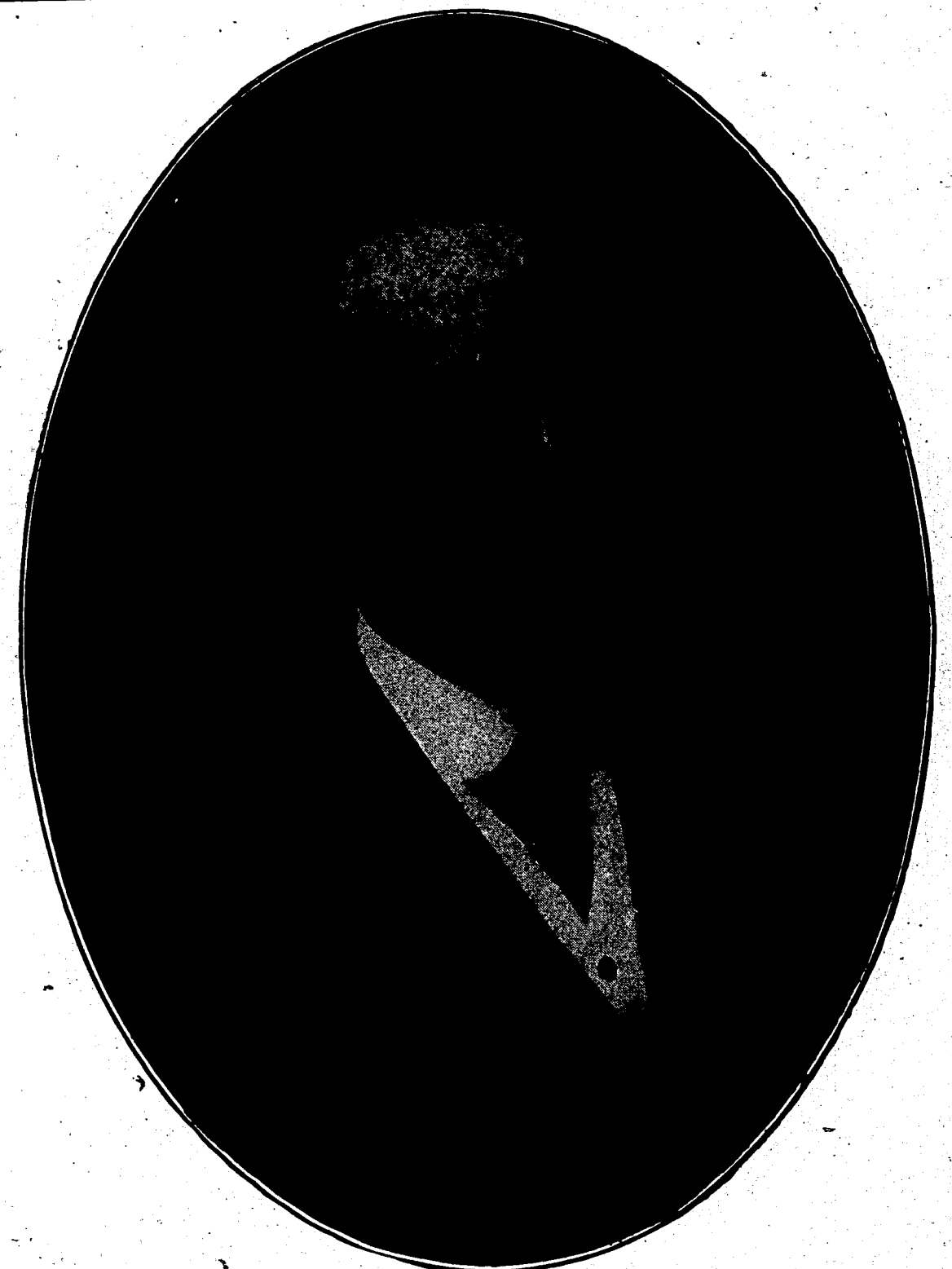


The Sabbath Recorder



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

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The Sabbath Recorder.

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The Sabbath Recorder

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WHOLE NO. 3,263.

Editorial

Greeting.

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

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

The people remember how, after years of faithful work in securing data for denominational history, President Whitford went home without being able to put his data into permanent form; and now it is impossible for another to do it in his place. No man can translate the private jottings, and put into true form the data secured by another after the lips of that other are sealed in death. Even though one might collect and publish the cold jottings and statements, still there would be lacking the essential spirit and life which the student of years in data-gathering could put into his own work.

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

The people realize this fully in regard to the work of Dr. Lewis; and although reluctant to give him up as editor, they heartily approve the action of the Board, that permits him to give his entire atten-

tion to the work of Sabbath Reform. Everything in the monthly issues of the SABBATH RECORDER upon this question will be from his pen, and so you will continue to hear from him every month.

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

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

All Denominational Interests Precious.

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

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

Then come the throngs of young people among the West Virginia Hills, with their splendid gifts consecrated to God, and all the pastorless churches there; and the heart yearns to help them, by making the RECORDER in some sense their pastor. Then there is the great West, with its churches scattered all the way from Ohio to California, and from Minnesota to the Gulf; containing greater possibilities and grander opportunities than pen can portray. And all over our land are the lone Sabbath keepers, whose only pastor and weekly visitor, is the SABBATH RECORDER. May God help it to be a blessing to them all. Then what shall we say of all the great interests whose work is denominational-wide, and to which all the churches have put their hands! Our colleges, the Missionary and Tract Boards, the Woman's Board, Sabbath School Board, Young People's work and that of all the Committees! We wish to consecrate this pen to all these interests, and trust that all the people will join heart and hand to make the RECORDER a power for good among them.

A Consecrated Pen.

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

It was to be a sign unto the people that God was with him. With this he was to convince the people that "I am" had sent him, and by its use untold blessings came to Israel. So would we cast at the feet

of Jesus this pen, the implement of our daily toil, and then with God's blessing upon it, go forth to use it in his service, and for the good of his people. May it ever speak the truth in love. May it be ready with its comfort and cheer for troubled hearts. May it be full of good counsel for all who are perplexed. May it bring light to those who are in darkness; and whatever else it does, may it never be dipped in gall.

