REV. THEO. L. GARDINER, D. D.
Editor Sabbath Recorder.

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The Sabbath Recorder

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The Sabbath Recorder

Editorial

Greeting.

All Recorder friends are looking for the first words from the new editor. They have learned that, after years of waiting, Dr. Lewis is to be relieved of this burden in order to complete his long cherished plans of putting into permanent form the results of years of study in the line of his chosen work.

Everyone knows that if Dr. Lewis should be called to the better land before this work is done, the results of his life-long researches at home and abroad would be lost to the denomination; and so they all feel that it is high time he be allowed to give his entire attention to it. It is a work of untold value to the cause of truth, and one which no other man can do.

The people remember how, after years of faithful work in securing data for denominational history, President Whitford went home without being able to put his data into permanent form; and now it is impossible for another to do it in his place.

No man can translate the private jottings, and put into true form the data secured by another after the lips of that other are sealed in death. Even though one might collect and publish the cold jottings and statements, still there would be lacking the inspiration and life which the student of years in data-gathering could put into his own work.

The spirit and soul of such a work published by another, would be lacking; and all the inspiration and uplift for future readers would be lost. None but the original searcher after data can put this true spirit and life into its permanent form.

The people realize this fully in regard to the work of Dr. Lewis; and although reluctant to give him up as editor, they heartily approve the action of the Board, that permits him to give his entire attention to the work of Sabbath Reform. Everything in the monthly issues of the SABBATH RECORDER upon this question will be from his pen, and so you will continue to hear from him every month.

As to the new editor, it remains to be seen what he can do. The change from the pastorate of the large church at North Loup, Nebraska, with its crowds of young people and its loyal friends, has been so sudden and complete, that he can, as yet, hardly realize it. The heart-aches and struggles there, over the question of duty can never be forgotten. The splendid spirit of denominational loyalty, and of self-sacrifice on the part of that people, will be an inspiration and help in days to come. Their first thought was: "It cannot be." But putting aside all personal, selfish preferences, they recognized the fact that denominational interests are greater than those of any one church; and they quickly responded—though in tears they did so—that it was "duty" to release their pastor in order that he might accept the greater work to which he was called. And so it was done. It did seem too soon to break up such a pastorate; and it was done with many regrets and misgivings. Time and again the hearts of both pastor and people would say, "It is too bad," and then would come the second soberer thoughts, "but it is duty," and "it is best for the great cause we love," and they would safely accept it, trusting in God for their future.

And now, since it has come to pass, the editor will always be glad that he has had this year of service in the great and progress, and especially with the church and people at North Loup. The editor of the Recorder ought to know every important detail, and should be familiar with all the interests peculiar to each.

All Denominational Interests Precious.

It is with a chastened heart that we take up the pen to begin this great work. All the people of the dear church are coming together in mind and we can see them in their respective places of worship, most of which are

First Semester opens
September 17, 1907.
familiar. Fond memories of the congregations in New England, recall the faces of many friends of years gone by, and the great host of loyal ones who are now bearing the burdens in the Master's work. Church after church in the Central and Western Associations come up in review, with the familiar faces of consecrated pastors and people, all interested in our great cause; and among them the feeble churches, and whatever else.

Church after church, containing greater possibilities and grander sermons into hearts, crisp items.

Boards, the Woman's. We wish to remind the people that of all the Committees! We wish to prayed; and by the use of hands to make the good thing for him and his people, his heart of the sweetest experiences are those that are in the heart of the sweetest experiences are those that try to make the good thing. We wish to prayed; and by the use of hands to make the good thing for him and his people, his heart of the sweetest experiences are those that try to make the good thing. We wish to prayed; and by the use of hands to make the good thing for him and his people, his heart of the sweetest experiences are those that try to make the good thing.

Then come the throngs of young people among the West Virginia Hills, with their splendid gifts consecrated to God, and all the pastorless churches there; and the heart yearns to help them, by making the Recorder in some sense their pastor. Then there is the great West, with its churches scattered all the way from Ohio to California, and from Minnesota to the Gulf; and our experiences are the choicest gems of your best sermons into short, crisp items for the Recorder. These would be helpful to old people as well as to those in your own churches, and you might extend your influence and enlarge your audience a hundred fold by so doing. Try it, pastors, and see what a help it will be to the Recorder, in its efforts to lead men to a higher life.

Try it, and see what a comfort will come to your own hearts, when you remember that thousands are reading your best thoughts, over which you have labored and prayed; and by the use of which you have tried to help your own congregation. Some of the sweetest experiences are those that come to a pastor when he feels that his words have been helpful to his own people. These experiences may be multiplied many fold by preaching the gospel through the Recorder. Words that have been helpful and inspiring to members of your own congregation, may carry the same help to those who never hear your voice, if you will put them into precious gems of thought for others to read. The Recorder would become the harvests have, assist it in this way. Please don't fail us in this matter, but let us all join hands in work for the good of all the churches.

A Consecrated Pen.

When Moses stood before the burning bush, and God would send him forth to do a great work for him and his people, God said: "What is that in thine hand?" It was Moses' shepherd's crook, the implement of his daily toil. In obedience to God's command, Moses cast this rod down before the Lord, and with it thus consecrated, he was commanded to take it again and use it for his Master.

It is not to be signed unto the people that God was with him. With this he was to convince the people that "I am" sent him, and by its use untold blessings came to Israel. So would we cast at the feet of Jesus this pen, the implement of our daily toil, and then with God's blessing upon it, go forth to use it in his service, and for the good of his people. May it ever speak the truth in love. May it be ready with its comfort and cheer for troubled hearts. May it be full of good counsel for all who are perplexed. May it bring light to those who are in darkness; and whatever else it does, may it never be dipped in gall.

Moses could not help it, the consecrated rod, but it was only because God was in the rod. So if God guide the pen, it, too, may become a helpful preacher of righteousness, and God's instrument of sending souls.

Induced, why would it not be a good thing for all our pastors to preach Christ with a consecrated pen, as well as by word of mouth? Put the choicest gems of your best sermons into short, crisp items for the Recorder. These would be helpful to old people as well as to those in your own churches, and you might extend your influence and enlarge your audience a hundred fold by so doing. Try it, pastors, and see what a help it will be to the Recorder, in its efforts to lead men to a higher life. Try it, and see what a comfort will come to your own hearts, when you remember that thousands are reading your best thoughts, over which you have labored and prayed; and by the use of which you have tried to help your own congregation. Some of the sweetest experiences are those that come to a pastor when he feels that his words have been helpful to his own people. These experiences may be multiplied many fold by preaching the gospel through the Recorder. Words that have been helpful and inspiring to members of your own congregation, may carry the same help to those who never hear your voice, if you will put them into precious gems of thought for others to read. The Recorder would become the harvests have, assist it in this way. Please don't fail us in this matter, but let us all join hands in work for the good of all the churches.

Each Must Work In His Own Armor.

There is nothing like being natural. Each one has a personality of his own, and he must be true to it. It would be the height of folly for the new editor to try to write just like Dr. Lewis. Nothing but complete failure could come of such an effort. It was a good thing for David that he had sense enough to see that he could do nothing in Saul's armor. He could use the sling and do fairly well with it, but he would have to wield the sword of Saul. Time and again of late, have we taken up the Recorder, and upon reading the splendid editorials of Dr. Lewis, we have exclaimed, "Oh, no, it is simply out of the question for us to write such editorials as these." Then there would come the comforting thought, that the people would not expect us to wield his strong pen. Surely they must allow us to use our own pen, and in our own style, trusting that God, who bestows gifts upon his servants as it pleases him, will see that the blessing comes by its faithful use in his name.

If the editor can only be of some service when the denominational Boards and schools stand in special need of help, and if it will assist the churches in their efforts to evangelize the world, he will be satisfied.

We have Confidence in the People.

We believe in the Seventh-day Baptist people. They have always been ready to rally around our Boards and schools in time of need, and they will not fail us now. The people do have the welfare of our good cause at heart, and have always been equal to every emergency. Sometimes the way has seemed dark. Heavy debts have handicapped our Boards; but in every case, just as soon as the people have understood the necessities, they have willingly furnished the relief. This they will continue to do. There is no discount upon the liberality of the Seventh-day Baptist people, nor have the debts been laid upon their hearts. We believe the people want us to go forward. This is why they sanction every honest effort of the leaders to enlarge our work. This is why they rally so nobly whenever apprehended of any great difficulty, and when wrathfully and how promptly they paid the $5,000 debt of the Missionary Board last fall. Any Board is handicapped when overwhelmed in debt, and our people are anxious to see their Boards do something. Therefore, we believe they will rally and see the Tract Board out of debt long before the present year closes.

Young People to the Front.

For many years it has been our privilege and great joy to work with hosts of young people. It has been a matter of deepest interest to see them grow, and to realize some of the possibilities before them. We were never more deeply impressed with these things than at our last Conference. The great congregation of young people gathered at Young People's Hour was enough to inspire the heart and build up the hope of every Seventh-day Baptist. There is no such power in all our churches as that of the young people. They do not themselves realize how great things they can do when they all come to the front and join heart and hand in our work. As we enter upon this editorial work, we long to make the Recorder helpful to the young people; and we are anxious to receive the wonderful help they are able to bring to the Recorder. We can see the great army of endeavors in Shiloh, Salem, and North Loup, where we have labored as pastor in days gone by. And with them all the great host in the other churches, equally zealously for the Master's cause; and we feel that this great company of consecrated boys and girls have it in their power alone to bring the greatest success to our denominational work this year that we have ever known: throngs to open up yourselves the specified work for your home church, or something for Missions or for the Tract Society, and see what an impetus you can give to the Lord's work on earth.

We want you all to feel that the Recorder is your friend. Won't you rally to its support? Do you think of the circulation? Join the editor in an effort to make its pages interesting and helpful. Send us items of interest about the home work. Feel that our interests are one, and that we are "laborers together with God." We do not want your help if it is not genuine. Such help will bring good to the next generation as well as to this, and start influences that will bless the world after we are gone.
Ask Questions.

It often happens that questions of conscience upon matters of faith and duty arise and trouble the child of God. It would be a great help to have these questions answered just in the nick of time. Many a soul struggles on in darkness and in doubt, who might walk in sunshine and assurance, if he could only receive a little help when it is most needed. Great temptations, overwhelming troubles, discouragements for weary workers, stumbling blocks that make life's pathway hard and dangerous, will beset the soul. In all such cases there is nothing like a word in season.

If asked to give such experiences will ask the Recorder for help and counsel, it will give us great pleasure to answer all such questions in some editorial. The name of the questioner need not appear, but he will find all the help we are able to give, in a candid answer to any question he may ask. In this way all others who may have trouble upon the same points may also receive help. The question that troubles one may also trouble many, and in this way many may be helped.

Again, in this way you may be able to help us to touch upon many topics of deep interest that might not receive attention in any other way. Therefore, let the friends in all the churches feel free to address the Recorder upon any question of faith and practice whereon they feel need of help; and let them be assured that the heart of the editor will go out in longings to help them.

