

# The Sabbath Recorder

## OUR LIFE MELODY.

There is no music in a rest, but there is the making of music in it. In our whole life-melody the music is broken off here and there by "rests," and we foolishly think we have come to the end of our tune. God sends a time of forced leisure, sickness, disappointed plans, frustrated efforts, and makes a sudden pause in the choral hymn of our lives, and we lament that our voices must be silent and our part missing in the music which ever goes up to the ear of the Creator. . . .

Not without design does God write the music of our lives. Be it ours to learn the time, and not to be dismayed at the "rests." They are not to be slurred over; not to be omitted; not to destroy the melody; not to change the key-note. If we look up, God himself will beat the time for us. With the eye on him, we shall strike the next note full and clear. If we sadly say to ourselves, "There is no music in a rest," let us not forget, "There is the making of music in it." The making of music is often a slow and painful process in this life. How patiently God works to teach us. How long he waits for us to learn the lesson.

—John Ruskin.

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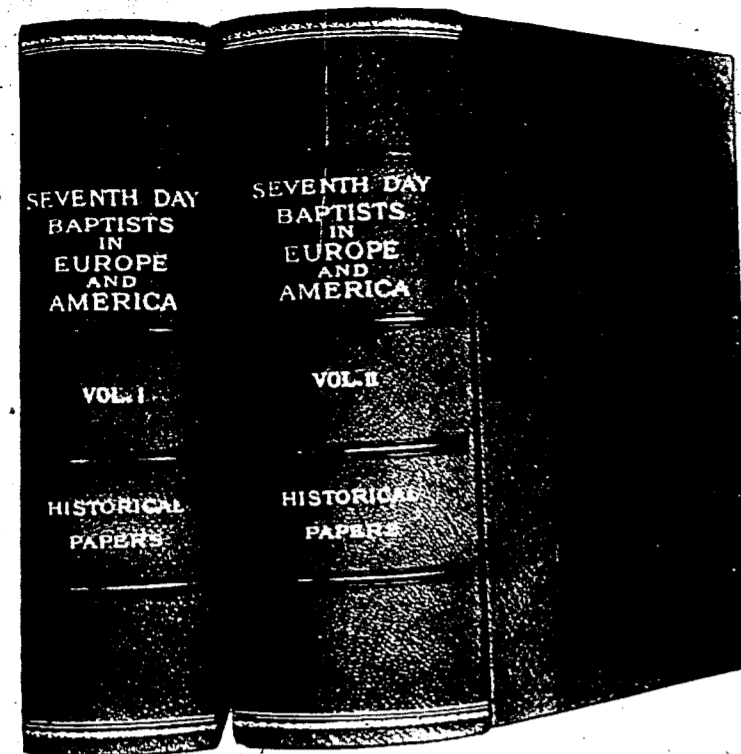
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## EDITORIAL

### Take Good Courage.

So many are writing about the spirit of unrest in the churches and about the indifference of the church to the unsaved, that there is real danger of an epidemic of utter discouragement. True, the church is all too indifferent and spirituality is at too low an ebb to secure such results as we should like to see. But nothing can be gained by constantly magnifying the dark side. We have seen enough of that already to convince us that something ought to be done to bring about a better condition; and the only wise thing is to stop enlarging upon the bad and go to work for the things that make for good. If all who now realize something of the church's lack of power and want of spirituality would take their places in faithful work for Christ and the church, improvement would begin at once. Many of our churches are discouraged. They have looked on the dark side, magnified their shortcomings, listened to the talk of the pessimist, until they really think everything is going to the bad, and fear the church has had its day. The longer they look at things through such eyes, the weaker they will become, and the greater will be the world's advantage over them. If Christians could only remember wherein lies their power; that they are under the command of a Captain who was never defeated, and who is able by his indwelling Spirit to strengthen them "with all might, according to his glorious power," they

would not be so disheartened when the evils of the world threaten to overwhelm the church. Suppose all the loyal children of our King should stop talking about the church's loss of power and shortcomings, and draw near to God in spiritual communion until filled with faith and hope, and then go to work in the church as they should, to bring others into fellowship with Christ? In the place of despondency we should have hopefulness; the spirit of work would drive away all tendency to fault-finding; and thousands would be brought into the Kingdom. My brother, why not try this plan?

The church is just as much God's instrument now for bringing the world to him as ever it was. When its members become filled with the Spirit, it is still as mighty as on the day of Pentecost. There is not a community in all this land that would not be greatly blessed, and helped to better conditions, by a spirit-filled church.

Those who think the church is doing nothing for the world are blinded to the real facts. There was never a time when it was doing more. There are more Bibles being printed, more Bible schools being established, more philanthropic institutions, more practical activities for evangelizing the world, more careful study of human woes, and efforts at real social betterment, than was ever known before. More churches stand ready for coöperative work along all lines of reform, more ears are open to the cries of the unfortunate, more people are longing for a higher type of righteousness, more laymen are organized for the conquest of the world for Christ, and more efforts are put forth to secure arbitration and universal peace. Therefore, why should children of the mighty God become discouraged? All these great movements have been inspired by the church. They do not exist in lands that know not Christ. These all belong to the fruits of Christianity. And we believe the work is only just begun. The church is still the source of

power in every good work for fallen man. Then would it not be wiser for reformers to cease finding fault with the church, and to set about making it stronger? Whatever may have been its faults and shortcomings, it is still the best institution in all the world, and we should rally to its standard, filled with hope for its glorious future.

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#### The Inconsistency of It.

Much of the trouble in Spain and Portugal is due to the efforts on the part of the governments to grant Christians liberty of conscience in matters of religion. Rome wherever she has power is opposed to this. This is true especially in countries like Spain. In 1876 a royal decree forbade all non-Catholics holding meetings, placed their schools under the ban, prohibited their holding public burial services, and even refused them the privilege of placing a notice of religious services on their own houses. These restrictions have all been removed but the last, and it was the attempt to remove this that gave rise to much of the trouble. Rome's view-point is given in the following item from the pen of Monsignor Kieran as reported in the *Evening Bulletin* of Philadelphia.

Suppose a person went into a lodge or Protestant house of worship, and displayed signs that, while harmless enough in themselves, were insulting from the motive that prompted the action, would not the members of the lodge or house of worship have a perfect right to resent it, and to resent it forcibly? The object of the agitators in Spain is not religious, but simply to insult other people.

Thus we see that Rome regards the mere posting of notices for a Protestant meeting in Catholic Spain as an insult to be resented and prohibited by law. Yet in Protestant countries, like Canada, we are told that Rome does not hesitate to "display on the streets the eucharist, the crucifix and other tokens" of her religion, with notices of religious services. It does not seem consistent for a church like that of Rome to practice in Protestant lands the very things she denies to Protestants in a Catholic country. Why should not the Protestants of Canada feel insulted as well as the Catholics of Spain?

#### The Tract Board Handicapped.

Would that every Seventh-day Baptist could have witnessed the strait in which the Tract Board was placed today in its special meeting. If every one among our churches could feel the heart-pressure and realize the perplexity of the sixteen men who for more than two hours tried to solve the problem that confronted them regarding a much needed denominational work, with an empty treasury forbidding any advance, I am sure things would soon be different. The board has now a debt of \$1,000 hired money; and it has work already laid out for the year, and for which it must provide, amounting to nearly \$900 more than it has received during the last year. Every week now adds to our obligations, but the gifts from the people do not come in sufficient quantities to prevent the debt from growing larger. Today the meeting was a special one, called by the Advisory Committee to consider a request from the Sabbath School Board, for the Tract Board, to cooperate with it in an effort to give our own Sabbath schools Seventh-day Baptist lesson helps for the primary and intermediate classes. The demand for such helps had been pressed upon the Sabbath School Board until the members felt that something should be done; and being unable to meet the expense, that board appealed to the Tract Society. The latter was anxious to aid in so good a work, and for two hours tussled with the problem. The question is, How can we meet this demand, with such a debt and with so little money coming in from the people? What can we do? Our missionaries and workers must be paid. New calls keep coming where help is greatly needed. But the board is handicapped by debt. We finally decided to venture a little further and trust the people to help us out; so we decided to cooperate with the Sabbath School Board in the publishing of lesson helps. Will the people stand by? Will they help us carry the burden? The debt *must be paid*. Why not pay it now? I am hopeful that many will come to the aid of the men they have placed in charge of this work. Having insisted upon looking on the bright side, it will not do to despond. Though it now does look dark, I am sure there is a silver lining to the cloud.

And when it is clearly seen, the result will be a silver lining tinged with gold for our empty treasury.

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#### Spiritual Birthdays.

I had just returned from the Plainfield Rescue Mission, where the people had been celebrating the spiritual birthday of one of the converts. One year ago that night a black man who had lived a drunkard's life had come into the meeting, and by the help of the good people there had found the Saviour. It was interesting to hear the leader tell how, on the night of Charley's conversion, he had followed the colored man out into the darkness and heard Charley's companions try time after time to persuade him into the saloon, and how persistently he had refused to yield to their entreaties. He had been snatched as a brand from the burning, and Charley's face shone as he told how the Lord had come into his heart and kept him all the year so completely that his taste for rum was gone. The people were deeply interested. Two ministers gave helpful addresses, and extended heartfelt congratulations to the one who had been kept in God's service during the year.

One week before, a similar anniversary had been held, to mark the conversion of a white man who, two years before, had also been rescued from a drunkard's life. Many had spoken of the great transformation which had come to that life also, and the celebration of his spiritual birth seemed to encourage him greatly.

These two cases give fair illustrations of what Christian people are doing, through rescue missions, for social betterment. The power of God to save is wonderfully displayed in many cases, and shows that the dear old Gospel is still effectual.

Why would not spiritual birthdays be helpful in our churches and Endeavor societies, as well as in rescue missions? We make much of the anniversaries of our physical birthdays, and why would it not be helpful to struggling souls to have some glad reminders of their spiritual birth? What courage it might give, what added zeal and strength, if loved ones in home and church would join in remembering the day upon which we were "born again." Every year that the Christian is kept and

sustained by his Saviour should be a cause for congratulation on the part of his friends. It is a great day when a soul escapes from the snares of the evil one and finds a safe refuge in Christ. We should make more of that day than we do.

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#### New Webster's Dictionary.

Many students and teachers among RECORDER readers will be glad to know that Webster's New International Dictionary has been thoroughly revised and brought down to date. We are assured that it is essentially a new dictionary, containing 2,700 pages. Dr. W. T. Harris, late United States Commissioner of Education, is editor in chief. Many new words growing out of the rapid advance in science, art, literature, exploration and politics have greatly enlarged the vocabulary. The list of titles, and of new phrases current in every-day life, and the results of the ever-widening range of man's speech in this hustling age, are all carefully recorded. The work of reconstruction has been radical and comprehensive. The RECORDER is glad to welcome this fine volume to the editorial office.

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#### Don't Fail to Read It.

On another page will be found a sermon by Pastor Shaw of Plainfield, N. J., which the editor enjoyed so much that he requested it for publication. Don't fail to read it. I know the tendency with many is to shun the sermons when found in the RECORDER, but if any one neglects to read this one he will lose an opportunity to enjoy a good thing. Would that we all had the "visions and wings." Then, indeed, would the relations between earth and heaven be better understood, and we should not be likely to allow the present things to eclipse the glory of things to come.

There died the other day in London a great painter, Holman Hunt. It is said of him that he had two purposes in his art, to "copy nature with scrupulous care, and to make his pictures of profound moral significance." One of his great pictures is "Jesus the Light of the World."—*Signs of the Times*.

## CONDENSED NEWS

## Death of David B. Hill.

David B. Hill, twice governor of New York State, and once United States senator, died at his home in Albany, October 21. For more than a year Mr. Hill has been in poor health, and ten days before his death his condition became alarming, and nothing could stay the ravages of the disease.

Mr. Hill for years had been a great leader in the Democratic party, and coined the phrase "I am a Democrat." He was born August 29, 1843, admitted to the bar in 1864, was delegate to Democratic State conventions constantly from 1868 to 1880, and five times elected delegate to the national conventions. He served his State one term in the Legislature, was lieutenant-governor one term and then governor for six years; and finally was elected to the United States Senate. He was never married. Since Mr. Hill retired from politics his name has almost passed into oblivion, showing how quickly great leaders disappear from public life and are all but forgotten.

## Proud to be an American.

Andrew Carnegie, while making his one hundredth trip across the ocean last week, addressed the passengers on board the *Baltic* at their request. After mentioning the fact that the trip was his one hundredth voyage across the Atlantic, and that he had made one voyage around the world since he came to America in a sailing ship forty odd years ago, he declared that among the proudest things of his life is the fact that he is an American citizen. The applause that followed interrupted his address, and he then asked the passengers to join in singing "God Save the King," in honor of the "country which is the mother of us all, and which every true American respects and admires." When the song was finished, Mr. Carnegie asked his wife to read the second stanza of "America", which she did. Then Mr. Carnegie repeated the words and said that one of the richest prizes in his collection of treasures is the original manuscript of "America" by

Samuel F. Smith. English and Americans then joined in singing this national hymn.

## Great Blessings From the Playgrounds.

Howard Bradstreet, the supervisor of recreation in New York City, reports that under the new plan of providing playgrounds for the children 800,000 were blessed with the use of the grounds during the four months beginning with June. It is a great thing to provide such places "to get the children off the streets, to give them pure air without compulsion and to develop a law-abiding spirit, in the place of the rapid and wide-spread gang movement which prevails, and which can not be met by police methods."

Mr. Bradstreet makes a strong plea for enlarging and beautifying the twenty-five great play parks already established, for fencing and protecting them against hoodlums, and for increasing the number of helpers to oversee and direct the sports.

## Royal Family Exiled.

The house of Braganza, the royal family of Portugal, has been exiled by a decree issued by the new government. Provision is made for a fair adjustment of the property rights of King Manuel and other members of the family. The decree states that the matter will be settled as soon as possible and that the legal right of the individual members will be respected.

## Beginning the Postal Banks.

Forty-eight postoffices have been chosen in which to begin the new savings-bank system. This makes one for each State and territory. The plan is to place the banks where the best test possible, in view of the limited appropriation made for the first year, can be given. None of the large cities have been chosen for the first year, but cities belonging to the second class, found in communities where the conditions seem most favorable for developing the postal savings-bank system. They are industrial centers where wage-earners will be especially benefited. It is expected that these banks will become popular, and that the number will have to be largely increased before the year closes.

