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AMERICAN SABBATH TRACT SOCIETY PUB. HOUSE

PLAINFIELD, NEW JERSEY

# The Sabbath Recorder

## HE WATCHES OVER ISRAEL.

He watches over Israel—and sweeps  
The fulness of his mercy into one  
Great ocean of eternal deeps;  
No helm need I, no guide,  
When at my side  
Is the Maker of a hundred suns.

He watches over Israel, nor sleeps;  
Lest I should stumble in the closing dark,  
Like some poor leper as he creeps,  
By rugged rut or notch.  
Without his watch,  
My faltering feet would never reach the mark.

He watches over Israel—and keeps  
The greatness of his mercy to the close;  
He slumbers not, nor sleeps.  
In all my little flight,  
By noon or night,  
I know that he will lead me to repose.  
—*Pall Mall Magazine*.

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## EDITORIAL

### "Bruised Reed" and "Smoking Flax."

There are two passages of Scripture in Isaiah that have been a great comfort to me, and I like to think of them together. The tenth verse of chapter xlii reads: "Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness."

Looking just across the page to the third verse of the next chapter we see these words: "A bruised reed shall he not break, and the smoking flax shall he not quench." I suppose the first verse quoted refers to the comforts of God vouchsafed his people in times of trouble. It reveals the condescending love of a Father who pities his children because he knows their frame—their weaknesses, their shortcomings, and sees the overwhelming troubles sure to come.

The second passage quoted above is regarded as a part of the description of the characteristics of the Messiah. The prophet Isaiah is given a clearer vision of the blessed coming One, upon whom the Spirit was to descend with power, in whom the Father was to take special delight, and who was to "bring forth judgment unto the Gentiles," and says of him: "A bruised reed shall he not break, and the smoking flax shall he not quench." This is not all

the prophet says, but taken in connection with what he says about the far-reaching help of God in the first text, it is enough for our purpose.

We have seen enough of earth to know that God's people often have to endure afflictions. The Christian in common with all others has to drink deeply of the cup of sorrow, drawn from the heart's deep well and overflowing with tears. The best men of Bible times have had to bow down under crushing griefs and endure sore afflictions. Abraham's Sarah goes to her long resting-place in the cave of Machpelah; Jacob's beloved Rachel dies suddenly by the roadside; David's son becomes a reprobate; Joseph is betrayed and sold as a slave and goes into Egypt; Job, after suffering loss of property and children, is smitten with disease and curses the day of his birth; and many a child of God stands face to face with troubles that make him sigh for relief, and out of which he sees no earthly way of escape. Business affairs are in a tangle, sickness has laid its hand on wife or child or loved one, children are wandering from the fold, death has darkened the home, and many a heart seems almost ready to give up.

Just when we reach a point where courage is about to fail; where it almost seems to us that God has forgotten his own and turned us out under a brazen and un pitying heaven to suffer alone, such comforting comes with special blessings to our hearts. He who is our refuge and strength, our present help in trouble, says: "Fear thou not; for I am with thee." While trouble does come to the Christian, still that is no sign that God has forgotten him. Special help is promised to his own. Those who truly trust in him have help the world knows not of.

We do not know how many of our fellows are just now tempted to give up. The battle has been sore, the stumblings many, the failures have been all too frequent; and no human being can tell what conflicts are hidden in many hearts and how near they are to utter despair. But God knows it

all; and it must be to help just such weak and sorrowing ones that this assuring text is given. Think of it, my brother! To thee the Father speaks: "Fear thou not; for I am with thee." It is a great thing to feel that God is with thee. The thought itself gives strength to the weary soul. And the promise goes farther than the simple assurance of his presence: "I will strengthen thee." Many a poor man, strengthened of God who comes to his soul, has been able to go on after he thought he must fail. But this comforting text goes farther than merely to offer strength. After the strength has been given, the load may still be too heavy for us to stand up under, and so when the strength seems insufficient, he says he will do more; "I will help thee." But what if after the Father has strengthened and helped his child, he sees him stumbling under his burden and about to fall? Does God go any farther with his help? Certainly he does, if we will let him: "I will uphold thee." How can one fail whom God upholds?

Sometimes a little strength is enough to enable us to go on; but if it should not be enough, then the help of God may be sufficient. But when these both fail and the poor soul is ready to sink down, then it is that the Father's hand is outstretched to hold us up. As a dear loved one was approaching the gates of death and she realized that the end was near, we heard her slowly repeat this entire verse. Everything about her manner and expression showed how literally true to this promise God is when his children are in the shadow of death. If Jehovah sustains according to this word in the last extremity, who can doubt his presence and help in every time of need?

Now in the light of this text look at the other one. What does bruised reed and smoking flax stand for in this description of the Saviour's work and mission? It seems to me they represent the very weakest ones among God's children. What is more feeble among herbs than the long grassy reed bending and swaying in the wind? A little touch breaks it and never again can it lift up its head. Some, however, think reference is here made to the reeds used in an instrument of music, so easily broken; when once cracked or strained they are of so little worth they are broken out to give place to new ones.

Whether this explanation or the other is the nearest right matters little so long as both illustrate the same thought. The smoking wick of the candle or lamp almost burned out, with only a little glow of feeble light left, comes in to illustrate the same thought. It is hardly worth saving, but by cherishing and caring for it the light may still be prolonged. These two illustrations may well represent the bruised-reed and smoking-flax Christians, who seem to themselves so feeble and useless as to be of small account, and whose light appears to them almost gone out. Such weak ones the Saviour will not reject, and such feeble lights he will never quench. In other words, the help of God is offered to the very weakest ones of earth. Jesus will not despise such as have only a little strength. He will not quench the smallest spark of hope and of life in any one who cries to him for help.

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#### **"Put Thou My Tears in Thy Bottle."**

In my cabinet is a very ancient clay bottle rough and lacking in beauty, yet full of interest as a "tear bottle" from a tomb in old Sidon, Palestine. In far-away days mourners and those interested in the bereaved family mingled all the tears they could catch in a bottle and buried them with the dead. Out of this custom must have come that prayer of the Psalmist: "Put thou my tears in thy bottle." The whole verse reads: "Thou tellest my wanderings: put thou my tears in thy bottle: are they not in thy book?" The prayer was wrung from the heart of one distressed over his wanderings. It was made under the conviction that God was interested in his sorrows and was keeping them in remembrance—that he had them recorded in a book.

Another prophet wrote about God's book of remembrance: "Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels."

What a comfort it is to feel that our God knows our wanderings, and takes notice of the sorrows that come to our hearts

when we repent and try to return. I do not know that all tears move God; but I am sure that he is moved by tears of repentance. If a man awakes from a fearful life of sin to find himself suffering from penalties and weighed down with grief over the harvest he has to reap, and yet, with heart still hard toward God, keeps on in his own way, I do not think any of his tears get into God's bottle. But when a sinner comes to see his guilt in the sight of God, and deeply sorry for his past, calls on God for help and tries to find his Saviour; when he sheds tears of contrition on account of a troubled conscience; when he laments his waywardness, his grieving of the Spirit, his rejecting of divine mercy, then God's ear is open to his cry, and his tears become priceless jewels in God's bottle. The tears of the prodigal, the tears of the Magdalene, the tears of the poor publican, tears of the thief on the cross, tears of Peter out in the dark—none of them can fall unnoticed of heaven. The heart of him who wept over Jerusalem still yearns for those who have sinned against light. And no penitent sinner like David ever prayed, "Put thou my tears in thy bottle," without the assurance that God was close by to hear and save.

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#### **"The Refiner and Purifier."**

Who can study the history of the Christ and the influence of his life over men without being impressed with the way in which the prophecy of Malachi is being fulfilled? "He is like a refiner's fire, . . . and he shall sit as a refiner and purifier of silver." The refiner carefully adjusts his fire and continues the heat until his own image can be seen on the face of the silver in the crucible. This is a sign that the dross is separated and the clear silver can be secured.

Hundreds of years after Malachi, in the fulness of time, John the Baptist as the forerunner according to the prophets actually introduced the Christ as one who should baptize with the Holy Ghost and with fire, whose fan should thoroughly purge and who should separate the chaff from the wheat.

The first visit of Christ to the temple shows how true to life was the prophet's vision of him. "The sons of Levi" soon

realized what his mission was to be, as he cleansed the house of God which they had made a den of robbers. The Pharisees, too, soon discovered that he was to purge from the law their traditions and added burdens, until it should stand forth once more in its primitive purity and simplicity. In the Sermon on the Mount this was clearly done.

Then after cleansing the temple and the law, purging away the dross, he began at once the age-long work of purging the hearts of men to bring in a truer, better humanity. The temple of the Holy Ghost was the main thing that needed cleansing. This was the human heart, and he began at once with Peter and James and John, and a little band of fishermen gathered from their ships to become fishers of men. The transformations that came as the image of the refiner was produced in them have been the wonder of the ages. The fires were hot, but always tempered just right, and the dross was purged away. The baptism of the Holy Ghost made purifiers of them and they went forth with the leaven that was to leaven the world. Age after age the work has been going forward. Little by little human ideals have been changed, better standards of manhood have been secured, the spirit of poetry and of all literature has been cleansed, so that the brutal poems of Greek and Roman wars have given way to poems of peace and love and loyalty. Out of the Christ-life have come nobler ideals and altruistic activities. Christian hymnology has filled the world with beautiful songs of redeeming love and of Christian hope. The Christian world, standing today infinitely above the pagan world, or even the world of Israel before Christ came, gives unmistakable evidence that the vision of Malachi is being fulfilled.

What of the effect when Christ comes into the individual heart? There too he always proves to be a purifier, and there, when he is allowed to perform his work, he sits as a refiner until his own image appears.

What are the evidences that the refiner's fire is doing its perfect work in our own hearts? They are not hard to find, and we may know of a surety whether we are being purified or not. Do we have the evidence of a truer and tenderer conscience as the years go by? Is it keen to discern

the right and disapprove the wrong? Do we long more and more to be free from sin and to hold communion with God? Are we more and more anxious to have the witness of his spirit with ours that we are his? Are we overcoming our evil propensities and gaining the mastery over bad habits? Are we more submissive to God's will, more patient under provocation, more forgiving as the years go by, better able to bear reproach for Christ, more self-denying and more anxious to help our fellow men? Do we love the Bible better as we grow older, and are we more devoted to the church and to the work of the Master? If we can see gain in these things, we may have no doubt about the work of him who sits as a refiner and purifier of men. This is just the work ascribed to the Christ by the prophets.

### Thoughts From the Field.

A friend in Battle Creek writes: "I often wonder why more of our young people do not come here and take the nurses' training course. Nursing is one thing they can do and keep the Sabbath. There is demand for men nurses, as there are hardly enough here to do the work. Of the more than two hundred nurses now here in training, but few are Seventh-day Baptists. The management would be very glad to have more of them. What more useful work can be found than this service of ministering to the sick and suffering? Would that a good many would join the class of nurses.

"This is a beautiful place. The course is easier and pleasanter than in many hospitals. We have here a cordial, warm-hearted Seventh-day Baptist church with which to work."

One of our leading young men in writing about what was said in an editorial in the SABBATH RECORDER, page 66, "about spending more for luxuries than for missions says: "I hereby pledge myself to give, during the coming year, as much money for our missionary work as I spend for confectionery, including sodas, candy and chewing-gum. If a good many of our young people will join me in this we can make a big hole in our debts, or wipe them out entirely. Why not start such a movement?"

## EDITORIAL NEWS NOTES

### A Defeat for Italy.

It seems that the Italian war-ships found more than their match when they tried to enter the Dardanelles in face of the Turkish fortifications. The attempt was made under cover of darkness, but search-lights soon revealed the whereabouts of the ships and a vigorous cannonade deluged the vessels with solid shot sending two torpedo boats to the bottom with all on board, and six hustled away badly damaged. The forts from both shores had the vessels within easy range and the cannonade was murderous enough. Had the Italians succeeded in running the gauntlet into the Sea of Marmora, old Constantinople would have been at their mercy.

Turkey has now notified the powers that the Dardanelles are again closed to the shipping of the world. This is the second attack on the strait since the war began. The first was in April and lasted three and a half hours, after which the Italians retired. At that time 500 vessels were held up in the Sea of Marmora several weeks.

### Mark Twain Memorial.

The public library founded by Samuel L. Clemens in Redding, Conn., has been endowed by Andrew Carnegie with a fund sufficient to support it.

Mr. Clemens made Redding his home the last years of his life, and placed several thousand volumes of his own private library in a small vacant chapel and opened it to the public. Just before his death he built a new library building in honor of his daughter, and when he died another daughter gave the larger part of her father's library to this collection. It has hitherto been supported by private gifts and now Mr. Carnegie places it on a living basis.

### China Alarmed.

According to news from the Orient China is much disturbed over signs of an alliance between Russia and Japan. Reports that these two countries propose to enter into some compact make the move-

ments of Russia in Outer Mongolia and those of Japan in regard to Inner Mongolia appear dangerously significant. Whether China's fears are well founded or not, the situation in China is dangerous. The national assembly has vetoed all of President Yuan Shi Kai's nominations for cabinet officers. This leaves Premier Lu Cheng-hsiang alone in office, and he threatens to resign. The leaders can not agree and the central government is too weak to quell disturbances. Fears are expressed that the provinces may split off and leave the government unsupported.

### Alarming Illness of the Mikado.

The critical illness of Mutsuhito, Emperor of Japan, has for several days been causing the gravest anxiety. At one time he seemed to be sinking rapidly, but a slight rally and a day or two of gradual improvement in his symptoms have given some ground to hope for his recovery.

The Emperor has been suffering from diabetes for several years, and in 1896 the kidney trouble became chronic. The empire waits in painful suspense. Crowds, anxious and hushed to silence, stand about news offices and bulletin boards. The two or three days of gain announced from time to time have relaxed the tension some, but in view of the fact that their Emperor is by no means out of danger a general feeling of unrest prevails. Ten thousand pilgrims are daily visiting the imperial shrine of Ise to pray for his recovery.

Expressions of concern given in unusually sympathetic language are being sent from all parts of the world—from great business firms, from rulers, and individuals. Yuan Shih Kai sent a special envoy to bear a message of sympathy from China. The fact that the Emperor has actually been brought back from the point of death to a state of partial recovery has added greatly to his wonderful prestige throughout his own empire.