We must not forget the lone Sabbath keepers, the shut-in and the bereaved ones throughout our great parish; and we pray that the great Shepherd may help us to feed the flock of God.

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Your Best.

It would be well for us if we could remember that God asks only our best, and not somebody else's best. So many seem anxious to do the work of the other man, and because they cannot do that, they will do nothing. If they cannot excel as singers they will not sing at all; and if they cannot speak in many a better way than any others, they will not speak at all. Because God has not given you ten talents, do not refuse to do the best you can with what he has given you. If we will do our best, God will do the rest.

Here is a little poem that has been a great comfort to me, and I wish you would learn it by heart:

"Make me a statute," said the king.
"Of marble, white as snow;
It must be pure enough to stand
Before the throne, at my right hand,
The niche is waiting, go."
The sculptor heard the king's command
And went upon his way—
He had no marble, but he went
With willing hand and high intent
To mold his thoughts in clay.
Day after day he wrought in clay,
But knew not what he wrought;
He sought the help of heart and brain
But could not make the riddle plain,
It lay beyond his thought.
Today the statue seemed to grow;
Tomorrow it stood still;
The third day all was well again.
Thus, year by year, in joy and pain,
He wrought his Master's will.
At last his lifelong work was done,
It was a happy day.
He took the statue to the king,
But trembled like a guilty thing
Because it was of clay.
"Where is my statue?" asked the king;
"Here, Lord," the sculptor said.
"But I commanded marble."
"True, but lacking that, what could I do
But mold in clay instead?"
"Thou shalt not unrewarded go,
Since thou hast done thy best;
Thy statue shall acceptance win,
It shall be as it should have been,
For I will do the rest."
He touched the statue, and behold,
The clay falls off, and lo,
A marble shape before him stands,
An angel pure as snow!

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Retiring Words
Fr0m the oflmer editor.

My words need not be many as I retire from the editorship of the Recorder. Our acquaintance will not cease wholly. Although one theme will command my pen hereafter, "Sabbath Reform" is many-sided, and its deeper import and importance are too lightly held and too little apprehended. My inability to treat the various phases of so vast a theme as the source of a sincere regret; but that regret will spur to greater effort. I pray that God will aid and guide so that much will be gained for truth, and His glory. If this return to the specific work for which I left the pastorate some years ago does not mark something like a new epoch in our Sabbath Reform work, my hopes and purposes will remain sadly unrealized. That result will be certain unless I am aided by the sympathy, prayers and cooperation of the readers of the Recorder; not by a few, but by all of them.

Some time I became secretary, and about the time I was assigned to the Recorder, a friend of many years, one whose name has been prominent in Sabbath Reform work, said, to me: "We are all disappointed because you have not converted the world to the Sabbath in two years; we have been sitting and waiting to see you do it." He spoke somewhat "in pleasantry," but he told too much truth. I have been depressed, frequently, by the manner in which people have spoken of Sabbath Reform as "your work," thus implying that I am the main factor in that department of our official mission. On the contrary I am the least important factor in the case. It is our work, the work of all the pastors and all the people, and all of the time. It is the work of seed sowing, accom-planting—faith-guided work. It will not go forward nor be reaped from death unless the people unite in it and sustain it patiently and in larger measure. The few years left to me as an official representative of the Tract Society will do no more than emphasize the imperfect and incomplete results already recorded unless all pastors and all churches rally and combine to push the welfare. The issues are more than individual or personal. They are denominational in the largest and most vital meaning of that word. The rapid growth of anti-Sabbath tendencies and influences adds to this conclusion with each passing day. And the witnesses are much more in evidence than they were ten years ago. They have rushed in while we have been too nearly inactive. This is not cause for fear, doubt or hesitation. It is a new call to action; hopeful, intense, persistent action. My place as contributing editor, from this time on, makes it my duty—a glad duty it is—to call the readers of the Recorder to higher and holier living as the first step toward greater activity and efficiency in Sabbath Reform. This need is fundamental and imperative. We must attain to higher spiritual life, and hence to better work, as Sabbath reformers. We must have deeper conviction, greater confidence, and richer hopes, and clearer faith. I must appeal to you for these things, often and again. Our work is great. Our needs are great and numberless. These are spiritual needs rather than intellectual or financial. Our Helper, God, is greater than all our needs. We must wait to the side. The most important question is whether we will seek His guidance.

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Pleasant Memories.

My work as editor has brought many pleasant experiences. I hasten to thank pastors and other correspondents and friends for their cooperation, helpful suggestions and wholesome criticisms.

Words of appreciation have been many, and within the last few weeks these have been more abundant than ever I deserv ed. I thank God, sincerely, that what I have written from time to time has brought comfort to lonely ones and cheer to burdened souls. I am more than repaid by the consciousness that faithful ones have been inspired for better service, by words that the Spirit has guided my pen to write. The help and inspirations have been mutual. It is ordained of God that His children shall aid each other, and people are not likely to realize how much pastors and others who are called to stand before the people as leaders are sustained and made strong through helpful words from those to whom they appeal. It is more than a passing pleasure to say that my life has been enriched by what the readers of the Recorder have said by pen and in words since I have been its editor.

It seems to me for me to ask the readers of the Recorder to transfer to Doctor Gartner all help and sympathy and cooperation that may be possible. The editor of a "family paper" ought to be in close touch with the entire household of faith. He is pastor.
THE SABBATH RECORDER.

of all the people, as well as watchman on the outermost walls of Zion. Pastors are his lieutenants, and immediate coworkers. Be to him for good all you have been to me, and more as need may come. There are not many ways in which you can do more to strengthen denominational life and work more effectually than by loyalty to the Recorder and its editor. Such loyalty will aid your own lives in gaining higher ground, thus making each more helpful to all, and to the cause of the Master. And may the peace that passeth understanding dwell in all your hearts richly and unto everlasting life. Amen.

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A Word to Correspondents.

I have said the following common-place things to you at various times and in diverse manners, during the last ten years, but I seek to aid you, and my successor in office by repeating them. If they seem unimportant to you, it is because you do not appreciate how much they mean to the Recorder.

1. Do not send communications to the Recorder hastily prepared and expect the editor to make up for your neglect. He cannot do it in an adequate manner even though he spends more time in revising than you do in preparing the matter sent. The writer of an article is the only one to make it complete. Do not answer: "I was so hurried that I could not do better." Do your work well, or not at all. Be careful about dates, and names. Avoid initials, in place of names. If the name is James Henry Jones, do not write J. H. Jones. Be careless about dates.

2. Keep your dictionary open and near at hand. I know life is short and the art of spelling the English language is long, and "time is fleeting." Review every line you write once or twice before it goes into the mail. If life seems too short for this, why do you keep the dictionary, which must do the work your dictionary waits to do, through you?

3. Shun "we." That "editorial we" is overworked. It is prematurely old. It needs a vacation—a long vacation. Do not write "we" when referring to yourself only. It is not egotism to say "I." Egotism is often made prominent when "we" is used for "I." The editor of the Recorder has used a blue pencil to kill "we" so often, during the last ten years that the memory of that dead pronoun is a sort of plural nightmare. Other pronouns need special attention; "that" and "which" will entangle your style, and distract the editor if you don't watch them. "If you don't watch them, 4. Last, but not least—do not write "Rev. Jones," nor "Mrs. Dr. Smith," when you mean the wife of Doctor John Smith. That "Rev. Jones" inexcusable impropriety is epidemic among third-rate newspapers, and careless correspondents. It has not invaded the Recorder. It is not common often, but it has come in occasionally, and the disease seems to be increasing among our "exchanges." The Reverend Mr. Jones is the least that can claim recognition. Many errors, perhaps the majority of those which burden editors and distract proof readers result from carelessness. Ignorance can be forgiven, carelessness ought not ask for forgiveness. Carelessness costs too much.

Again let me repeat my thanks to all who read the Recorder for the pleasure and profit their acquaintance has brought to me. Let us seek divine guidance, and the constant Presence of Him who giveth liberal grace to those who seek to do His wilt.

The Test of a Conference.

The best test of a General Conference is what follows it. There were many gratifying features of the great gathering at Alfred this year. It was probably the largest in our history, both tent and church being well filled. Fine and crowd went to the Sabbath morning. It was marked by harmony and brotherly love in the midst of differing opinions. There was a large attendance of local people, far larger than six years ago, when we had to provide the diners and suppers in addition to the other duties of hospitality. The services were strong both mentally and spiritually. Such spontaneous outburst of joyous, earnest consecration as was seen in the last meeting, when the large audience seemed reluctant to go at the end of two hours, had its source in something deep and abiding.

And this leads me back to the statement with which I began. I have heard a number of people say, "Best Conference I ever attended." Even this is not the final proof. What comes of it? What are you taking back to your daily work? Not what is the denomination doing, but what am I doing? If you are not, and you—each and all—go forth to your mission, "strong in the Lord and the power of his might," the denomination will leap like a lion. I am a believer in readjustment. We are not, I trust, so wedded to past ways of doing things as to be incapable of improvement. If the fifteen appointed for the purpose cannot suggest a plan for making our denominational machinery run more efficiently, I shall be disappointed in them. So don't, expect not too much. No Advisory Board can make a denomination renewed in power. No Conference President can do my duty. Let us eachBird ourselves for our mission. First and last, that is where the responsibility rests. Peter and Paul and Bartholomew and Mary and Cleopas and Aquila and Priscilla and Lois and Timothy—all spirit-filled and spirit-led—whenever a congregation of that kind of people comes together, they are "all with one accord in one place," and whenever they pray and testify, there is a revival.

It was a grand Conference. I know it, not by the numbers that attended it nor by the encomiums awarded it, but by our Christian Endeavor meeting last Sabbath afternoon. The leader began by saying, that when asked a short time before to lead the meeting, he thought he could not do it. "You all know," he said, "that I'm no talker. It's hard for me; but I made up my mind during Conference that I would try to do everything God wanted me to do, and that if Ashaway got that banner next year, she would have to work for it. It's very hard for me to lead a meeting. I can take an active part in baseball and football and those things, but I have shrunk from this. I could think of a good many reasons for not leading this meeting; but the test came to my mind, 'And they all with one accord began to pray.' I decided I wouldn't be in that class, but I would take for my motto, 'I can do all things through Christ which strengtheneth me.'"

The speaker's face was pale. It was evident that he had had a hard struggle; but it was evident, too, that God had won a great victory. His voice thrilled us all, "amens" were heard, and the meeting which ensued was marked by the presence of the Spirit of God.

Dr. Davis, our Young People's President, followed with suggestions for a future meeting of which Him and the brethren were recommending to the world to find the deepest response being those for mission study classes and for outside schoolhouse meetings. I have not seen in Alfred for years such an eagerness to help in conducting outside meetings as was manifested then and since. There were offers of both personal service and teams, and plans are under consideration for inaugurating this work in the near future.