Federal officers in Chicago discovered a counterfeiting printing-office making spurious Nicaraguan notes, and arrested the

printer and engraver, together with a Mexican who is charged with promoting the fraud. 750,000 pesos were seized. A peso is worth from seventy-five cents to one dollar of our money—really a Spanish dollar, current in several South American countries.

A bogus call for help purporting to come from the steamer *Oklahoma* was sent out one day last week, which created some excitement and set the wireless stations on land and sea to searching for the supposedly distressed vessel. Now they are all busy trying to discover who sent the hoax message. It is felt that there should be some adequate punishment for such a thing. It is a serious matter to excite needless anxiety and make useless trouble in such a way; but the most serious effect is the tendency to discredit genuine calls for help when they come. There should be no chance for uncertainty when a wireless message announces the distress of a vessel at sea.

In Portugal the reformers strongly favor the secularization of the schools so that emphasis shall be placed upon systematic education for good citizenship. The leaders insist upon replacing the old religious instruction of the church with the teaching of individual and civic morality. The government feels that the greatest peril to the new republic will be passed when they shall apply the same principles of honesty to political life as to private life. It has been decided to suppress the faculty of theology in the University of Coimbra, and abolish the taking of oaths by students and professors.

Dr. Gilbert Reid, in an address to the public school at Kingsbridge, upon the subject of "American Influence in China," claimed that our peacemaking attitude, and our good work in education, had done more to win China than all the aggressive work of other countries. Our liberal attitude and our efforts to educate are moving the leading spirits in the Chinese Empire to take higher grounds.

According to a dispatch from Berlin the British and German governments have proposed that the powers of Europe simultaneously recognize the Republic of Portugal.

The committee on boundary lines for New Mexico, in the constitutional convention has determined upon a line which would give the new State two hundred square miles of territory now included in Texas.

A few weeks ago the White Star company announced that two new steamships were about completed, that would be the largest ships afloat. Hitherto the *Mauritania* and *Lusitania* of the Cunard line have been the largest. Now the Cunard company comes forward with the announcement that plans are approved for a new steamship of 50,000 tonnage, to be 1,000 feet long, and to have 90,000 horse-power.

According to the *Harvard Bulletin*, it cost Harvard \$127,945.99 for athletics during the year 1909-1910. Nearly one fourth of this sum went for football expenses.

## An Oversight.

By an oversight on the part of the undersigned no note was inserted at the head of the published commencement address of Dr. A. E. Main which appeared in the *RECORDER* of October 17, 1910. This address was furnished and published by the special request of the president, faculty, graduating class and others connected with Salem College. The president apologizes to Doctor Main and others that such a note did not appear. It may be well to say here also that it is the president's fault that the address did not appear much earlier than it did. After all, however, the truths and ideals suggested are just as pertinent now as when spoken. It is to be hoped that all our young people, if not older ones, will read and ponder this inspiring address.

C. B. CLARK,  
President.

If some of these gentlemen who are eloquently telling us the mistakes and blunders of the church would devote a little time to showing us how they are to be corrected, we would have more respect for the many things they do say. There is great need of some constructive work to back up the liberal quantities of advice.—*Dr. P. A. Baker.*

## SABBATH REFORM

### Testimony of Noted Men.

DOCTOR VAN DYKE.—“We shall never get this question of Sunday observance rightly settled until we get a clear and consistent view of it. The trouble is not that Christian people have voluntarily and definitely abandoned or betrayed their principle; the trouble is that they have no principle distinctively formulated and firmly grasped. . . . What we need is, *a clear view of the authority of Sunday*. Has it nothing more than custom, churchly authority, to enforce it upon us? Or is it firmly fixed and definitely declared in the law of God? Are there only nine commandments in the Decalogue? Or is the fourth still binding? Did Christ do away with the necessity for a sacred rest day, or only with the Jewish Sabbath? Does the Lord's day really rest upon the fourth commandment and perpetuate its spirit? We must look clearly and candidly at these questions before we can advance a step in any direction.”—*Independent*, Oct. 15, 1885.

REV. E. T. HISCOX, D. D., Baptist.—“There was and is a commandment to keep holy the Sabbath day; but that Sabbath was not Sunday. It will, however, be said with some show of triumph that the Sabbath was transferred from the seventh day to the first day of the week, with all its duties, privileges and sanctions. Earnestly desiring information on this subject, I have studied for many years. I ask, Where can the record of such a transaction be found?—Not in the New Testament, absolutely not. There is no scriptural evidence of the change of the Sabbath institution from the seventh to the first day of the week.”—*The Examiner*, Nov. 16, 1893.

DR. R. S. McARTHUR, Baptist.—“We avow clearly and unmistakably our conviction that the authority of the fourth commandment has no more ceased than the authority of the fifth. There is nothing distinctively Jewish in the Decalogue.”—*Baptist Review*, April, 1880, p. 239.

REV. ROBERT MANNING.—“*Sunday is not the Sabbath day*, Sunday is the first day of the week. Almighty God did not give a commandment that man should keep holy *one day in seven*, but he named his own day and said distinctively, ‘Thou shalt keep holy the seventh day.’ It is acknowledged by everybody that the day which Almighty God appointed to be kept holy was Saturday, not Sunday.”—*The Shortest Way to End Disputes About Religion*.

### One Result of Enforced Idleness.

The following words are from a wife and mother in regard to the actual results of a law to compel sabbathless men to cease from labor on a man-made sabbath:

“This Sunday rest law has ruined us,” reports a wife of a Rouen laborer in *L'Etoile Bleue*. “Before it came, my husband was a sober man, for he was accustomed to go down to his shop to finish up this or that work on Sunday. Now, he is forbidden to work and spends the day drinking.”—*Record of Christian Work*.

This is the result to be expected where irreligious men are compelled by law to cease work on Sunday. There is no such thing as obtaining reverence for any sabbath by law. Men are not won to religious observances in that way. On the other hand, sinful men are more likely to be filled with hatred for all religion when Christians resort to law for the enforcement of a sabbath. If the world is ever won to the Christian standard it will be by loving appeals to conscience on the authority of God, rather than by the iron grip of the civil law. Every step toward legislation for the Sunday inevitably embitters men and drives them away from the church.

### Truth and Error Badly Mixed.

In the *Baptist Commonwealth* of November 25, 1909, appears an article from the pen of Rev. William H. Bawden, a leading Baptist, in which many good and true things are written. The subject is, “A Weekly Reckoning on the Sea of Time”, and the writer appeals to God's children, in beautiful terms, to give unto God's cause as they are prospered, making “weekly reckonings on the sea of life” on each first day of the week. While generous Christian giving is the theme of the article, the writer, by way of introduction, says some

things on the Sabbath question that do not seem to be in harmony with Bible teachings. Truth and error are so adroitly mixed as to be dangerously misleading; and we do not see how even those who regard Sunday as a sabbath can accept all the statements.

Let us look at a few paragraphs:

The Bible recognizes only one division of time, the week, as important in the spiritual life. Winter and summer mark the changing phases of nature with which man has to contend, day and night denote the periods of work and rest, but the weeks register the ebb and flow of the tides of the spirit. Most ancient peoples observed a period of seven days, but it was the Jew who set aside the seventh day, our Saturday, as a religious day, calling it the Sabbath. Christians, however, observe the first day of the week, Sunday, as a religious day, calling it the Lord's day. But although both the Sabbath and the Lord's day mark off the weeks, one on the seventh day and the other on the first, they are as distinct in their observance as are their names.

We do not care to take special issue with this paragraph as a whole. All writers are not as frank in stating the difference between the origin and purpose of the Sunday and the Sabbath. But we did suppose that most Baptists believe that Jehovah, and not the Jew, “set aside the seventh day” and called it Sabbath. When the Sabbath law appears in the Decalogue, it is linked with the very beginning of human experience as a law growing out of the fundamental relations between God and man. The reason given as to why the seventh day was chosen for the Sabbath is sufficient evidence that it must have existed hundreds of years before the Jew came upon the stage of action. Why was the fourth commandment any more Jewish than the other nine?

Rev. H. P. Henson, another leading Baptist, answers this question as follows: “It was not merely a Jewish institution, as many absurdly suppose. It antedated Judaism by thousands of years. It was ordained of God at the very beginning of human history, and the Son of God declares that it was made, not for any one people, but ‘for man,’ as man. The Decalogue, of which the Sabbath law was a part, was indeed formally promulgated from Sinai, and yet that law was in the world from Adam to Moses.”

Our writer goes on to say:

The early Christians, being also Jews, observed both days, and saw no incongruity in so doing. Not only did they observe each for an entirely different reason, but the celebration of each day was different as well. But when Paul carried the Gospel to the Gentiles, and they became followers of the Lord Jesus, they observed one day only, the Lord's day; for Paul had not fought in vain that the Gentile Christians should be free from the Jewish law. They observed the Lord's day, however, for the same reason as the Jewish Christians, and with similar rites. While at first Jewish Christianity overshadowed Gentile Christianity it was inevitable that Christianity should soon be divested of its Jewish swaddling clothes, a process materially hastened by the destruction of Jerusalem, A. D. 70. This meant that while the Jews still continued to observe the Sabbath, the large majority of all Christians, whatever their antecedents, observed the Lord's day only. There always have been a few Christians, as today, who strangely enough observe the Sabbath to the exclusion of the Lord's day, forgetting that all the early Christians observed the Lord's day, and that it was the Jewish Christians only who in addition observed the Sabbath as well. While sometimes we loosely speak of Sunday as the Sabbath, it should be borne in mind that it is not the Sabbath, but the Lord's day, and that the two are quite distinct in origin and observance.

Notwithstanding this inherent distinction, the spirit of the Sabbath has been preserved in the observance of the Lord's day. The Sabbath, primarily, was a day of rest, for the purpose of worship, to which Christ added that it was also a day for the doing of good. But the Lord's day was observed in memory of the resurrection of the Lord, the disciples fittingly including in this observance the breaking of bread. Since the Christians regarded the Lord Jesus as divine, and worshiped him as such; since, moreover, they identified their Lord with Jehovah God, worshiped by the Jews, it is not surprising that the spirit of worship, which Sabbath observance inculcated, should prevail also on the Lord's day, especially when the Christians generally observed the latter wholly to the exclusion of the former. So today the Lord's day is regarded as one to be observed in memory of the Lord's resurrection, a day set apart for rest, for the purpose of worship. It is not any more than was the Sabbath, to be regarded as a day for idle rest or for selfish recreation.

The first statement in the paragraph above is purely assumption. There is no Bible record to sustain it; and so far as we have been able to discover, no author for a hundred and fifty years after Christ pretended to claim any sabbatic character for Sunday.

As to Paul's attitude toward the Sabbath for more than twenty years after the crucifixion, it is enough to allow the Bible record to answer. We have a consecutive record

of the doings and teachings of Paul and other apostles and of the "early Christians" for almost a generation after the resurrection of Christ; and surely, if so important a change in the Sabbath had been made, they would have made it clear. We all claim that the New Testament is unimpeachable authority and profess to abide by its teachings. Since the Holy Ghost said, "Separate me Barnabas and Saul for the work whereunto I have called them," he would certainly have led them to make clear the duty to forsake Jehovah's ancient Sabbath and to accept the new "Lord's day," if such a change had been made. Such a radical revolution would have called forth bitter controversy, and the apostles would have been compelled to take decisive stands against the old and in favor of the new.

What are the facts? Under the guidance of the Holy Ghost they went to Antioch in Pisidia and preached in the synagogue on the Sabbath day (Acts xiii, 14-52). In that preaching Paul spoke of the words of the prophets "which are read every Sabbath day." Paul thus acknowledged worship on every Sabbath. He also preached at length about the death and resurrection of Christ, but not a word about the new sabbath to commemorate the resurrection! Then came the Gentiles beseeching him to preach the same truths to them on the *next Sabbath*. Now, that was a good time for Paul to speak out and assure them that they need not wait for the next Sabbath, for tomorrow was the Christian sabbath, the new Lord's day, and the Gentiles could come together then and hear this Gospel. This was more than twenty years after the crucifixion, and the Holy Ghost would certainly have moved Paul to make the important truth clear. Up to this time the Sabbath had evidently been observed by both Jews and proselytes, and no sign of disagreement upon the Sabbath question appears.

Thus we may follow Paul and Barnabas throughout their journey, and afterwards Paul and Silas, and find them Sabbath after Sabbath worshiping in the synagogues, and where "prayer was wont to be made" on the Sabbath day (Acts xvi, 13). In Thessalonica, Paul, as *his manner was*, on three Sabbath days preached Jesus and

the resurrection—yet with no word about a Lord's day to commemorate the resurrection, although this event had taken place twenty-two years before (Acts xvii, 1-3). Again, at Corinth, one year later, he persuaded "the Jews and the Greeks" every Sabbath (Acts xviii, 4). "He continued there a year and six months, teaching the word of God among them," and never told them that the creation Sabbath had been replaced by the resurrection sabbath. There were eighty-four Sabbaths included in the time covered by this record of Paul's preaching thus far, and they are always referred to as still being Sabbaths, while not one mention is made thus far of the first day or Lord's day or Christian sabbath! This does not look as if "the early Christians observed the Lord's day only." In the council at Jerusalem, James speaks of the teachings of Moses then "being read in the synagogues every sabbath day" (Acts xvi, 21). If Paul had accepted a new sabbath, he could never have said in his own defense before the Jews at Rome, thirty years after the resurrection: "I have committed nothing against the people or customs of our fathers" (Acts xxviii, 17).

Now look at Mr. Bawden's last paragraph upon this question:

When we come to inquire about the details of Sunday observance, we must confess to the meagerness of the sources of our information. We have no suggestions of the Lord himself regarding the day, for he never observed it as the Lord's day, in fact, never knew of it as such. While he said but little about the Sabbath, nevertheless this little, together with his example, is eloquent, lifting from its observance the burden of petty rules and restoring to it its pristine joyousness of worship of and service to the Almighty. Indirectly this is valuable to a consideration of the proper observance of the Lord's day. If it be inquired how it is that the followers of the Lord observe a day of which he did not know and for which he gave no commands, it can but be said that this is one of the instances, foretold by the Lord himself, wherein the Holy Spirit was to lead them. While little is said by the apostles, it is quite evident that the day was generally observed, that the breaking of bread was part of the observance, and that meetings were held for conference and prayer. Apart from this example set, there is but one definite provision in all the New Testament for the observance of the first day of the week, our Sunday, known as the Lord's day. This is in the form of an order, given by Paul unto the Christians of the church at Corinth, similar to one already given by him unto the several churches of Galatia; "Now concerning the

collection for the saints, as I gave order to the churches of Galatia, so also do ye. Upon the first day of the week let each one of you lay by him in store, as he may prosper, that no collections be made when I come" (1 Cor. xvi, 1-2).

