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The Sabbath Recorder

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 gladsome speed.
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.

—Alice J. Nichols, in *Christian Endeavor World*.

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THEO. L. GARDINER, 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, better days are close at hand. I am sure that many who enjoyed 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 so 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 hold 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, while our boards are handicapped 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 of all try to still 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 unfit 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 best unite 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 sinking 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 RECORDER 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 harvests 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 other farmers, 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 sheaves, he must work his own fields. Is it not time 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 being 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, first of all, 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 conducive 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 those that 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 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 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 even 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 most important 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 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 live as near to nature's 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 languages 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. D. 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 "Studies on 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 matter of preparing 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.

CONDENSED 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 on shipboard the next day. The accident revealed several heroes, the most noted being Midshipman Godfrey Chevalier, who saved drowning men until exhausted, and would not stop until seized by main force and pulled on board, just as he brought in his sixteenth man. He then collapsed both physically and mentally, and at this writing, four days after the accident, is still in a dazed condition. The boat swamped in midnight darkness, plunging the entire boat-load into the water in a mass. This made it hard for those who could swim to do much for those who could not, and the desperate struggle that followed beggars all description.

The war-ships of the Atlantic fleet have gone from Hampton Roads to New York, where they are to remain a week, giving the officers a short leave of absence before going to their home ports, previous to their European cruise the coming winter.

According to advice received in the financial circles of London, the United States will assist Nicaragua to a loan of \$20,000,000 and will also manage its financial administration.

Uncle Sam is getting after the bogus mining companies who have been fleecing peo-

ple through the mails. Government officers raided the business place of B. H. Scheftels & Co., New York mining brokers, and arrested seven men. Similar raids were made at the same time in six other cities. The government proposes to put a stop to the use of the United States mails to defraud the people.

The Republican convention held at Saratoga nominated for governor of New York State, Henry L. Stimson. Mr. Stimson is the attorney who wove the web around several of New York's high criminals and brought them to justice. He was especially successful in convicting the sugar trust men and railroad rebaters. He has fought corruption open-handed and sent big crooks to jail. It was largely through him that the government recovered more than a million dollars in duties out of which it had been cheated by the sugar weighers.

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 is 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 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 inhuman 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 Minnesota.

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. In the evening the praise service was led by Mrs. Sadie Ring of Welton, and Pastor Davis of Garwin spoke from 1 Cor. xii, 1. After reviewing the work of the meeting to this point he directed the thought of the people to the fact that our success depends upon our vision of God and the work he would have us do; for "where no vision is, the people perish." Following the sermon he conducted an after-meeting in which prayers were asked for, and at the close of which four offerings were made for baptism.

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 staggers 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 excuse for dodging them, and that too while insisting that the Bible is their rule of life!

Sunday is 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 how 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 any authority for Sunday as a sabbath. There are abundant proofs 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 the 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 explanation, by Dr. A. H. Lewis, of the way Sunday came into the Christian Church gives it in a nutshell.

Sun-worship is the oldest and most widespread form of paganism. It abounded in Asia and Egypt centuries before Christ, and was very popular in the Roman Empire during the first four centuries of the Christian era. The Sun's-day festival was growing in favor and prominence among the Romans when Christianity began its course westward. As no-Sabbathism broke down regard for the law of Jehovah, it was easy and natural that the heathen Christians should find an analogy between their long-standing worship of the rising sun and the worship of the risen Christ. Out of this analogy grew a combination of the pagan Sun's-day festival, and the resurrection festival, the latter being a product of sentiment and philosophy, and not of Scripture. No claim was made for a divine law in favor of Sunday, nor for it as the Sabbath. No-Sabbathism gradually destroyed the one, while pagan popularity 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 Sunday. It is purely an ecclesiastical 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 worship in common, especially 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 fol-

lowers 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 abrogating the Sabbath of the Jewish covenant, she did not lessen the number of days on which public worship should be paid to God, but simply substituted the first 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 of Rome 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 on the traditions of that church, it would be more consistent for all who wish to obey God rather than man, 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 Seeley.

Rev. George Seeley of Petitcodiac, New Brunswick, Canada, sent this message regarding the Sabbath, 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 these principles. 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. He made it 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 aid its progress? 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 unspeakable 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 weakness 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 a man who is governed by 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 the loss it 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 regarding the Sabbath, but also in all things. Whenever I have 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., with the President, Esle F. Randolph, in the chair.

The following members were present: Esle F. Randolph, Edward E. Whitford, Charles C. Chipman, Stephen Babcock, Elisha S. Chipman, J. Alfred Wilson, Edgar D. Van Horn, and Corliss F. Randolph, besides the Field Secretary, Rev. Walter L. Greene.

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 among 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 schools of the South and Southwest. On my way to the Cumberland (N. C.) 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, North Carolina; Attalla 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 Sabbaths, were spent in each place, with the exception of Wynne, which was visited in the middle of the week. Sermons, addresses on the Bible and on Sabbath-school work and our denominational schools, conferences with workers, and personal visitation in the homes of the people, constituted the plan of work pursued by the Field Secretary in each of these places. The visit to these fields impressed your Field Secretary with the necessity for wise and tactful supervision and frequent and systematic visitation by consecrated and spiritual workers. Our people should occupy these fields with the intention of building for permanent results. The cause has suffered because of our policy of spasmodic effort.

Your Field Secretary also attended the Convocation of Seventh-day Baptist Ministers and Christian Workers, at Lost Creek, West Virginia, and the General Conference at Salem, West Virginia, August 19-29 in all. He took the part assigned him on the program of the session devoted to the interests of the Sabbath School Board, conducted the Conference Sabbath school on Sabbath afternoon, and arranged an exhibit of Materials for Religious Education, which was largely visited by delegates in attendance.

Respectfully submitted,

WALTER L. GREENE,
Field Secretary.

The Field Secretary presented the statistics of the Sabbath schools for the last Conference year, which were accepted and ordered printed in the *Year Book* together with the annual report of the Board.

The Treasurer presented a statement of receipts since his last report, which was accepted as follows:

1910.