Moses was able to do much with his consecrated rod, but it was only because God was in the rod. So if God guide the pen, it, too, may become a helpful preacher of righteousness, and God's instrument of saving souls.

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

Each Must Work In His Own Armor.

There is nothing like being natural. Each one has a personality of his own, and he must be true to it. It would be the

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

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

We Have Confidence in the People.

We believe in the Seventh-day Baptist people. They have always been ready to rally around our Boards and schools in time of need, and they will not fail us now. The people do have the welfare of our good cause at heart, and have always been equal to the greatest emergencies. Sometimes the way has seemed dark. Heavy debts have handicapped our Boards; but in every case, just as soon as the people have understood the necessities, they have willingly furnished the relief. This they will continue to do. There is no discount upon the liberality of the Seventh-day Baptist people, whenever the burdens have been laid upon their hearts. We believe the people want us to go forward. This is why they sanction every honest effort of the leaders to enlarge our work. This is why they rally so nobly whenever apprised of any great need. See for instance, how easily and how promptly they paid the \$5,000 debt of the Missionary Board last fall. Any Board is handicapped when overwhelmed

in debt, and our people are anxious to see their Boards do something. Therefore, we believe they will rally and see the Tract Board out of debt long before the present year closes.

Young People to the Front.

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

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

Ask Questions.

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

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

Again, in this way you may be able to help us to touch upon many topics of deep interest that might not receive attention in any other way. Therefore, let the friends in all the churches feel free to address the RECORDER upon any question of faith and practice whereon they feel need of help; and let them be assured that the heart of the editor will go out in longings to help them. We must not forget the lone Sabbath keepers, the shut-in and the bereaved ones throughout our great parish; and we pray that the great Shepherd may help us to feed the flock of God.

Your Best.

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

has given you. If we will do *our* best, God will do the rest.

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

"Make me a statue," said the king,
"Of marble, white as snow;
It must be pure enough to stand
Before the throne, at my right hand,
The niche is waiting, go."

The sculptor heard the king's command
And went upon his way:—
He had no *marble*, but he went
With willing hand and high intent
To mold his thoughts in *clay*.

Day after day he wrought in clay,
But knew not what he wrought;
He sought the help of heart and brain
But could not make the riddle plain,
It lay beyond his thought.

Today the statue seemed to grow;
Tomorrow it stood still;
The third day all was well again.
Thus, year by year, in joy and pain,
He wrought his Master's will.

At last his lifelong work was done,
It was a happy day;
He took the statue to the king,
But trembled like a guilty thing
Because it was of clay.

"Where is my statue?" asked the king;
"Here, Lord," the sculptor said.
"But I commanded *marble*."
"True, but lacking that, what could I do
But mold in clay instead?"

"Thou shalt not unrewarded go,
Since thou hast done thy best;
Thy statue shall acceptance win,
It shall be as it should have been,
For *I will do the rest*."

He touched the statue, and behold,
The clay falls off, and lo,
A *marble* shape before him stands,
An angel pure as snow!

Retiring Words

From the former editor.

My words need not be many as I retire from the editorship of the RECORDER. Our acquaintance will not cease wholly. Although one theme will command my pen

hereafter, "Sabbath Reform" is many-sided, and its deeper import and importance are too lightly held and too little apprehended. My inability to treat the various phases of so great a theme as they deserve, is a source of sincere regret; but that regret will spur to greater effort. I pray that God will aid and guide so that much will be gained for truth, and His glory. If this return to the specific work for which I left the pastorate some years ago does not mark something like a new epoch in our Sabbath Reform work, my hopes and purposes will remain sadly unrealized. That result will be certain unless I am aided by the sympathy, prayers and cooperation of the readers of the RECORDER; not by a few, but by all of them. Soon after I became secretary, and about the time I was assigned to the RECORDER, a friend of many years, one whose name has been prominent in Sabbath Reform work, said to me: "We are all disappointed because you have not converted the world to the Sabbath in two years; we have been sitting still waiting to see you do it." He spoke somewhat "in pleasantry," but he told too much truth. I have been depressed, frequently, by the manner in which people have spoken of Sabbath Reform as "your work," thus implying that I am the main factor in that department of our denominational mission. On the contrary I am the least important factor in the case. It is our work, the work of all the pastors and all the people, and all of the time. It is the work of seed sowing, acorn-planting—faith-guided work. It will not go forward nor be saved from defeat unless the people unite in it and sustain it patiently and in larger measure. The few years left to me as an official representative of the Tract Society will do no more than emphasize the imperfect and incomplete results already recorded unless all pastors and all churches rally and combine to push the work. The issues are more than individual or personal. They are denominational in the largest and most vital meaning of that word. The rapid growth of anti-Sabbath tendencies and influences adds to this conclusion with each passing day. Adverse influences are much more in evidence than they were ten years ago. They have rushed in while we have been too nearly inactive. This is not cause for fear, doubt or hesitation. It is a new call to action;

hopeful, intense, persistent action. My place as contributing editor, from this time on makes it my duty—a glad duty it is—to call the readers of the RECORDER to higher and holier living as the first step toward greater activity and efficiency in Sabbath Reform. This need is fundamental and imperative. We must attain to higher spiritual life, and hence to better work, as Sabbath reformers. We must have deeper convictions, greater consecration and richer hopes, and clearer faith. I must appeal to you for these things, often and again. Our work is great. Our needs are great and numberless. These are spiritual needs rather than intellectual or financial. Our Helper, God, is greater than all our needs. He waits to help and guide. The most important question is whether we will seek His guidance.

Pleasant Memories.

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

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

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

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

A Word to Correspondents.

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

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

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

3. Shun "we." That "editorial we" is overworked. It is prematurely old. It needs a vacation—a long vacation. Do not write "we" when referring to yourself only. It is not egotism to say "I." Egotism is often made prominent when "we" is used for "I." The editor of the RECORDER

has used a blue pencil to kill "we" so often, during the last ten years that the memory of that dead pronoun is a sort of plural nightmare. Other pronouns need special attention; "that" and "which" will entangle your style, and distract the editor "if you don't watch out."

