

New Sabbath Hymn

By MARY A. STILLMAN

THIS new hymn by Miss Mary A. Stillman has been published by the American Sabbath Tract Society, and is printed on good quality of magazine paper in a size suitable to paste into your hymn books. This hymn, "Sabbath Eve," or the companion hymn, "The Sabbath" by Miss Stillman, can be obtained ready for mounting in hymn books for 85 cents for the first hundred of each, and 15 cents for each additional hundred.

SABBATH EVE

Mary Alice Stillman

James Stillman



Now our weekly toil is ended;
 Shades of evening drawing nigh,
 Falling like a benediction
 From the altar of the sky,
 Bring the Sabbath, blessed Sabbath,
 Precious gift from God on high.

Let us lay aside each burden,
 Put all thought of care away.
 We may claim a Father's blessing
 When His children meet to pray
 On the Sabbath, blessed Sabbath,
 Sacred and most holy day.

Father, grant us now Thy favor,
 Keep us safe throughout the night;
 May we feel Thy presence near us
 When we waken with the light,
 On the Sabbath, blessed Sabbath,
 Day most precious in Thy sight.

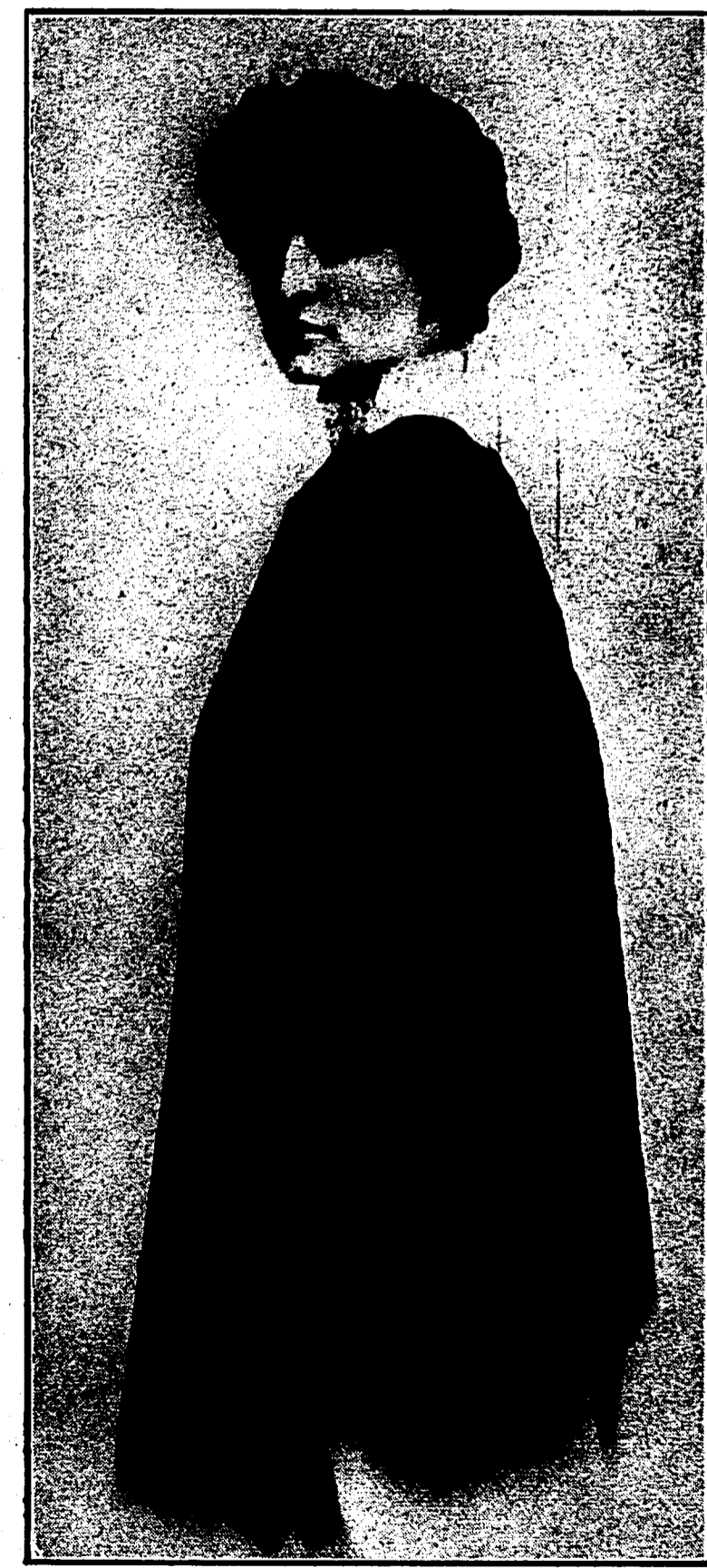
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The Sabbath Recorder



DR. BESSIE B. SINCLAIR
 (See Page 323)

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The regular meetings of the Board of Managers are held the third Wednesdays in January, April, July and October.

The Sabbath Recorder

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VOL. 83, NO. II

PLAINFIELD, N. J., SEPTEMBER 10, 1917

WHOLE NO. 3,784

Good Program for Missionary Day

We call this the Missionary Society Number, even though we may not have space in it for all the good things of missionary day at Conference. Things pertaining to missions have "the right of way" and we hope to give our readers the entire annual report rather than to cut it into sections as we did last year, believing that the earlier we can get the important matters contained in it before our readers, the better it will be for the cause of missions. Every one will doubtless find some part of the report interesting to him, and we hope a careful reading will enlist the sympathies of all and result in greater activities for mission work in every church and community. It is the Missionary Board's annual message to the denomination. To allow it to pass unheeded would be disloyal to the Master, who said, "Go ye into all the world, and preach the gospel." Every Christian is under obligation to either "send or go," and he who can not go should help send the message of salvation to those who have it not. Therefore we ask for this report careful and loyal consideration by our readers.

Owing to the absence of our aged brother, William L. Clark, president of the Missionary Board, the vice president, Rev. Clayton A. Burdick, presided in the forenoon session of the Conference meeting. The joint secretary, Rev. Edwin Shaw, presented the annual statement, Dr. Grace I. Crandall, of Lieu-oo, China, spoke on "Medical Missions," and Rev. Jay W. Crofoot, of Shanghai, on "The Call of Foreign Missions." No mere report of these excellent addresses can do them justice and we prefer to wait for them to be prepared for the RECORDER by the authors themselves. Dr. Crandall's address had special reference to the work of our own medical mission in China. She told us how thankful the workers there are for the generous help from America that has enabled them to build and equip the hospital.

Brother Crofoot's address had for its keyword "Look." He pleaded for a world-

wide vision of the words of Christ, "Look upon the fields" now ready for harvest. The speaker's own vision was broad enough to cover the nations of earth that have not the gospel of Christ. In a few graphic sentences he portrayed, one by one, the various countries, and the conditions in each that make the call for missionaries of Christianity imperative. Every land calls today for the glad tidings of Him who said, "Go ye into all the world, and preach the gospel." Lift up your eyes and look. Get a world-vision of humanity's greatest need.

Hon. Samuel H. Davis presided in the afternoon. He spoke of the liberal response by our people to the appeals for help to pay the debt of the Missionary Board, and announced that the debt was now wiped out. This was good news to all. We must not forget, however, that next month missionaries will have to be paid and bills must be met as usual, and we must not neglect our regular systematic giving for the support of missions. If we do, debts will again begin to accumulate.

The speakers at this session were Rev. Jesse E. Hutchins, Rev. Royal R. Thorngate, and Rev. Alva L. Davis. One of these addresses is published elsewhere in this paper. Their subjects, "The Evangelistic Enterprise" and "The Call of Home Missions," should insure for them a careful reading. Don't miss them.

The other address of this session, by Brother Thorngate, upon "Problems of the Missionary Pastorate," was also full of interest to our people. This was not written and we can only state here briefly the thoughts expressed. By way of introduction Brother Thorngate referred to his having asked the secretary if the board would think him justified in working a few days in the hayfield in order to earn money with which to pay his expenses to Conference. While this remark was not intended as a part of Brother Thorngate's address, it was, nevertheless, most suggestive. No one can read it without feeling that it fur-

nishes an answer to the question, "Why do not more of our pastors and missionaries attend Conference?" I wonder who can read it without seriously asking himself the question, "Am I doing my full duty toward those who are devoting their lives to the gospel ministry in feeble churches and in mission fields?"

Problems Presented In speaking of the problems of the missionary pastor, Brother Thorngate said it was not his purpose to dwell upon the question of salaries or upon the matter of personal sacrifice. There are other things more pressing in their claims for attention.

The first great problem is one common to all preachers,—How can we best win men to Christ? This should be the burden upon the heart of every evangelist and pastor. The great mass of the American people, either in city or country, are not hungering and thirsting after righteousness as set forth in the Sermon on the Mount. If the world had been longing for spiritual things as it has for carnal it would long ago have been won to Christ. Men do not realize the value of the higher things of life, and this condition brings problems to large and small churches alike.

There are, however, some problems peculiar to the missionary pastor. Such a pastor finds himself working with a small group of people who sometimes seem more than willing to depend upon the boards for help.

There are two classes to be found among missionary churches: (1) the dead, feeble, or expiring churches; and (2) the little groups that are struggling for existence and yet are full of life and energy. The first class, the one chiefly spoken of by Brother Thorngate, largely predominates in the Eastern States. These are missionary churches because it is no longer possible for them to be self-supporting. This condition may be due to removals and to deaths, but more often it is owing to the fact that those who remain are not interested in the work of God. The saddest fact in connection with such churches is that, in nine cases out of ten, they are too nearly dead to respond when efforts are made to revive them. The most faithful and earnest pleadings on the part of the evangelist-pastor fail to arouse in them even a semblance of life. Some communities

where churches once existed have rejected the message and closed their eyes to the light until they can not see the things of God. The people are willing to settle down and live for the world only, without having so much as a Sabbath school. In many cases the Sabbath is entirely neglected or forgotten. Conscientious men have agonized over these sad conditions, and the board has spent money in vain, for many years, only to see the people apparently growing more and more indifferent to all efforts to hold them and their children to the faith of their fathers. These are the things that cause a missionary pastor to feel sick at heart. What makes the problems all the harder is that some of these churches are surrounded by communities that have no religious convictions of any kind.

One of the hardest problems comes from the fact that our own people seem to show such a lack of piety and consecration. As Seventh Day Baptists we should first of all be thoroughly Christian, and then we must be *distinctly* Seventh Day Baptists. The spirit of true consecration and consistency with our profession should not be so lacking among those who claim to hold up the important Sabbath truth before the world. Unless we are active, spiritual and consistent we can not hope for the "abundant life" ourselves, to say nothing of having power to vitalize the communities in which we live. Passiveness in a world of action means death, and too many of our churches are afflicted with this fatal malady. Too many are living as though they had no faith in the Sabbath of Jehovah or in the success of the Seventh Day Baptist cause. When Sabbath Dally days fail in any church because the members prefer to go auto-riding, or to see plays or parades during church time rather than to attend services, something is radically wrong. Because we fail to recognize that we must first of all be thoroughly Christian and then *distinctively* true Sabbath-keepers before we can grow as a denomination or possess winning power over men, some of our churches are slowly dying.

An open discussion followed these addresses and reports, in which some good things were spoken. Of these we could catch only a few thoughts for our readers. One speaker said: "Some people have such

small conceptions of missionary work that they think they are real missionaries if they give a nickel for missions. Pastors need to teach the people to have a larger view of real mission work."

Another spoke of a loud call that comes to us from the Southwestern field, to which we should open our ears. One of our most conscientious, self-sacrificing missionary pastors is laboring there and should be given sufficient remuneration for his services so he could devote his entire time to the work and not be obliged to care for one or two farms to eke out his poor starvation wages. Such men should be supported, not alone for their sakes but for sake of the cause.

Still another said: "Fouke School greatly needs two teachers. For years this good work has been done by young people who have volunteered to serve for bare traveling expenses and board. This is a splendid opportunity for real missionary work."

The Committee on Denominational Activities recommended that efforts be made to concentrate work at strategic points on the home fields, with adequate compensation to missionaries. We understand that this means to make more permanent the support of missionaries in certain centers where outlying districts can receive needed help year after year, rather than to send help to them periodically and then leave them to languish unaided between times. If it does not mean something like this we think it ought to. Permanent missionary pastors well sustained in places like Gentry and Fouke, Ark., Hebron, Pa., Scott, N. Y., or like those localities in Wisconsin where groups of feeble churches or of lone Sabbath-keepers can be served by one man, might have saved several small churches had such help been given in time.

A Case in Hand While we were writing these notes regarding more permanent support for our struggling little churches, the almost pathetic letter from Cumberland, N. C., found in Home News of this RECORDER, came to hand. Please don't fail to read it. You, too, will feel like saying with me, What a pity that such a church has to be left unaided year after year, to die by inches! And if you

could read some of the personal letters telling of the heroic self-sacrificing efforts of the missionary who, unsupported, has striven to build up the cause of Christ there, until now, driven by want, he is compelled to leave, as indicated in the Home News correspondence referred to, you would surely realize how sad it is that permanent help can not be given.

But what *can* the Missionary Board do to help in cases like this if the people do not furnish the necessary funds and if the board must be continually handicapped by debts. Evidently our people could furnish the wherewithal to do such work if their hearts were thoroughly enlisted in the Master's service. The cause will prosper when "the people have a mind to work."

Dr. Bessie B. Sinclair Dr. Bessie B. Sinclair, whose picture is on the cover of

this issue, and who, on the last evening of Conference, was set apart by consecration services for our China Mission at Lieu-oo, was born in Charlottesville, Va., where she was graduated from the Piedmont Institute, a school for girls. She taught school in Virginia three sessions, and afterwards entered a school of music in New York City. After a serious illness she went to Battle Creek, Mich., and entered the American Medical Missionary College where she spent one year. In 1913, she was graduated from the College of Physicians and Surgeons in Chicago, Ill. She then spent a year in the Intern Mary Thompson Hospital for women in Chicago, after which she took a three months' course in Moody Bible Institute and did some work for the United Charities of Chicago. As assistant anesthetist and assistant in Battle Creek laboratory she served nine months, and after spending some time in Hinsdale Sanitarium, Ill., went to London, England, and served one year as house surgeon in a hospital for women. In Sheffield Royal Hospital (part military) she served as ophthalmic aural house surgeon from January 1 to August 7, 1917, when she sailed for America in response to our call to the China Mission.