June 12	Central Association (collection) ..	\$9 00
" 14	Jackson Center, Ohio (S.S.)	2 64
" 17	Welton, Iowa (S.S.)	4 20
" 20	Alfred, N. Y. (church)	4 50
" 27	Eastern Association (collection) ..	12 15
" 28	Syracuse, N. Y. (S.S.)	1 39
" 30	Nile, N. Y. (church)	1 86
July 7	Farina, Ill. (church)	2 15
	Farina, Ill. (S.S.)	2 89
	New York City Church (S.S.) ..	3 71
	Plainfield, N. J. (church)	30 44
	Independence, N. Y. (S.S.)	1 63
	Riverside, Cal. (church)	1 99
	J. A. Hubbard, Plainfield, N. J.	5 00
	American Sabbath Tract Society, on acct. W. L. Greene's expenses	25 00
" 13	Milton, Wis. (church)	6 10
	Walworth, Wis. (S. S.)	5 00
	Milton Junction, Wis. (church) ..	5 10

	North Loup, Neb. (S.S.)	7 06
	Northwestern Association at North Loup (collection)	8 14
Aug. 3	27 New York City (church)	11 00
	Hornell, N. Y. (S.S.)	98
	New Milton, W. Va. (Middle Is- land S. S.)	1 78
" 9	Alfred Station, N. Y. (2d Alfred Church)	6 45
" 16	American Sabbath Tract Society, Bal. of W. L. Greene's expenses	27 75
" 21	Northwestern Association, A. L. Burdick, Treas.	1 00
" 29	Sale of Greene's <i>Manual for Bible Study</i> at Conference, Salem, W. Va.	9 75
Sept. 1	Salem, W. Va. (church)	2 30
" 4	Collection at Conference, Salem, W. Va.	15 82
	Niantic, R. I. (S.S.)	2 35
	New Market, N. J. (S.S.)	2 50

The standing committee on the sale of the *Manual for Bible Study* reported the sale of two copies since the last report.

The Recording Secretary reported that pursuant to the instructions of the Trustees, he had had three hundred (300) copies of the annual report of the Trustees printed for distribution.

The President, who had been appointed a special committee on the sale of Greene's *Manual for Bible Study* at the recent session of the General Conference, reported that thirty-four copies had been sold at that time. He further reported that there were now on hand the following:

- 30 Copies bound in paper.
- 40 Copies bound in cloth.
- 150 Copies unbound.

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:

a. *Committee on Publications*: Edward E. Whitford, Charles C. Chipman and Alfred C. Prentice.

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

c. *Auditing Committee*: Elisha S. Chipman and J. Alfred Wilson.

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 at the recent session 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 that it has held three sessions, at which there has been full and free discussion.

We recommend the adoption of the report of the Board, including the provision therein contained relating to the employment of the Field Secretary during the coming year upon the same terms and plan as during the year just closed.

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

We commend the increased scope and influence of the *Helping Hand* 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 Question* by Dean A. E. Main of the Alfred Theological Seminary. The immediate exhausting of the entire edition of 750 copies is abundant testimony to that fact. We 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 by the Field Secretary, and referred to in the annual report of the Board, and would urge its use by present and prospective Sabbath-school teachers.

We commend to the prayerful consideration of individuals, Sabbath schools, churches, and other organizations the plan adopted by the Sabbath School Board for a permanent fund to be called the *Höcker 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 schools plan and hold institutes in local schools and groups of churches, as they are able, and that our associations be urged to provide 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. We commend teacher training and 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 *Optional Bible School Curriculum* which was included 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 of 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 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 inconsiderate 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 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, imputing 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 GARDINER:

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 *physical*, 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 columns 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. TITSWORTH.

"A Living Hope."

I like the sweet, old-fashioned phrase,
"A living hope in Christ;"
How many saints of elder days
It gloriously sufficed!

"A living hope"—why, then it breathes,
And fashions kindly speech;
With cheery song it life enweathes,
With courage dares to teach.

"A living hope"—why, then it walks,
With steady step 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,
It lives—and never dies.

—Amos R. Wells.

I have never yet found a person or place where a little sweetness did not linger. I never knew a day so dull that did not have within it a touch of its individual glory. I never have come in contact with a life so hard or so barren that it would not grow a little sprig of green.—*Jean K. Baird*.

Missions

DEAR READERS OF THE RECORDER:

The Missionary Society wishes to give you through its columns a letter which is being sent to all the churches of our denomination. Perhaps it will be read in the columns of the RECORDER by those who might not otherwise hear of it. There are a great many tithers and generous givers among non-resident members. We hope and pray that the interest and response by our people will be as great as that in 1906, when the debt was paid and for nearly three years sufficient funds provided to carry on the work. For this the board is very grateful. The work has been increased; and notwithstanding the assistance on a number of fields now coming from the Tract Board, the present income is not quite sufficient. A number of the churches and Christian Endeavor societies have already responded to some extent. The following short letter is a sample. We need your prayers and your counsel, as well as your financial assistance.

DEAR BROTHER SAUNDERS:

On the rush "on the road," I put off some things until tomorrow that should be done today. A month ago wife and I had been praying for the missionary work at our family devotions. Said the wife, "Guess we better send ten dollars." Inclosed you'll find the Amen to our little prayer (\$10). Not a very loud Amen, but in proportion to our financial voice. I wish there might now be a thousand Amens within a week for our Missionary Board.

Dodge Center, Minn.,
Sept. 24, 1910.

The appeal of the Missionary Society was read at our morning service and a business meeting of the Hopkinton Church called for tonight to consider the matter.

The church voted to reply to the Missionary Society that it would raise, with the help of its auxiliary societies, for missions, one dollar a member for the year 1911. Wm. L. Clarke was appointed a committee to raise \$25.00 a month for the year, as this would be our quota according to the present membership.

While writing this letter I have received a reply from the pastor of a church of only twenty-five members, saying he would see that the church contributed the amount asked for by the board; also from another smaller church saying, "We are not able to hire a pastor, but we will make our contribution as asked for during the coming year."

Business enterprises have learned that the greater the number of patrons the better for the business. A bank had much rather have one hundred \$50.00 depositors than have the \$5,000 deposit belonging to one of two men. The church would rather have fifty financial supporters than the same amount of support coming from a half-dozen people. It means far more for missions and the Missionary Society to have fifty friends contribute one dollar each than to have one contribution of \$50.00. Regular contributors are the dependence of the board. The missionary fields and churches must have a constant support and friend in the Missionary Society if they thrive. A fit of giving is better than nothing, but a habit of giving means growth in the work, growth to those who contribute and the rearing of our children with a fixed habit of benevolence for missions. The Adventist people claim they have contributed for their work, during the past year, \$19.00 a member. Probably this has been gathered from selling books and contributions of friends added to their own contributions. They are workers. Some people of other denominations, in single churches, have contributed during the past year as high as \$5.00 for each church member.