One of the most pathetic of the many scenes connected with this illness is that of crowds of school children gathering outside the palace grounds and praying for their sovereign.

John Mitchell, the labor leader, has at last been sentenced to a term of nine months in jail for contempt of court.

The trial trip of the new battleship *Wyoming*, on July 19, proved most satisfactory. She made over twenty-two knots, which is declared by naval authorities to be the fastest speed ever made by any gunboat carrying twelve-inch guns.

It is believed that the *Wyoming* could have made still greater speed had it not been for a strike in the fire room just in time to hinder her doing her best. The men struck for more pay and before an adjustment of the difficulty could be made the steam fell off and speed was slackened.

An American party headed by Dr. Edward Ewing Pratt, lecturer in economics in New York University, is now abroad studying social problems on European soil. Noted sociological leaders from several large American cities and leading universities are in the company.

### A Good Name.

The name of Isidor Straus, whose heroic death in the *Titanic* disaster moved the civilized world, has been taken by one of his grandsons. The Jews make much of such names, and for ages have selected them with a view to their significance. The family of Mr. Straus regard his name as a heritage to be transmitted to future generations, and so his oldest grandson, Jesse I. Straus, petitioned the court for permission to take his grandfather's name. The reason given was, that holding in such reverence his grandfather's name, the very bearing of it would be an incentive to Jesse Straus to keep a good name stainless all his life. And the judge authorized the change to be made.

"A good name is rather to be chosen than great riches."

Love is the pole-star of life—the bright cynosure of the soul. All hearts to this haven are turned, like the compass hand swings to the pole.

Love is the secret of winsomeness and winsomeness is the secret of usefulness.—*Selected.*

There is in friendship something of all relations, and something above them all. It is the golden thread that ties the hearts of all the world.—*John Evelyn.*

## SABBATH REFORM

We ask for no exclusive immunities. We disclaim all right of human government to exercise over, or fetter in the least, the religious rights of any being. Might is not right, neither does the accident of being a majority give any claim to trample on the rights of the minority.—*From an Appeal by the Seventh-day Baptist General Conference in 1846.*

### Not Institutions, But Men.

One of the objects of the Christian Citizenship movement, the American Sabbath Union, the National Reform Association, and other "religious combinations" now existing "to effect a political purpose," is to protect, or to promote, or both, certain religious institutions, among which is the so-called "American Sunday," or "American Sabbath," though what there is about it exclusively or particularly American no one has ever told us. In other words, it is the church Sunday. But herein these organizations are opposed to true Americanism and genuine liberty; for the true province of civil government is to *protect, not institutions, but men—to protect men in their equal rights.* As Thomas Jefferson expressed it, "Equal and exact justice to all men, of whatever state or persuasion, religious or political." This is the true principle of liberty in government.—*Exchange.*

### Some Pertinent Questions.

The secretary of the Lord's Day Alliance of America is Doctor Grannis, of New York, and the secretary of the Lord's Day Alliance of California is Dr. G. L. Tufts. These men are especially active in endeavoring to secure a law for California, which will doubtless be presented this coming autumn, under the initiative. Doctor Grannis has done very much in securing rest for men who have hitherto labored on Sunday. One of the special victories which he secured was in Pittsburg, in relieving iron-workers, or "slaves," as he termed them, from seven days' work a

week, and lessening their hours a day. And he did all this without the Sunday law, for Pennsylvania has a strong Sunday law, but seemingly it did not operate in Pittsburg.

Here are some questions for our Sunday-law agitators:

1. If a Sunday law will secure to men the right to rest, as Doctor Grannis and Doctor Tufts claim, why did not Pennsylvania's stringent Sunday law secure relief for the thousands of "slaves" in the iron industries around Pittsburg?

2. In helping those workers, why did not Doctor Grannis appeal to the state Sunday law instead of resorting to moral suasion and personal influence in securing relief for the toilers? Pennsylvania is the headquarters of the National Reform Association, and Pittsburg is the headquarters in that State of that association.

3. If a Sunday law did not secure to men the right to rest in Pennsylvania, what hope is there that it would do just the opposite in California?

4. If a six-day work and twenty-four-hour rest law, which Doctor Grannis contended for in New York, is, or would be, sufficient to protect men in their right to rest, why is not a similar law, now on the statute books of California, sufficient?

5. But why did Doctor Grannis contend for another law in New York, when there is already a strict Sunday law on the statute books of that State?

6. How many subsequent enactments does it take to make the first effective?—*Signs of the Times.*

### The Sabbath in Egypt.

The sojournings of Abraham, Isaac, and Jacob among the nations served to spread abroad in the earth a knowledge of the true God. While many had lost this knowledge and were bowing down to idols of their own making, there were doubtless many outside of the families of the chosen seed who were worshipers of the Creator of the heavens and the earth, and who remembered from week to week the regularly recurring memorial of his great work.

In the providence of God the seed of Abraham went down into Egypt. Joseph was sent before them to prepare the way for their reception. For his sake they were

kindly received. After his death, however, there began the long years of bondage and servitude to which they were subjected until the exodus. They were afflicted for more than four hundred years. Their cries of anguish and distress ascended to heaven, and God in compassion remembered his covenant with Abraham, his promise unto Isaac and Jacob. For their deliverance he raised up Moses and Aaron, and sent them to Pharaoh with the request that he let his people Israel go. It is not unreasonable to suppose that during this Egyptian captivity the children of Israel in a large measure lost their living connection with the God of their fathers. In intermingling with the Egyptians, they imbibed their spirit, adopted their customs, and to a considerable extent lost the purity and simplicity of their religious faith.

When the time came for their deliverance, it was necessary for the Lord, through his chosen servants, to prepare them for emancipation not only from the physical bondage of Egypt, but from the spiritual bondage into which they had fallen. The efforts of Moses and Aaron were attended by a work of reformation. They sought to bring their brethren to that place in their experience where once more they could take hold of the mighty power of God, and through faith in his promises claim deliverance for themselves and for their children. Forgetting God in their idolatrous surroundings, they naturally forgot the memorial of his great power. Hence Moses and Aaron sought to bring the people back to Sabbath observance. This is very clearly indicated in the answer returned to them by Pharaoh when they requested that Israel might go into the wilderness to spend time in the worship of the God of heaven:

"And the king of Egypt said unto them, Wherefore do ye, Moses and Aaron, let [hinder] the people from their works? get you unto your burdens. And Pharaoh said, Behold, the people of the land now are many, and ye make them rest from their burdens."

Reference here could not surely be made by the king of Egypt to their resting during the customary rest hours of each day—the hours of the night. But here was some unusual rest to which the people had been called through the efforts of Moses. It is very natural to conclude that this was

none other than the rest of the holy Sabbath.

That the children of Israel were well acquainted with the Sabbath before it was spoken from Sinai, or before their attention was called to it by the falling of the manna in the wilderness, is very evident from the record found in the sixteenth chapter of Exodus. When some of the Israelites went out to gather manna on the Sabbath, contrary to the command of the Lord, "the Lord said unto Moses, How long refuse ye to keep my commandments and my laws?" (v. 28.)

This disobedience in their experience was not a new thing. Repeatedly had they violated God's holy rest day, and by this question the Lord directly charges them with having long refused to obey him in the matter of Sabbath observance.

We are glad to note that other writers, even those who argue a change of the Sabbath from the seventh to the first day of the week, take this same position with reference to the knowledge and observance of the Sabbath during the Egyptian bondage. In "The Sabbath Viewed in the Light of Reason, Revelation, and History," by Rev. James Gilfillan, published by the American Tract Society, page 284, we find this statement regarding Sabbath observance during this period:

There are incidents in the history of Israel in Egypt which give indication of a preexisting Sabbathism. Moses and Aaron, by the direction and in the name of Jehovah, asked of Pharaoh to let the Hebrews go, that they might hold a feast unto God, into the wilderness. What the feast was appears from the answer of the king of Egypt to their demand: "Wherefore do ye, Moses and Aaron, let the people from their works? get you unto your burdens. Behold, the people of the land now are many, and ye make them rest [Sabbatize] from their burdens;" and more decisively from the fact that no sooner had the people gained their liberty than they celebrated "the rest of the holy sabbath unto the Lord," feasting on the bread of heaven. Before this time, and on the very eve of the exode, the Passover was instituted, where the Sabbatic circumstances of "seven days," resting from "all manner of work," and "holy convocations," are all mentioned as matter with which it is taken for granted that they were well acquainted. The doctrine of a paradisiacal and patriarchal Sabbath does not depend on the circumstances now reviewed, but however imperfectly they may have been stated, we venture to call for this verdict from our readers, that but for the antecedent institution and continued observance of a sacred seventh day, these circumstances could not have existed.

It is evident, as one closely studies the Bible record, that the children of Israel were required in a specified time to furnish a certain number of bricks. By strenuous labor they were doubtless able to meet the requirement in six days, thus obtaining the seventh day for holy rest. But later, when Moses demanded of Pharaoh that Israel be allowed to go, then, in order that the Israelites might be kept from what the king considered idleness, he ordered that the straw which had been supplied should be no longer furnished, but that they should be required to gather stubble from the fields, but the tale of bricks should in no wise be lessened. Regarding this the following statement in "Patriarchs and Prophets," pages 257, 258, is to the point:

Tidings of them and of the interest they were exercising among the people had already reached the king. His anger was kindled. "Wherefore do ye, Moses and Aaron, let [hinder] the people from their works?" he said. "Get you unto your burdens." Already the kingdom had suffered loss by the interference of these strangers. At thought of this he added, "Behold, the people of the land now are many, and ye make them rest from their burdens." In their bondage the Israelites had to some extent lost the knowledge of God's law, and they had departed from its precepts. The Sabbath had been generally disregarded, and the exactions of their taskmasters made its observance apparently impossible. But Moses had shown his people that obedience to God was the first condition of deliverance; and the efforts made to restore the observance of the Sabbath had come to the notice of their oppressors. The king, thoroughly roused, suspected the Israelites of a design to revolt from his service. Disaffection was the result of idleness; he would see that no time was left them for dangerous scheming. And he at once adopted measures to tighten their bonds and crush out their independent spirit.

This oppressive order served greatly to increase the tribulations of the children of Israel. It seemed to them no doubt, as it often seems to us, that the Lord, instead of working for their deliverance, was binding upon them burdens heavier than they had borne before; but in all their trials God was seeking to draw his children nearer to himself. He was seeking to prepare them for a great deliverance from their oppressors, a fitting symbol of the soul liberty and of the escape from the thralldom of sin which he was seeking to work out in their experience. May we today seek the same deliverance from the bondage of sin,

and may the Sabbath of Jehovah in our observance represent not only a memorial of God's mighty creative power, but as well a sign of his re-creative power in our sanctification.—*F. M. W., in Advent Review and Herald.*

### At the Mouth of the Zambezi.

After various exasperating delays and changes of travel, we have arrived this morning at this port, at the entrance of the Zambezi River. Perhaps a rehearsal of the experiences of the past week may be of some interest.

Owing to an accident to one of the East Coast steamers of the Union Castle Line, we were transferred at Durban to the steamer *Prinzessin* of the German East Africa Line, which we left this morning without any parting tears of regret. Our first stop after leaving Durban was at Lorenzo Marques, a Portuguese port in Delagoa Bay. This is a good-sized town and it is constantly improving. It has the natural advantage of a good harbor where ships of any size may come safely to the docks. It is the nearest port to the Transvaal and therefore receives a great deal of the commerce for the great mining towns in the interior. There were a number of ships of several different nations at anchor in the harbor when we arrived, and we were there long enough to see a number arrive and depart.

One of the disadvantages of the steamer we have just left, is that it carries a heavy cargo for the several ports and is consequently liable to be delayed in the discharging and receiving of freight. We were able to pass the time pleasantly at Lorenzo Marques, for we had only to step out onto the wharf and walk into the city to see a number of very interesting sights. This we did once or twice each day we were there.

Lorenzo Marques is the principal city of Portuguese East Africa, and the majority of its European inhabitants are Portuguese. But on account of its situation in relation to the Transvaal it is receiving the increasing aid of British capital, and many municipal improvements are the consequent result. Many people are prophesying that it will not be long before the British will acquire the Portuguese territory in Africa, which is a thing to be hoped for in the

interests of the country. Lorenzo Marques has many natural advantages superior to Durban, and if a British control ever comes it will be a formidable rival of that city for the supremacy in both business and beauty. Immediately beyond the wharf, with its long line of cargo sheds, there is a wide thoroughfare running the length of the city water front. This avenue leads at the north to a pretty park, which stretches to the left for a block or two, and beyond this there is a square plaza in the center of the business district. This plaza is a brilliant place at night, and three times each week the military band plays concerts in the grand stand there. The plaza is completely paved with tile, laid in a mosaic or rather fantastic design in black and white. At each of the four corners of the square there is a public restaurant and bar, with a roof garden, where on pleasant evenings the citizens gather to eat and drink and listen to the music.

One of the things which amuses me in every Spanish or Portuguese port is the omnipresence of the uniformed soldier. He is ubiquitous in Lorenzo Marques, and he does not always look the part, although it is always very evident that he feels it. To me it is a comical sight to see an undersized, unmilitary looking man in a grotesque costume (sometimes very appropriate for a fancy masked ball) go strutting along with a cane in one hand, a monocle in one eye, and either a cigarette or a long black stogie cigar in his mouth; any country which is burdened with the support of such non-producing idlers is bound to be deterred in progress.

Another place of great interest to us was the market, where each morning natives of all sizes and color flock in crowds to buy and sell. The market at Lorenzo Marques is ample in size, with a large open court in the rear; and here the natives gather to exchange their merchandise. Edibles of every kind, and of more or less appetizing description, are laid out upon the ground in inviting (?) display.

One very salable commodity with the natives is a powder, which may be obtained in several different shades, for use in the decoration of the body and head. I saw one mother and her babe who were most strikingly bedaubed with a bright red powder.

