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By the late ABRAM HERBERT LEWIS, D. D., LL. D.

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of the publishing house, illustrated by charts to fix the facts. This was followed by the reading through its committee, the corresponding secretary, from which we give extracts below.

The song by the male quartet, entitled "Till Stand by Until the Morning," was specially fine and much enjoyed by all.

**EXTRACTS FROM THE REPORT.**

**THE SABBATH RECORDER.**

The most important work of the Tract Board, at least in the opinion of its committee, is the publishing of the **SABBATH RECORDER.** The board feels a just pride in the fact that it is a pure and effective publication. Kind, friendly criticism and sane suggestions have been most useful and oftenest called for by the board in the past year. Several tracts and booklets, and even a few new tracts or booklets have been republished as the supply has become exhausted. The work of the **SABBATH RECORDER** has been assisted by the usual appropriation of one hundred dollars. Rev. Eli F. Colvin, the secretary of the Tract Board, feels a just pride in the work of the **SABBATH RECORDER** on that field, in one of which he says: "On my trip this summer I carried Seventh-day Baptist literature and tracts wherever I went. People are reading the SABBATH RECORDER and buying it, and I believe that the people will read and distribute it, if they have the means to do so." In the near future a department each week devoted to **SABBATH RECORDER** will be started.

**THE CANADIAN BRANCH OFFICE.**

Through the manager, Rev. George Seeley, reports "an output this year of 227,742 pages of our literature, and expresses the hope that some light may have entered the lives of many readers, who had not seen our literature heretofore, and some do not know what light is. The SABBATH RECORDER has been republished as the supply has become exhausted. The work of the **SABBATH RECORDER** has been assisted by the usual appropriation of one hundred dollars. Rev. Eli F. Colvin, the secretary of the Tract Board, feels a just pride in the work of the **SABBATH RECORDER** on that field, in one of which he says: "On my trip this summer I carried Seventh-day Baptist literature and tracts wherever I went. People are reading the SABBATH RECORDER and buying it, and I believe that the people will read and distribute it, if they have the means to do so." In the near future a department each week devoted to **SABBATH RECORDER** will be started.

**SABBATHISM**

is the title given to the book, the last work of Rev. Abram H. Lewis. Rev. Abram H. Lewis has given weeks of financially unrequired, but loving careful, efficient labor in editing the manuscript which his father had left uncompleted. The board also has had his wise counsel in selecting the style and the binding used in the book. The result is, in the opinion of the board, a model of perfect work in the art of bookmaking. This subject-matter is the work of a long life of thought and experience of a great and good man, upon a subject of such interest not only to us as a denomination, but to the entire world. The price of the book is $1.50; and as a monument to the past, and as containing the very best that has ever been written upon this subject, this book should be in every home, every church, and every meeting house. The **SABBATHISM** is the emphatic feature of the year's work so far as the printed word is concerned, and in the board's opinion is all that the people need, and all that there is a demand for a second edition.

**THE SABBATH RECORDER.**

of Managers of the Seventh-day Baptist Missionary Society, and five are members of the Board of Directors of the American Sabbath Tract Society. The board has met at Plainfield, New Jersey, at Ashtabula, Ohio, and in New York City. The chairman is George B. D. Van Horn, of Chicago, Illinois. Rev. W. L. Burdick is chairman of the Missions and publications committee. During the year the board has shared one-half in the management of the Italian Mission in New York City; it has supplied Joseph Bakker of Rotterdam, Holland, to Canada, and other neighbor countries.

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ing by the living spoken word the message of an
unbroken law and a complete gospel to the ears
and hearts of men, not only among our own church
families, but to every human being. He has done
in its desire to send out men to labor on the fields of
earth. But the laborers are few and the expec-
tations low, yet in the excitement of those efforts
with those of the Missionary Board, help pay
better salaries, enlarge and strengthen the work,
and if the first year's work has been an enter yoke,
to bear the common welcome burden? The par-
tial accomplishment of this end has been the work
of the Joint Committee. The corresponding
secretary of the Missionary Society is now also
the official field representative of the Tract
Board. Rev. L. A. Platts is a field worker for perma
nent labor in Los Angeles. The board hopes that
this policy will commend itself
the good judgment of the General
Conference.
The work of the Italian Mission in New York
City, of Joseph J. Kevork of Chicago, and Rev.
L. A. Platts in California, as well as the work of
the field representative, Rev. E. B. Saunders,
being more directly under the management of
the Missionary Board, and therefore appearing in
the annual report of that society, requires no de
tailed report here.
SPECIAL WORK THIS SUMMER.
While not properly a part of the year's work
ending June 30, the board wishes to mention
the time of Ira
in acting downtown, to the last days of A.
H. Lewis, to close with a
statement of the present condition of the Sabbath
question and an appeal to our own people to be
hopeful and urging in the battle, the struggle,
the conflict for the Sabbath truth of the sacred
Scriptures. How the report two years ago at
Boulder stirred and inspired us with its earnest
ness and its devoted heroic spirit.
What can we say today of the general at
itude upon the Sabbath question changed in any
way during the past year? No, not perceptibly.
The drift is in the same general direction; in
difference and apathy and carelessness charac
terize the situation. Sunday is ceasing to have
any spiritual significance in the lives of the people.
Those workers are asking for one day of
rest in seven, secured by custom or by law,
very largely of human invention and amusement.
Social and industrial Sabbaths is being urged and preached in
many pulpits, but biblical Sabbath is
staunch supporters and still fewer interested lis
eners. In the matter of Sabbath Reform, or
Sabbath Restoration for the people, the figure
of a battle, a struggle, a conflict, at times seem
hardly applicable. Of course for us as individu
als and as families, the keeping of the Sabbath
is often a battle, and one requiring the highest
kind of generalship, the keenest mettle, and
the noblest, most unscholarly zeal. But as a work
outside of ourselves towards Sabbath
Restoration it is not so much a battle after all.
One can not fight who merely beats the empty air
and finds his opponent here and there and ev
erywhere, and half the time asleep; or who smil
ingly withdraws and yields a victory but without
defeat. This does not seem to be the time for
sledge-hammer blows. I like the figure better.
Yes, the light of the Sabbath is a light that
is to hold aloft the torch that reveals the Sabbath
truth, to keep the beacon-lights alight, to
the lower lights of right-thinking, to be
brilliantly burning, to keep the lamps well trimmed,
to keep close connection with the dynamo of
power from on high, to keep our dim, our flimsy,
false, glowing mantles, or broken mantles, or turned-off cur
rents. In this matter of the Sabbath our Lord
promises that he will be the light of the world.
With this thought in our minds and hearts to control our daily and our Sabbath
conduct, let us all stand, each in his own place,
unmoved and undimmed, lights for God and his
truth that can not be hid. Then shall we have
done our task, our part of our duty, and in faith
and hope and love we shall leave the outcome to his
power, his way, and his wisdom.
A. L. TITERSWORTH,
Corresponding Secretary.
Approved by the board, August 14, 1910.
THE SABBATH AND THE DIVINE LIFE.
This was the topic of an address by Rev.
George B. Shaw in the Tract Society's hour.
The American Sabbath Tract Society is the
Seventh-day Baptist people in work for the
Sabbath truth. Its work is largely related to
the outside world. If the Sabbath is de
signed to enrich the spiritual life of men,
then it is our duty to push the work. As
to our own people and better Sabbath-keep
ing, the board can help us to live the
divine life by giving a better understanding of
the Sabbath and its true meaning. Again,
seal for the whole truth must deepen the
divine life in us. Any denomination that
turns its back on the whole truth is in their
divine life; and in like manner we as a people
will in God's good time have need of the
Sabbath truth to the world.
Brother Shaw told of a poor woman
who died in poverty and distress, secluded
from society because too proud to receive
aid. After her death the people found
in her possession a hand-book which showed
deposits running into three figures; but in
vestigation revealed the fact that every
dollar had been drawn from the bank
fifteen years before. She had put nothing
in for fifteen years and could draw nothing
out. We have the old Sabbath truth and
can claim to treasure it highly, but unless we
put something in we can draw nothing out.
It will be well for us to recognize that poor
woman's hand-book. This divine life is
the power and strength of our denomina
tion. We must cultivate it if we are to
grow and prosper.
Rev. A. Savarese of the New York
Italian Mission was here introduced, and spoke,
and both in the English and Italian
work. The audience was much pleased with
Brother Savarese and enjoyed his re
marks, especially on account of the beauti
ful Christian spirit in which they were given.
In the absence of Rev. D. B. Coon who
had been appointed to speak on "The Sab
nath and Living the Divine Life," Rev.
L. A. Platts was invited to take his place.
He spoke of the divine life to be lived
by those who are created in the image of
God. Jehovah gave to the Sabbath to min
ister to the divine life. Brother Savarese
then referred to the pure exalting about his
California home, as being a panacea for all physical ills, God-given for
man's good, and by this illustrated what the
Sabbath is to the soul. It brings the at
mosphere in which the divine life God
wants us to live is made possible. God
makes his sanctified Sabbath peculiarly the
time when this spiritual atmosphere acts
upon the soul. Sunday can not be quite
the same in this respect, because it does not
have the seal of God upon it.

