The HINDERED CHRIST.

The Lord Christ wanted a tongue one day
To speak a message of cheer
To a heart that was weary and worn and sad,
And weighed with a mighty fear.
He asked me for mine, but 'twas busy quite
With my own affairs from morn till night.

The Lord Christ wanted a hand one day
To do a loving deed;
He wanted two feet, on an errand for him
to run with gladness out.
But I had need of my own that day;
To his gentle beseeching I answered, "Nay!"

So all that day I used my tongue,
My hands, and my feet as I chose;
I said some hasty, bitter words
That hurt one heart, God knows.
I busied my hands with worthless play,
And my wilful feet went a crooked way.

And the dear Lord Christ—was his work undone
For lack of a willing heart?
Only through men does he speak to men?
Dumb must he be apart?
I do not know, but I wish today
I had let the Lord Christ have his way.

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October 10, 1910
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A Seventh-day Baptist Weekly, Published by The American Sabbath Tract Society, Plainfield, N. J.

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PLAINFIELD, N. J., OCTOBER 10, 1910.

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T. L. GANNETT, D. D., Editor.
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EDITORIAL

A Hopeful Outlook.

If the spirit of the Conference at Salem is any sign of coming conditions among our churches, the better days are close at hand. I am sure that many who have met the meetings, so full of the spirit of true consecration and of practical work, must have obtained a new view-point as to what things make a people strong. If ever a company of Christian delegates seemed to sit in the very presence of God and to "listen to our Father's voice," they did so at Salem. If ever a band of workers went forth from a conference, filled with a sense of their responsibility before God, and at the same time inspired by the assurance of his presence to help bear the burdens, I think it was at Salem. This should mean a good deal to our people. It bespeaks renewed zeal in our Master's business, more activity in all lines of denominational work, and greater unity of spirit among the people.

There are several matters in which every one should be deeply interested. Our own churches need strengthening in order better to meet the demands upon them. Strong spiritual churches are essential if we would have our dear ones true to the faith. Live churches must be in evidence all along the line if outlying communities are to be brought to Christ, if social conditions are to be bettered, and if our mission work is to go forward. Let every lover of truth, every professed Christian, every one who loves his fellow men, come immediately to the work of strengthening his home church in all good things.

Then there are the home and foreign mission fields stretching out hands for help, their box of offerings from lack of funds to send the Gospel to them. The Sabbath School Board and the Woman's Board need willing helpers if their good works are to go forward. Our schools offer golden opportunities to all who wish to find permanent investments where their money shall do good after the givers are gone. Everybody should be interested in our young people's work, and let no opportunity pass to encourage and strengthen that. Indeed, in our heart of hearts we all desire to do what we can, before we die, for the cause we profess to love.

How can we make our time and strength count for the greatest good? Let us first look upon the world and see all the unholy and worldly voices in our own hearts and "listen for the voice of our Father." Let every one look on the bright side. Let us all lay down the pessimistic pen. It always brings depressing and killing words, and will only unitl our fellows for hopeful and helpful work. Then take up the shining pen of the optimist, with its inspiring words of hope and assurance, and with it lead men's thoughts away from argumentative essays on mooted questions, to the practical, living questions that confront the people of God. How can we be sure we are making our efforts just now for the much-needed work in missions? How best promote Sabbath trust? How make the most of our powers in efforts to bring peace between the warring elements in the social crisis that confronts the church? How bring comfort and help to all who are in distress, to all who mourn, to all who are discouraged? How put new hope into hearts singing in despair? How bring new life to the spiritually dead? These are the great questions of the hour.
Let us now, more than ever, concentrate our thoughts and put forth our united efforts to settle all these problems as the Lord would have us settle them.

***

A Convincing Paper.

The paper by George Benjamin Utter under Missions in this issue is a most convincing one upon the question as to whether it is worth while to support foreign missions. If any Recreation reader does not believe in foreign missions, let him read Mr. Utter's paper and the question will probably look different to him. The actual conditions which the writer describes and the scenes of which he was an eye-witness, together with the effect upon his own thoughts and feelings, must bring the needs of the foreign fields vividly to our minds and hearts.

***

Our Mission.

(Concluded.)

our mission to ourselves.

Who can contemplate our mission to the great world about us—our general mission of evangelization, and our special mission as Sabbath-keepers—without asking. What must we do for ourselves in order to be equal to the work of the Master?

The farmer who fills his barn with harvest must do so by plowing his own fields and sowing his own seed. If he rides about neglecting his own work, admiring all other farms, and complimenting others, he will have no corn of his own. He may be called a good fellow, liberal-minded and broad-viewed; but if he would secure the harvest, he must work his own fields. Is it not true that Seventh-day Baptists awakened to the need of work in their own fields? Loss of those who drift away from our homes and our churches, scarcity of men for the ministry, indifference to the work of our boards, the scarcity of men fitted for special work in Sabbath Reform, and the pressure brought to bear upon our faith by the outside world—all these should arouse us to a sense of our mission to ourselves, if we are to meet the demands of our times.

First of all, we need to learn the value of clean, joyous, hopeful lives, of faithful Christian service in our own homes, in our communities and in our churches. The home is the most important school. It settles the question of the future for both church and state. If all Seventh-day Baptist homes were places where Christ's service and Christian fellowship had the first place, we should have little to fear as a people. We need to make our homes sanctuaries of the Lord, from which streams of blessing shall ever flow, carrying true life to the world. We need more homes where parents are anxious to consecrate their boys to the ministry, and where the atmosphere is to the production of strong spiritual leaders. To produce such homes is the first mission of Seventh-day Baptists to themselves.

Second, we need to realize more fully the importance of our schools, and to rally around them with all the help we can give. We need to be more zealous for our own, ready to furnish students to them rather than to any others, to furnish adequate support and equipment. It is a shame to have them handicapped and crippled while we are so well able to help them.

Religious Education.

Better attention should be given to religious education, or our country will go to the bad. More and more the tendency is to banish the Bible from public schools. The state provides liberally for secular education, but religious education depends entirely upon churches and denominational schools. In matters of religious education the Christian colleges are the hope of the country. I do not mean that those who are merely sectarian, but the broad Christian schools planted and supported by denominations.

If social and political conditions are ever improved, if honor and integrity are to prevail in the business world, then religious education that cultivates the conscience and exalts the spiritual life is imperative. The Catholics are consistent and true to the laws of denominational life when they insist upon the education of their own people. They patronize their own schools and support them well.

Our distinctively religious school, in which our leaders are being trained, is the Theological Seminary. We have a duty regarding it that would be suicidal to neglect. The future of our cause depends more upon the efficiency of this school than of many of us think, and it is our business to see that it is thoroughly equipped for its important work.

To be sure we can use many consecrated men in evangelical work, who are not able to complete a course in either seminary or college. We must not discourage any such from doing all they can for the Master. We need the help of every consecrated worker, in bringing men to Christ. Let us recognize the excellent service rendered by uneducated men, and thank God for giving them to us.

But after all this, we still need others to serve as leaders in the world of thought, who are thoroughly educated. If we are to hold our own, we must have leaders trained not only to know matters belonging to the church, but also to understand the age in which we live—men who can hold their own with best modern scholars, and teach the church how best to present the old Gospel and how to make our religion more practical.

A Critical Age.

This is an age of investigation—a critical age. It stands for knowledge and culture. It is an age in which the boys and girls are well informed on living questions—an age of biblical criticism, in which advanced scholars are thinking in scientific terms, even on matters of religion; and our leaders must be able to discern how far this can go without endangering the precious fundamentals of Christian faith. Moreover, it is an age in which the minister faces momentous civic and social questions that greatly concern the church. Besides all this the preacher has the greatest book of the ages to interpret and teach to men. I have no fears for the outcome of these things if we can have properly educated and consecrated leaders.

Out of it all we should come a higher appreciation of Christianity. If this is to be the result, the Christian leader must know much about nature. He should be at home in God's universe, and feel as much at home in the heart as did his Lord and Master. He should also know the nature of man—his past, his present, his future, and his great possibilities; he should understand the principles of psychology, and of sociology, or the relations of men as they touch one another in society. The minister must know the Bible, book by book, from Genesis to Revelation, and understand the historical background out of which each part grew, and the immediate surroundings that gave local colorings to each. He should be familiar with the two ways in which the Bible was written, and understand the composition and purpose of each book, and the circumstances that called it forth. And last, because greatest, we insist that the minister must know Christ by an experimental knowledge; he must be a man who is acquainted with God and who keeps fellowship with him day by day—a man of faith who walks "as seeing him who is invisible." In view then, of what the education of leaders means to us, what can be more important than a thoroughly equipped school for this purpose?

But let me go one step further in this matter, and insist that we need to be training specialists for our particular work in Sabbath Reform. The years in which we made greatest advances in this line were characterized by the labors of such men as Thomas B. Brown, James Bailey, Nathan Wardner, William M. Jones, L. C. Rogers, C. Day, Potter and A. H. Lewis—all able men upon the special truth that makes us a people. The present generation is all too weak in this particular line of work, and our indifference to this condition is the saddest feature of all. Aside from Dean Main's "The Sabbath Question," where have we another work coming from living pen today? Where is there another writer preparing Sabbath literature to meet up-to-date arguments against the Sabbath of Jehovah? Who is making a special preparation to fill the places of our fallen leaders? This is the last line of work Seventh-day Baptists should neglect, and the last thing to which we should be indifferent. There are too many among us now who can not give a reason for their faith. We certainly have a mission in the future, we must have another for our leaders for their important work. They must be both broad and strong, for they will have to stand-al
most alone in leading a small people against prevailing currents of faith and practice.

