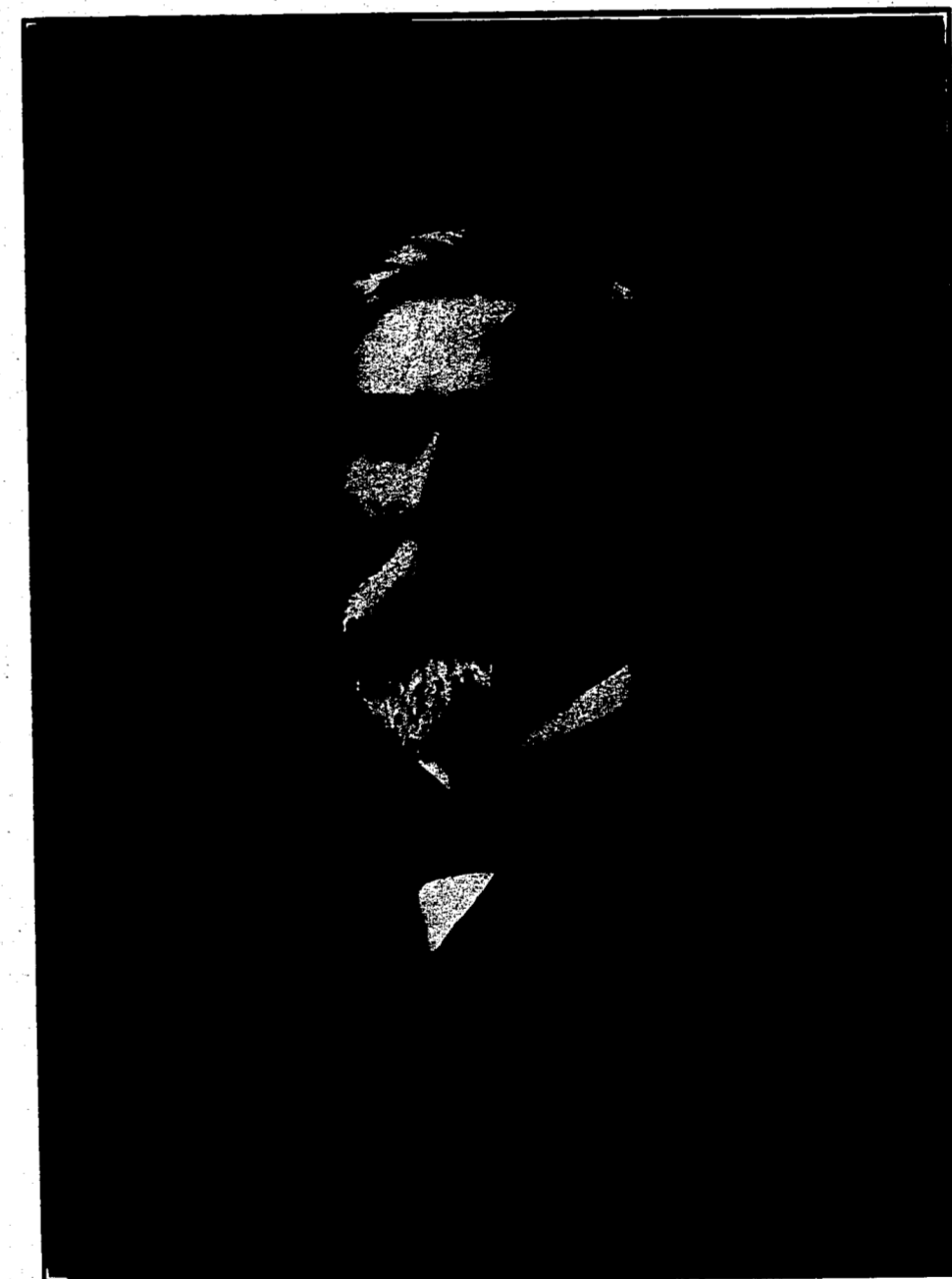


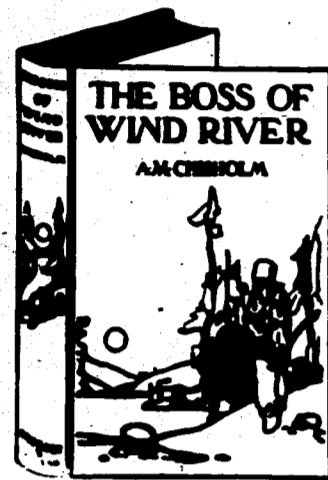
The Sabbath Recorder



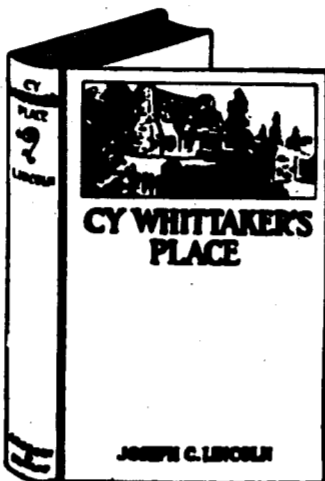
REV. DAVID H. DAVIS, D. D., 1844-1915

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The Sabbath Recorder

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PLAINFIELD, N. J., SEPTEMBER 13, 1915

WHOLE NO. 3,680

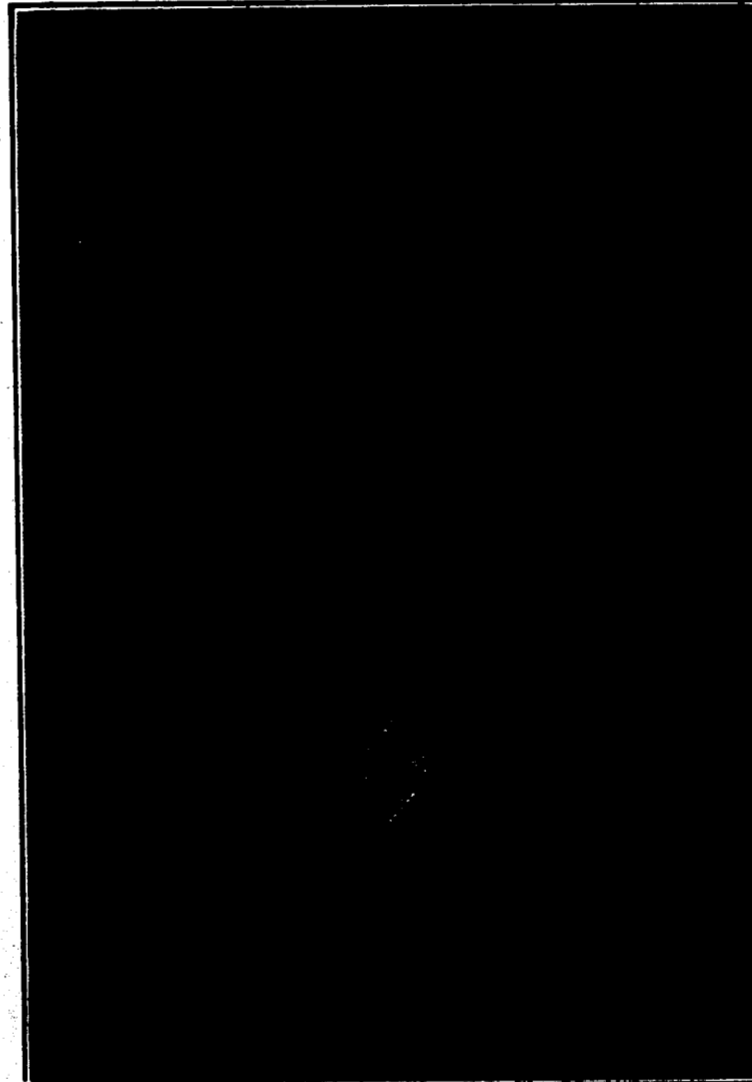
Milton Junction Church It will be remembered that the church at Milton Junction took the initiative in inviting Conference to the two Miltons. The way these two churches united heart and hand in entertaining about five hundred guests will not soon be forgotten, and the example of brotherly love in union efforts here will long be an inspiration to those who witnessed it.

were to be presented to Conference for its approval. The widespread interest in the work of all missions supported by our people was focused in the missionary sectional meetings. Here could be felt the denominational pulse-beat regarding missions at home and abroad, and a careful observer could not fail to see that it was vigorous and healthy.

We Missed President For the first time in many years, so far as we can remember, William L. Clarke, president of the Missionary Board, was absent. He has long been identified with every denominational interest, and since the death of George Greenman, in 1891, has stood at the head of the Missionary Board as its presiding officer. Owing to the infirmities of age, he was unable to go from Rhode Island to Wisconsin this year, and sent his message in a good letter to Conference, which was read by Secretary Saunders. Rev. Clayton A. Burdick presided, and Brother Saunders presented the annual report.

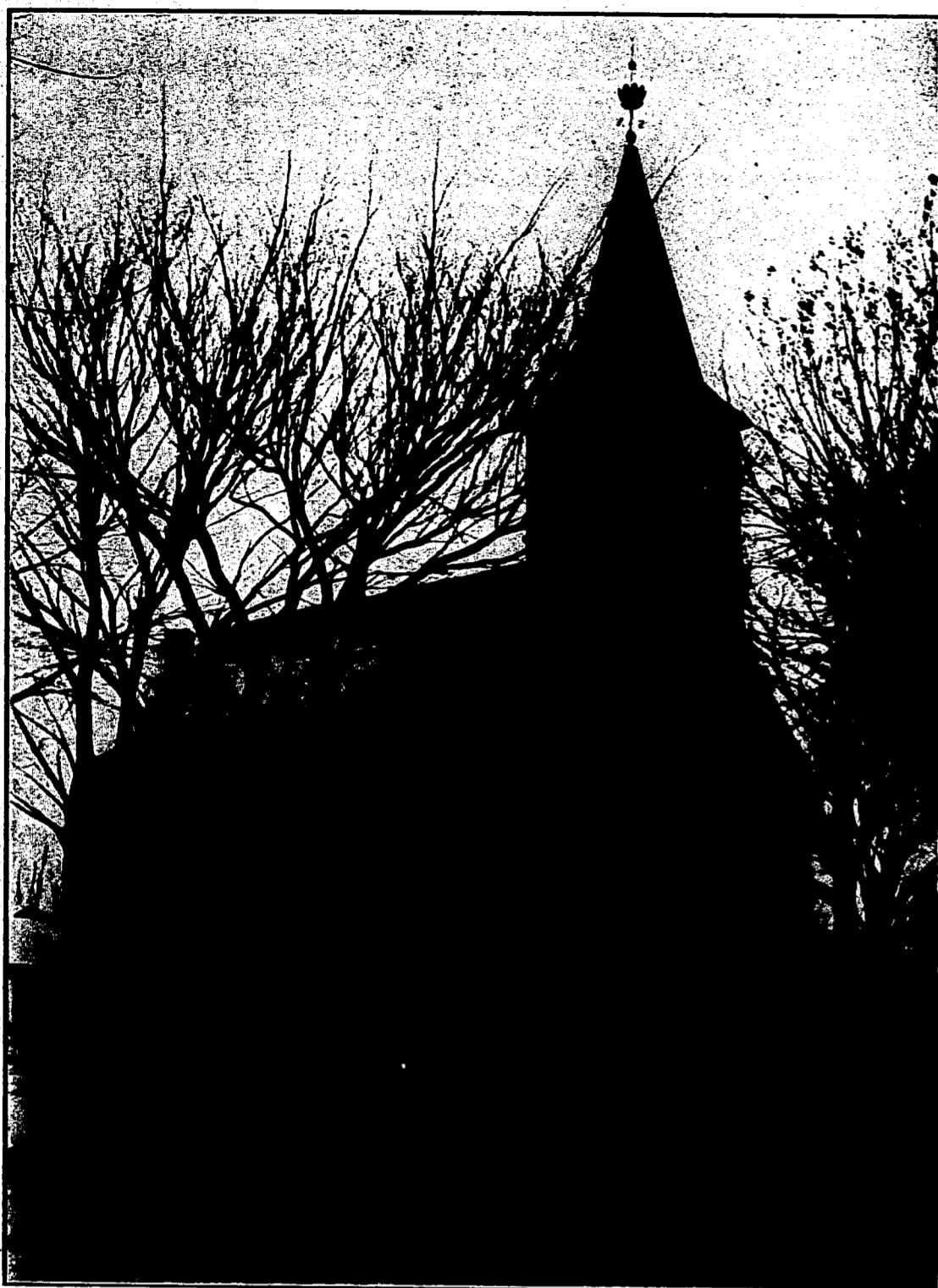
The meeting was opened by singing the old "Missionary Hymn," and Conference voted to send a message of love to President Clarke.

The Annual Report The main thing in the morning session of missionary day was the annual report of the Board of Managers, presented by Secretary E. B. Saunders. It was our purpose to publish this in full in this RECORDER, but, owing to its length, we have found it impossible to do so; hence we give the report on foreign work only. The home mission work will follow in another issue. The interesting data contained therein should be in the hands of the people long before it can reach them in the *Year Book*, and while the interest in Conference is still fresh. When the *Year Book* does appear, it will reach only a part of our people, as many lone Sabbath-keepers who read the RECORDER never see the *Year Book* at all. Don't fail to read this report. It contains



The cuts of Pastor Jordan, the Junction church, and the pleasant parsonage home were crowded out last week, and so we give them here. Jordan and Randolph are true yokefellows in the Master's service.

Missionary Day At Milton Missionary day at Conference was a great day. It began with a sectional meeting at nine o'clock in the morning, in which only standing room was left for late comers. In this meeting plans were set on foot for such recommendations as



MILTON JUNCTION CHURCH

the last words written to the board by our beloved missionary, David H. Davis. No friends of missions can read these messages from the missionaries and teachers in China and other foreign fields without an increasing interest in the work, and a deeper desire to do something to help it along.

Things Worth Knowing While we can not give the treasurer's report in full, there are some points in it you should not forget: It is probable that some may not know them at all, and so we mention them here.