Gems of Thought From Conference
Prayer Meeting.
The following thoughts were caught
with the pen from the testimonies at
the afternoon meeting on Sabbath evening at
Salem. The meeting was conducted by Rev. Geo.
B. Shaw.
"I am unable to think of religion apart
from some expression of it. Let us now
express some reasons why we should render
praise unto our God."
"Praise God, for opportunities; praise
him for the divine life in Christ; praise him for
the spirit of unity that has prevailed here and that prevailed at the Convocation
at Lost Creek."
"To me the future looks glorious because
I see such grand opportunities before us
for work in the Master's vineyard."
"I am thankful for work and for fellow
ship in work."
"Praise God for our young people."
"I praise God for the clear sense of
Christian duty which he is pouring into our
hearts at this Conference. May we learn
to live the divine life."
"Praise him for the faithful fathers and
mothers who planted the church here."
In the aisle sat a devoted sister in a roll
ing chair, who, after a long, serious illness attended with great suffering, had lost a foot. Everybody knows and loves "Clemmie"; she has been a sympathetic and helpful servant in the Master's work; and now in her affliction she exclaimed, with shining face: "I praise the Lord for what he has done for me."

Another said: "I praise him for the dark days."

"Let us have our ears attuned to the divine voice, and try to live the divine life."

Many of those who were at Salem will not soon forget President Clark's frequent entreaties for "quiet. "Now please be quiet; let us sing this song very softly, and listen to the voice of our Father." Again: "We can not enjoy the meeting amid confusion; let's all get quiet, and listen to the Spirit that speaks to the soul." The meetings were indeed seasons of refreshing. They were particularly spiritual; and no idea was more prominent day by day than that of living the divine life.

PRAYING AT HOME FOR CONFERENCE.

Two aged brethren had letters there in which were given words of love and loyalty. Rev. Charles A. Burdick of Farina, Ill., wrote: "It is my purpose, while you are met together this Sabbath evening, enjoying the delightful service of prayer and praise, to be in my room at home praying that God may fill your hearts unspeakably full of a sense of his presence, cementing them together in brotherly fellowship, . . . that no discordant note may mar the harmony of your councils . . . Will you not make the first prayer meeting of the Conference year an occasion for special prayer that the Spirit may come with reviving power upon all our churches?"

Elder L. M. Cottrell of DeRuyter, N. Y., wrote: "Wish to join with you in praise to God our heavenly Father for sparing the lives of our people to carry on the work. . . . The prayer of Habakkuk (iii, 2) would be appropriate: 'O Lord, revive thy work.'" Then followed a plea from this aged brother that all our churches might strive for a real revival of religion.

**CONDEMNED NEWS**

**New York's Growth in Ten Years.**

The director of the census, Mr. E. Dana Durand, announces that the population of New York City is now 4,766,883, a gain of 1,329,681 in the last ten years. The percentage of increase for old New York is 38.1 and in Brooklyn the growth has been 40.1 per cent. These figures surprise even the experts in the Census Bureau. They place New York second among the largest cities of the earth. London comes first, with a population now estimated at over 7,581,000. Paris stands third in the list of great cities.

The Census Bureau claims that the census just taken is the most accurate of any ever made.

The long-protracted cloak-makers' strike has been amicably settled. Both sides are pleased, and both claim a gain of points for which they contended. Concessions were made by both parties. The Labor Union is not officially recognized—that is, the agreement does not provide for the "closed shop," but does give preference to union contracts in all cases. God suffering has been caused by this long strike, and some of the cloak-makers danced for joy when the agreement was reached. Both contending parties are receiving congratulations on every hand over the outcome of their strenuous fight.

More than ten thousand five hundred children have been sent to the country from the crowded tenement sections of New York City this summer. This has been literally a work of faith, for at the opening of the season no funds were in hand, and all depended upon the generosity of the people. It has been demonstrated that rich friends of poor children will support every proper effort to make them happier. This friendship was stood nobly by during this season, answering every appeal for help; and only five times in thirty-five years has the number of children reached ten-thousand five hundred. A final call for $15,000 to complete the season's work has been issued since September began, and this when received pays all bills for fourteen hundred more children than were aided last year.

**Public Drinking Cups Abolished.**

The new law that went into effect in Wisconsin on September first abolishes all public drinking cups from the public schools, from all trains and boats, and places of public resort. Other States are moving in the same direction in the fight against tuberculosis. Massachusetts has enacted a similar law to take effect October first. In some cities the boards of health are posting bills in hotels, postoffices, stations and halls, warning people against using the common drinking cup. In some sections the individual cup vending machine is in use, which delivers a cup for a "penny in the slot." Some railroads are opposing the new movement while others are planning to provide individual paper or paraffin cups for all passengers who desire to use them. Kansas, Michigan, Mississippi, Alabama, and Iowa also have laws prohibiting the common drinking cup. Thus little by little the problems of safe and sanitary public drinking are being solved.

The concessions made by Turkey in regard to foreign institutions of a religious, educational and benevolent nature are especially satisfactory to the American people. Under the new order certain restrictions have been removed, so that benevolent institutions may hold real estate. There are more than three hundred American institutions which will profit by this change of policy. The New York Tribune speaks in an editorial upon this matter as follows: It is not inappropriate that the Turkish government should thus demonstrate its progressive and enlightened character in response to American appeals, since America has done so great a work to Turkey. We doubt if any other foreign nation has platted so many beneficent institutions in that empire, and we are sure that no other foreign nation has done as much for Turkey as have those of America. The College for Girls at Constantinople is doing a wonderful work for Turkish womanhood; while Robert College has been the very birthplace, nursery and training-school of those aspirations of freedom that have been manifested by the first emancipated Bulgarians from Turkish tyranny and then moved the Turks themselves to throw off the twitters of ancient despotism and place themselves abreast of the constitutional liberalism and progress of the civilized world.

The last Congess established a new Bureau of Mines, and President Taft has appointed Dr. J. A. Holmes, of the United States Geological Survey, to take charge of it. This appointment is regarded as especially appropriate. Doctor Holmes has done much to develop value of coal mines in the United States, to the especial benefit of the consumer. It is a great thing for consumers to have proper data regarding the heating value of the different varieties of coal. It is well that the government plans to guard the people's interests in the products of the mines.

**The Finances of the Tract Society.**

FRANK J. HUBBARD.

Conference, Salem, W. Va.

In assigning the subject, "The Finances of the Tract Society," I presume the committee wished me to tell in a conversational way where we get our money and how we spend it. It behooves us to spend our money wisely. There are many things that the average individual will not take the trouble to read the printed report distributed among you and which ought to be studied, rather than read, to form an intelligent idea of the subject.

In a word, we have three sources of income—subscriptions, interest on invested funds, and receipts through the publishing house. The backbone of this side of the account—the one on which we must always depend for such work as may be authorized by Conference or advocated by different individuals or societies—it's your contribution.

Now don't dodge—that's a very personal pronoun, meaning you—not your neighbor; you—not your rich friend who is too busily buying gasoline to think of these things; you—who have been blessed with this world's goods far beyond your fellows; and you—who have more of the spirit of willingness to give than of worldly possessions to share with others. But remember that, whether much or little, your bank account belongs to Him who gave it, and do not forget that He did give it. You came into this world without its possession and you will take none of them with you, but you will surely be required to render an accounting of the things the Lord has entrusted to you while here.

One brother sent a generous remittance
this year saying he had promised it to the Lord if he would help him sell his farm. The sale was so long deferred and so many things stand in the way of that transaction that he began to question whether there was any Providence in it or not, but at any rate he sent the amount along. Did you? Or did you conclude that you had made that deal without any help from the Lord and therefore owe him any part of it? One woman regularly puts aside a tenth of her income for the Lord and when that is gone she dips in again and again to what is left. Do you do this? Or does it seem as though the amount were too small to spare any part to him? Now, very good Seventh-day Baptist brothers and sisters, isn’t it a fact that this last year was just a little, in fact quite a good deal, more prosperous than the one before? Yet your contributions to the Tract Society fell off nearly five hundred dollars from the first year—yet there is no increase on account of prosperity but decreased. Is this as you would have it?