E. B. SAUNDERS,
Cor. Sec.

Letter to the Churches.

DEAR BRETHREN:

At the session of the recent General Conference it was suggested that the different societies should prepare a statement of their probable expenses for each year and submit the same to the several churches, in order that the churches might know something definite as to what sum they ought to contribute.

This is now being done by the Missionary Society, fully realizing that no sum, large or small, can be required and also that the ability of a church to give can be measured approximately only by the number of its members. The request of the apostle was to give as one has been prospered. (Herewith is submitted such a statement as is believed to have been desired by the General Conference.)

In order to reenforce the Medical Mission in China at once, as recommended by the General Conference, and carry on the work already in hand, the Missionary Society will need for the year 1911 about \$14,000. This sum will enable it to pay the debt of \$1,800 and to carry on its present work without curtailment, and to reenforce without delay the medical work in China.

There is needed for China if thus reenforced \$4,600; for aiding the work in Holland, Denmark and Java \$750; for the home mission field, where we are assisting 45 missionaries and 43 churches \$6,575; for publishing the *Pulpit*, and sundry other miscellaneous expenses \$1,100. It is safe to count upon about \$4,000 as the income from the invested funds in the hands of the Missionary Society and the Memorial Board, which would leave in round figures \$10,000 to be secured from the churches and from individual gifts.

To raise this balance will require at least \$1 from each accredited church member. Do not make this the highest amount but let it be the lowest amount. The sum asked for seems to be both reasonable and just. If it is supplied, the work of extending the kingdom of the Lord Jesus Christ can be carried on with increased zeal and earnestness.

Please to inform the board at once how much it can rely upon from your church the coming year, that it may plan understandingly at the meeting October 19, for the appropriations of 1911.

In behalf of the board,

E. B. SAUNDERS,
Cor. Sec.

Ashaway, R. I.,
Sept. 27, 1910.

Sixty-eighth Annual Report of the Board of Managers, to the Seventh-day Baptist Missionary Society.

(Continued.)

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 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 entertaining malaria. 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 greatly enjoyed, 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. Silsby of the Presbyterian Mission of Shanghai.

Two 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 on 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 contin-

ued throughout the year. These meetings are held on Wednesday evenings. Sometimes there have been a number from outside who have met 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 Burdick two Sabbaths; and Dzau 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 hemorrhage of the lungs on the twenty-sixth of October. Yung-Ma-Ma, Doctor Palmborg's companion for many years, 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. Two 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. If 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.

Mrs. Davis has taught the English class for the greater part of the year, using the fees to help pay the day-school teacher's salary. The fees from the day-school pupils and the English pupils have not been sufficient to carry on the school. The balance has been met by your missionaries on the field. If this day-school is to be continued we must have an appropriation; for next year the English pupils' fees will go to the support of the work for young men and boys.

Before closing this report we desire to acknowledge the loving care of our heavenly Father; also the interest and sympathy of many friends in the homeland. We trust that for the coming year this interest will extend to many others, and that it may be the best year in the history of the Lieu-oo Mission.

Lieu-oo Day-school.

The day-school has been in session for ten months of this year, commencing June first, 1909, and ending May thirty-first, 1910. Doctor Palmborg has left in our hands the report for the first seven months of this time which is as follows:

Fees from the pupils in the school	..\$ 9 98
English pupils' fees 38 00
H. E. Davis 5 00
Dr. R. W. Palmborg 9 02
<hr/>	
Total\$62 00
Teacher's salary for the seven months\$62 00

Two months of this time only \$6.00 a month was used, as Doctor Palmborg's helpers in the dispensary were teaching the school. One month the dispensary helpers taught, without expense to the school account.

When Doctor Palmborg started on her furlough her helpers also went away, so we were left without a teacher for the school. After consultation it was decided to engage Mr. Me, a former pupil of the Boys' Boarding-school and a member of the Shanghai Church. Mr. Me had been ill for eight months and was not at all fit for

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 books. 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, W. Va., 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 prying 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 riles
And the brown man smiles
And it weareth the Christian down;
And the end of the fight
Is a tombstone white
With the name of the late deceased,
And the epitaph clear,
"A fool lies here,
Who tried to hurry the East."

And this is the opinion of some of you who are listening to this discourse.

But I have had the privilege of traveling among the Hindus, the Buddhists, the Mohammedans, and have had a peek at the negro in India, Ceylon, Egypt and the east coast of Africa.

With eyes and ears open, and with a mouth to ask questions, any live American boy would come home with either a jumbled mind, with a sorry picture of a massive world-wide melting-pot of religious fanatics, and with the firm conviction that all religions were artificial, or he would return with the conviction that *his* religion, the religion of Jesus Christ, was the only real faith, was the real uplift to a higher plane of living; that the live wire in our advanced civilization is the love of Jesus Christ.

So I do not count it a right but a privilege to accept this opportunity to tell you that my past half-hearted attitude toward

the missionary was entirely wrong. What little I can say to further the interests of what my grandfather and father have labored for, I am glad to say.

There are some among you today who do not give to foreign missions because you feel as I did, that your mite should go for the work in the home field. The yellow-skinned Chinaman does not appeal to you. You are sure that there is too much need of your contribution at home (without going over the sea to look for trouble).

But if you could have gone with me and have seen what I saw, felt the repulsion which I felt when standing before heathen gods, and gloried in the privilege of living in a Christian land as I did, then you too would forsake 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 sight is eaten out of them? And all because of the foolish religious practice of the Mohammedan.

Visit the oldest university in the world at Cairo. See there the young men from all over the Mohammedan world, studying subjects over which Christian students labored 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 youngsters how to live a clean, sane and healthy life. See their clean eyes and smiling faces, and you will be glad that these missionaries are teaching the Mohammedans to live like Christians.

Then 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 grade of civilization. These traders 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 move, unless bidden by his master. 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 there under the equator become stable again. All is change and alteration now. From bark cloth, or 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 an evening call.