In closing, let me press the question: In view of our mission as set forth here, what manner of men ought we to be?

May God help us to be a truly consecrated and spiritual people, with truer ideas of spiritual Sabbathism, consistent in all our ways, ready to unite with other Christians in philanthropic works, better students of the Bible, and a people full of inspiration, faith, hope and courage.

CONSENTED NEWS

The swamping of an overcrowded boat belonging to the battle-ship New Hampshire, in New York Bay, caused the drowning of more than twenty men. The first report was that twenty-nine had lost their lives, but six of the missing ones reported themselves. The boat swamped in midnight darkness, plunging the entire vessel to the bottom, and the boat's crew. The accident revealed several heroes, the most notable being Midshipman Godfrey Chevalier, who saved drowning men until exhausted, and who would not stop until seized by main force and pulled on board, just as he brought in his state boat. The second was a long story which is not to be referred to here.

The people of Greater New York are rejoicing over the return of Mayor Gaynor to his office in the city hall. It is less than two months since the assassin's bullet did its fearful work; and it seems little less than miraculous that the mayor be spared to resume his official duties. The incidents of the last two months have greatly deepened the feelings of regard in which he is held, and the people have learned more about his efforts to give New York City a good government. The messages and expressions of good will from the sick-room have made people better acquainted with him as a man, and his simplicity of character and his fortitude have won him a host of friends.

Booker T. Washington has been the guest of King Frederick of Denmark, dining at the palace in Copenhagen and meeting members of the royal family, including Queen Alexandra of England. The king was deeply interested in America's most noted colored citizen, and after quite a lengthy conversation with him regarding the negro race, his majesty asked for a copy of one of his publications.

Count Leo Tolstoy has published a protest against the Russian restrictions placed upon the Jews, compelling them to live within certain sections, as against the natural rights of man.

At the International Prison Congress, held in Washington, D. C., it was strongly urged that all earnings of a prisoner while serving time should go first to support his family, and then to himself when released. To many it seems immoral to allow the wife and children of a prisoner to starve and freeze, while he is fed and kept warm. It is time some attention was paid to the children whose father is in prison; and the most natural and sensible thing seems to be to make the father support them.

Iowa Yearly Meeting.

The Seventh-day Baptist churches of Iowa and the "Church of God" of Marion convened with the Garwin Church for the thirty-fifth annual session, September 2-4, 1910, with 19 from Welton, 9 from Marion, Rev. Madison Harry and Rev. H. D. Clarke of Minnetonka.

The meeting began with a spiritual trend for higher things from the very first. The introductory sermon by Rev. G. W. Burdick, from Acts xx. 32, impressed our minds with the building and sanctifying power of the Word of God; and as we listened to the reports from the various churches, we were quite sure that that building and sanctifying power was making itself felt in the lives of the people.

After the evening praise service, led by Mrs. Lottie Babcock, Bro. Loy Hurley of Garwin spoke from Matt. ix. 4 and Phil. ii. 5. He made us feel that as our thoughts are pure or impure so will be our lives; as a man "thinketh in his heart, so is he." This was followed by a stirring testimony meeting, led by Dea. J. O. Babcock of Welton.

Although clouds obscured the Sabbath morning sun, a large company gathered and participated in the Sabbath-school service and a still larger congregation greeted Rev. Madison Harry of New Auburn, Minn., as he discoursed to us on "The Zeal of the Prophets," making us feel, if our work shall be successful we must have zeal in the work of our Master.

The afternoon was given over to a very interesting exercise by the Junior society, immediately followed by the regular Christian Endeavor prayer meeting, conducted by Bro. Archie Hurley of Welton.

Sunday morning the praise service, led by Archie Hurley, and the duet by Mrs. Lottie Babcock and Mrs. Lucy Van Horn prepared the congregation for the sermon from Num. xxiii, 23 preached by Rev. G. W. Burdick, in his logical and forceful way.

The afternoon service was one long to be remembered. After a short business session at 2 o'clock Rev. Madison Harry gave us an exceptionally fine talk on "Baptism." The congregation now repaired to the little stream west of town where that ordinance was administered by Pastor Davis.

In the evening at 7:30 a sacred concert consisting of a solo by Mrs. Sadie Ring, two pieces rendered by the ladies' quartet of Garwin, and one number by a male quartet organized during the meeting, prepared the congregation to listen to one of Rev. H. D. Clarke's very interesting sermons, in which he touched upon social conditions, enforcing his thought by illustrations from the work in which he is engaged. The closing conference following this sermon, conducted by Elder Burdick, was especially tender and helpful, and seemed to fit the congregation to join in the welcome and Godspeed given to the five whom Pastor Davis received into the Garwin Church by the right hand of fellowship. Thus closed one of the most interesting sessions that these churches have ever enjoyed.

God does not demand impossibilities. Do what you can.—St. Augustine.
SABBATH REFORM

The Only Authority for Sunday.

Last week we stated that the Bible is the only authority for the Sabbath. Every Bible student knows how explicit the Word of God is regarding the seventh day of the week as his holy day, and with the fact that Jesus observed it until his death. But it seems that comparatively few people know the real origin of Sunday as a sabbath, and most of those who write upon the question speak of Sunday as if that were the day God sanctified and Jesus kept.

One of the hardest tasks Christian writers ever undertake is to make Bible teaching apply to Sunday instead of the Sabbath. The one thing that stagers me most is the fact that so many study the Bible until convinced upon the Sabbath question, and then, instead of accepting its claims, strive so hard to find excuses for disdaining them, and that too while insisting that the Bible is their rule of life.

Sabbath was mentioned only six times in the four Gospels and these all refer to one and the same Sunday as the day after the Sabbath. It is mentioned but once in the Book of Acts, and once only in the Epistles. In none of these passages is it referred to as a sabbath.

On the other hand the Sabbath is mentioned in the New Testament fifty-eight times, and always in its specific character as a sacred day of rest and worship and a day for doing good. Forty-eight of these references are in the Gospels and show Christ, the Creator and Lord of the Sabbath, observed it himself and taught others to observe it.

Neither Christ nor his disciples gave any hint of a change, but they did what they could to free the law from burdens which the rabbis had added, and to restore the Sabbath to its true place as Jehovah's holy day. We must therefore look outside the Bible for authority for Sunday as a sabbath. There is a abundant proof of its pagan origin; and in the days of Roman rule, during the struggle between paganism and the church, gradually did the "venerable day of the sun" come into the place of the Sabbath. Gentile hatred of the Jews became a great factor in the strife, and resulted in giving to the Roman Church power to supplant Sabbath with the Sun's day. Thus if you seek the real authority for Sunday as a sabbath you will find it vested in the Church of Rome.

When Protestants rebelled against Rome they did not protest against Rome's false sabbath, as they did against her other false teachings. The following quotation, by Dr. A. H. Lewis, of the way Sunday came into the Christian Church gives it in a nutshell.

"Sabbatarianism gradually destroyed the one, while pagan popularly exalted the other.

We also give here the Roman Catholic explanation as to the authority for Sunday observance, as published in a supplement to the Messenger of the Sacred Heart, a Roman Catholic paper, in August, 1901, and quoted by the Review and Herald of Washington.

What makes this fact [the general observance of Sunday in the United States] more remarkable still is that there is no clear ordinance in Scripture for the institution or observance of the Sabbath. It is a Hebraistic institution originating at the time of the apostles. To know that the observance of Sunday was obligatory from the first, we must accept the tradition of the church. From this source we learn that it was an apostolical institution, a substitute for the Sabbath of the old law, designed to commemorate our Lord's resurrection, and observed, now one way, now another, always by worshipers in common, usually by the celebration of the eucharist, and always as a day of rest from servile labor. It is surely wonderful that the Reformers of the sixteenth century, who repudiated tradition, should have allowed their followers to adhere to this sacred institution of the church without the Scriptural warrant they always demanded for observances far less burdensome than this.

From the beginning the church has "remembered" to keep holy a day known as the Lord's own day. When abandoning the change it first instituted for the last day of the week and consecrated it, first by making it a day of rest, and then by sanctifying it in his name.

Many leading Protestants admit that the church is the only authority for Sunday-keeping, and all Catholics claim that the Church made the change of sabbaths. Why did not Protestants reject this heresy also when they repudiated the other errors of the Romish Church? Since the authority for Sunday rests entirely upon the traditions of that church, it would be more consistent for all who wish to obey God rather than men, to turn again to his holy Word and be true to the Book they proclaim to be the only rule of faith and practice.

*** Message From Rev. George Seelye.

Rev. George Seelye of Petiopolis, New Brunswick, Canada, sent this message to the editor, as a part of an excellent letter written by him to General Conference. As Seventh-day Baptists we stand for the eternal principle of the Sabbath of the Bible. Our ancestors of bygone days were true to this principle. God has been pleased to keep the holy fire of true Sabbath consecration burning upon his altars during all the rolling centuries since our Lord Jesus was upon the earth and claimed that he was Lord of the Sabbath day. It made him an enduring day and consecrated it as an unalterable institution for all time—one not to be superseded by any other.

