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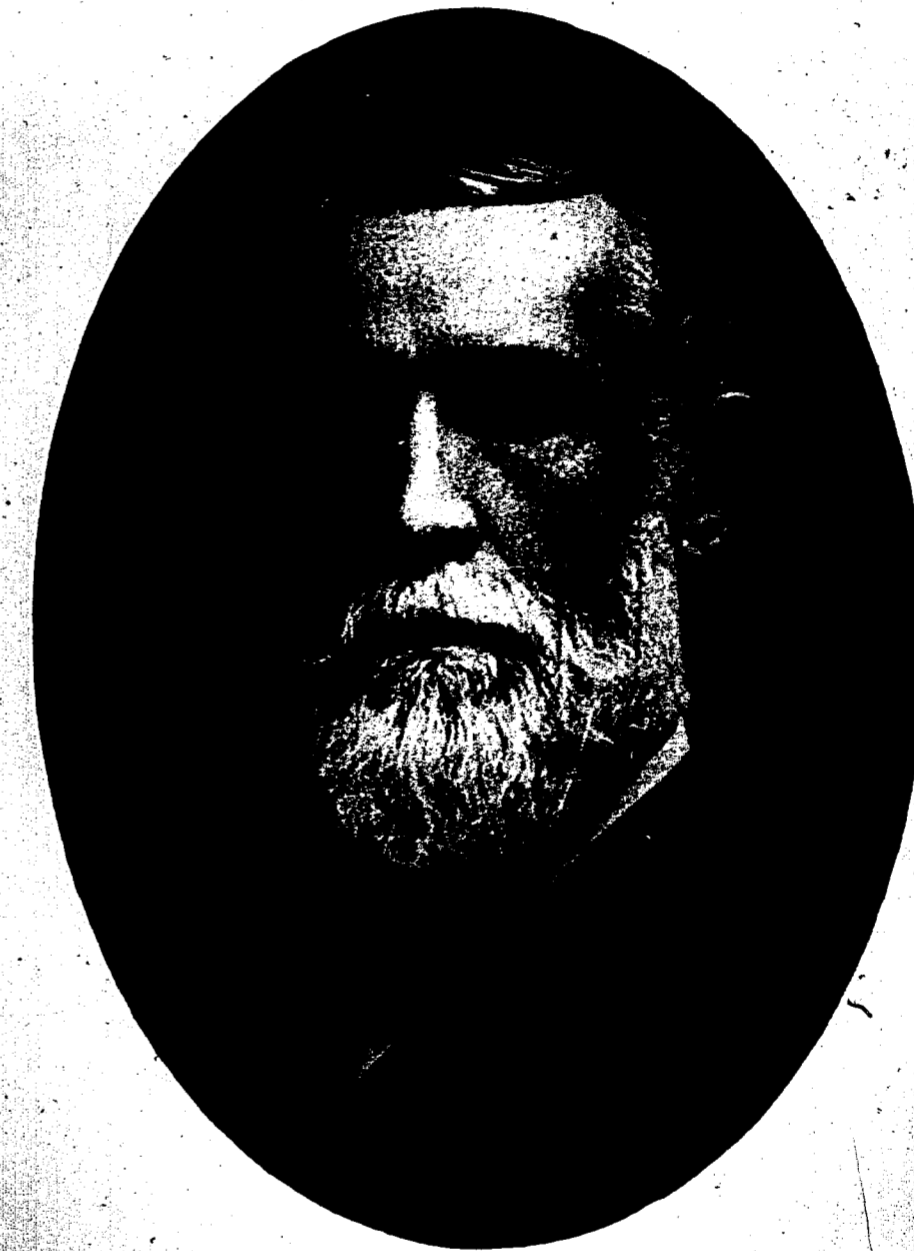
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The Sabbath Recorder



PROF. E. M. TOMLINSON
1842-1910

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THEO. L. GARDINER, D. D., Editor.

N. O. MOORE, Business Manager.

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EDITORIAL

Why Not Stop Now?

For nearly a year we have allowed considerable discussion in the RECORDER upon various phases of the question of evolution. We have tried to be fair with both parties in the argument, hoping that some common ground might be found upon which all could stand and work together for the good of our fellow men. Sometimes we have been put to our wits' ends to know what was best to do. We have eliminated from the discussion, as far as possible, everything that seemed too personal, and for the most part the writings have been done in an excellent spirit. We have received about an equal number of protests from both sides, in which the writers, without exception, have said in substance, "I am not alone in these opinions, for several Seventh-day Baptists of good conservative judgment have expressed the same opinions." Again, fully as many on the one side as on the other have expressed warm approval of the way the RECORDER has managed the matter.

Really, it did seem but fair, after one side had opened the question in valuable Conference papers, to allow the other side the privilege of expressing different opinions; and so some liberty has been allowed.

For many years this kind of liberty has been given in the RECORDER, as one may readily see by consulting the files. But there always comes a time when it is much better for arguments to close. That time

seems to be at hand in the case before us, and simply because there is no prospect, so far as we can see, of finding common ground on which the two sides, composed of men who are equally sincere, may harmonize. Therefore we must decline, for the present, to continue discussions in the RECORDER upon these mooted questions.

There are too many practical gospel truths and pressing questions of social and religious reforms suffering for want of support, for Christians to waste the years in useless controversy. We need to be drawn together by bonds of unity and love, rather than driven apart by arguments and strong expressions of disagreement. Let us quit our arguing and go to writing about what the Lord is doing for us and for our churches. Write up incidents that may occur, which tend to touch hearts and draw men together in sympathy. Write precious gospel messages full of love and heart-yearning solicitude for lost souls. Write about practical good works that look toward the amelioration of human woes, the righting of human wrongs, and the drawing of men toward the cross of Christ. I would rather have a single paragraph upon such blessed themes, than pages of arguments upon questions of dogma, concerning which men must differ to the end of time. Really, I wish that disturbing word "evolution" might not be mentioned again by either side in the RECORDER for a year to come.

Tract Society at Conference.

The forenoon of the third day at Conference was given to the program of the Tract Board, in which the reports of the year's work were presented. In the absence of Brother Stephen Babcock the meeting was presided over by Brother Corliss F. Randolph, a vice-president. The paper on the "Finances of the Society," prepared by Treasurer F. J. Hubbard, was read by the editor. Business Manager N. O. Moore, then gave an interesting report of the work

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

The song by the male quartet, entitled "I'll 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 from a denominational standpoint, is the publishing of the SABBATH RECORDER. The board feels a just pride in this magazine; and it takes pleasure in calling attention to the instructive and inspiring editorials, to the interesting, helpful departments, to the high grade of the mechanical work which it shows, and to the wisdom and fairness of its general management. The board hopes that the people realize the impossibility of making such a magazine self-supporting on a paid subscription of only 2,000 copies. It hopefully would enlist the interests of the people towards making the subscriptions double what they are now. In view of the fact that the special monthly editions have been discontinued, the board has taken steps to have in the near future a department each week devoted to Sabbath Reform. Kind, friendly criticism and sane suggestions concerning the improvement of the RECORDER, are not only welcomed but earnestly desired by the board and by the editor.

OTHER PUBLICATIONS.

The work of the *Sabbath Visitor* and of the *Helping Hand* has gone on about as usual, the *Visitor* showing a deficit of \$457.65, and the *Helping Hand* bringing in a profit of \$31.98. This difference is easily understood when one notices that the subscription list of the *Helping Hand* is over 3,300, while that of the *Visitor* is only 1,200.