4. Last, but not least—do not write, "Rev. Jones," nor "Mrs. Dr. Smith," when you mean the wife of Doctor John Smith. That "Rev. Jones" inexcusable impropriety is epidemic among third-rate newspapers, and careless correspondents. It has not invaded the RECORDER correspondence often, but it has come in occasionally, and the disease seems to be increasing among our "exchanges." "The Reverend Mr. Jones" is the least that can claim recognition. Many errors, perhaps the majority of those which burden editors and distract proof readers result from carelessness. Ignorance can be forgiven, carelessness ought not ask for forgiveness. Carelessness costs too much.

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

The Test of a Conference.

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

And this leads me back to the statement with which I began. I have heard a number of people say, "Best Conference I ever attended." Even this is not the final proof. *What comes of it?* What are you taking

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

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

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

which ensued was marked by the presence of the Spirit of God.

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

Elder A. T. Jones, who had given us a strong, spiritual sermon in the morning, called our attention at this meeting to the large number of great names in the Bible that were those of young men. It is inspiring to go over the list. Take your Bible and study them out for yourself. He said it had been a great help to him in following out the resolution, made when a young man, never to refuse to do any Christian service he was asked to do. If he thought he could do it, or if *some one else* thought he could do it, he would undertake it if it was at all possible; and it was this that had made him grow.

WILL YOU BE ONE?

Now, another reason I know it was a grand Conference is because it has set me to writing this letter. We tell you what, young people, of course we need an editor, a smart editor, an editor with lots of time and patience and zeal; but there is something else we need more, and that is such a soul-winning activity in all our communities that we will just love to sit down and write the RECORDER about it. Let us dot the prairies with the beacon fires of schoolhouse meetings. Let our villages and cities glow with the warmth of cottage meetings. Let our weekly prayer meetings be the rallying places of Christian workers whose hearts are joyous in the love of God, and whose minds are bristling with plans for his service—Christians who are eager to testify because they have something to tell. How many will join me in helping to organize such campaigns and then bombard this page of the RECORDER with inspiring thoughts, shining promises, blessed experiences, stories of life lived and work done? If you can't fire a bomb-shell, use grape and

canister. If you've only an ordinary musket, load up with buck shot. If you haven't any large size ammunition, don't be ashamed to use birdshot. Try to hit something and, if you haven't lead, ram in some salt and pepper. It may stimulate somebody to take a little faster gait, and you will be learning how to take aim and pull a trigger.

What is there about Ashaway anyway, that she has won the banner two years in succession? Some of you Ashawayans sit down and tell us about it. What do you do and how do you do it? If some other society is stirred up by reading what you have done, to do still better and get the banner next year, that ought only to make Ashaway the happier, "If Christ be glorified."

LESTER C. RANDOLPH.

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

Educational Evangelism.

REV. WALTER L. GREENE.

Delivered at Conference, Sabbath School Board Hour.

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

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

The eighteenth and nineteenth centuries gave particular emphasis to the revival as the means of winning men, but the last century had not come to a close before some of the foremost evangelists of the age had turned their chief attention from revival methods to more permanent and en-

during methods represented in educational evangelism. Moody, as leader of the Mount Hermon School and Northfield Seminary, and founder of the Northfield Summer Schools, was not less an evangelist than Moody the revivalist. The question is not ends, motives, or spiritual power, but adaptation to existing conditions and finding a point of contact to present modes of thought. Many still cling to the methods and prevalent theological conceptions of the past centuries, and seem to take for granted that there can be no change or progress in religious thought or in our conception of truth, or in the means by which the Spirit may come into human life. It is not for me to say that the revival is a thing of the past, for I believe that it is not, but that it has its place, and that not an unimportant one; but it is the conviction of many that the methods of Christian nurture and educational evangelism should find a larger place and a new emphasis in all our churches. This conviction has been brought to thoughtful men and women by the seeming lack of results in special revival efforts, the transaction in theological thought and the wide-spread appreciation of the law of growth and development in the universe in which we live.

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

BASIC PRINCIPLES.

There are a few basic principles which must be understood before any system of

educational evangelism can be established. Educational evangelism says that the child has a religious nature and a capacity for religion which it is possible to develop. There are many excellent people among us who do not believe a child can have a religious life until he is converted. In a recent Sabbath school institute the question was raised as to how we may teach children to pray. In the course of the discussion, a good woman said she did not believe a child could pray until he was converted. According to this doctrine there could scarcely be any place for religious education and Christian nurture, but the child must wait until he has become a child of the world before he may become a child of the Kingdom. This was not Jesus' conception of the child. He exalted the place of childhood in the Kingdom of God. He took the children in his arms and said, "Of such is the Kingdom of heaven," using the word which denotes possession, "Theirs is the Kingdom." Thus the Kingdom becomes the priceless possession of every child, and he continues as a child of the Kingdom until, perhaps through our neglect, he turns away from God and is converted to the world. Is it the part of consistency to say that children who die are a part of God's Kingdom above, and deny to living boys and girls a place in God's Kingdom on earth until they are converted? I doubt not that I speak to men and women who cannot remember the day when they did not love Christ and long to serve him. To them the Christian life was the natural thing and a matter of growth and development in the knowledge of God and sweet fellowship with him. Others can point back to the day and hour when God came into their souls and washed away their sins. Those with such an experience would doubtless ask, "Did not Jesus say, 'Ye must be born again?'" Yes, but it was to those who needed to be born again. So far as the record goes such words were never spoken to boys and girls, but to men and women who had wandered away from God and lived in the paths of sin. It is the business of the church and the province of educational evangelism to keep the boys and girls in the Kingdom and train to a larger and richer life in God. It is the province of revivalism to reclaim those who have wandered from the Kingdom, to a place in

our Father's house. It is my conviction that we shall be responsible for the opportunities we neglect that might have been used to hold men in the Kingdom, as well as for our neglect of opportunities to win men back into the Kingdom of God. Why should we spend so much of our effort in sweetening the waters along the river's course, instead of seeking the fountain head from which the river flows?