The Portuguese currency is a complicat-

ed affair and rather troublesome to those not acquainted with it. A car fare, for example, is usually about 150 reis, and articles of ordinary use are seen in the shops with prices marked as high as 30,000 reis. I took an interesting trolley ride around the city one day, and could see that it has promise of becoming a very beautiful and very modern place.

At Beira, the next port of call, we were detained for four days, while the ship was loading a heavy cargo of copper ore. The loading went on day and night to the constant accompaniment of the whir of machinery and the singsong chant of the native stevedores. One day was enough for seeing Beira. Here the ships can not get up to the docks, so all freight and passengers have to be conveyed thither by lighters and launches. The city lies upon a low and level sand bar, and all its streets are heavy with sand. It has good cement walks, but no paving as yet. All traffic is by means of quaint little cars which run upon small rails in the middle of the street, and which are propelled by native boys who run along on the rails behind. I watched a number of the cars go speeding along, and I did not once see a native miss his footing on the rail. In Beira a man owns and operates one of these curious little push-cars instead of an automobile; and this is the first place we have yet visited where we have not seen American motor cars.

The best thing I discovered in Beira was an excellent bathing beach, where I had a most enjoyable swim one day. Here again we saw the numerous and self-important Portuguese soldiers. The government buildings all have a very imposing (?) guard; and an armed soldier is always to be seen parading back and forth in front of the guard-house, which stands in the very center of the town. In this place we could see a number of natives in confinement, and a sign was posted on the doors, "for sell." We did not learn whether it was the natives themselves or their services that were so conspicuously advertised. Mr. Moore got a snapshot of this place, and there was a great consternation among the prisoners when they saw what he was doing.

We finally got away from Beira on Sabbath night and arrived here at about ten o'clock on Sunday morning. At this port

the steamers are obliged to anchor at least ten miles out in the ocean, and a small steamer works its way out to them from the mouth of the river. The coast here is very low and level and only a boat of very light draft can make its way to port. When we finally arrived in the river at Chinde, we were taken off in a row boat, which brought us right up to the river bank. There is no wharf here of any description, but all passengers and all freight have to be thus twice transshipped. Here again we have a Portuguese town lying on a level sand bar, at not above seven feet above sea level. It is said to be most unhealthy here but we have not found it very annoying. Mosquitoes are said to be numerous and troublesome, and all the sleeping-rooms are made as nearly mosquito proof as possible; but we must be very fortunate in our time of arrival, for last night we did not see or hear one of these, the "most-to-be-dreaded wild beasts" in Africa.

Yesterday afternoon we took a walk out to the seashore, from which a most pleasing and refreshing breeze was blowing. We found it very flat, smooth, and hard; it seemed hard enough to run a motor on, and it is so level that one would have to walk out nearly a quarter of a mile, I should say, to get up to his knees in the surf. In the middle of the day it is very hot and sticky, but early in the morning, at evening, and all night long it is very comfortable indeed.

We missed a steamer up the river which sailed the day before we arrived, and we are obliged to wait here for a few days for another. We could get an earlier steamer but on another line, and our tickets are purchased by the African Lakes Association route, so we must wait.

Cordially yours,

W. D. WILCOX.

Chinde, Portuguese East Africa,  
June 9, 1912.

### Golden Wedding.

On August 13 Rev. and Mrs. S. R. Wheeler will celebrate their golden wedding. While Brother and Sister Wheeler are aged in years, they have retained the child heart to a remarkable degree. Brother Wheeler has been granted that which is granted but few,—forty-eight years in the

active ministry. He still enjoys preaching the Gospel, and but recently preached an acceptable sermon in the pastor's absence.

Because of the large service rendered the Master, and of their wide acquaintance, no doubt many people, young and old, throughout the denomination will be glad to have some part in this anniversary. To all such I would suggest that they write a letter to Brother and Sister Wheeler expressing their congratulations and good wishes on or before the above named date. Address 632 University Ave., Boulder, Colo.

A. L. DAVIS.

### The Tragedy of a Lie.

A very pathetic illustration of the havoc which malicious persons can make in the life of a godly man has recently come to light in Washington. Fourteen years ago a clergyman of one of the leading Protestant denominations was convicted of a very serious crime. He protested his innocence to the last, but in the face of evidence which seemed incontrovertible his defense was futile. Within a few weeks one of his accusers has confessed that the unfortunate clergyman was the victim of diabolic falsehood. He has been restored to his position in the church, but his hair is white, his frame is bent and his life marred beyond the possibility of full recovery. He declares that he had despaired of ever being set right before the world and had resigned himself to the terrible fate of an unmerited disgrace. Victor Hugo is right: "What is said of men, whether it be true or false, often occupies as much space in their life, and especially in their destiny, as what they do." It behooves us to accept with great reluctance charges made against men whose lives have been apparently pure and to refrain from giving currency to scandal in any case. Archbishop Leighton used to say: "Calumny would soon starve and die of itself if nobody took it in and gave it lodging." And Bishop Hall said: "There would not be so many open mouths if there were not so many open ears." It is the business of a Christian to keep a rein upon his tongue and a restraint upon his hearing.—*The Christian Advocate.*

## MISSIONS

### Quarterly Report.

*Report of E. B. Saunders, Corresponding Secretary of the Seventh-day Baptist Missionary Society for the quarter ending June 30, 1912.*

Your secretary arrived in Farmington, Ill., on April 1. The arrangements made with Mrs. Harrington regarding the Waterloo (Iowa) house and lot have been previously reported to this board. The effort to sell, however, has not been successful though the price has been reduced from four thousand to thirty-eight hundred dollars at the suggestion of the agent, Hallowell Brothers.

A journey to Milton, Wis., was then made, where a day was occupied in packing the goods of Ebenezer Ammoko. Arrangements had already been made to bring him east. This occupied the remainder of the week.

Preparations were then made for the meeting of this board, which occurred April 17. Ebenezer remained in our home until May 17. A meeting of your committee having the matter of his return to Africa in charge was held, when it was decided that he should sail on the ship *Carmania* May 18. Accordingly he was ticketed to Cape Coast with his two trunks of baggage, mostly books.

While in New York a visit was made to the Italian Mission. Twelve good intelligent looking people were in attendance. The following day in company with Brother Savarese a visit was made to New Era, the Italian colony near New Market, N. J. About forty people came to one of the homes where a meeting was held. The greater share of them understand English; the younger people use the English Bibles and singing-books. They want and need a place for worship. They will help to build and I think furnish a lot. They have usually paid the car fare of Brother Savarese to visit and speak to them Sundays. Brothers Jordan and Jesse G. Burdick have visited them on the Sabbath one or more times.

It will require the building of a place in

which to hold meetings and Sabbath school in order to test this interest. Brother Savarese thinks he could live here cheaper than in the city and yet fill his two city appointments.

Next, a visit was made to the old Carbondale church in Pennsylvania. The lady, Mrs. Burdick, who is the heiress to the property, offered to release her interest in the old church seatings. A move is on foot to secure them and perhaps the window sash and fixtures to use in preparing a house of worship at New Era. On the return trip a Sabbath was spent with the Shiloh and Marlboro (N. J.) people. A large congregation gathered at Shiloh in the morning and at Marlboro in the afternoon, to which your secretary spoke.

Since this time the correspondence has been unusually large and has required constant work in the office. Reports show that 33 men have been employed on the home field, 20 of them for their entire time. Weeks of labor reported 286 in some 70 localities. Number of sermons 541 to congregations ranging as high as 300; prayer meetings 369; calls 1,897; pages of tracts distributed 56,380; other papers, books and Bibles 2,427. Your secretary has visited five of our churches; spoken 21 times; written and sent out 390 communications and received 350; traveled 2,400 miles.

Respectfully submitted,

E. B. SAUNDERS.

### Missionary Board Meeting.

The Board of Managers of the Seventh-day Baptist Missionary Society held a regular meeting in Westerly, R. I., on Wednesday, July 17, 1912, at 9.30 o'clock a. m., with President Clarke in the chair and the following members present:

Wm. L. Clarke, Geo. B. Carpenter, H. M. Swinney, J. H. Austin, Alex. C. Kenyon, Ira B. Crandall, E. B. Saunders, L. F. Randolph, C. A. Burdick, S. H. Davis, P. M. Barber, A. S. Babcock, H. C. Van Horn, A. G. Crofoot, J. Irving Maxson, Frank Hill, James A. Saunders.

Visitors: C. C. Chipman, Dr. Anne L. Waite, Mrs. O. U. Whitford, Mrs. Laura Witter, A. B. Kenyon, James Waite, Mrs. H. C. Van Horn, Miss Helen O. Langworthy, H. C. Burdick, Miss E. M. Saunders, Estella Van Horn, Miss Ida B. Coon.

Prayer was offered by C. C. Chipman.

The quarterly reports of the Treasurer and Corresponding Secretary were read and approved.

The Treasurer presented also his report for the year ending June 30, 1912, properly audited.

The Corresponding Secretary presented correspondence from the Rev. D. H. Davis, giving account of his visits and lectures while on furlough in this country; he also informs us that Miss Susie M. Burdick is now on the way from China for a visit in the homeland.

A letter was received from Pastor Donald M. Kandawira of Africa, also upon the Board's request, lengthy correspondence of much interest from our representatives in South and Central Africa, Brethren Wilcox and Moore, was read by the Joint Committee.

The afternoon session opened with prayer by Brother Harvey C. Burdick.

Our Italian Mission work has added interest in the acquaintance recently made with a company of several families of Italians who are Sabbath-keepers living near New Market, N. J. It is hoped that soon regular Sabbath services can be maintained in a building for that purpose.

Because of ill health and under advice of his physician, the Rev. L. A. Platts has resigned as pastor of the Los Angeles (Cal.) Church and as a worker on the California field.

It was voted that the Corresponding Secretary express to Brother Platts our feeling of great satisfaction with his valued work on the Los Angeles field, and our regret that he is unable to carry it further; also, to assure him that he has the sincerest sympathy of the members of this Board in his recent afflictions, and our prayers for great success in whatever field of labor he may be led.

The Rev. D. B. Coon reports recent visits to two companies of Sabbath-keepers in Michigan who have good houses of worship and are not affiliated with any other body of Sabbath-observers.

The Rev. A. L. Davis reports trips to Denver, Cosmos, Colorado Springs and several other places, in all traveling from Boulder some 3,200 miles.

The Committee on Program for Missionary Day at General Conference, 1912, reports:

SUNDAY, AUGUST 25, 1912.	
10 a. m.	Condensed report and message: Cor. Sec. E. B. Saunders, 30 minutes. Treasurer S. H. Davis, 15 minutes. Address—Miss Susie M. Burdick, 20 minutes. Devotionals, 10 minutes. Sermon—Rev. A. L. Davis.
3 p. m.	Addresses: Rev. J. H. Hurley, Wisconsin field, 15 minutes. Rev. L. D. Seager, Southeastern Association, 15 minutes. Rev. A. J. C. Bond, Southwestern Association, 15 minutes. Rev. J. A. Davidson, Illinois field, 15 minutes.
8 p. m.	Stereopticon lecture on China—Rev. D. H. Davis. A. G. CROFOOT, H. C. VAN HORN, J. H. AUSTIN, Committee.

The committee was continued with authority to substitute for any vacancy which may occur.

The Corresponding Secretary read his report of our work for the year which was approved and it was voted that said report together with the report of the Treasurer be the Report of the Board of Managers to the Seventh-day Baptist Missionary Society for the year ended June 30, 1912.

The Corresponding Secretary presented a budget of probable amount of money needed to carry on the work of the Society for the year 1913, which was approved.

Correspondence was received from F. J. Bakker, J. G. Burdick, L. A. Platts, R. S. Wilson, S. R. Wheeler, Marie Jansz, R. T. Thorngate, H. E. Davis, D. W. Leath, J. A. Davidson, H. N. Jordan, R. G. Davis, Ira S. Goff, Pres. B. C. Davis and others, which was considered.

Adjourned.

WM. L. CLARKE, *Pres.*  
A. S. BABCOCK, *Rec. Sec.*

#### Treasurer's Report.

From April 1, 1912, to July 1, 1912.	
SAMUEL H. DAVIS, <i>Treasurer.</i> In account with THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.	
By Months.	
Dr.	
Cash in treasury April 1, 1912	\$ 480 47
Cash received in April	\$2,293 41
Cash received in May	1,438 60
Cash received in June	588 38
	<u>4,320 39</u>
	<u>\$4,800 86</u>

Cr.	
Expenses paid in April	\$2,149 20
Expenses paid in May	1,017 94
Expenses paid in June	1,503 31
	<u>\$4,670 45</u>
Cash in treasury July 1, 1912	130 41
	<u>\$4,800 86</u>

#### By Classification.

Cash received.	
General Fund—including bal. brot. forward	\$3,274 49
China field	383 65
African field	97 39
Salary and expense of Cor. Sec.	136 08
Life Members	25 00
Income from Memorial Board	34 70
Income from Permanent Funds	849 55
	<u>\$4,800 86</u>

#### Disbursements.

Corresponding Secretary	\$ 322 15
Churches and pastors	1,291 15
China	1,174 45
Africa	1,378 14
Java Mission	37 50
Denmark Mission	75 00
Holland Mission	75 00
Italian Mission	150 00
Tract Society	15 00
Joint Committee expense	8 00
Emergency Fund	10 00
Treasurer's exp. to Providence to amend charter	2 00
Telegrams	16 73
Treasurer's expenses	66 00
Interest on notes	46 03
Exchange	3 30
	<u>\$4,670 45</u>
Cash in treasury July 1, 1912	130 41
	<u>\$4,800 86</u>

Notes outstanding July 1, 1912	\$3,000 00
E. & O. E.	S. H. DAVIS, <i>Treasurer.</i>

### A Visit to Lone Sabbath-keepers in the West.

DEAR BROTHER SAUNDERS:

You will be interested to know something of my recent trip, a report of which should have been made before this time, but which has been deferred because of other pressing duties.