Aside from permanent funds in the hands of the Memorial Board, the Missionary Society holds in trust a permanent fund

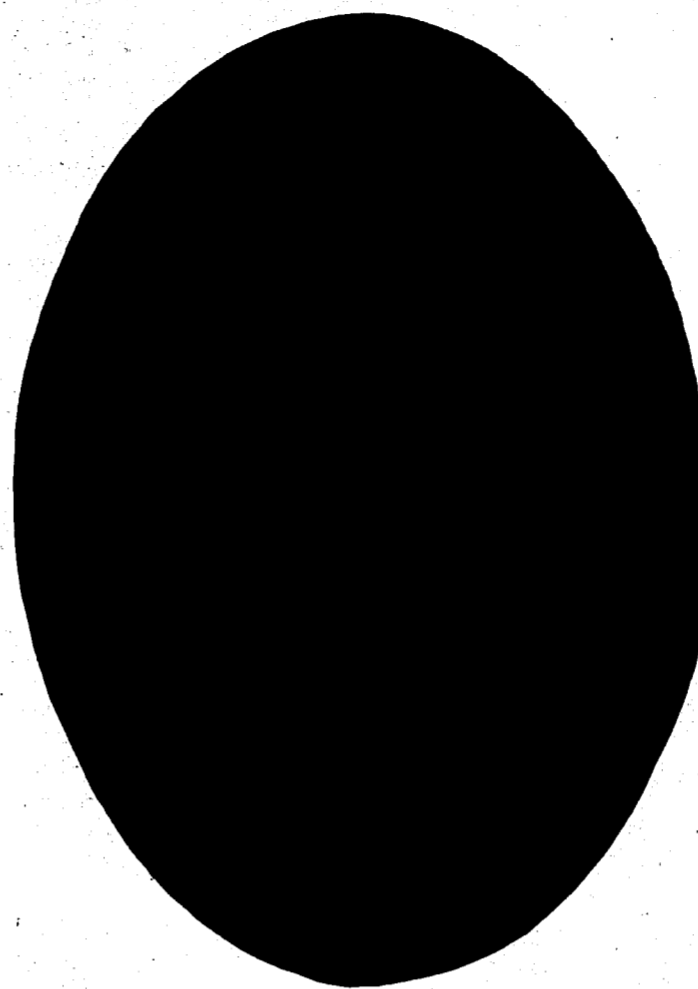
amounting to \$86,399.32, only the income of which can be used for mission work. This year the amount received as interest from these funds was \$5,511.60, while gifts from the people during the year amounted to \$7,450.49. Thus the Missionary Board received, from both the living and the dead, \$13,062.09. The board has had to hire \$2,552.76; and on July 1, 1915, it owed \$1,983.85. Have all the people done their full duty by the Missionary Board? The estimated appropriation for the coming year is \$14,000. Thus, if the income from permanent funds remains the same as last year, over \$8,688 must come direct from the people. This estimate takes no account of the debt, which should certainly be paid promptly. What ought the people to do in view of all these things?

We are glad to note that the women of the denomination have raised \$1,980.81 for the new hospital at Lieu-oo.

Please don't overlook the important message from the Board of Finance on another page of this RECORDER.

Rev. H. Eugene Davis Going Back to China In response to the call of the Missionary Board, Rev. H. Eugene

Davis and family expect to return to China sometime this autumn. The church at Little Genesee, N. Y., that has been waiting for Mr. Davis to become its pastor on September first, as was planned, has kindly released him to go to China. Thorough medical examinations by several noted physicians failed to find any serious reason why Mr. Davis could not with safety return to his work in the China Mission. His



heart is in that work, and Dr. Davis' death, together with the fact that Brother Crofoot must return to the homeland for rest very soon, makes it imperative that reinforcements should soon be on that field.

Rev. David H. Davis, D.D. Memorial Services One hour on the afternoon of missionary day at Conference was de-

voted to a special memorial service in honor of Rev. David H. Davis, late missionary in Shanghai, China, who entered into rest on June 26, 1915. We give a photograph of Brother Davis on the front cover. When the hour for this service arrived, the large Auditorium was filled, and all through the service the people showed how deeply they felt their loss. It was evident that great sympathy was felt for the bereaved family over the loss of husband and father, and for the group of missionaries left without a leader.

In response to a request from the Missionary Board, the editor of the SABBATH RECORDER had charge of this service. He gave reminiscences of Rev. David H. Davis in America; Rev. H. Eugene Davis spoke upon the work of Dr. Davis in China; and Rev. Arthur E. Main spoke upon the inspiration and uplift of such a life.

Reminiscences of School Life Last Illness

Forty-eight years ago this autumn, at the commencement of the school year in Alfred,

I first met David H. Davis. He had just come from Milton, where he had attended school a term or two, and was about to enter upon his work in Alfred University. I shall never forget that meeting. I could place myself within a few feet of the very spot where "D. H.," as we all called him, stood. He came down the front steps of the "Brick" just as I was about to go up, and being strangers we stopped to get acquainted. Little did we dream then of the ties that would bind us together for nearly half a century.

Rev. David H. Davis was a self-made man if ever there was one. He was one of the first theological class graduated from our Seminary. He began without money, working his way by hard toil through college and the Seminary for nearly seven years, coming out with no debt and with money in his pocket. He was a faithful student, working hard for what he got in the line of scholarship, and was noted for the persistency with which he dug around Greek and Hebrew roots. This characteristic was one of the things that qualified him for the work in China.

In 1879, Conference met at Brookfield, N. Y., and while on the way there the rumor became current that the Missionary Board would probably call Brother Davis to the China Mission. Before Conference closed, the call came; and I can never forget the struggle through which our brother passed. Mrs. Davis was in Shiloh, N. J., still unconscious of the call, and he could not fully settle the question until he could see her.

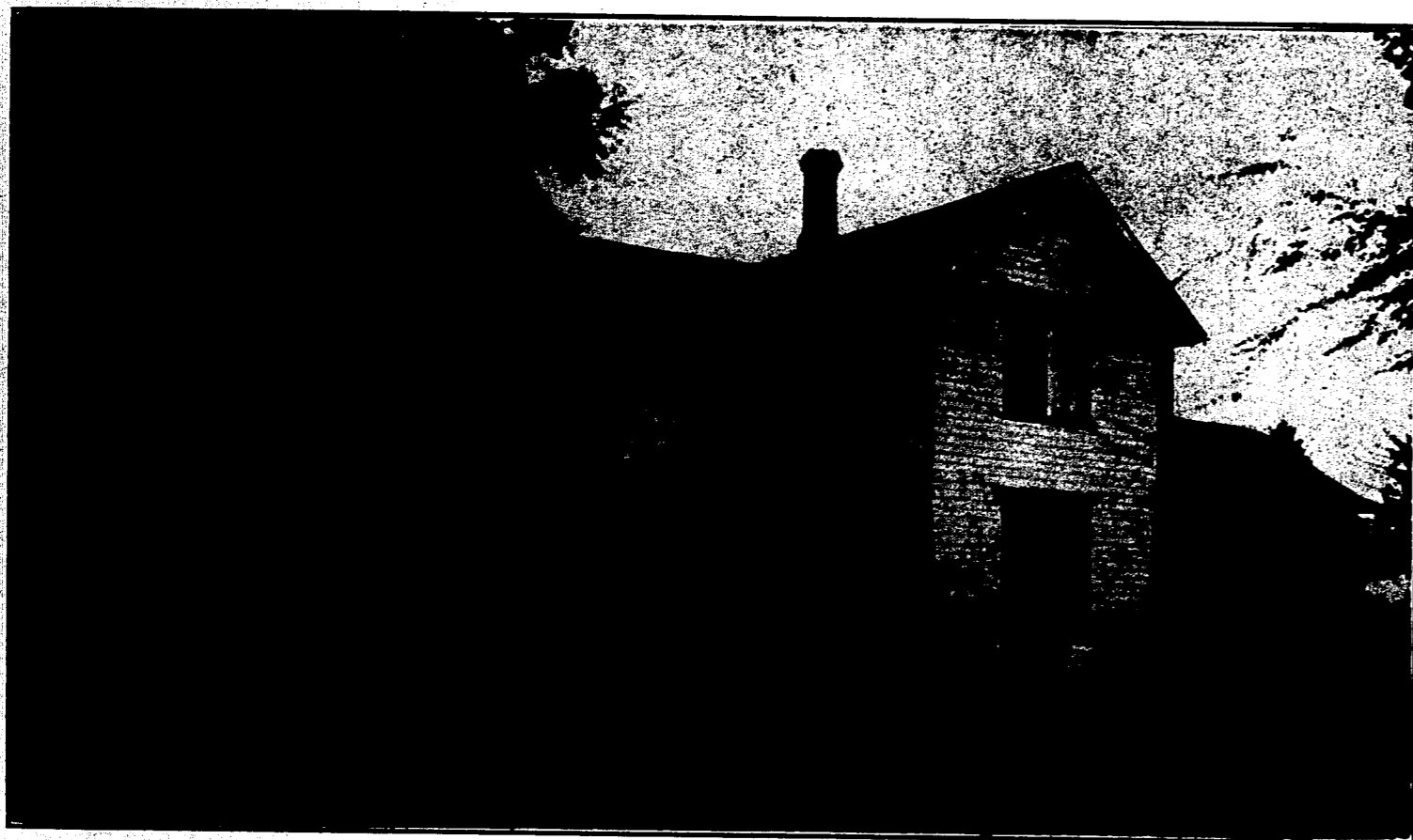
He asked me to walk with him one afternoon, and we went over the hill above the Brookfield church; and, as we lay on the grass by the brookside, we talked it all over. Then and there I saw something of the agonies of heart through which he passed before he settled the question. When we arose and started back to the church it was practically settled, so far as he was concerned. In the autumn of that year, he and Mrs. Davis and little Susie started for China. The thoughts of the entire denomination were fixed upon them as they sailed out through the Golden Gate to carry the gospel light to a land of dark-

ness. From that day to this the name of David H. Davis has been a household word in all your homes.

You have watched with unabated interest the work of this devoted missionary, as, for thirty-six years, the mission compound and the little church have grown under his masterly hand. Building after building has been added for school and church work and for dwelling purposes, and a branch mission has been established in Lieu-oo. Today we have a mission in China of which we may well be proud.

You are all anxious to know something of his last days—the illness that took him away. I hold in my hand a personal letter from Dr. Davis' son Alfred, of Shanghai.

that have come to us all in one short week. It was a week ago Wednesday night that we had a letter from mamma saying that papa was ill. We did not think the case very alarming then. But the next morning came a telegram telling us to come at once. We took the first train we could get—half past three in the afternoon—and reached the mountains about eleven the next morning. Papa was suffering terrible pain. . . . I was with him most of the night and his sufferings were constant. . . . On Sabbath, just about twenty-four hours after our arrival, the pain grew suddenly worse, and I hope I shall never again have to see any one suffer as he did that last hour. He was perfectly conscious until



THE PARSONAGE AT MILTON JUNCTION

It was written to Theodore G. Davis, his brother in Plainfield, N. J., and chanced to be in my hands as I was preparing to start for this Conference; so I brought it along without even asking permission. But I feel that this company of friends is enough like a family bereaved, to warrant me in reading some of Alfred's message to his brother regarding the last sickness and death of their father.

He says: "I have been dreading for the time to come when I must write you; but the mail closes this afternoon and it must be done right away. I am sure you can realize how hard it is to have to put down in writing the details of the terrible events

within a few minutes of the end. He passed away very quietly and his face looked very peaceful."

Then the letter tells of the kindness of the physician who attended his father during the brief illness in their mountain summer home; how he helped them as they had to carry the body some twelve miles to the boat, and then by train to Shanghai; how he watched all night with the body on a boat where they had to wait; and how he helped and comforted them in many ways.

The journey, which began on Sunday at noon, was ended at half past twelve on Monday, and that same afternoon the funeral was held in the mission church at

four o'clock. The services were partly in English and partly in Chinese. Mr. Crofoot had charge, assisted by Mr. J. A. Silsby, Mr. Tong, and Mr. Dzau. The church was crowded with both foreigners and Chinese. The casket was buried with beautiful wreaths and flowers, quite as many of them having been sent by Chinese as by foreigners. Alfred wrote: "It seems as though part of the house is gone; and he was a part of it, for it grew under his hand, and he took great comfort under its roof. We have got to start out under a new order of things. Nothing has the same aspect it had before, and as mamma says, we can't see a day ahead. . . . Mamma has been very brave through it all. . . . Dr. Palmborg has been staying with us since we came down and is a great help to mamma."

A Loving Tribute by Rev. H. Eugene Davis Then followed Rev. H. Eugene Davis' excellent words regarding the work and influence of Dr. Davis in China. The speaker had spent some years in the China Mission and could speak from experience. We do not have even so much as brief notes of this address, so can speak of it in a general way only. He said, "Dr. Davis was a builder"; and with these words as a foundation, he spoke of the special qualifications Dr. Davis possessed, not only for the work that has covered the mission grounds in Shanghai with good and substantial buildings and established another mission in Lieu-oo, but for the spiritual and educational work that has built up the church in China and founded several schools.

The speaker held up a Chinese revised New Testament and spoke of the valuable service rendered by Dr. Davis in translating the Scriptures into the Shanghai dialect. His work on the excellent Chinese-English dictionary; the printing of calendars with catechisms and gospel messages; the publishing of booklets on humane work; his labors as examiner and teacher in the Shanghai Municipal Council; the calls he received to oversee the construction of buildings for other missions,—all combine to show the superior qualifications of David H. Davis for his many-sided work in China and to attest the confidence of the people in him as a faithful, trustworthy, broad-minded missionary.

As a minister of the gospel, a teacher and leader, Rev. David H. Davis was a builder who needed not to be ashamed. He was the right man in the right place.

Words of Appreciation At the close of Brother By Rev. Arthur E. Main Davis' memorial address, the Milton Quartet sang, "The Beautiful Hills." The great audience was deeply moved. The spirit of the song and the impressive way in which it was sung made it most appropriate and effective. Many eyes were filled with tears before the quartet had finished.

After the song came the address of Rev. Arthur E. Main, which follows these editorials.

The Inspiration and Uplift of Such a Life

REV. ARTHUR E. MAIN

It will be of interest, I trust, as explaining, in part at least, why I am speaking this afternoon, for the younger people to know that I was missionary secretary at the time Brother and Sister Davis went to China.

It is said that from heaven's point of view everything is natural, and that from our point of view everything should be thought of as supernatural; that is, everything calls for God; but for convenience, if we use the words understandingly, we may call some things natural and some supernatural.

In a splendid address this morning, we were told that from heaven's point of view there are no foreigners; we are all children of one God and Father; that there are no home missions and no foreign missions, but a world to be redeemed; but for convenience we may, if we use the terms intelligently, talk about home missions and foreign missions.

The earliest religious thinking that I have ever been able to recall was to the effect, as it seems to me, that all who had ever heard of Jesus and been led to receive him as Savior and Lord, were under the most solemn of obligations to go and tell those who knew him not, of their experience in him.

We were reminded this morning of the unfortunate fact that there are those who are prejudiced against foreign missions. I would like to have you believe that while I have always been a friend and supporter

of foreign missions, and at one time was on the point of being a candidate for appointment to the China field, I am also a believer in home missions.

I recollect no Conference where that department of our work has been so grandly set before us as at this one. W. K. Davis and Erlo Sutton directed your attention with great force and clearness to the opportunity of the local church, an opportunity whose greatness it is not easy to realize. Fred I. Babcock and Brother Alva Davis have called our attention to what is more strictly home mission work. Our friend from Boulder, Colo., may make one think of the machine of which you have heard, known as the "Ford." It has a tremendous engine and a little body.

I would be glad if I could, in connection with this subject, in two or three minutes, impress upon the hearts and consciences of the representative delegates here, and upon the ambitions of the young people, the opportunity on the home mission field. If we had the men with the physical endurance and the training, and Secretary Saunders and the Missionary Board had four or five thousand dollars, they could place four or five men, and more men with more money, on fields hard it may be, but fields rich in promise. I simply wanted to emphasize the fact that there are other fields for self-denying service beside foreign missions.

Now, as to the inspiration that ought to come to us from this occasion. First of all, let us know that we should think anew of the power of the Spirit and grace of God. Mr. and Mrs. Davis stood face to face with a question hard to answer. They stood face to face with a big task. They looked out upon an unknown path along which they were asked to go; and we then believed and we believe now that nothing but the Spirit and grace of God could have led them to consecrate their powers and lives to the great work of carrying the gospel to the regions beyond. We should be inspired anew with appreciation of the power of determination or strength of character. No weakling could have yielded to the influence of the Spirit of God at that time. No weakling could have yielded to the call that came to them, in conscience, and by the words and almost the entreaties of their brethren who desired to see that field occupied. They believed, if

not altogether then, yet later, that it was a wise choice they made. And among the proofs that such a choice is wise, we may speak first of its effect on the missionary. They who give themselves to the work of carrying the gospel of the grace of God to the regions beyond, whether those regions are thousands of miles away or only a few hundred miles, find an enriched Christian experience. It can not be otherwise when they face these tasks, and by the grace of God enter upon them. An enriched life is part of the reward of the missionary at home and abroad, and part of the result of the wise choice. Another evidence that it was a wise choice is the fruit of the labors on the field. If you have any doubt as to the extent of these fruits, read from time to time the reports that come to us from those whom we like to call Dr. Rosa and Dr. Grace, and from the other laborers on the field.