Elder A. T. Jones, who had given us a strong, spiritual sermon in the morning, called our attention at this meeting to the large number of great names in the Bible that were those of young men. It is inspiring to go over the list. Take your Bible and study them out for yourself. He said it had been a great help to him in following out the resolution, made when a young man, never to refuse to do any Christian service he was asked to do. If he thought he could not do it, or if others thought he could do it, he would undertake it if it was at all possible; and it was this that had made him grow.

WILL YOU BE ONE?

Now, another reason I know it was a grand Conference is because it has set me to writing this letter. We tell you what young, people, of course we need an editor, a smart editor, an editor with lots of time and patience and zeal; but there is something else we need more, and that is such a soul-winning activity in all our communities that we will just love to sit down and write the RECORDER about it. Let us dot the prairies with camps of so many teams. Let our villages and cities glow with the warmth of cottage meetings. Let our weekly prayer meetings be the rallying places of Christian workers whose hearts are joyous in the love of God, and whose minds are bristling with plans for the salvation of souls. Let our village and schoolhouse meetings. We are not alone in our efforts. Christians who are eager to testify because they have something to tell. How many will join me in helping to organize such campaigns and then bombard this page of the RECORDER with inspiring thoughts, shining promises, blessed experiences, stories of life lived and work done? If you can't fire a bomb-shell, use grape and
is supplementary. If you've only an ordinary musket, load up with buck shot. If you haven't any large size ammunition, don't be ashamed to use birdshot. Try to hit something and if you haven't lead, ram in some salt and pepper. It may stimulate somebody to take a little faster gait, and you will be learning how to take aim and pull a trigger.

What is there about Ashaway anyway, that she has won the banner two years in succession? Some of the Ashaways sit down and tell us about it. What do you do and how do you do it? If some other society is stirred up by a little faster gait, and you don't do better and get the banner next year, that ought only to make Ashaway the happier, "If Christ be glorified."

LESTER C. RANDOLPH.

Alfred, N. Y. Sept. 3, 1907.

Educational Evangelism.
REV. WALTER L. GREENE.
Delivered at Conference, Sabbath School Board Hour.

The problem of the church through all the centuries has been the winning of men to Jesus Christ. In obedience to our Lord's command, the Christian church has gone preaching and teaching the good news of the kingdom. By the methods of Revivalism, Christian Nurture, and Educational Evangelism, Christianity has sought the great objective point of all Evangelism—bringing men and women, boys and girls, to right relation and fellowship with God, to share his character and his joy, and to live the richest life which is possible through Christ. "For this is life that they might know thee and Jesus Christ whom thou hast sent."

The pressing problem of today is not to determine the end and aim of all evangelism and of all evangelistic effort, but rather the means best adapted for the accomplishment of the ends so well understood and desired by all.

The eighteenth and nineteenth centuries gave particular emphasis to the revival as the means of winning men, but the last century had not come to a close before some of the foremost evangelists of the age had turned their chief attention from revival methods to more permanent and enduring methods represented in educational evangelism. Moody, as leader of the Mount Herman School and Northfield Seminary, and founder of the Northfield Summer Schools, was not less an evangelist than Moody the revivalist. The question is not ends, motives, or spiritual power, but adaptation to existing conditions and finding a point of contact instead of some model of the past centuries, and seem to take for granted that there can be no change or progress in religious thought or in our conception of truth, or in the means by which the Spirit may come into human life. It is not for me to say that the revival is a thing of the past, for I believe that it is not, but that it has its place, and that not an unimportant one; but it is the conviction of many that the methods of Christian nurture and educational evangelism should find a larger place and a new emphasis in all our churches. This conviction has been brought to thoughtful men and women by the seeming lack of results in special revival efforts, the transaction in theological thought and the wide-spread appreciation of the law of growth and development in the universe which live in us.

This conviction has led to a new emphasis on educational evangelism as a means of holding the youth to the Kingdom and its service. Educational evangelism is not antagonistic to revivalism, but is supplementary and preparatory. It is a true revivalism effective. The manifest results of every revival effort in our churches are largely from the ranks of those who have had Christian nurture in Christian homes, and of those who have been most faithful in the educational phases of the church's work. It has been a matter of interest to me to note that about one-half of the additions to our churches by baptism came in the churches where there has been no direct revival effort; and a large part—nearly all—of the remainder had been learners in the educational departments of our church and had been trained in the religious life which the revival gave them a public opportunity to express and confess before the world.

BASIC PRINCIPLES.

There are a few basic principles which must be understood before any system of educational evangelism can be established. Educational evangelism says that the child has a religious nature and a capacity for religious life and development. There are many excellent people among us who do not believe a child can have a religious life until he is converted. In a recent Sabbath school institute the question was raised as to how we may teach children to pray. It is our hope for the future that it is possible to develop, and that it is possible to teach a good woman said she did not believe a child could pray until he was converted. According to this doctrine there could scarcely be any place for religious education and Christian nurture, but the child must wait until he has become a child of the world before he may become a child of the Kingdom. This was not Jesus' conception of the child. He exalted the place of childhood in the Kingdom of God. He took the children in his arms and said, "Of such is the Kingdom of heaven," using the word which signifies possession, "Their is the Kingdom." Thus the Kingdom becomes the priceless possession of every child, and he continues as a child of the Kingdom until, perhaps through our neglect, he turns away from God and is converted to the world. Is it the part of Christian nurture to teach the brief verse which says, "He who is the head is the greater in the Kingdom of God?"

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In our Father's house. It is my conviction that we shall be responsible for the opportunities which been used to hold men in the Kingdom, as well as for our neglect of opportunities to win men back into the Kingdom of God. Why should we spend so much of our effort in sweetening the waters along the river's course, but not doing and use the fountain head from which the river flows?

Again, educational evangelism says that the Spirit of God is not limited in his workings to marked and sudden experiences but may work in the soul through the processes of years. God is not alone in the revivalism, but he uses educational evangelism means as vehicles for communicating spiritual life. Educational evangelism would enlarge the common notion of the Spirit's working, and the means he uses for transforming human life. Regeneration may and does come through religious education. Is it any less a miracle of grace to see a young life growing up for God through the flight of years, steadily growing in grace and the further knowledge of God, than to see a life Snatched from the depths of degradation and sin, to live a scarred life for a few brief years in the Master's vineyard? Can we educate men into the Kingdom? Yes, when the educational agencies are in accord with the Spirit's purpose and in harmony with the great laws of spiritual life and truth.

As to the means which may be used for the accomplishment of the ends of evangelism—the life with God and in God—the effort should be to take higher ground in spiritual life and character and to make larger use of the materials at hand for creating religious impressions and for giving expression to the spiritual life already attained.

An essential feature of effective educational evangelism is the personal life and character of the leader or teacher. The imitative characteristic of childhood makes it highly important that the teacher be a true example. He should be such a character which he wishes his pupils to become. If he wishes his pupils to exemplify the fruits of the spirit, he himself should be the branch abiding in the vine to convey the life-giving spirit. A graduate student in one of our large universities recently told me that he went to that particular school.
not for the courses offered, but to meet and know the men who were giving the courses. The great value of Alfred, Milton and Salem throughout the past has not been in the superiority of the courses they offered, excellent as they may have been, but in the personal life and character of such men as Kenyon, Allen, and Whitford, who taught more than the books, who gave themselves, and by so doing stirred the life of their students to higher personal integrity and nobler attainments in Christian manhood and womanhood.

It has been said that larger use should be made of the materials for creating spiritual impressions and for giving expression to religious life. Impressions may be the determining factors in young lives before the years of full Christian decision. These impressions are not alone in words, but emanate from lives that live in the atmosphere of Christian devotion and power. Public services showing character, dignity and worth are strong influences for making impressions. Rush, jingoism and fussy business are not the natural promoters of religious and spiritual impressions. They may arouse a momentary enthusiasm, but promise of other material which it is hoped will be fitted, and which will impart to our Sabbath school pupils a general knowledge of the essential branches of Christian truth before they are twenty years of age. The publication of 'The Manual for Bible Study' is a step toward such an enlargement of the material available for our work. Several of our pastors now have courses of study which they have worked out in their own fields and which give promise of other material which is hoped may be available for religious instruction in other fields. At the present time, it should be indicated an outline curriculum for our schools, into which proper existing publications may be fitted, and which would give direction and encouragement to those who are fully capable of developing courses of study suitable for a graded curriculum. Let us use for the way for a more comprehensive and a purpose formed, but left unexpressed, dies, and the individual is left the weaker for having cherished it. Educational evangelism says, 'Do deeds that express the truth learned.' If you have a kind thought, do a deed of kindness; if you have a noble thought, do a noble deed; if you have thoughts of generosity, do without delay the generous thing toward God and your fellow men. 'If any man will do his will he shall know the doctrine.' Deeds of charity, service for God and his cause, generous giving of self and money and Christian activity in the individual large return in an enriched Christian life and character.

Agencies for educational evangelism demand that some attention be given to the materials of instruction. Intelligent Christian living grows out of large knowledge of truth and duty. This large foundation of knowledge calls for a broader and a deeper study of fundamental moral and spiritual truth which will press upon the soul individual responsibility in social and religious duties. It is unfortunate that so few of our churches and Sabbath schools do not include in their system of religious education studies in Christian ethics, modern missions and fundamental Christian doctrine, as well as Bible history studies in the historical spirit. The next forward step among our people should be the enlargement of the scope of our religious instruction. This enlargement may be given expression to in courses of study, fitted to appropriate grades, which will impart to our Sabbath school pupils a general knowledge of the essential branches of Christian truth before they are twenty years of age. The publication of 'The Manual for Bible Study' is a step toward such an enlargement of the material available for our work. Several of our pastors now have courses of study which they have worked out in their own fields and which give promise of other material which is hoped may be available for religious instruction in other fields. At the present time, it should be indicated an outline curriculum for our schools, into which proper existing publications may be fitted, and which would give direction and encouragement to those who are fully capable of developing courses of study suitable for a graded curriculum. Let us use for the way for a more comprehensive and a purpose formed, but left unexpressed, dies, and the individual is left the weaker for having cherished it. Educational evangelism says, 'Do deeds that express the truth learned.' If you have a kind thought, do a deed of kindness; if you have a noble thought, do a noble deed; if you have thoughts of generosity, do without delay the generous thing toward God and your fellow men. 'If any man will do his will he shall know the doctrine.' Deeds of charity, service for God and his cause, generous giving of self and money and Christian activity in the individual large return in an enriched Christian life and character.


In the first place what do we mean by the power of Conference? It might include any one or all of three things. Under this topic we might discuss and advocate for Conference absolute coercive power over the beliefs and lives and activities of the people of the denomination—a complete religious despotism. Or, we might enter the arena in the conflict between individualism and centralization as applied to the problem of our denominational polity. We might discuss the merits of the question as to what kind of polity the church would best promote the welfare of our people in the great work for which we are organized. The first kind mentioned, the religious despoticism, is out of the question in democratic America and the second or centralization question, is ruled out by the fact that my commission as I understand it, does not call for a survey of that field. It is in a wholly different sense that it is intended in this paper to use the expression, the Power of Conference. It is the power which comes from that quiet moral influence, that strong yet mild authority over the hearts of the people which its deep spiritual service to them can give. In other words the true foundation of what we call the power of Conference has or may have over us, lies in its ability to aid us in fulfilling our deepest mission as a people. It is a study into the nature and sources of this spiritual authority or power as it now is or as it ought to be that forms the subject matter of this paper.

