

# The Sabbath Recorder

This is  
Conference Week ---

## DENOMINATIONAL WEEK

The time of all times to plan for our future

Let us make this the Banner Week for the

## DENOMINATIONAL BUILDING

It doesn't take any NEW money

## LIBERTY BONDS WILL DO

SEND THEM TODAY

F. J. HUBBARD, Treasurer,  
Plainfield, N. J.

**T**HE missionary enterprise for Seventh Day Baptists never had a more inviting outlook in the field of opportunity and of service than it has today. The appeal to go forth and forward is all impelling when the needs are seen and understood. . . . . The Board believes in looking onward and in moving forward. For us as a people, as never before, "the light streams on the pathway ahead, and nowhere else."—*From the Missionary Society's report, 1919.*

—CONTENTS—

Editorial—Missionary Society Number. — Interesting Points: — Four Score and Seven.—Problems Revealed by the War . . . . .	225	Buffalo, N. Y., August 5-10, 1919 . . . . .	246-248
Seventh Day Baptist Missionary Society—Seventy-seventh Annual Report of the Board of Managers . . . . .	226-242	Prohibition in America . . . . .	248
Woman's Work.—Report of Woman's Board.—Treasurer's Report . . . . .	243-245	Children's Page.—How? (poetry)—The Candy Buttons.—The Weeds' Wings.—The Babes in the Balkan Woods . . . . .	250
Notice of Annual Meeting of the Sabbath School Board . . . . .	245	Sabbath School Lesson for Sept. 13, 1919 . . . . .	251
Young People's Work.—Neighbors and Friends.—The International Christian Endeavor Conference.		Our Weekly Sermon.—The First Part of the Sabbath Commandment . . . . .	252
		Marriages . . . . .	255
		Deaths . . . . .	255
		Words of Appreciation . . . . .	255

# SEVENTH DAY BAPTIST DIRECTORY

## THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

Next Session will be held at Battle Creek, Mich., August 19-24, 1919.

**President**—Rev. William L. Burdick, Alfred, N. Y.  
**Recording Secretary**—Prof. J. Nelson Norwood, Alfred, N. Y.  
**Corresponding Secretary**—Rev. Edwin Shaw, Plainfield, N. J.  
**Treasurer**—Rev. William C. Whitford, Alfred, N. Y.  
**Executive Committee**—Rev. William L. Burdick, Chairman, Alfred, N. Y.; Prof. J. Nelson Norwood, Rec. Sec., Alfred, N. Y.; Rev. Edwin Shaw, Cor. Sec., Plainfield, N. J.; Rev. Alva L. Davis, North Loup, Neb., (for 3 years); Mr. Wardner Davis, Salem, W. Va., (for 3 years); Dr. George E. Crosley, Milton, Wis., (for 2 years); Mr. Asa F. Randolph, Plainfield, N. J., (for 2 years); Rev. Henry N. Jordan, Battle Creek, Mich., (for 1 year); Mr. Ira B. Crandall, Westerly, R. I., (for 1 year). Also all living ex-presidents of the Conference and the presidents of the Seventh Day Baptist Missionary Society, the American Sabbath Tract Society, and the Seventh Day Baptist Education Society.

**COMMISSION OF THE EXECUTIVE COMMITTEE**  
 For one year—Rev. Wm. L. Burdick, F. J. Hubbard, Allen B. West.  
 For two years—Corliss F. Randolph, Rev. H. N. Jordan, M. Wardner Davis.  
 For three years—Rev. Alva L. Davis, J. Nelson Norwood, Ira B. Crandall.

## AMERICAN SABBATH TRACT SOCIETY

**BOARD OF DIRECTORS**  
**President**—Corliss F. Randolph, Newark, N. J.  
**Recording Secretary**—A. L. Tittsworth, Plainfield, N. J.  
**Assistant Recording Secretary**—Asa F. Randolph, Plainfield, N. J.  
**Corresponding Secretary**—Rev. Edwin Shaw, Plainfield, N. J.  
**Treasurer**—F. J. Hubbard, Plainfield, N. J.  
 Regular meeting of the Board, at Plainfield, N. J., the second First-day of each month, at 2 p.m.

## THE SEVENTH DAY BAPTIST MISSIONARY SOCIETY

**President Emeritus**—William L. Clarke, Ashaway, R. I.  
**President**—Rev. C. A. Burdick, Westerly, R. I.  
**Recording Secretary**—A. S. Babcock, Rockville, R. I.  
**Corresponding Secretary**—Rev. Edwin Shaw, Plainfield, N. J.  
**Treasurer**—S. H. Davis, Westerly, R. I.  
 The regular meetings of the Board of Managers are held the third Wednesdays in January, April, July and October.

## SEVENTH DAY BAPTIST EDUCATION SOCIETY

**President**—Rev. W. C. Whitford, Alfred, N. Y.  
**Corresponding Secretary**—Samuel B. Bond, Alfred, N. Y.  
**Recording Secretary**—Prof. Frank L. Greene, Alfred, N. Y.  
**Treasurer**—Prof. Paul E. Tittsworth, Alfred, N. Y.  
 The regular meetings of the Board are held in February, May, August and November, at the call of the President.

## WOMAN'S EXECUTIVE BOARD OF THE GENERAL CONFERENCE

**President**—Mrs. A. B. West, Milton Junction, Wis.  
**Recording Secretary**—Miss Cora Clarke, Milton, Wis.  
**Corresponding Secretary**—Mrs. J. H. Babcock, Milton, Wis.  
**Treasurer**—Mrs. A. E. Whitford, Milton, Wis.  
**Editor of Woman's Work, SABBATH RECORDER**—Mrs. George E. Crosley, Milton, Wis.

**ASSOCIATIONAL SECRETARIES**  
**Eastern**—Mrs. Edwin Shaw, Plainfield, N. J.  
**Southeastern**—Mrs. M. G. Stillman, Lost Creek, W. Va.  
**Central**—Mrs. Adelaide C. Brown, West Edmeston, N. Y.  
**Western**—Mrs. Earl P. Saunders, Alfred, N. Y.  
**Southwestern**—Mrs. R. J. Mills, Hammond, La.  
**Northwestern**—Miss Phoebe S. Coon, Walworth, Wis.  
**Pacific Coast**—Mrs. N. O. Moore, Riverside, Cal.

## THE SEVENTH DAY BAPTIST MEMORIAL FUND

**President**—H. M. Maxson, Plainfield, N. J.  
**Vice-President**—William M. Stillman, Plainfield, N. J.  
**Secretary**—W. C. Hubbard, Plainfield, N. J.  
**Treasurer**—Joseph A. Hubbard, Plainfield, N. J.  
 Gifts for all Denominational Interests solicited. Prompt payment of all obligations requested.

## SEVENTH DAY BAPTIST HISTORICAL SOCIETY

(INCORPORATED, 1916)  
**President**—Corliss F. Randolph, Newark, N. J.  
**Recording Secretary**—Asa F. Randolph, Plainfield, N. J.  
**Treasurer**—Frank J. Hubbard, Plainfield, N. J.  
**Advisory Committee**—William L. Burdick, Chairman.

## SABBATH SCHOOL BOARD

**President**—Prof. Alfred E. Whitford, Milton, Wis.  
**Recording Secretary**—Dr. A. Lovelle Burdick, Janesville, Wis.  
**Treasurer**—W. H. Greenman, Milton Junction, Wis.  
 Stated meetings are held on the third First Day of the week in the months of September, December and March, and on the first First Day of the week in the month of June in the Whitford Memorial Hall, of Milton College, Milton, Wis.

## BOARD OF FINANCE

**President**—Grant W. Davis, Milton, Wis.  
**Secretary**—Allen B. West, Milton Junction, Wis.  
**Custodian**—Dr. Albert S. Maxson, Milton Junction, Wis.

## YOUNG PEOPLE'S EXECUTIVE BOARD

**President**—Rev. Henry N. Jordan, Battle Creek, Mich.  
**Recording Secretary**—Miss Ethlyn Davis, Battle Creek, Mich.  
**Corresponding Secretary**—Mrs. Ruby C. Babcock, Battle Creek, Mich.  
**Treasurer**—David M. Bottoms, Battle Creek, Mich.  
**Trustee of United Society**—Rev. William L. Burdick, Alfred, N. Y.  
**Editor of Young People's Department of SABBATH RECORDER**—Rev. R. R. Thorngate, Salemville, Pa.  
**Junior Superintendent**—Mrs. W. D. Burdick, Dunellen, N. J.  
**Intermediate Superintendent**—Mrs. Cora R. Ogden, Salem, W. Va.  
**Field Secretaries**—Edna Burdick, Dunellen, N. J.; Zilla Thayer, Durhamville, N. Y.; Mabel Jordan, Nile, N. Y.; Miss Marjorie Burdick, Milton, Wis.; Miss Marcia Rood, North Loup, Neb.; Miss Frankie Lowther, Salem, W. Va.; Neva Scouten, Fouke, Ark.; Mary Brown, Riverside, Cal.

## SEVENTH DAY BAPTIST VOCATIONAL COMMITTEE

**Chairman**—Frank J. Hubbard, Plainfield, N. J.  
**Secretary**—Miss Miriam E. West, Milton Junction, Wis.  
**Members**—Paul E. Tittsworth, Alfred, N. Y.; D. Nelson Inglis, Milton, Wis.; Orla A. Davis, Salem, W. Va.; George C. Tenney, Battle Creek, Mich.

## THE TWENTIETH-CENTURY ENDOWMENT FUND

Alfred, N. Y.  
 For the joint benefit of Salem and Milton Colleges and Alfred University.  
 The Seventh Day Baptist Education Society solicits gifts and bequests for these denominational colleges.

# The Sabbath Recorder

A Seventh Day Baptist Weekly Published by the American Sabbath Tract Society, Plainfield, N. J.  
 VOL. 87, No. 8 PLAINFIELD, N. J., AUGUST 25, 1919 WHOLE No. 3,886

**Missionary Society Number** When this RECORDER comes from the press the Seventh Day Baptist General Conference for 1919 will be a thing of the past. We shall not be able to place in this number any account of the doings of that body. For the general write-up of the meetings, our readers will have to wait another week. We therefore devote much of the space this week to the annual report of the Missionary Society as presented to the General Conference.

SABBATH RECORDER readers will be interested in this report, and a careful reading of it will make a good preparation for any action Conference may take regarding its recommendations.

**Interesting Points** We do not publish here the suggested budget but it will make interesting reading when the Conference lays it before our readers.

Leaving out the balance on hand at close of last year's report, we notice that the Missionary Board has received, from all sources, during the year, the sum of \$19,411.48. It has paid out \$18,663.27. The net indebtedness July 1, 1919, was \$608.12, as compared with \$1,356.33, the debt of one year ago. This shows \$748.21 less debt this year than last.

May we not hope that the \$608.12 the society was in debt July 1 will all be cleared up before Conference closes?

We also notice that the Missionary Society has in its hands a permanent fund, the income only to be used, amounting to \$94,222.22, of which \$4,518.59 has been added to the fund this year. This endowment fund does not include what the Memorial Board holds in trust for the Missionary Society. The income from the permanent funds of the Missionary Society this year has been \$5,919.14.

The Missionary Board also holds in trust a small sum (\$2,107.22), the income of which is to aid young men studying for the

ministry. It also has in hand \$3,480, the income of which must go to "needy ministers."

The entire property in hands of the Missionary Board, including the real estate in China estimated at \$27,900, amounts to \$127,709.44.

Nine life members have been added to the Missionary Society during the year.

**Four Score and Seven** The many friends of Brother Harvey Burdick, of Ashaway, R. I., will be interested to know that he has just passed his 87th birthday in good health, and we are sure they will all wish him many more. "Uncle Harvey," as he is called, was a welcome visitor among the dear friends of my first pastorate in Mystic, Conn. He was an excellent singing master in those days and we are not surprised to read that he sang the other evening to the neighbors and friends who came in to help him celebrate his four score and seventh anniversary.

There is one song we all loved to hear "Uncle Harvey" sing, and it would be a real treat to hear him sing it again. It began:

"Savior more than life to me,  
 I am clinging, clinging, close to thee."

And no one could listen to his rendering of all the stanzas without being deeply touched. For many years Uncle Harvey has been clinging close to his Master, and we know that since failing sight has left him in darkness, the Master he loved so well has been very near to him. The world can not be dark to a loyal soul who has lived for years in the light of the Savior's smile.

**Problems Revealed** The war has been a great eye-opener for this nation in regard to evils that threaten to ruin us if not corrected. In a country like ours ignorance is a menace to our institutions, and the war has revealed the fact

that twenty-five per cent of the men of the training camps could not read a newspaper or write a letter. If this statement were not made upon government authority we could hardly believe it; but when authorized and approved by the Commission on Church and Social Service we are bound to think of it, and long to see some effective remedy applied.

From the same source we learn that one-tenth of our people are unnaturalized aliens; that one-third of the men of the selective draft were physically unfit; that there are about two million mental defectives in the United States; and that the alarming prevalence of venereal diseases is a fearful menace to the future of the race.

We are glad to know that the Government is taking hold of these serious matters in a practical way, and is calling for the co-operation of the churches and of all social organizations to assist in solving these menacing problems.

The Church with its missionary operations among immigrants is in a position to render great service in the work of Americanizing the newcomers to our shores. The passing of the saloon too is making new opportunities for the Church to provide some substitute for the saloon as a social center. Instead of being open once a week, the churches must plan to provide social meeting-places for the multitudes seven days in a week. The war has opened the eyes of the world to the value of the Church in national affairs, and the Church is bound to respond to the calls of the new day.

### SORROW FOR THE ERRING

The little that I have seen of the world and know of the history of mankind, teaches me to look upon their errors in sorrow, not in anger. When I take the history of one poor heart that has sinned and suffered, and represent to myself the struggles and temptations it passed through,—the brief pulsations of joy, the tears of regret, the feebleness of purpose, the scorn of the world that has little charity, the desolation of the soul's sanctuary, and threatening words within, health gone, happiness gone,—I would fain leave the erring soul of my fellow-man with Him from whose hands it came.—*Dr. Chalmers.*

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

### INTRODUCTION

This annual report of the Board of Managers is presented with sincere gratitude and thanksgiving to Almighty God, without whose favor and blessing all our efforts are but in vain.

The year has seen the tide of war turned back upon the oppressors; it has seen victory won, gigantic warfare cease, and terms of peace well agreed upon by representatives of the nations of the world. It is true that turmoil and confusion and unrest yet existed in many places, and human selfishness yet begets discord and trouble; but when compared with conditions of one year ago, truly there are many reasons to be glad and rejoice.

The year has seen a loyal and generous support of missionary work by our people. The contributions have increased from \$8,794.31 to \$10,987.85, an advance of \$2,193.54, a very good showing, considering that nearly five months of the time was during the severest strain of the Great War. The missionary and evangelistic spirit and effort among our churches have been excellent, and much more fraternal co-operative work would have been done had it not been for the plague of disease that swept over the land, demanding its toll of sorrow and death.