"How happy we ought to be that true light is shining upon this all-important subject and that we are the custodians, under God, of the great truth. Are we doing all we can to lift its institution? We must never allow discouragement to tempt us to relinquish our efforts in its behalf. We should remember that it is the Sabbath of the kingdom of God, and that this kingdom is the greatest and grandest thing in the world. All the great and true interests of the world, all its great movements, must converge in this kingdom until it covers the earth. . . To have a part in this kingdom should be the greatest desire of every human heart. . . To work for its extension is the grandest privilege and the highest honor this side of heaven. God calls for heroic self-sacrifice, and he will crown such service with eternal and unspreakable reward.

"We live in the grandest times the world has ever seen. The mighty events that are happening among the nations are opening the way for world-wide evangelization. When Jehovah works, who can hinder? We must work with him. Seventh-day Baptists were the first missionaries of the Gospel after Pentecost. O for another mighty Pentecost! It will come in answer to believing prayer."

*** Testimonies of Lone Sabbath-keepers.

A sister says: "Yes, we do often find it a handicap in trying to keep the Sabbath, but my conscience would not allow me to do otherwise, and so I am still trying to be steadfast and do the right. I feel my weaknesses oftentimes and need your prayers."

A brother who is a teacher writes: "The observance of the Sabbath has never interfered with securing or holding a position. People generally seem to have greater confidence in one who keeps the Sabbath on the religious principles. . . . We have never had the slightest inclination to leave the Sabbath, although we have always been away from our own people. The satisfaction that this religious principle brings to us more than compensates for the loss it involves."

The substance of another testimony is: "In business, Sabbath-keeping undoubtedly causes a loss; but to me, a farmer, it is not such a loss as would be were I doing some other kind of work. We took up farming because we were Sabbath-keepers. I can unhesitatingly say that the joy and strength which come by Sabbath-keeping more than compensate for all the losses and incon-
veniences caused by keeping the commandments of Jehovah. We also look for the greater reward, when the crown of righteousness is given by the Lord, our righteous Judge. The great thing for us all to learn is complete submission to God's will, not only in the Sabbath, but also in all things. When the church in the New Testament served the Lord with full purpose of heart it has gone well with me, but when I have offended him I have suffered loss. The nearest Sabbath-keepers we know live thirty miles away."

Meeting of Trustees of Sabbath School Board.

The Trustees of the Sabbath School Board of the Seventh-day Baptist General Conference met in regular session in the office of Charles C. Chipman, at 220 Broadway, New York City, on the first day of the week, September 18, 1910, at ten o'clock, a.m., President, Esle F. Randolph, in the chair.

The following members were present:


Visitor: Miss Bessie Van Patten.

Prayer was offered by Rev. Walter L. Greene.

The minutes of the last regular meeting and an adjourned session were read.

The Recording Secretary reported that notice of the meeting had been mailed to all the Trustees.

The Field Secretary presented his report which was accepted as follows:

TO THE TRUSTEES OF THE SABBATH SCHOOL BOARD:

Dear Brethren: Since no formal report has been made to the Trustees since the May meeting, there should be made in this report some statement regarding the trip of the Field Secretary and the churches of the South and Southwest. This will be done briefly in writing and a fuller verbal statement of impressions and suggestions for the work on these fields in the future, I shall like to make at some appropriate time.

Two months, from May 21 to July 21, were spent upon the field among the churches and Sabbath-school schools in the South and Southwest. On my way to the Cumberland (C. T.) Church, I spent a few days at the World's Sunday School Convention, and a call was made at Portsmouth, Virginia, on a Mr. and Mrs. Hardy, who a few months since accepted the Sabbath. The churches and Sabbath-keeping families at Cumberland, Virginia, and Logan, Alabama; Wynne, Crowley’s Ridge, Little Prairie, Fouke and Gentry, Arkansas, were visited in turn, and in the order mentioned, one Sabbath, and in some cases two Sabbath, were preached at each place, with the exception of Wynne, which was visited in the middle of the week, September 18, the last Sabbath in regular session in the American Sabbath School, and our denominational schools, conferences and meetings. Sermons, addresses on the Bible and on Sabbath-school work and our denominational schools, conferences and meetings. The personal visitation in the homes of the people, constituted the plan of work pursued by the Field Secretary in each of these places. The visitation made it possible for us to guard against the mistakes of those who have suffered because of our policy of spasmodic effort.

Your Field Secretary also attended the Conference of Seventh-day Baptist Ministers and Christian Workers, at Lost Creek, West Virginia, and the General Conference at Salem, Virginia, August 19-29 in all. He took the part assigned him as a special committee on the sale of Greene’s expenses.

Your committee appointed to consider the reformation of the Sabbath School Board, in the annual report of the Trustees printed for distribution.

The President, who had been appointed a special committee on the sale of Greene’s Mission, reported at the recent session of the General Conference, reported that thirty-four copies had been sold at that time. Further reported that there were now on hand the following:

30 Copies bound in paper.

150 Copies in cloth.

Voted, That the future sale of the Manual for Bible Study be referred to the President and Field Secretary with power.

Standing committees were appointed for the year as follows:


2. Committee on Finance: Esle F. Randolph, Charles C. Chipman and Edward E. Whitford.


The President was authorized to send copies of the annual report of the Trustees to pastors and Sabbath-school superintendents.

The Field Secretary made a very interesting, informal report of his recent visit in Virginia, North Carolina, Alabama and Arkansas.

J. Alfred Wilson, who served as chairman of the Committee on Sabbath School Work North Carolina, Delaware, Pennsylvania, and New Jersey, of the General Conference, presented a copy of the report of that committee to the General Conference as follows:

REPORT OF COMMITTEE ON SABBATH SCHOOL WORK.

Your committee appointed to consider the interests of the Sabbath School Board would respectfully report the useful work of the General Conference, a report that has full and free discussion.

We recommend the adoption of the report of the Board, recommending the provision there contained relating to the employment of the Field Secretary during the coming year upon the same terms and plan by year last year.

We suggest the propriety of publishing in the Sabbath Visitor such additional notes and helps as will be properly adapted to the needs of our younger boys and girls.

We commend the increased scope and influence of the Herald of Hope as evidenced in the illustrated helps prepared by Rev. Edwin Shaw.

We take opportunity, here, to give thankful expression for the publication of Bible Studies on the Sabbath in the Herald of Hope. The immediate exhausting of the entire edition of our book is ample proof that our ministry is not used up. It will be a great urge upon all the diligent use of this valuable aid in Bible study and Sabbath-school work.

We suggest the advisability of publishing in some form for general distribution the complete Teacher Training Course prepared with the Field Secretary, in the annual report of the Board, and would urge its use by present and prospective Sabbath-school teachers.

We commend the careful consideration of individuals, Sabbath schools, churches, and other organizations and the plan adopted by the Sabbath School Board for a permanent fund to be called the Hickey Sabbath School Memorial Fund.

It seems to your committee that our Sabbath schools should seek to create higher ideals in the important work of religious education. To this end, we suggest that workers in our Sabbath schools plan and hold institutes in local schools and groups of churches, as they are able, and that our associations organize Sabbath-school institutes within their borders in cooperation with the Sabbath School Board.

We urge our schools to introduce such forms of organization as will bring increased efficiency in extending and intensifying Bible-study work, and commend the excellent results of organized adult classes, and cradle-rolls and home departments to our schools.

We suggest the advisability of beginning the preparation of a graded course of study and recommend that the Revised Bible should be used as the basis of the course, which will be printed in the report of the Sabbath School Board, in 1909, be revised and published for general distribution among pastors, superintendents, and teachers of the denomination.
Respectfully submitted for, and in behalf of, the committee.

J. ALFRED WILSON, Chairman.

In pursuance of the adoption of this report, including the recommendation of the Trustees relating to the employment of the Field Secretary for the current year, formal tender of the office, the Field Secretary was made to Rev. Walter L. Greene, who was present and signified his acceptance of it upon the same terms as last year. The remainder of the report was referred to a committee consisting of Esle F. Randolph, Walter L. Greene, Charles C. Chipman and J. Alfred Wilson for consideration and to report at the next meeting of the Trustees.

Voted, That the Treasurer be authorized to pay the salaries of the Field Secretary and of the editor of the Sabbath Visitor, monthly; the bills for expenses of the Field Secretary and of the editor of the Helping Hand in Bible Study, as they are presented, and twenty-five dollars to Alfred University for the purchase of reference books for the immediate use of the editor of the Helping Hand in Bible Study, when it becomes due; and all other bills upon the approval of the President of the Trustees.

Minutes read and approved. Adjourned.

CORLISS F. RANDOLPH, Recording Secretary.

Speaking Evil of Magistrates.

The strangely incon siderable action of Senator Gore, of Oklahoma, in mentioning the name of the Vice-President in connection with the alleged attempt at bribery, has received from the judicious persons of all parties the condemnation which it deserved. To repeat hearsay scandal under such circumstances is to place upon a public man a stigma which may be wholly undeserved, but which it is extremely difficult to efface. At this very time the anonymous accusations which have been circulated against the character of the new King of England have aroused deep feeling in the United Kingdom. The Methodist Times, of London, July 14, carried a quarter-page advertisement in which, under a black-type heading, William T. Stead denounced as "absolutely false and cruel" "the infamous calumnies persistently circulated, impugning the greatest moral offenses to His Majesty George V," and called upon the ministers of all the Free Churches in the three kingdoms to do their utmost in the pulpit and elsewhere to vindicate the King's character. We notice in the British religious weeklies a strong editorial effort to combat these accusations, which, however, are in such general terms and are put into currency by such irresponsible parties that it is almost impossible to reach them at their source for verification or disproof.—Christian Advocate.

