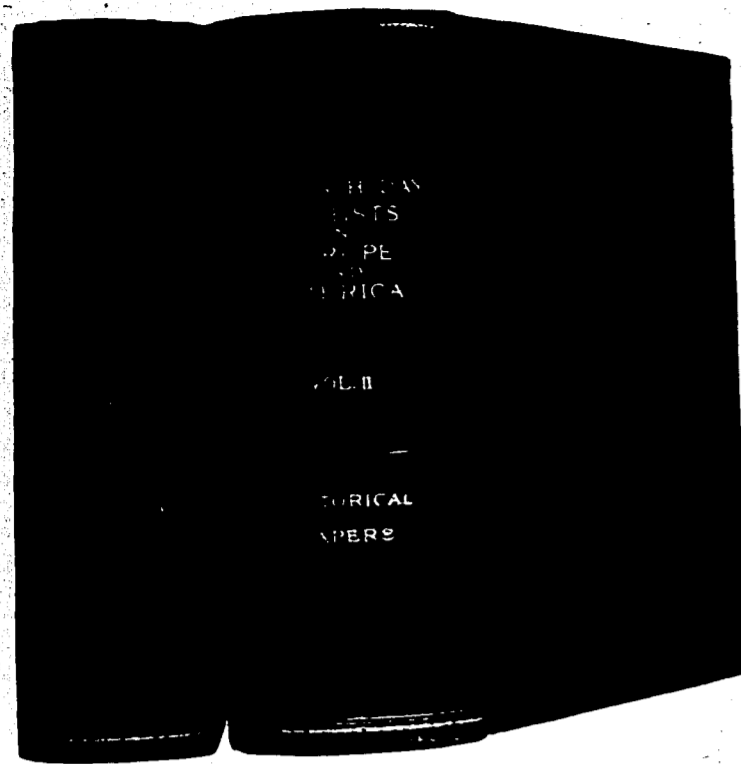


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REV. L. A. PLATTS, PASTOR



Los Angeles Seventh-day Baptist Church
(See article on page 178)

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EDITORIAL

Milton College.

The annual statement of President Daland concerning Milton College contains some points that will be of interest to many SABBATH RECORDER friends. While the number of students was no larger than usual, the class of 1911 was the largest in the history of the college.

Owing to physical infirmity Professor Albert Whitford, who has been for so many years at the head of the department of mathematics and the treasurer of the institution, has been compelled to give up his work. We noticed elsewhere that since the president's annual statement, the trustees have elected Professor Whitford's son to fill the place made vacant by his father's resignation.

The requirements for college entrance are to be raised from fourteen to fifteen units of preparatory high school work. The trustees have established the rule that all students must hereafter pass a physical examination under a medical director, and until their senior year, at least, they shall be required to take such physical training as may be deemed necessary in view of what the examination has revealed.

The new auditorium, in which the commencement exercises were held, has now cost about \$14,000, and in order to fit up the building with seats and apparatus for physical culture about \$7,000 more is needed. Mr. Carnegie has promised \$2,500 when enough has been raised to pay all

the rest of the cost, with the building fully equipped. Thus it becomes necessary for the friends of Milton to raise the \$7,000 before the trustees can claim Mr. Carnegie's gift. If the heating apparatus and baths can not be provided for and completed before the next college year the building will not be fulfilling its purpose as a gymnasium. This fact should stir the friends of Milton College to supply the funds so much needed to make the building available next year.

In view of the constantly growing demand for enlargement of teaching facilities and for additions to the faculty, there is an imperative call for greater endowment. The \$120,000 should be made \$200,000 at once, and until this is done the school must be handicapped by the constant strain necessary to supply in other ways funds for the increased yearly expense. The school needs \$65,000 at once to place it on a normal footing for its work.

It is too bad that our good schools must be so crippled by lack of funds which we are well able to supply if we only would do it. If the hearts of all the people were enlisted as they should be in the work of upbuilding our schools, colleges like Salem and Milton would soon see better days. If each Seventh-day Baptist would do just what he could for the schools, now, without crippling his own business or pinching himself very much, he would be astonished to see the aggregate results of such giving. The amount would exceed the highest expectations of the most sanguine.

Importance of the General Conference.

I wonder if we as a people fully appreciate the value of our annual Conferences. For a people so widely scattered, having in a peculiar sense special need to know and understand each other, and being subjected to a constant pressure from outside forces that tend to turn us away from Bible truth and the faith of our fathers, our General Conferences are as important to us as were the annual gatherings of old to the scattered ones of Israel; and we should look

forward to these meetings with as much joy and with as high anticipations of good as did ever the Hebrew people to their gatherings in Jerusalem.

Who can tell how much the marvelous, age-long loyalty of the Jew to the faith of his fathers is due to the inheritance obtained from that spirit of his ancient people which brought them together every year in holy convocation? Who can measure the far-reaching influences for good that have been fostered among us and have really become a part of our inheritance through our annual Conference gatherings?

Much of the loyalty among our young people, so many of whom have come to the front in recent years; much of their interest in denominational work; much of their activity in evangelical and missionary service, which fills us with hope for our future, is due to the direct influences of the General Conference. A great part of the enlarged interest in missions now seen in our churches, the growing willingness to unite in systematic giving for God's cause, and the increasing spirit of unity that makes us one, are largely the results of our united and conscientious deliberations, and the work of spirit-filled hearts in the General Conferences. As a people whose mission it is to keep alive God's downtrodden Sabbath truth, and to magnify the need of true spiritual Sabbathism, we should suffer untold loss if deprived of the uplift and inspiration of our annual convocations.

To go as a delegate to Conference is to go on one of the most important missions connected with our work. To the Conference all our boards are looking for the framing of the policies and forming of plans to be worked out year by year. More and more our churches are depending upon the counsels started at Conference regarding the missionary and Sabbath reform work upon which they are expected to unite. The most important denominational movements, concerning our colleges, our Sabbath-school work, the woman's work and the young people's work, are inaugurated at the General Conferences.

In view of these important facts our attendance at Conference should be regarded as something more than an annual outing, something more than enjoying a visiting party, something more than taking a mere vacation trip; it should be regarded as one

of the most important missions upon which a Seventh-day Baptist can be sent, involving responsibilities for work that has to do with our future as a people.

Let us make special efforts to send our representative men and women there to plan our work and to solve the problems that confront us. For the good of every church, its pastor should be sent to Conference. It will be like a "school of the prophets" to him, and every church ought to be strengthened by the services of a pastor who has been to Conference and become filled with the spirit of loyalty and unity so essential to success.

After the pastor—the spiritual leader of the church—every other one who can go should be encouraged to do so. Many of our good workers of today have received the inspiration and help at Conference that have made them more active and loyal during many years. Let us all make the most of Conference.

Death Enters the Home of Brother Velthuisen.

For many weeks our people have been deeply touched by accounts of the illness of Brother Gerard Velthuisen's little daughter, and our sympathies have gone out toward the family around which the shadows were gathering. Too late for last week's SABBATH RECORDER tidings came in the following card sent to Secretary Shaw, translated by Brother Bakker, that the dear one had entered into rest.

Last night it pleased the Lord to relieve from her suffering our darling Gerarda Christina, being of the age of eight years.

It will be a comfort to us to remember her as an example for her patience, her childlike faith, and the courage wherewith for almost two years her suffering she has endured.

G. VELTHUISEN,
G. E. MULLER-VELTHUISEN.

Amsterdam, 14 July, 1911,
Weteringplantsoen 22.

The bereaved ones across the ocean have the heartfelt sympathy of many friends in America.

"Look for good in every life instead of evil, and you will be surprised to light on much of it where least expected. An expression of happiness over the discovery will lead to its cultivation."

EDITORIAL NEWS NOTES

The Maine Gives Up Her Dead.

Sixteen dead bodies have now been recovered from the battleship *Maine*. As yet it is impossible to explore the after berth deck where most of the dead would naturally be found. Great quantities of mud must be removed before this part of the vessel can be explored. The bones already found were those of men supposed to have been sleeping on the open deck when the explosion occurred. It is now hoped that the after part of the ship may have sufficient strength to be floated after a bulkhead is built across the fracture.

The commission has asked for another appropriation, which will be required to complete the work, and the President has recommended such an appropriation to be made by Congress.

Terrible Conflagration.

Constantinople has been visited by the most destructive conflagration known to that city in over forty years. Two square miles of Stamboul—the old city—were utterly devastated, and over 5,000 houses were destroyed. The fire burned practically unchecked until there was no more fuel within reach. It started in three places at once, and is believed to be the work of political incendiaries, who are opposed to the rule of the Young Turks. The last great fire was in 1870, when Pera, the European quarter, was destroyed.

The Goddess of Liberty in Rags.

There is quite a stir just now over the discovery that the famous Bartholdi Monument, Liberty Enlightening the World, has really come to rags, so her clothes must either be mended or the statue must be taken down. Several holes have already come in the metal drapery of the "goddess," and it is discovered that the metal plates in other spots have worn so thin that holes will soon appear.

Just what is the cause is not quite certain, since the spray from the breakers is so light there as to make no perceptible impression, and no sand driven by winds can pelt against the garments of the statue. Some think salt air has been too much for

them. Whatever is the cause, the garments have begun to show rents, and the papers are quite facetious over the disgrace of having foreigners come to this land of liberty only to find our representative "goddess" in New York Bay, in rags and tatters, and they urge that her gown be immediately patched.

Britain's Battle Royal.

Probably the English Parliament has seen no more bitter fight in half a century than the one now in progress over the veto powers of the House of Lords. The stormiest days of Gladstone's Irish campaign produced no greater display of passion than was witnessed in Parliament one day last week. Some seem to think that the Irish Nationalist question has much to do with the bitterness of the present battle royal.

Whatever may be the full outcome, it is evident that the power of the Lords is to be curtailed, and that the House of Commons will be greatly strengthened in matters of government. It would be an interesting turn of affairs if out of it all there should yet come Home Rule for Ireland.

Mills Stopped by Drouth.

It is reported that one hundred and fifty-two mills have been stopped in North and South Carolina, and 70,000 operatives thrown out of work by the drouth. It has been many weeks since rain of any consequence has fallen, and certain streams are dry for the first time in forty-five years. Crops are burning up in the fields, and hot winds are playing havoc with the fields of cotton. The cities are facing a water famine, and in Charlotte, N. C., tank trains are bringing in water from a distance for use in the city. This water is pumped into the mains by use of fire-engines.

The ex-Shah of Persia, Mohammed Ali Mirza, is marching on Teheran with an overwhelming force, and great fears are entertained that he may succeed in regaining his throne. Conditions of anarchy prevail and the government seems powerless before its foes.

Ninety per cent of the crops in one of the richest sections of the Niagara Peninsula in Canada were destroyed by a hail-storm on July 30. Small fruit trees were stripped in addition to the destruction of field crops, and many farmers are facing financial ruin.

Hundreds of chickens were killed by hailstones.

As the result of the court's decision the Standard Oil Company has dissolved into the original thirty-five companies that entered into the great combine. The same men are in control of the oil business, and ownership of stock is in the same hands as before, only there is no single organization through which to exercise control. Now the country waits to see how the rule of "reason" works. It is expected that it will work well; but if the thirty-five companies conspire to restrain trade, action will be taken against them.

The Canadian Parliament has been dissolved owing to the disagreement on the reciprocity question, and now that question goes to the people as the one issue in a new election. The new election is therefore no more or less than a referendum on the American agreement. The dissolution of Parliament on this question prevents any other issue regarding dissatisfactions caused by the Liberals, and really places the Conservatives in an unfavorable position.

Matters in Hayti have reached the panic stage. The capital is so completely invested by the revolutionists that the President has consented to leave the country. A delay of three days was asked, in order to give President Simon time to perfect plans against pillaging the city, but even this is likely to be refused, and the President, at this writing, is about to seek the protection of a foreign flag. The United States Minister remains in Port-au-Prince to see that order is maintained. After the President had issued a proclamation that the rebels would have to pass over his dead body before they could take away the authority given him by the people, he became convinced that further resistance would be futile, and yielded to the advice of his friends to seek the protection of foreign flags.

In Cuba a formidable uprising against President Gomez is rapidly taking shape. General Acevedo, a revolutionary veteran, with eight or ten companies of mounted men, well armed, are now in the field, and recruits are being added. They are in a suburb of Havana, just across the harbor. General Acevedo denounces the Gomez ad-

ministration as scandalous and corrupt, and urges all loyal Cubans to rise and overthrow it. Acevedo headed an uprising some time ago and was condemned to prison for life, but was afterwards pardoned. Now he is again in the field and gives Gomez fifteen days to resign and get out of the way.

Send in Your Names.

Westerly is planning for a large number of delegates for the Conference. Already the reports are coming in that many are to be entertained there for the week after the twenty-third. J. Irving Maxson, the church clerk, is at the head of the Committee on Entertainment and he is desirous that the pastors and clerks of the churches of the denomination, as well as the delegates themselves, shall notify him as soon as possible as to the delegates from their own churches. Do not wait until the list is completed, but send in the names as fast as they are assured. Too, if there are those who change their minds about going to Westerly, send notification promptly to J. Irving Maxson, Westerly, R. I.

Westerly.

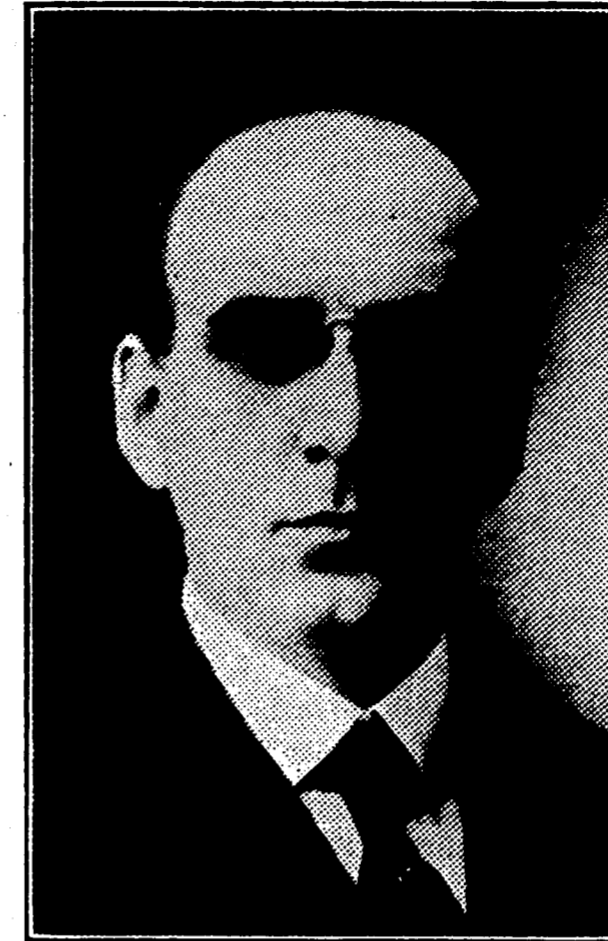
The Business Manager is Here.