Now leave Africa with me and cross the Indian Ocean. Then see, in Ceylon, a beautiful climate, under the equator, fertile fields and everything to make life worth living. Then take a look at the people, strong and rugged, who have advanced only as they have forsaken Buddha for Christ. After more than 2,000 years' trial, Buddhism has proved a failure. It has failed to uplift the people, and has allowed them to sink lower and lower in degree of civilization.

But of all the missionary problems, that of India takes the lead. Hinduism is the religion of caste, a system of classes, where class 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 useless. I have stood by great sacred tanks and watched hundreds 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 internal 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. She will follow in the steps of Japan. That great giant is cutting off the cues of her royal sons, dressing them in Christian clothes and sending them to the Western civilization. As the cue has gone, 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 take a hand in this work of education. There is the Shanghai Mission with its school, which, with a thousand other missions there, will teach the Chinaman, 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 fanatics of the East will be of the past. Then in deal and trade we may meet the Hindu, the Jap and the Chinaman 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 23. After quite 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. RECORDER 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 Holland I had not yet received Bro. D. E. Titsworth'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. Gawu was also there. Brother Olifan speaks English quite well, so I had no difficulty in conversing with him. Brother Gawu 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 overnight, 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 Gawu, 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 soon brought us 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 they 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 clung 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 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 (I got lemonade) and I was given an opportunity to tell them about my coming to them. Meeting closed with prayer.

(To be continued.)

Woman'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;
His way may lie through darkness,
But it leads to 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 walks are of cement, the lawn green and smooth. The farm consists of 288 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 "hominess" 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 depart-

ments 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 radishes than any other vegetable, we were told, the reason probably being that they can eat the radish 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, while 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 credits; 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 under surveillance of a watchman. It is a stern régime and one experience is intended to be curative.

There is neither wall nor fence to prevent escape. Recommitments 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 best possible indications 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 they have a regular glee-club. Plays 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 incorrigibility. 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 accordingly. 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.

Ages range 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 at 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 think I should 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 the world 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 undesirables. The judge thought the good of the whole citizenship should be considered rather than the good of this one.

The republic "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

pleasantly and sends some "citizen" to show you around. This he does with gusto and you get all the history as you see the dairy, the barn with its farm supplies, the school-room, the printing-office, the laundry, the library, of which they are justly proud, especially the one in the home of "Daddy" George.

Then you are told of the "house in the woods" where live the beautiful ladies who give these "citizens" so many good times.

You meet an incoming farm wagon loaded down with girls and boys who have been out on a picnic. There is a hospital, jails, one for boys and one for girls, with citizen guards, and the hotel, but almost all of the citizens live in cottages where the nearest possible approach to family life is the ideal. All the work of farm and village is done by the citizens. The motto is "nothing without labor," and each one earns all that she or he has. Work is furnished, and wages paid in the coin of the republic, which coin pays board and purchases supplies of all kinds. They have a full code of laws, and elect their own officers, boys and girls voting alike and holding office alike.

A girl judge sits on the cases of girls and a boy on the cases of boys. They have a bar association and trials are conducted by attorneys, in due legal form. There is a bank, and the citizens have their individual check-books. The citizens pay taxes.

The use of tobacco and intoxicants is not allowed at all, and one of the acts of the legislature, called the "town meeting," provides that any citizen being out of employment for more than one day and not having more than a dollar, free from all debts, shall be subject to arrest; penalty to be left to the discretion of the court.

These citizens do not seem to think that Solomon's injunction should be neglected, and so they have voted corporal punishment and, under certain circumstances, they appoint a committee to administer it.

A petit jury is not allowed more than two hours for the consideration of a case.

Their bakery has a well-deserved reputation, especially the "ginger snaps," and its products command a good price on the market.

Only in extreme cases do the adult members of this republic take a hand in its government. A case may be appealed from

its supreme court, but that is rarely necessary, and the spirit of pride in and responsibility for the welfare of their beloved republic seems to insure its perpetuation as the realization of that which seems almost a dream, too good to be true.

The republic has a town paper, the *Republic Star*, subscription price \$4.00 a year, six months \$2.50, which I heartily recommend to every one. It is issued twice each week.

It is a genuine pleasure to be able to say that many women's clubs in different parts of the United States assist the republic, further exemplifying the fact that, North and South, East and West, it is the women who stand for the making of "safe paths for little feet."—*Mrs. Minnie U. Rutherford, in The Union Signal.*

(Continued.)

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, prove themselves 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 satisfied with present attainments, but it fills us with an unrest to see its principles more operative in ourselves and in society. While this is true, there still adheres to our idea of an 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 plunges daringly into the scrimmage of life.

I do not want to be misunderstood in this respect. From God's point of view a humble, secluded life and one devoid of oppor-

tunity 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 of wider avail 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 fails 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 those 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 keeping pace with it. 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 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 acceptable to God by refusing to dabble in the affairs of men. The impracticability of Christianity for business and politics is being continually harped upon by non-believers who claim that Christian ethical standards are fit only for dreamers and not for

practitioners. Thus there is a certain similarity between the older church point of view and the non-Christian.

Now, if we believe that this is God's world, that the principles worked out in the falling of a star, in the growth of a plant, in the beauty of the rainbow, and in the development of a human being are God's manifestation of himself in the realm of nature and of man, it is equally worthy of belief that the Christian religion, the outgrowth as it is of human development, is the surest basis for guiding conduct under any given circumstances, and that it reaches its highest efficiency not only in individual life, but when it is applied to social relations.

The Christian religion with its ethical ideals must consciously strive to furnish the guiding principles of society. Too long, it seems to me, have we shrunk from public duties and been content to live in 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 brother's keeper. This means that we are to see to it that our brother has as good an opportunity—or better—for self-realization than we 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 a call 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 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 unhorsed 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 to social 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 pertains to the spirit, that is, all the properties of the mind and soul: intellect, feeling, will, and their varied manifestations. The spiritual personality is found in the person who has developed these elements harmoniously as inseparable parts of a whole. It has been the fashion in some quarters to deny intellectuality membership in this trio, but real spirituality must include it; strange would it be for God to fit man out with powers of reason as well as with emotion and will, and then deny him the right to use them.

Living in a world of law and of fact, with his very material and spirit existence dependent upon it, man has for ages been collecting facts and gaining glimpses of laws by force of which he has not only maintained himself materially in the midst of hostile forces or mastered so largely physical surroundings, but has also developed ideals to minister to his spirit nature. The study of physics, chemistry, sociology and history in our schools is an attempt to make as a part of himself this cumulative knowledge flowing from past and present; for life teaches him every day that without insight into the material world and into the experience of other men, individual and social man would soon perish both physically and spiritually. The efficient life must be one grounded in the facts of social development. Plentiful means are at hand in newspapers, magazines, lectures and schools to supply them.

