Boys' School.

Voted to adopt the full report of the Committee on Changed Conditions in China.

Mr. Frank Hill gave a verbal 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.

Portions of communications from Rev. T. L. M. Spenc̄r, 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, with the annual report of the treasurer, be the annual report of this board to Conference.

Voted that three hundred copies of the annual report be printed.

Voted that the appreciation of the board be expressed to the ladies of the Ever Ready class for the bountiful luncheon served.

Adjournment was made at two fifty-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. BURDETT COON

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

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 Mignott, 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

lives, that I mentioned before, but eighty-eight acres a few miles away. Most of the latter is planted to banana trees. Monday, the day we left there, he was to ship four hundred stems, for which he was expecting one dollar per stem. Last year Jamaica shipped eighteen million stems of bananas. It is now expected she will ship twenty millions or more stems this year.

But I am making no plan for writing up the banana industry. There is another enterprise going on here in which I am much more deeply interested than the banana harvest. It is the harvest of souls. We had a good time at Mile Gully on this Sabbath and Sunday. On Sabbath day three more good women united with our little church. Before eight o'clock Sunday morning I was preaching to more than a hundred people on the banks of the stream, a little way off. After the service of song and prayer and the sermon, Brother Mignott baptized four more happy candidates. Two of these are members of the Bowensville Church. The other two will unite with the Watersford Church at Guy's Hill, nine miles away. Many other people in this section of the island are deeply interested in our cause, and are calling earnestly for our presentation of our message to them. We hope to grant their request as soon as other duties will permit. In the meantime, Brother John G. Davis is doing good missionary work for our cause in a number of communities around Mile Gully.

For a long time our church at Bath had been looking forward to the time when they could greet us in their midst with a special reception service. It was at last decided that we should go there on Friday, June 3, to remain with them over Sabbath and Sunday. It is a pleasant drive from Kingston to Bath, which is forty-six miles from Kingston, near the eastern end of the island. For quite a part of the way the sea is close to our right, and the beautiful mountains close to our left. Ten miles out from Kingston we paused a little to see some of the members of our Bull Bay Church. Upon reaching Bath we found it necessary for us to find a camping place for Mrs. Coon and myself. Brother Mignott, desiring that we should have a good quiet place, went with us to the police station to see if they could give us good suggestions. They

finally decided that the courthouse yard was probably the best place in town. They said court was not in session, and nothing was going on there. It would be perfectly all right for us to camp there. No trouble to anybody. We drove in and found a large basement under the courthouse into which we could drive the car and where we could have plenty of room for cooking and eating without the necessity of putting up the tent. We were told that such a plan would be agreeable to all. So there we got our dinner over our little camp stove. We wrote some and then had our supper, made up our bed in the car and were ready for the night when the woman who takes care of the courthouse and grounds came in and informed us that we could not stay there. This was some surprise to us. It was about dark now. We told her all the circumstances of our going in there, but to no avail. She declared that the police had no authority in the matter, and that she had full authority. We *must not* remain there. I told her to see the police, and that whatever they said we would do. She saw them. It seemed they had gone beyond their authority. We had to go. The woman said her sister kept lodgers, and it might be we could find lodging there. We thanked her, and said no, we would stay in the street unless we were driven out. Just about this time Brother Kerr, a member of our Bath Church, came along and found the predicament we were in. He thought he could find a place for us near our little church building about half a mile away. Sure enough, when I drove the car down there, Mr. Reginald Ross asked me to put up our camp right next to his house. There we put up our tent, and soon found ourselves surrounded with warm friends. We learned afterward that people of the town were quite indignant because of the way the woman treated us concerning the courthouse situation. But the woman may not have been so much to blame. We do not know.

The Bath folks have about fifty members in their Sabbath school. Our folks here, like all others of our faith we have found on the island, give evidence of genuine interest in our cause and work. They seem to be quite well organized, and are pushing forward with commendable zeal and hope. Sunday afternoon they held their welcom-

ing service for us with the usual number of recitations, songs, and addresses from the different organizations of the church. They are certainly doing their best to make us feel welcome and at home among them.

For a long time Brother Mignott had been training, at every opportunity, a company of our Kingston folks for the rendering of a musical and literary entertainment that might be given at Bath and other places. This was their opportunity at Bath. Nearly thirty from Kingston were on hand here this Sunday afternoon. Not long after the welcoming service they rendered their program in the school building where the other service had been held. A good audience listened with great interest to this excellent program. Admittance was charged and some twelve dollars was cleared out of it for our Kingston church building fund. But of much more value than that was the advertisement of the Seventh Day Baptist cause.

Now, nearly three weeks later, Mrs. Coon and I are camped again in the same yard of Mr. Ross here at Bath. I do not know how your missionaries could carry on their work in this field without an auto and a camping outfit. This outfit seems to be the wonder and admiration of all who see it, and dozens of big and little folks come here at a time to look at the tent and the bed and to exclaim their delight at the nice "home" we carry with us. Just now I am writing this in the car while waiting here for the marriage of Mr. Ross that is to take place this afternoon in our church. He is to be baptized in the near future, when he and his bride will unite with our church here.

Sincerely yours,

D. BURDETT COON.

Bath, St. Thomas Parish,
Jamaica, B. W. I., June 22, 1927.

NOTICE

All persons expecting to attend the Northwestern Association at Albion, Wis., September 15-18, please notify the Entertainment Committee at once. We are looking for you.