After a search for a business manager for the publishing house lasting nearly one year, we at last have the pleasure of welcoming to this work Mr. L. A. Worden, of Newark Valley, N. Y., who has accepted the position and entered upon his duties. His first day in the publishing house as manager was July 31. This addition to the working force will relieve some who have had to bear extra burdens during the year.

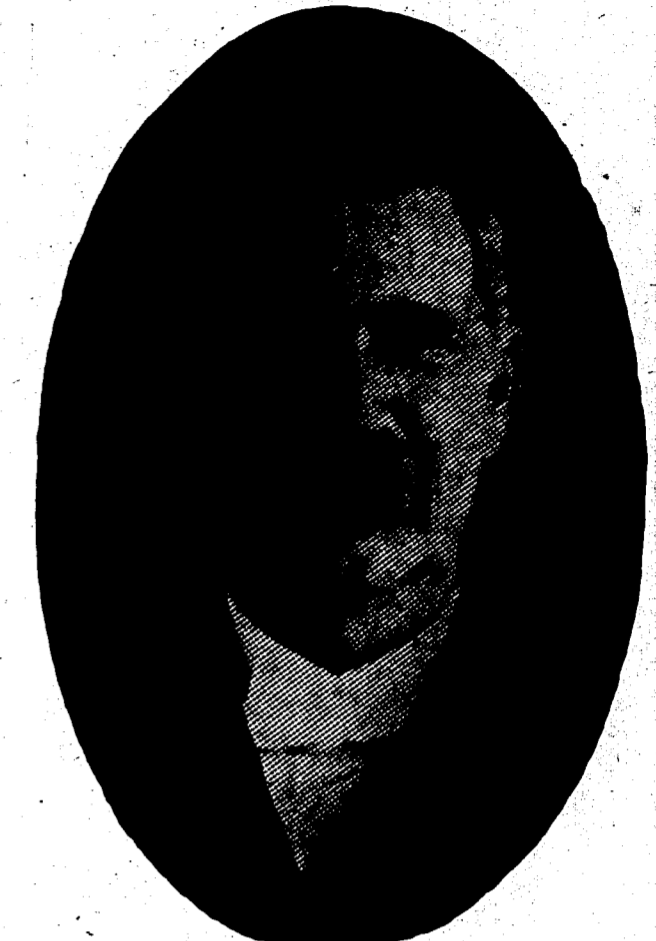
"Truth, honesty, self-control, kindness, are simple and practicable virtues, yet they are the very foundations of character, on which may be built all fine and noble qualities, all generous enthusiasm, all pure and unselfish heroism, all patriotic and philanthropic devotion."

True education, true mind and heart culture, have but the one result—a lifting out of self that we may serve others.—*Selected.*

"You will never reach the right place on the wrong road."



ATTORNEY SAMUEL H. DAVIS
President of this year's Conference at Westerly



REV. CLAYTON A. BURDICK
Pastor of the Westerly Church, where the Conference will be held this year

General Conference.

Samuel H. Davis, Esq., president of the Ninety-ninth Conference, which is to be held at Westerly this year from August 23 to 28, has announced a provisional program for the Conference. Contrary to the custom of past years there will be no theme which will be carried through the sessions. This will give the speakers and the societies more leeway to select subjects in which they are particularly interested. The president has announced his theme as "Our Stewardship," but he does not expect that that theme will be accepted by all speakers, nor does he desire it.

The program calls for services every morning, afternoon and evening of the sessions except on Friday afternoon, when a recess will be taken, enabling the delegates to take in the seashore attractions. Westerly is very near the shore, and it is anticipated that many, particularly from the West, will be brought East by the desire to experience the cooling breezes of the ocean. That the sessions may not be interrupted too seriously by those who want to take the cars to the shore, Friday afternoon has been set aside, when the entire Confer-

ence will go to the coast, bathe, sail, bask on the sand and enjoy the entertainment which the young people of the Westerly Church are planning to provide.

The session will open Wednesday morning at 10 o'clock, when the address of welcome will be given by Rev. Clayton A. Burdick, pastor of the church. Rev. George W. Hills will make the response. This will be followed by the president's address and the appointment of committees. Wednesday afternoon there will be the Young People's Board hour, followed by a business session. That evening there will be a social hour, when the church at Westerly will give the delegates an opportunity to meet one another that they may become better acquainted. At the service that evening Rev. D. B. Coon will be the preacher.

Thursday is Sabbath Tract Society day, when the interests of that society will be brought to the front. The sermon in the evening will be preached by Rev. A. E. Main. The session Friday morning will be given over to the interests of the Education Society and in the evening the prayer meeting hour will be in charge of Rev.

E. D. Van Horn. It is expected that this will be one of the largest meetings of the entire session, and a particularly interesting program is being arranged.

The Sabbath morning service will be another largely attended service, when President W. C. Daland will preach the sermon. President Daland is now president of Milton College, of Milton, Wis., and was at one time a pastor of the Westerly Church. The afternoon will be taken up with the Sabbath school and an hour for the "People in Conference." The Woman's Board will take up the time in the evening.

Sunday will be the day for the Missionary Society. They will take up the time at the morning and afternoon sessions, and will conclude the day with one of the most impressive services of the entire session, when the consecration service for Miss Anna M. West of Milton, Wis., will take place. Miss West will leave the next day for her work in the China field, sailing from the coast September 6 for the Orient. During the past year Miss West has been in Alfred University, preparing herself for the work in the field to which she goes.

On Monday the Sabbath School Board will take up the time in the morning, and in the afternoon the meeting of the Association of Physicians and Dentists will be followed by a business session. The final service of the Conference will be held in the evening, when the business session will be followed by the closing prayer service and adjournment.

Westerly people are particularly anxious that this Conference shall be one of the biggest that has been held in years. It is twenty years since a Conference has been held in that church and in that time a new generation has been born and educated. The Westerly Church was never stronger than it is today. They are anxious that their young people should meet others of the same faith, and that they may become better acquainted in the work of their own denomination. A very large proportion of the young people of the Pawcatuck Church receive education in the colleges and universities of New England. Westerly has not sent as many of her boys and girls to the denominational schools at Alfred as have other Seventh-day Baptist communities and for that reason they have had little opportunity to meet the rising genera-

tions of other churches. Westerly looks forward to the Conference, believing that it will bring a great blessing spiritually to the church and the community. They are prepared to care for all comers, and all that they ask is that they may be many.

Religion at Work.

An infidel of New York was induced by his brother to study the Bible, so as to learn what the evidences of Christianity were. Some months thereafter the two met on the street, when the infidel said, "I have been studying the moral law." "And what do you think of it?" inquired the other. "I will tell you what I think of it. I have pondered the nature of that law. I have been trying to see whether I could add anything to it, or take anything from it, so as to make it better, but I can not do it; it is perfect. . . . I have been thinking, where did Moses get that law? The Egyptians were idolators, and so were the Greeks and Romans. Moses lived at a period comparatively barbarous, but he has given a law in which the learning and sagacity of all subsequent time can detect no flaw. Where did he get it? He could not have risen so far above his age as to have devised it himself. I am satisfied where he obtained it—it came down from heaven."—*E. B. Webster, Religious Telescope.*

What It Costs.

In a national emergency, citizens thrust aside ordinary considerations to render extraordinary service. The kingdom of God in the United States is in instant need of the surrendered treasure and toil of its subjects. A campaign of redemption of waste places can not succeed by proxy or absent treatment. There is no redemption without the shedding of blood. We mean, there can be adequate returns only on investments that cost what is as dear as life. Christ himself thought it not worth while to make any attempt to save men on a cheaper basis—he gave himself.—*Ward Platt.*

"Few things worth trying for are to be had easily. Often, pursuit is better than possession."

SABBATH REFORM

The Bible Lost and Found.

All were interested in the story in the Sabbath-school lesson of the lost Book which Hilkiah, the priest, found in the days of Josiah, the king of Judah. Nothing is said in that story concerning the way in which the Book was lost, but the fearful results that followed the losing stand out on every page of Judah's history. The blessings that followed the finding, and the transformations resulting from a whole-hearted return to the teachings of the Book, are told in detail and show the power of the Bible over the hearts of men.

Much has been written about the significant fact that the Bible was found in the house of God, but somehow I can not overlook the equally significant fact that it was also lost in the house of God!

There are many ways in which God's Word can be lost. Much of it has been lost in the church in ages past, even when surrounded by those who professed to be its friends. The dark ages resulted from the losing of God's Word by those to whom it had been entrusted for safe keeping, and the Reformation came through the finding of it by Martin Luther.

Does it not seem sometimes as if the Book was again lost in the house of God? Lectures on philosophy, beautiful essays on myths and legends, pleasing theories about doing away with the law of Jehovah and teaching for doctrines the traditions of men rather than the commandments of God do seem to indicate that important portions of the Bible are again lost. The scramble after worldly riches, position and pleasure; the neglect of spiritual culture; the mad rush after modern idols, and the frantic zeal of many church leaders in efforts to secure respect for some kind of man-made sabbath by civil laws—all strengthen this view. The fact that the world is fast becoming sabbathless and that even church people more and more regard Sunday as a holiday for rest and pleasure is another evidence that they have lost the commandments of Jehovah and ignore the example of Christ regarding the Sabbath. This law was lost among the

pagan rites of Baal's day—Sun's day—in the Church of Rome, and that, too, so long ago that the world now drifting away from Jehovah's Sabbath has forgotten that such a law was given for man, binding for all time. Another Luther is needed to find for the church its long-lost Book of the Law. Such a find, if accepted by the leaders in the same spirit as was Hilkiah's find, would undoubtedly transform the world, and through God's own Sabbath—given to keep man near to him—would usher in the glorious day foretold by the prophets. "Then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it" (Isa. lviii, 14).

The Bible is also lost in many homes. If it is ever found in these at all, it will be covered with the dust of neglect, and buried deep under piles of magazines, newspapers, cheap, trashy story papers, novels and packs of cards. Fast and fashionable living, desires for questionable amusements, have driven the love of God's Word from many hearts, and robbed them of the comfort, peace and hope it was designed to give.

What is needed is a new discovery of the lost Bible, and leaders and people ready to embrace and appropriate its teachings, to destroy the modern idols that have taken Jehovah's place in the hearts of men, and to put away the theories and traditions that have supplanted his law.

No Sabbath Sentiment Here.

After writing the article above, in which we say, "The world is fast becoming Sabbathless, and even church people more and more regard Sunday as a holiday for rest and pleasure," the very first item that comes under our notice is the following, entitled "Rest Day," found in a leading Baptist paper containing reports from the great Baptist convention.

In the past generation or two a change has come over the people in their attitude toward the rest day. In many parts of the land Sunday is given over to amusement and sport to the almost total exclusion of other and higher interests. The time has come for us to rally in behalf of a rest day. We ask our people to join hands with the labor unions to secure Sunday rest, and at least one day in seven for all workers.

This is a fair sample of the appeals now being made by Christian people regarding Sunday. It comes from a people claiming to be a little nearer to all Bible truth than almost any other,—a people whose watchword is, "The Bible and the Bible only." Instead of being true to the plainest teachings of the Book, they follow the traditions of men, and accept Rome's "venerable day of the sun," in the place of God's holy day, which was also the Sabbath of Christ. See how the sanctified Sabbath idea has faded out of all their pleadings for Sunday! While the "rally" they urge upon the people is in reality a rally for religious legislation, to compel everybody to observe Sunday, still there is no sign in this appeal of any just appreciation of the real Sabbath idea. Spiritual Sabbathism according to Jehovah's plan and Christ's example seems to have dropped entirely out of sight with these people who are most active in their so-called Sabbath reform. The one slogan of every campaign now seems to be, "Rally in behalf of a rest day!" The very term Sabbath has practically dropped out of the vocabulary! One day in seven for rest for all workers is now the cry throughout the land! What has become of the Bible? It must be lost in these churches, or we would hear something from them now and then about God's holy Sabbath. When the world in olden times forgot God's holy day, his prophets caught up the cry:

Thus saith the Lord, Take heed to yourselves, and bear no burden on the sabbath day, . . . neither do ye any work; but hallow ye the sabbath day, as I commanded your fathers (Jer. xvii, 21-27).

Hallow my sabbaths; and they shall be a sign between me and you, that ye may know that I am the Lord your God (Ezek. xx, 20).

They have put no difference between the holy and profane . . . and have hid their eyes from my sabbaths (Ezek. xxii, 26).

Keep the sabbath day to sanctify it, as the Lord thy God hath commanded thee (Deut. v, 12).

On the contrary, the modern teachers say little about the Word of God in their labors for a sabbathless world; they even leave out the word Sabbath, and clamor for a rest day—a day of enforced idleness for the laboring man, whether he wants to rest or not!

Come "join hands with the labor unions

to secure Sunday rest, and at least one day in seven for all workers!" Think of it! Would the prophets have made such a plea as that for the Sabbath? Did Christ call upon men for that kind of rally when he saw their misconceptions as to how the Sabbath of the commandments should be kept? If he were here today would he be likely to join in the clamorings for a "Sunday rest day" by civil laws or would he refer to the law and the prophets, and urge men to follow his example and to keep his father's commandments? Listen to him:

Think not that I am come to destroy the Law or the Prophets: I am not come to destroy, but to fulfil. . . . Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven (Matt. v, 17-19). In vain do they worship me, teaching for doctrines the commandments of men (Matt. xv, 9).

If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love (John xv, 10).