What kin'ed thought ought we to have if it is to maintain and increase this paramount influence over our denominations? What will be some of its characteristics? There are of course many elements in the answer to these questions but we shall have to confine our study to the sources of the power of Conference. The sources of the power of Conference lie in its nature, its power to unite us, unify us, spiritualize us, provide us with timely leadership and to remain a true people's Conference.

First then, as a source of its power over us, Conference must educate us. We must be instructed along the lines of work in which our denominational history is engaged. We are a busy people, engaged in occupations which absorb much of our time and thought, and we come to Conference to find out at first hand just how our missionary interests stand, to hear the discussion and formulation of new and progressive policies and methods. We come to learn what the missionaries themselves, inspired by the opportunity of a great assembly, have to say about the work in which their hearts are enlisted. They are our specialists and we desire to know the results of their special knowledge.

We come, too, to hear what our Tract Society is doing, what its plans are and what its outlook is. The same thirst for information permeates us (or ought to) in regard to our other Boards—Young People's, Memorial, Education, and the like. We wish to feel that we are in touch. Conference must continue to give us these things. We don't care so much about hearing long and detailed financial reports. They are not as a rule a success. In fact we have once or twice actually been half tempted to wish we had given less money in order that tedious reports might have been shorter. We are yet children enough for that. We like to hear summaries of figures instead of details. They are larger and more inspiring.

Then we should like to be in touch with the great movements that affect our denominations in a more indirect way. How is the Interdenominational Federation Movement progressing? What are its chief aims? How are we related to it? What is its influence likely to be on us? Need we fear it? Does it really enjoy the expansion of feeling and the deep exultation which comes to us when we realize that Protestantism is dropping its insignificant differences and emphasizing the great points on which it can unite for service?

Again, what are the aims and results of the movement for co-operation? Those of us who do not live near the men of our own denomination who are connected with this movement are not so well informed on it as we might wish to be, or some of us may never have heard of it at all. Some one has well suggested that it would be a fine thing to call into our General Conference the leaders of the religious world, not a Seventh-day Baptist, and let him address us on some inspiring theme—Religious Education, for instance.
yet useful tasks, with renewed faith, hope, energy and resolution. Not that you must distort facts to tickle our fancy, but take us to the mountain tops and give us a glimpse of the distant scene. We want to hear our broadest, richest and most far-sighted speakers.

But the best oratory, even when leading us on to a better apprehension of ourselves and our mission, is not the only means of inspiration. When we hear that the Missionary Society received $17,000 last year and that the Publishing House more than paid for itself, it inspires us. When the Quartette sings its sweet songs, or when we are listening to beautiful instrumental music, we are often lifted above ourselves for a time and that is inspiration. The quiet hour, whether it be in company with other souls bowed before their Maker, or whether it be in the solitude on one of these mountain-tops, surrounded by the infinite manifestation of divine power is also a source of inspiration.

3. Conference must spiritualize us. Most of us have far too restricted an idea of what spirituality means. It seems to mean the habit of punctuating our conversation with biblical quotations, thinking all the time of certain external manifestations which have to do with physical only as the expression of religion. These are but symbols. Life is the thing with which true spirituality deals. We should be eager to learn more of the meaning and possibilities of life. Spirituality has too often meant a cheap form of emotion. Heartrending stories, funeral scenes, terrors of the next world, impassioned asser tions have been its artificial stimuli. This we have been apt to think was the essence of religion. The extreme of this has gone, of course, yet it is too often implied in our forms of speech. Our ideas of spirituality must be broader than this. It is anything which touches the inner life. It is to be found in the art of living, in the treatment of life, in the moderate indulgence of the passions, in the joy of the human heart, in the art of giving, receiving, living, and loving.

4. Conference must unify us. We are a widely scattered people, and that makes it inevitable that we should see things from widely different angles, that good men should differ as to the solution of our most pressing problems. Some times this difference amounts to what is international politics is called strained relations. But Seventh-day Baptists must present a united front to the world. It is only by showing to men a strong, united and spiritually superior body of Christians that we have any right to speak to them. One source, then, of the power of Conference is its chance to unify us. The Recorder helps in this, as do the visits of our denominational leaders, but the most efficient unitifying factor is or ought to be the General Conference. Acquaintance is a great settler of quarrels. Acquaintances are much more likely to be charitable with each other than with those who we have never met face to face, heard one another's voices, eaten at the same table, we should be better able to differ and still keep sweet. We shall see that, after all, we have as yet no signs of sprouting wings, and our opponents have neither horns, hoofs only as the expression of differences of opinion are bitterness of spirit and loss of temper. To give way to these is to forfeit the name of Christian.

5. Another source by which Conference can increase its power, is by continuing to provide us with men, speech, progressive leadership. There never was a time in history when the religious world in general and our own denomination in particular was so deeply in need of leadership. Not that there is any lack of great and clear-sighted leaders, but they must just now exert their leadership more openly and fearlessly. Much depends on them. It is a critical period. We must not look for great constructive results in the religious world until the forces that are compelling far-reaching readjustments have more nearly worked themselves out. To many people this whole problem is non-existent because so largely beneath the surface. But to say that the conflicting views in biblical interpretation, the attempt to square religious expression with present day knowledge, the disuse into which many once rich and precious concepts have fallen, in short the whole whirlpool of our transition period, is something which religious teachers and leaders can ignore, is to fatally misinterpret the situation, and to misjudge the terrible cost which must be paid in the heart. The dualism in modern thinking comes to our younger people sooner or later from some source. It is in current literature, in the high school 'classroom, and in the college atmosphere. The high school student sees the myths and legends of Greece and Rome placed on a rationalistic basis and Hebrew history apparently treated in the same way. Then he attends the Bible school and sees much of the latter treated in an entirely different way. If he has come to an age when one attempts to unify things for one's self his spiritual struggle has begun. Then he needs the broadest and most warm-hearted sympathy possible. Then it is that his natural spiritual advisor all too often fails him, and fortunate indeed is the sufferer who has a wise and understanding teacher to whom he can turn. Under such circumstances a wise teacher having furnished what a preacher utterly failed to furnish is it not possible that at some of our young men turn from the ministry to the teaching (or related) profession as a field in which the greatest benefit to mankind can be accomplished in our age? If the Church of God is to retain- dare I say regain?-its intellectual leadership, it must because things are as they are and find out why they are as they are. I believe it can be done. And I believe it will be done. What a chance for Conference to increase its power over us by serving us in this capacity!

We need leadership, too, in the problem that confronts us as a denomination as a result of this general unrest. We are compelled to turn in and ask ourselves what our status is under the circumstances, what presuppositions on which we have built come before us tagged with a question mark. Thank heaven for the noble leadership Conference has given us on this point this year. Let it go forward. The road has been pointed out to us, but we must next solve the problem of method. We have had printed systematic statements of faith all on the right track, but we are only just beginning to feel the situation. We once said to people, You should keep the Sabbath because the Bible commands you to, Christ kept it, and we have a plain "Thus saith the Lord for it." How dare you refuse to keep it? Not under compulsion, but because we have appealed on this basis is growing smaller and smaller. The emphasis on biblical authority as assumed in this method of argument is not as strong as it used to be, to say the least. Our friends come to us, admit our whole battery of such arguments and say, What value is there in it all? We have been under spiritual life? In other words, it is not so much as formerly, What does the Bible say about it? though that will always carry great weight. It is not, May I get my mail on the Sabbath, or take my milk to the factory Saturday before these questions have place in the larger Sabbath question, but it is, Do your Sabbath keeping aid you in bringing forth the results of the spirit—love, longsuffering, peace, gentleness, meekness, kindness—Character? The question involved in changing from Sabbath-keeping because of its valuable spiritual fruits, is hard ones. We have in our own experience abundant reasons for Sabbath-keeping because of what it means to us. But it is an inner experience and is hard to communicate to others. We must live it and show it in our own character in order that others seeing the fruits ask for the seeds. If Sabbath-keeping cannot do this we shall get a prettier shrill hearing from the religious world of the twentieth century. Just how to make Sabbath-keeping a more spiritual place, with a real function in the world, just how to make Sabbath-keeping tell for character as over against Sunday-keeping is the pedagogical question we now face. I believe it can be done. It is not surprising, however, in view of these facts, that our Church of God has not its most prosperous period. While we are readjusting ourselves, our passive aggressive work must necessarily suffer. If we understand the facts, we need not get discouraged over it.

6. Conference, in order to keep and increase its power, must be close to the people. It must always be a people's Conference. It must get its power from the people. What ever some respects it doesn't seem as indispensable to some of our people as it ought to, or we should not have heard such loud whispers about biennial sessions. Perhaps it is not so much a question, with them, of the real value of Conference as it is of time and place, that suggests this element of dissatisfaction. Perhaps it ought to go west every other year, and perhaps the people we cannot get to Conference would get more direct benefit from it if the associational meetings came after Conference, say in October, instead of May. This whole question of the time and place relation between Conference on the one hand, and the various geographical sections and the associational meetings on the other, should be seriously
taken up and if possible worked out. It has an important bearing on the future power and value of the General Conference.

These are some of the sources of the power of Conference. You see they are both real and ideal. Some we already have and some we hope to have. The whole responsibility, however, of attaining to this glorious state of affairs does not rest upon Conference. If it is to educate us, we must make the most of the education given; if it is to inspire us, we must act on the inspiration; if it is to lead us we must be willing to be led. Just what such a Conference, and a body of Christians corresponding to such a Conference could accomplish needs a superhero pen to portray. That it would be a mighty factor in the religious world of its day is evident. It would surely hasten the day when "Jesus shall reign wherever the sun.

Doth his successive journeys run, 'Till suns shall rise and set no more, His joy. of their fiftieth wedding anniversary. If it is to inspire us, we must act on the source of the power more than any other. It has followed words from three ex-pastors of the Friendship Church, all of whom testified to the interest which Mr. and Mrs. Crandall always took in church work. They also spoke of their special helpfulness as near neighbors of the pastor, their home being next to the parsonage. The former pastors present were Rev. L. A. Platts, Rev. Geo. B. Shaw, and Rev. W. D. Burdick.

Dr. T. L. Gardiner, whose boyhood home was at Nile, referred to his early acquaintance with Mr. Crandall and the latter's long service as church chorister.

Mr. and Mrs. Crandall each made brief remarks, recalling interesting reminiscences and expressing thanks to the many friends present who had contributed to the joy of their fiftieth wedding anniversary.

Following the opening prayer, Mrs. Bond sang a solo and the program closed with an appropriate duet by Rev. and Mrs. W. D. Burdick.