Why did not the Holy Spirit, according to the Lord's promise to his disciples, begin to lead them in this matter before they died and before the death of Paul? Every one of the evangelists wrote years after the resurrection, and they all spoke of the Sabbath as the day before the first day of the week. The apostles were the very ones the Holy Ghost was to lead, and it is certain that under his guidance they continued to observe the Sabbath of Christ, and gave no hint of any change.

As to Paul's order for collections to be laid by at home, to be in readiness for him when he should come, the best Bible scholars see no hint here of a sabbath gathering. This is the only mention of the first day of the week in the Book of Acts, and scholars like Alford, Meyer, Schaff and others support the view that the passage has no bearing on the Sabbath question.

#### Visions and Wings.

*A sermon by the pastor of the Plainfield Seventh-day Baptist Church, given Sabbath morning, October 8, 1910.*

Texts—Ezekiel i, 1 and 24: "The heavens were opened, and I saw visions of God." "When they stood, they let down their wings."

I have not selected these two texts from the first chapter of the Book of Ezekiel with the idea or purpose of trying to explain just what the prophet meant by all these weird pictures of strange looking creatures and bright clouds and colored fires and thrones above and wheels within wheels. I do not know. I doubt very much if anybody knows just what he meant by all these details in the imagery of these pictures which he calls visions. I doubt very much whether he intended that there should be any specific significance in all the details of the pictures. Every great picture has some central idea or thought about which the details and background are gathered and arranged.

I suppose that most all of you know and admire and love that masterpiece of the

artist Millet, called the "Angelus." The sunset sky, the expanse of level field, the church spire of the distant village, the two peasants standing with folded hands and bowed heads, the man with his hat in his hands and the woman with her hands clasped across her breast,—I have given you the essentials of the picture. But there is a wheelbarrow, the wheel of which has eight spokes; on the barrow are two sacks of potatoes; one sack is full and the mouth tied, the other is only about two-thirds full and the mouth is open; between the peasants on the ground is a wicker basket with one handle, half full of potatoes; standing in the ground near the man on his right is a digging-fork with three tines of iron somewhat twisted; the fork has a rough wooden handle; a flock of fifteen birds is flying from the village towards the peasants, one by itself, two by themselves, four in one group and eight in another group. These are the details, necessary, of course, but the artist never intended that there should be any special significance in the number or position of these things.

Now to understand that picture one must have as it were the key that opens the door of its meaning. One must know about the sunset signal bell that tells the time for the evening prayer and devotion. Then the meaning of the picture will appear, and the longer one looks at it and studies it the deeper and clearer will be the impress of its lesson.

Now it seems to me that these pictures of Ezekiel and other prophets are very much like the pictures in an art gallery. The purpose or thought of some of the pictures is very simple and easy to understand; the key is easily found. Such are the parables of Jesus. But some of the pictures of the more poetic prophets are confused and mixed, and the key is difficult to find; some people find one key and others another. Some of the pictures require a careful study of all the surroundings and conditions and the history of the times when the prophets lived, in order to a correct understanding.

And so I have selected these two texts not to explain them, but as mottoes; possibly you may call them pretexts. "The heavens were opened, and I saw visions of

God." "When they stood, they let down their wings."

There are too few of us in these days, I fear, who have visions of God, to whom the heavens are opened in divine revelations. Now just what do I mean? This is a practical age, you are practical people, I try to be practical in what I say. If I should come to you, my friends, and tell you that I had had a vision; that while I was preparing this sermon last Tuesday evening the electric lights in my study went out, and there appeared a dim pale radiance streaming down from the faces of the former pastors of this church as they looked upon me from their picture above the mantel; and as I looked I heard a tiny bell of the sweetest tone, and behold there on my desk at my left side was the receiver of a telephone of pure gold set with costly jewels; and I placed it to my ear and I heard the voice of Elder James Bailey saying, "My son, I am sent from God to bring this word to thee: tell these people of their sins and transgressions, spare them not, strike them hard." And then the bell rang again and the voice of Dr. Darwin E. Maxson said to me,—if I should come to you with such a tale and insist that it was really true, and then go and tell of other visions of the same or a similar character, you would say, and truly too, that there was something wrong with my mental apparatus. I do not mean visions of that sort. I do not mean the opening of the heavens in that way.

But here is a man who in a glorious sunrise sees the majesty of God; who looking out upon the ocean or the mountains sees the power of God; who in the beauty of the fields and woods these autumn days sees the love and purity of God; who in a careless wayward boy sees a child of God in need of help; who in a crafty, selfish business man sees the image of God soiled and defaced, needing to be cleansed and purified; who in a sick and discouraged friend sees an opportunity of God and accepts it; who in a chance acquaintance far from home sees a temptation of Satan and rejects it; who in all the surroundings of his life sees the goodness and mercy, the love and justice of a kind heavenly Father—such a man, I say, has visions of God; to him the heavens are opened.

Why not have visions? Why not have the heavens opened to us? And here I apply the lesson which is possibly unintentionally contained in the second text or motto: "When they stood, they let down their wings." When we stand upon the earth, we let down our wings. Of course a bird lets down its wings when it stands upon the earth, for while it walks upon the ground it has no need of wings. Are we creatures of the earth, or creatures of the heavens? Do we toil and drudge and walk upon the ground, or do we mount up with wings as eagles, and, in the fresh air and bright sunlight of God's love, live in a realm of active duty and helpful service above the earth? You catch my thought? Do we live in heavenly places on wings, or are we creatures of the earth only? For when we touch the earth and begin to tread its ways, we let down our wings. It is invariably so. I know that the figure is mixed, but we lose our visions when we let down our wings, and our wings come down when we touch the earth and stand and walk thereon. We can not fly and walk at the same time. "Ye can not serve God and mammon."

Now we need visions, the world needs visions, and contact with the earth takes from us the power to see visions, for we let down our wings, we cease to fly, we are hedged about and restricted in the spirit life, and the soul loses its freedom and liberty; for in touching the earth our wings drop down and our visions vanish.

The aeroplanist of today finds great peril in touching the ground, in alighting upon the earth; and careful preparations must be made to find a suitable place in which to land. *There is no safe place in the earthly realm for Christians to land; every one is dangerous and fraught with peril.* While it is true that some, after landing in evil and wickedness, are able to rise again to higher realms of living, it is more often the case that touching the earth means wreckage and ruin.

Let us dwell briefly on two or three landing-places on earthly things that seem to me to be especially perilous, from the very fact that the landing seems to be easy, and because so many people seem to have landed without serious harm. One of these is the neglect to worship God in the

matter of attending religious services; the absenting of oneself without an unselfish excuse from the appointments of God's house. Now far be it from me to say that Christianity consists in going to church; not that at all. But I do say that the Christian who habitually stays away from the services of divine worship to gratify his own personal selfish inclinations, is in peril of so touching the earth and feeling it beneath his feet and so resting upon it, that he shall let down the wings of the spirit life, and cease to rise into the sky of heaven. He is in danger of losing his visions which inspire him, and lead him on, and make him brave, and fill him with righteous hope.

There are hosts of people even in our own city, a few, I grieve to say, in our own church, who seldom attend divine services in the places appointed for God's worship. God forbid that I should in any way be a judge over their actions; but, oh, I am so sure that if in meekness and humility of heart, with praise and thanksgiving, they would take their part in these services, and worship at the altar of public prayer, I feel so sure that the wings of the spirit life would bear them aloft, lift them up, and there would be revealed to them visions of larger, better things, and from the heights above they would see in a new light their own daily toil glorified and beautified, becoming a delight to them, filled with a new meaning, a greater significance, in the light of their heavenly visions.

Another dangerous landing-place upon the earth is the field of pleasures and amusements. You know where I stand and how I feel in regard to these matters. I judge any pleasure or amusement not so much upon what it is in itself, but upon its effects. What result will its indulgence have upon myself, and what effect will my indulgence in it have upon other people? Does this pleasure or amusement help me in my body, in my mind, in my heart? Or does it drag me down? Does it lift me nearer God and things divine, or does it pull me to the earth and cause the wings of my spirit life to drop down? Can I in simplicity and singleness of heart ask God's blessing to be with me as I enter into it? I can speak from my own ex-

perience, and my observation leads me to believe that there are other forms of pleasure and amusements that are more productive of the Christian graces than are games of cards and dancing. These may be all right in their time and place; I know they are. But it is so difficult to keep them in their time and place, and so often they are not all right, but all wrong. And then I know that these things change with the coming and the going of the years, and what was once esteemed a forbidden pleasure, is now considered a harmless, innocent pastime, and what may seem to me to be the sounds of danger, signals of peril, the noise of evil, may after all be in reality only the innocent, boisterous laughter of children at their play.

Let us who are older remember that we can not put new wine into old bottles, lest we spoil the bottles and lose the wine. And let us who are younger also remember that we can not put old wine into new bottles, lest here also the wine be lost through the spoiling of the bottles. But, O friends, whether the wine be old or new, whether the bottles be old or new, oh, let them be clean and pure, free from anything that defiles or degrades, for this is the principal thing, and we should ever hold it firmly in mind, that whenever the indulgence in any appetite or amusement or pleasure does not lift up and make us better, stronger men and women, better, stronger boys and girls, it is time for us to stop and to consider in all seriousness just whither we are going. We can not afford to let any purely earthly pleasure so hold us down that we shall lose the use of our wings on which we move in the realms that take us skyward, where the heavens are opened and we see visions of God.

And then, again, our Sabbath conduct, the way we keep the Sabbath, is all too often a dangerous landing-place upon the earth. Thursday at Trenton I attended the annual meeting of the Christian Endeavor Union of the State of New Jersey. At one time during the day there were several department meetings all at the same time, the evangelistic department, the missionary, the fresh-air, and so on. I chose to attend the Sabbath-observance department. Counting myself, there

were eight men and one woman present at the conference. One was the president of the Lord's Day Alliance of New Jersey, two were from Philadelphia, officers in state and national organizations along the same line, one was a man from Atlantic Highlands, where a fight is being made against the Sunday saloon, one was from near the Du Pont powder manufacturing plant that just now is running on Sunday—eight of us in all, out of several hundred delegates and visitors. I am afraid that this proportion is a fair indication of the real heart interest in the Sabbath observance of Sunday. It was almost pitiful to hear what those men said about the way that the Lord's day is kept and observed. I have sometimes felt that as a people we were, so to speak, fighting an up-hill battle, almost hopeless. But do you know, I thought then and I think now that the fight those men are making for a Sabbath keeping of Sunday, in comparison with our work for the restoration of the Sabbath of the Bible and of Christ, is as a mountain to a mole-hill. And when in talking with one of the men after the conference had closed, I said, "You can never gain for Sunday again any sabbatic following from the authority of the Bible. If you wish to make Sunday a legal rest day by human laws, why that is another thing." "Well," he said, "then let's work for that." But what am I saying this for? Because of this: We unconsciously, because of the influence of this Sunday desecration, come to the peril of keeping the Sabbath even as our friends and neighbors keep Sunday, and not always as the most conscientious and spiritually minded of our First-day friends keep it either. Unconsciously the holiday idea of Sunday, its influence, gets into our Sabbath conduct. We must needs be on our guard, pray more, cultivate the Sabbath principle more, make it, as it was meant to be, a day of spiritual things, view it and treat it as sacred, as divine, as being God's own day, and, as his children, our day also.

This, then, is my message this morning. Take heed how ye walk. Lift up your eyes; behold the heavens are opened unto you and ye shall see visions of God. But take care how ye become attached to things

of this world; for "when they stood upon the ground, they let down their wings."

And may God make even out of the mistakes and weakness of this message glory to himself through helpfulness and uplifting and courage to us, his children, in Jesus' name. Amen.

#### The Man in the Moon.

In England the story runs that the "man in the moon" once lived on earth, but was found one day by Moses gathering sticks on the Sabbath, and as a punishment was sent to the moon, where he can now be seen with his bundle of fagots on his back.

The Chinese believe the figure in the moon to be an ancient belle, who, drinking the liquor of immortality, straightway ascended to the moon, where she still remains.

In Swabia, the story is that a man and woman stand in the moon—the man for hindering the people from attending church by strewing thorns on their road; the woman because she churned on Sunday. The man still carries his thorns and the woman her butter-tub.

To the Italians the "man in the moon" is none other than Cain; while the Jews believe it to be the figure of Isaac bearing on his shoulders the wood for his own sacrifice.

Curious ideas are prevalent concerning lunar eclipses. The Hindus believe that when the moon is eclipsed, a snake is trying to swallow it. This belief is shared by the Chinese. When an eclipse happens in Mexico, it is believed that the sun is devouring the moon; while the Tonga islanders attribute it to a thick cloud passing over the moon.

The American Indians say the moon is tired when it is eclipsed! When they see an eclipse of the moon, the Indians of the Orinoco redouble their labors on their growing crops, believing the moon is hiding herself in anger at their laziness.

In England, superstitions concerning the moon are still strong. For instance, who likes to see the new moon through glass? Is it not a sign of ill-luck through the ensuing month? In Lincolnshire, the farmers will not, if they can help it, kill their pigs during the wane of the moon, for if they do, the lard will shrink.—*The Scottish-American.*

## Missions

"And Jesus came and spake unto them saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them, in the name of the Father, and of the Son, and of the Holy Ghost."

#### Report of Corresponding Secretary of the Seventh-day Baptist Missionary Society.

For the quarter ending September 30, 1910.

At the opening of the quarter, July 1, your secretary was at North Loup, Neb., where he remained for one week after the Northwestern Association. The meetings were very satisfactory and the return trip commenced July 4. The sixth was spent at Battle Creek, Mich., and the journey to Rhode Island concluded on the seventh of July. A visit was made to New York City on the following Sunday to meet Doctor Palmberg on her arrival in this country and also to attend the meeting of the Board of Directors of the American Sabbath Tract Society at Plainfield, N. J. Preparations were next made for the regular meeting of the Missionary Board on July 20. The work of preparing the report of the Board of Managers of the Seventh-day Baptist Missionary Society was then taken up and a special meeting of the board was held on August 5, at which the report was read and approved. It was then printed in pamphlet form and presented to the Conference at Salem, W. Va., August 24 to 28 inclusive. Matters arising at Conference required preparation for a special board meeting, which was held September 14, at the time of the annual society meeting for the election of officers for the year, and for receiving the report of the Board of Managers. The meeting of a committee appointed by the board to prepare a circular letter to be sent to the several churches was held; the letter was prepared, submitted and approved at a special board meeting held September 27. On the twenty-eighth eighty-five letters were sent to the several churches as directed.

