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AT THE FOOT OF THE RAINBOW

by Gene Stratton Porter (Author of "Freckles")

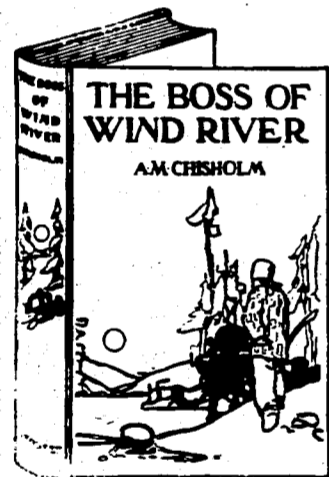
The scene of this charming, idyllic love story is laid in Central India. The setting is entirely rural, and most of the action is out of doors. The story is one of devoted friendship, and tender self-sacrificing love; the friendship that gives freely without return, and the love that seeks first the happiness of the object. The novel is brimful of the most beautiful word painting of nature, and its pathos and tender sentiment will endear it to all.



THE BOSS OF WIND RIVER

by A. M. Chisholm

This is a strong, virile novel with the lumber industry for its central theme and a love story full of interest as a sort of subplot. Among the minor characters are some elemental men, lumber men with the grizzly strength of their kind, and the rough, simple ways. How Joe Kent became the boss of these men, by sheer pluck and a pair of strong arms, the author tells us most effectively. Some of his brachial power was derived from the light of a woman's eyes, but to enter into the details here means to spoil the story.



THE HOLLOW OF HER HAND

by George Barr McCutcheon

A story of modern New York—built upon a strikingly unusual situation. Mrs. Challis Wrاندall has been to a road house outside the city to identify her husband's dead body; she is driving her car home late on a stormy night when she picks up in the road the woman who did the murder—the girl who had accompanied her husband to the lonely inn and whom the whole country is seeking. She takes the girl home, protects her, befriends her and keeps her secret. Between Sara Wrاندall and her husband's family there is an ancient enmity, born of the scorn for her inferior birth. How events work themselves out until she is forced to reveal to them the truth about their son's death and his previous way of life is the substance of the story.

CY WHITTAKER'S PLACE

by Joseph C. Lincoln

Cape Cod life as pictured by Mr. Lincoln is delightful in its homeliness, its wholesomeness, its quaint simplicity. The plot of this novel revolves around a little girl whom an old bachelor, Cy Whittaker, adopts. Her education is too stupendous a task for the old man to attempt alone, so he calls in two old cronies and they form a "Board of Strategy." A dramatic story of unusual merit then develops; and through it all runs that rich vein of humor which has won for the author a fixed place in the hearts of thousands of readers. Cy Whittaker is the David Harum of Cape Cod.

The SABBATH RECORDER Plainfield, N. J.

The Sabbath Recorder

A PRAYER FOR PEACE

O LORD, since first the blood of Abel cried to thee from the ground that drank it, this earth of thine has been defiled with the blood of man shed by his brother's hand, and the centuries sob with the ceaseless horror of war. Ever the pride of kings and the covetousness of the strong have driven peaceful nations to slaughter. Ever the songs of the past and the pomp of armies have been used to inflame the passions of the people. Our spirit cries out to thee in revolt against it, and we know that our righteous anger is answered by the holy wrath.

Break thou the spell of the enchantments that make the nations drunk with the lust of battle and draw them on as willing tools of death. Grant us a quiet and steadfast mind when our own nation clamors for vengeance or aggression. Strengthen our sense of justice and our regard for the equal worth of other peoples and races. Grant to the rulers of nations faith in the possibility of peace through justice and grant to the common people a new and stern enthusiasm for the cause of peace. Bless our soldiers and sailors for their swift obedience and their willingness to answer to the call of duty, but inspire them none the less with the hatred of war, and may they never for love of private glory or advancement provoke its coming. May our young men still rejoice to die for their country with the valor of their fathers, but teach our age nobler methods of matching our strength and more effective ways of giving our life for the flag.

O thou strong Father of all nations, draw all thy great family together with an increasing sense of our common blood and destiny, that peace may come on earth at last, and thy sun may shed its light rejoicing on a holy brotherhood of peoples.—Walter Rauschenbusch, in *Prayers of the Social Awakening*.

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Watchman, What of the Night?

Not long ago an article appeared in one of the great dailies, in which the writer gave a word-picture of conditions as he imagined they might be on this globe five hundred years hence. It was an attractive picture, to say the least. The writer saw, in vision, a Western Hemisphere of self-governing nations, all dedicated to the principles of democracy, with a second Panama Canal busy with commerce and the enterprises of peace. He saw the Pacific Ocean controlled by the United States and Japan, acting in "friendly rivalry and amicable accord." Japan, with Mukden for its capital, ruling the eastern shores of Asia, including India; Russia in control of eastern Europe and the Slav states of Asia Minor; Germany and Austria united in a federal republic, forming a great Mediterranean state; England and France as prosperous republics, with portions of Africa divided between them; Australia as an independent republic, and the Atlantic Ocean controlled by friendly concert of all the powers bordering on its waters, were some of the conditions portrayed by this writer as among the possibilities five hundred years hence.

We confess to a liking for such optimistic views regarding the future. The thought-life and ideals of the citizens largely determine the future of the nations; and if every thinking man and woman would cultivate the habit of framing high ideals as to the outcome of present conditions, the prospects for a bright future would be greatly enhanced. Little good can come to a people whose leaders and thinkers are constantly painting the future in black, and whose ideals are always overshadowed by lugubrious and pessimistic prophecies.

Time and again, on our recent trips, have we heard earnest, thinking men ask the question, "What of the future? What is to be the outcome of this world-wide war?" This is natural. Every one seems sure that great changes among the nations are inevitable, both as to forms of govern-

ment and extent of territory. It is interesting to note the different answers that are given. Very few are illumined with the optimistic ideals of the one who gave the word-picture referred to above. Some predict the utter collapse of Christianity, and pronounce the Christian religion a failure. Others see nothing but terrible foreshadowings of the end of things earthly, and ring all the changes on supposed prophecies of overwhelming ruin to the whole world, with which predictions the nations have been familiar for nearly two thousand years, and which have been persistently set forth whenever wars, or earthquakes, or volcanoes, or falling stars have disturbed the minds and aroused the superstitions of men. Reasoning from analogies between ancient and modern nations is becoming more and more difficult and unsatisfactory, in the light of modern ideas as to the fundamentals of nation-building and true national life. The world is coming to believe that modern empire is founded upon strength of character, industry, and upon intelligence actuated and controlled by the higher Christian ideals.

Whatever may be the outcome of these troublesome times, we can not believe that the thought-life of the people, which, as we have said, largely determines what that outcome shall be, can be made more healthful and uplifting by our predicting the downfall of the very best things of earth. Men can not be inspired to labor for a bright future of earth's nations by fearful pictures of impending doom for everything earthly. We believe Jehovah has a great future for this old world yet, and that his creation and care of it throughout the ages has not been in vain. He is not to be thwarted in his purposes to bring in a better day for earth's children, as one might be led to think from the predictions of overwhelming defeat sometimes heard in these days. We believe the power of the Christ was never more alive than in these very times of upheaval among the nations. The God of heaven still rules. In his own good time and way he will

bring out of this conflict, not the destruction of all things, not the overthrow of Christianity, but world-wide blessings to be realized and enjoyed right here on this earth for many generations to come.

Minute Preparations in Advance for the War

In the *Youth's Companion* of October 8, there is a cut of a picture-poster, advertising bouillon cubes of German make for preparing an excellent quality of beef tea. So far as any one could see, the thousands of these brilliantly colored posters, distributed through northern France, were nothing but genuine advertisements of the commodity offered for sale. The billboards had been regularly hired and rent paid for one year, beginning some three months before war was declared and more than a month before the assassination of Prince Franz Ferdinand, of Austria.

After the war broke out and Belgium was overrun, it was discovered that these posters were really nothing but guideboards for the German army, with instructions in cipher as to where forts or mines existed, and as to where numbers of horses for the army could be found. The cipher descriptions even directed the invaders to places where great food supplies could be captured, and gave the much-needed military information for an invading army as to lay of land, locations of masked batteries of the enemy, and directions as to roads, all couched in some apparently trifling details of the poster, such as special shades of coloring, or some letter or figure, to which the officers of the invading army carried a key. This key, or "code book," was found, by the French, in the pocket of a German officer captured in battle.

Some time ago we read a description of the thoroughgoing manner in which Germany had prepared for the sudden mobilizing of troops in time of need. The description of how reservist forces are assembled is most interesting. The "reservist" had already had his military training, for he has "served his time," and gone home under the promise to return to the ranks upon the call of the Kaiser. When war is declared and his call comes, he must drop everything—even though in the midst of harvest—and rush to his headquarters. Transportation is free in such

cases. Upon reaching headquarters he finds a little cabinet, the key to which he has carried, it may be for years, and in which are his own uniforms and equipment. These have been waiting him there for such a time as this. The clothes, cap, shoes and all, are made to fit him. All he has to do is to don the uniform, lock his old clothes in the cabinet, buckle on his belt, take his gun and step into the ranks. He has had his training before and is already on his way to the front.

This explains why Germany could place a million men on the firing line in two or three days, and begin her thunderbolt dash for Paris before the other nations were awake to their danger. It certainly shows the value of thoroughgoing preparedness for any great undertaking, and serves as a valuable object-lesson to leaders in many a cause other than that of war. There are other battles pending in our times, in which success depends upon careful and complete preparation in advance. There must be patient and thoroughgoing work—attention to particulars, fidelity to duty in matters of detail—if the great religious and moral reforms for which we long are to be secured when the battle is finally fixed and the crisis is at hand.

Annual Report of Seventh Day Adventists

While en route to Gentry, we picked up a copy of the *Joplin (Mo.) Globe*, and found therein a condensed annual report of the Seventh Day Adventist Denomination, showing something of the increase in numbers during the year and of the work being done. According to figures given in that paper, the denomination was organized fifty-one years ago, and now numbers 225,000. During the year, \$2,866,727.40 was contributed for evangelical work, which is \$164,523.38 more than was given the previous year. More than \$2,000,000 of this amount was given by the 71,865 members living in North America. Thirty-seven publishing houses are conducted by this people, and they report 786 schools, with 1,511 teachers, and a total enrolment of 27,379 students. Of these schools, 510 are primary, 206 are special training schools, and 70 are advanced schools. According to these figures, the

Adventists in North America have given, for evangelical purposes, at the rate of about \$27.90 for each member.

Did You Forget It?

No doubt many of our readers, after seeing, in the *RECORDER*, the article about a thanksgiving offering to the fund for the relief of superannuated and infirm ministers, resolved to make such an offering. We trust that a large number of gifts for this purpose were forwarded to Mr. J. A. Hubbard, treasurer of the Memorial Board, Plainfield, N. J., before Thanksgiving Day. Thinking, however, that some may have forgotten to do so, we venture to refer again to this offering. As a rule, the pastors feel a delicacy about mentioning the matter, fearing it may seem too much like speaking for themselves; but we know that several of them are even now filled with anxiety lest, after spending a lifetime in faithful work for others, on insufficient salaries, they with their families may come to want.

As for ourselves, we shall never accept aid from this fund, and we, therefore, feel free to plead for its enlargement. Our churches can do no less than show in this way, their appreciation of the services of those who are giving all their best years to building them up. Nothing could be more appropriate and expressive than a Thanksgiving offering for this worthy cause. It will really seem unkind, now, not to do it. Did you forget your gift? If so, will you not send it now? It is a long time since the people at large in our denomination have endeavored to unite in a Thanksgiving offering. Let us make it one of which we shall not be ashamed. If you did forget, there is still opportunity to make good.

The Federal Council—Statement of Principles

On another page we publish the full report of the committee appointed by the Federal Council to prepare a statement of principles, by which that body is governed, relatively to the denominations belonging to it.

At different times we have published portions of the constitution and by-laws of the council, in order that all may know

our relations to it, and its relation to us. But now and then questions arise regarding the matter, and sometimes we are requested to name the denominations that belong to the Federal Council. We are glad, therefore, to give, in this issue of the *SABBATH RECORDER*, the report of this committee in full and a list of the constituent bodies. The report makes clear to the churches the functions of the council as determined by thirty denominations.

Some Things the Council Has Done

The report of the Executive Committee lies before me. There is not room to give it entire, if we give the "Statement of Principles," so we simply note some of its doings. An organization is known by its fruits as well as by its statement of principles.

The report shows that thirty denominations have come to understand each other better, and that they are rapidly increasing the efficiency of their service by their combined influence in moral and spiritual reforms. This mighty influence has been exerted to secure better spiritual conditions in our navy by increasing the number of chaplains on board our warships. It has been brought to bear, with telling force, upon the management of the Panama-Pacific Exposition, for the suppression of commercialized vice, and in favor of a campaign of religious activities during the entire exposition. For the latter purpose, a committee of one hundred has been organized.

The council, in response to appeals from missionaries, has taken important steps in matters pertaining to our relations, from the Christian point of view, with Japan and the Eastern races. It has secured the services of Rev. Sidney L. Gulick, of the Imperial University of Japan, who will visit leading cities in America for the enlightenment of our people upon these important matters.

The Commission on Peace and Arbitration has done a splendid work, which is international in its scope, and which must result in untold good. The Evangelical Committee, the Commission on Church and Social Service, the commissions on Home and Foreign Missions, and the Commission on Religious Education, and on Ten-

perance, are all making progress in their various lines of work, and securing the united efforts of the denominations toward the spiritual uplift of the human race.

International relations have received much attention, and efforts are on foot to secure a world congress, which shall be to the churches what the Edinburgh Conference was to missions. Closer friendship between the churches of North and South in our own land have been sought, and some progress in this line has been made. Much good seed has been sown on world-wide fields, the harvest from which can not be estimated. The council requests our prayers, that it may be given strength and wisdom to do well its great work.

A Sensible Mother

Among some crisp editorials in the *Cincinnati Post*, we recently came upon the following, entitled, "The Surer Way," which contains as much sound good sense as one often finds in a single brief article. It is refreshing to discover here and there, a genuine home-maker, devoted to the sacred ideal of true motherhood, who is willing to forego the pleasures of fashionable society for the best interests of her home life and the good of her children. While there are many such mothers in the common walks of life, they are all too scarce in the fashionable and well-to-do homes of America. The world needs more mothers who are mothers indeed—mothers who are not willing to turn their little ones over to the care of foreign and ignorant nurses, in order to secure freedom for the whirl of fashionable society—mothers who love true home life better than any other, and who feel that "the baby comes first," and that no one can do so well for him as his own mother. Such mothers as these are the hope of the world.