C. M. SHELDON,
Albion.
D. L. BABCOCK,
Edgerton, R. F. D.
MRS. C. S. SAYRE,
Albion.

AN HONOR REGISTER

MINISTERS WHO STUDIED AT ALFRED PREVIOUS TO
THE ORGANIZATION OF A THEOLOGICAL
DEPARTMENT IN 1871

Allen, Jonathan	Anderson, Galusha
Collins, John D.	Burlingame, Luther R.
Coon, Amos W.	Calkins, Phineas W.
Hull, Oliver P.	Cottrell, Lebbeus M.
Burdick, Hiram P.	Reynolds, Newel L.
Scott, James L.	Breeman, Sylvanus A.
Hull, Varnum	Brasted, Bethuel H.
Place, Alvin A.	Rogers, William H.
Wardner, Chauncy	Wooley, James R.
Wardner, Nathan	Pingrey, Albert W.
Wells, John A.	Reed, Thomas R.
Crandall, Phineas S.	VanAllen, Daniel D.
Simpson, Ira W.	Clark, Ira D.
Spicer, Ambrose C.	Dunn, Elston M.
Burdick, Charles R.	McNeil, Jarot W.
Hull, Hamilton	Rogers, Lester C.
Lewis, Alvin A.	Livermore, Leander E.
Witter, Paul C.	Rogers, Lowell L.
Dana, Joseph A.	Dean, Stephen T.
Lewis, Salem A.	Yale, Amos
Ford, Darius R.	Hubbard, Albert W.
Antwerp, John Van	Waterbury, Reuben A.
Cornwall, Amos R.	Whiting, Joseph
Kenyon, Jared	Titsworth, Judson A.
Larkin, Ethan P.	Purdy, Andrew J.
Marvin, James	Lewis, Abraham H.
Merriman, Joel R.	Whitford, Oscar U.
Burdick, Stephen	Wheeler, Samuel R.
Maxson, Darwin E.	Titsworth, Wardner C.
McCray, Robert H.	Platts, Lewis A.
Williams, Thomas R.	Burdick, Charles A.
Jones, Henry L.	Kellogg, Jasper R.
Peet, James	Randolph, Lewis F.
Hatch, George	Compton, Levi F.
Maxson, George W.	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; yet it is theirs to be making what they will of their later days, happy or unhappy in their recollections of the past. Every day now will have its influence upon those coming days.

"Heaven is not reached by a single bound;
We build the ladder on which we rise,
From the lowly earth 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 things and their forces, 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.*

EDUCATION SOCIETY'S PAGE

PRESIDENT PAUL E. TITSWORTH
CHESTERTOWN, MD.
Contributing Editor

MY BUSINESS

CLINTON C. JONES

(Address to Chestertown, Md., Rotary Club)

My business, according to my classification, is agricultural implements at retail. I shall try to give to you a general survey of the development of farm machinery and the effect of this development, not only on the farmer but on the dwellers in the cities and towns as well. Probably only a few farmers, and certainly but a very few of our people in the cities, realize the tremendous debt which they owe to modern farm machinery. Shorter working hours, the automobile, the radio, the leisure time for recreation and education, all of these would be the luxury of the wealthy few, instead of the semi-necessities of the many, were it not for the machinery with which the modern farmer carries on his business.

Perhaps this sounds like too broad a statement, but let us look at the facts in the case. Despite the old proverb, man wants many, many things in this life. If you doubt this, walk through a large department store, or turn the pages of a mail order catalog. Thousands of articles are found there because someone wants them badly enough to pay the price. But of all these many wants, there are three which are fundamental: food, shelter, and clothing. And of these three the most important is food. The production of food is the most urgent activity of society, and all other production activities must and will be carried on by those who can be spared from the duty of producing food.

In the year 1840, less than ninety years ago, seventy per cent of the population of the United States lived on farms, not because they wanted to, necessarily, for farm life was hard in those days, and poorly paid, to a degree which we today can scarcely imagine. That seventy per cent lived on the farms because it took seventy people to grow barely enough food for themselves and for thirty more. And this was so for

the reason that in 1840 farming was done with practically the same hand tools, the same crude methods, which had been used for two thousand years before. The word famine sounds strange to us today, and brings instinctively to our minds some foreign country, India perhaps, or China. But 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 Philadelphia. 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 this country, working shorter 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 farm workers, from seventy per cent to 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 growing of 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, and furnishing the thousand and one things which were unheard of luxuries to our grandfathers, but which are the accepted pleasure and necessities of today.

In our modern social system each worker, at his specialized task, 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 gain of all concerned. This change, however, could not occur until the man on the farm could grow enough food for himself and his family and a large surplus 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 it took a day 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. Today 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 sowing. The threshing machine 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 machinery. During this period most of the machines with which we are familiar today were invented and perfected. During the period from 1890 to 1920, there was much less of new development. Existing types of machines were refined, but with exception of the tractor few new machines were brought out. 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 few farm machines designed 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 been perfected to 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 eastward every year. The general purpose tractor, which cultivates corn and cuts hay in addition to the standard tractor operations, is an accomplished fact. Undoubtedly, we are standing 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 doubtless do much in this direction, but in the last analysis, the price he will receive will always be beyond the control of the individual producer. Producing at a lower cost, on the other hand, 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 can not well 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 the cost of producing 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. There the primary problem is to increase the output of the individual worker. 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 use 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. The same man with a three-bottom plow can finish 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 harrow with a two-section harrow. Using a harrow of three or four sections would increase a man's daily output by fifty or one hundred per cent. Not so long 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.

I believe that if 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 very often does not get), reasonable care, and fair treatment. In conclusion, if the farm machine could talk, here is what I believe it would say: Here I am, study me and know me, that you may give me the work for which I was made. Treat me fairly, and I will make your work easier and your life happier and more prosperous.