Missionary effort on the home field in particular has suffered because of a lack of workers. Many mission churches have been wholly without pastoral care, and several of the larger churches are also looking in vain as yet for pastors. Needy fields, uncared for fields, promising fields, are on every hand. Surely the harvest is great, but the laborers are few. "Pray ye therefore the Lord of the harvest that he would send forth laborers into his harvest."

The year has seen the coming home from Shanghai of Mrs. Sara G. Davis after forty years of faithful service upon the China field. It has seen Dr. Grace I. Crandall and Mrs. Jay W. Crofoot go back to that same field after furloughs here in the homeland. They were delayed in sailing because of war conditions and did not leave this country until about January first. Dr.

Rosa W. Palmberg has been forced to leave her work in the hospital at Lieu-oo because of ill health, and is now in this country for rest and recuperation. Miss Anna M. West has spent the year in the United States and will return to her school work at Shanghai in September of this present year.

Our friends in Holland have suffered severely because of the active war conditions upon their borders. For many months we had no direct communications with them. Times there now are improving. Holland is an open door of opportunity for the gospel and the Sabbath of Christ. The devoted work of Miss Marie Jansz in Java has appealed to the hearts of many of our people and the contributions to help her have almost doubled during the year. Rev. T. L. M. Spencer has continued his work in British Guiana, and the Board has asked him to come to Conference this year and present the needs and opportunities of that field to the people.

Three members of the Board have died during the year, Rev. Lester C. Randolph, Uberto S. Griffin and Preston F. Randolph. Failing strength in mind and body of the beloved president of the Board, William L. Clarke, made it seem best to elect another as acting president, and Rev. Clayton A. Burdick was chosen. Brother Clarke was made president emeritus. He has been the president of the Missionary Society for more than forty years.

### SUMMARY FOR THE YEAR CHINA

Two men missionaries, Rev. Jay W. Crofoot and Rev. H. Eugene Davis; five women missionaries, Miss Susie M. Burdick, Dr. Rosa W. Palmberg, Dr. Grace I. Crandall, Miss Anna M. West and Dr. Bessie B. Sinclair; two wives of missionaries, Mrs. J. W. Crofoot and Mrs. H. E. Davis; thirteen native teachers; two native evangelists; three native Bible-women; and three other native helpers. Boys' School, 62 pupils; Girls' School, 51 pupils; day schools, 78 pupils. The expense of the Boys' School aside from salaries of missionaries was \$3,103.43, and the receipts from board, tuition, fees, etc., were \$3,162.11, a surplus of \$58.68. The expense of the Girls' School and the day schools was \$1,544.74, and the receipts were \$1,125.47,

a deficit of \$418.27, which was made up from the annual appropriations of the Missionary Society, and from special contributions in China. Total number of patients in Lieu-oo Hospital 102, of whom 65 were women and girls, and 37 were men and boys. The doctors had 80 paid calls outside the hospital and 37 free calls.

### HOLLAND AND JAVA

There are four men in Holland who have a little financial help from the denomination, through the Missionary Society, the Tract Society and the Memorial Board: Rev. G. Velthuysen, Rev. P. Taekema, W. A. Vroegop and K. Munck. This help is sent to Brother Velthuysen, and through a Central Committee of the Seventh Day Baptist churches in Holland is apportioned among the workers. In Java help is sent from America to Marie Jansz at Tajoe, while help is sent from Holland to D. Graafstal and wife at Temangoeng, and to Margaret Alt, Cornelia Slagter, Klara Keil and Mr. Vizjak at Gambong Waloh.

### BRITISH GUIANA

One missionary and his family, Rev. T. L. M. Spencer.

### OTHER PLACES

The secretary is in correspondence with Edward W. Perera, of Madampe, Ceylon, with John Manoah, of Kandal, South India, with James Murray, of Trinidad, and with J. J. Van Ysseldijk, of Cerro Cera, Argentina, to whom Sabbath and other gospel literature is sent through the Tract Society.

### CHINA

#### Evangelistic

Rev. H. Eugene Davis

In looking over former reports one is impressed with the fact of similarity. This is necessarily so since we emphasize the same things from year to year, and for the greater part follow along regular lines.

For my own part the work has been varied enough so that I have not felt any of it as tiresome. It has all been enjoyable. There are problems and difficulties, seemingly insurmountable, but these are days when we are asked to join hands with the Infinite in accomplishing great tasks, and the task of the Christian Church, yea of the Seventh Day Baptist branch of the Church in China is second to none.

Two periods a day of teaching in the Boys' School have been continued this year. As advisor and helper in forwarding the Y. M. C. A. interests in the school, work has been continued. The indoor baseball team has held to a high standard of efficiency, and even the smaller boys have learned the game so that they also were able to win a recent match from a neighboring school. One of the direct good results of this form of athletics has been evidenced in the way the boys have learned to apply team work to everything they do.

The night after the Sabbath is given to a Y. M. C. A. Bible class, and some other activity in relation to the school Y. M. C. A. On Friday evening, the Personal Workers' Group meets for a few moments just before the hour of the church prayer meeting; and although this group has not accomplished many large things, it is now the controlling influence among the students in the school. Its members have opened a night school for servants and a few others, meeting in the east room of the church three evenings a week. The boys of this group were the active workers in presenting a few weeks ago, an illustrative lecture on Health and Sanitation to a very large audience.

On Sabbath mornings, I spend a half-hour with the students of the Girls' School in considering the Sabbath-school lesson in preparation for the afternoon session of the Sabbath school. I have also met the girls occasionally during the year in games and dumb-bell exercises.

The work in teaching in the Chinese College has of necessity been continued throughout the year. It has been most gratifying in that at least two of the senior class of seven have decided to become Christians, and I have had talks with a number of others. A Bible class of twenty-seven members has given me a touch in a religious way, and I feel that my opportunity at Fuh-tan College has been my largest piece of missionary work.

I have tried, too, to keep in touch with the work at Lieu-oo by occasional visits there. Last June, two weeks were spent at the Lieu-oo mission in supervising the rebuilding of the porches on the dwelling and painting the hospital. Religious meetings

were also held, and communion and baptism were conducted at that time.

The work of the church in Shanghai is progressing. There is evidenced a greater responsibility on the part of our Christians, and this is shown not only in their giving, but also in the pastoral work which some of them are doing. One man and his wife in particular have been most zealous in this form of service.

The church has followed the Budget and Systematic Giving Plan again this year, and our budget has been increased \$139 over that of last year. The substantial increase was in an appropriation of \$50 for the Seventh Day Baptist Missionary Society, and \$58 for opening a reading room in the Native City. The reading room has not been all the success we had hoped for, but are sure that it has accomplished some good. A member of the Lieu-oo Church has been given the opportunity of looking after this room, and could thus attend school in our Boys' Boarding School. The treasurer has handed me the following figures: Total receipts for the year, \$659.61; total expenditures, \$595.68; balance on hand June 1, \$63.93. A part of these receipts came from a fund in a bank, with which additional land was bought for the church cemetery, the amount passing through the hands of the church treasurer.

The social and business meetings of the church have been well attended and good interest shown. There are some who are still not interested in the church and do not contribute toward its maintenance, but we feel that a large majority of the church members are sincere, and that the boys and girls are getting worthwhile assistance through the church.

The printed matter sent out through the church this year has included (1) the church calendar, a thousand being printed and distributed; (2) the budget and pledge cards, which were given to every member of the church, students in the schools, and friends of the church. The response was gratifying; (3) decision cards were used in connection with a week of special meetings recently. As a direct outcome of those meetings, six persons have been baptized and five became probationers. Others decided for the Quiet Hour and regular church attendance; copies of all these print-

ed forms have been sent to the secretary of the Missionary Society.

During the year, there has been one death in the church membership, and three ex-communications have occurred. There have been eight additions by baptism and one by letter during the year.

The preaching appointments have been filled in turn by Mr. Crofoot, Mr. Dzau, Mr. Toong, Mr. Jeu and myself; Mr. Toong coming in from Lieu-oo several times during the year, while one of the above named goes to Lieu-oo in exchange.

The work of our native Bible-women, Mrs. Daung and Mrs. Zung, here in Shanghai, and Mrs. Waung at Lieu-oo, has been carried on through the year. We feel that the two here especially have done faithful and effectual service. At Lieu-oo, Mr. Toong has continued his evangelistic work, keeping up the appointments of the church, preaching to the hospital patients, and carrying on some outside teaching of the Christian doctrine. Mr. Toong has also assisted in Shanghai in raising funds for the new Boys' School building.

It has been a source of pleasure and encouragement to have some visits from Mr. Theodore G. Davis, while he was engaged in business at Shanghai. Mr. Davis, having spent the early years of his life in this mission, comes back to it with a sympathetic interest and understanding which we have all appreciated.

Last evening, at the Shanghai Missionary Association meeting, we listened to an address given by Dr. A. P. Parker of the Methodist Mission South, on the work of the Forward Movement of the Methodists of North America, \$125,000,000 being their five-year goal for all departments of the work. Are we as a people adequately planning to enter into this New Era of service for the world? Is the Denominational Building soon to be a reality? Are we looking in a large way at the advance which our churches both at home and abroad ought to make? Shall we ever acknowledge to ourselves, to others, or to God that we have done all that we could in Home and Foreign missions? China needs more aggressive work today than ever before. Have Seventh Day Baptists reached the limit of their endeavor here?

### Educational

Rev. Jay W. Crofoot

In making this, the report of the twentieth year of my service to the Missionary Society, I shall first mention some general matters coming more or less under my care and leave the report of the school till the last.

The widening of the roads south and east of the mission property of which we spoke in our last report has not yet been carried out—an unexpected delay on the part of the French municipal authorities for which we are duly grateful.

The secretary of the Sabbath school here reports that the average attendance of officers and teachers has been 11; of pupils 102; a total of 113.

As mission treasurer I regret to have to state that the extra for exchange at Mex. \$1.75 for gold \$1.00 has required almost \$2,000 for the year, though the amount appropriated in the budget presented to Conference last year was \$1,500. Though this is a heavy charge on the society it is by no means adequate relief to us. All other societies, I believe, pay their missionaries at the rate of two dollars Mexican for one dollar gold (except the Y. M. C. A., which pays Mex. \$2.25). If we had been paid at the normal rate of two for one we should have received Mex. \$929.42 more than we have during the year.

The amount required for repairs on our buildings has been less than is often the case, as there has been no severe storm during the year. The chief item was the painting of the hospital and the renewal of the porch floors of the dwelling at Lieu-oo. Mr. Davis superintended that work. Dr. Palmborg personally contributed Mex. \$112.50 for that work, which covered nearly half of the expense. The roof of the church here will need painting soon.

The so-called "Crofoot Home" has recently been screened, through the generosity of friends to whom Mrs. Crofoot appealed while in America, and to whom we feel very grateful. A part of the interior of this house was repainted in January.

The celebration of Mrs. Davis' seventieth birthday last December was arranged by a committee appointed by the Boys' School, the Girls' School and the church jointly, and it proved an enjoyable occasion for the

people who like at such times to show their appreciation of their elders. That it was one year ahead of time was partly due to the fact that they did not expect Mrs. Davis to be here next December, and partly because the Chinese always reckon their age a year too much.

While the mission rejoices in the return of Dr. Crandall and Mrs. Crofoot in January, it has suffered through the departure of Miss West in June, Mrs. Davis in February and Dr. Palmborg in March. The going of Mrs. Davis will be especially felt as she has given her service gratis for so many years. How much her zealous endeavors have meant to large numbers of pupils and others only eternity will reveal.

An event of importance to the mission and of no little pleasure to us all has been the visit of Mr. Theodore G. Davis, of Plainfield, N. J. He has kindly audited our semiannual financial reports. He will be able to give our people at home some idea of how our work looks to a sympathetic observer not a member of the mission.

Reference should perhaps be made to four deaths, though only one was a member of the Shanghai Church. This was Yang Kwung Sung who died just as we were getting off our last reports. He was a pupil in the school when I came to China, but he had very seldom come here of late. On July 13th occurred the death of Koeh Tsung Ling, son of another pupil who was in the school when I came. He was born in Lieu-oo and had been in the school about three years, being supported by Mrs. A. S. Maxson, of Milton Junction, Wis.

An old school boy died in October who, though not a Christian, was a very good friend of our school. He had promised to raise \$1,000 for our Building Fund, which promise his brother has fulfilled in his stead. The money is now in the bank in the name of Grace High School Building Fund.

In September I went to Lieu-oo to conduct the funeral of Rebecca who had been a member of the church for about sixty years. On three other occasions I have visited Lieu-oo, preaching each time. I have also preached here once nearly every month.

Coming to matters relating more particularly to the school, mention should be made

of the fact that last summer the reception room was renovated by a new floor, paint, and new furniture, at a cost of Mex. \$85, of which Mrs. Davis contributed \$60 and the Alumni Association \$20.

The number of pupils in the school during the fall term of 1918 for no explicable reason dropped off to 36. The number this term has been 45, of whom more than a third were new pupils. Until the 26th of May the work of the school was well done under the same teachers as formerly with the exception that since Mrs. Davis' departure Mr. Eugene Davis and I have been doing more teaching.

My financial reports show receipts for the year from tuition fees, board, books, uniforms, etc., of Mex. \$3,162.11, and expenses of \$3,103.43, a net gain of about \$60.

On May 26 the students of the whole country pretty generally went on strike, and since that date practically no school work of college or high school grade has been done. While primarily an affair of non-missions schools nearly all mission schools have joined it, so we are all in the same boat. The causes of the strike are political. The demands, which have to a large extent the sympathy of the teachers, include the return of Tsingtau to China by Japan, the punishment of "traitors" in Peking, and the release of students who were locked up there for street demonstrations. Our school, after "declaring" various holidays, is closing June 12 instead of July 1, and some mission schools have closed earlier. There will be no commencements.

Of the four boys who graduated last year two are in a government institution, learning telegraphy, one is in St. John's University, an Episcopal institution in Shanghai, and one, Chang Tong Ming, is in Milton, where he has become a friend of some of our people.

In more than one of my annual reports I have mentioned our need of a new school building. The need seemed to us great some years ago and of course the passage of time has not improved the state of our buildings any. The matter has been much discussed by the Chinese, especially by some members of the Alumni Association. On Christmas Day the school gave a supper

to all the old boys who would come, and the matter was brought up then but nothing immediately came of it except a reference to a committee of the association who were asked to bring it up in connection with the celebration of the thirtieth anniversary of the founding of the school, which took place in February.

At that time printed subscription books were given out to nearly one hundred of the old boys in the hope that they would be able to secure contributions. As a result \$1,700 has been pledged, of which \$1,245 has been paid.

At a recent meeting of our mission it was voted that we ask the Missionary Board to give us their active co-operation in trying to raise at least \$10,000 in America for this purpose. I trust that this matter may have the sympathetic consideration of the society and of the Conference.

Miss Susie M. Burdick

It seems impossible that the year which in prospect was so much dreaded is nearing its close. We are glad to bear witness that goodness and mercy have followed us all the way.