A second requisite for the spiritual personality is judgment, or ability to interpret known facts. A view of social life based on partial knowledge and experience is very like to be warped; a sane view is necessary for the individual's own peace of mind and for his social efficiency.

Let me illustrate:

Mr. N has been the subject of misfortune his life long. His wife died after a lingering and costly illness, his most trusted friend proved untrue, and his financial ventures resulted almost uniformly in disaster. With broken spirits and health he forms the conviction that the whole world is a series of cataclysms; that strive as hard as one will, it is of no use, for non-reason is enthroned in the universe. Under the circumstances such an attitude is entirely explainable and natural, but not necessary. On the other hand, there is Mr. S. Lucky stars presided at his birth; born into a rich family, happiness and pleasure blossomed at every step of his way; he had only to stretch forth his hand to gather what he would; he attained a prominent place in the community and was respected of all. It is of course natural for him to take small stock in the idea of the world's being a "vale of tears." His philosophy asserts that life is mostly sunshine and to struggle conscientiously is to attain.

Neither of these views represents the whole of experience. The possibility of two such opposite fortunes proves conclusively that life is neither all shadow nor all sunshine, and that it is a compound of both. Neither the philosophy of Mr. N nor that of Mr. S can be of most avail in our social order because both these men fail to understand life as a whole; and any efforts which they may make for social betterment are bound to be halting.

It is one of the merits of even an elementary education that it helps a man to live not only his own life and to experience what life brings him alone, but it makes it possible for him to live vicariously, entering into the lives and experiences of others. It is the aim of education to give a man a wide range of interests and the ability to draw sane conclusions from them, thus enabling him to comprehend human experience as a whole. A broad and sane view of life is, then, one of the requisites for this spiritual personality of which we are speaking.

A third essential for the spiritual personality is a love of the beautiful. It is the province of music, painting and literature to set forth beautiful relations which have caught the attention of the artist, but of

which we, unaided, might never have been aware. The daisy attains almost human interest after Burns has seen it and written of it. Constant contact with beauty fills one subconsciously at least with restfulness and peace; it makes one dislike the uncouth, the rude and the unlovely, and it stores one's soul with generous impulses. In sculpture, painting and literature great ideas are set forth in beautiful form, ideas and ideals which thus appeal to men as they might never otherwise have done. Whose heart has not been mellowed with emotion on recalling how miserly old Silas Marner was redeemed by his developing love for the little child so unexpectedly become his charge?

Ethics is also an indispensable part of spirituality. It makes us sensitive to the rights of others and to our duties toward them. The great interpreters of our religion have always insisted that God demands righteousness of his children above all else. Spirituality without this element is unthinkable. It means that in every relation of life—in the home, 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 govern a thousand actions where they have ruled 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.

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, in its maintenance for its own sake and not enough because it may be an efficient tool for uplift; that these members confuse the fate of a given form of organized religion with that of religion itself. Such an attitude is natural and could undoubtedly be urged with equal justice against the educational system. But that does not justify either one. It is not the prime office of the

church to teach or preach theology; its particular business is to teach Christian ethics by precept and example so that righteousness shall permeate society in all its strata. Too many are ready to measure the influence of the church by the size of its membership or by the number who speak in prayer meeting. It should more largely forget itself in the work it has to do. It should become less exclusive and more sensitive to *all* the problems of the community in which it is situated. Are we going to keep insisting that the question of the infallibility of the Scriptures must be settled before we can tackle the moral questions of the neighborhood? In my opinion the safety of the church lies in its self-forgetfulness and in the cultivation of strong characters.

Second, in the political sphere. In these days of severe political strife between older and newer ideals many contributions are being made to governmental problems—the struggle to remove politics and politicians from the influence of money, to have public officials whose aim is to be absolutely fair and square, and to make our office-holders more responsive to the wishes of the voters. We need fully equipped spiritual personalities as leaders, and solid men in the ranks as privates who are ready to enter the arena against privilege, graft and standpatism. The fight will test every fiber and perhaps at the end the combatants will retire from the struggle with little comfort save from the consciousness of duty well performed. It is the glory of Christianity that it stands square-toed against entrenched privilege. I know of no other system that does so so consistently. However much one may try to hide shady practices under religious respectability, disclosure is sure to come. The moral sense of society is too sound to fail to discover the hypocrisy of such a course.

The curse of American politics is indifference. To it is due in a large measure the political ills from which we suffer; for continual vigilance is as much the price of liberty today as in revolutionary days. Hardly severe enough strictures can be made on a large majority of Christian men for their indifference as to the sources of political influence. They concern the very maintenance and propagation of right

standards. It is of utmost importance for every man to know enough of politics to do his own thinking.

Third, in the business sphere. Negatively, a Christian man will not conduct an illegitimate business. The maker of patent medicines plies a trade essentially detrimental to the community, and all who assist in the spread of nostrums are either ignorant of the fact that they are hurting their fellow men or they do not care. Nor will the Christian man conduct a legitimate business in a way harmful to his neighbor. We are becoming increasingly particular on this point. We have long known that an individual who keeps a slaughter-house with its revolting odors within a village, that a man who keeps chickens or bees which are a source of continual annoyance and damage to his neighbors is a public nuisance; but we are also coming to see that firms which set up unsightly advertising boards in conspicuous places, disfiguring natural landscapes or adding to existing ugliness, and that large corporations which squeeze the life from small groups or individuals are criminal. The ethical consciousness of society is growing and is becoming more and more effective as law.

Affirmatively, a spiritual personality will not only refrain from wrong doing but will contribute to the social progress of the community. He will lend his influence and counsel to found banks and loan associations, thus contributing to its financial health; he will put forth efforts to give it adequate fire protection, water and sewage systems, thus promoting its physical health; he will help support churches and endow schools, thus making more certain its moral and spiritual health. In the forefront of such struggles for additions to the community life, the spiritual personality will be found.

To sum up. Christian principles are the only ones adequate to cope with the complicated situations brought on by ignorance and selfishness. The Christian religion is irrevocably committed to enlightenment and altruism, and these ideals are most effective when fused in a spiritual personality. This fact constitutes a great social asset and a tremendous responsibility.

