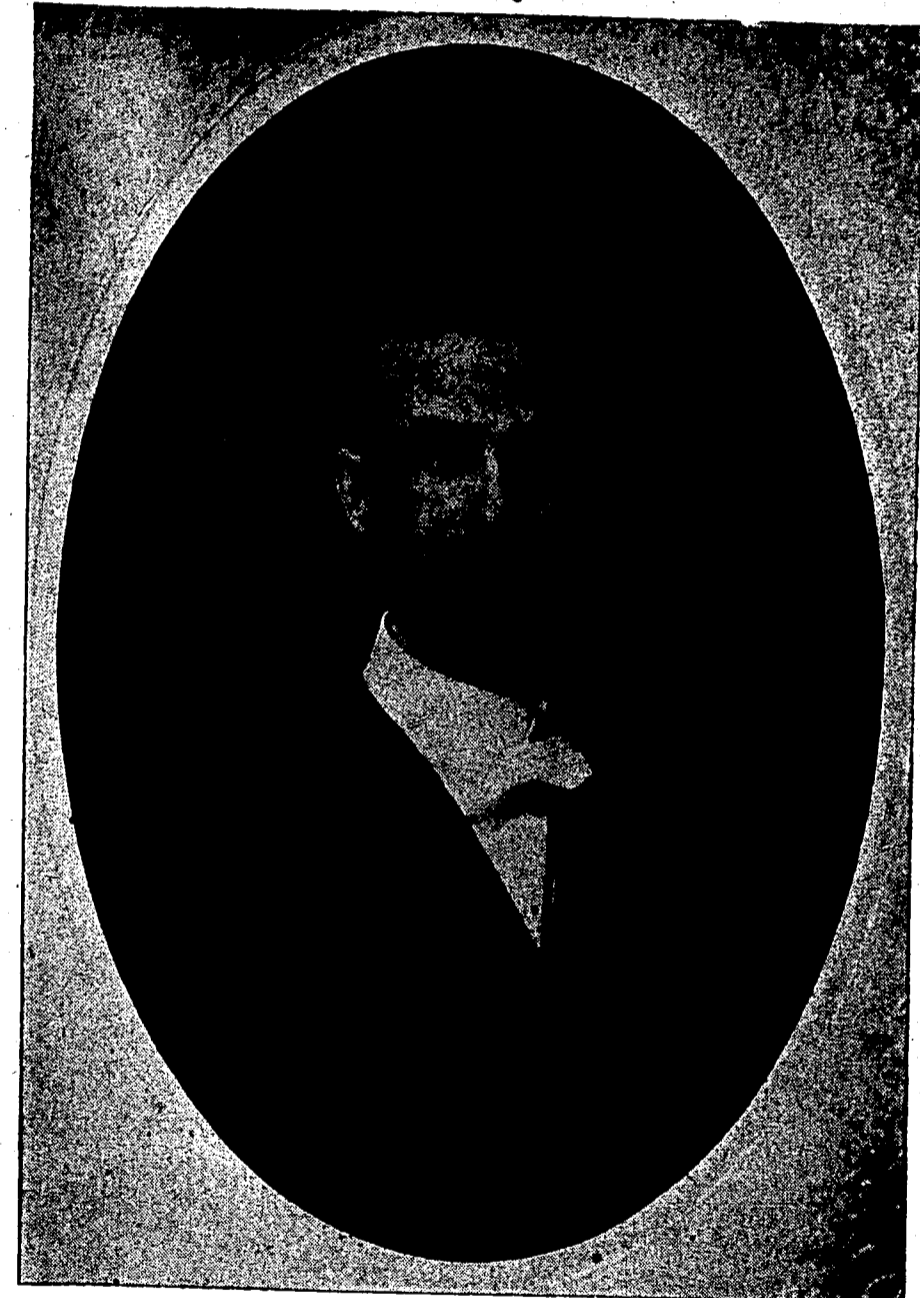


The Sabbath Recorder



REV. W. D. BURDICK.
Moderator of Northwestern Association.

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Northwestern Association Number.

The Sabbath Recorder.

A. H. LEWIS, D. D., LL. D., Editor.
N. O. MOORE, Business Manager.
TERMS OF SUBSCRIPTION.

Per year\$2 00
Papers to foreign countries, including Canada, will be charged 50 cents additional, on account of postage.
No paper discontinued until arrearages are paid, except at the option of the publisher.

ADDRESS.

All communications, whether on business or for publication, should be addressed to THE SABBATH RECORDER, Plainfield, N. J.

THE SABBATH VISITOR.

Published weekly, under the auspices of the Sabbath School Board, by the American Sabbath Tract Society, at Plainfield, New Jersey.

TERMS.

Single copies per year.....60 cents
Ten copies, or upwards, per copy.....50 cents
Communications should be addressed to *The Sabbath Visitor*, Plainfield, N. J.

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The Sabbath Recorder

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

VOL. 63, NO. 30.

PLAINFIELD, N. J., JULY 29, 1907.

WHOLE NO. 3256.

Editorial

Denominationalism.

Reasons appear daily for considering the larger questions of denominationalism. Modern denominations and the development of denominationalism were unavoidable results of the Protestant movement. Catholicism had to deal with schools of thought, schismatic tendencies and heresies, but nothing like denominationalism, as we know it, was possible before the Reformation. Neither was there denominationalism of the modern type in the earliest Christian communities before the development of Catholicism. Four centuries of experience with their lessons now unite to ask how far denominationalism was demanded, to what extent its mission has been accomplished, and whether its continuance will promote the highest and best interests of the kingdom of heaven. The standard which Jesus set—by their fruits ye shall know them—is the ultimate test of denominationalism, as of all else. This test is higher and more nearly ultimate than all others. The oneness of truth and the unity of the Church of Christ, or better still the unity of true religion, form the just point of departure in this analysis. Fundamental truths must be one in essence, however varied, incomplete, and undeveloped human knowledge concerning truth, may be. All experience, each new conception of truth and of relations between the variant expressions of truth should lead humanity towards religious unity—unity of character, purpose, sympathy and aim. That Protestantism was desirable, unavoidable, and justifiable goes without saying. Denominationalism was an unavoidable result of such freedom of thought as gave birth to the Protestant movement. How far it has been or is now justifiable by the divine standard of fruitage is the

crucial point in the consideration now in hand. Immediate agreement in opinion on this point is not to be expected. Open-mindedness, candor, charity, and high conceptions of what the common good is, are demanded, and these will be exemplified by every competent investigator. Where ignorance, and therefore bigotry, controls, competent investigation cannot be. But the analysis of denominationalism, its results, its basis, and its right to continue, must go forward, and it will be cause for gratitude if those who lead have breadth of view and Christlikeness.

Scope of Analysis.

While the more immediate consideration must center in Protestantism and must be led by Protestants, the final analysis must go much farther afield. Protestantism, Catholicism—Roman and Greek, Judaism, Mohammedanism, Hinduism, Confucianism, etc., are only larger forms of denominationalism. How much truth each involves, how well fitted a given system is to give races and stages of development, and what each system is doing to promote righteousness and advancement among men, are legitimate and necessary questions. When any one system, denomination or sect assumes to hold all truth, or to have reached final conclusions, wise investigation and just analysis, by them, are impossible. The recognition of this fact, and these larger views of the situation are too infrequent. Blinding bigotry and perverting self-confidence which prevents men from a competent study of denominationalism is most apparent with those who boast of numbers and reckon size as evidence of right and righteousness. Majorities are first among hindrances to reform. Another great hindrance in the solution of denominationalism is the lack of knowledge which shuts denominations and systems of religion from each other. Much will be gained when actual knowledge and correct information show each group of

religionists, and scientists as well, the true status and character of those from whom they differ. This is most important in the work of missions. Ignorance and antagonism are the source of many failures in mission work. This is prominent in the general attitude between Protestants and Catholics, between Christians and Jews, and between Christians and Pagans. The bigotry and uncharitableness of Christians is painfully apparent when they make arguments in favor of missions to the heathen, on the ground that "thousands of heathen souls go to perdition daily because they have not heard the gospel." That is supreme denominational bigotry, as well as unscriptural and un-Christlike. Similar unchristian denominationalism appears in the attitude of too many Christians toward the Jews, an attitude that grants scant toleration, to say nothing of brotherhood, and declares that all Jews are subject to the wrath of God. The failure of mission work by Christians for Jews is clearest commentary on this line. When a truly Christian readjustment comes in the larger field of denominationalism, the antagonistic and unchristian relations that have marked the past history of the great religious system of the world will be buried in the grave of forgetfulness. Ignorance and prejudice are prominent sources of denominational antagonism among Protestants. These are foremost among the difficulties which confront those who attempt to solve the problems connected with denominationalism, as it appears among Protestants, and in the larger field of religious systems, Judaism, Paganism and Christianity.

Denominationalism and Truth.

Human experience demonstrates that great fundamental productive and creative principles, laws, rules of action, permeate and control the universe. These are the primary truths that are indispensable. They constitute the methods by which God has brought the universe into existence, and by which He carries it forward. The fact that our apprehension of these great truths and our knowledge of them develops slowly, through much investigation and many painful experiences, emphasizes and demonstrates the greatness of the prin-

ciples as nothing else can do. The sum of truth which each man has attained on any question must be his personal standard of action. That may be a small segment of the entire circle, so small as to provoke denial by his fellows who know less than he does, or to call forth pity and condemnation from those who know more; this too, brings proof of the existence and fundamental importance of the structural truths of the universe and of human character and history. Structural truths in the material, the intellectual and the spiritual world have common characteristics. These fundamental laws are the source of all existence. The universe comes through their action. Human existence, "the mystery we call life," and the greater mystery we call "individuality," are created by fundamental truths. No sooner does human existence begin than men learn that harmonious relations with certain universal laws, rules of action, bring good and that broken harmony brings evil. We learn the fact before we understand it; in many things we never understand it wholly. Since our first and most common experiences have to do with material forces and objects, material science develops first. Intellectual science comes next, because it is next in the ascending scale, and because it is closely related to material science and the coarser and more immediate experiences of daily life. Religious and spiritual experiences come later. These deal quite as directly with great fundamental laws of the universe as do the material sciences, but demonstration in this realm comes through character and conduct, the higher realm concerning which material science knows little, and too often cares less. Original and observant investigators are few, discouragingly too few. Higher knowledge comes slowly. A few men do the world's thinking and planning along fundamental and important lines. This compels "schools of thought" and forms of denominationalism. Complete unity in methods and creeds is not possible until much experience, many experiments, actions, counteractions and reactions have ripened men into unity, or into that larger charity and broader viewpoint which enables them to agree to disagree and give full room for differences. These larger views bring

us back to the fact that denominationalism is not only justifiable, but essential, in so far as it deals with fundamental truths. When it does not deal with these, it is unjustifiable and reprehensible. It should be said in passing, that scientific circles in which men deal with material things only, concerning which scientists boast loudly that demonstration and proof abound, are troubled by differences and rent by denominationalism quite as much as Protestantism is. The story is told of two specialists who visited the Grand Canyon in Colorado last year, to observe phenomena, and decide, scientifically, what causes produced that greatest of wonders. After days of observation and discussion, these scientific demonstrators reached conclusions exactly antagonistic—intense, scientific denominationalism. The guide who interfered lest the combat with words become a combat with fists, claimed knowledge greater than that of the scientists: he knew that the canyon was, without attempting to decide how it became; the scientists knew no more. We write it as an axiom that denominationalism is necessary and desirable when it deals with fundamental truth, material, intellectual or spiritual. Honest seeking for truth and the right application of it to human experience is always constructive, helpful and needful.

The Application.

The practical importance of a conclusion lies in its application. Denominationalism is a vital question with Seventh-day Baptists. Minorities have double necessity for asking why they exist, what purpose they serve, and when that purpose has been accomplished in the unfolding of truth and the upbuilding of the kingdom of God. These questions were never more insistent than now. If the position of Seventh-day Baptists, seen in the light of history and of the deeper religious and spiritual development of righteousness in the world does not furnish these higher ends, our denominational existence is unnecessary and inexcusable. We cannot ignore the searching tests of time, nor the radical inquiries of these years, in considering the rightfulness and necessity of our place. The writer believes that there is abundant reason for our existence and history. If we rise to higher conceptions of truth and

more intense loyalty to it, our history will be vindicated and a brighter future will be assured. If we do not, failure will be our epitaph. The issues now at hand—not those that may yet come—demand a consideration of denominationalism in relation to ourselves such as has not been given to it. That consideration must be long-continued, intense, broad-viewed and radical. Temporizing and superficialism are folly—fatal folly. Indifference is folly—fatal folly. Fancied security, which largely hides behind the semblance of faith by saying, "God will care for His own," is folly, because it is neither faith nor works. It is excuse and evasion. God will care for His own, but are you His? That is the question. If the position and mission of Seventh-day Baptists involves fundamental truths of larger scope and deeper meaning than we yet apprehend, searching inquiry will aid in the development of these. On the other hand, if our position has only the outward semblance of fundamental truth, if we are holding to an empty fruitless husk, the sooner that fact is demonstrated, the better. All valuable considerations unite in calling us to searching inquiry concerning ourselves. Neglect, hesitation, evasion, are unworthy of men. They betoken cowardice rather than honest purpose and unshrinking faith. Pastors, what is your answer? People, what will you do? Who among you will take up the problems of our denominational existence and mission anew and give them adequate consideration? Who will read these words, note the demands for action and settle down in former inactivity? Each must make some answer. We shall gain neither strength nor knowledge by irresolution and inaction. We shall not reach higher ground by repining, nor by laying the blame on some one else. What will you do? You pastor, you pastor's counsellor, you who lead and control public opinion, you who hold the purse-strings of the Church?

Wanted.

To complete file, 1 copy of the *Seventh Day Baptist Memorial*, Vol. I., No. 4, October, 1852; also 1 copy of same, Vol. III., No. 1, January, 1854, for which the sum of 25 cents each will be paid. Address, the RECORDER.

More about Ministers.

The vital relations between the highest interests of society and the Christian church, and the place of the preacher in the church justify an ample consideration of these relations at this time. Difficulties and demands can be wisely met when they are thoroughly understood, much better than when they are known to exist, but are dimly seen. One of the worst frights of the writer's boyhood occurred in a western forest in the early evening when the dim, uncertain light changed an oak bush into a nondescript monster in which a couchant bear was the most prominent feature. The "ministerial supply" problem of the present time needs the clearest light that it may be correctly apprehended. *The Christian Work and Evangelist* of July 20 contributes the following which is worthy of reproduction here:

"YOUNG MEN AND THE MINISTRY—AGAIN.

Editor Christian Work and Evangelist:

"In a number of articles of recent date there were statements made about the scarcity of young men who were entering the ranks of the ministry and several causes given for the falling off. There are one or two causes, however, which were not touched upon, possibly they did not occur to the writers at the time. Has not the habit of injudicious criticism and cold dissection tended to destroy the influence of the minister and hamper him unduly in his work? The old-time reverential attitude which is the right one, had much to do with holding up the minister's hands. Thus his work was made effective. There were no severe critics in the pews. What son would be willing to follow in the footsteps of a ministerial father when his whole childhood has been made sad and worried by seeing his gifted father a target for the censure of the unknowing, sometimes even the illiterate? To see his patient excusing, day by day, of people who were thrusting the probe of ill nature into his very vitals was not conducive to delight in the profession. And furthermore, to be, as a son, unable to resent the injustice—to see that father slowly bending under the tyranny, and then to hear of the ministerial 'dead line' as applied to his young father! Of what avail his matchless eloquence, his fine perseverance, his wonderful magnetism!

His deep sensibilities might be flouted by the thirster after blood. Nothing in his calling any longer secure, one little breath of aspersion taken up by a gossiping tongue could hurl him from his high estate and leave his children to beggary.

"When the question comes up again, and it is made a matter of surprise that there are not more students for the ministry in our country, look far beyond the question of salary, beyond everything except the anarchism of the age. The matter of reverence should not only be taught in every school in the land but in every home. The time may come when people who speak ill of those in high places, be they priest or president, thus forever destroying their best influence, will be excommunicated from good society and made to dwell far from the haunts of men.—*J. Oliver Smith, Johnstown, N. Y.*

"[It is quite possible that 'the habit of injudicious criticism,' mentioned by our correspondent, has tended in some instances to discourage young men from entering the ministry. But we think the real cause lies far behind this. It is not 'the probe of ill nature' as a general thing, but the reluctance of the young student to accept the old-time theology in all its requirements. This is really a want of faith in some of the old beliefs of the fathers, and which beliefs appeared to them fundamental. For instance, in regard to the verbal inspiration of the Scriptures; in the matter of some of the so-called miracles; in the resurrection of the body, etc. As we have so often had occasion to observe, the boys who are being educated in our twentieth century schools and colleges have the great advantage of overlooking all the centuries gone before. Wisdom has increased. Science has discovered many things that are now of every-day occurrence, and which were not believed to be possible in the days of our fathers. In some instances these discoveries have brought about a severe struggle between traditional theology and science. It is certainly a curious fact that while the church has always stood for scholarship in the past, the scholarship of today is really bringing on the crisis in the church. Our young men see this and they see that while the church of today is living in the midst of the greatest intellectual

transition the world has ever witnessed, it is often still holding on to antiquated and worn out theories and articles of faith and belief to which they cannot conscientiously subscribe. As to the 'dead line,' to which our correspondent refers, we fully agree with her. A clergyman at sixty should be at his best. His experience and the judgment which results from experience, pass for too little in the equation. 'The young men for action, but the old men for counsel,' is a truism the world over.—*Eds. C. W. and E.*"]

Character and Expenses.