During the quarter Bro. E. D. Van Horn, through the kindness of his church, spent a month working on the Scott (N. Y.) field. Bro. Edwin Shaw, by the kindness of his church, has visited the Farnam (Neb.), Boulder (Colo.), and Cosmos (Okla.) fields, spending a few days in work at each. Under the joint direction of your secretary and the Missionary Committee of the Central Association, of which Bro. H. C. Van Horn is chairman, Bro. E. A. Witter has held a series of meetings with the Scott (N. Y.) Church. Rev. O. D. Sherman concluded his pastoral services with the Richburg (N. Y.) Church September 30 and on the same date his successor, Bro. R. R. Thorngate, commenced serving the church as missionary pastor.

The pastorate of the Verona (N. Y.) Church was vacated in August by Bro. A. L. Davis, and October 1 he commenced work on the Boulder (Colo.) field.

Bro. D. W. Leath wishes no appropriation made for himself and his work on the Alabama field after October 1 for the next six months, as he wishes to teach and do writing for a time. In southern Wisconsin the churches and kind friends of this vicinity have financed some very satisfactory student quartet work, also the sending out of Bro. O. S. Mills on the Wisconsin field, which work Bro. J. H. Hurley has assisted in directing.

The services of Bro. A. P. Ashurst were concluded with the Hammond (La.) Church at the close of last quarter, since which time it has remained without a pastor.

The Italian Mission in New York City under the direction of Brother Savarese has been continued during the quarter, but not without some persecution. He reports 68 sermons, 300 visits, 2,900 tracts and papers distributed, 5 Sabbath converts, and \$40.00 contributed on the field.

The Hungarian Mission at West Pullman, Chicago, under the direction of Brother Kovats, seems to be gaining ground. It has been recently visited by Pastor Webster and Brother Parker of our Chicago Church. In a letter from the former he speaks highly of the faithful work which is being done among the Hungarians especially. He says there are now about 10 Sabbath-keepers. Brother Kovats reports



1,052 meetings, 362 calls, 9 Sabbath converts.

Reports show there are 27 men on the field, who have labored 317 weeks on 77 different fields or localities; preached 622 sermons, to congregations ranging from 30 to 100 people; held 295 prayer meetings; made 1,930 calls; pages of tracts distributed and papers 11,698; added to the churches 83; by letter or experience 31; by baptism 52; number of Sabbath converts 28.

Your secretary has visited 6 of our churches and spoken 15 times, once on the Sabbath. He has written and sent out 310 and received 225 communications; has traveled some 3,600 miles.

Respectfully submitted,

E. B. SAUNDERS,  
Cor. Sec.

#### Report From Battle Creek.

Rev. E. B. Saunders,

DEAR BROTHER:—It may be best for me to add a few lines to my statistical report for the quarter. On the first Sabbath of the quarter, July 2, Major Cole, of international fame, who used to be engaged in evangelistic work with Mr. Moody and Professor Drummond and other world-wide evangelists, spoke for us. He was attending the state Y. P. S. C. E. convention, then in session here, and was a guest of the Sanitarium.

On July 23 we baptized seven candidates who united with the church. Four others have united with the church by letter. On the day of the baptism we began holding our preaching service in the Sanitarium chapel. This room has just been handsomely decorated. We have a good choir under the able direction of Dr. B. F. Johanson. We use the pipe-organ. We find the chapel to be a very commodious place for our services. Some strangers from the Sanitarium are in to our services every week. Attendance during the last quarter has not been quite as large as it was during the preceding quarter. But the interest has been good. We feel that we have made some marked advancement. The Christian Endeavor prayer meetings have been full of spiritual interest. Our people are standing loyally by the work all along the line.

I preached eight times at Kerby school-house, six miles from here, by request of the people there. But because of the small attendance there and on account of the increasing burdens connected with our work here I discontinued that work. It may be that I shall return to them again sometime in the future.

By request of the Sanitarium people I have given several addresses in that institution. The bigness of the Sanitarium grows on me all the time. It is the biggest Sanitarium in the world. Prominent, as well as less conspicuous, people from all parts of the globe are constantly coming here for treatment. The same are returning to the near and the far distant places of the earth to tell their people what they have seen and experienced here. For some weeks during the last quarter patients were coming to the Sanitarium at the rate of 300 or 400 a week. Some of them remain but a few days; some of them for weeks; some of them for months.

Here is one of the best seed-sowing places on the face of the earth for our people. We can here come in contact with more people from more lands than is possible for any other of our churches in the world. Every week missionaries direct from the great mission fields of the world are here to tell us of conditions where they labor. Many of these visitors are inquiring concerning our faith and people. Others living here are doing the same.

Large immediate results may not come from our efforts here. But if some of the experiences that our people are getting here were occurring beyond these seas they would be counted thrilling and worthy the thoughtful and prayerful attention of all our people. We are praying that God will open our eyes to see and our ears to hear and our hearts to understand the bigness of our responsibility for the work right before us.

It is so easy to make a bad move. It is so easy to fail to make a right move. We need to walk humbly before God. We need no blare of trumpets here to herald our cause. We need to be much in prayer for wisdom. Indiscretion at this hour may be the unpardonable sin. We need the quiet, persistent, practical, discreet, earnest, praying, loving and consistent serv-

ice of Christian men and women. Yes, we need the real, heartfelt prayers of all our dear people for the work in Battle Creek.

Sincerely yours,

D. BURDETT COON.

Oct. 10, 1910.

#### Regarding Ebenezer Ammoko.

Secretary E. B. Saunders,

DEAR BROTHER:—I am here for two days. I have hunted up Ebenezer Ammoko, as you desired, and I am much pleased with him. He is allowed to keep the Sabbath holy here. I trust his influence for good will be far-reaching. When I saw him today as he was going to the classroom he had with him, besides his school-books, the last SABBATH RECORDER and the Seventh-day Baptist Catechism. He was so glad to see me. He looks forward to being sometime with people of like faith in Salem, W. Va., if possible; but he is especially anxious that two teachers be sent to his people soon to help establish his people in Africa, as it must be so long before he will get through his education in America.

Very kindly,

A. S. STEELE,

(Of Chattanooga, Tenn.)

Tuskegee, Ala.

Oct. 13, 1910.

#### Sixty-eighth Annual Report of the Board of Managers, to the Seventh-day Baptist Missionary Society.

(Continued.)

#### Northwestern Association.

There are fourteen missionary pastorates in the Northwestern Association: Berlin, Marquette, Rock House Prairie, New Auburn (Cartwright), Wis.; New Auburn, Minn.; Welton and Carlton, Iowa; Boulder, Colo.; Riverside and Los Angeles, Cal.; Farnam, Neb.; Stone Fort, Ill.; Cosmos, Okla., and Battle Creek, Mich. The Rock River (Wis.) and Stokes (Ohio) churches are omitted as they have had no services, and the new church at Los Angeles has been added to the list of pastorates since the last report. The first three churches have been visited occasionally by brethren from other Wisconsin churches, but have had no regular pastor. As the New Auburn

(Wis.) Church is the home of our general missionary, Rev. J. H. Hurley, the church has been favored with his pastoral care. Rev. Madison Harry has continued in the pastorate of the New Auburn (Minn.) Church. He reports 81 sermons; 43 prayer meetings; 170 calls; 170 pages of tracts distributed. Rev. Geo. W. Burdick has remained pastor of the Welton Church. He reports 55 sermons; 52 prayer meetings; 59 calls. Rev. J. T. Davis is still pastor of the Carlton Church, which has had a precious revival during the year. He reports number of sermons 52; prayer meetings 79; calls 175; pages of tracts distributed 3,500; number added to the church 17, by baptism 11, one of them a Sabbath convert. He also has a monthly preaching appointment at Marion, Iowa, for a group of Sabbath-keepers. The Boulder (Colo.) Church has had no pastor during the year, but has maintained all its weekly appointments and sustained a good spiritual condition. Rev. A. L. Davis of Verona, N. Y., has accepted a call to become its missionary pastor. Rev. E. F. Loofboro, our general missionary on the California field, has been pastor of the Riverside Church. A Seventh-day Baptist church has been organized in the city of Los Angeles, Cal., by Brother Loofboro, our general missionary, and Rev. L. A. Platts, who was sent as missionary jointly by the Missionary and Tract societies to that field. Farnam (Neb.) Church has been without a pastor since the middle of last January, when Rev. Wilburt Davis resigned and moved to Gentry, Ark. The appointments of the Farnam Church and Sabbath school have been sustained and some six people added to the church, three of them having been baptized by Rev. Edwin Shaw the Sabbath following the Northwestern Association. The church at Stone Fort, Ill., has had the pastoral care of Bro. J. A. Davidson. His work is mentioned under the head of "General Missionaries." Bro. Ira S. Goff served the church at Cosmos, Okla., until last February, when he removed to Riverside, Cal., on account of his health. He reports several preaching appointments besides that of our own church. Pages of tracts distributed 2,300; 11 people have embraced the Sabbath. The church at Battle Creek, Mich., was supplied by

your corresponding secretary until April 1, when Rev. D. B. Coon resigned the pastorate at Shiloh, N. J., to become pastor of the church at Battle Creek, Mich.

#### *The Southwestern Association.*

In this association there are eight missionary pastorates: Delaware, Mo.; Crowley's Ridge, Little Prairie, Fouke, Gentry, Ark.; Attalla, First Seventh-day Baptist Church of Cullman County, Ala., and Hammond, La. Rev. L. F. Skaggs has continued pastor of the Delaware Church at Boaz, Mo.; Rev. G. H. F. Randolph, our general missionary, has served the church at Fouke and occasionally visited the Crowley's Ridge and Little Prairie churches. Some members have been added to the churches during the year. The Rev. Wilburt Davis resigned the pastorate of the Farnam (Neb.) Church and the middle of January commenced the pastoral care of the church at Gentry, Ark. He reports a good spiritual condition in the church, with all appointments sustained and one weekly service at a schoolhouse. Rev. R. S. Wilson, our general missionary on the Alabama field, continues to serve the Attalla Church. Last September Rev. D. W. Leath organized the First Seventh-day Baptist Church of Cullman County, Ala., with seven members, some of whom were converts. Rev. A. P. Ashurst continued the pastorate of the church at Hammond, La., until June, when on account of his health he went to the Walworth (Wis.) Church as a supply, which has resulted in his settling there and becoming its permanent pastor. His resignation, together with the removal of other members, has been a severe blow to the church. Brother Ashurst has been conducting an undenominational Bible class in the city during the past year and has been the leading clergyman of Hammond.

#### SUMMARY OF THE MISSIONARY PASTORATES.

There are forty-three missionary pastorates. Three new churches have been organized during the year: the First Seventh-day Baptist Church of Cullman County, Ala., with seven members; the First Seventh-day Baptist Church of Los Angeles, Cal., with fourteen members; the Italian Seventh-day Baptist Church in New York City, with twenty-one members.

About half of the missionary pastorates have received additions during the year. They are located in Pennsylvania, West Virginia, North Carolina, Rhode Island, New Jersey, New York, Ohio, Wisconsin, Iowa, Nebraska, Illinois, Colorado, Arkansas, Missouri, Louisiana, Alabama, California, and Oklahoma. If we count the pastors who have gone out occasionally from other churches and the men from the Theological Seminary, we have some forty-five workers and missionary pastors who have been employed a part or all of the time during the year.

*(To be continued.)*

#### Missionary Board Meeting.

The Board of Managers of the Seventh-day Baptist Missionary Society held its regular meeting in Westerly, R. I., on Wednesday, October 19, 1910, at 9.30 a. m.

The meeting was called to order and prayer was offered by President Clarke.

The following members were present:

Wm. L. Clarke, G. B. Carpenter, C. A. Burdick, A. S. Babcock, Ira B. Crandall, L. F. Randolph, E. B. Saunders, Wm. L. Burdick, J. A. Saunders, E. E. Sutton, Chas. H. Stanton, H. Stillman, Geo. H. Utter, P. M. Barber, J. F. Palmer, John Austin, Alex. C. Kenyon.

Visitors: Dr. Anne Langworthy Waite, Mrs. C. H. Stanton.

Minutes of last special meeting were read and approved.

The Treasurer presented his report which was approved, as also was that of the Corresponding Secretary.

Correspondence from Revs. J. W. Crofoot and D. H. Davis, Shanghai, China, was read and considered. Brother Davis writes that, including recent gifts for that purpose, he now has money sufficient to pay for the chapel, also the organ and pulpit chairs.

Frank Hill and J. Irving Maxson were chosen auditors for the year.

The Corresponding Secretary reports having sent the circular letter to our churches, as instructed by the Board at its meeting, September 27, and he has received reply from 34 churches, 27 of them virtually entering into the arrangement proposed, the aggregate amount thus far pledged being more than \$4,000.

Much time was taken in discussing our financial prospects for the year ensuing and the probable minimum amount that must be used to continue the work asked of us by our people.

At noon a short adjournment was taken to partake of a generous lunch prepared by the ladies and served in the church parlors.

The afternoon session opened with prayer by Rev. Clayton A. Burdick.

It was unanimously voted that the Corresponding Secretary be instructed to extend to Dr. Grace I. Crandall a call to go as a medical

missionary to China, to aid in the work at Lieouoo at as early a date as is consistent for her to arrange for the journey; salary, \$600 per year, her traveling expenses to be paid by the Board. The following report was adopted:

*To the Board of Managers of the Seventh-day Baptist Missionary Society.*

DEAR BRETHREN: Your committee appointed at the annual meeting of the Society, held September 14, 1910, to consider a candidate for the office of Treasurer of the Missionary Society to fill the vacancy made by the resignation of George H. Utter, would respectfully report:

After canvassing the situation we have agreed to present herewith the name of Samuel H. Davis of Westerly, R. I., as our nominee for that position. Mr. Davis consents to this action of your committee with the proviso that, if elected, he shall not assume the duties of that office until January, 1911.

CLAYTON A. BURDICK,  
GEO. H. UTTER,  
G. B. CARPENTER,  
Committee.

Samuel H. Davis was unanimously elected as Treasurer, his term of service to begin January 1, 1911.

