

# The Sabbath Recorder

**BON VOYAGE.**

JOHN FRANKLIN BROWNE.

Storm-tost but not storm-bound  
 We ride the lines of foam;  
 The gales that heave the rushing waves  
 Sink not our boats in hidden graves  
 But drive us nearer home.

Storm-torn but not storm-wreckt,  
 Our prows point haven ward;  
 The ocean's wrath gives speed to reach  
 The quiet of that welcome beach  
 "Forever with the Lord."

So all winds blow us fair,  
 All tempests bear us on,  
 Foul currents have but forward sweep,  
 Wild waves waft homeward o'er the deep,  
 Till storm, till night, be gone.

Hope's morning star give light  
 Upon our pathway clear,  
 While cloud and shadow join to take  
 Their part with joy and rest to make  
 A good and glad new year.

*Moss Ledges, Cummington, Mass.*

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# The Sabbath Recorder

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## EDITORIAL

### A Restful Sabbath Hour.

On Sabbath, the day before Christmas, I started for church in a drizzly rain that had kept up a constant downpour most of the night and all of the morning. For days the streets of the city had showed signs of the approaching holidays, and on this particular morning it seemed as though everybody was hustling to put on the final touches in preparation for Christmas, so that the business portion of town was thronged with people regardless of the drizzle. Long stretches of pavements were stockaded with Christmas trees, and many purchasers were hustling to secure this necessary part of their Christmas outfit. The air was filled with the wholesome perfume of balsam and fir trees, until one with eyes and ears closed might easily imagine himself in the heart of a great evergreen forest. Near the postoffice were throngs of people going and coming; long rows of automobiles were lined up in waiting for their occupants to deposit Christmas gifts in the mail; carriages and street-cars raised a great din, and the day seemed like anything but the Sabbath. Through the thronging noisy crowds, away from the hubbub and confusion, away from the honk! honk! of automobiles and the hum and purr of trolleys, I hastened to the quiet, restful retreat of our Sabbath service in the house of God.

It seemed like a haven of rest the moment

the door closed to shut out the confusion and noise. The soft strains of Christmas music greeted my ears; the peaceful quiet of the Sabbath came to my heart as I entered the sanctuary, and sweet incense of evergreens and flowers filled the room with a pleasing fragrance. On the organ, over the pulpit and choir, hung a star of holly woven by loving hands to recall the One who led the wise men of old to Bethlehem. The music was unusually fine; and by the time Pastor Shaw was ready to preach, all hearts must have been well prepared to receive the message.

The text was "Peace on earth." Nothing could have been more appropriate. Everything about us was in harmony with the theme, and everything thus far had helped to prepare the way for its acceptance. After referring to the prophecies about the coming Prince of Peace, and to the angel songs at his birth, the pastor spoke of the results of the Christ-life as seen in the movements for international peace, industrial peace, and individual peace, or peace with God. The sermon was full of inspiration and help for all. The closing words were those of Jesus in his last comforting talk with his disciples: "Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."

At the close of this restful hour, I turned my steps homeward, thankful for the Sabbath day, God-given to man for spiritual rest, and communion with him. What would the world be without a Sabbath? Who can estimate the blessings that would come to earth if everybody loved it, and kept it as God intended it should be kept?

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### The Message Most Needed.

Some time ago I read a little story of the experience of a minister who was sent for to comfort a dying "woman who was a sinner." I do not recall all the particulars; but the minister hesitated about taking a long walk in a dark night to answer the



call brought to him by a poorly clad girl, whose entreaties finally prevailed upon him to go. On reaching the miserable abode of the dying woman, upon whose soul had settled the awful burden of a life of sin, he began to talk to her as best he could in the terms and thoughts belonging to the so-called "new religion." After speaking some time upon the beautiful truths of culture, and the need of overcoming a sinful nature, and the folly of giving way to the tempter—in short, after he had exhausted his fund of helpful thoughts, the poor woman interrupted him with a complaint that these things were not what she wanted; she was getting no help from them; what she did want was a Saviour to save her from her sins and give her peace.

In sheer desperation and with a deep sense of his helplessness the minister turned to the Bible truth of the divine Son of God, sent by infinite love to save those who believe on him. He did the best he could, out of pity for the dying woman, to set forth these old gospel truths upon which he had been placing little stress of late; and in a very short time a beam of hope came into the face of the woman. That was just the message she needed, and with joy she accepted it. Her sense of sin's heavy burden was removed, the Saviour whom she accepted spoke peace to her troubled soul and she died trusting in him. This experience wrought a great change in the heart of the minister also, and soon after he told a friend of his purpose to preach "Christ crucified" as the divine Saviour for lost men.

This, indeed, is the one message which can avail for sinful men today as of old. I know no message of the new religion that can convict a hardened soul of sin, and bring to him a sense of sins forgiven. The dear old Gospel of salvation through the crucified Christ is what men need most.

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#### West Virginia in Winter.

Let no one think the West Virginia hills lose their beauty in winter. Indeed, if one would see them when the beautiful approaches the sublime, he should see them snow-clad on a sunny winter morning. The sharp contrast between the clear whiteness of the snow and the somber drab of

leafless forests makes the rugged outlines stand out with peculiar prominence. The deep vales and the towering peaks seem farther apart than in summer; and in any far-stretching landscape many more ridges appear between the observer and the horizon, showing how many deep valleys, included in the scene, lie within the range of vision. The softening, rounding effects of abundant foliage, which reduce distances and modify outlines, have given place to the more angular, ridged effects of winter. From every cabin home, curling smoke from chimney top suggests the quiet of home life among the mountains, and the white jets of steam in the frosty air, coming from factory and shop, and mine and oil-derrick, bespeak something of the hustling march of industry that has invaded this land in recent years.

The towns, too, stand out in bold relief against the hills in winter and show the traveler what rapid growth they are making since oil and gas have brought cheap fuel for the great industries. Of course, for the editor, a trip to the West Virginia hills at any time is very much like going home, whether it is made in winter or in summer; and after his sixteen years of home life there, there ought to be a peculiar charm to every scene.

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#### The Funeral of "Aunt Mary" Davis.

The call that took the editor to West Virginia was a summons to the funeral of "Aunt Mary" Davis. Everybody in that country knew "Aunt Mary," and many from abroad who have enjoyed her hospitality in her West Virginia home will long remember her and her good husband. After her eighty years of sojourn here the Lord has called her home, and according to her request the editor went to assist in her funeral. Leaving Plainfield at 6.44 p. m., Monday night, he reached Lost Creek Tuesday noon just in time to meet a great company at the "Brick Church," awaiting the services. More than forty people from Salem arrived on the same train, and the house was crowded with those who had come from far and near to pay their last respects to their old friend and neighbor.

Pastor Stillman took charge of the services and led in prayer, the Salem quartet

sang three beautiful and appropriate songs, and the writer preached the funeral sermon. For many years Aunt Mary had been a faithful worker in that church and society, and the great throng present at her funeral showed the respect they had for her life of faith and good works.

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#### Hoping for Immediate Results.

Aside from contributions from the churches the treasurer of the Tract Board has received, during the week, from personal offerings on the debt, about \$40. Here is one letter showing the spirit in which our appeals are being received, and expressing an interest in the work that is truly encouraging. When each Seventh-day Baptist comes to carry a real heart-burden for our cause, that moves him to give all he can for Christ and the church, the work will go forward.

Mr. F. J. Hubbard,

DEAR SIR:

After reading in the SABBATH RECORDER of the work and needs of the Tract and Missionary boards I can not do less, and wish I could do a thousand times more for the cause we love. Am sending five dollars to be used by the Joint Committee as may seem best.

How I long to see our people truly awake to the needs of the hour. Is it possible that we are thinking it is *our* work and *our* cause, forgetting that we are only unprofitable servants in God's cause? From the long-deferred results which were so earnestly looked for by some of the dear ones who have ceased from their labors, it looks as though we needed new vision, new consecration, and a firmer purpose that will not let the cares of life crowd out that which, after all, is the thing most worth while.

Experience has taught me something of what the members of the board must feel, and I truly hope you may see immediate results from your appeal.

Very truly yours,

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#### Watch for Dangerous Foes.

When the army is in the enemy's country the soldiers have to keep close watch on all sides lest, being surprised and taken unawares, they suffer defeat. Foes outside the lines, who know all the ground and are familiar with the country, have quite an advantage; and careful guard must be kept to ensure safety. But these are not the worst foes the army has to guard against. The very worst foe of all is the enemy who comes into the camp as a spy, disguised in the soldier's uniform, and

makes his abode inside the lines. He knows all the weaknesses of the army and prepares the enemy for a sure victory.

Thus it is in life's warfare. Many enemies of the soul outside ourselves are indeed dangerous. But these are not half as much to be feared as the subtle foes within. A man's greatest enemies are those of his own heart. They need watching more than the foes without. Often the tempter secures great advantage, simply because he has a spy within the castle who unbolts the doors to let him in.

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#### Look for the Safe Way.

The ship was in a dangerous channel and the old pilot stood at his post, guiding her safely through. As the president of the steamship company watched him at his work, he said, "I suppose you know all about the dangerous places in these waters?" "No," replied the pilot. The president was greatly surprised, and exclaimed, "Then what business have you in charge of this ship?" "Because I know where the bad places are *not*," replied the pilot.

This is a good suggestion. The main thing for the pilot is to know where the safe way is, and then it is his business to guide the ship in that way. If the guide of human souls knows the safe way, he need not trouble himself to know all about the dangerous places.

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#### Personal Experience the Source of Power.

A young girl had wandered away from her mother's home and her mother's God and gone far astray. While a Christian woman was pleading with her to give her heart to Jesus and find pardon and peace, she suddenly exclaimed: "Have you been to him?" Upon being assured that the woman had herself been to Christ and found rest, the poor girl cried out through her tears: "Then put your arms around me and try to take me with you to him. It will be easier to go with one who has been before."

This suggests the real secret of power for one who would win souls to Christ. See that you have found his favor yourself, go to him for a rich infilling of the Spirit, let him into your own heart, and you will then be ready to help others find the Saviour.



## EDITORIAL NEWS NOTES

### Another \$10,000,000 Gift.

John D. Rockefeller has made what he calls his final gift to Chicago University. This time it is ten million dollars, and he assures the university people that this is his last gift for that institution. He even gives them to understand that they need not look for anything in his will. His idea is that it will be better for the school for somebody else to do the giving, and so he turns the university over to the people of the Northwest. It is also his plan for both himself and his son to withdraw from the board of trustees and leave the institution absolutely free to choose its own policy without dictation from him; thus he will make it impossible for people to charge him with being a dictator. The letter by Mr. Rockefeller, explaining his gift and his purpose, is written in an excellent spirit and must receive the approval of all right-thinking persons.

It is remarkable that after giving more than \$35,000,000 to a university he should insist upon having no voice in its control. People will, however, heartily approve Mr. Rockefeller's decision to leave the university absolutely free, and they will appreciate the unselfish spirit that prompts the act.

### Good Work.

The excellent work of the Salvation Army was shown in New York on Christmas day, when four thousand poor people were given good Christmas dinners. For weeks the members of the army had been investigating, to discover the most needy families, and a large force of men had prepared thousands of baskets for distribution. Early on Christmas morning the lines began to form, several persons deep, and before distribution time they extended the length of several blocks. To each one having a ticket previously provided was given a basket with enough provision for a family of five persons. Thousands of four-pound chickens were used. Many of those most in need were also given a yellow slip with their basket, which was a signal for them to be side-tracked from the others and

fitted up with warm clothing. At this point another sifting process sorted out those who had far to go, and no car fare with which to pay for rides. Out of a bag of nickels all such were aided with money for fares.

After the dinners were all given out, the children of the poor were gathered into an immense hall where the baskets had been stored, and from a Christmas tree seven thousand toys were given to as many little ones.

The American Volunteers did a similar work. At another point in the city twelve hundred "little mothers" were given a dinner by the Little Mothers' Aid Association. These are samples of the good work being done in every city by rescue missions and the Salvation Army.

More than three hundred miners lost their lives by an explosion in an English mine.

Three thousand students of the Women's University in St. Petersburg joined in the demonstrations of undergraduates held in various school centers to protest against barbarities toward political prisoners. In Moscow several policemen and students were severely injured and one student was killed.

### Thoughts From the Field.

Rev. T. L. Gardiner,

DEAR BROTHER:—We are trying to get in touch with all lone Sabbath-keepers that have not the privilege of church services among our people. If you know of any lone Sabbath-keepers in Arkansas or any bordering States that are not receiving such pastoral care as we might give them by correspondence or personal visitation, will you kindly send me their addresses? Thanking you for any assistance you may give, I am  
Yours truly,

WILBURT DAVIS.

Gentry, Ark.,  
Dec. 12, 1910.

Never lose an opportunity of seeing anything beautiful. Welcome it in every fair face, every fair sky, every fair flower, and thank Him for it who is the fountain of all loveliness, and drink it simply and earnestly with all your eyes; it is a charmed draught, a cup of blessing.—Charles Kingsley.