Another phase of the ministerial problem is considered in the *Interior* of July 4. A correspondent of that paper writes, "A Lay Essay on Ministerial Salaries." He starts with the fact that the character of men and of nations is revealed in their "expense accounts." A man who spends more for wines, cigars, and theaters, than he does for books, charities and religion, writes a commentary on his character. Communities and nations do the same. Seen in that light, Mr. Delany finds abundant reason for criticizing and condemning prevailing tendencies in the United States. Choosing three classes of public servants as representatives, he says:

"Our government officials in city, state and nation; our teachers, from the kindergarten to the university; and our clergy, except the limited number who minister to the plutocracy—all of these classes are inadequately rewarded for their labors. This is so, largely because of the enormous increase in the cost of living in the last ten years. Since 1896 the cost of living has gone up fifty per cent. In other words, a salary of one thousand dollars today is the equivalent of a salary of five hundred dollars in 1896. Along with this increase in prices, the wages of manual laborers have steadily risen; the salaries of business managers, clerks, traveling salesmen, and the commercial class generally have risen in much the same ratio; but the salaries of government officials, teachers and clergy have remained where they were ten years ago. Yet these men pay the current high prices for their food and fuel and clothing. They and their families must dress and entertain like the people with whom they as-

sociate; and they must refrain modestly from suggesting any increase in salary, for that would be unseemly in public servants who have devoted their lives to unselfish causes. In consequence, there has been untold suffering among all three classes, as many heroic wives and mothers could testify.

"MINISTERS ON LESS THAN LIVING STIPENDS."

'It would have been a national misfortune if the bill for the increase of the salaries of congressmen from \$5,000 to \$7,500 had failed to go through. No congressman could on the former salary live up to the standard of life expected of him in Washington. Many other public officials are still in that plight on salaries not increased. The situation of our teachers is even more pitiable. Hod carriers and tile-layers' helpers are far better paid than the great majority of teachers in our public schools. The average yearly salary paid to male public school teachers in Elmira, N. Y., is \$593; the average for female teachers is \$423. The male average of teachers in all Idaho is \$710; the female average is \$559. According to the union rate of wages in New York, the hod carrier receives a yearly wage of \$900, and the tile-layer's helper receives the same. The mason receives \$1,320; the carpenter, \$1,440; the plaster, \$1,590; and the bricklayer, \$1,680. The average salary of thirty-nine adjunct professors in Columbia University, men between thirty and forty years of age, and with families to support, is \$2,126. As for clergymen, the condition is unspeakable. The greater part of them must try to support families of five or six on salaries, or rather pittances, of less than \$1,000 a year. In most denominations the average would be found to be nearer \$700.

"It is easy to understand why the salaries of public officials and teachers do not keep pace with the increased cost of living. It is because they are paid out of the taxes; and taxes are almost the last thing people will permit to be increased. Almost the last thing—for the very last thing people will permit to be increased is their church subscription. They will pay more for coal, for shoes, for lumber, for clothes, for butter, for eggs, for bread; but it will take a very persuasive pleader to make them con-

tribute a dollar more to the running expenses of their church than they gave ten years ago. That explains why the salaries of the clergy come up so slowly. Sunday comes only once a week, and heaven (or hell) is far away.

"Such a state of things, if it continues, can only mean one thing. It can mean only that the people of this country care more for their own material and physical comfort than they do for an efficient government, the proper training of their children and their own moral and spiritual well being. This scandalous condition can be remedied only in one of two ways: hard times, or a spiritual awakening. It may be that this nation needs an era of hard times to give it a spiritual awakening; at any rate it will be better to have hard times than no spiritual awakening at all."

Temperance in Georgia.

The growth of the temperance movement in the South has been definite for several years. Various features of local option initiated successful tendencies. This has led to more definite steps toward prohibition. The Georgia Senate has just passed a stringent prohibition bill, 34 to 7. Two members were absent. It is reported that in the House of Representatives at least two-thirds of the members favor this legislation. The bill prohibits the exchange for a valuable consideration of any intoxicant. Liquor cannot be given away "to induce trade." It cannot be furnished or kept at any public place. The manufacturing of intoxicants for sale is barred. Druggists can sell only "pure alcohol" on the presentation of the prescription of a physician, who must certify that he has actually examined the patient and found such medicine necessary. Georgia has a local option law. There are 146 counties in the State and only 16 are "wet." It was argued by the opponents of the prohibition measure that it is undemocratic to impose prohibition upon the people of the "wet" counties against the will of the majority, but the argument had slight effect upon the Senate vote. In order that the local option system shall be maintained in the State, should the prohibition act be annulled by future legislation, it is provided that if the latter should be repealed the local option law,

which went into effect in September, 1885, shall be revived.

Should this Legislature enact the pending bill, Georgia will be the fourth State in which State prohibition is now in force. Prohibition territory created by the operation of local option laws is quite extensive in the United States, but it is scattered, and much liquor is brought in from neighboring localities where license exists. Sixteen of the thirty-nine States in which prohibition territory is found are in the South. In Texas 141 counties are committed to prohibition, 57 to partial prohibition, and only 48 to license. This development of prohibition movements in the South presents an interesting sociological study. Perhaps the reaction is greater now because drinking remained more nearly universal and unchallenged by moral sentiment longer in the South than it did in the North. At all events, the South now leads the procession.

The Convocation.

The Convocation of Ministers and Christian Workers opens at Nile, N. Y., Aug. 13, 1907. A rich program has been arranged. It will be opened by the address of the President, Rev. Dr. Platts, and from the beginning to the end, it will be full of interest and value. The Convocation has gained a high place in the opinions and regards of those who have attended the two annual meetings, through which it came into being and development. It meets certain definite demands which no other denominational gathering supplies or can supply. It serves those denominational interests with which pastors and Christian workers have to do, as no other meeting does. Acquaintance, fellowship, interchange of opinions, comparison of views and ripening of plans are especially fostered by the Convocation. The fact that each afternoon is given to "rest and recreation" furnishes a valuable vacation element. The direct spiritual uplift and culture that has been a prominent feature of former sessions will doubtless be realized and emphasized at the coming session. Certain new features of Bible Study will appear this year that cannot fail to interest and help. The RECORDER has championed the Convocation from the first, and it

speaks now with the hope of inducing a larger attendance at Nile. Pastors, younger or older, can gain from the Convocation so much that Conference cannot give them that if one cannot attend both, it were better for him to secure the Convocation and forego the Conference. But the time and place are such that pastors and others can attend both with little or no hindrance, and so gain best results from both. The Convocation is a preparation and an introduction for the Conference, such as every pastor and church worker needs. Those who have not entered into the spirit and work of the Convocation cannot know how beneficial it is; much less can they assume to sit in judgment upon it. The need of such a meeting was under consideration many years before the Convocation was organized. It was the result of ripe thought and prayerful consideration, not the product of superficial sentiment or temporary enthusiasm. Churches which send their pastors and their prayers to Convocation and Conference gain greater good in return, good that cannot be attained in any other way. One pressing and vital need of the hour is stronger denominational consciousness, closer fellowship, more permanent zeal and larger conceptions of our duty and work. Men who do not attend Convocation and Conference are not likely to gain these and churches that do not provide for the attendance of their pastors are their own enemies. If any one fails to appreciate the worth of these gatherings, he must be ignorant of their purpose and value and negligent concerning his higher duties and obligations. Go to Convocation. Go to Conference. Pray for them and for yourself and for your church before you go, and while you seek the blessings they hold in waiting. Attendance at these meetings is not a matter of sentiment and convenience. It is one of obligation, of need, of duty.

A New Book.

Our readers will be interested in knowing that the trustees of Alfred University have granted Dean Main relief from class work one-half of each semester, each year, that he may devote himself to the preparation of a book on Biblical Theology. We congratulate the Dean, the trustees, and

those to whom the book will come. Much permanent good will come from this arrangement. The title of the book will be as follows: *A Manual of Biblical Theology: The Doctrinal and Ethical Teachings of the Old and New Testaments. For the Use of Pastors, Sabbath School Teachers, Adult Bible Classes, and all Students of the Holy Scriptures.* By the Rev. Arthur E. Main, D. D., Dean and Professor of Doctrinal Pastoral Theology, Alfred Theological Seminary, Alfred, N. Y.

Railroad Rates to Conference.

The New England Passenger Association and the Trunk Line Association have granted the usual fare and one-third, on the certificate plan, for round trip to Conference.

This means that up to date we have been able to effect this arrangement only in the New England States and New York, New Jersey, Pennsylvania, Delaware and Maryland. Tickets from these states will be on sale going, Aug. 16 to 22 inclusive, and returning from Alfred, N. Y., Aug. 25 to 30.

The one-third fare returning will be granted only in case 100 delegates are in attendance from the states enumerated above; therefore let everyone who pays a railroad fare of 75 cents, or upward, ask for a certificate.

From all other points in this country the two-cent-per-mile rate, or some modification of it, will apply in both directions. This will be somewhat more expensive than the fare and one-third, but has the advantage that you are not restricted as to the time you shall go or return, or the route. Consult local ticket agents.

The Committee have arranged with the Erie Railroad to attach an extra day coach to train No. 1 leaving Jersey City 9.15 Tuesday morning, August 20th, provided there are fifty persons to go on that train.

IRA J. ORDWAY,
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Railroad Committee.

Ordination at Hopkinton, R. I.

Two brethren, Gardiner Gillette Burton and Elwin Alexander Kenyon, were ordained as deacons by the Second Hopkinton church, at Hopkinton, R. I., on Sabbath afternoon, June 29, 1907. The attendance from neighboring churches was large, the house being crowded with listeners. The program was as follows: Voluntary by choir; Invocation, Rev. W. L. Burdick; Anthem; Scripture Lesson, Rev. Erlo E. Sutton; Solo; Prayer, Rev. Earl P. Saunders. Each candidate for ordination then gave his religious experience. The ordination sermon was preached by Rev. Clayton A. Burdick, text I. Tim. 3: 13. "For they that have used the office of a deacon well purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus." The consecrating prayer was offered by Rev. Horace Stillman. Deacon William Woodmansee and Deacon Benjamin P. Langworthy, 2nd, united with him in the laying on of hands. The charge to the deacons was given by Deacon George H. Utter, and the charge to the church by Rev. Madison Harry. The hand of fellowship and welcome was given by Deacon Paul M. Barber. The pastor of the church, Rev. Lewis F. Randolph, then greeted the candidates in an appropriate address, which centered around the idea of beauty and fragrance in Christian character, as illustrated by flowers with which the church was profusely decorated, wild laurel blossoms from the woodlands being the most prominent. In closing his address the pastor handed to each of the newly ordained deacons a bunch of white roses, souvenirs of the occasion, and representing the beauty, fragrance and purity of service for the church of Christ, for which they had been set apart.

The sermon by Mr. Burdick emphasized the importance of the diaconate, giving it a much larger scope than public opinion now accords it. He said that deacons are assistant pastors; in the absence of a pastor, they ought to assume the duties which are usually associated with the pastorate. At least one deacon, in each church, ought to be a preacher of the gospel of Christ, whenever occasion requires. They may also administer baptism. Their duties are much

larger than those connected with the communion service and the local benevolence of the church. The sermon set a high standard of character and of service, for those who enter the diaconate.

The charge given by Mr. Utter made prominent the idea that deacons should be cheerful, manly, Christlike men. Among other things he said: "Do not worry about Heaven. Be anxious and earnest concerning the duties of each day, concerning your daily lives and the interests of the church you are called to serve. Let God take care of the future. Be faithful to Him in the present. Never lose your self-respect."

Mr. Harry charged the church to honor those whom it had called, to recognize them as its servants, and to accord them that moral support without which no one called to such service can do best work. Deacon Barber said, "Rely on God. He alone can give you strength. You are to be model men, patterns for those who are younger. Be constant in your service of the church and in your labor to upbuild it in righteousness. Be worthy to wear the mantles of those who have preceded you in this church."

After singing, the benediction was pronounced by Rev. J. Jerue.

The antecedents of the brethren who were thus ordained are closely connected with the diaconate. Deacon Elwin Alexander Kenyon is the grandson of Deacon Gardiner S. Kenyon, who was the son of Deacon Simeon Kenyon, both deceased. His father, the late Gillette Kenyon, was a nephew of the late Deacon Matthew Kenyon. Deacon Burton's father was an intimate friend of the Kenyons, and he bears the name of Deacon Gardiner Kenyon, and the name of Gillette Kenyon, who was the father of his associate deacon, Elwin Alexander Kenyon. These facts make the election and ordination of the young men of peculiar interest to the Hopkinton church. We think that church has been most fortunate in the character and ability of its deacons through all history. Its senior deacons now are Benjamin P. Langworthy, 2nd, and Alfred A. Langworthy.

An observer, good at making epigrams, has said that the automobile divides the population into two classes—the quick and the dead.—*Christian Register.*

Missions

Centenary Conference.

REV. DAVID H. DAVIS, D. D.

(Continued from last week.)

Sunday, April 29. Preaching services were held in the various churches in the morning and evening and in the afternoon there was a mass meeting of the Chinese Christians in the Town Hall at which there must have been 2,000 present. It was a very inspiring sight to see so many Chinese Christians meet together. It was our choice to listen to Rev. H. C. Mabie, D. D., of Boston, the Secretary of the American Baptist Union. He gave us a most eloquent and inspiring sermon, taking for his subject the Transfiguration of Christ. We could but feel that it was such preaching as this that transformed the lives of sinful men into lives of holiness. The speaker dwelt much on the significance of this event in the life of our Lord and the important lessons which we are to learn from it.

The subject brought before the Conference on Monday was that of education; it was introduced by the Rev. F. L. Hawks Pott, Chairman of the Educational Committee. Mr. Pott said in substance: "This important phase of missionary work is dealt with constructively rather than critically or historically. The large place education has in the missionary program and its increasing importance at the present time is everywhere apparent. Especially is this true in view of the marvelous change that has come over the Empire in the space of less than a decade, revolutionizing the whole system of Oriental education. The home churches should be urged to seize upon the opportunity presented to it in this change of conditions. The education offered by the government has not done away with the necessity of mission schools, rather on the other hand it has made evident the imperative need of mission schools. The fact that China is now exerting itself to introduce a better system of education should lead missionary educators to greater efforts in the work they are doing." He strongly advocated the amalgamation of

missionary efforts especially in the higher schools and colleges. He also proposed the establishment of an interdenominational university for the whole of China, this university to furnish opportunity for postgraduate study by students who had finished their work in the various mission colleges. The speaker also advocated the establishment of at least five union normal schools for the training of Chinese teachers. To show the intellectual awakening and demand there is for educational literature, he said that the last year's sales of the Chinese Commercial Press amounted to taels 450,000 in Shanghai alone, and in branch houses in other places the sales had been taels 400,000. They had sold during the year 280,000 copies of their "National Reader." This shows an unprecedented opportunity for educational work.

While the government is not yet willing to give recognition to students from Christian schools still this is no reason for slackening of efforts. The Chinese are a practical people and will send their sons to schools where they can get the best education and discipline. It is certain that the government will at no distant date be compelled to adopt a policy of religious toleration. Our relation to the government school should be one of friendliness and not one of rivalry. We shall gain recognition by our superior work and not by antagonizing the government schools. The speaker said if the United States are to return to China a part of the indemnity there could be no better way to use this money than to appropriate it to the establishment of an interdenominational university for China.

A resolution was passed recommending the appointment of an educational committee who should study the whole question of the needs of the educational work in China and present these needs to liberal givers in the home lands, and to take into consideration the best plan for the establishment of an union Christian university in China. One resolution urged the home churches to give their support to the more thorough development of the schools already established both in the furnishing of money and men for the work, and that trained normal teachers should be sent to take up the work. It was also urged that

there be established union normal schools at Shanghai, Peking, Hankow, Chento, and Foochow. It was recommended to all who have charge of mission schools and colleges that the question of establishing industrial departments in connection with these schools be taken into consideration so that students may be furnished with the opportunity of earning the cost of their education. What is advocated in this resolution is no new idea, it has been subject to serious consideration for many years, but the difficulty has been how to carry out this industrial idea. Undoubtedly the Chinese are coming to see the dignity as well as the advantage of honest labor as they have never seen it before and the time will come when it will be possible to establish industrial schools in connection with our mission work.

At the close of the afternoon session the whole Conference was invited to a reception at the Astor House by the American laymen who were present in China to study the mission field. Nearly the whole Conference responded to this invitation and it was a very remarkable occasion. Those who gave the reception were: Col. Edward H. Haskell, of Boston, a large paper manufacturer; Mr. William H. Waite, of Providence, R. I., a manufacturing jeweler; Mr. L. H. Severance, of New York, a retired capitalist; Mr. David P. Leas of Philadelphia, a leather manufacturer; Mr. Daniel R. Noyes of St. Paul; Mr. S. W. Woodward, of Washington, D. C., merchant; Mr. John B. Sleman, Jr. of Washington, D. C., banker; Mr. Richard C. Morse, New York, Secretary of the International Committee of the Y. M. C. A.; Mr. S. C. Osgood, Chicago, engraver and stationer; Mr. John Hyde, Washington, D. C., statistician; A. I. Ludlow, M. D., surgeon in the Southern Railway service, Bristol, Tenn.; Mr. W. Henry Grant of New York, secretary of the Board of Trustees of Canton Christian College; Mr. S. Earl Taylor and Mr. C. V. Vickery of the Young People's Missionary Movement, N. Y. These were assisted by Messrs. Duncan McLaren of Edinburgh; Francis Willard Fox of London; Prof. Alexander Macalister, of Cambridge; Basil H. Backhouse, Darington, England, and Capt. Alfred Betrand, Geneva, Switzerland. In reading these names one is impressed with

the deep significance that such a representation as this has and the probable results that will come from it to the mission work in China.