An American teacher was employed in Japan with the understanding that during school hours he would utter no word on 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 in a 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 Work.*

IN MEMORIAM

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

Quiet and unassuming, she left behind her many friends and loved ones, who will miss her in the years to come. 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. Selina 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 mercifully taken by a paralytic stroke that left her helpless, though she suffered no pain, and was tenderly cared for until she quietly breathed her last, with her only son George, and others who loved her, by her bedside.

We will miss her here
In the years to come,
For her name is held dear
In many a home.

Gentle and quiet
She gave of her best,
So with loving hands
We lay her at rest.

MARY F. WHITFORD.

WOMAN'S WORK

MRS. GEORGE E. CROSLY, MILTON, WIS.
Contributing Editor

MINUTES OF THE WOMAN'S BOARD

The Woman's Board met with Mrs. J. L. Skaggs July 11, 1927. Members present were: Mrs. A. B. West, 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 \$1,277.54 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 she had received annual reports from a few of the societies and letters from the Foreign Missions Conference.

It was voted to send for two copies of the Annual Report of the Foreign Missions Conference.

It was voted to subscribe for one copy of the bulletin to be published in five parts by the Foreign Missions Conference of North America and with the Federation of Women's Boards of Foreign Missions in cooperation with the International Missionary Council.

Mrs. West had received communications from Dr. B. F. Johanson, the president of the General Conference, and from Dr. Edwin Shaw, the secretary of the Commission.

It was moved and carried that the president, treasurer, and corresponding secretary act as Budget Committee.

There was open discussion of the situation in China and of plans for the program of the Woman's Board at the General Conference.

Mrs. J. H. Babcock, lately returned from Riverside, Calif., told some interesting things about the work of the ladies' society there.

Miss Anna West gave items of interest from the women's meetings of the several associations which she had lately attended.

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.

Minutes of this meeting were read and approved.

Adjourned to meet with Mrs. Edwin Shaw.

MRS. A. B. WEST,
President.

MRS. J. L. SKAGGS,
Secretary.

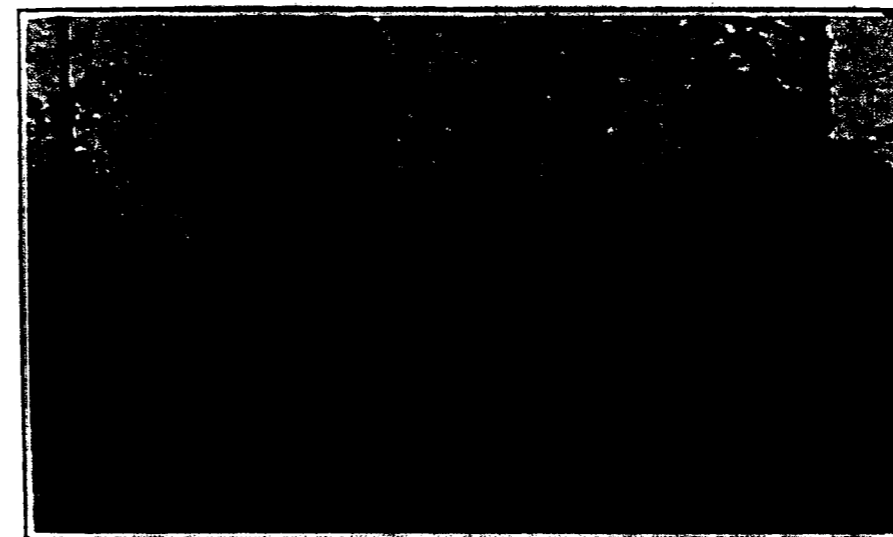
A MOST INTERESTING LETTER

DEAR DOCTOR GARDINER:

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 splendid group of young people at Berea in the pre-associational Teen-Age Conference and to look into their bright and shining faces, full of question and ambition to be and to do! I have a picture in my possession which I am forwarding, if you care to make a cut of it, of Pastor Shaw and a fine group of his boys, on the way to this 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 birds. It is an inspiration to find in a church as Berea a fine young pastor, a good organizer, a clear thinker, a fearless 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 Conzie Meathrell. What mattered a slightly wrecked car! My hat is off to such leadership. I think of seven boys and girls, I wish I had their names, who had the first chance of their lives to get into a big convention, and to visit such historic spots as Harper's Ferry, battle field of Antietam, and 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's organized work in our state is most hopeful.

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, lofty thought, and mighty inspiration. Every moment from beginning to end was full and throbbing. 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 knowledge, his brilliancy, and withal his consecration, 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 of 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 thousands of hand flags were fluttering over the heads of the singers and in 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 with many foreign countries represented, and in which practically every church and mission in Cleveland participated—made a deep and mighty impression upon the thousands of the city along the line of march. Again and again I heard this demonstration of the youth of the land most favorably commented upon, and held in shining contrast to a parade of the week before through the same streets of the "Grottos"—whoever they may be. The enthusiasm and zeal of twenty thousand youth singing Onward 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 my impression is that Christ 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 acoustic properties. But this one thing I wish to tell about the location, in the heart 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 and has been the mecca 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.; Emile 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 even imagine. Again and again I wished every Seventh Day Baptist, old and young, could have been through it all. He would have come away, I am sure, a better Christian and more devout and zealous as a Christian Seventh Day Baptist, inspired to put across his own task, "for Christ and the Church."

We are completing the first week of our Vacation Daily Religious School, with twenty-eight enrolled, under the supervision of Mrs. Abbie B. Van Horn, assisted by Velma Davis, Elizabeth and Evelyn Kennedy, the pastor, and Miss Jessie Davis of Salem.