## SABBATH REFORM

### An Open Letter, No. 1.

To the Rev. James I. Vance,  
Minister of the North Reformed Church,  
Newark, New Jersey.

MY DEAR SIR AND BROTHER:

I have just been reading with much interest what seems to me to be a very able article written by yourself and published in a collection of papers under the caption, "Sunday Rest in the Twentieth Century," your article having the title "The Sabbath of the Future." After stating the truly lamentable nature of the regard in which Sunday is held so widely, you set forth certain fundamental principles in reference to the Sabbath: (1) The Sabbath did not originate with Moses, etc. (2) Moses disentangled the Sabbath from a web of traditions, and reenacted the Sabbath law, etc. (3) The Sabbath did not pass with Jewish ceremonial, etc. (4) What Christ did for the Sabbath was to reinterpret and reinforce it, etc.

All this seems to me to be very clear and convincing and biblical. But it is a puzzle, a bewildering puzzle; I can not understand how you make it all apply to Sunday, the first day of the week, when the Sabbath that Jesus kept and honored and stripped of its Phariseism was the seventh day of the week. I can not understand it. I would ask you to explain it, but so far as I know I have studied long and prayerfully every explanation ever proposed, and not one of them solves the puzzle on a biblical basis.

It would be of no avail, I suppose, for us to enter into a controversy. We can have Christian fellowship and be brothers in Christ while believing different things. But let me suggest, is it not possible that the reason why Sunday is coming more and more to be held in the esteem of a holiday instead of a holy day is because it lacks the sanction of God Almighty?

I must observe the Sabbath which Jesus kept. It is no cross, because I love to obey his commands, however inconvenient they may be. But it is a puzzle, a mystery, how men who take the position you do in

your article can observe Sunday as the Sabbath.

But there are many mysteries in this world, and I am not judging you, for Paul has pointed out a "more excellent way." I am.

Very sincerely yours,  
EDWIN SHAW.

Plainfield, New Jersey,  
Oct. 30, 1910.

### An Open Letter, No. 2.

To the Rev. T. T. Mutchler,  
Secretary of the \_\_\_\_\_ Sabbath Association.

MY DEAR SIR AND BROTHER:

I presume that you do not remember meeting me for a few minutes at the time of the annual meeting of the New Jersey Christian Endeavor Union recently held at Trenton, nor the conversation we had concerning the observance of the Sabbath. At that time I paid you for a little book, "Sunday Rest in the Twentieth Century." The book came in due time and I have been much interested in reading it, especially the papers on Industrial, Domestic, and Social Relations of Sunday Rest. I have also read with somewhat of amusement, and at times no little amazement, the papers on the Religious Relations of Sunday Rest. Did you ever carefully read and compare the three papers, "The Change of Day," by John D. Parker, "The Change of the Day," by S. W. Gamble, and "The Sabbath Lost in Egypt," by Gilbert Lord Wilson?

Not long ago I heard Rev. J. L. Hurlbut say in a public address, "Ours is the religion of a book." Possibly even the Doctor himself would wish to modify that statement by an explanation, but at any rate as Protestants we claim to take the Bible as our rule and guide in matters of religion.

Now in this book, "Sunday Rest in the Twentieth Century," the Bible is made the basis for Sabbath observance, but the Bible from beginning to end wherever it refers to the weekly Sabbath always means the seventh day of the week and not the first. These three articles which I hope you will read and compare have assumed the task of explaining why it is that when the Bible teaches that the seventh day of the week is the Sabbath the followers of Christ are



expected to observe Sunday. The Rev. Mr. Parker in his article says, "At the resurrection the institution of the Sabbath was transferred to Sunday" (page 175). "If we had no record in the New Testament in regard to the transfer of the Sabbath at the resurrection, the actions of Christ after the resurrection would be sufficient to prove that event" (page 175). The actions cited are simply the statement that on the resurrection day Jesus appeared to his disciples, and again after eight days, events which have no bearing on the question of a "transfer."

But on page 176 he makes the following very remarkable assertion: "The English translation of the New Testament does not reflect all the evidence given us of the transfer. If we turn, however, to the original Greek, and translate the passages connected with the resurrection correctly, we find that there are ten passages that speak of the transferred Sabbath. Take Matt. xxviii, 1, and translate it correctly, and we have positive proof of the transfer. The passage, as rendered in the English Bible, reads: 'In the end of the Sabbath, as it began to dawn toward the first day of the week.' A free and correct translation of the passage would read as follows: 'At the close of the (Jewish) Sabbath, as it began to dawn towards one of the (Christian) Sabbath,' etc.

I hesitate to say, my brother, what I can not help but think about that way of handling the Greek of the New Testament, and that way of handling the Word of God in order to support an idea that has no basis in the Scripture.

Let me call your attention to one other example of this man's methods. He says, "The transfer of the Sabbath is foreshadowed in prophecy. Take—'For behold I create new heavens and a new earth, and the former shall not be remembered, nor come into mind.' The (Jewish) Sabbath was the memorial day set apart for the commemoration of the work of Creation. The prophet says that this Sabbath day shall cease to be kept, for the old creation 'shall not be remembered nor come into mind.'" Again, my brother, what do you really think of that kind of biblical exegesis?

Mr. Gamble has a theory that is alto-

gether different. He has published quite a large book. I have a copy. He tries to make out a theory that the Sabbath was a changeable institution, and that the week was not a fixed cycle in time. He closes the article to which I wish to call your attention as follows: "Christ did not change from one fixed day to another fixed day. He put a stop to the constant changing of the days of the Sabbath in the Jewish system, and changed it back to the original fixed Sunday-seventh-day Sabbath. Thus was David's prophecy of the resurrection Sunday-Sabbath fulfilled, and we can truthfully say, 'This is the day the Lord hath made; we will rejoice and be glad in it.'"

And now, my dear brother, I want to ask you in all candor, you as a leader in promoting the observance of Sunday as the Sabbath, what theory do you hold to? Do you stand with Mr. Parker, or Mr. Gamble, or do you take the "makes no difference, one day as good as another" theory, or where do you stand? If you stand on the Bible I should like very much to hear from you. If you stand on the traditions of the church, and on the customs of the people, on the wisdom of taking things as we find them, for your observance of Sunday, why, I understand your position and there will be no call for an answer. I am

Very sincerely yours,

EDWIN SHAW.

Plainfield, N. J., Dec. 27, 1910.

#### The "Health Program."

The health program at Conference, Salem, W. Va., was in charge of the Seventh-day Baptist Association of Physicians and Dentists, Dr. A. S. Maxson of Milton Junction, Wis., presiding. The three following articles are from that program.

#### Introductory Address.

A. S. MAXSON, M. D.

In the State that gave us our old colonial home, a few Christian physicians, conceiving the idea that a Conference organization of our physicians would be desirable, effected an organization known as the Seventh Day Baptist Physicians' and Dentists' Society. The following abstract from the constitution indicates the object of this or-

ganization: "Whereas we believe that Providence has a special field of usefulness for Seventh Day Baptist Physicians in the work for Christ, the church and the Sabbath of our Lord, Resolved," etc. So at Ashaway, R. I., August 27, 1899, was started this organization to whose by-laws fifty-six nurses, dentists and physicians have subscribed.

Some of this number have passed to their long home. Among the fifty-six names we find the well-known ones of Dr. Ella F. Swinney and Dr. Rosa W. Palmberg. We have since continued our gatherings during Conference from year to year, and today through the generosity of this Conference make our first public appearance.

Believing that the Lord has given to all special talents and special missions to fulfil, just as our bodies have different members for different purposes, no one of which can easily perform the function of the others, therefore we appear before you, not to supplant any portion of the usual Conference work, but to labor on a different plane in the great harvest.

Keeping our bodies suitable temples for the Holy Spirit, so as to do more and better work, is our theme as reflected from 1 Cor. iii, 16, 17; 1 Cor. vi, 19 and Luke xxi, 34.

If our bodies are impaired or rendered unfit for the work of the harvest by customs, habits, dietetic errors, lust, or inactivity, and especially if we compromise with appetite or lust or damaging activity, what approval may we expect of our Creator who made this body as his crowning act of creation, and did his work so perfectly that he was well pleased with it? Will we in any way be like the slothful servant who gave himself up to festivities in his master's absence, when he should have been at his master's work?

Today a nurse, a dentist and two physicians will discuss these matters in such manner as appeals most to each of them.

#### Little Foxes That Destroy the Vines.

HARRIET INGLIS, Graduate Nurse.

It is the little foxes that destroy the vines. They work underneath the vine where they are not easily seen, but are none the less to be feared. The vine, society, today is threatened by foxes which are not generally recognized and feared by the people as they

should be feared—foxes that are destroying many a person's chance for divine living.

Perverted modesty on the part of parents and a resulting ignorance on the part of the child as to his or her sexual being are the foxes that I am going to write about.

Believe me, the thoughts I bring are not idle thoughts, but are freighted with truths that have been forced upon me as I have gone about my work.

When sickness overtakes the poor frail body and the physician and nurse are called, the patient gives himself or herself almost absolutely into their hands. These two people are for the time being the best friends on earth. They are admitted to the inner circle and into their ears is poured the story of the patient's life.

The nurse who is constantly at the bedside of the sufferer is often given the family skeleton to dissect and her advice is asked about many things.

Especially does the nurse win the love and confidence of the younger patients. Some of the things that have been told me by young men and women have made my heart ache. Very, very often the trouble that has come upon the sick one can be traced to the two things that I have chosen to write about. I sincerely hope and pray that all who hear may take up the burden of the thoughts herein expressed and help in every way possible to keep the bodies of the coming generation fit temples for the Holy Spirit.

You would be surprised to know the questions that are asked a nurse about the structure of our bodies and you would stare in horror to know how ignorant some, yes a great many young men and women are, who are out in the world, working for themselves.

Not long ago a very pretty girl of seventeen came into the hospital for medical treatment. She came to the city to find work and was employed as a waitress in a large restaurant. Her pretty face and innocent manner were very attractive and in a short time through the feigned friendship of an unscrupulous man she had been led astray and her life ruined. On the day she left the hospital I asked her if she knew of other girls in similar peril. "Oh," she said, "I know four that are just as pure and innocent as I was when I came to



Chicago, and I am going to tell them what I have learned from myself and what you dear nurses have taught me."

At Tarrytown, N. Y., there is a home called Saint Faith's House, for the shelter and training of young girls who have taken their first downward step in life. The greater majority of these girls are from twelve to fifteen years of age—girls who were not only ignorant of the fact that they were being led into sin, but were unconscious afterward that sin had been committed. No one gave these girls the true view of the most sacred relations of life until the precious gift of their maidenhood was lost. How deadly was the work of the foxes in these cases!

There comes a time in the lives of growing boys and girls, which is a very important phase in their physical make-up and well-being, and it is a time which parents should be prepared to meet and meet honestly. It is when the child becomes a boy and is crossing the rainbow bridge that leads to manhood. It is a simple matter, really, if parents would only face it simply. The physiological law is revealing itself in the boy; he is facing the mysteries of life which tempt and tantalize him, and is disquieted by "deep inquiries into the rudiments of men and nature," and curiosity to know the possibilities of existence. I believe that every child has a right to be told by his parents and teachers about his birth and body, for in such knowledge is true innocence and safety.

It is at this point where parents most unfortunately and commonly fail. Proper reticence has become exaggerated to a perverted modesty, which ignores the crowning purpose of our physical nature, and sacrifices high interests to a morbid sense of propriety. Parents should remember that the curiosity of the boy or girl to know the mysteries of life is right and proper and must be satisfied; for in wanting to know these things they are simply expressing the law of their natures. They must remember, too, that the boy himself is shy and sensitive and afraid to speak of things so intimate. If they have been friends with him from the first it will be easy to forestall his curiosity by telling him what he ought to know; and once the way is open he will come with his questioning. His inquiries

will be innocent, but unless they be met fully and simply he will make up for it by surreptitious and unsavory talk with companions and be led astray. There are good people who think that character is produced like a reaction in a test-tube, by the elements of knowledge that are put into a boy.

The boy can be properly taught what he ought to know only in the intimate confidence of one whom he loves and respects. The father may do much and the boy may learn much at his father's side; at the same time I feel that he should learn first at his mother's knee, for knowledge so acquired will be sanctified beyond all fear of stain.

That which infinite Wisdom, Power and Love have created, no man or woman ought to be ashamed to think of, read of, or speak of. Nothing in all nature is so wonderful and beautiful as the relationship of the sexes, as applied to the perpetuation of the race; and the institution of marriage is nothing more than society's recognition of the existence of the fact and its proper regulation. But what has been done with this wonderful manifestation of divine Power, Love and Wisdom? In a spirit of mock modesty and prudish delicacy we have enshrouded it in a cloak of mystery. We have made it a subject tabooed in polite conversation. We have made it a secret thing which none dare talk about, but which must be learned by each of us for himself or herself, often by the road of bitter and painful experience.