On Monday evening a lecture was given by the Rev. T. W. Pearce on Morrison, the first Protestant Missionary to China, in honor of which this Centenary Conference is convened. Morrison was a Scotchman and came to China under the appointment of the London Missionary Society. He found in the British Museum Chinese manuscripts of the Gospels and Acts of the Apostles and some of the Epistles which he copied out with his own hand as preparatory to his coming to China. The English ships refused him a passage and it was an American ship that brought this first messenger of the Gospel to this heathen land. These copies together with many of the books which Dr. Morrison had produced were on exhibition and added much interest to the occasion.

(To be continued.)

Missionary Board Meeting.

A regular meeting of the Board of Managers of the S. D. B. Missionary Society was held in Westerly, R. I., Wednesday, Oct. 17th, at 9.30 A. M.

The following members were present: Wm. L. Clarke, B. P. Langworthy, A. H. Lewis, G. H. Utter, J. H. Austin, J. H. Potter, E. B. Saunders, A. S. Babcock, E. E. Sutton, G. B. Carpenter, L. F. Randolph, S. H. Davis, I. B. Crandall, W. L. Burdick, M. Harry, C. H. Stanton, E. P. Saunders, E. F. Stillman.

Prayer was offered by Geo. B. Carpenter. Minutes of last meeting were approved. The quarterly reports of the Treasurer and the Corresponding Secretary were received and ordered recorded.

The Annual reports of the Treasurer and the Committee on Permanent Fund for the eleven months ending June 30th, 1907, were read and were made a part of the Annual report to the Society.

The following resolution was adopted: *Resolved*, That we express hereby our very high appreciation of the earnest zeal and untiring energy of Secretary Saunders in his successful efforts to clear the Missionary Society of its long standing indebtedness.

It was voted that an appropriation at

the rate of \$100 per year be made to the Crab Orchard, Ill., Church for the remainder of the year from July 1st, 1907.

Bro. H. Eugene Davis having accepted the call of the Board to go as our missionary to Lieu-oo, China, it was voted that all matters pertaining to the passage to China of our missionaries, J. W. Crofoot and H. Eugene Davis, in October, 1907, be left with E. B. Saunders and Geo. B. Carpenter for adjustment.

Considerable correspondence was received from A. E. Main, D. D., the Ammoo-koo brethren, West Africa, Rev. G. Velthuysen, Haarlem, Holland, and others.

S. H. Davis reports progress in the settlement of certain estates placed in his care.

The afternoon session opened with prayer by A. H. Lewis.

A communication from Rev. George Seeley, Petiscodiac, N. B., Canada, was received, in which Bro. Seeley donates \$50, the entire amount of the appropriation for his labor from July 1st to Dec. 31, 1907, making himself and his wife life members of the Missionary Society.

The Annual report of the Corresponding Secretary for the eleven months ending June 30th, 1907, was presented and adopted and was made a part of the Annual Report to the Missionary Society.

The Corresponding Secretary reports the usual amount of labor performed on the various fields. He has visited several churches in different Associations, attended some of the Associational gatherings, also the "International Missionary Union," at Clifton Springs, N. Y.; has traveled nearly 5,000 miles, spoken 18 times, and has written and sent out 200 communications.

The Annual Report of Treasurer Utter shows our bills paid and the Society without debt.

A. S. BABCOCK, *Rec. Sec.*

WM. L. CLARKE, *President.*

Treasurer's Report.

For the Three Months Ending June 30, 1907.

GEO. H. UTTER, *Treasurer,*

In account with

THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

DR.

Cash in treasury April 1, 1907 \$2,552 65

Cash received in April	\$ 889 06	
May	1,729 61	
June	2,103 08	4,721 75
		<hr/>
		\$7,274 40

CR.

E. B. Saunders—Salary for April, May, June, 1907....	\$225 00	}
Traveling expenses, April, May, June, 1907.....	88 77	
		\$313 77

G. H. Fitz Randolph—Salary quarter ending March 31, 1907	150 00
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George Seeley—Salary quarter ending March 31, 1907	37 50
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R. S. Wilson—Salary quarter ending March 31, 1907	90 00
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Churches for quarter ending March 31, 1907:	
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Westerly	50 00
Niantic	12 50
Salemville	25 00
Marlboro	25 00
Shingle House	18 75
Second Verona	12 50
Richburg	18 75
Hartsville	12 50
Hornell	12 50
Cumberland	6 25
Welton	18 75
Boulder	37 50
Delaware	6 25
Hammond	25 00

D. H. Davis—On salary account	100 00
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Rosa W. Palmborg—Salary for 1907....	600 00
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Susie M. Burdick—Salary for 1907....	600 00
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Jay W. Crofoot—Salary (one-half rate) July 1-Dec. 31, 1907	\$250 00	
Traveling expense, January 1-June 30, 1907	94 46	344 46

G. Velthuysen—Salary for 1907	300 00
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F. J. Bakker—Salary for 1907	220 00
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Eli F. Loofboro, Riverside, Cal.	80 78
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H. Eugene Davis—Traveling expenses to Battle Creek	25 00
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Recorder Press—Pulpits for March, April, May, June, July, 1907	193 00
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Cash in treasury June 30, 1907:	
Available	\$1,612 30
Lieu-oo Mission Home	226 34
Shanghai Chapel	2,100 00
	<hr/>
	3,938 64

\$7,274 40

E. and O. E.

GEO. H. UTTER, *Treasurer.*

The Northwestern Association.

REV. M. G. STILLMAN.

Having in times past been very kindly indulged in the privilege of sending up a few words for the SABBATH RECORDER, I will venture a few thoughts concerning the Northwestern Association. The sessions at Albion were first class. They were of much greater influence among our Wisconsin churches than Conference could be away off in the Empire state. It was one of the best in quality and quantity. Among the many from a distance was a delegate from the Western plains who is generally present at Conferences and other annual gatherings and has been rather inclined to drop the Associations. He used such words as "picnic," then he frankly and openly declared that he felt better about it since attending this Association. So we witnessed his good confession. Why should not any one with any Christian faith and love for God and man feel better after attending such a meeting? This same brother made quite a suggestive hit—or miss—on this "picnic" privilege of going the round and having but one chance to speak. As a long standing custom, the delegate has two chances to speak, but the first one, especially, has been allowed to run into formal "report" about the churches represented. It has seemed to some of us that each delegate from other Associations could make more of his chance. He is usually allowed as much as fifteen minutes for this so-called report, in which he takes time to present the formal letter. Let him keep the letter for the press if he wishes, and warm up on some subject, even if he has to club some popular folly or human error. Let him put as much thought and force in that fifteen or twenty minute address as he would for his main effort, which comes usually as a sermon. There are always at least two classes of hearers. One class likes that which requires thinking to appreciate it, and the other class likes that which is very easy, pleasing, or sympathetic. A speaker before such an audience may always aim to touch the minds of both classes in the selection of his theme. He may give such Christian doctrine as Christ and the apostles gave it and he may bring forms of illustration for attention and emphasis.

If some who have been following both

Conference and Association for many years have come to feel that Conference is all that is necessary to them, let them ask whether more than one-quarter of the church membership reached by the Associations will annually get to Conference, especially if it shall go off to the far western plains or to the Rockies for Conference, (and a "picnic"). Practically the same ideas and many of the same speakers are heard in both Associations and Conference. The two annual gatherings should be in better relation to each other. By a special hammering in the right place let them cooperate better. Let the churches report to the Associations, then let Conference get the statistics from these reports. This has been somewhat attempted, but it needs better following up to pull pastors and church clerks into the plan. The same need for closer acquaintance and personal touch between pastors and people prevails now. If people have become too reserved and conventional to want pastors near them, our spiritual force is at fault and may get weaker. If we can gather among new faces, with a divine love that casts out fear, we shall be strengthened by such means of grace.

Memorial Board Meeting.

The fourth quarterly meeting of the Trustees of the Seventh-day Baptist Memorial Fund met in the parlors of the Plainfield Seventh-day Baptist Church, July 14, 1907, at 10 A. M.

Present: D. E. Titsworth, J. A. Hubbard, J. D. Spicer, Wm. M. Stillman, Stephen Babcock, C. C. Chipman, and W. C. Hubbard. Ex-officio, W. H. Crandall, treasurer Alfred University, Asa F. Randolph, accountant; Visitors, Cortez R. Clawson, president Salem College, and C. Laton Ford.

Minutes of last meeting were read.

The secretary reported he had received no reply to the letter sent to Thomas Zinn, re estate Hannah Colgrove.

Communications from M. H. Van Horn, financial agent Salem College, pointed out the needs of Salem College and reported a net deficit of \$800 for the year.

The secretary read in full the correspondence he had with Mr. J. P. Towne, attorney, at Edgerton, Wis., relating to the probate of the last will and testament of

Henry Wells Stillman, late of Edgerton, Wis. This instrument makes this Board his trustee after the decease of his wife and insures the income of his estate to the Seventh-day Baptist denomination.

The secretary was instructed to convey to Mrs. Henry W. Stillman our appreciation of the trust imposed by Dr. Stillman, and our approval of his splendid denominational spirit.

The treasurer was instructed to sell the church property at Utica, Wis., through J. H. Coon of Milton, Wis., at not less than a certain minimum price, provided the interests of the church were not jeopardized. The finance committee report showed changes in securities during the past quarter; an abstract was ordered placed on file.

The treasurer's fourth quarterly report was read, and having been duly audited was adopted. (An abstract of disbursements appears at the end of these minutes.) The treasurer reported all income sent to beneficiaries and his action was approved, and he empowered to hereafter remit all income at end of the fourth quarter without special vote.

The Annual Report of the treasurer, showing in detail the amounts of the various funds, was read and ordered placed on file.

The secretary's report to the General Conference was read and adopted and 200 copies of it and the treasurer's report ordered printed for distribution at Conference.

Cortez Clawson, President Salem College, was called on and made a few timely remarks regarding the work at Salem.

Minutes read and approved. Board adjourned.

The following are the amounts sent the various beneficiaries for the quarter ending June 30, 1907.

ALFRED UNIVERSITY.	
Geo. H. Babcock Chair Physics	\$ 286 08
Bi-Centennial Fund	72 27
Chair Church History and Homiletics	107 15
Chair Greek Language and Literature	204 58
Charles Potter Chair History and Political Science	476 48
Geo. H. Babcock Bequest	1,485 03
Plainfield Chair Doctrinal Theology ...	70 05
MILTON COLLEGE.	
Bi-Centennial Fund	\$ 72 27
David P. Rogers' Fund	59 96

Milton College Income	315 41
George H. Babcock Bequest	1,060 73

SALEM COLLEGE.	
From Discretionary Fund	\$ 310 57
SEVENTH-DAY BAPTIST EDUCATION SOCIETY.	
From Discretionary Fund for Theological Seminary	\$ 100 00
AMERICAN SABBATH TRACT SOCIETY.	
Delos C. Burdick Fund	\$ 186 08
Sarah P. Potter Bequest	24 14
Geo. H. Babcock Bequest	636 44
American Sabbath Tract Society Income	22 00
SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.	
Delos C. Burdick Fund	\$ 186 07
Seventh-day Baptist Missionary Society Income	11 82
PLAINFIELD SEVENTH-DAY BAPTIST CHURCH.	
Sarah P. Potter Bequest	\$ 23 96

A Word to the Wise.

The late deacon Isaac D. Titsworth of New Market, N. J.—so the writer has been told—used to insist that that church could not afford not to have its pastor go to Conference. He believed that the money required was a first class investment for the church itself, because of the good it received. Consequently, owing to his influence, in no small degree, that church looked well after its own interests and the pastor's good, in this regard. A minister's growth ought to be promoted and his usefulness increased by attendance at Conference, Associations, and other general meetings. And we wish this attendance might include at least one great interdenominational convention each year. That which helps and inspires the pastor helps the church. Those who are arranging for our next Conference are very anxious for a large attendance of pastors, church officers, Sabbath School, Endeavor, and other church workers, and of many others. Will not every church consider this matter very thoughtfully? And it would do small churches that may be without pastors great good if they would send one or more representatives who should go back and tell the churches what they had seen and heard and felt. Our people must meet together in fellowship if there is to be developed a deeper and stronger "denominational consciousness."

A. E. MAIN,
President of Conference.

Woman's Work

ETHEL A. HAVEN, Leonardsville, N. Y.

"Leave the distance to God's keeping;
With the nearest do thy best."

A Wife's Work.

MRS. L. C. RANDOLPH.

In considering such a subject we must have ideals, even though these may be apparently far beyond our reach. Yet let us not be unhappy, and discontented with things as they are in our homes but let us make them as nearly like our ideals as we can and wait happily and patiently for what the future may bring.

The one service for the world which only women can perform is that of maternity. Of course I would by no means contend that they were made only for that. But I do mean that men can perform all kinds of work, when they are trained for it, as well as women can, with the exception of child-bearing. Does that not indicate where duty lies? Yet President Roosevelt says that our native American population does not reproduce itself. Is it because American wives shirk their main duty or is it because they seek to improve the quality rather than to increase the numbers? It is right to desire that our children shall be born under ideal conditions and to try to give them all the advantages that we can, yet perhaps a return to the custom of raising large families would have no ill effect upon the quality either. A mother learns by experience, for very little reliance should be placed upon mother instinct, and sometimes she needs a large amount of experience before she can do her best for the children. That is why the youngest children are sometimes of the most account. And the family income may become very elastic—after there are four or five children, it stretches to cover an additional one far more easily than it did at first. Necessity is the mother of invention and one finds it easy to do without many things that were once necessities. Every child is an experiment. But even if our children should not be all that we should wish, is it not proba-

ble that they would make better citizens than the ignorant emigrants who are daily pouring—literally pouring—into our country? The Chinese set us an example in their reverence for motherhood. Here is one of their proverbs: "She who bears children is more precious than gold; she is mother to the nation, and of the nation, all." Yet how inconsistent they are in meaning boys when they say children!

What is the ideal education for a girl who is to make motherhood her profession? She should be trained to make the most of herself physically, mentally and morally. In order to do this she needs time. If she marries before she is twenty years old, she loses much of the education she ought to have. I would even have her wait a few years longer if ideally situated. She should have the best education possible in the public schools, at home, in the church, and very special training in physical culture. Make Dr. Mary Wood Allen's "What a Young Woman Ought to Know," a text book to teach how much she can be worth to the world. She should know that by making over and improving her own brain she may change the character and increase the intelligence of future generations; that no mother is great enough for her sphere. Let her study Mrs. Sangster's "The Art of Being Agreeable," for the sake of her social duties. Keep her busy. Too much of the right sort cannot be taught to girls about their influence with boys and young men. If they could understand the severe temptations to which young men are liable, few of them would be willing to increase those temptations. Mothers cannot take too good care of their young girls; the girls must not be allowed temptations beyond what they are able to bear. I once thought that when young people had become Christians, they were safe. But after I knew a beautiful Christian girl, fifteen years old, who had been trusted by her mother alone with a Christian young man, sometimes late at night, and heard of the sinful relations into which they had led one another without any intention of marriage, I said to her, "Mothers should take better care of their girls, shouldn't they?" With tears streaming down her face she answered, "Yes, oh yes—there was never enough confidence between mother and me."

Do warn the girls and the boys too,

against familiarity. Conventionality is a safeguard. It is a safeguard to use respectful ways of addressing each other. It is a safeguard for them to avoid all unnecessary physical contact and to have more than two in the company. But the real safety lies in knowledge and self-respect. They should understand the value of the requests you make and the restrictions under which we live. In a paper by Lady Henry Somerset and Frances Willard* they say "The young women of today can almost wholly determine the character of the next generation by using their influence with the present one. How long would the vice of drink, the filth of tobacco, the delirium of gambling, the leper seeking of lust, dwell in this world if the young women in it were to refuse fellowship with any man tainted by them? Not a generation. Nature—no, He who created nature—has given the young women an influence that would regenerate the race if they would but use it aright."

A girl should not make the mistake of thinking that if she is to marry she will not need an education. She does not know that she will marry. Besides the more a wife knows, the more useful she can be to her family and to society. We can realize a mother's mental value somewhat if we remember that boys are likely to inherit more from the mother than from their father and that the mother's influence during their formative years is usually the greater. By the time a girl is twenty years old, if she has had this general and special education, she will be well equipped to prepare for business or professional life or for marriage. She would know too much to marry a worthless man, one who should never be a father.

But what has all this to do with a young wife's work? Very much, for having this education and viewing life in the right perspective, she will continue to make the most of herself. She will pay especial attention to her physical well being and she will continue to study. She has no moral right to waste her husband's money or impair his health by bad cooking. It is said that four hundred divorces were caused in Chicago last year by bad cooking. She may find herself satisfied in the noble employment of home-making; she may have time also for social and philanthropic work.

*Published in "Portraits and Principles."

"A man is what his wife will let him be," says Miss Willard. The question of a wife's earning money outside the home must be decided mainly by her ability and by her pecuniary circumstances. Her husband is not usually able to earn more because he has married. Shall he then allow his wife to be without money or shall he spend only half as much as before, giving her the rest? If they consider marriage a business contract where one invests money, the other her labor, the income can be divided upon business principles, thus eliminating a common source of unhappiness, the wife's pennilessness. But justice in such dealings must be tempered with mercy, since marriage is far more than a business contract. Enough capital to start business should be reserved beforehand. If the wife has money, she can reserve it for an emergency fund. When children come, a common fund should meet the expenses. I believe that the state should share such expenses just as it helps later in educating the children. We do not feel that we are accepting charity when we send our children to the public school, but many children die for lack of proper medical attention in the first stages of disease. Such attention should be provided by the state just as freely as are the public schools.