Dr. Sinclair was brought up in the Presbyterian faith, but while a young lady teaching school her attention was called to the Sabbath truth by an Adventist friend and before the end of her year in Battle Creek

she embraced the Sabbath. Thus she was a Sabbath-keeper when she joined the Moody Bible Institute. There she had to contend for the truth she loved, but nothing could shake her faith in the Sabbath of the Bible.

Dr. Sinclair's father died when she was a child, but her mother and a sister still live in Florida, and she has now gone to make them a farewell visit before going to her work in China. One married brother, a lawyer, resides in New York City, another in Portland, Ore., and still another is in the marine corps in Hayti. She also has two sisters in Washington, D. C.

We understood that Dr. Sinclair and Dr. Grace Crandall are to go together to Chicago after a few weeks to purchase medical supplies and surgical instruments for use in China, and sometime in October Dr. Sinclair will sail for Shanghai and join Dr. Palmborg in Lieu-oo.

New Problems Sure to Come In Brother Crofoot's address on "The Call of Foreign Missions" he drew attention to the fact that the white race, hitherto supposed to represent the highest civilization and recognized as the special conservator of Christianity, has lost prestige among the people of Asia, Africa, and elsewhere as a result of the world war. Owing to this loss of prestige missionaries and missionary societies must be prepared to meet new problems when peace shall again be restored. Christian nations can not take such backward steps toward barbarism and make such spectacles of themselves in the eyes of the non-Christian world without great loss to their influence as world leaders.

Flowers for Conference For several years Mr. Cowee, of Berlin, N. Y., has furnished an abundance of beautiful hydrangeas for the General Conference, and the splendid display on the platform this year gave evidence that the proprietor of Berlin's famous flower farm had not forgotten these annual meetings. On every day of Conference the audiences looked upon a solid bed of flowers in front of the speakers. These were like sunshine in the house of worship and will be remembered with pleasure by those in attendance.

Conference Music No effort was made to turn any session of Conference into a musical concert. The singing was largely by the congregation, led by Roy Titsworth or Franklin Langworthy or Theodore G. Davis. Except for Sabbath Day and Sunday there was no effort to secure a choir; but in almost every session there were quartets and choruses, duets or solos that pleased the people and added to the interest of the occasion. Vesper services outside of the main audience room were held in each afternoon recess. Lovers of sacred music enjoyed these very much. Those who sang solos or in duets were Mr. and Mrs. Theodore G. Davis, of Plainfield, Miss Althea Crandall, of Ashaway, R. I., Miss Frances Chipman, of Yonkers, N. Y., Miss Ethlyn Davis, of Leonardsville, N. Y., Roy E. Titsworth, Rev. Jesse E. Hutchins, and Rev. Edgar D. Van Horn. Several times during Conference week, Miss Ruth Kemper, of Salem, W. Va., favored the audience with violin solos that for one of her years were remarkable in execution. These were greatly appreciated, especially so in the patriotic programs.

Proposals of Peace From Democracy's Age-long Foe It seems to be the opinion of many in the Protestant world that the Pope in his peace proposals utterly fails to touch the pith of the question, in that he leaves intact the autocratic and military system of the Hohenzollern dynasty. Unless the power and prestige of the imperial government can be greatly diminished, no peace terms now can be trusted an hour beyond the time when Germany sees another opportunity to strike either for supremacy or for revenge. For the Allies to acquiesce in any peace terms that fail to make these principles clear and binding upon the central powers would be only to plant the seeds of another world war. The German Government will never cease any more than will the Vatican at Rome to improve every opportunity to regain imperial prestige. German world-lords and the Pope are too much in sympathy upon the question of imperialism, too much in harmony against democracy, for the Vatican to be expected to give safe counsel upon the vital question at stake in the movement for peace. All history shows that the Pope has ever been on the

side of autocratic government and a firm foe to democracy. The principles for which we now contend have never yet found a friend and ally in the "church that never changes," and Rome today is not likely to help the people who are striving to overthrow a despot. France, England, Italy, Russia, America, and other nations can not overlook the facts of history; and as much as they all yearn for peace, they must of necessity scrutinize closely any proposal vouchsafed by the Vatican.

Tract Board's Debt You have not seen a debt statement in three weeks and you must be anxious by this time to know how the debt payment is progressing. In our last statement we expressed the hope that all might be cleared up before the close of Conference; but in this we were disappointed. Every one rejoiced at Conference when Treasurer Samuel H. Davis announced that the Missionary Board's debt was canceled. Since we began the debt campaign in the RECORDER something like \$5,000 has been paid on the two debts. Meantime the regular current expenses of both boards have been met. This is pretty good, but we must not forget that current expenses do not stop; if we do we shall fail to provide for them while we are making extra efforts to pay debts. Debts are the current expenses we failed to pay one and two years ago. We can easily keep out of debt by doing our little part as the weeks go by, but it is hard to catch up when once we get behind.

Our last statement showed the following due on August 16:

Tract Board's debt\$658.02
Received since then 88 81

Still due September 4\$569.21

How many RECORDER readers will respond to our plea to rally and put this out of sight before October first?

"Children of yesterday, heirs of tomorrow,
Look at your fabric of labor and sorrow;
Seamy and dark with despair and disaster.
Turn it, and lo! the design of the Master.
The Lord's at the loom; room for him, room.
Child of eternity, plastic as clay,
Look to your vessel as day by day
Crude and misshapen, humble and mean,
Skillfully shaped by a hand unseen
Out of your sorrow; perfection tomorrow."

**SEVENTH DAY BAPTIST MISSIONARY SOCIETY
SEVENTY-FIFTH ANNUAL REPORT OF
THE BOARD OF MANAGERS**

With gratitude to God for his loving care about us as a people in the midst of the woes of war we present this annual report, the seventy-fifth, which completes the three quarters of a century mark in the history of the society. We are grateful for the large generosity of our people which has enabled the board to keep its work up to the full amount of past years, and to wipe out, momentarily at least, the debt which has been a most unpleasant burden.

Death of Secretary E. B. Saunders

The sudden and tragic death of our much beloved and faithful secretary while on his way to attend the General Conference at Salem in August of last year cast a shadow



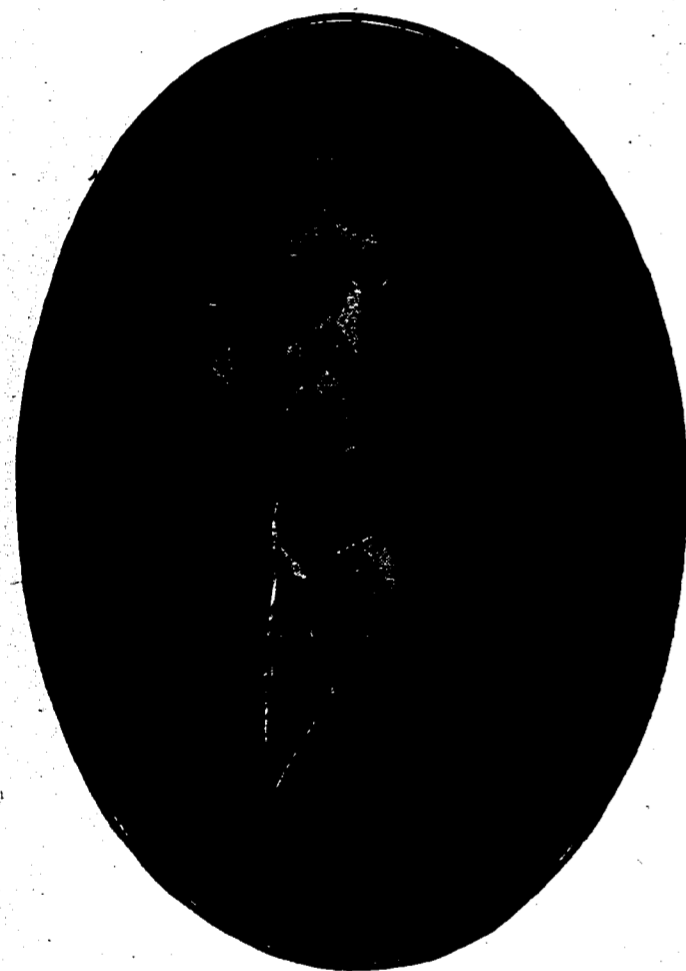
of sorrow upon us as a people. Accounts of memorial services, letters of appreciation, resolutions of love and respect, actions of various denominational organizations, were published in the SABBATH RECORDER of September, October, and November, 1916, and may be found by referring to Vol. 81, pages 227, 272, 312, 354, 377, 385, 392, 395, 396, 437, 556 and elsewhere. The board put on its records the following among other statements: "The Rev. Edward B. Saunders, eleven years the corresponding secretary for the Seventh Day Baptist Missionary Society, died suddenly

in Washington, D. C., on the sixteenth day of August, 1916. The aim and effort of his life were for the salvation of lost ones. A sincere lover of men, he worked to save them. As corresponding secretary, Brother Saunders gave his best. The Board of Managers would record its appreciation of his strong interest and faithfulness as the representative of our missionary work, and his unwavering loyalty as a servant of Christ."

A Joint Corresponding Secretary

In the informal discussions of denominational interests at the General Conference at Salem last year there developed a sentiment that was crystalized in the following resolution:

"It is the sense of this meeting that the



employment of a joint secretary by the Tract and Missionary societies is advisable." This action was referred to the two societies for consideration. What was done by these societies can be found in the SABBATH RECORDER, Vol. 81, pages 397 and 555 for the Missionary Society, and pages 405 and 497 for the Tract Society. The result was that Rev. Edwin Shaw, pastor of the Plainfield (N. J.) Church, was elected joint corresponding secretary of the two societies, beginning his work January 1, 1917, although doing what he could for the societies after his election by the Missionary Society, October 18, 1916.

Foreign Missions

THE CHINA MISSION

Rev. and Mrs. Jay W. Crofoot of our mission at Shanghai, China, with their two children, Burdett and Anna, have been during the year in America on a furlough. The work in China has been conducted by Rev. and Mrs. H. Eugene Davis, Mrs. D. H. Davis, Miss Susie M. Burdick, Dr. Rosa W. Palmborg, Dr. Grace I. Crandall, and Miss Anna M. West.

The illness of Dr. Rosa W. Palmborg during the summer and autumn of 1916 has made it seem wise to look ahead to her probable withdrawal from the foreign field for a time at least. Provision for some one to take her place has been arranged by the call of Dr. Bessie B. Sinclair who has spent the year in England in hospital work. She is expected to arrive in America soon and plans to go to China this fall in company with missionary Jay W. Crofoot on his return to his work. In the meantime Dr. Grace I. Crandall, who also passed through a serious illness during the summer of 1916, has come home for her needed furlough with the plan of returning to Lieu-oo in the autumn of next year to relieve Dr. Palmborg. The reports for the year follow.

Furlough Report of J. W. Crofoot to June 30, 1917

During the eleven months since my arrival at San Francisco (July 24, 1916) I have spoken on our China Mission to our churches in the following places: Riverside, Cal.; Milton, Wis.; West Edmeston, N. Y.; Salem, W. Va.; New Market, N. J.; Alfred, Independence, Nile, Richburg, Little Genesee, Main, and Alfred Station, N. Y.; Battle Creek, Mich.; Chicago, Ill.; Plainfield, N. J.; New York City; West-erly, Ashaway, and Rockville, R. I.; Berlin, N. Y.; Lost Creek, and Berea, W. Va.; Jackson Center, O.; Walworth and Milton Junction, Wis.; Dodge Center, Minn.; Exeland and New Auburn, Wis.; and Adams Center, N. Y.

The visit to these twenty-nine churches in ten States represent fifty addresses, and include the Conference at Salem, W. Va., the associations at Adams Center and Nile, N. Y., the semi-annual meeting at Richburg, N. Y., the quarterly meeting at Milton Junction, Wis., and a Bible school association at Nile, N. Y. They do not include

several addresses to colleges, high schools, etc., nor the course of six stereopticon lectures which I delivered in Alfred in March, on the invitation of the Theological Seminary, and afterwards repeated at Salem and Milton.

It was an esteemed privilege to me to attend the Medical Missionary Conference at Battle Creek at the end of November, and the meeting of the International Missionary Union at Clifton Springs, N. Y., at the end of May. Mrs. Crofoot accompanied me to the latter. At both of these meetings foreign missionaries are entertained by the sanitariums, so the only expense to the board or missionary is that for travel. I trust that the attendance at these two conferences has made me a better missionary.

I wish also to express my appreciation of the pleasure it has been to me to visit so many old friends and to get acquainted with so many fine people in different parts of the denomination. I feel that I have found a good degree of interest everywhere, though not of course that degree of enthusiastic support that I should like to see, and which I believe should exist.

In General, by Rev. H. Eugene Davis

Although there have been various reasons for anxious thought during the year just past, a backward look reminds us that we have been wonderfully blessed and marvelously kept, and we give hearty thanks to Him who has made it possible for both the Foreign and Chinese staff of workers to remain almost without interruption at our posts.

The work of incidental repairs on the buildings and premises of the mission has required much time and attention. The financial report for the first half of the year shows the amount of \$70.47, and for the past six months \$58.15, making a total of \$128.62 (Mexican), expended in small repairs. These include many items: fence repair and materials, window blinds mended, cisterns, which were much injured by this winter's unusually severe frosts, to be re-cemented, and the Chinese tile roofs, which periodically leak, to be reinforced. Added to all these are the innumerable smaller items of expense such as hinges, locks, window glass, etc., which frequently need repair or replacing because of hard usage or thievery.

Among the buildings upon which these repairs have to be made there are (1) the chapel in the native city, (2) the small day schoolhouse (which is now nearly ready to fall down) at the rear of the Boys' Boarding School, (3) the Girls' School building, (4) the residence of Miss Burdick and Miss West, (5) the Boys' Boarding School building, (6) the residence usually occupied by Mr. Crofoot and family, (7) the parsonage and (8) the church. These, except the chapel in the native city are in three distinct compounds, though in very close proximity, surrounded by fences or walls. Thieves have broken through the fence and the wall of the Boys' School building three times this year, entailing some added expense.