Only a few new tracts or booklets have been published during the year; but several old ones found most useful and oftenest called for have been republished as the supply has become exhausted. The expense for printing, postage, express, etc., in this line has been \$350.31. Surely our people need to take a larger interest in the matter of the distribution of Sabbath literature. The board has in its storerooms millions of pages of printed matter waiting to go out to the world. It will gladly pay the postage. All it lacks is the names and addresses of readers. These the people can and should supply, in addition to ordering larger quantities to distribute themselves.

The little book by Rev. Theo. L. Gardiner, *Biography of Rev. Abram H. Lewis*, has reached a sale sufficient to pay all expenses of publication. Future sales will go into the general fund of the Tract Society.

SPIRITUAL SABBATHISM

is the title given to the book, the last work of Rev. Abram H. Lewis. Prof. Edwin H. Lewis has given weeks of financially unrequited, but

loving, careful, efficient labor in editing the manuscript which his father had left uncompleted. The board has also had his wise counsel in selecting the style and quality of the paper, the type, and the binding used in the book. The result is, in the opinion of the board, almost a model of perfection in the art of book-making. The subject-matter is the work of a long life of thought and experience of a great and good man, upon a subject of vital religious 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 memory of Doctor Lewis, and as containing the very best that has ever been written upon this subject, this book should be in every home among our people. The publication of this book is the emphatic feature of the year's work so far as the printed word is concerned, and the board hopes that the people will buy, read and distribute it, till there is a demand for a second edition.

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 has entered the hearts of many readers, who had not seen our literature heretofore, and some no doubt who had never known anything of our history or special Sabbath Reform work. . . . We are doing our work in the hope that much good will appear in some future day, and I trust not distant, when persons who have received the truth on this most important subject will gladly confess it to the praise and glory of God.

"I am sending literature to Labrador, Newfoundland and Jamaica, and all over the Dominion of Canada; also into Maine and other neighboring places. . . . I am thankful for the addition to my salary that you so kindly and generously gave me last year; but please do not enlarge it further as I have a sufficiency now for all demands, and please accept my thanks for all past favors. More than anything else I need the prayers of my dear brethren of the churches for the furtherance of this department of the Lord's work. O for more faith! May God abundantly bless the members of the Tract Board and all our dear people.

"GEORGE SEELEY.

"*Sunnie Brae, Moncton, N. B., Canada.*"

DEATH OF REV. G. VELTHUYSEN.

For many years the Tract Board has made an annual appropriation of several hundred dollars towards the support of the Sabbath Reform work carried on by Rev. G. Velthuisen in Holland. It seems eminently fitting then that this statement to the General Conference should contain a word concerning the illness and death of Brother Velthuisen, and record the appreciation which is felt for his sterling character and his efficient work for our common cause. His death occurred June 1, 1910, after a long distressing illness. His work during the past year has been carried on by his son, G. Velthuisen Jr., as an extra task in an already busy life. It is hoped that arrangements can be made with the son to carry on the work laid down by the father. The board at its meeting, June 12, 1910, voted "that

the recording secretary make record of our deep sense of the loss to our cause in the calling home of Brother Velthuisen, and our great appreciation of his faithful life and labors, and extend to the family our sympathy for them." Following this action, while the members of the board stood in silent reverence, Rev. Edgar D. Van Horn offered a most fervent prayer in behalf of the family.

THE PACIFIC SLOPE

work has been assisted this year by the usual appropriation of one hundred dollars. Rev. Eli F. Loofboro makes quarterly reports of his work on that field, in one of which he says: "On my trip this summer I carried Seventh-day Baptist literature, left a supply in the homes, and urged the people to read and distribute it. . . . I believe we are working along lines that every church and association among us should. Nowhere are the difficulties greater, possibly, than on this field. . . . I have traveled about seven thousand miles, including the trip to Convocation and Conference. . . . I distributed 3,000 pages of tracts and SABBATH RECORDERS and sent while on the trip twenty-seven communications to members of the association."

THE SPOKEN WORD.

On the death of Doctor A. H. Lewis the board realized that it would be worse than useless to appoint some one to take his place. Great leaders are not appointed. They are born; they grow and develop; and this takes time. In the meanwhile the board has continued the policy adopted last year. This was, a corresponding secretary without salary to attend to the necessary routine correspondence, while into the charge of the Advisory Committee was entrusted the work of sending out men on brief trips to various parts of the country. These men have been pastors and teachers and others who have spent a few weeks outside their regular employment, working for the cause under the direction of this committee. During the summer of 1909 the Rev. D. B. Coon, then pastor at Shiloh, New Jersey, spent eight weeks in Rhode Island, Connecticut and New Jersey; Rev. Henry N. Jordan spent two months at Jackson Center, Ohio, and Gentry, Arkansas; Rev. A. E. Main spent two months in central and western New York; Mr. Corliss F. Randolph spent several weeks among the German Seventh-day Baptists in Pennsylvania; and Col. Thomas W. Richardson has spent more or less time throughout the year in and near London, England. Then Brother A. E. Wentz was employed for one month during the spring of 1910 to distribute Sabbath literature in Delaware and Maryland. The expense for this kind of work can be seen by consulting the treasurer's report under the item, "Sabbath Reform Work." The reports which these men have rendered to the board concerning their work have fully justified the undertaking, and doubtless this policy, at least for the present, will be continued, modified slightly by the work of what is coming to be called the

JOINT COMMITTEE.

This is a standing committee consisting of ten persons, five of whom are members of the Board

of Managers of the Seventh-day Baptist Missionary Society, and five are members of the Board of Directors of the American Sabbath Tract Society. During the year this committee has met at Plainfield, New Jersey, at Ashaway, R. I., and in New York City. The chairman is George B. Carpenter and the secretary is Edwin Shaw. W. L. Burdick is chairman of the Missionary members and reports to that board. D. E. Titsworth is chairman of the Tract members and reports to that board.

Acting under the advice and recommendations of this committee, this board during the year has shared one-half in the maintenance of the Italian Mission in New York City; it has supplied Joseph J. Kovats of Chicago, Ill., with a printing outfit with which there is now published a small monthly Seventh-day Baptist paper printed in the Hungarian language; it is paying one half of a salary of twenty-five dollars a month to Marie Jansz of Java; it is paying one half of the missionary salary of Rev. L. A. Platts in the Los Angeles field in California; it is paying one half the expenses and two fifths of the salary of the corresponding secretary of the Missionary Society; and it has sent Brother Jacob Bakker of Rotterdam, Holland, to Cape Town, South Africa, and to Gold Coast, West Africa, to visit the native Sabbath-keepers in these regions, with the purpose of learning their needs and conditions in order that intelligent and wise help may be given to them. Thus the policy of the board in the line of field work for Sabbath Reform is towards combining forces with the Missionary Board, the management of the work being changed from the Advisory Committee, as last year, to the Joint Committee of both boards, and a change from the employment for a brief time of men who have other regular work, to the permanent employment of workers on a definite fixed field. This policy does not forbid the sending of a special messenger on some special work; for example, as sending the editor of the RECORDER to the associations, or sending a special agent to the meetings of the German Seventh-day Baptists; but it seems to the board to be the best policy, at least for the present conditions, meeting three purposes which the board has in mind: (1) Sabbath Reform work by the spoken word on the field; (2) more unity of work on the part of all the interests of our denomination; and (3) permanency and concentration of effort.