Miss West started on the furlough she so richly deserved in June and our senior teacher, Miss Waung Pau-tung, who had been with us first as pupil then as teacher for more than twenty years, went to Dr. Mary Stone's Hospital in Kiukiang to take up nursing. Now we have the sustaining hope that Miss West will be returning in the early fall, and Miss Waung, after six months in the hospital where she made a good record, has returned to Shanghai and has married and settled down in a home of her own. The school is bound to find in her a good friend.

Mrs. D. H. Davis taught three of Miss West's classes, giving them faithful, loving care, far beyond her strength and right up to the time of her sudden departure, because of ill health, for America. We greatly missed her and for a time hardly knew how to arrange our program. Mrs. Eugene Davis has kindly taught two of Miss West's classes beside the instrumental music and, this term, the vocal music. While Dr. Palmborg was here recovering from her severe operation she eased up many a hard day and spot by taking a class or two. We have this term, had to depend

more upon native help and the pupil teachers have stood by most sympathetically and helpfully.

As to numbers, there were 46 the first half year and 43 the second, 51 different names in all. As we have room for only 37 boarders and the schoolroom can seat but 45 it is clear that we have been more than full. Two girls are occupying Miss West's room and there have been more day-pupils than formerly.

At the time the last annual report was written we were in the midst of an epidemic. There were some very anxious days because of illness then, and the first semester of this school year was sadly interrupted by Spanish influenza. While at no time did we have to close school there were many cases and three girls dropped out permanently because of it. At the time of the signing of the armistice there was not a little spontaneous rejoicing and later there were three officially-appointed days of celebration on a large scale. One could hardly begrudge the time given to rejoicing for such an event. We have often given thanks that the spring term was going so smoothly. There has been practically no illness and no other interruption until the student uprising. Others will tell of this protest against official corruption and Japanese aggression. There has been not a little patriotism among our little group of girls, which has shown itself in a willingness to give their dimes and dollars, if they had them, to the patriotic fund; to urge the boycott of Japanese things and to gather together their possessions of Japanese origin and burn them. They have appointed their representatives to attend the meetings and, in connection with the Boys' School, have gotten out dodgers and posters and have helped scatter them. So far only once have they joined in a procession. They have sung patriotic songs and have prayed earnestly for the salvation of their country. One of today's papers calls the movement the finest that has happened for a generation. May God restrain violence throughout the land and bless this new union of the students to the salvation of this poor old land which has been in such a hopeless political condition.

One form of self-denial in the various schools has been the giving up of com-

mencement exercises, the time and money which would have been given to such ceremonies being devoted to patriotic objects. We had hoped, however, to keep our girls together and to go through something in the way of reviews and examinations, but conditions became too disturbed both within and without. When some of the women came to church on June 7 they found it strange that with every one outside denying themselves for their country our girls were going on with their work as usual. It did not seem patriotic. Put in that way what could we do but write the parents that if they cared to do so they might come for their daughters? Ten of the older girls and three teachers have chosen to stay and take up some Red Cross work. Miss Marjorie Hall, who has recently come to the Woman's Union Mission, is giving them twelve lessons in nursing. The girls seem to realize that this union of the students may mean war and this is one of the things they can do in preparation.

The Christian Endeavor society has languished during Miss West's absence. The prayer meeting has been continued but poorly attended. The Temperance Society has had an address by Mrs. Wright and, recently, there has been in connection with the schools in the neighborhood an anti-cigarette mass meeting with songs by the different schools and addresses by Dr. Rawlinson of the Southern Baptist Mission, and by Dr. Gandier, the president of the American Anti-Saloon League.

The balopticon which the Alfred Christian Endeavor Society sent us has been a source of pleasure. Mr. Theodore Davis on two occasions gave views of the many places in the Far East that he has visited and a missionary of the W. U. M. in India showed some lantern slides of that country. A little outing which the girls enjoyed seems worthy of mention. On a beautiful afternoon in May we all went to Woosung, fifteen miles or more away. Although so near only one or two girls in the school had ever seen the Yangtse River or any other large body of water. There was much to enjoy. The steamboats, Tsoong-ming Island in the distance and, best of all, Mr. Eugene Davis secured per-

mission for the girls to go up in the first lighthouse they had ever seen and the light was explained to them.

As usual I am in doubt as to what to report as to the religious condition in the school. Mr. Davis has had a meeting with the girls Sabbath mornings which has been all to the good. This winter there have been a series of meetings with the view of stirring Christian women and girls to do personal work for others. As our church is easy of access for two or three missions near us the meetings for this district have been held here. Our Bible-woman and two teachers attended. The meetings were led by Misses Ruth Paxson and Davis, of the Y. W. C. A. There were preparation meetings in November, then a period of work with occasional gatherings for encouragement and in March five gather-up meetings. Whether due in any way to these meetings or from some other cause nine of the girls have been baptized and others have "written their names." Whenever I have been able to "let go and let God" there has seemed to be progress. Last term quite a number of intermediate and little girls formed a prayer union which was quite spontaneous and they met early in the morning. There was much to rejoice one's soul in it but there was so much human nature showed up now and again that there was considerable disappointment, too. This group of girls has been coming to me early Sabbath mornings and we have been reading "Pilgrim's Progress." There were plans for some especial gatherings for the purpose of giving the girls fresh inspiration for work while at home and some helpful suggestions as how to work, but the sudden scattering of the girls put an end to that. We shall have to leave results with the Father, and what better and more hopeful thing could we want to do?

The day schools have continued as in former years. The city schools had 54 names with an average attendance of 45 the first term and 47 the second half-year and an average attendance of nearly 42. The Zia-jaw school has had 24 pupils each term. Average attendance, 17. This school continues to be held in the lower room of the house rented for the Bible-woman and 24 is a full room.

### Medical

Doctors Grace I. Crandall and Bessie B. Sinclair

The year has been rather broken up in many ways and yet a good deal of work has been accomplished and we trust some of it, at least, has been for the glory of God. About at the opening of the Conference year Dr. Sinclair went to Mokansan for a two and a half months' stay. Thus Dr. Palmborg was alone for some time as far as the work was concerned. Dr. Hamilton, a lady friend, was here with her for a while. Then later Rev. H. E. Davis came for a time while he was superintending repairs. The porches of the dwelling house had to be rebuilt and the outside woodwork of the hospital painted. While here he also held special services and as a result four new members were baptized into the church and one signed as probationer. Just before Dr. Palmborg left for America she held a Bible class for women and three of the class have put their names down.

It was in November that Dr. Palmborg was taken ill while on a visit in Shanghai. She had an operation at the Red Cross Hospital there. It was quite a serious operation but our Lord mercifully restored her so that she was able to return to Lieouoo with Dr. Crandall when the latter returned from America—the latter part of January.

While Dr. Sinclair was alone in the work she had one rather difficult operation with no help excepting what our inexperienced Chinese girls could give. She had a number of patients in the hospital also.

Our in-patient work seems to be steadily on the increase as our monthly reports show a gradual growth in the number of patients. The month of May had the largest number of different patients in the hospital of any month thus far. There were thirty-two different people as in-patients during the month. The smallest number during the year has been two in a month. The largest number who have ever been in the hospital at any one time is seventeen. But as many of them have some member of the family staying with them the number of people in the hospital has often been much larger. The total

number of different patients who have been in the hospital during the year is one hundred and two. Of these sixty-five were women and girls and thirty-seven men and boys.

There have been eighteen operations in which a general anæsthetic was given. Many of these were small but a few were more serious. There was a case of symmetrical gangrene of which Dr. Sinclair has written, in which both feet were amputated. The hands also needed amputation, but the people refused to let Dr. Sinclair do it. However, both dropped off for the most part so that the poor woman has little or no use of them.

You will be interested to know that the old boatman who stayed in the little ward built outside the hospital for crazy people has determined to become a Christian and has publicly put down his name on the book as an inquirer. He came with a broken leg in the winter of 1917-18 and, as at that time the hospital was not open to men, he was put out there. His leg healed in spite of the coldness and discomfort of the ward. His case showed us the advisability of providing some better place to put sick men. The hospital was meant for women, but as men were treated in the clinics it seemed best that we should have a suitable place for men whose condition made it difficult for them to go farther.

So we have opened the wards above the men's waiting room for men. In order to do this a staircase had to be built and gates had to be made to shut off the communication between the women's veranda and the men's. We have also been using for the men a large ward in the hospital proper which communicates with the dispensary building, the top floor of which is the men's department. This has been shut off from the rest of the hospital. So now we have two large wards and two private rooms for men. The larger ward will hold eight beds and the smaller five. The ward in the hospital can be easily shut off from the men's side and become a woman's ward again any time that there is more demand on that side. It is merely a matter of locking or unlocking a few doors. We find we have to have many more beds than we have patients because so many patients insist upon

having some of their relatives or a servant stay with them.

Our women nurses do not nurse the men. We have promoted our former garden coolie to the work and Dr. Sinclair has taught him to take and record pulses and temperatures. It is surprising how quickly he learned and one might add how proud he is of his accomplishments. He is a good worker and a faithful nurse thus far.

We have had a very great demand for private rooms and have not had enough to go around most of the time. The men seem to be the more fastidious. But as many of the men who have wanted to come and occupy private rooms have not been cases which needed hospital care especially. It is, perhaps, not altogether regrettable that we could not comply with their wishes.

The private room on the women's side was occupied for the first time a few weeks ago. The case was obstetrical and was evidently pleased with the service, for a relative wants to have the whole surgical ward with three beds for a similar case in the fall. There are so many mothers, mothers-in-law, etc., that must know that the patient is properly cared for. It is a new departure to turn a whole ward into a private room for half a family to occupy, but we do many queer things in China. If the ward is not occupied by those who can not be moved and the people are willing to pay two dollars a day for the accommodation, I expect that they will get the ward.

We had four obstetrical cases in a single week a short time ago. Two were in-patients and two were cases outside. Our out-calls have been quite numerous at times and at others not so numerous. When we fail to save a case we have a dearth of calls for a time. If we are fortunate with a serious case, then a number of calls usually follow until we fail again. As we are often not called until Chinese resources have been exhausted one can understand that our practice in that line is not very dependable. We have eighty paid calls this year and thirty-seven free ones. A number of the latter were calls made to a boy with heart trouble. The poor lad was in the hospital several weeks but we found no way to cure him and he had to go home to die. Dr. Crandall has been going every

day to give him a hypodermic so that he can sleep at night, as without it his suffering is almost unbearable. We feel very sad over him.

We are glad to say that most of our cases who have been willing to stay as long as necessary have gone out better or well. There have as yet been no deaths in the hospital, but there will not be as many as in the hospitals at home for the people feel that they must die at home. Otherwise they can not be carried into the home after death or be buried from their homes.

Financially we have been doing very well lately. During the early part of the year there were many new things to buy and our funds ran low but we are now gaining although our expenses are greater than they ever have been before. We hope that in time we may have some of the things which we so much wish for. The money given for the electrical fund by so many kind friends at home may be used sooner than we thought possible when we found that we could not afford to run our own plant. There is some talk that a company in Thatsaung, our county seat, may put wires through to Lieu-oo. In that case we can be provided for, we think. It will surely come before many years in any event, for there are many towns about us which are putting in electric lights.

The religious side of the work has been a little disappointing. The quality of our church members seems to be even less encouraging than the quantity. But, perhaps, we should not be too much discouraged when we remember that these people are right out of heathenism. We are not ourselves what we should be when one considers all the superior advantages we have been blessed to enjoy. The hospital patients have much more chance to hear the gospel than out-patients could have and a good many of them have shown a good deal of interest. Some, we believe, are genuine in it. It is all seed sowing and will bear fruit some day, we hope.

We feel very inexperienced in the work we are trying to do and are sure that we make many mistakes, but we pray that God will give his wisdom. Will you dear people add your prayers for our strength. We know there are many who are giving us such help and we are grateful for it.

*Furlough Reports*

Miss Anna M. West

The year that is just past has been one of travel, rest, study and inspiration for me. I landed in San Francisco, July 17, 1918, going from there to Milton. After attending Conference at Nortonville, Kan., and the Southeastern Association at Lost Creek, W. Va., the fall months were spent in Salem resting, with a little school work to stir up my rusty mind. During February, March and April, I studied in Columbia University Teachers' College, where I received very splendid help for the next term's service. While there the Salem ladies of the Salem Church sent me a generous check to assist in defraying school expenses. I was in Alfred in May, and Milton in June.

From these four places as centers, I have gone out to neighboring churches, visiting seventeen, including the two with which Conference and the Southeastern Association met. I have attended and spoken before many of these Sabbath schools, Christian Endeavor and Junior Christian Endeavor societies. It has also been my privilege to be present at meetings of the Missionary Society and Woman's Board. It has been inspiring to see the interest shown everywhere, especially among the young people.

I pray that the physical help, mental stimulus, and spiritual encouragement of the year in the homeland may bear fruit in the next term of service in the Master's other fields.

Summary of public work:

Formal addresses .....	34
Informal talks .....	21
Exhibits .....	27
Receptions . . . . .	7

Dr. Rosa W. Palmberg

The report of my medical work for the short time I was engaged in it last year has been given in the report from Lieu-oo, as far as I can remember it. It was really just about half a Conference year, June 1 to November 22, when I made that visit to Shanghai, during which I was taken with that sudden illness which necessitated my operation. That half year was much like any other half year of work, and I have no statistics with me to refer to.

After leaving the hospital on December 20, I stayed with Miss Burdick, while trying to regain my strength. I was sorry to leave Dr. Sinclair alone, but it could not be helped. I did what little I could to help Miss Burdick with the school work till I left for America.

On January 22, Dr. Crandall arrived in Shanghai, and four days later, as I was then sufficiently recovered to travel, I went with her to Lieu-oo, where I remained for two weeks, straightening up accounts, making out the semiannual financial report, putting all the different little business affairs into Dr. Crandall's hands, looking over and packing or putting away my own things, etc. It might seem that there would not be much business connected with our work, but there are many little matters which take much time in the way of accounts.

The two weeks of my stay in Lieu-oo were part of the New Year's season, when people have time to spare, so I took the opportunity to hold a Bible class for women every day for a week. I see by the report from Lieu-oo that three of those women have written their names expressing their desire to become Christians, which gives me great pleasure.

On March 15 I left Shanghai on the *Empress of Russia*, second class, with my adopted daughter, Eling, and one of our nurses, Miss Helen Su. We had quite a comfortable trip of sixteen days, landing at Victoria, B. C., and from there taking a small steamer to Seattle, where we spent a night and a day. The night was passed very uncomfortably in the detention house of the Immigration Bureau, on account of the Chinese Exclusion Laws. We were not allowed to go till noon of the next day, and after dinner and attending to the passing of the customs, we spent the rest of the afternoon in the company of an old missionary friend seeing Seattle. It is certainly a very beautiful city, and was a fine introduction of our country to the Chinese girls. The afternoon helped to erase the bad impressions of the night before. We stopped in North Dakota to visit friends of my girlhood days, and then came on to Milton, where Eling and I have been since. Here we had a very happy time, renewing old acquaintances and making new ones. All

the friends have been most kind to us.