What kind of labor should be accepted in the marriage partnership? Whatever contributes most to the common happiness and to the unity of the home. It is not always wise for the wife to put in housework. She may be able to earn far more in some other way, besides being happier and more useful in the world. Her greatest danger is overwork, unfitting herself for motherhood. She should not be compelled to feel that all the self-denial in the partnership is hers. In an ideal home, husband and wife are comrades, halving sorrow, doubling joy. Neither is overburdened. If the man requires an eight-hour day, his wife should not have a sixteen-hour day. Most mothers should spend much time with their children but by no means all the time. Mothers for the sake of all concerned should have change and leisure. The husband's income, the emergency fund or the state should provide suitable help in the care of the children and of the home. A trained kindergartner is an ideal helper with the children.

What folly for a successful physician, lecturer, china painter or milliner to wrap her talent in a napkin and abandon a profession which has taken years to acquire, *merely* because she marries! Her income would more than pay a housekeeper, thus fulfilling her share of the business obligation. If maternity should require her best energy for a few years, she would be thankful for the honor God had given her, knowing that if she preserved her health and cultivated her talent, she might return to her work still better equipped by reason of her motherhood.

A working girl's opinion of the educational value of work will be found as follows in "Portraits and Principles" published by the King-Richardson Co., Springfield, Mass.

"Never has woman's right to work been questioned. She has fed and clothed the world, she has given unremittingly of strength of body and of soul; but the wage-earning woman is a factor of modern life. Rapidly woman has worked her way into the wage-earning world, with a remarkable facility and power of adaptation, entering every industry which does not require great physical strength. This is well. Her outlook has been widened, her dormant capacities quickened and developed, she has been removed from the humiliating position of a dependent, she is valued as never before; as an indirect result, both men and women have come to understand that the welfare of the human race depends as much upon the position and welfare of woman as upon that of man. * * * Although this change has brought evils and difficulties which are new it has set us free from dangers and difficulties still greater. * * * If any working woman feels that her lot is a hard one, she may well be thankful she was born no earlier. Little has been written of the common women of earlier ages. In every age there has been a class of women highly favored. Born to wealth and a noble family, beautiful and with that indescribable power called charm, knights have been ready to serve them and if need be, die for them. But what proportion were ladies and what proportion the slaves, not the queens of men? About 7% of the population of the United States are women engaged in gainful occupations. * * * One of

the greatest advantages that has come to woman through her ability to be self-supporting is that she is relieved of any temptation to marry for convenience, for a home or for bread. As this tends to fewer marriages but more harmonious ones and so to the elevation of the race, let us rejoice. A social condition which makes it easy for a woman to say that she will not marry a man that she cannot love, trust, honor and live with harmoniously is an emancipation. * * * A phase of working life that is anything but hopeful is the inevitable competition, crowding women down to want and misery. These terrible conditions seem to be mainly the result of unrestricted emigration and crowding in the large cities. * * * The welfare of all demands that every worker shall do the best that is in her as every step upward leaves a place below to be filled by another and lessens the state of congestion among the unskilled. * * * The way in which some women dignify every kind of work is a revelation. A refined, dignified, gracious woman will carry those qualities with her wherever she goes while a rude, silly girl will be as unrefined and frivolous in the home as in the shop and office. In the business world there is no room for childishness or wilfulness and in the discipline of working life many a woman has learned self-control and a certain consideration for the rights of others she would otherwise have missed. * * * It is to be deprecated that the greed of gain has so taken hold of some that girls are willing unnecessarily to sacrifice an education. Parents ought to realize that for working people the only time to get an education is while young and that two or three extra years spent in acquiring knowledge will broaden a girl's outlook for life and make her a happier and wiser woman. The working girl's life is a crowded one. Unless the love of knowledge and a taste for good literature is gained in school there will be little time or desire later for that culture which has been defined as "knowing the best that has been said and thought in the world." With such a taste no life is barren, no matter how full of monotonous toil. The poorest are rich in the legacies of the mind and heart left for mankind by the thinkers and poets of all ages."

Alfred, N. Y.

Woman's Board.

APRIL RECEIPTS.

Sale of Calendars	\$	20	
Albion, Wis., Woman's Missionary and Benevolent Soc., Dr. Palmborg		13	50
Alfred Station, N. Y., Woman's Evangelical Society:			
Tract Society	\$	6	19
Missionary Society		6	19
Miss Burdick		1	00
Ansley, Neb., Mrs. B. E. Lanphere for calendars		50	
Boulder, Colo., Woman's Missionary Society, Fouke School		5	00
New York City, Woman's Aux. Soc. of S. D. B. Church:			
Missionary Society	\$	5	00
Tract Society		5	00
Fouke School		3	00
Gold Coast Mission		2	59
Alfred University		3	00
Salem College		3	00
Milton College		3	00
Milton, Wis., Ladies' Benevolent Society for SABBATH RECORDER		5	00
Lost Creek, W. Va., Ladies' Aid Society:			
Miss Burdick	\$	5	00
Salem College		5	00
Fouke School		5	00
Board Ex.		5	00
Java Mission		5	00
Westerly, R. I., Woman's Aid Society:			
RECORDER Fund	\$	10	00
Tract Society		35	00
Missionary Society		35	00
China Missions		5	00
Alfred Univ. Scholarship		25	00
Board Ex.		5	00
Plainfield, N. J., Woman's Society for Christian Work:			
Tract Society	\$	25	00
Missionary Society		25	00
Total	\$	252	17

MAY RECEIPTS.

Potter Hill, R. I.—calendars	\$	1	20
Alfred, N. Y., Woman's Evangelical Soc.—Miss Burdick		20	00
Milton, Wis., Ladies' Benevolent Soc.—Jennie B. Morton Scholarship Fund ..		25	00
Ashaway, R. I., Ladies' Sewing Soc.—Tract Soc. \$10.00; Missionary Soc. \$10.00; Board Ex. \$5.00		25	00

West Edmeston, N. Y., Ladies' Aid Soc. Unappropriated	10	00
Adams Center, N. Y., Ladies' Aid Soc.—Tract Soc. \$12.50; Missionary Soc. \$12.50	25	00
Boulder, Colo., Woman's Missionary Soc. Unappropriated	5	00
New Market, N. J., Ladies' Aid Soc.—Miss Burdick	10	00
Nortonville, Kan., Ladies' Missionary Soc. Unappropriated	20	00
Total	\$	141 20

JUNE RECEIPTS.

Milton, Wis., Mrs. L. A. Platts—Tract Soc. \$5.00; Missionary Soc. \$5.00	10	00
Milton, Wis., Mrs. C. W. Green—Tract Soc. \$1.00; Missionary Soc. \$1.00	2	00
Hammond, La., Mrs. W. R. Potter—China Missions	2	00
Dodge Center, Minn., Woman's Benevolent Soc.—China Missions	2	00
Evangelistic, \$5.50; Education, \$5.00; Miss Burdick, \$8.50; Board Ex. \$1.00	20	00
Westerly, R. I., Woman's Aid Soc.—Miss Burdick, \$36.95; Fouke School, \$10.00	46	95
Edelstein, Ill., Ladies' Missionary Soc.—Miss Burdick, \$10.00; Missionary Soc. \$2.00; Board Ex. \$1.50	13	50
Kilbourn, Wis., Elizabeth L. Crandall—Dr. Palmborg	3	50
Fouke, Ark., Ladies' Aid Soc.—unappropriated	3	00
Chicago, Ill., Ladies' Aid Soc.—unappropriated	40	00
Albion, Wis., Northwestern Association collection for Woman's Board—Education	12	56
Collection at Western Association for Woman's Board—Educational	8	00
Marlboro, N. J., Ladies' Aid Soc.—Missionary Soc.	5	00
Little Genesee, N. Y., Woman's Board Aux.—Miss Burdick	10	00
Verona, N. Y., Ladies' Benevolent Soc.—Tract Soc. \$5.00; Miss Burdick, \$5.00; Fouke School, \$5.00; Unappropriated, \$4.00; Board Ex. \$1.00	20	00
Brookfield, N. Y., Woman's Missionary Aid—Board Ex. \$5.00; Dr. Palmborg's little girl, from the Primaries, \$2.50..	7	50
Total	\$	204 01

MRS. GEO. R. BOSS, Treas.

DEATHS

STILLMAN.—Mrs. Thos. L. Stillman, died at her home in Edgerton, Wis., early on Thursday morning, July 11, 1907.

Mrs. Farrazina Wilcox Stillman, the youngest daughter of Martin and Mehitabel Wells Wilcox, was born at Homer, Cortland county, N. Y., October 21, 1833. She was married to Thomas L. Stillman on Sabbath-day, May 21, 1859, at Westerly, R. I. Her husband having served his country in the early years of their married life, they came together, at the close of the Civil war, to make their home at Edgerton, where they have since resided. She was prominent in the Woman's Relief Corps of Edgerton, being honored with the position of president when the society was first organized. In many ways she served with rare ability and tact in its work, holding, at the time of her death, the office of treasurer. Her husband and sister, in love and confidence, leaned upon her strength in the recent affliction which came upon the household when its head, the loved and honored Dr. Stillman, was removed by death. But her own strength failed under the burden, and after some weeks of patient suffering, she passed quietly beyond the reach of pain, to her eternal rest. An elaborate floral tribute and a beautifully decorated grave, the presence in a body of the large W. R. C., together with many friends and relatives of the deceased, were indications at the funeral of the loving favor with which she was regarded. The funeral was conducted from the home on Sabbath afternoon, Dr. L. A. Platts, of Milton, and the Rev. F. C. Richardson, of Edgerton, assisting. Text, Rev. 14:13. T. J. V.

GREENMAN.—James Franklin Greenman was born in Stephentown, N. Y., Oct. 5, 1828, and died at his home in Farina, Ill., July 13, 1907.

He moved with his parents to Berlin when he was a child. In early life he made a profession of religion and joined the Seventh-day Baptist church in Berlin. He served the church for several years as chorister. On August 29, 1850, he was married to Miss Ellen W. Satterlee, with whom he happily lived about fifty-seven years. To them was born one child, Sarah Lucinda, who died when eleven years old.

About six years of their married life were spent in Petersburg, N. Y., from which place he moved to Farina, in 1868. He at once united with the Farina Seventh-day Baptist Church and was always a prominent member, ready to dis-

charge all the duties pertaining to church fellowship. Mr. Greenman came to Farina on account of his health, and much to the surprise of those who knew him, he lived to a good old age. For several months past he has been confined to his home. Patiently he bore his long and exhausting sickness, and realizing that he was on his death couch, he often said he was only waiting till the Master called. Farewell services were held at his home on Sunday afternoon, conducted by his pastor, assisted by Rev. Messrs. Charles A. Burdick and L. D. Seager.

W. D. B.

NILES.—Julius M. Niles, son of Milford and Lottie Sweet Niles, was born in Berlin, Oct. 25, 1857, and died in Troy, July 3, 1907, aged 49 years, 8 months and 8 days. Services were held at the residence of John T. Green.

J. G. B.

WOODWORTH.—Charles Fitz Allen Woodworth was born in Saratoga Springs, N. Y., June 18, 1845 and died at his home in Alfred, July 10, 1907.

In the family of four children born to Oscar and Sarah Hazard Woodworth, he was the eldest. He felt responsibility at an early age, for, at the death of his father, he came to fill something of that place toward the younger children.

While living in Kansas, 1864, he was drafted, but on account of failure to secure arms in time, he saw no active service. He moved to Alfred from Oneida county over twenty-nine years ago. December 30, 1868, he was married to Justina Stillman who survives him. The four sons all reside in Alfred, and helped to care for him in his last days. There is also a little daughter. Two children died in infancy. There are three grandchildren.

Mr. Woodworth was baptized in youth by Elder C. M. Lewis and joined the First Verona Seventh-day Baptist Church. He lived a clean, cheery, faithful Christian life. He has especially enjoyed his religion in the past few years. One of the treasures left his family is the little Bible, worn and soiled with clay marks, which he kept at the terra cotta works and was wont to read at the noon hour. He had the respect of the associates with whom he worked as a man of conviction. Services were conducted by the pastor in the First Alfred Church, July 12, at 1 P. M. Text, Gen. 1:27. Interment in Alfred Rural Cemetery.

STILLMAN.—David Gardiner Stillman was born in the town of North Stonington, Conn., July 2, 1828, and died June 20, 1907.

He was one of nine children born to Phineas

and Thankful Gardiner Stillman. While young, his parents moved to Potter Hill, R. I., where a large part of his boyhood days were passed. In 1849, he married Abbie Wilber of Hopkinton, R. I., with whom he lived until her death in 1903.

In 1862, Mr. Stillman entered the machine shop of Cottrell & Babcock, and he remained in the employ of the firm and its successors until four years ago, when, health failing him, he had to retire from active labors.

In 1864, two years after his marriage, he built him a home on Morgan Street, in Pawcatuck, in which he and his wife lived for almost forty years. Since the decease of Mrs. Stillman, he had lived with his son, Alberti. Early in life, he showed a tendency to religious thought. He professed faith in Christ and united with the First Hopkinton Seventh-day Baptist church. Later he took a letter to the Pawcatuck Seventh-day Baptist church of Westerly, of which he has been a consistent member, and in the welfare of which he was greatly interested. It is another case where a long and useful life has been lived, almost entirely in one community. From what his acquaintances say of him, we consider that he was a man of gentle and most kind disposition, a lover of the home, and not one of those who are trying to keep constantly in view of the public. He was greatly interested in the history of the Stillman family, and loved to talk of it and write about it. He was thoroughly interested in the great questions that have been before the American people, and took sides against evil in every form.

There are now left of the family of which he was a member, but one, Eliza, wife of Charles A. Stillman. Of his own children, there are Alberti R., of Pawcatuck, and Myrton E., of Providence. There had been a slow gradual failing for some four years, but much more rapid the last year. He fell asleep very quietly, and apparently without pain, June 20, a little after eight o'clock in the morning.

A good man, whose influence was felt in community and church, has gone, and others arise to take his place and serve their day and generation as well as he.

C. A. B.

PRICE.—In Westerly, R. I., July 8, 1907, Fanny Annette Price, in the 25th year of her age.

She was the daughter of Walter and Annette Greenman Price, born May 4, 1883. She graduated from the Westerly High School in 1903, and was to have finished her course in Wellesley this June. She was taken ill in January, and failed gradually until the end. She

professed faith in Christ a number of years ago and was baptized by Rev. S. H. Davis, uniting with the Pawcatuck Seventh-day Baptist church at that time. The funeral was largely attended by friends in the vicinity, and by classmates from away. Flowers in great profusion beautified the occasion. The services were conducted by Rev. Clayton A. Burdick and Rev. Samuel H. Davis.

DENNISON.—Harriet M. Dennison, oldest child of Joseph S. and Lydia Noyes Kenyon, was born in the town of Hopkinton, R. I., Oct. 10, 1831, and her girlhood days were spent there.

In 1856 she was married to Edward N. Dennison. They lived for a time in the city of Providence, later moved to Hopkinton, and a number of years ago to Westerly. Mr. Dennison died in 1893, and since that time she had lived with her brother, Dr. John Kenyon, and her nephew, Dr. Harold Kenyon. She early confessed her faith in Jesus Shrist and became a member of the First Hopkinton Seventh-day Baptist church, holding her membership there to the end. She was of a gentle spirit, and kindly disposition. There is left of the family of brothers and sisters, William H. Kenyon, of Quonocotaug, and Mrs. Thomas Barber, of Westerly. She entered rest June 4, 1907, after an illness of only a few days.

C. A. B.

AYARS.—Mrs. Mary B. Ayars was born at Shiloh, N. J., April 8, 1826, and died at her home in Minnesota, Dec. 30, 1906.

She was the daughter of Jeremiah and Phoebe Davis. She grew to womanhood in her birthplace and on June 22, 1843, was married to John W. Ayars. In April, 1855, Mr. and Mrs. Ayars came west, spending a year at Milton, Wis., before they settled in Freeborn township, Freeborn county, where they made their permanent earthly home. On June 13, 1866, Mrs. Ayars celebrated the 50th anniversary of her residence in Minnesota. The deceased was the mother of six children. Except for the death of her husband, which occurred several years ago, her family has never been entered by death. In fact, we learn that it was her expressed wish that her children be gathered about her before her death, which she felt was near at hand. The surviving children are Chas. C. Ayars, New Richland; Casper W. Ayars, Albert Lea; Phoebe M. Weed, Lake Mills, Iowa; Laura J. Barnes, Redfield, S. D.; Anna W. Ayars and Alma A. Larson, New Richland.

Mrs. Ayars was a good woman and a consistent Christian, she having been a member of the Seventh-day Baptist church since childhood.

HOME NEWS

SHILOH, N. J.—A number of our young people have gone to Pocino Pines, Pa., where they are engaged during the summer. Three or four went to Pocino last summer, but this year there were about a dozen. At about the same time, fifteen people came to this section, some for the summer, and some for a longer or shorter period. An informal reception was held at the parsonage for these old friends. There were eight states represented—Rhode Island, New York, West Virginia, Florida, Arkansas, Wisconsin, Pennsylvania and Wyoming. —From Mr. Brevier, State High School Inspector, official notice has been received that the Shiloh School is on the approved list. The graduating class of five is the largest ever graduated. This spring two former Shiloh pupils graduated from Alfred University, one from Salem College, and two in the preparatory courses at the South Jersey Institute at Bridgeton, N. J., the latter two winning three prizes.—The Missionary and Sabbath Reform committees held a "weight social" in the church basement.—The Social Committee of the Y. P. S. C. E. held a flower social at the parsonage.—After the continued cold rains of early summer, Children's Day dawned bright and clear. The exercises were well rendered and were very interesting. The church was decorated with dog-wood.—The Ladies' Society held a festival on the church lawn on the evening of July 4.—Mr. Wilburt Davis occupied the Shiloh pulpit the morning of July 13.—The 93rd annual session of the Shiloh Ladies' Mite Society was held in the church on the afternoon of July 14. Pastor D. B. Coon gave an address on the "Phenomenal Growth of the Kingdom of God." It was voted to appropriate \$10.00 of the dues for the purchase of books for Wilburt Davis, and the money remaining in the treasury to be equally divided between the Missionary and Tract Societies.—Sabbath morning, July 27, Prof. Luther Davis and his wife will take charge of the

Sabbath morning service and tell of the work in Arkansas.—The W. C. T. U. held a social at the parsonage and collected flowers and jellies for the sick. The following poem was written by Mrs. Nina Bard Creamer, for the occasion:

THE GREAT NEED.