Alfred, New York, August 28, 1910.

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.

Sunday—A chance passing by (Luke xviii, 35-43).

Monday—Every-day opportunities (Matt. xxv, 41-45).

Tuesday—Almost persuaded (Acts xxvi, 27-32).

Wednesday—A great chance lost (John xix, 4-16).

Thursday—A chance to confess (Mark xiv, 66-72).

Friday—A chance missed and taken (Luke xxiii, 39-43).

Sabbath day—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 be 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 far beneath our privileges in this re-

gard, and let our opportunities slip by too easily. We miss chances to be helpful and to render service because we want to miss them, we plan to miss them. We may not like to have it put just that way, and may even doubt whether it is true, but I verily believe the most of us good Christians spend more time trying to find excuses for not taking advantage of our opportunities than we do in seeking opportunities to help.

That which gives such abundant opportunity for helpfulness is the fact that our lives are so vitally interrelated. No one liveth unto himself. Our inner experiences are more nearly related than we are accustomed to think. This gives opportunity to help others who are in trouble, by giving them a chapter from our own experience, which bears upon their difficulty. Ofttimes it is not advice that people need so much as sympathy. Our ability to sympathize grows out of our common needs and experiences. Sometimes it is the most reticent and irresponsive who need our sympathy most. In such cases we are likely to say that we have no opportunity because the person that we would help is so non-communicative. We should remember that it is a brother's *need* that gives the opportunity, and not the ease with which a thing can be done. It was agreed by members of the prayer meeting a few evenings ago when the matter was being discussed, that people who seem to care nothing for religion, whose conversation never leads that way, are yet responsive if some one genuinely interested in them seeks to help them to appreciate divine things.

Paul was a great hand to look out for the weak brother. His very weakness was Paul's opportunity. If man's extremity is God's opportunity, one man's extremity may be another's opportunity. How often has the loss of a friend, financial failure, or sickness made the opportunity for some service of help or sympathy which has been the beginning of a new hope and a better life in the one who was grief-stricken or discouraged.

But our opportunities do not all lie in the direction of those who may seem to be weaker than ourselves. There may be those whom we think of as stronger, and

yet whose heavier burdens are more than proportionate to their greater strength. Strength and weakness are relative terms, and the strong may need our help. Perhaps this is touched upon in verse six. The teacher does much to help the pupil; the pupil has abundant opportunity to help the teacher. So with the Sabbath-school superintendent and the members of the school; the Junior superintendent and the Junior boys and girls; the pastor and the members of his congregation. This verse has been used as a text to enforce the obligation of the church to give the pastor ample financial support. This may be a legitimate use to make of the text, but it must not be narrowed to mean only that. It bespeaks a relationship which will make such support a privilege rather than a necessary burden, but a relationship which will find other modes of expression, also.

In this connection I call to mind the "surprise prayer meeting" the first night after my return from Conference. It was the time for the regular weekly prayer meeting, and I entered the church to find an unusually large number present, and they continued to come. I learned some days after that the Christian Endeavorers, at the suggestion of the president, had sent out cards to all the members of the church asking them to be present at a "surprise prayer meeting for Pastor Bond." The pastor was surprised, and he appreciated what the young people did. They had communicated a good thing unto him. How many opportunities the young people have to be helpful to the pastor. And my experience as a pastor has been a very happy one in this respect.

MAKING UP FOR THE PAST.

A member of my Sabbath-school class once asked me if I thought that when one had done a misdeed yesterday he could do a good deed today and even it up so that he would not have to account for his wrong. I said, "No, sir, the good deed that you did today is the thing that you ought to do today. It is the duty that you owe to the present, to do your best. The very best that you can do simply fills up the measure of present duty and can atone nothing for the past." Such a principle is simply a corollary of the principle of indulgences.

You can not pay up old debts with good deeds, because the coin is all demanded in meeting present obligations. There can be no credit balance even when we have done our best.

My young friend agreed with me, and his question proved to be a hypothetical one. And yet it was his observation of good people that had led him to believe that many, unconsciously or otherwise, base their conduct upon this false principle. For the misdeeds of the past we can only plead for mercy, ask for forgiveness, and try to do better. There is no place for a let-down in deed or purpose. The only release is in the possession of the spirit of the Master which makes obedience a delight, duty a pleasure.

WHATSOEVER A MAN SOWETH.

Much of the corn raised in the Middle West last year did not mature properly; hence the farmers experienced considerable difficulty in securing good seed to plant in the spring. A successful Iowa farmer told me recently how he selected his seed-corn.

Some of the ears were thrown out without any special test, since he could tell by their appearance that they were not good. When the ear looked all right, he made the test, in order to be sure that the kernel would germinate and produce a healthy plant. Having selected an ear that looked good, he plucked a grain from one end; turning the ear one-third the way around, he plucked another grain from the middle; then following around an equal distance, he took a third grain from the other end. A box of earth was arranged with compartments which were numbered. The three grains from each ear were placed in the compartment numbered to correspond with the number on the ear. Three or four days were necessary to determine the strength of the seed. If the grains in a certain compartment sprouted readily and if the sprouts showed vigor, then the ear bearing the corresponding number was preserved for seed. Otherwise it was rejected, and was fed to the horses or pigs. It was a fine field of corn that I saw that day as I rode out with my friend to salt the cattle. And he said that every day spent in

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 soweth 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 Endeavorers, which if we should adopt would help us to take advantage of our opportunities. The boy who joins this organization is pledged to do at least one good deed each day. This puts him on the lookout for opportunities to be helpful. I wonder what the result would be if the young people in our Christian Endeavor societies should adopt such a rule. I wonder if there is one of our societies that would dare try it for a limited time. It would be interesting to know the result of such a move. Such a rule adopted for a definite period of time might so accustom us to be looking out for opportunities as to make it a habit. Such a habit would be a splendid thing to acquire. Aside from its value to ourselves in character development, it would bring blessing to many lives, and would hasten the coming of His kingdom who went about doing good.

TO THE LEADER.

Have some one explain the paradox of verses 2 and 5. Assign this in time to give opportunity for study and thoughtful consideration of the matter.

Ask some younger member, a young man, to look up the articles on "Boy Scouts" in a late magazine number of the *Outlook*. Ask him not for a lengthy review of the article, nor for his opinion of the organiza-

tion, but ask him to tell of one or more things which the boys did to keep their pledge to do a good deed each day.