Opportunity! Mr. Crofoot is a member of the Executive Committee of the Educational Association of China, secretary of the East China Educational Association, and president of the Shanghai Missionary Association. You have heard something of the labors of Dr. Davis. He was not probably what we would call ordinarily a brilliant scholar, but, as Dr. Gardiner has put it, he was a plodder, and I think he used the word "dig" when speaking to you just now. I have a picture in my lecture room at home that I like to look at, and call attention to every now and then, for different reasons. At the head of a table, around which are gathered five or six men representing other missions, is Dr. Davis, chairman of the Board of Translators. Why chosen? Because he was a Sabbath-keeper? No: chosen because as a Sabbath-keeper he had qualified himself to do the work and to lead in the translation of the word of God. Opportunity! I was once pastor of a church, the plant of which had cost as much as the China Mission had cost during its entire history. What do they tell us of the condition of things there today? A church at Shanghai of 68 members, with a congregation of about 150, with two foreign ministers; contributions of Native Missionary Society, including collections, \$242 Mexican; Sabbath appointments 2; Sabbath schools 2, one of them with an average of 117 pupils; Boys' Boarding School, with an enrolment of 41

pupils; receipts \$2,887 Mexican; Girls' Boarding School, with an enrolment of 46 pupils; day schools 2, with 47 pupils; inquirers 27. The Lieu-oo Church, with 17 members; baptisms 6, with several inquirers; services each Sabbath, with an average attendance of 56; one Sabbath school, with an average of 41 pupils; one day school; one class in English; one dispensary with two lady physicians; number of treatments 5,518, with 3,846 different patients; receipts from dispensary \$550.72; receipts from all sources \$1,198.92. There are thirteen native workers, one evangelist, and one licentiate.

Another evidence that such a choice is a wise one is the inspiration that comes to us from the work they do and the spirit they minister. It would pay our Missionary Board to send more of their workers up to our annual Conference. It has paid to have these men come here and, with hearts on fire, tell us of their fields of labor. And as we learn more and more of the work done in China by the splendid people there, our hearts are set on fire anew with a sense of obligation to help spread the gospel of the grace of our God. They have, as we have here, an opportunity to preach the Christ to those who have never heard that sacred name. And they grow intellectually to an unusual degree. Dr. Davis developed a scholarship that was of interest to me, and led me to appreciate him as I had not done before, because I knew that the scholarship to which he had attained was the result of the plodding and the digging that have been spoken of here this afternoon.

I have referred to his work in connection with the Board of Translators. I have frequently thought and spoken of him as a missionary counselor at large. You have already been told of that by Brother Eugene Davis. Opportunity! A Sabbath-keeping missionary with wise counsel for all missions and people who needed his advice and sought it, because they believed in him.

I desire to speak again of Mrs. Davis, who, as many of you know, is a sister of Dr. Gardiner. Her retiring disposition has kept many people from appreciating her excellence in mind and heart. The only criticism, if such it may be called, I ever felt like making, when secretary, was that a person who could write such letters as she could pen would not write oftener. Com-

monplaces to them were things we wanted to know. It was not her lack of interest, but her lack of assurance as to her ability to move our hearts by means of the written word. And it was very difficult in the earlier years to get her to stand before an audience and speak; but her retiring disposition and her great modesty and humility were at length overcome, because her heart was full to overflowing with interest and with appreciation of her work; and some of you will remember the messages, quietly spoken, but telling messages, that fell from her lips.

It is, I am sure, proper to mention in this connection, what I presume only a few of you know. The call at first did not appeal to her as it did to her husband. Equally with him she desired to know and do the will of the Lord in the matter; but so little did she feel the force of the call that she did not give up the feeling that something would reveal that it was not the divine will for them to go until they started out on the Pacific. But note that, later, when there was an opportunity for them to visit this country, she wrote to me as secretary saying she would like to visit her native country, of course; she would be glad to come and see her friends; but if coming to America on a visit meant that they would not return to China, she preferred not to come.

Last of all, this occasion and these references to him who has gone, and to his gifted companion, and this song that carries us in thought from the hills in China where missionaries seek rest, to the beautiful hills above, remind us anew of the world-wideness of the kingdom of God; that we are not only to preach the gospel here in Milton, or in Boulder, or at Alfred, or in any one land; but that our mission as Sabbath-keeping Christians, as *Christians*, is to hear the Master's words ringing down through the centuries, "Go, go, preach the gospel to every nation and in every tongue." And under the inspiration and the uplifting influences of the life now ended in its visible form, and of the life still on earth; under these inspiring and uplifting influences, may we, too, dedicate ourselves to the cause of missions, which is the cause of heralding the glad tidings of redemption in Jesus Christ, until from the resting hills of earth we, too, shall stand on the beautiful hills beyond.

Seventy-third Annual Report

We present this, our seventy-third annual report of the Board of Managers of the Seventh Day Baptist Missionary Society, with a deep sense of gratitude to God for his preserving care another year. While other nations have engaged in war, we have been graciously spared; while the missions of other societies have been embarrassed and, in some instances, broken up, ours have been unmolested. Although it is with much sorrow that we record the loss of three remarkable men, yet it is with great joy, that each was spared to give a long life of active service to the cause. Though we regret to close our books with debt, we rejoice that it is more on account of increased plans and labor than of decreased funds.

In Memoriam

The Board of Managers of the Seventh Day Baptist Missionary Society desires to record its appreciation of the worth and services of three very able men, either members

or employees of the Board, who have passed to their reward during the year.

Rev. David H. Davis, D. D., was born November 25, 1844, and died June 26, 1915, at his summer home, Mokansan, China, after completing his thirty-fifth annual report. This was the height of his ambition, to die in the land and in the cause of his adoption. Thirty-six years ago next September, Mr. Davis accepted a call of the Board to enter its services as missionary to China, with headquarters at Shanghai. Since that

time he has not only been an earnest, devoted leader, untiring in his efforts to build up our mission, but has been officially connected with the missionary interests of that great empire, and municipal affairs of the city. His remarkable judgment and executive ability have made the work of the Shanghai Missionary Association, of which he has been the president until recently, a marked success. The whole denomination, together with this faithful band in China, has suffered a severe loss.

Rev. Andrew Park Ashurst was born July 2, 1846, and died March 16, 1915. Since he became converted to the Sabbath, in 1894, he has been employed more or less of the time as a missionary pastor. He was emphatically a man with a message, a prophet of God. His spiritual power was dynamic, both over his own flock and over the entire city in which he lived and died.

Paul M. Barber was born October 16, 1834, and died April 5, 1915. He became a life mem-

ber of this Society in 1877, and has very faithfully served on the Board of Managers for twenty-four years. At the time of his death he was a member of one of its standing committees, that of evangelistic work. All religious trusts had first claim in his remarkably busy and useful life.

Foreign Missions

THE CHINA MISSION

The work on the China field has been conducted by Rev. D. H. Davis, D. D., and



WILLIAM L. CLARKE
President of the Missionary Society

wife, Rev. J. W. Crofoot, B. A., and wife, Miss Susie M. Burdick, Rosa W. Palmberg, M. D., Grace I. Crandall, M. D., and Miss Anna M. West, B. A. Dr. Davis died June 26, four days before the close of the year.

Thirty-fifth Annual Report of D. H. Davis to the Seventh Day Baptist Missionary Society

Mokansan, June 6, 1915.

DEAR BRETHREN AND SISTERS:

I am writing my report this year from Mokansan, our summer resort. I am here with Mrs. Davis, not from choice but from necessity, having been advised by both physicians and friends to come here for my health. It is a delightful place. We have been here now over two weeks. I feel sure the pure and invigorating air and the pleasing scenery are doing me good. We will spend about a month and then return to Shanghai and remain there during the summer, giving Mr. Crofoot and family and the others, if they desire, opportunity to take their summer vacations. We did not go away last summer and perhaps this was one reason why we needed rest a little earlier this year. It is certainly a great blessing to be able to come to such a restful and healthful place. If we could have the same pure air in Shanghai we might be able to continue our work without any change.

My personal work for the mission has been, as in former years, evangelistic, with a variety of other things added.

The Sabbath-day services have been conducted on the same general plan and I have alternated with Mr. Crofoot and Mr. Dzau Sing-chung in the preaching and prayer-meeting services. I have also had the men's Bible class in the Sabbath school.

For some weeks during the winter we conducted meetings three evenings a week in the native city chapel. There was a night school in connection with these services. Mr. Dzau Sing-chung and Mr. Jau Fok-nyoen, one of the teachers in the Boys' Boarding School, a former pupil, also assisted in this work.

Mr. Toong, the evangelist who lives at Lieu-oo, when present, also assisted in these meetings. He has generally come to Shanghai once a month, remained over the

Sabbath and assisted a few days in evangelistic work. These meetings were well attended and, as a result, several gave in their names, indicating their desire to become Christians. We pray they truly may become such.

While we can not report any additions to the membership of the church, we can report 27 names added to the list of inquirers, and we hope some of these will be ready for baptism soon. Two deaths are reported for the year and 2 have been dropped, leaving our membership 68.

The collections on the Sabbath, and other funds raised by the Native Missionary Society, connected with the church, have amounted to \$242.90 Mexican. The expenditures have been as follows: Mr. Dzau Sing-chung, for church work, \$60; care of chapel, \$12; electric light, \$15.55; aid of day schools, \$17.30; purchase of books, \$9.60; Sabbath-school quarterlies, \$25.25; city night-school benches, \$10; Mr. Tong's traveling expenses, \$17.042; postage on church notes, 60 cents; mop for chapel, 24 cents; repairs on organ, \$1.20; cleaning chapel, \$1.20; electric lamp bulbs, \$1; work on chapel grounds, 60 cents; Institution for the Chinese Blind, \$10; communion expenses, \$1; ricksha hire for Bible women, \$2.28; Chinese Orphanage, \$54.50; making a total expense of \$239.362, and leaving a balance of \$3.538.

The above account indicates, in a substantial way, the interest which this society, though small, is taking in the work of the church. We pray that it may continue to grow in the grace of giving until it is able to support much more of the work. It is our aim to educate and interest the members in all lines of church work.

Owing to the fact that after the China New Year most of those in attendance at the night schools were too busy to continue, these schools have been closed, but we hope they may be resumed in the autumn and winter, for they were a means of getting the truth before a class that seldom attend the other services of the church.

I have made a number of visits to Lieu-oo during the year, and on these occasions have generally conducted communion service with the church there. On one occasion I used the stereopticon two evenings, and on each evening there was a large at-

tendance. The first night it was almost impossible to keep the natives quiet enough to make them hear what we wished to tell them. The second night we had much better order, and we hope some impressions were made on the minds of those who saw and heard that can not be effaced. Mr. Toong is an interesting speaker and seems to be able to keep in touch with the inquirers and church members. His ideas of propriety do not always coincide with what we would think would be for the best interest of the church. When we come to think of Christians of the early church and again of the Christians of the present day in our home churches, we are inclined to be more considerate of the shortcomings of our Chinese Christians; for our advantages and opportunities have been infinitely greater than theirs.

The field at Lieu-oo, like almost every other field, affords abundant opportunity for Christian effort in almost every line of mission work. The work already done

has gained a strong hold on the confidence of many of the people. Your missionaries located there will doubtless give you a full report of their year's work.

We rejoice that mission work in most parts of China has not been disturbed by any political uprisings, though the threatening clouds have, at times, been very dark. It seems to us that China is to be commended for her long-suffering from the invasions of the Japanese in the north, and for her patient endurance in her negotiations with the Japanese in their demands. In these things the Japanese have incurred the displeasure of all missionaries of every country. We pray the Lord to vindicate the rights of China and bring her speedily to see her need of Christianity; not that Christianity that is exhibited by the warring nations, but that which is taught in the gospel of our Lord. We also pray that he may add his blessing to all we have tried to do to extend his kingdom in this land. We believe the word we preach and

NEW DWELLING, SHANGHAI, MR. AND MRS. DAVIS ON UPPER PORCH

teach in his name will not, according to his promise, return unto him void, but will accomplish the end whereunto it is sent.

The Seventh Day Adventists have just recently been holding a convention of their workers in Shanghai. Some two hundred missionaries were present from China, Korea, Japan, and some other points. They have a large number of missionaries scattered all through the provinces of China. Their publishing house is located in Shanghai. They also have medical and school work in this city. Their work is well organized and vigorously prosecuted; so well organized, it seems, that there is no ground for making comparisons between home and foreign work. The zeal which they manifest is certainly commendable. I would that a similar interest might obtain among Seventh Day Baptists. The Adventists seem to have no difficulty in securing men and means to carry on their work. The printed matter which they have sent out all over China has doubtless been one thing that has called attention to their work, and brought many into their church. While it would not be possible for our mission to carry on such extensive operations, yet I have often thought we might do more in the line of publishing tracts if we had the means with which to do it. The value of such work may be realized more fully if we think of what the publishing of the SABBATH RECORDER and of the tracts which have been sent out during all these years by the Tract Board means to the growth and strength of our cause in the homeland. It would be difficult for us to maintain an existence were it not for these means of communication. I have often been impressed with this lack in our work in China, and yet, so far, there seems to be no remedy for it. At present we have neither men nor means to carry on such work to any extent. May God direct us in this matter.

We pray that special wisdom may be given to us who are working on this field, that we may do the best possible work with the means at our disposal; and we also pray that our boards and the churches may be divinely guided in all their plans and efforts to extend the Redeemer's kingdom in the world.

May great blessing attend all the deliberations of the coming anniversary.

Greetings to all the brethren and those women who labor with us in building up the kingdom of our Lord and Savior Jesus Christ.

*Report of Grace High School, by
J. W. Crofoot*

My financial reports sent to the Treasurer show receipts for the year from all sources amounting to \$2,887.68 Mexican, and expenditures of \$3,247.55. As our balance at the beginning of the year was \$699.16, it is now only \$339.29. Of the \$359.87 loss during the year, about \$200 was spent for land, so should be charged to permanent plant rather than to running expenses.

Of the amount spent for land, \$80 was the balance on the piece east of the school, bought in 1913, and in March \$100 was paid for a corner northwest of the school, which we had an especially good opportunity to purchase. I have hopes that the Alumni Association, which is to have its semi-annual meeting next Sunday, will pay for that piece. At the same time a small piece of land west of the dwelling house was purchased, at a cost of \$70 Mexican, contributed by Mrs. Crofoot and myself. Both these pieces were corners extending into land we already owned.

In September the Alumni Association held a memorial service for a boy who died in July, 1914, while I was away at the hills. He was in the school some time and was a good boy and a probationer, but had tuberculosis for some time and died at the age of twenty.

In April, two of the boys were sick with pneumonia. Fortunately, Dr. Palmborg was in Shanghai at the time, and she gave herself unreservedly to their care, with the result that they both recovered, though we all thought one of them was going to die.