A Correction.

Dear Doctor Gardner:

In looking over my Convocation paper as it appeared in this week's Recorder I find that something made me say (p. 399, col. 1) that God is the source and sum of all energy, both material and spiritual, operative in the universe. What I intended to say was that God is the source and sum of all energy, both material and spiritual, operative in the universe. I would consider it a favor if you could find place for this correction in the column at an early date. The passage in question escaped my notice throughout the numerous readings which I gave the manuscript before I sent it to Lost Creek.

Very truly yours,

PAUL E. TITOWITZ.

"A Living Hope."

I like the sweet, old-fashioned phrase, "A living hope in Christ!"

How many saints of older days gloriously suffered!

"A living hope"—why, then it breathes, and flames kindled speech:

With cheery song it life enwrathes,

With courage dares to teach.

"A living hope"—why, then it walks,

With strong and swift.

Where beggars crouch and evil stalks,

And brings the needed gift.

"A living hope"—it labors, then,

It laughs, and, pitying, sighs;

It lives the life of earthly men,

Then it walks,

And brings the needed gift.

With courage dares to teach.

"A living hope"—it labors, then

It laughs, and, pitying, sighs;

It lives the life of earthly men,

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It lives the life of earthly men,

Then it walks,

And brings the needed gift.
REPORT OF H. EUGENE DAVIS.

For the year ending May 31, 1910.

The month of June, 1909, and part of July, was spent at Lieu-oo pursuing the language study, and helping with some of the duties about the mission. The latter part of July we went to Mokanshan, where we occupied a part of Dr. D. H. Davis' house.

The vacation was unsatisfactory, in that much of my time was spent in cultivating the vegetables. The rest and fresh air must have helped us much, and the spiritual treat we had in hearing the Rev. F. B. Meyer will long be remembered.

We returned to Shanghai early in September, and spent ten days in procuring stores and fuel, and attended the Chapman-Alexander meetings, then in session in Shanghai. These meetings were also great, and I am sure we came back to our work with more zeal for our Lord's commission.

We had a Chinese teacher at the "Hills," and did some studying while we were trying to recuperate. Upon our return to Lieu-oo, the study of the language was resumed. In February I took the third examination under the direction of Dr. D. H. Davis, the Rev. J. W. Crofoot, and the Rev. J. A. Siblsby of the Presbyterian Mission of Shanghai.

The Bible classes have been organized this year. In one we took up a catechism with the men who have expressed an interest in the doctrine. This was not greatly successful as much of the time the weather was bad at night, and the mission is a little distance from the town. When we open rooms in town I hope to continue this work of instruction to all who are willing to come. The other class has been continued throughout the year. We have taken up two courses. First, the Personal Workers' New Testament has been used; learning the verses which each unbeliever should know.

We are now at the eleventh lesson of "Main Lines of the Bible." All the people who live at the mission are members of this class.

The prayer meetings have been continued throughout the year. These meetings are held on Wednesday evenings. Sometimes there have been a number from outside who have joined with us.

The Sabbath school meets at ten-thirty in the morning on the Sabbath, and we have now divided the school. Mrs. Davis and I have been teaching the children the Sabbath-school lesson. The older children are studying Mrs. Maxson's Catechism, which has been translated into Chinese. We hope to enlarge the Sabbath school during the coming year.

The Sabbath afternoon services have been continued as usual. Doctor Davis has been with us, and preached four Sabbaths during the year; Mr. Crofoot five Sabbaths; Miss Butchkin two Sabbaths; and Dr. Sien-sang has spoken one Sabbath.

Before Doctor Palmborg's departure she usually took this service. Since her going I have tried to speak or have a Bible reading each Sabbath, so that a service was held in our dining-room on account of the riot which had occurred on the preceding Thursday and Friday.

The meetings that were held last fall were a success so far as seed-sowing is concerned. Several hundred people heard the doctrine preached, and many more read the printed program, which was placed in each shop and home in the village, and well distributed in the surrounding country.

We have suffered loss in the Lieu-oo Church by the death of two of our members. Mr. Koeh, the teacher in the day-school and our right-hand man, died of consumption, December third. Their deaths meant a very great loss to the church, but their lives had been such that they were both ready to answer the call.

There are seven names on the probation list. Three of these probationers have already shown that they were not sincere in the beginning, or did not understand what they were doing. Others of the five may finally go back. I trust we can receive three or more of these men into the church before many weeks. Our success is reckoned by the number we have added to the church, this year is a failure. If we believe that God will bless feeble efforts, and that no good is ever lost, there will be some harvest sometime, somewhere.
teaching, but Mrs. Me was a former pupil in the Girls' Boarding-school, and was as well qualified to teach as her husband. It was thought that she could teach part of the time, and thus we could help them, and they would enable us to keep the school open.

Accordingly, on the thirteenth of March the school was opened, and we have had to turn several away because of lack of room. There are twenty-five names on the roll and their ages range from five to sixteen. A prayer service is held with them each morning, and half of the day is spent in studying Christian ideals. They are supposed to attend the Sabbath school and the Sabbath afternoon service.

About the seventh or eighth of April, Mr. Me was very ill and we were fearful that he would have to give up the school. Doctor Selmon of the Seventh-day Adventist Mission came out to see him, and prescribed hydrotherapy treatment for him. My short experience in the bath-room at the Battle Creek Sanitarium made it possible for me to give him the treatments, and for three weeks he had regular daily treatment. He is looking very well now, and does all the teaching. He seems anxious to stay, and help me in the proposed work with young men next fall.

The financial report for March, April and May is as follows:

From day-school pupils .......... $ 3 50
English pupils' fees .......... 37 00
H. E. Davis, balance .......... 4 50
Total .......... $45 00
Teacher's salary for three months . $45 00
(To be continued.)

Benefits of Foreign Missions. 

GEORGE BENJAMIN UTTER.

Read at annual session of the General Conference, Salem, V. A., 1910.

I have been wondering by what right I should be honored, in being asked to take up a few moments at this Conference in a talk on missionary matters. It is true that since I was a youngster I have heard a deal of the Seventh-day Baptist Missionary Society. I can well remember my grand-

father, and in recent years I have read more or less and have come to understand from much written matter he has left, that he was interested in things missionary. I have seen my father working over missionary accounts, trying to make some account balance, when he should have rested from the arduous duties of the day.

I have seen these proofs of labor on the part of grandfather and father, and I have thought to myself, "What a waste of energy for a cause that seems hopeless, if not altogether useless." That was my feeling a few years ago toward this missionary business, toward what I thought once, and many of you think now, is a pitying into the affairs of those who are apparently happy, contented, and willing to be left alone. What is the use of spending money, of wearing away lives in foreign lands, where we are not wanted?

Kipling has said,—

It is not for the Christian race
To worry the Aryan brown,
For the white man's race
Is eating them alive.

And the brown man smiles,
From the lances of his spear.

And the end of the fight
Is the white man riles.

Is it any wonder that thousands
Of the Christian race among the heathen
Should be glad that these old fallacies regarding
The heathen and his ability to care for himself.

I wish you would go with me to the
Cleanest and the best of the Mohammedan
Countries, Egypt, and see the hundreds of dirty,
Unwashed, fly-eaten youngsters,
Growing up to manhood, many of them blind for life. It is against the teachings of Mahomet to wash the eyes. They become sore and a feeding place for scores of flies. Is it any wonder that their very sign means out of them? And all because of the foolish religious practice of the Mohammedan.

Visit the oldest university in the world
At Cairo. See the young men from all over the Mohammedan
World, teaching subjects over which Christian students
Labor hundreds of years ago. Watch
Them bow and scrape as they study aloud,
Learning by heart the Koran, the book of Mahomet. Then visit an American mission school not so far away, where the missionaries are teaching the youth how to live a clean, sane and healthy life. See their clean clothes and smiling faces, and you will be glad that these missionaries are teaching the Mohammedans to live like Christians.

We take a journey down the Red Sea.
Stop at Aden, just across from the African
coast and have a glimpse of the true
African, who has crossed the straits to secure labor. Here is a continent which has
hardly been touched by missionary effort.

As a member of my class at Amherst Col-
lege, who is now a missionary on the west coast of Africa, wrote me a few months ago, "These poor Africans are the victims of a hell on earth." There on the western coast the trader in ivory and rubber is turning over a vast country of the most primitive of civilization, unless hidden,

are giving this country the worst of our
poorest Western civilization, and in plain language they are making a mess of it.

The biggest liar and bluffer of all the traders has the native so frightened that he does not dare to show his hammer. And master is the fellow who has the money, too. The true Christian effort is the only thing that will help these generations which are coming on.

They will be a mongrel lot until affairs here under the equator become stable again. All is change and alteration now. From bark cloth, no clothing at all, to linen collars is more than they can stand. The high price of rubber and ivory has brought a pestilence upon the land, compared to which those visits of much abused Pharaoh were a mild call.