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

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

An essential feature of effective educational evangelism is the personal life and character of the leader or teacher. The imitative characteristic of childhood makes it highly important that such a teacher be worthy of imitation. He should be that which he wishes his pupils to become. If he wishes his pupils to exemplify the fruits of the spirit, he himself should be the branch abiding in the vine to convey the life-giving spirit. A graduate student in one of our large universities recently told me that he went to that particular school

not for the courses offered, but to meet and know the men who were giving the courses. The great value of Alfred, Milton and Salem throughout the past has not been in the superiority of the courses they offered, excellent as they may have been, but in the personal life and character of such men as Kenyon, Allen, and Whitford, who taught more than the books, who gave themselves, and by so doing stirred the life of their students to higher personal integrity and nobler attainments in Christian manhood and womanhood.

It has been said that larger use should be made of the materials for creating spiritual impressions and for giving expression to religious life. Impressions may be the determining factors in young lives before the years of full Christian decision. These impressions are not alone in words, but emanate from lives that live in the atmosphere of Christian devotion and power. Public services showing character, dignity and worth are strong influences for making impressions. Rush, jingoism and fussy busyness are not the natural promoters of religious and spiritual impressions. They may arouse a momentary enthusiasm, but that which grips the life must be that which has seriousness and definiteness of purpose and is withal, permeated with a joyousness and earnestness that carry conviction and create impressions of lasting power and influence.

This life and power now induced must be harnessed for action in social, moral and religious service. A thought stimulated and a purpose formed, but left unexpressed, dies, and the individual is left the weaker for having cherished it. Educational evangelism says, "Do deeds that express the truth learned." If you have a kind thought, do a deed of kindness; if you have a noble thought, do a noble deed; if you have thoughts of generosity, do without delay the generous thing toward God and your fellow men. "If any man will do his will he shall know the doctrine." Deeds of charity, service for God and his cause, generous giving of self and money and Christian activity, bring to the individual large return in an enriched Christian life and character.

Agencies for educational evangelism demand that some attention be given to the materials of instruction. Intelligent Chris-

tian living grows out of large knowledge of truth and duty. This large foundation of knowledge calls for a broader and a deeper study of fundamental moral and spiritual truth which will press upon the soul individual responsibility in social and religious duties. It is unfortunate that so few of our churches and Sabbath schools do not include in their system of religious education studies in Christian ethics, modern missions and fundamental Christian doctrine, as well as Bible history studies in the historical spirit. The next forward step among our people should be the enlargement of the scope of our religious instruction. This will necessitate the development of courses of study, fitted to appropriate grades, which will impart to our Sabbath school pupils a general knowledge of the essential branches of Christian truth before they are twenty years of age. The publication of "The Manual for Bible Study" is a step toward such an enlargement of the material available for our work. Several of our pastors now have courses of study which they have worked out in their own fields and which give promise of other material which it is hoped may be available for religious instruction in other places. At no distant day there should be indicated an outline curriculum for our schools, into which proper existing publications may be fitted, and which would give direction and encouragement to those who are fully capable of developing courses of study suitable for a graded curriculum.

Let us pave the way for a more comprehensive and systematic presentation of religious truth in all our schools. Let us urge uniformity of grades and courses that will give unity and efficiency to our work. Strive for fuller organization in needy lines of effort. Intensify the work we are already doing. Do it better. Do more of it.

The Power of Conference—Its Nature and Sources.

J. NELSON NORWOOD.
Delivered at Conference.

In the first place what do we mean by the power of Conference? It might include any one or all of three things. Under this topic we might discuss and advocate for Conference absolute coercive power over the beliefs and lives and activities of the people of the denomination—a complete religious despotism. Or, we

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

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

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

We come, too, to hear what our Tract Society is doing, what its plans are and what the outlook is. The same thirst for information permeates us (or ought to) in regard to our other Boards—Young People's, Memorial, Edu-

cation Society, etc. We wish to feel that we are in touch. Conference must continue to give us these things. We don't care so much about hearing long and detailed financial reports. They bore us. In fact we have once or twice actually been half tempted to wish we had given less money in order that tedious reports might have been shorter. We are yet children enough for that. We like to hear summaries of figures instead of details. They are larger and more inspiring.

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

Again, what are the aims and results of the new movement for religious education? Those of us who do not live near the men of our own denomination who are connected with this movement are not so well informed on it as we might wish to be, or some of us may never even have heard of it at all. Some one has well suggested that it would be a fine thing to call into our General Conference some well-known leader of the religious world, not a Seventh-day Baptist, and let him address us on some inspiring theme—Religious Education, for instance.

2. Conference must inspire us. Oh, if there is one great thing this old world needs above another it is inspiration. What is inspiration? Well, it is enthusiasm largely. Let us illustrate briefly. A man gets up to speak and although he has a noble theme and appropriate subject-matter his manner of presentation is cold and uninteresting. Another man with the same theme and subject matter puts into it all the fervor of living voice and depth of feeling possible. His words are fairly set on fire. We say he inspires us. His facts and ideas come to us suffused with a certain indefinable warmth which fairly sets us on fire with interest and enthusiasm. He finds the avenue of our deepest emotions, and thus controls us. Grand ideas and noble ideals grandly and nobly stated are an inspiration to a world for the most part spending its time in the dull commonplace of routine existence. When we come to Conference we want that which will inspire us to return to our humble,

yet useful tasks, with renewed faith, hope, energy and resolution. Not that you must distort facts to tickle our fancy, but take us to the mountain tops and give us a glimpse of the distant scene. We want to hear our broadest, richest and most far-sighted speakers.

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

3. Conference must spiritualize us. Most of us have far too restricted an idea of what spirituality means. It seems to mean the habit of punctuating our conversation with biblical quotations, thinking all the time of certain external manifestations which have so long passed as the only expression of true religion. These are but symbols. Life is the thing with which true spirituality deals. We should be eager to learn more of the meaning and possibilities of life. Spirituality has too often meant a cheap form of emotion. Heartrending stories, funeral scenes, terrors of the next world, impassioned assertions have been its artificial stimuli. This we have been apt to think was the essence of religion. The extreme of this has gone, of course, yet it is too often implied in our forms of speech. Our ideas of spirituality must be broader than this. It is anything which touches the inner life. It is contrasted with the physical, though the two are inextricably interrelated. Those things we mentioned under inspiration as inspiring us also spiritualize us. They are the most permanent kind of spiritualizing forces. To be really valuable to us an emotion must be stirred by something worth while; a noble ideal, a consuming purpose, not cheap stories no matter how sad or how seemingly effective. If we are stirred by the latter, as soon as we get out of the meeting into the evening air these emotions cool off and vanish leaving no permanent impression because they have not touched reason and judgment and are artificial only. If they are based upon inspiring ideas of life our spiritual fuel has been permanently increased.