I took Miss Su to Battle Creek on May 1, where she is taking a course in nursing.

Since coming home, my time has mostly been employed in visiting and in ordinary household duties, with occasionally a visit to some society to talk to them about things Chinese. I gave three such talks in North Dakota, and have made one in Janesville, one in Albion, and seven in Milton and Milton Junction, since coming here.

My health seems improved, at least I know I am much stronger than when I first came. I continually thank the heavenly Father for his care for me.

#### HOLLAND AND JAVA

There are four Seventh Day Baptist churches in Holland: Haarlem, Groningen, Rotterdam and the Hague.

The following groups of Sabbath-keepers belong to the Haarlem Church: Amsterdam, Terschelling, Makkum and Breskens. There were six additions and one death during the year, making a present membership of 47.

The following groups belong to the Groningen Church: Pekela, Wedde and Hollandscheveld. There were five additions, one death, two lost by letter and three dropped, making a present membership of 29. The Rotterdam Church has the same membership as last year, 12, and the Hague lost two, leaving a membership of 8. The membership of the four churches is 96. There are quite a number of scattered Sabbath-keeping people. The four churches mentioned have formed the Seventh Day Baptist Alliance of the Netherlands and colonies, with a central committee to look after the general interests of all concerned.

The following is gathered from correspondence with Rev. G. Velthuysen and Miss Marie Jansz:

"According to my opinion the prospects of our cause as Seventh Day Baptists are better than at some earlier period of my career as my father's successor. I see too many proofs of the spirit of God working among our people here and in Java that I should fear the Lord would forsake the work his own hands have wrought in the remarkable history of our Seventh Day Baptist churches in Holland.

"I tell you a simple little incident to

show how our people are considered by our government. Some months ago I received a letter from a professor at Leiden University asking me for information concerning the different groups of Christians in Holland, who keep the seventh day of the week as the day of rest. I gave the information wanted as accurate as was possible for me. He thanked me courteously, but I did not know what had been his purpose. Afterwards, when I met him, he told me he had corresponded with me as directed by the government. A revision of the labor law was pending. The new bill, brought in Parliament in the meantime, contains very favorable articles in behalf of us, Sabbath-keepers. It creates perfect equivalence between laborers keeping Sunday and those keeping Sabbath. Even concerning the Saturday afternoon, in those trades where it is being introduced, the Sabbath-keepers have right on a free Friday afternoon, or if they prefer so, in accordance with their employer, a free Sunday afternoon."

"This regulation may become a great boon for Sabbath-keeping labor in the future. It will be profitable for an employer who wants necessary work to be done on Sunday, to have Sabbath-keepers among his men. He has to pay double, or at any rate, extra wages for Sunday work to his common workmen, but those who keep Sabbath of course only receive single pay on Sunday."

"The church in Haarlem, and its dependencies in Breskens, Makkum and Terschelling, keep to the same confession and walk in the same spirit as during the life of my dear father. In the churches in the Hague and Rotterdam there is more variety of opinion in theological views. In Groningen they have Rev. Pieter Taekema and Elder Vroegop, leaders of a very positive and strict Calvinistic confession. Of the same spirit is Brother Monsma."

"Since my last annual report four members have joined the Haarlem Church. By death we lost one member. The church in the Hague lost two members, one German who returned to his country, and a young sister of a very inconsistent temperament. In Rotterdam the condition is quite the same as last year. The church in Groningen lived to see very happy experiences in

the beginning of last year in the conversion of a young man who had lived far from God. He died not long afterwards in full peace. A married couple in Groningen were baptized recently, also another brother from Delfzyl."

"Rev. P. Taekema recently visited Brother DeJong and his church in Leeuwarden. They were represented at the anniversary of the Haarlem Church, but they did not join our Alliance. They prefer to live by themselves though they are very kindly disposed towards us, and render cordial hospitality to our people as often as they pass through Leeuwarden."

"If my father were still alive he would find plenty of opportunity to visit several persons interested in the Sabbath question, either by the work of Brother Munck, or in other ways, in different parts of the country."

"In Java, at Gambong Waloh, in the House of Charity there were 52 patients according to the last statement, partly Europeans or Eurasian, partly native people, most of them feeble-minded. Margaret Alt is the directress of the institution and has an excellent help in Klara Keil. She also has help from Cornelia Slagter, who is in very poor health, and from Mr. Vizjak, a former officer of the Salvation Army. They live on an old forsaken coffee plantation, and government officials have condemned their dwellings. The government will pay two-thirds of the costs of rebuilding, but who will pay the rest? Would there be some hope for them if they applied to the Memorial Board for this purpose of rebuilding? It is a Sabbath-keeping institution; all workers are members of our Seventh Day Baptist Church in Gambong Waloh, which is also a center of evangelization in that whole neighborhood."

At the time this report is made out no special word has come from Miss Marie Jansz other than her letter to the SABBATH RECORDER. There was published in the SABBATH RECORDER of October 14, 1918, a map of Java, locating Pangoengsen and Gambong Waloh, and giving a description of the work of Miss Jansz in considerable detail. Concerning the workers in Java, Brother Velthuysen says, "According to my opinion they give themselves even beyond their power cheerfully. Sister Graafstal

has been suffering severely. She was near death, but in the hospital at Magelang she has recovered. Often I long with great desire to visit them all. Perhaps such time will come that I may be enabled, by the mercy of God, to do there something for them, even with the government, that their noble work may be preserved in the future for our churches. Marie Jansz has uttered her desire for a helper during so many years in vain. She hoped that I would be able to come and see her. Possibly I shall never be able to go there. I can not tell you how much I regret the fact that Brother Theodore G. Davis has not been able to visit our workers in Java. They need our prayers, and our warm sympathy and our loving and cheerful support. At any rate the Lord is able to help, and from him is all expectation, here in Holland, for Java, and for the work among our dear friends in the great American Republic."

#### BRITISH GUIANA

Rev. T. L. M. Spencer

DEAR BRETHREN:

GREETINGS.—I am thankful to our heavenly Father for another opportunity of presenting this annual report.

I am hoping to be present at the General Conference but can not be with you today owing to the delay in getting a passage.

Our work has gone on nearly on the same lines as last year. We have added one to our membership which makes it thirty-one. Owing to economic conditions it has been very hard during the year to get persons to decide to keep the Sabbath. The high cost of living with the severe opposition to Sabbath-keepers and the limited opportunities to make a living have dismayed many to take a stand although convinced.

The Spanish influenza raged here during the past year and a large number of the population died. I am glad to state that none of our members died although several were very sick. Through all the Lord gave strength for every need. We have had to vacate the place we formerly occupied as a mission hall, as the owner wanted it to live in. The present location of our mission is in the southern part of the city.

The publication of the *Gospel Herald* has gone forward as usual. Gratuitous distributions through the colony and the West



Indies have been made. We have been able to carry on this part of the work successfully through the help of the Tract Board and the yearly subscriptions. I am hoping that the day will not be far distant when we will be able to render some help to a canvasser for this work. We often have appeals made for canvassing of literature but unfortunately we have no books among us. If we had such literature we could employ our young people, as well as older ones, who feel called to do this work. This would open many doors for the truth of the Sabbath in these waters.

The annual Sabbath Rally Day was observed with appropriate exercises. The people always look forward to this day with pleasure. We have recently held a Sabbath school and Christian Endeavor conventions. We trust this will stir up lasting influences. The secretary of the Sabbath school has been very active and has added twelve to our Home Department.

Over the Caribbean waters there still comes the call; but I have not been able to visit owing to lack of traveling expenses. What can the Board do for the many who are calling for Seventh Day Baptist workers is a very important question which I hope will receive the prayerful consideration of every member. I often hear from Brother James Murray at Trinidad. He is trying to do what little he can in his spare time. He is a man of a family.

The war has ceased, but the cost of living is rising and I have been told by business men that it will be a long time yet before there will be any fall in prices. There have been great changes in the labor question locally. There have been several strikes and a union is formed to fight capital. Laborers who got in pre-war times sixty-four cents a day, are now getting six shillings and work only eight hours a day. I have been in some tight corners financially but the Lord has not allowed myself and family to go without our needs supplied. In the difficulties there are many things to encourage us. The work is the Lord's and he has promised never to leave or forsake. I do hope that my visit to the U. S. A. will stir up a greater interest in this vast South American field.

My statistical report is as follows: Sermons, 103; Bible readings, 48; prayer meet-

ings, 103; visits, 180; addresses, 91; pages of literature distributed, 7,116; collected, \$86; expenses, \$86; printed 1,050 *Gospel Heralds*. These expenses are confined only to the mission hall.

In conclusion, may the blessing of the Father, Son and Holy Spirit be poured out upon your labors.

#### HOME MISSIONS

##### *Michigan Field*

Rev. James H. Hurley

I have visited, and preached at Biteley, Kalkaska, Jenison, Bomer, Woodville, White Cloud and Bangor. In all of these places, save White Cloud, if we are to occupy and hold them for religious growth and culture, we need wide-awake, consecrated young men and women who are willing, for Christ's sake, to go to these fields and make their homes with these people.

The work of the missionary is largely lost on these people, both old and young, because there is no one there to direct them in the higher life of the community.

As a result the dance and card parties follow the effort of the missionary.

If some one can be found who has tact enough to gather these people into one or two groups instead of six or eight the problem will largely be solved.

##### *Southwest Field*

Secretary Edwin Shaw

Rev. and Mrs. T. J. Van Horn were doing splendid work on this field, but the calls for physical strain and endurance were excessive, and the work was reluctantly given up to accept a pastorate at Verona, N. Y., May 1, 1919. Brother Van Horn has furnished a number of very interesting articles concerning his work for the SABBATH RECORDER, and during the month of April he visited several places in Kansas, Illinois, Wisconsin, Ohio and New York in the interests of the Southwest field with excellent results. During a part of February and March Brother Van Horn was assisted in special work on the field by Rev. Willard D. Burdick. During his ten months of service, Brother Van Horn gave 126 sermons, 32 people were converted, 12 were baptized, and 12 were added to Seventh Day Baptist churches. There were 4 Sabbath converts. During his last month of

work he sent in to the treasurer from funds gathered on the field more than enough to pay his salary and all his traveling expenses. Rev. Rollo J. Severance was called to the field and began his work at Gentry the last part of June. This is a very needy and a very hopeful field, and calls for a hearty support for an enlarged work.

##### *Colorado Field*

Rev. L. A. Wing

I am pleased to report some progress in the work here during the past quarter. We have three baptisms and five added to the church. This and the report for the last quarter show an increase in attendance over what we have had before. This quarter is slightly better than last. All of this, with a growing interest, as a marked feature, lends encouragement to press into the work. There is much room for bettered conditions in some respects, and that is what we will be looking after; but with the upward look we face the future hopefully.

##### *Pacific Coast Field*

Rev. George W. Hills

Our work at home for the year has been without any great event. We have little more than held our own. Immediately following our Pacific Coast Association, by invitation of the Riverside Church and pastor, we conducted a short series of evening meetings. The interest was good, though many other interests in the city had their attractions. We trust that some good was accomplished under the influences and direction of the Holy Spirit. Six members have since been added to the Riverside Church. I am sending you my report for the quarter from Fresno, Cal. I am on my trip up the coast calling on "our scattered flock." To meet again these "lone" and lonely ones, who are hungry for the Word of Life, is a work of great blessing to the field secretary of the association, as well as to the lone Sabbath-keepers. It would be difficult indeed to overestimate the value of this work.

##### *New Auburn, Minn.*

Mrs. Angeline Abbey

To report in a few words some of the conditions here: the regular appointments of the church have been maintained, the people are faithful to the work and in at-

tendance at the meetings, more than the average society, I believe. There has been one death, and two families have moved away, but there have been two marriages in the society. Rev. A. L. Davis and C. L. Hill, of North Loup, conducted a series of meetings here for seven days in March—nine meetings—which had to be terminated on account of the influenza which suddenly broke out in the village. A great interest was aroused, and several people pledged themselves to follow Christ more closely, and be more active in Christian work. The latter part of May Mr. Davis returned at the invitation and expense of the community, remaining nine days, conducting eleven meetings, performing one marriage, delivering the address on Memorial Day, and assisting in launching a community movement which enlists a number of Christian people outside the church with the church members, in church and community betterment work. They are pledged to maintain religious services in English-speaking churches and to help in works of civic betterment. There is a service on Sabbath Day in our church, on Sunday in the Baptist church, and a union mid-week service. They are making an effort to raise more money than has been raised here for many years for support of work on the field. Each church maintains its organization, holds its business meetings, and seeks to raise a little money for its own denomination, but co-operates in carrying on religious work in the village, seeking to strengthen both churches, and to uplift the community. For some months past there has been a marked religious awakening among the people generally. Of course, some still appear to be indifferent. We are anxious to arouse these, and to have greater spiritual power among the workers.

##### *Fouke*

Fred I. Babcock

I arrived on the Fouke field January 20, and since that time have acted as pastor of the church and assistant teacher in the school. The work done in the school this year has been very satisfactory. The enrolment in the academy has been larger than ever before, and the work done by the pupils averages well with that of any high school. The regular services of the church are well attended, and the interest in these

services is good. The greatest need of the Fouke field at present is to have more Seventh Day Baptist families make their home there. Unless more of our people do go there, I believe that the church will die out in a few years. I left the field about the tenth of June.

*West Edmeston*

Rev. Leon D. Burdick

Wish I could report more. The prayer meetings are well attended, and many take part. They are spiritual. I believe the church is in as good spiritual condition as our churches average, and yet the consecration of life and money ought to be greater. My year closed June 1. The church asked me to supply them as long as I stayed, and so I have completed the quarter.

I have had too much work but it seemed the thing to do. The church when it called me said I could work at other work to help out on my salary. I have done pastoral work for the other church until their pastor came, June 1. For eighteen months we jointly held a series of prayer meetings from house to house. A year ago this last winter I baptized eleven in the other society and one in our society. I have taught in the two years about thirteen months of school. I do not know how much the church has given to missions. I have been blessed to give through the church offerings about \$25 to missions, about \$25 in other ways, and directly to workers about \$150, making about \$200. Praise the Lord, we have a right to boast in him. This is probably my last report from this church. I expect to move my things to DeRuyter soon, and unless the Lord leads differently, to Florida. He seems to lead that way at present. Within a few days of receiving statement from Ministerial Committee, work opened there. The Lord will lead any soul consecrated to him, in a definite way so we shall have no reason to doubt the Lord's leading. I am glad I came here. A great blessing has been mine and my family's. I only regret I have not done more for him. May he send a worker here.

*Cartwright (New Auburn, Wis.)*

Rev. Herbert L. Cottrell

The budget system and every-member canvass was adopted completely this year, and the pledges for pastor's salary and the

different denominational societies were increased.