"The three Hebrew children, who refused to bow down to the image—had they any religious rights against so vast a majority in the Babylonish state? The king decided they had not; and they were cast into the fiery furnace. But Christ stepped down from his throne of the universe and stood with them in the flames, and delivered them unharmed, to teach the Babylonish state that even three men had religious rights, and that God had given the state no jurisdiction in the realm of religion."

The greatest need of the Christian church today is backbone. We do not underestimate the need of a more universal Christian consciousness and a recognition of the regnancy of Jesus Christ: we do need these; but of what avail is all this if he to whom this consciousness comes and this regnancy is revealed has not the moral stamina, the backbone, to stand erect in the divinely given posture, and to show forth to a gain-saying world and a wobbling church the power of God and the dignity and the glory of manhood?—*Southern Methodist*.

The Lord does not ask you and me to take salvation as a favor, but because we need it.

THOUGHTS FROM THE FIELD

"When I read in the first paragraph of your editorial in Volume 71, No. 2, the phrase, 'Sixth-day morning,' my soul thanked God for that, and I wanted to ask you, for the cause of truth and righteousness, to write an article some quiet hour, and tell us what would be the tendency, or the result upon Sunday-keepers and upon us as a denomination of Sabbath reformers, if we should use Bible terms for the days of the week instead of conforming to the world and following Rome. Please do it; we need a vocal badge."

The Social Duty of the Church to the Community.

A. E. WEBSTER.

Prepared for the Northwestern Association.

(Concluded.)

With this survey of the situation before us it may now be time to indicate briefly some of the elements involved in the social duty of the church to the rural community. What is said in this section will be more in the nature of general principles or ideals than in the statement of definite things to be done. For with different conditions prevailing in the various churches and rural districts it is impossible to describe, even if one knew, which I do not, what should be done in every case. So I will content myself with naming three general duties or ideals which seem to be involved in the work of the church.

I. It is the duty of the church, first of all to recognize the fundamental and deeply grounded nature of the social instinct, and also the vital part which it has played in the development of human life. The writer of one of the latest books on religious psychology traces everything in human life—including religion itself—back to two instincts,—the instinct for food and the social or sex instinct. Such an analysis would probably not be accepted by any one here today. But those of us who are disposed to accept the traditional view may find practically the same emphasis in the words of Gen. ii, 18: "And Jehovah God

said, It is not good that the man should be alone; I will make him a help meet for him." From any point of view, then, it is easy to realize the deep-seated nature of the social instinct. An instinct which may be seen expressing itself even among animals, which is clearly discoverable in babies, which is very noticeable in boys and girls, and prevalent throughout all later life,—such an instinct can not well be called a secondary or incidental part of life. To neglect it or to minimize its importance is seriously to cripple the work which the Christian Church is attempting to perform.

The importance of the social side of our natures comes to be more appreciated when we perceive the unity of all life. That we should thus perceive that all life is a unit is of the highest importance to religion. There is no specifically religious problem which does not have social implications. And indeed there can be no definition of religion without a recognition of this element, for there would be no content to a definition with this factor omitted. Religion, as indicated by Jesus, involved two things: "Thou shalt love the Lord with all thy heart, and thy neighbor as thyself." Each of these relations is essentially a social relation. Hence religion itself is a social matter.

The education of our children in school is likewise possible only on a social basis.

Even the economic side of life has its social bearings, and is influenced by social forces. The price paid farmers for their butter or eggs or produce is not always governed by natural laws like the laws of supply and demand, or by what it has cost you to produce them. It is often decided by an arbitrary, artificial, social agreement or understanding between transportation companies, produce corporations or cold storage firms. Last week I purchased old potatoes in Chicago at the rate of \$1.40 a bushel when they were selling in Wisconsin—a hundred miles away—for 40 cents a bushel. There were plenty of potatoes. The price had been fixed by a social agreement between dealers.

So we say that all life is a unit, and that it is difficult or impossible to isolate one phase of life without taking the other phases into account. The parts are inter-

related and are dovetailed together in such a fashion that any consideration of religious questions, as such, also involves a consideration of social relations.

The social duty which the church shall aim to perform, possesses value in its relation to the more specifically religious aims, in that it concerns *tangible* relations, or rather relations between tangible persons. When two persons are married, or when a group of young boys and girls are enjoying each other's company at a party, or are participating together in a program at the Grange, or when older persons come together in a farmers' institute, or a farmers' special train, the relations entered into are concrete and definite. They concern tangible persons whom we know. The spiritual relations existing between us and God may be just as real and necessary but they are more difficult to comprehend and appreciate simply because they are spiritual. Most of us who are neither Christian Scientists or idealistic philosophers, find it easier to appreciate the material and tangible than we do the spiritual. The former appears more vital, more real to us. The point is this,—these more tangible relations, which have such a firm grounding in human nature, may be utilized by the church as a base for values which are more spiritual, and as a type or symbol of relations which exist between the spirit of man and the great ideal Spirit which pervades the universe.

2. It is the duty of the church to encourage the socialization of all the forces and agencies for good in the rural community. By socialization I mean a tearing down of the old spirit of individualism, of every man for himself, of every church or other institution for itself, and a gradual growth of a community spirit, of a group consciousness; I mean the substitution of the spirit of coöperation for the spirit of competition; I mean the unification in some large and harmonious plan or program of all the institutions which are working toward common ends.

This task of socialization ought to become easier for us after we once see the unity of the rural problem itself. There is no single panacea for the country problem. Each institution is involved in the needs and must assist in the solution. Con-

tributions from the state, the home, the church, the school, the Grange and farmers' societies are needed and must be joined together in the attempt to produce better conditions. And any duty performed by one agency will react favorably on the other fields. Thus a good country school, fulfilling its function, will help the country church. A rural church, honestly seeking to discover and carry out its social mission, will benefit the school and home, while a faithful and intelligent performance of its duty on the part of the Grange will tend to improve those material conditions on which all the higher values of life ultimately rest.

Yet in spite of our view that the whole problem is a unit, this task of socialization is not an easy thing to accomplish. There are hindrances to it coming from at least two sources,—the attitude of country people themselves, and the example of the church.

The very kind of lives which farmers are obliged to live makes it difficult for them to coöperate with each other or to produce a real unity. Dwellers in the city are congested; dwellers in the country are isolated. As a class, farmers are isolated from people in other callings, and even their families are often separated long distances from each other. This tends to develop the independence of the family as a unit, and to the social disintegration of any larger group. Farmers have been proverbially suspicious and slow to organize, and the failures in the past of farmers' organizations have often been due to native suspiciousness and unwillingness to coöperate. One reason why farmers have so often been the prey of the commission merchants or of the capitalistic grain dealers is that the latter have been thoroughly organized, while the former were not unified at all. John P. Gavit, a well-known worker in settlement circles, says of the country community, "The unification of races and tongues and religions in heterogeneous city wards is a simple problem beside the assimilation of the cliques, and the theological and the caste feuds in a small village or agricultural community." Yet that the members of our rural communities are coming to be more and more socialized, more willing to unify their forces in a common cause, more anxious

to coöperate, there can be no question. The comparatively recent successes of the Grange as contrasted with the failures of the earlier years of the movement is evidence that the farmer is seeing the advantage of working *with* rather than beside or against his neighbor. Between 1890 and 1903 the membership of the Grange nearly doubled. Some of the achievements which have been wrought through the socialization and coöperation of farmers may well be mentioned. Through the influence of the Grange and of other agencies, the head of the Department of Agriculture was made a Cabinet officer; an Interstate Commerce Commission was established; laws favoring pure foods and dairy products were enacted; the rural free delivery was established; coöperative purchasing of binding twine, feed, etc., has been made possible; fire insurance on farm buildings, upon a census valuation of over \$3,500,000,000, is practically all carried in farmers' mutual insurance companies; the fruit growers of California and the grape growers of Chautauqua market their products, profitably, in a coöperative manner, and granges in Michigan during the last six years have carried on "fresh-air work" through which thousands of city children have been given two weeks' vacations in the country. The Grange has been useful, too, in making country life more cheerful, in a social way, by driving out isolation. The Macon Grange in Michigan has a well-furnished commodious hall, two stories high, containing a dining-room with tables and dishes for ninety at a sitting. The audience room is carpeted and well supplied with paraphernalia, bunting, etc., warmed with a furnace and seated with two hundred chairs. They have a good choir, a male quartet and an orchestra, also a dramatic club. There is a maple grove on the lot and 180 feet of sheds where forty teams may be sheltered. They also have twenty-three miles of rural free mail delivery, forty miles of rural telephone which connects the homes of all the members and is much utilized in committee work. In an educational way this farmers' movement has been a force. It gave impetus to agricultural education and to do-

mestic science; it urged the demand for farmers' institutes; it has secured grange halls where debates, lecture courses, parliamentary drill, circulating libraries and literary programs have been possible; it joined in the request that the farmers' trains be continued. I don't know whether it is wise or not to mention this in Garwin, but "Prince Kropotkin has spoken glowingly of the intellectual superiority of Iowa farmers over those of the old world, shown by the attendance and discussion at farmers' institutes."

The growing willingness of agriculturists and townspeople, including ministers, to coöperate is seen in a community center in Michigan. Hesperia is a Michigan village of 700 inhabitants. It is twelve miles from any railroad. It has a central community house. In this a "Big Meeting" is held once a year. The evening sessions are reserved for speakers of state and national reputation, and the day sessions for addresses and discussions upon subjects pertaining to home, school, farm, church and civic life. On Sunday a union service emphasizes the place of the church as a spiritual factor in rural life. It is said that such men as Col. Francis W. Parker, Will Carleton and Hamilton Wright Mabie, who have addressed this unique gathering in Hesperia, say that there is nothing equal to it in America for inspiration, social and civic uplift. I am not sure but that this plan, adapted to the needs of various communities, might prove to be an important factor in socializing the different forces in the community. In 1903 President Butterfield remarked concerning the situation in Michigan that "the coöperation of the university, of the Grange, and farmers' clubs, of county teachers' associations and of pastors' unions is anticipated."

By its own example the church should encourage a unification of social forces. As a general rule this has not been done in the past. Sectarianism is the enemy of socialization. The ideal of community service is flatly opposed to the sectarian ideal. By this I am not saying that we should have no religious convictions, or that we should be disloyal to them. But I do mean that extreme, rank sectarianism has a socially disintegrating effect, and that when *it* instead of community interest is

the *primary* aim of the church, the church can not be of great service to the people. Some conditions in the religious field are a shame and a reproach on the Christian name which the church bears. Increase in the number of denominations or sects seems to have no end. The church census shows that for the fifteen years ending 1906 there was a decrease, by death, union or change in classification, of some twenty denominations, while during the same period there had been a birth of new sects amounting to over sixty, thus leaving a net gain of over forty religious sects in sixteen years. And the result of this multiplication of sects is a larger number of weaker bodies and a fiercer struggle for denominational existence. The mere perpetuation of our own religious species is of less importance in my judgment than a real, live, vital interest in the welfare of the community. When any church settles down with the idea that its chief duty is to maintain its own existence in the face of bitter competition, and does not aspire to be a vital, prophetic force, an inspirer of good, and a community influence to be reckoned with,—the death-knell of that church's usefulness has been sounded. The words which Dr. William R. Huntington said to an Episcopal convention may well be taken to heart by all churches: "Our whole attitude toward the unity question depends upon our notion of what the church to which we are attached is really like. One view is that *each* church is a little working model of what a true church ought to be, kept under a glass case, provided with its own little boiler and its own little dynamo, the admiration of all who look at it, but by no means and under no circumstances to be connected either by belt or cable with the throbbing, vibrant religious forces of the outer works through broad America, lest they wreck the petite mechanism by the violence of their thrill. We sit here debating these petty technicalities, devising the ingenious restraints, and meanwhile out of doors, the reorganization of the world goes on." The result of sectarianism gone mad may be seen in one concrete instance. In a town in Illinois of one thousand inhabitants there are five churches. Some of the churches have less than twenty members. In the last five years there have

been nearly twenty ministers only one of whom was a college and seminary graduate. This constant overlapping on the part of the churches is not a long step towards a socialized community. There are two remedies which the church may adopt that will perhaps help the situation. One of these remedies is to have the religious work in a State or county under the supervision of a general committee made up of representatives of different denominations. This committee thoroughly studies the various fields, and where it has been decided that a given community has its share of churches, the denominations which are upon the field remain in possession and other denominations do not seek to plant their churches there. As a result there is a relief for those communities which have been overchurched; there is a more united support by means of which abler ministers may be called, and there is the development of greater working power on the part of the church in the community. It also goes without saying that this plan encourages rather than retards socialization. It has been tried in certain New England States and good results have been reported. The other remedy is the union of community churches in *practical action* where doctrinal differences make intellectual union impossible. It is almost hopeless to expect creedal union to any great extent, and such a union might not be desirable could it be attained. We prefer to maintain our own intellectual independence. But a practical union of religious forces for the community good regardless of their doctrinal differences is both possible and desirable. For nearly three years I was pastor of our church at Andover, N. Y. Andover is a town of some thousand or a little more inhabitants. There are five churches in the town. We did aim to have a union memorial service once a year but one Protestant pastor refused to participate in that. And once there was a loose organization effected to fight the saloon, and this went to pieces about as soon as it was formed. The situation in Andover is no better and no worse than it is in hundreds of other towns. The people there are as good as they are elsewhere. Perhaps the failure to make connections was the pastor's fault. But practical union

is possible and it is being done. A friend of mine, who lives in the same building with me, is assistant pastor of a Disciple-Baptist church. The pastor of the church is a Disciple; the assistant pastor is a Baptist. The congregation is made up of both Baptists and Disciples. All the people are not agreed intellectually, but they do agree practically. And because of this practical union they are able to do good work. Such a practical union must have been in the mind of Dr. Augustus H. Strong, president of Rochester Theological Seminary when he said at the Baptist Convention in Philadelphia last Monday, "Let us work together, but keep our fundamental principles separate." In many country towns a central, common, community church would be desirable. Such a church might be of peculiar value to Seventh-day Baptists who would worship on another day than the majority, and to whom alone a suitable church building might be out of the question. Something of this sort is done by our Hungarian Seventh-day Baptists in Chicago. We hold meetings in the room on Friday evenings and Sabbath days; the Swedes have it Sunday forenoons, and the Norwegians Sunday afternoons and our creeds do not get mixed either, for very good reasons. As a result of this plan we get a room furnished, lighted and heated for less than half it would otherwise cost. Such a common church in the country could be supported by all using it. The combined contributions would make possible a good, commodious building provided with departments for the three necessary phases of church work, namely, worship, religious education and social life, together with whatever other features the conditions might demand.