I have in mind two young men whom I met in a professional way, both suffering from the first offence against the sexual being. Both confessed that it was the mystery and ignorance of things that led them into trouble. Bitter experience taught these young men what they should have been learning to shun from childhood up. Society has yet to learn that the blind beggar at the street corner, the epileptic child, and often the woman on the operating table are the wages of youthful ignorance and indiscretion. Civilization is menaced by an insidious enemy. It *must* learn that only one cure is sure and cheap—which cure is right living, which God gives free to all; and right living depends on right knowledge.

Hasten the day when all the little foxes have been destroyed, and God's vineyard here on earth pruned of all that is false and impure; when every child will have a chance to grow to pure manhood and womanhood.

With Helen Keller I would say, "Throw aside false modesty, the shame that shelters evil, and hasten the day when there shall be no preventable disease among mankind."

#### Oral Hygiene.

DR. H. W. PRENTICE, D. D. S.

Conservation in these days has become a popular movement. Conservation of the soil, of the forests, of the water supply and mineral resources of the country is engaging the attention of scientists, men of affairs and of legislatures. Conservation of the race through the prevention of disease, and of the life of the individual through improved hygiene and by modern medicine and surgery, is of vital interest to us all.

It is for us now to consider the conservation of the health and the normal development of the individual relative to the hygiene of the mouth and the preservation of the teeth. For the best physical development and the preservation of one's vital resources depend, in large measure, upon sound teeth and a clean mouth.

It is strange how little is known of the most commonplace matters with reference to the teeth, by most people, physicians included. The origin of the teeth, their development and the processes of decay are as a closed book to the average individual. They have all had teeth since before they can remember, but few are correctly informed concerning their proper development, care and preservation. To this lack of knowledge can probably be traced most of the dental troubles of suffering humanity.

Dentists are asked so many times this question, and by intelligent parents: "Is it necessary to give any attention to children's baby teeth?" My emphatic reply to this question is, "Most decidedly yes!" When people understand more fully the bacterial origin of many diseases, and that the disease of decaying teeth is of bacterial origin, they will readily perceive that one

small focus of decay will shortly contaminate the entire mouth cavity, in a similar way as one bruised and decaying apple will spoil a whole barrel of the fruit. I may also call attention, in passing, to the contamination or infection of other parts of the body than the mouth and teeth,—infection traceable directly to these disease-breeding foci of bacteria. A common complaint is an enlargement or swelling, often suppurating, of the adjacent lymphatic glands in the neck and underneath the lower jaw. These enlarged or abscessing glands are very frequently the result of decaying or abscess-bearing lower first molar teeth. Tubercle bacilli and other germs travel straight from the hollowed out crown, down through the root-canals of the tooth, into the lymphatic system. The lymph glands connected therewith often enlarge and break down, forming persistent abscesses in the neck, and always result in a permanent scar and disfigurement. Again, the food in passing these bacterial breeding grounds becomes infected with germs which often cause serious gastric and intestinal disorders.

The lower first permanent molar tooth, itself a subject of sufficient interest and importance to require for its consideration the entire time allotted to me, is often badly neglected because of this lack of information which ought to be common to all parents and children. How many who think they sufficiently understand the development of their children's teeth, can answer the question, "Which is the first permanent tooth to erupt?" At any rate, most parents in my experience express surprise when told that the first permanent molar precedes the front, or incisor teeth; consequently the mistake, so fatally made, in supposing that this large tooth which usually comes between five and six years of age is a baby tooth which they are at liberty to neglect. Its early loss means deformity of more or less degree in every instance. The teeth, being arranged upon the jaw in the form of an arch, when this large tooth is withdrawn, the arch "caves in," so to speak. An imperfect development of the bone of the jaw results, producing an arch of less than normal size and proportions, and destroying the full rounded contour of the mouth and face; the teeth are crowded and jammed together in outrageous fashion,



presenting twisted and overlapping front teeth and, altogether, an ugly mouth to look at. The function of the mouth is thus impaired, because the teeth do not meet one another in their proper relations, and many other difficulties arise.

In speaking of the advantages in the care of children's teeth, I do not mean to omit the great advantage enjoyed by the child, in freedom from nights of agony, when the whole household is kept awake by an aching tooth. Children in school, who are continually annoyed by aching teeth and inflamed gums, whose food is in consequence improperly masticated, are subjected to serious handicaps that are not generally realized by parents or teachers. Dr. Luther H. Gulick, the popular magazine writer, who in his official capacity as a member of the Russell Sage Foundation carefully investigated the subject of dental hygiene in the public schools of New York City, speaks as an authority. He admits that, when he began his labors in this investigation, he believed that a new fad was being introduced in the schools, namely, that of examination and care of the teeth. After having examined the school records, and the records of their teeth in the cases of thirty-nine thousand children of the New York City schools, he learned his error.

Doctor Gulick says: "To the question, 'What is the difference in the school progress of children who have good teeth, and those who have bad teeth?'—not the difference in their looks, in their breath, or in their feeling of self-respect; but what is the difference in the actual scholarship of these children, in their height, in their weight—if there is any, I did not believe that there were any appreciable differences, in solid material facts of this kind. I discovered that children take, on the average, one-half year longer to go through school, if their teeth are out of order, than if they are healthy. Children who have decayed teeth go through school more slowly than children who have good teeth." Similar results followed similar investigations conducted in Tasmania, in Germany and in France. Again quoting Doctor Gulick, "Children with bad teeth are shorter, about as tall as children seven months younger with good teeth. A similar difference is also found in weight." All of this goes to

show the close relation between proper mastication and assimilation of food, with proper physical development. Dental inspection of public-school children is now compulsory in Germany. Free dental clinics, supported by the cities, are provided, from which great results in an improvement of the health and intelligence of the school children are obtained. "A healthy mouth," says a well-known physician, "makes a healthy child."

While the results of these investigations are valuable, it is not conclusively demonstrated that all children are dwarfed because of bad teeth, although underdeveloped children usually have bad teeth; for it may be, and often undoubtedly is, true that gastric disorders and malnutrition are the direct cause of improperly developed teeth. However, we expect to find in children with bad teeth a condition of general lack of development, malnutrition, and inattention. In either case their teeth should receive most careful attention, in order to remove one potent factor of malnutrition.

In London, in Boston, in New York, and in many other cities, the care of the children's teeth is prominent in the educational system of today. This is a very fine thing for the child of school age; but what of the poor victim of decaying teeth who has not even reached the age of two years? Why do parents wait until two or three nights of pain and anguish from a child's tooth finally drive them to the dentist? Why not begin early enough to prevent all or most of the pain incident to the filling of the cavities? Why do they not thus early accustom the children to expect such treatment, and welcome it, rather than permit them to become hysterical and panic-stricken at the very thought of going to the dentist, as many of their elders also do, after many hours of wakefulness and pain?

Take the children early to the dentist, even before the cavities are discovered by the parents. Do not frighten the child in advance with the implied horror involved in this phrase, "If you don't stop eating so much candy, you will have to go to the dentist." Observe the frightful penalty pronounced upon the child for attempting to satisfy its natural craving for sweets. Sugar and pure candies are a natural and important article of food, which, contrary

to the popular idea, have little or no more deleterious effects directly upon the teeth than potatoes or bread or milk. Of course, no child should be permitted to eat candy to the exclusion of other wholesome food. Having reached the dentist, let the parent place the child in his care and leave the room. The child, thus placed upon his own mettle, makes a better behaved and more self-reliant patient, than when overshadowed by an anxious or agitated mother, who has already talked the child into a state of mind bordering on hysteria. The occasion of taking the child to the dentist should not be made a matter of so great account, any more than that of consulting the family physician. If they are taken as early and frequently as is desirable, the discomfort ought not to be more than the weakest child can endure patiently.

Parents should always be on the alert for "mouth-breathing" children. Enlarged tonsils and adenoid growths, the almost universal cause of this habit in a child, should early be removed by the surgeon. This subject is of course outside the province of the dentist, except as the dentist is called upon in later years to regulate and correct the deformed dental arches directly caused by the mouth-breathing habit. These deformities of the upper arch, nose and face are only less serious to the child than the diseases of infection contracted through the habit of mouth-breathing. This habit can easily be corrected, according to the advice of Doctor Gulick, when once the obstruction to normal nasal breathing has been removed, by applying a strip of court-plaster over the lips at night.

In this general way I have spoken exclusively of the children's mouths and teeth; but all that I have said in reference to their nutrition, normal development and general health applies as forcibly to the adult. Happily the day is almost passed, when people wilfully neglect their own teeth, with the hope of getting in their place teeth that will not ache. From both an economic and esthetic point of view, nature has always excelled the art of man. Sound natural teeth are always preferable to artificial dentures. Cleanliness of the mouth is as essential as are baths to the self-respecting individual of this enlightened age. Foul breath, tartar-laden and missing teeth are

as inexcusable in any well-bred person as the going about with finger nails draped in black, the hair untidy, or the face covered with a beard of two weeks' growth. Few business men would employ persons presenting such an appearance of gross neglect of the person, and friends would avoid them.

Conservation, then, of the children's teeth, conservation of the adult's teeth, means, for the individual, health, efficiency and self-respect, as well as an economic gain for both the individual and for society.

76 West 103d Street, New York City,  
July 31, 1910.

#### Thoughts for the New Year.

ANNIE L. HOLBERTON.

Another leaf is folded with  
The pages of the years,  
Which bears the record of our life,  
Replete with smiles and tears.

Before us lies a spotless page,  
A new year's blank to fill;  
'Tis ours to make a record there,  
To count for good or ill.

Youth enters on the bright new year  
With heart and hopes aglow;  
The future teems with brilliant hues,  
Where tides of joy shall flow.

Dear gladsome beings, write with care  
The lines of life you trace;  
For unseen hands their impress bear  
Where time can ne'er efface.

Clasp in your own the Saviour's hand,  
Who waits your life to bless;  
Ere this new year shall pass to old  
Your love for him confess.

The truest pleasures life can give  
His presence will enhance;  
To worthy heights toward which you aim  
He'll aid you to advance.

From that dear Friend who died for you  
Steel not your heart today;  
Accept him as life's guiding star  
To heaven the only way.

"We one time saw a young man enter a lion's cage. The people held their breath in horror. The same day we saw a young man enter a saloon. The public smiled."

"Man is a free agent who gets into bondage celebrating his freedom."



## MISSIONS

DEAR READER OF THE SABBATH RECORDER:

I know you will be interested in the following, taken from a letter from one of our pastors. He did not write for publication, so I withhold the name and address.

"Last Sabbath I took up the question of contributions to Missionary and Tract Society work, talking about the 'budgets', etc. There was a good congregation and they kept awake. I told them I was going to write to you and Shaw that I thought the budgets the best documents sent out by the board in a long time, and many raising their hands backed me up in it. At the close of the service a man came and told me to write Mr. Saunders that if this church fails to make up \$1.00 per member next year (1911) he will see that it is made up. But he won't have to make it up.

"One person said my talk was the best I had given for a long time. One deacon said he would not object to have the work explained three times a year. Another deacon emphasized the need of letting the people know the conditions and needs of the field and the way the money is to be used.

"I write this because our people are not indifferent to the work when they know what it is. Some don't take the SABBATH RECORDER; others don't read it very well when they take it, and so don't keep posted about the work. How can we expect them to give on a cold-blooded plea for money? It's 'Money, give us money' at every turn anyway, and people must know where it's going, and that it's to save and build up souls, else they will not give.

"I believe that we are going to do more than we have in the past for God's kingdom among the lost. I wish you could have stopped here. Your letters are a great deal better than nothing, though. Send them along and come when you can."

I think the writer of this will excuse me for quoting and giving to SABBATH RECORDER readers. The churches are responding very generously. The board is indeed grateful for it.

E. B. SAUNDERS,  
Corresponding Secretary.

At Hankow, China.

MY DEAR BROTHER:

After thirty-six hours by train we reached this place at 3 p. m. yesterday. It seems almost impossible to believe that one can travel at such rapid rate in China. While formerly it took six weeks or more to come from Peking to Shanghai, it can now be done in about four days.

Mr. Davis had written to ask the privilege of stopping at the home of the China Inland Mission while in Hankow, so one of the agents met us at the station and we were very glad to find they could accommodate us. This mission has no special mission work in this port, as their policy is to work in the interior; but they have a home here as well as in Shanghai to receive their workers as they pass to and fro, and they also have agents here to attend to their business matters.

This Hankow agency looks after the requirements of their workers in six provinces. It is always a benediction to come into one of their homes, where the spirit of consecration is so manifest. The large house and lovely grounds here in Hankow were given by Mr. Orr Ewing, who also gave their large property in Shanghai. What a satisfaction it must be to one who has been blessed with the wealth of this world, to use it where he can see it is such a real blessing to others. Mr. Orr Ewing not only gives so liberally of his wealth, but is himself working in the interior of China.