The mother of a bouncing boy, herself barely nineteen, was talking to a friend about her hopes and plans.

"I think that the happiest day I have ever known was when I realized that baby was coming. I always did love babies, and somehow I never feared the ordeal of motherhood. To me it was the crowning event. I was an only child. And, oh, how lonely I used to be; how I longed for brother and sister playmates. Home with one baby is but little better than home with none. I want to have babies just as soon as I can, so that they may all grow up together, while daddy and I are yet young. But I realize that we must

get out of this stuffy city flat into the open country, where the children may play with their feet on the soil."

"But don't you yearn for years of freedom? Wouldn't you like to go to dances and parties and concerts and plays; to be a figure in society; to have time for something of the outside interests into which so many women nowadays are plunging?" the friend asked.

"Yes, I suppose so. But they can wait. Baby comes first. I intend to do for him and for his brothers and sisters, when they come, what none can do as well as a mother. If, having done this to the best of my ability, I can also find time and strength to spare for these other things, well and good. I can't believe, though, that they are half as important, or that they would give half as much pleasure as watching a little life unfold, and trying to shape it. Thus far daddy and I haven't missed the parties and dancing a bit. We've found a far more fascinating interest right here in baby's cradle."

Every pay day daddy adds to the savings fund which one day is to get them out of the stuffy flat into the open country. Indeed, before he married he had made title to a homestead that is ready and waiting—waiting for the nest-egg. The mother is just as eager as he to get to the soil, for she doesn't depend on excitements for happiness—she has found the surer way.

A Statement of Principles of the Federal Council

Adopted by the Executive Committee at Baltimore, Md., December 4, 1913

The preamble of the original Plan of Federation reads as follows:

"In the providence of God, the time has come when it seems fitting more fully to manifest the essential oneness of the Christian churches of America, in Jesus Christ as their Divine Lord and Savior, and to promote the spirit of fellowship, service and cooperation among them."

The Plan of Federation which became a part of the constitution includes the following statements:

"This Federal Council shall have no authority over the constituent bodies adhering to it; but its province shall be limited to the expression of its counsel and the recommending of a course of action in matters of common interest to the churches, local councils and individual Christians.

"It has no authority to draw up a common creed or form of government or of worship, or in any way to limit the full autonomy of the Christian bodies adhering to it.

"Any action to be taken by this Federal

Council shall be by the general vote of its members. But in case one-third of the members present and voting request it, the vote shall be by the bodies represented, the members of each body voting separately; and action shall require the vote, not only of a majority of the members voting, but also of the bodies represented."

This Plan of Federation did not become operative until it had been submitted to all of the proposed constituent bodies and had been adopted by them.

ITS DISTINCTIVE CHARACTER

The difference between the Federal Council and organizations of similar general purpose which preceded it, is that it is not an individual or voluntary agency or simply an interdenominational fellowship, but it is a body officially constituted by the churches.

Its differentiation from other movements looking towards unity is that it brings together the various denominations for union in service rather than in polity or doctrinal statement.

The original delegates to the Inter-Church Conference on Federation, which organized the Federal Council, felt that these limitations were necessary in order that such an organization might have adequate strength and momentum.

ITS REPRESENTATIVE CHARACTER

The Federal Council is, therefore, the sum of all its parts. It is not an unrelated organization. Its function has been to express the will of its constituent bodies and not to legislate for them. Were this, however, to be construed as precluding the utterance of the voice of the churches upon matters in regard to which the consciousness and the conscience of Christianity are practically unanimous, the Federal Council would be shorn of the power given it by the constituent bodies when they adopted as one of its objects: "To secure a larger combined influence for the churches of Christ in all matters affecting the moral and social condition of the people, so as to promote the application of the law of Christ in every relation of human life."

DENOMINATIONAL AUTONOMY

In the original Plan of Federation the autonomy of the constituent bodies is, however, wisely safeguarded. No action by the Federal Council, even though taken, as all its important actions have been taken,

by the unanimous vote of the officially constituted delegates of the constituent bodies, can, by the terms of its constitution, be legally imposed upon those constituent bodies. Such action, by the terms of the constitution, goes back to the constituent bodies in the form of a recommendation for their action or ratification, which may either be assumed or definitely expressed.

It is, however, clearly the duty and the function of the Council to determine upon objects for such common action and to find appropriate expression of the consciousness and the conscience of the churches upon them.

FUNCTIONS OF THE COUNCIL

While the duties of the Council are thus, with these safeguards and limitations, to represent the churches upon important matters of common concern, and in the senses above indicated, to exercise a genuine leadership which recognizes the whole body of its constituency, the Council may not consider itself primarily as an independent entity, but rather as a common ground upon which the constituent bodies through their official delegates come together for cooperation.

Under this conception the Federal Council does not create new agencies to do the work of the churches, nor does it do the work of the denominations or the churches for them. Its policy is that of using the existing agencies, and this policy should be followed out with relation to the interdenominational movements which are recognized by the churches. In the main, however, these existing agencies are the constituent bodies themselves and their official boards and departments.

It is, therefore, the function of the Council, not so much to do things, as to get the denominational bodies and the interdenominational movements to do the work of the churches in cooperation. Here its function is not that of overseer and director, but that of an agency for the correlation and the coordination of existing forces and organizations, and so far as it may be permitted, it is to recommend, give guidance and point out the way.

RELATION TO LOCAL FEDERATIVE AGENCIES

With relation to state and local federations the Plan of Federation distinctly, it is held by many, intended that the Federal Council should be the initiator, creator, in-

spirer, and so far as possible, the directing agency of such federations.

There is, however, no organic relation between the Federal Council and state and local federations, and it can assume no responsibility for the constituency of such federations or the form which they may take, or indeed any responsibility, except so far as they may carry out the principles and the policy of the Council.

COMMISSIONS

These same principles of policy apply to the various commissions appointed by the Council. They act always as agents of the Council and distinctly represent themselves as such. They also hold themselves as subject to the Executive Committee of the Council in accordance with the by-laws of the Council.

Like the Council itself, these commissions, in relation to the denominational agencies, regard themselves as the sum of all their parts.

The Council thus seeks to find the will of the constituent bodies and their departments and to interpret and express it in common terms. The Council then aims to secure the doing of the will and conscience of the constituent bodies by common and united action.

The cooperation implied in the fellowship of the Federal Council does not require any one of the constituent bodies to participate in such cooperative movements as may not be approved by it or for which its methods of organization and work may not be adapted.

As your committee review the history of the Council and the actions of the Council, its executive committee, its commissions and its national office, we find that to a remarkable degree these principles have been closely followed in a way that has brought about effective utterance and action without division or disintegration, and we heartily commend in these respects the administration of the Council, its committees and its executive administration.

Respectfully submitted,

FRANK MASON NORTH,
WILLIAM I. HAVEN,
SHAILER MATHEWS,
GEORGE WARREN BROWN,
WILLIAM H. ROBERTS,
WILLIAM H. SCOTT,
CHARLES S. MACFARLAND,
Committee.

DELEGATES OF THE CONSTITUENT BODIES

Baptist Churches, North—Rev. Clarence A. Barbour, Rev. Wm. C. Bitting, Dr. Jas. S. Dickerson, Rev. H. B. Grose, Rev. Albert G. Lawson.

National Baptist Convention—Rev. J. E. Ford, Rev. W. F. Graham, John Mitchell, W. H. Steward.

Free Baptist Churches—Rev. A. W. Anthony, Pres. Joseph W. Mauck.

Christian Church—Rev. O. W. Powers, Rev. Martyn Summerbell.

Congregational Churches—Rev. Hubert C. Herring, Rev. Wm. T. McElveen, Wm. O. Morgan.

Disciples of Christ—Rev. Peter Ainslee, Pres. F. D. Kershner, Rev. F. W. Burnham, Rev. S. S. Lappin, W. P. Lipscomb.

Friends—Charles E. Tebbetts, James Wood.

German Evangelical Synod of North America—Rev. W. E. Bourquin, Rev. Alfred E. Meyer.

Evangelical Association—J. J. Arnold, Bishop S. C. Breyfogel.

Lutheran Church, General Synod—Pres. William A. Granville, Rev. George U. Wenner.

Mennonite Church—Rev. S. K. Nosiman, Rev. A. S. Shelly.

Methodist Episcopal Church—George Warren Brown, Bishop Earl Cranston, Rev. J. E. Goucher, Pres. A. W. Harris, Rev. William I. Haven, Bishop W. F. McDowell, Rev. Frank Mason North, Henry Wade Rogers, Bishop L. B. Wilson.

Methodist Episcopal Church, South—E. K. Brown, Bishop Earl Cranston, Rev. J. F. Campbell, D. B. Coltrane, Rev. Frank M. Thomas, Rev. W. F. Tillet.

African M. E. Church—Prof. John R. Hawkins, Bishop B. F. Lee.

African M. E. Zion Church—Rev. H. J. Callis, Prof. T. W. Wallace, Bishop Alexander Walters.

Colored M. E. Church in America—Rev. N. C. Cleaves, Rev. J. A. Hamlett, Rev. C. H. Tobias.

Methodist Protestant Church—Rev. Lyman E. Davis, Samuel Hastings Kelly.

Moravian Church—James M. Beck, Rt. Rev. M. W. Leibert.

Presbyterian Church in the U. S. A.—George W. Bailey, M. D., James H. Post, W. H. Scott, Rev. John Balcom Shaw, Rev. C. L. Thompson.

Presbyterian Church in the U. S., South—Rev. W. S. Jacobs, C. P. Janney.

Protestant Episcopal Church, Commissions on Christian Unity and Social Service—Rt. Rev. C. P. Anderson, Robert H. Gardiner, George Wharton Pepper, Rt. Rev. Ethelbert Talbot.

Reformed Church in America—Rev. Jesse W. Brooks, Rev. Ame Vennema.

Reformed Church in the U. S.—Rev. Rufus W. Miller, Rev. C. J. Musser.

Reformed Episcopal Church—Rt. Rev. Samuel Falls, Rt. Rev. R. L. Rudolph.

Reformed Presbyterian Church, General Synod—Pres. David McKinney, John A. Wilson.

Seventh Day Baptist Church—William C. Hubbard, Rev. Arthur E. Main.

United Brethren Church—F. P. Geib, Bishop G. M. Mathews.

United Evangelical Church—Rev. H. B. Hartzler, Bishop U. F. Swengel.

United Presbyterian Church—Robert Rutledge, Rev. James E. Walker.

Welsh Presbyterian Church—Thomas S. Griffiths, Rev. John R. Johns.

SABBATH REFORM

The Sabbath of the Lord*

A Pillar of Witness

PART I

Introduction

Even as, by divine ordinance, in the infancy of the race, the rainbow became a token of God's covenant with the earth, "for perpetual generations," so likewise the Sabbath, given "in the beginning," was designed to be a continual witness of God's interest in mankind, and of the Creator's claim to adoration on the part of his creatures. The Maker of all things rested that he might survey with pleasure the works of his hand; and having from the first "his delights with the sons of men," he graciously invited them to enter upon a corresponding experience of moral and spiritual satisfaction.

It is the desire of God that man should acknowledge him with reverence and love; and to this end he ordained that the days of man's life should form weekly periods upon each of which should be placed the seal of the *Sabbath* of rest, the recurring Seventh Day, whereon man should cease from servile labor with its tendency to earth bondage, and give himself to the contemplation of God with its ennobling influence and spiritual joy. "Remember the Sabbath day, to keep it holy. . . . For in six days the Lord made heaven and earth. . . . and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." (Gen. 2: 2; 9: 12, 13; Prov. 8: 31; Ex. 20: 8-11.)

Here we have in outline the facts of a supremely beneficent institution, divinely appointed; and, moreover, we have the grounds of an appeal that is truly gracious in character, placed before the worshiping people of God. The institution, as already suggested, takes us back to the innocence of Paradise; and also, as we do well to recognize, it looks forward to the glorious consummation of the still future kingdom of God.

*This paper as well as the one to follow (Part II), is by an English scholar whose writings have a world-wide reputation. For certain purely personal reasons, he does not care to have his name made known, at the present time.—EDITOR.

(1) *As to the past*, we note that in the days of Israel's discipline and opportunity, the Sabbath blessing was consistently pressed upon the people as a social and religious blessing. As we know, many despised it—trode the day underfoot, did their own ways, found their own pleasures, and spoke their own words; though some, on the other hand, regarded it as "a delight, the holy of the Lord, honorable;" and were, in consequence, enriched in body, mind, and spirit (Isa. 58: 13, 14).

(2) *Looking forward*, we judge that, in "the age to come," with Israel restored, under Great David's Greater Son, the same Seventh Day will continue to command the favor of God, and yield joy and blessing to those who worship him in the beauty of holiness. In the "new heavens and new earth"—that splendidly reversed order of things for which the righteous sigh and cry—"from one new moon to another, and from one Sabbath to another, shall all flesh worship before me, saith the Lord." Isa. 66: 22, 23; Ezek. 46: 4, 12; also note reference to festal sabbaths, Ezek. 44: 24; cp. 22: 46.)

What has been in the past, and will be in the future, is also designed, as we shall now show, to obtain in "*the living present*." Of what other institution, human or divine, can such a marvelous statement be made? Here is an ordinance of God, so fundamental in its purpose, so far-reaching in its relations, that it persists throughout the progress of changing dispensations, and thus is "a pillar of witness" from generation to generation.

*THE PRESENT APPEAL OF THE SABBATH

If the Seventh Day was the Sabbath of old, and will be the Sabbath in the coming day of millennial glory, how about the intervening time, the present age, the age of Christian witness, in which those who work and worship look forward to the "Sabbath rest" that "remaineth for the people of God?" (Heb. 4: 9.) Has the old day been set aside, for a time, if not for ever? Has a new "sabbath"—the first day of the week, and not the seventh—been accorded the divine sanction? Assuredly one might conclude that such was the case from the prevalent use and custom of the Christian world. Yet no one is able to show that any authority worthy of the name lies behind the common practice of *Sunday* observance.

It is beyond question that our Lord observed the Sabbath; and, moreover, that he expected his followers to observe it after his departure to the Right Hand of Power. The first proposition is self-evident (Luke 4: 16, 31; 6: 6);* and is not the second the only legitimate inference from his words of warning, spoken in view of the destruction of Jerusalem at the end of the generation in which he spoke: "Pray ye that your flight be not... on the sabbath day" (Matt. 24: 20)? In face of these obvious facts we are compelled to conclude that the day which God sanctified in the beginning, and which will likewise command his blessing when Christ shall be acknowledged as King over all the earth, is the one which at the present time speaks as no other day is able to speak of divine worship and communion among saints. In a word, it has the qualities of an *unchangeable ordinance*; given in Eden, it continues to the very close of God's dealings with man upon this earth of ours.