It is no doubt true that the chief work of an organization called a "tract society" should be along the line of printed matter. But just now we are without a leader who writes. When some man rises up with a message, a real message, a live fresh message, so written that it commands the attention and the respect of men, and compels a reading, a man who leads by the impelling personality even of his writings, then also shall arise the ways and means of presenting that message to the world, even as in years gone by. But just now when every home in all parts of the land is fairly flooded with all sorts of printed matter on almost every topic under the sun, the board feels that its work is not finished with the printing-press and the postoffice. It wishes to be able to share in the work of bring-

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 churches, but wherever possible. Hence its desire to send out men to labor on the fields of earth. But the laborers are few and the expenses are great. Why not then combine its efforts with those of the Missionary Board, help pay better salaries, enlarge and strengthen the work, and unite in a stronger tie, an easier yoke, to bear the common welcome burden? The partial 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, and Rev. L. A. Platts is a joint field worker for permanent labor in Los Angeles. The board hopes that this policy will commend itself to the good judgment of the General Conference.

The work of the Italian Mission in New York City, of Joseph J. Kovats 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 detailed report in this statement.

SPECIAL WORK THIS SUMMER.

While not properly a part of the year's work ending June 30, the board wishes to make mention of some special work which has been going on during the present summer. Rev. Walter L. Greené, of the Alfred Theological Seminary, also field secretary of the Sabbath School Board, has made a trip through the Southern States in the interests of our work as a people. The Tract Board has taken pleasure in sharing the expense of this trip equally with the Sabbath School Board.

Two churches in the East, the Plainfield and the New York City churches, offered the services of their pastors for several weeks to the Joint Committee. In this way Rev. Edwin Shaw spent the month of July with the pastorless churches at Farnam, Neb., Boulder, Colo., and Cosmos, Okla., while Rev. Edgar D. Van Horn spent the same time with the pastorless church at Scott, N. Y. The board is grateful for the services of these men and commends the action of the churches which made this work possible.

Mr. Corliss F. Randolph, employed by the board, has spent several weeks working among the German Seventh-day Baptists of Pennsylvania.

Mr. Jacob Bakker has returned from his mission to Africa, and his reports have just reached the hands of the boards, but have not yet been considered.

Information through Mr. Joseph Booth concerning interests of Sabbath-keepers in Nyassaland, Africa, has led the board to adopt the recommendations of the Joint Committee to give a little temporary financial assistance to those people under the direction of the Joint Committee.

RESIGNATION OF THE BUSINESS MANAGER.

It is with great regret that the board has to record the resignation of Mr. N. O. Moore, as

business manager of the publishing house. The following is taken from the minutes of the meeting, May 8, 1910: "Resolved, That we express our sincere regret at receiving the resignation of our brother, N. O. Moore, as manager of the publishing house, his occupancy of that position having been so satisfactory to the board. Recognizing, however, that the personal reasons adduced by him for the resignation must be considered, we reluctantly accept his resignation, to take effect September 1, 1910."

At the time of the adoption of this report, August 14, 1910, no one to take Mr. Moore's place had been secured.

IN CONCLUSION.

It has been customary for the report of the corresponding secretary, from the time of Ira J. Ordway, and long before then, even down 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 untiring 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 earnestness and its devoted heroic spirit!

What can we say today? Has the general attitude upon the Sabbath question changed in any way during the past year? No, not perceptibly. The drift is in the same general direction; indifference and apathy and carelessness characterize the situation. Sunday is ceasing to have any spiritual significance in the religious lives of the people. Workingmen are asking for one day of rest in seven, secured by custom or by law, very largely for holiday purposes, for recreation and amusement. Social and industrial Sabbathism is being urged and preached in many quarters; but biblical Sabbathism finds few staunch supporters and still fewer interested listeners. In the matter of Sabbath Reform, or Sabbath Restoration, for us as a people, the figure of a battle, a struggle, a conflict, at times seems hardly applicable. Of course for us as individuals and as families, the matter of keeping the Sabbath is often a battle, and one requiring the highest kind of generalship, the keenest mettle, and the noblest, most courageous sacrifice; 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 everywhere, and half the time asleep; or who smilingly 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, "Ye are the light of the world." It is ours to hold aloft the torch that reveals the Sabbath truth, to keep the beacon-fires ablaze, to let the lower lights of righteous Sabbath-keeping be brightly burning, to keep the lamps well trimmed, to keep close connection with the dynamo of power from on high. This is no time for half-filled lamps, or broken mantles, or turned-off currents. In this matter of the Sabbath our Lord demands it of his people, "Ye are 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, our duty, and in faith and hope and love we shall leave the outcome to his time, his way, and his wisdom.

REV. EDWIN SHAW,
Corresponding Secretary.

A. L. TITSWORTH,
Recording 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 designed to enrich the spiritual life of men, then it is our duty to push the work. As to our own people and better Sabbath-keeping, the board can help us to live the divine life by giving a better understanding of the Sabbath and its true meaning. Again, zeal for the whole truth must deepen the divine life in us. Any denomination that turns back from mission work is sure to die; and in like manner we as a people are doomed if we cease to give 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 pocket-bag old bank-books showing deposits running into three figures; but investigation 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 claim to treasure it highly, but unless we put something in we can draw nothing out. It will be well for us to remember that poor woman's bank-book. This divine life is the power and strength of our denomination. 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, as best he could in broken English, of his work. The audience was much pleased with Brother Savarese and enjoyed his remarks, especially on account of the beautiful Christian spirit in which they were given.

In the absence of Rev. D. B. Coon who had been appointed to speak on "The Sabbath 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 his Sabbath to minister to the divine life. Brother Platts then referred to the pure exhilarating air 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 atmosphere 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 after-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 praises 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 fellowship 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 the Holy Spirit 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: "We 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.

CONDENSED 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 men to a certain extent. Great 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 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 their lot happier. Thus friends have 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 be-

gan, 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, Mississippi, Michigan, Oklahoma 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 these 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 in Turkey. We doubt if any other foreign nation has planted so many beneficent institutions in that empire, and we are sure that no other foreign institutions have 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 and progress which first emancipated Bulgaria from Turkish tyranny and then moved the Turks themselves to throw off the fetters of ancient despotism and darkness and place themselves abreast of the constitutional liberalism and progress of the civilized world.

The last Congress 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 determine the fuel 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,—this because figures are such dry 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,—contributions, 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—is *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 busy 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 any of its possessions 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 entered into the 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 did not 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, my 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 those of the year before—not increased 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 nearly one-half 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 \$5,000. 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 will say in an instant that we must either *do 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 fairer 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 lop off that thousand? Our regular appropriations and salaries for the regular and Sabbath Reform 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 penny. The 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 admits of but few solutions. Let every subscriber pay \$3 per annum for this paper or increase the subscription list fifty per cent. These are time-old propositions and neither would probably be possible.

If not, then what *is* the solution? Shall we discontinue some of our lines of activity 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 feel 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 of the Lord in our peculiar field will go steadily forward; without it, or with a feeling of antagonism or criticism, we must surely fail. Whatever else we do, we stand for the faith of Jehovah, for the Sabbath of God, and only by pulling together can we justify our existence.

Plainfield, N. J.

THOUGHTS FROM THE FIELD

"Would it not be better to use less of Conference matter? For years I have been somewhat tired of it. It seems to convey the impression that nearly all good comes by way of Conference. There are others who share my feelings in this. At least that which is merely literary, scientific and semi-religious might be omitted or much abridged. . . . Some hesitate to send communications, for fear they will be pushed out by Conference material."

"I am desirous of finding a certain hymn, published in the United States many years ago. The published collections accessible here do not contain it. I can not give the author's name or the first line, but remember only three lines of one stanza. These are,—

"The dark, eternal vault of heaven,
The myriad rolling orbs on high,

* * * *

All show thy wondrous majesty."