The attendance at the Sabbath morning services during the summer and early fall was very good, ranging from 65 to 115.

A Young People's Society of Christian Endeavor was organized, and the attendance kept up well during the summer and early fall when the "flu" put an end to most things; but the society has paid its apportionment in full to the Young People's Board and expects, after the special meetings now in progress, again to take up its regular weekly prayer meetings.

The special meetings now in progress will surely result in quickening the spiritual lives of the members, reclaiming back-sliders, and adding new members to the church. Will you pray for the work here?

*Hammond*

Rev. S. S. Powell

I have to report a live interest, great fidelity, the SABBATH RECORDER taken in nearly every family, two families of lone Sabbath-keepers, who have moved here recently, who add much by their presence and interest, and live interest in Bible-school study and in Christian Endeavor.

*Exeland*

Charles W. Thorngate (By Mrs. Thorngate)

We think our people are more closely united in love of the service of our Master and in the interests and welfare of each other. Also our people are friendly with all other denominations here, although we have always made our own beliefs very plain.

Our own home being larger than the others, we have had socials and parties here, which interest and entertain our own young people, and as there is so little musical ability here, Kathryn and I have taken it upon ourselves to give a free musical entertainment or program, calling in two or more outsiders to help, once a month, which always draws a large crowd of all kinds of people.

We have organized one Sunday school and there are two more localities calling for Mr. Thorngate to begin services, which he hopes to do as soon as possible. Since he has to work, besides the church work, many who are religious have taken a great fancy to him.

*Salemville*

Rev. R. R. Thorngate

The work at Salemville as a whole has been encouraging the past year. There have been some discouragements and some problems, but the encouraging features have outweighed the discouragements. The way in which the work has been supported during the year, both financially and otherwise, has been a source of encouragement. Recently the church adopted the pledge card and budget plan of finance. When the canvass had been made and the pledge cards returned, it was found that the amount of the budget, \$685, had not only been met but over-subscribed by considerable. There is a commendable interest in denominational matters. The stoves with which the church building has been heated in the past are no longer serviceable, and the church has just voted to install a new pipeless furnace.

*Rock House Prairie (Grand Marsh)*

Rev. W. D. Tickner

The work of the past year has not resulted in all that is desirable. I have not been able to carry the message to the unconverted as I desire. I am positive, however, that there has been a strengthening of faith on the part of the faithful few. One especially who has had her faith tried almost to the breaking point has rallied and faith has become triumphant.

To make God seem more real and omnipotent has received especial attention.

Another theme to which I have devoted considerable time, and have treated in quite a number of sermons, is practical Christianity.

Correspondence with lone Sabbath-keepers continues, and I believe has done some good.

*Hartsville*

Secretary Edwin Shaw

Wardner F. Randolph as student pastor has been serving the Hartsville Church during the year. No special work has been done. The average attendance at the Sabbath services is about twenty. Sickness and poor roads have interfered with the work.

*Ritchie*

Secretary Edwin Shaw

Rev. G. H. F. Randolph closed his work as pastor of the Ritche Church about No-

vember 1, 1918, to accept a call to the church at Berlin, N. Y. From that time the church was without pastoral care until the first of April, 1919, when Rev. W. L. Davis took charge of the work on that field.

*Syracuse*

Secretary Edwin Shaw

Rev. William Clayton is the pastor of the Syracuse Seventh Day Baptist Church. The Missionary Society has been helping in his support at the rate of \$200 a year. The church has but a few members and of course Brother Clayton could not live on what he thus received, so he worked in a pottery where he is an expert in the supervision of the kilns. His loyalty to the cause led him, when the needs are so great, to decline to receive further help from the Missionary Society, and since January 1, 1919, he has been serving the church as before, but without aid from the Missionary Society.

*Italian Mission*

Rev. Antonio Savarese

The Italian field is very large. The gospel and the Sabbath observance is very much needed among the Italians. Many are delighted at the holy news of salvation and the Sabbath. Your Italian missionary is the very friend of many Italian families, and the Sabbath literature goes also to many Italians in Italy.

*Hungarian Mission*

Rev. J. J. Kovats

I received the truth in Milwaukee, Wis., March 5, 1907, and at that time I started the missionary work. My family and I joined the Milton Church October 17, 1908, and I was ordained minister of the gospel, December 18, 1909, in the Milton Church. Since the time that I came to the truth, in my missionary work, I have had to struggle with difficulties; but I spread the truth all over the United States among my nationality. Keep working in the Lord's vineyard, because the time is between 11 and 12 o'clock.

CONCLUSION

The Board of Managers in presenting this annual report for the past year wishes at the same time to present a program for the future. The missionary enterprise for Seventh Day Baptists never had a more

inviting outlook in the field of opportunity and of service than it has today. The appeal to go forth and forward is all impelling when the needs are seen and understood. The Board therefore presents as a foundation for an enlargement of our present work, and a better support of our workers, a financial budget far larger than that of any previous year in our history. It provides for an adequate support of our missionaries in China, it increases the help given to British Guiana, Holland, and Java, and it greatly enlarges the proposed expenditures upon the home field. It plans for several more general missionaries, and a better support of present workers. A response from our churches and people such as is confidently expected will place missionaries on the southern Illinois field, the Middle Island field, the Western Association field, the Central Association field, and one or two additional workers on the Southwest field, and provide a contingent fund to meet special needs that arise from time to time.

In regard to the Interchurch World Movement, the Board believes that co-operation of the Seventh Day Baptists with that movement is a matter that can best be considered by the General Conference, and the Board trusts it can accept such policies and methods of co-operation concerning the movement as may be decided upon by the General Conference.

For three years the Board had a part in what was called a Forward Movement. Last year it recommended that the General Conference take charge of that work and promote a new forward movement for all the activities of the denomination. The General Conference committed the matter to the Commission of the Executive Committee. The Board believes in looking onward and in moving forward. For us as a people, as never before, "the light streams on the pathway ahead, and nowhere else."

Approved by the Board of Managers, Westerly, R. I., July 16, 1919.

EDWIN SHAW,  
Corresponding Secretary.

In the morning sow thy seed and in the evening withhold not thine hand.—*Ecclesiastes* II: 6.

### THE VALLEY OF VISION

Isaiah speaks of the "valley of vision." The phrase is very suggestive and presents an unusual idea. It is to the mountain top and other high eminences that men think they must go in order to see. The valley hinders vision and narrows the horizon. Distances are cut off by the surrounding hills. So men climb to the heights to see.

But we sometimes forget that mountain-top vision, too, is limited—quite as much so as valley vision. While great distances may be swept by the eye, things appear in outline only, indistinct and blurred. Detail and individuality are lacking. In the valley we see things close at hand. The forest is not now a confused group of trees, but each stands out distinctly and is known by its family name. The river is no longer a mere silvery seam drawn carelessly across the land, but a living, bubbling, edifying artery, carrying life and verdure wherever its winding course lies. Beautiful flowers smile up from the most unexpected places; they never could have been seen from the mountain top. The birds in their gayety of color are seen flitting to and fro, while they fill the air with their melody. And we become conscious of a thousand things we never could have known had we never come down from the lofty eminence. We are learning this more and more. The telescope must share honor with the microscope. There is more to be seen in the valley than on the mountain.

All of this is equally true in the spiritual realm. Mountain-top experiences, of course, are needed, too; but let us thank God for the "vision in the valley." Ah, what visions of truth have come to such as have walked there! Many a man has said that no price could buy from him what his soul saw and experienced when walking through the valley of sickness and bereavement and disappointment and trial. New glory has come into his life, and God is more real.—*Evangelical Messenger*.

"Simplicity is one of the outstanding virtues of Christian faith. Therein lies something of its greatness. It is not a religion for the few, an inner circle; there are no elite among Christ's followers when it comes to faith. The humblest and poorest may be rich in the grace that comes from knowing personally the Lord Jesus Christ."

## WOMAN'S WORK

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

### REPORT OF WOMAN'S BOARD

There is scarcely a home in our denomination that has not during the year been touched by great anxiety, and many with great sorrow. Gold stars have found their way on service flags that were proudly displayed as indication of loved ones in the service of our beloved country in home camps, or overseas. Our president, Mrs. Hattie West, is a gold star mother, yet we hear no murmurings, no word of complaint that it must be so, but with cheerful face, she, with others, will say with full hearts, "The year has been filled with the love and mercy of the heavenly Father." "Blessed are they that mourn for they shall be comforted," is our Savior's own precious promise. When Christ brings his cross he brings his presence, and where Christ is no one is desolate, and there is no room for despair.

The annual letter was sent out as usual soon after Conference outlining the financial part of our work for the year as follows:

Salary of Miss Susie Burdick .....	\$ 840
Salary of Miss Anna West .....	600
Toward salary of Dr. Bessie Sinclair.....	100
Miss Marie Jansz, Java .....	100
Evangelistic work in Southwestern Ass'n..	250
Retired Ministers' Fund .....	250
Twentieth Century Endowment Fund ....	300
Fouke, Ark., School .....	200
Board's expense .....	100
Tract Society .....	900

Total .....

The treasurer's report will show how well the pledge was met, but not all of the work can be accounted for in dollars and cents, as the reports of kind and thoughtful deeds will show.

Our report last year showed our women everywhere actively engaged in Red Cross and other relief work, and for a greater part of this year there have been calls for the same devotion of time and strength. However, we have felt free to turn our attention, to some extent, to the study of the condition of our sisters in the Orient, conditions that are rapidly changing be-

cause of the effect of the World War. Some of the text books that have been studied with profit are "Women Workers of the Orient," "The Lure of Africa," "Ancient Peoples at New Tasks." One society studied Russia, and another Java. All who have had the privilege of seeing and hearing our missionaries, Miss Anna West and Dr. Rosa Palmberg, are able to understand as never before the moral darkness in which these sisters of ours have lived, and the eagerness with which they are struggling toward the light now that the doors of opportunity so long closed to them are being providentially opened. As has been fittingly said, "The pitiful wail of the Christless millions was never so loud." RECORDER Day and Sabbath Rally Day also were generally observed.

As the reports from the societies come in, our hearts are warmed by the evident Christian fellowship that draws us together in a unity of thought and purpose, and we are glad.

Of the forty-five societies that have reported we find a local membership of 1,326, non-resident 132, making a total of 1,458. Of the amounts raised, \$4,582.47 have been reported to the board, \$2,420.04 for local work, making a total of \$7,002.51.

The Dorcas Society of the Riverside, Cal., Church, is the only society we have on the Pacific Coast. They have a membership of 22. Los Angeles and Long Beach women send money to the church. The Riverside society has raised money to pay their apportionment by dues, mite boxes, plain sewing and personal gifts. Their local work consists of Red Cross and Navy Leagues, also Belgium Relief Work. Two members of the society are its representatives to the Home Charities Organization, where they help to teach foreign women, mostly Mexican, to sew and cook. These activities have excluded programs and mission study for the year.

All three societies of the Southwestern Association have reported this year, and all are doing good work.

Under the heading on report blank, "What would you like to see done?" one society of the Northwestern Association writes, "To get the younger women to feel more responsibility and do more work for the church." This desire will find an echo in the most of our societies. The women in Grand Marsh and Exeland, Wis., are

giving their energies to church work and service, and feel that it is impossible to effect a permanent organization for women at present.

All the societies of the Western Association have reported good work and interest. They have bought Liberty Bonds, and War Saving Stamps, have given flowers to the sick, and one society made a quilt as a Christmas gift to the pastor and wife.

The Central Association reports Red Cross and Refugee Work done while there was need of it. Twelve lone Sabbath-keepers were reported.

Some of the societies in the Eastern Association report their money raised by voluntary pledges, a most excellent plan, and one worthy of imitation. One society reports 247 garments and 1,331 buttonholes made for the Red Cross. Another has sent two barrels of clothing to the poor, the contents of which were valued at \$179.95.

One society in the Southeastern Association reports definite mission study during the year.

Altogether the reports are very gratifying for, as one secretary writes, much of the work for the denomination has been done since the need of active work for Red Cross no longer exists and the relaxation naturally would cause "a slump in efforts everywhere."

As we look back over the year it is impossible not to see unfulfilled hopes, and some failures but if we can see where God has lead the way, and made us stronger, then we have begun to see the fulfilment of the promise, "All things work together for good to them who love God." We should pray for greater visions of his goodness, and power and of the world's needs at home and in foreign lands and in faith accept our responsibility concerning them.

METTA P. BABCOCK,  
Corresponding Secretary.

August, 1919.

TREASURER'S REPORT

For the year July 1, 1918, to July 1, 1919

Mrs. A. E. Whitford, Treasurer,  
In account with  
The Woman's Executive Board

Table with 2 columns: Description and Amount. Includes 'Balance on hand July 1, 1918 \$ 640 26' and 'Southeastern Association: Lost Creek, W. Va.: Ladies' Aid Society \$ 47 00'.

Table with 2 columns: Location/Name and Amount. Includes 'Pennsboro, W. Va., Mrs. Helen I. Gray, L. S. K. 5 00' and 'Salem, W. Va., Ladies' Aid Society 206 50'.

Table with 2 columns: Location/Name and Amount. Includes 'Eastern Association: Ashaway, R. I., Ladies' Sewing Society 90 00' and 'Central Association: Adams Center, N. Y., Ladies' Aid Society 94 40'.

Table with 2 columns: Location/Name and Amount. Includes 'Western Association: Akron, N. Y., Mrs. S. A. B. Gillings, L. S. K. 32 00' and 'Northwestern Association: Albion, Wis.: Missionary and Benevolent Society 30 00'.

Table with 2 columns: Location/Name and Amount. Includes 'Chicago, Ill.: Women of church 30 00' and 'Memorial Board: Retired Ministers 250 00'.

Table with 2 columns: Location/Name and Amount. Includes 'Boulder, Colo.: Woman's Missionary Society 37 80' and 'Fouke School 200 00'.

Table with 2 columns: Location/Name and Amount. Includes 'Farina, Ill., church 14 00' and 'Milton College: Circle No. 3 Scholarship 175 00'.

Table with 2 columns: Location/Name and Amount. Includes 'Salem College 409 54' and 'Total \$4,698 07'.

Table with 2 columns: Location/Name and Amount. Includes 'Southwestern Association: Fouke, Ark., Ladies' Aid Society 28 00' and 'Pacific Coast Association: Long Beach, Cal., Mrs. Lucy E. Sweet 7 00'.

The rights that inherently belong to any man made in the image of God belong to all men on whom that seal of divine origin is set, and the church is under obligation to favor the cause of any man who insists for himself and his fellows on realizing the full measure of that common human heritage.—The Continent.

"No plans of federation or defense, however wise, can secure the future, unless those whom this war has made strong can lift to safety those whom it has made weak."

NOTICE OF ANNUAL MEETING

The Annual Meeting of the Corporation of the Sabbath School Board of the Seventh Day Baptist General Conference will be held in "The Gothic," at Alfred, N. Y., Wednesday, September 10, 1919, at 8 o'clock p. m.