The committee to consider the matter of salaries, furlough, etc., reported.

The report was amended and adopted as follows:

*To the Board of Managers of the Seventh-day Baptist Missionary Society.*

DEAR BRETHREN: Your committee appointed to consider the question of the schedule for salaries and kindred matters in relation to our work in China met at the office of S. H. Davis, August 15, 1910, at ten o'clock a. m. There were present Wm. L. Clarke, Ira B. Crandall, E. B. Saunders, and S. H. Davis, members of the committee; Doctor Palmberg of the China Mission was also present.

After carefully considering the various matters referred to it, the committee voted to recommend that the salary for men with families be fixed at \$1,000; for unmarried women \$600; that an appropriation of \$75 per year be made for each child of our missionaries (not exceeding three in number for a family) of school age, five to sixteen years; that furloughs be granted to our missionaries for 18 months, for women, after 7 winters' and 6 summers' service; for men, after 8 winters' and 7 summers' service; that when on furloughs our missionaries be paid at the rate of one half of their regular salaries and also necessary traveling expenses to and from the field.

Respectfully submitted,

WM. L. CLARKE,  
E. B. SAUNDERS,  
GEO. H. UTTER,  
IRA B. CRANDALL,  
S. H. DAVIS,  
Committee.

Westerly, R. I., Aug. 15, 1910.

It was voted that the Treasurer be instructed to forward to the Rev. D. H. Davis, when needed, money sufficient for the return of himself and wife to this country; and that for financial reasons the decision as to the future relation of Brother Davis with the Board be deferred until his proposed visit to America; and until such decision he shall receive from the Board at the rate of \$500 per year from his arrival here.

The second item in the report of the members of the Joint Committee, presented in August and referred to this meeting, was adopted. It is as follows:

*Whereas*, There has been referred to this Joint Committee by the Boards which we represent, correspondence from certain native Sabbath-keeping Christian teachers

in Nyassaland, B. C. A., showing a remarkable Sabbath interest there; and, *whereas*, the situation disclosed therein seems to place upon our people a great opportunity and a corresponding responsibility from which we dare not turn aside; and *whereas*, under the direction of our respective Boards this committee has sent Bro. Jacob Bakker to Cape Town and Gold Coast, Africa, to report upon the conditions there, which report is not yet received; therefore,

*Resolved*, That while in the judgment of this committee it would be unwise pending receipt of Brother Bakker's report, to commit the Boards to a general course of action in Africa, we are impressed with the importance of some immediate aid; we therefore recommend to our respective Boards that an appropriation be made, not exceeding \$250 for the balance of 1910, to be shared equally by the Tract and Missionary Societies, under the recommendation of this committee, toward conserving and forwarding of our work in Africa; and that steps be taken to thoroughly investigate the status of the work in B. C. Africa.

For the present the committee recommends that of this sum \$25 per month be paid to Joseph Booth and sums not exceeding \$10 per month be paid to such native workers as Brother Booth and the committee may agree upon.

It was voted that the Corresponding Secretary express our thanks to the Tract Board for assuming the financial responsibility to the amount of \$125 in this matter.

It was voted that, whereas responses from the churches in reply to the circular letter sent out by the Board have been received from only 34 churches, promising a little less than one-half the total amount asked for; therefore, with the hope of receiving a greater number of favorable responses from the churches, the Board, without making further appropriations, adjourn to Wednesday, November 30, 1910, at 9.30 a. m.

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

#### Fire Horse Gets Pension.

Having rounded out twenty-five years of service in the Brookline (Mass.) fire department, "Dick," a handsome white horse, was retired with honors and a pension on Christmas day, which also marked his thirtieth birthday. His retirement was ordered not because of any infirmity, for he is still sound and mettlesome, but because he had earned a rest and also because the fire chief has decided to ride to fires for a time in an automobile.

Dick's pension is a guarantee for life of a soft litter, needful exercise and three square meals a day.—*Selected.*

#### A Good Rule for the Dining-Room.

Anybody that complains of the food; or gossips, or criticizes, shall deposit one cent in the Behavior Box; said receptacle to be opened monthly and the contents expended according to the wish of the person having the fewest fines.—*The Center.*

## Woman's Work

ETHEL A. HAVEN, Leonardsville, N. Y.  
Contributing Editor.

### The Perfect Plan.

One small life in God's great plan,  
How futile it seems as the ages roll,  
Do what it may, or strive how it can,  
To alter the sweep of the infinite whole!  
A single stitch in an endless web,  
A drop in the ocean's flow and ebb!  
But the pattern is rent where the stitch is lost,  
Or marred where the tangled threads have crossed;  
And each life that fails of its true intent,  
Mars the perfect plan that the Master meant.  
—Susan Coolidge.

### From the President to the Woman's Board.

DEAR SISTERS:

On Wednesday, October 12, was held the first board meeting of the new Conference year, put over from the first Thursday of the month in order that we might have a full attendance. Nor were we disappointed; each Wisconsin member was present at the home of the president at Milton Junction.

Skies were grey and most of the members had some distance to come, but the summer's sunshine had gathered in the leaves which the trees were flinging at our feet and the earth seemed full of brightness in spite of dull skies.

The personnel of the board is not much changed from that of last year. We missed our recording secretary with her little son whose presence we so enjoyed, she having removed to Menomonee, Wisconsin; but in her place we welcomed the wife of the pastor of the Milton Junction Church, Mrs. Bond, who has endeared herself to the people here during her two years' residence among us.

The place of Mrs. Platts, removed to Los Angeles, Cal., is filled by Mrs. O. U. Whitford, who scarcely needs introduction to the readers of Woman's Work, her work as a pastor's wife in different churches East and West having made her both known and loved. She is also known as having served on the Woman's Board in previous years.

We are glad of the help of our new secretary, who is one of our younger women, and of the counsel which comes from the experience of our new vice-president.

There was present with us also one guest, Mrs. T. J. Van Horn of Albion, a former member of the board and one ever welcome in its councils.

One year ago at our first meeting we took for the key-note, "Forgetting those things which are behind, and reaching forth unto those things which are before, we press toward the mark for the prize of the high calling of God in Christ Jesus." Now again realizing our need of wisdom for the tasks of the coming year we turned to the Book and read, "I will lift up mine eyes unto the hills, from whence cometh my help. My help cometh from the Lord." Mrs. Van Horn asked for God's blessing upon our work and that of our women everywhere, remembering especially those on the foreign fields; and then with hopeful hearts we turned our attention to the duties before us.

Did you ever form one of a family group writing to an absent dear one, one member of the family writing, the others sending messages, suggesting additions to those already sent? If so, then you can picture to yourself something of the work of the afternoon, the corresponding secretary reading what she had written, the other members suggesting. It is thus we formulate the annual letter to our absent sisters. We hope they read between the lines the love the printer's type falls short of expressing. Were it possible to write with pen and ink to each of you I am sure it would seem more like the loving message it really is. Before we began the letter, however, the communications from absent sisters were given, embodied in treasurers' and corresponding secretaries' reports. They were cheering messages, the increasing interest and consecration being shown in the contributions received and the pledges for larger contributions during the coming year, in some cases the pledges for the coming year being doubled. Mrs. A. R. Crandall, recently from Conference, also brought messages from our sisters there assembled, telling of their eagerness along missionary lines.

The thought of the missionary debt

brought sadness but no discouragement, for we believe that not only will the debt be paid but money for reenforcing both the Medical Mission at Lieu-oo and the Shanghai Mission School will be forthcoming.

That this work may be done, increased contributions will be necessary; and because many of the women at Conference expressed a desire to learn what their share in the work would be, the board has this year gone back to the old plan of asking each association for a certain amount, that the needed sum may be realized.

One item of the treasurer's report was a sister's contribution of \$50.00 for special work in China. These personal pledges and contributions we are most happy to receive, for they help to bring up the amount of our pledge. Perhaps there are lone Sabbath-keepers who would be glad to help in this way. If so, do not hesitate to send your contribution though it may be less than one tenth of fifty dollars; it will be gladly received and give you a share in this great missionary work.

The annual letter will be sent to lone Sabbath-keeping women wherever possible. Of many of them the address is not known. If you do not receive the letter, please write the corresponding secretary, Mrs. J. H. Babcock, and ask for it. Whether you feel that you can contribute to the fund or not, we want you to feel you are one of us and have an interest in the same things we all hold dear.

We would like to send also to lone Sabbath-keepers our Mission Study leaflets. We believe that increasing interest in the work of the denomination has come from their use during the past year. This year's work will take up studies of work in the foreign fields.

How small gifts accumulate into large amounts is brought to our minds in the fact that both Milton and Salem scholarships of eight hundred (\$800) each have been paid and that less than two hundred (\$200) of the one thousand dollar Alfred scholarship remains to be paid. We are rejoicing that now we may take a forward step and apply the contributions sent to Milton and to Salem to an endowment fund, of which both schools stand in greatest need.

And here's for a "long pull, and a strong pull, and a pull all together" on the duties of the year that await us.

Lovingly yours,  
HATTIE E. WEST.

Milton Junction, Wis.,  
Oct. 16, 1910.

### Minutes of the Woman's Board.

The Woman's Board met, at the call of the President, at the home of Mrs. A. B. West, on Wednesday, October 12, 1910, at 2.30 o'clock p. m., Pres. Mrs. A. B. West in the chair.

Members present: Mrs. A. B. West, Mrs. A. R. Crandall, Mrs. J. B. Morton, Mrs. S. J. Clarke, Mrs. J. F. Whitford, Mrs. J. H. Babcock, Mrs. O. U. Whitford, Mrs. Nettie M. West, Miss Phoebe Coon and Mrs. A. J. C. Bond.

Visitor: Mrs. T. J. Van Horn.

The President read Psalm cxxi, and Mrs. T. J. Van Horn offered prayer.

The minutes of the last meeting were read.

The Treasurer's report was read and adopted. Amount of money on hand, \$237.98.

The Corresponding Secretary read communications from Sec. E. B. Saunders and Miss Agnes Babcock.

The committee to prepare the "Mission Circle Leaflets," reported that the next two programs would be on the early history of the China Mission.

The Corresponding Secretary read the annual letter, and after full discussion and suggestions, it was adopted.

The Milton and Salem scholarships having been fully paid, the Board voted that all money contributed for educational purposes, not otherwise specified, should constitute an endowment fund for Milton and Salem, until full payment of Alfred's scholarship is made.

On motion the Treasurer was instructed to make the usual appropriations for the work of the Board the coming year.

Mrs. Nettie M. West presented a bill of sixty cents, express charges on the Woman's Board reports sent to the General Conference. The bill was ordered paid.

Voted that the subscription for the *Missionary Review* be continued another year.

On motion the Board voted to ask for the usual amount (\$3,000) for the coming year, to meet the demands of the Woman's Board work, and the following apportionment, by associations, was made:

Southeastern, \$150; Eastern, \$900; Central, \$340; Western, \$640; Northwestern, \$900; Southwestern, \$30; Pacific Coast, \$40.

Adjourned to meet with Mrs. S. J. Clark the first Thursday in November.

Mrs. A. J. C. Bond, Rec. Sec.

**The By-Product of Life.\****(Concluded.)*

Do you ever stop to think of the men and women who walk down through the corridors of your life who have long since ceased to be, men and women who never knew you, who never dreamed you were going to be—nay, who never by the most daring prophetic vision could have foreseen the world in which we live? I have sometimes wondered if, when he sat there in prison, with the chain about his galled wrist, dictating those wonderful letters, Paul could have known the martyrs who were to fall in Roman arenas and in Turkey and China, inspired and made brave in the hour of their peril because there came to them in their weakness his word: "I have fought the good fight; I have kept the faith," whether he would not have smiled another smile in his dungeon. I have wondered if John, sitting alone on the Isle of Patmos, could he have seen the men and women who were to be cheered in the battles of life by his vision of the new earth and the new heaven, would have been quite so lonely. I have wondered if Monica could have seen, in those days when she was praying for her child with anguish of heart, how she was to inspire mothers in their almost defeated faith because she gripped God and saved Saint Augustine for the church,—whether it would have been quite so hard for her. I have wondered if Luther could have looked down the ages and seen how his song, "*Ein feste Burg*," and his experience at the Diet of Worms were to inspire thousands of men in their hours of battle for righteousness and truth through the centuries, whether it would not have made him still stronger and braver.

But, young ladies, there are men and women all about you fighting the same battles that you are fighting, bearing the same burdens that you are bearing, suffering the same pain and going through the same doubts, and I am wondering if you could think for just a moment of what you can do for them with this silent force of unconscious influence, whether it would not help you to fight your battles, to bear your burdens and to do your tasks. Oh, if that

father, in the hour when he is tempted to sell his soul for success, could but know as he faces it, that some day the vision of him is to arise in the darkest hour of his son's career, when every subtle temptation comes to drag him down, and that then the thought of the father's strength and faith and courage is to ring like a clarion note across the battle-field of the son's soul, I wonder if it would not make him stronger. And that mother, in the hour of her tired weakness, when it seems as if she must give up, if she could know how the songs she sings through quivering lips are some day to tell in the hour of her daughter's anxiety and temptation, would it not mean added power for her? And if that girl, when she lays aside light society, fashion, frivolity, and so many of the things that gather about young women today, could know what it means to many another girl, not reared as she has been perhaps, to see her standing for all that is true and good and womanly and queenly and Christlike, would it not make her strong and true and great? Oh, it is wonderful, this thing we do on the way to the task we have set out to do! To see that life is a greater thing than we ever dreamed it could be, and to know that God has given us a task larger than any human task which we outlined, this is to see life.

Shall I tell you of my conductor? I think I must, for he is a very strange kind of man. I came across him in my travels. I was living then in Iowa, and this conductor was on the run from Manchester to Cedar Rapids. One morning I got on the train about five o'clock, an hour when people are not usually in very good humor either with themselves or with the world about them. I sat in my seat looking out through the mist of the morning and suddenly I heard some one say to me, "Tickets, please." It was said in such tones that I turned, startled. "Tickets, please!" Why, I had been accustomed to hearing some one say in a businesslike way, "Tickets, please," just about as a highway robber would say, "Your money or your life." I looked up into the man's face and saw sunshine there, although it was only five o'clock in the morning, and an October morning too. I saw a button on the lapel of his coat. It was a white badge and on it a pitcher with

a lighted candle in it. I reached out my hand to him and said: "Good morning, brother. I see you are one of us." "Yes," he said, "I am one of them." I said: "When you get your tickets taken up, come back and see me. I would like to have a talk with you." He came back and there was time enough between stops for Mr. Hart and myself to have some splendid conversation, and—this is the strange thing about it—always about the Master.