I left home on May 21, and stopped for my first visit in Colorado Springs, at the home of Mr. J. H. Perkins, whose wife is a faithful and loyal member of the Boulder Church. Several other calls were made in this city; among them was one on Mr. Charles Bonham, formerly of Shiloh, N. J. Wednesday morning I left for Grand Junction, Colo., arriving there Thursday morning, after a most delightful trip through the Royal Gorge and over the Rocky Mountains. Here I was cordially received by Brother and Sister Crosby, who live on a beautiful fruit ranch two and one-half miles out of Grand Junction. It was also a pleasure to meet here Mrs. O. DeGrasse Greene of Adams Center,

N. Y., who for the present is making her home with her sister, Mrs. Crosby. Here I spent the Sabbath, and in company with Brother Crosby and family attended services at the Adventist church. I was cordially received and spoke at the morning service. Elder Curtis, the pastor, is the son of Rev. Mr. Curtis, at one time a Seventh-day Baptist minister and pastor of the Verona (N. Y.) Church. I also called on friends, and former Seventh-day Baptists at Palisade, 13 miles from Grand Junction.

From Grand Junction I went to Heber, Utah. Several Seventh-day Baptist families live in this part of the State. At Heber are Mr. and Mrs. L. L. Van Horn and family, Mr. and Mrs. C. D. Greene and Elmer Greene. Beecher Van Horn, when not herding sheep in the mountains, also makes his home here. At Fruitland, 60 miles from Heber, live Rufus Lawton and son, and R. U. James and family. At Theodore, 25 miles beyond Fruitland, live Mr. and Mrs. W. E. Lewis and family. Here I spent some three days, but I visited neither Fruitland nor Theodore. Brother Van Horn planned to drive me to both these places, but the evening before we had planned to start Mr. Lawton and Mr. James drove into Heber. Because of this fact, the bad roads and great distance necessitating about six days for the trip, and the great expense, we did not think it wise to make the trip. It was an inspiration to meet these loyal Sabbath-keepers at Heber, who, though surrounded by so many things to draw them away, faithfully keep the Sabbath, and don't complain about the hardships of Sabbath-keeping either. God bless them!

Heber is a village of about 1,000 population, almost wholly Mormon. It furnished me an excellent opportunity to gather some first-hand information concerning these peculiar people. We secured one of their meeting-houses and held two evening services, a dozen or fifteen Mormons being present the last evening when I spoke on the Sabbath.

The Mormons are a kind-hearted people, but their religion is largely one of works,—tithing and a strict obedience to the priesthood are essentials. They have received in their religious creed all of the Aaronic and Melchizedek priesthood systems. No one has the right to administer baptism or the Lord's Supper except a



member of the priesthood. The Holy Spirit can be imparted only by the "laying on of hands" by the priesthood to whom it has been thus communicated. At the close of the last evening's service one of their "elders" (I believe this was the title) wanted to know if I was called and ordained "as was Aaron." When I told him I was called of God to be his servant and minister, but that I attached no value to their system of ordination, I was informed that I was outside "the church," and had "no authority to preach." Of course I felt bad(?) to learn this. He said when Christ ordained and sent forth his disciples he did so by the "laying on of hands;" that it was by this means Christ imparted to them the Holy Spirit, and that he and his disciples wrought their cures. When told that the Holy Spirit came at Pentecost in answer to prayer, and that Christ often wrought cures without touching the sick person, even when the sick was not in his presence, he dogmatically affirmed that there could be no ordination, no gift of the Spirit without the laying on of hands. When pressed further he fell back on their stock argument: "The Bible is true *only so far as it is correctly translated*," and that there are "twenty books" we do not have, referring of course to the Book of Mormon. But no more about Mormonism, the Islam of America, for the present.

My next stop was at Berger, Ida., twelve miles south of Twin Falls. Here I visited Brother and Sister Stephen Hills and two sons. Brother Hills will be remembered by many as the brother of Rev. George W. Hills. Here I spent my second Sabbath, and had a most delightful visit. Berger is in a new country, just opening up, much of which is yet covered with sagebrush. The water for irrigation is brought from the Salmon River. There is every prospect for abundance of water, and if so, the country will soon blossom like the rose. Southern Idaho is as beautiful a farming country as I have seen anywhere in the West. The Snake River valley is unsurpassed.

From Berger I went to Idaho Falls, Ida., to visit Brother and Sister B. R. Crandall, friends of college days, and a most delightful visit it was. Mr. Crandall is superintendent of the city schools, and since he began his work there the school

buildings have increased from one to four, and the number of teachers from 20 to 40. Both Mr. and Mrs. Crandall, while loyal Sabbath-keepers, are active workers in the Methodist church. One can't help wishing that such talented young people were in some of our own schools, and giving some of our own churches the uplift that such lives give.

After a visit of two nights and a day at Brother Crandall's I left for Rock Springs, Wyo. Here I had a pleasant visit with Brother and Sister P. E. Clement. Mr. Clement for the past two years has been the efficient principal of the high school, and has been offered the position for another year at an increased salary. This he has declined, and I found him busy packing preparatory to moving to Fort Collins, Colo., where he will be both student and teacher in the agricultural college. Here is another family of loyal Seventh-day Baptists, and as such are splendid workers in the Congregational church.

Mr. Clement, I am sure, will pardon me if I tell you a little about Rock Springs. It is a city of about 6,000 people, mostly foreigners. It has four or five Protestant churches, whose combined membership is only 150. It has 48 saloons over whose bars more than \$250,000.00 pass every year. The restaurants, as in many places elsewhere, are run by the Chinese. An interesting story might here be told, but I leave it for Mrs. Clement to tell.

Thursday evening I left for Wamsutter, where the next morning I left by stage for Baggs, Wyo. After a drive of 51 miles across the prairie, useful only as sheep ranges, with probably less than a half-dozen houses intervening, we suddenly came upon the beautiful, fertile valley of the Snake River, a branch of the Grand—and a beautiful, fertile valley it is, with its fine fields of oats, alfalfa, etc. On this river is the village of Baggs, where Brother and Sister J. F. Kelley live. Four miles further down the river live Brother and Sister L. M. Ehret, and about twenty miles beyond, near Slater, Colo., live Brother and Sister Emery Ehret. Brethren Ehret and Kelley have fine farms in this river valley, and greeted me with the hospitality of loyal West Virginians. I spent three very pleasant days among these people, and the last evening (Monday) spoke in the Christian church to a fair-sized audience. I believe

Baggs would be a strategic point for Seventh-day Baptist missionary work.

Tuesday morning I bade these good people good-by and started for home. After an all-day stage trip and an all-night ride by rail I arrived home next morning, June 12, having been gone 22 days, and having traveled 2,111 miles at an expense, chargeable to the board, of \$51.80.

Well, after all, did the trip pay? I hope it did. It did me good to see the fidelity, consecration and firmness of these noble men and women whom I visited, and some of whom had not seen a Seventh-day Baptist, save their own family, for eight years. I only trust and pray that they were blessed and helped by my visit, as my visit proved a blessing to me.

A. L. DAVIS.

Boulder, Colo.,

July 1, 1912.

### Observations From Shanghai.

REV. J. W. CROFOOT.

The political condition of the country continues to be a subject of interest to the friends of China. Many difficulties confront the leaders in the government of this the youngest among the republics. There are people who prophesy failure to the republic and even the end of the Chinese nation as such, but such prophecies have often been made before and not been fulfilled yet. Dr. Arthur H. Smith, in the weekly prayer meeting of the Shanghai missionaries, two weeks ago, in giving a review of his forty years in China just completed, pointed out that at the time of the Taiping rebellion many people thought the break up of China had come and the same was true at the time of several of the Mohammedan rebellions that have vexed the country from time to time. In 1900, the time of the Boxer rising, the prophets of disruption were even surer of their ground, but equally mistaken. I remembered that in one of his books he compares China to a cube, which no matter how often it is overturned, is still as stable as before.

Perhaps we are expecting too much of China. It is true that we do hear of lawlessness in various places, and even of mutiny among soldiers not far from us. But such things happen even now in Western countries, and when we think of the

time it required the United States to establish a firm government after the separation from Great Britain, it behooves us not to throw stones. And when one reads the telegrams of the last few days he is apt to think that the Republican convention in Chicago must present a "spectacle to gods and men" no more edifying than the squabbles at Peking.

Locally changes are continually taking place. Recently the two car lines of the French Settlement and the International Settlement have been connected, so now we can go from our door to the Shanghai-Nanking Railway station without change of cars. Rails are also being laid west of us and will soon be in front of our church, which, I fear, will make us wish we had not built our church so near the street. We put it there so as to make it convenient for passersby to drop in, but with the increase of traffic it might be better a little farther away. The funeral with a band of foreign instruments that went by yesterday marred the end of my sermon.

Friends of the mission will be glad to know that we had baptism on June 22. Three were baptized, all children in the boarding schools. One was a daughter of the evangelist, Toong Tsing Oong, who was in from Lieu-oo and preached that day; and of the two boys one was Ts Dau, the brother of Doctor Palmberg's E-ling. He is the boy to whose support the Garwin Christian Endeavor society has been making special contributions. I had expected to baptize my daughter Anna, but she was sick, so it had to be postponed. She appears to be having a light case of typhoid fever.

West Gate, Shanghai,

June 23, 1912.

### Tract Society—Meeting of Board of Directors.

The Board of Directors of the American Sabbath Tract Society met in regular session in the Seventh-day Baptist church, Plainfield, New Jersey, on Sunday, July 14, 1912, at 2 o'clock p. m., President Stephen Babcock in the chair.

Members present: Stephen Babcock, J. A. Hubbard, W. M. Stillman, F. J. Hubbard, J. D. Spicer, D. E. Titsworth, W. C. Hubbard, L. A. Worden, C. W. Spicer, F. A. Langworthy, H. N. Jordan, Asa F.

Randolph, T. L. Gardiner, A. L. Titsworth.  
Visitors: F. L. Morse, Jacob Bakker.  
Prayer was offered by Deacon J. D. Spicer.

Minutes of last meeting were read.

The Advisory Committee reported that they had considered the letter of Rev. E. E. Franke and had replied thereto to the effect that it was thought best for us not to hold special meetings while the Seventh-day Adventists were assembled here.

Correspondence from Corliss F. Randolph was read to the effect that if he visited the German Seventh-day Baptists in Pennsylvania this summer, he would expect the Board to pay his traveling expenses only.

Report adopted.

Voted that we pay the traveling expenses of Corliss F. Randolph should he visit the German Seventh-day Baptists this summer.

On investigation it was found by the special committee on the matter, that \$25.00 was due Charles Domingo, and the same was forwarded to Joseph Booth to be forwarded to Charles Domingo.

Report adopted.

The Joint Committee reported as follows:

The Joint Committee met at Westerly, R. I., on July 3, at 10.00 a. m.

Present from the Missionary Society: George B. Carpenter, Rev. Clayton A. Burdick, Rev. L. F. Randolph, Rev. S. H. Davis, Ira B. Crandall.

From the Tract Society: Rev. Theo. L. Gardiner, C. C. Chipman, D. E. Titsworth.

The committee considered the correspondence from Messrs. Moore and Wilcox, dated Durban, Natal, S. A., May 23, and also correspondence from Joseph Booth to the committee, and to individuals. After fully considering the question, it was deemed to be the judgment of the committee that Brothers Moore, Wilcox and Booth should have a conference after the visit to Nyassaland, such conference to be held at Chinde. The matter of arranging for Mr. Booth's going to Chinde for this purpose was left with the chairman of the committee and the Treasurer of the Missionary Society.

On behalf of the Joint Committee,  
D. E. TITSWORTH,  
Chairman.

In connection with the report correspondence was read from N. O. Moore, W. D. Wilcox and Joseph Booth.

Report adopted.

The committee on printing press for Mr. Savarese reported progress.

Voted that the Treasurer be authorized to forward \$500.00 to the Treasurer of the Missionary Society on account of the African work.

The Treasurer presented his report for the last quarter duly audited which on motion was adopted. He also presented the report for the year ending June 30, 1912, duly audited, which was adopted.

Business Manager L. A. Worden presented his report on the Publishing House for the year, which on motion was adopted.

Correspondence was received from Sec. E. B. Saunders, reporting on his work for the month; from Rev. I. L. Cottrell, reporting on his work in West Virginia, and from Charles Bailey, James L. Skaggs, E. A. Witter, M. Harry, E. D. Van Horn, J. E. Hutchins, L. A. Platts, C. C. Babcock, J. A. Davidson, E. W. Perera, Joseph Booth, E. H. Socwell, G. Chihayi, A. Malinda, Y. K. Chigowo, and A. S. Mhoni.

All the correspondence was referred to Editor Gardiner to look over and utilize as he may deem best.

On motion and by a rising vote the Recording Secretary was requested to express to Secretary Shaw the sincere affection of the Board for him; their deep sympathy in his illness, and their best wishes for his speedy recovery.

Also by a rising vote the Recording Secretary was requested to express to Rev. L. A. Platts the regret the Board feels over his inability to continue his work in Los Angeles and their sympathy for him in his recent sore affliction by the sudden death of his son, Rev. J. A. Platts.

Voted that we approve the statement to General Conference on behalf of the Board as outlined by Secretary Shaw.

Voted that 150 copies of the annual reports be printed for distribution at Conference.

Voted that Editor Gardiner and Secretary Shaw be requested to represent the Board at the General Conference.

Correspondence was read from Rev. Geo. Seeley, and Editor Gardiner was requested to reply thereto assuring Brother Seeley of our interest and sympathy in his work.

Minutes read and approved.

Board adjourned.

ARTHUR L. TITSWORTH,  
Recording Secretary.

## WOMAN'S WORK

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

### The Ladies' Aid.

We've put a fine addition on the good old church home,  
It's just the latest kilter, with a gallery and dome.  
It seats a thousand people—finest church in all the town,  
And when 'twas dedicated, why, we planked ten thousand down.  
That is, we paid five thousand—every deacon did his best—  
And the Ladies' Aid society, it promised all the rest.

We've got an organ in the church, the finest in the land;  
It's got a thousand pipes or more; its melody is grand.  
And when we sit on cushioned pews and hear the master play,  
It carries us to realms of bliss unnumbered miles away.  
It cost a cool three thousand, and it stood the hardest test;  
We'll pay a thousand on it—the Ladies' Aid the rest.