If you know of any one, who has time to spare, who can tell me what book contains the entire hymn and where I can buy the book, I will forward postal order for one dollar to the finder."

"We need a revival. When we really pray, "O Lord, revive thy work," we may hope for a change in the public sentiment and habits of the people. We need a special effort for a higher spiritual life, and more devout and faithful activity. The church represents Christ in the world, and a cold, inactive church must be revived to command the respect of close observers. A revival would help the ministers, the young people, the children, and every father and mother. Sinners would be converted, and all would find a truer and better life."

A lone Sabbath-keeper says: "I do not find it hard to keep the Sabbath. The blessing of standing with God and my Saviour in this matter is great."

Another says: "I do not find it a hardship to keep God's Sabbath, neither do I suffer in regard to business matters. But

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 belated pastor to write. Houses may burn and he remain silent; floods may come and his pen still lie rusty; kingdoms may rise and dynasties wax and wane unnoted 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 commiseratingly, 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 work which is knit into the very 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 no greater blessing than to 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 it does not take long to become wonted. I admire a certain quality of steadiness in the people here. I

hear 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 Shaw-talkaway numbers as his, but I'm as good a 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 Burdick's. Good, isn't it?) the whole society turned out en masse one evening and filled the parsonage pantry full of staple groceries. 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! Groceries? Why, there is still sugar enough on the shelves to last for a year to come. It wasn't simply prosaic 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 Browning's—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 silent upraisings 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. 29, 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 but 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 but 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*.

Missions

Christ our Source of Power.

WM. L. CLARKE, President Missionary Board.

Conference, Salem, W. Va.

It is my desire to emphasize the fact that the mission of Christianity is to seek and save the lost in conformity with the example and commands of Christ. He is the vine, we are the branches, and if severed from the vine our efforts are vain.

God so loved the world that he gave his beloved Son, that whosoever believeth on him should not perish but have eternal life. Christianity is the religion founded by Jesus, the Christ, and its immediate cause was God's love embodied in Christ, working out redemption for humanity. In its essential nature it is a new-born, divine, spiritual life emanating from Christ, conformed to his teachings and example, embracing all truth, virtue and righteousness, and manifesting itself in acts of homage and adoration to God, and of love to our fellow men.

The initiative germ of all its positive principles was contained in the person, character and life of Christ. The complete development of this divine germ through the abiding presence of the Spirit of Christ within us, and the application of those positive principles revealed in his life and character to all the relations of human life, would constitute practical Christianity such as Christ desired and such as it will be when conformed to his ideal standard, "Be ye therefore perfect, even as your Father which is in heaven is perfect." It behooves us faithfully to follow Christ in precept and example, for he always practiced what he preached. To save the lost was his constant aim. He was poor in spirit, that through his poverty we might have eternal life. He mourned over the sins and sorrows of the world, and through prayer and obedience was comforted by the sustaining grace of his Father in heaven.

He was meek and lowly, always seeking the weary and heavy laden, that he might

give them rest. He hungered and thirsted after righteousness, and to know and do the Father's will was more than meat or drink for him. He was merciful to all classes and conditions of men, and received the repeated assurance of the Father, that he was his beloved Son in whom he was well pleased. He was pure in heart, and saw God, and said and did those things which he heard from the Father and saw him do.

He was a peacemaker, and all who love and obey him promote peace on earth, and good will among men. He was persecuted for righteousness' sake, and gave his life for the redemption of, and as a ransom for, a sinful and perishing world. His instruction to seek first the kingdom of God and his righteousness and all material wants will be supplied, was not designed to promote indolence and laziness, but rather to assure all that treasure in heaven is many fold more valuable than earthly riches.

Is our faith in Christ, his precepts and example so firm and unfaltering that we can rejoice when men reproach and persecute us for our fidelity to him? Our obedience of the fourth commandment of the Decalogue stands foremost in proffering opportunity for such rejoicing, and gives us a unique standing in Christendom.

Many Christian people scorn us as narrow-minded bigots, and would "rejoice" to see the fourth commandment practically eliminated from the divine code. This is more especially true in mission fields where Christ as the light of the world has until recently been unknown. These needy ones would gladly observe Jehovah's Sabbath were they not confused by the influence of the devoted missionaries who disregard the divine command concerning it. Jesus observed this law, plainly defining its purpose and how rightly to observe it. The apostles followed his example, and the beloved John lived and taught the Gospel of his Lord for more than fifty years after the ascension of Christ, and gave no suggestion of any abrogation of this law.

Concerning this and kindred subjects Jesus said, "Think not that I came to destroy the law or the prophets: I came not to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass away, one jot or one tittle shall in no wise pass

away from the law, till all things be accomplished. Whosoever therefore shall break one of these least commandments, and shall teach men so, shall be called least 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 holy spiritual aspirations and constant endeavor for right living, ever downward through the debasing influences of the love of money and worldly honor, of pleasure-seeking and sensual indulgence, and of all kindred temptations, until the condition of humanity shall become so sad and deplorable that God, and he only, knows what the end shall be. The sanctified Sabbath is the safeguard of the entire Decalogue, and of the Christian Church. A man-made substitute can never win the respect and homage that God demands for his Sabbath.

We will now endeavor to obtain a clear vision of the power of Jesus over the minds of men by observing the changes wrought by him in the life and character of the apostles. Peter, John and Paul—what were they when Jesus found them? What were they after the ascension of their risen Lord?

When he found Peter and John they were plain and unlearned fishermen. For about three years they had his companionship and instruction, with his life and character as an object-lesson. They understood and comprehended his mission and their duty far better after he had left them, than while in human form he was with them. We know

of the frequent changes of their faith and hopes, and also of the faltering loyalty of Peter, after having once declared him to be "the Christ, the Son of the living God," insomuch that he thrice denied his Lord and thereby forfeited his discipleship. But the crucifixion having taken place, the love of Jesus on the resurrection morning did not forget the apostate apostle, for the angel of the Lord said to the women, who were the first to come to the opened door of the tomb, "Be not amazed: ye seek Jesus, the Nazarene, who hath been crucified: he is risen; he is not here: behold, the place where they laid him! But go, tell his disciples and Peter, He goeth before you into Galilee: there shall ye see him, as he said unto you."

Think of the rash, impulsive Peter as first seen on the sea of Galilee. How subdued and chastened when the risen Lord thrice said to him, "Feed my sheep"! With what power and divine wisdom does he preach the Gospel in its purity to the multitude on the day of Pentecost! With what courage, dignity, fidelity and moral rectitude does he appear at the healing of the lame man at the entrance of the temple! With what boldness and efficiency does he after his imprisonment give witness of the resurrection of Jesus! Who can read the First Epistle of Peter without knowing that its touching power came from a soul that had received something beyond what the common experience of life had given it? The transformation of his character and of his efficiency in service is wonderfully great.

We find similar evidence of the working of divine power in transforming John into the image and likeness of his Lord and Master. When James and John were chosen as apostles, Jesus surnamed them "Boanerges, which is, Sons of thunder." They were plain unschooled fishermen, and nothing less than the abiding presence of Christ within enabled John to write the inspired gospel that bears his name.

Who but Jesus of Nazareth could have converted the zealous, misguided and cruel Saul of Tarsus, and wrought therefrom the apostle Paul? Paul's own testimony concerning this is positive and definite. He said, "And last of all he (Christ) was seen

of me also, as of one born out of due time. For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God. But by the grace of God, I am what I am: and his grace which was bestowed upon me was not found vain; but I labored more abundantly than they all: yet not I, but the grace of God which was with me." We all know what this sustaining grace enabled him to do.