Now in Africa with me and cross the
Indian Ocean. Then, see, in Ceylon, a
beautiful climate, under the equator, fer-
tile fields and everything to make life worth
living. Then take a look at the people,
strong and rugged, who have advanced as little as they have forsaken Buddha for Christ. After more than 2,000 years’ trial, Bud-

dhism has proved a failure. It has failed to uplift the people, and has allowed them to sink lower and lower in degree of civil-

ization. But of all the missionary problems, that of India takes the lead. Hinduism is the

religion of caste, a system of classes, where caste prejudice goes so far that a member of one class in society can never expect to rise above the level of his father, grandfather and his ancestry for a thousand generations back. For a Hindu to be ambitious is considered an insult to his ancestors. The color of his skin makes him comfortable.

To rise by his own merits is a great

sight, just as the traders have the advantage
of the natives bathing in the dirty stagnant water
which had fallen there months before in the
rainy season. In this vile water they take in-

ternal as well as external baths, and it is little wonder that thousands die of the fever. Christianity would not permit it,
while Hinduism requires the practice, before the temple is entered for worship.

After seeing these things you would return to your home, convinced that Christianity would be the thing for them, and that the Christian should give his attention to the heathen as well as to the work in the home field. These Oriental religions have had their chance and have failed. They must now give way to the practical religion—that of Jesus Christ.

Japan to outward appearances has taken on a covering of Christian civilization. Less than sixty years ago she was as far behind the times as is China today. Not until Commodore Perry of my own State, Rhode Island, broke down the barriers, did the missionaries and the Western civilization find their way to that nation. She began to take on our civilization because she saw that there was more in it for her than in her own, as developed under Buddha. And soon she will be eager to accept the reasons of her present prosperity, which is Christianity.

And now China is awakening. She will repeat the process that has followed in the steps of Japan. That great giant is cutting off the cuts of her royal sons, dressing them in Christian clothes and sending them to this country that they may be educated in the Western civilization. As the churches grow, so has the shaven head. All that remains is the almond-shaped eye and the sallow skin, with the heathen heart. The clothes are those of a Christian.

China must have a Christian education. The missionary has opened the way, and it is now up to that man to make good and complete the work which he has started. To do this he needs your backing.

We, as Seventh-day Baptists, have an opportunity to make a hand in this work of education. There is the Shanghais Mission with its school, which, with a thousand other missions there, will teach the Chinese, with his Christian clothes and heathen heart, that his one salvation is in accepting, unadulterated, the whole of the Christian civilization, even with the Christ, the Saviour of the world. China must have Christ before she can maintain a Christian civilization.

Make the world Christian and you will hear no more of the "yellow peril." The religious fanaticism of the East will be of the past. Then in deal and trade we may meet the Hindu, the Jap and the Chinesean as Christian nations meet one another. If for no other reasons than a selfish one, it is your duty to the world to help convert these millions of unbelievers to Christ, to our way, the best way of living.

Mission of Jacob Bakker.

[Mr. Jacob Bakker was sent from Holland to Cape Town, South Africa, and to Gold Coast, West Africa, by the Missionary and Tract boards through their Joint Committee, in order to learn all he could of the people and the conditions on those fields, and report what he found to the boards. He left home on April 28, 1910, and reached Cape Town, May 24. After a search at that place without avail, he found Mr. Olifan, the leader of the Sabbath-keepers in the town of Lower Paarl, two hours by rail from Cape Town, where there is a small church of Sabbath-keepers. Recorders readers will be interested in the following extracts from Mr. Bakker's report.—Ed.]

After a good deal of inquiring, both of white men and of natives, I finally found two colored men who knew Brother Olifan and who were willing to take me to his house. Of course you can easily imagine that I was happy to have found him at last. When I left Holliston I had not yet received Bro. D. E. Tilsworth's letter which contained directions given by Brother Olifan as to how I could find him after arriving in Cape Town. I received this letter after I found Brother Olifan. All I knew was that he lived in Maitland, somewhere in Cape Colony.

After a few minutes' walking we arrived at Brother Olifan's house. The two natives who accompanied me went to the door and told him that outside was a white man who wanted to see him. Directly he came and asked me to come in. As soon as I saw him I knew him from the picture I had. After dismissing my guides it did not take me long to make him understand my errand and we were soon asking each other many questions. Dea. K. J. Gau was also there. Brother Olifan speaks English quite well, so I had no difficulty in conversing with him. Brother Gau understands English fairly well, but can not speak it so well. My first impression of them was a very good one. They appear to be very simple-hearted, earnest-minded Christians, who are having quite a struggle and appear to make many sacrifices in following God's commandments.

Although I had intended to return to Cape Town, as I came without my baggage, not knowing whether or not I should find Brother Olifan, I decided to stay over-night, as they were going to have a concert in their hall that evening. After some little conversation Brother Olifan went out and told some of the people of my arrival, and soon another brother came in, called Joko Sobopa. He lives in the same row of houses with Brother Olifan, as does also Brother Gau, who lives next door to Brother Olifan. Brother Sobopa's wife, Elizabeth, also came in shortly after, a very pleasant and happy-faced woman, and she brought in some tea and biscuits. They brought in a small table, covered with a clean white table-cloth, on which they put the refreshments. Before partaking of these Brother Olifan gave thanks. I find them do this every time they partake of food and drink.

* * * * *

We called at several private boarding-houses and hotels and found no room. Afterwards I learned that it was because the white people (and even the black people were commenting on it) saw me walking and conversing with these colored men. Such a thing is never done here, as the feeling is very high against the natives; so people seemed unwilling to take me in.

Finally we came to a hotel, the owner of which was a Jew who was willing to let me stay. Here I received good accommodation and treatment. I soon had a good wash and supper and directly after this I went to the hall, a corrugated iron building, standing at the bank of the Berg River, just at the edge of the iron bridge, which crosses the river. It is a building about 30 by 50 and will hold a good number of people. For seats they use rough wooden benches and have a kind of primitive wooden pulpit for the preacher, with also a large cross. Brother Olifan told me that they use a cross because so many people said that they did not believe in the new dispensation, but still cling to the old. So in order to kind of stop this they had a cross put up to show the people that they preach Jesus and him crucified. Two large oil lamps and a few candles try to dispel the darkness, in which they but partly succeed, so it is very difficult to read at night. There is also plenty of chance for fresh air; hence it is quite drafty, but one soon gets used to such small matters. Outside hangs a sheet of iron on which is painted—

CHURCH OF CHRIST
AND HIS HOLY SABBATH.

and facing the street is painted on the wall—

MISSION HALL,
LOWER PAARL.

They rent the hall from some white men, at 15 shillings a month ($3.60). Brother Olifan told me that they had quite a struggle to get the funds with which to pay the rent. They raise most of it by giving concerts, etc., and occasionally they go around with a subscription list to collect money. The concert was to begin at 7 and it lasted until 11 o'clock, the usual time of closing being 12. Some time after we began, half a dozen young white men entered, I suppose mostly out of curiosity to see what a white man was doing among a lot of poor blacks. They stayed quite a while and seemed to enjoy the singing. They were all natives who took part, namely, Mrs. Sobopa, five girls and three boys. Mrs. Sobopa being the only Sabbath-keeper, Brother Olifan being of course the leader. They sang many hymns and native songs, all of which I enjoyed, although it lasted too long for me. About forty were present. young and old. About the middle of the concert tea and cake were served (10 cents for lemonade) and I was given an opportunity to tell them about my coming to them. Meeting closed with prayer.

(To be continued.)
Human's Work

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

Self is the only prison
That can ever bind the soul:
Love is the only angel
Who can bid the gates unroll;
And when he comes to call thee,
Arise and follow fast;
But there may lie through darkness.
The light at last.

—Henry Van Dyke.

Some Modern Philanthropies.

The Children's Village.

Several miles out of New York, crowning a hill which overlooks the Hudson, are clustered the cottages of the Children's Village. To the real home life of these cottages, the various "housemothers" receive the delinquent boys sent from the courts of New York, the troubled, tempted, tempest-tossed.

The village is attractively laid out, the grounds, the walks are cement, the lawn green and smooth. The farm consists of 283 acres. There are twenty-two buildings, with nine cottages in process of construction.

It was a memorable occasion upon which I went with a body of fellow students to visit this splendid institution. We were welcomed by the boys, as well as by the instructors, and, in groups, the boys escorted us. After taking us around to get a glimpse of the quiet "business" of the place, the boys took us to the cottage of the superintendent, where tea was served. Then we were conducted to the auditorium, where we were told all about the history of the village, and permitted to hear the boys sing—and how they sang! Good music, too.

On the wall are the words of Lincoln: "Tell the boys of the New York Juvenile Asylum that they must follow truth, justice and humanity, if they wish to become useful and honorable men." Signed, "A. Lincoln," and dated September, 1860.

The boys then, with becoming pride, exhibited their handiwork in all the departments of manual training, and samples of their school work, and after this we visited the nearer fields and were told something of their gardening. More boys chose rakes than any other vegetable, we were told, the reason probably being that they can eat the raddish without cooking it. Their handicraft and class-room work took a prize at the St. Louis Fair.

There is an observatory on the grounds, and there are two lakes on the farm. Ample provision is made for out of door sports. A boy may stay one day or until he is twenty-one years of age. There is a band, in uniform, which plays well. The schools are graded. The boys have individual ownership of everything.

On Sunday afternoons prominent men and women come to the village and hold short services. There are illustrated lectures. These are lectures on travel, art, or something of interest and instruction to the children. They celebrate all the anniversaries that ordinary school children do.