A blank shell makes just as much noise as a loaded one. Conference should give us mountain-top experiences, valuable insights into the sources of truer and deeper spiritual life, precious memories of a week filled with rapid growth in capacity to enjoy the true, the beautiful and the good. We could never dispense with a Conference that does these things.

4. Conference must unify us. We are a widely scattered people, and that makes it inevitable that we should see things from widely different angles, that good men should differ as to the solution of our most pressing problems. Some times this difference amounts to what in international politics is called strained relations. But Seventh-day Baptists *must* present a united front to the world. It is only by showing to men a strong, united and spiritually superior body of Christians that we have any right to speak to them. One source, then, of the power of Conference is its chance to unify us. The RECORDER helps in this, as do the visits of our denominational leaders, but the most efficient unifying factor is or ought to be the General Conference. Acquaintance is a great settler of quarrels. Acquaintances are much more likely to be charitable with each other than are strangers. Having seen one another face to face, heard one another's voices, eaten at the same table, we should be better able to differ and still keep sweet. We shall see that, after all, we have as yet no signs of sprouting wings, and our opponents have neither horns, hoofs nor tail. The only danger from differences of opinion are bitterness of spirit and loss of temper. To give way to these is to forfeit the name of Christian.

5. Another source by which Conference can increase its power, is by continuing to provide us with sane, progressive leadership. There never was a time in history when the religious world in general and our own denomination in particular was so deeply in need of leadership. Not that there is any lack of great and clear-sighted leaders, but they must just now exert their leadership more openly and fearlessly. Much depends on them. It is a critical period. We must not look for great constructive results in the religious world until the forces that are compelling far-reaching readjustments have more nearly worked themselves out. To many people this whole problem is non-existent because so largely beneath the surface. But to say that the conflicting views in biblical interpretation, the attempt to square religious expression with present day knowledge, the disuse into which many once rich and precious concepts have fallen, in

short the whole whirlpool of our transition period, is something which religious teachers and leaders can ignore, is to fatally misinterpret the situation, and to misjudge the terrible conflict going on in many an honest heart. The dualism in modern thinking comes to our young people sooner or later from some source. It is in current literature, in the high school classroom, and in the college atmosphere. The high school student sees the myths and legends of Greece and Rome placed on a rationalistic basis and Hebrew history apparently treated in the same way. Then he attends the Bible school and sees much of the latter treated in an entirely different way. If he has come to an age when one attempts to unify things for one's self his spiritual struggle has begun. Then he needs the broadest and most warm-hearted sympathy possible. Then it is that his natural spiritual adviser all too often fails him, and fortunate indeed is the sufferer who has a wise and understanding teacher to whom he can turn. Under such circumstances a wise teacher having furnished what a preacher utterly failed to furnish, is it to be wondered at that some of our young men turn from the ministry to the teaching (or related) profession as a field in which the greatest benefit to mankind can be accomplished in our age? If the Church of God is to retain—dare I say regain?—its intellectual leadership we must stop repining because things are as they are and find out why they are as they are. I believe it can be done. And I believe it will be done. What a chance for Conference to increase its power over us by serving us in this capacity!

We need leadership, too, in the problem that confronts us as a denomination as a result of this general unrest. We are compelled to turn in and ask ourselves what our status is under the circumstances. The very presuppositions on which we have built come before us tagged with a question mark. Thank heaven for the noble leadership Conference has given us on this point this year. Let it go forward. The road has been pointed out to us, but we must next solve the problem of method. We have had printed symposiums, sermons and papers all on the right track, but we are only just beginning to feel the situation. We once said to people, You should keep the Sabbath because the Bible commands you to, Christ kept it, and we have a plain "Thus saith the Lord" for it. How dare you refuse to keep it? Now, the number of people to whom we can appeal on this basis is growing smaller and smaller. The emphasis on biblical authority as assumed in this method of argument is not

as strong as it used to be, to say the least. Our friends come to us, admit our whole battery of such arguments and say, What value is there in it all? What effect does it have upon your spiritual life? In other words, it is not so much as formerly, What does the Bible say about it? though that will always carry great weight. It is not, May I get my mail on the Sabbath, or take my milk to the factory on that day? though these questions have their place in the larger Sabbath question, but it is, Does your Sabbath keeping aid you in bringing forth the fruits of the spirit—love, longsuffering, peace, gentleness, meekness, kindness—Character? The question involved in changing from Sabbath-keeping because of a command to Sabbath-keeping, because of its valuable spiritual fruits, are hard ones. We have in our own experience abundant reasons for Sabbath-keeping because of what it means to us. But it is an inner experience and is hard to communicate to others. We must live it and show it in our own character in order that others seeing the fruits ask for the seeds. If Sabbath-keeping cannot do this we shall get a pretty slim hearing from the religious world of the twentieth century. Just how to make Sabbath-keeping on the higher spiritual plane, a real spiritual fact to the world, just how to make Sabbath-keeping tell for character as over against Sunday-keeping is the pedagogical question we now face. I believe it can be done. It is not surprising, however, in view of these facts, that our Tract Society is not in its most prosperous period. While we are readjusting ourselves, our positive aggressive work must necessarily suffer. If we understand the facts, we need not get discouraged over it.

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

taken up and if possible worked out. It has an important bearing on the future power and value of the General Conference.

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

"Jesus shall reign where'er the sun
Doth his successive journeys run,
His kingdom spread from shore to shore
Till suns shall rise and set no more."

Golden Wedding.

1857—1907.

An interesting and impressive event of Convocation week at Nile is not found on the printed program. This failure is not due to the fact that it was not known in time.

The celebration, on Monday afternoon, August 19, 1907, of the fiftieth anniversary of the marriage of Mr. and Mrs. W. D. Crandall was, indeed, a most enjoyable occasion. It was in September, fifty years ago, that William Deloss Crandall and California Coon were united in holy wedlock, at Dakota, Wis. The date of the celebration, therefore, was a little early, that many friends who were attending the Convocation might be present without the necessity of a second journey; for many of the guests came long distances.