Our income from invested funds amounts to a little more than that contributed, while the receipts through the publishing house are about ninety per cent of the total amount handled during the year. Roughly speaking, the contributions amount to $3,000; the income from invested funds to $3,700; and the receipts for Recorder, Helping Hand, Visitor, tracts, and other publications, to $6,000. In addition to this, we carried forward nearly $1,000 from last year’s work, while we had exactly six dollars and eleven cents with which to begin this year’s work. To be sure we received a considerable amount shortly after the first of July but that is practically exhausted and it is almost certain that by the time this report is read in Conference we will be borrowing money with which to pay bills.

Just consider, if you will, that we have expended during the past year nearly a thousand dollars more than we received and you say we must do either less or receive more—and this in the face of the fact that we did not put in the press and folder authorized by the last Conference. Possibly a special appeal, a constant jogging of memories, would have brought in the necessary funds for these improvements; but I ask, in all seriousness, is it fair to the board in a moment of enthusiasm to instruct them to do something that would mean a long-continued struggle to pay for? Would not the latter proposition be for the money to follow the request and not impose the double of carrying out the wishes of Conference and of raising the money with which to do it?

Now if we are to curtail expenses, just where shall we begin and what interests shall we omit in order to keep off that thousand? Our regular appropriations and salaries for the regular and Sabbath Re- form work amounted to $3,300, and I ask you to look over this list carefully and see where we would be justified in omitting one line, for our list is all too short and should be increased rather than diminished. There are no large salaries and we believe every cent is wisely and carefully expended. Then there is the Recorder; the deficiency on this item is about $2,600, a large amount that I doubt is necessary. Every subscriber pay $3 per annum for this paper or increase the subscription list fifty per cent. These are time-olcl propositions and neither would probably be possible.

If not, then what is the solution? Shall we discontinue some of our lines of activity altogether or will you furnish the necessary funds? I have great faith in our people. I believe a special appeal would bring the increased funds, but I believe also that such an appeal should not be necessary. You have appointed us to do your work along these lines and have recommended from time to time certain efforts which we have endeavored to carry out. Under these circumstances the money should come in regularly in sufficient amount to take care of the expenses and every church representative in attendance at this Conference should see it incumbent upon himself or herself to carry this message to the home church and then see through the year that the ammunition is regularly supplied to the firing line.

With this thought, this united purpose, the work we maintain to be not either less or receive more, and this in the face of the fact that we did not put in the press and folder authorized by the last Conference. Possibly a special appeal, a constant jogging of memories, would have brought in the necessary funds for these improvements; but I ask, in all seriousness, if I did, when considered in the light of love to God, the consciousness of its being in accord with his will would more than compensate for all earthly loss. ‘How love I thy law.’

Still another testimony: “While I am something of a curiosity to people, I have always been treated with respect in regard to my Sabbath. The approval of one’s conscience is more than compensation for all loss that might be involved.”

Letter From Milton’s Pastor.

DEAR EDITOR:

Like many another pastor, I have been intending, for some time to write a news-letter to the SABBATH RECORDER. The weeks have gone by, and it is still unwritten. Witness the beginning at last. “There’s a reason.” There is one event that always stirs the most beloved pastor to write. Houses may burn and he remain silent; floods may come and his pen still lie rusty; kingdoms may and dynasties wax and wane unnoticed by his journalistic hand: but there is an event which never fails—a Donation party. Spell it with a capital D, please. My gray-haired brethren smile contemptuously, and say, “He’s very young; perhaps it was his first one.” Well, yes, it was, of that kind.

It isn’t an easy thing to move. The hardship is not all in the packing and rearranging of household goods. There is the wrench of spirit as one leaves friends true and tried, associations which are dear, a worker which is knitted into the fiber of the heart. Be the pastor and wife ever so cheery and brave, there are times when the heart sinks.

What a splendid lot of people the Seventh-day Baptist churches hold, anyway! What a privilege it is to be associated with them, to be pastor to them! Young men, I can wish you a great blessing this year, and have the joy of ministering to the spiritual natures of those who call you pastor. The Milton people are much like the Alfred people. That is to be expected, of course, since Milton and Alfred are both college towns. Somehow I wish it had never become wonted. I admire a certain quality of steadiness in the people here, I
hearing many quiet words of appreciation of former pastors, especially of the two immediately preceding me. That’s a good sign. In the same quiet way they are making the new pastor and his family feel at home.

I haven’t told you about that particular event, though. Well, it is a good plan to anticipate things a while. You will enjoy them the better when you get to them. I always enjoyed George Shaw’s way of writing news-letters to the Recorder. I can’t give you any such talk-heady numbers as his, but I am a good rambler as he.

What delightful rains we have been having! And how gloriously the withered grass and the parched crops are responding!

And how fine the tingle of the first approach of autumn! And isn’t it a good old world! I am particularly anxious to visit with you all, as it seemed best for me to stay home from Conference this year to finish settling and to get acquainted with my parish before the opening of college.

Well, this was the way of it. Before the arrival of the “pastorine” (this title is an invention of Miss Susie Durdick’s; Good, isn’t it?) the whole society turned out en masse one evening and filled the parsonage pantry full of staple grocenes.

The pastor and a young son and a small daughter were here to meet them, and what a good social time we had in the yet unfurnished house! Grocenes. Why, there is still sugar enough on the shelves to last for a year to come. It wasn’t simply prossic flour and canned goods, either. There were names accompanying, inscriptions, and in many cases poetry. I enjoyed that poetry as well as I do some of Brownings—and understood it better.

These are surface things. They are valuable as being the signs of what is hidden deep in the heart—the kindness, the welcome, the love and good will—the unspoken spiritual yearning for the higher life into which they ask the pastor to lead them. God give him grace to do it.

God bless all our churches. May the Spirit of God visit them all with power during these coming months. Let us pray together for a great spiritual awakening, east and west and north and south. It is not too great a thing to ask. God waits to be gracious. The hearts of men and women everywhere are hungry for divine life.

In our homes, in our churches, in our little strainings of heart to God when alone, let us pray for a great, deep, wide, sweeping revival: one whose permanent renewing effect will be felt in the whole nature; one which will bring Christians into the place of consecration and victory; one that shall bring wanderers back home and new faces into the home circle of our Lord Jesus Christ.

LESTER C. RANDOLPH.

Milton, Wis.,
Aug. 20, 1910.

The Oldest People in the World.

One of the most interesting expositions of the year is the Japanese-British Exposition being held at Shepherd’s Bush, near London. Japanese landscape gardeners have turned large tracts into flower gardens dotted with quaint Japanese houses, and there is a magnificent exhibit of the arts, crafts and industries of Japan. A party of Ainus, the people often called the oldest race in the world, who live in the northern part of Japan, are attracting much attention. There are a few of them left, though at one time they doubtless held a great part of Japan. It is thought that they will soon be extinct. It will be noticed that their faces bear little resemblance to those of the Japanese. The Ainus are sometimes compared to the American Indians, both having held full sway over a country for centuries, only to be driven into a small part of their former territory by a stronger and progressive race. The stronger and victorious races have often been unjust, oppressive and murderous in spirit and action, as the white man was against the red man here. Strange to say, the aborigines of almost all lands, when they are crowded back by the stronger arm, die almost as rapidly from civilization as from the bullet, like wild animals that pine and die when confined within pens.—The Christian Herald.

A kind heart is a fountain of gladness, making everything in its vicinity to freshen into smiles.—Washington Irving.
away from the law, till all things be accomplished. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called great in the kingdom of heaven: but whosoever shall do and teach them, he shall be called great in the kingdom of heaven." A calm, sincere and unprejudiced study of the divine law shows that the fourth commandment is the soul of the Decalogue. Christ said, "The Sabbath was made for man," and while man dwells on earth he will need the blessings attainable through its proper observance.

These blessings are such that the weal and woe of humanity are in the balance: with the Sabbath observed in the spirit and manner that Jesus observed it, brotherly love will prevail, the sick will be visited, the poor will have the Gospel preached unto them, and Christ will draw all men unto himself, each and all to the place and places he has prepared for them. With the sanctity of the Sabbath destroyed, worldliness will usurp the throne, and the general trend must be from the exalted sphere of the Sabbath to the debasing influences of the levee and its tendencies. No age can never in any真假 to the point of view adopted at any time. This has become an example and model that needs not to be repeated. His last words of instruction were: "All authority hath been given unto me in heaven and on earth. Go ye therefore, and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost: teaching them to observe all things whatsoever I commanded you: and lo, I am with you alway, even unto the end of the world."