Some of the buildings are plastered on the exterior and this plastering sometimes falls off. The residence of Miss Burdick and Miss West has been in serious need of repairs. The woodwork was fast deteriorating for lack of paint, and by vote of the mission these necessary things were done. The interior walls of the parsonage have not been finished since the building was plastered, and due to the settling of the building and the ravages of the climate, large cracks were in the walls and the plastering was breaking off in many places. By vote of the mission, these things were attended to. The chapel also needed interior finishing as there was nothing further than the plaster as first put on and there were also bad cracks in these walls. Mrs. D. H. Davis generously offered to stand half of the expense of finishing and decorating, and the native church met the other half.

When all this work was but barely finished along came a hailstorm and 16,300 tiles had to be bought, and it took forty-three days' labor to repair the roofs, which with considerable glass broken amounted to over \$100.00. This was all additional expense.

With so little command of the language and no experience in these matters, it has been no easy task to attend to these material affairs, and I have more than once felt my insufficiency, but have tried to do my best in using the funds wisely, and only upon the vote of the mission.

The French Concession in Shanghai has been extended in recent years so that our mission property is now included within



THE CHURCH SOCIAL AT SHANGHAI, CHINA, 1916

its boundaries, and is subject to the taxes levied by the Municipal Council of that concession. The amount paid in this connection in 1916 was \$115.72, our first payment, and \$57.22 has already been paid for the first half of 1917, as the council has now determined upon half-yearly payments, payable in advance. This will now be a permanent yearly item of expense for our mission.

In my last report I spoke of the plan for the June (1916) meeting of the church. This was held, a goodly number responding to the invitation, and doubtless many of you have seen the picture taken then. At that time, a forward step was made in the appointing of a committee to consider extended church organization, etc. Early in the autumn another meeting was held, at which time the larger organization was perfected. The church now has an Advisory Committee consisting of the pastor, H. Eugene Davis; evangelist, Dzau Sing-chung; deacons, Tsu Zung-fang and Jeu Fok-nyoen; Bible women, Mrs. Daung and Mrs. Zung, deaconess, Miss Dzau; moderator, Waung Ziang-fok; vice-chairman, Daung Yong-foo; secretary, Dzau So-hung; treasurer, Miss Waung Pau-tung. This committee has met the first Sabbath in each month, and discussed the affairs of the church. Four social meetings have been held during the year, and at the one just before the opening of the new year, a budget for the year was drawn up and adopted, and systematic giving was undertaken. There were hopes that at least thirty would respond, but we were made glad when seventy-eight asked for envelopes, and with but one or two exceptions have faithfully given thus far. With a few who are giving by the year and not by the week, we will quite reach our budget of a little more than \$400 for the year.

There has been one death in the church at Shanghai, Nyi Ma-ma; and two at Lieu-oo, Lau Pa-pa and Waung Nyang-nyang, a former helper in the dispensary. I have been called upon to perform one marriage ceremony, that of Jeu Fok-nyoen, one of the teachers in the Boys' School and Miss Zih We-yung, a former pupil in the Girls' School.

There has been one dismissal from the Shanghai Church, and seventeen additions by baptism during the year, which makes

the present membership ninety-nine. There are also forty-two inquirers.

Mrs. Daung and Mrs. Zung have very faithfully and efficiently carried on the work of Bible women, visiting many women in their homes, teaching some of them to read, and instructing all in the Bible. Mrs. Daung gives her services, while Mrs. Zung is supported by the church, which also pays car and rickshaw fare for both of these Bible women. Through their efforts a few women have written their names as probationers, and others have been brought to a final decision for baptism and church membership.

The Sabbath school has continued under the leadership of Jeu Fok-nyoen, and regular teachers' meetings are held. The average attendance for the year has been 132.

Four trips have been made to Lieu-oo, once to conduct a funeral, and twice for communion. On one of these occasions five people were baptized. The fourth time was in connection with special meetings and the opening of the hospital.

At the Chinese New Year, evangelistic meetings were held both in Shanghai and in Lieu-oo. A few inquirers were added to our list as a direct result of this effort, much seed was sown, and a blessing surely came to those who assisted. The expenses of printing, travel, etc., in connection with these meetings were met by a gift from my brother and his wife, Mr. and Mrs. Orsen E. Davis, of San Antonio, Tex., who are tithers and who find great joy in helping in the work.

Grateful for the blessings of the past year, and desirous to be of greater service in the year to come, may we put our hand in His and boldly ask His will and wisely do it.

H. EUGENE DAVIS.

Report of the Girls' Boarding School and Three Day Schools

The past year has been one of peace and quietness, politically, for us, certainly a contrast to the greater part of this sad world. Within a few days the black clouds of civil war have seemed to be gathering in China but there is promise that they will be dispelled. Weather conditions have been unusual. There has been the coldest winter in twenty-five years; months of continued dry weather seem to be spelling out famine

for a host of people and a few weeks ago a hailstorm, such as the oldest inhabitant had never seen, did us much damage.

It is generally agreed that the dry weather and unseasonable cold have caused much illness in Shanghai. Very malignant forms of scarlet fever and diphtheria, measles and typhoid fever have been prevalent. In October one of our girls had typhoid fever and this term one has had throat and lung trouble. Minor troubles there have been, but on the whole we have been wonderfully protected. We are indeed grateful.

In this connection it may be mentioned that Miss West and I arranged to spend last summer's vacation at beautiful Kuling. Miss West went first, going on to Hankow with one of our girls who otherwise would have made the journey alone. When, the first of August, I went up it was to find her ill with typhoid fever. Thankfulness that the disease progressed so favorably and that she was able to make so good a recovery came to be our prevailing state of mind. Soon after our return, the second week in September, she was able to begin work and neither of us have lost time during the school year.

There have been forty-six names on the roll of the Girls' School during the year, forty-one the greatest number at any one time and thirty-eight the least. Some stealing early this term resulted in one girl leaving. The usual branches have been taught and the staff of teachers has been but slightly changed. Mrs. D. H. Davis has continued to teach one class and Miss Chang, one of our own girls who was teaching in the day school in the city last year, was brought in to help. Mr. Voong of the Boys' School has come four hours a week to teach Mandarin and Mrs. Sanford for three months has come one hour a week to sing with the girls, to their great advantage.

Last July the Presbyterian Mission conducted a two-weeks' teachers' institute at Hangchow, primarily for their own teachers, but others were made welcome. We arranged for as many of our teachers as were able, to go and we felt it to be well worth while. Such advantages, so common in America, have been almost entirely lacking in Shanghai.

In a former report we told how our older girls were having a practical domestic course in a small way, by taking, in turn, the responsibility of ordering the food and

keeping accounts. Some months ago it was evident that the old woman who did the buying was "squeezing" beyond all endurance and the girls took up the buying. It has been an advantage financially, the girls have not fallen out by the way and, we feel, are gaining an experience which will be of use to them later.

In this connection Mr. Daung, a church member who keeps a rice shop, came and gave the girls a talk on rice, bringing many specimens, showing them how to choose good rice and how to cook it. We were all greatly interested in this talk.

In June six girls were graduated and six who had finished the first four years received certificates. There are none to finish this year.

In recalling the events of the year Miss West and I feel mention should be made of some of the things from which we have been spared. The authorities of the French Concession in which we live have not executed their proposal to widen the road at the expense of our land regardless of buildings now standing. It is also remarkable that this has been a year, so far as this school is concerned, when thieves have not broken through and taken of our possessions. One night the boys caught a thief, with his implements upon him, outside our fence, who said he had been waiting there three nights with designs upon us and that very night was to have been joined by accomplices and they were to have executed their purposes. The plans were effectually frustrated.

Some pleasant things have befallen us. The Alfred Christian Endeavor Society very kindly sent us a balopticon. We have had one evening with views of China. Dr. Palmberg gave an interesting talk first in the Boys' School, then in the Girls' about her journey home by way of the Indian Ocean, Suez and Europe, using the pictures she had gathered by the way. It had been said that the balopticon could not be used in the church but one evening a friend brought some exceptionally fine slides of North Africa and with the boys from the Boys' School, girls from a neighboring school and nurses from the hospital near us, we had a particularly pleasant and profitable evening, the views being very clear and visible from nearly all parts of the church. We are certainly grateful to

the young people of Alfred for this addition to our equipment.

Of that most important part of our work, the spiritual side, it is not so easy to write. I wish we could give an inspiring account of Christian zeal on the part of those who came into the church last year and of fresh growth and decision on the part of those who became probationers. We trust there has been growth. There have been no additional baptisms but two girls have become probationers. Of the thirty-eight now in school nine are church members and twelve are probationers. The only teacher in connection with the school not a Christian has during the year "written his name" and has said that he was soon going to ask for baptism.

A short time ago two of our teachers attended a Bible institute offered by the Young Woman's Christian Association. Later Mrs. Yie, an enthusiastic and inspiring speaker, came out for three meetings, giving our girls, and others from schools near here, a synopsis of the addresses given by Miss Brown, of Foochow, at the institute.

Not long since a Y. P. S. C. E. has been re-organized in the school and has at present thirteen members. Miss West is the president.

The Temperance Society formed last year has shown some degree of activity. Miss Jessie Ackerman, formerly round-the-world lecturer and organizer for the W. C. T. U., traveler and writer, spoke very acceptably to a joint meeting in our church on the difficulties temperance workers met in America in the beginning of the crusade and of the marvelous changes which have taken place, appealing to the women and girls of China to recognize their opportunity and responsibility.

In February a union meeting of the societies in this neighborhood, to which the Boys' School were also invited, met at the South Gate to hear Mr. Thwing tell the story of the opium reform. Mr. Thwing was ill but Dr. Lowrey spoke from his notes and at the conclusion of the meeting it was voted to send a telegram to Peking protesting against the government taking over the stock of opium left in Shanghai after the shops were required to shut down, for medicinal purposes, as the vice-president had agreed to do. Without discussing the efficacy of such a measure it is a new day in

China when a company of women and girls take enough interest in public affairs to express their minds.

The Temperance Society also gave an entertainment at the end of the first semester and a short time ago Miss Yuan gave a talk on purpose or determination being the foundation of all right living.

The day school in the Native City has been taught by two girls graduated from the boarding school last year, Waung Chau-yuin and Li Tse-ling (Nyi-pau). The first semester of the school year there were forty-three pupils and this half year forty-seven. This is not as good an attendance as last year, accounted for in part by the opening of other schools in the neighborhood, and doubtless the change of teachers had something to do with it. It is a good indication that there has been a little gain this second half year. The attendance has been greatly affected by much illness and there have been two deaths.

The Sabbath school in connection with this school has been held regularly with an average attendance of about forty. Exact figures can not be given as some of the records were lost.

The little day school across the bridge in the house where the Bible woman lives has been taught by Waung Zok-tung (Ah-tsu). Seventeen names were recorded the first half year, fourteen of whom returned for the second semester. Eight new names brought the number up to twenty-two. Some have lost little time but others have come irregularly. There have been two deaths in connection with this school.

The boys' day school at Zia-jau had thirty pupils the first term of the school year. We seriously considered closing this school on account of the condition of the building, which was the old barn converted, when Mrs. Randolph was here, twenty-three or four years ago, into a school building. Of course small repairs have been made from time to time but dampness and other forces have put it beyond much more patching up and there was a fear that in some high wind it would collapse. Chinese contractors were asked to make estimates for a new building and the least estimate presented—by the man who built the Lieu-oo Hospital—was five hundred dollars, Mexican. Going into it carefully it was concluded that considering the war and probability of hard times ahead we were not justified in drawing upon

the funds we have nor in asking for more at this time.

We did reopen in February and forty-five energetic little fellows presented themselves and have continued to come at an average rate of about thirty-five. Doubtless when the fall comes, if the building has not blown down, we shall continue school.

And this is our record for the year. Would it were better but such as it is we follow the example of the lad who brought his few loaves and fishes and committed them to the hand of the Master.

Yours in Christ,

SUSIE M. BURDICK.

Report of Grace High School, by Rev. H. Eugene Davis

The enrolment of students for the fall term was thirty-five, this spring fifty-three. The teaching staff has included three Chinese teachers, Mrs. H. E. Davis until Christmas, Mrs. D. H. Davis throughout the year. Mrs. D. H. Davis in continuing to give her services has been of great assistance, and we hereby wish to acknowledge our debt of gratitude for her help. My own work has consisted of teaching six periods a day during the year.

There has been very little sickness in the school, although in the autumn several boys were out for a time, but have seemingly fully recovered. Many of the boys who come are undeveloped, and need very great attention to help them combat the tendencies to physical weakness.

The boys have taken great interest in their games and sports this year, and this has helped them physically, and I am sure that the spirit of the school on the whole is good. We have had two or three unruly boys, but the stand some of the others have taken against these offending ones makes us think that our boys are growing morally.

The Y. M. C. A. has been exceptionally active during the past school year and with the introduction of "The Boys' Program for China," each boy's idle time is made use of, and he is helped to do well in all departments. The "Program" is an outline of the activities for all ages from twelve to eighteen, developing the fourfold nature of the boy. It is progressive and intensely interesting. It was worked out by the Chinese Y. M. C. A. with the help of others,

and it just being tried out this year for the first.

Our Volunteer Bible Classes meet each seventh day evening in three groups. After the Bible lesson one evening in the month is given over to a game or stunt hour; once each month an address is given by some invited speaker; one evening a religious meeting is held; and one evening is devoted to the work of each group.

The Personal Workers' Band of the Christian boys meets every Friday evening after the prayer meeting, and the cabinet of the Y. M. C. A. holds its meetings on Wednesday night of every other week.

We are planning for the graduation of one of the boys at the end of this term, and several are to receive certificates of admission into the high school department.

Several boys have signed their names as probationers during the year and at present we have ten Christians and seventeen probationers among the students. We have felt that many of the boys have grown in their spiritual life.

The Boys' School building has had some necessary repairs. The large timbers in the porch were rotting out and had to be replaced; this necessitated the rebuilding of the upper porch and the painting of the woodwork and blinds on the front of the building and whitewashing parts of the south and east exposures. The tables in the dining room were becoming disjointed and cracked. These were renovated by cross supports beneath and galvanized covering above, rendering them strong and possibly more sanitary, and the woodwork of the tables had, of course, to be revarnished. An unused window was placed in the north wall of the dining room, making it lighter and giving opportunity for better ventilation in the crowded room. With the increased attendance more stools for the dining room had to be purchased. The most extensive of repairs was in the remodeling of an old Chinese kitchen into a bathroom large enough for the use of the boys. All these changes were discussed at the meetings of our Missionary Association, and it was recommended that they be undertaken. The Girls' School management very kindly gave one quarter's appropriation from the board toward this work of repair and change.