A goodly number of friends and neighbors had gathered when the bride and groom of fifty years were seated under an arch built for the occasion, and Pastor Bond called upon Rev. D. B. Coon to offer prayer. The remarks of Dr. A. H. Lewis, cousin of the bride, which followed, were tender and impressive. He exalted marriage as a sacred institution and showed how the earthly home symbolizes the heavenly, especially such an earthly home as that in which we had gathered.

Then followed words from three ex-pastors of the Friendship Church, all of whom testified to the interest which Mr. and Mrs. Crandall always took in church work. They also spoke of their special helpfulness as near neighbors of the pastor, their home being next to the parsonage. The former pastors present were Rev. L. A. Platts, Rev. Geo. B. Shaw, and Rev. W. D. Burdick.

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

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

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

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

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

Annual Meeting.

The adjourned annual meeting of the members of the American Sabbath Tract Society for the election of officers and the transaction of such business as may properly come before them, will be held at the office of Charles C. Chipman, 220 Broadway, New York, N. Y., on Wednesday, October 2, 1907, at 2.30 P. M.

STEPHEN BABCOCK, *Pres.*

ARTHUR L. TITSWORTH, *Rec. Sec.*
16-23-30.

Missions

Write Our Missionaries.

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

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

E. B. SAUNDERS, *Cor. Secy.*

From China.

DEAR SECRETARY SAUNDERS:

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

Mrs. Arthur Smith was God's messenger to us. She came to spend an afternoon with us and most gladly consented to speak to the girls. She spoke very plainly and with a wealth of illustration drawn from her work in the Shantung province, as well as at home, and from events during the Boxer uprising, and the girls had ears to hear. Sunday afternoon she came again and spoke about the importance of confession of sins in order to an infilling of the Holy Spirit. At the close of the meeting opportunity was given for any who wished to confess sins. The girls' courage was not equal to the occasion and only one girl rose for prayers. About nine o'clock that evening, however, the six older girls came to me saying they had some confessions to make. They had thought to wait until morning but remembering that Mrs.

Smith had said that Satan was always eager to persuade one to postpone confession of sins, they had come at once. To such an opening up of hearts it has never before fallen to my lot to listen.

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

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

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

One of the girls who has, more than once, taxed our faith and patience almost beyond the point of endurance, told of one time, a few months ago, when she thought she had sealed her doom and would surely be sent home, and feeling that she had "no face" to see her parents she had decided to run away from the school. Her voice gave evidence that she had some idea of what it might mean for a girl to go out alone and unprotected. She had fixed upon a day and was about to start but one of the Chinese men stood at the gate and she did not dare to go out before him. Then she appointed another day when she would certainly go but when the time came it rained. This she evidently looked upon as a providential circumstance.

Another girl said that, when staying with her mother, in vacation, the wine bottle was always right at hand and while she knew it was not right and had full opportunity to know the evil effects of drinking wine, she was given to helping herself from time to time. The people all about her were buying lottery tickets and they urged her to buy, too. Again her conscience had remonstrated but her mother had encouraged her, saying that she would let her have the money, and she had invested in the doubtful business.

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

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

Mrs. Smith stayed through the week, giving to the girls each day helpful talks, speaking much upon the subject of the indwelling Holy Spirit and five of the girls laid hold upon this truth with especial clear-

ness. Several things have led us to think that God has been preparing the way for this blessing for months back. For one thing, we have been hindered in getting anything ready in the way of closing exercises and we feel sure God's hand has been upon us, so ordering it that the girls have had time and hearts free to listen to the message He has sent through Mrs. Smith. We give Him grateful thanks. The girls have gone to their homes with the determination to witness for God. Do pray for them that He who has begun a good work in them will perfect it until the day of Jesus Christ.

Yours in Christ,
 SUSIE M. BURDICK.
West Gate, Shanghai, China,
July 12, 1907.

Missionary Society—Treasurer's Report.
For the month of August, 1907.

GEORGE H. UTTER, Treasurer,
 In account with
 THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.
 DR.

Cash in Treasury Aug. 1, 1907	\$4,626 62
S. C. Maxson, Utica, N. Y.	10 00
E. M. S., Clear Lake, Wis.	1 00
"Curley," Wisconsin	5 00
A friend, Wis., Java mission	5 00
Young Peoples Board—Dr. Palmborg's salary	72 40
General Fund	7 00
Woman's Executive Board:	
General Fund	\$152 95
Home Missions	15 00
Java work	8 00
Holland work	1 00
China Mission	1 00
Miss Burdick's salary	465 30
Miss Palmborg's work	20 00
Mrs. A. B. Stillman, Nortonville, Kan. . .	4 50
Elizabeth U. Maxson—Dr. Palmborg's work	2 00
Church at	
Nortonville, Kan.	16 00
First Westerly, R. I.	13 49
Nile, N. Y.	15 70
Salem, W. Va.	8 52
Welton, Iowa	15 00
Plainfield, N. J.	38 06
Shiloh, N. J.—Debt	\$ 3 00
General Fund	13 01
West Edmeston, N. Y.	8 62
	<hr/>
	\$5,528 17

A Hymn by Samuel Stennett.

DEAR EDITOR:

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

Respectfully,
 MRS. W. L. HIBBARD.

Walworth, Wis.,
Aug. 12, 1907.

PRAISE FOR CONVERSION.

Psalms 66: 16.

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

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

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

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

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

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

O, may I ne'er forget
 The mercy of my God;
 Nor ever want a tongue to spread
 His loudest praise abroad.

Copied from a manuscript, written in
 the year 1830, A. D.

CR.

On account of traveling expenses of J. W. Crofoot and H. Eugene Davis, from Alfred, N. Y. to Shanghai, China ... \$1,100 00

Cash in treasury Aug. 31, 1907:

Available	\$2,101 83
Lieu-oo Mission	226 34
Shanghai Chapel	2,100 00
	<hr/>
	4,428 17
	<hr/>
	\$5,528 17

E. & O. E.
 GEO. H. UTTER, Treasurer.

Gospel Tent Meetings.

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

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

At 3.30 in the afternoon, the C. E. prayer-meeting was held and quite well attended. The audience in the tent, on the night after the Sabbath, was good, notwithstanding the excessive heat. I judge that the congregation around outside the tent was as large as the one inside, and it seemed quite as attentive.