3. The church should help to initiate, although it may not always be best for it to administer, a definite social program. Other agencies than the church may be better fitted to carry out the major part of such a program, but the church should be glad to help initiate such a plan of action. Just what this program will be will be determined by local conditions and needs. Let me make but three brief suggestions regarding it.

First of all the church should insist that in the program there should be a demand for trained workers. The old notion that "any one will do" for the country church must be given up. The need of the rural districts for strong, capable, specially trained men is just as great as is the need for such men elsewhere. Nowadays large city churches are demanding that their ministers become well acquainted with city needs and city problems in order that they may serve the people efficiently. Today in the field of religious education, young men whom I have known, have been scientifically trained, and have gone out from the University of Chicago to accept well-paid positions as directors of religious education in large city churches. The churches can not secure enough trained men in this field. A classmate of mine in the university—a lady who has worked hard in her field—is receiving good pay to teach a Sunday-school class each week in a large Methodist church. The church could obtain volunteer teachers without cost, and also generally without preparation, but it does not want them. They are too poorly trained. The kindergarten of a church near us has in it several specialists to care for the children. I have no word of criticism for any of these plans. They are all good. I only plead that similarly well-trained men be insisted upon in rural work. The country needs specialists thoroughly prepared for their work, and sympathetic and appreciative in attitude toward country life. These needs are now being recognized in our seminaries. Drew Theological Seminary is sending out questions in order to get needed information. The letter runs, "Tell us what you and your church are doing. What community problems have you faced and solved? How was it done? We want direct evidence that many country churches are very much alive. We want to help the weaker churches to strength." Mr. Henry K. Rowe, of Newton Theological Seminary, Newton Center, Mass., has a fine bibliography on this subject. Copies may be obtained from him by request. This summer in the Alfred Theological Seminary courses in rural sociology are to be given which will doubtless be of great value to country pastors. President Butterfield

also suggests that men intending to take country charges, do a semester's or preferably a year's work in an agricultural school. There is also opportunity for other men besides ministers to do social work in the rural districts. According to Mr. Butterfield agricultural colleges "are beginning to see their duty now, and are offering courses which will encourage men while in college to make a study of the rural problem, and to become leaders in community service when they return to the farm."

Secondly, the program must be thoroughly democratic in its nature. The spirit of social democracy, which is only another name for the Christlike spirit, should permeate all action. No one man, however strong, or wealthy, or influential he may be, should be allowed to dictate the policy of the church's action, to the exclusion of the rights of others. The influence of the Grange should tend to establish the democratic, the fraternal spirit. For in the Grange all members of a family over fifteen years of age may be members of the Grange, and every delegate to a State Grange is a dual delegate, including both man and wife. The petty neighborhood disputes should be forgotten, the question of comparative wealth should not be raised so far as a social program is concerned, and every worthy person should be on terms of social equality with every other worthy person in the community. This was the ideal of Jesus when he said, "All ye are brethren."

Finally, the social program should be scientifically worked out in such a manner as to foster and promote the welfare of the individual and of society in the highest degree possible. In the city play is organized and arranged according to the stage of growth which the person has reached, and in each instance the object is to provide him with that form of recreation, that type of social life which will help him to realize himself and his powers, which will allow him to develop his personality. This same general aim, interpreted socially, should be carried out in our rural social program. The aim should be to make all life larger and richer, to make the country boy and girl and man and woman

see the grandeur and beauty and poetry of the country, in order that, through that vision, they may be brought to see him who is the source of all beauty and life.

"In some great day
The country church
Will find its voice
And it will say:

"I stand in the fields
Where the wide earth yields
Her bounties of fruit and of grain;
Where the furrows turn
Till the ploughshares burn
As they come round and round again;
Where the workers pray
With their tools all day
In sunshine and shadow and rain.

"And I bid them tell
Of the crops they sell
And speak of the work they have done;
I speed every man
In his hope and his plan
And follow his day with the sun;
And grasses and trees,
The birds and the bees
I know and I feel every one.

"And out of it all
As the seasons fall
I build my great temple away;
I point to the skies
But my foot stone lies
In commonplace work of the day;
For I preach the worth
Of the native earth—
To love and to work is to pray."

Nothing is so insipid and valueless and miserable as a life which has in it no purpose beyond the day's amusement. The master teacher is a master worker. No man has a right, no woman has a right, to this divine cycle of life unless the heart of it is ringing with the bells of labor.

It was not a curse pronounced upon the first man when God said to him: "By the sweat of your brow you must earn your bread." That was a token of God's mercy, and rightly interpreted has been so understood by the workers of the world. Whatever we do in this world should add to its happiness, to its real power and to its real life. At some point or other every one should be a producer. The idler, the sycophant, the parasite, are as much out of place in God's great world as a beam of useless steel would be out of place hung upon the guy wheel of an engine or upon the driving wheel of a locomotive.—*Rev. Chas. M. Sheldon, in the Christian Herald.*

WOMAN'S WORK

MRS. GEORGE E. CROSLY, MILTON, WIS.
CONTRIBUTING EDITOR.

A Little Hand.

Perhaps there are tenderer, sweeter things
Somewhere in this sun-bright land;
But I thank the Lord for his blessings,
And the clasp of a little hand.

A little hand that softly stole
Into my own that day
When I needed the touch that I loved so much
To strengthen me on the way.

Softer it seemed than the softest down
On the breast of the gentlest dove;
But its timid press and its faint caress
Were strong in the strength of love!

It seemed to say in a strange, sweet way,
"I love you and understand,"
And calmed my fears as my hot heart tears
Fell over that little hand.

Perhaps there are tenderer, sweeter things
Somewhere in this sun-bright land;
But I thank the Lord for his blessing
And the clasp of a little hand.

—*Frank L. Stanton.*

The Mother.

Since the baby went away
On that long journey all alone
Tears will fall by night, by day,
Hapless mother, making moan.

Dreaming of the little feet
Wandering far in unknown lands,
Of the mouth so dimple-sweet,
Of the helpless little hands.

Yet what eyes have on him smiled,
How bright the aureole o'er his brow!
Once but the mother of a child,
You mother of an angel now!

—*Harriet Prescott Spofford.*

There are many people among our readers, who, I doubt not, are passing through trials of many kinds. Some of you have written me concerning these trials, others have not, but to each I would be glad to speak a word of sympathy and hope.

The article on Contentment is written by a woman who has many cares and who from her busy life has taken the time to tell us out of her own experience how one

may gain contentment. Such articles are helpful.

A great sorrow has come upon Mrs. Whitford, our efficient treasurer, whom we all love. Her little daughter, who was to be a great joy to her, was given her for only one day and then was called among the angels. I feel sure that she and her husband have the sympathy of all the readers of this department.

Contentment.

MRS. ANGELINE ABBEY.

"I have learned, in whatsoever state I am, therewith to be content."

"Godliness with contentment is great gain."

"I have learned,"—these are not the words of a theorist, but indicate ripe experience. How much suffering Paul had had before he uttered these words! Even at the time he was suffering from some great affliction, the "thorn in the flesh" to which he referred. Some believe him to have been a cripple. Whatever his bodily infirmity, his mind and spirit were strong.

How sad to think that people will grumble and complain of slight trials, until some great affliction comes! After that they are thankful for even some mitigation of suffering, and should learn, though sometimes they do not, to be content.

Those who complain of small troubles have much to learn, not the least lesson, that it is a duty to "suffer and be strong." One who had been an invalid for years, suffering intensely from spinal trouble, and who had suffered great anguish of spirit, because of the sins of some very near to her, once quoted these words of Paul. She had reached the high plane of faith and trust, above the low ground of complaining. She read, and studied, and wrote useful and entertaining articles for newspapers and magazines. Thus she found a place to work, to make the world brighter, even though confined to her bed.

Sometimes one is accomplishing much, when he feels that he is of the least account. Some one is helped by his patient endurance, or a little word he has dropped, or a smile he has given.

Are any of you dissatisfied with your environment? Without a doubt it is just

where you need to be for your own spiritual advancement, or that of some one near you.

We should never complain, but receive with patience whatever the Father sends,—not be like the child who reaches out selfishly for the largest slice of cake, but we should receive thankfully whatever He gives, even though it be but a few crumbs, and look about us for others more needy with whom we can divide.

One of Ellen Glasgow's characters, "Uncle Tucker," who had become a cripple and had brought home many scars from the war, was always getting joy from little things. At one time he said: "Why, I'd been sitting out here an hour or more longing for the spring to come, when suddenly I looked down, and there was the first dandelion—a regular miracle—blooming in the mould about that old rosebush.

Look at that dandelion, now. It has filled two hours chock full of thought and color for me when I might have been puling indoors and nagging at God Almighty about trifles. The time has been when I'd have walked right over that little flower and not seen it; and now it grows yellower each minute that I look at it. . . . There's nothing in life when you come to think of it,—not Columbus setting out to sea, nor Napoleon starting on a march,—more wonderful than that brave little blossom putting up the first of all through the earth."

Two of the greatest things in the world to be gained are godliness and contentment. If we have not contentment, no doubt it is because we have not enough godliness.

North Loup, Neb.

Extracts From Reports to the Tract Board.

LT.-COL. T. W. RICHARDSON.

My wife was with me at Weymouth, where we distributed a quantity of Sabbath literature, and held Sabbath services on two Sabbaths, at our lodgings, which were attended by our landlady and some of her friends. This landlady was quite young and not long married. Finding her earnest for Bible truth we had several good talks with her and her husband, the result being that she decided to keep Sabbath, and started so doing while we were with her. We have since had some nice letters from her,

and she hopes to be baptized locally as soon as an opportunity occurs.

Late in October I visited Tewkesbury, with my wife, as I was still unable to travel so far unattended, for the sad duty of performing the funeral rites over our dear brother, Deacon John Purser, on the twenty-fifth. We were told that he had looked quite pleased when he learned that I would come to do this. It is a great loss to our "Natton" Church. I got reports of the funeral into several papers, and also sent one to the SABBATH RECORDER.

* * * *

The most lasting impression of my visit to Ireland last year (apart from my unfortunate illness) has been the need of a special tract to appeal to that vast army of earnest Protestants that I saw at Belfast—the Orangemen. A rough outline was fixed in my mind there on the spot. I prepared the said tract, "To Complete the Reformation," in time for it to appear in the *Sabbath Observer* for April-June, and it is now in tract form ready for distribution.

* * * *

A soldier at Gibraltar received some literature from friends in England and was led to think about the Sabbath question. He wrote me: "Knowing your son (who is in another company of the same regiment) to be a Sabbath-keeper, I went to him about the Sabbath, and he gave me a *Sabbath Observer*, from which I got your address." Further correspondence followed and he is now convinced of the Sabbath. Some time ago I sent some *Sabbath Observers* and tracts to members of a negro Orange lodge in Central Africa. Correspondence followed, and now have come requests for further copies for other interested people. The *Sabbath Observer* travels all over the world, and I trust the Lord will make it powerful in his service.

The Sabbath has suffered in British possessions by having treason and socialism mixed with it. If I were in the United States I should not attack republicanism though I am a royalist. Likewise our American brethren going into British dominions should observe the same courtesy towards our government—otherwise the Sabbath cause must suffer. I shall be glad to send British Sabbath literature to any British addresses you can send me.

Van Horn Reunion.

During the past ten days Welton, Iowa, has been the scene of a notable gathering, when the surviving children of Al and Rachel Loofboro Van Horn came home for a visit. The Seventh-day Baptist church of Welton has for nearly sixty years been a power for good in the community, the center around which the religious and social life of the people has gathered, and none have been more prominent than the Van Horn and Loofboro families. It is the proud boast of the little church that already from its numbers have gone into the world a host of young people equipped with a noble purpose to make the world a better place, and not less than eight pastors and pastors' wives are included among them.

So when, on July 9 and 10, there returned to the old home Rev. D. Burdett Coon and his wife, formerly Cordie Van Horn of Battle Creek, Mich.; C. C. Van Horn and wife and little son, Marion, of Gentry, Ark., and Rev. T. J. Van Horn and wife and two children of Albion, Wis., keen interest was felt by many in the event. They have been entertained at the hospitable home of J. G. Hurley and wife, formerly Ada Van Horn.

Tuesday was spent in renewing old memories, and resting quietly under the shade of the trees on the lawn. Wednesday was the great day of the reunion, and at an early hour the family party numbering seventeen climbed into the big hay-rack, with well-laden baskets, and drove to the old homestead about three miles from the village.

The old house has been remodeled of late years and is owned and occupied by Sherman Van Horn and family, he being a nephew of the original owner. But the centennial elm, planted in 1876 by C. C. and T. J., has grown to magnificent proportions, and under its shade the picnic party of thirty-one partook of a bountiful dinner.

Those present were J. G. Hurley and wife, Archie, Iva, Francis, Victor and Dora; C. C. Van Horn and wife and Marion; Rev. D. B. Coon and wife, whose three daughters were greatly missed, having remained in Battle Creek; Rev. T. J. Van Horn and wife, Amy and Leigh; U. S. Van Horn and wife, Alverda and Virgil; Leonard Van Horn and wife, Reva, Merritt, Iral, Loyal, Kenneth, Burleson, Glenn,

Floyd being absent; Aunt Martha Van Horn and Ora Van Horn.

Others, who were missed, were Pearley Hurley, eldest son of J. G. Hurley of Riverside, Cal.; Edna, daughter of C. C. Van Horn, of Salem, W. Va.; Alva Van Horn of Milton, Wis.; Rachel Davis of New Auburn, Wis.; Edgar Van Horn of New York City; Willard Van Horn and Myrtle Furrow of Garwin, Iowa; children of Marion Van Horn, who died in 1902.

That evening the Y. P. S. C. E. arranged a delightful social at the home of J. G. Hurley, when a large company of old friends and neighbors greeted the visitors and spent the evening in music and pleasant reminiscences.