Personally, I have enjoyed the year with

the boys very much, but am looking forward to the return of Mr. Crofoot when he shall resume the management of the school.

H. EUGENE DAVIS.

Report of Evangelist Toong Tsing-oong

DEAR FRIENDS: I have now conducted five years of work as an evangelist at Lieu-oo, and this year I am very sorry that I am so weak that I can not carry on the work well, but the Lord has mercy upon me always, and I know he has great strength.

This year some of the members of our Lieu-oo Church who have formerly been earnest are now indifferent. I have prayed my Lord for them and some are returning though some are still in Satan. Will all the members of the Missionary Society pray for me and the Lieu-oo Church.

Five have been baptized this year at Lieu-oo and more than ten have signed their names as probationers. There are now twenty-nine members, fifteen men and fourteen women. Two have died and one has been dismissed.

Each morning I teach the gospel to all the patients who come to the dispensary for treatment. A man from Da Daung Miao told Dr. Palmberg that after hearing the story of Jesus he was willing to believe and give up idol worship.

Eight times I have gone to Shanghai during the year to preach at the church and the Native City chapel, at which time Mr. Dzau, Mr. Jeu or Mr. Davis came to Lieu-oo to preach here. Sometimes I have also gone to Sing Daung-z. to the home of Mr. Waung, a church member, to hold a preaching and prayer service.

Report of the Work at Lieu-oo, China, for the year ending May 31, 1917,

Dr. Rosa W. Palmberg

As Dr. Crandall wrote the annual report last year, it falls to my lot this time.

It is hard to write a report that shall really represent the year, because of the many varieties of extra work that have taken up so much time and would require too much time to report, if they could all be remembered. There have also been very many interruptions on account of ill health, but fortunately our sicknesses have alternated, during the severe attacks at least, so that one of us has always been able to keep the work going, and the dispensary has not been closed a day, which is also

true of the last five and one-half years.

Last autumn the outlook was at one time very dark, for Dr. Crandall was seriously ill, and I was hardly able to work, but about the time our people at home learned about it, and began to send up their prayers for us, we both improved quite rapidly, and the crisis was passed.

The many letters expressing deep sympathy and loving desire to help, surely warmed our hearts, and the time of severe trial was used to show us the goodness of the Lord, and we hope also to bring about his will in and for us. One great result is the near prospect of Dr. Sinclair's coming to China. She is greatly needed for many reasons. May the gracious heavenly Father bring her in safety and bless her service here to the advancement of his kingdom.

We do appreciate the financial difficulties, that there are many demands for money, and that the board is in debt, and we are very sorry to ask for more outlay, but we hope in the end this new addition to our force may be justified even financially. That people can give when interested has been proven by the quickness with which the \$2,000 was raised for the building of the hospital, and by the readiness with which the people have responded in giving for its equipment. Now we have about enough, and these same people, who we hope have been blessed in giving, can turn their attention more wholly to other needy causes. We certainly do wish to express our deepest gratitude for the lively interest in this work, and pray that it may become such that no one shall be disappointed and that God shall be pleased.

In spite of the fact that during the last half year, since the opening of the hospital, we have charged all who were not destitute thirty cash registration fee at the clinic in addition to the cost of medicine, our numbers have increased and our income has also increased so that it has more than covered running expenses, though these have been considerably greater since the building and opening of the hospital. We expect to take care of our own insurance hereafter, and hope to make enough for our own repairs at least. If we are as increasingly successful as we hope to be with a good surgeon here, we may do more.

The number of different patients registered this year was 3,671, compared with

3,272 last year, and the total attendance at the clinic was 5,360, last year being 4,906.

Our out-calls for the first of the year were very few, partly because we were ourselves unable to go, but during the past few months there has been quite an increase, numbering fifty-seven all together. Many of them have been to very distant places, taking much time and strength but bringing in more money. Of course these long distance calls usually mean something serious, which is true however in almost every case where a foreign physician is called in. A number have, as usual, been suicides. One lately was of a young woman of twenty who had cut her throat from ear to ear with an enormous pair of shears. When the doctor arrived she was still lying where she had fallen on the floor in a faint the day before, and in the indescribable filth of the means used to stop hemorrhage. It took about two hours to get clean boiled water, wash and disinfect basins and other necessary articles, and, while kneeling on the floor beside her, to cleanse and bring into coaptation the edges of the terrible wound. Against the convictions of the family that it could not be done safely, her clothes were changed and she was lifted to a clean bed, and left in comparative comfort. Medicines and dressings were left for a week's use, and there have been two calls for more, the report being that the wound has healed without any trouble.

The hospital was formally opened on February first of this year. That short sentence implies more than it expresses. The building was finished in July of last year, and left unmolested for two months, while the shining, reddish-brown Ningpo varnish used on most floors and inside woodwork here was left to dry and harden. It takes a long while, but once hard it lasts for years, and is not affected by hot water or anything that does not go deep enough to injure the wood.

In the meantime the doctors alternately had about a month's vacation each and kept the clinic going, spending all spare time in painting the new beds which had been made to order, and the new benches for the waiting room which is in the old dispensary building and is used also for the meeting room for the church. The benches were a gift from the two doctors and the paint

was donated by the Chinese members of this church. The old building has been changed throughout, so that it makes a very good meeting room. The partition between the dispensary and the waiting room was taken down and three hardwood pillars put in its place. The door partition between the waiting room and guest room was so fixed that the doors can all be easily thrown open; the whole was whitewashed and the lower part of the walls painted to a height of four feet in French gray and white to match. With the floors and woodwork also freshly painted it makes a very pleasant room. When all open there are windows on all sides so that it is warmer in winter and cooler in summer than before, and we are glad to say that there is seldom a Sabbath that the benches are not pretty well filled with people at our services.

This room is still used during the week as a waiting room for men patients, the women sitting in the waiting room in the new building, the clinic for both being held there. It is very convenient and our dispensary and treatment rooms are also a great improvement on the old.

Last fall a good deal of time was necessarily spent in Shanghai at intervals looking up furniture and furnishing that could be bought to the best advantage. There are still many things to supply and the operating room and sterilizing room are quite unfurnished, though the money is partly in hand, as they are waiting for Dr. Sinclair's attention.

The rooms furnished by the individuals and societies have been named and Dr. Crandall has been painting the names on the doors and labeling the beds with names of the donors. The surgical ward was furnished by, and is named for Mrs. A. K. Witter; the medical ward for the Milton and Milton Junction Ladies' Societies; the tuberculosis ward for the Milton Philathea Class; the private obstetrical room for the Memorial Nurses' Association; the Bible Woman's room for Mrs. Avernette Clarke's mother, called the "Clarke Memorial," and the private ward for the Shanghai Seventh Day Baptist Church. Three beds in the children's ward are named "White Memorial," "James Waite" and "Henry Dixon" and one bed in the obstetrical ward is named "In memory of Minnie Spicer," and another "Mrs. Belle Titsworth." We un-

derstand that some other sums have been given for definite furnishings, but they have not yet been drawn from home and can be apportioned when they come. Of course the furniture is mostly bought, but the definite apportionment of rooms and beds to donors relieves money to be used in a thousand and one other ways. We have as yet made no clothes for hospital patients, which we must do as soon as possible, as many of them come in with very dirty clothing. We are glad that a good deal of money has come in just for "equipment" to help out in these ways.

The making of bedding, cotton mattresses, and quilts took much time, for here we must buy the raw cotton, and have it beaten up on the premises, which is an interesting, though a very dirty, process. Years ago different societies at home sent us pieced quilt covers, which have been preserved and were all used on the beds on the occasion of the opening of the hospital and they were much admired. They have been object lessons, too, to a good many, as it has been explained that they are made from scraps otherwise useless and in odd moments of time.

The Chinese are as a rule not very wasteful, except with their time. "There's another day coming" is an idea much in vogue in China.

The opening exercises have been so well reported in the RECORDER that we will not go into detail here. We were very grateful to have the help of our Shanghai visitors and delegates, Mr. Eugene Davis and Miss Burdick and several of the men and young people of the church. We can not report a great rush on the part of patients to avail themselves of the superior advantages offered here! They are afraid of new things, and we have had only twenty in-patients during the year. Some of these have been very greatly helped and some entirely restored while others were rather hopeless cases to begin with. One of the first, my old helper, who was married in 1913, came back in a very serious condition, due to heart weakness. An attack of fever was too much for her heart and she died suddenly, at a time when Dr. Crandall was away, and I was sick and work pressing. In the sadness there was still cause for thanksgiving, as God watched over us and supplied our need of strength, and help

where strength failed, and though her death away from home caused a good deal of trouble we could not help being glad that her last days and death could be among Christian friends and that she showed a strong trust in Christ.

The first of March our old doorkeeper died. We think he was at heart a Christian, though far from perfect, and we were glad to have him go, for he was so old and helpless and almost blind that he was most uncomfortable, both for himself and others.

I have continued my teaching of English to a few students, and Dr. Crandall has continued to supervise the girls' day school, which has remained rather small. We feel, however, that it is worth while as it gives the children of some of our Christians a chance to get a little education, and also makes an opportunity for Christian teaching to them and to those who come from heathen homes. Dr. Crandall has also spent a good deal of time teaching our oldest assistant especially, and getting her and the other one into condition so that they may form the nucleus of a nurses' training school, when patients shall increase so that we will be justified in taking in more nurses.

Mr. Tong, the evangelist, has continued to talk to the waiting patients almost every day and has preached on the Sabbath and held a weekly meeting in the schoolroom in town. It seems hard to keep up interest in these evening meetings. Our oldest assistant acts as organist and some one or more of us have always been present with her. Our Sabbath school and services here have been really well attended. At the former there are nearly always forty or fifty present and more come in for the later services. Since last fall, when Mr. Tong has gone in to Shanghai over the Sabbath, some one has come from there to preach here, which we have appreciated.

This report is rather long, but it has been an unusual year. Now Dr. Crandall is leaving for the homeland, and I will eagerly await the arrival of the new doctor. May God grant whatever is best for his work.

HOLLAND AND JAVA

Seventh Day Baptist interests in Java are missions of the Seventh Day Baptist people in Holland. Our people in America through the Missionary and Tract societies contribute small amounts towards the sup-

port of the work there. The active workers in Holland and Java at the present time, as reported by Brother Velthuysen, are as follows:

Rev. G. Velthuysen, Amsterdam, Holland
 Rev. D. P. Boersma, Arnhem, Holland
 Rev. P. Taekema, Amsterdam, Holland
 Elder W. A. Vroegop, Groningen, Holland
 Elder J. M. Spaan, Haarlem, Holland
 K. Munck, Velp, Holland
 Marie Jansz, Pangoengsen, Tajoe, Java
 Margaret Alt, Gambong Waloh, Java
 Cornelia Slagter, Gambong Waloh, Java
 D. Graafstal, Temangoeng, Java

Our correspondence is through Marie Jansz for Java, and through Rev. G. Velthuysen for Holland and Java. The following is compiled from recent letters from these workers.

As navigation is so dangerous in these days need is knocking at our doors in Holland. Still, by the good care of our government, we have had no real want until now. As to our churches, we are trusting in the Lord, and his unfailing promises keep us in good courage even under stringent circumstances.

Our family are all in good health at present and in the churches the condition of the sick is a little better than when I wrote you last time. We rejoice in new blessings. A group of Sabbath-keepers (former Adventists) in Hollandscheveld, a village in the east part of our country, are about to join our denomination. I visited them a fortnight ago and last Sabbath Brother Boersma was with them and spent there two days. In those parts I trust a door has been opened to our principles and our people. With the church in Arnhem the interest is constant and not decreasing. Brother Boersma's meetings are pretty well attended on the Sabbath and his public meetings on Sunday, too.

A few weeks ago Brother Taekema passed his last examination as a theological candidate in the Free University. The faculty made no objection to handing him his diploma, though the professors perfectly knew all about his principles as a Seventh Day Baptist.

Brother Taekema resolved first to join me in my work for the church. Last week he preached in Arnhem instead of Brother Boersma, who was then in Hollandscheveld. He is now helping me in my editorial work for the *Boodschapper*, in correspondence

and in visiting the scattered members of our churches.

As in the beginning of 1917 the funds of the General Committee had been nearly exhausted by the work of propagation of Brother Boersma, I was instructed at the last meeting of the committee held at my home, on the 14th inst., to write to the Missionary Board praying for the remittance of the sum voted to the support of Brother Boersma. In the beginning of 1916 I received \$150.00 in total for him. The first remittance of \$50.00 referred to November and December, 1915. I used this sum as a partial restitution for my own expenses, as I had supported him during five months, whilst we had taken his son into our home. The second remittance of \$50.00 deposited into the cash of the Central Committee for his salary in 1917. The third remittance was handed Brother Boersma in the days when his wife was very ill and wanted special medical help.

Meanwhile we were able to defray his salary and the expenses of his meetings in several parts of the country during the course of 1916 by a donation of 3,000 guilders (1,200 dollars) of Mr. Ouwkerk.

The expenses for printing the *Boodschapper* have been greatly increased this last year by the dearth of paper and the considerable rise of wages; this expenditure was partly compensated by the gain of new subscribers through Brother Munck. My daughter enjoyed only a small allowance as she is a member of our family living at my home. Moreover she was absent for five months.

The allowance of Brother Vroegop concerned his work as secretary to the committee. The canvassing with the *Boodschapper* yielding no sufficient profit for Brother Munck, to support his family, we bought some other literature in order to help him earn his livelihood.

The appropriation sent to me by the Missionary Society and the contribution of the church have been largely used by me for the support of Brother Boersma and other needs during the time that the Central Committee had not yet been organized, and afterwards.

We may state with gratitude that our holy cause has been gaining ground this last year. The new friends of The Hague are sincerely of one mind with our people; the church in Rotterdam just wrote me they

wanted to unite with our Seventh Day Baptist Alliance. The churches in Arnhem, Haarlam and Groningen are in good spirits, probably a new church is originating in Hollandscheveld, the interest in the *Boodschapper* is growing, and in Brother Taekema we have a new, able and faithful and thoroughly educated fellow-laborer. So we have reason to go on cheerfully and full of hope for the future.