Some of our folks are beginning their preparations to attend Conference. Many of them were at Berea.

I am sure this letter is too long. You know what to do with it if you can not use it.

Fraternally yours,
H. C. VAN HORN.

Lost Creek, W. Va.,
July 14, 1927.

"He is truly rich who knows how to enrich others."

"WIT'S END CORNER"

Are you standing at "Wit's End Corner,"
Christian, with troubled brow?
Are you thinking of what is before you
And all you are bearing now?
Does all the world seem against you
And you in the battle alone?
Remember, at "Wit's End Corner"
Is where Jesus' power is shown.

Are you standing at "Wit's End Corner,"
Blinded with wearying gain,
Feeling you can not endure it,
You can not bear the strain,
Bruised with constant suffering,
Dizzy and dazed and numb?
Remember to "Wit's End Corner"
Is where Jesus loves to come!

Are you standing at "Wit's End Corner,"
Your work before you spread,
All lying begun, unfinished,
And pressing on heart and head,
Longing for strength to do it,
Stretching out trembling hands?
Remember—at "Wit's End Corner,"
The Burden Bearer stands.

Are you standing at "Wit's End Corner"
Yearning for those you love,
Longing and praying and watching,
Pleading their cause above,
Trying to lead them to Jesus,
Wondering if you've been true?
He whispers at "Wit's End Corner"
I'll win them as I won you!

Are you standing at "Wit's End Corner"?
Then you're just in the very spot,
To learn the wondrous resources,
Of him who faileth not!
No doubt to a brighter pathway
Your footsteps will soon be moved,
But only at "Wit's End Corner"
Is "the God who is able" proved!—Selected.

The Church has committed to her the truth of the spiritual supernatural realm. When she ceases to believe this truth, she loses all excuse for being. Her one commission is to demonstrate and declare the supreme truth of the spiritual realm. This truth is foolishness to the natural man. It is not apprehended by the natural senses, but by the supreme faculty of faith, that is of pure reason, quickened in man by the Spirit of God. The Church today is looking to natural science and world politics for the truth that is not in the natural realm, and so defeating her own mission. And the world is festering in corruption, with no one to give it the light of life.—*Jessie W. Gibbs.*

YOUNG PEOPLE'S WORK

MRS. RUBY COON BABCOCK
R. F. D. 5, Box 165, Battle Creek, Mich.
Contributing Editor

GOD IN NATURE

Christian Endeavor Topic for Sabbath Day,
August 20, 1927

DAILY READINGS

Sunday—Creation "very good" (Gen. 1: 26-31)
Monday—Creative powers (Heb. 11: 1-3)
Tuesday—Creative wisdom (Rom. 1: 18-20)
Wednesday—Provision for all (Matt. 6: 26-30)
Thursday—The Almighty (Job 38: 1-41)
Friday—Everlasting mercy (Gen. 8: 20-22)
Sabbath Day—Topic: The goodness and power of
God revealed in nature (Ps. 19: 1-6)

"THE VOICE OF NATURE IS THE VOICE OF
GOD"

REV. PAUL S. BURDICK

Truly it is the fool who has said in his heart, "There is no God." Yet I have heard that there are atheistic societies being organized in some of the colleges. I always have a sort of suspicion that an unbeliever is such, not because he has been led to that position by irresistible logic but rather because of some selfish inclination. He wants to be free from some restraint upon action that belief in God might impose.

Moreover, it has seemed to me that atheism was the result of a conscious effort to rid the mind of a conception which naturally belonged there, and could be forsaken only by a stifling of inner promptings and a labored process of reasoning. But faith in God comes as naturally to the soul as swimming does to the fish. It flies like an arrow to its mark. At its best it is free, joyous, untrammled. It springs, almost full-grown, in the heart of a child, and will hardly die out even in the breast of the most hardened skeptic. "By night an atheist half believes in God," says Young, and again:

Devotion! daughter of astronomy;
An undevout astronomer is mad.

Surely, with the Psalmist we cry out, "When I consider thy heavens, the work of thy fingers, the moon and the stars which thou hast ordained," what is God who has made all these, and by whose power not one of them is missing!

Oh, how can anyone love nature, and not at the same time love nature's God? How can he study nature's laws without learning that they are God's laws, and that they apply to his own life as well as to nature? How can he hold communion with nature, and not at the same time hear God's voice speaking to him?

Thou art, O God, the life and light
Of all this wondrous world we see;
Its glow by day, its smile by night,
Are but reflections caught from thee:
Where'er we turn, thy glories shine,
And all things fair and bright are thine.
—Moore.

MODERN PREJUDICES TO BE OVERCOME

Topic for August 13, 1927

EGMOND HOEKSTRA

Prejudice seems to be a besetting sin of every age, our own included. We find it present today, even though we pride ourselves on being more enlightened than our forebears. Certain it is that some of the biggest problems confronting the world today are direct results of social, racial, and religious prejudices.

Prejudice, in the last analysis, is nothing more than intolerance, and intolerance nothing more than ignorance. With this understood, why should any intelligent person possess a prejudiced mind? The remedy is simple: an unbiased mind and a desire for truth will accomplish much.

Let us then exhort ourselves to be more charitable in judging our fellows and less hasty in adversely criticising others. Let us then strive after the truth which shall make us free—free indeed from the harmful chains of ignorance and prejudice.