Most assuredly Christ's sustaining grace enabled these apostles to be efficient co-workers with Him in promoting the welfare of his kingdom on earth; and the gospel of peace on earth and good will among men has since those days won millions of souls from the path of sin, and prepared them for the joys of heaven. In the words of the Great Commission, all are called to service who accept Christ as their Saviour and divine Teacher. There is work for each and all. At home and abroad the fields are white and ready for the harvest. Are we loyal to Christ?

Scientific developments have made all nations neighbors. Do we love all as we love ourselves? The selfish desires of human nature conspire to limit our mission work to the home field, where earnest service is most assuredly needed, for many millions in our homeland are upon the highway that leads to death. But Christ's wisdom is far greater than that of selfish human nature, and makes success in home work even, to depend largely upon our love-prompted zeal in self-denying service for "all nations," and especially for those who have never yet heard the good news of his Gospel. Inasmuch as Christ came to seek and save the lost, we must do the same, lest our selfish motives shall bar the gates of heaven against us, because we knew his will and did not. And our obligations are proportionate to the opportunities given for service.

More than sixty years ago four of our missionaries began work at Shanghai, China; and although the endeavor has been heavily handicapped because of inadequate provision for advancing their work, still great good has been accomplished. In a
Our school closed July 3, with exercises of about the usual sort but a little better than usual. We are not the last of the boys, I suppose, are now in attendance at the Y. M. C. A. summer conference.

Not long before the close of school we were much shocked by the death of one of the schoolboys. He had been absent from school a week on account of sickness which, from a letter from his home, we supposed was not severe, when suddenly we heard of his death. He was only fourteen years old but had been in the school more than two years. He was a bright boy and much more lively than Chinese boys usually are. The Chinese had something to do with it as remarkable that during the time he had been in the school he had never, so far as they knew, had a quarrel with any other boy.

Readers of the Recorder may not especially care to know that on "the Fourth" I made my annual visit to a baseball game "to take the children and let them see it." But I am sure they will be glad to know that Consul-General Wilder entertained "at home" on the afternoon of the Fourth this year, and that no drinks stronger than tea, coffee and lemonade were served. In the past there has usually been a reception at the consulate about midday, at which one could get whatever he liked to drink. It seems strange to be so inspired with the spirit of the world and its acceptance of the Gospel of Christ, May God help us each to know and do his will.

Observations From Mokanshan.

JAY W. CROFOOT.

It is now two weeks since we reached this beautiful place where we are in the habit of passing our summer vacation. We are grateful to have such a place where though it cools off at night so that one can almost always sleep well. This is not always the case at Shanghai.

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Woman's Work

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

He that abideth in me, and I in him, the same bringeth forth much fruit.

Music.
The Jews have an old tradition, that when the world was done,
And God from his work was resting, he called
Then bent low in humble obeisance, lifted his
And the instruments men
have swelled the undying
's
harmony.

So the voices still;
The Jews have an old tradition, that when the
world was done,
And God from his work was resting, he called
Then bent low in humble obeisance, lifted his
And the instruments men
have swelled the undying
's
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The seas and the bird-thrilled woodlands utter
The
And God from his work was resting, he called
Then bent low in humble obeisance, lifted his
And the instruments men
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's
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From Independence, N. Y.
It has been some time since Independence
was heard from. We are not asleep but
working, doing the best we can in a scattered
community.
The month of June being a busy month
with farmers' wives, we did not have either
a business meeting or tea. In July we had a
tea at Mrs. Henry Bassett's. There was
a good attendance, with some present from
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The month of August we had our tea and
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The Church and its Auxiliaries
MRS. M. G. STILLMAN.
Convocation paper.

By the church we mean the whole company
of believers on Christ in the world,
but we may restrict it to a local company
of believers bound by certain distinctions in
their understanding of Christ's teachings.

Christ loved the church and gave himself for it. We are told that it is built
upon the apostles and prophets, and Christ is the chief corner-stone. He told
Peter that the gates of hell should not prevail against it, that is, the powers of evil
should not destroy it. Since the time Jesus spoke these words it has been grandly
increasing in numbers and in spiritual strength.
Perhaps the manifestations of the Spirit have changed some because of different en-
vironment, but there is that Scripture which I think must have referred to the church,
which says: "He shall see of the travail of his soul, and shall be satisfied." Sometimes I
wish we could have a broader vision of the church as it really is in the world today.
We have such a limited view, and so many in connection with other business the annual
and semi-annual reports were read showing a goodly amount of money raised
and expended.

Mrs. Jennie Babcock, who has been our treasurer for ten years, told what the society
did in a financial way during that time. She said she had raised about
$1,060 and told how much had been received
and paid out each year. Then she named
the different ways in which that money
had been raised. In round numbers $208
had been received from dues, $572 from
socials, sales and suppers, $21 from work,
$53 from thank-offerings, and $143 from
donations and subscriptions. During that
time $450 had been sent to the Woman's Board,
$380 used for the church in various
ways, $147 for the parsonage, and $80 for
other objects. In addition it was mentioned
that the society had sewed for the poor,
cared for the sick, cleaned the church
several times, and repaired the church
parsonage.

Mrs. T. E. Tappan then spoke on "Some Plans for the Future," giving us some
excellent and timely suggestions.
Pastor Sayre followed with words of appreciation of the work of the society and
encouragement. He especially commended the ladies for their unity, and freedom
from any discord.

We opened again our thank-offering boxes
and realized about $21 toward the $25 in-
terest on the parsonage debt, which we had
pledged ourselves to pay.
Sherbet and cake were then served and
we felt that we had spent a pleasant
and profitable evening.

On August 10 we met with Mrs. Ina
Daggett for our regular meeting, and al-
though five miles from town had a larger
attendance than usual. Ice-cream and cake
were served and a very pleasant social time
enjoyed by all. At this meeting we voted
to serve light refreshments at our meet-
ings, and charge the nominal sum of 5
cents. Each hostess is to serve no more
than four different articles of food. By
this means we hope to make our meetings
more attractive and enjoyable, realizing
that as busy housewives we need occasional
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to a spirit-filled life that holds above the power of temptation. Christ put himself down near to the world of sinners that he might lift it up to God—to a larger, nobler and happier life.

Missionary work is one of the most vital elements in the spiritual life of the church. Beginning in those early days when the Spirit of God directed the church to separate Barnabas and Paul for the work he had called them to do, down through the ages to the present time, the church has been sending out into the world, to the lands that are in darkness, godly, consecrated men and women to teach and tell all nations of the glorious life and light of the Son of God. David said to Israel in the name of Jehovah, "I shall give thee the he­then for thine inheritance," and to the true Israel of God today, here in the homeland, he is bringing this prophecy to its fulfillment. God is bringing the heathen nations to our shores. Men of every nation and tongue are crowding into our country—men of all religions and of no religion, not yet redeemed, but given to us that we may help to redeem them. What a responsibility rests upon the church today, and what a glorious opportunity. Shall we live up to it?

The Christian Endeavor Society is a very helpful auxiliary of the church. Thousands have been added to the Church of Christ each year from its members. Through its committee work young people have been taught. Through its consecration meetings have promoted a deeper spiritual life in many congregations, and helped make timid and backward ones to take part in public worship. It has urged the principle of systematic giving to the needs of the work. It has fostered a missionary spirit, and zeal among the young people, leading many to go out and do evangelistic work near home, and leading others to consecrate themselves to God as missionaries to other lands. Other auxiliary organizations have also helped on this good work. All are bound together like the wheels in a great machine, each in its place adding power to the whole. They are working with the church in the best way they know for the conversion of men and the building up of God's kingdom in the earth.

We know that the church has been very slow to awaken to its missionary duty; even now we are scarcely awake. It has been nineteen centuries since our Saviour gave his commission to the church to go and win the world to him. A million and a half out of one billion souls have been won in pagan lands during this modern missionary movement. It is only about fifty years since this missionary zeal began, and in the last few decades great things have been accomplished. If the church will give to the mission work the attention due to its importance, we may be sure the task our Master set us will be easily fulfilled. When Cary went out to India and Judson followed, nearly all the world was closed against foreign missions. Now, practically, all the world is open to them. The Bible has been translated into more than four hundred languages and dialects, covering a majority of the people of the globe, while in 800 A.D. the Bible had been translated into the language of only one fifth of the earth's population. It has been said that if all Christians would lay aside one tenth of their income each year for the Lord's work and use only one fifth of that tenth for foreign missions, enough missionaries could be sent out to carry the gospel message to all the world in a single generation. Let us pray that the church may be fully aroused to see her full duty and to do it.

To the Brook.

All the night and all the day,
Fellow, brook, your happy way,
Ripple, ripple down and down,
Through the meadow, past the town;
Swerve and curl, and sing your song,
And take, oh, take my thoughts along!