Near the close of the earth life he exultingly said: "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing."

The death of Jesus, his resurrection, and subsequent instruction as the risen Christ, made his former mysterious words concerning these events such plain matters of fact to his disciples, that their faith became firm and unflinching in him as Christ, the anointed, the Saviour of the world.

With this faith, and his sustaining grace, they planted and established Christianity upon earth. These aids are equally ours, together with the fruitage of Christian endeavors for almost two thousand years.

The "word made flesh," and exhibited in the life and character of Christ, has accomplished more in the way of teaching virtue than all other moral systems combined. All that can be done by an ideal example has been done by the existence of such a person as Christ. The moral character of all Christian nations is exactly what their endeavors to attain the excellence of this model have made it. No one has equaled this normal type of humanity.

If our human nature was designed for an existence intimately connected with Divinity, to be thereby influenced, guided, enlightened and molded, by having a vital spiritual union with it, a life, not only from God, but in God, there is nothing that exemplifies all this in such perfection as the life of Jesus. Here alone we find the ideal "Man" in his union with God—"I in them, and thou in me." If Jesus in his life as a man revealed the true relations between God and man by keeping them always in

union and harmony, he has made this marvelous exhibition for the benefit of human nature as a whole, thus becoming 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 into 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 always, even unto the end of the world."

Most assuredly Christ's sustaining grace enabled these apostles to be efficient co-workers with himself 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, each to all others. 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 it 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

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 to him, one by one,
The shining troops of the angels, and showing the wonder wrought,
The Master asked of his servants what they of the vision thought.

Then one white angel, dreaming o'er the marvel before him spread,
Bent low in humble obeisance, lifted his voice, and said:
"One thing only is lacking—praise from the newborn tongue,
The sound of a hallelujah by the great creation sung."

So God created music—the voices of land and sea,
And the song of the stars revolving in one vast harmony.
Out of the deep uprising, out from the ether sent,
The song of the destined ages thrilled through the firmament.

So the rivers among the valleys, the murmur of wind-swept hill,
The seas and the bird-thrilled woodlands utter their voices still;
Songs of stars and of waters, echoes of vale and shore—
The voice of primeval nature praising him evermore.

And the instruments men have fashioned since time and the world were young,
With gifted fingers giving the metal and wood a tongue,
With the human voice translating the soul's wild joy and pain,
Have swelled the undying pæan, have raised the immortal strain!

—Rubie T. Weyburn.

From Dodge Center, Minn.

In June our Woman's Benevolent Society met with Miss Edna Langworthy and elected the following officers: president, Mrs. C. S. Sayre; first vice-president, Mrs.

Andrew North; second vice-president, Mrs. Sarah Wells; secretary, Miss Edna Langworthy; treasurer, Mrs. Jennie Babcock.

Our July meeting was postponed from July 6 to the evening after the Sabbath, July 9, when all the ladies were invited to the parsonage for a rally and social time. 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 had done in a financial way during that time. She said we 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, \$63 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 carpet.

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 of 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 interest 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 although 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 meetings, 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 relaxation and social enjoyment.

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 adjoining towns.

The month of August we had our tea and business meeting at the home of Mrs. Clayton Greene, with a very large attendance. One new member was added and five dollars was appropriated toward the pastor's expenses to Conference. Being a pleasant evening and there being strangers in town from Nile, Alfred, New York and Berlin, we had a large crowd and a very pleasant time.

The interest seems to be good, and all take hold with a will to do what they can.

PRESS COMMITTEE.

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 that 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 shams and tares that we sometimes almost think there is not much of the real grain in sight; but when we do as Christ told us, "Lift up your eyes, and look on the fields," we can rejoice with the Master and be assured that there is a great harvest for those who are willing to go out and labor.

To the church which has been redeemed from the powers of evil at such a great cost of love and sacrifice, Christ has committed the great work of proclaiming the message of redemption from sin, and living the life of loving service to humanity. Coupled with the commission is the promise of his abiding presence. John tells us that we may know that he (Christ) abideth in us by the spirit which he hath given us. If we are Christ's, we must give evidence of this Spirit.

Jesus said: "And I, if I be lifted up . . . will draw all men unto myself." His church labors with him in this service of lifting the human race. In trying to carry forward this work, the church has many auxiliaries, whose aim is salvation, and growth in grace. Perhaps the Sabbath school is, in a way, the most helpful in this growth and development. It should be the privilege of every church member to take part in its services. From the cradle-roll on to the home department it ought to be the whole church at work in the study of God's Word, and feeding upon the bread of life by the daily study of the lessons in the home.

We all desire to have the results of Christianity in our lives; but how many of us are ready and willing to make the effort necessary to secure these results? I know of only one way to attain this end. We must know Christ, our Guide and Master; and the only way really to know him as friend with friend is by the earnest daily reading of his Word; and by prayer. We must talk to him and let him speak to us. That is real prayer. So must we count our lives for him all the time. This is essential

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 heathen 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 sending 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 to serve the Lord. Through the pledge many young people become prayerful, Bible-loving Christians. Through its motto, "For Christ and the Church," many have been loyal to the church appointments, feeling it a matter of duty rather than a question of convenience, to attend church services. Its consecration meetings have promoted a deeper spiritual life in many congregations, and helped many 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,
Follow, 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—we never know.
Journey, brook, and sing your song,
And take, oh, take my heart along!

—John Vance Cheney.

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 like 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 included.

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 and enjoy Sabbath privileges.

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.

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 establish and 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 man—such a one 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 man 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 on.

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 in the manufacture of articles of general use 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-

professional lines. This condition has thus left the trading or commercial instinct undeveloped to the degree that the bent has become almost a denominational habit.

Second, that the desire of practically all Seventh-day Baptist parents that *their* boys should secure a collegiate education and not be mere tradesmen or ordinary workmen has greatly lessened the number of young men who might make good workers or possibly skilled mechanics, only to increase the number of dissatisfied laborers and of unsuccessful professional and business men.

But, assuming that there is, in each community where our numbers are a thousand or so, sufficient amount of unemployed help available at reasonable wages, I see no reason why small industries may not be made successful.

To be more specific, I see no reason why Mr. Salemite of Salem, W. Va., possessing recognized business ability, may not keep his gray matter in such a degree of activity as to develop a business that will employ twenty to fifty hands at usual wages.

I understand that Mr. Clarence W. Spicer of Plainfield, New Jersey, had an idea that in the construction of motors to be used in automobiles and launches a better joint was possible. Men of means were convinced of its practicability until now the Spicer Manufacturing Company is doubling the size of its plant and has orders on hand for many months' production.

There is possible right here in this enterprising city a man possessed of an idea for some new article of use or an improvement of one already in use, who could build up a good business, furnish employment to a score of men, and add materially to the commercial value of the community.

What is possible here is doubtless true in other places in the denomination.

Summarizing, then, there are three lines of business that look feasible:

First, the one established by the ingenious man with a practical idea for some improved specialty, an idea that can be capitalized, and the output put on the market at a good profit.

Second, the business developed by a man of sufficient capacity and honesty who knows that a superior article of any kind can make and keep its place in the market

by gradually driving out an inferior article, whether the particular article to be manufactured be a better mouse-trap, a self-retaining hairpin, or an improved lock.

Years ago, up in Maine, a Yankee named Maydole made a better hammer than was then in use. He has continued making it a little better until now no good carpenter accepts another make when he can get Maydole's.