They'll give a hundred sociables, cantatas, too, and teas;  
They'll bake a thousand angel cakes, and tons of cream they'll freeze;  
They'll beg and scrape and toil and sweat for seven years or more,  
And then they'll start all o'er again, for a carpet for the floor.  
No, it isn't just like digging out the money from your vest.  
When the Ladies' Aid gets busy and says, "We'll pay the rest."

Of course we're proud of our big church from pulpit to the spire;  
It is the darling of our eyes, the crown of our desire;  
But when I see the sisters work to raise the cash that lacks,  
I sometimes feel the church is built on women's tired backs.  
And sometimes I can't help thinking, when we reach the regions blest,  
The men will get the toil and sweat, and the Ladies' Aid the rest.

—J. N. N., in Reformed Church Herald.

It sometimes seems, when reading reports of national conventions, whether political or not, that the reporters feel that if their reports are to be interesting to the public

they must contain very graphic accounts of all the misunderstandings arising from the differences of opinion expressed and inferred; and when there are rival candidates for office the reporters would have us feel the heart-burnings of the defeated candidates.

In reporting the eleventh biennial convention of the General Federation of Women's Clubs, held during the current month in San Francisco, the reporters have evidently tried to live up to their reputation. We have been told of the activity of the two rival candidates for the office of president of the federation, of the "feeling that ran high" between friends just before election, of the very strenuous efforts of the friends of political equality to get the convention to indorse the woman's suffrage cause, and of the equally strenuous efforts of those opposed to this indorsement. A casual reader might not be at fault should she arrive at the conclusion that the only serious work of this convention was the election of a president, and the defeat of the measure giving the indorsement of the General Federation to the woman's suffrage movement.

In reality this convention put itself on record as favoring some necessary reforms, and desiring more rigid enforcement of existing laws.

The subjects in which this convention interested itself covered a wide range and some were of a very practical nature. The "good roads movement" was indorsed and the federation lends its aid to the proposed building of the national highway to be named for Lincoln. The preservation of Mammoth Cave is important, in the minds of the women who attended this convention, and so that movement received their indorsement.

Bills for the betterment of defective children would of course interest all women, as would also the question of teaching sex hygiene in normal schools, and the movement for women police in large cities, where there has been great need of women to look after women offenders of the law and to help them whenever possible. All these reforms have the indorsement of this convention, and when this indorsement is followed by work in each State by the organizations of that State good is sure to be accomplished.

The federation put itself on record as approving the study of the Bible in literary clubs, and as opposing the comic supplement of the average Sunday newspaper. Some one has said, by the way, that the fascination of the colored supplement for children is probably due as much to the fact that the stories are told by pictures as to the comic side of the story; and the statement has been made that when at Easter time the New York Times reproduced Abbey's great paintings in the Boston Library, which tell the legend of the Holy Grail, the children were delighted and there were calls for fifty thousand more copies of that edition than could be supplied.

It is the belief of the members of the federation that colored supplements might be issued that would be helpful to the child.

The women of the convention also declared themselves opposed to prison contract labor, and against imposing legal disabilities on women that are not imposed on men. They demanded the enforcement of the Pure Food and Drugs Act and the rigid enforcement also of the "white slave" laws.

They pledged their influence for "the furtherance of high ideals for the theater," indorsed the movement for the "vocational training" for boys and girls, and pledged their support of uniform marriage and divorce laws.

After such an array of reforms to which these women gave their indorsement, let us not listen when some one says, "All that the members did at the federation meeting, after electing officers, was to quarrel over woman's rights," because we know that they did more than that; and if they did get a little bit excited over politics, it really isn't much wonder, for that is about all that one can read of in the average paper nowadays.

**Song of the Suffragette.**

If a lassie wants a ballot,  
Wants to run the town,  
If a lassie gets the ballot,  
Need a laddie frown?  
Many a laddie has the ballot  
Not so bright as I;  
Many a laddie votes his ballot  
Overcome with rye.

—Christian Endeavor World.

**Treasurer's Report.**

For the three months ending June 30, 1912.

Mrs. J. F. WHITFORD, Treasurer,	
In account with	
THE WOMAN'S EXECUTIVE BOARD.	
Dr.	
To balance on hand March 31, 1912	\$ 455 91
Westerly, R. I., Woman's Aid Society:	
Miss West's salary	50 00
Alfred, N. Y., Woman's Evangelical Society:	
Tract Society	5 00
Missionary Society	5 00
Miss Burdick's salary	20 00
Miss West's salary	7 50
Fouke School	1 00
Ministerial Relief Fund	2 00
Albion, Wis., Willing Workers:	
Ministerial Relief Fund	5 00
Nortonville, Kan., Missionary and Benevolent Society:	
Miss West's salary	\$15 00
Unappropriated	25 00
Plainfield, N. J., Woman's Society for Christian Work:	
Miss West's salary	10 00
Plainfield, N. J., Mrs. D. B. Rogers via W. S.:	
Tract Society	2 00
Missionary Society	5 00
Board expenses	1 00
Jackson Center, Ohio, Ladies' Aid Society:	
Unappropriated	10 00
Walworth, Wis., Mrs. A. D. Crumb:	
Home Missions	\$50 00
Salem College Endowment	25 00
Fouke School	25 00
Milton Junction, Wis., Church:	
Miss West's Salary	8 00
Alfred Station, N. Y., Ladies' Industrial Society:	
Tract Society	\$ 6 17
Missionary Society	6 16
Little Genesee, N. Y., Woman's Board Auxiliary:	
Miss Burdick's salary	13 00
Lost Creek, W. Va., Ladies' Aid Society:	
Miss West's salary	6 00
Welton, Ia., Woman's Missionary and Benevolent Society:	
Tract Society	\$ 5 00
Missionary Society	5 00
Miss West's salary	3 00
Ministerial Relief Fund	74
Albion, Wis., Mrs. Eliza Crandall via Miss. and Ben. Society:	
Missionary Society	5 00
Ashaway, R. I., Ladies' Sewing Society:	
Tract Society	\$10 00
Missionary Society	10 00
Board expenses	10 00
Milton Junction, Wis., Ladies' Aid Society:	
For leaflets	1 00
Fouke, Ark., Ladies' Aid Society:	
Unappropriated	15 00
Milton, Wis., Circle No. 5, of W. B. S.:	
Battle Creek Church Fund	\$ 5 00
Board expenses	5 00
Ministerial Relief Fund	5 00
Milton, Wis., Circle No. 3, of W. B. S.:	
Chairs for auditorium	10 00
Ashaway, R. I., Ladies' Sewing Society:	
Miss West's salary	25 00
Alfred Station, N. Y., Mrs. A. P. Hamilton:	
Miss Burdick's salary	\$ 5 00
Board expenses	1 00
Westerly, R. I., Woman's Aid Society:	
Miss Burdick's salary	36 05
Richburg, N. Y., Ladies' Aid Society:	
Unappropriated	2 00
Jackson Center, Ohio, Ladies' Aid Society:	
Unappropriated	3 00
North Loup, Neb., Woman's Missionary Society:	
Unappropriated	25 00
Little Genesee, N. Y., Mrs. Frances Warren:	
Missionary Society	5 00

Boulder, Colo., Woman's Missionary Society:	
Unappropriated	10 00
Dodge Center, Minn., Woman's Benevolent Society:	
Tract Society	\$15 00
Missionary Society	15 00
Miss West's salary	10 00
Java Mission	3 50
Board expenses	1 50
Education Fund	5 00
West Hallock, Ill., Woman's Missionary Society:	
Miss West's salary	\$10 00
Native help in China	2 00
Board expenses	1 50
Shiloh, N. J., Ladies' Benevolent Society:	
Board expenses	\$ 1 00
Unappropriated	25 00
Adams Center, N. Y., Ladies' Aid Society:	
Tract Society	\$12 50
Missionary Society	12 50
Milton Jct., Wis., Ladies' Aid Society:	
Miss West's salary	50 00
Milton Jct., Wis., Junior C. E. Society:	
Miss West's salary	10 00
New Market, N. J., Ladies' Aid Society:	
Miss Burdick's salary	\$10 00
Board expenses	3 00
Ministerial Relief Fund	5 00
Marlboro, N. J., Ladies' Aid Society:	
Unappropriated	5 00
Chicago, Ladies' Society:	
Unappropriated	15 00
Welton, Ia., Woman's Benevolent Society:	
Tract Society	5 00
Independence, N. Y., Ladies' Aid Society:	
Miss Burdick's salary	\$ 5 00
African Mission	10 00
Fouke School	10 00
Milton, Wis., Circle No. 4, of W. B. S.:	
Miss Burdick's salary	5 00
Milton, Wis., Woman's Benevolent Society:	
Tract Society	\$ 5 00
African investigation	10 00
New Auburn, Minn., Ladies' Aid Society:	
African Mission	3 00
Boulder, Colo., Woman's Missionary Society:	
Tract Society	\$ 5 00
African Mission	5 00
Milton, Wis., Circle No. 3, of W. B. S.:	
Milton College Endowment	20 00
Milton, Wis., Circle No. 5, of W. B. S.:	
Tract Society	5 00
Long Beach, Cal., Mrs. Lucy E. Sweet:	
Java Mission	\$ 2 50
African Mission	2 50
Farina, Ill., Ladies' Aid Society:	
Unappropriated	18 00
Farina, Ill., Martha Circle:	
Java Mission	6 00
Salem, W. Va., Ladies' Aid Society:	
Miss West's salary	12 50
Berlin, N. Y., Ladies' Aid Society:	
Unappropriated	15 00
Verona, N. Y., A Friend:	
Unappropriated	5 00
Shanghai, China, Dr. Rosa Psalmborg:	
Miss West's salary	10 00
Dodge Center, Minn., Mrs. E. L. Ellis:	
Unappropriated	1 00
Total receipts	\$1,333 53
Cr.	
By cash paid:	
Davis Printing Co., for leaflets	\$ 6 00
C. E. Crandall, Treas., Milton College:	
Towards chairs for auditorium	10 00
Davis Printing Co., for leaflets	2 00
S. H. Davis, Treas. Missionary Society:	
General Fund	\$ 68 66
Miss Burdick's salary	150 00
Miss West's salary	150 00
Home Missions	50 00
African Missions	20 50
African investigation	10 00

Java Mission	12 00
Native help in China	2 00
F. J. Hubbard, Treas. Tract Society	463 16
J. A. Hubbard, Treas. Ministerial Relief Fund	75 67
Rev. G. H. F. Randolph, Fouke School	17 74
M. H. Van Horn, Treas. Salem College Endowment	200 00
C. E. Crandall, Treas. Milton College Endowment	50 00
Curtis F. Randolph, Treas. Alfred University:	
Final payment on Susie Burdick Scholarship	54 23
Dr. Rosa Palmborg, China famine	1 00
Mrs. Annie S. Booth, South Africa	12 00
Rev. D. B. Coon, Battle Creek Church Fund	5 00
Total disbursements	\$ 946 80
Balance on hand June 30, 1912	386 73
	\$1,333 53

Mrs. J. F. WHITFORD,  
Treasurer.

**I Know a Thing or Two.**

"My dear boy," said the father to his only son, "you are in bad company. The lads with whom you associate indulge in bad habits. They drink, smoke, swear, play cards, and visit theaters. They are not safe company for you. I beg you to quit their society."

"You needn't be afraid of me, father," replied the boy, laughingly; "I guess I know a thing or two. I know how far to go and when to stop."

The lad left his father's house, twirling his cane in his fingers, and laughing at the "old man's notions."

A few years later, and that lad, grown to manhood, stood before the bar of a court, before a jury that had just brought in a verdict of guilty against some crime in which he had been concerned. Before he was sentenced, he addressed the court, and said, among other things: "My downward course began in disobedience to my parents. I thought I knew as much as my father did, and I spurned his advice; but as soon as I turned my back on my home, temptations came upon me like a drove of hyenas, and lured me into ruin."

Mark that confession, ye boys who are beginning to be wiser than your parents. Mark it, and learn that disobedience is the first step on the road to ruin. Don't take it.—Selected.

The busy world shoves angrily aside  
The man who stands with arms akimbo set,  
Until occasion tells him what to do.  
And he who waits to have his task marked out  
Shall die and leave his errand unfulfilled.

—James Russell Lowell.

## YOUNG PEOPLE'S WORK

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

### God's Beautiful Outdoors.

REV. T. J. VAN HORN.

*Christian Endeavor topic for August 10, 1912.*

#### Daily Readings.

Sunday—The trees (Ps. i, 1-3).

Monday—The sea (Ps. civ, 5-13).

Tuesday—The highway (Isa. xi, 12-16).

Wednesday—The desert (Ex. iii, 1-4).

Thursday—The city (Heb. xi, 10-16).

Friday—The flowers (S. of Sol. iv, 12-16).

Sabbath day—Topic: God's beautiful outdoors: what it teaches me (Ps. lxxv, 1-13). (An outdoor meeting.)

O what a glory doth this world put on  
For him who, with a fervent heart, goes forth  
Under the bright and glorious sky, and looks  
On duties well performed, and days well spent!  
For him the wind, ay, and the yellow leaves,  
Shall have a voice and eloquent teachings.

—Longfellow.

Thou makest the outgoings of the morning  
and evening to rejoice. And the hills  
are girded with joy. The pastures are  
clothed with flocks; the valleys are also  
covered with grain; they shout for joy,  
they also sing. Ps. lxxv, 8, 12, 13.

The year's at the spring,  
The day's at the morn;  
Morning's at seven;  
The hillside's dew-pearled;  
The lark's on the wing;  
The snail's on the thorn,  
God's in his heaven—  
All's right with the world!

—Browning.

This is one of the hot Sabbath afternoons when, perhaps, it will not be wrong for us to indulge the longing for the cool woodland and lakeside, and breezy hilltop. Provided, however, that these be near by, and we can carry the same reverent worship into these places that marked that little meeting that Paul held that Sabbath afternoon by the riverside at Philippi. While we remember Paul's declaration to the men of Athens that God dwelleth not in temples made with hands, it must not be held as a defense for lightly regarding the place

specially dedicated to the worship of God. What Paul said at Athens was a much needed hint to that idol-cursed city that shrines built to every god of their vain imagination was wrong.