Tables were spread on the lawn where a dainty supper was served. After supper a group picture was taken with the bride and groom as central figures. They received many valuable presents, including seventy-five dollars in gold. But the sincere words of appreciation from those who have been helped by this Christian pair were worth more than gold.

All went away with a deeper appreciation of the power for good of a truly Christian home. May the divine blessing continue to abide in this home which fifty years of loving harmony and Christian service have sanctified.

Annual Meeting.

The adjourned annual meeting of the members of the American Sabbath Tract Society for the election of officers 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, N. Y., on Wednesday, October 2, 1907, at 2:30 P. M.

STEPHEN BARCOCK, Pres.
ARTHUR L. TITSWORTH, Sec. 16-23-30.

Missions

Write Our Missionaries.

The Rev. H. Eugene Davis and wife left Chicago for his home in North Lous, Nebr., on Thursday night. They will remain there until time to leave for Seattle, from which place they will sail, Oct. 1, on the ship "Nippon Yutensai." for Shanghai, China. Rev. J. W. Crofoot and family will join them at Seattle.

I wish many of the friends and C. E. Societies would write them letters, to be opened during their passage. Direct them to our missionaries at Seattle, in care of this ship, which name you need not try to pronounce. Mail them one week or so before the first of October. If you wish, you may write on the outside of the envelopes, the date on which you would like the letters to be opened and read.

E. B. SANDERS, Cor. Secy.

From China.

Dear Secretary Sanders:

We have good news for you. One week ago last Sabbath three of the girls, who have been on probation for a year, and one of the school boys, were baptized, and during the last eleven days of the term there came to all of us in the girls' school a blessed quickening.

Mrs. Arthur Smith was God's messenger to us. She came to spend an afternoon with us and most gladly consented to speak to the girls. She spoke very plainly and with a wealth of illustration drawn from her own experiences in the Shantung province, as well as at home, and from events during the Boxer uprising, and the girls had ears to hear. Sunday afternoon she came again and spoke about the importance of confession of sins in order to an influting of the Holy Spirit. At the close of the meeting opportunity was given for any who wished to confess sins. The girls' courage was not equal to the occasion and only one girl rose for prayers. About nine o'clock that evening, however, the six older girls came to me saying they had some confessions to make. They had thought of this until morning but remembering that Mrs. Smith had said that Satan was always eager to persuade one to postpone confession of sins, they had come at once. To such an opening up of hearts it has never before fallen to my lot to listen.

The first confession was that during the last year they had repeatedly, after retiring, waited until all in the house was quiet then stolen out of bed, gone by themselves and worked at their knitting and crocheting all night long. In so doing they knew they had sinned against me and asked my forgiveness, and they had also been guilty of using oil which did not belong to them but to the school. That they would make good so far as they could and three of them gave me two dollars and a half as their share, while the other three girls said they had no money but they would earn it in some way.

One of the girls said, "You remember the wool you gave me with which to knit garments for the little girls and Ts Dau? There was some left and I thought what a pretty bonnet it would make my little sister and I kept it. I also gave some of it to one of my other friends."

Another girl recalled how she had been accused of saying a mutinous word against the native teacher and when brought to book about it had insisted that was not what she had said, and gave a very plausible and harmless version of the remark. We had no difficulty in remembering the occasion for it marked one of the tempestuous times of the year. "Well, I lied. I did say the thing of which I was accused," was her confession, now.

One of the girls who has, more than once, taxed our faith and patience almost to the point of endurance, took one time, a few months ago, when she thought she had sealed her doom and would surely be sent home, and feeling that she had "no face" to see her parents she had decided to run away from the school. Her voice gave evidence that she had some idea of what it might mean for a girl to go out alone and unprotected. She had fixed upon a day and was about to start but one of the Chinese men stood at the gate and she did not dare to go out before him. Then she appointed another day when she would certainly go, but when the time came it rained. This she evidently looked upon as a providential circumstance.
Another girl said that, when staying with her mother, in vacation, the wine bottle was always right at hand and while she knew it was not right and had full opportunity to know the evil effects of drinking wine, she was given to helping herself from time to time. The people all about her were buying lottery tickets and they urged her to buy. Again her conscience had remonstrated but her mother had encouraged her, saying that she would let her have the money, and she had invested in the doubtful business.

These are only a few of the revelations of falsehood, disobedience and wrongdoing, and they were made with faces deeply moved and in some cases with tears. When all seemed to have finished, I suggested to them, among other things, that as many of these things had been done before younger girls, they pray especially to be shown what God would have them confess at the meeting appointed for the next morning, before the rest of the school. “We have already told the little girls and asked them to forgive us,” was the answer.

Later I found that they had been to the Bible woman and confessed many sins against her, one of her granddaughters admitting that she had taken money from her pocket and others that they had helped themselves to food that she had in her room. Daung Nyang had been left too happy to sleep and, in the confidence that such confession of sin meant that the Holy Spirit was indeed with us, had spent much of the night in prayer and thanksgiving. Early Monday morning we had a meeting and there was a further opening up of hearts. One girl told how during vacations her mother had wanted her to teach her to read and she had been unwilling to do so. She was sure that her own unhappy home life had hindered her mother from becoming a Christian. At that meeting I told all but four little girls who came in at the Chinese New Year took part. Dear little Ah Tsu said she hadn’t been truthful and she was so proud, which showed that she had a clear understanding of her besetting sins as observed by those about her.

Mrs. Smith stayed through the week, giving to the girls each day helpful talks, speaking much upon the subject of the indwelling Holy Spirit and five of the girls laid hold upon this truth with especial clearness. Several things have led us to think that God has been preparing the way for this blessing for months back. For one thing, we have been hindered in getting anything ready in the way of closing exercises and we feel sure God’s hand has been upon us, so ordering it that the girls have had time and heart to free to listen to the message He has sent through Mrs. Smith. We give Him grateful thanks. The girls have gone home to their homes with the determination to witness for God. Do pray for them that He who has begun a good work in them will perfect it until the day of Jesus Christ.

Yours in Christ,
SUSIE M. BURDICK.

West Gate, Shanghai, China,
July 12, 1907.

Missionary Society—Treasury’s Report.

For the month of August, 1907.

George H. Utter, Treasurer,

In account with

THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

Cash in Treasury Aug. 1, 1907 $4,626 62
S. C. Maxson, Utica, N. Y. 10 00
E. M. S., Clear Lake, Wis. 1 00
“Curley,” Wisconsin 5 00
A friend, Wise, Java mission 5 00
Young People’s Board—Dr. Palmborg’s salary 72 40
General Fund 7 00

Woman’s Executive Board:

General Fund $152 95
Home Missions 15 00
Java work 8 00
Holland work 1 00
China Mission 10 00
Miss Burdick’s salary 465 30
Miss Palmborg’s work 20 00 663 25
Mrs. A. B. Stillman, Nortonville, Kan. 4 50
Elizabeth U. Maxson—Dr. Palmborg’s work 2 00

Church at Nortonville, Kan. 16 00
First Westernly, R. I. 13 49
Nile, N. Y. 15 70
Salem, W. Va. 8 52
Welton, Iowa 15 00
Plainfield, N. J. 38 06
Shiloh, N. J.—Debt $ 3 00
General Fund 13 01 16 01
West Edmonston, N. Y. 8 62

$5,528 17

On account of traveling expenses of J. W. Crofoot and H. Eugene Davis, from

Alfred, N. Y. to Shanghai, China. $1,100 00
Cash in treasury Aug. 31, 1907:

Available $2,102 88
Lien on Mission 225 34
Shanghai Chapel 2,100 00 4,438 17

$5,528 17

E & O. E.

Geo. H. Utter, Treasurer.

Gospel Tent Meetings.

I arrived in Garwin, Iowa, on sixth day morning, Aug. 30,—one of the hottest days I have ever experienced. The people of our church turned out and pitched the gospel tent on the public square. At the same time tents were being erected at the other end of the square, where a show was to be held during the afternoon and evening.

That same evening we had our first gospel meeting in the tent. A few Christian people gathered with us, so we had something of a congregation—indeed, quite as many as we expected. Our Sabbath services were held in the church. After the morning service we visited the baptismal waters and two of the young people were baptized by the pastor, Rev. J. T. Davis.

At 3:30 in the afternoon, the C. E. prayer meeting was held and quite well attended. The audience in the tent, on the night after the Sabbath, was good, notwithstanding the excessive heat. I judge that the congregation around outside the tent was as large as the inside, and it seemed quite as attentive.

The tent is the one owned and used by our people several years ago, and has been in the care of Dr. Platts at Milton.

One or both of the First-day churches have adjourned their evening services to join with us in the tent-meeting; where I am to speak on Jerusalem and the land of our Saviour.

Our church here has a fine lot of young people and children.

We ask your prayers for the unsaved among us, and for the success of the Sabbath truth in Garwin.

J. T. Davis.

A Hymn by Samuel Stennett.

DEAR EDITOR:

I see in the SABBATH Recorder of Aug. 5, the portrait of the Rev. Samuel Stennett. And as I have in my possession one of the hymns composed by that revered gentleman, I copy the same and send it to you, thinking it may possibly be of interest to you and others.

Respectfully,

Mrs. W. L. HIBBARD.

Walworth, Wis.,
Aug. 12, 1907.

PRAISE FOR CONVERSION.

Psalm 66:16.

Come ye that fear the Lord, And listen while I tell How narrowly my feet escaped The snare of death and hell.

The flattering joys of sense Assailed my foolish heart; While Satan with malicious skill, Guided the poisonous dart.

I fell beneath the stroke, But fell to rise again; My anguish roused me into life, And pleasure sprang from pain.

Darkness and shame and grief Oppressed my gloomy mind; I looked around me for relief, But no relief could find.

At length to God I cried; He heard my plaintive sigh; He heard and instantly he sent Salvation from on high.

My drooping heart he raised, My bleeding wounds he healed; Pardoned my sins, and with a smile, The gracious pardon sealed.

O, may I never forget The mercy of my God; Nor ever want a tongue to spread His loudest praise abroad.

Copied from a manuscript, written in the year 1830, A. D.
Woman's Work

ETHEL A. HAVEN, Leonardsville, N. Y.

Not by Might nor by Power, but by my Spirit Saith the Lord of Hosts.

"There's never a rose in all the world
But makes some green spray sweeter;
There's never a wind in all the sky
But makes some rosy cloud but helps.

"Madam President, it's no use talking, interrupted Mrs. Bulow, "I am sure she would be a dead failure as a superintendent."

"But, Madam President," said another, "she is so conscientious, and so faithful. She is never absent from a meeting, and thinks of a dozen little things that all the others overlook, and there is not so sweet-spirited a woman in the whole union."

SILENCE

Who Shall be Greatest.

MRS. A. S. BENJAMIN.