Some time after that Mrs. Cady and I were going to Cedar Rapids, and I said to her as we got on the train, "I am going to introduce you to the most marvelous railroad man you ever saw." And then I told her the story. When we reached Manchester a couple of girls got on the train. They were from the country and there stood talking with them a woman whose face neither my wife nor I liked. But she soon went her way. While I was waiting for Mr. Hart to come and take my ticket I looked back and saw him talking with those two girls. They were both crying as if their hearts would break. When he came along to me I said: "What is the trouble with those girls?" "Why," he said, "I found they were going to Cedar Rapids to work in one of the factories there, and I discovered that that woman had directed them to one of the boarding houses there, the worst in the city, a positively disreputable place, and I knew if those girls ever got inside that house they would be lost." "What are you going to do about it?" I said. "Well, he said, 'fortunately I have my wife with me today. We have been talking with them and we are going to take them home with us tonight. Then tomorrow we will find a good boarding place for them.' 'Isn't that a rather strange thing for you to be doing?'" I said. "Your business is to punch tickets for the Illinois Central Railroad Company, not to be looking after strange girls who are going to Cedar Rapids." And then—oh, I wish you could have heard him!—he said: "I am working for Jesus Christ, and I am punching tickets for the Illinois Central just to pay my way. And I feel as responsible to Jesus Christ for every soul that gets on my train, as I do for every passenger to the Illinois Central."

Some months later I came back on the train and I said to Mr. Hart: "What became of those two girls who were on the train that day my wife and I rode with you?" Then there came on his face such a light as never shines on sea or land, but that light which you have seen on some faces, that light which, perhaps, has been seen on your face if God has ever admitted you into the holy of holies. And he gripped my hands until I thought they would break. "Why," he said, "those two girls were baptized last night into our church." Young ladies, Mr. Hart's business was just taking up and punching tickets on an Illinois Central train, but the things Mr. Hart did "on the way to Jairus' house" were the biggest things that he did in all his life.

Soon you are to go back into your daily life. For some, perhaps, it will be behind a desk or counter, or in a home. Perhaps it will be in the old schoolroom again, and you will think that the biggest thing you have to do is just to get your studies and obtain good marks. Or perhaps it will be to turn out a finely written sheet from your typewriter, or to do well those tasks set before you for so much per day. But never forget that the thing that you will do by the way is a bigger thing than the doing of your task, and that all the time something is going out from you for good or evil which you can not measure, which you can not count, which you can not call back. Some, tomorrow, are to touch the hem of your garment when your back is turned. You can not help it. You can not prevent it. What will they get? That is the question. God grant that it may be the power that heals and the touch that transforms; that it shall be power for a new vision; that it shall be the touch that saves.

"A living coal! And with its glow  
It touched another coal, when, lo,  
The dark form into radiance grew,  
And light and cheer beamed forth anew.

"A loving heart! And with its love  
It touched another heart which strove  
With adverse waves on troubled sea,  
When oars were plying heavily.  
And lo, thro' rifted clouds Hope smiled,  
And Love and Weariness beguiled.

"That living coal be mine to glow,  
That loving heart be mine to show,  
While earth has sorrowing hearts that wait  
The opening of Redemption's gate."

\*Delivered at the Northfield Young Women's Conference, Tuesday morning, July 12, 1910. Taken from *Record of Christian Work*.

**Extracts From a Letter of G. Velthuysen to Corliss F. Randolph.**

This summer has been a time of extraordinary sorrow and trouble for me. Soon after my father's decease, my family had to leave Amsterdam in the hope of finding recovery for my little youngest daughter, who is suffering from the same disease which dragged our little son to the grave. The family have now returned, but the fever continues, and tuberculosis is destroying not only the lungs but also the intestines of our little darling; probably she will not live to see the spring. When my family were out of the city, they were living about twenty miles from here in a very healthy place; still I very seldom had the opportunity to spend even one or two days with them.

I trust you have already heard that the Haarlem Church unanimously resolved to invite me to the pastorate of that church. Accordingly, I was with them on the Sabbath during the summer, and preached and conducted the Sabbath school and other services; but every third Sabbath I was with my family at Laren—Brother Spaan serving the church.

Brother Taekema has been appointed by the Rotterdam Church as their pastor. He accepted, provisionally, for twelve months; my acceptance at Haarlem was for six months, likewise provisionally.

This summer I sometimes felt it would be necessary for me to choose either for Sabbath Reform and church work, or for the Purity Movement. But neither the Board of the Midnight Mission nor the National Committee for the Suppression of the White Slave Traffic, with its Information Bureau under my direction, were inclined to let me go. The Executive committees and the leading members prayed me not to leave the work in which I have, by the grace of God and the leading of Providence, attained such an influential position—a position of international importance. So with the help of kind and able friends, I am combining my work for these associations with my work for the church and for Sabbath Reform. If our American friends will continue their loving assistance, I think it will be right to use part of their contribution to remunerate others for doing work which

I formerly had to do myself, although I still accept the responsibility for it.

The whole of my heart is with our sisters in Java, especially with Mary Jansz and Sister Alt, the latter of whom has joined the former, leaving her position as nurse in the lunatic asylum for gospel work. They are living at Tajoe and need and fully deserve all our help, our sympathy, and our prayers.

I would be very glad if I should be permitted to use a part of the contribution of the Missionary Society for the work in Holland, for the work in Java,—a work which in our minds is one with our work here.

In my work for the church, I have been marvelously strengthened since I felt that the Lord called me to continue my father's work. Formerly, I used to be perplexed before my audience, but it has all changed now. By the grace of God, the church was edified to the extent that they unanimously invited me to become their pastor. In the beginning of next year, I shall have to decide definitely if it will be possible for me to continue to combine in the future what I am doing now.

Brother Taekema is completing his studies in the Free University here, while serving the church in Rotterdam—traveling there for every Sabbath. I think he will be ready to graduate in one or two years.

The churches here are in good spirits. The Haarlem Church hopes to celebrate its first two baptisms under my ministry, next week; the candidates for baptism are my own dear wife, who has been convinced of our denominational principles for years, but has hesitated to take this step for family reasons; and also a sister from Amsterdam, whom we learned to know in the course of last year, and whom we perfectly trust as a true disciple of our Saviour.

May the Lord bless both sisters abundantly in the way of obedience, and the church with them.

With the kindest regards of all your friends here, and prayers for all your labor and that of our American friends, I remain, dear brother,

Very sincerely yours in Christ,  
G. VELTHUYSEN.

Amsterdam,  
September 29, 1910.

## Young People's Work

REV. H. C. VAN HORN, Contributing Editor.

### War on the Saloon.

REV. A. J. C. BOND.

Prayer meeting topic for November 12, 1910.

#### Daily Readings.

Sunday—The saloon curses (Deut. xxvii, 15-26).

Monday—The fate of the lawless (2 Thess. ii, 3-12).

Tuesday—Using the law (1 Tim. i, 8-16).

Wednesday—Our strongest weapon (1 Tim. ii, 1-8).

Thursday—Insist on your rights (Acts xvi, 35-40).

Friday—All-conquering truth (2 Cor. xiii, 8; 1 Cor. xv, 25).

Sabbath day—Topic: The war against the saloon; enlist (Hab. ii, 1-20).

#### HABAKKUK II, 1-20.

Some of the earlier writers in the Old Testament seemed to think of the Israelites not only as the chosen people of God, but as the only people of whom Jehovah really took account, and who were responsible to him for their lives. Habakkuk lived at a time when henotheism, a belief in a supreme god for each individual nation, was giving way before a pure monotheism, the belief in one supreme Being,—the God of the universe. Earlier writers seemed to be able to conceive of God's using other nations to punish Israel without thinking of the acts of these foreign peoples as having moral quality. Habakkuk had witnessed the invasion of his country by a foreign power, with all the suffering attending a cruel war of conquest. And he held the invaders responsible before God for their cruelty. Hence the woes of our lesson are woes which the prophet pronounced against the enemy of his nation and people.

In view of the selfish and cruel purpose of the invading nation, and in view of the character of the woes pronounced against it, this seems a very appropriate Scripture

lesson, when the subject for the meeting is "War on the Saloon." The saloon is an evil power, mighty and vicious, the enemy of our government and of her free institutions.

"Woe to him that increaseth that which is not his." There are other men than the saloon men who increase their possessions by adding that which is not theirs by right, but certainly all who traffic in liquor belong to that class. The retribution of an unrepentant saloon-keeper, who has blighted so many hopes and ruined so many lives, surely will be equal to that which Habakkuk prophesied would come to the enemy of his people.

"Woe to him that coveteth an evil covetousness to his house." I am sure the meaning of the prophet here is not very clear to me. In this suggestion of a house "that he may set his nest on high" there seems to be a reference to the enemy's attempt to strengthen his own home at the expense of other homes. And how perfectly this is paralleled in the saloon-keeper. In a certain village which I visit to see a non-resident family of the church of which I am pastor, there is a fine house occupying a prominent place in one of the residential sections, called the nickel house. It is owned by a saloon-keeper, and perhaps the most of the money which went into the building and furnishing of that house was received in exchange for beer, at five cents a glass. No doubt he cut off many people and sinned against his own soul. I wonder if the stone does not cry out in the wall, and the beam out of the timber answer it? I wonder if in the silence of the night he doesn't hear these voices condemning him?

"Woe to him that buildeth a town with blood." This verse has been used and very aptly used, to condemn the license system, and the man who votes for license. The saloon is an outlaw. Whisky selling is a crime. That which is inherently wrong can not become right through any sort of partnership with the government. If it is wrong to sell whisky it is wrong to sell it, and there is the end of it. Woe to him—not it. This is personal. The ballot-box is the place where the individual citizen connects up with the government. Fortunately the one thing a man can con-

trol in his relations to the government is his ballot. In the right use of the ballot he may escape the woe here pronounced.

"Woe unto him that giveth his neighbor drink." This seems definite enough. While the modern custom of "treating" is perhaps not what is referred to, yet these are appropriate words to use in condemning that habit. To permit the sale of liquor when it is possible for us to prevent it might bring us under this same condemnation.

"Woe unto him that saith to the wood, Awake." Idolatry, the exclusion of God from the thought and life, the worship of material things, is a natural consequence when one leads so selfish a life as one must who deals out death for gain.

#### ANTI-SALOON SONGS.

The above is the title of a book containing 50 songs, published by Rev. Elisha A. Hoffman, Benton Harbor, Mich. These can be secured at five cents the copy, five copies for twenty cents, and cheaper in quantities. The book contains "America" and a few other familiar songs. Most of the book, however, is taken up with the old tunes, and words written by Mr. Hoffman. It is worth the cost for the sake of the old tunes. Here are samples, given here that they may be used in the meeting.

#### For Your Country Stand.

(Tune—*Juanita*.)

Men of our country,  
Hear the call for help today,  
Gird on the armor,  
To the front away;  
There's a conflict waging,  
Of the right against the wrong.  
Join the noble heroes,  
Help the cause along.

#### Chorus—

Courage, have courage,  
Lend a ready helping hand,  
Courage, have courage,  
For your country stand.

See how the struggle  
Rages all along the line,  
Your aid is needed  
In the cause divine;  
Will you join the heroes  
Bravely struggling for the right,  
And good service render  
In the earnest fight?

Men, let us battle,  
And the land from evil free,  
On, all united

For a victory.  
Many hearts are pleading,  
Pleading fervently today,  
O be nerved to courage  
In the earnest fray.

#### The Doom of the Saloon.

(Tune—*Old Black Joe*.)

Patient and long we waited for the day  
When the saloons should all be wiped away,  
When all this woe and drunkenness should cease,  
And all the homes within our borders should  
have peace.

#### Chorus—

'Tis coming, 'tis coming,  
The doom of the saloon;  
See God's hand writing on the wall,  
It must be soon.

Long have we prayed with fervor unto God  
Swiftly to speak with sword and chast'ning rod,  
To bare his arm and in his wrath to come  
And strike with death this cruel foe of every  
home.

Now at the last in answer to our prayer  
God moves among the people everywhere,  
Strengthening their hearts for righteousness to  
stand,  
And drive this evil thing from our beloved land.

#### What's the News.

(Tune—*Maryland, my Maryland*.)

Where'er we go the people say,  
What's the news? O, what's the news?  
What are the tidings of the day?  
What's the news? O, what's the news?  
O, we have gladsome news to tell,  
The cause of right is going well,  
And wrong now hears its funeral knell,  
That's the news, O that's the news.

The world is asking far and near,  
What's the news? O, what's the news?  
What brings the message, hope and cheer?  
What's the news? O, what's the news?  
We tidings bring of hope and cheer,  
The hour of triumph now is near,  
The curse of drink must disappear,  
That's the news, O that's the news.

The temperance armies march along,  
That's the news, O that's the news.  
They muster millions, brave and strong,  
That's the news, O that's the news.  
Their hearts are set on victory,  
A triumph that complete will be,  
Then will they shout their jubilee,  
That's the news, O that's the news.

#### TO THE LEADER—A SUGGESTED PROGRAM.

Reading of the Scripture lesson.  
Singing, "America."  
Prayer.  
Reading of the comments from the RE-  
CORDER, by an Endeavorer.

Singing, "For Your Country Stand."  
Brief paper, The Saloon and the Social  
Question; or talk by the pastor.

Talk, Scientific Temperance Instruction  
in the Public Schools, by a member of the  
W. C. T. U.

Singing, "The Doom of the Saloon."

Temperance Victories and Defeats in the  
Late Election, by an honorary member of  
the society.

Singing, "What's the News?"

General participation, by prayer and testi-  
mony.

Singing, "Stand Up for Jesus."

*Milton Junction, Wis.*

#### A Heart to Heart Talk.

REV. E. D. VAN HORN.

I have had it in my heart some time to say a few things to the young people and I would like to say them in two or three heart to heart talks. I am a young man and have a very warm place in my heart for those young people who have a sincere purpose to be true to God and succeed in their chosen work, whatever that may be. And judging from what I heard at Conference this year, I am not the only one who has this feeling. There was a good deal said, at one time and another, in the papers and addresses by older people, expressing not only sympathy for the young people but earnest solicitude that they grow up to be loyal to God and his Sabbath. Now, since I have a little boy of my own, I think I can appreciate this parental feeling which would make it just as easy for young people to do right as possible. Therefore I am not surprised when I hear some talking about the "difficulties" in the way of keeping the Sabbath and how these difficulties should be removed.