A. L. BURDICK,  
Secretary.

Janesville, Wis.,  
August 15, 1919.

THE BATTLE CREEK SANITARIUM AND HOSPITAL TRAINING SCHOOL FOR NURSES

Medical, Surgical, Obstetrical, Children, Di-etetics, Hydrotherapy and Massage. (Affiliation three months Children's Free Hospital, Detroit.)

This school offers unusual advantages to those who recognize the noble purposes of the profession and its great need at the present time, and are willing to meet its demands. Enrolling classes during the year 1919, April, June, August and September 1st. For catalogs and detailed information apply to the Nurses' Training School Department, Sanitarium, Battle Creek, Michigan.

Table with 2 columns: Description and Amount. Includes 'Tract Society, General Fund \$592 22' and 'Total \$4,698 07'.

## YOUNG PEOPLE'S WORK

REV. HENRY N. JORDAN, Battle Creek, Mich.  
Contributing Editor

### NEIGHBORS AND FRIENDS

REV. GERALD D. HARGIS

Christian Endeavor Topic for Sabbath Day,  
September 6, 1919

#### DAILY READINGS

Sunday—Neighborly kindness (Acts 28: 1-6)  
Monday—Forbearance (Gal. 6: 1-5)  
Tuesday—Helpfulness (Job 29: 11-25)  
Wednesday—Sympathy (John 11: 17-37)  
Thursday—Hospitality (1 Kings 17: 8-16)  
Friday—Compassion (Ex. 2: 1-10)  
Sabbath Day—Topic, Our relation to others—  
neighbors and friends (Phil. 2: 1-11)  
(Consecration meeting)

#### BY WAY OF SUGGESTION

Neighbors and friends to the Christian need have no limitation. Every individual that comes under our influence is our neighbor, while a friend is an entirely different person.

Have you ever noticed some person who is living to make each day and each opportunity really count, spread from a narrow horizon to a broad horizon of popularity and neighborliness? I've known young people to have their influence felt all over a city because of their work. For instance in children's work, a teacher may be the neighbor to a thousand families by a little afternoon's acquaintance with a little girl or boy member of that family. Neighbors are not ours by choice always but many times by circumstance. There are neighbors who are only so as a result of circumstance. But are you a neighbor who can be branded as one by just being there? I wish to be a neighbor because I make myself wanted and because I become the neighbor through choice.

Do you know your neighbors? Their home conditions socially, their religious life and hopes? If not, your interests need broadening and you need to be neighborly.

You know the story of a lady's neighbor who was a church member for some twelve years. After such a period of time had passed the ways of the two met and the neighbor lady was astonished to find her church member friend a supposed Christian.

Listen, we carry the brand of our lives either for God or for Satan written in letters so big they can be read abroad by any one. The hypocrite is his own executioner.

#### FRIENDS

Jesus is our friend. If Jesus is our friend what does friend or a friend mean to us? We call many around us our friends and they are, as we use the term today. But do you know that it is a big thing to be called "friend" by any body, and you are obligating an acquaintance when you call him "friend."

Our so-called friends some times cease to be friends when we are sick or in poverty by sudden chance. These are not friends,—they are merely passing acquaintances. But to be a friend—is to be a companion through all that may come to a man through prosperity, adversity, health, sickness, happiness and sorrow, and through all to be the same. Few are these tested friends, but Jesus will stand every test and he will be with us to the last. Best of all he is a friend whether we deserve him or not. He is always within call.

Let us plan to be friends—tested friends to all who claim us so.

Friends are won through service—by leading and showing ourselves worthy of being taken into the confidence of our fellows along the way. Many a great man has said, "Life would be well lived if on my tombstone could be written—'He was a friend to all.'"

#### ASK YOURSELF

What do my neighbors mean to me? What do I mean to them? What neighborly deed have I left undone? How may I mean more to my neighbors? What is a friend? Am I one to any one?

#### THOUGHTS

"True happiness consists, not in a multitude of friends, but in their worth and choice."—*Ben Jonson.*

"It's a good and safe rule to sojourn in every place as if you meant to spend your life there, never omitting an opportunity of doing a kindness, speaking a true word, or making a friend."—*Ruskm.*

"Friendship is nothing else but entire fellow-feeling as to do all things, human and divine, with mutual good will and affection. In friendship we find nothing false or insincere; everything is straight-

forward and springs from the heart."—*Cicero.*

Let me live in my house  
By the side of the road,  
Where the travelers pass along,  
And keep to myself the dreary prose,  
But give to them the cheerful song:

Let me live in my house  
By the side of the road,  
And see that it is good—  
No stone of stumbling in the way,  
Nor thorns, nor splintered wood.

Let me live in my house  
By the side of the road,  
And hail with a word of cheer  
Some traveler bending 'neath his load,  
To whom the way seems drear.

So let me live, a friend to all,  
Till the setting of life's sun,  
And thankful be to the Lord of all,  
For the good I may have done.

—*Anon.*

### THE INTERNATIONAL CHRISTIAN ENDEAVOR CONFERENCE, BUFFALO, N. Y., AUGUST 5-10, 1919

REV. WILLIAM M. SIMPSON

It was not a convention, but just a little conference with only 2,083 registered paying delegates at Buffalo. New York City asks for the privilege of entertaining a *convention* in 1921, and the management of Christian Endeavor International Conventions has agreed to let it go to New York City then, provided the Endeavorers there show that they can form an entertainment committee capable of caring for at least 10,000 delegates.

There were fairly large delegations from New York, Pennsylvania, New Jersey, Connecticut, Massachusetts, Rhode Island, Ohio, Michigan, Minnesota, and the Southern States.

President Francis E. Clark's "Key-note Address" at the opening session of the conference was a plea for loyalty to Christ, to the church, and to Christian Endeavor ideals. Its key-word was "Whatever," as found in the Christian Endeavor pledge. Workers in the conference easily caught the spirit of this address and from it formulated the plan of a "Loyalty Campaign" for the years 1919-1921: (1) Loyalty to Christ; (2) Loyalty to the church; (3) Loyalty to the pledge; (4) Loyalty to Christian Endeavor ideals; (5) Loyalty in service; pledged service, out-spoken service, systematic service, united service. Our

standard of loyalty: "Whatever He would like to have me do." Whatever in (1) living, doing, being, thinking, speaking, giving; whatever (2) in church, in Bible school, in Christian Endeavor; whatever (3) in home, business, community, State; whatever (4) in recreation, social standards, amusements. *Whatever.* Our challenge: "Come on!" Our response: "Let's go!"

The above plan of a Loyalty Campaign will be given to the various denominational young people's boards, to be worked out by them to fit the particular plans and aims of the several denominational boards. It is not the aim of the United Society of Christian Endeavor to assume a dictatorship over denominations or societies; again and again in this conference was it stated that if United Society standards, plans, or goals, or those of state unions seemed to conflict with those of your own church and denomination—choose rather those of your own church and denomination. Of course, it is not likely that there will be much such conflicting. And the United Society and the state unions become a clearing-house for Christian Endeavor ideas and plans, and an auxiliary of your church and denomination.

The applause that was accorded various speakers clearly showed that Christian Endeavorers are strongly in favor of a league of free nations, of world-wide prohibition, of the interchurch world movement, and for class harmony as a substitute for mob violence. As the slogan: "A Saloonless Nation by 1920," so now this one: "A Saloonless World by 1930." In a meeting of trustees and field secretaries plans were laid for co-ordinating the work of Christian Endeavor with the Boy Scout movement in societies where there are Scout troops.

The spirit of missions was prominent throughout the conference. In a remarkable manner Mr. S. R. Vinton, of the Methodist Episcopal Joint Centenary Committee, presented "A World Survey in Picture and Story" on Friday evening. The story is told that a British officer was once asked how long he thought it would take for the government to send a word to every man in the British Dominion. He replied: "I think I would be willing to undertake to perform the task in six weeks." But in nearly twenty centuries the gospel has not yet been

carried to "all the world." Modern inventive genius is being used to speed up the process. "Stanley took 999 days to cross Africa," said Mr. Vinton; "now by rail and boat it can be crossed in 25 days. The Lord is preparing the way for us."

Christian Endeavor will continue in the Efficiency Campaign in advocating the Quiet Hour, the Tenth Legion, encouraging people to become Life-work Recruits. Evidently these have come into Christian Endeavor to stay.

The importance of keeping Christian Endeavor a training school for young people was discussed at one meeting. Evidently in not a few places people who long ago were proper members for a young people's society of Christian Endeavor have failed to find their place in the greater work of the church, and still remain in the society, monopolizing the offices, formulating the policies, and intimidating the young people for whom the Christian Endeavor movement was initiated. Christian Endeavor was organized because children and young people need training in Christian service particularly adapted to their own age. They will be more likely to participate in a meeting of their equals rather than in a meeting of their superiors. If older people wish to help the Christian Endeavor movement, let them find out about the Christian Endeavor Alumni Association. If they wish a field for service, let them find it in the work of the church. It is for this that Christian Endeavor has sought to train them.

Particularly inspiring was the address of Rev. John Timothy Stone on "Spiritual Power and How to Gain It." Popularity is not power; influence is not power. "Ye shall receive power, when the Holy Spirit is come upon you." Jesus said to those near him, "It is wise for you that I go away." In order for them to have spiritual power, it was necessary for them to be deprived of the physical presence of Jesus so that they might have occasion to distinguish between the spiritual and the merely physical. None can have spiritual power without the spirit of devotion to truth, loyalty to right, sacrifice for the things which are eternal. Spiritual power manifests itself in prayer, Bible reading, soul-winning, and social betterment. Not in a superficial manner—hoping to gain credits

by approved performances—but in sincere and constant devotion. For such devotion does Christian Endeavor stand.

### PROHIBITION IN AMERICA

[This article from the *Christian Work* shows what the editor of *The Nation*, a strong English weekly, thinks of prohibition in the United States.—EDITOR.]

I left America just a fortnight before the date on which war-time prohibition comes into operation; I landed in England to find the war-time restrictions that have done so much to keep England sober melting away. America has her face set towards the dawn. Are we going back into the dark?

It may be well to make the position in America clear. The Eighteenth Constitutional Amendment, which makes the manufacture, import and sale of alcoholic drinks illegal throughout the Union, has been ratified by forty-five States, and comes into operation next January. The Supreme Court has yet to decide whether, in the case of those States whose constitutions provide for a referendum, ratification must be submitted to popular vote; but there is no reason to doubt that in most, if not all, of these States the action of their legislatures will be sustained. It may be taken as certain that Federal prohibition will come into operation next January, and there is every indication that adequate machinery will be provided for enforcing it. The question whether 2¾ per cent beer is "intoxicating" has still to be decided. The prohibition leaders are afraid that this 2¾ per cent beer may prove an excuse for the maintenance of the saloons, and so pave the way for evasions of the law. War-time prohibition lasts during the period of demobilization, and it is the function of the President to declare when that period ends. There may therefore be an interval between the lapsing of the present prohibition régime and the permanent prohibition era which begins next January. But it will only be a short period at most, and it is doubtful whether the saloons will think it worth while to reopen.

I went to America a convinced prohibitionist; I have come back strongly confirmed in the faith. What struck me was that the longer any district that I visited had

been "dry" the more convinced the people appeared to be that no return to the old order was possible. I talked to commercial magnates at Memphis, to public officials at Topeka, to trade union leaders at Roanoke—everywhere the testimony was the same. Men who had voted against prohibition freely admitted that they had been converted by the experience of the benefits to the community that it had brought. I did not meet a single individual in America living in a dry area who regarded the restoration of the saloon as either desirable or possible. Undoubtedly there is a certain demand for a light beer, especially in those States that have only recently gone dry, but I do not think that the demonstrations that have been organized represent a strong body of public opinion. Certainly the "no beer, no work" agitation was snowed under very quickly by the patriotic feeling and common sense of the American working man.

In most of the cities that I visited the housing conditions and standard of life of the working people was far above that of our English working class. In Topeka or Detroit or Roanoke a working man has no need of a saloon as a place of refuge from the discomforts of a slum tenement. This higher standard of life is certainly due in part to the saving of the money formerly spent in the saloon, and in some of the great American cities there are slums as bad as any in London or Manchester. But, generally speaking, it is true that the better housing in American cities has made prohibition easier to secure.

#### THE ENFORCEMENT OF PROHIBITION

The Eighteenth Amendment, by making prohibition universal throughout the Union, will greatly facilitate the enforcement of the prohibition laws. A subterranean traffic in spirits will no doubt go on, as a secret traffic in drugs goes on in England, but as the generation that has been taught to depend on alcoholic drinks passes away, and a new generation grows up in a dry America, this secret drinking will decline. What matters is that a great nation of a hundred million people has branded alcoholic drinks as the enemy of national efficiency and well-being. The only real danger that I foresee is that when a new generation has grown up, happily ignorant of the injurious

effects of beverage alcohol, a relaxation of watchfulness may enable the evil thing to creep back.

It is this danger that has led the Anti-Saloon League to take the initiative in the formation of a World League against alcoholism. Just as prohibition was never safe in Kansas till Missouri went dry, so prohibition is not safe in America while the rest of the world continues to manufacture and sell alcoholic drinks. For if Europe does not go dry it must either make America wet again if it can or surrender to America the leadership of the world. I was very much impressed by the attitude of the business men of America whom I met on the subject of prohibition. To them the matter was not one of morality or sentiment. Saloons meant bad business, industrial inefficiency, political corruption. They spoke from experience of the increased prosperity of their towns which followed on prohibition. America has gone dry partly because she is out for commercial prosperity. Like an athlete, she is in training for world-leadership.

Yet it would be a great mistake to underestimate the influence of the churches in the prohibition crusade in America. The relations of the Anti-Saloon League with the churches were, I found, very close. It seemed to me that religious opinion was much more whole-hearted in regard to the question than in this country. Christian men in America are not attracted by the attitude of careful moderation dear to the heart of many temperance reformers in England. Americans are not indifferent to the claims of personal liberty, but they believe that the community has a right to protect itself against injury, even at the cost of curtailing the freedom of the minority. I did not find that they were at all perturbed by the charge of Manicheism. "We have found the thing harmful; and so we have suppressed it." Most of the experiments advocated in this country have been tried in various States in America; but in the end it has become clear that no regulation will prevent the drink traffic from being an injury to the welfare of the community. So John Barleycorn is dead, and I do not think that his mourners in America are a very great host.

(Continued on page 255)

## CHILDREN'S PAGE

### HOW?

How shall little maidens grow,  
When they are ten or over?  
In the sunshine and the air,  
Wholesome, fresh, and fair,  
As the bonnie daisies blow,  
And the handsome clover.

How should little maidens speak,  
When they are ten, or over?  
As the birds do—if you please,  
Singing through the flowers and trees,  
Gentle, loving, true and kind,  
With merry heart and active mind.

And how about her eyes and ears,  
At this stage of growing?  
Like clear, unclouded skies,  
Not too eager nor too wise,  
So that all she sees and hears  
May be worth the knowing.