Thursday "the family" spent the day at Crystal Lake. Games and happy chats rounded out the day. The next morning early T. J. was called away on business, and after the festivities of the past three days no one had ambition for violent exertion. The Sabbath evening saw most of the company at prayer meeting and the next morning no one was missing from divine worship. Rev. D. B. Coon occupied the pulpit, giving an interesting account of his field at Battle Creek, Mich., and closed with an impassioned appeal for courage and faith to meet the "giants" in our Christian life.

C. C. gave a fine review of the Sabbath-school lesson, and in the evening the Y. P. S. C. E. meeting was led by Mrs. T. J. Van Horn.

On Sunday, Mr. and Mrs. Orville Hurley entertained the company at their pleasant home three miles from town, and in the evening Leonard Van Horn and wife held another reunion, numbering thirty, at tea on their lawn.

On Wednesday, the playtime was over, and the visitors scattered to their various duties, feeling grateful to Him who shapes our destinies, for making it possible, after a separation of twenty-three years, to be reunited for a few happy days.

The dear ones who have been so faithful, so willing and happy in their efforts to make the reunion a glad, joyous event, will never be forgotten.—*The Delmar Enterprise*.

"If you are on the down-hill line make haste to get a transfer."

Dedication at Los Angeles.

REV. L. A. PLATTS.

On Sabbath, July 8, occurred the dedication of the Seventh-day Baptist church of Los Angeles to gospel work as represented by Seventh-day Baptist people. Readers of the SABBATH RECORDER, for a year or two past, are familiar with the history of this church, which, therefore, need not be told here in detail. Organized in February, 1910, it continued to hold its services in the music hall of the Blanchard Building, where it was organized, for about one year, when an offer for the purchase of a neat little church on West Forty-second Street, near Moneta Avenue, was made us on terms which seemed to be within our reach, with help which we felt sure would come from the friends of our work here when the needs should be made known. The trustees of the Seventh-day Baptist Memorial Fund promptly responded with one half of the necessary amount. Encouraged by this favorable start we signed the contract for the property, and took possession early in January. The members of the church and congregation made liberal contributions toward the remainder of the necessary amount, and friends, near and far, made generous responses to our call for help until, with a small temporary loan, July 1, we were able to make the final payment on the contract, and take the title to the property. This brought us to the point where we thought the house should be given a formal dedication to the worship of God and the promulgation of the truths of his holy Word. We accordingly appointed Sabbath day, July 8, for this service. At the appointed time a goodly congregation was assembled, friends from Riverside and near-by places coming in to unite with us in the service, which was conducted as follows:

1. Doxology—Congregation.
2. Reading, 122d Psalm by the Pastor, Doctor Platts.
3. Prayer of Invocation, by Eld. M. S. Babcock.
4. Solo, "The King of Love my Shepherd Is"—Miss Irene Wadey.
5. Report of the Trustees.
6. Dedication Address—Eld. A. T. Jones.
7. Dedication Prayer—Eld. E. F. Loofboro.
8. Solo, "Consider the Lilies"—Miss Wadey.
9. Benediction—Eld. A. F. Ballenger.

Readers of the SABBATH RECORDER are

familiar with the names of Jones and Ballenger, appearing in the above program, from the reports of their work as defenders of God's law and Sabbath in southern California. Older readers will be glad to see again the name of M. S. Babcock in the services of a Seventh-day Baptist church. Younger people among us will be pleased to know that he is a brother of our Elder S. H. Babcock, well-known and greatly beloved in our churches, especially in southern Wisconsin and western New York. This brother has been, for a long time, an accredited minister of the Seventh-day Adventist Church in southern California, but now, for some honest differences with that people, he is being disowned by them. While we, as a Christian people, would not rejoice in divisions arising in a sister denomination, we are glad to welcome to our services such men as Jones, Ballenger and Babcock, who out of a true heart preach the law of God and the faith of Jesus.

Brother Jones, in the dedicatory address, said he was happy to give this address, for it was a sign of progress in the work of the Seventh-day Baptist people, which was an occasion of joy to him. He hoped the time would speedily come when there would be need for many more Seventh-day Baptist meeting-houses in this city. He was sure the Lord had not preserved this people through the long years of its history for *no purpose*. He had no sympathy with the thought he had so often heard expressed that Seventh-day Baptists must become Seventh-day Adventists in order to be true Sabbath-keepers. Then, in a strong and masterful way, he showed how the Sabbath as God's sign between himself and his people is the medium of the richest spiritual blessing, and exhorted that all true Sabbath-keepers strive to work in harmony for the promulgation of Sabbath truth.

After a short intermission, during which the church served a luncheon, at a convenient building just across the next street south from the church, a session of the Pacific Coast Association was held. Dr. W. B. Wells of Riverside, the moderator of the association, presided, and Rev. H. E. Davis, returned missionary from China, addressed the meeting on Our China Mission, and what this association can do to help it. The corresponding secretary, Mrs. L. A.

Platts, made a report of some correspondence with isolated Sabbath-keepers along the coast, including extracts from some very interesting letters received from some of these people. She also read a copy of a circular letter which she had sent to a list of twenty-six persons, lone Sabbath-keepers along the coast, from which she had not yet any report. Miss Daisy Furrow, recording secretary, in behalf of the Executive Committee, reported some of the plans of work which the committee have been making. Under a general discussion, Doctor Platts and Mr. T. A. Gill spoke of the interest which is being awakened in the Sabbath by the discussions held by Brethren Jones and Ballenger, and of the more charitable attitude shown by the Seventh-day Adventists toward our people, and other conditions which are encouraging features in our field of work. Eld. E. F. Loofboro outlined a plan for a visit to the lone Sabbath-keepers, according to the appointment of the Executive Committee.

The Misses Gelsemina and Veola Brown, late of Milton, Wis., now of Riverside, and Messrs. E. F. Loofboro and H. E. Davis furnished some specially fine music. The music by the congregation was led by Mrs. Lulu D. Ackerman, with Miss Veola Brown at the organ, and was a most inspiring feature of the services.

All together, the services of the day were greatly enjoyed and will be long remembered as marking one of the bright spots in the history of the Los Angeles Seventh-day Baptist Church, of which, *may there be many more*.

Facts About Battle Creek.

DEAR SABBATH RECORDER READERS:

Some of you have been thinking that Battle Creek is made up of the Sanitarium with a few cottages surrounding it. While it is true we have here the largest Sanitarium in the world, this is not all there is of Battle Creek.

We have a population of nearly 30,000 people; nearly 150 factories with annual pay-roll approximating \$6,000,000; the greatest output of threshing machinery and steam-pumps of any city in our country; 12 public school buildings; a modern high school building that cost \$250,000; a school system the equal of any in our country; city water-works plant and sewerage sys-

tem; four daily newspapers, and many other publications; four good banks; a good Y. M. C. A. building; a public hospital; eight hotels, one of which is one of the best in the State; beautiful public library; twenty-two churches; many other beautiful and useful things that go with a modern hustling city.

It has many attractions, both good and evil. The citizens are cultured and intelligent, nearly all of American birth. We have all the advantages of a large city, minus many of the disadvantages of such.

There is little opportunity for Seventh-day Baptists to work in factories. If you want to build and develop some yourself that is another story. Plenty of opportunity here for Sabbath-keeping grocery stores and other lines of business. Some thousands of other good Sabbath-keepers have carried on their work here successfully for many years. Our people can do as well if they will. Opportunities for our people to engage in the work of the schools, professions, trades, common labor, etc., are as good here as in almost any other place.

I wonder that more of our young men and young women do not take the nurses' course. Last spring 37 graduated from that course in the Sanitarium. If any of our people wish to take such a course the Sanitarium furnishes the best opportunity they can find.

But if you send your boys and girls here, be sure to impress it upon them that for their sakes and ours and the cause we represent they must lose no time in getting in touch with us and our church work here. We welcome with warm hearts all who come here desiring to obey God and make the world better. Here is a large opportunity for you to engage in Christlike service.

D. BURDETT COON.

While Christ was on earth he talked a great deal about heaven, and gave us promises concerning that life which is to come. When he ascended, he showed to us that heaven is a reality. He has entered it as our forerunner, and is preparing mansions for his followers. Think no longer, then, of Christian truth as a lot of opinions—a mere system of morality with a budget of visions—but rather think of every thought as a reality, with the greatest reality of all as its completion—heaven.—*Exchange*.

YOUNG PEOPLE'S WORK

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

Beginnings of Intemperance.*

REV. JESSE E. HUTCHINS.

Prayer meeting topic for August 12, 1911.

Daily Readings.

Sunday—Small cause, big effect (Gen. iii, 6).

Monday—Beware self-confidence (Prov. xxviii, 26).

Tuesday—Wine's allurements (Prov. xxiii, 31, 32).

Wednesday—The drunkard's inefficiency. (1 Kings xx, 13-21).

Thursday—Power of habit (Jer. xxiii, 23; xxii, 21).

Friday—Touch not (Col. ii, 21; Rom. xiv, 21).

Sabbath—Topic: Small beginning of intemperance (Prov. xxiii, 29-35). (Temperance meeting.)

Not long ago a little boy of three or four years was passing by one of the stores here in Berlin when the proprietor of the store asked the little fellow what he had to drink for breakfast. Immediately the boy replied, "Hard cider." Small beginnings of intemperance! What a feeling of sadness came to me as I saw that sweet-looking little fellow go by and thought of the long, hard life upon which he had made such a beginning. I went back in thought a few months when, in a series of revival meetings, I saw the father of this very boy have such a bright experience. How he would come to the evangelist and to the ministers every day in order that he might get the help he needed! But the temptation was too great. Before the meetings closed, the poor man was back again within the clutches of strong drink. With a beginning under such influences we can look forward in the life of the boy, unless some outer influence is brought to bear upon his life, and see the awful picture which is portrayed in our lesson. "Who hath woe? who hath sorrow? who hath contentions? who hath complaining? who hath wounds without cause? who hath redness of eyes?" The marginal notes in the Revised Version have in the place of *woe* and *sorrow*, *Oh!*

1. Received too late for publication last week, but too good to miss.—Ed.

and *Alas!* These are the words of utter hopelessness and dejection which the drunkard utters when he awakes to the realization of his wretched condition. Others can see his woe and sorrow, but he gives utterance to it in these exclamations. But in regard to these other questions there can be no doubt. The drinking man is always ready to get into a row. He is always complaining because every one has done him an injury, and out of it he is covered with wounds and scars for which he is unable to give a reason, for he never knows what has taken place.

When I was a small boy on the farm, there was quite a gathering at our home one night. We children were playing outside when suddenly we saw "a monster of such frightful mien" come into the yard. We scampered into the house and gave the warning. The men came out and discovered one "that had tarried long at the wine," on the back of his horse. He was in such a state of intoxication that he was hanging down on the horse's side. His foot was caught in the stirrup and there he was held. The horse was put in the stable, the man was taken into the house and cared for. But what a temperance lecture he silently gave us. There in the midst of that joyful company he presented a picture of woe and sorrow and wretchedness which had a lasting effect upon us younger ones.

The railroad men were repairing a bridge and had taken some of the old timbers out in order that new ones might be put in. It was in a dangerous condition for the oncoming train, so they put up a red light, and immediately the engineer saw it he shut off the steam and put on the brakes. "Look not upon the wine when it is red, when it sparkleth in the cup, when it goeth down smoothly." Intemperance, too, has put up her danger signal in order that the weak places in the way may be seen and the danger avoided. But notice, too, that the devil always puts his temptations in bright colors. The railroad companies use red for warning because it catches the eye quickly. Satan uses it for the same purpose, not to warn but to entice. Last night a big automobile filled with people went by. My little boy who was standing beside me said, "Papa, did you see that big red hat with that red pigeon's feather on it?" That

bright color was all he saw in the midst of so many other things. How attractive a glass of wine looks as it sparkles in the cup and goeth down smoothly. This is the beginning of intemperance, unless the danger signal be heeded, for "at last it biteth like a serpent, and stingeth like an adder."

The cigarette is also another beginning of intemperance. Lots of the boys wouldn't listen to a preacher who would to a prize-fighter. Hear what Jim Jeffries, one-time world's champion, said to a New York reporter: "Every boy that smokes a cigarette may be perfectly sure that he is doing his best to make himself of no account. Cigarette smoke ruins a boy's lungs, it poisons and hurts his brains. Do you think I'd have this chest on me if I'd had a box of cigarettes in my pocket when I was a boy? What I tell you about cigarette smoking is true of drinking."

When I was in school at Milton and kept posted in regard to all the great football teams, I noticed that one of the greatest players on the Michigan team was dismissed because he was caught smoking cigarettes against orders. In the great struggles on the gridiron the manager of the team knew that everything which would tend to destroy physical strength and alertness must be avoided. Probably in no other department of the university was there such a strong ruling as here. Christians, we who stand for that which is highest and best in man, shall we let contests of physical strength and endurance demand more of young men than we demand? If these young men dare not risk an error in judgment in athletics, how much more earnestly should we strive to avoid an error of judgment in life's contests because of a brain clouded with the intemperate use of the things of the world?

Mountain Scenes.

REV. JESSE E. HUTCHINS.

Prayer meeting topic for August 19, 1911.

Daily Readings.

Sunday—Carmel (1 Kings xviii, 19-22; 25-39).

Monday—The mount of vision (Deut. xxxii, 48-52).

Tuesday—The mountain sermon (Matt. v, 1-12).

Wednesday—The mountain temptation (Matt. iv, 8).

Thursday—The mount of the law (Ex. xix, 9-13).

Friday—The unknown mount (Matt. xxviii, 16-20).

Sabbath-day—Topic: Mountain scenes in Bible story (Deut. xxxiv, 1-6; Matt. xvii, 1-8). (If convenient, a hilltop meeting.)