O, the bright and sturdy youth
That pass us on life's way;
O, the winsome souls of truth
Our firesides shield today!
Their faces lit with glowing hope,
Undaunted every brow;
They face life's sunny upward slope
That smiles before them now.

In coming years where will they be,
How bravely will they fare?
Sharing homes of misery,
Of want, disgrace and care?
Homeless, perhaps, with empty purse,
Too hardened then to shrink
From contact with that hateful curse,
The mighty curse of drink.

In our land the crying need
From sea across to sea,
Is faithful hearts and hands
With force and strategy
For deeds of skill, to undermine
The power of this base foe,
And on the work the smile divine
Will surely rest, we know.

CORA SHEPPARD LUPTON.

July 17, 1907.

Rev. T. L. Gardiner Accepts Call.

Just as the RECORDER goes to press word is received from the Rev. Theodore L. Gardiner, pastor of the North Loup, Neb., church, that he accepts the call of the Tract Board to become the editor of the RECORDER. This call was extended him in accordance with the action of the Board at its last meeting, July 14, the minutes of which were published in our issue of last week. Mr. Gardiner expects to attend Conference, and will arrive in Plainfield to take up his editorial work about September 1.

Sabbath School

CONDUCTED BY SABBATH-SCHOOL BOARD.

Edited by

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

Aug. 17. The Day of Atonement.....Lev. 16: 5-22.
Aug. 24. Israel Journeying to Canaan.
Num. 10: 11-13; 29-36.
Aug. 31. The Two Reports of the Spies.
Num. 13: 17-20; 23-33.
Sept. 7. The Brazen Serpent.....Num. 21: 1-9.
Sept. 14. Moses Pleading with Israel....Deut. 6: 1-15.
Sept. 21. The Death of Moses.....Deut. 34: 1-12.
Sept. 28. Review.

LESSON VI. AUGUST 10, 1907.

THE SIN OF NADAB AND ABIHU (TEMPERANCE LESSON).

Lev. 10: 1-11.

Golden Text.—"Wine is a mocker, strong drink is raging and whosoever is deceived thereby is not wise." Prov. 20: 1.

DAILY READINGS.

First-day, Lev. 8: 1-17.
Second-day, Lev. 8: 18-36.
Third-day, Lev. 9: 1-24.
Fourth-day, Lev. 10: 1-20.
Fifth-day, Isa. 28: 1-13.
Sixth-day, Prov. 23: 19-35.

Sabbath-day, I. Cor. 8: 1-13.

INTRODUCTION.

The third book of the Pentateuch is called in the Talmud, the Law of the Priests, and the Law of Gifts. The name by which it is commonly known, Leviticus, comes from the Greek version. It is concerned chiefly with regulations for the sacrifices, and the laws about purity and purifications. There are short narrative portions. Chaps. 8-10 are devoted to an account of the consecration of Aaron and his sons to the priesthood.

According to the modern critical view, this book, and a great part of Numbers and some portions of Exodus comprise the third of the three great codes of law commonly grouped under the name of Moses. Those who accept this view hold that this code was put into effect after Deuteronomy.

In the midst of the account of the consecration of the priests comes the narrative of the sin of Nadab and Abihu and their punishment. At first thought this punishment seems excessive;

but severe as it was, it was no more than the circumstances demanded.

The sin of Nadab and Abihu is parallel to that of Achan at the time of entrance of the children of Israel into the land of Canaan, and to that of Ananias and Sapphira soon after the organization of the Church at Jerusalem. Each of these three celebrated sinful acts came at a time of crisis. To a casual observer such a sin was trivial, but below the surface there was a condition of the heart that betokened the gravest defection from God. As a hypocritical pretense of true piety and generosity on the part of its members was the gravest menace to the infant church in the time of Ananias, so at the time of the institution of the tabernacle service no greater danger threatened the children of Israel than that they should combine the worship of false gods with their service to Jehovah.

TIME.—As Lev. ch. 8-10 is parallel with the account of the installation of the priests mentioned in our lesson of last week, we may say that the time of this lesson is on the afternoon of the first day of the second year of the Exodus; or possibly it was a week later. Comp. ch. 8: 3-5 and 9: 1.

PLACE.—Before Mt. Sinai.

PERSONS.—Moses and Aaron; Nadab and Abihu; Eleazar and Ithamar; Mishael and Elzaphan.

OUTLINE:

1. The Death of Nadab and Abihu. v. 1-3.
2. Mourning for Them Forbidden. v. 4-7.
3. The Warning Against Strong Drink. v. 8-11.

NOTES.

1. *Nadab and Abihu.* The eldest and the next eldest to the sons of Aaron. They had just been consecrated along with their father and brothers to the priestly office. *His censor.* This was some sort of a dish for holding fire. Compare ch. 16: 12 where there is an allusion to the manner of burning incense. *And offered strange fire before Jehovah.* The precise nature of their sin is not apparent. There have been a great many guesses—some very wide of the mark. Perhaps they were intoxicated when they performed their service, but that is not very likely. Perhaps they brought fire from some altar of an idol, but that seems hardly practicable. Possibly the incense was not that specially prescribed for the service of Jehovah. Perhaps they offered the service at other than the appropriate time. At all events they made bold to do as they determined of themselves

and despised the ritual regulations which Jehovah had provided. Thus they dishonored Jehovah.

2. *And there came forth fire from before Jehovah, etc.* The form of expression is precisely the same as in the last verse of the preceding chapter; but how different is the thought! In the one case the fire from Jehovah is the sign of his acceptance of the offering, in the other the sign of his disapproval, and the instrument of punishment. *And they died before Jehovah.* Probably in the outer court as may be inferred from v. 4. The phrase "before Jehovah" often refers to the interior of the tabernacle, but is also used of the outer court as well. Compare ch. 1:5.

3. *This is it that Jehovah spake.* To Moses there was no uncertainty about this unhappy event. He knew at once what the sin of these two was, and that their death was no accident, but a punishment. *I will be sanctified in them that come nigh me, etc.* Treated as sacred. These sons of Aaron by overstepping the instructions of Jehovah had failed in acknowledging his holiness. If no punishment had come to those who thus presumptuously disregarded his requirement, the people would at once have begun to think slightly of the forms prescribed for the service of Jehovah. God had therefore glorified himself in the sight of the people by the tragic death of those who dishonored him. *And Aaron held his peace.* Or much better, was silent. There was nothing for him to say. He was doubtless filled with grief at the loss of his sons; but he recognized the truth of what Moses said and knew that their punishment was just.

4. *And Moses called Mishael and Elzaphan.* Two cousins of Aaron are called upon to bury the slain, as it was not permitted for the priests to defile themselves by contact with a dead body; for thus they would be unfitted for their holy office. *Brethren.* This word is often used as here in the sense of kinsmen.

5. *In their coats.* It is apparent that their bodies or garments were not seriously marred by the fire. The sacred garments of the priests' office which were ordinarily replaced by the everyday clothes when priests left the sacred enclosure had in this case been defiled by these unworthy wearers, and were therefore buried with them.

6. *Let not the hair of your heads go loose.* One mark of mourning was to unbind the hair by removing the turban. Another frequent sign

was the rending of the garments. Aaron and his remaining sons are strictly charged not to exhibit any outward marks of mourning for Nadab and Abihu. *That ye die not.* Any manifestation of grief under the circumstances would be a sign of displeasure at the judgment of God, and so merit punishment for themselves and for the people whom they officially represented. *The whole house of Israel, bewail the burning.* Mourning is permitted to the Children of Israel outside of the family of Aaron, for the death of these two young men of great promise.

7. *And ye shall not go out from the door of the tent of meeting.* That is, to attend to the burial of those who had fallen. *For the anointing oil of Jehovah is upon you.* This implies that all the priests were anointed although the narrative tells only of the anointing of Aaron.

8. *And Jehovah spake unto Aaron.* The divine instruction was usually given through Moses. It is not improbable that this particular teaching came at this time because Nadab and Abihu had behaved presumptuously through the influence of strong drink; yet this verse begins a distinct paragraph, and we do not know that there is any close connection with the previous portion of this chapter, and only guess at the circumstances that led to the sin of the two unfortunate young men.

9. *Drink no wine or strong drink.* The word translated "strong drink" is used to refer to almost any kind of alcoholic liquors then known except wine, whether prepared from wheat, barley, millet, apples, dates or honey. It is found frequently as a parallel for wine.

10. *And that ye may make a distinction.* This verse and the following have no close connection with the context. One of the primary elements of the Levitical code consisted in the making of careful distinctions. Doubtless this was the very point of the sin of Nadab and Abihu. We may imagine that to a careless observer their conduct would not have seemed far out of the way. They chose to disregard some detail of the prescribed service.

11. *And that ye may teach the children of Israel.* An important part of the priests' work was to instruct the people in regard to the statutes that Jehovah had enjoined. The Hebrew name for the Pentateuch is the *Torah*, which may be translated, "teaching" or "instruction." *By Moses.* The earlier editions of the American Revised Version as well as the Version of King James read, "by the hand of

Moses;" but the briefer reading is more in accord with our manner of thinking.

SUGGESTIONS.

When a man undertakes the service of God he should give the best of his thought and action. One cannot give his best when he is under the influence of liquor. We are indeed continually on duty for God. Therefore it is inappropriate to drink at any time. Why should we weaken ourselves and make ourselves incapable of best effort?

Very likely Nadab and Abihu did not consider that they were seriously turning aside from the prescribed rules. It is the principle that underlies an act that counts. It is difficult for many men to consider the serious consequences of moderate drinking.

It is not possible for us to sin precisely in the same manner as Nadab and Abihu; but we are imitating them when through self-will we undertake to make a substitute for exact obedience to the requirements of our God.

Sunday not a Week Day.

Novel Question Raised by Saloon-keeper in Seymour, Wis.

Seymour, Wis., June 28.—L. A. Stammer, a saloonkeeper here, has raised a novel question. He was recently arrested for keeping open saloon after 11 o'clock Sunday night. He will fight the case, claiming that the ordinance under which he was arrested reads: "Shall be closed each and all week days at 11 o'clock P. M." Stammer claims that Sunday is not a week day.—*Evening Wisconsin (Milwaukee).*

To Lone Sabbath Keepers.

All lone Sabbath keepers who expect to attend the General Conference at Alfred, Aug. 21-26, are requested to send their names before Aug. 12, to Frank A. Langworthy, Chairman Entertainment Committee, Alfred, N. Y.

Convocation.

All persons expecting to attend the coming Convocation at Nile, N. Y., should notify the undersigned at once, and state on what day and train they will arrive.

MR. AND MRS. G. A. STILLMAN,
Entertainment Committee.

Nile, N. Y., July 22, 1907.

Vacations for Mothers, Too.

People who work for themselves, especially mothers, often glory in not taking a vacation, in staying forever at home, in sticking solidly to what they believe to be their duty. To you, my conservative reader, a vacation is just as necessary as it is to the tired teacher or the faithful clerk; and for the same reason—that you may do more work when you do work, and do it more effectively. The duty which holds you will be better performed, the home which you are guarding will be better kept, and the cheerfulness, and courage, and optimism which you need will be more readily summoned, if you take time—not next year, but in the remaining weeks of this very summer—to drink in the stimulant of new faces, new landscapes and new experiences.—*In Woman's Home Companion for August.*

FOR SALE.

A good thriving business in Augusta, Mich., a beautiful village 10 miles from Battle Creek, on the Michigan Central R. R. and Interurban lines, making good transit to all points in the state. We are located in the midst of a fruit growing section, and we have a good trade in all the state, and in Indiana, Iowa and northern Ohio. This is our 20th year, and at the present time we are running 20 hands.

Reason for selling, wants to go south on account of health. For information write Augusta Basket Co., Geo. E. Risley, Mgr.

SPECIAL NOTICES

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

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

THE Seventh-day Baptist Church of New York City holds services at the Memorial Baptist church, Washington Square South. The Sabbath-school meets at 10.45 A. M. Preaching service at 11.30 A. M. A cordial welcome is extended to all visitors.

THE Seventh-day Baptist Church of Chicago holds regular Sabbath services in the Le Moine Building on Randolph street between State street and Wabash avenue, at 2 o'clock P. M. Strangers are most cordially welcome.
W. D. WILCOX, Pastor,
5606 Ellis Ave.

MINUTES OF THE NORTHWESTERN ASSOCIATION

SIXTY-FIRST ANNUAL SESSION

Held at Albion, Wisconsin, June 13-16, 1907.

FIFTH-DAY MORNING.

The sixty-first annual session of the Northwestern Association convened with the church at Albion, Wis., June 12, 1907, at 9 A. M. A Pastors' and Workers' Conference was conducted by the Moderator, Willard D. Burdick, at which the following papers were presented: "How may we grow in numbers and spiritual power?" Rev. John Davis; "The pressure of commercialism upon us," Rev. G. W. Hills. This paper was read by Rev. Wayland D. Wilcox. "Pastoral calls," Rev. Charles S. Sayre.

At 10 o'clock the Moderator called the Association to order. Prayers were offered by Rev. Arthur E. Main and Rev. Edwin Shaw. The choir of the church rendered an appropriate anthem and Pastor Van Horn pleasingly and cordially welcomed the delegates, happily referring to the pleasure with which preparations were made for entertaining this Association in anticipation of the good which the church hoped to do and gain from its coming, expressing especial desire for the spiritual good of all resulting therefrom.

The Moderator responded in words of appreciation, expressing the same hope for good to be accomplished, stating that the object before the committee in the preparation of the program was a desire to secure the highest spiritual good to all our churches.

The preacher of the introductory sermon, the Rev. Theodore L. Gardiner, then read John 15, after which Rev. A. E. Main offered prayer, plainly voicing the desire and hope of the delegates in a plea for the uplifting and strengthening power of the Holy Spirit. After another appropriate and well rendered anthem, the Rev. Doctor Gardiner took as his text, John 15:5, last clause, "Without me ye can do nothing." He gave something of the historic setting of the text, showing its special significance in its relation to the disciples, applying the same to the relation of present-day Christians to Christ. While the disciples enjoyed the bodily presence of Christ and were blessed in this, it did not equal the greater power of the spiritual presence as manifest in the Holy Spirit which abides forever. He named some of the things which we cannot do without Christ: (a) We cannot be convicted of sin, (b) We cannot be relieved from its burdens, (c) We cannot overcome evil propensities, (d) We cannot have power to win men, (e) We cannot truly worship. He is ever at our side if we will it, to aid in the accomplishment of these things. The sermon was full of helpful, inspiring thoughts.

The following summary of letters from churches was given by the Corresponding Secretary, and after remarks by Rev. Lewis A. Platts and Rev. Edwin Shaw, expressing approval of the method of presenting these letters in the report, the report was received:

SUMMARY.

In presenting a summary of the letters from the churches of the Northwestern Association, as provided for in a By-Law passed last year, your Corresponding Secretary has no precedent and does not know how much or how little of the contents of these letters it is best to present. On May 20, a request was sent to each church in the Association, asking them to forward their church letter and statistics on or before June 5, and calling their attention to this By-Law providing for this summary of letters. June 5, six letters had been received, a few have come since, and for the rest we have only the statistics from which to gather the facts as to the condition of the churches.

The Boulder, Colorado, Church is rejoicing that they had five additions by baptism and seven by letter the past year. Death has removed one beloved member. They greatly enjoyed a visit from Missionary Secretary Saunders, and are looking forward to the coming of Conference to them in 1908, and are of the opinion that its coming would result in great blessing to the church and to the Conference. They send as delegates, Rev. and Mrs. F. O. Burdick. They have a net gain of 10.

The Dodge Center, Minn., Church reports a net increase of 9, and that with no special effort excepting the regular services, the stirring sermons and personal influence of Pastor Sayre. Thirteen have been added to the church by baptism. They report a good attendance at Sabbath School and a fair attendance at prayer meeting and Christian Endeavor Society. They report an interesting Sabbath School Institute, conducted by Field Secretary Greene, in May. They give a special invitation to the Northwestern Association to meet with them in 1908.

The West Hallock Church reports no material change in the past year, their membership remaining the same. Financially they are out of debt. Sixty dollars were raised by them for missionary debt. Though few in numbers, they ask the prayers of the Association that they may have the wisdom and grace to do their work faithfully.

The Jackson Center Church reports a prosperous condition, both spiritually and financially. There has been a net gain in membership of one.

The Welton Church reports that in temporal things it has been a year of prosperity, and that spiritually some advancement has been made. The absence of some on account of sickness, and of others at school, has made the attendance at church services light, the past few months, but they are hoping and praying for a spiritual awakening, and additions to the membership.

The Albion Church reports a year of advancement in both spiritual and temporal things. Though the report shows a net loss for the year, this is accounted for by the fact that, though reluctant to do so, it seemed advisable to drop eight unprofitable members from the roll. They hope that the future years may not show real loss from this cause. The Sabbath service and Sabbath School are well attended, and prayer meeting and Christian Endeavor have fair attendance. Over \$100.00 on missionary debt, and \$700.00 on church repairs have been raised during the year. The church has looked forward with pleasure to the coming of the Association, praying for a blessing upon the meetings and the church.