Third, the practical business man of six or seven talents who can take the natural products of the place, whether of wood, or of iron, or of the soil, and in competition with all the world turn out products that find a ready sale at a good profit anywhere and everywhere; and along this line there are large possibilities.

Or, let him be one of that small number of clever business men who can grasp a situation at the psychological moment, go to Battle Creek, Michigan, where we have an excellent and growing organization, and launch some new food fad.

Produce, say, a hunger-satisfying pill, that combines within it the elements of all kinds of food, and is guaranteed to be both pre- and post-digested. This plant can thus use all unemployed Sabbath-keeping help at fair wages, make the name and the face of the discoverer a prominent feature in all magazines and papers, and render his bank-account of such size that Salem, Alfred and Milton may possibly share in the benevolence of his shrewd foresightedness.

Not a few scientists say that such a scheme is possible, and some day will be successfully launched.

Why not by some clever Seventh-day Baptist? *Do it now*, as reads the placard in my office.

The possibilities are not so few, after all, where some of our business men might develop an enterprise and gradually make it profitable, provided capable management be assured.

One of your own townsmen, Mr. W. M. Davis, has developed in Chicago, not an industrial enterprise, but a commercial business—that of collecting accounts; one whose ethics is above question, and whose success is well established. This business is furnishing employment to quite a number of our young men scattered through several States.

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, not 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 means may not 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 limb that swung by his side as he walked. With that highly efficient 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 person with clear-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 views and his individual temperament made him much of a controversialist, 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 unpleasant 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 for a season. He was an enthusiastic temperance worker, and a strong anti-slavery man. He died in Hopkinton, R. I., November 2, 1882.

Young People's Work

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

Home 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. cxxii).

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. lxxxix, 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 during the 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 twenty-one members. About half of the missionary pastorates have received additions during the year. They are located in Pennsylvania, 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 from the Theological Seminary, 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 hard problem; several rooms have been used from time to time; congregations have at times been beyond the capacity of the room. A second baptism service has been delayed by sickness of a contagious nature breaking out among the congregation. Rev. Antonio Savarese, the missionary pastor, has prosecuted the work most untiringly. He has a hand printing-press which he uses extensively, printing in his Italian language and distributing as high as 25,150 tracts and papers a quarter. He also preaches on the streets, reporting as high as 60 sermons and 1,200 calls in a quarter.

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, Ill., where he has a room in his home of sufficient size to gather a congregation. Three people have already embraced the Sabbath. With his hand printing-press he prepares a paper regularly and tracts constantly, which he distributes in great quantities among his 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 in this service. Brother Kovats and family are most devout Christians 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: 23 years of labor, on 90 different fields and localities; sermons and addresses, 2,004; prayer meetings held, 955; calls and visits, 6,846; pages of tracts distributed, 80,000; Bibles distributed, 200; other books, 100; people added to the churches, 145; by baptism, 100; converted to the Sabbath, 49; 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 on the Wisconsin field this summer, 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 promised to do.

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 correspondingly interesting meeting. Friday night we counted ninety-seven who were present, and Sabbath night there were one hundred and two. We had many interesting and earnest testimonies after these meetings, and we feel that many were touched by the Unseen Hand who may later confess him openly. At the regular Sabbath morning services there were only a few out because of rain. Most of the Sabbath-keepers live in the country and it is hard for them to get in at such times.

Sunday afternoon we went out to Pine Grove schoolhouse, six and three-fourth miles from New Auburn, and have held meetings there for the last three nights. Sunday afternoon there were about seventy out. Sunday night there were 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 that neighborhood from a wild, rough community to one of peace and happiness. Elder Hurley has been out to our meetings only twice, except Sabbath day, since we have been here. He lives now on his farm about seven miles from New Auburn, and his health is such that he can not stand it to be out much evenings. He is very happy, however, and is hoping that he will regain his strength so that he can again preach the "glad tidings" to lost men. He certainly has done much for the people in this country, as one can see by the respect which every one bears for him.

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 "way freight" to take us to our next camping place, and I must get in my report from here or else it will not reach you in time.

We completed our meetings at New Auburn last Sabbath night, having spent the first of the week at Pine Grove schoolhouse. The people, we believe, were moved to more active Christian service than they have been for some time; and although no converts for Christ were directly obtained, the people of the whole town were turned to more Christlike thoughts and actions, and we feel that our efforts were well paid. Sunday forenoon we sang at the Methodist church for the Anti-Saloon League lecturer, Mr. Hill, who delivered an address there.

The other day I had quite a talk with our first Christian Endeavor president at Milton Junction, Mrs. Ora Greene, who is living near New Auburn. She is truly thankful to God for his goodness, for only last winter her husband returned to God and is now living a Christian life.

Last Sabbath afternoon at the Christian Endeavor meeting some reports which show the

efforts of the young people were given that may be of interest to you. The Social Committee reported four socials with \$18.75 cleared, and the Relief Committee made fifteen calls during the quarter, besides giving away many things to the needy.

We certainly had an interesting meeting here at Ladysmith last night. We were compelled to remain here overnight because of train connections, and so we decided to hold a street meeting. But we learned that two Adventists were holding tent meetings here and so agreed, after they had invited us, to sing for them. Before going down to the tent, however, we sang three pieces on the street, and before we had finished there were over 175 people collected to hear us. Some followed us down to the tent but stayed outside.

This morning a Mr. A. M. Crandall, who is a Sabbath-keeper, came in and had a long talk with Elder Hurley. He wanted us to come up here and hold meetings some time, for he said that there were many who believed in the Seventh-day as the Sabbath, but who would not accept the Adventist faith.

Here is an opening for more missionary work.

Your sincere friends,

THE QUARTET.
(By P. L. Coon.)

Ladysmith, Wis.,

July 20, 1910.

Dear Endeavorers at Milton Junction:

In writing you this time I shall begin where I left off last week at Ladysmith. Such an assemblage as we called together during the singing of our three songs on the street that night certainly gives a man courage to go forward and preach the Gospel to these people who are so much in need of it. We had a great many people ask us the next morning if we were not going to stay there for a number of nights. But we have our work planned and there must be system to all things.

Wednesday and Thursday nights Elder Hurley was with us and did the preaching. Friday morning he went back to New Auburn, but we hope that this trip will not be so much for him that he can't come back to help us finish up our work here. Although we boys are getting along very well we need an experienced man to complete the good which we have begun. The people are very much interested in what we have to say and sing, and we feel that before we leave here many will be brought to a closer walk with God; in fact, we have already had four or five say by uplifted hand that they wish to live a Christian life. We are praying, and hope that you are, too, that there may be others.

The place where we are holding our meetings is in a schoolhouse about a mile and a half from Exeland, a railroad siding on a logging road where there are the postoffice, a store, and a saloon. The saloon is always found wherever there is an opportunity to do any business, and they certainly seem to prosper if one may judge from the "finished product."

The schoolhouse is only about fifteen rods from a fine lake, and needless to say, we put in our

odd moments at swimming and fishing. But we hope most of all that we may be "true fishers of men." That is our work while here and we wish to be faithful.

We have had an attendance of from 35 to 75 at our meetings. Last summer a man held meetings here for two weeks and sometimes he would have only three or four out. They said he was a fine singer but no talker; so the people are not coming out for the music alone.

Now I must stop for it is time to go to meeting. Simpson does the preaching tonight. We have taken turns at this work some, although Green and Simpson have done most of it, with me working in at long intervals.

Your friend and fellow Endeavorer.

PHILIP L. COON.
(For the quartet.)

Exeland, Wis.,
July 26, 1910.