I wish it were possible for me to take all the Christian Endeavorers of our societies and go to the top of one of the beautiful mountains about Berlin, since the writer of the topic has suggested a hilltop meeting. It is quite a distance, but the view is the more beautiful. After a long walk up the old historic "Greene Hollow" we strike the winding road that leads up over the mountain to Williamstown, where lies Williams College. But when we reach the top of the mountain, we leave this road and follow a winding trail through the beautiful woods until we reach the top of Macomber, the highest point in the county. The top has been cleared, so that an excellent view is afforded. While we are getting our breath and resting after the long, hard trip, let us look about us. Off there to the north, stretching away in the hazy distance, are the Green Mountains of Vermont, so full of historic interest. Turning to the East we see the Berkshires in Massachusetts. We are standing in the midst of the Taconic range, which continues on to the south. Now look away off there in the southwest. Those are the Catskills. We can just see the tops of them showing the face of the "Old Man of the Mountain." The lower part is hidden by the thick line of smoke arising from the trains and boats along the Hudson. How beautiful! Yes, we are certainly nearer heaven and nearer the Maker and we stand amazed at his power and majesty in forming such beautiful hills and valleys. Now I believe we are in better condition to take up the lesson for the afternoon. But first for our opening prayer let us turn to Psalm xc, 2:

"Before the mountains were brought forth,
Or ever thou hadst formed the earth and the world,
Even from everlasting to everlasting, thou art God."

As we are thrilled with such scenes about us, we do not wonder that some of the most inspiring lessons of the Bible are in connection with these mountain scenes. Sinai, Pisgah, Zion, Carmel, Olives, all bring out their great lessons. There is always some-

thing inspiring about these trips, but there are always three lessons connected with them which should be found in every person's life. First, there was the feeling of utter dependence which drove these men to the mountain tops. They were burdened with the demands which were laid upon them, and so they went to find God. Not that he was nearer in the mountain than in the valley, but the quiet and seclusion afforded a better opportunity to speak with him and to hear his voice. After this inner impulse there came the communion with God and the consciousness of his presence. Third, there always followed the commission to service. Moses came face to face with God on Sinai first at the burning bush and from it he went to deliver God's chosen people from Egyptian bondage. Then later he comes from the mount with the commandments and leads his people to the foot of Nebo. Others fulfil his vision there, and the promises to Abraham are realized. Jesus goes into the mount to pray and he preaches the wonderful Sermon on the Mount. He comes down and the first person to meet him is a wretched, unclean leper. But Jesus does not flee from him as do others, but reaches forth his hand, and oh, what a touch! The man is cleansed and goes forth clean and rejoicing. Again, Jesus goes to the Mount of Transfiguration. In like manner, after the revelation of God to him and a few of his apostles, he again comes forth and is met by an anxious father pleading for his epileptic son. Jesus cures him. Lastly he goes into Gethsemane and comes forth the world's Redeemer, ready to save by giving himself.

It is a barren soul that is not able to look back upon some mountain top scene to which he was driven by a sense of the overwhelming responsibility that was upon him. But the only satisfaction that he ever had or will ever have is to gain a vision of the needs of those "below" to whom he must hasten, yet with the consciousness that it is God who has sent him. He has given us these visions because he wants us to serve him. The fact that we have had the vision is also evidence that he expects us to fulfil what we have seen. Paul said, "I was not disobedient to the heavenly vision," and so he was compelled to obey the Macedonian call, even though he must flee for his life. He must follow, even though it led through

fire and shipwreck and to the martyr's death. I hope that some of our young people will reach such a mountain height that they will be able to look beyond the shores of the homeland, beyond the vast expanse of the deep, to the outstretched hands of Africa, China and Java, and then return to earth ready to realize the vision.

The Atlantic City Convention.

LLOYD CRANDALL.

The greatest convention in the history of Christian Endeavor was held at Atlantic City, N. J., July 6-12. Only those present could appreciate the thought and enthusiasm of such a gathering, and only those who had the pleasure of meeting some of the great men of the country and most of the great men in Christian Endeavor work can tell of the inspiration of such an experience. The official report is not yet out, and until it is we must wait before giving a detailed account; but of one thing we may write without fear of contradiction. President Taft and Champ Clark both graced the platform, with a host of powerful and eloquent speakers of less renown, but by far the most beautiful and inspiring part of the whole convention was the singing. Do you know how twenty thousand Christian Endeavorers can sing? Their song carries two miles over the beat of the surf and the noise of a thronged board walk, and grows sweeter as the distance increases. It can lift one out of himself and give him a glimpse of the Eternal. We firmly believe the memory of the songs of Atlantic City will linger long after the vision of great men and great events has faded. Let us hope that the multitude passing by on those eventful days will also remember those songs, and that they may help and cheer them and give them a glimpse of the Eternal.

Meeting of the Young People's Board.

The regular meeting of the Young People's Board was held at Salem, W. Va., July 16, 1911, in the Salem College faculty room.

In the absence of the President, Vice-President O. A. Bond occupied the chair. Members present: Orville Bond, O. A. Bond and Draxie Meathrell. Visitor, Prof.

M. H. Van Horn. The latter was given all the powers of a member.

Minutes of previous meeting were read and approved.

The following report was adopted:

Your committee to arrange for quartet work in the Southwestern field would report that satisfactory arrangements could not be made for this work.

O. A. BOND, *Committee.*

Correspondence was read from Pres. A. Clyde Ehret and Editor H. C. Van Horn.

The action of Pres. A. Clyde Ehret in completing arrangements with Rev. A. J. C. Bond was approved, as was also the action of the Treasurer in forwarding to Rev. A. J. C. Bond \$50 on expenses.

Reports from all the societies not being in, the awarding of the Senior Banner was left to the Secretary, and Vice-President O. A. Bond, with power to act.

The following was ordered paid:

Balance on Doctor Palmborg's salary	.....\$75 00
Tract Society	..... 13 00
Missionary Society	..... 5 00
Salem College	..... 25 00
Ammokoo Mission	..... 24 50
Fouke School	..... 25 00
Sabbath School Board	..... 10 87
Woman's Board	..... 87
Secretary's traveling expenses and postage	..... 4 60

The Treasurer was empowered to pay all bills presented by Rev. A. J. C. Bond in his work in the Southwestern field according to agreement. The annual-reports of the Secretary and the Treasurer were accepted as the report of this Board to Conference.

DRAXIE MEATHRELL,
Secretary.

Treasurer's Report.

April 16, 1911, to July 16, 1911.

ORVILLE B. BOND, *Treasurer,*
In account with the
SEVENTH-DAY BAPTIST YOUNG PEOPLE'S BOARD.

Balance on hand, April 16, 1911	.....\$268 52
Received from	
Riverside C. E.	..... 6 00
Milton Junction C. E.	..... 5 00
Shiloh C. E.	..... 156 00
Nortonville C. E.	..... 9 00
Plainfield C. E.	..... 20 00
Eastern Association	..... 2 61
Battle Creek C. E.	..... 5 00
Independence C. E.	..... 5 00
Friendship C. E.	..... 12 00
Brookfield C. E.	..... 5 00
Milton C. E.	..... 52 00
Albion C. E.	..... 30 00
First Alfred C. E.	..... 5 00
Little Genesee C. E.	..... 35 00
West Edmeston C. E.	..... 6 71
Salem C. E.	..... 10 00

Gentry C. E.	..... 15 00
N. Y. City Church	..... 4 95
Adams Center C. E.	..... 20 00
Total	.....\$672 79

<i>Cr.</i>	
Missionary Society	.....\$100 00
Rev. A. J. C. Bond, field expenses	..... 50 00
Balance	..... 522 79
Total	.....\$672 79

<i>Standing of Accounts.</i>	
Home missions	.....\$ 42 00
Students' evangelistic work	..... 36 08
Education	..... 17 00
RECORDER subscriptions	..... 6 50
Tract Society	..... 13 00
Milton quartet	..... 97 97
Dr. Palmborg's salary	..... 68 21
Missionary Society	..... 5 00
Salem College	..... 25 00
Wisconsin field	..... 3 00
Ammokoo education	..... 24 50
Fouke School	..... 25 00
Sabbath School Board	..... 10 87
Woman's Board	..... 87
Total	.....\$522 79

ORVILLE B. BOND,
Treasurer.

Salem, W. Va.

The Cloud With the Silver Lining.

ALICE ANNETTE LARKIN.

CHAPTER V.

A Visit in Easterly.

If we earnestly strive to do His will,
And follow Him all the way,
We'll ever be loyal and true to the end
In keeping His holy day.

The Reverend Richard Bond Powers, pastor of the Seventh-day Baptist church at Easterly, sat in his study, trying to prepare his sermon for the coming Sabbath morning. His manuscript paper lay on the desk in front of him, and near by it his fountain pen; but not a word had he yet written. In the first place, he was somewhat undecided about his text, and, in the second, he had already had so many interruptions that it seemed almost impossible to settle down to work. Perhaps, back of all this lay still another reason, for his mother's weekly letter had come this morning, and it was full of interesting items concerning Hazelton and all that was going on in that quiet little village. She had made especial mention of the services of the few Sabbaths before, and the part Esther Williams had played in bringing them to pass. Elder Powers was thinking about this part of the letter, as he tried to prepare his sermon.

Presently the study door was thrown

open, and Mrs. Rose, his elderly housekeeper, stepped in.

"I hated to disturb you again," she announced, "but there's a gentleman downstairs who says he must see you at once. He insisted on waiting, so what shall I do with him, sir?"

"Well, send him up then, I suppose. This is the fifth interruption since breakfast, but evidently that's no more than one must expect if he lives in this city. You say you don't know what his name is?"

"No, and he's a stranger to me—near-sighted and very deaf, I should think—looks as if he might have come from back in the country by the cut of his clothes, sir."

With a wave of his hand the busy pastor motioned his housekeeper away, for Mrs. Rose was rather inclined to be too talkative on occasion. But she was soon back, the stranger following close behind.

"Why—why, Grandpa Smith!" Elder Powers exclaimed, as soon as he discovered who his visitor was. "If this isn't a surprise!" grasping the big brown hand in his own white one. "Sit right down in that Morris-chair by the radiator. You may go now, Mrs. Rose, and remember to close the door behind you; also that I am not at home to visitors."

"Well, well!" he said, turning to his old friend when they were alone at last. "Aren't you quite a distance from home?"

"You'll have to speak up good and loud, young man, fer I'm deafer than ever. Jes' holler in my right ear, that's my good one. That's it. Yes, I reckon I am quite a piece from home, and I guess you'll wonder what for. What's that? Going to the circus? Laws no! I wouldn't go 'cross the road to see a circus, not now. But when I was a youngster I'd—"

"You misunderstood me," Elder Powers explained, "I asked if you were staying at your daughter's while in the city."

"Land yes! I thought you said something about the circus. Yes, I'm staying out to Sarah's for tonight, but I've got to go home tomorrow. Guess you haven't heard what's goin' on in Hazelton, have you, young man?"

"About the services in the church, do you mean? Mother has written—"

"No, the church hain't burned up nor there ain't any sign of its burning as far as I know of. And my errand in Easterly

is partly to buy some paint for the outside and inside both. No, they didn't anybody send me. I just came on my own hook. I sort o' got to thinking of what that little slip of an Esther Williams was a-trying to do with nobody to lift so much as a finger to help her, and I says to myself, 'William Baker Smith,' says I, 'there's all that money in the bank that ain't a-doing anybody any good, and you'd just better sly off to the city and spend a little on it in buying paint fer that church that you ain't a-helped in more'n forty years.' So here I be.

"What's that? Yes, I've bought the paint—first quality, too—but that ain't all o' my business here, young man; I want you to put on your hat and coat and go out with me. I want to buy some music-instruments while I'm here, and I ain't no judge o' music. No, I ain't starting a brass band; but that little girl, I suppose I should say young lady, is a trying to get Dick Robinson and some of the other young rascals in Hazelton interested in something besides gold mines, and she thinks an ostricha is the thing that will do it. No, she don't know what I'm up to, not an inklin' of it; and, what's more, she ain't a-going to, neither."

The Reverend Richard Powers was already putting on his coat, having gathered up his writing materials, and put them back in the drawer from whence they had come. "Certainly I'll go with you," he was saying, as he put on his gloves, "and be very glad of the chance. That will give me an opportunity to hear all about the home folks." So arm in arm they started out on the purchasing expedition.

"Say, young man," Mr. Smith suddenly broke out, as they reached the street, "why don't you come to Hazelton and be the preacher for that little church? No, I suppose there ain't enough money in it to suit you. In fact I dunno's they could pay any celery at all; but there's a big chance fer somebody to do a lot o' good there accordin' to my notion. And money ain't the only thing in this here world. What's that you say, I must have changed my opinions some? Well, young man, that's just presackly what I have done. Why, land knows! I hadn't been inside o' that church of a Sabbath fer more than twenty years till some six or seven weeks ago, just fer a cantankerous notion that I

didn't take no stock in some folks that go there to meetin'. Well, as I said afore, that little slip of an Esther Williams just made me feel downright ashamed of myself, that's what she did. Say, but has my darter Sarah ever been to your meetin' sence she came to Easterly to live? No? I thought just as much, and maybe there's where I'm to blame again. Maybe so and maybe not. You called on her twice you say? Meet her husband?

"Well, this is just how it came about. What's that? Well, I don't mind if we do go in and have a bite to eat, and a cup o' tea.

"Well, as I was just a-saying, when my son-in-law first come a-courtin' Sarah, I thought to myself that that was a putty fine catch fer her, and I tried to help matters along all I could. My wife Maria, she didn't agree with me on that subject. Not that Robert Preston ain't a mighty smart fellow, fer he is; and you probably know all about him, fer his name comes in the paper every few days. Well, he's a lawyer, that's his business, and he's made quite a pile o' money. Sarah's got a splendiferous home, and Bob'll do anything in the world for her, but do you know she ain't kept the Sabbath not sence that first year they was married.

"Oh, he told her afore they was hitched up that 'twould be all right. She could keep the Sabbath fer herself, only he called it Sat'day, and then keep Sunday with him. He promised that he wouldn't never try to make her give up her day. That's what he said, and that's what she did fer a year, as I have said afore, but arter that it all petered out.

"I reckon she got tired o' hearin' him argue about the law's being done away with, and the Sabbath being changed to Sunday and so forth and so on. He's a master-hand at argifyng. Maria, she said she knew 'twould all come out like that; she never knew it to fail, and so it has.