Probably you are already acquainted with the contents of the enclosed letter to Brother Corliss Randolph containing several particulars regarding our work in Holland. I may add to it that the friends in Hollandscheveld, who were about to join our denomination, still are lingering, being too much prejudiced by the exclusive spirit. They think we Seventh Day Baptists are too friendly disposed toward First-day people. So we do not yet know what the result will be of our correspondence and conversation with them.

The Rotterdam Church also took no definite decision about joining our alliance. We shall have to discuss these and other points in our National Conference which probably will be held in the end of June or the beginning of July. As to the incorporation of our Seventh Day Baptist Alliance this matter was of special interest as, in virtue of such, our young men would have had the privilege of freedom of military service on the Sabbath. It is much more difficult to obtain this privilege for them now, seeing government requires the incorporation of each separate church, which has its peculiar difficulties for our very small local churches.

In accordance with your favor of March 12 I received last week from Brother Davis the appropriation for the first half of 1917 for Brother Boersma and for the second quarter for myself. I also received this morning the usual quarterly remittance for the *Boodschapper* for the second quarter of 1917, but the money order of \$50.00, part of the remittance for the first quarter, has not yet been delivered.

We are very thankful for the unwavering confidence you all continue to put in us and our people in Holland. We hope to be able to communicate to you reports of great works of the Lord in our midst. Surely there are many opportunities for evangelism in this crisis of our times.

May the Lord be with you in all your

ways and in all your work, and with all your loved ones and all his faithful people, our dear friends across the ocean.

With fraternal greetings,

Yours sincerely,

G. VELTHUYSEN.

From Java

[The interesting letter from Miss Jansz, Java, which appears in the report at this point, together with two full-page pictures of the mission work in Java, were published in the SABBATH RECORDER, of May 14, 1917, pp. 619-622.—Ed.]

SOUTH AMERICA

The Fourth Annual Report of Rev. T. L. M. Spencer, of British Guiana, South America, to the Seventh Day Baptist Missionary Society, from July 1, 1916, to June 30, 1917.

DEAR BRETHREN:

Greetings. Grace, mercy and peace from God our Father and his Son, Jesus Christ, be multiplied upon you.

I am very thankful to our heavenly Father for the preservation of our lives and another opportunity of presenting this annual report.

The year has been a very hard one; but we are thankful to God for what has been accomplished. The necessity for a church building is still great and I am very anxious over this matter for the good of the work in this large field. British Guiana and the West Indian Islands near by comprise a large territory and standing at the head of South America there are great possibilities for us to carry the gospel of our Lord Jesus Christ with the Sabbath to the inhabitants of this field. British Guiana is the largest of the colonies which belong to Great Britain in this section. It is near to Trinidad and Barbados. It has a population made up of various nationalities. The aboriginal Indians live chiefly in the interior and no Sabbath reform work is done among them. The Roman Catholic and African denominations are doing some work among them. A man a few months ago came several hundred miles from the interior to me to get some light on the Sabbath truth and baptism. I also made the difference clear to him between us and the Seventh Day Adventists. There are many opening doors inviting me to enter, but I can not at present. My reason is known to the secretary.

A member of the Mill Yard Church and an Orangeman went sometime last year to the island of Barbados to organize an Orange Society and while there held meetings teaching the Sabbath, but before any substantial results could be accomplished he died. This man resided in the island of Trinidad and through him some persons got interested in the Sabbath truth and Seventh Day Baptists. During last month while on the wharf a lady asked me: "Are you a Seventh Day minister?" I replied, "Yes, a Seventh Day Baptist minister." She said, "That is the church I want to join for I heard of it through Mr. Stanley in Trinidad. I believe the Sabbath and have been anxious to meet a Seventh Day Baptist minister. Our meeting is of God. Come to Trinidad for there are others also who would like to be with you." She had been in the colony for a short time, about thirty miles from the city of Georgetown and was then leaving by the Canadian Mail for Trinidad. I promised to send her literature and to encourage her by correspondence until the opportunity arrives for me to visit. From the island of Barbados a call is also made.

We have lost two of our members by death and two have been added. There is a class of candidates preparing for reception.

All of our regular church appointments have been sustained. Two special series of meetings have been held which brought a spirited uplift to the church and the conversion of souls.

The publication of the *Gospel Herald* has been carried forward and we believe it is doing a good work. Copies are distributed in many parts of this colony and the West Indies. I have distributed many tracts also with the supply sent by the Tract Board. Three of our members canvass for the *Herald*.

My statistical report is as follows: 98 sermons, 31 Bible readings, 1 baptism, 260 visits, 95 prayer meetings, 5,979 pages of tracts and papers distributed; 1 church, 30 members; 1 Sabbath school, 29 members; 1 Young People's Society, 20 members.

I have received \$73.00 donations from the U. S. A. towards the Building Fund. Sabbath Rally was observed on May 16, and we spent a blessed season. A special sermon was preached on "The Observance

of the Sabbath." We had a good number of strangers present.

A law will soon be passed in the legislature for the registration of all foreign missionaries. Secretary Shaw referred to this in some issue of the *SABBATH RECORDER* during the month of May.

Brethren, while the nations of the world are mobilizing for warfare, now is our opportunity to mobilize all our forces to carry the Sabbath of Jehovah to those who are searching for it. "Now is the accepted time." My prayer to Almighty God and earnest desire is that our dear Seventh Day Baptist cause may flourish and through our instrumentalities many precious jewels be gathered in to meet the Master. Pray for us over here.

In conclusion, may the blessing of God attend your deliberations.

Yours in the good work,
T. L. M. SPENCER.

86 Upper Robb Street,
Georgetown, British Guiana,
South America,
February 7, 1917.

An artist was watching his pupil sketching a sunset. He noticed that the young man was lingering on his sketching of a barn in the foreground while the sun was hastening to its setting. He said to him, "Young man, if you lose more time sketching the shingles on that barn roof, you will not catch the sunset at all." This is just what many people do. They give all their time to commonplace things—to fences, barn roofs and sheds—and miss the glorious sunsets. They toil for money, honor and fame, and never see God or get acquainted with him.—*Exchange*.

ANNUAL MEETING

The Annual Meeting of the members of the American Sabbath Tract Society for the election of officers and directors, and the transaction of such business as may properly come before them, will be held in the Seventh Day Baptist church, Plainfield, N. J., on Sunday, September 16, 1917, at 2 o'clock p. m.

CORLISS F. RANDOLPH,
President.

ARTHUR L. TITSWORTH,
Recording Secretary.

WOMAN'S WORK

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

STARS AND STRIPES

THIS is what Dr. Anna Howard Shaw, who is chairman of the Woman's Committee of the National Council of Defense, says about the Stars and Stripes:

"This is the American flag. It is a bit of bunting and why is it that when it is surrounded by the flags of all other nations, your eyes and mine turn first toward it and there is a warmth at our hearts such as we do not feel when we gaze on any other flag?

"It is not because of the beauty of its colors, for the flags of France and England, which hang on either side of it, have the same colors. It is not because of its artistic beauty, for other flags are as artistic.

"It is because you and I see in that piece of bunting what we see in no other. It is not visible to the human eye, but it is to the aspiring soul.

"We see in every stripe of red the blood which has been shed through the centuries by men and women who have sacrificed their lives for the idea of democracy; we see in every stripe of white the purity of the democratic ideal toward which all the world is tending, and in every star in its field of blue we see the hope of mankind that some day the democracy which that bit of bunting symbolizes shall permeate the lives of men and nations, and we love it because it enfolds our ideals of human freedom and justice."

GIRLS WHO MADE GOOD—'FRAID CAT

THE little Jones boy, who lived next door to her, started calling Madeline Berry "'Fraid Cat" when they were both very young indeed. He was a grubby-fingered little boy, with a great propensity for storing dead mice and fishhooks and caterpillars and ginger cookies in the same pocket. And Madeline Berry was a dainty, pale little girl, who wore flowered sashes and smooth tiers of flaxen curls around her small, well-shaped head.

One can not blame Madeline Berry for screaming at the caterpillar that the little Jones boy proudly, and quite without evil intent, gave to her. One can not blame her for running away with her hands clasped over her dainty little ears. And, if one is fair, one can not blame the little Jones boy for running after her with the offending caterpillar clutched tightly in his grubby hand. Little boys are like that.

"'Fraid Cat! 'Fraid Cat!" he called as he ran after her. "Oh-h, 'Fraid Cat."

Madeline Berry was scared. Her naturally pale little face was absolutely colorless. Pantingly, she ran up the steps of her house; with nervous fingers she bolted the screen porch door after her. And then, instead of standing behind the safety of it and sticking out her tongue at the little Jones boy (sticking out her tongue as, I regret to say, most of us would have done), she collapsed on the floor and burst into a paroxysm of tears.

"'Fraid Cat!" taunted the little Jones boy, as he walked shamefacedly away.

ALL the little boys called her "'Fraid Cat" after that. Children can be quite thoughtlessly cruel. And in a while some of the little girls followed her example. For Madeline Berry was a 'fraid cat! She was afraid to skate for fear that she would fall, and to swim lest she'd sink.

She was afraid to play tag at recess for fear her frock would be ripped. Once she wept copiously in school while we were having a particularly ghastly history lesson on the Spanish Inquisition.

It was after the history lesson that teacher spoke to me about Madeline Berry.

"She's very nervous, isn't she?" said our teacher.

School girls—particularly not very big schoolgirls—are prone to judge harshly.

"She's a 'fraid cat," I answered; "she's always been a 'fraid cat!"

"Don't you think," suggested our teacher, "that you children don't meet her half-way? Don't you think that you might be a little nice to her?"

We were walking home down the shaded streets. The sunlight sparkled on our teacher's hair, and I was of the age that worships quite blindly at the shrine of an idol.

"What shall I do?" I asked.

Our teacher squeezed my hand. "Why

don't you go over now and play with her?" she suggested.

And so I went over to play with Madeline Berry. I found her sitting, quite desolately, on the steps of her porch.

"Don't you want to come over to my house?" I questioned. "I'll show you the nicest——"

Madeline came, and gladly. Her pale little face was very happy. When we arrived at my house, I led her toward the cellar.

"The game," I told her, "is 'pirates.' The cellar is a cave. And there's a ghost! See?" I took Madeline Berry's hand and led her down the dark, shaky steps. "That apple barrel is a treasure chest. An' that crate is a *coffin!*"

Madeline's little hand was cold in mine. Her voice shook as she answered me.

"Don't let's play here," she begged. "Let's go out in the sunlight. Let's not play here!"

When we were sixteen Madeline still shrank beneath the same title. She was still afraid of bugs, of strangers, of ghost stories, of unlighted rooms. We didn't see much of her.

And then one day we had a little talk in Bible school on Fear. Our lesson had been "David and Goliath," and our leader—a very wonderful woman—was talking about David.

"I'm sure," she told us, "that David was afraid. He had every reason to be afraid. And yet his trust in God was greater than his fear. So he took a little stone, and ——" she paused.

Madeline Berry was leaning forward.

"Do you suppose," she questioned, "that every hero feels—fear?"

"I'm sure of it!" said our leader. "I'm sure that Washington knew fear on the eve of Valley Forge. I'm sure that Lincoln must have, at some time, been afraid. I'm sure that Napoleon must have, too! Perhaps for a moment, on one night in a garden"—she paused again—"perhaps for one moment"—she repeated softly.

It was a week later that Madeline volunteered to take a basket of food from our church to the poorest family in the worst part of town. I knew from her face that she was frightened, but she didn't say so. She took the basket and went steadily out. A week after that she got up in Young

People's meeting and spoke. She had never dared do it before, and though her voice trembled, she went through with it. A few days later I saw her getting a volume of Poe from the library. It was then that I spoke.

"Why, Madeline," I said, "I didn't know you liked that sort of story!"

"I don't," Madeline answered me. "But, Margaret, I'm trying to conquer my fear. Every time I get a chance I'm doing something that's hard for me to do—like David!"

"Then," I questioned not very tactfully, "that's why you went to the slums with the basket, why you spoke in meeting, why—" Madeline flushed.

"Yes," she answered me, "that's why. I've always been a 'fraid cat. But I'm not going to be any more. I'm going to have *faith*. And I know I'll win."

MADELINE BERRY did win. In little ways, at first, and then in bigger ways. But it was only when one day the Jones boy (no longer little) spoke of her that I realized how she had made good.

"Madeline," said the Jones boy, "is the bravest girl I know. We were coming home from a party the other night, past a saloon, and a drunken man reeled out. There was a little boy standing waiting on the curb, and the man cuffed him. 'O daddy!' sobbed the little boy. 'Please——'

"Madeline Berry walked right over to that man. He was a big man, too, and she looked awfully little and pale and frightened. 'Don't-you-touch-that-child-again!' she said.

"I expected that drunken brute to strike her before I could get between them. But when he looked into her eyes, he cringed. 'Sorry, Miss,' he mumbled, and he slunk down the street. When I took Madeline's arm I felt that she was trembling.

"She was scared. And yet she *dared* speak to him. So I think she's the bravest girl I know."

I laughed. And as I laughed, I wondered if the Jones boy remembered a certain caterpillar!

THERE is only one more chapter to the story of Madeline Berry. And it's a short chapter. For I said "good-by" to her the other day. She's sailing for France.

"I hate war!" she told me. "It terrifies my soul. But where there is such horrible suffering, some one must help. And so I feel that I have to go. They need me."

She wore a white frock. On the sleeve of it was a red badge of courage.

In the shape of a cross!—*Margaret E. Sangster, Jr., in Christian Herald.*

WORKERS' EXCHANGE NORTH LOUP, NEB.

Another year has passed for our Young Woman's Missionary Society of North Loup. We feel that it has been a year of success, not only financially but our interest has increased. We have added six new members to our roll, and are expecting several more to join soon. We now have a membership of 53: 13 non-resident, 40 resident, 19 of these living out of town.

We have held twenty meetings altogether, with an average attendance of about twelve members.