Dear Endeavorers:

Unless something unexpected happens we will close our meetings here next Sunday night and then for "Home, Sweet Home," by way of the "Dells." We have held meetings every night but one and then a good rain stopped us.

Sabbath-keepers are scattered all over this country about ten miles apart (more or less) and it requires some walking to get around and visit them. Because of this very fact we have been unable to accomplish as much as we could have done otherwise. We have made two trips to different places, one seventeen miles away and the other ten miles, where Sabbath-keepers live, besides short trips.

We generally have about twenty out to our meetings and of that number we can secure three or four testimonies. On Sunday night the church was full, however, and a good many remained outside. On last Wednesday night we went up to the railroad camp, which is about one-half mile from where we are staying, and gave the men a little concert. We were invited to supper and then for an hour or so we sang songs both secular and sacred. They seemed to enjoy it and all but a few of the men listened to us during the entire time we sang. The next morning when the superintendent passed our place he stopped and gave us ten dollars, so we felt paid in more ways than one for our work.

Now I must stop, for we are going out on a visiting trip today and we must get started soon. If nothing happens, next week I will be with you and then I can tell you more about our work and our trip.

As ever, your fellow Endeavorer,

PHILIP COON.

Rock House Prairie,
Aug. 11, 1910.

TO THE LEADER.

Call especial attention to our city missions.

Have some one review the home missionary work done this year by your own association, quarterly meeting or church.

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 as at other meetings. Notwithstanding this, your editor counted more than seventy young people at this session. The reports and addresses of this very interesting session will all appear in this department, so I 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 follows: president, A. Clyde Ehret; first vice-president, O. A. Bond; second vice-president, Miss Bessie Davis; secretary, Miss Draxie Meathrell; treasurer, Orville B. Bond; Junior superintendent, Mrs. Bertha Osborne; Intermediate superintendent, William Simpson; editor young people's department, 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 to 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 done.

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 year sixty new members and to the societies one hundred and two.

There has been an increase in the numbers in the mission-study classes from forty to sixty-six, and in the tracts 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 good work in supporting a quartet on that field 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 Seventh-day Baptist Denomination.

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

The board has been unable 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 president, secretary, young people's editor and Junior superintendent can no longer serve in their respective capacities.

News Notes.

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

SECOND ALFRED, N. Y.—The Baracas held their banquet, August 4. A fine time was had.—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: \$8.50 was netted for the society.—Pastor Crofoot is attending Conference at Salem, W. Va.

MILTON, WIS.—The families of the Milton society were well represented at a pantry shower which occurred at the parsonage before the arrival of Pastor Randolph's family.—Circle No. 5 served ice-cream on the church lawn, Monday afternoon and evening, August 22.—The Rev. Jacob Anderson, a graduate of Milton College and for several years a missionary in China, but who has just returned to the homeland, preached to a large audience, Sabbath morning, August 27. At the Endeavor meeting in the afternoon, by means of a question box, Mr. Anderson gave much information concerning the China Mission field and its needs.—Our Sabbath school plans to hold a picnic at Charley's Bluff, Lake Koshkonong, Tuesday, August 30.—The following delegates are in attendance at the General Conference: President and Miss Stephanie Daland, Prof. and Mrs. A. R. Crandall, Miss Alberta Crandall, Mrs. J. Dwight Clarke, Mr. and Mrs. Norton Lowther.—A hard times soshul is going to be held to the honor of Mr. and Mrs. N. P. Nelson, September 1, 1910. The Endeavor gals are gittin it up and axin everybody tu kum. Ther'll be meny fines fur the men and wimen that disobay the ruls and rigelations.

Treasurer's Report.

October 1, 1909 to July 1, 1910.

A CLYDE EHRET, Treasurer,

In account with

THE SEVENTH-DAY BAPTIST YOUNG PEOPLE'S BOARD.

Dr.

Received from L. F. Sutton, ex-Treasurer.....	\$203 74
Adams Center C. E.	40 00
Albion C. E.	85 58
Alfred Church	10 95
Alfred C. E.	5 00
Alfred Station C. E.	3 00
Ashaway C. E.	10 00
Battle Creek C. E.	17 00
Brookfield C. E.	10 00
Central Association	6 30
Chicago C. E.	64 00
Dodge Center C. E.	53
Eastern Association	7 54

Farina C. E.	24 00
First Hopkinton C. E.	10 00
First Verona C. E.	10 00
Independence C. E.	5 00
Middle Island Sabbath school	1 00
Milton C. E.	105 35
Milton Junction C. E.	41 50
Mrs. G. C. Irish	50
Mrs. Martha Wardner	5 00
New Market C. E.	5 00
New York City Church	2 02
Plainfield C. E.	70 00
Plainfield Junior C. E.	4 00
Richburg C. E.	2 00
Riverside C. E.	9 00
Rockville C. E.	5 00
Sale of C. E. Topic Cards.....	13 93
West Edmeston C. E.	4 50
Welton C. E.	10 00
West Hallock	12 50

Total \$803 94

Cr.	
Alfred Library	\$ 2 00
Ammokoo education	130 22
Dr. Palmberg's salary	150 00
Express on Treasurer's books	74
Fouke School	18 00
Lieu-oo School	4 00
Milton Library	2 00
Milton quartet	40 00
Missionary Board	31 00
Postage for Treasurer	1 20
Recorder Press	97 17
Salem College Library	12 00
Simpson, W. M., expenses as intermediate su- perintendent	3 00
Shanghai Chapel	4 00
Subscriptions to RECORDER	3 00
Topic Cards to Mrs. G. C. Irish	50
Tract Society	23 00
Van Horn, H. C., expenses as young people's editor	22 90
Balance	259 21

Total \$803 94

Amount on hand, July 1, 1910 \$259 21

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 with us toward world evangelization.

A. S. BABCOCK.

Rockville, R. I.,
Aug. 28, 1910.

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;
All 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-rending 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, "tho' I'm fat."
Then it dropped on her gown
The buttered side down,
And oh, how she hiccupped 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, "Wee, wee, wee, I can't find
my way home!"
But no 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 pinafore 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 was 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 parsnips, and beds 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."

In regard to the Great Book, I have only to say that it is the best gift God has given to man.—*Abraham Lincoln*.

DENOMINATIONAL NEWS

The Rev. Geo. B. Shaw will preach in the Seventh-day Baptist church next Seventh-day morning. His many friends will be glad to have this opportunity of hearing him.—Pastor Bond and family are expected home Friday night. They are to be given a pantry shower by the members of the Seventh-day Baptist Church.—*Milton Journal*.

Prof. F. H. Rosebush arrived in New York last Friday from his European trip. On Monday he and Mrs. Rosebush came to Alfred for a day or two before going to Bolivar, where Professor Rosebush is to be principal of the high school the coming year.—*Alfred Sun*.

We were all glad to see Rev. L. A. Platts at the General Conference. More than forty years' attendance without a break has given him a record of which no other minister among us can boast. He is the oldest minister who attended this year. Everybody gave him a warm greeting after his long journey from his California home.

President W. C. Daland of Milton, Wis., preached for the Seventh-day Baptist Church in Plainfield, N. J., on the first Sabbath after Conference, September 3. He and his daughter had been visiting his aged mother in Elizabeth, N. J.

It will be interesting to many RECORDER readers to know that two persons have offered to go to China as missionaries. During the Conference Dr. Grace Crandall, daughter of Rev. Geo. J. Crandall, a trained nurse and practicing physician, replied by telegram that she was ready to go and take Dr. Rose Palmborg's place, if she could go soon. The other person referred to is Miss Anna West, a graduate of Milton College, who would be ready to go as a helper to Miss Susie Burdick after a year or so, if wanted. Several hundred dollars were pledged at Conference toward sending Miss Grace Crandall.