After seeing all these things, we assembled on the lawn and the boys served lunch. The food was good, we listened to the band, and the wife of Mr. Williams told us something of the problems of government, which among boys of that class is especially difficult. In the first place there is the so-called mills system of merits, that the idea of punishment may be as far from their minds as possible. The boy whose conduct is perfect has ten mills placed to his credit in the bank at the end of the day. Last year the sum of these credits was about $750. But we are told that it is a good investment, and although laborious for the bookkeeper, cheaper than hiring guards. The boy who is not good, of course, loses his credit; the boys who persist in being unruly are sent to the drill squad where they are deprived of play privileges, are served reduced rations and alternately sit in silence and practice "setting up" exercises. At night they are constantly supervised, and I'm a watchman. It is a stern régime, and one experience is intended to be curative.

There is neither wall nor fence to prevent escape. Reccommitments are rare and no child has been returned the third time.

All the work is done by the children, with the aid of the instructors.

The Bedford Reformatory for Women.

It seems to me that as a prison, which it really is, this institution, presided over by Katherine B. Davis, Ph. D., is one of the results of the belief that the world is better now than ever before. That pure, high-minded, well-equipped women from our higher institutions of learning can be found to devote years of their lives to these unfortunate women, women who have committed nearly all the crimes in the calendar, including manslaughter, is enough to insure fewer criminals in the next generation.

Almost every advantage is given these women. They are taught in regular school work and have the advantage of manual training.

Much work not usually done by women, such as making concrete walks, is done by these women, who live in cottages, each with a "housemother."

The parole system is used. They have instruction in the gymnasium, dancing lessons twice each week, singing. Some of them have instruction in vocal and piano music, and are associated in a regular glee-club.

Places are given from time to time by the inmates, and on Sundays they have religious services conducted by ministers of various denominations.

There is a prison for refractory women, and for incorrigibles there are a few "silent cells"; but the "honor cottage" seems to prevent much insubordination. Here the girls who come up to a certain standard dwell together under a set of rules which they have imposed upon themselves. If one of these women fails to maintain the standard of the cottage, she is requested by the others to resign, and the superintendent acts rapidly. The honor cottage girls make their own clothes and do not wear uniforms. The instruction includes the place in our government of America's women, though disfranchised, and their obligations as citizens.

Children from fifteen to thirty-eight, and nearly all of them have served time in some other institution. When they are released on parole, the institution keeps them under supervision, provides employment for them and continues to encourage them to stand firm in a better life.

The majority of them are very ignorant when committed, and are probably strangers to the comforts of the reformatory and the spirit of Christian kindness which permeates the institution. Doctor Davis says that they are for the most part incapable of self-government or self-care, and the three years of their stay are all too short to accomplish permanent efficiency along either line. More break parole than among younger persons, as is to be expected.

If there were more such institutions, we should need fewer county jails and fewer courts.

And if we had more schools like the Manhattan Trade School for Girls we should have less of even these model prisons; for our girls growing into womanhood would have a healthful, wholesome interest in some occupation for earning a living and getting an education at the same time. They are taught practically all the "trades" here, by actually working with them with the best of equipment.

The George Junior Republic.

If I were a homeless waif and could not get into the George Junior any other way, I would be tempted to commit some "wee bit" crime just to be allowed to enter. But these wide-awake, enthusiastic citizens hasten to inform you that, since the majority of them have led exemplary lives and no one knows who has done something which he should not, or what it is that he has done, they just give every one the benefit of the doubt and suppose that no one has ever been delinquent: and so it came about that the president of the republic and the judge talked gravely to me of refusing to allow a former citizen to return because he knew that he had gone wrong and they did not want that sort of reflection cast upon their republic. But, I argued, the republic exists for the purpose of making citizens of those who might otherwise make undesirable. The judge thought this a good point, and the whole citizenry should be considered rather than the good of this one.

The republican "bus" meets the trains, at the little town of Freeville, and the boys are polite and hospitable. It is clearly evident that visitors from the four corners of the earth are quite the usual thing.

The superintendent greets the visitor...
Christian Character as a Social Asset.

PAUL E. TITSWORTH.
Conference, Salem, W. Va.

Christianity has a twofold office: it ministers to the individual soul and it governs the relations of man to man. It is this second office which it is the business of this paper to discuss. Do our religious ideals incorporate in us, principles which make a help or a hindrance in our relations with others? Let us examine what Christian character is and then see whether it fits us for social life.

Theoretically, Christianity is not a religion which tends to make us satisfy with poor performances, but it fills us with an unrest to see its principles more perfectly operative in ourselves and in society. While this is true, there still adheres to our idea of and ideal for character, much of the asceticism of the medieval Catholic Church; we are inclined to see the Christian virtues shining forth in their brightest sheen in a personality living more or less apart from the world and clear of its stain of struggle, and we forget to give his meed of praise to the battle-scarred veteran who ploughs daringly into the scrimmage of life.

We do not want to be misunderstood in this respect. From God's point of view a humble, secluded life and one devoid of opportunity for living broadly may be more efficient than the most spectacular career. The ultimate estimate of character value must be left to him, but for the satisfying of human need a struggling and dynamic personality is far better than a placid and static one. There is a danger that those who can live the broader life will be induced, by this hermit ideal which so widely prevails, to sketch the plan of their ambition on a diminutive scale. In the parable of the talents the curse rested on the one-talent man, not because he was least, but because he did not try; he was self-satisfied. If Mr. S is a ten-talent man, his social duty is unfulfilled so long as he falls to contribute to his fellow men a value equal to his ability and opportunity.

This important idea of the sliding scale of human ability should be kept in mind throughout the paper. It is not my intention to discourage those who are doing their level best, whether that best is a one- or a ten-talent ministry to human need. I believe there are some who should become more fully awake to the demands of society and should be spurred to activity. It is to such that I chiefly speak.

Every day the opportunity for the common man is growing greater; but, of course, his responsibility is proportionately increased. In the middle ages, when self-development and self-expression were possible to but few, there was ample excuse for most men to exert little influence in their community. Civilization can be gauged, partly, at least, by its interest in the less favored man, and by giving him a chance to do something and to be somebody. Most of us welcome the wider vistas thus opened, but fewer are ready to shoulder the wider demands.

In practice a large number of Christians accept the medieval church point of view of keeping aloof from combination with others to promote social progress. By so doing they appear to believe, after the fashion of the hermit, that Christianity is better suited to another world than to this, and that its saints can live lives most honored by offering to the helping hand of others. Thus there is a danger that these Christian so-called religious ideals which demand a life of semi-seclusion. Our religion is meant not only to give satisfaction and peace to the individual himself but to be an outreaching one. It teaches us that we are our brethren's keepers. This means that we see to it that our brother's need is the opportunity and the one-talent ministry to ourselves. The call to duty in this respect is as sacred and as worthy of our heed as the call to the foreign field. We need a zeal for good citizenship and legitimate influence in the community and in the State in which we live comparable to missionary zeal.

All too rarely do we hear from our pulpits large public problems discussed in an illuminating way, practical suggestions made for their solution, and an appeal extended for young men and women of ideals to enter the lists against ignorance and wrong.

Such influence as we ought to exert can come only from ability and worth. Too often men imbued with Christian ideals but with insufficient training and patience have taken up the cudgels against ignorance and selfishness, but they have been forced from the field discouraged and defeated. They are like Don Quixote, as he rode forth with his squire, Sancho, to do deeds of gallantry. In their wanderings he saw some huge windmills and mistook them for giants. With magnificent courage he rode full tilt at them only to be soon un horsed by their
great vanes and to retire greatly discomfited. In such a predicament many well-intentioned reformers have been. But worse still, ignorant tampering with complex social situations has often aggravated rather than improved them.

The call of spiritual influence consists of two things: awareness of the need, and training to meet it. The most powerful stay against social ills and the most potent factor for social progress is the spiritual personality. I would like to discuss with you a moment what I mean by that.

The term spiritual personality consists of parts of a whole. It has been the fashion in the social and physical laws that these elements harmoniously as inseparable must include it; strange would it be to the art of man a moment to supply them. And right is of no use, for non-reason is deny him the right to use them. The most powerful force for social improvement is the most efficient force for social improvement. Armed with its own righteousness as the only basis for action, and a steadfast belief that the world is so constituted that our enlightened efforts toward individual and social betterment will bear fruit. Armed with such a character we shall contribute the most efficient force for social improvement known to man.

Our social relations may be divided into their religious, political and business aspects. Let us note for a moment how such a character as I have described reacts in concrete relations.

First, in the religious sphere. We are all interested in seeing the church become the largest possible factor, not for its own sake but for that of the community. There are some parallels between the present religious and political situations. It often strikes me that the church is inclined to lay too much stress on its own welfare as an organization; that some of its official members are interested, and sincerely interested, in such endeavors. Our schools are an attempt to broaden the comprehension and the sympathy of the ignorant so that right impulses; the teacher of knowledge teaches him every day that without the teacher's final view of life, in the community and in the state—a man will act with fairness and justice to all. The most efficient ethics is based on broad insight and keen sympathy. A man may intend right, but through short-sightedness or narrowness of sympathy his code of morals may fail of being the highest ethical standard. The science of the application of those ethical ideals found in the Bible—thou shalt not kill, thou shalt not steal, thou shalt not commit adultery, thou shalt not bear false witness, and thou shalt love thy neighbor as thyself—can never be exhausted. The complete domination of our social system by such standards is hindered on the one side by wilfulness and on the other by ignorance. The teacher of righteousness must appeal to the conscience of him who knowingly does wrong and correct his impulses; the teacher of knowledge must broaden the comprehension and the sympathy of the ignorant so that right ideals will go out to thousand actions where they have failed but one before.