This afternoon we took a "ferry-boat" (which, by the way, is rowed by one man) across the Yang-tse River to Woo Chang, another city, to visit the large university of the Episcopal Mission. On landing we had a long walk through narrow, dirty streets, which was a new experience for our friend, Mrs. C. W. Davis; but when we entered the large pleasant mission compound, she was delighted. We very much enjoyed our call on Doctor Jackson, the president of the university, and appreciated their hospitality and kindness in showing us about the place. The following day we took the same kind of a boat and rowed up the river to call at the Baptist Union Mission in the city of Nanyang. Mr. Adams, the senior worker at this station, we knew some thirty years ago, when he was the first missionary to take up work in the city of Nanking,

of which city I shall speak later. He is now greatly favored in having one of his sons as a colleague, and also a daughter working in the same mission.

The Sabbath we spent quietly in the home, thankful for the privilege of meeting so many earnest Christian workers, most of whom are stationed in the far interior.

October 30.—Here we are on the Yang-tse River, just passing the noted island called "Little Orphan"—why, I do not know, except it seems so entirely alone, far removed from the rugged range of hills in the distance. Although very abrupt to the height of perhaps one hundred and fifty feet, it has a temple on its summit, and shrines built into its rocky sides. We are hoping to reach Nanking today.

November 3.—Once again on the Yang-tse, which is to be the last stage in our journey. We have spent three days in Nanking, were entertained at the home of our old friend, Dr. John Davis, who is now a teacher in the new Union Theological Seminary. The first day was given almost wholly to seeing the Chinese Industrial Exhibition, which was opened in June and closes the last of this month. I think the exhibits really exceeded our expectations. When one bears in mind that they are mostly Chinese productions and that many of the most choice exhibits were made hundreds of years ago, it seems truly praiseworthy. The fine arts building is the most interesting and would do credit to any country. There we found artistic drawing and painting, old embroideries, beautiful lacquer, and exquisite carving in wood and ivory; one carved lacquer urn valued at one thousand five hundred gold dollars; a piece of red coral carving at one thousand seven hundred, and many, many more rare, expensive things.

Their exhibit of silk was of course the best. Any one who has lived in this land knows the Chinese excel in the manufacture of silk. Then it was very noticeable, the advancement they have made during the last ten years in the production of cotton goods. One would think it would greatly lessen the importation of American "piece-goods," as they call our cotton cloth. Their linen and grass-cloth can not be excelled in any country. Their porcelain is very interesting, es-

pecially that made hundreds of years ago; but I am sorry to say they have lost the art of making much of their finest porcelain. One regrets to see their imitation of foreign designs, for in this they have thus far failed to produce the best results. The various provinces were filled with the products for which each particular province is noted. This exhibition being the first effort of the kind in China, naturally many mistakes have been made and some people think it premature. The location is not the best for the convenience of the greatest number of visitors. It has been a financial failure; but that has been said of some exhibitions in other lands, and one feels that it has been a real education to many of the natives who have found it impossible to attend, and that it will awaken new enthusiasm along the line of higher civilization.

The next forenoon we decided to visit the tomb of the first emperor of the Ming dynasty, which meant a four-mile ride in jinrickshas and another mile on foot, or on donkey. Our friend and myself chose the former mode. Of course Mr. Davis took the donkey and considered us very foolish to walk when there was opportunity to ride. Though a famous resort we found these tombs inferior to those of the same dynasty near Peking. The avenue of animals was somewhat the same, though they are not of marble but of a much softer stone. Within a few years each statue has been inclosed in a wooden framework, as they were becoming so broken and defaced. The tomb itself has been allowed to deteriorate, until, were it not for the historic interest, no one would care to visit it.

In the afternoon our host accompanied us in visiting other places of interest, taking us first to see the south wall of the city, which is sixty feet high, from the top of which we had a fine view of the city. If one wishes to walk on the wall around the city of Nanking, he must go a distance of twenty-five miles. We were told it was a very interesting thing to do, but it did not so appeal to us. Nanking of all cities suffered most from the Taipings in the early sixties. Three fourths of the city was destroyed and it has never fully recovered. When from some elevation you see a group of foreign houses or a church spire,



you know it represents a mission, or possibly a government school. There are many of the latter now in this city, but some of them occupy one-story Chinese buildings. We visited one government school where two of our American young men are employed as teachers—of physics, history, etc. We were very glad to see so much of the mission work.

The next morning, on our way to the steamer, we called at the Methodist University, where they have about four hundred students. As we review in our minds the various cities we were permitted to visit, these mission centers stand out like beacon lights and we feel that they must dissipate some of the surrounding darkness.

Friday noon, November 4, we reached Shanghai after a very pleasant and, I trust, profitable month's holiday.

Affectionately yours,

SARAH G. DAVIS.

Nov. 29, 1910.

**Letter From H. Eugene Davis.**

DEAR SECRETARY SAUNDERS:

Your letter of August 15 came to hand as we were in the rush of getting settled in our work again. We have been very busy opening the new work and have had various and trying problems. Upon our return from the mountains it was decided, on account of the poor health of the young man who came out to be my helper, to move them back to Shanghai, so the first week was spent in helping them get settled in Shanghai. He has been ill all the time and, last week, passed away; but others will write about his death. We have been relieved of the strain of having to care for him when we knew so little what to do or how to do it. Doctor Palmborg's little girl is still in Shanghai in the hospital. We have had many calls from the Chinese to treat their diseases, and they can not see why we will not undertake to help them. Of course, we do our best for those who live at the mission, and have had more caring for sick people than we want with our present knowledge. We have been rejoicing over the prospect of Doctor Crandall's coming and trust nothing will occur to prevent her speedy departure.

And now I want to tell you about our new work. Soon after our return the house we had rented was sold and for about two weeks we did not know what we could do, but finally the new landlord offered to rent the whole house for twelve Mexican dollars a month. There are some rooms rented that bring about one and one-half dollars and we may be able to rent others, for there are more than we need at present. The house is one hundred and eighteen years old and was in very bad shape. The former owner had repaired it some, and, with lots of scrubbing and whitewashing the place has been transformed. There are many things we hope to do to make it more desirable, but have called a halt until the funds are in hand to do the necessary things.

We have at present partially fitted up a room for calisthenics which is provided with Indian clubs, wands and dumb-bells. This will be sufficient for six months or more, and then I should very much like to add to the equipment in this department. The reading-room has one hundred and eleven Chinese books, the large majority being religious books. We have about twenty English books. Some of our own magazines have been donated to the room, and a post-card album, nearly filled with picture post-cards from all parts of the world. The Chinese take great pleasure in looking at these pictures and we take a few moments when there are several together to explain the pictures. It gives a very good opportunity to explain about the churches, schools, hospitals, etc., and they see the practical side of the religion of Jesus. We have about twenty-five small pictures on the walls of the reading-room and hope to get larger and better pictures later. There are three Chinese newspapers, and it is our plan, with the beginning of the new year, to add several religious magazines along with one or more popular magazines. The game-room has four tables, one long and three square, at which the young men play ping-pong, checkers, letters, halma, flinch, or jack-straws. This room is open only from four until five, and from seven in the evening until ten. It is well patronized during the evening. We have a Chinese guest-room with tea-tables, where ten people can be

served at a time. The chapel-room has not been fitted up yet on account of lack of funds. We plan to hang four good lamps in this room, and provide seating capacity for at least two hundred. We want very much to have an organ for this room. Mrs. Davis has a room fitted up for teaching English, and there are between five and ten who will study English. More than ten have said that they will study, but as yet there are only six who have commenced. We also have a Bible-room which has twenty-eight different kinds of Bibles. There are English and Mandarin, easy Vung Li, classical and colloquial. These are in several sizes and in different bindings. We have the whole Bible in one volume, or the Old and New Testaments separately. Then there are the Gospels and The Acts of the Apostles in separate volumes, which we can sell for one "doong-ban" which is not equal to half an American cent. We trust that the Gospel may be spread in this way, and that many will be interested enough to buy a Gospel. I have a room for a study in the building, and will do most of my studying where I can keep my eye on the running of things.

We had our opening on October 30, and for three days the friends were invited to come and drink a cup of tea and look the building over. Mr. Crofoot was out for the first day, and there were more than two hundred who listened to him Sunday afternoon and more than one hundred who came in the evening. The boys who served the tea said that during the three days more than two hundred cups of tea were served, and there were more than half the people who did not get the tea. The officials all came, and soldiers and police were sent to see that every one kept straight, so the opening was a success. The actual work began on Wednesday, November 2, when the teaching of English and calisthenics was begun, and on November 7 the first Bible class was held. We plan to have three Bible classes. Mrs. Davis will teach one in English, while I will conduct two in Chinese. One will be for inquirers, and the other open to all. Several of the young men have signified a desire to enter this class.

There are twenty-seven who have already entered the organization, and this mem-

bership represents six of the provinces of this great land. These twenty-seven young men come from fourteen different cities and towns in these six provinces, so you can readily see that what we are trying to do is not confined to the small place of Lieu-oo with its twenty thousand or more people, but the good we hope to accomplish will reach out to other parts of this empire. We are overwhelmed with the responsibility and the great opportunity. The Chinese are enthusiastic over the work, and we expect more will want to have the benefits of the organization.

The response from the homeland has not been what we had hoped, but encouraging letters have come from the presidents of the three colleges, as well as words of commendation and approval of the plan from others. Four dollars, gold, has been contributed, together with some games. We believe that when the people in the homeland realize the need and the possibilities in this kind of Christian service, sufficient funds for its support will be forthcoming.

Yours in the Master's service,  
H. EUGENE DAVIS.

Lieu-oo, China,  
Nov. 6, 1910.

**The Chicago Mission.**

My Seventh-day Baptist friends may be glad to hear of my work in the Chicago Mission. Our Seventh-day Baptist mission is at 648 West 119th Street in a mission room rented by the Chicago Church. It is called "The Bible Light," and that sign hangs over the door. We hold meetings here in both Hungarian and English. On Friday nights Pastor Webster holds an English meeting and preaches. On Sabbath days I hold Hungarian meetings. From 9 to 10 we have prayer meeting; from 10 to 12 preaching; from 2 to 3 Sabbath school; from 3 to 5 preaching. The attendance runs from twelve to twenty-five.

On Tuesday evenings I have a preaching meeting in my house here. On Sunday afternoon from 3 to 5 we have a preaching service in Hungarian in the English Congregational church in West Pullman. We get larger congregations on Sunday, having as many as sixty in the summer and fall months, fewer people in the winter.



Before cold weather began we held meetings at Burnside, but these have been stopped for the winter. We start them again in the spring.

I have distributed 1,000 Sabbath tracts in English and want 500 more. I publish my Hungarian paper, *The Bible Revelation*, every month. I am planning to print another paper, *The Gospel Trumpet*, the coming year. This will be published quarterly. Daytimes I set type and print, and evenings make calls.

It is pretty hard to make people believe in the Sabbath truth, but we must work and sow the seeds and wait for the harvest. God will bless our work.

JOSEPH J. KOVATS.

701 W. 117th Place, Chicago,  
Dec. 22, 1910.

#### Sincerity not Always Safety.

If only a man is sincere, he is, according to a great many people; all right. There is a common notion abroad in certain circles that sincerity is a safe substitute for godliness, morality and sanity. Many a man prides himself on his sincerity, and claims exemption from any duty save to be sincere. A clear-headed Christian layman in Iowa punctures that folly when he says: "It has gotten out that it matters not what a man believes or thinks so long as he is sincere. So thought the man who mistook the laudanum bottle for the physician's carefully prepared prescription. He was sincere in his belief, but he is not here to tell it." Several things more than sincerity are needed. Knowledge is one; duty-seeing and duty-doing are others. The sincere fool and the sincere sinner are not much better off than other kinds of fools and sinners. God welcomes sincerity in every child of his, but he would have them join it to virtues that count for more than mere transparency.—*Sunday-school Times*.

#### A Thought for the Week.

Nothing on earth can smile but man! Gems may flash reflected light, but what is a diamond-flash compared to an eye-flash and a mirth-flash? Flowers can not smile; this is a charm that even they can not claim. It is the prerogative of man; it is the color

which love wears, and cheerfulness, and joy—these three. It is a light in the windows of the face, by which the heart signifies it is at home and waiting. A face that can not smile is like a bud that can not blossom, and dries up on the stalk. Laughter is day, and sobriety is night, and a smile is the twilight that hovers gently between both—more bewitching than either.—*Henry Ward Beecher*.

#### In Memory of Mrs. George H. Babcock.

E. L. C.

The fire is out on the hearth today,  
Its ashes are cold and dead and gray.

The rooms are empty and lone and drear,  
For she is not here; no, she is not here!

You said she was tenderly laid to rest,  
With roses, love's offering, heaped over her breast.

You said they called her dead, but nay!  
She lives in the near and the far away.

In China's mart, and on Afric's shore,  
She walks and talks as heretofore.

The bread she cast on the waters wide  
Comes back with each returning tide.

But most she lives in the hearts that knew  
How the flower of her grace and sweetness grew.

It was warmed in the sun of the hungry, filled,  
It was watered by dews from heaven distilled.