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

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

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

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

J. T. DAVIS.

Woman's Work

ETHEL A. HAVEN, Leonardsville, N. Y.

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

"There's never a rose in all the world
But makes some green spray sweeter;
There's never a wind in all the sky
But makes some bird wing fleeter;
There's never a star but brings to heaven
Some silver radiance tender,
And never a rosy cloud but helps
To crown the sunset splendor;
No robin but may thrill some heart,
His dawn-light gladness voicing;
God gives us all some small, sweet way
To set the world rejoicing."—*Sel.*

Who Shall be Greatest.

MRS. A. S. BENJAMIN.

Mrs. Bulow was, in her own estimation, *the* woman of Roseville Union. To do her justice, she was really very capable, but her self-sufficient, arbitrary manner often wounded her comrades, and was not calculated to win "outsiders." Many a woman, who steadfastly believed in the principles of the Woman's Christian Temperance Union, and admired its methods and rejoiced in the achievements, resolutely refused to become a member.

Mrs. Welton put it this way: "As you know, I am a very busy woman—can only give about so much time, and though the Roseville Union is so near by that I could attend the meetings; yet Mrs. Bulow is not to me a 'means of grace,' and so I just give her a wide berth. I take pleasure in donating my mite for your work, but not my presence. No, you cannot persuade me. Every time I visit the union my plumage is ruffled, and I cannot take the chances in membership, for I am sure more times than one, I should fail in guarding the door of my lips." There were other women whose thoughts, though unspoken, were much the same.

In the Roseville ranks was little Mrs. Berry; quiet, unassuming, sweet-faced,

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

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

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

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

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

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

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

"Not by any means," said Mrs. Bruce. "To those who know little about her, Mrs. Bulow gives the impression of remarkable ability. She assumes so much that the members really think just as does she herself, that Mrs. Bulow is *the* woman of our union. I hope no one will misjudge me, but I have noticed, and I am sure I cannot be alone in thinking that on the day of election there will be present a score of women who perhaps have not been in our meetings three times since the last election. Mrs. Bulow's smiles spread all over the room, and her words are sweeter than silver bells. She really does know all about

our laws, and she can straighten out the most obstinate parliamentary tangle, and those nominal members think she is the dearest woman—"

Poor Mrs. Bruce's face grew scarlet. "I beg everybody's pardon," she said. "I did not mean to say so much." But with a smile that could not be repressed, the little group chorused, "We all know."

Do not think this episode was at all public, for there were present just the floral committee, who were decorating the church for a "big meeting," in honor of, and to be addressed by, their state president.

The months and the years rolled on, and the Roseville union, in the main, was just as it always had been—as Mrs. Bulow put it, "away up at the top."

One bright October afternoon dear little Mrs. Berry was not in her place. In answer to the voiced surprise of one of the members, the secretary stated that Mrs. Berry was seriously ill. She had called to inquire the night before, and the nurse with great reluctance had admitted her to the sick room, and as she handed the dear woman her fragrant bouquet, such a patient, glad little smile broke over her face and she said:

"How nice my white-ribbon comrades always are to me. I was thinking not an hour ago, how strange it would seem not to be at the meeting tomorrow, but after all, I shall be there. Just this weak body will be here."

And as she repeated the words, the voice of the secretary broke, and there were tears in the eyes of more than one; but Mrs. Bulow was already on her feet, and said: "Madam President, I move that this union, through our secretary, convey to Mrs. Berry our sincere sympathy with the hope that she may be speedily restored to her usual health."

The motion, of course, carried unanimously, but the hope was never realized, for before the next meeting all that was mortal of Mrs. Berry had been buried from sight.

The next coming together was a sad one, for Mrs. Berry was in all their thoughts. When the usual opportunity was given for any who desired to join the union to come forward, three women rose simultaneously and walked to the front. After their names had been taken, and the usual little

initiatory service of the Roseville union was over, the president, as was her wont, said:

"If the ladies are willing, we should be glad to know just why they have at last felt it a duty, or a privilege, to join the W. C. T. U. It is our usage to ask this question, as it often gives us a new argument with which to convince some other one."

Then Mrs. Wilkes, a woman of fine presence and fashionably attired, rose, and it was easy to see that she was much agitated. "It involves a humiliating confession on my part," she began, "but for the sake of the dear woman who is no longer on earth, I must make it. As some of you may know, I have only one son, and he is as the apple of my eye. One night, not long ago, he was brought home from a brilliant social function, helplessly intoxicated. I was almost heart-broken, and well-nigh crazed, and my own maid became so frightened that she rushed into Mrs. Berry's, exclaiming, 'Please come to our house as quick as possible. Mrs. Wilkes is nearly wild.' The dear woman—I cannot and must not try to make clear to you all that she was to me that terrible night, and all that she has been to me from that time until her eyes closed in death. I used to repeat the prayers of my church, but since that sad night, I have prayed, *really prayed*, and never once without including the name of that now sainted woman. I look on life so differently now, and as I stood beside her still form, I said, 'Henceforth I will work for the cause that she so loved,' and I will try—I never can do it, but I will try to help those about me even as did she."

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

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

"It is all because of Mrs. Berry. She saved me body and soul, I *know* it. I mean with our Father's help. My little Carolyn was dealt a cruel blow by her father when he was frenzied by drink. A kinder husband and father never breathed, but

every day of his life in going to his work he had to run the gauntlet of a dozen saloons. He had tried again and again to overcome that awful appetite. I musn't talk about it, but when he was under the influence of drink he was a fiend. When our darling Carolyn was pronounced by the surgeon a cripple for life, my brain almost gave way, and night after night that angel woman stood over me, and her soft, cool hand smoothed my brow and she spoke such words of comfort as only she could, and she led us both to the Saviour, and when we were told that she was gone, my husband, strong man that he is, wept like a child, and our little Carolyn refused to be comforted. What *shall* we do without her? Husband and I agreed that one thing we could do (she has told us so much about the W. C. T. U., and what its work means)—we could both join, and here is the money."

She extended her poor toil-worn hand, disclosing the shining silver pieces which were to pay their dues; and do you believe that, spite of all the sadness, those women, with the tears coursing over their faces, sang, "Praise God from Whom all Blessings Flow."