The teachers in the school have been about the same as last year—Mr. Dzau, Mr. Ting, and Mr. Jui, in the studies that are taught in Chinese, and Mrs. Davis, Mrs. Crofoot, and I in the classes in English.

In regard to the number of pupils, I have again to report that the school has not been full, the number being 35 in the fall term and 40 in the present term, besides 1 half-day pupil. It is a matter of regret that we

BOYS' BOARDING SCHOOL, SHANGHAI, CHINA, REV. J. W. CROFOOT IN CHARGE

do not have all the boys we can accommodate, especially as other mission schools are full. There are probably several reasons for the smallness of our numbers, perhaps the chief one being that boys like to go to schools that make a big show, and of course we can hardly hope to compete with other missions or government schools in this respect. When we get our needed new building it should help some, but who knows when that will be?

Religiously, the outstanding event of the year was a visit from Rev. L. C. Wang, an evangelist in the employ of the National Committee of the Y. M. C. A., who was here at the end of January. His valuable sermons did much to crystallize what had been in the minds of some of the boys for a long time, and what had been impressed by Mr. Eddy's addresses in the fall. On the two Sabbaths following Pastor Wang's visit, twenty of the boys signed their names as probationers. Two of the twenty did not return this term, and there have been no baptisms during the year. It is disappointing that so small a proportion of the

probationers go on to church membership, and it is a matter for which I would request that prayer be offered.

My activities outside of our own mission have been greater than last year. My duties as a member of the Executive Committee of the Educational Association of China, and as secretary of the East China Educational Association, and as president of the Shanghai Missionary Association have required attendance at many committee meetings, and in the last capacity I gave much time and attention to an anti-opium campaign in the fall and winter.

Two matters not directly connected with the school deserve a word of mention. One was the celebration of Dr. Davis' seventieth birthday, which occurred last November, when a large number of people, church members and others, came together to congratulate him. The other is the political unrest caused by the Japanese aggression, which stirred up deep feeling on the part of students and others. It may be a good thing for the patriotism it aroused.

*Report of the Evangelist, Toong Tsing-oong
To the Missionary Society of America,
with the President and Brothers and
Sisters:*

Greeting. May God bless you with peace.

My report is that since I have been acting as evangelist I have constantly felt that my strength is insufficient, so day and night I pray God to help me.

The work that I have been doing is about the same as reported last year,—preaching in the dispensary every day, and on Monday and Thursday evenings speaking about the doctrine, in town. With the exception of once or twice, the attendance and interest have been good. On Sabbath days the room has been full. On Wednesday nights there has been a Bible class at the home of a church member in town. Occasionally I have also gone to Shanghai and preached there.

We are thankful to the Lord for his power shown in the little church at Lieu-oo in several particulars, among which these may be mentioned: a church member named Phen, a wool sorter by trade, is a faithful Sabbath-keeper. His employer was displeased to have him leave his work on the Sabbath, and intended to discharge him, but later, seeing what an honest and trustworthy man he was, he kept him and allows him to keep the Sabbath. There is a Mr. Sung, who is a church member, and whose wife is a probationer. He works on a boat. In the first month, because they would not buy candles and incense for sacrificing to the ancestors, his father was angry and was going to drive him off the boat, but I went and explained to him that the worship of ancestors is of no use. He understood that and so the matter ended.

In the first month an old church member died, and the way in which the other members visited him, and cared for him in his sickness, and helped about the funeral, showed their love, and those outside the church gave praise to God.

A Mrs. Nyien, a Ningpo woman, resident at Lieu-oo, is such an earnest church member that if she is not at church we are sure she is sick. There is another member, named Kau, who formerly practised sorcery and made his living by divination, depending on a demon. But now he ear-

nestly testifies that since he believed in Jesus the devil does not come.

*Report of Work at Lieu-oo, China, by Dr.
Rosa W. Palmberg and Dr. Grace I.
Crandall*

The year seems to have passed very quickly and we have been kept in health and have received many blessings, for which we are grateful. It seems as if our annual reports are monotonously alike, but as the work continues about the same, that can not be helped.

The number of patients treated during the year is smaller than it was last year, largely due to the partial discontinuance of the itinerating trips by Dr. Crandall. These were discontinued the first half of the year because Miss Su, the helper, taught the day school, all the arrangements for that having been made and no other teacher being found. In the fall, after the opening of the day school for its second semester, with Miss Su's younger sister as teacher, Dr. Crandall spent two weeks at Mokansan. On her return the clinics were resumed for about six weeks. However, patients were not very plentiful. One reason, probably, was because at Ka-ding two other dispensaries had been opened, and another reason, the fall is apt to be the lightest time of the year, as it is at home. In May of this year two clinics were held in Lok-doo-jau, with fairly good numbers. They were not begun earlier because there was no steam launch running, and to go and come in one day by wheelbarrow was both too hard and too expensive. Patients treated are included in the following:

Altogether, 5,518 treatments have been given to 3,846 different patients in the clinics. We have had only 50 out-calls, but some have been to long distances. At least, eight miles and return seems long when riding on a wheelbarrow or in a sedan chair.

As usual, many of the cases have been attempted suicides. When called early, we have always been able to save the patient, as most suicides here are by taking opium or the ends of phosphorus matches dissolved in water. When we are called to other cases it is usually in the last extremity and we are not always successful; but, even so, we know many lives have been saved that would probably have been lost

had we not been called. It is strange how even yet so many superstitions survive as to the awful things the foreign doctor will do! An old woman who was cured by us of an immense carbuncle on her neck, brought her sister, of over eighty years of age, to see us the other day. She told of how many people she had urged to come to us, and how they were always so afraid we would cut them to pieces in one way or another. Even yet, as we go along the streets, we see parents frightening their children by pretending that the "foreigner" will catch them (and eat them, probably, or some equally terrible thing) if they cry.

We feel that one reason for not having more patients is the determined opposition of many of the native doctors. Another may be that we have raised our prices for some medicines, trying to make the work pay for itself. The price of many drugs has greatly increased since the war. Some of the shops are also selling many foreign drugs. Take quinine, for instance; we sell a 4-gr. powder for 25 cash. A shop in town sells 2 grs. for 20 cash. Because our dose costs 5 cash more, they think the other is cheaper, not knowing that the dose contains only half as much medicine as ours, and sometimes even less. Some find out



MISSION DWELLING, LIEU-OO, CHINA

In Lieu-oo, however, we think the little ones are learning that it is false and are not really afraid of us. The other night, when going a long way to see a patient, Dr. Palmborg passed through a village and the wheelbarrow man stopped at a store to buy a paper lantern and some candles. A little toddler was playing in the street outside, and when the mother saw the "foreigner" she ran, with a look of terror on her face, and snatched up the child and bore him safely into the store behind the counter. The Doctor laughed and asked the mother if she really thought the child was in danger, at which the woman made some shamefaced excuse.

gradually that ours cures, while the other does little good.

We have had several patients in the house at different times during the year. Just now we have an old lady of seventy-three years, on whom Dr. Palmborg operated for cataract the other day. It is too soon yet to know if it will be successful. She had already had the other eye operated on here six or seven years ago. We had a little girl—almost a baby—with us for over two months. Her left foot had been frozen so that all the toes were gangrenous and had to come off. She was bruised from beating, evidently, and very thin, but went out a happy, well little crea-

ture. We are sorry that she must go back to the same hard life, being already in her mother-in-law's home to be brought up as the wife of the little son.

Our income for the year totals \$1,198.92 from all sources, including donations, while expenses, except missionaries' salaries, have been \$362.61. The income from the medical work alone has been \$550.72, and has paid all expenses in connection with the medical work and \$198.11 over. Our medical fund now amounts to \$2,453.63 Mexican, equaling about \$1,000 gold. Some pledges and hoped-for contributions are not yet in.

We are grateful to the friends at home who are raising money for the building of the hospital. We have not yet fully decided when it will be best to begin building; probably either before the holidays or early in the spring, depending upon various matters still undetermined. We must first build a Chinese house for Mr. Toong, and the land for that has not yet been secured. The plans for the hospital are under consideration and we hope will be completed in time to be sent to Conference.

Dr. Palmborg has taught English to a number of young men and boys, as usual. There have been twelve different pupils, but only five of them have come at all steadily throughout the year. The income from the teaching has been about \$103, of which \$70 has been put into the medical fund and \$31 given to help pay expenses in Dr. Crandall's day school.

The girls' school has not grown as we hoped it would. There has been much reluctance about entering because we insist upon the teaching of Bible books and geography. We can understand why they should object to Christian teaching, but why they should so dislike geography is puzzling. It is taught very superficially, even in the best boys' school in Lieu-oo, as far as we can learn. At present we have but seven day-school pupils, but they are quite regular in attendance and are doing good work. Our younger dispensary helper, Miss Tseu, attends forenoons, and, by alternating some studies, takes all the subjects. She is but sixteen years old and needs more general education before she takes up nurse's training, which we hope she will do when the hospital is opened. We feel that the day school pays, even though it is small. A

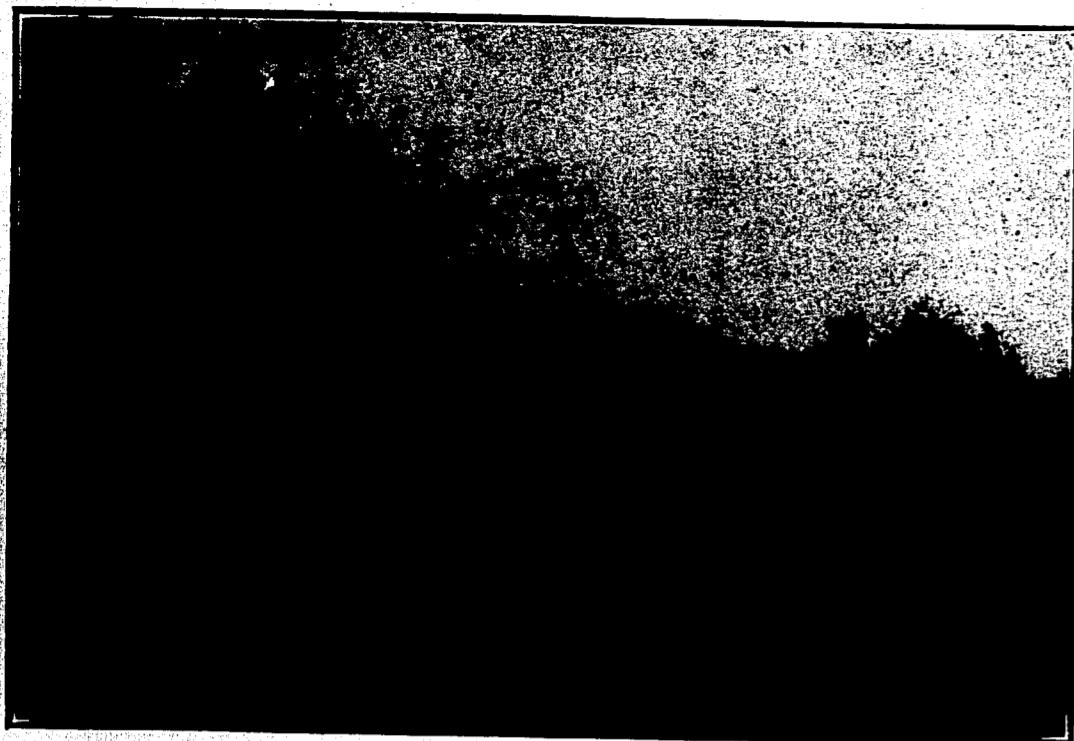
few are hearing the gospel, and besides, we have the building as a center for work in the town itself. All expense is now provided outside of other funds.

Dr. Crandall also teaches Chinese character to a little class of young girls, free, three afternoons a week. Of course, the work is most elemental and occupies only an hour at a session. This was started with the hope of getting in touch with the children of the street, who do not attend school, and having the opportunity of teaching them a little of the gospel story. Of course, in all these schools we try to use the opportunities that come to us to teach Christian truths and to influence the children for right.

Dr. Crandall has also spent an hour or two five days in the week teaching our older helper, Miss Su, the elements of anatomy and physiology, in preparation for more advanced work. This has been taught in English. There have been some interruptions by out-clinics and other duties.

Now as to the especially evangelistic side of our work. Mr. Toong, the evangelist, preaches at the Sabbath-afternoon service and leads the Friday-evening prayer meeting when it is here. When he is in Shanghai, Dr. Palmborg takes his place on Sabbath Day and Dr. Crandall usually leads the prayer meeting. When he is working in Shanghai, he is absent about one-fifth of the time. Mr. Toong also preaches to the patients who come to the dispensary, and distributes calendars to them. These, besides having the Chinese and foreign calendar, show when the Sabbath comes and have the Ten Commandments and other Christian teaching printed on them. We also had John 3: 16 printed in Chinese on the tickets which are given to each patient. At the out-clinics, tracts and calendars have also been distributed considerably.

A Sabbath school has been organized, with Dr. Palmborg as superintendent. She used to teach the lesson to all together Sabbath mornings, but now the school meets in the afternoon just before the preaching service; so there are more in attendance, and the different helpers each have responsibility in teaching, which is a good thing. The attendance at church and Sabbath school is fairly good. Since the organization of the Sabbath school, in October, the smallest attendance has been 16,



HOSPITAL BUILDINGS, SHANGHAI

the highest 71, average 41. At church there are usually more, as it is later. Of course, some of these are patients, but many come purposely for the services. At the church service a collection is taken. Out of that, \$20 has been sent to the Missionary Society in America, \$12 has been used to make benches, and some more to buy lamps to be used in evening meetings in the girls' school building. These meetings Mr. Toong has been holding on Monday and Thursday evenings through the winter and spring, when he has been at home. One of our helpers, Miss Su, always goes to play the organ, and one or both of us go along to help sing and keep order. Usually some of the church members are there, too. The doctors bought a baby organ for use in these meetings and in the school. The playing and singing help attract the people. There are usually more than thirty in attendance, sometimes twice that number, and many of them pay good attention.

So many children came that Dr. Palmberg started a little Bible school for children on Sunday afternoons, as they are not in school on that day. She has a wall chart, sent in a Christmas box years ago, from which she teaches them Bible stories and truths. She also teaches them to sing a little. There have now been fourteen sessions and there are seldom less than thirty present, usually more, sometimes many more, but only about twenty who come at all regularly. She gives them pic-

ture cards and they are literally the "drawing cards." It is astonishing how children like picture cards. The only kind Chinese children usually have are those that come in cigarette packages.

During the year there have been six additions to the church by baptism,—two men, two women, the little daughter of one of the women, and Dr. Palmberg's little girl, E-ling. One of our members, an old man, who was a school-teacher, has died. He seemed to die happy in his faith, and was especially blessed that all the church members had

been to see him. He gave directions that he did not want any "false things" done over him. A Christian funeral was planned and carried out by the church members. There was a large attendance at the funeral and surprisingly good attention to the sermon, which was very appropriate. It seemed as though, in the presence of death, the Chinese were impressed a little with the sacredness of the Christian faith. We hope so.

Several have become inquirers, but some of them have questionable reputations. It is especially hard to judge of a Chinaman's heart, because from ages of training they have all become adepts at appearing one thing while they really are another. Some of our church members give us much heaviness of heart. But when we think further, we are conscious that we ourselves are not as perfect as Christ's ambassadors should be. But we trust that we are ever striving toward perfection and may one day attain, and that we may have a part in bringing in Christ's kingdom.