Sweetest winds among the trees
Bide or leave me, as they please.
Winds and loves, they come and go;
Here or there, amassed of large capital and years of success behind it.

There are other small plants in some of our Eastern cities which have been fairly successful. Whether it would be possible at the present time to satisfactorily operate other large printing plants is doubtful. Conditions have materially changed in thirty years; and where years ago small plants could secure business and gradually gain a foothold, trade conditions and combinations are such now as to render success in such enterprises very questionable.

The four conditions I have named must now be reckoned with in considering the establishment of manufacturing plants by and for Seventh-day Baptists.

First, capable management. This implies shrewd, executive ability—the ability to handle men advantageously, to understand the conditions of business life and of trade. The management must know how to turn out articles that will continue in demand or to create a demand for new articles, and all at a fairly good profit.

It does not necessarily imply an extraordinary ability; a man would quite likely be impractical—but it does require a man who knows and who knows how.

Discouragements, opposition, mistakes, losses—all these setbacks must be converted into boosts. In short, the manager must be a hustler and a stayer.

To such a manager the second requisite of sufficient capital can be secured without great difficulty. He who is capable of successfully organizing a business can usually finance it.

Assuming that the third qualification, salable output, is assured, the last condition, stable help, must now be figured.

No individual concern or large establishment can make a success unless the help is both permanent and competent, and secured at wages that make the cost of production reasonable. This element of cost is the most natural, for it implies wages at the usual scale—$1.50 to $2.00 a day; for skilled workmen possibly $2.50 a day; but in the main, at the lower figures.

Where are our $1.50 and $2.00 a day laborers? Where are the men who can be depended upon year in and out to do a certain kind of work and keep on doing it and continue contented workmen at $1.50 or $2.00 a day?

I have sometimes felt that there were two quite natural reasons why there are so few successful industries among our people. First, that our inheritance and training have seemingly restricted the field of our activities to farming or to the minor pro-

THE SABBATH RECORDER.

Are Industrial Establishments for Seventh-day Baptists Feasible?

W. H. INGHAM.

Business Men's Meeting, Conference.

Industrial establishments imply prima­rily plants or businesses that produce commodities of more or less general use. Their operation contemplates a force of men or of men and boys working continuously along certain prescribed lines. Their suc­cess is measured by the relative propor­tion between the cost of production and the volume of output, the most successful be­ing those wherein the maximum of produc­tion is attained at the minimum of cost.

The question then, as I understand it, takes this form: "Can manufacturing plants operated by Seventh-day Baptists employing help be conducted with reasonable profit to the employers and with satisfaction to the employees?" It depends.

It depends upon four conditions at least:

1. Capable management.
2. Sufficient capital.
3. Salable output.
4. Stable help.

In some instances favorable location must be added.

I am allowed ten minutes in which to answer a question that has come to scores, probably hundreds, of Seventh-day Baptists who have at heart the best interests of our people, and who have seen and felt the need of factories or some kind of permanent business wherein our young men could be employed. Each possesses superior, if not additional, advantages.

That such conditions are possible is proved by the continued success of the C. B. Cottrell & Sons Co. of Westerly, Rhode Island, employing several hundred hands, and the Potter Printing Press Works of Plainfield, New Jersey, manufacturers of printing presses. Each possessed of large capital and years of success behind it.

THE SABBATH RECORDER.
To the question, then, “Are Industrial Enterprises for Seventh-day Baptists Feasible?” I answer, Yes, assuredly, if undertaken along lines I have suggested, and if rightly managed.

One condition must always be kept in mind, however—that successful plants are established, primarily to furnish employment to any individual or class of people; they are organized and operated to make money for the investors.

But there is no trade barrier, nor state law, whereby Seventh-day Baptist men of ability and industry can install other plants producing salable goods and whose operation will prove a blessing as well as a good investment.

What has been made a success in Rhode Island and New Jersey in a large way may along less pretentious lines in West Virginia, New York, Wisconsin, Michigan, Kansas and other States, under right conditions, be developed into profitable business enterprises.

These plants will thus afford opportunity for Seventh-day Baptist boys and men to get employment, earn a good, sure living, provide for a home of their own, and enjoy the privileges of Sabbath worship and companionship.

Reminiscences of an Octogenarian.

IV.

C. A. Burdick.

Rev. Sherman S. Griswold.

No religious leader has ever impressed his personality upon me so strongly as did Sherman S. Griswold. Even after so many years I have only to shut my eyes and stir up memory, to bring before me in imagination his sturdy form, his homely but kindly features, and that crutch that so faithfully served as a substitute for the withered limbs that he had lost, as he walked along. With that efficiently rough crutch you could hardly call him a cripple. Quicker than some persons with two sound limbs, would he get into his carriage, and as a pedestrian he was far from being clumsy.

He had an intense personality, and he was a real cut and positive ideas, which when uttered in your hearing would stick in your memory.

He was a convert to the Sabbath from some Baptist church in Connecticut. Although he became a loyal Sabbath-keeper and a valuable member of our denomination, he held some doctrinal views very far from being orthodox, judged by commonly accepted orthodox standards.

He was not a Trinitarian, holding our views of the Godhead as Father, Son and Holy Spirit. If I correctly understood his words as used in a certain private conversation, he believed that God was incarnate in the person of Christ as he lived and taught and worked on the earth.

His diverse talents and his individual temperment made him much of a controversyist, both among his brethren in public, and in his writings published in the Recorder. I used to think when reading his articles in the Sabbath Recorder that he must be a very combative person, and unpleasent as a companion; but when I came to be personally acquainted with him, I found him to be congenial, jovial, and agreeable company. His family and mine lived for a year in the same double tenement-house in Greenmanville, while I was pastor of the church in Greenmanville.

I did not see very much of him at his home; for as he was pastor of the Second Hopkinton Church, and also supplied the desk of the Baptist church in that village, he spent much of his time in that neighborhood.

His family consisted of himself, his wife, and an unmarried daughter—a teacher in the public school. He had also a married son living at Mystic Bridge, of which Greenmanville is a suburb.

Although Elder Griswold held doctrinal views so diverse from those held by Seventh-day Baptists, he had the confidence of his brethren. He was pastor, at different times, of several Seventh-day Baptist churches, and was an active member of some of our denominational boards.

He was for twenty-eight years a member of the Missionary Board, “and served for portions of that time as recording secretary, vice-president, and director.”

He had also the confidence of his fellow citizens, and served the public as a school inspector, representing the district as a peaceable, industrious temperance worker, and a strong anti-slavery man. He died in Hopkinton, R. I., November 2, 1882.
**THE SABBATH RECORDER.**

**Young People's Work.**

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

**Homeland Missions.**

A. J. C. Bond.

Prayer meeting topic for September 24, 1910.

DAILY READINGS.

Sunday—A great desire (Rom. ix, 1-5).

Monday—A patriotic heart (Ps. cxix, 53, 126, 158).

Tuesday—A patriot's prayer (Ps. cxxxii).

Wednesday—What one man did (Neh. i, 1-4; iv, 16-18).

Thursday—Another man's work (Neh. viii, 1-6).

Friday—Rousing the conscience (Ezek. xxii, 23-31).

Sabbath day—Topic: My denomination at work for my country (Ps. Ixxxix, 1-18).

MISSIONARY SECRETARY'S REPORT.

The following extracts from the report of the corresponding secretary of the Missionary Board will give some idea of the work done on the home field through the Missionary Society.

SUMMARY OF THE MISSIONARY PASTORATES.

There are forty-three missionary pastorates. Three new churches have been organized this year; the First Seventh-day Baptist Church of Cullman County, Ala., with seven members; the First Seventh-day Baptist Church of Los Angeles, Cal., with fourteen members; the Italian Seventh-day Baptist Church in New York City, with ten members. Altogether, the works of the missionary pastorates have received additions during the year. They are located in Kentucky, West Virginia, North Carolina, Rhode Island, New Jersey, New York, Ohio, Wisconsin, Iowa, Nebraska, Illinois, Colorado, Arkansas, Missouri, Louisiana, Alabama, California, and Oklahoma. If we count the pastors who have gone out occasionally from other churches and the men who have been ordained, we have some forty-five workers and missionary pastors who have been employed a part or all of the time during the year.

CITY MISSIONS.

The City of New York.

The interest which was found and developed last year among the Italians in New York City has continued to grow. It has been financed by the Missionary and Tract boards jointly. The direction and care have been principally by the New York Church. The pastor, Rev. E. D. Van Horn, baptized a number of converts and with the assistance of the members of his church and of the Tract Board organized a Seventh-day Baptist church of twenty-one members, about the first of January. A suitable meeting place has been a very healing and earnest ministry have been used from time to time; congregations have at times been beyond the capacity of the room. A second hall has been opened. At the regular service, the sin-laden crowd is conquered the work most untringly. He has a hand printing-press which he uses extensively, printing in both English and Italian languages. In north miles as 25,150 tracts and papers a quarter. He also preaches on the streets, reporting as high as 300 sermons and 2,000 callers out a Sunday night.