Milton Junction, Wis.

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 we 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, and some take us 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

there is quite a large Sunday school. Citrons and all tropical fruits grow here, and in time this will make a beautiful country.

We hope that while we are here some will learn the truth of God's Sabbath and maybe in a small way we can do something for the Master; but as we miss our church and friends, we will not stay here long. We have lived seven years in Sunday places and we have learned a good many lessons, but I wouldn't advise a people to try our experience; rather would I advise them to stick to a Seventh-day community.

Lyford, Texas, Aug. 11, 1910.

News Notes.

NEW AUBURN, MINN.—The Endeavor society continues to maintain its regular weekly meetings in spite of the fewness of its members. The society makes monthly offerings for the benefit of the Fouke School. Lately the regular prayer meeting and Christian Endeavor meetings have been combined and held Sabbath afternoon at 3.30. with good results.

RIVERSIDE, CAL.—Since our last report 26 have been added to the church, 15 by letter, 5 by testimony, and 6 by baptism. Of these, 3 were converts to the Sabbath.—The Christian Endeavor society and the Ladies' Aid society alternate in giving a monthly social.—The annual Sabbath-school picnic was held during the summer.—The pastor has spent five weeks with the lone Sabbath-keepers on the Pacific coast field, attended county Sunday-school work and conducted six evangelistic meetings. Dr. L. A. Platts was with us three nights during the special meetings.—We were glad to welcome Dr. C. H. West, N. O. Moore and Charles Crandall and their families recently from the East.

ASHAWAY, R. I.—A special missionary service was held by the Juniors last Sabbath and an interesting program of recitations, music and an address by Pastor Burdick was given.—The Y. P. S. C. E. holds a social in the parish house tomorrow night, September 26. Each one present will represent some book.—Miss Mary Moore, an evangelist from Syracuse, N. Y., who has been holding meetings at the Westerly mission, occupied the pulpit of the Seventh-day Baptist church here the twenty-fourth, and preached a very strong and helpful sermon on the Holy Spirit.—Rev. E. B. Saunders recently preached for us in the absence of Pastor Burdick, who attended the Christian Endeavor Workers' Convention at Sagamore Beach, Mass.

"The hired man may not say so, but he likes it when you praise him. Some men never give their hands a word aside from gruff orders."

DENOMINATIONAL NEWS

Rev. C. W. Threlkeld has moved from Memphis, Tenn., to Cromanton, Fla., where he expects to make his home. He is delighted with that beautiful place on St. Andrew's Bay, and says he has joined the colony there "to grow up with the country." Brother Threlkeld will be pleased to have his old friends address him at Cromanton. We are glad to know that he is enjoying good health, and hope he may find his Southern home more and more pleasant as his day of life draws toward its close.

Rev. W. L. Burdick Called.

At the church meeting held Sunday afternoon, Rev. William L. Burdick, D. D., of Ashaway, R. I., was called to the pastorate of the First Alfred Church. Doctor Burdick is a graduate of Alfred University and Alfred Theological Seminary, and has been pastor at Lost Creek, W. Va., Independence, N. Y., and Ashaway, R. I., where he has been for six years or more. If he accepts the call he will be requested to come to Alfred not later than January 1, 1911, and as much earlier as possible.—*Alfred Sun.*

The Alfred friends of Rev. Herbert L. Cottrell will congratulate him on his marriage today to Miss Margaret Stone of Wellsville. Mr. Cottrell was graduated from the Alfred Theological Seminary last spring, and during the summer has been supplying the Seventh-day Baptist church at Shiloh, N. J. He has recently taken up the work as pastor at Nile.—*Alfred Sun.*

C. G. Daland is home from Milwaukee and has not joined the army as was reported last week.—*Milton Journal.*

William L. Burdick, D. D., pastor of the Seventh-day Baptist church at Ashaway, supplied the pulpit of the First Baptist church at Westerly both morning and evening on Sunday and preached at Avondale in the afternoon. Friday he attended a funeral, in the evening had charge of the church social meeting and on Sabbath day preached in his own church. Surely he is a busy minister.

It was announced at the morning service of the Ashaway Seventh-day Baptist Church, last Sabbath day, that George Benjamin Utter of Westerly would occupy the time at the morning service next Sabbath day. He will deliver a paper which he gave at the conference of Seventh-day churches in Salem, West Virginia, last summer. It is along the lines of missions.—*Westerly Sun.*

[Mr. Utter's paper is published in this issue of the RECORDER.—Ed.]

Dr. Rosa W. Palmberg, of Lieu-oo, China, gave an interesting talk before the young people of the First Hopkinton Seventh-day Baptist Church at their meeting Sabbath afternoon.—*Westerly Sun.*

Children's Page

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 them to be. Then, as days passed and Katrina became a wee bit lofty in all her ways, the girls began to realize that their little friend had placed between herself and them that blue silk umbrella. Katrina couldn't explain an example in fractions at the blackboard without a certain uplift of the chin that seemed to say, "Behold, I do this beneath the shelter of the finest umbrella in town."

If 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 had she known that, instead of telling the little village girls how much she loved her auntie, Katrina had been bragging about this auntie'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 with longing the old umbrella in the attic.

When 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 soon became evident that not one of them intended to share an umbrella with Katrina. At last little Angie Munson was so 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 in the village, faded into a dingy brown with ribs bent and twisted.

"The boys played tent with it." Angie explained, blushing rosy red at the same time. She was so 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 some way, beneath 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, dear," 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 long 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 this minute."

All the way down the long village street that afternoon Katrina's schoolmates gazed in wonder 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.*

P is for poor little Paul,
Who doesn't like study at all;
But he's learning to speak
In Hebrew and Greek,
And is going to take Sanskrit next fall.
—*Isabel F. Bellows.*

"It is not necessary for the farmer to do as much hard work as his best hand. He must take time to keep himself informed about the best time to do everything."

"A magnanimous mite outcredits a mean million in the eternal clearing-house where accounts are kept in spiritual values."

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 Eld. M. Harry, Mr. Geo. S. Truman and Minnie G. Coon, both of New Auburn, and both active members of the Seventh-day Baptist Church and of the young people's society.