*Report of Girls' School and Day Schools,
by Susie M. Burdick*

The end of another year and another annual report due! It has often seemed a strange thing that with so many countries rent by the horrors of war, and all the world suffering because of it, we have been able to carry on our work so uninterruptedly and pleasantly. When we think of the war, the year seems long; but when it

is of our girls and the work, we think it is such a short time. This year differs from all others, in that there have been two of us to share the work and responsibility.

In the Girls' Boarding School there have been, in all, 46 names on the list, with 40 the largest number at any one time, and 35 the smallest. In the fall one girl who had been with us several years, and who was a probationer, dropped out because of a death in her family, and has since gone to far-away Ichang, where she is in another mission school. She writes of a spiritual awakening there in which she has shared.

The last report told of the additional room we had in the school after Dr. and Mrs. Davis moved to their new house. During the summer vacation Dr. Davis' former study was furnished very simply as a Chinese guest room, and one other room was put in proper shape and equipped with blackboards for a mathematics room. These rooms have been much appreciated.

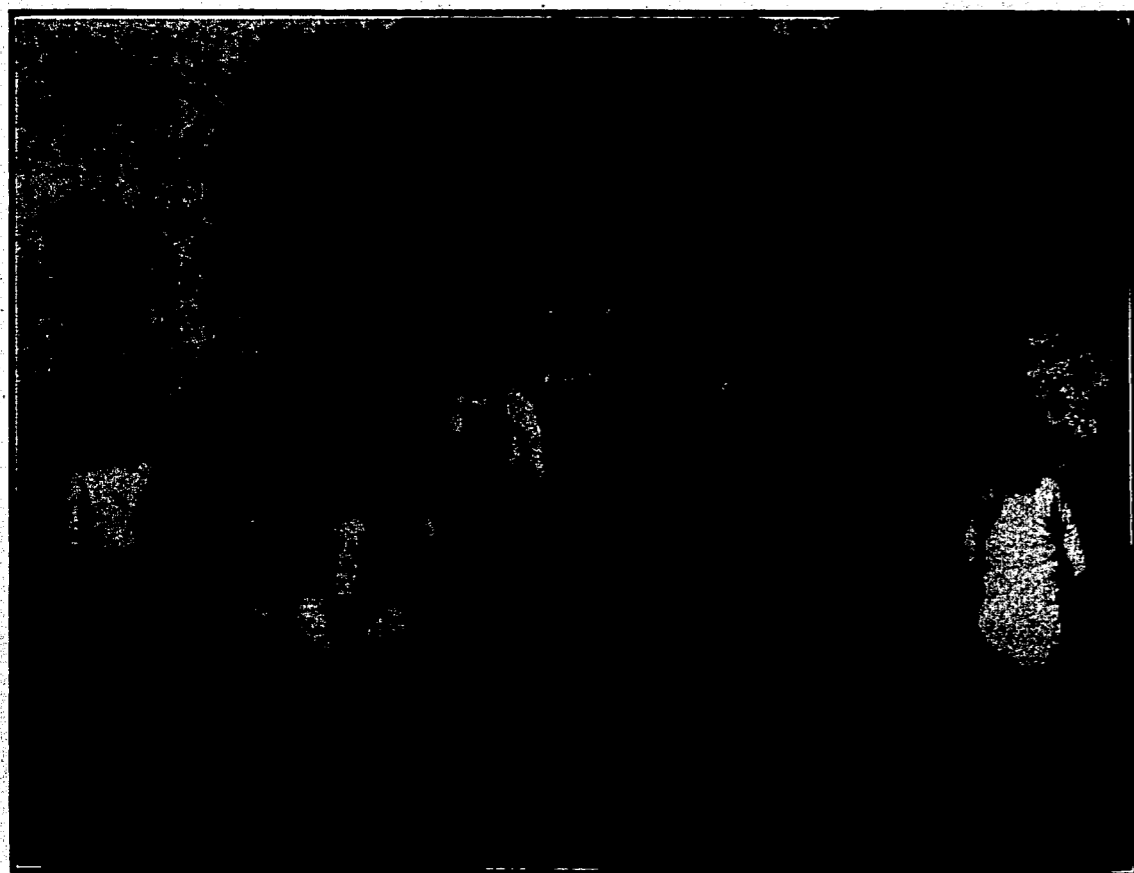
The studies taught have been much as usual. For many years Dzau Sing-chung has taught the Chinese books. We consider him a valuable man, in many ways, in the school, but when the girls reach the higher Wen-li he feels himself unequal to it. The first half of the year Mr. Dzau So-hung, of the Boys' Boarding School, gave an hour a day to the older girls. He is an excellent teacher, but the arrangement was not convenient and this year an elderly man, Mr. Dong, has been teaching the more advanced classes. Mrs. Davis has taught one class in English, and Misses Waung and Dzau have done good work in their departments. Last year, before my return, a normal class, meeting once in two weeks, was started among the teachers of the girls' schools in three missions within easy reach of each other. This class has continued throughout this year, the first half of the time being given to considering methods of teaching the Bible, and the last half taking up a book on pedagogy. We can see that it has been of very real value to our teachers.

Several outside opportunities of educational value have come to the girls. Many of the exhibits on their way to the Panama Exhibition were shown in halls not far from us, and the girls went over them twice, with close attention, the closer be-

cause the Chinese teacher had told them that they would be required to write essays on the subject later. A scientific lecture, most thoroughly illustrated, on the subject of the Conservation of China's Resources, was listened to at the Y. M. C. A. Mr. and Mrs. Fryer brought out three of their blind boys from the Institution for the Chinese Blind, and there was great interest in seeing and hearing them read, write, play the organ, and sing. More recently, Mrs. Fryer has brought out three of the little boys, to let us see how they learn to do things with their hands. The boys do excellently well, and the girls decided it must be because their minds were not diverted by seeing outside things and they could the better use their hands. It was quite a lesson on application and on overcoming difficulties. More recently, an afternoon at the Olympic Games of the Far East we felt was well spent. Our little grass plot has been the scene of many a race since that.

On one occasion Dr. Crandall was down and dissected a rabbit for the benefit of the class in physiology, a class taught by Miss West in English. In March Dr. Palmberg kindly took my place, while I went to Nanking for a week. This was my first visit to that famous city, and I was glad of an opportunity not only to see places of interest of which I had long heard, but also to visit several schools. In April Miss West went to Mokansan for a short time, and upon her return visited some schools in Hangchow. During her absence the five older girls took care of most of her classes and we were pleased with the spirit with which they took up the work.

As to health, we have been wonderfully blessed. Miss West has been so much better than she was last year. There has been no very severe case of illness. One little girl went to the Isolation Hospital with what proved *not* to be diphtheria. One little girl has been taken home with some trouble with the glands of her neck. We do not know how serious it will prove to be. In the fall a visitor in our midst came down with scarlet fever, but no one else took it. Smallpox was more than ever prevalent, and many near us were very ill with it. The dead body of a child was left uncoffined just outside our school fence, but the dread disease did not come



BOYS' DAY SCHOOL—NATIVE CITY

other services, for a little class. We have lost out some of the days for one reason and another, still they have come very faithfully. There has been no move, on their part, toward asking for baptism, but we do trust they are growing. Some of them meet with very real opposition in their homes.

At the time of the Eddy meetings, Mrs. Eddy spoke here in our church to a group of girls gathered from three or four schools, and several of our girls attended one or

nigh us. We give grateful thanks for the care which has been over us.

There has been not a little upheaval in our domestic department. The new cook woman could not be persuaded to make sufficient provision for the girls. Day after day we would say to her that she was not giving them enough to eat. It was coming to us that the girls were writing home that they had not sufficient food. A change in cooks and the adoption of a plan by which the ten older girls took the responsibility of ordering the meals and taking accounts in turn, each serving a week at a time, brought a welcome change. They have better food, a greater variety, enough of it, and it costs no more than it did in the hungry days, and the girls are getting a little practical domestic science, which is bound to be of use to them in years to come.

As to the religious part of our work, it is more difficult to give a report. Last year we were just beginning the use of pupil-teachers in the Sabbath schools. Throughout the year two girls, and lately three, have gone with me on Sabbath mornings to teach in the city, and the two teachers, Miss Waung and Miss Dzau, with three girls, have taught in the Sabbath school here in the afternoon.

The girls who have "written their names," twelve in number, have come to Miss West and me on Sabbath after the

two of the meetings for women at the Y. M. C. A. They were powerful meetings. That the girls became more thoughtful was shown by some of their questions at the probationers' meeting. "When you want to tell people of Christ, how do you begin, what do you say first?" "Suppose one wants to bear testimony at a meeting, why is it so hard, and why, when you have done so, do you feel so happy?" "If you want to speak to others of Christ and they will not listen, then what do you do?" "How can you persuade people that their superstitions are not true?"

The Day Schools

The city school has certainly done well. Tsang We-tsung has proved herself an excellent teacher. The fall term there were thirty-seven pupils, and this term there are fifty-one. That was too many for Miss Tsang, particularly as she was not strong, and a former pupil of this school has been taken in to help. Just now the school is somewhat depleted, as mumps and whooping cough have made their appearance. Dzau Sien-sang is there one afternoon in the week to examine some of the books, and I am there for the other books. This school pays its own expenses.

The Zia Jau School has continued, with thirty pupils. Mr. Dzau is still the teacher. Last year there were fourteen little girls who insisted upon attending this school, and



GIRLS' DAY SCHOOL—NATIVE CITY

it was in no wise suitable. We said that, if there were fourteen little girls so determined to go to school, possibly there were more, and we rented a room over the bridge. Mrs. Zung, a former pupil in the boarding school, became the teacher. The school has continued small, the largest number on the roll being seventeen, but the attendance has not attained to that. Thirteen or fourteen is the usual number. They are nice little girls and Mrs. Zung has greatly improved their manners, the improvement being most noticeable in church.

The teacher of this school, Mrs. Zung, has the will to become a Bible woman. Nearly every afternoon for about four months, even in inclement weather, she and Daung Nyang-nyang were out, going to the homes of church members, probationers, pupils in the school, and wherever there were openings. Mrs. Zung's own school was taken care of by one of our girls, who was temporarily out of work, and when she had gone to a new school, by older girls in the boarding school. Mrs. Zung is unable, for the time, to go on with this work, but after the vacation we hope it can be taken up again and that God's blessing will rest upon it.

I entered upon the year with the purpose of visiting in the homes of the Chinese more than I had ever done before, and for

some weeks lived up to my purpose with some faithfulness. Being on the committee for the Eddy meetings, I was glad to enter into that work, both of preparation before and in follow-up work. As our place is easily accessible, a normal Bible class, conducted by Miss Silver, of the Presbyterian Mission, and attended by about twenty Chinese workers from four or five missions, met here once a week for two months. In one way and another, my days became filled and my

visiting lapsed, to a large extent. I hope to do more this coming year.

As I was elected superintendent of the Sabbath school in December, it falls to me to send in that report. Mr. Crofoot was superintendent the first-half of the year. The largest number in attendance was 165, the smallest 18, and the average for the year 117. Teachers' meetings are held weekly.

AFRICA

Nothing has been heard from Ebenezer Ammokoo during the year. His last communications requested that books be sent him, evidently for commercial purposes. We have not improved our opportunity on the Gold Coast.

Frequently we have heard from Nyasaland, British Central Africa. Brother Walter B. Cockerill spent nearly a year in visiting the various communities where they have accepted the Sabbath. Several months ago he wrote that the governor, regarding him as a disturbing element, had notified him that he must leave the province. He was finally deported to Blantyre at government expense. Not long after this, a native, thought to be a follower of J. Booth, led a local insurrection in which several people were killed. Again he was notified to leave, and was then taken to Beira, on the coast, where he sailed for Europe, thence to America. He arrived home early this July. If we had sent men

to Africa to build a permanent mission, they might have suffered the same fate which Brother Cockerill has. He is not the only missionary recently banished from that territory. While in Africa, Brother Cockerill wrote frequently, and several articles containing very helpful information about that country, people, and its problems, were published in the SABBATH RECORDER. He, however, did not think best to write all particulars, fearing that his letters would not be allowed to pass the mail. One of them had been opened by the censor.

HOLLAND

No report of the work in Holland has come to hand. We have received no communications from Rev. Gerard Velthuysen for several months. His last letter had been opened by the censor. Under date of September 11, 1914, he wrote of his safe arrival home, and said: "Five days we have been arrested at Brest, a French military port. Here they took prisoners all the German and Austrian passengers." Brother Velthuysen's visit to America brought great spiritual uplift, not only to all those who met him, but to our General Conference as well.

While he was in this country, and soon after the war broke out, Brother Ch. Th. Lucky gave up his work in Galicia, and made his way to Holland. At Rotterdam he found a home among our people, and through the blessing of God, assisted the church in bringing about reconciliation among its members. Brother Velthuysen wrote that Brother Lucky's coming seemed providential, since not only his life had probably been spared by it, but he had been of great service to both of our churches.

People of Holland are out of employment, and there is much destitution. Up to the time of Brother Velthuysen's writing, our people had been graciously spared. Religious work, together with all other business, is paralyzed.

JAVA

The missions at Tajoe and at Pangoengsen have been under the leadership of Sister Marie Jansz. Sister Alt has not been connected with the mission this year, but has been occupied with other work. Though Sister Jansz' health is very poor, she manages to superintend the natives and

take charge of the work. She writes that at one time there were as many as two hundred people depending on the mission for food and care. This is the mission of the Haarlem Church, though we contribute a small amount for its support.

SOUTH AMERICA

Report of T. L. M. Spencer, of British Guiana

DEAR BRETHREN:

Greetings. I am very thankful to our heavenly Father that he has permitted me to make another annual report to you.

The past year has been one of great anxiety and hard work, but the Lord has been our help. During the year we added to the church six by baptism, and lost one by death. At present there are four who are seeking baptism. Owing to their inconsistent walk, four have been dropped. The attendance at our services is encouraging. The Lord has helped myself and wife to overcome the opposition that I met on my return from the United States of America. The reports circulated by our Seventh Day opponents concerning our doctrines, etc., have proved to be false. People have realized that this work is not ephemeral. The Lord has given us the opportunity to hear some of our opponents say that God has planted this work. Indeed, the Lord has done great things for us, whereof we are glad. We are of good courage and believe that this mission will play a very important part in the proclamation of the Sabbath truth in these parts. Our current expenses for the year have been \$104.12, which we have met. We stand in great need of a church building.

We have received, during the year, the gift of a cabinet organ, from the Plainfield Church, which is giving us good service. The Adams Center ladies, through Mrs. Grant Davis, sent a box of clothing for distribution, which was much appreciated.

The publication of the *Gospel Herald* has given the public greater confidence in our work. We are, indeed, very thankful for this means of communicating the truth in this field. In the West Indies, the *Herald* has been sent to Trinidad, Barbados, Antigua, Guadeloupe, and Dominica. A request has come from Ceylon for some copies for missionary work. This has been granted.

We have been much encouraged by the

kind letters received from the United States of America. I have preached 100 sermons, given 60 Bible readings, held 56 prayer meetings, made 329 visits, baptized 6, and distributed 11,049 pages of tracts and books. There have been 6 Sabbath converts. Our Sabbath school has a membership of 38, and the Christian Endeavor 27.