A THOUGHT FOR THE QUIET HOUR

LYLE CRANDALL

Flowers are beautiful and represent purity. God is pure, and he wants us to be pure also, like the flowers. Flowers make people happy, and often bring cheer and comfort to a discouraged soul. So our Father tries to make us happy, and he brings cheer to those who are discouraged. Will you not try to be like flowers, spreading happiness over the world, and thus showing the goodness of God revealed through your life?

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 by means of it we live. Nothing could exist without it. God has the power to shine in your life and give you salvation. As the 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 the rich and rare;
The love that lifts, the hope that heals,
Like flowers are scattered everywhere.
Dear God! whose gifts reveal thy grace,
We thank thee for life's commonplace."

Battle Creek, Mich.

THE INTERMEDIATE CORNER

REV. PAUL S. BURDICK

Intermediate Christian Endeavor Superintendent
Sabbath Day, August 20, 1927

DAILY READINGS

Sunday—God is good (Gen: 1: 31)
Monday—A summer revelation (Matt. 6: 25-34)
Tuesday—An autumn contrast (Ps. 90: 1-10)
Wednesday—Revelation of law (Gal. 6: 7)
Thursday—God of the storm (Job 37: 5, 6)
Friday—God's greatest winter revelation (Luke 2: 8-16)
Sabbath Day—Topic: Which season of the year reveals God best? (Ps. 148: 1-14)

ALL THE SEASONS REVEAL GOD

Summer is with us, bringing in its wake the heat and the mosquitoes. But these are only small troubles and soon forgotten. After summer is gone, we shall look back to it and think of the good times we had swimming in the cool water, running over the fields and through the woods in search of flowers and birds, or going over the hills to the berry patch, pail in hand. God gave us the summer to warm up the blood of old folks and drive out sickness, and to make the bones of children strong, and their cheeks plump and tanned.

Autumn also has its friends and also its critics. Says Bryant:

The melancholy days are come, the saddest of the year,
Of wailing winds, and naked woods, and meadows brown and sear;

while Margaret E. Sangster thus describes it:

Earth is all in splendor drest;
Queenly fair, she sits at rest,
While the deep, delicious day
Dreams its happy life away.

We only have to mention Hallowe'en and Thanksgiving day, to bring to mind some of the joys of autumn. God gives us the autumn to remind us of his bounties, and that while the earth remaineth, seed-time and harvest shall not fail.

And shall we sit indoors and condemn winter for its cold, or shall we not bravely sally forth with sleds and skates, only running a little faster when Jack Frost sets our blood tingling? And then the long winter evenings around the fireside, when we get better acquainted with our friends and family, and with the great writers of the past. God has given us the winter in order that we may pause and meditate on his goodness and be thankful for his care.

And spring! She needs no eulogy from me. Most of the poets have tried their hand at praising her. There are seasons of the year which have less mud under foot, and more clear skies overhead. But for the relief from winter's harsh blasts and dreary landscape, and for the promise of new life in every leaf and stream, spring has joys that are more acute, and brings more happy surprises to the nature lover than any other season. God made the spring for all who love life and love their fellow man.

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's Activities," we hope 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.

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

We hope every church will have a contestant. Send me your name if you are

planning to enter. Registration is open until five o'clock in the afternoon, August 22.

All the young people's meetings will be held in the Seventh Day Baptist church.

FRANCES FERRILL BABCOCK.

RECORDER READING CONTEST

Seven thousand six hundred twenty-five is the number of miles in all the RECORDERS in the RECORDER Reading Contest. F. F. B.

ANNUAL REPORT

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

SNAP SHOTS OF THE CLEVELAND CONVENTION

(Items 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, 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

departmental conference groups and classes got under way.

Two conference periods, each lasting forty-five minutes, and each with thirteen groups in session at the same time, were held under the direction of endeavor leaders.

These groups met in sections of Public hall balcony and in the smaller rooms in the hall. The group meeting for the discussion of methods of winning and holding members was too large for the place assigned to it and immediately adjourned to Old Stone church.

Eight girls and two boys from Columbus, Ind., staged a playlet, "Pageant of Publicity," at the opening session of the daily conferences on "Religious Publicity," depicting the church bell, the newspaper, posters, telephone, the voice, pageantry, the mail, and the circus clown as media for such publicity.

The clown's antics were rejected as more befitting the circus than the church.

"Legitimate publicity methods are available, such as newspaper advertising, news stories when there is news to publish, form letters to 'live' mailing lists, church house organs and the like. These must be used if the church is to reach its prospective members."

A great variety of subjects was studied in the study classes or sectional conferences. The following list is from one day's program:

Christian Endeavor Methods and Principles, Rev. Wm. Ralph Hall.
Christian Citizenship Plans, Rev. Ernest Cherrington.
Young People and World Friendship, Walter H. Van Kirk.
Winning and Holding Members, A. J. Shartle.
Leaders of Teen-Age Young People, Miss Edith McDonald.
Union Officers and Department Superintendents, E. P. Gates.
Expert Endeavor, Charles F. Evans.
Principles of Leadership, Miss Cynthia Pearl Maus.
Methods of Missionary Education, Rev. Leslie B. Moss.
Christian Vocations, Rev. Stanley B. Vandersall.
How to Win Young People for Christ, Rev. B. T. Livingston.
Conferences for Junior Leaders, Miss Mildreth Haggard.
Church Activities for Women and Girls, Miss Merce Boyer.
Prayer Meetings for Young People, Frank D. Getty.
Methods for Union Officers, Clarence Hamilton.

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 Getty.
 Methods of Religious Publicity, Guy Leavitt.
 Why We Believe the Bible, Rev. Stanley B. Vandersall.
 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.