New Auburn, Wis., reports a net loss of four members; Walworth church a net gain of one; Chicago church a net loss of one.

Milton Junction reports the regular appointments of the church well sustained; a month of revival work conducted by Rev. L. D. Seager, resulting in an addition to the church of 15. During the year, there has been an increase of 18 by baptism, 5 by letter, 4 by verbal testimony, total 27. Decrease by death, 4, by rejection 4, by letter 5, total 13. Net gain 14. Junior Society doing good work under Supt. Mrs. R. A. Frink. Eighteen recently joined the senior Christian Endeavor Society. Sabbath School reorganized as a result of visit of Field Secretary Greene in April. In connection with Milton Church, last fall, they sent Rev.

O. S. Mills on a missionary trip to the central Wisconsin churches, for one month, holding services and visiting the Sabbath keepers, and encouraging them.

Rock River Church reports a net loss of one; Stone Fort a net gain of one; Farina a net gain; Milton a net gain of 9; New Auburn, Minn., a net gain of 3; Garwin, Iowa, a net gain of 4; Farnam, Neb., a net gain of 15; North Loup a net loss of 5. Net gain to Association, 53.

It was voted that visiting delegates from other Associations and organizations, viz., O. A. Bond, South-Eastern Association; Rev. L. F. Randolph, Eastern; Rev. E. H. Socwell, Central; Prof. Paul Titsworth, Western; Rev. E. B. Saunders, Corresponding Secretary Missionary Society; Rev. G. B. Shaw, representative Tract Society; Rev. A. E. Main, Education Society; and Rev. Walter Greene, Field Secretary of S. S. Board; be welcomed and that the courtesies of the Association be extended to them.

The Moderator called for report of engrossing clerk, Edwin Shaw, who reported as follows:

The Engrossing Clerk reports that the minutes of the last session of the Association were so carefully written that he has no charge to make for preparing them for publication. Six hundred copies were printed and distributed to the churches. The expense of postage and express, one dollar and eighty cents, together with five dollars for copying minutes in the record book, has been paid by the Treasurer of the Association.

Respectfully submitted,

EDWIN SHAW, Engrossing Clerk.

After remarks by Edwin Shaw, Geo. Lewis and F. E. Peterson, the report was adopted. At this point Dr. Platts was granted the privilege of presenting to the Association, Rev. Mr. Hanson, a Scandinavian brother, recently converted to the Sabbath. Mr. Hanson clearly and interestingly stated his convictions regarding the Sabbath and reasons for same.

On motion of Dr. Platts the Moderator was empowered to appoint the standing committees.

The Association adjourned for the noon hour, when dinner was bountifully served in the church basement.

AFTERNOON SESSION, FIFTH-DAY.

The session was opened with prayer by the Rev. Wayland D. Wilcox, followed by singing. The Recording Secretary, Mrs. J. H. Babcock, not being present, Rev. Frank E. Peterson was appointed Assistant Secretary, *pro tem*.

Mr. O. A. Bond read corresponding letter from South-Eastern Association and spoke of the good work being done in the churches of that Association.

Rev. Lewis F. Randolph read the corresponding letter from the Eastern Association, following with remarks on the conditions and problems prevailing in that Association.

Rev. E. H. Socwell read the message from the Central Association, supplementing it with remarks upon the influences which allure many of our young people from the Sabbath and said, "When this tide turns and our people come to realize that the source of our strength is in the rural districts then will our cause be more hopeful."

Prof. Paul Titsworth read the letter from the Western Association. Mr. Titsworth spoke of the encouraging things of that Association, particularly Alfred University.

President Daland read the letter from the South-Western Association:

The South-Western Association to Sister Associations, sends greeting. Our eighteenth annual session was held with the Gentry Church, Gentry, Ark., November 1-4, 1906. The attendance was very good, including a larger delegation from abroad than usual. The services were of an unusually high order, giving a feast of good things throughout. We were ably assisted in the work of this session by President B. C. Davis, delegate from the East; President W. C. Daland, from the Northwest; Secretary A. H. Lewis, representing the Tract Board; and J. W. Crofoot, representing the Missionary Board. We thank you for their coming; also we would gratefully acknowledge the help rendered in our session by Rev. G. W. Hills, of Nortonville, Kan. In your sessions please accept of any one or more of the above named brethren, who may be present, to represent us and our interests.

We are saddened by the death of two officers in our churches, mentioned in our reports, that of Rev. J. B. Redwine, of Purdy, Mo., and that of Dea. T. H. Monroe, near DeWitt, Ark. These were both good and faithful servants of the Lord. There have been several added to our churches this year; perhaps more at Fouke than at any other point. The increase at Fouke was largely due to revival effort. The large per cent. of increase who are taking up the Sabbath is noticeable. The most of those who are accepting the Sabbath are near the Little Prairie Church. That is an exceptionally good field for Sabbath Reform work.

The reports indicated a good interest in Sabbath School and Christian Endeavor work, where organized. Also the school interest is increasing in the Association. We feel very much encouraged concerning our young people, owing to those lines of work among us, which are destined to mould them after our Great Pattern.

We assure you of our interest in, and prayers for the mutual good of our beloved Zion.

Fraternally,

G. H. FITZ RANDOLPH,

Cor. Secy.

Fouke, Ark.,

Nov. 20, 1907.

President Daland said that as the afternoon was one of messages he would bring a message, something higher and deeper than the story of a visit to a little town in Arkansas, a message of the progress of the gospel, the enlightenment of darkness and the growth of virtue among those needing this culture of the soul. He spoke of the magnitude of the South-Western Association, composing the enormous State of Texas, together with Arkansas, Missouri and Louisiana. The chief centers are Fouke, Gentry, and Hammond. He explained the policy of the Rev. G. H. F. Randolph, which is to induce lone Sabbath keepers to unite with the Fouke church rather than the others, that they may feel in closer fellowship with the General Missionary. He spoke of the community at Gentry, the unity of the people, the earnestness and interest in the evangelistic services. He referred to the interest of our people in education and the school at Fouke. After describing the chief features of the meetings of the Association, he closed with a tribute to the bravery, loyalty and unity of the people of the South-West.

Moderator Burdick appointed the following standing committees:

Credentials.—J. T. Davis, Ansel Crouch, Miss Minnie Green.

Petitions.—L. A. Platts, C. H. West, W. D. Wilcox.

Obituaries.—M. G. Stillman, O. S. Mills, W. D. Thomas.

Nominations.—F. E. Peterson, Mrs. G. W. Burdick, Edwin Shaw.

Finance.—A. B. West, W. G. Polan, D. L. Babcock.

Education.—A. E. Main, T. L. Gardiner, Paul Titsworth, W. C. Daland, O. A. Bond.

After singing and the reading of the 90th Psalm and prayer, Rev. E. H. Socwell preached from Gal. 6:7, "Be not deceived, God is not mocked, whatsoever a man soweth that shall he

also reap." The following points were clearly made: (1) We must expect to reap the same crop as shown. (2) The seed is sure to grow and mature, no devastation, no failure. (3) We must reap more than we sow, good or bad. (4) The significance of sowing seeds of kindness, sunshine and truth. Eternity will reveal surprises in fruitage. The hand that sows will reap. Seventh-day Baptist sowing will result in Seventh-day Baptist reaping. It was a suggestive, helpful sermon.

The choir sang, "I will Pilot Thee," and the session closed with prayer by Mr. Socwell.

EVENING SESSION, FIFTH-DAY.

A song service led by Rev. Wayland D. Wilcox preceded the preaching. Invocation by Rev. George W. Burdick. A quartette of gentlemen, Messrs. Van Horn, Babcock, Whitford and Noble, sang. The Rev. Willard D. Burdick read a portion of John 12. Prayer was offered by the Rev. George B. Shaw, and an anthem, "Let Zion Awaken," was sung by the choir. Sermon by Rev. George W. Burdick, from Acts 28:24, "And some believed the things that were spoken and some believed not." Some reasons why the human heart does not receive truth; chief reason, the opposition of the will of the individual. A strong appeal was made to all who have not already done so, to face the truth, open their hearts to the truth, receive, believe, and live the truth revealed in Christ.

A testimony meeting led by the preacher of the evening, in which many took part. Messdames Green and Palmeter sang a duet, "Come with me." Benediction by Dr. Main.

SIXTH-DAY, MORNING SESSION.

Pastor's and Worker's Conference was opened with singing, and prayer by Rev. Herman D. Clarke. First paper, "Personal work to save," read by Rev. Lewis A. Platts. The example of Christ was cited. The motive of effective work is love. Second paper, "Personal work for Sabbath Reform," Rev. M. G. Stillman. Points illustrated by object lessons and Scripture texts. The discussion which followed was participated in by Edwin Shaw, George B. Shaw, Edward B. Saunders, George W. Burdick, Wayland D. Wilcox and Theodore L. Gardiner.

The Business hour having arrived the report of the Executive Committee was read and adopted:

Your Executive Committee would report that they have conducted the correspondence and prepared the program, a copy of which is before you. The expenses of said committee have been: For postage, \$2.25; for printing, \$2.75; total, \$5.00.

W. D. BURDICK,
GEO. E. CROSLY,
Committee.

The delegate to the South-Eastern, Central and Western Association, Rev. George W. Lewis, gave the following report:

Your delegate to the sister Associations would respectfully report: The South-Eastern Association convened with the church at Salemville, Pa., May 16-19. The isolation of this church from the West Virginia churches, and the lateness of the season, resulted in a small attendance, but the interest and zeal in our work as a people was at high tide. Only four pastors now reside in the Association, two of whom reside at Salemville, and alternate in preaching and leading the Sabbath services. The Association is greatly in need of two missionary pastors, and a committee was appointed to provide for this field. Salem College is

progressing finely under the direction of the new president, Prof. Cortez R. Clawson, who, however, has been offered a chair in Alfred University. The Association, in response to a petition from the Boulder church, unanimously waived its right to the session of the Conference in 1908, with the provision that it should meet with them in 1909, which action received many words of approval in the other Associations. Brother Jay Crofoot, one of our missionaries in China, was present at this, as well as the Western Association, and rendered valuable aid by "chalk-talks" and addresses concerning our work in China.

The Eastern Association convened with the First Hopkinton Church at Ashaway, R. I., May 23-26. This being a mother church and the Association being the home of our Missionary Board, much was said on these subjects through the entire session. The attendance was good, especially on Sabbath and Sunday, and many problems that confront us as a people were discussed. Because of conditions among us as a people, and because of a somewhat recent development in New England, five of the speakers most fortunately dwelt on various phases of denominational growth and how it may be attained. Great anxiety along this line seemed to characterize the entire meeting. This was the only Association favored with the presence of Dr. A. H. Lewis and his wise counsel. He emphasized the importance of all Protestants arousing themselves along religious lines, lest the Catholic Church soon become the dominant power in the United States as it has already in many parts of New England. This Association, as also the South-Eastern and Central, reports a net loss in membership this year. But the churches, with but one exception, have pastors, who are hoping and praying for higher spiritual living in the churches to which they are called to minister.

The Central Association was entertained by the First Brookfield Church, at Leonardsville, N. Y., May 30-June 2. Here also the attendance was not large, by reason of the extreme lateness of the season, many not even having their corn ground plowed. But the evening services and Sabbath and Sunday services were well attended, and all pronounced it a profitable session. The special attraction of this meeting was the brief examination and the giving of his religious experience by Rev. L. A. Wing, who has recently withdrawn from the Seventh-day Adventists, and is now the settled pastor of DeRuyter church. The Second Verona Church is saddened by the recent death of their only deacon, Francis Mills. The sermons and addresses of the Association were especially strong and practical. The music was above the average. The closing conference, following a sermon by Rev. E. B. Saunders, was especially warm and spirited, which led to an invitation to Brother Saunders, by pastor Ira Lee Cottrell, to remain and conduct further meetings.

The Western Association was entertained by the Friendship Church, at Nile, N. Y., June 6-9. Because of the unfortunate overlapping of Commencement exercises at Alfred, and the sessions of the Association, the opening service was not held until Thursday evening, but by the efficient guidance of its Moderator, Prof. Paul Titsworth, a strong and interesting program was completed at the usual time, Sunday evening. The nearness of Alfred University made it possible for many teachers and students to be in attendance. Special mention should be made of Prof. C. B. Clarke, who, like Brother Wing, has come to us from the Adventists. He is not only a strong teacher, but was very helpful in the meetings, and will be the delegate to our Association in 1908. In all these Associational gatherings there seemed to be a consciousness and anxiety that, as a people, we are not as zealous and devoted in our church and denominational work as the conditions about us demand. In all these meetings, your delegate was welcomed and given a place on various programs, which he endeavored to fill to the best of his ability. He wishes here to express an appreciation of the confidence manifest in appointing him to represent this large Association in so important a work. The expenses of your delegate, chargeable to the Association, were \$56.42, all of which has been paid by the Treasurer. An itemized account will be furnished if desired.

GEORGE W. LEWIS, Delegate.

This report was received and expense referred to Finance Committee.

The Treasurer's report was read and referred to Finance Committee:

L. A. Platts, Treasurer, in account with the Northwestern Association:

		DR.	
June 17, 1906.	Balance from last year	\$ 78 86	
	Collections at Association:		
	Woman's Board	\$ 4 95	
	Young People's Board	7 01	
	Miss., Tract and Education Societies	30 55	42 51
	July 12, Nortonville (arrears)	22 00	
	June 3, '07, Dodge Center	12 70	34 70
	Apportionments from churches:		
1907	Jan. 19 Jackson Center, Ohio	8 00	
	Apr. 26 Chicago, Ill.	4 30	
	28 Farina, Ill.	12 70	
	28 Rock River, Wis.	2 10	
	May 2 Farnam, Neb.	2 00	
	6 New Auburn, Wis.	1 70	
	8 Walworth, Wis.	8 00	
	13 Albion, Wis.	15 80	
	27 Milton, Wis.	27 80	
	27 Welton, Iowa	4 80	
	June 7 North Loup, Neb.	21 60	
	8 New Auburn, Minn.	3 40	
	8 Boulder, Colo.	3 90	
	11 Garwin, Iowa	4 10	
	12 Milton Junction, Wis.	16 70	
	13 Southampton, Ill.	3 10	140 80
			\$296 87
		CR.	
	By cash paid out as follows:		
June 17	E. B. Saunders, one-third collection for Missionary Society	\$10 18	
17	A. E. Main, one-third collection for Education Society	10 19	
22	F. J. Hubbard, one-third collection for Tract Society	10 18	
22	A. C. Davis, collection for Young People's Society	7 01	
22	Mrs. L. A. Platts, collection for Woman's Board	4 95	
Aug. 6	W. K. Davis, Printing Minutes	40 00	
6	W. K. Davis, Printing Programs	2 00	
6	G. E. Crosley, Cor. Sec., Postage ..	80	
6	Edwin Shaw, Engrossing Clerk	6 08	
Oct. 29	W. C. Daland, Delegate S. W. Assn.	28 31	
1907	June 13 Geo. W. Lewis, Delegate to S. E., Central and Northwestern	56 42	
	13 Balance on hand	120 75	
			\$296 87

The following churches are in arrears this year:			
	Dodge Center, Minn.	\$12 50	
	Nortonville, Kan.	22 00	
	Long Branch, Neb.	1 00	
	Stone Fort, Ill.—2 yrs.	6 00	
	Albion, Wis., June 14, 1907.		

Prof. Edwin Shaw presented the offer of the Editor of the RECORDER, to print the official minutes of the Association in an especial Associational number of the RECORDER. Prof. Shaw moved to accept this offer and instruct the Recording Secretary to prepare the minutes for this publication and order twenty-five copies for official use in the Association. After remarks by G. W. Lewis, M. G. Stillman, Edwin Shaw, G. B. Shaw, H. D. Clarke and O. S. Mills, the motion was laid upon the table until next business hour.

Message from the Missionary Secretary. Text of message, "Go ye into all the world and preach the Gospel to every creature." Mr. Saunders brought a message of thanks and gratitude from the Missionary Board to this Association for having started the movement for the payment of the Missionary debt. This movement, a preparatory work which gives the church work a more hopeful outlook. Appeal for prayers and support that opportunities may be improved. Every opportunity improved lifts to higher ground for grasping the next. Keep faithful,

keep humble. He earnestly urged the people, like Abraham, to step out in faith at the call of God and move forward with the great work before us as a people.

Singing by the congregation and devotional services led by O. S. Mills, introduced the hour for sermon by delegate from the Eastern Association, Rev. L. F. Randolph. Rev. W. D. Wilcox offered prayer, a plea for the spirit of love and devotion to fill all hearts. Text, Is. 55:3, "Incline thine ear unto me, hear and your soul shall live." Responsibility of parents, their anxiety for best good of their children. Anxiety of God, our Father, for the well-being of his children. Incline thine ear to the voice of God. God speaks to his children in tones of love, in tones of pleading. Faces of children and youth appeal to us to hear the voice of God, to set right examples before them. The needs of the poor appeal to us as the voice of God to give them care. What we do here and now will have great bearing upon the future years. The voice of God in the opportunity to help, and save. Listen, and work where God sends you. Hear the voice of God calling to higher life. Hear, obey and live. Singing, "Rock of Ages." Benediction.

SIXTH-DAY, AFTERNOON.

Called to order for business. Prayer by Rev. L. A. Platts. The question referred to this hour for consideration was taken from the table and after remarks by H. D. Clarke, O. S. Mills, L. A. Platts, T. L. Gardiner and Edwin Shaw, the motion to adopt was carried.