In conclusion, may our heavenly Father pour out his blessings abundantly upon the work of your Board, and supply the necessary means for the carrying forward of the work. May the grace, mercy and peace of God be upon you.

(To be concluded)

What People Apparently Think of Home Missions

FRED I. BABCOCK

In a neat and pleasantly situated house, near a small but thriving town in Wisconsin, is a Seventh Day Baptist home. Every Sabbath Day the whole family drives to the little church near at hand, where they have the opportunity of attending the Sabbath school and, later, of hearing the gospel preached to them. Sometimes, after the other services, there is a testimony meeting in which they take part, and their hearts glow with brotherly love toward each other and toward the Lord of the Sabbath, their Redeemer and Friend.

A few years ago this condition of affairs did not exist. No Sabbath school welcomed the children and taught them of Jesus, and no minister told them the message of hope. But one day a Seventh Day Baptist missionary came to that town and held a series of meetings there. He told them of Christ and the Sabbath, and God so blessed his efforts that a church was organized and regular services held in that place. Ask any member of the family I have mentioned what he thinks of Home Missions and he will say, "Thank God for Seventh Day Baptist Home Missions."

Dear friends, there are hundreds of homes like the above, that have been blessed by our efforts at mission work, not only in Wisconsin, but in nearly every State in the Union. For them the greatest of all blessings has come, and we may rejoice that we have had a part in bringing to them this message.

So far as I have been able to find out, there are very few, if any, people in our denomination who are opposed to Home Missions. Some may not favor methods that have been used in this work, but they oppose the means rather than the end in view. On the other hand, a large number of people are strongly in favor of mission work in this country and are willing to give of their time and money to help this cause. These men and women give us courage to proceed. But, alas! this class of people are not in the majority in our denomination. The larger number of our church members are indifferent to the call of humanity for the gospel and the Sabbath. Money which ought to go for the advancement of Christ's kingdom is spent by them for luxuries and pleasures, while multitudes pass on to a Christless death and a dark eternity. These people have not caught a glimpse of what mission work may mean to us.

How can we get these people to catch the vision? There is only one way, and that is through education along these lines. People can not become interested in anything of which they know very little. I would suggest that, in order that people may find out the glorious opportunities which lie open before us as a denomination, a booklet be published containing a series of lessons on our Home Mission fields. In preparing this booklet I would further suggest:

1. That the person in charge of each of our Home Mission fields prepare a lesson of one thousand words or less, stating the needs and opportunities in his particular field.
2. That a map of each field accompany the lesson.
3. That all these lessons be sent to one person, who will prepare them for publication.
4. That a campaign be instituted in our Sabbath schools, Christian Endeavor societies, and Women's aids, for the study of these lessons.

In the Sabbath school these lessons might be used once a month in place of the International lessons. In other societies they might be taken in regular study courses. Such a course of study could be made very interesting and might bring about much enthusiasm for Home Mission work.

That there is a tremendous need of the

gospel in our own lands there can be no doubt. Many of us do not know of conditions which exist near at hand. Too many are like the pastor of the city church, who, when he was asked by a traveling missionary if there was an opportunity to do evangelistic work in the neighborhood, said: "Oh, no, the country is well supplied with churches and preachers." Yet that missionary, upon investigation, found a whole school district, within five miles of the place, where the children were growing up in almost absolute ignorance of God and the Bible. We little realize that, within the sound of some of our church bells, there are dozens of homes where the Bible is never read and where the people rarely attend a church service of any kind. Such people need our help, and many will accept the good news gladly.

To us, as a denomination, comes a special call for Home Mission work. Besides the message of salvation which we, together with other peoples, have to bring, we have the special and blessed truth of the Sabbath to carry to the sin-sick world. And oh, what a message this is, and how few there are of us to carry it! The task which we have before us is a sacred one, and the need is great. Only two or three Sundays ago, near my home, dozens of farmers who pretended to be observers of the first day of the week spent the time in haying or harvesting. In many places the young people think nothing of going from a Christian Endeavor meeting on Sunday night, one in which they have taken part, to a moving-picture show. The idea of the Sabbath is being lost sight of by the world. One of the greatest needs in the world today is a spiritual Sabbathism, a Sabbathism which brings men nearer to God. Amid the rush and hurry of the throng, man needs a time to meet God face to face, that he may, while passing through the storms of life, find the peace which passeth understanding. This, then, must be our message.

Opportunity lies before us. Christ is beckoning us on. The martyred Hero of the Cross of Calvary bids us press forward. As laborers we are few, but the Lord of Hosts is with us. We can conquer if we will; we must conquer if we can. We may be scoffed at by the world. So was Christ. We may give up friends, money, position,

even life itself in this cause. So did Christ. He does not ask us to follow where he himself has not trod. Our cause is Christ's cause, and in the end it will triumph. For every scoff, a smile of approval; for every sacrifice, the words, "Well done"; for every cross, a crown.

With this goal before us, let us press forward until a Sabbath rest shall be found for all the world in the Sabbath of Jesus the Christ.

What the People Apparently Think of Foreign Missions

LOYAL F. HURLEY

I am very thankful, my friends, that the committee who arranged this program inserted the word "apparently" in this theme. I am not a mind-reader, and I presume very few of you are. I can not tell what people think except by passing my judgment upon the things they do, and I want to give to you today just a little material upon which you may base your judgment of what people think about foreign missions.

A couple of years ago the people of the United States expended the sum of \$12,000,000 for foreign missions, but in the same year they spent \$13,000,000 for chewing gum. Do people care more for the working of their jaws than they do for the saving of the lost? In the same year \$80,000,000 was spent for patent medicine, \$90,000,000 for millinery, \$100,000,000 for tea and coffee, and \$120,000,000 for soft drinks. Does that mean that the American people think ten times as much of pop and root beer as they do of the lost souls in foreign lands? Is that what it means? In the same year \$200,000,000 was spent for confectionery, \$500,000,000 for automobiles, \$800,000,000 for jewelry and ornaments, and \$1,200,000,000 for tobacco. Do the American people today think one hundred times as much of tobacco as they do of carrying to the heathen the story of Jesus the Savior of men? In that same year \$2,000,000,000 was spent for booze, and \$3,000,000,000 for vice.

Think of it, friends! only \$12,000,000 for foreign missions. Our own denomination spent last year something over \$5,000 for foreign missions. That means that our people pay, on an average, about 55 cents apiece for mission work away from home.

What do you think about it, brother? Will 55 cents or 60 cents cover your interest in foreign missions?

There are some real problems regarding mission work which require much study and good sense to solve. But to me the most serious problem seems to be not so much the matter of simply raising money, as of securing a proper attitude towards, and appreciation of, the mission problem in the minds of Christian people in general. Some one has said that a man's interest in saving the lost is a true test of his personal valuation of Christ. If that be true, many of us, I fear, place a very low estimate on his worth to us. Who has not seen some one's spiritual thermometer drop nearly to the freezing point when the subject of foreign missions was mentioned? And yet, at the mention of a revival in the home church, the mercury might soon start soaring toward the boiling point. Some of our people think that all our work should be done at home; others think the whole business is in foreign lands.

Some who gladly support one mission field seem bitterly prejudiced against the other. I come to you today to ask you what, in your opinion, is the viewpoint from which we should survey the great mission problem.

We are apt to think, I believe, that this mission work is *our* business, and it is not. It is the King's business. From our standpoint, there is such a thing as foreign missions and home missions. From the King's standpoint, that is a sort of imaginary distinction. The line separating them is something like the equator. It is not there except on paper. It is hard to get the viewpoint of the King. I do not know that I can do it. I am not sure that any of us catch his viewpoint. We are simply his heralds. We learn that, in the olden days, when the herald delivered the message of the king, if he added so much as one word of his own, he lost his head. Are we delivering the King's message in the King's way, or our own message in our own way?

Jesus told us that he came to save the world, not the United States, not the Seventh Day Baptist Denomination, nor my own church. Jesus had a vision of a world that was lost, and when we approach our mission problem from the standpoint of Jesus, we will lose our narrowness and cease to be prejudiced in favor of home or

foreign missions. How shall we get the viewpoint? I do not know.

Use your imagination today, my friend. Place yourself in imagination, if you can, on some distant planet. Imagine that you are there with Jesus, your King, talking with him about his work on earth. Ask him to tell you the people for whom he was scourged, for whom he was nailed to the cross, and for whom his life blood was spilled. Stay with him till this old globe of ours has made several revolutions and then ask him who are the foreigners in his domain and where they are. Are they all in China? Are they all in Africa? No, there are some here in this room today who are foreigners to the kingdom.

O my friends, when we catch the viewpoint of the King of kings we will get rid of our prejudice; we will turn this mission work over to these consecrated men whom God has called to superintend it and who in their broader vision and their greater love will direct it, we believe, as he would have it done. Are we ready to crown him King? Are we ready to keep rank and let Jesus be the King of this business, and do it from his viewpoint?

What Business Has the Business Man in Missions

W. K. DAVIS

My subject is broad, my vision is narrow, my time is limited. Therefore I shall reduce my subject to this: How shall Seventh Day Baptist business men preach the gospel? The number of so-called business men is limited and I want a larger audience than the butcher, the baker and the candlestick-maker, or the rich man, poor man, beggar man, thief, doctor, lawyer, merchant, chief. Then I want farmers, teachers, young people; and even preachers and ladies may listen. I may not stick to my text.

Not only should Seventh Day Baptist business men be types of superior manhood, but they should excel in their work. Why? Because God has promised, "Seek first the kingdom of God, and all these things shall be added." But we must first seek the kingdom of God.

The president of a prominent Wisconsin school recently stated that we are right on the Sabbath, and that if he lived in Milton

he should be a Sabbath-keeper. He said it follows naturally that our people are more loyal to the church and more consistent Christians because we stand apart from the world. In mentioning an incident in our church, a lady in a distant city wrote: "If there are Christians anywhere, your people certainly are." Another person says, "Pastor Randolph's Sabbath-morning congregation is one of the largest church audiences in Wisconsin, despite the fact that Milton has a population of only 900." I do not say these things to flatter, but to encourage.

We stand against great odds in the business world. It takes courage and steadfastness to observe the Seventh Day when all the world does not. It is a common thing for people to admit that we are right on the Sabbath question, but they argue that it makes no difference. This is breaking down the spiritual fiber of the Christian world. The only hope is a complete return to the teachings of the Bible. Christ said, "If ye love me, keep my commandments." The time is coming when Christians will keep all of God's law through love. We have already ceased to sing, as they did years ago,—

Come, leave your sports and earthly toys
And join me in celestial joys;
Or else, dear friend, a long farewell,
I leave you now to sink to hell.

That type of Christianity has passed. We have a clearer conception of God and of the power of love. The time is coming when the Christian world will keep the Seventh Day because they love God. Love, not law, will reign.

Mrs. Davis keeps a pan of water just outside the kitchen window as a drinking and bathing resort for birds. It is visited by English sparrows, song sparrows, robins, catbirds, blue jays, orioles, flickers, woodpeckers, ruby-throated grosbeaks, cedar waxwings and others. There is a law forbidding killing song birds. Does that law prevent Mrs. Davis from killing them? No: she loves them. When love rules, no law is needed.

One duty of Seventh Day Baptist business men is to furnish employment to those who keep the Sabbath. Say what we may, the average wage-earner who observes the Sabbath is handicapped. It is difficult to get a position; and frequently he is com-

pelled to work only five days a week or to accept a lower wage than his fellow-laborer who does not observe the Seventh Day. We may argue that, if the Sabbath is worth anything, it is worth sacrificing for. That is true, but the man who has a comfortable income and who is a real Christian will accomplish more in leading men to Christ than he who is compelled to scratch constantly to keep the wolf from the door. Poverty is not a crime, but the average man with an empty stomach or a needy family is not likely to go into the byways and invite men to Christ.

It is argued that Sabbath-keeping men, trained for positions as mechanics, artisans, office help, etc., can not be found. That is largely true. There are factories among our people that are compelled to hire Sunday-keeping or no-day-keeping help because our people have not qualified. Yet the fact remains that our business men have neglected their plain duty.

The man who is blessed with enough money to go into business, and enough brains to stay in, has a greater responsibility. He is a steward of part of the Lord's money. I shall not suggest a way for the Cottrell Printing Press Company to man their plant with efficiently trained Sabbath-keeping men, but I may suggest a method of improving the situation. If I want a Seventh Day Baptist printer, about the only way to get him is to select a suitable young man and train him. That is a slow and tedious process, but it wins. Rome was not built in a day. Things worth having require time, patience and labor. If every Seventh Day Baptist business man should make it his business to find, or make places for, Seventh Day Baptist helpers, and to train these for efficient service, in ten years we should see a marked growth in our denomination.

You may argue that a young man who must be given a job in order to be kept within the denomination is not worth the effort. Don't be too sure, brother. It is yours to sow the seed; the Master will look after the harvest. I do not believe in hothouse Christianity, but scientific, practical Christian work will produce larger and better crops of church members. If we, as Seventh Day Baptists, are to lead the world to the Sabbath, we must do it by a higher type of Christian living. Merely arguing about the Seventh Day will never

make a Sabbath-keeping world. When we preach and practice in harmony with the Bible, we may expect to see many more Sabbath-keepers.

The world admires men who have principles and are loyal to them. Recently, a Chicago business man with whom I was talking asked why I located in Milton. He listened intently to my explanation. "Do merchants close their stores on the best business day of the week?" he asked. Then he inquired about the college, the public school, and the social life of the town. "Say, Davis," he exclaimed enthusiastically, "why wouldn't that be a good town for my family?"

We send missionaries to foreign countries, quartets and preachers, occasionally, to isolated Sabbath-keeping communities, maintain a few missionary pastors, print our denominational periodicals and tracts, count our membership, and flatter ourselves that we are not losing as other denominations are. Men and brethren, we may be right, but we are wrong. Do you know that within the sound of yonder church bell are dozens of souls who practically never enter any church and who have but a faint conception of what Christianity is? We, members of the Milton Church, have a big undertaking right at our own church door. I doubt not I can make the same charge against Nortonville, Dodge Center, Jackson Center, Alfred, Brookfield, Westerly, Salem, and all our churches, with the possible exception of North Loup. Those Nebraska people are so much alive that I believe they even preach the gospel to the natives.

My criticism is just; yet I am not here to pull down, but to construct. These suggestions may not remedy conditions, but they will help. My old grammar contained a sentence, "Charity should begin at home, but should not stay there." A tremendous missionary problem confronts the Milton Church today. It is not, How shall we raise money for a hospital in Lieu-oo?—though that is a worthy object and deserves our support—but, How shall we reach the unsaved who live in Milton? They are not heathen; some of them are among our best citizens; they are splendid people. Many of them were reared in Seventh Day Baptist homes. How shall we reach these?

First, by our daily lives. The man who

gets up in the morning with a smile on his face, a song in his heart, and a prayer for divine guidance just for today; the man who keeps sweet when his wife tells him he can have no breakfast till he goes to the store for gasoline; the man who is good-natured when his neighbor's chickens ruin his ever-bearing strawberries; the man who is courageous when a cyclone nearly puts him out of business; the man who is tender toward his children and who shows daily his love for his wife and his friendship for his neighbors,—such men may bring others to Christ. The man who makes long prayers, but beats his horses; the man who belongs to the church, but is dishonest; the man who criticizes others for not keeping the Seventh Day, but is unkind to his family,—these men must first be missionaries to themselves. Real Christianity, the kind that saves souls, begins, like charity, at home.