Bostonians 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 Amos R. 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. Chaney of Kansas City, Mo., is a minister who knows how to subdue a stubborn problem. He led the Missouri mule in the parade.

Pennsylvania, 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 millions of red paper hearts advertising that the city is the "Heart of America," and was awarded the 1929 convention of the international society by the trustees.

Missourians attending 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 that 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.

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 services. Dr. J. C. Branch, pastor of the White Cloud Seventh Day Baptist Church, followed with an inspiring discourse, which wafted his hearers heavenward, bringing tears to many eyes.

At noon, and after the afternoon session both days, the company was entertained by the West Olive ladies, bounteous meals being served in the tent adjoining the church.

At one o'clock the devotional exercises were conducted by Elder Roy E. Hosteter. 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.

Groshans in charge of the devotions. Elder J. I. Scott of Detroit gave an illuminating discourse on "The Perils of Spiritualism." Mrs. Carr of Chicago, a radio singer, favored the gathering with two sacred solos.

At one o'clock Central time Elder St. Clair opened the devotional services; 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, the pastor 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 gracious hospitality and good fellowship. Elder Scott spoke along the same strain.

The closing session of the union meeting convened at five o'clock, with Elder Roy E. Hosteter in charge of the devotional exercises. Elder John Goodin of West Olive led in prayer. Elder C. E. Groshans of Barada, Mich., state evangelist of the Michigan Conference of the Seventh Day Church of God, was the preacher of the hour.

His theme was, "The Time of Refreshing from the Presence of the Lord." The text was found in Acts 3:19. Among other things, Elder Groshans said, "When we are buried in baptism our sins are remitted and shall never be remembered against us. On a trip to Hammond, Ind., the angel of the Lord went before us. If we would stop at a house, the angel would stop outside and wait until we started again; then he would go on ahead of us. So the Lord blessed our journey for the Church of God. We ought to keep the day of Pentecost every year. Paul kept it A. D. 59.

"We should have family prayer in our homes, it perpetuates our spiritual life.

"When the Spirit of God is in our hearts we will be guided into all truth. The disciples, in accordance with the instruction, tarried in Jerusalem for the outpouring of the Holy Ghost. They tarried in the upper room. This is a good place. Too many people are tarrying in the church basement, eating and drinking. The disciples tarried ten days. We should do this and then be

endued with the Holy Spirit and go out into the world and save sinners.

"The heavenly Father is more willing to give the Holy Spirit to those who ask him, than a parent is to give good gifts to his children."

PLAYING COMPANY

"Let's play we have company." It was one child talking to another. "How do you play it?" was the answering question. "Oh, just be jolly and nice, you know, and use the best dishes and things." That's a fine game to play, isn't it? Why not play it all the time—we grown-ups? Whom do we love better than we do our own? To whom do we owe more of pleasant speech and forbearance and kindly thoughtfulness?

"I keep all my worn-out clothing and shoes for wear about the house. Anything is good enough for home, you know." A young girl was speaking. But is it? How about the home, if every one in it holds that attitude? Worn-out clothing, worn-out furnishings, worn-out nerves and tempers—are they good enough for the family circle? Statistics recently given of the reasons for runaway boys and girls showed that the very large majority of such delinquents were made so by unhappy or careless home associations and training.

"My children never want to stay home. I scold and scold, but I might as well talk to the wind. As soon as dinner is over each one starts off for the evening." This was the fretful plaint of a mother. She was unconscious that she herself had given the reason for the home exodus. Scolding never yet attracted any one—even though it may have been merited. Patience and forbearance accomplish much more.

"It is in the homes of the country that its good citizenship must be made. If from those homes go out young men and women, upright, high-minded, industrious, efficient, the whole problem of the nation will be solved." This is the voice of a noted speaker. Why not ponder on these things?—Della E. Stewart.

Of course we don't aim to be mean about it, but we can not help noticing that all this Mississippi water got loose during a Republican administration.—Dallas News.

CHILDREN'S PAGE

MRS. WALTER L. GREENE, ANDOVER, N. Y.,
Contributing Editor

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 have 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,
Clad in crinkly leaves of green,
Growing upward, straight and lovely,
Kissed by sunbeam's golden sheen,

Watered by the rain and dewdrops,
Draped in white by winter's snows,
Climbing upward to the house tops,
Thus from day to day I rose,

Till at last, a grand old oak tree
Stood I by the orchard gate,
Giving joy to high and lowly;
Very happy was my fate.

In my shade the weary plowboy
Stopped to cool his heated brow,
And the merry romping schoolboy
Gayly climbed from bough to bough.

Maidens played beneath my branches,
Wove their crowns and garlands gay.
Squirrels came with frisky dances,
'Mid my boughs their games to play.

Blackbirds sang with cheery sweetness;
Robins chirped their roundelay;
Thrushes broke the morning stillness,
Warbled 'mong my boughs all day.

Blushing Mary met her lover
In the gloaming's peaceful light,
While my branches met above her,
Hiding both from public sight.

Then when darkness fell around them
And the moon shone clear and bright,
Love and romance there abounding,
Moon and I saw many a night.

Tell you all about their secret?
Moon and I are not so sly.
'Twas a scene of truest worship
Seen by lovers, moon and I.

And we'll ever keep their secret,
We'll not shame their confidence;

But if still the tale you're seeking,
Why, ask Mary! That's your chance.

But my tale I now must finish,
For my life is nearly done.
My great strength will soon diminish;
Farmer's ax has just begun,

Chopping, chopping my foundation,
Bending low my massive head.
Living, I have blessed the nation;
I'll be useful when I'm dead.

When you see the smoke mount upward
From the farmhouse chimney tall,
Know that I am used for firewood.
Now, good-night, for I must fall.