Some tell us that there is no appointed day of rest for the present dispensation, and suggest that herein is a sign of the superiority of the present age of Grace over the past age of the Law. When they add that it is nevertheless desirable that Christians should follow the custom of the age, and observe the first day of the week "unto the Lord," they show how impossible is the position thus assumed. Surely rest is as important today as in the old time, and as necessary also; and to say (as some say, on "no-sabbath" principles) that though *men* have recognized the need *God* has neglected to provide for it, is to suggest an utterly unreasonable proposition. Did God provide for Israel, and not for his church? Further, is human judgment in this regard more considerate than divine wisdom and mercy?

In face of all the facts, we are compelled, in this matter, to conclude that, as it was in the days of Type and Shadow (before Christ) so also it is in the days of Antitype and Substance (under Christ); the Sabbath of the Lord makes its insistent appeal for reverent recognition. The appeal is universal in its scope, as is clear from the words of our Lord—"the Sabbath was made for *man*." He did not say for the Jew, thus confining it to a portion of

humanity, but "for *man*," and therefore for the comfort and good of all who will observe it (Mark 2: 27).

TYPE VERSUS MEMORIAL

In dealing with this subject, we need to be on guard against confusing the moral precepts of the Law with the Levitical institutions described in the Pentateuch. There are those who put the Sabbath in the second class—along with sacrifices and offerings that are "fulfilled in Christ" and have "vanished away." This were to make a sad mistake.

It is readily admitted that things that are *typical* "vanished away" when fulfilled in Christ, the Antitype. Thus, we allow, passed away the feasts and fasts of Israel, some of which were called sabbaths, or rest days (*generally expressed in the plural*). The weekly Sabbath, however, belonged to another class; it was appointed in this regard more considerate than divine and it was *commemorative*, as distinct from typical, and was *the Sabbath of the Lord, or the rest day (generally expressed in the singular number)*. Though we have no longer any need for things that simply looked forward to Christ, we may find abounding blessing in things, however ancient, however simple, that have a substantive meaning of their own, and an abiding place in the divine economy. And the Sabbath—of Eden and Sinai, observed by our Lord and his apostles—answers to this description.

What do we mean, what do we enact, when we observe the seventh day of the week in the spirit of the institution? We declare before men that we have hearts that go out to the living God in loving worship, definitely on the seventh day, and sympathetically on all days of the week. And that which we declare is, of course, first of all experienced in our own hearts and lives. If observance of the Lord's Supper implies discipleship of Christ, so also observance of the Lord's Sabbath implies devotion to the service of that God who sent Christ to save us.

CHRIST AND THE SABBATH

But it is asked: May we not show our Christianity by keeping the first day of the week? Doubtless we may think we do so, and indeed wish to do so. But can we show our Christianity by setting aside the will of Christ? Assuredly we have no de-

sire to do so. What said the Master? "If ye love me, keep my commandments." Can we show our Christianity in any way better than by doing what he did? The word of God was: "Remember the Sabbath Day"—the Seventh Day; and Christ had his heart inclined to "keep that law." He kept that day, not Sunday. The gospel story shows very plainly that our Lord not only observed the Sabbath, but kept the Law of Moses perfectly and in its entirety. He said: "I came not to destroy the Law, but to fulfil it" (see Matt. 5: 17).

We have seen, however, that the Sabbath was not merely of the Law, but was given "in the beginning." Though in due time, the subject of instruction by Moses, its original, like the institution of marriage, goes back to Eden. Thus, not being primarily *legal*, the Sabbath is not inconsistent with the dispensation of *grace*. Those who repudiate it because not *originating* with Christ, might by a like treatment set aside the ordinance of marriage, which our Lord, in debate with the Pharisees, distinctly associated with "the beginning" (Matt. 19: 4-8). What is there in the Sabbath that in any degree militates against the doctrines of grace, or that neutralises New Testament teaching as to justification by faith? All the dealings of God with men have displayed grace in some measure; and, viewed aright, the Sabbath with its privileges and blessings is a monument of divine grace.

Those who have disparaged the Sabbath by regarding it as legal, (and therefore holding it to belong exclusively to a dispensation that is now past, have assuredly misunderstood its purpose and object. The fact that Moses said, "Remember the Sabbath day, to keep it holy" (Ex. 20: 8) by no means robs the day of its primitive meaning and relations. "Remember:" that is, keep in mind, be careful to observe. Quite obviously, the words assume the pre-Mosaic existence of the Sabbath, as set forth in Genesis 2: 2, 3; Exodus 16: 5, 23-30. But even if it were an institution of the Law, the day would not, on that account be ephemeral in character; for, however seriously our Lord may have rebuked Jewish abuse of the Decalogue, he certainly did not set aside that beneficent code. Rather, as we have seen, he declared his purpose "not to destroy, but to fulfil"—that is, to

perform the Law, and show us how to do so in a manner well pleasing to God.

The idea that Christ discharged or abrogated the Law is quite inconsistent with his explicit protestation that he came to accomplish it. Not only did he accomplish it, however; he delivered it from the enslaving thrall of Rabbinical misunderstanding, and showed how we, on our part, may likewise magnify the Law and make it honorable. Like other divine sanctions and injunctions, he liberated the fourth commandment from the overgrowth of ages (see Matthew, chapters 5 and 6). As thus interpreted and observed by Christ, the Sabbath is shown to be something more than an item in an Israelitish almanac; it is, indeed, an institution to which, in solemn words, our Lord laid claim for the good of his people. He is its LORD—Master, Administrator. "He is LORD EVEN of the Sabbath"—Lord of the day, as well as of the people for whom it was graciously provided (Matt. 12: 8; Mark 2: 28).

The Midnight Mission Work in Holland

REV. GERARD VELTHUYSEN

Address given on the first day of Conference

DEAR FRIENDS:

Gratefully I accepted the welcome opportunity to give you, on the first day of this Conference, a view of the remarkable history of the Midnight Mission in Holland, of its origin, evolution, significance and results.

However, I can not do so without first having uttered my great appreciation of the privileges of being present in such a broad and representative gathering of men and women professing our principles as Seventh Day Baptists, and among so many dear friends of my beloved father and my devoted brother and of our work in Holland. I want to express my great joy and my sincere thankfulness to the boards of the Missionary and Tract societies and to the whole brotherhood in America for their willingness to add this to all the offerings for our cause. I heartily thank you, and I am sure the prayers of our dear brotherhood in Holland will be heard, and mutually our meeting will be abundantly blessed.

*And herein he was followed by the apostle Paul—Acts 17: 2; 18: 4.

ORIGIN OF THE MISSION

However small and seemingly insignificant, however deeply contemned and hated by the workers of iniquity, the Midnight Mission was when it began its work in Holland, twenty-five years ago, at present it has an important place in our national life. Its testimony has exercised great influence, not only in saving many of the victims of vice, but also in reforming wrong ideas and evil conditions in our country and far abroad—even here in the United States, as I am going to show you. The remarkable history of its hard and incessant strife is intimately connected with the history of Seventh Day Baptists in Holland. In the commencement, when the struggle was hardest, when the greatest courage and faith were needed, the leaders of the practical work were, nearly all, Seventh Day Baptists or became such. I am sorry to say some of the latter afterwards left us again, but not without deep impressions. As the moment of the conception of this difficult mission, I consider an afternoon in my parents' house, where two young men, my friend, John van der Steur, and myself (who felt ourselves, like David and Jonathan, by strong ties of friendship), that did kneel down to beseech this favor of our Lord and Savior, he would open a way for us to work *together* in his kingdom, as Jesus once did for his disciples, when he sent them out two by two.

We were about twenty years of age then. As boys we had known each other, enjoying the excellent teaching of my father at his Sunday school. At the early age of twelve, John was baptized at the same time as his sister Mary, afterwards married to Brother Graafstal, and now in Temanggoeng, Java. But when the precious light of God's holy Sabbath rose in the Baptist Church, Father van der Steur judged it too hard to go in the way of obedience, and continued to keep Sunday. So John and I lost view of each other. But several years afterwards, on an evening when there was a baptism in our dear little chapel, he came to see. There he heard again my father's testimony, full of the power of the Holy Ghost, and leaving our chapel, he said to old Captain Bakker, standing at the door, "Here is my home." That word had not been spoken to a deaf man's ear. Brother Bakker went to visit John, who, sincere in his desire to know the

will of God and ready to obey, not long afterwards embraced the Sabbath and told his patron, a baker, he felt not free to work on the Sabbath Day any longer. So he was dismissed, and without employment. He then looked among the houses for customers to whom to sell bread and cake. He had a great deal of leisure time then, much more than when he was an employe, and as we were the only two young men in our little church, we made a covenant of close friendship in the Lord. Repentance towards God, through faith in our Lord Jesus Christ, was what we worked and prayed for among our young fellow men, members of the Y. M. C. A.; and inseparably connected therewith, to our view, was obedience to God's commandments. Every Sabbath we enjoyed my father's preaching and his teachings in the Sabbath school, and in the days of the week we sought to practice what we had heard.

John van der Steur was a plain workman's boy, with a quick and very impressionable mind. Before his twelfth year he was taken from school, and even before that time he was obliged, before and between school hours, to help earn a living for the large family. There were twelve children, and his father often was without employment. His inheritance from his mother's side was a tender and very sympathetic heart, while the hardships of life had aroused in his heart an indomitable courage and energy. In his convictions in theological matters, however, he was very susceptible, and lacked stability.

As to me, I had the privilege of a better intellectual education, partly by my father. When I was a boy of eleven, my father embraced the Sabbath. He lost his pastorate in the first Baptist church and the support of that denomination, and the first years after this my parents lived in stringent circumstances. So my father did not send me to school, but he himself taught me. He accepted a situation at an office then. All he possessed he had given to the Lord's cause before, but the Lord afterwards rewarded him a hundredfold for what he had sacrificed in spiritual and temporal blessings. Our characters, van der Steur's and mine, complemented each other. Van der Steur was the man of the initiative; I was his helper and counselor.

Rescue work among the lost and fallen attracted Brother van der Steur most of all.

So we started a Sunday school in a very poor quarter, and as I was a teacher, another friend of mine (a teacher too) and myself started a ragged school in our chapel, among the most neglected children. We visited their parents at their wretched homes, and, though we were young, God blessed our efforts and we succeeded in winning their confidence. A little band of helpers joined us, from the Young Men's and the Temperance associations. So we went out, especially on evenings after the Sabbath, when the men had received their wages, to meet them at those places where we had heard from their wives they were accustomed to go and spend their money in drinking and worse. We were acquainted with them. Some felt ashamed and went home. We always had suitable tracts with us, and addressed not only the men we were acquainted with, but also those we did not know.

None of us had the least idea that the plain and simple work we did in those days, speaking a word of good advice and earnest warning to men about to enter ill-famed saloons and dancing-houses in Haarlem, would be the commencement of a great movement in our country, which has been a powerful help to Rev. Henri Pierson in his crusade against the state regulation of vice, and a means to retain, or bring back, many young men and women from the path of perdition.

We would have continued with our friends in our leisure time, had we not met with a great difficulty. When visiting these poor people in their houses, we met not only men and women and children, but also lads and girls in the most dangerous period of life. Some of these girls went astray. What could we do for them? Van der Steur resolved to write to Rev. Mr. Pierson, whom we had heard one day at a missionary meeting. He asked his advice and help, at the same time boldly confessing there could be nothing which would rejoice him so much as to know that a way would be opened for him to devote his life to the rescue of those whom the world considered as hopelessly lost.

Rev. Mr. Pierson read his letter. He thought of youthful enthusiasm—a straw fire which would soon burn out—but having just returned from the International Conference Against the State Regulation of Vice, held at Copenhagen, the capital of

Denmark, where he had heard of a work in the ill-famed quarters of that city among men, to keep them from the path of evil, called the Midnight Mission, Rev. Mr. Pierson advised us to work in that direction, and to seek help for those girls from Christian women. He sent us some literature about that Danish Midnight Mission among men. We followed up Rev. Mr. Pierson's hint, and from that time we started more regularly and systematically, with the help of some friends, our warning work at the houses of temptation.

I need not explain to you that from the first moment we took our post before such houses, to retain the men who went there to seek their contemptible pleasure, we met with heavy opposition. We could not expect otherwise. Men so unscrupulous as to make their horrible business out of the fall and ruin of so many girls, did not shrink from any means to drive us away.

First, they claimed their *right*. In those days there existed in Haarlem the evil system of the regulation of vice. On the first evening that we took our post in the neighborhood of the brothel, which was recognized by the authorities and under the so-called sanitary control, the keeper immediately applied to the commissioner of police, requiring the police to terminate at once such a damage done to his business. Happily he had not seen in the dark alley how much our knees knocked and our hearts palpitated when he scolded us before he went to the police office.

"I do not understand what it does mean," he said to the constable, "but I have some people before my house, addressing everybody about to enter, telling him it is not his place there." The constable, he went on to say, surely would not tolerate such a damage to his licensed business. He, the owner of the house, had to pay heavy taxes and to submit to many regulations, which he observed strictly. Everybody, he said, knew such houses as his were necessary. Otherwise the burgomaster would not have given him his license. So he claimed the protection of the police, otherwise he surely would help, himself, to get rid of such faddists.

The commissioner was a good and God-fearing man, but what could he do? In his heart he praised and applauded our work, but that license and those regulations! They instructed him to protect the

tolerated houses in order to restrain the so-called clandestine prostitution. He advised us to be very prudent; it was a dangerous work we did, and however much he personally would have liked to protect us, he could not do so, as the burgomaster was a strong defender of the regulation system.

Not long afterwards a conference was held in Amsterdam, convened by the Reformed Church, on behalf of home missions. We did not know anything of this conference, but on that occasion Col. Roosmale Nepven (who had also visited Copenhagen, but for another reason than that which had taken Rev. Mr. Pierson there) pleaded to start in Holland a Midnight Mission among *men*, such as he had witnessed in Copenhagen. He had pleaded in vain the same cause in other meetings in Rotterdam, Utrecht and The Hague. There was some interest in the matter, but, generally speaking, the conference was skeptical about the possibility of such a mission. At this conference the Haarlem commissioner of police was present. Not in the public discussion, but privately, he at that time told Col. Roosmale Nepven about our work in Haarlem. Colonel Nepven then immediately went to Haarlem. This work (about which that commissioner had told him) was just the very mission he had for about two years been vainly endeavoring to start in Holland. During that very time, while he was praying for this cause, and urging his friends to follow the Danish example, this same work had been born in Haarlem, out of our little Seventh Day Baptist Church, without either mission knowing anything about the work of the other. This truly was the finger of God.