A family of non-Christians, but Seventh Day Baptists by birth, moved into a section of a town where their neighbors were largely our people. After they had lived there some months, the lady of the house said to a friend: "Well, my neighbors are letting me alone all right." It was the truth. Those neighbors had failed to grasp one of the fundamentals of Christian life. If they had called on this family frequently, made themselves friendly, shared garden vegetables, and acted in accord with the teachings of Christ, there would have been a splendid opportunity to preach the gospel without money and without price. But no, those neighbors neglected this chance and, instead, devoted their interests and their money to missionary efforts in far-away places. We seem to believe that, in missions, distance lends enchantment. We can readily hear the cry from Macedonia, a hundred or ten thousand miles away, but the fact that Macedonia may be only across the back fence has not been recognized.

Brethren, we are asleep at the switch; we are saving at the spigot and wasting at the bung hole. There never was a better time to preach the gospel than we now have right at our very doors. Are we good enough Christians to practice what we preach?

It should be our business to preach every day. If I have lived next door to a man for years without entering his house

in a social way, I have failed in my duty. If I am true to my profession, I will try to lead that man to Christ. Shall I do it by preaching? No; I can do it far more effectively by practicing. If, by the grace of God, I can show him that the Christian life is the happiest and most desirable life, I may win him; but if I let him alone and treat him as a mere acquaintance, I'll stand a mighty poor chance to win him.

I do not contend that a business man should close his store and harangue a crowd on a street corner. We are admonished to pray without ceasing. I believe a business man should also preach without ceasing. He is in almost constant touch with the business world. His opportunity to preach the gospel is second only to that of the clergy. Indeed, as actions speak louder than words, it is frequently true that the business man can preach with more force than the preacher.

Solomon said, "Seest thou a man diligent in business? he shall stand before kings." Today I want to paraphrase the wise man: Seest thou a man diligent in the King's business? he shall stand before the King of kings.

Letter From Java

DEAR FRIENDS:

Now I must write you joyful news, and you will rejoice with me. Last Sabbath six precious souls were buried in the watery grave after having confessed their faith in Jesus their Savior. Lately we have had quite a little revival; many are staying after the meeting every Sabbath morning, as they want to be prayed with. They confess their sins: stealing, telling lies, quarreling, etc. Among these are also three boys I have prayed for so much, as they have been with me all these years, and I want them to follow our Savior. They are at an age in which they so easily go astray; so I hope you will help me to pray for them.

We are having good times in those after meetings and also in the half-an-hour prayer meeting every day at midday. Now when I asked who would like to get baptized, those six came to tell me, they were decided to follow the Lord with the Spirit's help day by day. I have watched them some time, and last Sabbath afternoon, we went down to the river to baptize them—

three men and three women. One of the women is the teacher's wife, the same I wrote about some years ago, that he could not get on with; yes, even he had left her and ran away. But he came back again; only he said to me, he could not possibly live with her; but by and by they got reconciled. One of their three children died about half a year ago,—a dear little girl; and since that the mother said she wanted to follow the Lord. So it was with great joy I saw her baptized.

Another of the women is a dear girl, who is my right hand in the work at home and in distributing medicines to the sick. One of the men has been an opium slave, so weak and miserable when he first came to me. Also once he tried to kill one of the other men—at least he harmed him with a big knife on his forehead—out of jealousy. But he made a complete confession of all his sins, and I can see he repents.

Another of the men also was an opium slave; he is old and still weak, and such a poor, ignorant fellow. I was quite surprised, when he came to tell me that he longed to be baptized. I asked him why, and he said: "Well, I want to follow the Lord." "Are your sins forgiven?" I asked. "Yes," he said, "I confessed all of them, and I believe the blood of Jesus has blotted them out." So I could not refuse him. Oh, it was indeed a happy day!

It was a beautiful afternoon when we went down to the river; and oh, could you have seen the picturesque scenery, all the different shades of green, and the mountain tops in front of us! I had not been as far as that since I was so very ill in December; so I did enjoy the walk. It was a little bit too much for me, and as the result I had a very bad headache the next day. But on the whole I am very well indeed; and I feel fit for another ten years' service—if it will please the Lord. So you see, dear friends, how he answers your prayers; and I thank you so very much for your faithful help in that way. Is not that encouraging to go on with praying till he has given the right persons to come and share this work with me?

The young man who was with me when I wrote you the last time has left me again. He has only stayed two months with me; and then he said he wanted to look for other work, where he could get a good salary. Now I am alone again, but I do not

mind as long as I am able to work. Only, if I had a *real good* help, we could do so much more. Much work is left undone, as you can understand; and my Javanese assistants are only ignorant and have to be looked after in all they do.

Just now I am in very great trouble; but I can not explain it now. Only fervently I ask your prayers, that God may open up a way of escape out of this trouble, as it threatens the whole work in its world aspects. Also there are a great many sick people, and this makes the work very difficult.

In my last letter I forgot to mention the special gift of Brother R. J. Davis (fl. 60.99,—I forgot how many dollars it was). It was so very, very kind of that brother, and I *do* appreciate his kindness and the sacrifice he made on my behalf. Part of that money I have used to add a room to my little cottage, that is better built, where I am better sheltered against the wind. It is such a nice room now, and I do enjoy it; and again and again I think of the kind friend who provided it for me. May our God bless you a hundred fold, dear brother.

Now I must close with many good wishes for you all.

Yours in our dear Savior,
M. JANSZ.

Pangoengsen, Tajoe p. o., Java,
July 6, 1915.

Important Message From the Board of Finance

One of the duties of the Board of Finance, as stated in the resolution that created it, is to assist the other boards and societies to secure the money necessary for the furtherance of their work. To that end this article is being written. It is thought that, if our people knew early in the Conference year the plans and needs of the different boards, they would plan to respond intelligently and early for their support. The budgets of the different boards were all approved by Conference. The Board of Finance apportioned these budgets, and the apportionment was approved by Conference. This paper will try to make plain the needs of our boards, and the plan for meeting those needs. It is hoped that pastors, treasurers, finance committees and our people generally will,

at their earliest convenience, take steps to meet the needs.

The total amount of the budget of the Missionary Society, which appears in detail in their report, is \$14,000. The amount is apportioned as follows:

To interest on invested funds	\$5,611
Woman's Board	1,900
Young People's Board	300
Lone Sabbath Keepers' Association ..	100
Collections at Conference, Associations, etc.	125
Churches, at the rate of \$1.00 per resident member	5,964

The total amount of the budget of the Tract Society as it appears in their printed report is \$12,701. This amount is apportioned as follows:

To balance on hand	\$1,000
Woman's Board	900
Income from invested funds	5,300
Collections at Conference, Associations, etc.	125
Lone Sabbath Keepers' Association ..	100
Churches, at the rate of 90 cents per resident member	5,276

The budget of the Education Society for the Seminary is \$1,500, which was apportioned among the churches at the rate of 25 cents per resident member.

The budget of the Young People's Board is as follows:

For Dr. Palmberg's salary	\$300
Fouke School	200
Salem College Library	100
Student Evangelistic Work	150
Lieu-oo Hospital, equipment	150
Twentieth Century Endowment Fund ..	200
Board expenses	100

This budget amounts to \$1,200, which is apportioned among the churches at the rate of 20 cents per resident member. In those churches where Christian Endeavor societies exist, they will take care of this apportionment, but in other churches it is hoped that some other means will be used to meet the apportionment.

The budget of the Woman's Board is as follows:

For salary of Susie Burdick	\$600
Salary of Anna West	600
Twentieth Century Endowment Fund ..	250
Fouke School	200
Marie Jansz, Java	100
Tract Society	900
Missionary Society, general purposes ..	600
Board expense	100

The total amount of this budget is \$3,350, which is apportioned among the churches at the rate of 55 cents per resident member. It is hoped that the women of our churches will use their gifts especially to meet this apportionment. It will be noticed

(Continued on p. 351)

WOMAN'S WORK

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

The True Measure

(Translation from Hindu poet)

Who gives and hides the giving hand,
Nor counts on favor, fame, or praise,
Shall find his smallest gift outweighs
The burden of the sea and land.

Who gives to whom hath naught been given,
His gift in need, though small indeed
As is the grass blade's wind-blown seed,
Is large as earth and rich as heaven.

Women at Conference

The sectional meeting on Thursday was well attended, as were all the sectional meetings of the women. This was the time set for the discussion of plans for next year. The budget of the Woman's Board for 1915-16 was read, and after some discussion was adopted. You will see that this budget is much the same as that of last year. It is as follows:

Missionary Society:	
Miss Burdick's salary	\$600 00
Miss West's salary	600 00
Miss Marie Jansz	100 00
General Fund	600 00
	\$1,900 00
Tract Society, General Fund	900 00
Memorial Board, Twentieth Century Endowment Fund	250 00
Fouke School	200 00
Board Expense	100 00

This budget calls for only \$3,350 for the coming year; and last year we raised, including the fund for the hospital, which was not included in the budget for last year, \$4,416.40. Now it seems to me that we should raise this money easily. You will notice that the Twentieth Century Endowment Fund item has been reduced from \$500 to \$250. Last year we pledged for this purpose \$500, and raised less than \$100. Now the women at Conference felt that a special effort to raise \$250 should be made, and that would be better than to place the sum at \$500 and not come anywhere near that sum. It would be a fine thing, though, if we could increase that sum to \$500; do you not all agree? We found out some more things at that meet-

ing Thursday morning. One was that we had not raised the money for the Tract Society asked for in the budget last year. We had lacked almost \$600 of raising this sum. We had quite a discussion on this subject. Some felt that it would be better to reduce this sum asked for to a sum that would not so far exceed the amount that we raised last year; others felt that maybe our women had not realized the need, or that we had not known that the full amount had not been raised. Several votes were taken on this question, and finally it was decided to ask for \$900 for the Tract Society, and to make a special effort among the different societies to raise this sum. You will doubtless hear all about this in due time from the annual letter of the corresponding secretary, but I want you to be prepared before the letter comes. I am not saying that this will be bad news; sometimes we need to be prepared for good news.

Miss Phoebe Coon, of Walworth, brought up the question of asking help from the women all over the denomination in preparing the outfit that Mr. and Mrs. Davis will need when they return to China. Mrs. Davis was present and was asked to speak of some things that they might need, so that we might judge of the expense to be incurred. Miss Coon said that others besides the women were planning to help. It was finally voted to ask the women of the denomination to raise \$150 for this purpose, and Mrs. West, who presided at this meeting, appointed a committee to see about raising this money as soon as possible; so that if it seems best for Mr. and Mrs. Davis to go this fall, the money will be ready for them to use before leaving this country. The committee was well chosen to represent each association and was as follows: Mrs. Edwin Shaw, Plainfield, N. J.; Mrs. T. R. Williams, Chicago, who was asked to represent the Central Association; Mrs. M. G. Stillman, Lost Creek, W. Va.; Mrs. A. B. Lanphere, Hammond, La.; Mrs. E. F. Loofboro, Milton, who was asked to represent the Pacific Coast Association; Miss Phoebe Coon, Walworth; and Mrs. J. H. Babcock, Milton, corresponding secretary of the board. This committee had a meeting, I am told, and you will no doubt hear of this matter through the proper channels at no distant day. You see I am preparing you for this

too; I really want you to know just where your purses are, so that you will be all ready when the invitation comes.

The sectional meeting for Friday was led by Mrs. J. H. Babcock, and in it we had messages from the various associational secretaries who were present. These messages were all encouraging and interesting. They were given by Mrs. Shaw, Plainfield, Mrs. Stillman, Lost Creek, and Miss Coon, Walworth. Mrs. Lanphere, of Hammond, Mrs. Williams, Chicago, Mrs. Nettie West, Salem, Mrs. Bond, Salem, and Mrs. W. C. Whitford, Alfred, also brought us interesting messages from the work in their home societies. Mrs. Whitford told of the work of the Sunshine Committee of the Evangelical Society of Alfred. Mrs. Whitford also spoke of the interest of that society in a girl in Miss Burdick's school in Shanghai. As one member of the society is educating this girl and sends her money through the treasurer of the society, all members have become much interested in the girl. I hope that we may have for this page some of the good things that were spoken that morning. I have asked some of the women in particular, and all of them in general, to write for this department.

Following these messages there was a question box, with not enough time for general discussion. One of the questions was, "How can we get women to come to the society who are not interested in missions?" It seemed to be a general problem, and I thought it would be a good thing to continue this discussion on these pages. If any one knows of any way that has been successfully tried, let us know about it; or if you think you know of any way that would be successful if it were tried, let us know about that. We should be willing to help each other, and if there should be difference of opinion we will all be as pleasant about it as we were in these meetings when we were voting on different sides of some of these questions. A woman, a member of the Congregational Board, who attended several of the meetings of Conference, said to me yesterday that she thought the meetings had been excellent, that they had been spiritual meetings. I wish all of you who read this might have been here.

The program of the Woman's Hour was

carried out as planned, and I hope to give you, later, some of the papers read at that time.

The reception given by the board to the women of Conference, on the lawn of Mrs. W. C. Daland, vice president of the board, had been set for 4 o'clock Thursday afternoon; but the program ran over time, as such programs are apt to do, and it was 5 o'clock before we could get together. By that time it was rather cold, so not as many women came as we had hoped would come; still we had a good crowd to listen to the splendid talk by Mrs. B. F. Langworthy, of Chicago, president of the Illinois Congress of Mothers.

Mrs. Langworthy spoke of the need of proper chaperones for boys and girls, when out together; also of the necessity for good reading. Many magazines, she declared, contain stories that are harmful to the morals of the young. She spoke also of the harm that comes from some of the popular songs, and the wrong ideas that are gained from some of the moving-picture shows. I wish I might have had a full report of this excellent talk to give you.

Mrs. H. E. Davis had quite a number of articles from China, and some from Miss Jansz, of Java, on exhibition at this time; and one of the quilts that the Benevolent Society of Milton had just finished was there, by request, and was passed around. The society is to receive \$30 for the quilting of this quilt.

Sherbet and wafers were served by the members of the board, assisted by Mrs. J. F. Whitford, Depew, N. Y., and Mrs. L. A. Babcock, Milton.

Conference is over now, and it seems strangely quiet here in Milton; but we are glad we have pleasant memories of the great meeting to keep, and we hope we may have many another such meeting here.

Notice

The Northwestern Association will not hold its annual meeting this year at Jackson Center, as was planned. The Executive Committee has decided that it will be better to postpone the session until next year, as is the custom when the General Conference is held in this association.

BENJAMIN F. JOHANSON,
Moderator.

YOUNG PEOPLE'S WORK

REV. ROYAL R. THORNGATE, VERONA, N. Y.
Contributing Editor

Shields Against Temptations

FRED I. BABCOCK

Christian Endeavor Topic for Sabbath Day,
September 25, 1915

Daily Readings

Sunday—God a shield (Gen. 15: 1)
Monday—Hiding in God (Ps. 17: 5-9)
Tuesday—The shield of faith (Eph. 6: 16)
Wednesday—Shield of knowledge (John 8: 32)
Thursday—Shield of prayer (Matt. 6: 5-13)
Friday—Shield of humility (Jas. 4: 1-8)
Sabbath Day—Shields against temptations (Eph. 6: 10-18)

The question of overcoming temptation is one that is vital to every Christian. Not a day passes by without its temptations, some of which may be very great. How can we overcome these temptations? The first thing I would suggest is that we keep the sins out of our thoughts. Henry Emerson Fosdick says in his book, "The Manhood of the Master," "The evil deeds which we can see are but the lengthening shadows cast by the real sins which are in the thoughts of men. Consider some of the deeds of which you are most ashamed and trace them back to the wrong habits of thought from which they came. The real war is inward, of which the outer action is but the echo and reverberation. The only way to nip sin in the beginning is to resent its attempted entrance into your thoughts. 'I will not think it,' is the end of any special sin, while no man ever yet succeeded in overcoming the impulse to express in action what has been granted habitual right secretly to occupy the mind."