Its perfume was fed by the altar-flame  
Which rose like sweet incense each morn, "In His Name."

She is alive! But our tears will flow  
And our hearts will ache, for we loved her so.

Alfred, N. Y.,  
Dec. 26, 1910.

The mark of a saint is not perfection, but consecration. A saint is not a man without faults, but a man who has given himself without reserve to God.—*W. T. Richardson*.

"Though we travel the world over to find the beautiful, we must carry it with us or we will find it not."

"Wealth never says that poverty is happiness until it gets the dyspepsia."

## WOMAN'S WORK

ETHEL A. HAVEN, Leonardsville, N. Y.

Contributing Editor.

### Consecration Service of Dr. Grace Crandall.

NETTIE M. WEST.

The consecration service of Dr. Grace Crandall to the Medical Mission of China took place December 3, 1910, in the Milton Junction Church, of which she is an honored member and where her father of sainted memory spent his last pastorate.

The service was held in the afternoon and was participated in by delegates from all the southern Wisconsin and Chicago churches. The great interest and the esteem in which Doctor Crandall is held by the people in the vicinity were shown by the large attendance, not only of those of our own faith, but of the First-day people as well. There were present those who had been playmates with her in the younger days, those who knew her in girlhood, those with whom she had worked in the church and society, those to whom she had ministered in hours of sickness and pain, and all were friends and felt a personal loss at her going.

The following was the order of the exercises:

Hymn, "All Hail the Power of Jesus' Name."  
Scripture reading and prayer—Pastor A. E. Webster, Chicago.

Hymn, "Jesus Shall Reign Where'er the Sun."  
Doctor Crandall offers herself as medical missionary to China.

"The Relation of the Women of the Denomination to the Medical Mission"—Mrs. A. B. West, President of the Woman's Board.

"The Relation of the Medical Missionary to the Denomination and to Her Mission"—Pastor T. J. Van Horn, Albion.

Missionary solo—E. M. Holston.

"The Responsibility of Our Churches and People for the Medical Mission"—Pastor L. C. Randolph, Milton.

"The Relation of the Board to the People and to the Missionaries"—Pres. W. C. Daland, Milton College.

Consecrating prayer—Pastor A. J. C. Bond, Milton Junction.

Hymn, "Hasten, Lord, the Glorious Time."  
Benediction—Pastor A. P. Ashurst, Walworth.

At the close of the second hymn Doctor Crandall came forward and in a simple but impressive way told of how she came to give herself to the work of the Medical Mission; of how she became interested in missions in childhood through hearing about Doctor Swinney's going to China; how that interest was sustained in her school and college days, and how later the call came to her to take up that work. She told of her struggle against the call, and then of how she came to see it was best for her to accept. She wished her friends not to think of the personal side of her going, not to think of her doing anything heroic, but to think of the need of the work. She was but doing her duty, and that was the best thing for her.

We are hoping to give to SABBATH RECORDER readers her message entire as she gave it that day, but Uncle Sam has carried it astray in the mails and we must wait until he returns it.

The paper by Mrs. West will appear in Woman's Work and need not be quoted here.

Pastor Van Horn said in part: "There might be a good deal of sadness in this meeting today for many hearts, because a dear friend and sister is giving herself to a work that is going to take her to the other side of the world from us. But my topic permits me to think of the joyful advantages that are coming to our sister and to us on account of the offering she is making. I am sure she would have no undertone of sadness in this meeting, but rather that it be a time for praise and thanksgiving.

"Our denomination is a great family bound together by strong ties of love and truth. One of our numbers is going to a far-away land to live there for the things that are of the highest value to the family at home. The great heart of the denomination is thrilled with the willing sacrifice which our sister makes. We think of her as a representative of the home on that distant shore, and of how from her going and through our giving her up for the work great blessings and enrichment shall come to our denominational life.

"I. In the first place we are to be richer in a fund of information regarding the people to whom she goes. We now know too little about our Chinese brothers. To



know them better will be to love them more. We can love only in the abstract people whom we do not know, much less take an active interest in them. Our missionary must be the medium of a closer acquaintance with these people. Through her we must learn of their social, domestic, industrial and commercial life. If there is too much indifference on the part of the home churches toward the foreign work, it is on account of too little knowledge of that work.

"2. Our missionary is to open the eyes of the blind, not only in the lands of pagan darkness, but also in the lands of gospel light. She is to be an instructor, but above all she is to be a pattern, as Paul says to Titus, in sound doctrine.

"Through her loyalty to all the teachings of Jesus she is to be an inspiration and a stimulant to the church at home. She must be deeply rooted and grounded in the truth, that she may be able to answer with the assurance born of confidence the charge of sectarianism for instructing the heathen in a doctrine so much at variance with that of all other missionaries. She will let them know that she is under divine commission to teach *all* things whatsoever He has commanded. The *whole* truth of the Gospel must furnish the strongest bond of union.

"She must lead these people to see that the keeping of the Sabbath is a divine channel through which God is to pour infinite blessings of gospel peace upon humanity.

"There will be times when our missionary will feel the sense of inferiority as to equipment, as she compares our mission property and hospitals with those of wealthy and numerically great denominations. This ought not to be spoken of here today if we were not to think also of how we are under the most sacred obligation to make the burdens of our workers abroad as light as possible, with offerings of our material substance.

"3. Our sister offers herself as a *medical* missionary. She is to hold before us the truth that Jesus came not primarily to heal the bodies of men but to cure their souls and to make the world acquainted with God. She receives from him the command to go, recognizing that his power only can give efficiency to the means used,

and for him she uses the art of healing the bodies of men that they may know her Saviour who is thus working through her for their eternal redemption. She is to make known his love and power who died to redeem the Chinese and all men. By her skill in healing, by the magnetism of a presence made winsome by the indwelling Christ, by her faith in the power of God, by her word of sympathy and cheerfulness under adverse surroundings, she is to preach Christ and him crucified. In her is Christ to be exalted. For Jesus said, 'And I, if I be lifted up . . . , will draw all men unto me.'"

That beautiful solo, "The Crossing of the Bar," was in keeping with the thought expressed that there be no undertone of sadness in the going away of our missionary, and was sung most effectively.

On the topic assigned to Pastor Randolph he said:

"There are two ways of enlisting; one is in a great meeting, under the influence of the emotion stirred on that occasion. Another is to think out quietly alone the questions of duty and responsibility. I think the decision which is the occasion of our coming here this afternoon is of the second kind. The results in us should not be simply spiritual exaltation during the hour that we are here. There should be definite acts following. This should be a consecration service to us too. The best way to support another wing of the army is to fight where we are. We can study missions. We can pray. We can give as God has prospered us. But nothing less than consecrated churches will meet the need. I trust there are here boys and girls, young men and women, upon whom indelible impressions will be made, who will in future days give themselves in similar service. If there is joy in heaven over one sinner that repenteth, surely there is joy in heaven when one of the redeemed ones goes forth to take the message of redemption to others."

Sec. E. B. Saunders being unable to be present, President Daland had been asked by the Missionary Board to represent that society, and to speak in its behalf. He said in part:

"The relation of the board to the people

resembles that between the Congress of the United States and the people of America. The board is the creation of the people and represents them. It is the people of the churches who are influenced by the Spirit of God to do missionary work; it is the people who inform themselves and act; it is the people who furnish the moral and financial support. The board is the agent of the people, and the missionary is the agent of the board. Each agent is responsible to his principal, but all are directly responsible to God.

"It is the duty of the people to inform themselves, to be consecrated to the work, to devote to it their means, to trust the board and the missionaries and to give counsel in a friendly spirit.

"It is the duty of the board to seek information and plan wisely the best policy for the work; to employ the missionaries and direct them in general as to their work; to trust the people and the missionaries and to seek the best interests of the entire work.

"It is the duty of the missionaries especially to be in God's hands; in general to obey the instructions of the board; to give advice and report truthfully and conscientiously the state of the work; to trust the board for pay and the people for sympathy.

"Communications between the missionaries and the people should be as far as possible through the board.

"Let the people remember that the board is their board, and the missionaries their missionaries. Let the people stand by the board and let the board stand by the missionaries. Let the missionaries be loyal to God, faithful to the board, and full of confidence in the people."

The consecrating prayer by Pastor Bond was a fervent appeal for the blessings of God to rest upon our missionary, that she be given strength for her work, grace to help her in the trials that will come, and a sustaining faith in the promise of him who gave the command to go and who said, "Lo, I am with you alway."

The solemn benediction pronounced by Pastor Ashurst of Walworth closed this most impressive service.

Doctor Crandall sails from San Francisco, January 9, and the prayers and best wishes of her many friends will go with her in her new field of labor.

#### The Price of Manhood.

The mother of a large family, in which were a number of boys, found her youngest something of an enigma. To her surprise, when a child of nine, on several occasions he "wished he were dead." On the birthday of a young lady cousin, the little fellow had expected to sit down at the table with the young men and women guests, but he was thrust aside by an aunt. There was no lack of room and no need of such eviction; it was simply an expression of the aunt's feeling that the child was out of place. The evening was spoiled for the boy and he went to his room crying that he "wished he were dead."

The mother knew she must no longer simply pray for her son; she must work with him. She did not scold or preach; she gave him an abundance of sympathy, yet gently pointed out the many splendid qualities of his aunt, reminding him of her many kindnesses and assuring him that it was merely an old-fashioned idea that a child was out of place at the table with older people which had led to her act. Naturally fair-minded, the boy agreed to all she said, and as she gently and patiently reasoned, soothed and listened, he poured out all his grief. It was the beginning of a closer bond between mother and child. From that hour she became his confidante.

As this boy approached puberty, he showed every sign of depression and a tendency to what is termed "blues." He had always been a thoughtful child; he brooded now. Finding him gloomy and depressed one day, the mother had another talk with him. She told him that he was to make a man, one of the world's helpers, and that there was a road every boy must traverse before he could reach that goal. She explained that there might come days of unrest and uneasiness, and times of discouragement and temptation, but that there was One, all-powerful and all-loving, who had promised that he would not suffer his children to be tempted above that they were able, but would, with the temptation, also make a way of escape; and that beyond these trying days were the strength and potency of manhood and he who could pay the price, fix his eye not on present discomfort but coming power, who could keep



himself pure and hold cheerfully and steadfastly to the best, would receive the high reward of true manhood. She made him realize that it was no strange experience, this one through which he was passing, but that he was one of many; that all the heroes the world had known had passed that way and met these same difficulties and conquered them.

The result of that conversation was marvelous. Many months afterwards, observing her son apparently much depressed, the mother inquired if anything had gone wrong. "Nothing to worry about," was the boy's answer. "If you are right, I am only paying the price of manhood." The youth spent few hours in brooding, not one in despair. The habit of talking over all experiences with mother became established. Books, love-affairs, possible moral defections, the dangers of strong drink, what the boys said and did, all came in for consideration. Little heartburnings and affronts were considered, not from the standard of today's seeming importance, but tomorrow's, next year's truer valuation. The larger outlook made many things, apparently mighty, dwindle into insignificance. The richest reward of that mother's life came to her through her close fellowship with the highly organized, richly endowed, gifted child whose hypersensitiveness had once so alarmed her.—*The Union Signal.*

#### A Warning to Parents.

It is a common sight nowadays to see young women promenading the streets of every village, hatless, dresses cut low at the neck, short sleeves, low shoes and high heels and thin gauze stockings. The places requiring the very best protection are protected the least. I have seen young women on the streets dressed in this manner when the thermometer played around the zero mark.

If parents do not put a stop to this practice, and that mighty soon, we shall have a great number of human wrecks in this country in a few years. Indeed, there is cause for alarm already—scarcely a young woman is free from catarrh or some form of throat trouble. The latter often leads to tuberculosis. Operations for appendicitis are a daily occurrence. The majority of patients in many of our hospitals are

young women. "The mills of God grind slowly, yet they grind exceedingly small."

A prominent physician recently stated there would be a harvest for surgical doctors in this country in a few years as a result of this practice. We are certainly living at a fast age, an age of extravagance and pride. "Pride goeth before a fall," says Proverbs. We are told to "live well in the days of thy youth that thou wilt not regret it in old age," and if this practice is not soon stopped there will be many serious regrets a few years hence.—*Grant Stanley.*

To be glad of life because it gives you the chance to love and to work and to play and to look up at the stars; to be satisfied with your possessions, but not contented with yourself until you have made the best of them; to despise nothing in the world except falsehood and meanness, and to fear nothing except cowardice; to be governed by your admirations rather than by your disgusts; to covet nothing that is your neighbor's except his kindness of heart and gentleness of manners; to think seldom of your enemies, often of your friends, and every day of Christ; and to spend as much time as you can, with body and with spirit, in God's out-of-doors; these are little guideposts on the footpath to peace.—*Henry Van Dyke.*

Do not worry, or you will lose your sleep, impair your health, and in the long run injure your cause. Remember that work will not hurt you, whereas worry will. It is not physical labor that kills men, it is anxiety of mind. Beecher said correctly: "Work is healthy; you can hardly put more on a man than he can bear. But worry is rust upon the blade. It is not movement that destroys machinery, but friction."—*Selected.*

"Men grow easily discouraged, because they only know in part; God never is discouraged, because through the millenniums which are in his sight as but a day, he sees all the forces of his great universe working together for good. The omniscience of God is the foundation of the patience of God."