In the summer of 1888, the first association for Midnight Mission in Holland was founded in Haarlem. Meanwhile Col. Roosmale Nepven had an interview with Rev. Mr. Pierson, and a few weeks afterwards, the first of October, 1888, John van der Steur and myself were invited to begin this same mission in Amsterdam. In such a remarkable way our prayers had been heard, and so we might devote our lives entirely to the work in the Lord's vineyard.

Such was the *origin* of the Midnight Mission in Holland.

EVOLUTION OF THE MISSION

I now proceed to the history of the evolution of the Midnight Mission from town to town in our country. It would take many hours to give you a sketch of our principal experiences in all those places, and I am obliged only to hit at the most remarkable stages.

I shall not describe how I shuddered, how great my horror and—let me honestly confess—how great my fear was, when we first traversed those dirty streets and alleys in Amsterdam, where the Prince of Darkness had an undisturbed rule. Smoking women in the doors, shamelessly inviting every passer-by, screaming dissonance of the music of organs, violins, pianos and other instruments in the dancing-halls, drunken men and women and foul language—such were the sights and sounds all around us.

Such conditions as existed in those days in Amsterdam I had not fancied possible, brought up, as I had been, in our quiet city of Haarlem. Did we have to spend our lives in such a hell? I should have liked to return to my parents' home immediately. And when, a few days afterwards, those people understood what our intention was, there followed, night by night, scolding, menacing, blows and every rough treatment; whilst those who ought to have protected us did not lift a finger in our help. It would have grown too bad for us had we not heard with irresistible clearness the voice of the Lord: "I have called you, and I shall preserve you."

We, John van der Steur and I, had prayed that a way might be opened for us to stand together in the battle for the Lord against the powers of evil and for the rescue of the fallen, and should we now cowardly withdraw? It was impossible and, moreover, our work spoke clearly to the conscience of many men and girls, who listened to our advice. There passed no night in which we had not reason for special thanksgiving.

The world did not understand our work. A member of the Municipal Council introduced us to the burgomaster of Amsterdam, who kindly received us. He sent for the Commissioner in Chief of Police. We then spoke about all we had experienced ourselves and what we had witnessed on our nightly tours. The commissioner, however, replied that some people of late

were resorting to such queer means to obtain a living. The Salvation Army, for instance, gave lots of work to the police by their disturbance of order, and just now this Midnight Mission. Nobody could require the police to protect such cranks as we were against dangers to which we voluntarily exposed ourselves. Foolish men, to fight against things that had always existed, to object to houses which every sensible man understood to be necessary!

There is still a letter in my possession, addressed to the president of the Amsterdam Advisory Committee, giving a record of the experience of two of our helpers on New Year's Eve of 1888. We (Van der Steur and I) were in Haarlem on that night. We had then been working for three months in Amsterdam. These two friends had observed two policemen entering a brothel and staying there for about one hour. When they left the house, our friends tried to find out the numbers of these policemen. The policemen ordered our friends to follow them to the police office, and there accused them of public drunkenness. Their obvious intention was to defy, beforehand, any evidence against their own conduct. Our friends were sincere, irreproachable Christians and temperance men. The inspector drew together with the constables and fiercely rebuked our friends. Such a fact spoke volumes. Faithful and unwavering, Rev. Mr. Pierson stood at our side with his eloquent words and brave help. He was astonished that in such a short space of time this newly started mission had aroused general attention.

Still, our work was very simple. We did not even have a small hall in which to meet every night. We were welcome at the house of a workman, a Baptist, a former socialist, recently converted. Being too quick-tempered to take a share in the practical work, he thought the best way for him to help us was by opening his house for us, as he lived in the immediate neighborhood of this bad quarter. He had much to endure for it. Once they kicked open his house and destroyed the door so that it had to be renewed and protected by an iron plate.

Exactly this somewhat romantic character of our work attracted some to come to our assistance, and nine months after our arrival, we left behind in Amsterdam an

association of about thirty members, and proceeded to Utrecht.

Of course I can not take you around on our further way. In a certain sense it was true what a commissioner of police once said: "You are rebels. Before you came it was all quiet here; now, we are troubled every day."

The fault, however, was not with us. We did the most innocent thing of the world, gave good advice to our fellow men. The fault was with the authorities, who, instead of doing their utmost to combat the social evil, made an authorized profession of an awful crime.

Our Midnight Mission everywhere placed the police in a dilemma. What must they do? Ought they to protect the brothel-keepers, or these men of the Midnight Mission, who had to endure many hardships from those keepers and their helpers?

According to the spirit of the regulation system, which had imbued the minds of the police in most places, the police were inclined to choose the first way and to leave us unprotected against dangers to which we voluntarily had exposed ourselves. But when we told the people in our public meetings of our experiences and of the conditions we saw at night, common sense and the public conscience revolted against the attitude of the authorities, in protecting the vile and wicked traffic of the brothel-keeper. So the Midnight Mission became one of the best auxiliaries in Mr. Pierson's movement, and has worked as a search-light these twenty-five years.

RESULTS

I have dwelled on this principal significance of our mission. I should like to dwell also on so many remarkable blessings in the lives of many young men and women, held back at the verge of the abyss or saved to a new life. I should like to tell you how new branches of rescue and preventive and other kinds of work sprang out of the same root in several places, but there is no time left to do this.

The principal triumph that crowned our heavy struggle of so many years was the general revision, in 1911, of the Dutch criminal legislation in all matters of public morality.

The real author of this law was not the minister of justice, M. Nelissen, who drew up and presented the bill, nor his deeply re-

gretted successor, the late Minister Reglut, who amended the bill in important directions and successfully defended it with great enthusiasm and talent in both chambers of our States-General. Both these ministers were Roman Catholics, who greatly sympathized with our work in our country. No, the real author of this revision of our Criminal Law, by which all our wishes of many years have been fulfilled, was the Rev. Henri Pierson, director of the Heldring Rescue and Preventive Homes at Zetten.

When Mr. Pierson, in 1877, at the Congress of Geneva, heard Mrs. Butler's cry in the desert, his conscience was so deeply aroused concerning the responsibilities of *men* to abolish totally the unrighteous and repulsive system of state regulation of vice, that he decided not to rest until the last vestige of the double standard of morals should have been banished from our laws and ordinances. He immediately started a ruthless crusade throughout our country, in the pulpit and the press, and in great public meetings, at first for men only, to enlighten public opinion and arouse the public conscience. He pleaded for radical reform, and did not for a moment consider it possible to compromise with evil.

With some friends he founded the Dutch Branch of the Abolitionist Federation. The battle soon grew very fierce. Especially the medical world of those days, with very, very rare exceptions, were heavily opposed to Mr. Pierson. They said his public opposition to those measures from which they excepted mitigation of one of the worst scourges of humanity, the venereal diseases, was no less than criminal. But Mr. Pierson did not waver; he had begun a war to the finish against this evil system.

The authorities were more inclined to listen to the medical world than to this "pastor in a small village," as the doctors scoffingly called him, and even many friends of his rescue work condemned his public testimony in a painful way, and withdrew their contributions.

However, the end has been that Mr. Pierson was perfectly justified, even from a scientific point of view. Unshakable have been his principles, as vindicated by Mrs. Butler from the beginning, that anything which is morally wrong can not possibly be right from a hygienic or social

point of view. At present there is not a single serious opponent left in the whole medical profession in Holland who pleads for regulation. I have been a member of a committee of seven members, appointed by the Dutch Medical Society and composed of a physician as chairman, three specialists and three men outside the medical profession, considered to have some knowledge of the conditions, to propose measures for the lessening of venereal diseases. Though there were some measures proposed by the majority with which I could not at all agree, the condemnation of the regulation system, as a means to prevent disease, was unanimous, not only from an ethical, but from a purely hygienic and social point of view.

Such is the condition in our country at present. But twenty-five years ago the conditions were just the opposite, as I pointed out in the beginning of my speech.

It was our Midnight Mission that gradually enlightened public opinion in the course of these years, and, one by one, the thirty towns where the municipality had regulated prostitution turned to the abolitionist side. My intention, by this illustration of the important revision of our Criminal Law, was to induce our friends of other countries never to lose courage and specially never to neglect plain and simple means. Let us never think lightly of the help of consecrated men and women of the common people, for of these were nearly all our friends of the Midnight Mission. In those first days of our strife, when we pleaded before the throne of the Almighty to protect us against our bitter enemies, we did not fancy, in our boldest hopes, the day could be so near when these unscrupulous dealers in the bodies and souls of men, and their wealthy patrons, who so haughtily despised our little band, would be destroyed and their victims delivered. All these palaces of vice—palaces in appearance, but prisons and hell in reality—are now demolished, and in their places we see buildings devoted to honest industry. This happened even before the introduction of the new law, in virtue of municipal ordinances.

Moreover, besides this important revision of our Criminal Law, preceded by the gradual abolition of the system of regulation over the whole country, we might rejoice in the repeal of the unjust law for-

bidding search for the father of an illegitimate child, the introduction of good legislation on behalf of these illegitimate children, and in a still more important set of laws for the protection of children in general.

Surely, all these facts are more than Mr. Pierson and we ever ventured to hope for in the beginning of our crusade. Of course, I do not ascribe all this to the Midnight Mission, but what I intended to point out was, how desirable it is not to think lightly of any small beginning. According to my opinion, the value of any work is determined by the vital power of its principles and the loyalty of its adherents.

It would require a long time to show you the different stages by which this great reform has been attained. In every new stage it was the Midnight Mission that was in the center of the struggle, and it is very remarkable how continually our God sent us the right help in the critical moment. Let me cite a few instances.

(1) When, in 1895, the question of the closing of the tolerated houses came for the first time before the city council in Amsterdam, a Commission of Enquiry was appointed. The information given by the police to this commission was very unsatisfactory. But we had just helped a young woman and her child. She had been the concubine of a procurer, but was forsaken by this man, who had provided such houses with new girls. We could not have had a better guide to instruct the commission about this whole dark world of crime, and the commission concluded by unanimously advising the council to prohibit all brothel-keeping.

(2) After I had attended, in 1899, the First International Congress for the Suppression of the White Slave Traffic in London, I proposed to the newly organized Dutch National Committee (composed of representatives of different societies for the protection of minors or the prevention or repression of immorality) to start an inquiry into this abominable traffic. An honorable inspector of police in Haarlem, an old friend of our work, we found ready to devote himself to this task. The new burgomaster of Haarlem gave him furlough for one year, afterwards prolonged to eighteen months. In the commencement this inspector had little success. But just in those days there happened a very

remarkable thing. Out of one of the largest of these houses a young French girl escaped, with the help of a Dutch girl, and by a not less remarkable concurrence of circumstances, this French girl at last was sheltered in one of our rescue homes. The story of this girl and the manner in which she had been cheated, became instrumental in the hands of this inspector in unveiling the whole horrible traffic in French girls.

Doctor De Graaf, president of the Dutch National Committee, a man of the same unshakable conviction as Rev. Mr. Pierson, and of a high diplomatic character, has always succeeded in bringing, in the international organization, founded by William Alexander Coote, of London, the principal questions to the front, a course which other people sought to avoid. He is a very able debater, but fully acknowledges that he has borrowed all his *facts* from the honest work and experiences of our Midnight Mission. In Vienna he defeated the French Senator Beranger, the great defender of the regulation system, and at the Congress of Madrid, in 1910, he was equally successful in his exposé of the intimate relation between the regulation of vice and the white slave traffic, as well as in his debate with the defenders of that unrighteous system.

(3) I now come to a remarkable fact which was told me, last year, by Rev. Mr. Bell, of Chicago, when I attended in London the International Congress against the White Slave Traffic.

Rev. Mr. Bell told me that, in the beginning of the sessions of the Vice Commission of Chicago, the chairman and the majority of the commission were inclined to follow the advice of the mayor and the police, and have the social evil segregated in the so-called Red Light districts. One day, however, the chairman asked the special attention of the commission to a report that he had recently received. The chairman referred to the report of the Congress of Madrid and the lectures of Doctor De Graaf, whom I have just mentioned. This report had convinced the chairman that the commission would go entirely wrong if it followed the advice of the police. He succeeded in pointing out this danger to the commission, which consequently took resolutions entirely different from what was expected at first. So this turning point in the view of the Vice Commission and

the authorities in Chicago concerning their calling towards the social evil (afterwards followed by many other commissions in the large cities of this great nation) really originated in the simple work of the Mid-night Mission in Holland, born in our small Haarlem Seventh Day Baptist Church.

I must refrain from many other facts I could have mentioned.

I conclude by commending to your thoughtful meditation one idea.

Marriage and the Sabbath are the two blessed institutions God gave to men in Paradise. God suffered Satan to drag both these beautiful and fragrant flowers through the mire of sin. Christ came to renew them in their original splendor.

One of the most cunning and bitter stratagems against the holy bond of marriage was the state regulation of fornication, authorizing the necessity of evil and submitting women to the most indescribable degradation.

God, in his wisdom, used a very small circle of those who love his own blessed Sabbath and keep strictly to his infallible word and to the eternal principles of his holy law, to vanquish this horrible system. Therefore, I conclude with the same words as I did at the Congress in London, *Soli Deo gloria*: Not to man, but to God alone, be all honor and praise.

A Sketch of the Life of Mrs. Elizabeth Harris

Elizabeth Ayers Harris, daughter of David and Sally Ayers, was born at Verona, N. Y., September 9, 1819. She was one of a family of twelve children, only one of whom survive, Mrs. Calista Sears, of Syracuse, N. Y. Mrs. Electa Potter, wife of Dr. Carl Potter, was another sister, who died January 10, 1914.

Elizabeth Ayers was married to Augustus P. Harris, April 11, 1843. Mr. Harris died in July, 1894.

At one time they lived in Westerly, R. I., and enjoyed worship with the Seventh Day Baptist church there. Mrs. Harris joined the Seventh Day Baptist church at Adams Center, N. Y., April 24, 1852, when Elder Summerbell was pastor. She was dismissed, June 12, 1864, and became a member of the Cussewago (Pa.) Seventh Day Baptist Church. At the time of her death, which occurred April 27, 1914, at the home

of Mr. and Mrs. Henry Wiard, she was a member of the Hickernell Church. In early life a Presbyterian, she was a convert to the Sabbath, and kept it for more than fifty years.

Although Mr. and Mrs. Harris had no children, they took a little girl of seven and a boy of five years into their home. Though not legally adopting them, they reared them as their own. The girl, Clara O. Randall, married Daniel C. Waldo, of Cussewago, Pa., September 25, 1865, and died February 28, 1872. The boy, Charley Harris, lives near Edinboro, Pa. There are six "grandchildren," two of whom, Mrs. Effie Freeman and Mrs. Clara Wiard, are staunch Seventh Day Baptists.