"What's that? Yes, I guess it's putty middlin' true that a girl or a boy either had better understand these things afore they get hitched up fer life. What's that? Where's Agnes? She and her husband's just bought the old Bailey farm, and come there to live. You know she converted Will Bailey to the Sabbath afore she married him. And now he's strong as

anybody need be, and they've come back to Hazelton so's the youngsters can have good Seventh-day Baptist training. I reckon they wouldn't a come though if the church hadn't sort o' begun to live again. Land sakes, how steady I've talked, and you ain't had a chance to get a word in edgewise! What's this, the music-store? Well, you just go ahead."

When the two men came out of the store an hour later, the older of the two held in his hand a receipted bill, the amount of which would have opened wide the eyes of several people in Hazelton, could they have seen it. And the proprietor of the store had readily promised an early shipment of the instruments, with the strict understanding that they were to be sent anonymously.

While they were choosing the cornets, mandolins and banjos, Mr. Smith told the young minister something of what he imagined would be done with them. It seemed that Esther Williams had in some way found out that Dick Robinson was very fond of music, and that he sometimes spent quite a little time in practicing on an old worn-out cornet of his father's. There were other boys of his age whom she thought could be interested in the formation of a small orchestra; but where were the instruments and music to come from? She knew that Harold Kimball, the young man who was teaching the little village school, would be willing to train the boys if sufficient instruments could be secured. And Miss Williams had no idea, as she tried to make a few plans along this line, of how the problem was being solved for her.

"Well, that job's done with," Grandpa Smith remarked, as they were starting away from the store. "Yes, I want to take a good look inside of your meetin'-house afore I go. I see by the *Journal* that it's been newly fitted up. If the hearts of the folks that go to it are as clean inside as that building is, you've got a church to be proud of, sure enough.

"What's that? Yes, I'd like to hear you preach all right, and thankee for the invite; but I must be gettin' back to Hazelton. Maria didn't see no use in my poking off to the city just now, and she said I'd be plum' sure to take the influenza or lumbago, but I up and told her that a dooty's a dooty, and this was something that couldn't very well be put off. So good by,

young man. I've had a first-rate time with you, and am more than obliged for the help you've given me. Maybe you'll be coming to Hazelton some o' these days, and a-finding your place there—can't tell. Stranger things than that have happened. Maybe you will, young man, maybe you will. Good-by." And the old man was gone.

The Reverend Richard Powers returned to his study, there to take up the preparation of his sermon. There was no lack of texts now. He could have chosen a half-dozen from the incidents of the morning. But what a change had come over Grandpa Smith; he wouldn't have known him for the same man. He could well remember when, as a boy of twelve, he had gone to Mr. Smith to solicit a small contribution toward buying new books for the little Sabbath-school library. And then he had been sent away without a cent, although Mrs. Smith had afterward called him back, and placed a crisp new dollar bill in his hand. What had come over the old man?

And what was all this about Esther Williams, whom he thought he had known so well? And what wonderful work was she doing in Hazelton—Esther Williams, who had said the last time that he had spoken to her that life would mean nothing to her without her career? And how nobly she was overcoming her disappointment.

And, as if inspired with some new message, he hastily penned the words of his text: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

(To be continued.)

News Notes.

DODGE CENTER, MINN.—One of our young ladies was baptized July 8.—The ladies held a social on the gas-plant lawn the night after the Sabbath, July 15, clearing \$8.50.—The Sabbath school held a picnic in Steven's Grove, July 16; all who attended had a good time.

GENTRY, ARK.—The members of the society, away for the summer, are sadly missed on every hand. Our corresponding associational secretary is spending his summer North, making the trip, primarily, to attend a family reunion.

LEONARDSVILLE, N. Y.—The ladies held their annual business meeting and supper in the church, where officers and committees were elected for another year. It was voted to send the pastor's wife to Conference. [Good! Not a bad idea

for others to try.—Ed.]—The Christian Endeavor society has lately been reorganized with splendid interest shown by both young and old.—The Rev. D. B. Coon is expected to occupy our pulpit one Sabbath in August.

BERLIN, N. Y.—Four have been added to the church by baptism since our last report.—A Ladies' Aid food sale was held recently; proceeds \$10.—We anticipate a pleasure in our privilege soon to hear Mr. Hutton, a native of Persia, speak of the religious conditions of his homeland. He expects to return soon to his own country as a missionary teacher.

ASHAWAY, R. I.—On the last Sabbath evening in June five members of the Christian Endeavor society acknowledged Christ in baptism and the following day were received into the church by the hand of fellowship, being consecrated by the laying on of hands.—Rev. Edgar D. Van Horn of New York occupied the pulpit, July 1, preaching a very strong sermon on "The Sabbath." In the afternoon, at the young people's meeting, he also gave a helpful address along the line of our young people and the Sabbath, his subject being "The Squeeze of the Crowd." Other papers on "The Sabbath" and "Our Young People" were given by two members of the society. As Pastor Van Horn had used as his topic for the prayer meeting, the evening before, "How the Sabbath Should be Observed," those who attended these services heard much that was of great interest to them.—Robert Coon was ordained as a deacon, July 15, in the afternoon. Pastor Van Horn, Rev. E. B. Saunders, Rev. L. F. Randolph and Deacon Wm. L. Clarke assisted in this service. The people present received a blessing in going forward at the close of the service and wishing for Deacon Coon God's blessing.

ROCKVILLE, R. I.—On July 15 this church had the pleasure of listening to a strong discourse on "The Sabbath" by the Rev. Edgar D. Van Horn, representative of the Tract Board.—Two of our older members, recently taken away by death, will be greatly missed in the church and society.

The family cat was crying and spoiling papa's reading of the evening paper, and he insisted that his small daughter put her pet out of doors. This she did very unwillingly and coming back, seated herself at her father's feet with the remark, "You dess ought to see the look on 'at cat's face, papa!"—*Selected.*

Paul, at the age of four, was asked one morning by his papa, "What is the name of the first meal of the day?"

"Oatmeal," responded little Paul promptly.—*Exchange.*

DENOMINATIONAL NEWS

President and Mrs. Daland expect to leave Milton on August 1 to visit in New York, Rhode Island and New Jersey. Their trip will include Leonardsville, N. Y., and Westerly, R. I., President Daland's one-time pastorate, and a visit to his parents in Elizabeth, N. J. They plan to return to Milton about September 5.—Rev. A. J. C. Bond returned home from his evangelistic work in the South Monday evening.—Rev. W. D. Burdick of Farina, Ill., and Rev. Geo. W. Burdick of Welton, Iowa, have been here this week to visit with Rev. C. A. Burdick of Westerly, R. I.—*Milton Journal.*

Dr. Rosa Palmborg, a medical missionary in China, who has been spending a vacation at home and who is now on her way to her work, will speak at the Seventh-day Baptist church tomorrow morning at 11.00, the regular hour of service.

An informal reception will be given Doctor Palmborg at the Seventh-day Baptist parsonage Monday afternoon from three to six and in the evening from eight to ten. A short program will be arranged consisting of music and a talk by Doctor Palmborg. All members of the church and society are urged to attend and all others who are interested in mission work. Remember the date, Monday, July 31.

Rev. Geo. B. Shaw left Wednesday morning for Wisconsin, where he will be employed for several weeks by the American Sabbath Tract Society. He will spend the time working among the Seventh-day Baptist churches of southern Wisconsin. He will attend the Seventh-day Baptist General Conference in Rhode Island before he returns home. He will be gone till about the first of September.—*North Loup Loyalist.*

When small Sigrid made her first appearance in an American school, says *Harper's Magazine*, she was asked the usual puzzling questions, one of which was:

"What is your nationality, Sigrid?"

Sigrid tossed her flaxen braids. "I'm an American of Norwegian design," she said promptly.

HOME NEWS

FOUKE, ARK.—Thinking that perhaps a word from Fouke may be of interest, I send this that others may know something of our little church and school. I am glad to report progress in the school work carried on by Prof. L. S. Davis and other competent teachers. The school closed in June with quite a good interest in all the departments. Professor Davis is also our pastor and an excellent leader in church and Sabbath-school work.

We have recently been helped and encouraged by the preaching of Eld. A. J. C. Bond, who came here about the first of this month, and we desire to express our gratitude to the Young People's Board for sending Elder Bond from Milton Junction to this Southwestern field. Elder Bond preached about fifteen sermons altogether, was here about ten days; preached twice in the country, once by request of the Methodist church four miles east of Fouke, both in the fore and afternoon. Quite a number of our Seventh-day people went with Elder Bond.

On another occasion our entire church was invited by a farmer living five miles west of Fouke to attend a fish fry with the express understanding that Elder Bond should preach in the afternoon on the banks of a beautiful little lake, out of which the fish were to be caught. So on Tuesday morning, July 11, almost our entire number of Sabbath-keepers, with others, were on their way to the lake, and by noon quite a little company had reached the place, some coming in wagons, some in buggies, and some on foot. In a short time dinner was announced, and we were not slow in assembling ourselves around a nicely spread dinner with a bountiful supply of fish, together with other good things prepared by our home folks. The joy of every one seemed to be complete. After the dinner was over, it was suggested that on a similar occasion the "fragments were saved." When this was done, our young people, led by Mrs. L. S. Davis, began singing a beautiful hymn and in a short time the entire crowd had assembled around Elder Bond to hear him speak. After reading several

scriptures where Jesus met and spoke to the people on the lake of Galilee, he gave us a real good sermon, after which an opportunity was given for any one to speak or testify. Quite a number spoke of the blessings of the occasion and thought it a day well spent.

At the close of the services we hitched our teams and drove to Fouke, in ample time for Elder Bond's train, on which he departed for Little Prairie Church in Arkansas County. We shall ever be grateful to Elder Bond for his helpfulness while here.

C. G. BEARD.

July 20, 1911.

BATTLE CREEK, MICH.—Two years ago Calhoun County, in which is located the city of Battle Creek, went no-license by a handsome majority. So satisfactory were the results that when the question came up again for settlement this spring, many of the business men of this city, who voted "wet" two years ago, this year voted "dry," thereby reducing the license majority of Battle Creek from 1,200 to 800. This shows that an ounce of experience is worth a ton of theory.

Some, however, seeing how easily the former no-license victory was obtained, thought their vote was not needed and so stayed at home on election day. This gave the "wets" the opportunity they longed for; they got out a full vote and Calhoun County went "wet" by thirty-four majority.

As far as this "West End" of Battle Creek is concerned, we are "dry" territory anyhow. It has always been more or less under the influence of the Sanitarium and our Seventh-day Adventist brethren; between them, no saloon has ever dared to show itself openly in this part of the city. But how will these "stay-at-homes" answer for the blight they have put on the county?

The Rev. D. B. Coon is now located about two blocks west of the Sanitarium, at 19 Howland Street. He now has a most comfortable house, all to himself. His former residence was but a half-house, two tenements under one roof. To celebrate the event Elder and Mrs. Coon gave a reception to the Seventh-day Baptist church and society at the new parsonage about three weeks since. That function was a decided success.

Our pastor was obliged to be out of the

city last Sabbath, at which time Dr. E. J. Waggoner, one of the Sanitarium staff, formerly a Seventh-day Adventist preacher, gave us an able discourse on "Praise a Means to Salvation."

In a few days Elder Coon starts on a missionary trip to central New York State and elsewhere. He will be gone several weeks. The prayers of the church go with him.

Our fame is gradually extending to the regions beyond, and letters of enquiry come in from time to time from the most unexpected places. One such letter was recently received from Bangor, Mich., a town some sixty miles from Battle Creek.

It was the writer's good fortune, some three weeks since, to talk with a physician who now is taking a course in hydrotherapy here at the Sanitarium. He had studied for the gospel ministry but before his seminary course was completed doubts came upon him. Doctrinal conformity was required, to which he could not subscribe. This brought the thunders of anathema upon him, and finally he came to a state of heart little short of atheistic. He, however, is not satisfied, seeing yet no ray of hope. How could it be otherwise when he rejects the Bible and the divinity of Christ? This brother drifted into our Christian Endeavor meeting, one Friday evening, and found himself in a religious atmosphere to which he was a stranger. He enquired closely about our church and work and has since been to our meetings with considerable frequency. Pray that his faith may return, not in man-made creeds, but in the kind and ever merciful Saviour.

With the coming of warm weather our Christian Endeavor society has taken on renewed activity. Fourteen new members have been added within the past six weeks. Ours is probably the most cosmopolitan Seventh-day Baptist Endeavor society in the land. We have members not only from numerous States of our country, but also from Holland, Palestine, South America, Mexico and the Philippine Islands. Pray for us that we may wisely use our opportunities without pride or vainglory.

C. H. GREENE.

July 21, 1911.

NORTH LOUP, NEB.—At the Seventh-day Baptist church, Seventh-day morning, C. A. Nelson and R. O. Babcock were or-

MARRIAGES

CHESTER-SMITH.—Ray Addison Chester and Lena Elizabeth Smith, in the home prepared by the groom, in Ashaway, R. I., by the pastor, June 17, 1911.

BOYD-KAGARISE.—At Bedford, Pa., July 20, 1911, by Rev. H. E. Wieand, Mr. John C. Boyd and Nettie Kagarise, both of Salemville.

BURDICK-MERRITT.—Earl Daniel Burdick and Blanche Janet Merritt, at the home of the bride's parents, in Ashaway, R. I., by the pastor, June 21, 1911.

DEATHS

VARs.—Charlotte S. Vars, widow of George D. Chester, died on June 26 at the home of her sister, Mrs. James M. Aldrich, at 13 Newton Avenue, Westerly, R. I.

Mrs. Chester was born in Westerly, December 19, 1819, the daughter of Isaac and Hannah Saunders Vars. She was one of eleven living children. She was married, February 6, 1846, by the Rev. Christopher C. Chester (her husband's father) and went to Sag Harbor, Long Island, N. Y., to live, later removing to New York City. After a time they returned to Westerly and built a home for themselves, where they lived until the death of Mr. Chester in 1881. She suffered the loss of her house by fire and has made her home with her sister ever since, until her death. Mrs. Chester was the mother of two children, both of whom died in infancy.

She joined the Seventh-day Baptist church of New York City about 1850 and retained her membership in that church until her death. Mrs. Chester had been somewhat of an invalid nearly all her life and for the past six months had been a great sufferer. She retained her mental faculties to the last. She has left two brothers and one sister besides an adopted daughter to mourn her loss, and a large circle of friends.

Her funeral was held at the home of her sister, Mrs. James M. Aldrich, and burial was beside her husband in Oak Grove Cemetery, Ashaway.