The psalm which is our Scripture lesson for the day calls attention first of all to the worship of God in the temple at Jerusalem, dedicated to public devotion. You will notice that a special blessing is pronounced upon the man who gives himself to the worship here. God is pleased with both indoor and outdoor means of approach to him.

"Blessed are they that dwell in thy house: they will be still praising thee." "The heavens declare the glory of God; and the firmament showeth his handiwork."

The Book of Nature and the Bible are two separate volumes in God's great library of universal knowledge, and Psalm xix declares the excellencies of both. We may not be permitted to draw comparisons between those who have been educated in different schools. But history seems to encourage the conclusion that when God wants a heroic work done he takes a man through a course in the University of Nature. Moses was taken through from the elementary lesson of the "burning bush" to the commencement day in the midst of the sublimities of Sinai. From the holy fires of that mountain there was forged the Sword of Truth that has ruled the nations from that day.

The sweetest songs of David were inspired in the green pastures among the flocks and under the blue canopy of the stars.

When God wanted to save Israel from the insolent invasions of the Midianites, he called a man, Gideon, from threshing wheat on his father's farm.

When he wanted his chosen people saved from the awful plague of idolatry, he called out the wilderness-educated Elijah.

Does he want to awaken the dormant conscience of his chosen people who have lapsed into ease and indifference and a consequent gross immorality? Amos was called out from the herdsmen of Tekoa.

And when the mountains needed to be leveled and the valleys filled to prepare the way for the work and coming of Jesus the Messiah, a man appeared with a coat of camel's hair and a leathern girdle about his loins, from the hill country of Judea.

You will not forget that Jesus himself was taken by the Spirit into the wilderness and there in the solitudes of nature he determined the great policies of his kingdom and the methods by which the greatest movement of the universe was to be promoted.

If we have a right to distinguish which are the greater of his teachings, we may say that these were taught from familiar objects of nature along the wayside, upon the bosom of the sea, in the rugged mountain gorge or upon the majestic hilltop. Parents and teachers with boys and girls in outing camps, in woodland, by lakeside and stream, these summer days, will have the rare opportunity of teaching these great lessons that Jesus impressed on the minds of his disciples.

I never saw more reverent and attentive interest shown by a company of boys in a Sabbath-school room than was shown by a company of lads as we studied by the lakeside one bright morning the "Parable of the Sower." It is following with commendable closeness the example of the Great Teacher to pluck the lily growing by the path and recall his words (Matt. vi, 28-30). So shall the girls learn the lesson of God's power to clothe with grace and beauty those who allow Jesus to control the life in all its emotions and activities.

From my study where I write there can be seen almost any day through the window a bushy-tailed squirrel playing his antics among the leafy boughs of the burr oak near by. Boys, the study of little animals like these, as well as of the birds in "God's Beautiful Outdoors," to which Jesus calls attention when he says, "Behold the fowls of the air," will, I am sure, show us a better use for them than targets for our quick-shot marksmanship.

Imagine a young lady sitting in the pew listening to a sermon from her pastor on "Lessons from the Birds,"—"They sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them,"—the while the lifeless form of one of these little birds is on her hat. "A bird in the hand is worth two in the bush" is not a Bible proverb, and so I shall commit no irreverence by subverting it. "A bird in the bush is worth two or any number in the hand or on the hat."

Oh, a cure for many ills of body and

mind is a walk "in the woodland meadows, where sweet the thrushes sing," and

Where these dwellers in forest and air,  
Can be seen in their native wild;  
Where ferns and flowers with forms so fair,  
Breathe fragrance pure into hearts defiled.

The Sabbath is a memorial of God—in his infiniteness of wisdom, power and love, as seen in his created world.

"For the invisible things of him since the creation of the world are clearly seen, being perceived through the things that are made, even his everlasting power and divinity." Rom. i, 20.

And there is nothing more fitting for a portion of the Sabbath rest than to get outside the walls of houses and, with God's book in hand and with God's world spread out before and above us, let him speak to us.

Whittier felt the inspiration of these influences as he saw and felt the beauty of "Light, warmth, and sprouting greenness, and o'er all,  
Blue, stainless, steel-bright ether raining down  
Tranquillity upon the deep-hushed town,  
The freshening meadows and the hillsides brown."

The cure for intellectual conceit, self-righteousness and pride of power is to sit with Job in humility and reverence while God interrogates us. "Where wast thou when I laid the foundations of the earth?" Job xxxviii, 4.

"Hast thou entered into the springs of the sea? or hast thou walked in the recesses of the deep?" v. 16.

"Canst thou bind the sweet influences of the Pleiades, or loose the bands of Orion? Canst thou lead forth the Mazzaroth in their season? or canst thou guide the bear with her train?" v. 31, 32.

How can we resist the subduing spell of his power as we walk out on Sabbath eve? In the quiet hush of that sacred hour, as we lift our eyes to the blue above us, we reverently exclaim with the Psalmist, "When I behold thy heavens, the moon and the stars, which thou hast made, what is man, that thou art mindful of him, or the son of man, that thou visitest him?"

Here is a verse from Mary A. Lathbury, beautifully appropriate for singing at the quiet Sabbath eventide:

"Day is dying in the west;  
Heaven is touching earth with rest;  
Wait and worship while the night

Sets her evening lamps alight  
Through all the sky.  
Holy, holy, holy,  
Lord God of hosts.  
Heaven and earth are full of thee,  
Heaven and earth are praising thee,  
O Lord, most high."

### The North Loup Conference.

It is time for our young people to finish making up their minds to go to Conference. Some have been planning to go,—now get ready, and go. To those in the Northwest, especially in Minnesota, Iowa, Dakota, Kansas and Colorado, it is an opportunity of a lifetime. Seldom does Conference get so far west, this being the second time in its history to be held so far beyond the Mississippi River. So it will pay to make sacrifices for it that may mean self-denial even for some years to come.

#### WHAT YOU WILL GET.

A better knowledge of our denominational work.

A better acquaintance with our leaders and other workers.

A wider view of our mission.

A larger vision of life.

A new inspiration for Christian service.

Then besides all this you will have a visit with the noble-hearted, broad-minded people of North Loup, who have been sending their young folks up to Milton College for twenty years. Since 1892 there has not been a year but that from one to a dozen or more North Loup young men and women have been enrolled in the classes of that grand school. It was the privilege and honor of your contributing editor to be one of the first to enter Milton College, and the first one to graduate. Since then many others have graduated and many more have taken advanced work there, and have gone out as preachers, missionaries, teachers, physicians, nurses, journalists, social workers, etc., to occupy positions of trust and responsibility. It has sometimes been asked, "Where do all these young people come from?" Go to North Loup to Conference and see. The corn-fields are full of them. Pastor Shaw has publicly promised to show you the sand-bank where some of them were dug out.

North Loup is the home of a Junior so-

ciety with an average attendance of more than eighty; a Christian Endeavor society with over one hundred in usual attendance; a prayer meeting with scarcely time enough for those who wish to take part; a Sabbath school of nearly three hundred members; a church service on Sabbath morning attended by a congregation of devout and earnest worshipers who fill about all the seats in the commodious building. It will pay you to see such a country and meet with such a people.

Let us go up with a prayer in our hearts, a song and a smile on our lips, and an expectation that the Lord will do wonderful things for us whereof we shall be glad.

### Meeting of the Young People's Board.

The Young People's Board met in regular session at the home of the President, July 7, 1912, at 7 p. m.

Members present: Rev. A. J. C. Bond, Philip Coon, Linda Buten and Carrie Nelson.

Prayer was offered by Miss Nelson.

The Treasurer's report was read and adopted.

Miss Buten and Mr. West were appointed to act as an Auditing Committee.

Voted that the Treasurer be instructed to pay all bills presented by the Student Evangelistic Committee.

Voted that \$25 be sent to the Missionary Board for Doctor Palmberg's salary, that \$5 be sent to the Tract Society, \$5 to Salem College as designated, \$50 to the Missionary Society for the Am-mokoo Fund, \$8 to the Fouke School and \$50 to help in the work at Battle Creek.

Voted that the President and Corresponding Secretary be a committee to prepare the report of the Young People's Board to the General Conference.

Voted that Prof. A. B. West be asked to arrange a country-life exhibit for the General Conference.

Correspondence was read from Rev. W. L. Burdick.

Voted that the Board pay the expenses of the Corresponding Secretary to Conference.

Adjournment.

C. E. NELSON,  
Recording Secretary.

### Delinquent Members.

What methods do you employ to revive the interest of your delinquent members? In almost every organization there is likely to be a larger or smaller number of persons who prove to be somewhat unstable. Immediately after joining they may enter the field of work which the society offers, with considerable enthusiasm, but soon their interest wanes and then they drop away, both from the devotional meetings and the active work in which they have at first had part. To retain the names of such individuals on the society's roll is more of a detriment than a help unless their interest is soon reenlisted, and the following suggestions are given with the hope that many of our readers may find them useful in winning delinquents to new enthusiasm:

(a) Plan for a "Rally Day" at least once a year. The most appropriate time for such a service is likely to be in the early fall when the long vacation is ended and a reassembling of your members is the natural thing. In preparing for the meeting it might be well to give up the regular topic scheduled for the day and to take instead some theme which will permit of the presentation of the needs and purposes of your own organization. About a week before the service is to be held commence your advertising. Besides using the newspapers, and so forth, send out written invitations to all of your members. If there are a few whom you feel to be especially indifferent, attempt to see them personally, and from "Dan to Beersheba" let the report be spread that a young people's "Rally" is at hand. When the time for your service arrives, arouse in all present a fresh desire to serve their Master, and as a means to that end to put forth fresh effort in behalf of your society.

(b) If there is need for something strenuous, hold an Attendance Contest. This method can be employed at any season of the year and is productive of much fun as well as increased interest. It is very similar to the Membership Contest described some weeks ago, but some of our workers may not have read the article then printed so that a partial repetition will be in place. Divide your society into two sections. Choose an enthusiastic leader for each of these divisions and set every one at work in

order to see which side can obtain the largest attendance at each regular meeting for six successive weeks. Let all the contestants understand that the side which is defeated must give the victors a particularly attractive social at the end of the contest. The secretary may well be appointed as the judge of this contest, and in order to assist her in rendering a decision, a report should be required each week from both leaders stating exactly how many persons their respective divisions have brought to the meetings. The value of this contest lies in the fact that it leads many indifferent members to attend regularly for at least six weeks. Such action forms the basis for a habit of continued attendance, and if the work is followed up, splendid results are obtained.

(c) If the two plans given above are not practicable, just one or two earnest workers can often accomplish wonders, through their own persistent efforts. Many pastors make it a rule, as they sit in their pulpits on Sunday, to glance over every part of their audience. They accustom themselves to taking note especially of the vacant seats and they find out in this way which of their members are not present. Every time during the following week that they meet an absentee they let him know that he was missed. On the street, in the store, everywhere, they form the habit of saying a word or two that may count, and although very little time is devoted to the task, the result of their effort is usually surprising. That any worker in any society could do the same thing if he chose is a statement that needs no proof, and so long as there is this one consecrated soul to be found, delinquents will not fail to receive attention. Let those who are looking for something to do take notice. Here is something definite and helpful. The one thing needful is that you get busy.

(d) The Lookout Committee should always divide the roll of the society among its members. Each member should then consider it his duty to keep track of every one on his list and if any are persistently absent he should be expected to look them up. This plan is so well known that it hardly needs mention. Because of the twofold duty of the Lookout Committee it might be well for it to attempt one thing at a time. During one month it might spend all its energy in securing new mem-

bers and in the next month the delinquents might be given its undivided attention. Alternation of work in this way would be likely to prove both beneficial and attractive.—*Willis L. Gelston.*

### News Notes.

MARLBORO, N. J.—Mother's day, Memorial day and Children's day have each had their turn with appropriate exercises.—A bird social was held at the home of Leslie Tomlinson, the proceeds to be used for the Christian Endeavor society.—On the afternoon of June 8 there was baptism of three candidates from Shiloh, at the old place near Marlboro.—Our pulpit was supplied June 15 by the Rev. Mr. Owen.—The Shiloh and Marlboro churches held their semi-annual joint communion services at Marlboro, June 22.—The Sabbath school held a China missionary service, June 29. We are studying missions and educating a little girl in China.—A very pleasant day was spent, July 8, by the Sabbath schools of Shiloh and Marlboro in their annual picnic.

COSMOS, OKLA.—A card from the correspondent of this place says they are much encouraged by the bright prospects of soon having a railway, as the Santa Fé is being surveyed through their territory. People well and very busy.

MILTON, WIS.—Account of Fourth of July celebration continued from last week (present instalment was delayed): A large crowd gathered in the morning to witness the parade, races and ball games which continued through the day with the exception of the time in the afternoon when all sought shelter from a pouring, refreshing rain; but the sun soon dried the park sufficiently to make it suitable to witness the last ball game, and in the evening to enjoy the splendid concert by local talent consisting of vocal and band music, and the fireworks. The Endeavorers cleared nearly \$30 from a "stand" on the grounds that day.

"Good habits are not made on birthdays nor good character at the New Year. The workshop of character is every-day life; the uneventful and commonplace hour is where the battle is lost or won."—*Babcock.*

### "Sweet Alice."

(A near-true story.)

W. H. MORSE, M. D.

"Do you remember Sweet Alice?"

The question is to the Plainfield police. Members of the force who have been on service for a dozen years or more will remember him well.

"Him?"

"Sweet Alice" was a man, an Italian, a plain, common, every-day son of the sunny land. It was Alberto by rights of christening,—although he maintained that he was never christened. Alberto had another name, but it was out of order, disused. The high school girls gave him the name of "Sweet Alice," partly because he dealt in sweets,—confectionery, fruit, and all that goes to make up the stock in trade of an Italian "store." Then, to make the sobriquet fit better, he had light hair,—"golden," the girls declared. So the Ben Bolt-ism adhered. "That Italian with the light hair," in the language of others, became "Sweet Alice" first with the girls, and afterward the name persisted.

It was in the late nineties. There was a spasm of "Sunday observance" in Plainfield, incident to the legislation of the time of Governor Werts. The "Must" and the "Must not" were rife, and as a matter of course the Italian fruit stores had to close on Sunday. "Sweet Alice" received his notice with the others, and it displeased him greatly. His patrons had come to give him patronage on Sundays as well as on other days, and it had grown rapidly. To dispense with it was a hardship, but there was no alternative. The fruit stand was closed, but the lid did not fit.