Mrs. Harris was known as "Grandma Harris" to a large circle of friends, who were glad to listen to her words of wisdom and instruction. The present Mrs. Waldo said, "She was always a true mother to me." She was as much a grandmother to her children as to those of Mr. Waldo's former wife.

"Grandma Harris" was a preacher of righteousness. By her life she glorified the Christ, ministering to the sick and overburdened, helping and cheering all she could. By her words also she helped to spread the gospel. It was a great privilege to hear her eloquent prayers and testimonies in public. In personal work she was strong. She did not shrink nor falter when an opportunity to rebuke some sin presented itself. Earnestly, gently and kindly she would talk to the delinquent. She had the happy faculty of retaining the respect and good will of those whom she reproved. Often such a one would thank her, and sometimes correct the fault.

Though her form is seen no more, still she lives in the lives of many people.

ANGELINE ABBEY.

The High Priest of our spirits thought it more essential to be touched with a feeling of our infirmities than to organize us into spiritual successes. And our pulpits today are losing grasp upon men's hearts because the receptivity of the poet-nature, the softness of a quivering sympathy combined with a granite certainty of faith in a source of divine comfort, has largely been compelled to yield the field in favor of other things.—*Rev. George Lawrence Parker.*

MISSIONS

Seventy-second Annual Report of the Board of Managers

(Concluded)

WORK OF CORRESPONDING SECRETARY

The first three weeks of the Conference year were occupied in preparing the annual report of the Board of Managers, which was presented at its meeting held July 15. This report was read, approved, and four hundred copies ordered printed, three hundred of which were used at the General Conference held at Brookfield, N. Y., and one hundred copies kept for office use and general distribution. It was thought best not to attend the Northwestern Association at Nortonville, Kan., on account of distance. Other matters prevented attendance at the Western Association held at Nile, N. Y.

The months of August and September were occupied with correspondence and field work about home. The Eastern Association was held with the Pawcatuck Church just previous to the October meeting of this board. The night following, your secretary, in company with Miss Susie M. Burdick, started for the Southeastern Association at Salem, W. Va., which was reached in time to attend the last three days of the session. Here the work of the society was presented.

On the following week the Southwestern Association was held with the church at Hammond, La. This meeting was also attended and our work was given a large place on the program. The sessions were all of unusual spiritual power. The whole city felt its influence. The immediate result to our people was the conversion, and addition by baptism, of several people. On the return from the South a visit of five days was made and six meetings held at Stone Fort (Ill.) Church, where two of our young people were converted. Elkhart, Kan. (formerly Cosmos), was next visited and five meetings held, with good interest and attendance. On the following Sabbath our work was presented to the people at Nortonville, Kan.

Board matters in Chicago claimed attention en route to Battle Creek, where Brother Coon was assisted for a few nights and

one Sabbath in special meetings. The eighth and last Sabbath of this trip, which lasted eight weeks, was spent at Shiloh, N. J., attending the yearly meeting, and in conference with the Missionary Committee of the Eastern Association. Work in the office was again resumed.

At the January board meeting it was decided that your secretary should visit South America. This trip was made on the S. S. *Parima* of the Quebec Line, which sailed from New York on February 21. The voyage occupied sixteen days, during which time eight of the West India Islands were visited, where, incidentally, he obtained information regarding schools, churches, business and home life of the natives. Twenty-three days with our people at Georgetown, British Guiana, was sufficient to learn that we have a worthy and able minister in Rev. T. L. M. Spencer, and an exemplary church now numbering forty-four members. Evening meetings were held in a public hall, where the Sabbath question was presented to a large and interested audience. The return passage was on the S. S. *Guiana* of the same line, which sailed from Georgetown April 1, arriving home in time for the meeting of this board held April 15. A report of this investigation was presented to the board at a special meeting held May 13, and was published in the RECORDER, issue of May 25. On April 24, a visit was made to Plainfield, N. J., to attend the funeral of Brother David E. Titsworth, a member of both the Tract and Missionary societies. Your secretary, during his trip, visited the Italian Mission at New Era.

In June it seemed best to meet the Missionary Committee of the Northwestern Association at Milton, Wis. Conferences were held with the committee, the student quartets at Milton College, with the churches of Milton Junction, Milton, Albion, and Walworth. At these meetings plans of the Missionary Committee of this board were presented and approved with a view to following the quartet work with a permanent missionary and evangelistic movement, conducted by the two men, Rev. D. B. Coon and Rev. W. D. Burdick, who have been employed for field work.

During this trip the Hungarian Mission in Chicago, together with other matters, received attention. On the way east conferences were held with our people at Al-

fred, Second Alfred, and at Andover, N. Y. When at home your secretary has usually preached on Sabbath Day, either in the First or Second Westerly churches or at the Second Hopkinton Church. One or more preaching appointments have been filled on Sunday.

Twenty-five of our churches and mission fields have been visited and some of them more than once, speaking, in all, one hundred and ten times; communications received, one thousand fifty; written and sent out, one thousand one hundred; miles traveled, 17,000.

IN CONCLUSION

We wish to recognize the blessing of God in a remarkable degree upon our very unworthy stewardship.

The year has been one of marked success. The lives of all of our workers have been spared, and though the uprising in China caused some damage to our mission buildings, none were destroyed. New churches have been planted, both at home and abroad. The volume of work and of funds has never been larger. Thanks to God, and to the people, we close the year out of debt. Plans for the coming year have been enlarged by employing two men on the home field as missionary evangelists.

The need at Lieu-oo is for a hospital. Doctors Palmborg and Crandall have already saved quite a fund for this building. Who will assist in completing it? The Grace High School, at Shanghai, is also in need of a building as soon as means are forthcoming.

Though we are a people "of unclean lips," yet we stand almost alone, among a hundred other missionary boards, for an essential truth; the Sabbath of the fourth commandment. King Jehoiakim is not the only man; with a penknife, cutting the leaves out of "The Book" and burning them! Pilot is not the only man who has sneeringly said, "What is truth?" We have a distinguished privilege of standing for this despised truth: the Sabbath of which Christ is Lord. Fidelity to truth, and not number, will make an influential people. Our responsibility is great. "Let us go up at once, and possess it; for we are well able to overcome it."

In behalf of the board, and approved by it July 15, 1914.

E. B. SAUNDERS,
Corresponding Secretary.

Shall We Find or Lose Our Lives?

REV. E. B. SAUNDERS

A suggestion has come to me from more than one good friend of the cause, that the missionary and evangelistic work, now being undertaken, should be written up and given the people through the RECORDER. One of the men employed, Rev. W. D. Burdick, has already written several good articles from the field. This is just what we all want the men to do. I wish to confess that I have neglected to write of this matter as I should. Brother Burdick recently met with the Missionary Committee of southern Wisconsin. He is now attending the yearly meeting at Grand Marsh, after which he expects to visit the Exeland field. Rev. D. B. Coon is at Leonardsville, N. Y., assisting Pastor Davis in a series of meetings.

During the rounds of the six associations, one great object before the Missionary Board has been to help inaugurate and rightly relate itself to the work on the field through the Missionary committees in the several associations, in order to best serve the needy fields and feeble churches. The board is the trustee of the people in the use of funds placed in its hands. It is both the servant of the people who support it and of the whitened harvest. Its sole business is to carry the evangel to destitute communities and lost men. In all economy and reason we should reach the whole community wherever we go, so far as possible. Neither the secretary nor the other men employed are working primarily for the Missionary Board, but for the cause; to help the small churches become self-supporting. But the work must not stop here. We can not be simply self-supporting. We must go farther than this, or we shall not remain so. This is probably why so many churches do not grow. They are trying to preserve themselves, instead of trying to serve the unsaved and churchless people in their locality. Then, when they have thus lived for and on themselves a few years, they dwindle down and die, just as they ought to do. The continuous spiritual life, either of a church or individual, must be "the abundant life." There is no profit in a poorly supported or managed business. Brethren, the Missionary Board is not trying to inaugurate a barren missionary enterprise, but one which shall be

fruitful and permanent. Leanness has been the cause of the decline among many of our churches. Other societies, lodges, and clubs have lived, while churches have died. The people have transferred their support from the churches to other institutions. You say they have moved away. Yes, but others have moved in; and what have we done for the new-comers? We have stood by and seen them gathered into other organizations—social, industrial and religious, but mostly irreligious. Yes, we have helped do this! Probably it has been unconsciously. What else have we been doing about it? We have discussed the question of how to do things, but we have not actually done much field work pending this period, when, if the truth were known, we have been looking for an easy way. We have, however, demonstrated two things: first, that talking about doing things does not do them; second, that when we are not in the fields harvesting, the harvests are going back.

Good people have said: "Do you think that this movement will succeed?" Some seem to think that all depends upon the men sent out; others realize that as much depends on the attitude of our people and churches toward this work, as upon the men or the board. A cool reception and a stingy support mean failure. Some plain things should be said at the outset of this work. The people of the fields where the work is being carried on will, of course, entertain the workers. Our people have always done this gladly. By their hospitality they have made me a better man, if they have not "entertained angels unaware." This very kindness has given me heart to push on in the work, and accept the kind invitation to "come again." I hope your boys and girls have not been injured by your hospitality. Then, again, contributions which you make through these men will help to determine the success and wisdom of this work. I know it is easier to give to them personal support than for the board, but if the board is not supported in this move, it can not continue the work. Our men do not venture to do this work at personal risk.

During the last two or three years we may have been waiting for men to go out on independent lines, but there seems to be no prospect of their doing it. When men of other denominations have attempted this,

too often it has been reduced to a commercial basis. Such men have at times struck Seventh Day Baptist churches and carried off five to ten hundred dollars for the work of a few weeks, while these same churches are paying their pastors less money for a whole year's work. Again, they pay the Missionary Board \$50 or \$100 for a Seventh Day Baptist evangelist. This is not a thrust at any particular church. There are a number of such cases. I do not wish to be unkind. But, if it is fair, I am going to ask two questions: Does this kind of work pay? Does not the fact that we have failed to meet the demand for special work too often open the door and almost compel our churches to enter into religious movements to their detriment? Your question, Does this work pay? will be answered in the affirmative, if we all do the right and generous thing. When too late we have often asked why more of our new projects have not succeeded?

I have used the above simply to illustrate our lack of wisdom in methods of work. Our question is not entirely whether we shall succeed, but whether we shall make an effort to meet this great need, or allow matters to drift on as they are now doing.

The men employed are scholars and Christian gentlemen. They choose to travel and live on the level with the busy people, who very largely furnish the support for this work, and as far as practicable live on the plane with those whom they hope to reach. Their lives and examples will add weight to their sermons. Although they have the counsel of the Missionary committees in the associations where they work, and that of the Missionary Board, they also desire yours.

A good woman once complained to me of one of our missionaries, "The truth is, he sets the standard of living too high for us." I asked her, "Does he live as consistently as he asks and expects you people to live?" To this she replied, "He does. I say this to his credit."

Now, brethren, if our field workers prove to be true prophets of God, they will in a Jeremiah fashion tell us of some of our faults. If they do, please let's not "put them in the pit."

"It is true in every small parish that if we preach to the young the old will listen."

WOMAN'S WORK

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

A Saint

Her life was like a melody that minor strains
make rarer,
But oh, she kept the pain of it, and always
gave the sweet;
Her heart was pure as mountain snows, her face
than lilies fairer;
Her love was strong and tender, and her pity
was complete.

No heart so high, no life so low, she could not
touch in blessing;
Her home was like a shadowed place amid the
desert sands,
Where little children loved her well, and sinful
souls, confessing,
Came, eager for the bread of life that fell
from out her hands.

And when at last her life was done, or when she
found a fairer,
The music faltered not at all, but perfect and
complete,
Was in our hearts, a melody that minor strains
made rarer,—
For oh, she kept the pain of it and always gave
the sweet.

—*Hopestill Farnham.*

King Lemuel's Ideal of Womanhood

*Paper prepared for Woman's Hour, South-
eastern Association, Middle Island,
W. Va.*

Who can find a virtuous woman? for
her price is far above rubies.—*Proverbs*
31: 10.

Back of all written literature lies the pe-
riod when instruction and inspiration were
dispensed through the medium of the hu-
man voice. In Oriental life, the street, the
market-place, the gates of the cities, were
channels of education. There the people
congregated and there the prophets and
wise men were to be found imparting their
teachings.

To this time in the early history of Is-
rael belonged the class known as "the
wise," whose mission was to give counsel.
Not wise men alone, for wise women are
sometimes mentioned in the Sacred Writ-
ings, an instance of which may be found
in 2 Samuel 14: 2, and another in 2 Sam-
uel 20: 16-22. Our strongest example of
a wise man is that of Solomon. In the

prophecy of Jeremiah (18: 18) three
classes of teachers are mentioned, the
priest, the wise and the prophet.

Apparently an outgrowth of the cen-
turies when the human voice was the me-
dium of instruction, we have in our scrip-
tural canon the books of Job, Ecclesiastes
and Proverbs, which breathe the nature of
these early teachings and are known as the
Wisdom Literature of the Bible.

The book of Job would teach how wisely
and patiently to bear the ills of life, trust-
ing God's wisdom in every emergency. He
who draws his strength from that source
which was an ever-sustaining power to Job,
will, like Job, be able to withstand all evil
designs, fierce temptations, and gloriously
triumph where misunderstood or misin-
terpreted.

The book of Ecclesiastes is most pa-
thetic. Its opening words, "Vanity of
vanities, all is vanity," are the introduction
of a general theme. Life is viewed from
every point, philosophically dealing with
every phase until the grand conclusion is
reached, "Fear God and keep his com-
mandments, for this is the whole duty of
man."

The book of Proverbs is plainly a col-
lection of practical observations of human
life, and moral and religious instructions
for conduct, compiled from various wise
and helpful maxims and attributed to dif-
ferent persons, not alone to Solomon as is
often thought. The Proverbs are not
merely pithy sayings; they embody moral
and ethical principles and ideas of per-
sonal life and society. Ideals are the
test of nations as well as of indi-
viduals. No individual can or will
ever rise higher than his ideals lead him.
To know an individual one needs but to
know the ideals which direct his life.

With these thoughts in mind, the wise
man's ideal of womanhood as taught to
King Lemuel by his mother, and by him
left to us in the thirty-first of Proverbs,
becomes to us a living reality, not a tinkling
jingle.

"Who can find a virtuous woman? for
her price is far above rubies." The words,
"her price is far above rubies," suggest the
exceeding value of a worthy woman.