And lastly, one of the greatest essentials to a spiritual personality is faith—faith in oneself, in the growing righteousness of society, and in the power and goodness of God. Faith is founded on knowledge and experience. It is the dynamic factor of spirituality. It says, "Since my experience teaches me that there is a progress in the world toward the better and that human beings are playing a worthy and necessary part in it, I, too, will take a hand and use all my influence to make the world a better place to live in, and I will never rest in such endeavor. I have seen the miracle of a human personality growing out of ignorance and wilfulness into the beauty of human character; I have seen social corruption purified; therefore, I believe such processes are entirely possible." Faith strives to make ethical standards possible in governing all the relations of men—of a man to his wife, to his children, to his dependents and to his neighbors.

I doubt the possibility of efficient Christian character without all the elements named: knowledge, a sane attitude toward life, refinement of emotion and storing of good impulses through a love of the beautiful, insistence on righteousness as the only basis for action, and a steadfast belief that the world is so constituted that our enlightened efforts toward individual and social betterment will bear fruit. Armed with such a character we shall contribute the most efficient force for social improvement known to man.

Our social relations may be divided into their religious, political and business aspects. Let us note for a moment how such a character as I have described reacts in concrete relations.
The Sabbath Recorder.

Young People's Work

Rev. H. C. Van Horn, Contributing Editor.

Chances We Miss.

Rev. A. J. C. Bond.

Prayer meeting topic for October 22, 1910.

Daily Readings.

Monday—Every-day opportunities (Matt. xxx, 41-45).
Wednesday—A great chance lost (John xix, 4-10).
Thursday—A chance to confess (Mark xiv, 66-72).
Saturday—Topic: The chances we miss (Gal. vi, 1-10).

GALATIANS VI, 1-10.

If we are in truth followers of Jesus Christ we are anxious to do good as well as to be good. To do good means to be good for something. I suppose there are Christians who are content to possess a kind of negative Christianity, which consists mainly in refraining from committing any heinous crime or gross sin. They could live their Christian life just as well, or perhaps better, by living a hermit life; for they take no account of others in the struggle. Paul could not see it that way. The religion which he professed as a follower of Jesus must find expression mainly in conduct toward others. As a child of heaven, he had obligations to God's other children. To do good to all was the life principle actuating him always. "As we have opportunity was the measure of his responsibility.

If our duty toward those about us is measured by our opportunities to do them good, then it is well that we make this a matter of careful study and of frank discussion in the prayer meeting. I fear we live so far beneath our privileges in this re-
testing his seed-corn was worth dollars to him.

Care needs to be taken, not only in choosing the kind of seed to be sown, but the quality. He that sowed corn will reap corn, if anything. But every kernel must have a good heart. To have the color, shape and appearance alone is not enough. Such corn will do for the pigs, but not to plant. Something more is needed than simply to be found on a cob. "Sow a deed and you reap a habit, sow a habit and you reap a character, sow a character and you reap an eternal destiny." If our character and destiny are to be worthy and good, we must sow good deeds; we must sow good deeds; we must sow good deeds.

BOY SCOUTS.

Recently there appeared in the Outlook an interesting account of the origin and work of the Boy Scouts of America. It contained at least one good suggestion for possible use of the Boy Scouts of America. It contained at least one good suggestion for possible use in the Seventh-day Sabbath school; so in this way we can add to the value to ourselves in character development, and we have the advantage of our opportunities.

At the SABBATH RECORDER:

A Good Letter.

Rev. H. C. Van Horn:

We received your kind letter some time ago, but have neglected to answer it promptly. We thank you for Mr. Clark's address and have corresponded with him. You asked us to write a letter, but neither of us felt we were capable of writing a letter for publication.

Our experiences in living in Sunday communities are many. We feel that it is keeping the Sabbath under difficulties; and as our little boy grows older, we realize that a Sunday community is no place in which to raise children; so we are hoping to get into a Seventh-day place as soon as it is possible. We can remain true to the Sabbath, but I can see how young folks and children easily drift away.

It seems strange that with the Bible for guidance there are so many people who have never heard of the Sabbath. Very few here ever heard of the Seventh-day people, some of them for Adventists; it is so easy to drift with the tide. Some will say we are right according to the Bible, but they can't make a living and keep God's Sabbath. We have not found this a difficult matter and we think most difficulties are easily overcome if we stand for the right and are not afraid to show our colors.

We have the SABBATH Recorder every week and enjoy every part of it. We are also members of the home class of the Shiloh Sabbath school; so in this way we keep in touch with our people.

If we had Seventh-day people here I think this would be one of the finest of countries. The climate is very healthful and we have had an ideal summer. Sometimes it gets a little hot through the middle of the day, but our evenings and mornings are cool and pleasant. We are only twenty miles from the Gulf, so we enjoy the Gulf breezes. The country is quite new, as the railroad has been through only about five years, and there are not many people here. Church services are held every Sunday and
DENOMINATIONAL NEWS

Katrina's New Umbrella.

Katrina longed for rain. For that matter, so did the farmers. Their reasons were different. Katrina longed for rain because Aunt Patricia had brought her from New York a pearl-handled blue silk umbrella. There was nothing like it in the village. The farmers, so far from thinking of umbrellas, would have rejoiced in a shower hard enough to make their roofs leak, so great was the danger of losing their crops.

From the time Katrina was possessor of this new umbrella, she put on surprising airs. At first the little girls in her class at school were envious, as Katrina wished next she wished for mother's common umbrella. Katrina couldn't explain an example in fractions at school; however, her life was bright with the little girls in her class she thought she was envied, as Katrina wished next she wished for mother's common umbrella. Katrina couldn't explain an example in fractions at school; however, her life was bright.

Katrina could have had her way, she would have carried the umbrella to school and used it as a parasol. This vanity her mother would not allow, so there was nothing for the umbrella to do but wait for a shower.

In the meantime, the little girls who used to be Katrina's best friends began leaving her out of their games. Katrina said they were jealous, not realizing what a disagreeable child she had become in a few weeks. Aunt Patricia would have been surprised that she had known that, instead of telling the little village girls how much she loved her aunt, Katrina had been bragging about this aunt's home in New York, and how many servants she kept.

There was a time when Katrina was different. Her mother noticed a sad change in the little girl even before the umbrella came. She was worried as any mother would be who knows that a kind heart is much better than the possession of many pearl-handled silk umbrellas.

One Friday afternoon when the school children were to have music and recitations instead of their lessons, there were clouds in the sky. Katrina said she was sure it was going to rain; nevertheless, mother shook her head when the child insisted that she must carry her new umbrella. Mother didn't believe it was going to rain that day. This shows that she wasn't a good weather prophet. It began to rain before the children had been in school half an hour.

By the time Katrina had performed her part of the program by reciting "We Are Seven," rain was pelting on the schoolhouse roof steadily and persistently, as if it meant to continue without stopping for a week.

Katrina thought of her umbrella; then she thought of mother's black silk umbrella; next she wished for mother's common umbrella; after that she remembered longing for her pearl-handled umbrella.

The school was dismissed. Katrina discovered that all the little girls were provided with umbrellas; moreover, they whispered while gazing at her Sunday white dress and dainty hat. She thought Elizabeth Morgan said, "Serves her right." It became evident that not one of them intended to share an umbrella with Katrina.

At last little Angie Munson was sure of the fact that she did a brave thing. She offered to take Katrina home beneath her old family umbrella. It was the worst-looking umbrella the village had ever seen, and it furred into a dainty hat with ribs bent and twisted.

"The boys played tent with it," Angie explained, blushing rosy red at the same time. She was ashamed of that umbrella.

It's big enough for two, though," Katrina interrupted. "And I don't want to get wet. Angie, you are the dearest girl ever."

Before Angie and Katrina had walked a block, Angie had forgotten to be ashamed of her umbrella. The cloak of vanity Katrina had been wearing seemed to slip off in that shower, and while it lasted, the Munson family umbrella, Miss Katrina returned to herself, becoming once more the little girl she used to be. On reaching Katrina's home, Angie was
persuaded against her will to come in and have a cup of hot chocolate.

"But I'm in a hurry to get home tonight," she said to Katrina's mother.

"We won't keep you more than ten minutes," urged Katrina, "so you must come in.

When Angie stepped out on the veranda to take her umbrella it was gone.

"Your brother borrowed it," explained the grocer's boy, who had been waiting at a neighbor's gate. "I heard him say he was going to borrow it for half an hour while you were visiting with Katrina."

"Oh," exclaimed Angie. "Then by the time I get home Aunt Florence will be gone. She said she couldn't—"

"Why, don't forget that I have an umbrella," interrupted Katrina, dashing into the hall and returning with the pearl-handled blue silk umbrella that had waited so Jong for a shower.

"What, that?" demanded Angie, scarcely believing her own eyes.

"Why, of course. And, dear me, I never was so glad to be the owner of it as I am now.