Others have done the same since then, but "Sweet Alice" took the initial. After submission to the decree for a short time, he dissembled pluckily. To the surprise of his patrons the stand was closed one Seventh-day, and the question, "What has become of Sweet Alice?" passed back and forth. Some declared that he was bankrupt, others that he had gone to Newark for a wife, and still others that he was sick. No answer came.

The next morning the door and blinds remained closed, but about nine o'clock they were opened, and the proprietor was there, ready for business. Plainfield people remember the circumstance. It was

"clever," it was "outrageous," it was "tricky." The verdict depended on the angle of vision.

"Slose up Sat'day, open Sunday? Hey? All right?" "Sweet Alice" declared.

He kept it up, but after a little, resumed business Seventh-day nights.

There was at that time in Plainfield an extremely enthusiastic Christian mechanic, whose name was Henry Van Middlesworth. He was a member of the Disciples' church (the First Church of Christ) on Grove Street, and his religious enthusiasm was known all through the city. When "Sweet Alice" took his new departure, Van Middlesworth came to the church one Sunday with an "idea."

"I tell you what," he said, in first-rate rapture, "that Italian fellow is sincere, I really believe! He's no trickster. Bet you he means it! I've been talking with him. He hasn't got very clear light yet, but says he never goes to mass, and says that he is solid on immersion."

"Pretense!" replied Elder Benjamin W. Hand. "Mere pretense! Talks Seventh-day Baptist so as to evade the law. Closes Friday night, and opens Sunday so as to keep within the law."

"No, nothing of the kind!" insisted Van Middlesworth. "He's an earnest seeker. He'll be out on the Lord's side sure as can be."

Some time after this the Italian came with Mr. Van Middlesworth to the Disciples' prayer meeting, which was held at the home of Davy Blow, a colored member.

"He is inquiring," Van Middlesworth said. "He can't hardly go the Baptists; and we'll have him, as we are plain Christians."

He came irregularly, at different times. On the Monday evening when the nineteenth century went off on a tangent, the Disciples had a "watch night" service, and he was there, and was among those who spoke. I was, at that time, acting as pastor of the Disciples' church, and there was something about the man that was suspicious. That evening, after the communion service, he said,

"E dopo che siete saziati, ringraziate cosi!" (After eating, I give thanks!) and launched out into a voluminous thanksgiving.

One Sunday the Rev. Dr. A. H. Lewis preached for the Rev. N. W. Cadwell, pastor of the Presbyterian church at Westfield, and in his sermon referred to this man as one who wore an ill-fitting coat. Shortly after this,—in the same week,—I was in Plainfield, on some business connected with the Union County Bible Society, which I had to transact with the Rev. Dr. William R. Richards, pastor of the Crescent Avenue Presbyterian Church. Doctor Richards was vice-president of the society, and I was secretary. Referring to that which Doctor Lewis had said, Doctor Richards said that he had observed "Sweet Alice" loitering in the vestibule at the Seventh-day Baptist church, on certain Friday evenings, and had the concept that he "sat under" Doctor Lewis' preaching secretly, not daring to enter boldly. It may be that he did so later, however.

On the twenty-first of July, that year (1901), the Rev. W. O. Thomas, a former Disciples' pastor, preached at the church in Grove Street, and instead of being in the pulpit, I was in the congregation, and sat near the door. During the sermon I heard a rustling in the vestibule, and on stepping to the door, found the Italian there, listening at the crack.

"Why, Alice," I said, "come in! This isn't Doctor Lewis' church."

"How you know me do something same there?" he whispered, when I had taken him inside to a seat.

I told him, and advised him to come out boldly.

"No," he said, "it will not do! Spoil m' bus'ness!"

Early in the fall he came to me, and said, "I suppose you will say, 'Give not that which is holy to the dogs!' (Non dato cio che e sacro ai cani.) If I ask you to give me money or any other thing, you will not listen, but if I ask you to give for others that lack, don't judge me. (Dammi denaro, o altre cose non l'ascoltate; ma se dice di dare per altri bisognosi, nessuno lo giudichi.)"

Then he went on to say that he was no longer a "dog at the door," and he "wanted something." That "something" was a supply of Italian Testaments. I asked what he proposed to do with them. He replied that he was to go to Italy to visit his old home, and as his friends had never seen the book, he wanted to take a supply

to give out as "American souvenirs." I accommodated him, of course, and asked him if he had come out for Christ.

"Doctor," he said, "people say I am not 'sistent, and that I do so, it would be just for business. But, honest! I want to do my business, and I want to be for Christ! Well, how? I say Doctor Lewis' people are right. Well and good. It is good. I shall tell my friends so at home. They never know the Bible, and they never know the true Sabbath. I shall tell them both. See? In the spring I come back. I will be baptized, and it will be all right, for business, and for Christ. Yes?"

We had a talk, in which I urged him not to defer his profession. He was half-persuaded, but held out for "business" when I advised him to see Doctor Lewis.

On September fourteenth he left for Italy.

A few days ago I was in conversation with an Italian Baptist in New Haven. Telling me of his experience, he said,

"By rights I am a Seventh-day Baptist, and sometimes I go to New York and worship with them."

I inquired how this was.

"About ten years ago," he said, "one of my townsmen came back to Naples from America and brought some Bibles, the first I ever saw, as the priests did not let us have any. He would read it to us, and explained that the right Sabbath should be kept. He knew the right Sabbath, and it was plain to all who heard him. It went well. Most all believed him when they heard it. Italians readily understand, you know."

It is my opinion that this colporteur was "Sweet Alice." My informant did not, however, understand the sobriquet, and could not satisfy my inquiry as to what became of him. Asking as to this identity, he shook his head.

"I can not say," he said. "He was not liked by the priests. He was not long permitted. See?"

"Do you remember Sweet Alice?"

Is this the story of a Seventh-day Baptist missionary to Italy?

Why would it not be well to have other Seventh-day Baptist missionaries to Italy?

There are plenty of Christless Italians, who, having found Christ, are zealous for him, and eager to tell of him to their friends in Italy, and to give out the Gospel,

from both hand and heart, to those to whom it is strange. Are we doing our duty by them?

Hartford, Conn.

### The Latest and Highest Building.

The last steel girder of the tallest business structure in the world was riveted on July 1 at the top of the Woolworth Building in New York. The Colossus of Rhodes was one of the seven wonders of the world because it was 105 feet high. Seven of such statues could be placed one on top of another and the last could not look over the giant new office building.

When completed the structure will weigh 250,000 tons, and will have cost \$13,000,000. It is sixty-three stories high, and will have a population of 10,000 people, and yield an annual income of about \$2,500,000. The following are the thirteen tallest buildings ever erected in the world: Colossus of Rhodes, 105 feet; Pantheon, Rome, 150 feet; St. Isaacs, St. Petersburg, 365 feet; Statue of Liberty, the highest statue, 305 feet; Great Pyramid of Cheops, 450 feet; St. Peters, Rome, 400 feet; Rouen Cathedral, 490 feet; Cologne Cathedral, 516 feet; Washington Monument, 555 feet 5 1/8 inches; Singer Building, 612 feet 1 inch; Metropolitan Tower, 700 feet 3 inches; Woolworth Building, 750 feet; Eiffel Tower, a steel skeleton, 984 feet. There must be a limit to the height of the skyscrapers. The fabulous price of ground by the front foot or inch in the great cities is the excuse for the skyscrapers, but it is not certain that it is a valid reason. Most of the cities have plenty of ground room in their limits, and it seems hardly the thing to be so stingy with the land and so generous with the air above it in the construction of business houses. One borough in New York City, over ten miles long and several miles wide, has only 75,000 inhabitants, every man, woman and child of whom could be gotten into eight of such sixty-three-story buildings. We believe that the best health and civilization will be promoted by more ground in the cities for homes and business purposes, and by putting a safe limit on the height of the structures. An earthquake or the enemy's warship might make the tragedy of the century.—*The Christian Herald.*

## CHILDREN'S PAGE

### The Tally.

It isn't the job we intend to do,  
Or the labor we've just begun,  
That puts us right on the ledger sheet;  
It's the work we have really done.

Our credit is built upon things we do,  
Our debit on things we shirk;  
The man who totals the biggest plus  
Is the man who completes his work.

Good intentions do not pay bills;  
It is easy enough to plan;  
To wish is the way of an office-boy;  
To do is the job of a man.

—Richard Lord, in *C. E. World.*

### Robert's Preparation.

Norman Bliss was staying a month with his cousin, Robert Sanderson. Norman was thirteen, just a year older than Robert, and his home was in a city. Robert lived on a farm four miles from the village, but the next year Robert's father expected to move into a larger town.

Robert looked upon Norman as one who had wonderful advantages, though really the greatest source of his admiration was this—Norman was a Boy Scout. He was only a "Tenderfoot," as yet, but that was the first step to being the real thing.

"I tell you, it's great," Norman said. "I wish you could see the scouts on a tramp, in their uniforms. I wanted mine awfully, but father said I must wait until I was ready to be a second-class scout. He thought maybe I'd get tired of it. Guess no fellow ever did that. I have my buttonhole badge, anyhow," and Norman touched it proudly.

Robert never tired of hearing what they did, and what they must know how to do. To be sure there weren't any companies where he was living now, but after they moved, if he could only fill the requirements, maybe he could join—he'd give anything in the world to be a scout. Robert had a humble opinion of his own abilities, and what scouts must know seemed little short of marvelous.

The two boys had started on a long tramp one day. Making a wide detour,

they had come out on a wooded hill overlooking the village, and not more than a quarter of a mile from it.

"See," Norman said, "a camping party has been here."

"How can you tell?" Robert asked.

"Oh, we scouts must learn to observe closely. There has been a fire here, the grass is singed a little. There are holes where they set up cross sticks and swung the kettle. Back here are marks of tent poles."

Robert examined the spots, and was quite amazed at so much wisdom. Then suddenly Norman gave a jump and screamed. A bit of camp refuse in the shape of broken glass had cut his ankle. He sat down to remove his shoe, and, to the alarm of both boys, the blood spurted out. Without quite realizing that an artery was cut, Robert knew that prompt measures were necessary when blood flowed in a jet like that.

"Give me your handkerchief, quick!" he cried, and whipped out his own. Tying the two together he swiftly bound them tightly around Norman's leg above the wound, made a loop of the two ends, and seizing a stout stick from the ground, inserted it in the loop and twisted it hard. "There," he exclaimed after an instant, "the blood has stopped. Now, Norman, if you can hold that stick so that the bandage won't untwist, you'll be all right until I can get help."

"I think I can," Norman said, though his lips were pretty white. Robert was off as fast as his two feet would carry him. It was fortunate that the village was so near, and that it was the doctor's office hour, instead of his being off on some long ride. Robert told his story clearly, if with breathless brevity.

Doctor Braman understood and acted. He turned to his waiting patients. "Case where minutes may mean a life. Be back soon." To his assistant, the one word, "Come," sufficed.

Norman had kept his hold on the stick, although his fingers seemed too numb to obey his will. When the doctor saw the bandage, he said, "Who did this?"

"I did," Robert tremblingly confessed. "I—I hope it wasn't wrong."

"Wrong!" the bluff doctor exclaimed. "It's a regular tourniquet. I couldn't

have done better myself in an emergency." While he talked he was working tenderly, skilfully, rapidly, tying the arteries.

"This little fellow has saved your life, my young friend. As it is, you haven't lost much blood, and you'll be all right in a few days."

Norman was moved carefully back to his uncle's. After the excitement was over and he was allowed to talk: "I say, Robert," he asked, "how did you know just the right thing to do, when you saw the blood start? You didn't get the idea of that tour—tour—thing out of your own head, did you?"

"N—o." Robert was trying to recall something. "No. I'd read somewhere about using a stick to tighten a bandage in case there was bleeding, and it came right into my mind. At first I was awfully frightened, but I tried not to think about that."

"You are all right, Robert." Norman held out his hand. It looked white on the coverlid. "The doctor said your promptness saved my life. I think neither of us knew what a close squeeze it was. I shall never forget it, Robert."

"Nonsense, Norman. I'm glad as can be, but it wasn't anything, just to remember and do something I had read about."

"Well, anyhow, Robert, I don't believe there's a boy scout in existence that wouldn't be proud to do what you did. You needn't be afraid but what you'll get in all right, when the chance comes. You've passed a harder test than any you're likely to have."

Robert flushed and paled under this commendation. He felt as the soldier does, when he receives the Victoria Cross from his sovereign.

After Norman was quite well, and had gone home, Robert's doubts concerning his fitness began to return. His cousin had left him with a copy of the scout conditions, and Robert poured over them in rigid self-examination. One secret failing, as he thought it, he never had confessed to another boy. He was mortally afraid to go alone anywhere. Strange for a country boy, and doubtless constitutional, but Robert was terribly ashamed of his fears. He might pass the tenderfoot stage, he might pass the second stage, but how

could he ever go seven miles or fifteen miles alone. Robert's anticipations doubled the terror of it. No, it was certain that his fears debarred him from ever taking the third test, and being a real scout.

Robert was a younger son, but his brother was away at school. On this night—this night which, all unforeseen, was to be the supreme testing—the hired man happened to be off, and had asked that he might drive the family horse. The work horses were in the lower barn a half mile away. It was close on to midnight when Robert's mother spoke to him.

"Wake up, Robert, dear, wake up!" The boy sat up half dazed with sleep.

"Father is very ill, and I don't dare wait until morning. I can not see any way but that you must go for a doctor. John is away and there is no telling when he will be back. That's my brave boy. Run down to the lower barn. Saddle Jenny, and get off as quickly as you can. I must go back to your father."