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. But not for a moment did he really enjoy his freedom or his gold. He was in constant fear that he would be found out and punished for his sin. He imagined that everyone who looked at him knew what he had done and so spent most of his time in hiding. Of what use then was his money or his freedom?

NOW YOU ASK ONE

H. V. G.

GAME 10

1. Who were the sons of Isaac?
2. Who called Moses to deliver his people?
3. Who said, "Let not the sun go down upon your wrath"?
4. What is the fourth commandment?
5. What does the word "Bible" mean?
6. From what book of the Bible is this, "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God"?
7. Finish this quotation, "Know ye that the Lord he is God: it is he that hath made us, and [thirteen words]."
8. How far west did Paul go in his travels?
9. In what book of the Bible are the Beatitudes?
10. Where was slang used in the Bible?

ANSWERS TO GAME 9

1. Paul.
2. Rebekah.
3. Paul.
4. Fishing.
5. A going out.
6. First Corinthians.
7. "And now abideth faith, hope, love, these three; but the greatest of these is love."
8. In calling Simon Peter and Andrew to be disciples.
9. Hag'a-i, the first a short, the second a long and obscure, the i long. (*Webster's New International Dictionary.*)
10. Eve, Ruth, Esther, Mary Magdalene, Mary and Martha, Sarah, Rebekah, Rachel, Leah, Miriam, Deborah.

Legislation against liquor rests on precisely the same foundation as legislation against slavery, against the abuse of seamen, against imprisonment for debt, against child labor, against the traffic and use of habit-forming drugs. They are all the result of the experience of the American people that such evils vitally affect the public welfare, and never will or can be abated by public opinion or individual action.—*Albert Bushnell Hart.*

One day, as he was sneaking through the street near his last hiding place, he heard a great tramping as of many feet and suddenly was being pushed along in the midst of a great crowd of people.

"Now, indeed, I am lost," he cried, "My sin has found me out! I must surely die!"

All at once the crowd stopped and became very quiet, and then Onesimus saw a wonderful sight. At a little distance from the crowd stood a small, dark haired, dark eyed man, with a face that fairly shone with happiness. Onesimus could not understand how such a thing could be, for the man was chained on each side to a strong soldier. How could he be so happy when he was not free?

"Who is this man?" he cried.

"It is the great Apostle Paul," said a man beside him. "Hush, and listen to what he is saying!"

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.

"Repent of your sins, return to your 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 Philemon, boys and girls, and you can 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. So I say, as did she, "Let the good work go on."

M. G.

MISSIONARIES SEE A CHRISTIAN CHINA ON HORIZON

Have missionaries in China lost hope? Certainly not! While some have been discouraged by the events of the past few weeks when they have seen radical elements get the upper hand and block activities they had launched, the spirit of the vast majority of the missionary group in China is that there was never a time when China seemed so alive with vital possibility. Given missionaries who are ready to adjust themselves to the new China, are keen to co-operate in the work of churches and schools under Chinese leadership, then opportunity was never more real. From the days of St. Paul, the true missionary has said, "An effectual door is opened unto us and there are many obstacles."

NEW METHODS IN A NEW AGE

Are missionaries adapting themselves to the new conditions in China? The need for this was well worded in a recent statement by Bishop L. H. Roots of Hankow: "Only as the Church can become as truly Chinese in China as it is English in England, German in Germany, or American in America, can it overcome the handicap of appearing to be a foreign institution." Bishop Roots also says: "The task of the Christian 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 the Chinese Church must occupy the foreground 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 come about by having ordained missionaries, teachers, doctors, and others taking their place side by side with Chinese workers of similar training. They will receive appointment from and render their report to the council or other recognized organization or authority of the Chinese Church. To be more specific, instead of being the leader and director of every form of Christian activity, the new service called for will consist in advising, in guiding as to relative emphasis, in securing information about similar activities in other lands, in providing encouragement and stim-

ulus, and in general, of being a friend. From another viewpoint, his chief function will be that of devotion to the religious life, of interpreting to China the Spirit of Christ and the inner significance of the Christian movement.

There can be no continued effectiveness for the missionary who retains, to the slightest degree, the superiority complex. No school conducted by missionaries can be of large service if its pupils show evidence of having been denationalized. No missionary teacher with vision desires any such result or permits it to occur. Rather, he is bent on aiding the student to retain all he possibly can of the heritage of his own nation, in philosophy, in art, in letters, in social restraint, and in countless other ways. It is his to bring to China a spiritual contribution.

IS COMMERCE WITHDRAWING?

Withdrawal? It is not suggested that commercial or diplomatic interests in China should be abandoned. Neither will the missionary forces contemplate for a moment any withdrawal from their program, which is one of spiritual co-operation with the Chinese people. The challenge of the moment is to study the field with increased devotion so as to determine where the emphasis of the new day shall be placed and how the spiritual forces that have been set in motion in China through the work of the missionary may be conserved, may be made more Chinese, and may continue to operate in spiritual directions. To men and women of far vision there comes, at seasons of stress like the present, new realizations of the need of the Western World of Oriental understandings of Christ. The Sermon on the Mount was delivered before an Oriental audience. The Orient responds to it, finds rich meaning in it and in all the teachings and life of Christ. We of the West shall do well to join the East in a new search to understand that Master.—*Edward H. Hume, M. D., LL. D., ex-President, Yale-in-China.*

"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.'"