HAZLETT-WEST.—At the home of Mr. and Mrs. Ernest Brague, Alfred Station, N. Y., September 22, 1910, by Rev. I. L. Cottrell, Floyd W. Hazlett and Nina M. West, both of Coudersport, 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 Berlin, N. Y., May 25, 1839, and died at his home in Farina, Ill., September 15, 1910.

He moved with his parents to Walworth, Wis., in 1856, where he lived till he came to Farina in April, 1864. He was married to Carrie Randolph of Walworth on April 26, 1865. (The notice of her death is in the RECORDER of August 22, 1910.)

Mr. 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, 1867, 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 in the death of his son Fay, and later in the sudden death of Arnold C. Davis Jr. Not long after this Mrs. Davis was stricken with paralysis. For a year 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 most feelingly of his family,—of his wife who always had been so cheerful, optimistic and helpful; of the children who filled so large a place in his affections, and who had been so untiring in service during the months of sickness in the home.

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

W. D. B.

COON.—Augustine Shirley Coon, the oldest son of Ray G. and Viola A. Coon, was born near Farina, Ill., October 11, 1882, and died in St. Anthony'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 Milton Junction, Wis. For about six years he was owner and editor of the *Farina News*. Because of poor health he spent last winter in Hammond, La., expecting to return to the printing 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 waiting till certain physical conditions would warrant the operation. His death was sudden, and not immediately expected by his attendants and relatives, and came as a great shock to his family and friends.

Funeral services were held at the home of his parents on the afternoon of 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. W. D. 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 church. Then and there 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. It 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 prevaricate. He may have made 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 insists on nothing more than patience, forbearance and kindness. Many boys and girls go to the bad who might live noble lives if there was less hissing in their homes. Many wives become discouraged because little that they do seems to please their husbands. Many men are driven by hissing and depreciating 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. Few people would themselves indorse 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 his face." Luke ix, 51.

DAILY READINGS.

First-day, Matt. xvi, 13-28; xvii, 1-8, 14-20.
Second-day, Matt. xviii, 21-35; xix, 1, 2, 13-26.
Third-day, Matt. xx, 1-34.
Fourth-day, Matt. xxi, 1-17, 33-46.
Fifth-day, Matt. xxii, 1-22, 34-46.
Sixth-day, Matt. xxv, 1-30.
Sabbath-day, Matt. xxv, 31-46.

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

"At last," said the ambitious young novelist, "I have written something that I think will be accepted by the first magazine it is sent to."

"What is it?" his friend asked.

"A check for a year's subscription."—*Chicago Record-Herald*.

Bill: "It is said that Alexander the Great, when on a campaign, ate the rations of a common soldier."

Jill: "And did the poor soldier get nothing?"—*Yongers Statesman*.

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SPECIAL NOTICES

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

Seventh-day Baptists in Syracuse, N. Y., hold Sabbath afternoon services at 2.30 o'clock in the hall on the second floor of the Lynch building, No. 120 South Salina Street. All are cordially invited.

The Seventh-day Baptist Church of New York City holds services at the Memorial Baptist Church, Washington Square South. The Sabbath school meets at 10.45 a. m. Preaching service at 11.30 a. m. A cordial welcome is extended to all visitors. Rev. E. D. Van Horn, pastor, 518 W. 156th Street.

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

The Seventh-day Baptists in Madison, Wis., meet regularly Sabbath afternoons at 3 o'clock. A cordial invitation is extended to all strangers in the city. For place of meeting, inquire of the superintendent, H. W. Rood, at 118 South Mills Street.

The Seventh-day Baptists of Los Angeles, Cal., hold Sabbath school at 2 o'clock and preaching services at 3 o'clock every Sabbath afternoon in Music Hall, Blanchard Building, 232 South Hill Street. All are cordially invited.

The Seventh-day Baptist Church of Battle Creek, Mich., holds regular preaching services each Sabbath in the Sanitarium Chapel at 2.45 p. m. Christian Endeavor Society prayer meeting in the College Building (opposite Sanitarium), 2d floor, every Friday evening at 8 o'clock. Visitors are always welcome. Rev. D. Burdett Coon, pastor, 216 W. Van Buren St.

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. *tf.*

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. *tf.*

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THE BLESSED PATH.

Rough is the path beneath my weary tread.
Its scorching rays upon my drooping 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.

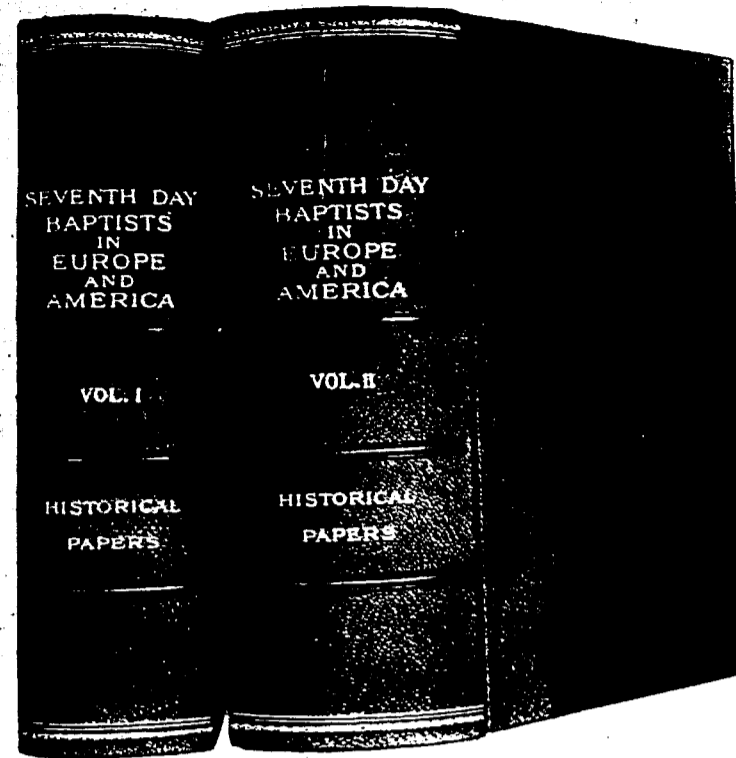
Dark is the night. The myriad shadows lie
Athwart my path. In vain with anxious eye,
I strive to pierce the gloom. When lo, afar!
With calm and silvery radiance, one bright star
Illumines all the road until it lies
A gleaming pathway, leading to the skies.

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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