Our treasurer's report for the year is as follows:

Received	
Balance from former Treasurer.....	\$ 18 81
Net profit from "Pop-corn" days.....	84 51
Net profit from oyster supper.....	19 41
From Bertha Williams	62
From Hattie Clement	1 00
From Maude Davis	1 70
For tying comforters.....	4 50
Net profit from Community Day lunches	6 65
Net profit from "Sink-phony" concert..	71 05
For aprons	2 25
For 2 quilts sold.....	3 00
Net profit from banquet.....	15 72
From collections and miscellaneous....	39 90
	\$269 12

Paid Out	
On church debt	\$100 00
To Woman's Board	86 25
Miscellaneous	38 95
Balance on hand	43 92
	\$269 12

We are planning to apply some of this on our Milton College Endowment Scholarship at once.

The officers elected for the coming year are: president, Mrs. Florence Van Horn; vice president, Mrs. Madge Fuller; secretary, Mrs. A. L. Davis; corresponding secretary, Miss Marcia Rood; treasurer, Mrs. Jessie Comstock. Chairmen of committees: Social, Mrs. Myrtle Moulton; Work, Mrs. Ethel Hamer; Lookout, Mrs. Minnie Davis; Program, Mrs. Bertha Davis.

MADGE W. FULLER,
Secretary.

LIFE'S FOURTEEN MISTAKES

A judge has given his opinion as to what are the fourteen mistakes of life, as follows:

To attempt to set up our own standard of right and wrong, and expect every one to conform to it.

Trying to measure the enjoyments of others by our own.

To expect uniformity of opinion.

To look for judgment and experience in youth.

To endeavor to mold all dispositions alike.

Not to yield in unimportant trifles.

To look for perfection in our own actions.

To worry ourselves and others about what can not be remedied.

Not to alleviate all that needs alleviation, if we can.

Not to make allowances for the weaknesses of others.

To consider anything impossible that we can not ourselves perform.

To believe only what our finite minds can grasp.

To live as if the moment, the time, the day, was so important that it would last forever.

To estimate people by some outside quality.—*Unidentified.*

WHAT IS AN INSTITUTIONAL CHURCH?

In his book on "The Institutional Church," Dr. Edward Judson gave the following definition which is the standard at the present time: "An institutional church is an organized body of Christian believers, who finding themselves in a hard and uncongenial environment, supplement the ordinary methods of the gospel—such as preaching, prayer meetings, Bible school, and pastoral visitation—by a system of organized kindness, a congeries of institutions, which by touching people on physical, social, and intellectual sides will conciliate them and draw them within reach of the gospel." It was along these lines that the Judson Memorial Church of New York City was established by Dr. Judson and has grown to be so useful and influential.—*Biblical Recorder.*

No two things differ more than hurry and dispatch. Hurry is the mark of a weak mind; dispatch, of a strong one.—*Colton.*

YOUNG PEOPLE'S WORK

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

YOUNG PEOPLE AT CONFERENCE

Though there was a goodly number of young people in attendance at Conference, made up largely from the churches of the East and Southeast, there was not as much in the way of strictly young people's activities as at some former Conferences. The place given on the program to the Young People's Board was one hour Tuesday afternoon. The hour was given over entirely to formal reports. There were no sectional meetings for the purpose of formulating plans for work for the coming year, and no consecration, prayer, or hill-side meetings. And there was but little in the way of recreational features. Just why this was so, no one seemed to know, since the Young People's Board had sent out an attractive poster before Conference calling attention to the special activities that had been planned for. However, those who were in attendance appeared to heartily enjoy the comradeship of each other, and it seems safe to say that an average good number of them attended each session.

On Friday afternoon, which was given to rest and recreation, the young people, as well as others, greatly enjoyed the outing to Washington Rock, as the guests of the Plainfield young people. This rock is on the mountain that lies some few miles to the south and west of the city of Plainfield, and affords an excellent view of the city and the section of country lying to the north, east and south of Plainfield. Washington Rock is the point from which General Washington at one time watched the movements of the British army during the Revolutionary War. This particular spot is now safeguarded and cared for by the D. A. R., and to say the least is a slightly romantic one, to which attaches more than ordinary historic interest.

WORK AND RESULTS OF THE YEAR

A summary of the work done and the results of the past year's work will not be given here, since the report of the corre-

sponding secretary, containing this information, will appear in full either in this issue or very soon. The report should be carefully read and pondered, not only by every individual Christian Endeavorer, but by each society as a society. It is encouraging to note that much and varied work has been done by the various societies during the year. Progress has been made. A hopeful outlook characterizes the corresponding secretary's report as shown by the following paragraph. It says: "Although figures show that we have not quite reached the numerical goal set, an examination of the statistical report shows that nearly every society has done something toward the Forward Movement, and that the majority have made commendable progress in work begun last year, while our new societies are gradually and faithfully undertaking more work. Several secretaries write that, although their reports do not look large numerically, they know they have grown spiritually. Others acknowledge a partial failure, but express a determination to put forth greater effort next year."

PLANS FOR ANOTHER YEAR'S WORK

No novel plans were presented to be taken up as work for the coming year, but by common consent it was agreed that the great program for Christian Endeavor, as formulated by the trustees of the United Society at their annual meeting in July, at Winona Lake, Ind., should be undertaken by our societies in so far as it could be made practicable. A report of this meeting, at which this program was formulated and adopted, will be found in the SABBATH RECORDER of July 30, page 147. The report is by Rev. William L. Burdick, trustee of the United Society for our denomination, who was present at the annual meeting of the trustees at Winona Lake. In his report of this meeting, referring to the program, with its goals, for Christian Endeavor for the next two years our trustee said: "Space will only allow a brief outline here. It contains the Efficiency standards formerly adopted and on the Efficiency chart, and launches out for other things, chief among which for the local societies is 'Organization of a Local Alumni Fellowship with an Annual Fellowship Meeting,' 'A Contest with another Society,' and 'Carrying out some Feature of the Christian Endeavor War Service Program.' About one half of

the program has reference to work of Christian Endeavor unions and will make these in the next two years a tremendous factor in advancing Christian Endeavor."

Another of the goals set is to secure one million subscribers to a war program which was adopted only after consultation with President Wilson. Those who subscribe to it are to be known as the "Army of Universal Patriotic Service." For enlistment pledge, see SABBATH RECORDER of date mentioned above.

In addition to the above program it was recommended by Conference that special pains be taken to keep the matter of the Efficiency standards before our societies.

One of the thoughts uppermost in the minds of Conference was the welfare of "our boys" who have been called into the service of their country; not only their moral and religious welfare, but that in every possible way the home ties might be strengthened that they might not feel that they had been "cut loose" from their associations. Carrying out this thought, it was recommended that the Young People's Board undertake this important responsibility, aided by the efforts of the various local societies.

THE BUDGET

Following is the budget recommended for the coming year and approved by the Board of Finance in their report.

Dr. Palmberg's salary	\$ 300 00
Missionary work	100 00
Fouke School:	
School work	\$200 00
Principal	100 00
Grade teachers	150 00
	450 00
Salem College Library	100 00
Tract work	100 00
Board expenses	100 00
Discretionary fund	50 00
	500 00
Total	\$1,200 00

OFFICERS OF THE BOARD

As for the past several years, the Young People's Board will remain at Milton and Milton Junction, and will be made up of the following persons:

President,
Rev. Edgar D. Van Horn, pastor elect of the Milton Junction Church.
Vice presidents:
Verna Foster, Milton, Wis.
Morris Ingham, Ft. Wayne, Ind.
Wayland Coon, Milton Junction, Wis.
Harry Talbot, Milton, Wis.

Emma Rogers, Grand Rapids, Wis.
Carrie Nelson, Milton, Wis.
Recording secretary,
Beulah Greenman, Milton Junction, Wis.
Corresponding secretary,
Margery Burdick, Milton, Wis.

Treasurer,
Leman H. Stringer, Milton, Wis.
Junior superintendent,
Mrs. W. D. Burdick, Milton, Wis.
Intermediate superintendent,
Carroll B. West, Battle Creek, Mich.
Trustee United Society,
Rev. William L. Burdick, Alfred, N. Y.

Field secretaries:
Eastern Association—Edna B. Burdick, Dunellen, N. J.
Central Association—Zilla Thayer, (Verona), Durhamville, N. Y.
Western Association, Mabel Jordan, Nile, N. Y.
Northwestern Association, Mrs. L. E. Babcock, Battle Creek, Mich.; Walter G. Rood, North Loup, Neb.
Southeastern Association, Emma Childers, Salem, W. Va.
Southwestern Association, Neva Scouten, Fouke, Ark.
Pacific Coast Association, Mary Brown, Riverside, Cal.

It seems likely that it will not be possible to organize the board for work until about the first of October, as Pastor Van Horn, the new president, does not begin his work at Milton Junction until about that time.

CHRISTIAN ENDEAVOR EXHIBIT

In one of the rooms on the second floor of the Plainfield High School Building, in which Conference was held, was arranged a Christian Endeavor exhibit which was of more than passing interest.

Six societies had sent their Increase and Efficiency charts, namely, Alfred, with a gold seal, or a rating of 320 percentage, the highest possible to attain; Alfred Station, with a like high standing; Salem, with a rating of nearly 235 percentage; North Loup, with 210; New Market, with 161; and Leonardsville, with 40. If memory is to be relied upon, we believe that the Milton Junction society was the first society in our denomination to win the gold seal for Efficiency, and one of the first five or six societies of all the societies of the country to earn a gold seal for Efficiency work, the gold seal being awarded by the United Society of Christian Endeavor. But they had not sent their chart.

Among the societies which had sent banners or pennants, used or won, were North Loup, Ashaway, Battle Creek, Marlboro (a banner used in Junior work twenty years

ago), Second Alfred, Walworth, Milton, New Market, and Westerly.

An exhibit which was most interesting to many was the fine display of excellent pictures (photographs, scenes, etc.), sent by the North Loup society, and intended to preserve and present the historical beginnings of the North Loup Church and society, with other pictures to include persons, places and scenes to date (among them one of George B. Shaw doing the stunt of standing on his head at Babcock's Island, where a picnic was being held). The Milton Junction society also had a nice exhibit of pictures, showing a group of Christian Endeavor workers, etc.

Among the other exhibits was an excellent collection of Quiet Hour books, which had been provided especially that young people might have an opportunity to make a selection of such books as would be most helpful to them in their devotional life. There was also an exhibit of missionary and other Christian Endeavor literature.

A LIVELY CONTEST

The Christian Endeavor Society of the Seventh Day Baptist church at Waterford, Conn., held a contest during the month of July to arouse interest in the society and increase its attendance and membership, if possible. The leaders chose sides, the Red and the Blue.

The first week there was a tie, nine coming on each side. The second week the score was 7 to 11 in favor of the Blues. Efforts were made to make the meetings interesting to all, one being a sealed order meeting, in the course of which Elder Shaw gave a very interesting talk, a special duet and solo were sung, and the song, "Brighten the Corner," was sung by several children.

Great enthusiasm was aroused, particularly among the children who came faithfully and tried to bring others. Although the scores steadily mounted on both sides, the final one being Reds 26, Blues 22, the total score was 74 to 69, leaving the Reds ahead. But one new member was added but the old members received fresh inspiration to carry on the work more vigorously.

It was agreed at first that the losing side should give the winners a social, so on Wednesday, August 15, the Blues entertained the Reds at a lawn party where all had a very enjoyable time.

J. M.

HOW TO WORK TOGETHER

GELSEMINA M. BROWN

Christian Endeavor Topic for Sabbath Day,
September 22, 1917

DAILY READINGS

Sunday—Work with God (Mark 16: 14-20)

Monday—Co-operation in prayer (Exod. 17: 10-16)

Tuesday—Building a school (2 Kings 6: 1-7)

Wednesday—Division of labor (Neh. 4: 12-23)

Thursday—Evangelistic team-work (Luke 9: 1-6)

Friday—The spirit of co-operation (Eph. 4: 1-13)

Sabbath Day—Topic, How we should work together (John 17: 20-26)

Co-operation is the very opposite of competition. Much has been written concerning the relative merits of the two systems in the business world. Co-operation involves friendliness and helpfulness, while competition often has in it our element of strife and in it we array our powers against those of another. It is easy to see that this spirit has no place in a Christian's life.

For years our churches have been run on the competitive basis. Indeed there are still localities where the churches will not hold a union service of any sort. This, it would seem, is a mistake because much of the work of evangelizing the world can be more expediently accomplished by co-operation.

We can see that each method may be used to some advantage in the church and in the Endeavor societies. There might be a scheme for friendly competition between some of the committees but at best this method of work is limited and the co-operative plan will be found much better.

In some societies these people and those people, your friends and my friends, can not work together. If you're on that committee I'll have naught to do with it, etc., etc. What, think you, can be accomplished with such a spirit? It stands to reason that, since there are so many shades of disposition and temperament in the world, we can more easily work with some individuals than with others. Then if in a quiet way we can avoid working with a disagreeable person (by the way, are you sure you aren't one?) perhaps it is all well and good. But are you made any bigger and broader by this arrangement? Somewhere I have read that tolerance is a balance of the mind, produced by training just as is balance when one learns to ride a bicycle. Does the pettiness of others annoy you?

Isn't that an indication that you are rather small yourself? The breeze that ruffles the stagnant pool produces not a ripple on the oceans. In other words, a petty disposition is disturbed by petty circumstances.

So long as there are two people in the world and these two people have any individuality at all they will not see the same things in exactly the same way. We expect others to be tolerant of us and to let us have our own private opinions concerning certain matters, so why are we unwilling to grant them the same kindness.

After you work with people awhile you have more sympathy for them. Try talking awhile with some one whom you consider unpleasant and perhaps when you come to realize the burden that heart is carrying you will change your opinion of that person. A friend has given me this trite saying, "Experience makes one sympathetic." What think you of it?

If we would love each other more we would have less friction. Try it, if you don't believe it, and see for yourself.

SOME QUESTIONS TO THINK ABOUT

1. How can I see myself as others see me?
2. Why look for only the good in others?
3. How can I best help those weaker than I?
4. Of what sort of people ought we to be intolerant?
5. Ought we to try to work with every one?
6. What advantage has team-work?
7. What can be gained by dividing the labor to be accomplished?
8. What are some of the advantages of the union of churches? Are there disadvantages?

The following quotations are from the *Endeavorer's Daily Companion* for 1917.

SUGGESTIVE THOUGHTS

Love contains the solution of the co-operation problem.

Love God more, one another more, men more. The salvation of souls must be more to us than ideas, however dear these are.