"The heart of her husband doth safely
trust in her. She will do him good and
not evil." We are introduced not to the
princess on the throne, the king's dancing-

girl, or the lady of leisure, but to the home-
maker. Such a setting was necessary for
a Hebrew; it is necessary today. The
Hebrew ideal of womanhood was a mar-
ried woman. Faithful to an excess, not
today, tomorrow, occasionally, but her hus-
band can trust her "all the days of his
life." But few husbands would not be
saved from faithless wanderings by such
an anchor, and few women would lightly
value a husband of such personality as the
husband of this woman. He "is known in
the gates when he sitteth among the elders
of the land." The ideal woman does not
lightly estimate the sacredness of the mar-
riage relation, but carefully chooses a hus-
band of character and responsibility. In
this instance he was one of "the wise" who
taught in the gates.

She is a woman clothed with "strength
and honor," "and she shall rejoice in time
to come." The Hebrew ideal was not a
pessimist or a flippant, for dignity and
light-heartedness—fitting yokefellows—
grace this worthy woman. Not only is she
naturally gifted with a strong physique
but she enhances its value, for "she gird-
eth her loins with strength and strengthen-
eth her arms." Combine this strong, dig-
nified person with a body correspondingly
vigorous, and an ideal personality results.

The test question in the twentieth cen-
tury is, What can she do? Efficiency is
the standard of measurement. It was no
less so with the early Hebrew. With this
woman, character and capacity are closely
interwoven. She is ambitious, for she
"seeketh wool and flax, and worketh will-
ingly with her hands." She layeth her
hands to the spindle, and her hands hold
the distaff."

She is a shrewd, capable business woman
and occasionally, at least, carries the pock-
etbook or is possessed of one of her own.
"She considereth a field, and buyeth it."
She is discreet with her dealings, careful
in her investments, for "she perceiveth that
her merchandise is good." Aside from
her purchase of real estate she makes use
of her handicraft as a means of financial
gain. "With the fruit of her hands she
planteth a vineyard."

The quality which makes her a capable
woman in business is seen in the way she
orders her household. Nothing that per-
tains to the comfort of her family is neg-
lected. "She riseth while it is yet night,

and giveth meat to her household." "She
is not afraid of the snow for her house-
hold: for all her household are clothed with
scarlet."

She is thoughtful and tasteful in her
own appearance and dress, as becometh the
ideal home-maker. "She maketh herself
coverings of tapestry; her clothing is silk
and purple."

Not only is she thoughtful for her *own*
household, but "she stretcheth out her
hands to the poor; yea, she reacheth forth
her hands to the needy." These few words
indicate a world of interests wider than
her family circle, and a spirit of benevo-
lence and generosity towards the needs of
the unfortunate.

She acts wisely in all of her dealings.
"She openeth her mouth with wisdom; and
in her tongue is the law of kindness." In
her tongue is the law of kindness! Re-
member that this woman knew nothing of
Christ. This ideal was in existence cen-
turies before Jesus said, "Thou shalt love
thy neighbor as thyself."

Her energy is evident for "she eateth not
the bread of idleness." Even the careful
planning of her servants' tasks is not omit-
ted. "She looketh well to the ways of her
household." It is pleasant to note that
the poet gives to this woman of his ideal
a wide range of freedom and yet makes
the home her best interests and activi-
ties.

It is often intimated that women with
marked executive and business ability are
lacking in those womanly qualities which
belong to them by nature.

King Lemuel's ideal as here portrayed
is capable from every point of view. She
succeeds in her various occupations. She
gives one the impression of being prepared.
Nothing is said of her education. We do
not read, as of Daniel, that she had
"knowledge and skill in all wisdom and
learning." She was wise, but wisdom and
knowledge are not synonymous. We would
not conclude that education is unnecessary,
but that the times in which this ideal was
written did not make the demands of edu-
cation of primary importance and that,
through failing in the one feature which to-
day holds first place with every woman,
she gives every evidence of being a suc-
cess because she is ready. There must
have been some degree of preparation.

If the poet had any idea of preparation

he may possibly have hidden it in, "Many daughters have done worthily, but thou excellest them all"; for to excel *all* is a standard seldom attained, even with most careful training.

The lighter arts are not considered necessary to true womanhood, nor are they encouraged. "Grace is deceitful and beauty is vain." Is there here a lesson for the twentieth century belle?

Consider this woman, this ideal which existed centuries before the Christian era had created a standard for human speech and action. Faithful, ambitious, discreet, capable, shrewd, a business woman, strong, happy, generous, tasteful, benevolent, wise, careful—do we need more?

Not till we reach the closing words of the chapter do we find her triumphant.

We remember the benediction that came to our lives in the words of a devoted daughter on the death of our friend, her beautiful mother. She wrote: "I can think of my mother in no words so fitting as, 'Her children rise up and call her blessed; her husband also and he praiseth her.'"

She might have been an able business woman, shrewd, ambitious, giving all consideration to her household, attending to all their wants with untiring energy, and yet have been a failure in this highest sphere of all—as a wife and mother.

Motherhood was a blessing the loss of which could not be reconciled, especially when the Messianic hope began to burn in the hearts of the people. Every Hebrew maiden secretly cherished the hope that she might be the mother of the Messiah.

Notice again the introductory words of the chapter, "The words of king Lemuel, the prophecy that his mother taught him." Could any mother, even today, give to her son anything higher, either by teaching or example?

Any man's highest conception of woman is stamped with the image of one who has influenced his life and become his ideal. Happy those sons upon whose pedestal is enthroned the image of mother, and blessed that mother to be thus enshrined.

Nothing is said of the religious life of King Lemuel's ideal until the close of the poem—"a woman that feareth God." Sufficient! These words place her in contact with God and there they leave her. *

The Adolescent Girl Problem

MRS. M. G. STILLMAN

Paper read at Sabbath School Hour, South-eastern Association

Much has been said and done to teach us how to use our best influence with the boys of this age, but not so much has been said about the girl. Perhaps one reason for this may be that the boy is out, away from the mother's influence, much more and at an earlier age than is the girl. She is kept nearer to the mother's life and influence, is more closely associated with the mother in daily life, before and during this period.

Whether, then, there is to be a problem difficult to solve, must depend, in great measure, upon the mother. A parent can not neglect the teaching and training of the child in the home, and expect the church, or the Bible school, to take the child and do for it the work that the home can best perform. We can not measure the influence of a right home attitude and atmosphere in the training of our children. Fortunate is that child whose mother, like Hannah of old, has prayed for its coming and is willing to devote all her energies to its welfare. For the home influence has its effect upon the child before ever it utters its first feeble cry, or blinks its little eye in the sunlight of this world. The life of the child is so closely and mysteriously associated with that of the mother that she ought herself to be all that she desires the child to become. We are told that we can not lift another soul higher than we ourselves have been. Because of this, it seems that we need special training to prepare for motherhood. Much is being done along this line in these days.

A child ought to be endeared to the home and mother by the strongest ties of patient understanding of all its childish troubles, and ought not to have its life poisoned with the destroying germs of faultfinding, which sometimes seem as dangerous as disease, to the welfare of the child. We may overcome this spirit of faultfinding by looking for the things that are praiseworthy and by letting the child see that we appreciate its efforts. Kind words will not be forgotten sooner than sharp and cutting ones. They are both held in memory, but with very different effect. Solomon understood this fact, for he said, "A

word fitly spoken is like apples of gold in pictures of silver."

We must use tact and judgment in convincing the child that it has an unfailing refuge in home and mother. Then we will have gone far toward implanting in the child the power to resist those evil influences and associations that will later touch its life. The girl who confides in her mother has found the anchor which is steadfast, and in which she may trust during the storm and stress period of adolescence.

There are evil influences that we must carefully guard against in the home. They are as much to be feared as bodily disease. If smallpox or whooping-cough is in our neighborhood, how carefully we try to protect our child from contamination. But really could we not battle more successfully with whooping-cough and smallpox than with the evil influence of harmful playmates? We have skilled physicians and many remedies to overcome the bodily diseases, but tell me if you know of anything to prevent the poisoning of the child's mind with evil stories or corrupt thought? These evil influences work so slowly and secretly that one is not aware, until too late, that the danger is there.

The mother who will give expression to an impure word or thought before her child has started a wave of evil influences, the power of which she little realizes. All life is connected. No man can live unto himself, and whether he wishes it or not, his life will affect and influence other lives. He is a person of power, large or small, in spite of himself. We think because we move in the lowly walks of life that we have no influence, and that those who have riches and social standing are the ones who can have great influence over others. But we forget that those things are not the only sources of power for good or evil, that, beside this outward and known influence, there is that uncounted power that we may not fully understand, which God has put into our hands,—the power to mold and influence for blessing or for shame the lives put into our care.

One writer has said that life seems to center in adolescence. Childhood looks forward to it, and mature life receives its setting and character from it. How important, then, it is for a young girl to be taught how much depends upon the habits

formed and the choices made during these years.

Instinctively we all strive toward our ideals. A young girl's life will be largely decided by her ideal of what is womanly and true. She should be helped to think out carefully the ideal life of purity, nobility, and sweetness that is made possible for her to live, and encouraged to hold herself closely to that ideal.

She will have to guard closely her association with young men. She should never allow herself to be thoughtless or careless. A girl sometimes is led into evil associations because she has thoughtlessly followed an impulse to do something smart, as we sometimes say, and has not demanded of herself that self-restraint and deportment which always command respect and courtesy.

To do this requires a strong will. But self-discipline is one of the things to be early learned in forming a strong character. A girl who can look back to a childhood where discipline was given, understood and accepted and who has been taught self-control, can face all her problems of life with the greatest courage, because she feels that mother has done her best to prepare her for all that life may bring, that she has not been left in the ignorant and unformed days of girlhood, to choose her own ways, but has been taught that freedom of choice is one of God's greatest gifts to man. This freedom of choice can be *wisely* used only by a well trained and spiritually developed character.

To a girl of such training, the time of free and independent choice comes as a period of liberty, but not license.

The Joy of Helping

I read a story yesterday in one of our popular magazines. It was the story of a girl who had been educated in an expensive way, taught to do nothing useful, and to be uselessly extravagant; a girl who did not realize the value of money or of work. In the beginning of the story her father suddenly told her what his income was and that she was costing too much. "After you left school," he explained to her, "I expected you to help!" The girl was thunder-struck. "Help?" she asked him, "help? What can I do?" And her father

could not answer the question. There was nothing that the girl could do.

So many girls are like that—not able to do anything. Born into well-to-do families with enough servants to relieve them of any work at all, they are educated to idleness and extravagance. It is not their fault; it is hardly the fault of their families, for there is a world-old, thread-bare, inefficient system that is utterly wrong.

There are many girls who are victims of this system, girls that sit around drinking tea, or flutter around making calls, simply because they do not know how to help. But there also are girls who escape past the bars of convention and custom into a world that needs them.

Dr. Mary M. Crawford, M. D., a granddaughter of Rev. Stephen Merritt, and niece of the late Dr. Louis Klopsch, is one of the young women of this generation who has demonstrated her ability to help. She obtained her medical degree at a very early age, and soon after her graduation from college became the examining physician for Mont-Lawn, in which work she had the distinction (which very few young doctors enjoy) of passing upon three thousand patients a year. A great many of you have read her book (published by the *Christian Herald*), *Before the Doctor Comes*. That, too, has demonstrated her ability and willingness to be a help.

October 17, she sailed for France, the first American woman doctor to offer her skill in the war zone. Doctor Crawford will be welcomed by the Duchesse de Talleyrand (who was Miss Anna Gould), and will at once take up her work in the American hospital in Paris. She will also be semi-officially connected with the French Committee of *The Christian Herald* relief work under Pastor Wagner. It is a long, hard path from the home of the girl who asks "what shall I do?" to the home of the brave doctor who goes to face the stream of bullets, a sight of blood and tears, and perhaps death in a strange land.

It is a very wonderful thing to face the storm of war, to be a good angel among the sorely wounded and the dying, but not everybody is fitted to the work. Many girls who are willing and anxious to help quail at the sight of blood and of gaping slashes made by a saber, and are apt to faint when asked to help in a simple bit of

first-aid work. They do not flinch because they are cowards, but because they truly can not stand that sort of helping.

There is some sort of helping, I think, for every girl who honestly wishes to do her best, some sort of work that she can do to relieve a little of the world's crying need. Perhaps it is some large task like Doctor Crawford's; but maybe it is only a simple little thing hidden away in some humble corner; making the way easier for a tired mother, or smoothing over a quarrel, or quieting down a bit of scandal.

A little boy lived on the same street with us not long ago; a very-nearly-story-book little boy with big blue eyes and golden curls. He had many loving ways that made him the pet of every one in the neighborhood, many baby expressions that seemed doubly sweet coming from his lips.

I was walking home one summer day through the hot rays of the setting sun, and though I am a bit ashamed to admit it, my heart was rather sad and weary. I walked along with tired eyes that did not see the beautiful though familiar things that lay all about me. It was only when I saw the sun glinting on a mop of golden curls that a gleam of anything like pleasure came into my eyes. The baby boy was running to meet me, his little feet stumbling in his hurry.

It was just before he reached me that the toe of his barefoot sandal caught on a stone and tripped him. With a squeal of dismay he crashed down on the sidewalk, and I, my own troubles all forgotten, raced to pick him up.

"I hurted me," he wailed when I reached him. "Oh-h, I hurted me!" He held up a chubby arm with a long, red, scraped place on it. "Kiss it and make it well!" he said.

Friends of mine, far away in another country the brave doctor is figuratively kissing many hurts to make them well; drying many tears. We are not blessed with her God-given ability to heal the sick, but don't you think that we, too, in our many walks of life can play at her game? Somewhere, as we walk along life's pathway, there will be something to make us forget our own troubles and doubts; somewhere in the world will be bruises for us to "kiss and make well."—*Margaret E. Sangster, Jr., in The Christian Herald.*

YOUNG PEOPLE'S WORK

REV. ROYAL R. THORNGATE, VERONA, N. Y.
Contributing Editor

Gems from My Reading

PASTOR WM. M. SIMPSON

Christian Endeavor Topic for December
12, 1914

Daily Readings

Sunday—A poet quoted (Acts 17: 22-31)

Monday—Reading for profit (Ps. 19: 7-14)

Tuesday—Reading for inspiration (Phil. 4: 8,

9) Wednesday—The supreme purpose (John 20: 30, 31)

Thursday—Historical reading (1 Kings 11: 26-

43) Friday—A book of visions (Rev. 1: 10-13)

Sabbath Day—Topic: Gems from my reading (Prov. 2: 1-12). (Brief extracts, with comments)

GEMS

The mass of cheaper printed matter unworthy the name of literature is not included in this topic. Therefore, dismiss it from consideration at once. In this meeting we are concerned only with the *gems* from your reading. Do not waste time cross-firing at that which is not worth your ammunition.