Now, I would not for anything seem to be lacking in my appreciation of such great kindness, nor for a moment impugn the motives that prompt it; but there is one danger to which I want to call attention—that of cheapening religion, or getting the idea that it is an easy thing to keep the Sabbath and live the Christian life. I have learned here in New York that when some one offers me something for nothing or at small cost I need to be careful. As a rule

I pass such bargains by, for I have learned that the good or the best things cost something. The same thing is true of religion. If we offer to men a religion that costs little, they will pass it by. A few "bargain hunters" may be "taken in" but they will not stay. Men of common sense and a due appreciation of true values are not looking for something cheap in religion. They want a religion that will cost them something, for they like to acquire that which costs them most. They want something worthy their strength and efforts. And when we as Seventh-day Baptists begin to offer something that is "easy" or costs little we make a fatal mistake. Such things do not appeal to me and I am sure will not to you. I am not looking for an easy job as a Christian. Are you? If I were, I should be ashamed to own it. If the Sabbath is not to cost me a good round price in hard work and self-sacrifice, I don't want it. Let us not be looking, then, for things that are cheap or easy, especially in the Christian life and the keeping of the Sabbath, for we shall not find them. In fact, we don't want them. We want something that is going to make of us not weaklings but men and women of moral and spiritual fiber. Character does not come through soft and easy ways, but through opposition, through struggle, through the conquering of hard and difficult things. Look over the record of the past and tell me who the men are who have left the impress of their lives upon it. What of Abraham, Isaac, Jacob, Joseph, Moses, David, Jesus, Paul, and the heroes of our own faith? Were they men of softness? Not at all. Rather did they come to their places of honor and glory through discipline in hardship and heroic struggle. We do not want to be less than were our fathers and mothers; they have wrought nobly and are going to leave to us a great heritage. Let us come to it with strong manhood and womanhood, a faith and courage, a willingness to achieve that will honor them and the Leader of our lives. Heaven is not gained through the "broad and easy way" but by the "narrow and straight" way.

*New York City.*

**Young People's Board Meeting.**

A regular meeting of the Young People's Board was held at Salem, W. Va., on Sunday, October 9, 1910, at 9 o'clock, Pres. A. Clyde Ehret in the chair.

Members present: O. A. Bond, Bessie Davis, Orville Bond and Draxie Meathrell.

Visitor: Rev. Geo. W. Hills.

Prayer was offered by O. A. Bond.

Minutes of previous meeting were read and approved. Correspondence was read from H. C. Van Horn, Editor of "Young People's Work," Edwin Shaw, Secretary of the Tract Society, and Rev. W. L. Burdick, a trustee of the United Society of Christian Endeavor, from the Seventh-day Baptists.

A separate consideration was given each resolution suggested by the young people in committee at Conference.

Voted that the topics of the United Society of Christian Endeavor be used for the coming year, substituting a special topic once a month, the topics to be printed for distribution by the first of December.

Voted that Miss Bessie L. Davis be a committee to procure a man to arrange the necessary substitutions.

Voted that the President keep in close touch with the Associational Secretaries and officers of the individual societies; and urge upon them the importance of missionary work among the young people.

Voted that the President, the Treasurer and Pastor Hills be a committee to formulate a financial plan to lay before the young people of the denomination.

The Board carefully considered the question of placing a man on the Southwestern field. After thinking the denominational field over and finding no available man, the question was deferred, hoping that in the near future a man may be found.

The following was ordered paid: Mrs. J. E. Hutchins, Superintendent of Junior Department, for expenses \$1.00; W. L. Burdick, as trustee of the United Society of Christian Endeavor, for expenses incurred \$5.40; on Doctor Palmberg's salary \$120; for Salem College Library Fund \$5.00; Alfred Theological Seminary \$6.00; Missionary Society \$2.50; Tract Society \$5.00.

It was voted that the President and Associational Secretary of the Southeastern Association be a committee to make out a program for a general rally to be held throughout the churches of the denomination on the third Sabbath of November, 1910.

DRAXIE MEATHRELL,  
Secretary.

Berca, W. Va.

**Treasurer's Report.**

July 1, 1910 to October 9, 1910.

ORVILLE B. BOND, Treasurer,

In account with the  
SEVENTH-DAY BAPTIST YOUNG PEOPLE'S BOARD.

Amount brought forward.....	\$259 21
Received from	
Little Genesee C. E.....	50 00
Fouke C. E.....	4 00
First New York City Church.....	2 35

Adams Center C. E.....	20 00
Salem C. E.....	5 00
Milton Junction C. E.....	60 00
Riverside C. E.....	10 00
Chicago C. E.....	21 00
Nortonville C. E.....	20 00
Ritchie C. E.....	5 00
Mr. and Mrs. C. Milford Crandall.....	2 50
Dodge Center C. E.....	15 00

Total ..... \$474 16

RECORDER subscriptions	\$ 4 00
Milton quartet	176 46
Balance on hand	293 70

Total ..... \$474 16

*Standing of Accounts.*

Salem College Library.....	\$ 5 00
Home missions.....	2 00
Milton quartet.....	97 97
Young People's Board.....	74 15
Dr. Palmberg's salary.....	35 00
Scholarship Fund.....	1 00
Student evangelistic work.....	35 58
Aid to young people preparing for the ministry.....	1 00
Education.....	1 00
RECORDER subscriptions.....	6 50
Work in Southwestern field.....	3 00
Foreign missions.....	15 00
Theological Seminary.....	5 00
Missionary Society.....	2 50

Total amount on hand..... 293 70

ORVILLE B. BOND, Treasurer.

Salem, W. Va.

**A Program.**

Program as suggested by the S. D. B. Y. P. Board to be given in place of the regular Sabbath service in each of our churches on the third Sabbath in November.

Song—"The King's Business," or "Jesus, Saviour, Pilot Me."

Scripture—Philippians ii, 1-12 and I John iv, 7-11.

Special music—Solo, Duet, or Quartet.

Prayer for the work of the year before us—(pastor or leader).

Prayer song—"Sweet Hour of Prayer" (heads bowed: one stanza very softly).

Leader's presentation of the subject—"How I Can Help This Society Serve Christ Better."

Song—"Where He Leads Me I Will Follow," or "Help Somebody Today."

Pastor—"How I Think the Society Can Better Its Service."

Song—"Oh, That will be Glory," or "Count Your Blessings."

Papers (five minutes each):

1. Our Young People's Interests in Foreign Missions.
2. Home Missions—What Outpost Work Can Our Society Do?
3. THE RECORDER—Our Young People's Duty to Read It: How Increase Its Subscription?
4. Our Educational Interests.

Sentence prayers for a better society.

Song "I'll Go Where You Want Me to Go," or "I'll Live for Him."

Benediction.

**Children's Page**

**A Little Boy's Summer.**

Once there was a little boy and a mamma. It was beginning to be summer time at last, but all the summer time the little boy knew was a little starched-up, best-clothes visit to the park, for he and his mamma lived away up, up many stairs, in a flat, and his mamma was too busy to go to the park very often.

The weather grew warmer and warmer, and by and by the little boy didn't feel well. He couldn't sleep nice and sound, and he wasn't good and hungry for breakfast. So mamma went to the telephone and called up Doctor John. Doctor John came and looked at the little boy's tongue and held his hand, and then he said to mamma: "All he needs is fresh air, pure water, good milk, soft-boiled eggs, chicken broth, baked potatoes, lots of fruit and a chance to roll and tumble about in the soft grass under the shady trees—and in the sunshine, too—all day long. Can't you take him to the country for about seventy days?"

"Why, yes," said mamma. "I can take him to grandma's. She lives up among the hills where there's the best kind of fresh air and Jersey cows and berries and shady trees and chickens and little lambs, and everything that is lovely.

"All right," said Doctor John, "that is the place for this little man. Better take him there right away." Then Doctor John said "Good morning" and went away.

Then mamma and Mary, the girl who helped with the housework, just flew about packing a lunch box and books and clothes, and mamma remembered to pack the little boy's blocks and cart and little shovel and the rabbit bank. Then she rushed to the telephone and said: "Mr. Carriage Man, please send a carriage around for the fifteen choo-choo."

And the carriage man answered back: "Yes, ma'am, all right, ma'am."

Then mamma telephoned to grandma and said: "Grandma, dear, we are coming out today to make you a long visit."

And grandma answered back: "Oh, I am

so delighted! I'll have Jimmy at the station to meet you with the ponies."

Then mamma dressed the little boy in his pretty clothes and Sunday hat, and by and by Mr. Carriage Man hurried up to the door and they hurried downstairs and got into the carriage with their grips and lunch box and umbrella and shawl and fan, and away they went down the street and up another street and along another street, until they came to the station, and there was the choo-choo huffing and puffing and almost ready to start. So they hurried and climbed up into the choo-choo, and the choo-choo man brought in their things, and the engine said, whoof! whoof! and off they went. The little boy knelt up by the window and had such a good time watching the houses and people and carriages flying by, and pretty soon the choo-choo huffed and puffed away out into the country, and the little boy could see the hills and trees, and the horses and cows in the fields, and the blue sky and white houses and red barns and little dogs that ran out and barked at the choo-choo and made the little boy laugh.

By and by the little boy said he was hungry. So mamma opened the lunch box and spread a napkin in his lap and gave him a little wooden plate with a bread and jam sandwich, a cookie and a banana on it, and he ate every bit and drank a cup of milk, too. And mamma laughed and said he must be feeling better already.

Then the little boy knelt by the window again, but pretty soon he got tired of seeing so many things flying by, and he lay down on the seat and went sound asleep, with mamma's shawl for a pillow. When he woke up the choo-choo was getting pretty near the place where grandma lived, so he and mamma, put on their hats and gathered up their things, and by and by there was grandma's house away over on a lovely green hill, with shady trees all about it and red chimneys and white fences, just as it was in the picture in mamma's dining-room.

Presently the choo-choo stopped, and mamma and the little boy hurried out, and there was Jimmy to meet them! Jimmy was a big boy—almost as big as Doctor John—and he had two beautiful gray ponies and a pretty carriage with yellow wheels. He took the little boy up on the front seat

with him and let him hold the ends of the lines, and mamma sat in the back seat with the grips and the lunch box and the shawl and the fan and the umbrella. Then they drove away over the smooth country road, the air sweet with clover and wild roses, and the birds singing their sunset songs in the trees. By and by they drove through a wide gateway and trotted straight up to grandma's house, and there was grandma waiting in the porch to hug and kiss them. After she had hugged and kissed them she said: "Supper is almost ready, but there's time for him to pick his strawberries, bless his heart!"

So after he was washed and brushed, grandma gave him a bright tin cup and showed him where the strawberries grew. And wasn't that fun? In a little while he picked the cup full, besides three big ones which he carried in his hand. And grandma pulled off the stems and put the berries in a pretty china dish and poured yellow cream over them, and sprinkled them with sugar, and the little boy had them for his supper with two g-r-e-a-t b-i-g slices of toasted whole wheat bread.

Then, after supper, he went out to the barn with Jimmy and helped him feed the ponies and milk the cows. And Jimmy showed him a little baby cow and three baby sheep and let him gather the eggs from a hen's nest and carry them in his hat—very carefully—to grandma.

But the greatest fun was the next day. The weather was bright and warm, and mamma and the little boy went down through the orchard and climbed a fence, and pretty soon they came to a nice clear water of a little brook. And mamma took off the boy's shoes and stockings and rolled his trousers away up high and let him go splashing about in the lovely water. And he played and splashed until they heard the dinner horn toot-toot-tooting for dinner.

And the next day, and the next day, and the next day—and all the seventy days they stayed at grandma's—the little boy played with the brook and the lambs and the baby cows and gathered eggs—very carefully—and drank fresh milk and ate fruit and brown bread and chicken soup and soft-boiled eggs, and rolled and tumbled in the grass, until when he went back home—what

do you think?—all his cool-weather clothes and shoes and slippers were too small for him, and mamma had to buy all kinds of new things for him right away!

And mamma said it was so much nicer than paying a big doctor's bill.—*Emily Hewitt Leland, in St. Nicholas.*

## HOME NEWS

SYRACUSE, N. Y.—On Sabbath day, September 15, the Rev. H. C. Van Horn of Brookfield, N. Y., kindly preached for us a very helpful sermon and administered the Lord's Supper. On the same day Mrs. Allen White and Mrs. Charles Bly, formerly of the Second Hebron Church, Pa., were welcomed to membership in our church.

We were very glad to have present with us at this service two of Mr. Van Horn's old North Loup (Neb.) friends, Mr. and Mrs. Charles W. Barber. Mrs. S. A. Bates of New York, whose presence is always a source of encouragement to us, was also present at this service. E. S. M.

Oct. 23, 1910.

ASHAWAY, R. I.—Yes, Old Folks' day has come and gone once more, but the memory of it will linger in the minds of those who were privileged to enjoy the services of the day for many months to come. The church was beautifully decorated with red and white bunting, autumn leaves and chrysanthemums. In the pulpit were seated the speakers of the day, while the choir consisted of those who had been members in former days,—Deacon and Mrs. Paul M. Barber, Mr. and Mrs. A. A. Palmiter, Mr. and Mrs. George N. Burdick, Mr. and Mrs. Frank Hill, Mrs. Wallace R. Wells and Mrs. Elizabeth Crandall. This choir rendered an inspiring anthem at the opening part of the service. George B. Carpenter read the Scripture lesson, Psalm xxxvii, and Harvey C. Burdick offered prayer. Three very interesting addresses were given by Elisha C. Stillman, Amos L. Burdick and Mrs. Elihu Osborne, on "Lessons from my Life." These were followed by Harvey C. Burdick, who sang, "That Beautiful Land" in a touching manner.

## DENOMINATIONAL NEWS

A letter from Theophilus A. Gill brings the information that he is no longer a lone Seventh-day Baptist. His friends will be interested to know that his wife had become a convert to the Sabbath by thorough study of the question previous to their marriage. When Mr. Gill wrote his letter, they were on their way to Los Angeles in order that Doctor Platts might baptize Mrs. Gill. Two loyal Sabbath-keepers in the place of one should double the influence for the truth.

## MARRIAGES

GILL-BAILEY.—In Pacific Grove, Cal., September 28, 1910, by Rev. J. H. N. Williams, D. D., Mr. Theophilus Gill of Pacific Grove, and Mrs. Chas. A. Bailey of Berkeley, California.