Co-operation in moral and spiritual work is realized in Christian Endeavor without breaking down denominational walls.

Beginnings must be made in co-operation. They can be made in moral reform. Acquaintance will grow, and confidence come, and love increase.

A FEW ILLUSTRATIONS

Water spread over a morass accomplishes nothing; gathered into a stream, it might drive mills. So Christian energy, scattered, is wasted; concentrated, it is a power for good.

Israel's high priest went into the sanctuary and prayed the same prayer year by year. The High Priest of humanity has not forgotten this prayer for his people's unity. He prays it now, although the full answer is still delayed.

Union does not mean uniformity. Each church emphasizes some special aspect of truth, and will continue to do so. Each has an individuality like men.

A CLUSTER OF QUOTATIONS

Thousands of grains of powder, scattered and burned, one by one, would produce no concussion; placed together, they could lift a mountain.—*Boardman*.

The pattern of the true unity of believers is the ineffable union of Father and Son, which is oneness of will and nature, with distinctness of persons. Therefore this unity goes far deeper than outward unity of organization.—*Maclaren*.

When the pot boileth over, that which was in it is lost in the fire. Rise not too high in the esteem of your grace, lest you rise to the loss of it.—*Baxter*.

Riverside, Cal.

Aug. 17, 1917.

SEVENTH DAY BAPTIST EDUCATION SOCIETY

The annual meeting of the Seventh Day Baptist Education Society will be held at the Seminary, Alfred, N. Y., the third First day in September, 1917, at 7:30 p. m. (Sept. 16th).

WM. C. WHITFORD,
President.

ANNUAL MEETING

The annual meeting of the Seventh Day Baptist Missionary Society, for the election of officers and the transaction of other business, will be held in the Pawcatuck Seventh Day Baptist Church in Westerly, R. I., Wednesday, September 19, 1917, at 9:30 a. m.

WILLIAM L. CLARK,
President.

A. S. BABCOCK,
Recording Secretary.

CHILDREN'S PAGE

'Twas a brown little, plain little, thin little girl;
Her nose was a failure, her hair wouldn't curl.
But the children all loved her, "Because," they
all cried,
"She's so kind, and so bright, and so lovely in-
side!"

DROPPED STITCHES

"Bob Murray's father doesn't make him go to church except just when he feels like it," grumbled our school boy, "and he doesn't even go to Sabbath school every Sabbath. I wish I could take a holiday once in awhile."

"I will let you stay at home today," said his mother, "provided you will do a bit of work while we are gone."

"What sort of work?" asked the boy, suspecting a trap to make him learn more Bible verses than he would have done at Sabbath school.

"Why, Effie has dropped six or seven stitches in the stocking she is knitting, and I want you to pick them up for her."

Our boy nearly fell off the window-seat. He did not know whether to be more surprised at being allowed to stay away from church and Sabbath school, or at being asked to work at knitting on the holy day.

However, he agreed to the bargain, and was shown how to find the nimble runaway stitches here and there in the stocking leg and to weave them upward to their places on the shining needles. "One, two, three, four, five, six, seven," he counted. "Ho! That will be a cinch; I can do that in no time."

So the church-goers and the Sabbath-school scholars set off without him, and as the family drove five miles, attended both services and drove back, the boy had several hours at his disposal. When the party returned he was hanging over the gate, looking for them.

"Well, son," said his mother, cheerfully, "have you had a pleasant time?"

"Not much, I haven't," he answered, in a tone still more grumpy than that of the morning. "You folks must have taken all the good things for your lunch; mine certainly was poor and dry."

"Indeed, no," said his mother, "I left you exactly what we were having."

"And I thought it tasted fine," said Effie, "but we were all hungry and had a jolly time eating it together."

"Good company and good humor are fine appetizers," said the mother, with a quizzical smile, "and how about the dropped stitches, son?"

"They pretty near worried me to pieces," said the stay-at-home. "I worked and worked over them, but I never did get them pulled up to look like anything. Eff., your stocking's spoiled; you may as well rip it up. And, mother"—in a still bitterer tone—"the next time you want to give me a *punishment* I'll take it straight, if you please."

"Indeed, my son, I had no thought of punishing you," said the mother earnestly, "though I confess I hoped to teach you a lesson. Every time you miss a church service or Sabbath school session that belongs to your duty schedule it is just like dropping a stitch in a piece of knitting; you lose something from the daily web of life that was intended to be there. It weakens the whole fabric and you can never get it back where it belongs. One stitch seems a little thing to drop; one service seems a little thing to miss, but when you miss it something is lost from your life that you can not put fairly in place again."

Nothing more was said on the subject then, but some days later, when Effie was looking for her knitting to ravel out, she found it hanging against the boy's wall. "Let it alone," said the mother, much pleased. "The dear lad is learning my little parable of *the dropped stitches*.—*S. S. Advocate*.

There's a stream of trouble across my path;

It is black and deep and wide;

Bitter the hour the future hath;

When I cross its swelling tide;

But I smile and sing and say;

"I will hope and trust alway;

I'll bear the sorrow that comes tomorrow,

But I'll borrow none today."

Tomorrow's bridge is a crazy thing;

I dare not cross it now;

I can see its timbers sway and swing,

And its arches reel and bow.

O heart, you must hope alway;

You must sing and trust and say:

"I'll bear the sorrow that comes tomorrow,

But I'll borrow none today."—*Wellspring*.

OUR WEEKLY SERMON

EVANGELISTIC ENTERPRISE

CONFERENCE ADDRESS

REV. JESSE E. HUTCHINS

We listened this morning to some stirring addresses on foreign mission work. I believe in foreign missions, or I should not have offered myself for this work a few years ago. I believe in an educated ministry, or I should not have spent so much time in preparation. I believe in the careful, educational work of the pastorate, or I should not be working along these lines. And I thoroughly believe in the evangelistic part of our denominational work; and I also believe that it has been greatly neglected for the sake of foreign missions and education. After all, it may be a matter of emphasis.

I am reminded of an illustration which I heard a prominent field worker give in Philadelphia a few years ago. He said that he and his family were taking their vacation camping in the North Woods. One morning he was trying to satisfy his camper's appetite with hot pancakes. He turned about just in time to see his wife removing the pancake griddle from the stove. He said, "My dear, before you remove that griddle you should say, 'My lord, will you have more pancakes?'" Quick as a flash she turned about with the retort, "My Lord! more pancakes?"

It falls to my lot to put the emphasis upon evangelistic work. I realize that the spirit of evangelism must be the fundamental principle of all Christian work. If there is not evangelism in our China missions we had better convert our mission buildings into tea warehouses. If the spirit of evangelism is not in our denominational schools we had better close our doors and send our young people to schools that are more thoroughly equipped for educational pursuits. And if in our churches there is not the true evangelistic ambition it is time that we awoke to the situation, that without this we can not expect young people to offer themselves for the mission fields and as students for the ministry. For unless this spirit is begun and fostered in our

homes and churches we can not expect it to be carried on in our schools.

There is need of emphasis on this or the Missionary Board would not have given place to this consideration. I believe from the depths of my soul that we need this emphasis or I should not attempt to speak of it. I only wish that I had had more experience, but the few months that I have been in the work have taught me some valuable lessons. (And lest there be any question, I may say that I am out of this special work not because I do not believe in it, but because of the responsibility of the home.) You may go with me to any church in our denomination and attend a Sabbath-morning service, and there you will find a silent evidence to the fact that we are not thoroughly evangelistic. This evidence is the empty pews. For in every Sabbath-keeping community, especially the older ones, there are enough people who were brought up in Sabbath-keeping homes to fill the church, had they been saved. We have not been fully awake to the privilege of carrying the "good news"; more than that, we have not fully realized that we have any "good news" to carry. And I include, by all means, in every evangelistic effort, the Sabbath; for too often in our homes parents have looked upon the Sabbath as something which hinders their sons and daughters. And when they have attained a degree of success at the sacrifice of faith in the church and the Sabbath, then every manner of excuse is offered to sustain them.

In one of the places where some of our evangelists were holding meetings, there was a struggling church whose greatest efforts brought out not more than fifteen or twenty in a congregation of seventy-five or more. Some one had donated to the church a nice lot of dry wood. One person in the church, abundantly able to meet all the expense of such a campaign, mourned dreadfully that all of that nice wood was being burned at those services. More concern was manifested about the burning of a few sticks of dry wood than about the souls of men burning in hell.

We must admit that our educational system suffers because of the lack of the evangelistic spirit in the homes of our churches. And if some of our young people after completing their education leave the Sabbath and the church, the blame can

not be laid to the educational system alone. A good example of the influence of the home comes from the life of the greatest man who ever came upon the pages of history; that was Moses. Reared in the royal palace, educated in the greatest schools of Pharaoh's court, when he came to the crisis of his life the principles of reverence for God and his truth imbibed in those days when he was nourished at his mother's breast enabled him to withstand all the philosophical systems of Egypt; or rather, this home training gave him power to adapt all his education toward the greatest work that God has ever called any mortal man to do.

A heathen mother took her five-year-old child from the missionary's school, and when asked why, replied, "If she were older I would let her stay, and she would forget your teachings, but at her age she will never forget."

It is the early training and influences which are brought to bear here in the home more than in any other place which are going to characterize the after life. And the relation which the young people are going to maintain in regard to the church, the Sabbath, evangelism, and all other lines of Christian service depends upon the spiritual atmosphere which surrounds them today. When I see a home in which the Sabbath and the church are not held in highest reverence I am not at all surprised when in after years the young people from that home go out into life to engage in some business which seems to compel a disregard for these religious things.

Now what has this to do with the "Evangelistic Enterprise"? Vastly more than most of you think. An enterprise, according to the best of my knowledge, is an undertaking that is characterized by arduous, strenuous endeavor. Oh, yes, that looks very well as you think how some evangelist worked as he put every ounce of his energy into his message. This is necessary, that is true; but no evangelist, however great, ever brought a revival. An enterprise is something which one man can not successfully carry on. It requires the united efforts of a number of people. So then, the evangelistic enterprise means nothing more than the united, strenuous efforts of a company of people to evangelize that portion of the world in which they are placed. I say it means *nothing more* and I do not

use those words in any belittling manner whatsoever. For bringing the "good news" of salvation which is in Jesus Christ is the greatest thing that a man ever attempted. It is the greatest thing that any company of people ever engaged in. And this gives room for every form of work. Here we find the need of education, fitting the mind to enter into the largest fields of service. Here we find educational needs in our Sabbath schools, training in every way which shall fit each school to be a soul-saving institution. It means also the training of the individual to be a personal worker for Christ. It also gives place for special evangelistic effort.

Now I know that there is among our ministers as well as among the lay members a great difference of opinion in regard to evangelistic work. I am in full accord with those who have no sympathy with that class of evangelists who go about the country using claptrap, sensational methods, who through any hook or crook get people to sign a card for the sake of big results, then leaving the people with a spiritual discontent which often causes the pastors to move on. But because there are some who are doing this sort of business is no reason for condemning the work as a whole. I believe that there often come times when a united, arduous effort is needed in order to bring about a more spiritual condition in our churches; in other words, to bring a proper realization of the importance of the "good news" entrusted to us. For in too many cases it is as it was in King Josiah's day, the precious truth is buried in the rubbish of the temple; buried, as it were, in social culture classes, moral refinement clubs, church bazaars, Ladies' Aid suppers and the like.

There is a great lack of concerted action within our churches today which in a large measure accounts for the low spiritual condition. In a great many of them it is impossible to hold successful evangelistic services because the people do not want to be evangelized. They know that if they attend such services they are likely to get converted, and if that happens they will be spiritually compelled to give up some of the things in which they are regularly engaged. They will have to change their manner of life. This they do not think is necessary for they consider themselves capable of running their affairs without the

assistance of the Lord Jesus. This is the only reason why the world is at war today. Men have thought that they could get along without God. And sometimes pastors cater to this element in their churches. I don't mean to say that they don't believe in evangelism but that the effort does not seem to be advisable under existing conditions. And where such is the case, criticism and knocking take the place of prayer for the evangelist and all the efforts within the church. And how easy it is to find fault with the evangelist. He talks too loud, or he preaches too long, he hews too close to the line, he paints the picture too accurately, he makes the word of God too plain.

I recall the remark a little four-year-old girl made about Mr. Coon last winter. She said she liked to hear him preach but he did use some awful naughty words.

Every preacher has his faults, his displeasing mannerisms, just the same as the people in the pews. And our people should realize that the one who enters the evangelistic field makes a great sacrifice in order that he may be a blessing to them. It is not for personal praise and glory that he is out. If a dozen men and women in every church would make the sacrifice that these evangelists are compelled to make, I tell you things would move for the Lord Jesus Christ and his kingdom.

I believe that among us as a denomination, the evangelistic enterprise must be given a fundamental place in the forward movement. I do not believe that it is necessary for me to go over history to show that in the years when we have been engaged in strenuous evangelistic work we have made our greatest growth. It is always true. So for the future I believe that we should strive to put evangelism in its rightful place. Some one has said, "If you can't do anything else, make somebody mad." I believe the time has come for us to make somebody mad. We have worked too long in trying to win the good will of every one, even to the extent of hiding our lamp under a bushel. I am inclined to think that this especially true in regard to the Sabbath. But how many converts are we winning by this method? We are hardly holding our own.

At one of our denominational meetings I heard one of our preachers tell this story

about his brother-in-law, who, in the days before this relationship was effected, occasionally, or oftener, came to his father's home. One night this little brother peeked under the window curtain, as he said, to see what progress the young man was making. But there was no progress at all, he was merely holding his own.

In the theological seminaries throughout the country this part of the training, i. e., evangelism, is being sadly neglected while, in a few special schools, it is being run into narrow grooves. I realize that every pastor can not be a successful evangelist as far as carrying on a campaign is concerned, but he can be successful in knowing the spirit of true evangelism and having it in his soul, so that it may have its free course in the work of spreading the gospel.

We all know that in the more secular things there are special times and special seasons for different parts of the same work. It is not all harvest, there must be seed time as well; but a vigorous effort must always be made when harvest time comes. It is just as true in regard to special times for evangelistic work, when the minds of all are turned toward the same thing. When special meetings are in progress in any community it is much easier to speak to the unconverted or the backslider than it is at other times because that is the most prominent topic and all minds are open. At such a time there will be brought into action forces in every church that have never before been known or at least been used. But some one will say, "Yes, that is very well as long as it lasts, but as soon as the meetings are over the most active ones will settle down again to their old condition of apathy." It is something like the fellow who said that he wore out the knees of his trousers during the revival meetings in the winter time; but he wore them out in another place in the summer time, backsliding.