SABBATH SCHOOL

HOSEA W. ROOD, MILTON, WIS.
Contributing Editor

THOUGH BLIND, HAPPY

One morning last week when I had settled myself in a seat 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 not to be looking at what she was doing. Her face was turned a part of the time toward the window, then anywhere else than 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 see if I might not learn something. Long ago I found it wise to keep one's eyes and ears open to what is worth knowing. I was not certain that the blind lady would care to talk to me, yet when I bade her good morning she responded so cheerfully that I began to ask her questions. Having said to her that I was not used to seeing blind people at work, and was curious to know how she could follow the pattern she had, she told me all about it. I will not put down 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 cardboard upon which the cloth is fastened. With my fingers I can follow the pattern outlined by these perforations about as easily as those who are able to see the pattern with their eyes. We blind people come to depend so much upon the sense of touch that it becomes 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.

"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 skillful with continued study and practice. I suppose I can read the raised letters for the blind as readily as you can print. There are periodicals for the blind, and good books, and as 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—have been 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 home 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 there is a blind man sixty-seven years old. I am busy all the time at this kind of work."

I do not think I would have undertaken to tell about this conversation if this were all there was of it. The best part of it all 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 brightly declared this to be a beautiful world. I asked her how she knows it to be beautiful. "Oh," she replied, "I can visualize it. When I read or hear people tell about it, 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 I undertake to see the beautiful." When I asked her if, living all the time in the dark, she ever becomes gloomy—has "spells," she said, "Oh, I some times envy those who have good eyes. I do not, however, allow myself to become gloomy because I am somewhat handicapped. It would not do. There are so many good things about which to think that I just choose to do so. Much there is in human character that is good to think about. People everywhere are very helpful to me, showing me every kindness."

Just here the train stopped at the junction where Miss Palmer must change cars. The conductor came along and offered her his arm; she bade me a pleasant good-by, said

she hoped to meet me again, and was courteously led to the platform.

I do not know when I have enjoyed a pleasanter 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 she is "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 so help those about us to be so. Shall we not, especially those who undertake to teach the little folks, do our best so 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: 1-11.
Aug. 8—David Brings the Ark to Jerusalem. 2 Sam. 6: 12-19.
Aug. 9—Piety in the Home. Deut. 6: 1-9.
Aug. 10—Religious Decorum. 1 Chron. 15: 1-3, 11-15.
Aug. 11—God Enthroned Among the Nations. Jer. 3: 11-18.
Aug. 12—Jehovah Entering His Sanctuary. Ps. 24: 1-10.
Aug. 13—Worship in God's House. Psalm 84: 1-10.

(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.]

"Wilt 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 in the world today, is the cry of the Psalmist of old, "Wilt thou not revive us again: that thy people may rejoice in thee?" The great need of the hour is revival—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 we did not believe in a God who 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; as I talk 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 professedly orthodox ministers; the absence of the real, living gospel from 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 membership of our churches, the neglect of real 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 instructed 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 is known of his early years, but he came with his sister to America too young to remember the voyage. His mother died in the passage and was buried at sea. The little orphan found a home in Verona, N. Y., where he bravely made his way. He was a soldier in the Civil War, enlisting in Company G, Twenty-first Infantry of New York. When he was twenty-five years of age he was married to Miss Mary Satterlee 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 at the age of twenty-one, and 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 Gaskil, 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 7, 1927. He had lived a quiet, exemplary Christian life, kindly and helpful in home life as well as in all 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 village cemetery, in central New York.

T. J. V. H.

CRANDALL.—Phebe Jane Crandall, third and youngest child of Alpheus Alva and Tacy (Carpenter) Burdick, was born in Brookfield, N. Y., December 15, 1837, and died at Rockville, R. I., July 13, 1927.

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 Hopkinton and Westerly, R. I., and the adjacent town of Voluntown, Conn. She was educated in the common schools of Phenix and Hopkinton, and the old Hopkinton Academy. In 1850 she was baptized and joined the Rockville Seventh Day Baptist Church. Later she took a letter and joined the New York City Church, but rejoined at Rockville, March 29, 1879, remaining a member there until her death.

February 23, 1870, she was married to Daniel Lee Crandall, who preceded her in death, February 3, 1901. One son, D. Alva Crandall, of Rockville, two grand-daughters, six nephews, two nieces, two sisters-in-law, and many other relatives survive her.

She was a genuine Christian, a good mother,

and faithful helpmeet. 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 and sincere 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. Burdick. Burial was in the Rockville cemetery.

P. S. B.

COON.—Mary M. Compton, daughter of Andrew and Margaret Compton, was born in Nile, N. Y., January 20, 1854, and passed away at the home of her sister-in-law, Mrs. Emma Compton, 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 grandsons, Alonzo and Eldyn, all of Alfred.

Funeral services were conducted at the home of the sister-in-law, Mrs. Emma Compton, 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.

H. 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.



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, in our high schools, and our grade schools, not merely the religious conditions but the moral conditions, are terrible beyond expression. I could not put into print things that have come under my personal observation as to the slump, not only in the modesty but in the moral decency, not only among our young men and boys but among our own young women and girls. These 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 the same today. I know that God answers prayer for revival—deep, thorough, widespread, miracle-working revival, as well as I know that I exist. When Mr. Alexander and I started around the world in December, 1901, there were five thousand people who had covenanted to pray for us every day. When we reached Australia, ten thousand took it up and prayed for us every day. When we reached England, forty thousand people had taken it up, and God heard. All the way around the world wonders were wrought, not merely through us but through a large number of others whom God raised up in answer to prayer, and I believe he will do like things, or far greater things, again.

Pray, pray, pray! Pray definitely; pray intensely; pray persistently; meet the conditions of prevailing prayer and be sure you pray through.

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