She was out of the room before Robert could say a word, but he was getting into his clothes. A timid, sensitive boy is often more to be relied on than the blusterer. Robert never thought of shirking, no matter how scared he was at the thought of the dark walk and the dark ride before him. He scarcely knew how he got over the familiar path to the lower barn, or how he managed to saddle good, patient Jenny. Urging her as fast as he could, it seemed hours before the few miles were traversed and the doctor aroused. Some spur of awakening resolution made him refuse to wait and ride back alongside the doctor's carriage. Perhaps the consciousness of victory was beginning to dawn. It was just before he reached home again that the beautiful revelation came upon him, in all its glorious fulness. He had conquered! Robert felt within his soul that never again would he be a coward about going anywhere alone. Wasn't he glad he didn't flunk? And there was father to consider. Underneath his fears, he was conscious that he had not forgotten father. He waited to hear the doctor say that he could help the sick man, and then Robert went back to bed. Before he dropped off to sleep, there flashed upon him the sweet conviction, that now he need not dread any of those printed tests. Time

and opportunity permitting, there was nothing in himself to hinder his becoming a complete scout.—*Helen A. Hawley, in The Comrade.*

### The Dangerous Door.

"Oh, Cousin Will, do tell us a story! There's just time before the school bell rings." And Harry, Kate, Bob and little Peace crowded about their older cousin until he declared himself ready to do anything they wished.

"Very well," said Cousin Will. "I will tell you about some dangerous doors I have seen."

"Oh, that's good!" exclaimed Bob. "Were they all iron and heavy bars? And if one passed in, did they shut and keep them there forever?"

"No; the doors I mean are pink and scarlet, and when they open you can see a row of little servants standing, all in white, and behind them is a little lady dressed in crimson."

"What? That's splendid!" cried Kate. "I should like to go in myself."

"Ah! it is what comes out of these doors that makes them so dangerous. They need a strong guard on each side, or else there is great trouble."

"Why, what comes out?" said little Peace with wondering eyes.

"When the guards are away," said Cousin Will, "I have known some things to come out sharper than arrows, and they make terrible wounds. Quite lately I saw two pretty little doors, and one opened and the pretty little lady began to talk like this: 'What a stuck-up thing Lucy Waters is! And did you see that horrid dress made out of her sister's old one?' 'Oh, yes,' said the other little crimson lady from the other door, 'and what a turned-up nose she has!' Then poor Lucy, who was around the corner, ran home and cried all the evening."

"I know what you mean," cried Kate, coloring.

"Were you listening?"

"Oh, you mean our mouths are doors," exclaimed Harry, "and the crimson lady is Miss Tongue; but who are the guards and where do they come from?"

"You must ask the great King. This is what you must say: 'Set a watch, O

Lord, before my mouth; keep the door of my lips.' Then he will send patience to stand on one side and love on the other, and no unkind word will dare come out." —*Young Soldier.*

### Extravagance and Its Reward.

The extravagant person is one who is wasteful of emotion, opportunity or income. Habitually to spend more than one earns and to mortgage the future for the pleasure of the present is to be extravagant. He or she who abridges health by making unwise drafts on physical capital is extravagant and will one day pay the price of folly in sleepless nights and ill-adjusted nerves. There may be extravagance in the line of its opposite. The miser who hoards as the crow does for the mere satisfaction of accumulating and hiding away his spoil is as extravagant as the spendthrift who takes no thought for the morrow in the indulgence of today.

We are extravagant in speech when we pile one adjective on another and use italics in vehement assertions when we might much better restrain ourselves and not push language to the breaking point. The student who burns the midnight oil or uses his eyes in the small hours of the morning is extravagant and may rue his folly in days of darkness.

Extravagance simply means wandering from the safe road in any direction, and though the price be long delayed, Nature will be sure to exact the payment.—*Margaret E. Sangster.*

Two members of the Princeton faculty, according to *Harper's Weekly*, during a recent hurried trip to New York, were on a Broadway car when it was stopped by a blockade. As they were nearing their destination, they decided to get out and walk. The block was, however, soon lifted, and the car overtook them.

"When we left the car," said one of the "highbrows," who, by the way, has a bit of the Celt in him, "I thought we should get on better by getting off. But, after all, we should have been better off if we had stayed on."—*Selected.*

The eyes of the Lord are in every place, beholding the evil and the good.—*Solomon.*



## DENOMINATIONAL NEWS

### Men's Meeting.

The following was clipped from the Dodge Center (Minn.) papers, the *Star* and the *Record*, and will be of interest to friends of Rev. T. J. Van Horn, who recently took charge of that church.

A very pleasant affair, and one which is likely to have a beneficial influence on the future history of Dodge Center, took place on Sunday evening, July 7, at the home of Andrew North.

The Advisory Committee of the Seventh-day Baptist Church had issued invitations to a men's banquet, and between forty and fifty sat down to a fine supper.

After ample justice had been done the viands, Pastor Van Horn acted as toastmaster of the evening. He said that some years ago it was stated that educators had made a great discovery—the discovery of the child. More recently another discovery had been made, that of the man. He touched briefly on the "Men and Religion" movement of the last two years, and then called for speeches on the following topics:

Men and the Bible School, Elvan Clarke; Muscular Religion, Arthur Ellis; The Social Side of Religious Life, Lester Burdick and Andrew North; The College Man and Religion, Ray North; Fun, Boys and Religion, Zelora Wells and Henry Ernst; Athletics and Religion, Myron Langworthy; Men, Music and Morals, Irl Rounseville.

Mr. Van Horn told them of his desire to unite, in common work for the upbuilding of the church and of the community, all men who were interested in such efforts, and outlined the work of the Men's Brotherhood. There was then submitted to each one present a list of departments of work of such a brotherhood, and each was asked to designate the one or more departments which appealed to him. There was a very general response.

Music was furnished for the occasion by a quartet—Messrs. Irl Rounseville, Pastor T. J. Van Horn, Carlton Brown and Elvan Clarke.—*Milton Journal*.

Rev. and Mrs. H. Eugene Davis and Rhua Maxson left on July 5 for San Diego

Peak where Mr. Davis has a position in the U. S. forestry service.—*Milton Journal*.

### Gymnasium to be Fully Equipped.

At a meeting of the trustees of Milton College, held July 10, it was voted to authorize the Building Committee to furnish the college gymnasium with shower-baths and lockers and necessary apparatus, in order that the building may be ready for use for athletic purposes at the opening of college, September 12.

A committee was appointed to cooperate with the committee of the Alumni Association appointed at commencement time to secure funds for finishing the building.

It was also decided to light Goodrich Hall by electricity and charge enough more for room rent to meet the expense of the improvement.—*Milton Journal*.

### Ebenezer Ammokoo Safe Home.

A letter from Ebenezer dated June 16 says: "I beg to report my safe arrival in Africa last night."

Rev. E. D. Van Horn and family left last night for Leonardsville where Mrs. Van Horn and little son will spend the remainder of the summer. Mr. Van Horn will go directly to Rutland, Vt., where he will assist in conducting revival meeting until August and then later will go to Conference.—*New York Items, Alfred Sun*.

### Pastor Resigns.

At the close of the morning service at the Seventh-day Baptist church, July 13, Pastor G. W. Hills read his resignation as pastor of the church to accept a call to the pastorate of the church at Los Angeles, Cal., his resignation to take effect November tenth. His resignation came as a surprise, the call of the California church having come during the week. During the four years of Pastor Hills' labors here he and his family have made many warm friends in West Virginia who will regret to see them move away, but will hope for their success in his new field of labor.—*Salem Express*.

Rev. Joseph Booth has come to America and wishes us to announce that he would be glad to visit any church inviting him, to explain African matters. His address is to be in care of H. W. Langworthy, High School, Cornwall on the Hudson.

## DEATHS

PECKHAM.—On Tuesday, June 4, occurred the death of Benjamin Wait Peckham at his home at Watson, where he had resided for many years and won the esteem and friendship of a very large number of people, as was witnessed by the general attendance at the funeral on June 6.

Mr. Peckham was born at Higginsville, Oneida Co., December 24, 1829. He was baptized when about fourteen years old by Elder C. M. Lewis, and always observed the Sabbath. He came to Watson in 1840 where he has resided since. He was married to Miss Annis V. Stillman of Watson, December 25, 1850, who lives to mourn him. Six children were born to them, four of whom survive: Frank R. Peckham, Lowville; Fred W. Peckham, Petries Corners; Alice V. Peckham, Watson, and Mrs. E. F. Cobb, Lewiston, Montana.

Mr. Peckham had been ailing for about three weeks, but was able to be about. The end came peacefully but unexpectedly on Tuesday. The funeral services were in charge of the Rev. J. Morris Evans of the Baptist church, Lowville, assisted by the Rev. W. J. Haven of Watson. The Petries Corners Grange attended in a body and took part in the service at the grave. Interment was made at the Seventh-day Baptist cemetery at Watson on Thursday.

### Revised Conference Rates.

We are glad to announce that the Chicago and Northwestern Railway will run a special train from Chicago to North Loup, Neb., providing they have one hundred or more passengers.

They suggest that this train leave Chicago Tuesday morning, August 20, at 9.15. It will be run through without change to North Loup, arriving there about 9 o'clock Wednesday morning, in time for the opening of Conference.

The following Homeseeker's fares will apply to tickets purchased on August 20 from points mentioned to North Loup, Neb., and return, with return limit of twenty-five days from date of sale:

Chicago, Ill . . . . .	\$22.35
Milton Junction, Wis. . . . .	21.23
Harvard, Ill. . . . .	21.16
Delmar, Iowa . . . . .	18.55
De Witt, Iowa . . . . .	18.00
Cedar Rapids, Iowa . . . . .	16.05
Tama, Iowa . . . . .	14.60

This train will carry Tourist sleepers, if enough space is reserved, the rate from Chicago to North Loup for a lower berth being \$2.25. Pullman sleepers will not be furnished for less than eighteen persons. Lower berth rate from Chicago to North Loup is \$4.25.

Homeseeker's fares do not apply from points in Trunk Line territory, that is, east of Salamanca and Buffalo. Homeseeker's fare from Salamanca is \$43.30 and from Buffalo \$43.55 to North Loup and return. Tickets on sale August 20, 1912.

Homeseeker's tickets allow stopovers of 10 days or less but not to exceed final return limit of 25 days at Ames, Cedar Rapids and Council Bluffs, Ia., and at Central City, Neb., and points west thereof. The regular one way fare from Chicago to North Loup is \$13.82 and round trip is \$27.64. Stopovers are not allowed on one way or round trip tickets sold at the regular fares.

Delegates desiring to go to other points, or further West, may avail themselves of the Summer Tourist fares via the Chicago and Northwestern Railway, returning same route, or by arrangement, returning other routes; for example, Summer Tourist fare from Chicago to Denver and return is \$30.00, limited to October 31.

The regular one way fare via the Erie R. R. from Westerly, R. I., to Chicago, Ill., is \$21.00; New York to Chicago \$18.00; and Alfred, N. Y., to Chicago, \$12.35.

The committee believes that enough will go from the East and from Chicago and vicinity to avail themselves of the special train over the Chicago and Northwestern, which obviates a long and tedious wait at Grand Island.

Will all those who expect to go to Conference promptly send their names, and sleeping-car reservations they desire, to Mr. Ira J. Ordway, 1447 W. Monroe St., Chicago, Ill., in order that he may make the necessary arrangements, and that before the last moment?

If any further information is desired, consult with your local ticket agent.

IRA J. ORDWAY,  
WM. C. HUBBARD,  
W. A. HOOD,  
Railway Committee.

## SABBATH SCHOOL

LESSON VI.—August 10, 1912.

A TROUBLED SEA AND A TROUBLED SOUL.

Lesson Text.—Mark iv, 35—v, 20.

*Golden Text.*—"God is our refuge and strength, a very present help in trouble. Therefore will we not fear, though the earth do change, and though the mountains be shaken into the heart of the seas." *Psa. xlvi, 1, 2.*

### DAILY READINGS.

First-day, Mark vi, 45-56.

Second-day, I Sam. xvi, 14-23.

Third-day, Acts xix, 8-20.

Fourth-day, Luke viii, 16-25.

Fifth-day, Luke viii, 26-40.

Sixth-day, Matt. viii, 18-34.

Sabbath day, Mark iv, 35—v, 20.

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

### A Clever Retort.

A business man of New York City, who is today one of the staunchest supporters of the church, came one evening during his boyhood from a place of amusement, where he had been entertained by a friend, to the latter's club. Here he found a group of men playing cards for money. When they were invited to take a hand, the lad refused; whereupon a famous military man, who also became a conspicuous political figure, being one of the party engaged in gambling, said with a sneer, "Perhaps your mother doesn't know you are out." The bright boy, his face mantling with a blush of indignation, instantly retorted: "Yes, she knows I am out. She supposes that I am in the company of gentlemen. I see I am not, so I will go home to my mother." Here was a combination of courage and wit which stood the lad in good stead. Not every young person would be so ready in speech under a similar trial, but every one may be equally brave in turning from solicitations to evil.—*Christian Advocate.*

"If there is any better way to teach virtue than to practice it, I would like to know," says a keen and humorous thinker. The living epistle is still the one that never fails to be read, and to carry conviction with it."

## 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, 450 Audubon Ave. (between 187th & 188th Sts.), Manhattan.

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

The church in Los Angeles, Cal., holds regular services in their house of worship near the corner of West 42d Street and Moneta Avenue, every Sabbath afternoon. Sabbath school at 2 o'clock, preaching at 3. Everybody welcome. L. A. Platts, pastor. The pastor's address is 264 West 42d St., Los Angeles, 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, 136 Manchester St.

### Where Ignorance is Bliss.

A great general was taking his regiment into action. He sent forward a detail of men to make gaps in a rail fence to avoid the heavy loss sure to result if the whole body of men paused to tear it down. The coolest and finest man in the detail was a young soldier who had never been under fire before. When he began pulling down the fence he fancied he had disturbed a nest of hornets, as he thought he heard them singing fiercely about his ears. But the lad was not going to run from hornets when there was more serious business ahead. Ignoring the angry insects, he opened the fence and rejoined the regiment without being stung. In a day or two he was surprised to hear that he was to be promoted.

"But," he said, modestly, "I don't think I deserve promotion over the others."

"My boy," replied the general, "I saw you pull down that fence. You were the coolest man under fire I ever saw!"

The man gasped, stared, and turned pale.

"What!" he exclaimed, regardless of grammar, "was them wasps bullets?"—*Selected.*

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