Walter L. Greene presented a message from the Sabbath School Board. He spoke of the *Helping Hand, Sabbath Visitor*, and Field work. Chief end of this work, higher education in Bible School work, lines of work, printed page, local school work, need of better knowledge of the Bible as foundation for permanency.

B. F. Johanson, Milton, presented the message from the Young People's Board. This message so full of good thoughts was asked for publication in the RECORDER.

The message from the Woman's Board was presented by the Corresponding Secretary of the Northwestern Association, Mrs. Nettie West. The aims of the Woman's Board are, (1) to create greater interest and responsibility among all women of our denomination. (2) To promote unity of effort. (3) To enter open doors of opportunity to aid the work of our other denominational Boards. Reports of regular work continued as before. Special programs on Missions have been prepared and another program on the Sabbath is to be issued soon. Request for aid in filling the boxes for our missionaries. The work not the work of the Woman's Board, but the work of all our women.

Solo, music by Miss Ethelyn Davis, words by Mrs. W. L. Clark, was sung by Ethelyn Davis.

Message from Tract Society was presented by Rev. George B. Shaw. "We ought to have greater confidence in God. Our dangers are from within and without. Opposition not to be feared." Singing by the congregation.

President Daland gave a most interesting and instructive address upon "Christian Psalmody." Scripture text, Eph. 5:19, "Speaking to your-

selves in psalms and hymns and spiritual songs, making melody in your hearts to the Lord." Cor. 3:16, "Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms and hymns and singing with grace in your hearts to the Lord."

Mr. Daland treated first of the universal nature of music and its place as an art, as being the purest from the point of view of art as an appeal to the emotional nature apart from the intellect; in contrast he spoke of poetry as being the most perfect of the arts from the point of view, both of thought and emotion. In Christian hymnology we have the union of these two divine arts in the service of religion. President Daland then gave an account of the history of hymns in the Christian church, speaking of the Greek and Syriac hymns of the earliest centuries, the Latin hymns of the Middle Ages, the German choral and its influence at the time of the Reformation, and the elements that make up the hymns and music of modern British and American Christianity. He illustrated his account by quoting typical specimens of hymns, using well-known translations in the case of the ancient writers. In closing he counseled wise moderation in yielding to the two tendencies now prevalent: that of extreme churchliness as in the case of hymns and tunes of the Anglican type, and that of extreme secularity as in the case of the introduction into our Sabbath School music of rag-time and two-steps.

SABBATH EVENING.

Praise service was led by Rev. W. D. Burdick. A number of up-lifting prayers were offered, and Acts 4:31-33 was read by Missionary Secretary Saunders, who then gave a fifteen minute talk, practical and helpful. He said, "which would we as ministers rather be, great preachers or great soul winners? Let us go back for a little time to the religion of our mothers and the religion of their Bibles."

SABBATH MORNING.

At nine o'clock a prayer service was held in the vestry, led by W. D. Burdick. A large congregation assembled to listen to a sermon by Rev. George B. Shaw, a representative of the Sabbath Tract Society. Mr. Shaw gave a clear and interesting explanation of conditions and routine work of the Sabbath Tract Society, and urged its importance. The sermon was based upon the text, Eph. 6:14, "Stand therefore, having your loins girt about with truth, having on the breast-plate of righteousness."

Truth and righteousness are often associated in Scripture and ought to be in experience. Our commission, to spread Sabbath truth. The strongest forces of the world are moral forces. The best support of a cause is moral support. We can help the Tract Society by better Sabbath observance. By indifference to this the Sabbath is robbed of its force in the house of its friends. Vital godliness is essential to the best publication of Sabbath truth. No man is loyal to Christian life or Sabbath truth unless he gives for the cause. Personal work for Sabbath Reform is essential to success. The best way for Seventh-day Baptists to stand, is to go forward.

At the close of the sermon, "Lead Kindly Light," was sung by a quartette of ladies, con-

sisting of Mesdames Green, Babcock, Palmiter, and Babcock. A joint collection was taken for the Missionary, Tract, and Education Societies, amounting to \$79.30. It was estimated that over 600 people attended this service.

Sabbath School service was changed from 2 o'clock to 12. This was conducted by Superintendent D. L. Babcock. The order of service was mainly as given in the *Helping Hand*. The singing was led by an orchestra of four pieces. A solo was rendered by Mrs. Van Horn.

SABBATH AFTERNOON.

Preceding the hour of the afternoon service the Junior Endeavor meeting was held on the campus, and led by Mrs. Nettie West Burdick. At three o'clock a full house listened to an address by O. A. Bond from the South-Eastern Association. Subject, "The spirit of Christian religion, the spirit of progress." The life of a consistent Christian is a life of progress. To those whose minds are constantly looking for something higher, grander and nobler, higher, grander and nobler manifestations of the spirit of God are constantly unfolded. We may theorize concerning God's manifestations to His people. First, through his hand dealings with his ancient people. Second, through profane history. Third, through nature (a) botany, (b) astronomy tion, that in all, through and over all, the Lord All nature attests the sublime truth of revelation God Omnipotent reigneth. Fourth, through the final triumph of truth. The revelations of experience at mother's death bed. Impressions for sermons with reference to duty in life rather than preparation for death. From story of Vanderbilt upon his death bed, "Lay not up for yourselves treasures," etc. Monuments at Washington and what they teach. The perishable monuments in contrast with enduring monuments. Desire to do something for others. God knows with what keys to unlock the melodies of every life. We ought to see visions of duty.

This address was intensely interesting, strong and eloquent and made impressions that must endure and bear fruit. A solo was rendered by Miss Bernice Palmiter.

Following this service the young people's prayer meeting was led by Prof. A. E. Whitford. Subject, "The business of Christian life." "Put not your hand to the plow and turn back." A large number took part in this service which was most impressive and encouraging in the earnest expressions of desire and purpose. To take higher ground in loyalty to truth and Christian living and encouraging higher ideals and aggressive efforts.

The "early students quartette," consisting of T. J. Van Horn, W. D. Burdick, Geo. B. Shaw and F. E. Peterson sang, "Remember me, O, Mighty One." A collection of \$11.56 was taken for Woman's Board.

EVENING AFTER SABBATH.

The service of song was led by W. D. Wilcox. After an anthem by the choir Rev. F. E. Peterson offered prayer, an earnest plea for the Spirit's presence and power, and desire for the coming of Christ's kingdom. A duet was sweetly sung by Pastor Van Horn and his wife. Dean Main preached a most carefully prepared and instructive sermon upon "The new evangelism."

Text, Gal. 1:7. This sermon was asked for publication in the SABBATH RECORDER.

FIRST-DAY MORNING.

Business session. Prayer by Allen B. West. Anthem by choir. The matter of biennial sessions was referred to a special committee, named by the chairman: L. A. Platts, George Lewis, F. E. Peterson.

Reports of committees were read and adopted as follows:

COMMITTEE ON PETITIONS.

Your Committee on Petitions would respectfully report that, so far as they know, only one petition has come before this body, and that is the petition of the church at Dodge Center, Minn., that the next session of the Association be held with them. Your committee recommend that this request be granted, and that when this Association adjourns, it be to meet with the church at Dodge Center, Minn., at the usual date in 1908.

Respectfully submitted,

L. A. PLATTS,
C. H. WEST,
W. D. WILCOX,

Committee.

COMMITTEE ON FINANCE.

Your Committee on Finance would report that they have examined the Treasurer's report and approve of same, including payment of the charges of delegates to sister Associations. They have also made an apportionment upon the resident membership of the churches of five cents per member for the expenses of the ensuing year, which is as follows:

CHURCH	MEMBERS	AMOUNT
Milton	278	\$13 90
Jackson Center	80	4 00
Albion	158	7 90
Walworth	88	4 40
Southampton	31	1 55
Welton	48	2 40
Rock River	21	1 05
Dodge Center	125	6 25
Nortonville	188	9 40
New Auburn	34	1 70
Farina	146	7 30
North Loup	216	10 80
Milton Junction	167	8 35
Cartwright	17	85
Chicago	43	2 15
Boulder	39	1 95
Farnam	20	1 00
Carlton	41	2 05
Long Branch	10	50
Stone Fort	30	1 50
Total	1780	\$89 00

We would recommend that orders be drawn on the Treasurer, payable to L. A. Platts, for \$1.50, and to Geo. E. Crosley, for \$5.00.

ALLEN B. WEST,
W. G. POLAN,

Committee.

COMMITTEE ON NOMINATIONS.

Moderator, Prof. H. W. Rood, Madison, Wis.; Recording Secretary, Miss Phoebe S. Coon, Walworth, Wis.; Assistant Recording Secretary, Louis L. Loofboro, Welton, Iowa; Corresponding Secretary, George E. Crosley, M. D.; Albion, Wis.; Treasurer, Rev. L. A. Platts, Milton, Wis.; Engrossing Clerk, Prof. Edwin Shaw, Milton, Wis.

Preacher of Introductory Sermon, Rev. J. T. Davis, Garwin, Iowa; Alternate, Rev. O. S. Mills, Milton Junction, Wis.

Custodian of Tract Depository, Mrs. Nettie M. West, Milton, Junction, Wis.

Delegate to South-Western Association, Rev. D. C. Lippincott, Jackson Center, Ohio; Alternate, Rev. W. D. Burdick, Farina, Ill.

Delegate to South-Eastern, Eastern, Central and Western Association in 1908, Rev. M. G. Stillman, Walworth, Wis.; Alternate, Rev. T. J. Van Horn, Albion, Wis.

F. E. PETERSON,
MRS. G. W. BURDICK,
EDWIN SHAW,

Committee.

CUSTODIAN OF TRACT DEPOSITORY FOR YEAR ENDING
JUNE 13, 1907.

But few calls have been received for tracts during the past year; 2022 pages of various kinds have been distributed. Ootherwise, the stock remains the same. There have been no cash receipts, but there is on hand eighty-five cents, omitted in report of last year, a balance which has been carried over from 1905. The following stock is in the depository at present.

Books: Paganism Surviving in Christianity, A. H. Lewis, 3 vols.; History of Sabbath and Sunday, A. H. Lewis, 14 vols.; Biblical Teachings, A. H. Lewis, 12 vols.; Sabbath Commentary, James Bailey, 12 vols.; The Sabbath, T. B. Brown, 8 vols.; Song of Songs, W. C. Daland, 2 vols.

Pamphlets: The Catholicization of Protestantism on the Sabbath Question, 1 copy; Sabbath, No Sabbath, J. W. Morton, 1 copy; An Appeal for the Restoration of the Sabbath, 1 copy; Roman Catholics and the Sabbath, 1 copy; Seventh-day Adventism, Some of its Errors and Delusions, Alexander McLearn, 30 copies; Communion or Lord's Supper, 57 copies.

Topical Series of Sabbath Tracts: No. 1. Holy Day, 1 copy; No. 2. Moral Law, 210 copies; No. 7. The Day of the Sabbath, 114 copies; Tracts on Sabbath Question; Two packages of the series.

Evangelistic Tracts: Edited by W. C. Titsworth: Repentance, 370 pages; Birth from Above, 520 pages; Salvation by Faith, 312 pages; A Change of Citizenship, 512 pages; Following Jesus, 200 pages; Sanctification, 200 pages; God's Love, 450 pages; Salvation Free, 650 pages; Time Enough Yet, 200 pages; Will You Begin Now? 180 pages.

Sabbath Reform Library: Vol. 1. No. 1. The Sabbath, 182 pages; No. 2. The Lord's Day, or the Christian Sabbath, 824 pages; No. 3. The Time of Christ's Resurrection, 4 pages; No. 4. Did Christ or His Apostles Change the Sabbath? 80 pages; No. 5. The Sabbath Under the Apostles, 877 pages; No. 6. The Sabbath Day, 35 pages; No. 7. Pro and Con, 2 pages; No. 9. Bible Teachings Concerning the Time of the Crucifixion and Resurrection, 93 pages; No. 10. Did Christ Abolish the Sabbath or the Decalogue? 340 pages; No. 11. How Christ Treated the Sabbath, 167 pages; No. 12. A Dialogue Between Man and the Bible, 85 pages; Vol. 2., No. 1. The Day of the Sabbath, 179 pages; No. 2. How to Prevent no Sabbathism, 8 pages; No. 3. The Vital Point in the Sabbath Question, 46 pages; No. 4. The Sabbath in History, 264 pages.

Four Page Tracts: Are the Ten Commandments Binding Alike on Jew and Gentile? 1884 pages; Constantine and the Sunday, 284 pages; The Sabbath, a Seventh or the Sabbath, 20 pages; New Testament Sabbath, 2,100; Which Day of the Week did the Church Keep? 9 pages; Three Hundred Years After Christ, English ed., 916 pages, German ed., 100 pages; Did Christ Abolish the Sabbath or the Decalogue? 1,860 pages.

Not Classified: The Sabbath and the Resurrection, 62 copies; Perverted History Concerning Sunday Observance, 72 copies; The Day of the Sabbath, 116 copies; Expose of Faith and Practice, 688 copies; Pro and Con, English ed., 175 copies; Pro and Con, German ed., 300 copies; Miscellaneous Tracts and Pamphlets, 137 pages.

Total number of volumes on hand, 51.

Total number of pages of tracts, 61,400.

Respectfully submitted,

NETTIE M. WEST, Custodian.

OBITUARY COMMITTEE.

The Committee on Obituaries respectfully report that they have prepared the obituary of Rev. Alexander McLearn, D. D., Deacon Edgar R. Maxson, Rev. Ferie R. Burdick, Elder Benjamin Clement and John W. Loofboro, which notices we submit for publication in minutes.

W. D. THOMAS,
M. G. STILLMAN,
O. S. MILLS,

Committee.

THE REV. ALEXANDER MCLEARN, D. D.

Alexander McLearn was born in Prince Edward Island, March 9, 1832, and died in Walworth, Wis., March 17, 1907, aged seventy-five years.

He was the fifth son of William and Jennie McLearn. When but a few days old he was formally and prayerfully dedicated to the Lord by his father, who was a Presbyterian minister. At the age of seventeen he accepted the Baptist form of faith. His early college training was at Prince of Wales College, from which, in later years, he received the title of Doctor of Divinity.

At the age of twenty-five he came to Massachusetts, where he completed a course of study at Newton Theological Seminary in 1861. His first pastorate and place of ordination was the Baptist church at Halifax, Mass. He also served four years at Middleboro, and preached five years at Granville, in that State. He came to the State of Michigan, preached two years at Manchester, and five years at Danville. With broken health he then moved to Mason. While there the Seventh-day Adventists gave him the writings of Elder Thomas Brown, who served twenty-three years as pastor of the Little Genesee, N. Y. Seventh-day Baptist church. Brother McLearn began keeping the Sabbath of the Lord, desiring to be under the authority of the Bible commandment in his religious practice. He found no employment at preaching for about two years.

His next public service was in the great work of college education, as President of Battle Creek College, in the years 1881 and 1882. In 1883, he turned again to the calling of the ministry and served three years in the Walworth Seventh-day Baptist church. After about two years of Home Mission work in Wisconsin he accepted a call from Rockville, R. I., in 1888, where he served as pastor about nineteen years, coming back to Walworth in the spring of 1906.

His first wife was Harriet Coffin of Prince Edward Island. She died in Walworth in 1886. His second wife, who survives him, was Eveline H. Coon, of Walworth, Wis.

He was of Scotch descent, strong and genial in social life, ever ready to give a biblical reason for his faith. For his high purpose of building upon the Holy Scriptures he was willing to make great sacrifice for conscience, in holding up the Word of God to the world.

DEA. E. R. MAXSON.

Edgar Reed Maxson was born in Petersburg, N. Y., Oct. 17, 1823, and died in Walworth, Wis., January 12, 1907, aged eighty-three years.

When he was but three years old, the family moved to Madison county, and eight years later to Jefferson county, N. Y. In 1849, being twenty-six years old, he came to view the land in the new State of Wisconsin, but returned to Cape Vincent, N. Y., the next year and married Emily Wilson Rogers, June 11, 1850, and returned to Wisconsin. He was elected a deacon of the church in 1857. He lived a resident of Walworth township fifty-six years, and also held the farm he had bought in 1852.

He was a close Bible student and led in Sabbath School work many years. He was generally sound in doctrine, firm in conviction, positive in faith. Being active and reliable he was honored with many calls to official service in the town and county. He was a close thinker and a lover of the best literature.

ELDER BENJAMIN CLEMENT.

Elder Benjamin Clement was born in the Parish Hungerford, Berks county, England, July 30, 1817, and died in North Loup, Neb., Jan. 13, 1907, aged 89 years, 5 months, 17 days.

His parents were members of the Methodist church from whose pious teachings the boy received strong religious convictions. He had very limited educational privileges. Soon after the age of seventeen he came with relatives to Quebec, Canada, and soon went farther into the lumber country.

About the year 1838 he started on foot for the United States, walking 120 miles to Detroit, Mich. For the next twenty years he lived in Shelby county, Ohio, and worked as a carpenter.

His first wife was Lydia Ann Baker, who died in 1857, leaving him seven children. His second wife was Eliza Jane Lippincott, who died in 1885, leaving him twelve children. In 1859 he moved into Iowa, where he lived nearly nineteen years. He was a strong and popular contractor and builder. The last thirty years of his life was spent in Nebraska on Davis Creek and at North Loup.

His great turning point spiritually was in the days of abolition of slavery, which he very positively advocated. About that time he began to look more closely for Scriptural ground for church faith and practice and upon investigation decided to accept Bible baptism and the Bible Sabbath. He and his wife joined the Jackson Center, Ohio, church, where he was also ordained to the gospel ministry. His service in the pulpit was in the days and circumstances in which preachers often went to war at their own charges. Even in his 90th year he reasoned with the power and clearness of one in the prime of life. With sincere heart he yearned for the salvation of souls.