## YOUNG PEOPLE'S WORK

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

### Lessons From Great Lives: Abraham.

PASTOR R. J. SEVERANCE.

Prayer meeting topic for January 14, 1911.

#### Daily Readings.

Sunday—Faithful Abraham (Gal. iii, 6-9).

Monday—The pilgrim (Heb. xi, 8-10).

Tuesday—The peacemaker (Gen. xiii, 7-18).

Wednesday—The friend of God (Jas. ii, 21-24).

Thursday—The man of prayer (Gen. xviii, 23-33).

Friday—The martyr-heart (Gen. xxii, 1-14).

Sabbath day—Topic: Lessons from great lives: Abraham (Gen. xxii, 1-18).

As we take a broad survey of human history, from its earliest beginnings to the present time, we notice there are a few men who stand head and shoulders above all the rest as regards the influence of individual life upon human development. Every unit of society has its prominent personages, whether it be the family, the community, the county, the State, or the Nation. For the most part, however, they do not become known outside their own circle, and their greatness is not recognized by any other like unity. The same may be said of every age: it has had its great men—scores of them—not many of whom, however, outlived their age. Most of their names, as well as that for which they became prominent, have been forgotten by the succeeding generation. But there are some exceptions, and it is these exceptions which stand out before us as we gaze. There are a few names connected with world history which are immortal; and associated with these names is the recollection of something definite for which each man was noted. If we study closely their lives we shall find that these men possessed certain characteristics which made them in a way unique. Some men, sad to say,

have not been remembered for any contribution they have made to the sum-total of human advancement, or any beneficial ministrations to man; but such prominence as theirs can not be called true greatness.

During the year we are to study the lives of some of the Bible characters who have achieved true greatness. The topic for today is the first of the series and it is upon Lessons From the Life of Abraham, "the Father of the Faithful."

In considering the career of any one who has become prominent, it is desirable to look back through his life for the dominating principles which have been responsible for his greatness. I think it safe to say that no man has ever become truly great but there is a reason for it, and that reason must be looked for within the man himself. Greatness was never thrust upon any man; neither does it come by chance or contagion as the whooping-cough; and it is not something which a man may attain in a day, even should he possess all the qualities to make one great. Greatness, in any man or woman, has come because of principles which have been actuating the life for days and months and years. And now as we, Christian Endeavorers, desire to get some helpful lessons from the man who has rightly gained the distinction of being one of the greatest the world has ever known, it will be well for us to look for those traits of character which made him great. It would not be possible, in the time allotted, to dwell upon all the virtues of Abraham, but those suggested by the daily readings will furnish us characteristics worthy of emulation.

1. The mere mention of the name Abraham usually directs our mind to that element of character called faith. So many times in the Scripture is the faith of Abraham spoken of: Paul in his epistles delights in reminding his readers of how "Abraham believed God, and it was reckoned unto him for righteousness." In the *Sunday School Times*, a few months ago, there appeared the following: "There was once a good woman who was well known among her circle for her simple faith and her great calmness in the midst of many trials. Another woman, living at a distance, hearing of her said, 'I must go and see that woman, and learn the secret of her calm and happy



life.' She went, and accosting the woman, said, 'Are you the woman with the great faith?' 'No,' was the answer, 'I am not the woman with the great faith, but I am the woman with the little faith in the great God.'

The secret of Abraham's faith was his belief in God, and there will be no danger of our lacking faith if we only come to realize the greatness and goodness of God—if we learn to know him as he is; for then we shall be willing to trust him.

2. The writer to the "Hebrews" (Heb. xi, 8-10) commends Abraham, for his obedience in responding to the call of God to leave his country and kindred to establish a home in another land. To the friends and neighbors who saw him go, the migration of Abraham probably meant no more than it does to people today to see a family depart for the "West"; but to Abraham it was answering a call from God to a higher religious life, and although it required a sacrifice of present, temporal blessings for the sake of spiritual advancement, yet he was ready to obey because of his confidence in Jehovah. There doubtless have been—there are still—many Abrahams who have gone out, not knowing what the outcome was to be, in obedience to some dictate of conscience, to some prospect of spiritual advantage, rightly interpreted as the call of God; but, I fear, not all "Our People" who have sought homes in other localities have been influenced to do so by a desire to be of greater service to God and to mankind. As young people we should learn to listen for the voice of God before deciding to go to a "new country" or to the city. Let us be certain that the call is from God and not from "gold." In this connection I wish all our young people would read, or reread, the article by Dr. Geo. W. Post in the SABBATH RECORDER of October 24, 1910, page 531.

3. We learn from the account of the separation of Lot and his uncle (Gen. xiii, 7-18) that Abraham was determined to "live peaceably with all men." The lesson for us here is one which will be helpful to us all our lives if we but learn it well and put it into practice. Not only did Abraham show himself a peacemaker, but he was generous; he gave Lot his choice of the country, and subsequent events showed that

Abraham's possessions were the more valuable. Very often we rob ourselves of blessings because of our selfishness.

4. James tells us that Abraham "was called the friend of God" (Jas. ii, 21-24). He showed that he was a friend of God by doing the thing which he thought God wanted him to do. We always love to serve our friends; we are willing to do anything for them; doing for them is not a sacrifice but a pleasure. Of how many Christian Endeavorers can it truthfully be said, "And he was called the friend of God"?

5. Gen. xviii, 23-33.—This passage teaches that Abraham was a man of prayer. It is not necessary for us to consider the theology of the author of this passage; it would not be profitable in a prayer meeting to discuss the conception of God regarding his judgment of the wicked or his obligation to the righteous, which we see portrayed in these verses; the lesson for us is that Abraham was persevering in his prayers. He had confidence that whatever was right and just God would perform, and yet he continued to plead for Sodom. Because we trust God to give us the blessings we need is no reason for not asking him for the things we desire.

6. Gen. xxii, 1-18.—The particular portion of Scripture assigned to us for a lesson is a passage which has caused a great amount of speculation. People have wondered why God should ask for human sacrifice; some are surprised that a man like Abraham could conceive of such an act. But when we learn that such sacrifices were a familiar form of religious worship among the neighbors of Israel, it does not seem so strange that Abraham, in his day, should have thought it the proper way to express extreme gratitude. To be sure, it called for the giving of the very best that he had, but this he was willing to do because of his great love for Jehovah. I think we are accustomed to look upon the command to offer his son in sacrifice as being the greatest trial in Abraham's life, the most severe test of his faith. I do not believe such to be the case. It did require a greater strength of character, a more abiding trust and confidence in God, but his other experiences in life had given to Abraham this strength and confidence so that when the

test came it was not a trial; there was no temptation to ignore or disobey the call of God; it only required "a little faith in a great God." If we learn well the lessons from Abraham's life which are brought out in the daily readings, and put them into practice in our own lives, we shall be Christian Endeavorers in reality as well as in name.

#### TO THE LEADER.

It might add interest to the meeting to ask different members of the society, previously appointed, to comment upon the particular characteristic represented in each of the daily readings, and then you could show how it requires all these qualities to produce a well-rounded character.

#### A Word of Appreciation.

It is encouraging to see how loyally our societies have responded to the board's suggestion for a rally. Much good must surely come from it. Your editor wishes to express his appreciation of the response made to his request for the papers and addresses presented at these rallies. He will be glad to receive others. Let them come.

You will find in this department this week the first instalment of a series of short addresses on the "Pledge", prepared by Mrs. Harriet C. Van Horn and presented to the Christian Endeavor society at Albion, Wis. They proved very helpful there. Would it not be well to read them, one each week, in our Christian Endeavor meetings? They are worthy of careful study and consideration.

#### Little Talks on the Pledge.

##### I.

HARRIET C. VAN HORN.

"Trusting in the Lord Jesus Christ for strength."

1. Need for strength—for *what*?

No one starts out in the purpose to lead a true Christian life, who does not soon meet with discouragements. His courage is high, his determination strong, his love is true; but he quickly finds that these are not enough to take him through to victory.

There are the duties of daily life which now and then pile up so, that he realizes he can not perform all of them properly in the given time. Then come the tempta-

tions, the *testing* times, and how often they catch us napping! It is no disgrace nor sin to be met by temptation; the sin is in *yielding*. And there also are the besetting sins, our pet faults, which spring up in the path and grin at us with that teasing laugh, as if they say, "Oh, yes, here we are again. You thought you had conquered us, but—ha, ha!" Suddenly our assurance fails us and we cry out in our souls, "Oh, I am weaker than I thought. What shall I do?"

2. Source of strength—*who*?

"They that wait upon the Lord shall renew their strength" (Isa. xl, 31). "For when we were yet without strength, in due time Christ died for the ungodly" (Rom. v, 6). "I can do all things through Christ which strengtheneth me" (Phil. iv, 13). "God . . . will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it" (1 Cor. x, 13).

3. Strength obtained—*how*?

By trusting; seeking; using. Every one of you young people believes that Jesus is able to do all this for you. You feel your need; you know who can help you; then, *seek* for it. Ask Jesus to help you.

And then *use* his strength; apply yourself to the demand upon you, whether for doing or subduing, and use him. He will not fail you. "Blessed is the man whose strength is in thee" (Ps. lxxxiv, 5).

You will sometimes fear that he will not respond to your need, in time. He will not lag, and he *will not run ahead* of himself. Test what I say, and you will find it true; for I speak to you from a deep and blessed experience. Here is a poem which has helped me to realize the yearning love of Jesus for us.

"Child of my love, lean hard,  
And let me feel the pressure of thy care.  
I know thy burden, child, I shaped it,  
Poised it in mine own hand,  
Made no proportion of its weight to thine un-  
aided strength.

For, even as I laid it on, I said,  
I shall be near, and while she leans on Me  
This burden shall be mine, not hers.  
Then lay it down, nor fear  
To impose it on a shoulder that upholds  
The government of worlds.  
Yet closer come. Thou art not near enough.  
I would embrace thy care.  
So I might keep my child  
Within the circling arms of mine own love.



Thou lovest Me? I know it.  
Doubt not then. But loving me,  
*Lean Hard.*"

"A Chance for Boys" Series.<sup>1</sup>

VI.

*The Boy Messengers.*

If you read the papers the summer of 1908 you probably saw an account of the exciting race over a course nearly a thousand miles long, that was run by two thousand boy athletes of the Young Men's Christian Association.

They carried a message from the Mayor of New York to the Mayor of Chicago. Each boy carried the message half a mile, and the average time for each half mile was 2 minutes, 38 seconds.

At 10 a. m. the first boy was sent from the starting-point at the City Hall in New York. He was handed a silver tube containing the mayor's message, and then as the pistol shot rang out, he was off on the first stage of the journey up Broadway. Darting in and out between the crowds of people, dodging electric cars, wagons and cabs, slipping through almost between the horses' feet, dashing in front of automobiles, he ran, his one thought to deliver the message to the next boy, within the stipulated time.

I was not there, but I am sure that when, flushed and breathless, he handed him the silver tube, he yelled as the second boy sped down the course, "Be sure you make it!"

How many boys do you think applied for the honor of being allowed to carry that message half a mile? One hundred thousand.

Only two thousand were chosen—the boys, who all around, in body, mind and character, would best represent the association, but a hundred thousand wanted the honor. You would like to have been one of them, wouldn't you?

But why not carry another message, one so glorious that the mayor's message is a poor thing compared with it; the message of the King of kings?

Perhaps you are thinking, "Any boy can be a minister, but the world needs me as a

lawyer, or doctor, or business man, and I must carry her message." But it is just the other way. The world can use anybody to carry her messages, but only the highest and strongest and truest can carry Christ's message successfully over the long course that must be run before it is delivered.

Won't you volunteer to carry his message, saying in the words of the Boys' Hymn:

"With many dreams of fame and gold,  
Success and joy to make me bold,  
But dearer still my faith to hold,  
For my whole life, I come.

"In the glad morning of my day  
My life to give, my vows to pay,  
With no reserve and no delay,  
With all my heart I come."

—Mildred Welch.

Letter From Gentry, Ark.

DEAR ENDEAVORERS:

Thinking you may enjoy hearing of us I am sending you through the SABBATH RECORDER this brief letter, and hope you will reply through the same paper.

Our society holds its regular prayer meetings on Sabbath afternoon, at 4 o'clock during the winter months. We are not large in numbers but try to be faithful and courageous in our work. A special committee was appointed some time ago to arrange for the plan and making of an album quilt. In this way we hope to raise some money for the Young People's Board.

The Social Committee planned an alphabet social, which was held at C. C. Van Horn's, December 13, 1910. As a password each one was requested to quote a verse of Scripture commencing with one of the initial letters of his or her name. The following are some of the verses given:

Hurley—"Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee."