Mrs. Bulow was, in her own estimation, the woman of Roseville Union. To do her justice, she was really very capable, but her self-sufficient, arbitrary manner often wounded her comrades, and was not calculated to win "outsiders." Many a woman who steadfastly believed in the principles of the Woman's Christian Temperance Union, and admired its methods and rejoiced in the achievements, resolutely refused to become a member, Mrs. Welton put it this way: "As you know, I am a very busy woman—can only give about so much time, and though the Roseville Union is so near by that I could attend the meetings; yet Mrs. Bulow is not to me a 'means of grace,' and so I just give her a wide berth. I take pleasure in devoting my mite for your work, but not my presence. No, you cannot persuade me. Every time I visit the union my plumage is ruffled, and I cannot take the chances in becoming a member, for I am sure more times than one, I should fail in guarding the door of my lips." There were other women whose thoughts, though unspoken, were much the same.

In the Roseville ranks was little Mrs. Berry; quiet, unassuming, sweet-faced, soft-voiced, and altogether a pleasing personality. The executive committee (Mrs. Bulow was always a member of the executive committee; if they succeeded in displacing her in one position, she invariably bounced into another) never considered department superintendents that some one did not mention Mrs. Berry. Mrs. Bulow invariably said, "No!" On one occasion, in reply to an almost general remonstrance, Mrs. Bulow said, "It must not be. She lacks force. She could not make the work of any department a success."

"But," said Mrs. Wood, "you underestimate Mrs. Berry. She has a great deal of ability, and not one in all this large union has more rightmindedness, and—"

"Madam President, there is no use talking," interrupted Mrs. Bulow, "I am sure she would be a dead failure as a superintendent."

"But, Madam President," said another, "she is so conscientious, and so faithful. She is never absent from a meeting, and thinks of a dozen little things that all the others overlook, and there is not so sweet-spirited a woman in the whole union."

Doubtless she has her virtues," said the wise Mrs. Bulow. "But we shall never consent to giving her a department or any place of responsibility. There is no leadership in her; and we should consider the work, and not the worker."

Silenced, but not convinced, the good women again let Mrs. Bulow have her way. For, as Mrs. Mendum put it, "Who wanted another pitched battle?"

True, Mrs. Smith once found courage to ask, "Why must she always be elected as one of the general officers? We certainly could control that!"

"Not by any means," said Mrs. Bruce. "To those who know little about her, Mrs. Bulow gives the impression of remarkable ability. She assumes so much that the members really think just as she herself, that Mrs. Bulow is the woman of our union. I hope no one will misjudge me, and that I have prayed, and not only prayed, but really prayed, and never once without including the name of that now sainted woman. I look on life so differently now, and as I stood beside her still form, I said, 'Henceforth I will work for the cause that she so loved, and I will try—I never can do it, but I will help to those about me even as did she.'"

She sank into her seat and fairly shook with her suppressed sobs, and there were tears in all eyes. After a long pause the little president said: "Will the other ladies say something?"

The next woman, a small, frail-looking, poorly-clad woman, stood up. There were tears in her eyes, but not even a tremor in her voice as she said:

"It is all because of Mrs. Berry. She saved me body and soul, I know it. I mean with our Father's help.

My little Carolina was tossed in the woe blow by her father when he was frenzied by drink. A kinder husband and father never breathed, but..."
every day of his life in going to his work he had to run the gauntlet of a dozen saloons. He had tried again and again to overcome that awful appetite. I mustn’t talk about it, but when he was under the influence of drink he was a fiend. When our darling Carolyn was pronounced by the surgeon to be in the last stages of life, her brain almost gave way, and night after night that angel woman stood over me, and her soft, cool hand smoothed my brow and she spoke such words of comfort as only she could, and she led us both to the Saviour, and when we were told that she was gone, my husband, a strong man that he is, wept like a child, and our little Carolyn refused to be comforted. What shall we do without her? Husband and I agreed that one thing we could do (she has told us so much about the W. C. T. U. and what its work means)—we could both join, and here is the money."

Sunshine Work. Written for the Western Association.

"It was in 1896," says Mrs. Cynthia Westover Alden, "that the first branch of eighteen members was organized into what is now known as the International Sunshine Society. The idea was that two people or one object was to call together a circle of workers ready to do a kind deed: We meant to begin by doing the little things that help to make life happy," and, she might have added, were so often left undone because of their seeming insignificance. Soon the incorporation of the Society followed. The only fee required was one kind act for the year. This made it open to all, for it is surprising how quickly one can see a way to do a kind deed when once the eyes are looking for it. It was undenominational, but included all denominations. The watchword of the society was, "Do something for somebody, quick." The name Sunshine was selected because Mrs. Alden remarked one day, that it took the sunshine out of life if we failed to divide our blessings. She says "It may not be a very dignified title," but it seems to be a very appropriate one, as it was given to New Englanders for the first time in 1871, and was still used in their letters. It was the name of the sun, the rain, the light, and the warmth, and it was what made the world go round. The Society was formed in 1896, and it has continued to grow ever since, with a membership of over a million. The Society has done some work for the International Sunshine Society and more local work than formerly, the amount of work done for our own denomination has not been diminished but rather increased. The Society stands ready to help in whatever the committee undertakes and keeps a certain sum of money in the treasury for its use. In general, the work done by the committee is to collect and distribute clothing at home if needed, send bales of clothing annually to the New York Home, and furnish the Handless and last year sent them one hundred pounds of evaporated apples, which were highly appreciated by the matron and children. The apples which would not have been otherwise used, were collected and prepared by the committee for the evaporator which one of our ladies had and used for the purpose. Sewing for the needy is another form of work. Flowers and delicacies are sent to the sick with a little message of loving Christian sympathy. Letters are written to absent members, articles are "passed on" to those who would prize them—the prayer books, hymn books, which had been laid aside were sent to a society that had just been formed, chandeliers that were not needed after gas was put in the church, were sent to the South for a new church building there. A bed was fitted up and a room partly furnished in the Blind Baby’s Home in New York. Calls and visits are made, often carrying refreshments or a little gift. Plans are devised for earning money by giving entertainments, doing sewing, etc. The money is used for Tract and Missionary and Education Societies, Scholarships, local needs; as Parish House, Terntment Fund, needy ones, etc. There is always something just beyond that is not done for lack of time, strength and money.

I have given this review of the origin, purpose, and work of the International Sunshine Society in brief, how entirely adaptable are its methods and aims to us as individuals, or as existing societies, if we do not wish to organize a Sunshine Society. "The field is the world." The work may lie near at hand or at a great distance. I have been asked to speak in this paper, of the way the sunshine work has been taken up in the Woman’s Evangelical Society of Alfred. There was originally a committee of three called the Benevolent Committee, in the society, that planned its work and benevolences. The work of this committee was somewhat like the work of the Society. We should like to say that the name be changed to Sunshine Committee. With the change of name, came such increased opportunities for work that the committee had to be enlarged. It now consists of eight members, who reside in different parts of the village, that as far as possible the needs of the whole village may be known as they arise. While the committee has done some work for the International sunshine Society and more local work than formerly, the amount of work done for our own denomination has not been diminished but rather increased. The Society stands ready to help in whatever the committee undertakes and keeps a certain sum of money in the treasury for its use. In general, the work done by the committee is to collect and distribute clothing at home if needed, send bales of clothing annually to the New York Home, and furnish the Handless and last year sent them one hundred pounds of evaporated apples, which were highly appreciated by the matron and children. The apples which would not have been otherwise used, were collected and prepared by the committee for the evaporator which one of our ladies had and used for the purpose. Sewing for the needy is another form of work. Flowers and delicacies are sent to the sick with a little message of loving Christian sympathy. Letters are written to absent members, articles are "passed on" to those who would prize them—the prayer books, hymn books, which had been laid aside were sent to a society that had just been formed, chandeliers that were not needed after gas was put in the church, were sent to the South for a new church building there. A bed was fitted up and a room partly furnished in the Blind Baby’s Home in New York. Calls and visits are made, often carrying refreshments or a little gift. Plans are devised for earning money by giving entertainments, doing sewing, etc. The money is used for Tract and Missionary and Education Societies, Scholarships, local needs; as Parish House, Terntment Fund, needy ones, etc. There is always something just beyond that is not done for lack of time, strength and money. Any of our women’s societies could take up a similar work by merely adapting and branding it by their needs and limitations. It is the natural tendency of a woman’s mind and heart to perceive the ways of doing the little kindnesses which others overlook. If you cannot do large things that call for time and money, you can give
THE SABBATH RECORDER

A Good Example.
MARY A. STILLMAN.

A spotted sandpiper and her four babies have their home on the shore of our cove. On both sides of the water the beach is strewn with rocks, but at the head of the cove is a nice sandy beach where we bathe. Behind the sand dune is a grassy marsh where the sandpipers stay at night. All day long they run around among the rocks picking up their food and "uttering a sweet and mournful cry."

A week ago when we discovered them, the baby "peeps" appeared to be little balls of grey down, smaller than newly hatched chickens. Their eyes were black eyes, black bills, and long legs which they kept in constant motion as they ran about, teetering at every step. On account of this queer habit of teetering which sandpipers have they are sometimes called trolls or tip-ups.

The mother has a greyish brown back and white breast thickly spotted with dark. When she flies her wings and tail show bars of white. Her notes, while only slightly varied, seem to express a number of meanings. - When no danger is in sight, she gives a musical "tweet," just to let the babies know where she is and to keep the family together; when she calls her little ones to her for the night, she says "twee-eet, twee-eet" softly, and with an upward inflection—a most persuasive call; but when a two-legged monster in human form approaches, she hurriedly calls, "tweet, tweet, tweet," and the brood scatters in all directions. Then each downy ball crouches down in the sand or beside a rock, and keeps out of sight, except for its bead-like eyes, and black bill, it becomes perfectly invisible. If one has not seen where it has gone it is of no use to look for it.

Yesterday when I was bathing, I heard the call of the sand piper from the further side of the cove, so I thought I would try to get a near view of her by creeping up among the rocks from the water side; accordingly, I swam and waded across, keeping behind the pole I had just stepped over a sunken log, which with its short twisted branches looked so much like a crocodile that it gave me a start, when I discovered a little sandpiper running directly toward me. I thought I would try his way of hiding, so stood stock-still, and he did not notice that my dark bathing suit was anything different from the tree trunks on the bank. On and on he came, teetering at every step, until he came to the pole I had just stepped over and scratched his eye with his claw exactly as a chicken does.

How this baby had grown in a week! He was at least half as large as he ever would be, and he had changed his downy suit for a suit of feathers. Brown and spotted like his mother's. When he raised his wings above his back; when he did several times as if to try them, I saw that they were barred with white; but his tail, was yet unbarred. We had the funniest downy fringe which waved in the wind every time that he teetered, in a most comical fashion. I could not help laughing to see it, and the slight motion I made attracted the watchful eye of the mother who had just come around the point. In an instant she circled over our heads with a warning cry, and I wish that all children would mind their mothers as quickly as that little sandpiper did his; he did not know what he was running from; he did not say "Why?" but he turned and ran in the opposite direction, as if not out of a gun. I am sure that he had not seen me, for after running around a rock and hiding for a few minutes, he came picking his way back even nearer me than he had been before.