And the little maiden's heart?  
Ah, for that we're praying,  
That it strong and pure may grow!  
God, who loveth children so,  
Keep her from all guile apart,  
Through life's mazes straying.

—Selected.

### THE CANDY BUTTONS

Grandma could not believe her eyes! She had herself sewed buttons on Margaret's and Dorothy's new clothes. And now here they were, come to have their little waists and petticoats buttoned, and not a button to be seen!

Grandma was sure they were good buttons, for she had taken them out of the package mamma brought home with a lot of Christmas shopping.

The little girls, with laughing faces, stood in front of her, holding up their little clothes from dropping down, watching her astonishment. Then Dorothy said, "I'm going to 'fess, grandma."

"And I will too," said Margaret. "We ate the buttons, grandma!"

"Ate buttons! Oh, Margaret, you'll die! When did you do it? Answer quickly!"

"Oh, grandma, they were candy, and so good!" and Margaret smacked her rosy lips. "Dorothy wetted her finger to rub a speck of black off of one, and it tasted sweet, and then we bit one, and it was just like yellow taffy, and we ate them all up

before we thought, and our clothes fell down, and please won't you forgive us?"

Dear, white-haired grandma laughed till the tears ran down her cheeks when mamma said she had bought the candy buttons for a Christmas joke, never dreaming grandma would be caught.—*Babyland.*

### THE WEEDS' WINGS

"Mamma, I never knew weeds were so pretty. Just look here."

And Grace held before her mother a downy, white globe of the daintiest texture, clinging to a stiff brown stem.

"Isn't it beautiful?" said mamma. "See, the globe is made of white wings."

"Wings!" said Gracie, wonderingly. "They look like little white stars."

"Yes," answered mamma, "they do; but they are really wings. Do you see the cluster of little brown seeds at the center?"

"Yes," said Gracie, looking at it carefully.

"Now," said mamma, "pull one of them out. No; wait. Blow the globe, instead."

So Gracie blew upon it gently, and lol! away floated the little white stars, each carrying with it a tiny brown seed.

"Now, do you see," asked mamma, "why I call them wings? Each little seed has a wing; and when the wind blows upon it, it flies away, carrying its seed with it; and then it drops down, some times a long way from the spot where the little weed which bore it grew; and there the little seed lies until it sinks into the earth, ripens, and sends forth another weed of the same kind."

"Isn't it wonderful, mamma! And see, too, how beautiful each little wing is. I don't think I shall ever say 'old weeds' again. Their wings are as pretty as the flowers."—*The Sunbeam.*

### THE BABES IN THE BALKAN WOODS

One day a cruel, ugly old man by the name of War crossed the border of his neighbor Serbia's land and wallowed through the grain fields, destroying the crops and went on over the hill, felling trees as he walked along and finally he came to the house of his neighbor. There he quarrelled with Serbia, and killed him and his wife, leaving the two little children there alone and crying for their parents. When War saw them weeping he spoke

### MORAL RECONSTRUCTION

The experiences of the war, revealing, as they do, reversion to barbarous practices by highly civilized peoples, the nearness to the surface of savage instincts and deep selfishness in vast numbers of men, the willingness to profiteer on the part of workers as well as employers, the intensity of racial, national and religious antagonisms—these experiences have demonstrated anew that the progress of humanity is dependent not alone upon social organization, but upon the strength of the moral emotions and the discipline of character. Whether the work that is to be done in reconstruction, beginning with the peace treaty itself, shall yield satisfaction or disappointment, will depend mainly upon the working capital of moral character among the peoples who undertake the tasks.

Now that the war is over the church should return to its historic functions of Christian nurture, evangelism and religious education, with new sanctions, and a sure knowledge that its ministry to the inner life and to the building of character are after all its greatest contribution to social welfare. If the governments of the world have learned the lesson of the war, they will encourage the church in these vital undertakings, and they will themselves turn with renewed energy to the work of education. They will drive hard at that moral discipline which alone can fortify our democratic ideals. Every movement of social reform will be partial and disappointing until a powerful work of education, both general and religious, has been accomplished.—*Federal Council.*

**Sabbath School. Lesson XI.—Sept. 13, 1919**  
THE FUTURE LIFE. Matt. 25: 31-46; John 14: 2, 3; II Cor. 5: 10; I Peter 1: 3-5

Golden Text.—"For we must all be made manifest before the judgment-seat of Christ." II Cor. 5: 10.

#### Daily Readings

Sept. 7—John 6: 37-47. The way home  
Sept. 8—John 14: 1-7. The Father's house  
Sept. 9—II Cor. 5: 1-10. At home with the Lord  
Sept. 10—I Cor. 15: 50-58. Victory over death  
Sept. 11—John 11: 17-27. The resurrection life  
Sept. 12—Matt. 25: 31-46. The judgment  
Sept. 13—Rev. 21: 21-27. No temple therein  
(For Lesson Notes See "Helping Hand")

gruffly to them and they were so frightened that they ran out of the house and along the road where he could not find them.

They lived on berries for a time and wandered about until their clothes were in tatters and then the girl wept, but the boy was brave and tried to sooth his sister, telling her that help would come to them after a time. Then she smiled and they started on again over rocky places that cut their feet and over soft muddy places that were easier for walking. It was all very lonely, and they often grew tired, but there was no place to rest so they went on and on. Finally they came to some deep woods where there were nice soft leaves all over the ground and they thought this would be the very place to rest. So they rested there. And as they lay sleeping a messenger came along the pathway, saw the children and said, "These are the very ones I am looking for." Then he waited until they awoke and told them that he had come to take them back home again. War was dead and some distant cousins had sent him to bring them back. They were quite overcome with joy in knowing that there was still some one who loved them and when they asked him about their cousins, he told them that they were the Juniors of the American Red Cross who had sent him to find them and all the rest of the little European cousins who had become wanderers because of that wicked man, War. Also that these same American cousins had pledged to deny themselves candy and toys in order that they might send their pennies across the ocean to feed the thousands of hungry children there, and that their pennies would amount to one million dollars by the end of this year. So the messenger talked on as they all walked toward home and the children will live happily ever after.—*American Red Cross.*

It is estimated that 13,000,000 of the 25,000,000 children under 12 years of age in this country and Canada receive no religious instruction. Inquiries made by the Illinois State Sunday School Association show that only about 35 per cent of the children of the State are being given any religious instruction, either in Protestant, Catholic or Jewish schools.—*The Continent.*

## OUR WEEKLY SERMON

### THE FIRST PART OF THE SABBATH COMMANDMENT

REV. WILLIAM M. SIMPSON

Scripture lesson, Matthew 20: 1-15.

Text: "Six days shalt thou labor." Exodus 20: 9.

One thing which may be noticed whenever musical programs are being given is that those people who get the most genuine enjoyment out of the music are the people who work. People who live idle, worthless lives can only hope to get a corresponding kind of enjoyment out of life. And people who live busy, worthy lives get genuine enjoyment. People who have never gone to bed so tired that they dropped to sleep in a minute have missed some of the richest blessings that life affords.

Sabbath worship is a considerable part of the Christian religion. But Sabbath worship without a preceding week of toil is scarcely more likely than sound sleep at the close of a day of idleness or mischief. Worship is the expression of a feeling of respect and reverence for the Divine Being; but if the life is empty of those qualities and characteristics by which values are computed, worship is out of the question. For what is not within can not be expressed.

Quite significant are those comic pictures entitled "Rube Goldberg's Boobs," which end with the words, "But it doesn't mean anything." During the war some people who had been living empty, meaningless lives found real pleasure in sacrificial service; but it is to be regretted that many got only temporary cure of their chronic laziness and vanity. Such people are not the reformers, the inventors, the poets, or the philosophers. Neither do they fill our houses of worship on the Sabbath. And there's a reason. Few things have value apart from their relation to other things—least of all a vacuum.

Therefore the first part of the Sabbath commandment should receive its share of consideration. Probably the injunction to work six days was spoken for the purpose of heightening the meaning of the com-

mandment to observe the Sabbath. But if we do not give the words of the injunction their true meaning, we fail to heighten the meaning of the commandment to observe the Sabbath. For the Sabbath grows out of the six working days of the week. If we have idled away our six days, or spent them in forbidden pleasures or unrighteous pursuits, the best that we can do on the Sabbath is to acknowledge our sins, ask forgiveness, and vow to do better. But if we have filled the six days full of worthy and productive labor, then the Sabbath becomes a day of worship, a chance to grow spiritually, a means of grace.

Idleness produces crime. "Satan can always find plenty of mischief for idle hands to do." Officers of the law have more trouble with the men who loaf and gamble than with those who work. School teachers recognize this principle, and keep order by keeping the pupils busy at things both interesting and worth-while. Imprisonment of criminals in idleness has not proven itself to be a reformatory measure. The prisoners had too much time to learn new methods of crime and too little inducement to do anything of value. But setting prisoners at a reasonable amount of work and teaching them productive occupations has been found to produce reform in many instances.

The extreme opposed to idleness is overwork. There are many who have to be so continually at grinding tasks that they do not know what to do with an occasional half-holiday, if perchance they are ever allowed one. This is nearly as bad as being idle. There is a difference, however. These over-worked people may be too busy to get into mischief, but they bring misery to others in different ways: they become irritable, resentful, bitter, sick, diseased. And others help to pay the penalties. Hard work and poor pay has driven many a decent man to extreme religious, social and political views and made him a menace to others. Christianity has sometimes been said to be too "other-worldly" to concern itself with the people who work. But this is being found to be an extreme view for Christians themselves are chiefly working people.

Fond parents often express the hope that their children will not have to work as they

themselves have done. Young people should not be overworked, of course, but one of the richest heritages that may come to them is the necessity of earning an honest living. Alexander Mackay told the negroes in Africa that, as God made man with two hands and only one stomach, he evidently intended that man should work twice as much as he eats.

Some Chinese gentlemen (so-called) have been proud to let their finger nails grow long for a sign that they do not have to work. And some Chinese scholars would never hurry, for leisure was thought to be scholarship's badge of honor. But long nails, and soft hands, and artificial airs, and a snail's pace can not make a man a gentleman in China or America or any other land. "True worth is in being—not seeming; in doing each day that goes by some little good; not in dreaming of great things to do by and by."

The Bible everywhere commends the industrious man. In the Book of Proverbs there are many verses praising thrift, economy and toil. The prophets of the Old Testament were eloquent in their condemnation of idleness and indolence of the independent rich who used up the hard-earned savings of the poor, but produced nothing themselves. The words of Jesus in Acts 20: 35 may justly be interpreted to mean "It is more blessed to be a producer than to be a squanderer." Jesus himself dignified honest toil. He was a son of a carpenter. We are told of his rising before day (before the daylight-saving law was enacted). We hear of his being so weary that he sat down by the well to rest. We find him able to sleep in a storm at sea. We know of his continuing all night in prayer. He knew the working classes and sympathized with them. He spoke intelligently of fishing, sowing grain, cultivating the crops, weeding the fields, harvesting the crops, feeding the swine, dressing the vineyard, collecting the taxes, doing tenant-farming, building the houses and barns, forming of partnerships, keeping the house in order, healing the sick. His most spiritual lessons are illustrated by parables from the lives of those who toil. His twelve disciples were chosen from the ranks of working-people. He taught that service rather than social rank or caste is the measure of true greatness.

There must be a limit beyond which Christians can not ask for shorter hours and larger pay. Just as certainly is it un-Christian to hold positions of idleness and extravagance. Professor Walter Rauschenbusch entitled one chapter in his book on the "Christianizing of the Social Order," "Property and a Job as Means of Grace"; and I think he was right. Sabbath worship is necessary to normal spiritual development; so also is daily toil. "Six days shalt thou labor; . . . but the seventh is the Sabbath."

---

"Will the war give us a new religion and a new church, is a question asked by a writer in one of our exchanges. We have no hesitation in answering that question with an emphatic, No. There is going to be no new religion, because the one we have is God-given. The need of a new one would imply that God had given us one that was imperfect. There may be, and doubtless will be, as there ought to be, on the part of some a truer conception of what this God-given religion is. There is not going to be a new church for the same reason. There will be, we hope, a fuller realization of what the church stands for, and what its duties, responsibilities and privileges are. If the war shall make men realize that the church is God's institution for the salvation of the world, and stimulate all of its members to the performance of their full duty in doing the work that God has called them to do, a great blessing will have come out of this terrible evil."—*Presbyterian of the South.*

---

"He that receives Christ also receives Christ's words."

### THE BATTLE CREEK SANITARIUM Wants at Once

Fifty young women between eighteen and thirty-five years of age to take a six-months' course in Hydrotherapy with practical experience in the Hydrotherapy Department of the Sanitarium.

Requirements: Good character; physically able to work; at least a grammar school education.

Permanent positions guaranteed to those who prove a success.

Those interested in this course of training are requested to make application to the Battle Creek Sanitarium, c/o the Nurses' Training School Office, Battle Creek, Michigan.



# RECORDER DRIVE

## How was it Accomplished?

Seventy-five churches were asked to participate. Forty-eight pledged support to the committee.

Forty-one Christian Endeavor societies were asked to co-operate. They very generally responded.

## Sabbath Recorder Rally Services

Were held the second Sabbath in April. A special "SABBATH RECORDER Rally" number of the RECORDER was published and sent to lone Sabbath-keepers. Seven special articles were written for this number. Three hundred fifty-eight letters and cards were mailed. Fourteen hundred copies of the RECORDER were sent to lone Sabbath-keepers. Twenty-seven of the forty-eight churches participating in the Drive

### Reported to the Committee as Follows:

Seven Friday night prayer meetings in interest of the Drive,  
Twenty Sabbath morning services in interest of the Drive.  
Ten Christian Endeavor meetings in interest of the Drive.  
Twenty churches canvassed for subscriptions.

### Visible Results

Two hundred thirty-two new subscribers.  
Eleven churches plan to furnish RECORDER to worthy and needy non-subscribers.  
A generally expressed opinion that the Drive has been beneficial.  
Two churches report every family taking the RECORDER.

A DEEPER INTEREST AWAKENED IN THE RECORDER

## HAVE YOU DONE ENOUGH?

The Committee will see you again

## MARRIAGES

**BURDICK-TATLOW.**—At the home of the bride's parents in Cotesfield, Neb., August 6, 1919, by Rev. A. L. Davis, Mr. Edwin Burdick, of North Loup, Neb., and Miss Alice Tatlow.

**MAXSON-BARBER.**—At the Seventh Day Baptist church in North Loup, Neb., Sabbath morning, August 9, 1919, by Pastor A. L. Davis, Mr. George Maxson and Miss Fern Barber, both of North Loup, Neb.

**MERRITT-HOWARD.**—On August 12, 1919, Sarah Elizabeth Howard, daughter of Mr. and Mrs. J. A. Howard, of Manchester, N. C., and Mr. C. L. Meritt, of Alfred, N. Y.

## DEATHS

**POTTER.**—Edward Maxson Potter was born in the town of Hartsville, March 27, 1855, and died at Alfred Station, N. Y., August 6, 1919.