Fannie—"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

Grace—"Great is the Lord, and greatly to be praised."

Bond—"Blessed are the merciful: for they shall obtain mercy."

Mary—"My help cometh from the Lord, which made heaven and earth."

For entertainment each person was given a sheet of paper, on which he was requested to write a word commencing with the initial of his name. This done it was passed to the person sitting at his right, who was to write some word making sense with the one preceding, and so on. When the papers had been returned to the ones who started them, they were requested to read the sentences written. Of these the following are samples: "Character is good when you are good—eh?" "Put in mouth whatever is good to eat and drink water." "May I go home now to mother dear?" "Rush on to victory and sing praises long and soft."

For another part of the entertainment each one was requested to write a list of names of animals, birds and insects commencing with the initial letter of his or her name. The following was written by a small boy whose name commenced with D: *Dear, donkey, dove, duck.*

For refreshments different ones brought something suitable, the name commencing with an initial letter again. The following are a few of the good things we had to eat: doughnuts—Davis; cocoanut cake—Carlila; figs—Frank; pickles—Purl; bananas—Bessie; sandwiches—S a u n d e r s ; vinegar pie—Vivian.

Yours in the work,  
WILBURT DAVIS,  
President.

Dec. 15, 1910.

The Sabbath Recorder—Our Young People's  
Duty to Read It: How Increase Its  
Subscription?

MRS. EMORY C. KENYON.

Rally Day, Rockville, R. I.

The question assigned me this morning is a vital one, not only to this church, but to the Seventh-day Baptist Denomination.

In order that the scientist may keep pace with the advancement that is being made, he must read the scientific papers of the day. Religion is as sacred as science and far closer to the life of men and women. It should be treated seriously; but it never

will be so treated until religious people begin to realize the importance of the religious paper in the home.

The work of bringing the truths of our faith home to an age that needs the whole truth will be a source of misery and reaction until we come to know ourselves and the truth for which we stand.

Through the SABBATH RECORDER we get the best thoughts of our best men upon the great questions that confront us as a people. If we, as young people, are to have an interest in denominational matters, we must keep in touch with the denomination and its needs.

Religious reading is sometimes made an excuse for not thinking. In fact, unthinking reading of religious literature is perhaps the worst of all unthinking reading.

We Protestants are likely to look with self-satisfied pity upon the Roman Catholic who repeats her paternoster and keeps account of the number of repetitions by her beads. The Catholic method may be good, but how much better it is to read or repeat, and think? It is not the amount of reading which profits; it is the amount of thinking which we give to the reading.

One man reads a chapter a day from the Bible. Monday morning he reads the fifth chapter of Matthew. This religious duty done, he closes the book and turns to other themes which interest him more.

His neighbor reads one verse in the same chapter—"Blessed are the meek: for they shall inherit the earth." "Is it," he says to himself, "the meek who inherit the earth?" He goes out to study life and see what comment it makes on Christ's teachings. What he sees is the greedy and grasping getting the earth.

He is at first somewhat puzzled and turns the question over again and again in his mind; compares it again and again with life. Gradually he perceives that while the greedy and the grasping are getting possession of the earth, it is not they who get enjoyment out of it. Suddenly it comes to him that to inherit is not to earn, but that it is to receive as a free gift. As he looks at the question, it gradually comes to him that the grasping and the greedy do not enjoy what they possess, that they are not

<sup>1</sup> By permission of the Executive Committee of Ministerial Education and Relief of the Presbyterian Church in the United States.



blessed in this possessing; but that he who gives his energies and enthusiasm to service, and accepts as a free gift that which life gives him, is the one who really enjoys life.

Thus he has got more out of one verse which he read and thought about than his neighbor got out of an entire chapter which he read as an excuse for not thinking.

We hope by this illustration that you may see what we mean when we say that it is the duty of each of our young people to read the SABBATH RECORDER. It is not our duty to merely pronounce the words which appear on the pages of the SABBATH RECORDER, but it is our duty to read them. In fact, we do not think it possible for one to read the SABBATH RECORDER without thinking; for it is full of thought—thought that will help make us better Christians and stronger Seventh-day Baptists.

It is our duty to read the SABBATH RECORDER; first, that we may know ourselves and what we stand for; second, that we may know what we as a people are doing; third, that we may know our needs and how to meet them.

As I am not an agent it will be somewhat difficult for me to give an answer to the question, "How Increase Its Subscription?"

Several plans suggest themselves. Why not try one that is used by many of the leading publishers? Place the paper in the home for three months on trial, and perhaps at the end of that time the paper will be so well liked that the family will be anxious to have it continue its weekly visit. We believe that this society could well afford to spend a few dollars to try this experiment. The *Youth's Companion* has used a similar method for years and finds it successful.

Just a few words more, in closing. Some make the excuse that the price is too high. Compare it, if you will, with that of other religious or secular papers. What other paper with a circulation of two thousand would sell 1,664 pages of equal size for two dollars?

When we realize what the SABBATH RECORDER means to us as a people, we will also realize that we can not afford to be without it.

Nov. 19, 1910.

#### Salem College Notes.

The readers of these notes will remember, in last month's news, that mention was made of the coming of Mr. Rice and Miss Suell, state secretaries of the Y. M. C. A. and the Y. W. C. A.

Mr. Rice, a man of strong physical features, and mental capacity equally strong, commanded the attention of the people for one full hour and none were ready for him to stop. He remained in town only a few hours, as he had many other appointments ahead. I am sure every one that heard his excellent address was brought into closer sympathy and relation with the work of the Young Men's Christian Association.

Miss Suell remained in town two days, working and talking over work with the young women of the college. The night after her arrival she and the young women of the association were entertained at the president's home by Mrs. C. B. Clark. The social hour began at six-thirty and continued until nine.

The first basket-ball game was played the night of the seventeenth, the Juniors and Freshmen against the Seniors and Sophomores. The result was a grand victory for the J's and F's.

November 22 the Philadelphian lyceum gave its first public session for this term. The strongest feature was a debate on the Virginia and West Virginia debt question, which is a good live question at this time.

The Thanksgiving recess began the twenty-fourth of November and lasted until the twenty-ninth. The morning before Thanksgiving the chapel hour was given over to Miss West and the primary department, for a short entertainment prepared for that occasion. It was pleasant to note with what interest and care the little folks performed their parts.

#### News Notes.

NILE, N. Y.—The Ladies' Aid society held a dimè social at the home of William Daniels, November 26; proceeds \$5.30.—Dr. Palmberg spoke of the China Mission work, at the church, Wednesday evening, December 7.

NEW AUBURN, WIS.—The Christian Endeavor society raised a small crop of potatoes and beans the past season; returns not all in yet.—The Ladies' Aid society is conducting a series of ten-cent suppers which, while adding neat sums to the treasury, is also adding to the social enjoyment of the church.—Pastor Hurley continues to hold bi-monthly meetings at the Pine Grove Church.—Regular Christian Endeavor services are held every two weeks at the homes during the winter. We have a good attendance and splendid meetings.—Two new families have recently come to us, bringing seven boys and a little girl. This means more Sabbath-school classes.

GENTRY, ARK.—During the month of November the Southwestern Association was held with this church. The sermons—and presence even—of Secretary Saunders, Revs. W. L. Burdick and A. J. C. Bond were very inspiring. This meeting was a great uplift to the church. On

the Sabbath day following the meeting two were received into the church.—Two of our young people have gone to Fouke to school since the association. The Sixth-day night prayer service is better attended than ever. Pastor Davis makes these services very interesting.—The Christian Endeavor society gave a sociable the night of December 13—a very pleasant affair.

DODGE CENTER, MINN.—The Christian Endeavor society elected the following officers for the first half of 1911: president, Cora Ellis; vice-president, Everone Churchward; secretary, Ruth Tappan; treasurer, Ella West; corresponding secretary, Ida Fahr. It was voted to have a social, "the proceeds of which are to put the SABBATH RECORDER into the homes of those in our church who are unable to subscribe for it." It was voted "that we pay for one volume of the new encyclopedia recently purchased by President Daland for Milton College (\$4.80)."—It was also voted "that a committee from this society canvass the church in the interest of the Budget of the American Sabbath Tract Society." The business meeting was followed by an interesting program, one feature of which was a quiz on the Young People's Board.

#### Queen Helena of Italy—the Natural Simplicity of Her Character.

The King and Queen of Italy are known as "the most domestic couple in Europe." They are devoted to their four children and have kept their home life as free from court formalities as possible.

"Queen Helena is a simple woman," writes Monsieur Paoli in a current magazine, "and comes of a simple people. She is a Montenegrin, and grew up in that rugged and austere country. The simplicity of the Montenegrins is proverbial, as well as their good looks. At the age of twelve the Princess Helena was sent by her father, Prince Nicholas, to St. Petersburg to pursue her studies. There, in a convent for girls of gentle birth, she was instructed in the melancholy beauties of Slavic literature. When she returned to her own country the Princess Helena enjoyed the independent out-of-door life of Montenegrin women, wholly undisturbed by the demands of etiquette. She divided her time between water color drawing, in which she excelled, and hunting, in which she showed herself utterly fearless.

"The Queen is one of the finest shots in Europe, not only in comparison with her own sex, but as against all comers. In her girlhood she was a great huntress, but she no longer hunts. She now has an unconquerable aversion to killing anything,

and, though she still shoots, it is only at clay pigeons or some such mark. It evidences the sympathetic breadth of her nature that this personal distaste for slaughter does not make her intolerant of other people's triumphant "bags." Hunting is one of the King's favorite diversions, and the Queen is proud of his successes.

"The Queen saw Italy for the first time in 1895, when her father took her to Venice on the occasion of an exhibition, and it will readily be conceived that she was flurried and a little dazzled by the gayety of the scene, and by the admiration and attention of the Prince of Naples, whom she met for the first time. When, in the following year, she bade farewell to her craggy mountains and to the proud highlands, the companions of her childhood, and saw the gay and enthusiastic nation of Italy hastening to welcome her, the twenty-year-old bride, it will be understood that she at first experienced a sense of confusion and shyness.

"The shyness has never completely worn off. On the other hand, in the absence of more brilliant outward qualities, Queen Helena has displayed admirable domestic virtues, she has been a queen in all that the world implies in her devotion and goodness to the poor and lowly, and, better than that, she has realized her engrossing duties as wife and mother in a manner that leaves nothing to be desired."

He who gives more than he is paid for giving finds himself paid twice over; first by a crowning sense of freedom, of owing no man anything; then by a strange new vigor of self-respect and self-determination, stirring him to achieve his utmost regardless of the world's estimate told in the world's pay. Giving more and better service is the clue to "getting on."—*The Center*.

Soul is fully satisfied only when body, heart, and mind have been altogether spent, used, emptied, sacrificed, in rendering glorified service to the friend, or the work, most beloved. Do you suffer? Pour yourself out for another, lose yourself in the love of the other; when the self-oblivation is complete, God will take possession of you and fill you with the joy of a new self divine.—*The Center*.



## CHILDREN'S PAGE

### Mary's Little Indian.

She lived in the long ago, that little pioneer girl Mary Anne who was afraid of Indians.

In the beginning Mary Anne had no reason to fear the Indians, because her home was on Manhattan Island, where early settlers were protected. When her brothers told Indian stories in those days, Mary Anne used to shiver and look scared; but she knew that warlike Indians lived far away, and that she was as safe on Manhattan Island as little girls in old England.

At last there came a time when Mary Anne went to live near Lake Geneva in the wilds of New York. Her uncles and aunts, as well as many friends and neighbors, also moved West to make new homes in the wilderness. They traveled in a long procession of covered wagons, and were several weeks making the journey.

Every night the pioneers camped in the forests, and every morning pushed on toward Lake Geneva. Mary Anne would have enjoyed the stories told around camp fires much more than she did, and the picnic dinners in green woods, if she had not been so afraid of Indians. Not that Indians disturbed the pioneers, but Mary Anne insisted every morning, noon, and night that "something might happen," which made her brothers laugh. They said they would like to have a fight with Indians.

On reaching their new homes the settlers from Manhattan Island quickly built log houses and began clearing the land.

A year passed. Although Indians were frequently seen, they were friendly, and only little girls like Mary Anne were frightened by their very shadows.

One baking day Mary Anne's mother discovered that her flour bin was empty.

"Dear me," said she, "I shall need more flour for my baking. I wonder, Mary Anne, if you would like to go to our nearest neighbor and borrow a little flour? The boys are all at work on the farm so far away I can't make them hear, and I must have flour."

"Indians!" suggested the scared little girl. . . .

"Indians won't touch you, Mary Anne," said mother, "so run along. I wouldn't let you go if there was any danger. I would rather make the family get along without bread than to risk losing our only little girl. Be careful not to spill the flour on your way home."

Mary Anne ran like a deer through the woods until she reached the home of her nearest neighbor.

"Flour?" repeated the neighbor. "I will see."

In a few moments the woman returned with Mary Anne's pail.

"You'll have to go slowly with that," said she. "It is pretty heavy for a little girl."