Last night a fearful thunder tempest came rolling down from the mountains, and I could not help thinking of the little sandpiper out on the marsh and saying with Celia Thaxter:

"Comrade, where wilt thou be tonight,
When the loosed storm breaks furiously?
My drift-wood fire will burn so bright,
To what warm shelter wilt thou flee?
I do not fear for thee, though wroth
The tempest breaks across the sky,
For we are not God's children both,
To hare from thee, and 1"p?"

Sebago Lake, Me.

On the Top Point of Our Continent.

Dr. Frederick Cook, who recently succeeded in making the ascent of Mount McKinley—a feat which had baffled all other attempts—tells of his wonderful climb in Harper's for May. Here is his picture of the top of the mountain—the highest point on our continent—thousand three hundred and ninety-one feet above the sea;

"We stood under a black sky so low that we felt as if we could reach out and touch it. We had reached the top. What a task! Without the aid of guides we had at last reached our goal. Almost unconsciously our hands were locked, with a look of satisfaction at each other; not a word nor a yel was uttered. We had not the breath to speak."

It was September 16, 1906, ten o'clock in the morning, the temperature—16 degrees; the altitude 20,391 feet. Then followed a long gaze over the cold wide world spread out before us. To the south the eye turned over the steaming volcanoes, Redoubt and Illiamina, down Cook Inlet to the point of Kenai Peninsula and the Pacific, two hundred and fifty miles away. Narrow, winding, nearly ribbons marked the courses of the Koksokwim, Yukon, Tanana and Susitna rivers. Out of the Pacific rose a line of clouds drifting over the Chugach Mountains, to deposit their snows in the glaciers of the Alaskan Range. A similar train of clouds came out of the Kachemak Bay. To the north of Mount Fairweather the snow-capped peak of Mount St. Elias dominated the whole range. While we were watching the clouds behind us we could look for a moment at the rugged face of Mount Fairweather, and then we turned to the north and looked at the southern end of Wrangell, as an after thought.
Young People's Work

President's Letter.

Dear Young People:

I want to introduce you to the Rev. E. D. Van Horn, who is now to act as contributing editor for this page of the Sabbath Recorder. Bro. Van Horn is a genial man with a large heart and a broad smile. He is pastor of the Alfred Street Seventh-day Baptist Church and is a lover of young people.

And now, as he takes up this work, let us all stand by him. If he wants you to send in contributions, do so. If your society has done anything worth reporting, tell us about it. And if you have questions to ask, fire away.

Help to make this page bright and inspiring. Push the Endeavor cause along; it is much to our young people.

Let us try and possess the sweet spirit which characterizes our new editor, and loyally, lovingly labor together.

Yours in Christian Endeavor,
A. C. Davis Jr.

Our Home.

The Gospel of Jesus brings life and immortality to light. It lifts the veil that hides the future, it dispels the gloom that death casts over our later days. Without it we walk in darkness into greater night; every day a step nearer death. But with it is a new vision, a glory that sheds its light over all our days. With faith in Jesus we have the joyful hope of life in that form in which it will to the highest degree satisfy every desire of the soul. The sweetest thoughts of life center around the home, and Jesus in words that inspire us with confidence, assures us that not simply eternal life is given us, but life in which everything will be perfectly adapted to us, in which there will be all, and more, than fills the idea of home.

When the disciples were cast down, when the new hope appeared to be disappearing, Jesus told them of His Father's house, in which there is the most ample provision for the fullness of life; a house in which we will not be subject to the present limitations, but will be admitted to the vast range of His own dwelling place. We cannot give definite conceptions to the life in the world of spirit through Jesus Christ; it is beyond our experience, it is above our highest possible conception, for it is in conditions into which we cannot enter here; the highest that can be said is, it is life with God. There will be given a knowledge of God which can now be spoken of only as a vision of glory, but it will be direct and immediate. Now we see as in a glass, darkly, but then face to face. There will be revealed to us the love of God as our Father, ever ministering to our happiness. All the resources of His infinite nature are for us.

In that home our Elder Brother will ever be with us, leading us by the right hand and making known to us more and more the wonderful things of God. We will not be strangers, or as out of place, for all the appointments of that home have been prepared by loving hands with special reference to us. We will have our individuality, but each one will find that it is perfectly adapted to himself. We will enter that home from different points of life, but whether from youth or age, from trial or from joy, the home will be just what we need. And in the many mansions we will find the companionship of those who have gone before us. What more could love of Jesus do for us?—United Presbyterian.

Never-ending Treasure.

No man has ever discovered all the good there is in a fellow man. And it often seems as though we were most blind to the good in those whom we really hold dearest. As Mr. Mabie has said: "We rarely know our best friends on their best side; our vision of their noblest selves is constantly obscured by the mists of preoccupation and weariness."

If there is unseen good in those whom we love, there is more unexpected good in those who are unattractive to us—intractive only because we won't look for the good that is there. What a rich mine of unworked treasure, then, is at hand for us all! In friends and foes, those whom we love, and those to whom we are indifferent, are veins of precious ore that we can never exhaust, try as we may!...
SALEM, W. Va. — We have missed the presence of many of our usual congregation this summer as they have been from home. — Sabbath, July 27, was a bright and pleasant day and in the afternoon a large number of the church gathered by the stream at Buckeye where four put on Christ by baptism. One of this number was a man past seventy-six years of age. The scene was impressive and we hope to enjoy many more such. — At the quarterly communion season held August 10, there was manifest deep spirituality. The house was well filled with worshippers. Seven were received by the hand of fellowship and prayer. Such gatherings and scenes are a means of encouragement to all and they should help all to feel the responsibility of living to serve and to help build up the church and true piety. It is ours to watch over one another for good, to encourage rather than discourage, to help rather than hinder.

ADAMS CENTER — Our railway company has changed the name of our station from Adams Center to Edison, but our post-office retains the old name, so we are still live in “Adams Center, N. Y.” — Allie Sheldon has recently returned from Berlin, N. Y., where she spent a few weeks visiting friends. Miss Allen spent a week visiting friends in Berlin, N. Y. — Mrs. A. S. Bates of Syracuse, N. Y., has been very much enlarged and remodeled during the summer vacation, and is ten years old. — Mrs. and Mrs. M. B. Malby and daughter, Miss Anna, of New York, returned, not long since, from an extended trip through the Middle West and report a most pleasant journey, and visits among many widely-scattered relatives. — Among our recent visitors were Mr. and Mrs. S. S. Bates of Syracuse, Mr. and Mrs. S. F. Bates of New York, Mr. and Mrs. Frank Burdick of DeRuyter, and the Misses Elizabeth Ordway, Helen Pierce, and Anna Van Horn of Chicago. — Mr. and Mrs. Sherman Langworthy of Brookfield, are visiting their son Clayton and family at this place. — We have several weeks of dry weather, which injured some of the crops of this section, the potato crop in particular. Potatoes are selling at a dollar per bushel which is double the usual price at this time of the year.

WALWORTH, Wis. — The good people of the Walworth Church very kindly permitted the pastor to publish that his wife was sent, postpaid, to Conference. This was kind and practical for several reasons. It gave me the very pleasant privilege of attending the Big Foot Academy re-union, celebrating its fiftieth year. It gave me also special opportunity to consider what a tremendous kindness the church has done. — The kindness of the church towards us permitted me to undertake. Twenty-four years ago we built us a home in Walworth. Nineteen years ago we took to preaching, and in course of schooling and serving in small churches, the home was spent in the good cause. We are back to our home town where our children were born, and in a beautiful, thriving land. It seems good to hope for a home for the time, probably coming, when no parsonage will be open to us. Be careful now and quote the fitting passage of Scripture. How will this do? Make to yourselves, friends of the mammon of unrighteousness” so that, when ye are counted out, there will yet be a place to go, not dishonoring to manhood. Our time of active service has a near-approaching limit. It is of no use to fight against the inevitable. Even a Turk will not fight against fate.

One of the best days of the season in our church was about the middle of July, when a company of us went to the shore of “lovely Lake Geneva,” for the baptism of four young people of our Sabbath School. Pastors well know what hope and life such occasions bring to the church service.

I see by the Recorder that there is to be some change in the editorial department. Now, I like the Recorder. I expect it to be the most loved periodical I shall know in my last days of reading on this old earth. Editor Lewis is to write some books. Very well. Handy to keep for future ages, after present reading. As the new editor comes from the active service of a pastor, let me be modestly bold enough to offer the suggestion that he weigh well in mind the history of Solomon and his succeeding son. You know by the history how the son answered with too much severity when the poor people complained of high taxes. They said to the son, “Thy father made our yoke grievous.” Let the new editor not say as the son of Solomon did, “My little finger shall be thicker than my father’s loins.”

Now, please let me suggest that the burdens of the poor clergy have all due consideration. You know how that the editor has been wont to say, “We don’t want any more preachers unless we can have better ones.” Of course, right here is the open secret of the lack of ministers we so often hear about. Why, my dear brother, some people in this dear old beautiful world are saying that we don’t want any more Bibles unless we can have a better one; but, who is going to make it? Hadn’t we better have a few more even such as we have? Let me further illustrate my childish fears by calling your attention to a recent statement in our paper that “most of the preachers are willing that their friends shall chip in and bury them.” Now, my Brother — if your little finger is too stout, that there may be a Jeroboam out of Egypt, and a Samaria for poor discouraged Israel.

A man in Walworth recently built a cement vault in which he expects his own bones to rest. I have been thinking of starting a job of that kind for myself. My friends need not chip in, for in all probability I can bury myself deep enough.

The Recorder will, without the slightest reasonable doubt, continue to supply an abundance of wisdom and warning for this sceptical, agnostic, and egoistical world. The new editor will continue to use his inherent wisdom. If he should climb too far on a tender sapling, he will come down a little, lest it break and throw him. Let me finally hasten to say (needlessly, of course) that if the above suggestions are quite out of place, the editor himself where the wicked copy goes to be burned up forever.

M. G. S.

Walworth, Wis., Sept. 4, 1907.

Silver Wedding.

About seventy-five friends of Mr. and Mrs. F. A. Dunham of Plainfield gathered them a golden wedding on Sabbath evening, September 7, 1907. Arrangements had been made for meeting at the home of Orra S. Rogers, and from this place the company marched in a body to Mr. and Mrs. Dunham’s home and without waste of time, the company, took possession of the house. Then followed two hours of very pleasant social enjoyment, interspersed with many beautiful songs by Alfred Williams who was a visitor in Plainfield. The beautiful silver punch bowl and pieces of cut glass for the table use, were presented by Orra S. Rogers, and Mr. Dunham’s home mood; which refreshments were served, and the friends departed, wishing Mr. and Mrs. Dunham the pleasure of living to see their golden wedding.

Annual Meeting.

The annual meeting of the members of the American Sabbath Tract Society for the election of officers 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 11, 1907, at 2:30 P. M.

STEPHEN BARCOCK, President.

ARTHUR L. TITSWORTH, Rec. Sec.