Mr. Potter was the son of William Maxson and Sophronia Palmiter Potter. When he was but four weeks old his parents moved to the old homestead in East Valley in the town of Alfred. In early life he was baptized, and united with the Hartsville Seventh Day Baptist Church. On July 15, 1876, he was married to Miss Bertha Burdick. Mr. Potter has been a respected citizen, and a lifelong resident of the town of Alfred.

On the nineteenth of July Mr. Potter was thrown from a load of hay when the horses became frightened, and suffered a fracture of the spinal column. He was taken immediately to the St. James Mercy Hospital, Hornell, but the damage was beyond repair. He was taken back to his home and grew gradually weaker till death came to his relief. Mr. Potter was conscious till the last, and met death bravely.

Of near relatives Mr. Potter leaves besides his widow, who resides at Alfred Station, a brother, Darwin Potter, of Hornell, two sons, William R. and Clarence D., both living in Hornell, and three grandchildren, Doris, Reta and Wayne.

The funeral service at the home was on Friday afternoon, August 8th, and was conducted by Rev. William C. Whitford. Mrs. Robert Greene and Mrs. DeForest Truman sang a duet. The burial service at Alfred Rural Cemetery was conducted by representatives of University Lodge, 944, F. & A. M., of which Mr. Potter was a charter member. w. c. w.

"Let us value Scripture as much as Christ did."

## WORDS OF APPRECIATION

The Woman's Missionary Society of North Loup, Neb., wishes to express its love and appreciation for two of its early members who have recently been called home, Mrs. Cedelia Robbins on May 19, 1919, and Mrs. Louisa Babcock on June 9, 1919. Mrs. Robbins, in spite of many years spent as an invalid, was one of our most faithful members, and "hath done what she could." Mrs. Babcock, almost to the day of her death, was one of our active members, and her cheerful face will be sadly missed at our meetings.

As a society, we owe much to these old friends and we feel that individually we are better for having known them. We extend our loving sympathy to the loved ones of both families, knowing that they can turn for comfort to the one Great Comforter.

JESSIE T. BABCOCK,  
CORA E. HEMPHILL,  
Committee.

(Continued from page 249)

THE LESSON FOR ENGLAND

The outlook for prohibition in America seemed as unpromising twenty-six years ago, when the Anti-Saloon League was founded, as the outlook appears in England today. Two things won the cause in America. The first was the persistent educational propaganda carried on by the League. It told the people the facts, in season and out of season. The other was the influence of the example of the areas that went dry early in the campaign, under the local option system. So I have come home feeling that our two greatest needs here are, firstly, a much more extensive educational propaganda, to meet the delusions as to the beneficent effects of beverage alcohol that are assiduously propagated for business purposes; and, secondly, a united effort to secure from Parliament, at the earliest opportunity, a local option act for England, giving the people of this country the same right to control the liquor traffic that the Scottish act which comes into operation next year gives to our kinsmen north of the Tweed.—Canon J. H. B. Masterman.

The wealth of a man is the number of things he loves and blesses, which he is loved and blessed by.—Carlyle.

The happy man is he who is cheerful with moderate means; the unhappy, he who is discontented in the midst of plenty.—Democritus.

**SPECIAL NOTICES**

Contributions to the work of Miss Marie Jansz in Java will be gladly received and sent to her quarterly by the American Sabbath Tract Society.  
FRANK J. HUBBARD, Treasurer,  
Plainfield, N. J.

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

The First Seventh Day Baptist Church, of Syracuse, N. Y., holds regular Sabbath services in Yokefellows Room, 3rd floor of Y. M. C. A. Building, 334 Montgomery St. Preaching service at 2.30 p. m. Bible school at 4 p. m. Weekly prayer meeting at 8 p. m. Friday evening at homes of members. A cordial invitation is extended to all. Rev. William Clayton, pastor, 106 West Corning Ave., Syracuse. Miss Edith Cross, church clerk, 1100 Cumberland Ave., Syracuse, N. Y.

The Seventh Day Baptist Church of New York City holds services at the Memorial Baptist Church, Washington Square, South. The Sabbath school meets at 10.45 a. m. Preaching service at 11.30 a. m. A cordial welcome is extended to all visitors. Rev. Geo. B. Shaw, Pastor, 65 Elliott Ave., Yonkers, N. Y.

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

The Church in Los Angeles, Cal., holds regular services in their house of worship near the corner of West 42d Street and Moneta Avenue every Sabbath morning. Preaching at 11 o'clock, followed by the Sabbath school. Everybody welcome. Rev. Geo. W. Hills, Pastor, 264 W. 42d Street.

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

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

The Seventh Day Baptist Church of White Cloud, Mich., holds regular preaching services and Sabbath school, each Sabbath, beginning at 11 a. m. Christian Endeavor and prayer meeting each Friday evening at 7.30. Visitors are welcome.

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

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

**"War is not hell, it is the ripe fruit of human passions. Hell takes in no man who doesn't belong there; war smites good and bad alike."**

**THE SABBATH RECORDER**

Theodore L. Gardiner, D. D., Editor  
Lucius P. Burch, Business Manager

Entered as second-class matter at Plainfield, N. J.

Terms of Subscription  
Per Year .....\$2.00  
Per copy ..... .05

Papers to foreign countries, including Canada, will be charged 50 cents additional, on account of postage.

All subscriptions will be discontinued one year after date to which payment is made unless expressly renewed.

Subscription will be discontinued at date of expiration when so requested.

All communications, whether on business or for publication, should be addressed to the Sabbath Recorder, Plainfield, N. J.

Advertising rates furnished on request.

And in every work that he began in the service of the house of God, and in the law, and in the commandments, to seek his God, he did it with all his heart and prospered.—II Chronicles 31:21.

"Believers who know Christ understand that delight and faith are so blessedly united that the gates of hell can not prevail to separate them."

To maintain oneself on this earth is not a hardship but a pastime, if one will live simply and wisely.—*Thoreau*.

**RECORDER WANT ADVERTISEMENTS**

For Sale, Help Wanted, and advertisements of a like nature will be run in this column at one cent per word for first insertion and one-half cent per word for each additional insertion. Cash must accompany each advertisement.

**MAGAZINE SUBSCRIPTIONS**—Ask the Sabbath Recorder for its magazine clubbing list. Send in your magazine subs when you send for your Recorder and we will save you money. The Sabbath Recorder, Plainfield, N. J. 12-17tf

**WANTED**—By the Recorder Press, an opportunity to figure on your next job of printing. Booklets, Advertising Literature, Catalogues, Letter Heads, Envelopes, etc. "Better let the Recorder print it." The Sabbath Recorder, Plainfield, N. J. 12-17-tf

**WANTED**—At once, two or three capable, experienced preferred, young men to work on up-to-date, completely-equipped dairy stock farm. Fine chance for staunch Seventh Day Baptist young men. Good pay. Sabbath privileges. Farm one-half mile from city limits. Write immediately, M. W. Wentworth, The Sanitarium, Battle Creek, Mich. 5-5-tf.

**WANTED**—Some good S. D. B. families to settle near us. Lands for sale, \$9.00 to \$35.00 an acre. This county (Jackson) made about 19,000 bales of cotton this year! Banner county of all Texas. EXCELLENT garden and berry lands—grapes do EXTRA well. Some fruits do fairly well. Winters generally moderate. Thin ice only twice last winter! Write me. Eld. A. J. Williams, Morales, Tex. 8-18-3w

**ALFRED UNIVERSITY COME TO SALEM!**

Buildings and equipment, \$400,000.  
Endowments, over \$400,000  
Meets standardization requirements for College Graduate's Professional Certificate, transferable to other States.

Courses in Liberal Arts, Science, Philosophy, Engineering, Agriculture, Home Economics, Music, Art.  
Freshman Classes, 1915, the largest ever enrolled.

Fifteen New York State Scholarship students now in attendance.

Expenses moderate.  
Fifty free scholarships for worthy applicants.

Tuition free in Engineering, Agriculture, Home Economics and Art courses.

Catalogues and illustrated information sent on application.

**BOOTHE COLWELL DAVIS, President**

ALFRED, N. Y.

**Milton College**

A college of liberal training for young men and women. All graduates receive the degree of Bachelor of Arts.

Well-balanced required courses in Freshman and Sophomore years. Many elective courses. Special advantages for the study of the English language and literature, Germanic and Romance languages. Thorough courses in all sciences.

The School of Music has courses in pianoforte, violin, viola, violoncello, vocal music, voice culture, harmony, musical kindergarten, etc.

Classes in Elocution and Physical Culture for men and women.

Board in clubs or private families at reasonable rates. For further information address the

**Rev. W. C. Daland, D. D., President**

Milton, Rock County, Wis.

**The Fouke School**

FRED I. BABCOCK, PRINCIPAL

Other competent teachers will assist.  
Former excellent standard of work will be maintained.  
Address for further information, Fred I. Babcock, Fouke, Ark.

**AMERICAN SABBATH TRACT SOCIETY**

**Publishing House**

Reports, Booklets, Periodicals  
Publishers and Commercial Printers  
The Recorder Press Plainfield, N. J.

**THE SABBATH VISITOR**

Published weekly, under the auspices of the Sabbath School Board, by the American Sabbath Tract Society, at Plainfield, N. J.

TERMS

Single copies, per year .....60 cents  
Ten or more copies, per year, at .....50 cents  
Communications should be addressed to *The Sabbath Visitor*, Plainfield, N. J.

**HELPING HAND IN BIBLE SCHOOL WORK**

A quarterly, containing carefully prepared helps on the International Lessons. Conducted by the Sabbath School Board. Price 25 cents a copy per year; 7 cents a quarter.

Address communications to *The American Sabbath Tract Society*, Plainfield, N. J.

**A JUNIOR QUARTERLY FOR SEVENTH DAY BAPTIST SABBATH SCHOOLS**

A quarterly, containing carefully prepared helps on the International Lessons for Juniors. Conducted by the Sabbath School Board of the Seventh Day Baptist General Conference.

Price, 15 cents per year; 5 cents per quarter.  
Send subscriptions to *The American Sabbath Tract Society*, Plainfield, N. J.

**COME TO SALEM!**

Nestled away in the quiet hills of West Virginia, far from the hum and hustle of the big city, Salem quietly says to all young people who wish a thorough Christian college education, "Come!"

**Salem's FACULTY** is composed of earnest, hard working, efficient teachers, who have gathered their learning and culture from the leading universities of the United States, among them being Yale, Harvard, Michigan, Columbia, Cornell, Alfred and Milton.

**Salem's COLLEGE** buildings are thoroughly modern in style and equipment—are up-to-date in every respect. Salem has thriving Young People's Christian Associations, Lyceums, Glee Clubs, a well stocked library, lecture and reading rooms. Expenses are moderate.

**Salem OFFERS** three courses of study—College Normal and Academic; besides well selected courses in Art, Music, Expression and Commercial work. The Normal course is designed to meet our State Board requirements. Many of our graduates are considered among the most proficient in the teaching profession. Academic graduates have little difficulty in passing college entrance requirements anywhere.

**Salem BELIEVES** in athletics conducted on a basis of education and moderation. We encourage and foster the spirit of true sportsmanship. A new gymnasium was built in 1915.

We invite correspondence. Write today for details and catalogue:

PRESIDENT, CHARLES B. CLARK, M. A., Pd. D.,  
Box "K," Salem, West Virginia.

Plainfield, N. J.

**WILLIAM MAXSON STILLMAN**

COUNSELLOR-AT-LAW  
Supreme Court Commissioner, etc.

Alfred, N. Y.

**ALFRED THEOLOGICAL SEMINARY**

Catalogue sent upon request

**FREE CIRCULATING LIBRARY**

Catalogue sent upon request  
Address, Alfred Theological Seminary

**BIBLE STUDIES ON THE SABBATH QUESTION**

In paper, postpaid, 25 cents; in cloth, 50 cents.  
Address, Alfred Theological Seminary.

Chicago, Ill.

**BENJAMIN F. LANGWORTHY**

ATTORNEY AND COUNSELLOR-AT-LAW  
1140 First Nat'l Bank Building. Phone Central 360

**BOOKLETS AND TRACTS**

**Gospel Tracts**—A Series of Ten Gospel Tracts, eight pages each, printed in attractive form. A sample package free on request. 25 cents a hundred.

**The Sabbath and Seventh Day Baptists**—A neat little booklet with cover, twenty-four pages, illustrated. Just the information needed, in condensed form. Price, 25 cents per dozen.

**Baptism**—Twelve page booklet, with embossed cover. A brief study of the topic of Baptism, with a valuable Bibliography. By Rev. Arthur E. Main, D. D. Price, 25 cents per dozen.

**First Day of the Week in the New Testament**—By Prof. W. C. Whitford, D. D. A clear and scholarly treatment of the English translation and the original Greek of the expression, "First day of the week." Sixteen pages, fine paper, embossed cover. Price, 25 cents per dozen.

**Sabbath Literature**—Sample copies of tracts on various phases of the Sabbath question will be sent on request, with enclosure of five cents in stamps for postage, to any address.

**AMERICAN SABBATH TRACT SOCIETY**  
Plainfield, New Jersey

The sooner we can have your

LIBERTY and VICTORY BONDS

the sooner we can build that

## DENOMINATIONAL BUILDING

Don't wait to earn more money

just send your Bonds now

F. J. HUBBARD, Treasurer,  
Plainfield, N. J.

# The Sabbath Recorder



THE TABERNACLE WHERE CONFERENCE WAS HELD

### CONTENTS

Editorial—Going to Conference.—The Opening Session.—Woman's Work.—Vesper Services.—Report of the Commission.—Very Large Attendance.—Entertainment.—Midday Devotions and Bible Study.—The Tract Society at Conference.—The Park by the Tabernacle.—“Lest We Forget”—Loving Tributes.—Temperance Meeting at Conference.—Impressive Incidents.—The Post Breakfasts.—Thursday Evening—“Physical Righteousness.”—The Education Society's Hour.—The Conference Photograph.—The Sabbath School Board and Young People's Work.—Sabbath Morning in the Gymnasium.—Memorial Service for Gold-starred Men.—Daily Bulletins.—The Big Thing in Conference.—Conference Notes of Interest.—Conference Pictures.—Closing Scenes . . . . .	257-264
Response to the Address of Welcome	264
President's Address . . . . .	266
Seventh Day Baptist Education Society—Notice of Annual Meeting . .	274
Notice of Annual Meeting—Sabbath School Board . . . . .	274
Woman's Work . . . . .	275
Report of the Delegates to the Federal Council . . . . .	276
Young People's Work.—The Great Companion.—C. E. Bulletin . . . . .	277-279
Report of the War Reconstruction Board . . . . .	280
Sabbath School Lesson for Sept. 20, 1919 . . . . .	280
Conference Sermon, 1919.—The Approach of the Human to the Divine . . . . .	281-287
Conference Letter to Battle Creek Church . . . . .	287
Notice of Annual Meeting—Missionary Society . . . . .	288