Chicago, Illinois.

Rev. J. J. Kovats, who formerly lived at Milwaukee and conducted a mission among the Hungarian people, has moved his work and family to Chicago, III, where he has a room in his house of sufficient size to gather a congregation. Three people have already come, with his hand printing-press he prepares a paper regularly and tracts constantly, which he distributes in great quantities among people. He also uses our tracts printed in the English language. Brother Kovats was ordained to the gospel ministry on the eighteenth of last December by a council called by the Milton Church. Your secretary accepted an invitation to assist at this service. Brother Kovats is a fine, devout Christian and Sabbath-keepers; are working hard and sacrificing much for the cause of Christ.

SUMMARY OF WORK ON THE HOME FIELD.

Forty-five men have been employed on the field, the most of them for the entire year. They report: 11 years of labor, on 90 different fields and localities; sermons and addresses, 2,004; prayer meetings held, 655; calls and visits, 6,823; pages of home tracts distributed, 33,500. The next Largest has been the work of the schools, 50,000; other books, 100; people added to the churches, 145; by baptism, 100; converted to the truth, 27; churches organized, 3; Bible schools organized, 3.

WORK OF THE QUARTET.

The following extracts are taken from letters written by Phil L. Coon, a member of the Milton quartet, which spent six weeks in Wisconsin last summe, to his home Christian Endeavor Society at Milton Junction.

Dear Endeavorers at Milton Junction:

We have been at work now just a week, and it is time that we let you know how we are getting along, as we promise to do. We have been on the road a little over twenty-one days, and have been able to give a little more time to the Sabbath and Sunday night meetings. We have held meetings for the four days at New Auburn, closing there Sabbath night. The first night, Wednesday, only about thirty-five people were out because few knew that we were in town, and we were too tired after our all-night ride to get out and publish it much. We had a good meeting, however, and the next night there were about eighty out to hear us and a considerable amount of testimony was given. The next night we counted ninety-seven who were present, and Sabbath night there were one hundred and twenty that heard the Gospel. Most of the testimonies after these meetings, and we feel that many were touched by the Unseen Hand who was so manifestly present. We have at times been out to a Sabbath morning services there were only a few out because of rain. Most of the Sabbath-keepers in this community it is hard for them to get in at such times.

Sunday afternoon we went out to Pine Grove schoolhouse, with the Missionary and Tract boards, and held meetings there for the last three nights. Sunday afternoon there were about 200 calls at the schoolhouse, about one hundred out and the next night it rained, so there were only about thirty present. But last night the schoolhouse was packed and many stood in the entryways.

Elder Hurley held meetings there last winter for five weeks and he has been the means of converting several. We left off last week at New Auburn, and his health is such that he can not stand to be out much evenings. He is very happy, however, and is hoping that he will be able to get out again. He has been the means of converting many. Brother Hurley, a fine, devout Christian and Sabbath-keepers; are working hard and sacrificing much for the cause of Christ.

As ever, your friend and one of your number,

Philip L. Coon.

New Auburn, Wis.

July 13, 1910.

Dear Endeavorers:

We are here at Ladysmith waiting for our "day's work" to come to an end, and then I must get in my reports from here or else it will not reach you in time.

We started out for the last Sabbath at 490. We were about two hours arrived there and the people were about one hundred and fifty out. We sang, prayed, and preached, and it was a fine time. I must get in my reports from here or else it will not reach you in time. We held meetings for the first four days at New Auburn, closing there Sabbath night. The first night, Wednesday, only about thirty-five people were out because few knew that we were in town, and we were too tired after our all-night ride to get out and publish it much. We had a good meeting, however, and the next night there were about eighty out to hear us and a considerable amount of testimony was given. The next night we counted ninety-seven who were present, and Sabbath night there were one hundred and twenty that heard the Gospel. Most of the testimonies after these meetings, and we feel that many were touched by the Unseen Hand who was so manifestly present. We have at times been out to a Sabbath morning services there were only a few out because of rain. Most of the Sabbath-keepers in this community it is hard for them to get in at such times.

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As ever, your friend and one of your number,

Philip L. Coon.

New Auburn, Wis.

July 13, 1910.
How are you meeting the needs of your own community?

**Milton Junction, Wis.**

### Young People and Conference

Many young people were in attendance at Conference. There were representatives from societies north, south, east and west; and that they came with earnest purpose was manifest in their attendance upon the various sessions. Owing to the fact that the young people's hour came on the afternoon of the first day, there was not as large an attendance at that day, but notwithstanding, there were more than seventy young people at this session. The reports and addresses of this very interesting session will all appear in this department, so need mention only the fact that everything was of high order.

### NEW OFFICERS

It is greatly to be regretted that so many of the old officers felt they must retire. They have performed a noble work and we need the results of their experience. However, we welcome the new members of the board and believe them to be capable, earnest and loyal. To them as our leaders let us pledge our support and allegiance in the great work of the Master. The officers for the coming year are as follow: president, A. Clyde Ehret; first vice-president, O. A. Bond; second vice-president, Miss Bessie Davis; secretary, Miss Draxie Heathrell; treasurer, Orville B. Bond; Junior superintendent, Mrs. Bertha Osborne; Intermediate superintendent, William Simpson; and Miss Anna Simpson, the head of the office, SABBATH RECORDER, H. C. Van Horn. Some changes were made in the personnel of the associational secretaries, but the names are not at hand as I write.

### BANNERS

Owing to the delay in receiving the Junior superintendent's report, it was not given until the last night of Conference, when it was read and the banners were awarded—the Senior to the Milton Junction society, the Junior to the Salem society. At this session the Salem Juniors beautifully rendered a song and repeated together the Twenty-third Psalm.

### Report of Secretary

Through the providence of God we are again permitted to bring you our annual report; and while not all has been accomplished that might have been, yet the reports received from the different societies show that a great many good things have been doing these past two years.

Full reports have been received from all the associations except the Eastern. For some reason unknown to us we have not heard one word from them, after sending several letters and cards.

In the Southeastern Association one more society is reported this year than was reported last. In each of the other associations there has been a loss of one.

There have been added to the churches from the societies this sixty new members and to the societies one hundred and two.

There has been an increase in the members in the mission-study classes from forty to sixty-three. The facts distributed from six hundred and eight to five thousand two hundred and ninety-five. Twenty-three new subscriptions to the RECORDER have been taken.

The societies in the Northwest have done a great work in supporting a quarterly field that during the summer vacation, and the treasurer's report shows that most of the societies have given liberally to the support of some other needy portions of God's vineyard.

Dr. W. L. Burdick, who was chosen by Conference last year to represent us in the United Society of Christian Endeavor, was duly recognized and appointed as a member of the board of trustees of that body.

W. M. Simpson has been appointed as superintendent of the Intermediate Christian Endeavor Society. This completes the Christian Endeavor organization in the Seventeenth Baptist Denomination.

Rev. W. D. Burdick, who was chosen to prepare the missionary topics, has done faithfully and well his work.

The council has failed to follow the recommendation of Conference in regard to placing a missionary in the Southwest. The gentleman whom we had hoped to secure delayed his acceptance on account of sickness in his family. Meanwhile the Missionary Board in conjunction with the Gentry Church secured the services of Rev. Wilburt Davis and the matter was then dropped by the board.

The board wishes to call the attention of the Nominating Committee to the fact that the present editor and Junior superintendent can no longer serve in their respective capacities.

### News Notes

**BELMONT, N. Y.—**The pastor has arranged to preach every other Sunday in a little chapel at East Grafton. He spoke there last Sunday, also at the First Baptist church in Petersburg.

**SECOND ALFRED, N. Y.—**The Baracs held their banquet, August 22, and had a fine time. The Junior Endeavorers held a picnic as a result of a contest, in Austin's grove, August 14.

**INDEPENDENCE, N. Y.—**The Ladies' Aid Society met with Mrs. Clayton Green last month; $250 was netted for the society—Pastor Crofoot is attending Conference at Salem, W. Va.