How can we keep our minds free from evil thoughts? First, by keeping busy doing things for others. The man or woman who is always on the lookout for ways in which he may help those around him will not have time to think evil thoughts. Second, by filling the mind so full of good things that the bad will not have a place there. Read good books; become interested in something outside your regular work. Some people are lovers of nature and spend their spare moments thinking about the beautiful things around them.

Some love music and get their pleasure by singing, or playing on some instrument. Still others like machinery and are constantly working on new inventions. It doesn't make very much difference what our "fad" is; but we ought to have one, so that we will have something to think about during our leisure hours when temptations come the strongest.

In the third place, we ought to spend much time in prayer. Jesus had great temptations to meet and he met them successfully because, so often, he went up on the mountain top and communed with his heavenly Father. We should follow in his footsteps.

SUGGESTIONS

Give a number of members this question: What has been my greatest help in overcoming temptation? Discuss in the meeting the question as to whether temptations are good or bad for us. What did Jesus mean when he told us to pray that we should not be led into temptation? Who probably have the greater temptations—those who are weak or those who are strong? What were some of Christ's temptations, and how did he meet them?

"Far nobler the sword that is nicked and worn,
Far fairer the flag that is grimy and torn,
Than when to battle fresh they were borne.

"He was tried and found true; He stood the test;
'Neath whirlwinds of doubt, when all the rest
Crouched down and submitted, He fought best.

"There are wounds on His breast that can never
be healed,
There are gashes that bleed and may not be
sealed,
But, wounded and gashed, He won the field.

"And others may dream in their easy chairs,
And point their white hands to the scars He
bears;
But the palm and the laurel are His—not theirs."

Dr. Lewis A. Platts at Rest

A telegram announces the death of Dr. Lewis A. Platts, at Milton, Wis., on September 8. Funeral at Milton on Sabbath afternoon, September 9.

President Daland Goes to Galveston

President and Mrs. Daland sailed from New York for Galveston, Tex., on September 9. We are glad the people of Milton are giving them a much-needed rest.

(Continued from p. 347)

that \$1,900 of this is for the Missionary Society, and \$600 for the Tract Society. If this is not met, both the Tract Society and the Missionary Society will suffer; for no other provision is made for the raising of these amounts.

The budget of the Sabbath School Board as appears in their printed report amounts to \$750. This was apportioned among the churches and Sabbath schools at the rate of 12½ cents per resident church member. It is hoped, however, that the Sabbath schools will raise at least one half of the amount.

The budget for Conference as approved by Conference amounts to \$647. This is apportioned as follows:

To Lone Sabbath Keepers' Association ..	\$ 50 00
Churches, at the rate of 10 cents per member ..	597 00

This amount is for the following purposes:

For Conference share of printing of Year Book ..	\$332 00
Deficit of past year ..	39 37
Deficit of Board of Finance ..	34 66
Expenses of the Board of Finance for 1915 and 1916 ..	50 00
Expenses of the Secretary of Conference ..	35 00
Expenses of the Committee on Incorporation ..	100 00
Incidental expenses ..	55 97

It will be noticed that the entire apportionment amounts to only \$3.12½ per resident church member. Last year the apportionment was \$3.84¼ per member. This decrease is due to several things: two boards have slightly reduced their budgets, the bill for publishing "The History of Seventh Day Baptists in Europe and America" has been fully met, the Lone Sabbath Keepers' Association will assume a considerable share of the amounts to be raised, and there has been but one apportionment of any portion of a budget. Every dollar apportioned must be raised, or some work will suffer. Let us make a long, strong pull to meet these budgets. Let us contribute two or three times \$3.12½ per church member when God has so prospered us.

In behalf of the Board of Finance,
ALLEN B. WEST,
Secretary.

"It is well to remember early in life that pay-day for guess-work never comes."

Whisky and Brandy Officially Declared to be Neither Drugs nor Medicine

One of the severest blows, if not the severest that has been dealt the liquor traffic, was the action taken by the Revision Committee of the National Pharmacopœial Convention. This committee cut whisky and brandy from the new edition of the United States Pharmacopœia, which is equivalent to declaring whisky and brandy are neither drugs nor medicine. The committee was made up of 51 of the foremost physicians of the United States, Dr. Harvey W. Wiley, president.

The result of the action of the committee will be that after January 1, 1916, when the new Pharmacopœia will be issued, brandy and whisky can not legally be sold by druggists as medicine. "After that time it will be necessary for the druggist to banish these drinks from his store, or take out a retail liquor dealer's license and become classed as a saloon-keeper," is the opinion of Dr. Wiley.

This step will be of tremendous aid in law enforcement in dry territory. Some dry communities have suffered from alleged drug stores which in reality have been little more than blind pigs. However, in many such communities the druggists have voluntarily quit the selling of brandies and whiskies. Great as is the practical effect of the committee's action in aiding law enforcement, the moral effect is of more importance. Brandies and whiskies are henceforth officially outlawed by the medical profession of the United States. Booze has been stripped of its last remaining coat of respectability.—*The American Issue.*

The Moody Bible Institute of Chicago

Rev. Francis L. Patton, D. D., LL. D., ex-president of Princeton Seminary, will deliver his new course of lectures on "The Pre-Suppositions of Christianity," in Chicago, under the auspices of the Moody Bible Institute, during the week beginning September 27. The plan is to hold the lectures in a down-town hall in the center of the city, and at an afternoon hour to accommodate business and professional men.

SPECIAL NOTICES

The address of all Seventh Day Baptist missionaries in China is West Gate, Shanghai, China. Postage is the same as domestic rates.

The First Seventh Day Baptist Church of Syracuse, N. Y., holds Sabbath afternoon services at 2.30 o'clock in the Yokefellows' Room, third floor of the Y. M. C. A. Building, No. 330 Montgomery Street. All are cordially invited. Rev. R. G. Davis, pastor, 112 Ashworth Place.

The Seventh Day Baptist Church of New York City holds services at the Memorial Baptist Church, Washington Square, South. The Sabbath school meets at 10.45 a. m. Preaching service at 11.30 a. m. A cordial welcome is extended to all visitors. Rev. E. D. Van Horn, pastor, 36 Glen Road, Yonkers, N. Y.

The Seventh Day Baptist Church of Chicago holds regular Sabbath services in room 913, Masonic Temple, N. E. cor. State and Randolph Streets, at 2 o'clock p. m. Visitors are most cordially welcome.

The Church in Los Angeles, Cal., holds regular services in their house of worship near the corner of West 42d Street and Moneta Avenue, every Sabbath afternoon. Sabbath school at 2 o'clock. Preaching at 3. Everybody welcome. Rev. Geo. W. Hills, pastor, 264 W. 42d St.

Persons spending the Sabbath in Long Beach are invited to attend church services at the home of Mrs. Frank Muncy, 837 Linden Ave. Sermon at 10 o'clock; Sabbath school at 11 o'clock; Y. P. S. C. E. and Junior C. E. at the home of G. E. Osborn, 2077 American Ave., at 4 o'clock.

Riverside, California, Seventh Day Baptist Society holds regular meetings each week. Church services at 10 o'clock Sabbath morning, followed by Bible school. Junior Christian Endeavor at 3 p. m. Senior Christian Endeavor, evening before the Sabbath, 7.30. Cottage prayer meeting Thursday night. Church building, corner Fifth Street and Park Avenue. Rev. R. J. Severance, pastor, 1153 Mulberry St.

The Seventh Day Baptist Church of Battle Creek, Mich., holds regular preaching services each Sabbath in the Sanitarium Chapel at 2.45 p. m. Christian Endeavor Society prayer meeting in the College Building (opposite Sanitarium), 2d floor, every Friday evening at 8 o'clock. Visitors are always welcome. Parsonage, 198 N. Washington Ave.

The Mill Yard Seventh Day Baptist Church of London holds a regular Sabbath service at 3 p. m., at Mornington Hall, Canonbury Lane, Islington, N. A morning service at 10 o'clock is held, except in July and August, at the home of the pastor, 104 Tollington Park, N. Strangers and visiting brethren are cordially invited to attend these services.

Seventh Day Baptists planning to spend the winter in Florida and who will be in Daytona, are cordially invited to attend the Sabbath-school services which are held during the winter season at the several homes of members.

Annual Meeting

The annual meeting of the Seventh Day Baptist Missionary Society, for the election of officers and the transaction of any other proper business, will be held in the vestry of the Pawcatuck Seventh Day Baptist church in Westerly, R. I., on Wednesday, September 15, 1915, at 9.30 a. m.

WM. L. CLARKE,
President.
A. S. BABCOCK,
Recording Secretary.

The Sabbath Recorder

Theo. L. Gardner, D. D., Editor
L. A. Worden, Business Manager

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—CONTENTS—

Editorial.—Milton Junction Church, Rev. H. N. Jordan, Pastor.—Missionary Day at Milton.—We Missed President William L. Clarke.—The Annual Report.—Things Worth Knowing.—Rev. H. Eugene Davis Going Back to China.—Rev. David H. Davis, D. D., Memorial Services.—Reminiscences of School Life. Last illness.—A Loving Tribute by Rev. H. Eugene Davis.—Words of Appreciation by Rev. Arthur E. Main	321-325
The Inspiration and Uplift of Such a Life..	325
Seventy-third Annual Report	328-341
What People Apparently Think of Home Missions	341
What the People Apparently Think of Foreign Missions	342
What Business Has the Business Man in Missions	343
Letter From Java	346
Important Message From the Board of Finance	347
Woman's Work.—The True Measure (poetry).—Women at Conference	348
Notice	349
Young People's Work.—Shields Against Temptations	350
Dr. Lewis A. Platts at Rest	350

Dr. L. C. Randolph Called to California

Owing to the serious illness of his son Victor, Dr. L. C. Randolph has been called to California. Rev. W. D. Burdick is released from his work for the Tract Board for a few weeks to take Dr. Randolph's place at Milton.

Seventh Day Baptist Education Society

The annual meeting of the Seventh Day Baptist Education Society will be held at the Theological Seminary Building, Alfred, N. Y., on the third First-day in September at half-past four o'clock in the afternoon, September 19, 1915.

WILLIAM C. WHITFORD,
President.
Alfred, N. Y.

WOMAN'S EXECUTIVE BOARD OF THE GENERAL CONFERENCE.

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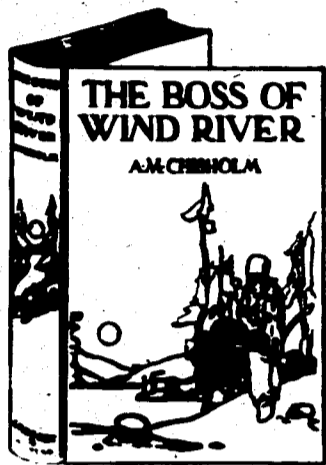
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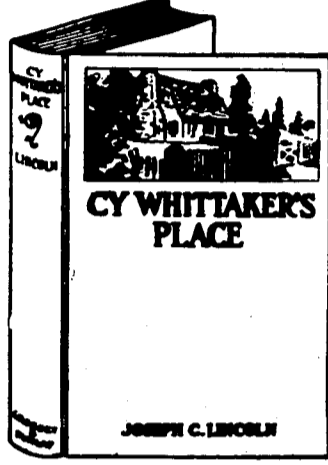
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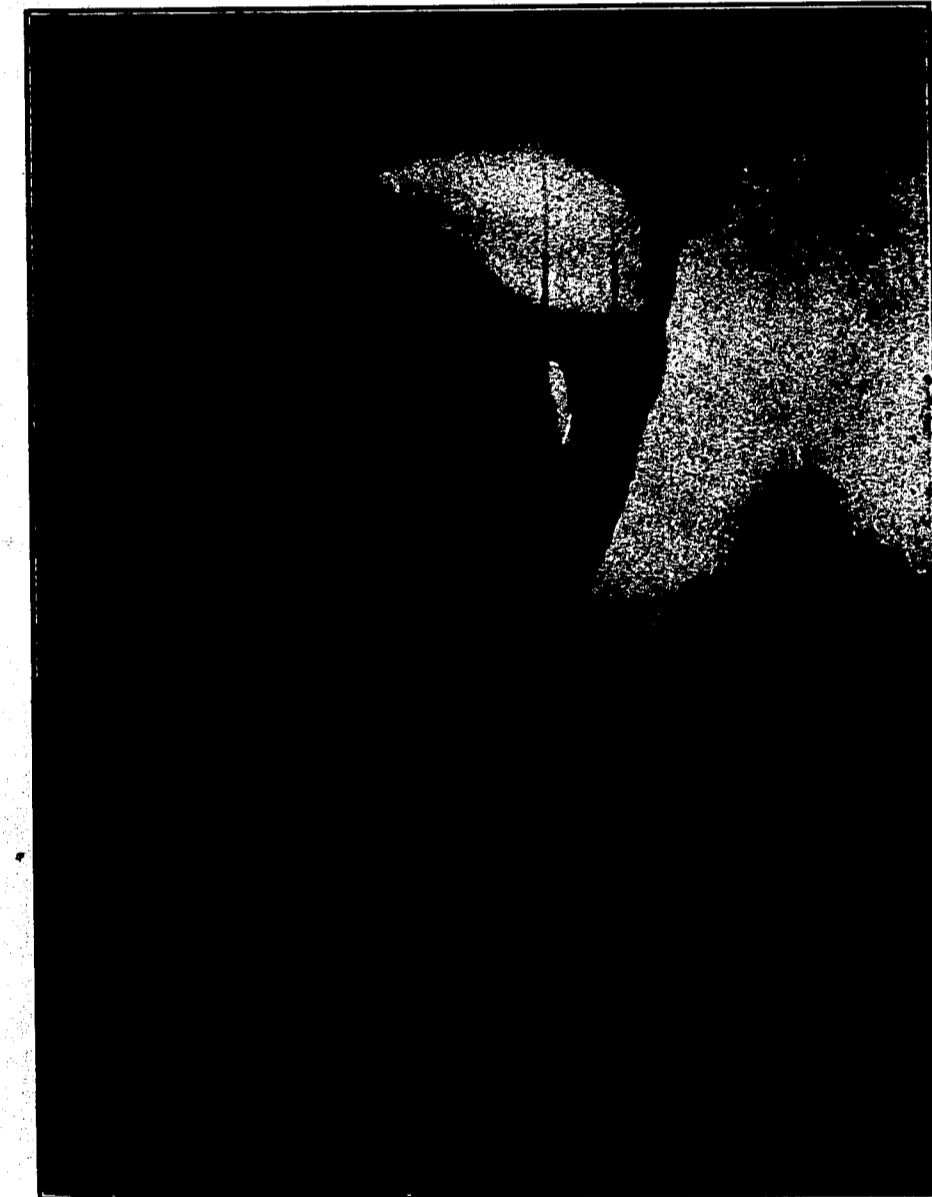


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