MAKING SELECTIONS

Of good reading there is also abundance. We could not read it all, if we had nothing else to do. It is worth while to read only that which we can make our own. The possession of a large library is not a sure indication of wisdom. Choose a few books—the best of the best—and read them thoroughly. A friend told me recently that his family was then reading a book which the Friendship library had discarded!

READ WITH UNDERSTANDING

Though a man may read his Bible all day, he will learn no more than a dumb animal will, unless his heart is full of love. For love is the light by which we see God; by which we understand his Bible; by which we understand our duty, and God's dealings in the world.—*Kingsley.*

ANSWER IN THE MEETING

What books outside of the Bible have influenced your life the most for good?

How does current American literature compare with such works as those of Longfellow, Whittier, Hawthorne, and Cooper? Why do many people not enjoy Shakespeare, Tennyson, and Browning as well as they do minor authors?

How much attention should be given to the study of the Bible in a college course?

Which books of the Bible are read most by children? by young people? by old people?

Quarterly Report of the Treasurer of the Young People's Board

L. H. STRINGER, Treasurer,
In Account with
THE YOUNG PEOPLE'S BOARD

Dr.

Sent.	1—Garwin C. E.	.....	\$10.00
	20—Friends	.....	10.00
Oct.	6—Milton Junction C. E.	.....	5.00
	6—New York City Church	.....	2.41
	16—Western Association	.....	6.15
	18—Eastern Association	.....	2.04
	25—North Loup C. E.	.....	10.00
	27—Milton Junction C. E.	.....	16.00
Nov.	5—Central Association	.....	11.00
	10—Battle Creek C. E.	.....	7.50
	14—Miss Flora Zinn	.....	5.00
			<u>85.10</u>

Cr.

Sent.	1—Deficit	.....	4.59
	20—Rev. H. E. Davis	.....	1.36
Oct.	15—Doctor Palmborg's salary	.....	25.00
	26— " " "	.....	25.00
Nov.	14— " " "	.....	25.00
	Balance	.....	4.15
			<u>85.10</u>

From the Treasurer of the Young People's Board

Churches, Christian Endeavor societies and Lone Sabbath Keepers, please note the condition of the treasury of the Young People's Board. We are to raise \$1,200.00 this year, or \$100.00 a month. Three months have passed and we have received but \$85.10. You see we are \$200.15 behind already. Let us make this up by Christmas, so we can pay at that time the \$100.00 we pledged for the Lieu-oo hospital. Let us make it a Christmas present for the hospital. If every society, church and Lone Sabbath Keeper will send us at least part of their pledges by the middle of December, we will be able to meet all obligations. Now don't forget. Send us something soon.

L. H. STRINGER,
Treasurer.

Christian Endeavor in Prisons and Hospitals

KARL LEHMANN

(Field Secretary of the United Society of Christian Endeavor)

Christian Endeavor ministers to the needs of more than ten thousand men and women behind prison-bars.

Christian Endeavor does a splendid unselfish service for more than 15,000 men, women and children in the hospitals of this continent.

Christian Endeavor brings untold blessings into the lives of thousands of children and tired mothers of the crowded tenement districts of the great cities through its fresh-air work.

Christian Endeavor cheers the lonely hours of the faithful ones in the lighthouses and light-vessels along the Atlantic coast lines, through its generous gifts of Bibles, Testaments, books and magazines.

PRISON ENDEAVOR

Speaking of the work of Christian Endeavor in prisons, E. A. Fredenhagen, Ph. D., of Kansas City, national superintendent of the Society for the Friendless, says: "The Christian Endeavor society is successful in penal institutions from the larger prison to the small jail. One of the best examples of the successful society may be found in the State Penitentiary at Lansing, Kan. Organized with 78 members, it has grown to 225 members. There are strong societies in the prisons at St. Cloud, Minn., and Bismarck, N. D. The triumph of all is the success of a society in a short term institution. This is in the municipal farm for the Kansas City misdemeanants, located at Leeds, Mo. There were eighty conversions in the first meeting of this society. Men behind prison-bars love their Christian Endeavor society, which they consider their own, as it is self-governing."

Endeavorers of Texas, Washington, California, New Mexico, Alabama, Tennessee, Georgia, North Carolina, New York, and many other States are doing splendid service for the man behind the bars—in going to him with the gospel message, a word of cheer, wholesome reading matter and, best of all, a helping hand as he comes back into the world to make his place in society again.

Kentucky leads the world in its Christian

Endeavor work in prisons. Under the efficient leadership of Miss Georgia Dunn, Mrs. Mary Day and their associates, a magnificent service is being rendered humanity and the State.

Governor McCreary says of this work: "I know that the members of the Christian Endeavor society are doing good work in the prisons of Kentucky. Miss Georgia Dunn and other noble and worthy women should be praised for their active and kind attention."

Col. A. J. G. Wells, warden of the reformatory at Frankfort, says: "The work done by the Christian Endeavor society in this prison is high-class, careful and considerate, and without a single exception, so far as I now remember, the work has proceeded along careful and discreet lines, and in such a way as to bring great good, not only to the members but to the whole prison population. Miss Georgia Dunn, State Christian Endeavor superintendent of prison work, visits us often, and we are always glad to have her come."

Rev. J. A. Holton, chaplain of the Kentucky Penitentiary at Eddyville, says: "The Christian Endeavor society has been one of the greatest and most successful factors in the betterment of prison conditions in this State. The most important positions of trust in the different departments where convict labor is employed are usually filled by Endeavorers, the majority of conversions are through the agency of the Endeavor societies, and the men who go out on parole and 'make good' are from the ranks of these societies; and carry with them as they go out a good prison record."

One boy, a feudist from the mountains of Kentucky, was sent to the Frankfort Prison. He told Mrs. Day, the Endeavor worker of the prison, quite boastfully, that he "came to prison for helping to kill two neighbor boys, and had two more to kill." When she tried to reason with him about it he said, "Oh, they owed us four corpses, they killed four of my father's brothers years ago, and I promised father on his deathbed to see that this debt was paid." When this boy was asked if he could read or write, he said, "No, ma'am; I don't know nothing; I ain't never had no chance." He was supplied books and writing material; his progress was wonderful; he became a most efficient, faithful worker in the Christian Endeavor society, and af-

ter nearly nine years in prison he was pardoned. He went to an adjoining State, worked all day and went to school at night, later to college, and finally was ordained a Baptist minister.

That this work in the prisons is of permanent value is evidenced by the fact that there is no record of the return to prison of any of the active members of a prison Christian Endeavor society.

HOSPITAL ENDEAVOR

Over two thousand American Christian Endeavorers spend a goodly part of each Sabbath afternoon in the hospitals, orphan asylums, soldiers' homes, and old ladies' homes. Their bright, cheerful singing, the repeating of Scripture passages, earnest prayers from lips and hearts filled with a genuine faith in a wonderful God and Savior, and a cheering message from God's word are the means of bringing new courage, hope and joy to these who greatly appreciate the message.

At the Christmas season Christian Endeavor societies and unions prepare a treat and take it to these homes and many of the hospitals. The custom of the Denver (Colo.) Endeavorers is followed; the young people go to those in the county hospital, many of whom are very poor, some old, ill, feeble, not able to write. These Endeavorers sit by the bed or invalid chair and write messages to the loved ones at home; thousands of stamped souvenir post-cards are thus supplied by Endeavorers at the holiday seasons.

The Chicago Endeavorers maintain the most effective hospital work that is done. A hospital missionary is employed by the Chicago Christian Endeavor Union. He gives all of his time going in and out among the patients in the hospitals, giving a word of help, comfort and encouragement. Many of them are looked after as they come out of the hospital, employment is secured for them and a helping hand given. The following report of six months' service in Cook County hospitals by the Christian Endeavor missionary and the scores of volunteer Endeavor helpers gives some idea of the extent of the work:

Total attendance at meetings	3,427
Requests for prayer	1,267
Conversions ..	216
Portions of Scripture given away	744
Letters and postal cards written	224
Bouquets distributed	36,400

FRESH AIR ENDEAVOR

Many great cities have crowded tenement districts, like New York's East Side. The children and mothers of these districts need a breath of real fresh air in God's own out-of-doors.

Great Christian Endeavor unions, like Brooklyn, Baltimore, Essex and Hudson counties, New Jersey, have caught the vision of this opportunity. Thousands of dollars are spent in giving these poor folks a summer outing. They are taken to Christian Endeavor camps in the country districts, and one to three weeks of real life is given them. It proves a great boon and blessing in their lives.

Brooklyn alone gives three hundred children, mothers and babies a ten-days' outing. One item from the report will be of interest: last summer Brooklyn bought \$214.20 worth of milk for its family. A glance at the homes from which these children come shows one the need, and a glance at them in the Christian Endeavor camp thrills one with the joy of giving them this bit of real life.

LIGHTHOUSE ENDEAVOR

There are sturdy, lonely men and women in at least thirty-five lighthouses and light-vessels along our Atlantic coast line that thank God for Christian Endeavorers who remember them in their loneliness.

Once a week a package of newspapers, magazines, books, Bibles, Testaments, and often a cordial letter find their way to these faithful watchmen who guard the "ships that pass in the night" along our shores; their lights warn of the hidden rocks and shoals beneath the dashing waves.

This work of Christian Endeavor in prisons, jails, hospitals, homes, fresh-air camps, lighthouses and light-ships proves the truth of the phrase—Christian Endeavor serves.

Some day, in the years to come, you will be wrestling with the great temptation, or trembling under the great sorrow, of your life. But the real struggle is here, now, in these quiet weeks. Now it is being decided whether, in the day of your supreme sorrow or temptation, you shall miserably fail or gloriously conquer. Character can not be made except by steady, long-continued process.—Phillips Brooks.

CHILDREN'S PAGE

The Spoiled Game

KARLEC

"I say, Frank, that our football game will be spoiled unless you play with us next Friday afternoon. The Highs are coming over from the Ridge, and Tom says they have been practicing all the week, lessons or no lessons, and they are going to put up a stiff game with us."

"I'm afraid I can't do it, Henry. You know when you played the last game, it was not finished until six o'clock, forty-five minutes after sundown. I felt mean about it until I made a vow I'd never get caught again. You'll have to do without me."

"But think, Frank, you are our best player; and if you flunk, where are we?"

"Well, I know you don't look at it as I do, and, if it were on Sunday, you'd play, though your folks keep Sunday. But I have looked at it carefully, and what's the use of being a half-way Christian? If I keep the Sabbath, why I keep it, that's all."

"Why, of course, but this game doesn't hinder you from keeping Saturday. It's on Friday."

"Don't you know, Henry, that all days begin at sundown according to the Bible, and that if I play after sundown, I am playing on the Sabbath. I can't do it and feel right."

"Now that's all nonsense, Frank. The game will no doubt be played and over by five o'clock. Come along and don't be so particular. Nobody else is so precise. Why, even Pastor Smith of the other church said that he favored amusements for the young and the men who worked hard through the week, on Sunday."

"Well, Elder Smith is not my Bible or my conscience. Mother says, 'Go not with the crowd to do evil.' Even if the Bible did not tell us not to do this or that, I'd please my mother."

"Humph! tied to your mother's apron-strings."

"Yes, Henry, if you want to call it that. I guess I'm not ashamed of it. I've heard that too much to be scared. Every little sniffer who wants to be doing wrong and

has no courage is always whipped into sin by that little taunt."

"Oh, well, let that pass. Come and play and I'll promise that the game shall end before sundown. We just can't play without you. Will you come?"

"I'll come with the understanding that fifteen minutes before sundown, even if the game is not through, I start for home."

"Suppose it lacks a half-hour of completing the game and we are ahead?"

"It's just as I said, Henry. I shall leave before sundown. Tell the boys that, if they want to get another player."

The boys separated, and Frank went home to tell his mother his agreement. She called it vastly more than an agreement. It was moral courage, which, if continued through life, would make him a great man. Will he stand the test?

Henry went to the boys and told them what Frank had said and that he would stick to it too.

"Oh, pshaw!" said Dick Munger. "He'll do no such thing. When the game is most exciting he will not think anything about that foolish Saturday business. I know these boys."

"If he does stick to it, Dick, and the game is not through before he leaves, then what?"

"Then we are scooped if the Highs are even with us, for Frank is the best football player in this town."

"Say, Dick, do you know why he is the best player?"

"I reckon I do, Henry. He never uses cigarettes, takes good care of his health, and at home practices with his father."

"Well, I wish I had a father that could drop his newspaper long enough to play with me in our front yard ten minutes even," said Henry.

"Did you ever ask him, Henry?" said Dick.

"Forty times if once, and always got the reply, 'You have enough of that at school without bothering me.' I think Frank's father is the jolliest man about, and he always speaks to us boys and enquires about the things that interest us."

Friday came, and with it a great crowd to witness the game. The boys were all on their best metal, and Frank gave evidence that his father had been playing with him every day up to the time of the game, that is, after Frank had come home

from school and his father from his work. His father even missed two hours of his work and was docked forty cents for it by the boss.

Four-thirty had come and the Highs were three behind, Frank was putting in excellent work, better than ever before. The game was very exciting and the Ridge boys were trying hard to catch up. In fifteen minutes they were only one behind. Frank was now watching the sun and Dick was watching Frank. The game would surely not be finished before sundown. If Frank left they had only one boy to take his place, and he was a poor player. The sun set at 5.25 this day. It was now 5.10, and Frank was seen putting on his coat.

"I say Frank, where are you going?" said Dick.

"Going home," replied Frank.

"But we're beaten if you go now, and the game will end in twenty minutes. Stay that long."

"Can't do it, Dick, as much as I'd like to help our side win. But you know I said that I should leave these grounds fifteen minutes before sundown, and I keep my word."

"Oh, that's mean! We are surely beaten and just from your silly notions about a Sabbath."

Just then a man who saw the situation came up and offered Frank two dollars if he'd stay the game out. It was refused and Frank was in no time off the grounds.

"Oh, that little Sabbatarian, tied to his mother's apron-strings! I wish all that stuff would move out of the neighborhood," said Dick.

"Well, if they did, your father would have to get work elsewhere," replied Henry.

"Who is that boy?" asked the proprietor of the largest manufacturing concern in the city.

"Frank Howley," said Henry. "Why?"

"I want him as my treasurer," said Mr. Healey.

"But he won't work on his Sabbath for you or any one else if you'd give him a salary of a million dollars," said Tom.

"Just it. That is why I want him. A boy that will stand your taunts and sneers and refuse a big bribe to stay by this game at the expense of his conscience is a boy that can be trusted anywhere you put him. I'll see his father Monday."

"Guess he'll turn out like Horace Metz, who kept Saturday, too. He stole his employer's money by the wholesale."