The sad item to add to this good news is the fact that the Missionary Board is badly handicapped by debt.

After attending Conference President B. C. Davis and family visited Shiloh, N. J., to attend the golden wedding of Mr. and Mrs. John B. Hoffman, Mrs. Davis' parents.

N. O. Moore, business manager of the publishing house, returned from Conference to finish his work in Plainfield, and on September 2 bade his friends farewell and started on his western journey. His family went to Farina several days ago, and he is to join them there. He and Dr. C. H. West will soon take their families to California where they expect to make their home.

It is impossible to rightly govern the world without God and the Bible.—*George Washington*.

Prof. Edward M. Tomlinson, Litt. D., LL. D.

PRESIDENT BOOTHE C. DAVIS.

All readers of the RECORDER will recognize in the death of Professor Tomlinson, which occurred August 27, a great loss to the denomination, as well as to Alfred University. A lifetime professor in the University, and for many years the president of the Seventh-day Baptist Education Society, he had come to be our "patriarch" in education. Beginning his professorship in 1867, the year in which President William C. Kenyon died, 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 2 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, while in the department of 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 every expression showed the charming artistic refinement which his nature possessed.

3. His 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 time is long, wherein the glory of eternity 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, 1842. 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 professorship of Greek 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 Leipsic. 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. Thomas B. Brown, of Little Genesee, 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 Alfred 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, yea, loved him.

MARRIAGES

BENNETT-BABCOCK.—At the home of the bride's parents, Milton, Wis., August 23, 1910, by the Rev. L. C. Randolph, D. D., Mr. William 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 Phebe E. Bassett, both of Alfred, N. Y.

DEATHS

BOSTON.—At Clarksboro, N. J., August 21, 1910, LaBarre Crandall, son of Dr. L. Napoleon, and Caroline Crandall Boston, aged eleven months and twenty-one days.

"The angels are smiling, little baby dear,
To bid you welcome to the bright world here."
I. B. C.

BURDICK.—William Saunders Burdick was born at Cazenovia, N. Y., November 23, 1848, and died at Leonardsville, N. Y., August 25, 1910.

The deceased was a son of Lorenzo and Tacy Langworthy Burdick. When William was a small child his parents moved to DeRuyter, N. Y., where they lived until he grew to manhood. February 14, 1877, he was married to Miss Ella D. Burdick. To this union were born four children, two sons and two daughters; Earl Burdick of Leonardsville, Merton L. of West Edmeston, Lena A., wife of Burt Welch, and Lettie E., wife of Blaine Welch. Since Mr. Burdick's marriage, in 1877, he has been for a time located in each of the following communities: Edmeston, Columbus and Leonardsville. He has one brother living—Herbert Burdick, who resides at Westerly, R. I. Another, Edgar L., died at Earlville, N. Y., about one year ago. He also has one half-brother, Chas. P. Burdick, living at Indianapolis, Ind. There are two half-sisters living, Celia A. of Cortland, N. Y., and Nettie J. of Homer. A third, Mary L., died several years ago. The deceased also has four grandchildren whom he loved dearly.

Mr. Burdick was converted in early life and was baptized by Elder Joshua Clarke. He was received into fellowship with the DeRuyter Seventh-day Baptist Church where he continued his membership for many years. Early in his religious career 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 at Leonardsville, where he has since retained his membership. Of Brother Burdick 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 Leonardsville and apparently without a moment's warning, the end came.

The farewell service was held at his late home in Leonardsville, August 28, near the hour of 1 p. m., and was largely attended. Pastor Severance 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. R. G. D.

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.

Notice.

The Seventh-day Baptist Southwestern Association convenes 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.

Fouke, 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, in the St. Paul Building, at 220 Broadway, New York City.

CORLISS F. RANDOLPH,
Recording Secretary.

WANTED.

To rent an equipped studio with view, ping-pong, and portrait cameras, to a S. D. B. photographer who can furnish good references. In a town of about 600 inhabitants. A big post-card trade. S. D. B. community. Address Wm. R. Greene, Berlin, Rens. Co., N. Y.

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. Road, 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.

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 Zambezi rivers up 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, Algeria, Morocco, the Sahara, 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 in West Africa, 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 multiply-

ing 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 tremendous 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, forgive sin. 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.

WM. L. CLARKE,
President.

A. S. BABCOCK,
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, 220 Broadway, New York City, N. Y., on Wednesday, September 14, 1910, at 2.30 p. m.

STEPHEN BABCOCK,
President.

ARTHUR L. TITSWORTH,
Recording Secretary.

Sabbath School

LESSON XIII.—SEPT. 24, 1910.
TEMPERANCE LESSON.

Galatians v, 15-26.

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, 1-29.

Fourth-day, Gal. iv, 1-20.

Fifth-day, Gal. iv, 21-v, 14.

Sixth-day, Gal. vi, 1-18.

Sabbath-day, Gal. v, 15-26.

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

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 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.

HOUSEKEEPER WANTED.

Wanted, a Sabbath-keeping woman or girl to do all or part of the housework. Mrs. Mabel D. Main, Daytona, Fla.

15,22,29,5,12

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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.*

WANTED.

Agents to canvass for "The Doings of the Brambles" by Alice Annette Larkin. An excellent chance for Seventh-day Baptist young people. Address, giving references, Box 181, Ashaway, Rhode Island. *Im.*



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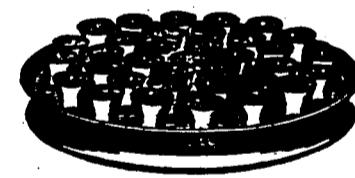
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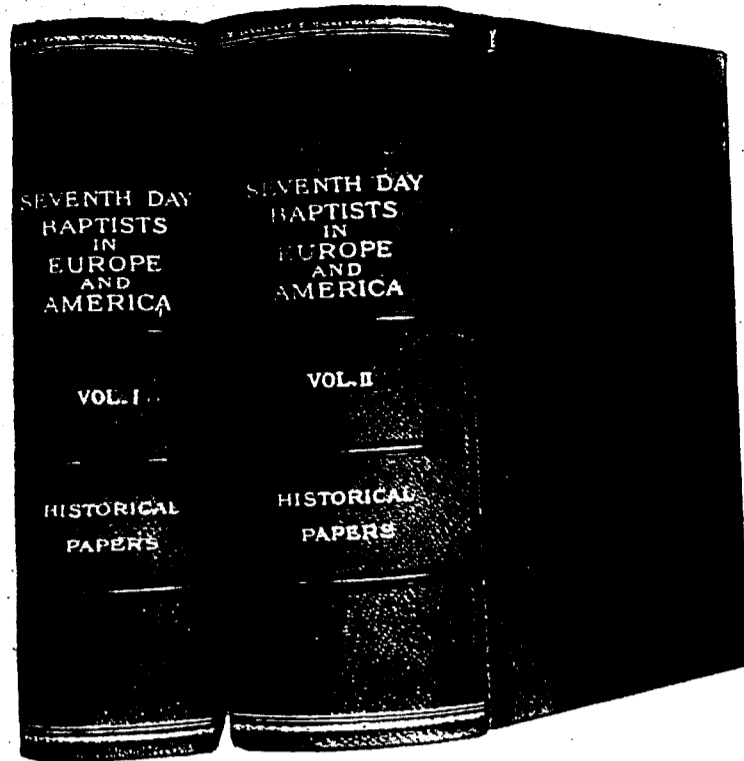
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