GROWDEN.—Jeremiah Growden was born in the Shenandoah Valley, Va., November 8, 1832, and died at Altoona, Pa., July 3, 1911, aged 78 years, 7 months and 25 days.

He was married to Barbara Ellen Ebersole, October 2, 1864. His wife had been raised up in the German Seventh-day Baptist faith, of which church they were members until Samuel D. Davis organized the English Seventh-day Baptist church at Salemville, in May, 1886. Brother

dained to the office of deacon. Because of the distance from other churches of like faith no ministers were present from other churches, as is usually the custom on such occasions. Pastor George B. Shaw asked each a number of questions concerning his views on the fundamental principles of the doctrines of the church, and when they were satisfactorily answered each gave his Christian experience and told of his conversion. The pastor preached a most helpful sermon touching upon the duties of a deacon and then gave a charge to the church. Prayer was offered by Elder Oscar Babcock and the right hand of fellowship was given by Dea. N. W. Babcock, father of R. O. Babcock, one of the newly ordained deacons. The services were impressive and left an influence for good upon the large congregation present.

—North Loup Loyalist.

In Everything Give Thanks.

AGNES F. BARBER.

For this dear gift I thank thee, Lord,
The sure fulfilment of thy word,
That all my needs shall be supplied
Through the rich grace of Him who died.
Yes, Lord, I thank thee for them all,
These various gifts both great and small;
And if of the least thou mindful art,
Thou'lt surely feast my hungering heart
With rich provision of thy love
To fit me for the realms above.
How blessed that we need not wait
Till we have passed the pearly gate
Before we sing the glad new song
E'er chanted by the heavenly throng,
But strike our harps while here below,
As toward the mansions fair we go.
Yes, we may strike our harps of gold
Soon as we enter Jesus' fold,
Then earnestly with sinners plead
To seek in him their soul's great need,
And find the joy of sins forgiven—
A heart made new, a home in heaven.
Then they in turn will the joy proclaim
Of saving faith in Jesus' name—
"Name above every name," "none other name
given,
Whereby to be saved," in the kingdom of heaven.
Thus the glorious tidings will encircle sad earth
Of the priceless pearl of the spiritual birth,
And life a psalm of joy shall be
Through time and vast eternity,
Praising Father, Son and Holy Spirit
For the matchless bliss we by grace inherit.

"Trying to quiet a fretting baby is a hard task, but trying to quiet an accusing conscience is a harder one."

and Sister Growden were among those forming the first organization.

Mr. Growden buried his wife, March 2, 1893. His last days were spent with his youngest daughter, Emma, and her husband, George E. Negley, in Altoona, Pa. Six children were born to them: Charles Growden of Salemville, Lizzie and Mary, deceased, Nancy Patton and Barbara Founds of Mansfield, Mass., and Emma Negley of Altoona. Brother Growden was an energetic advocate of the true Sabbath and his death left but five out of the first fourteen members that constituted this organization.

His funeral services were held in the English Seventh-day Baptist church at Salemville. Pastor D. T. Detwiler, of the Brethren church, preached the sermon, assisted by the pastor.

J. S. KAGARISE.

DAVIS.—At Marlboro, N. J., July 8, 1911, Walter G. Davis, in the sixty-third year of his age.

Walter G. Davis was born at Shiloh, November 16, 1848, and united with the Shiloh Church when a very young man, which membership he retained to the day of his departing. His removal two years ago to Marlboro made it more convenient to attend worship there.

On September 27, 1870, he was united in marriage to Jennie Ludlam, who was his constant attendant throughout his six weeks of pain. For forty-one years God spared them to one another to share their joys and sorrows. Now Sister Davis is left behind for a time, but has the assurance of a meeting by and by. He also leaves six children, four of whom are married, eleven grandchildren, and eight brothers and sisters. His vacant pew is a constant reminder of our departed brother who was always at service and an earnest Christian. He was of a retiring nature but we could depend on him. Our sorrowing friends have the sympathy of the community in which they live and of both the Shiloh and Marlboro churches.

Farewell services were held from the home July 11, conducted by Mrs. M. L. G. Churchward, pastor of the Marlboro Seventh-day Baptist Church, of which he was a regular attendant. The floral tributes were many and beautiful, mute testimony of our regard for him. Job xix, 25-27.

M. L. G. C.

SEARLE.—Clarence John Searle was born April 8, 1857, in the town of Brookfield, Madison Co., N. Y., and died at his home one mile north of Leonardsville, July 10, 1911.

He was the eldest son of John R. and Mary Clarke Searle. With the exception of a few years spent with his parents in Wisconsin when a boy and a short time when he sought a change of climate in Virginia, his whole life was spent in the vicinity of his birthplace. He was twice married, first to Ora A. Maxson, daughter of Le Roy Maxson of Unadilla Forks, N. Y., which marriage occurred January 22, 1878. Mrs. Searle died March 15, 1892, leaving two daughters—Ethlyn, now the wife of H. T. Kenyon, of Leonardsville, and Leah, who still lives at home.

June 26, 1895, Mr. Searle was married to Alma J. Huey of Leonardsville.

Besides his wife and daughters the deceased leaves an aged father, a stepmother and one brother, Clayton, who are living on the old home farm; one sister, Florence of New Berlin, N. Y., and numerous other relatives, friends and neighbors. An obedient son, an affectionate brother, a devoted husband, a loving father, a good neighbor, a faithful friend and a patriotic citizen has gone to his reward.

Farewell services were conducted from the late home by Pastor Severance, and the remains laid to rest in the Leonardsville Cemetery.

R. J. S.

HARRINGTON.—Mrs. Mary FitzRandolph Harrington, daughter of Thomas and Sarah FitzRandolph, was born December 2, 1816, in New Brooklyn (now South Plainfield), N. J., and died July 14, 1911, at Plainfield, N. J., being in the ninety-fifth year of her age.

In 1834, when a girl of eighteen, she was baptized and became a member of the Piscataway (N. J.) Seventh-day Baptist Church. Twenty years later, in 1854, she changed her membership to the Seventh-day Baptist church at Plainfield, N. J., where it remained till her death. In middle life she was married to Jubal Harrington at the home of her sister, Mrs. Rudolph Titsworth, in Plainfield, and made her home in New Market, Vineland, and later Plainfield, N. J., where Mr. Harrington died many years ago. Her nearest living relatives are a nephew, Arthur L. Titsworth, and two grandnieces, Mrs. Frank J. Hubbard and Miss Ethel L. Titsworth, of Plainfield, N. J. Three aged cousins, born in the same house where she was born, were present at the funeral services, David L. Randolph, Mrs. Isaac S. Dunham and Mrs. J. Frank Hubbard.

Mrs. Harrington retained a vigor of mind unusual for one of her age. She was a woman whose faith was simple, strong and deep-seated, one whose life exemplified that unwavering faith.

The funeral service was held at the home and at the church on Sunday, July 16, 1911, and the burial was in the Hillside Cemetery. "For length of days, and years of life, and peace, shall they add to thee." E. S.

ANDREWS.—Burrill Andrews was one of seven children of George Washington Andrews. He was born March 19, 1824, in Coventry, R. I., and died in Rockville, R. I., July 20, 1911, aged 87 years, 4 months and 1 day.

May 15, 1842, he married Hannah Ancestren Clarke, who died July 9, 1903. To them were born six sons and four daughters, all of whom lived to grow up. Seven of them are now living, also twenty-five grandchildren, twenty-nine great-grandchildren and nineteen great-great-grandchildren.

October 3, 1846, he became a member of the Rockville Seventh-day Baptist Church. He was the oldest member, having belonged to it for nearly sixty-five years. He was one of the faithful members. He loved the church with all its appointments and attended its services as

long as his strength permitted. A good man has gone to his reward after a long life of usefulness.

A. G. C.

BURDICK.—Julia A. Burdick was born February 22, 1838, in Rockville, R. I., and died July 20, 1911, aged 73 years, 4 months and 28 days.

November 3, 1859, she was married to Abel B. Kenyon, who survives her. To them were born two children—Maritta E., wife of Byron Kenyon, and Emory C. Kenyon. Her husband, two children, three grandchildren, three sisters and many other relatives and friends mourn the loss of a faithful wife, devoted mother and true friend.

In October, 1851, she was baptized by Eld. C. M. Lewis and united with the Rockville S. D. B. Church, of which she remained a faithful member till called home. She was one of the most faithful members of the church. This was shown by her attendance at the Sabbath morning services and by her love for the prayer meeting. She loved the people of God and the house of God. She served her Lord and Master long and well, leaving a blessed example for her children, grandchildren, friends and neighbors to follow.

A. G. C.

BURDICK.—Anna L. Burdick, the daughter of George W. and Emmogene Burdick, was born in the town of Wirt, April 28, 1888, and died at Chautauqua Lake, N. Y., July 21, 1911, in her twenty-fourth year.

Miss Burdick grew up to womanhood in the town where she was born. At the age of fourteen she joined the Seventh-day Baptist church at Nile and was an active member of the Sabbath school and Y. P. S. C. E. She entered Friendship High School in 1902 and graduated in 1905. In the following fall she entered Alfred University and graduated with the class of 1909. The last two school years of her life were spent as a teacher of English in Livonia High School. Although having already received an excellent preparation for her work as a teacher, she was at Chautauqua, taking special work to better fit herself for larger usefulness, when she went out in a canoe with one of her friends on Friday evening and was drowned.

Miss Burdick was a young woman of Christian character and worthy ideals, ever loyal to her convictions concerning life and duty. She was very successful in her work at Livonia, not only in teaching the subjects assigned her but also in inspiring her scholars with higher ideals and stronger desires for larger attainments. Although our friend, we trust, has entered into a larger realm of happiness and service, the memory of her life and deeds still remains with us to encourage and inspire.

Funeral services were held Tuesday afternoon, July 25, 1911, at 2 p. m. After a short prayer was made at the house by her pastor, Rev. Herbert L. Cottrell, funeral services were held at the church, at which there was a very large attendance. Dean A. E. Main, who preached a very helpful sermon, was assisted in the services

by Prof. W. C. Whitford, who read the Scripture lesson, and a mixed quartet. Interment was made at Mt. Hope Cemetery, Friendship, N. Y.

H. L. C.

The Real Twentieth Century Octopus.

While there is so much being said in the Nation and in our State about the monster interests that have been fattening at the expense of the people, let us look a moment at the liquor traffic compared with the other big interests.

The American people pay \$6 to the liquor trust for every \$1 they pay to the sugar trust. They pay more than twice as much to the liquor trust as to the lumber trust. Even the meat trust takes less from the people than does the liquor trust. The people of the United States last year threw \$1,750,000,000 into the till of this real octopus of the twentieth century, and this does not include the indirect cost. New Jersey's drink bill was \$57,000,000! The liquor trust is the most gigantic trust that is preying upon the people of our Nation and State today. It is the most expert in monopoly abuse. It is more powerful and dangerous than any of the others; and the very fact that it has thus far prevented the enlightenment of the people on its gigantic proportions, and has been able to hide securely behind political breastworks while the searchlight has been turned on to the others and their evils curtailed; speaks in the most eloquent terms possible to the people of its dangers and calls upon them to strike it and strike it hard!—*The Issue, Anti-Saloon organ of New Jersey.*

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SABBATH SCHOOL

LESSON VII.—AUGUST 12, 1911.

JEHOIAKIM BURNS THE PROPHET'S BOOK.

Jer. xxxvi, 1-32.

Golden Text.—"The word of our God shall stand forever." Isa. xl, 8.

DAILY READINGS.

First-day, Jer. xxv, 1-14.

Second-day, Jer. xxv, 15-38.

Third-day, 2 Kings xxiii, 1-14.

Fourth-day, 2 Kings xxiii, 15-30.

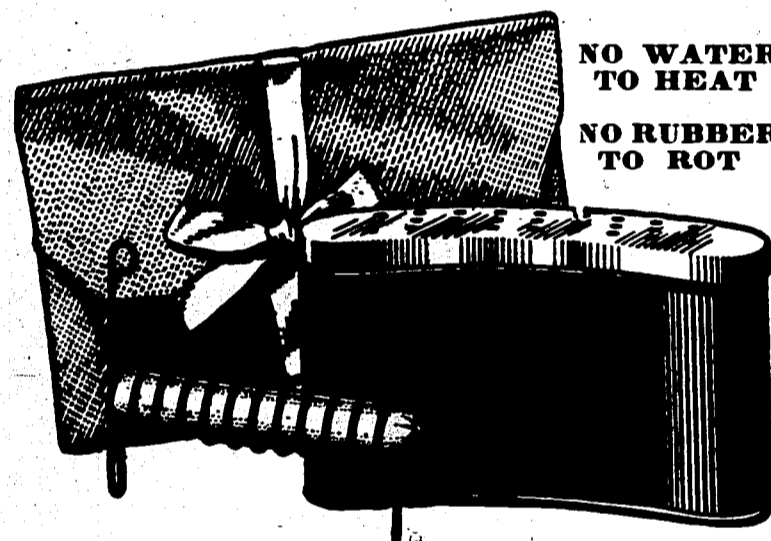
Fifth-day, 2 Kings xxiii, 31—xxiv, 7.

Sixth-day, Jer. xxxvi, 1-19.

Sabbath-day, Jer. xxxvi, 20-32.

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

WELKOM WARMER vs. HOT WATER BAG



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NO RUBBER
TO ROT

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SPECIAL NOTICES

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

The First Seventh-day Baptist Church of Syracuse, N. Y., holds Sabbath afternoon services at 2.30 o'clock in Snow's Hall, No. 214 South Warren Street. All are cordially invited. Rev. R. G. Davis, pastor, 112 Ashworth Place.

The Seventh-day Baptist Church of New York City holds services at the Memorial Baptist Church, Washington Square South. The Sabbath school meets at 10.45 a. m. Preaching service at 11.30 a. m. A cordial welcome is extended to all visitors. Rev. E. D. Van Horn, pastor, 1043 Southern Boulevard.

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 church in Los Angeles, Cal., holds regular services in their house of worship near the corner of West 42d Street and Moneta Avenue, every Sabbath afternoon. Sabbath school at 2 o'clock, preaching at 3. Everybody welcome. 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, 19 Howland St.

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