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The Kingdom of Heaven—The Law of Man.
1. To every man according to his need; to every man according to his ability.

The person appointed to present the first of these topics being absent, the President, Dr. Platts, presented Dr. Daland, who spoke briefly, after which Dr. Platts said, in part: The Kingdom of Heaven has already been sufficiently defined as the reign of God in the life of man, and necessarily embraces all the realities and possibilities of human life and service, inflamed by the Spirit of God. By the Law of Service, as used in the sub-topic, is meant the principle operative in the activities of life. The Kingdom of Heaven brings inestimable blessings to men, and demands continual service of men. The first of these, which is the topic for the first half-hour this morning, is in accordance with the needs of men; and the second, which is the topic for the second half-hour, is a demand of every man according to his ability.

The giving of Christ for the life of the world has its reason in this, that the world needed the Christ. "For when we were yet without strength, in due time Christ died for the ungodly." It is a most startling proposition, but it is not a true one, that had there been no sin, no need, there had been no Christ. God having compassion upon helpless, sinful man, sent Christ into the world to meet his need. This opens the door of hope to the poorest, the most helpless, the most sinful. Let none say, "There is no hope for such as I." It was for just such as you that Jesus came. "Not to call the righteous, but sinners to repentance." Our need is our plea.

The need of men for the truths of the gospel is the basis of their claims upon us as the sons of God. The Apostle Paul was alive to this fundamental principle when he said of himself, "I am debtor both to the Greeks, and to the barbarians; both to the wise, and to the unwise." It was not what they had done for him that placed him under bonds to them; but their need of that which he could bring to them. "So, as much as in me is, I am ready to preach the gospel to you that are at Rome also." Here is the fundamental reason for Christian missions. Does the world need the gospel of Jesus Christ? Do some countries, some parts of the world need, or seem to need it more than others? Who, then, and what are, we, sons of God, that we should shut our ears to the cry of the world's need, or selfishly say we will go where it is easy to go, but not down into the deep, dark, desperate need of human sin and human woe. God grant us yet more of the spirit of Jesus! I repeat, human need is the fundamental consideration in the question of Christian missions; all other questions are secondary to this.

I scarcely need to add that our mutual needs make us mutual claimants in the Kingdom of Heaven and mutual helpers of the manifold grace of life. In the Christian community we have common needs of those experiences which, entering deep into personal life, bear the fruits of righteousness and true holiness. While such experiences are, in a very important sense, personal experiences, they can, by no possibility, become a personal hoard; but by as much as they are the need of all, each possessor is debtor to all, according to his ability; and the church of Christ, as representing the social side of the Christian community, becomes the distributor of spiritual good under the two-fold law of "To every man according to his need, and from every man according to his ability."

The second member of this fundamental law is the subject of a paper by the Rev. S. R. Wheeler, which followed the remarks of Dr. Platts.

MArriages

CLARK-TAPPAN.—At the home of the bride's parents, Mr. and Mrs. E. E. Tappan, Dodge Center, Minn., Sept. 3, 1907, by Rev. H. D. Clarke, assisted by Rev. C. S. Sayre, Mr. Elvan H. Clark and Miss Ruby Inez Tappan, both of Dodge Center, Minn.

WINGARD-SCHOLLARD.—At the Seventh-day Baptist parsonage in Little Genesee, N. Y., July 28, 1907, by Rev. S. H. Babcock, pastor, Mr. Clyde Wingard of Ceres, N. Y.; and Miss Marguerite Schollard of Coudersport, Pa.

LANGWORTHY-BOOTH.—At the Seventh-day Baptist Church, Hornell, N. Y., on the evening after Sabbath, Aug. 31, 1907, by Pastor L. C. Randolph; Harry W. Langworthy and Emily Booth, both of Alfred.

SAUNDERS-TERRY.—At the home of the bride's father, P. H. Terry, in Sinclairville, Chautauqua Co., N. Y., Aug. 26, 1907, by Rev. A. G. Crofoot, an uncle of the bridegroom; Robert O. Saunders, of Friendship, N. Y., and F. Blanche Terry, of Sinclairville, N. Y.

SAUNDERS-DRAKE.—At the home of the bride's father, Charles H. Drake, in Friendship, N. Y., Sept. 5, 1907, by Rev. A. G. Crofoot, an uncle of the bridegroom; Charles Jay Saunders and Jeannette S. Drake, of Friendship, N. Y.

LOOFBORO-ST. JOHN.—At the Seventh-day Baptist Church, Plainfield, N. J., on Tuesday, Sept. 10, 1907, by the pastor, Rev. Geo. B. Shaw; Rev. Eli Forysthe Loofboro, of Riverside, Cal., and Mary Alice St.-John, of Plainfield.

DEATHS

MAXSON.—Sena Ann Enos, widow of the late Charles H. Maxson, died September 7, 1907, at Wesleyer, R. L., in the nineteenth year of her age.

She was born Feb. 17, 1888, at DeRuyter, N. Y., daughter of Benjamin Enos and Sarah, his wife. She was married Sept. 24, 1899, to Charles H. Maxson, by Elder William Wells. Of four sons born to this union, two died in infancy; one, the Rev. H. D. Maxson, of Menominee, Wis., died in 1891; the surviving son is Charles B. Maxson, of Westerly. Mrs. Maxson spent eighty-one years of her life in DeRuyter, N. Y., and her husband moved to Westerly, R. L., and made their home with their son, and it was here that her husband died in 1903. Mrs. Maxson was a woman of quiet and retiring disposition, but a woman of strong character, deep religious experience, absolute sincerity, and great sweetness of spirit. Her life was filled with love, and her household was a home of peace. Farewell services were conducted on Sept. 9, at 37 Elm St., by E. H. Lewis, a grand-nephew, assisted by the Rev. Clayton A. Burdick. The fragile body that held this beautiful soul was laid to rest at DeRuyter, N. Y., beside that of her beloved husband.

TROWBRIDGE.—At the home of his parents, near Clark Center, N. Y., July 20, 1907, Charlie, youngest child of T. F. and Nellie Trowbridge, aged 3 years, 8 months and 25 days. On July 26, Charlie was injured by being kicked by a horse; and though his parents did for him all that could be done, there was, from the beginning, little hope of his recovery. Brief funeral services were conducted at the home, July 31, by Rev. E. H. Socwell, and the weary little body was laid to rest in the Greene Settlement cemetery.

EATON.—In Little Genesee, N. Y., August 26, 1907, the little daughter of Robert and Ida Baxter Eaton. Funeral the 31st. Words of comfort by the pastor, from H. Sam. 12:23, last clause.

STEVEN.—Pearl Elsie Turner Stevens, wife of Frank W. Stevens, was born in Alfred, N. Y., Feb. 24, 1882, the second of three children in the home of Samuel and Fannie Burdick Turner.

She died of blood poisoning, after weeks' illness, Aug. 29, 1907. Three children, Gifford, Hazel and Wallace, are, by her death, left motherless. Pearl was baptized April 4, 1899 by Pastor Kelly, and joined the Second Alfred church. This was during revival, when about forty were baptized, the ordinance being administered each Sabbath for several weeks. It was a scene to be tenderly cherished in memory. She was in the morning of womanhood, already dreaming of a home of her own with the man of her choice. Filled with these loving thoughts, it must have been a supreme moment to her when she decided to give herself and all her interests to God. This was not, however, the first of her religious life. She had been an attendant at church and
BUSINESS OFFICE

The manager was too busy just before Conference to do any talking. But Conference is past and there are a few things he wants to say. One is in regard to binding the Recorder in its new form. You may remember that some months ago it was stated that for $1.00 extra we would preserve a complete file of the Recorder for you at this office, clean, untrimmed, and perfectly suitable for binding at the end of the volume. Please bear that in mind as it draws toward the close of the year, and if you want such a file preserved, let us know before the next volume, 1908, begins.

For those who do not care to bind their Recorders in permanent form, we can furnish a binder that will hold six months' numbers. This binder is strong and substantial and will last for years. It is almost as good as a permanent binding. N. O. Moore, the father of the present manager, used these binders to preserve files of the Chapel Chronicle and Sabbath Chronicle which he published when the manager was about a year old. These binders and files are in first class condition today, so you see there is nothing cheap or shoddy about them. You can add each week's Recorder as it comes, and you will have a volume worth preserving.

Send us one new subscription to the Recorder and you may have one of these binders free, postpaid. Or, if you want to buy one, send us eighty-five cents—stamps will do—and we will send you one postpaid.

Next week we are going to have some other good things to offer you.

The minutes of Conference were handed to the manager in complete form, the day after Conference closed. We have it all set up waiting to be printed, and if it were not for two or three things that are 'still lacking,' we could and would have we set Book out by the end of September. What is lacking? The annual meetings of the three societies have not been held yet, so of course those minutes are not yet in, and there are still some parts of the reports from the societies lacking.

The point we're making is this: in years past when you've criticized the Publishing House for its slowness in getting out the Year-Book, maybe it wasn't the fault of the Publishing House.

Sabbath School

CONDUCTED BY SABBATH-SCHOOL BOARD.

Edited by
REV. WILLIAM C. WHITFORD,Professor of Biblical Languages and Literature in Alfred University.

LEsson XIII.—September 28, 1907.

Review Lesson

Golden Text.—"The Lord is merciful and gracious, slow to anger, and plenteous in mercy." Psalms 103:8.

Daily Readings.

First-day, Exod. 16:1-15; Deut. 34:1-12.
Second-day, Exod. 20:1-17.
Third-day, Exod. 21:1-14; 34:28; Lev. 16:1-22.
Fourth-day, Exod. 32:1-5, 30-35; Lev. 10:11-11, 23-33.
Sixth-day, Numb. 21:1-9; Deut. 6:1-15.
Sabbath-day, Ps. 90.

The Lessons for this Quarter are from the last four books of the Pentateuch, and concern the Children of Israel in the wilderness. The first nine of these Lessons belong to the early part of the forty years' wandering, and the other three to the last year. For thirty-eight of the forty years we have practically no record. Our Lessons are partly narrative, and partly legal, and thus illustrate well the character of the Pentateuch. The narrative portions of these books were evidently written not so much for the sake of the history as to serve as a setting for the laws.

Lessons 2, 3, and 11 set forth the central features of the law, the great obligations which rest upon every man, toward his Creator and toward his fellow men.

Lessons 5 and 7 are also purely legal in their contents, and show the great importance of the sacred things and the sacred forms in the training of the Children of Israel.

God's method of building up the divine in men is the method of trusting them and helping them. He takes stock in them. He says there is more in men than appears on the outside, or has ever appeared anywhere. When he treats them as if they were divine, they themselves begin to act divinely. He is the ministry of confidence.

—N. McGee Waters.

Annual Meeting.

The annual meeting of the members of the Seventh-day Baptist Education Society for the election of officers and the transaction of such business as may properly come before them will be held at the Theological Seminary, Alfred, N. Y., on Monday, Sept. 16, 1907, at 2:00 P. M.

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