I am aware that this is true under most general conditions. "We have left so much to general results that the old general is about worn out." And that is just the reason I am bringing this topic to you in this way. Such a condition follows because we have not been trained in the work of conservation. So I believe that the evangelistic enterprise consists in something more than an appointed time and place for

meetings and a good speaker who can interest and even inspire the people for a time. All of these are fundamental. But along with these there must be training for personal, definite, lasting work whose value is to be measured by something more than the numbers that join the church or the amount of money raised. No matter how wonderful an experience the converts may have had they will become the same kind of church members as are those of the church they enter unless there is something more definite given to them. This is all right if the church they join is spiritual; but if it is not, something is wrong. To my mind successful evangelistic meetings will leave behind a goodly number of trained workers who through systematic, definite instruction will have learned that evangelistic work is something more than the efforts of a speaker and singer and the enthusiasm of a few which lasts a few nights.

The evangelist should have such training as will enable him to carry on such a broad plan of work, at least have the oversight of it. For it is too much for one man to have charge of all this. And here I want to speak of what seems to me to be a great opportunity for some young man with ability along these lines. When I was in college at Milton there came to me a vision of work of this kind as a singer with an evangelist. There did not seem to be an opportunity for engaging in such at that time and so the matter was dropped as far as definite action was concerned. A few years ago while pastor at Marlboro this vision became a partial reality. The success of the venture was so great that a regular place was found for such a worker. Now we have the place but no man to fill it. I mean that I know of no one who is able to come up to my ideal of the great possibilities that are to be found here. I will attempt to give you something of this ideal.

First, he should be a young man with a burden for souls and a consecrated feeling that he has a message for those who are in sin and that he is able to help them.

Second, he should have some knowledge of music and have ability to lead in congregational singing, and be capable of organizing and leading choirs and male choruses. Along with this, though not absolutely essential, he will be greatly benefited if he is

able to play some leading instrument such as a violin, cornet, or trombone. These are all more or less essential to his work as leader in music.

Third, he should be trained in the right use of the Bible in bringing to bear direct truths to the ones whom he wishes to reach as a personal worker.

Fourth, he should be able to organize and conduct classes in the work of soul-saving, such a class to be begun early in a campaign so as to be of value to the meetings then in progress. Later, as the interest increases, other classes should be organized so that instruction in the work of Christian service may be given which will last long after the evangelists and the meetings have been forgotten.

This may seem like an impossible ideal but I do not think that it is. These are the plans which I have attempted to work out in my short experience with Mr. Coon, and which I would have zealously pursued had I continued in the work. Young men in other denominations are able to work in this manner with great success. I sincerely hope that some young man will hear the call of this kind of work, and that he will enter one of the training schools which will fit him for such service. It will mean hard work, but some one should be there. A French soldier blinded for life in his first skirmish answered a sympathizer thus, "Some one had to there." If we reach our goal in the forward movement, some one has got to be in places of great importance, and I think this is one of them.

In closing I would try again to impress upon the people of our churches the thought that the evangelistic enterprise is something more than the temporary enthusiasm which may be aroused by the pastor and one or two men. I want you to realize that it is an enterprise which is concerned with the salvation of men, and that it means all that the terms imply. It is arduous, difficult work, filled with many discouragements and disappointments. It is difficult for the pastor, difficult for the evangelists, and should be made difficult for the people as they seek for the lasting results which come after agonizing prayer and consecrated effort.

May our boards be blessed as they send out evangelists to do this part of our denominational work.

HOME NEWS

CUMBERLAND, N. C.—"Then they that feared the Lord spoke often one to another." How pleasant it is that Seventh Day Baptist brethren and sisters may hear from one another occasionally through the columns of our dear SABBATH RECORDER. No doubt there are those who would like to hear a few words from the Cumberland Church. Though we are small in numbers, there are a few faithful ones whose names, we believe, are written in heaven. Because our heavenly Father cares for us he sent Elder J. Franklin Browne to minister to us the bread of life. He has labored faithfully and acceptably with the church and community since July 8 of last year; but, much to our regret, conditions are such that it seems necessary for him to seek another field. The church here has been well pleased and we trust much profited and strengthened in the faith of our Lord and Savior by the able teaching and preaching of God's word by our beloved brother; and his good words and works have been much appreciated by outsiders whom he has visited in their homes.

During the time Elder Browne has been with us he has superintended and taught the Sabbath school, and held preaching services at the church two Sabbaths in each month and on fifth Sabbaths. There were also appointments for two Sunday nights in each month which were fairly well attended part of the time by First-day people. Beginning in October of last year he has preached very acceptably once a month at the Confederate Women's Home near Fayetteville. Some of the meetings were a spiritual feast to some of the guests at the home. They seem eager for his preaching and will be sorry when he leaves us. The home is about eight miles from our house of worship. Conveyance to it was furnished by brethren of the church and a First-day man. A few other meetings were held in the homes of some of the brethren.

Elder Browne began a series of revival meetings with the church on Sabbath, August 18, and closed Sunday night, August 26. One service was held each day at 11 o'clock and one each night excepting the night following each Sabbath. There

are only twelve resident members and the attendance at the day services was usually small but was larger at night, reaching as high as forty one night. On the last Sunday morning of the meeting, twenty-five were present to hear Elder Browne's presentation of the Sabbath question, the subject of which, "The Sabbath of Jehovah," had been previously announced. Some of us thought this was one of the ablest and clearest discourses on the subject that we had ever heard. Let us hope and pray that it may be used of God in turning at least a few persons from error to truth.

We felt from time to time during the meetings that the Holy Spirit was with us, especially at the day services; and while there were no conversions—about all of the adult congregation being members of some church—we feel much revived spiritually. The farmers were so busy with their fodder, the attendance throughout the meetings was about as good as could be expected. Elder Browne spoke fifteen times and Elder D. N. Newton twice, and there were prayers and testimonies by other members of the church. The Conference which was in session at Plainfield was frequently remembered in prayer. A First-day lady kindly assisted in the music with the organ.

Elder Browne has made a good impression in the community—he is gone today to visit a First-day family by special invitation—and the church here has become deeply attached to him for his brotherly kindness, his tender oversight of the little flock, his deep spirituality, and his faithful ministrations of the word at the house of worship and in our homes. We are very sorry that he expects to leave us soon—about the last of September—and are sorry, too, that he will go away poorer financially than when he came. Though more was contributed during his pastorate than was promised before he came, the contributions have fallen far short of what he needs and should receive for a suitable support. We hope he may find a good field in which to continue his labors for the Master. Our prayers and sympathy will be with him wherever he goes.

What the future of this little church is to be we can not tell. God knows. O that he may so nurse its feeble light as to cause it to grow brighter and brighter, that many souls may be led from the way of

sin and darkness to the true light that lightens every one who comes to Christ. The youngest member of this church, Miss Margaret Howard, goes next week to attend, for one year, the high school at Pleasantville, N. Y., where her brother, Professor D. K. Howard, is one of the teachers, and after that she will probably take a course at Alfred.

Brethren and sisters, pray for those who go from us and for those who remain here, that none of us when weighed in the balances may be found wanting in the day of final accounts.

EMILY P. NEWTON.

Fayetteville, N. C., R. 4, Box 30,
Aug. 28, 1917.

A TRIBUTE TO THE MEMORY OF MISS AGNES BABCOCK

As members of the Sabbath school of the First Brookfield Seventh Day Baptist Church, we bring an offering of loving appreciation to the memory of our superintendent, who has passed through death into life.

Our hearts are saddened by this loss, but we bow in submission to "Him who doeth all things well." We would remember her interest in our school and her untiring efforts to enlist all in the study of the Bible.

We are grateful for her influence, and may the memory of her faithfulness and loyalty to duty be an incentive to greater activity in Christian work.

We extend our deepest sympathy to her family in their bereavement.

"When loved ones pass from our sight,
Exchange this world for one more bright,
If we believe that they have entered in
A world that's free from pain and sin,
Why not rejoice, rather than weep?
Why not trust God his word to keep?"

EDA R. COON,
MRS. MARTHA BUTTON,
MRS. SARAH DOLBECK,
Committee.

Leonardsville, N. Y.,
September 1, 1917.

Sabbath School. Lesson XIII.—Sept. 22, 1917

DANIEL IN THE LIONS' DEN. Dan. 6.
Golden Text.—The angel of Jehovah encamped round about them that fear him, And delivered them. Ps. 34: 7.

DAILY READINGS

- Sept. 16—Dan. 5: 1-12. Handwriting on the Wall
- Sept. 17—Dan. 5: 13-27. The Writing Interpreted
- Sept. 18—Dan. 6: 1-9. A Wicked Plot
- Sept. 19—Dan. 6: 10-23. Daniel in the Lions' Den
- Sept. 20—Dan. 7: 1-8. Vision of Four Beasts
- Sept. 21—Dan. 7: 9-14. The Ancient of Days
- Sept. 22—Dan. 7: 15-28. The Kingdom Established

(For Lesson Notes, see *Helping Hand*)

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DEATH

DAVIS.—Elizabeth R. Williams, daughter of George and Dorcas Saunders Williams, was born January 13, 1844, at Albion, Wis., and died at her home at Nortonville, Kan., August 9, 1917.

She was married to Oliver Davis on January 29, 1868. In 1873, they moved to Nortonville, Kan., and established the home where Mrs. Davis spent the remainder of her life. Her husband died in 1908.

Early in life she made the Christian confession and joined the Seventh Day Baptist Church. Throughout the remainder of her life she maintained her church membership, and in many beautiful ways expressed her interest in the advancing kingdom of the Master. Both Mr. and Mrs. Davis remembered various Seventh Day Baptist interests in making their wills for the disposition of their property, and though they have passed on to their reward, their labors will continue to bless humanity throughout the ages.

The funeral service was conducted at the family home on Sabbath Day, August 11, 1917, by Rev. A. S. Embree, of Topeka, Kan., an old friend of the Davis family and at one time the pastor of the M. E. church in Nortonville. Burial was made in the Nortonville Cemetery.

J. L. S.

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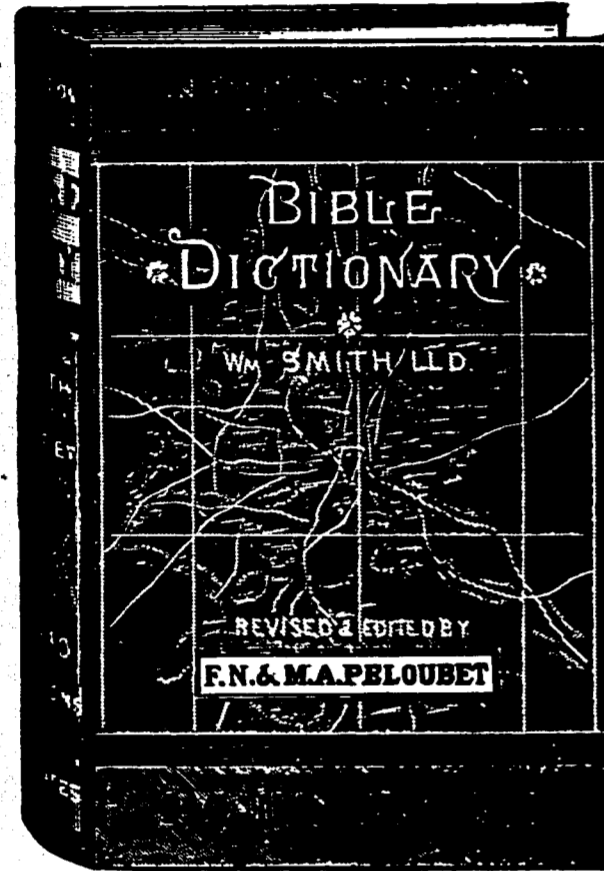
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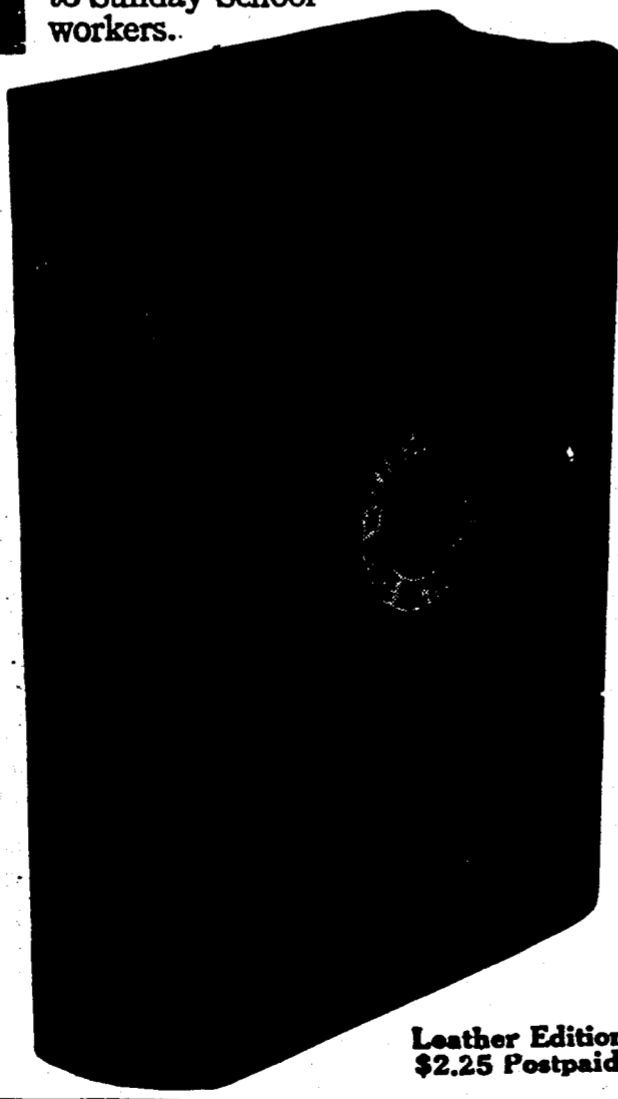
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—President Charles B. Clark.

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