**MILTON, Wis.—**The families of the Milton society were well pleased with the changes which occurred at the parsonage before the arrival of Pastor Randolph's family. Circle No. 3 served in the church lounge, Monday afternoon and evening, August 22. The Rev. Jacob Anderson, a graduate of Milton College and for several years in China, but who has just returned to the homeland, preached to a large audience, Sabbath morning, August 27. At the Endeavor organization meeting, Tuesday, August 30, the following officers were elected to represent us in the General Conference: President and Miss Stephanie Daland, Prof. and Mrs. A. B. Crandall, Miss Alberta Crandall, Mrs. Florence Clark, and Mrs. Norton Lowther. A hard times social is going on, and not only in the east, but they have also been seen in the West, and are getting it up and axin' everybody to kun. They'll be many fine films for the men and women that display the rules and regulations.

### Treasurer's Report

**October 17, 1910 to July 31, 1910.**

**A CLYDE ENBER, Treasurer.**

In accordance with the Seventeenth Baptist Young People's Board's instructions, the Treasurer is glad to present the following reports:

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**THE SABBATH RECORDER.**
What's the Matter?

This question is continually coming to members of our Missionary Board from interested ones who have not been able to attend its meetings and therefore can not fully understand its work. When the board has undertaken work demanded by the people, why have not the people responded with the cash? Let us suggest one or two things, and others we will talk over with the board. The superabundant criticisms of higher criticism and critics have tended to distract from the real work of Christian people. We feel its effect in feeble support. People will not put their cash where their interest has ceased, and interest in a cause does wane from the moment one is taught to doubt or to distrust.

Once it was believed that men without Christ were lost; our missions were established to save such through the preaching of the Gospel of salvation; we sent forth messengers for that very purpose. As the contributions of our people all went into the general fund our board knew precisely its privilege to apportion for the maintenance of, not one or two, but all branches of our mission work, and this work was not handicapped by instructions as to just where to use and where not to use them. Money came for missions, not labeled by the donor for a special purpose, which purpose was liable to be abandoned within a few months and a different label attached to another special contribution.

The funds coming to the treasury were to be used for the salvation of men, rather than for the support of any person or group of persons. Time was when our missions were supported conscientiously; now sentiment has much—too much—to do with the condition of our treasury.

Let's get back to the old way as quickly as possible, the healing of bodies and the saving of souls; and let us not abandon the important interests already started and growing for the sake of any new venture whatsoever.

And let it be understood that we, through our Missionary Board, give financial aid to a feeble church, whether in the home or foreign field, only temporarily, that is, until the time when that church is able to support itself and contribute to us toward world evangelization.

A. S. BARCOCK.


Home News.

DERUYTER, N. Y.—Our Sabbath-school picnic was held at the lake, Tuesday, August 30. The day and the place were ideal, and those present had a very pleasant time.

The Woman's Benevolent Society is holding regular monthly meetings, at which a devotional service is held, followed by a business meeting. Sewing for those in need of help is gladly done. Our pastor has recently concluded a series of sermons on The Kingdom of God. Much interest has been manifested as he has dwelt upon the different phases of the subject.

E. M. A.

Sept. 4, 1910.

Children's Page

Five Little Pigs.

Five little pigs all rosy pink
Are shut in a pen as black as ink;
Lad' day long in a close, dark pen
They wriggle and twist about, and then—

This little pig went to market
To buy him some crackers and cheese,
But instead of a lunch
He bought a big bunch

Of fresh mignonette and sweet peas.

This little pig stayed at home
And said with a heart-rendering wail,
"The air is so damp,
It will give me the cramp
And take all the curl from my tail."

This little pig had a piece of bread and butter.
"I'm tidy," quoth she, "thee I'm fat."
Then it dropped on her gown
The battered side down,
And oh, how she hitchcoughed at that!

This little pig had none,
Not a crumb nor a morsel of bread;
So he swung on the gate
Until it was late,
And then he went hungry to bed.

This little pig said, "Woo, wee, wee, I can't find my way.
But wonder the rogue went astray,
For he ran down the street,
When he heard the drums beat,
And he followed the circus all day.

Five little pigs as pink as a rose;
They're only the baby's tiny toes;
And before they are tucked in the blanket tight
I'll seize them and squeeze them and kiss them good night.

—Anna M. Pratt, In The Presbyterian.

The Four Rabbits.

One morning, very early, four rabbits with long, soft ears and bright pink eyes started off to find a home.

"We must have grass," said the first rabbit.

"We must have plenty of carrots," said the second rabbit.

"We must try and find a kind little girl," said the third rabbit.

So off hopped the four, and on down the road they went until they came to a garden gate wide open. Inside the gate there was green grass, and beyond it a patch of carrots. But there came strange sounds from the garden.

"I will dig up the flowers! I won't keep my wagon in the path! I will get my pinapple dirty if I please!"

Ah! said the rabbits. "This would not be a good place to live."

So the four rabbits hopped along the road until they came to a second garden gate standing open. The garden was full of fresh green leaves all ready to nibble. There were carrots, too, and young cabbage sprouts, and tufts of parsley; but, alas, "It's my cooky!" a child was saying. "I don't wish to share it with the baby! Give it to me, I say!"

This is not the home for us," said the four rabbits, as they hopped away.

Then, after a while, when the sun was dropping down behind the clouds, and it was nearly night, the four rabbits came hopping along to a third garden gate. The gate was open wide, and inside were wonderful things—clumps of clover and patches of parsley—which is 'cause of nasturtiums, and carrots and green grass.

Then there came a voice from the garden:

"Mother, dear, I've finished all my sewing, and I watered the flowers, and I picked up all my toys. Was there anything else to do?"

"This is the best garden we have found yet," said the four rabbits, hopping in through the gate. "Here we come, little girl!"

So the four rabbits with long, soft ears and bright pink eyes lived with the little girl and played with her, and had all the green grass and carrots they could eat.—The Mayflower.

"O Lord, walk with me in the hours when the great certainties of life seem to be fading away, when the lights seem to be going out, and the soul grows cold. Win from me all the story of my doubts and fears. Bless me by the influence of thy strong presence before ever I know that thou art by me in the way."—Abraham Lincoln.
DENOMINATIONAL NEWS

The Rev. Geo. B. Shaw will preach in the Seventy-seventh day of the Seventh-day Baptist church, on Monday, September 23, at the usual hour. - It will be interesting to many readers, especially to those who knew that two persons have offered to go to China, New Zealand, or the Sandwich Islands, to visit the former and to know that two persons have offered to go to China, New Zealand, or the Sandwich Islands, to visit the former and to the latter.

Prof. F. H. Rosebush arrived in New York last Friday from his European trip. On Monday he and Mrs. Rosebush came to Alfred for the General Conference. For many years the president of the Seventh-day Baptist Education Society, he has come to be our "patrician" in education. Beginning his professorship in 1869, the year in which President William C. Kenyon resigned and when Alfred had been chartered as a college, but ten years, we had come to look upon him as the connecting link, uniting the present generation with the founders of our University.

At his funeral, which occurred from his late residence at p.m., August 31, conducted by the president, with the assistance of Professor Wilcox, some of his most noteworthy characteristics were pointed out as follows:

1. He was a man of the rarest and richest scholarship. Well read on all educational and current topics, he was distinctly proficient in a wide range of subjects, and his loving study of the Greek language and literature he was among the most thorough and able of his generation.

2. He was a man of unusual refinement of feeling. He had exquisite taste, and his esthetic ideals were the highest. He was modest and retiring in his manner, but his Washington, D. C.

3. He was a life of service. His constant prayer was to be helpful and useful; and every one of his many students will testify to his untiring patience and painstaking endeavor to give them the help most needed.

4. He was loyal. First, to his own manhood and his convictions of truth and duty. He was loyal to the community, to the church, to his colleagues and to the University which he loved and served with such devotion and efficiency.

5. Above all and influencing all he was thoroughly religious. His spiritual nature was highly developed, and he was ever seeking to grow into the fullest measure of spirituality. "First the blade, then the ear, then the full corn in the ear", was his constant motto, to be gloriously fulfilled in his rich ripe life.

A quotation found marked in one of his books well expressed his aim in life: "No labor is hard, no service great, wherein the glory of God is the mark we level at." The following biographical sketch, read at the funeral, was prepared by Professor A. B. Kenyon, a lifelong colleague and friend of Professor Tomlinson.

Edward Mulford Tomlinson, son of Dr. George and Phebe (Mulford) Tomlinson, was born at Roadstown, N. J., October 22, 1844.

After attending for a short time the public school of his native village, he entered Union Academy at Shiloh, N. J., and was a student in that institution during the principalship of William C. Whitford. C. R. Burdick, William A. Rogers, Charles H. Thompson and George E. Tomlinson. He then entered college at Bucknell University, Lewisburg, Pa., and was graduated in 1867. The same year he was called to the pastorate of the Union Church in Alfred University, and occupied this position for four years. During the college year 1870-1871 he served also as professor of Latin.