All the way down the long village street that afternoon Katrina's schoolmates gazed through their windows when they saw Angie Munson's smiling face be­neath the blue silk umbrella.

This is the end of the umbrella story, because, when Katrina discovered that her new umbrella was big enough for two, she discovered at the same time the way to happiness. She had so nearly missed the path—Frances Margaret Fox, in North­western Christian Advocate.

MARRIAGES

TRUMAN-COON.—On the ninth day of September, 1910, at the home of the bride's parents, Dea. and Mrs. G. G. Coon, in New Auburn, Minn., by Rev. W. H. Carpenter, M. D., son of Mr. and Mrs. J. M. West, both of Con­dersport, Pa.,

HAZLETT-WEST.—At the home of Mr. and Mrs. Ernest Bragge, Alfred Station, N. Y., Sep­tember 22, 1910, by Rev. I. L. Cottrell, Floyd W., Hazellet and M. M. West, both of Coud­dersport, Pa.

COTTRELL-STONE.—At the home of Mr. and Mrs. E. E. Stone, Wellsville, N. Y., September 28, 1910, by Rev. I. L. Cottrell, Herbert Lewis Cottrell of Alfred, N. Y., and Margaret Lucy Stone of Wellsville, N. Y.

DEATHS

DAVIS.—Arnold Carpenter Davis, M. D., the oldest of the two sons born to Silas W. and Honor E. Davis, was born at Belch­ton, N. Y., May 25, 1839, and died at his home in Farina, Ill., September 15, 1910.

He moved with his parents to Worthington, Wis., in 1850, where he lived till he came to Farina in April 1884. He was married to Carrie Ran­dolph of Walworth on April 26, 1885. (The notice of her death is in the Recorder of August 22, 1910.)

Dr. Davis spent several years in teaching near Walworth, and in the vicinity of Farina. In 1881 he graduated from Hahnemann Medical College, Chicago. Since that time he has prac­ticed medicine at Farina.

Dr. and Mrs. Davis united with the Farina Seventh-day Baptist Church May 18, 1889, and have been closely identified with its work during almost its entire existence. Doctor Davis was a careful reader of the best literature, both in poetry, fiction, history and science. He wrote with a ready pen, and had a large circle of admirers of his writings. But in his home he was best known and appreciated. There were seven children born to Dr. and Mrs. Davis, three sons and four daughters.

Doctor Davis was closely attached to his children, and delighted in their companionship. Great sorrow came to him at the death of son Fay, and later in the sudden death of Arnold C. Davis Jr. Not long after this Mrs. Davis was stricken with paralysis. And a half Doctor Davis did little else but watch with and care for his wife. During the last few weeks of her life he was unable to wait on her, although he watched by her side, except for a few days when he was too sick to be with her. On one of the days when he was too sick to go to the bedside of his wife, he spoke to his pastor more distinctly of his wife than he always had been so cheerful, optimistic and helpful: of the children who filled so large a place in his affections, that he had been so unring in service and the months of sickness in the home.

His brother, Oscar E. Davis of Walworth, was with him during his last days of his sickness. Brief services were held at his home on Sabbath afternoon, September 17.

THE SABBATH RECORDER.

W. B. B.

COON.—Augustine Shirley Coon, the oldest son of Ray G. and Viola A. Coon, was born near Farina, Ill., October 11, 1883, and died in St. Peter's Hospital, Effingham, Ill., September 21, 1910. He was baptized by Eld. D. B. Coon, and united with the Farina Seventh-day Baptist Church on April 16, 1898. He was united in marriage to Miss Mae Smith of Farina on September 2, 1905. She is left to care for their baby boy.

Shirley has lived at, or near, Farina with the exception of one year that he spent at Milton and Junction, Wis. For about six years he was owner and editor of the Farina News. Because of poor health he spent last winter in Effingham, Ill., expecting to return to the printer­ing office within a few months; but disease had obtained too firm a hold upon him and he gradu­ally failed. A few weeks ago it was decided that the only chance for his recovery lay in an operation, so he was taken to a hospital where he was in a physical condition which would warrant the operation. His death was sudden, and not immediately expected by his attendants and came as a great shock to his family and friends.

Funeral services were held at the home of his parents on September 23, con­ducted by his pastor. The services at the grave were in charge of the Farina Odd Fellow Lodge, of which he was a member.

THE SABBATH RECORDER.

W. B. B.

The Serpent in the Home.

Not long ago the writer was in a home when the head of the house was telling of some unpleasantness that occurred in a cer­tain family. Then and later the wife be­gan to criticize her husband for some things he has said on that occasion. Whether or not he had made a mistake in what he had said, there was a lack of wisdom and kind­ness shown on the part of the wife though she doubtless meant well. A little consider­ation of the golden rule would have pre­vented the criticism. Men often find fault with their wives in a similar manner. Par­ents also speak of the faults of their children before company. So the serpent hisses. Men and boys, if they do not have, a great deal of moral courage, are driven to the saloon or some other bad place. If they are above that, they often become dis­couraged in trying to be good and do good. That kind of humiliation has no tendency to render them humble-or pleasant. One hiss is likely to follow another until home becomes an inferno. This is especially trying when one accuses another of not telling the truth. When one feels that another does not believe him it is practically "all up" with him, as he can have little heart to do or say anything. In most cases he has had no intention to deceive, so he may have a mistake or he may have been misunderstood.

In nine cases out of ten the matter is not of sufficient importance to notice, it is better that some errors be overlooked. This is especially true when company is present. If people must bite and devour one another let them do it by themselves and not compel others to endure their little hell. But if people can be kind and loving when company are present why not all the time? The New Testament in­stitutes on nothing more than patience, for­bearance and kindness. If boys and girls go to the bad who might live noble lives if there was less bissing in their homes.

Many wives become discouraged because little that they do seems to please their hus­bands. Many men are driven by hissing and deprecating remarks to like some other place better than home. Many mothers are sick at heart because their children do not recognize their labor for them.

When we are tempted to belabor others for their mistakes we should remember that we are not infallible. In particular the rec­alling of past mistakes and wrongs should be avoided. Let them be buried. When God forgives, the past is not recalled. So it should be with us. It is unfair to chide for things said or done years ago, as with the passing of time people change their views. Forgive yourselves for doing all their opinions and acts of five years before as wisest and best.—G. B. H.

It is practically no trouble to get a crowd to cheer for a right principle; but it is quite another matter to get a man to plod on after it alone, when the meeting is over. —The Issue.
Sabbath School

LESSON IV—OCTOBER 22, 1910.

REVIEW.

Golden Text.—"And it came to pass, when the days were well nigh come that he should be received up, he steadfastly set his face to go to Jerusalem, and sent messengers before him." Luke ix, 51.

DAILY READINGS.

First-day, Matt. xvi, 13-20; xvii, 1-14, 20.
Third-day, Matt. xx, 1-34.
Fourth-day, Matt. xxi, 1-17, 33-46.
Fifth-day, Matt. xxii, 1-22, 34-49.
Sixth-day, Matt. xxv, 1-30.
Sabbath-day, Matt. xxv, 31-46.

(For Lesson Notes, see Helping Hand.)

SPECIAL NOTICES

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

The Seventh-day Baptists in Syracuse, N. Y., hold Sabbath afternoon services at 2:30 o'clock in the home of the Rev. Geo. H. Springer, No. 126 South saliva Street. All are cordially invited.

The Seventh-day Baptist Church of New York City holds regular Sabbath services in room 537, Masonic Temple, Third Avenue and 63d St., at 2 o'clock p. m. Visitors are most cordially welcome.

The Seventh-day Baptist Church of Battle Creek, Mich., holds regular Sabbath services in Music Hall, Blanchard Building, 234 South Hill Street. All are cordially invited.

The Seventh-day Baptists of Los Angeles, Calif., hold regular Sabbath services at 2 o'clock in every Sabbath afternoon in Music Hall, Blanchard Building, 234 South Hill Street. All are cordially invited.

WANTED.

A position by a German Seventh-day Baptist minister who has taught public school 26 years, is a widower and must earn money. Has edited a newspaper. Address Box 225, Ephrata, Pa.

National Rating League, of Chicago, wants some more Seventh-day road men. Write D. L. Coon, Mankato, Minn., who secured his position through a Recorder ad, or write direct to our office. National Rating League, W. M. Davis, Mgr., 438 W. 63d St., Chicago, Ill.

WANTED.

A number of Sabbath-keeping young men over eighteen years of age for nurses training school, and call boys and elevator service. In writing please mention age and line of work in which you are interested. Battle Creek Sanitarium, Battle Creek, Mich.

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THE BLESSED PATH.

Rough is the path beneath my weary tread. Its scorching rays upon my dropping head. The hot sun pours. Yet, even as I sigh, Adown the steep, a cooling breeze goes by, And at my feet, with gentle murmuring, There gushes, heavenly sweet, a limpid spring.

Dark is the night. The myriad shadows lie Athwart my path. In vain with anxious eye, I strive to pierce the gloom. When lo, afar! With calm and silvery radiance, one bright star Illumines all the road until it lies A gleaming pathway, leading to the skies. A lonely road; O for the clasp of friendly hand Amid the shadows of this dreary land. Thus my sad heart! Behold, while yet I pray, One walks beside me in the narrow way; And with His gracious presence, sweetest rest Enfolds my weary soul. The lonely path is blest.

—Mary Wells.

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