"Did he ever play football with you?" asked Mr. Healey.

"Yes, and he played Saturday too," said Dick.

"Exactly," replied Mr. Healey. "That's why he turned out so badly. He smothered his conscience, and that destroyed his honesty. I don't want that kind of a boy."

"Well, what will you do for a treasurer on his Sabbath?" asked Henry.

"Do without. I'll give the boy six-days' pay for five-days' work. See?"

The game was spoiled for the boys there and won by the Highs. Frank received much abuse, but he lived above that and was kind and pleasant with all. And he got the position of treasurer as soon as he was through high school. Today he is a partner in the firm, as they have been converted to God and the Sabbath through Frank's good example and influence.

Does it pay to do right even though there is no worldly honor or advancement? We think so. God will surely advance and care for a boy that obeys him and has the moral courage to tell the world, by words and example, his faith.

Try to feel, by imagining what the lonely Syrian shepherd must feel toward the helpless things which are the companions of his daily life, for whose safety he stands in jeopardy every hour, and whose value is measured to him not by price, but by his own jeopardy, and then we have reached some notion of the love which Jesus meant to represent; that Eternal tenderness which bends over us, and knows the name of each and the trials of each, and thinks for each with a separate solicitude, and gave itself for each with a sacrifice as special, and a love as personal, as if in the whole world's wilderness there were none other but that one.—*Frederick William Robertson.*

"Each should feel God's presence within himself, but each should feel it also in the other. This is the true foundation of human fraternity, and therefore those who love their fellow men and believe they are cold toward God are nearer the kingdom than many who imagine they love God, but who do not love their fellow men."

SABBATH SCHOOL

REV. L. C. RANDOLPH, D. D., MILTON, WIS.,
Contributing Editor

A Short Visit, But a Big Experience

That is the story of my stay at Grand Rapids, attending the Wisconsin State Sunday School Convention. I looked and listened hard while I was there.

The pine stumps and farmhouses fly past the windows as I write. Perhaps "fly" is too strong a word; for my experience does not parallel that of the Irishman. A fellow traveler had just been telling him about a railroad journey he once took when the train went so fast the telegraph poles looked like a picket fence. "That's nothing," said Pat, "Oi was once a ridn' in the ould country. We passed a potato patch, thin a turnip field, thin several rows of parsnips, beets and onions. The train flew at such a terrible rate that it all looked just like vegetable soup."

For myself I am content with the present steady, moderate gait of the St. Paul Road jogging toward Cambria, where Marguerite Ingham's high school boys and girls, are boosting for the lecture tonight. She is expecting "That Delightful Fellow, the American Boy" to do them good. I want to reenforce the work of character building which is being done by our splendid Seventh Day Baptist teachers all over the country. I am proud of them. Take them as they run they are the finest in the world.

I think the Sunday-school convention might have been given more publicity in the city in which it was held. I saw advertisements of an agricultural convention, of the theater and the moving-pictures, of Budweiser beer and P. A. smoking tobacco; but not till I reached the stone church did I see any indication that a state Bible-school convention was being held in the city. An attractive sign, "Welcome," was over the bridge; but one was left uninformed whether he was welcomed to the beer parlor, the church or the river below.

Please make a note right here. Secretary Jordan. When the General Conference meets in the Milton auditorium-gymnasium next August, let us have some posters up

all over our section of country, inviting the public. Some of the sessions will be especially for the church workers and the denominational family, but on at least two stated hours every day let there be great platform meetings, which will draw large audiences from far and near. "Just what I have been thinking about," says Jordan.

It is a large enthusiastic convention. The delegates are there for business. The Seventh Day Baptists are furnishing their full quota—three or four superintendents and three pastors. What a story could be written on the worth of this convention to each person present.

Here is a young mother. The manly little fellow by her side has chiseled upon his features the outline of his dead father's face. The pathos of sudden sorrow still lingers in the mother's eyes. But she smiles brightly and shows me her well-filled note-book. She is learning how to be a better mother and a wiser teacher of other children. She has something grandly worth while to live for.

Sellers is leading the adult conference. His is the modern type of religious worker—not pale-faced, slender and top-heavy, but sturdy, broad-shouldered, square-jawed, full-blooded. If he were a traveling salesman, he would head the list. He is alert, businesslike, genial, decisive. There is "something doing" every minute. Why not? Isn't the Lord's work entitled to the best energies of the best men?

One fellow asks Sellers if he would have an unconverted man on a Bible-class committee. Before he can answer, a pastor is on his feet saying: "I want to tell you my experience. We have just started a men's class, which is growing rapidly. One man who made no profession of religion whatever said that were a lot of fellows who ought to be in that class. Last week he went after them in his auto, and brought five new members." The pastor said that the more work of that kind the better, no matter who did it.

"Now," said Sellers, "I'll give you one incident that will answer the question better than any statement I can make. A Y. M. C. A. secretary in Cleveland asked me to go with him one night and sing for a Bible class of his, which met at 10 p. m. We entered the hall through a bar-room. It was the only way to get there. The bartender was the secretary of the class, and

the rest of the members were of the same sort. After I sang, they studied the gospel of John. The secretary stood before them with the open Bible in his hands and gave it to them straight. The bartender has now quit tending bar. He and a number of others have become Christians."

Let us get out of our narrow ruts and our petty notions. Let us follow the Christ who ate with publicans and sinners. We are not better than our Lord. We are here to move among men in fellowship, demonstrating the divine life, which alone can save the world.

LESSON IX.—NOVEMBER 28, 1914

CHRIST CRUCIFIED

Lesson Text.—Mark 15: 21-41; Luke 23: 39-43

Golden Text.—"Surely he hath borne our griefs, and carried our sorrows; yet we did esteem him stricken, smitten of God, and afflicted." Isa. 53: 4.

DAILY READINGS

First-day, John 19: 17-30

Second-day, John 19: 31-42

Third-day, Matt. 27: 27-44

Fourth-day, Matt. 27: 45-61

Fifth-day, Luke 23: 26-43

Sixth-day, Luke 23: 44-56

Sabbath Day, Mark 15: 21-41

(For Lesson Notes, see *Helping Hand*)

In Memory of Mrs. Charlotte D. Clarke

In the death of our beloved sister, Mrs. Charlotte D. Clarke, the Woman's Missionary Society and the Seventh Day Baptist Church of Boulder have suffered a great loss.

While we mourn our loss, and shall miss her in all departments of church work, we are comforted by the memory of her beautiful life, her fidelity to her Master's service, and her sweet gentle spirit.

We are glad to have known her as a Christian and a friend, and to have been associated with her in the work of our society, which she dearly loved and freely served. Our lives shall ever be the richer and better because she lived among us.

"The world need never shed a tear for its sainted dead. They are safe as the harvest is when the farmer has bound it into sheaves and stored it; or as the roses are when the gardener has wrapped their roots in straw and housed them from the storm. They are safe as larks are that fly singing from green earth out of reach of

the huntsman's snare and the aim of the cruel sportsman. They are safe as warriors are who march beneath worn battle flags no more, but sit down with conquerors to a festival of song. They are safe as young lambs are when shepherds fold them from the blast and carry them over rough places in tender arms."

In behalf of the Woman's Missionary Society,

MRS. A. L. DAVIS,
MRS. D. M. ANDREWS,
MRS. E. E. SUTTON.

Boulder, Colo.,

Nov. 10, 1914.

Home News

JACKSON CENTER, OHIO.—Jackson Center is still on the map despite the fact that the Buckeye State has gone "wet" by the zeal, "cunning craftiness" and expenditure of large sums of money by the brewers of the State and Nation. We are not discouraged, however, since our "dry" vote was greatly increased and four other States won out, giving our nation fourteen States that have said by law, "The licensed saloon must go."

As a church and community we have been exceedingly busy for several weeks with the work mentioned above and the gathering in of the fruit of the land, which in many respects is above the average, especially corn and potatoes. Most of the appointments of the church are well sustained, and just now we are preparing a special service for Christmas. We feel quite highly favored in the appointment of Prof. W. G. Polan, of our church, to the position of district superintendent of public schools, at a salary of \$1,400.00 a year. Several of our members at present are absent from home. Brother Edgar C. Davis and wife, following their usual custom, are spending the winter at Sarasota, Fla. Dea. C. L. Polan and wife have gone for the winter to visit friends and relatives in West Virginia and New Jersey, spending most of the time with the family of their son Herbert, the efficient pastor of the New Market Church.

Brother J. D. Jones, our church chorister, is laboring for a short time in Detroit, Mich., because of a surplus of carpenters in this place. Sisters Louisa Davis

and Ida Stout are visiting relatives in Chicago, Albion and Milton.

To show the enterprise of our church, and the interest they have in the welfare of the pastor's family, some twenty-five of the members gave a surprise and donation party at the parsonage, on Thursday eve, November 12, 1914. After an hour of social intercourse, the party dispersed, leaving cash and valuables amounting to about \$30.00, which not only greatly assisted in these days of "high living" (?) but also increased the tie of affection between the pastor's family and their thoughtful flock.

G. W. L.

Nov. 23, 1914.

Relation Between the Churches of Europe and America

The Administrative Committee of the Federal Council of the Churches of Christ in America will recommend to the Executive Committee, consisting of official representatives of all the constituent bodies of the council, which meets at Richmond, December 9 to 11, that messengers, to include the secretary of the council, be sent to visit the Christian churches of the nations of Europe to convey the good will and sympathy of the Christian churches in America, and that they may hold prayer and conference together, at such time as may be found most advisable and opportune.

It will also be recommended that the Federal Council issue a suitable utterance with the same end in view, in response to the communications which have come to the council from the leaders of the various European churches.

The Council's Commission on Relations with Japan had already designate the president, Prof. Shailer Mathews, to go to Japan to convey to the Christian churches, missionaries and people of that nation, the good will and desire for friendly relations, of the American churches.

"There is danger that the minister may become a talking machine instead of a speaking soul."

"The personality of the preacher must ever renew itself in the fountain-springs of true poetic inspiration."

The Sabbath Recorder

Theo. L. Gardiner, D. D., Editor
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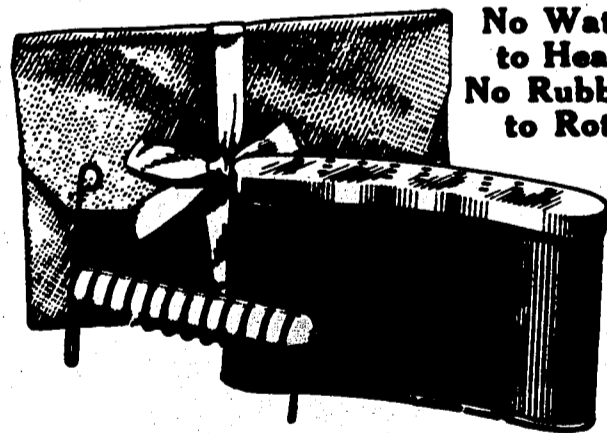
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Stated meetings are held on the third First-day of the week in September, December and March, and the first First-day of the week in June, in the Whitford Memorial Hall, of Milton College, Milton, Wisconsin.

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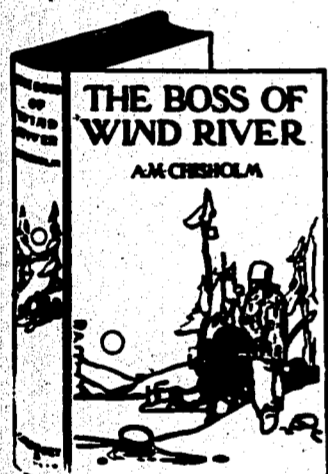


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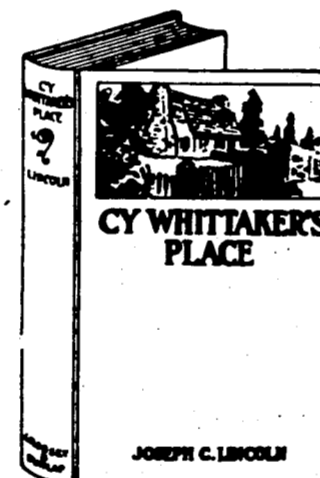
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THE HOLLOW OF HER HAND
by George Barr McCutcheon



This is a strong, virile novel with the lumber industry for its central theme and a love story full of interest as a sort of subplot. Among the minor characters are some elemental men, lumber men with the grizzly strength of their kind, and the rough, simple ways. How Joe Kent became the boss of these men, by sheer pluck and a pair of strong arms, the author tells us most effectively. Some of his brachial power was derived from the light of a woman's eyes, but to enter into the details here means to spoil the story.



THE HOLLOW OF HER HAND by George Barr McCutcheon

A story of modern New York—built upon a strikingly unusual situation. Mrs. Challis Wrandall has been to a road house outside the city to identify her husband's dead body; she is driving her car home late on a stormy night when she picks up in the road the woman who did the murder—the girl who had accompanied her husband to the lonely inn and whom the whole country is seeking. She takes the girl home, protects her, befriends her and keeps her secret. Between Sara Wrandall and her husband's family there is an ancient enmity, born of the scorn for her inferior birth. How events work themselves out until she is forced to reveal to them the truth about their son's death and his previous way of life is the substance of the story.

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Cape Cod life as pictured by Mr. Lincoln is delightful in its homeliness, its wholesomeness, its quaint simplicity. The plot of this novel revolves around a little girl whom an old bachelor, Cy Whittaker, adopts. Her education is too stupendous a task for the old man to attempt alone, so he calls in two old cronies and they form a "Board of Strategy." A dramatic story of unusual merit then develops; and through it all runs that rich vein of humor which has won for the author a fixed place in the hearts of thousands of readers. Cy Whittaker is the David Harum of Cape Cod.

The **SABBATH RECORDER** Plainfield, N. J.

The Sabbath Recorder

PRAYER FOR THE WOUNDED AND SUFFERING

"HAVE MERCY, O Lord, upon all the wounded and the suffering. Let thy grace be their comfort, although natural friends be far away. Raise them to health, if it be good; but chiefly give them such faith and patience that they may glorify thee upon earth and, escaping safe from the assaults of Satan, may rest in peace and rise to partake of thy glory; through Jesus Christ our Lord.

"O Lord Jesus, who hast said, 'Inasmuch as ye do it unto one of the least of these my brethren, ye do it unto me,' look upon those of thy servants who have been called by thee to tend the sick, the suffering and the wounded. Give them patience and tenderness, wisdom and truthfulness, and the special guidance of thy Holy Spirit in their work, so that they may faithfully minister to those to whom thou shalt send them, in thee and for thee. And may they be found worthy at the last to receive thy eternal reward; for thine own merit's sake."—*Rev. W. T. Manning.*

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