Early in 1872 he went abroad, where he remained about two years and a half, the most of this time being devoted to study at the Universities of Berlin and Leipzig. After his return he taught for a time in Germantown Academy, Philadelphia, Pa.

In 1881 he returned to Alfred University as professor of the Greek language and literature. This position he held continuously until June, 1908, when failing voice and health compelled him to resign and retire from active service.

He was for many years also the efficient librarian of the University, and saw it grow from small proportions to its present size and usefulness. To his wise choice and good judgment in the selection of books is due in a very large degree the excellent character of the books of the library.

His own private library, well stocked with well-chosen books, also bears mute but eloquent testimony to the cultured mind and refined character.

He was also for many years the careful and efficient secretary of the college faculty. Among other positions of trust and usefulness which he has held, may be mentioned that of president of the Seventh-day Baptist Education Society, president of the board of trustees of the First Alfred Church, secretary of the stockholders of Alfred University, a director of the Alumni Association of Alfred University, a director of the Alfred Mutual Loan Association, and a director of University Bank. In all these positions he was prompt, faithful, careful and conscientious.

He was a member of the American Philological Association.

In the year 1904, in recognition of his ripe scholarship and efficient services as an educator, there were conferred upon him simultaneously the honorary degrees of doctor of laws by Bucknell University, and doctor of literature by Alfred University, neither institution knowing beforehand the intentions of the other.

Professor Tomlinson was married March 12, 1884, to Miss Mary E. Brown, daughter of Rev. Jonas B. Brown, of Alfred, N. Y. Not long after their marriage they purchased the house on Terrace Street which has since been their pleasant, cozy and hospitable home.

In early life he was baptized and joined the Seventh-day Baptist Church of Shiloh, N. J. After his marriage he and his wife transferred their memberships to the First Seventh-day Baptist Church where they have ever since remained. No one could ever doubt the sincerity of Professor Tomlinson's Christian professions, or fail to recognize the genuineness of his Christian character. One near to him has aptly remarked, "If ever a man lived a Christ-like life, it was he."

After an illness of less than a week of congestion of the brain and partial paralysis, he passed from this life in the evening of August 27, 1910, in his sixty-eighth year. He will be greatly missed and sincerely mourned, not only by his relatives and neighbors, but by a host of students, teachers and friends, scattered far and wide. Indeed, all who knew him respected him, yes, loved him.

THE SABBATH RECORDER.
MARRIAGES

Bennett-Barock.—At the home of the bride's parents, Milton, Wis., August 23, 1910, by the Rev. Mr. W. L. Knight, to Miss Emma E. Bennett of Lima, Wis., and Miss Mina C. Babcock of Milton, Wis.

Dawson-Langworthy.—At the home of Mr. and Mrs. D. L. Langworthy, parents of the bride, in the town of Alfred, N. Y., August 24, 1910, by Rev. Wayland D. Wilcox, Mr. Harry Dawson of Newport, R. I., and Miss Myra A. Langworthy of Alfred, N. Y.

Evans-Bassett.—At the home of the bride's parents, Mr. and Mrs. W. H. Bassett, in Alfred, N. Y., August 30, 1910, by Rev. W. D. Wilcox, Mr. James R. Evans and Miss Phoebe E. Bassett, both of Alfred, N. Y.

DEATHS

Boston.—At Clarkboro, N. J., William Bennett, at the age of 48 years, who has been a member of the Baptist church of that place for many years. Early in his religious life he showed considerable ability as a Christian worker, and became deeply interested in the work of the Master. About eighteen years ago he secured a letter from the DeRuyter church and joined with it, where he has since retained his membership. Of Brother Bennett it is said that he was kind and affectionate in his home and that he was a good neighbor. August 25, 1910, near the hour of 3 p.m., while at work on the street in Leonardville and apparently without a moment's warning, the end came.

The farewell service was held at his late home in Leonardville, August 28, near the hour of 1 p.m., and was largely attended. Pastor Sey­erance being away the service was conducted by Pastor Davis of West Edmeston, who spoke from Prov. xxvii, 1: "Boast not thyself of to­morrow; for thou knowest not what a day may bring forth." Rev. Mr. Johnson of the Baptist church assisted in the service.

Whitford.—Otis B. Whitford Jr., the infant son of Otis Benjamin and Mabel (Crandall) Whitford, was born June 10, 1910, and died after a few hours' illness, September 2, 1910, at Plainfield, New Jersey. "And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels." E. S.

The Seventh-day Baptist Southwestern Association conveys with the Hammond church, Hammond, La., November 10-13, 1910. A program will appear for print in due time.

G. H. Fitz Randolph, Cor. Sec.

Fowke, Ark.
Aug. 30, 1910.

Annual Corporate Meeting of the Sabbath School Board.

The annual meeting of the Corporation of the Sabbath School Board of the Seventh-day Baptist General Conference will occur on Wednesday, September 14, 1910, at 5 o'clock in the afternoon, at the St. Paul Building, at 220 Broadway, New York City.

Corliss F. Randolph, Recording Secretary.

SPECIAL NOTICES

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

The Seventh-day Baptist Church of New York City holds its annual meeting in the Memorial Baptist Church, Washington Square South. The Sabbath school meets at 10 a.m. Preaching service at 11:30 a.m. A cordial welcome is extended to all visitors. Rev. E. D. Van Horn, pastor, 318 W. 60th St.

The Seventh-day Baptist Church of Chicago holds regular Sabbath services in room 013, Masonic Temple, N. W. Ave. Preaching service at 11 a.m. A cordial welcome is extended to all visitors. Rev. E. D. Van Horn, pastor, 318 W. 60th St.

The Seventh-day Baptist Church of Battle Creek, Mich., holds regular preaching services each Sabbath in the Sanitarium Chapel at 2:15 p.m. A 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. Bur­dick Cool, pastor, 210 W. Van Buren St.

Mohammedanism's Spread in Africa.

Today African Moslems number little less than sixty millions, about one third of the total population. In South Africa they are almost unknown. From the Congo and Zanzibar to the lower edge of the Sudan they are in the minority; but the northern half of the continent is practically ruled by the Koran. This means that Mohammedanism is the dominant religious force in a territory approximately four thousand miles from east to west, and two thousand miles from north to south, including all Egypt, Tripoli, the Algerian, Morocco, the Sudan, and the Sudan. Eight million square miles in Africa are swayed by the faith of Mecca.

The problem of heathen Africa is rapidly dissolving in the far more difficult problem of Islamized Africa. This problem is a grave one, and the coming years of missionary endeavor must witness signal victories if the Dark Continent is to be fully evangelized. The soldiers of the Cross are valiantly fighting the armies of the Crescent, but there must be a multiply­ing of prayers and sacrifices if this stupendous conflict is to be won. Mohammedanism asks very little of its African devotees, but the little that it does ask is sufficient to produce a defensive attitude towards Christianity. Confronting such a condition, one can not help standing amazed at the meager task of the Gospel. What will be done by this generation to stem Islam's swelling tide?—Raymond P. Dougherty, in The Christian Herald.

The way to convince men that God forgives sin is to show them that those who come with God's message are forgiven. Any so-called Christian man who does not heartily forgive those who wrong him makes it distinctly hard for men to believe that the Christian God forgives sin.—Daily Bible.

Bind together your spare hours by the cord of some definite purpose, and know how much may be accomplished.—William M. Taylor.

Annual Meeting.

The annual meeting of the Seventh-day Baptist Missionary Society, for the election of officers and the transaction of such other business as may properly come before it, will be held in the vestry of the Pawcatuck Seventh-day Baptist church, Westerly, R. I., on Wednesday, September 14, 1910, at 9:30 o'clock a.m.

W. L. Clarke, President.
A. S. Barock, Recording Secretary.

Annual Meeting.

The annual meeting of the members of the American Sabbath Tract Society for the election of officers and directors, and the transaction of such business as may properly come before them, will be held at the office of Charles C. Chipman, 200 Broadway, New York City, N. Y., on Wednesday, September 14, 1910, at 2:30 p.m.

Stephen Barock, President.
Arthur L. Tittsworth, Recording Secretary.
THE SABBATH RECORDER.

LESSON XIII.—SEPT. 24, 1910.
TEMPERANCE LESSON.
Galatians v, 13-26.

Golden Text—"If we live in the spirit, let us also walk in the Spirit." Gal. v, 25.

DAILY READINGS.
First-day, Gal. i, 1-24.
Second-day, Gal. ii, 1-21.
Third-day, Gal. iii, 1-20.
Fourth-day, Gal. iv, 1-20.
Fifth-day, Gal. iv, 21-v, 14.
Sixth-day, Gal. vi, 1-18.
(For Lesson Notes, see Helping Hand.)

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