REV. PERIE R. BURDICK.

Perie Randolph Burdick was born near Berea, W. Va., in 1862, and died at New Auburn, Minn., Dec. 10, 1906.

In some of her writings it has been learned that she was converted and baptized at the age of six years. Even at this early age she had a strong desire to become a minister of the gospel. The spirit of Christian service was greatly strengthened in her home where daily prayer and Bible reading was the rule. The year 1882, according to the records, was quite an eventful year from the fact that she was licensed to preach by the home church, the Richie church, W. Va., preached her first sermon to the Rockville, R. I., church and entered the Theological department of Alfred University. Her first revival was in the Verona, N. Y., church, and her first pastorate at Hornell, N. Y., where she was ordained in 1885, after completing her course in theology.

Ten years ago her records show that she had conducted fifty weddings, ninety funerals, and preached 891 sermons. At the time of her death she was pastor of the Seventh-day Baptist church at New Auburn, Minn. She was united in marriage with Leon D. Burdick on the 9th of August, 1887. To them was born one child, Geneveve C., Dec. 10, 1892.

Her strength of mind, nobility of purpose and love of gospel service won many friends and turned many souls to better thought and life.

JOHN W. LOOFBORO.

John W. Loofboro was born in Clark county, Ohio, April 21, 1834, and died at Welton, Iowa, June 3, 1906.

He was the son of Davis and Mary (Maxson) Loofboro. When about 16 years old he came with his parents to live in the vicinity of Farmington, Peoria county, Ill.

In 1857 he removed to Welton, Iowa, making the journey by team, being among the earlier settlers.

He was married to Susan Forsythe, at Jackson Centre, Ohio, July 8, 1859.

He enlisted in Co. F., 26th Iowa Volunteers, in 1862, and was in the service three years and was twice wounded. He had Christian parents, and professed Christ at an early age. He lived a devout and consecrated life. His wife and six children survive him and were all present at his funeral. Rev. Eli F. Loofboro is one of the sons.

June 26, 1869, he was ordained to the office of deacon in the Welton Seventh-day Baptist church, serving with honor to the time of his death. The church lost a strong man.

Pastor's and Worker's Conference.

Questions discussed were:

(1) Should the church be a social center? If so, how? If not, why not? Prof. Edwin Shaw. An interesting discussion was participated in by many delegates. Prof. Shaw based his opinions regarding social and institutional work upon his own personal experience and observance. There is a side of misses' and boys' lives that demands sociability. Some of the methods suggested as helpful to evangelism, (1) Furnish good reading. (2) Bible School work. (3) Personal work. Boys demand greater social attention than the home girls. The church has this greater responsibility. Prof. A. B. West suggested the advantage of Young Men's Clubs under direction of the church. The interest of parents and pastors in young people's pleasures helps to direct their other interests. Annual social gatherings in general, picnics and dinners should be used to build up and unite. Pastors and parents must keep alive interest in educational matters and incite interest of young people as a binding force to hold the young people to our denominational interests. Educational, social and religious interests to be encouraged, and musical gifts cultivated. Make the home a social center.

The drift of the discussion seemed to be in the line of harmony and union of effort between home and church forces toward the strengthening of character in our young people. The dis-

cussion was closed and an anthem sung by the choir, "As the mountains are round about Jerusalem." Dean Main offered prayer of thanks for present privileges, hope for future good, plea for dedication to every good and righteous work and that all may be lead to better service.

Prof. Paul Titsworth, Alfred, read an address prepared by Prof. C. B. Clarke, on "Character as a Condition of Spiritual Blessing." This interesting and able address was asked for publication in the SABBATH RECORDER. A collection was taken for the Young People's Board, amounting to \$15.72. Benediction by Dr. Main.

FIRST-DAY AFTERNOON.

Moderator called the session to order for business. Prayer was offered by Mr. J. L. Shaw. The final report of Obituary Committee was adopted. Report of J. T. Davis, Ansel Crouch, Minnie Green, Committee on Credentials, was presented and adopted.

The following report on Education was presented and adopted:

Your committee would respectfully report offering the following resolution:

Resolved, that while we believe that all who intend to enter the ministry should as the rule have both college and theological training, we commend the course of Alfred Theological Seminary in encouraging and helping those who cannot, with good reasons get all this preparation.

Resolved, that the churches be recommended to call more attention to the openings in all fields ready for men and women educated in mind and heart.

Resolved, that the welfare of our colleges and the welfare of our denomination are inseparable. If the colleges suffer, our great cause must lose; therefore we urge upon all our people to do all in their power to sustain the three denominational schools; to help them out of debt, and so to equip them as to enable them to give best possible results in education.

T. L. GARDINER,
A. E. MAIN,
PAUL TITSWORTH,
O. A. BOND,

Committee.

Report of the Committee to whom was referred the question of the biennial session of Conference and Associations; and the change of time of the Associational meetings:

Your committee would respectfully report:

The General Conference having referred the question of biennial alternate sessions of that body, and of the Association to the Associations and other interested bodies, for their action; we recommend that this body return to the General Conference the following answer:

It is our opinion that if the plan suggested by this Association one year ago, could be adopted by all our people, and the working details of that plan adjusted to the principles and purposes of the plan, it would greatly increase the efficiency of all our work.

From the discussion of the subject which has been made in the SABBATH RECORDER and from the reports which have come to us from other bodies, we are convinced that the plan even in a modified form, could not at present be adopted with any degree of unanimity. To push a matter of such far reaching importance without the utmost harmony and unanimity would be most unfortunate, we therefore recommend that no further effort be made at present to secure the adoption of the plan, but that a careful and impartial study of the subject be made.

That in order to avoid the conflict which now occurs between the time of the various Associations and the time of Commencement Exercises of our institutions of learning, we recommend that the South-Eastern Association be asked to begin its sessions during the week preceding the second Sabbath in May, and that

the other Associations follow in consecutive order, as at present.

Respectfully submitted,
L. A. PLATTS,
GEO. W. LEWIS,
F. E. PETERSON,

Committee.

A motion was made to divide the report and vote first upon question of biennial sessions. The first two resolutions were re-read, discussed and adopted. The third resolution was then adopted.

The corresponding letter was read by Corresponding Secretary and adopted.

Voted to request the publication of Dr. Main's sermon; also voted that all written sermons and address of this Association be asked for publication.

CORRESPONDING LETTER.

The Northwestern Association, holding its 61st session with the Albion church, sends Christian greeting to the South-Eastern, Eastern, Central, Western, and South-Western Associations. The sessions of our Association have been marked by a large attendance, and good interest has been shown in a program which has been very fully carried out.

We have been encouraged and helped by the presence and words of your delegates, O. A. Bond of the South-Eastern; Rev. L. F. Randolph of the Eastern; Rev. E. H. Socwell of the Central; Prof. Paul E. Titsworth of the Western; and Pres. W. C. Daland of the South-Western Association; Rev. E. B. Saunders of the Missionary Society; Rev. George B. Shaw of the Tract Society; Rev. W. L. Greene of the Sabbath School Board; and Dean Main of the Education Society.

A prominent theme in the sermons and discussions of the Association has been aggressive personal work to save, and aggressive work as churches and as a denomination to present the whole truth to the world.

We pray for the divine blessing upon our sister Associations and upon ourselves that we may increase in numbers and efficiency.

We request the South-Eastern Association to hold their session one week earlier than the entire series may be earlier in order that the Northwestern Association will not conflict with Milton College Commencement.

We favor the biennial sessions of Conference and the Associations as a plan ultimately to be adopted.

We send as delegate to the South-Western Association the present year, Rev. D. C. Lippincott; alternate, Rev. W. D. Burdick.

As delegate to the South-Eastern, Eastern, Central and Western Associations in 1908, Rev. M. G. Stillman; alternate, Rev. T. J. Van Horn.

G. E. CROSLBY, Cor. Sec.

Rev. W. D. Burdick and his wife very sweetly sang, "Remember."

Rev. George Shaw presented the needs of Milton College. He said, Its importance is essential to our life. Support it by your sympathy. Withhold criticism. Send your young people to Milton College. Give financial support. Pay tuition of students. Give endowments. Would suggest that the College be systematically supported.

An address was given by Rev. F. E. Peterson at this hour. Subject, "The glory of a young man is his strength." Text, Prov. 20:29. Not physical strength alone, but the education and development of the entire being, body-man, mind-man and spirit-man. The enemies of this three-fold strength, which is man's glory, are (1) self indulgence, (2) the severing of principle from life's work, (3) the lowering and loss of ideals. The acceptance of hardships is the great maker of strength, and the only means to a glorious and victorious life.

The message from the Education Society was given by Dean Main. He said, The Board are

willing to do all they can to advance the cause of education anywhere and everywhere. The society was organized especially to aid Alfred University, and money paid to that society can be used for no other school. The Board is willing to do anything by way of moral support for all schools of the denomination. The souls of these men are burdened in view of the need of men for the gospel ministry. Two facts have helped to keep men out of the ministry: (1) They know that the world demands trained men, and that this demand is increasing in all departments of industry, and they hear many flings at untrained men. (2) Some have the idea that standards are so high that they cannot reach them. The Seminary has open doors, open books and open hearts for any consecrated young man who thinks he has a gospel message.

The following resolutions were presented by the Secretary and adopted by rising vote:

Resolved, That we, the delegates and visitors in attendance upon this Association hereby express our hearty appreciation of the cordial hospitality with which the people of Albion have opened to us their homes and hearts and so generously ministered to our material wants, and the faithfulness of the choir and orchestra under the efficient leadership of Mrs. Edna Thomas with her violin, in furnishing the music which has been such an inspiration and helped greatly to make this Association one of the very best in our history in the harmony and unity of its thought, spirit and effort.

Resolved, That in view of these efforts, the best that we can do, is to implore the Great All Father to bountifully bless them in highest and best things.

FIRST-DAY EVENING.

Praise service was led by Rev. Walter Greene. Prayers were offered by Prof. Rood and Rev. Mr. Hanson. It was ordered by vote that at the close of this session we adjourn to meet with the church at Dodge Center, Minn., at such time in 1908 as the Executive Committee shall decide upon. Rev. W. D. Wilcox read a portion of John 14. Prayer was offered by Rev. John T. Davis and a quartette of gentlemen sang, "He leadeth me." Text, "Lord, how is it that thou wilt come and make thy abode with us and not with them."

God is within the call of the prayer of faith. God is near by, the God whom Jesus revealed. After the sermon a half hour was spent in a warm-hearted testimony service. Singing, "God be with you till we meet again." Benediction. Adjourned to meet with the church in Dodge Center in 1908.

PHOEBE S. COON, *Rec. Sec.*
F. E. PETERSON, *Ass't. Sec.*

Minutes read and approved by Executive Committee.

W. D. BURDICK, *Moderator.*
GEO. E. CROSLY, *Cor. Sec.*

LIST OF DELEGATES.

Milton.—Rev. L. A. Platts, Rev. W. C. Daland, Rev. D. K. Davis, Prof. Edwin Shaw, Prof. W. D. Thomas, Mrs. W. D. Thomas, Prof. C. E. Crandall, C. W. Cornwall, E. O. Crandall, Mrs. Henry Estee, Mr. and Mrs. S. J. Clarke, W. M. Simpson, B. F. Johanson, Mr. and Mrs. B. I. Jeffrey, Miss Nettie Thomas, Mr. and Mrs. J. L. Shaw, Mrs. N. M. Mills, Mr. and Mrs. W. E. Rogers, Mrs. L. A. Babcock, Earl Bliss, E. D. Bliss, Mrs. E. D. Bliss, Mr. and Mrs. E. D. Richmond, Mr.

and Mrs. H. W. Rood, Dr. and Mrs. A. L. Burdick, Jackson Center.—Mr. and Mrs. W. I. Stout, Norma Janes, Lloyd Simpson, Guy Polan, Herbert Polan, Nina Polan.

Albion.—Rev. and Mrs. T. J. Van Horn, Dea. and Mrs. S. R. Potter, Mr. and Mrs. C. M. Williams, Mr. and Mrs. E. Palmiter, Dr. and Mrs. G. E. Crosley.
Walworth.—Rev. M. G. Stillman, Dea. W. R. Bonham, Mrs. W. R. Bonham, Miss Phoebe S. Coon, Mrs. Alexander McLearn, Miss Minnie Godfrey, Mrs. Olive Leach.

Berlin.—Laura Gilbert.
Southampton.—Rev. F. E. Peterson, Mr. Ansel Crouch, Mrs. Ansel Crouch, Roy Potter, Geneva Hakes.

Welton.—Rev. and Mrs. G. W. Burdick, Mrs. Susan Loofboro, Mrs. Sadie Ring, Mrs. M. Van Horn, Grace Babcock, Odessa Davis, Cora Rogers, Orra Van Horn, Olga Arrington.

Rock River.—Dea. and Mrs. C. A. Davis, Mrs. Stennet Pierce, Mrs. Lona Green, Mr. and Mrs. C. D. Balch.

Dodge Center.—Rev. C. S. Sayre, Cora Ellis, Mrs. Jennie Babcock, Mrs. Cora Belle Crandall, Winnie Crandall, Alton G. Churchward, Zalia Babcock.

Nortonville.—U. P. Davis, Iva M. Davis, Mrs. T. C. Davis.
Carlton.—Rev. J. T. Davis, Rev. H. D. Clarke, Ethelyn Davis.

New Auburn.—Minnie Green.
Farina.—Rev. and Mrs. W. D. Burdick, Dr. and Mrs. C. H. West, Geo. Howard, Wm. Burdick, Flora Zinn, Stella Crosley, Emma Rogers.

North Loup.—Rev. T. L. Gardiner, Mrs. Henry Chase, Georgia Black, Lora Black, Alice Johnson, Marianne Rood, Glen Barber, Leslie Green.

Cartwright.—Mrs. Mary Sayre, Mrs. Mary Mattison, J. E. Ling.

Chicago.—Rev. W. D. Wilcox, Leona Humiston.
Milton Junction.—Rev. G. W. Lewis, Rev. O. S. Mills, Dea. A. B. West, Dea. W. H. Greenman, R. T. Burdick, Mrs. Nettie M. West, Mrs. R. A. Frink, Dr. A. S. Maxson, Dr. Geo. E. Coon, Orville Crandall, E. D. Coon, Ormanzo Cottrell, Wm. H. Allen, Marshall Coon, G. W. Coon, Lottie Babcock, Mrs. Mary Maxwell, Angie Langworthy, Albertus Clarke, Richard Hull, Carl B. Gray, Mrs. A. D. Frink, Amos Crandall.

Boulder.—H. N. Wheeler.
Farnam.—Mrs. M. G. Townsend.
Battle Creek.—F. B. Hunt.

Marquette.—Mr. and Mrs. D. N. Inglis, Ruth Inglis.

SISTER ASSOCIATIONS.

Eastern, Rev. L. F. Randolph; Western, Prof. Paul Tittsworth; Central, Rev. E. H. Socwell; South-Western, Rev. W. C. Daland; South-Eastern, Mr. O. A. Bond; Tract Society, Rev. Geo. B. Shaw; Missionary Society, Rev. E. B. Saunders; Education Society, Rev. A. E. Main; Sabbath School Board, Rev. Walter L. Greene.

J. T. DAVIS, ANSEL CROUCH, MINNIE GREEN,

Committee.

STATISTICS OF CHURCHES.

Milton.—Rev. L. A. Platts, p; W. D. Thomas, c; D. K. Davis, W. C. Daland, Edwin Shaw, e.

Milton Junction.—Rev. Geo. W. Lewis, p; R. C. Bond, O. S. Mills, e; Nettie M. West, c.

Albion.—Rev. T. J. Van Horn, p; A. C. Burdick, e; D. B. Coon, c.

Rock River.—Rev. T. J. Van Horn, s p; C. A. Davis, c.
Walworth.—Rev. M. G. Stillman, p; S. L. Maxson, e; E. A. Walters, c.

Farina.—Rev. W. D. Burdick, p; C. A. Burdick, and L. D. Seager, e; C. H. West, c.

Jackson Center.—Rev. D. C. Lippincott, p; P. R. Simpson, c.

Dodge Center.—Rev. C. S. Sayre, p; Wm. H. Ernst, e; F. E. Tappan, c.

Chicago.—Rev. W. Wilcox, p; H. H. Hinman, D. W. Leath, e; C. U. Parker, c.

Southampton.—Rev. F. E. Peterson, p; George Potter, c.

Berlin.—No Pastor.
Welton.—Rev. G. W. Burdick, p; G. O. Babcock, c.

Carlton.—Rev. J. T. Davis, p; P. S. Hurley, c.
New Auburn.—L. D. Burdick, p; Gertrude Campbell c.
New Auburn, Wis.—No Pastor; J. E. Ling, c.

North Loup.—Rev. T. L. Gardiner, p; Oscar Babcock, e; Charles J. Rood, c.

Boulder.—Rev. F. O. Burdick, p; F. O. Burdick, c.
Farnam.—No Pastor; C. C. Babcock, c.
Battle Creek.—No pastor; Frank B. Hunt, c.
Stone Fort.—Rev. F. F. Johnson, p; Robert Lewis, e; Howell Lewis, c.

Marquette.—No report.

Plainfield, N. J.

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The work of this Board is to help pastorless churches in finding and obtaining pastors, and unemployed ministers among us to find employment.

The Board will not obtrude information, help, or advice upon any church or persons, but give it when asked. The first three persons named in the Board will be its working force, being located near each other.

The Associational Secretaries will keep the working force of the Board informed in regard to the pastorless churches and unemployed ministers in their respective Associations, and give whatever aid and counsel they can.

All correspondence with the Board, either through its Corresponding Secretary or Associational Secretaries will be strictly confidential.