"It is heavy," agreed Mary Anne, lifting the pail and starting toward the door.

"You tell your mother," the neighbor went on, "that I am sorry to disappoint her, but I'm out of flour. I've sent her a little Indian, and perhaps she can get along until tomorrow."

"A little Indian!" Mary Anne did not stub her toes on the way home. "A little Indian." Neither did she allow the cover to fly off that pail. Poor little Mary Anne was frightened almost out of her senses. What if that little Indian should push the cover off the pail and pop out? What could she do? Holding the pail as far away as the strength of her little arm would allow, Mary Anne hurried along the forest path, repeating over and over: "A little Indian!"

"Take it quick, mother, please!" begged Mary Anne on entering the door. "She—she sent you a little Indian, and said she hopes you can get along with him until tomorrow."

When mother lifted the cover, Mary Anne hid under the table. She stayed there but a few seconds, though, because mother laughed and said: "Why, Mary Anne, what is the matter? There is nothing in this pail but Indian meal."

Even when Mary Anne was a great-grandmother she never saw johnny-cake without remembering the time when she believed she was carrying a little Indian boy in a tin pail.—*Frances Margaret Fox, in the Continent.*

## HOME NEWS

PETROLIA, N. Y.—The Petrolia Sabbath school held Christmas-giving exercises at the church, December 17, at 2 p. m. Fifteen members of the Wellsville corps of the Salvation Army came in a large sleigh-load party and had charge of the service for more than an hour, pleasing every one by their words of helpfulness, as they told of the work the army is doing. Their soul-stirring music was a great help also. They seem to be the people who are doing things in a great many ways. They were followed by members of the Primary and Junior classes and a few others, who gave recitations of a Christmas and giving nature, after which these same classes brought, in a novel manner, to the platform, the produce, canned fruit, etc., which had been donated. A collection was then taken, and all given over to the officers of the army, for them to use among the poor as they see best. The donation and collection were both very generous and all present were enthusiastic in their remarks that this new way of celebrating Christmas was a splendid method, and all felt that "it is more blessed to give than to receive."

On the evening of December 5 Dr. Rosa Palmborg gave a very interesting talk upon her work as a medical missionary in China during the last sixteen years. The church was crowded and all were completely won by Doctor Palmborg's pleasing manner. We considered ourselves very fortunate in having her with us.—*Wellsville Reporter.*

ADAMS CENTER, N. Y.—It is said we can never know what a day may bring forth, and I doubt not that the saying is often proved true in the life of every one. I do know this, however, that up here among the warm, true-hearted people of Adams Center one can be well assured that the day may bring forth some things for which he is not looking. It may be a funeral, and there are many of them at this time, or it may be a wedding, of which there is now and then one, or it may be a donation that is purely a voluntary act on the part of the people, with no contract agreement putting it into the program of the year.

It was such a donation as this that the Seventh-day Baptist Church of Adams Center, through a properly appointed committee, had arranged for the night of December 13, and to which they invited the pastor and wife. The donation was held in Grange Hall and a bountiful supper had been provided for a large company. The evening proved to be very unfavorable because of a severe, blizzard snow-storm that arose towards night and continued most of the evening. Notwithstanding the storm there was quite a company gathered at the hall and a general good time was had, with hand-shaking and quiet merrymaking. The spirit of good cheer was well manifested, and this was marked because of the unfavorableness of the evening. Not only was good cheer present but there was a good supply of that which is needed to buy the things of life, gathered and put into the pastor's hands. Nor is that all; U. S. notes have continued to come in "to this day" from those who could not be present.

Considering the night, the spirit, the way in which the occasion was arranged for, and the continuation of the same for these days, the pastor and his family surely have reason to feel that the people are interested in their welfare. We certainly feel that the whole proceeding is evidence of the good wishes the congregation has for its pastor.

While in the past we have sought to fill the place of an under-shepherd to this people, we are led to feel that we need to be a little more diligent in the work. There is need that we shall all come nearer to Him who has blessed us so bountifully in store, that we may receive the blessing the Master is waiting to pour into our spirits, that the real spirit-life may be quickened and made more effectual. We wish in this way to express our appreciation of the thought, spirit and results that were inseparably associated with this donation party, and we pray God's richest blessing to rest upon all the dear people.

MR. and MRS. WITTER.

SYRACUSE, N. Y.—Friday evening, December 16, the Rev. R. G. Davis of West Edmeston was with us and led a prayer meeting at the home of Mr. H. J. Cross near this city.

On Sabbath afternoon, December 17, our



service was held at the Central Church of Christ in this city. Elder Davis preached an excellent sermon on the subject of baptism. After the church service he immersed four children and one young man in the baptistery. Two of the children, Edwin Maxson Cross and Irving Charles Bly, united with the Seventh-day Baptist church here and were welcomed into the church by the right hand of fellowship and by a general hand-shaking. The three others immersed were Donald Cross, Dorothea Cross and Elston Bly. Our church here has now eighteen members.

E. S. M.

### A Little Girl With Two Faces.

I heard a strange thing the other day. It was of a little girl who has two faces. When she is dressed up in her best clothes, when some friends are expected to come to tea, or when she is going out with her mother to call on some of the neighbors, she looks so bright and sweet and good that you would like to kiss her. But do you know, when she is alone with her mother, and no company is expected, she does not look at all like the same little girl. If she can not have what she would like, or do just what she wishes, she will pout and scream and cry, and no one would ever think of kissing her then. So, you see, this little girl has two faces; one she uses in company, and puts it on just like her best dress, and the other she wears at home with her mother. I also know a little girl who has one face, which is always sweet, and never sweeter than when she is at home, and her mother wants her to be as useful as she can and help her. I think I need scarcely ask you which of these little girls you like best, or which of them you would most like to resemble.—*Home Herald*.

The thoughts of the coming of the Lord are most sweet and joyful to me. It is the work of faith and character of his saints to love his appearing and look for that blessed hope.—*Richard Baxter*.

"Cherish ideals as the traveler cherishes the north star, and keep the guiding light pure and bright and high above the horizon."

## MARRIAGES

CRANDALL-TUCKER.—At the home of the groom's cousin, Harold R. Crandall, December 21, 1910, by Rev. Erlo E. Sutton, Mr. George Vincent Crandall and Miss Abbie Elizabeth Tucker, both of Rockville, R. I.

DAVIS-FOGG.—At the home of the bride's parents, Mr. and Mrs. Joseph H. Fogg, at Shiloh, N. J., December 22, 1910, by Pastor James L. Skaggs, Mr. Howard L. Davis and Miss Lucy R. Fogg, both of Shiloh, N. J.

## DEATHS

MILLAR.—Amy M. Millar, daughter of William H. and Martha Wright Millar, was born at Plymouth, Wis., May 2, 1890, and died December 13, 1910.

The family moved to Milton eighteen years ago. At thirteen years of age Amy went away from home to work. A year ago, she came home stricken with tuberculosis, and has been tenderly cared for by her mother. She was a member of the Seventh-day Baptist church. Her favorite song, "Rock of Ages," was sung at her funeral. Pastor Randolph's text was Rom. viii, 28. The eight brothers and sisters were all present, the four older brothers bearing the casket.  
L. C. R.

BOOTH.—Ann Adelia Potter, daughter of David and Lois Greenman Potter, was born in Berlin, N. Y., February 2, 1841, and died at Hammond, La., December 14, 1910.

On June 9, 1866, she was married to J. H. Hull of Berlin, N. Y., who died at Farina, Ill., March 23, 1883. On December 24, 1885, she became the wife of Benjamin Booth of Nortonville, Kan. A year later they came to Hammond, La., where they have since made their home. She was a woman of sterling character, universally loved for her Christian virtues and her sympathetic nature. Her prompt sympathy with all suffering was a marked characteristic that endeared her to everybody. She died of apoplexy, without warning, like a shock of corn fully ripe for the Master's use.

She was a sister of rare spiritual attainments. She and her husband were constituent members of the Hammond (La.) Seventh-day Baptist Church. For many years she has been teacher of the younger adult class in the Sabbath school; she has also for a long time been president of the Ladies' Missionary Society; indeed, her life has been a continuous series of good works. The whole community has suffered an irreparable loss, and especially the Hammond Church and

(Continued on next page.)

## SABBATH SCHOOL

LESSON III.—JANUARY 14, 1911.

ASA'S GOOD REIGN IN JUDAH.

2 Chron. xv, 1-15.

*Golden Text*.—"Be strong therefore, and let not your hands be weak; for your work shall be rewarded." 2 Chron. xv, 7.

DAILY READINGS.

First-day, 1 Kings xiv, 1-20.

Second-day, 1 Kings xiv, 21-xv, 8.

Third-day, 1 Kings xv, 9-24.

Fourth-day, 2 Chron. xiii, 1-22.

Fifth-day, 2 Chron. xiv, 1-15.

Sixth-day, 2 Chron. xvi, 1-14.

Sabbath-day, 2 Chron. xv, 1-19.

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

(Continued from preceding page.)

society, whose welfare was so much upon her heart. There are left to mourn her departure her husband, Benjamin Booth; a sister, Mrs. Susan Brimmer of Hudson Falls, N. Y.; a brother, Eugene Potter of Providence, R. I.; a stepdaughter, Mrs. Merrill Campbell of Hammond, La.; a stepson, Elnoe Booth of Walworth, Wis., and other relatives farther removed—some in the East and some in the far West, besides a larger circle of friends in this and other communities.

The funeral services were conducted in the home by Rev. E. Herbert of the Congregational church. The burial took place in Green Lawn Cemetery.

THACKRAY.—Sarah A., daughter of Barzilla and Susan Ayars Bowen Davis, was born in March, 1836, at Marlboro, N. J. She died at Plainfield, N. J., December 16, 1910.

She was married to Capt. Isaac F. Thackray, 10th N. J., Co. F, in 1857. To them was born one daughter who died four years ago. The husband and father was killed in the battle of the Wilderness. Mrs. Thackray was loved and known as an earnest Christian woman. She was a member of the Shiloh (N. J.) Seventh-day Baptist Church.

The body was brought from Plainfield, N. J., to her home church at Shiloh, where the funeral services were conducted by Pastor James L. Skaggs, December 19, 1910. Burial was made in the Overlook Cemetery, Bridgeton, N. J.

J. L. S.

"There were 786,000 arrests in the United States last year, of which 350,000 were of drunken men."

"Be strong by choosing wisely what to do; be strong by doing well what you have chosen."

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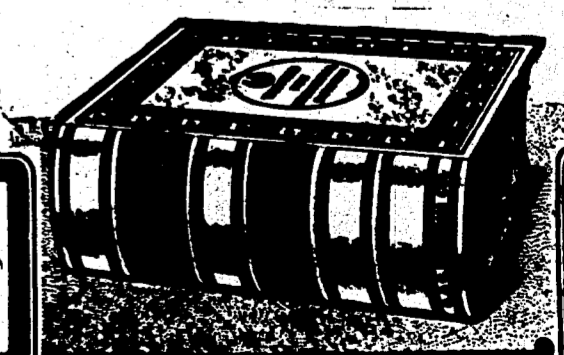
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Seventh-day Baptists in Syracuse, N. Y., hold Sabbath afternoon services at 2:30 o'clock in the hall on the second floor of the Lynch building, No. 120 South Salina Street. All are cordially invited.

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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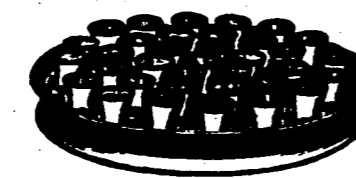
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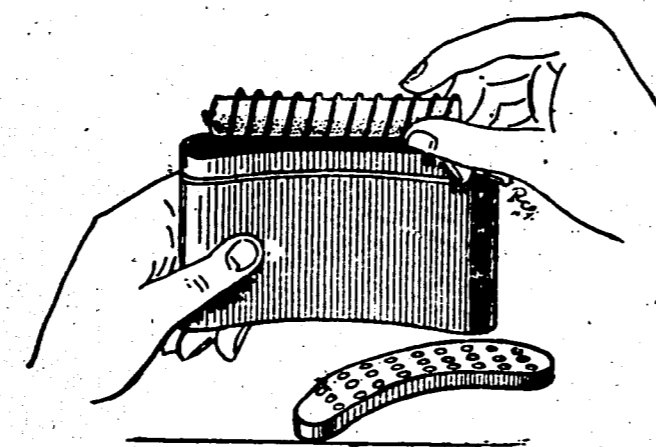
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"Thyself and thy belongings  
Are not thine own so proper as to waste  
Thyself upon thy virtues, they on thee.  
Heaven doth with us as we with torches do,  
Not light them for themselves; for if our virtues  
Did not go forth of us, 'twere all alike  
As if we had them not. Spirits are not finely touched  
But to fine issues; nor nature never lends  
The smallest scruple of her excellence,  
But, like a thrifty goddess, she determines  
Herself the glory of a creditor—  
Both thanks and use."

—Hartford Seminary Record.

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