THOMAS-THOMAS.—Near Tustin, Cal., October 11, 1910, by Rev. L. A. Platts, Mr. John A. Thomas and Mrs. Maria E. Thomas, both of Tustin.

## DEATHS

LANGWORTHY.—Fanny (Clarke) Langworthy, widow of the late David Langworthy, died at Greenmanville (Mystic), Conn., September 19, 1910, in the eighty-fourth year of her age.

Sister Langworthy was the daughter of Peleg and Fanny Spicer Clarke and was born in Stonington, Conn. Her husband died in August, 1902. Since Mr. Langworthy's death she has lived with her daughter, Mrs. Sarah Frances Darrach, in the family home in Greenmanville. Mrs. Langworthy was a woman of beautiful Christian graces, and was an esteemed member of the Greenmanville Seventh-day Baptist Church for many years. For many months prior to her death she was a great sufferer, but was ever patient and was tenderly cared for by her daughter and son-in-law, though the daughter herself was a cripple. The end came peacefully and the spirit took its flight to mingle with loved ones gone before. The daughter, one sister, many relatives and numerous friends are left to mourn the loss of one ever kind. A lovable Christian woman has gone to her reward.

The funeral was largely attended September 22, L. F. Randolph, the pastor of the Second Hopkinton Church, officiating, using as subject of remarks "Rest." L. F. R.

JERUE.—Ruth A. Jerue was born in Hope Valley, R. I., June 28, 1832, and died at her home near Hope Valley, September 26, 1910, aged 77 years, 2 months, 28 days.

Pastor Burdick gave the closing address, in which he called attention to the appropriateness of the beautiful red and white decorations, applying them to the lives of the old people and calling attention to the fact that the red denoted bravery and courage through all of life's trials and the white, purity in all things. The closing prayer was offered by Uncle John Hix Chester, who is over ninety years old, but who still attends church regularly. The old, familiar hymns were sung, and never has the First Hopkinton church resounded with sweeter music. It has been many years since so many elderly people have met together at the Sabbath morning service, some even coming from Westerly and other places. Altogether it was a great success, and the only thought that mars the joy of the occasion is the fact that Pastor Burdick, who instituted Old Folks' day and also Children's day in this community, is to leave us at the end of the present year for a new field of labor in Alfred, New York.

Rally day was observed by the Sabbath school, October 15, when Rev. Samuel H. Davis of Westerly delivered a very interesting and helpful address to the children.

Two weeks ago last Sabbath George Benjamin Utter of Westerly occupied the pulpit and gave the address on "The Benefits of Foreign Missions", which he delivered at Conference. Our people enjoyed this address very much and many favorable comments have been made on it.

The Young People's Society of Christian Endeavor recently held a book social in the parish house and a very pleasant evening was spent by those who attended.

ALICE ANNETTE LARKIN.

October 24, 1910.

LOS ANGELES, CAL.—We are having a good rain today, October 14, the first rain of sufficient amount to affect vegetation, since the last part of April. Thrifty people will soon be planting garden, setting out new fruit-trees, strawberry plants, etc.

My correct address is now, R. D. 2, Box 266, Long Beach, Cal. L. A. P.

"Doubt and incertitude, which are the maladies of the man of thought, rarely afflict the man of action."



Sister Jerue was first married to Daniel W. Coon, May 7, 1852. She was married to Rev. John Jerue, June 18, 1898, who with several children by her first husband are left to mourn the loss of a companion and mother. She united with the Rockville Seventh-day Baptist Church, November 5, 1904.

Funeral services were held in the Wood River Baptist church, Thursday, October 6, 1910, conducted by her pastor, Erlo E. Sutton.

E. E. S.

TURNBULL.—In Ashaway, R. I., October 5, 1910, Mrs. John Turnbull, aged 59 years, 11 months and 23 days.

Mrs. Jane McEwen Turnbull was born in Hawick, Scotland, October 12, 1850. June 5, 1874, she and John Turnbull were united in holy wedlock, and eleven years later removed from their home in Scotland to Providence, R. I. After five years' residence in Providence they came to Ashaway, which has since been their home. In early life she was baptized and became a member of the Baptist Church of Hawick, Scotland. Her life had been dedicated to her family, and she was held in high esteem by her neighbors as well as by her family. Her death-bed was one of triumph and in her last hours, with her family around her to meet every want, she testified to her great happiness in Christ her Redeemer. Besides her husband there remain the following children to mourn her departure: James, of Lynn, Mass.; Mrs. Earl Carr, Thomas, and Mrs. Edmond Smith, of Ashaway; Mrs. Harold Saunders, of Stonington, Conn., and John and Peter, of Ashaway.

Funeral services, attended by a large number of friends and neighbors, and conducted by Pastor William L. Burdick, assisted by Rev. E. B. Saunders, were held in the church, October 8, and interment took place in Oak Grove Cemetery.

WM. L. B.

RANDOLPH.—After a severe illness of several weeks Daniel Fitz Randolph, one of the oldest residents of the township of Piscataway, Middlesex County, N. J., passed away at his home on Maple Avenue, South Plainfield, October 16, 1910. Born on November 1, 1830, he lacked but two weeks of completing eighty years lived in the house in which he was born. His father was Jonathan F. Randolph and his mother, Nancy Drake.

When a boy of sixteen years Mr. Randolph experienced conversion and on March 11, 1843, he was baptized by his pastor, Rev. Walter B. Gillette, and began his Christian life as a member of the Seventh-day Baptist church in New Market. He still was a member at the time of his death. On June 7, 1861, Mr. Randolph was married, by Rev. Lester C. Rogers, to Miss Mary Lucretia Randolph. To this happy union were born four children, one of whom, Lewis Craig, died in infancy. The other three children, Stillman F. Randolph, Mrs. Maria Soper, and Mrs. Amanda Ten Eyck, together with the widowed mother, still live in South Plainfield.

Mr. Randolph was one of the good neighborly men of whom his neighbors speak with pleasure

and respect. For some years he had been a great sufferer from a disease to which medicine brought no healing nor but temporary relief. While thus prevented from attending religious services he constantly maintained a deep interest in the church and a strong faith in his God.

Farewell services were held at his late home, Wednesday afternoon, October 19, 1910, Rev. Henry N. Jordan officiating.

H. N. J.

#### Rain and Animals.

"Lions, tigers, and all the cat tribe dread a rain," said a zoo keeper. "On a rainy day they tear nervously up and down their cages, growling and trembling. We usually give them an extra ration of hot milk. That puts them to sleep. Wolves love a gray day of rain. They are then very cheery. Treacherous as the wolf is, no keeper need fear him on a rainy day. He is too happy to harm a fly. Snakes, too, like rain. They perk up wonderfully as the barometer falls and the damp makes itself felt in their warm cases of glass.

"Rain makes monkeys glum. They are apt from instinct, when they see it through the window, to clasp their hands above their heads and sit so for hours. That attitude, you know, makes a kind of shelter. It is the primitive umbrella."—*Selected.*

#### Her First Pair of Shoes.

A woman came into the store very timidly. She was evidently unaccustomed to trading.

"What can I do for you?" inquired the merchant.

"I want a pair of shoes for a little girl."

"What number?"

"She is twelve years old."

"But what number does she wear?"

"I do not know."

"But what number did you buy when you bought the last pair for her?"

"She never had a pair in her life. You see, sir, her father used to drink when we had saloons, but now they are closed, he doesn't drink any more, and this morning he said to me: 'Mother, I want you to go up town today and get Sissy a pair of shoes, for she never had a pair in her life.' I thought, sir, if I told you how old she was you would know just what size to give me."

—*Little Christian.*

I think we should cross no man's path without hailing him, and, if he needs, giving him supplies.—*Beecher.*

## Sabbath School

LESSON VII.—NOVEMBER 12, 1910.  
WORLD'S TEMPERANCE LESSON.

Matthew xxiv, 32-51.

*Golden Text.*—"Watch and pray lest ye enter into temptation." Matt. xxvi, 41.

DAILY READINGS.

First-day, Mark xiii, 1-23.

Second-day, Mark xiii, 24-37.

Third-day, Luke xxi, 1-19.

Fourth-day, Luke xxi, 20-36.

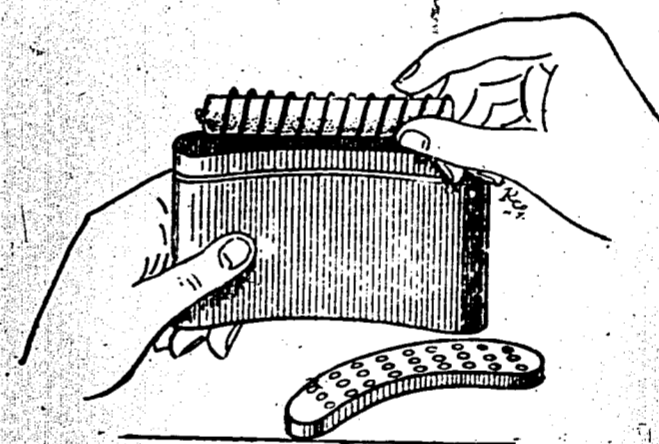
Fifth-day, Luke xii, 32-48.

Sixth-day, Luke xvii, 20-37.

Sabbath-day, Matt. xxiv, 32-51.

(For Lesson Notes, see *Helping Hand.*)

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#### WANTED.

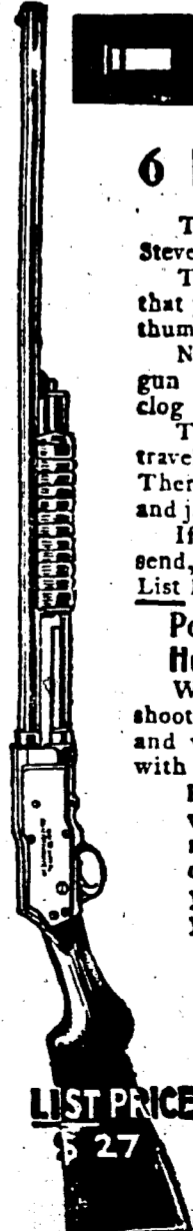
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The Seventh-day Baptist Church of New York City holds services at the Memorial Baptist Church, Washington Square South. The Sabbath school meets at 10.45 a. m. Preaching service at 11.30 a. m. A cordial welcome is extended to all visitors. Rev. E. D. Van Horn, pastor, 518 W. 156th Street.

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 Seventh-day Baptists in Madison, Wis., meet regularly Sabbath afternoons at 3 o'clock. A cordial invitation is extended to all strangers in the city. For place of meeting, inquire of the superintendent, H. W. Rood, at 118 South Mills Street.

The First Seventh-day Baptist Church of Los Angeles, Cal., holds regular services every Sabbath in the Music Hall of the Blanchard Building, entrance at 232 South Hill Street. Sabbath school at 2.15 p. m., followed by preaching service, at 3 o'clock. Sabbath-keepers in the city over the Sabbath are earnestly invited to attend. All strangers are cordially welcomed. L. A. Platts, pastor. The pastor's address is State and Chestnut Streets, Long Beach, Cal.

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. Rev. D. Burdett Coon, pastor, 216 W. Van Buren St.

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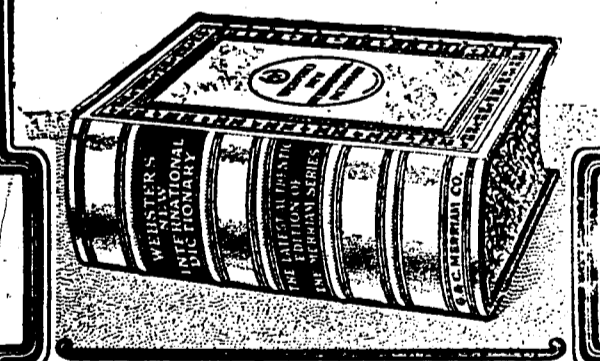
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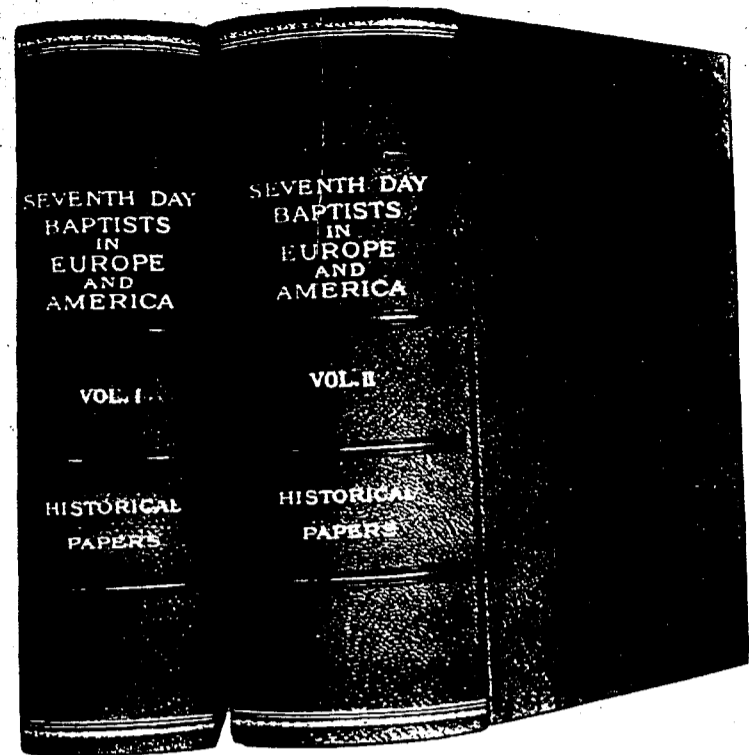
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Thou liest an ocean round my world of care,  
My petty every day; and fresh and fair,  
Pourest thy strong tides through all my crevices,  
Until the silence ripples into prayer.  
That thy full glory may abound, increase,  
And so thy likeness shall be formed in me,  
I pray. The answer is not rest and peace,  
But charges, duties, wants, anxieties,  
Till there seems room for everything but thee,  
And never time for anything but these.  
And should I fear, but lo! amid the press,  
The whirl and hum and pressure, of my day,  
I hear thy garment's sweep, thy seamless dress,  
And close beside my work and weariness  
Discern thy gracious form, not far away,  
But very near, O Lord, to help and bless.  
The busy fingers fly; the eye may see  
Only the glancing needle which they hold,  
But all my life is blossoming inwardly,  
And every breath is like a litany,  
While through each labor, like a thread of gold,  
Is woven the sweet consciousness of thee.

—Susan Coolidge.

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