The third woman was visibly overcome. Her words came at intervals, but though few, contained a volume. "When my poor wayward girl was arrested, that gentle woman went right into court with me, and stood up and testified what a bright, winsome girl she had been, and how it would tear down her self-respect and break the heart of her poor mother, if the court did not mete out mercy rather than justice. I can't tell you how it all was, but she saved her from further disgrace, and watched over her, and took her to her own Bible class in that Mission Sunday school where she always went, rain or shine. O ladies, if there was ever an angel on earth, it was that dear little Mrs. Berry."

After the motion to adjourn, the president offered such a touching, tender prayer as the women declared had never before fallen from her lips, and as the members slowly dispersed, Mrs. Bruce touched the arm of the woman who walked beside her, and said, "I am no longer wondering who shall be greatest in the kingdom of Heaven."
—*Union Signal, Portland, Mich.*

Sunshine Work.

MRS. BELLE G. TITSWORTH.

Written for the Western Association.

"It was in 1896," says Mrs. Cynthia Westover Alden, "that the first branch of eighteen members was organized into what is now known as the International Sunshine Society. The main object was to call together a circle of workers ready to do a kind deed. We meant to begin by doing the little things that help to make life happy" and, she might have added, were so often left undone because of their seeming insignificance. Soon the incorporation of the Society followed. The only fee required was one kind act for the year. This made it open to all, for it is surprising how quickly one can see a way to do a kind deed when once the eyes are looking for it. It was undenominational, but included all denominations. The watchword of the society was, "Do something for somebody, quick." The name Sunshine was selected because Mrs. Alden remarked one day, that it took the sunshine out of life if we failed to divide our blessings. She says "It may not be a very dignified title," but it seems to be a very appropriate one. A little street urchin defined Sunshine work as "divvying up with the other fellow." Some one has asked, "Can anything be more beautifully simple and yet tremendously effective?"

Simple, yes, but the movement has grown in these years and assumed forms and proportions that its founder probably had not dared to expect. From an empty treasury in 1896, to one hundred thousand dollars beside materials and the kindness shown which cannot be valued, is a long cry. A recent report says that over a hundred thousand dollars has been expended for "good cheer."

Simple, yes, but many of the mighty forces seem insignificant at their inception. The grain of mustard seed was the least of all seeds but when it was put in the soil and watered and shone upon, it became so large a tree that the birds of the air lodged in its branches; the tiny acorn when it fell and rolled under the edge of the great stone wall of the monastery, and developed according to the laws of its nature, became so mighty a force that the great wall cracked and tottered before the cause was discovered. So the little deeds of kindness which seem to us so small and of so

little value may be used by God and become mighty forces for good. It is said in Holy Writ, "Now we see through a glass darkly, but then face to face." Mrs. Alden says, "It is the theory of Sunshine work that some of the smoke can be rubbed off the glass right here and that Heaven may thus be brought a little nearer to many thousand hearts."

"Lots of good times and I'm not in 'em," says a forlorn little orphan girl in one of Mrs. A. D. Whitney's stories. There is practically the same cry going up from hearts the world over and it was for such as these that the great heart of Mrs. Alden went out; to the sick, the neglected, the shut-in, the lonely and tempted ones. She and her helpers were in a position to know that there was much that another class of people could do for them if the two could be brought into contact in some way. One of the first things then was to seek a medium through which to inform the people of the needs and to show them how to be of service. A leading magazine and many papers gave space for such information and the call went forth to "pass on" the things you could spare to those who lacked; whether it was time or money, good cheer, or things outgrown and laid away. So, as you know, who read the papers, the work has spread, reaching even beyond the seas and lighted up many dark places of the earth. This is surely Christian evangelism, "peace on earth, good will to men."

I have given this review of the origin, purpose, and work of the International Sunshine Society to show how entirely adaptable are its methods and aims to us as individuals, or as existing societies, if we do not wish to organize a Sunshine Society. "The field is the world." The work may lie near at hand or at a great distance.

I have been asked to speak in this paper, of the way the Sunshine work has been taken up in the Woman's Evangelical Society of Alfred. There was originally a committee of three called the Benevolent Committee, in the society, that planned its work and benevolences. The work of this committee was somewhat like the work of the Sunshine Society, so it was suggested that the name be changed to Sunshine Committee. With the change of name, came such increased opportunities for work that

the committee had to be enlarged. It now consists of eight members, who reside in different parts of the village, that as far as possible the needs of the whole village may be known and met. While the committee has done some work for the International Sunshine Society and more local work than formerly, the amount of work done for our own denomination has not been diminished but rather increased. The society stands ready to help in whatever the committee undertakes and keeps a certain sum of money in the treasury for its use. In general, the work done by the committee is to collect and distribute clothing at home if needed, send barrels of clothing annually to the New York Home for the Friendless and last fall sent them one hundred pounds of evaporated apples, which were highly appreciated by the matron and children. The apples which would not have been otherwise used, were collected and prepared by the committee for the evaporator which one of our ladies had and used for the purpose. Sewing for the needy is another form of work. Flowers and delicacies are sent to the sick with a little message of loving Christian sympathy. Letters are written to absent members, articles are "passed on" to those who would prize them—for instance hymn books, which had been laid aside were sent to a society that had just been formed, chandeliers that were not needed after gas was put in the church, were sent to the South for a new church building there. A bed was fitted up and a room partly furnished in the Blind Babies' Home in New York. Calls and visits are made, often carrying refreshments or a little gift. Plans are devised for earning money by giving entertainments, doing sewing, etc.

The money is used for Tract and Missionary and Education Societies, Scholarships, local needs; as Parish House, Betterment Fund, needy ones, etc. There is always something just beyond that is not done for lack of time, strength and money.

Any of our women's societies could take up a similar work by merely adapting and bounding it by their needs and limitations. It is the natural tendency of a woman's mind and heart to perceive the ways, of doing the little kindnesses which others overlook. If you cannot do large things that call for time and money, you can give

"good cheer" personally. You may remember the story of the woman who sat across the aisle of the street car from a man who was passing through the darkest experience of his life and there was something so calm, sweet and serene in her face that he was made to feel that life was worth living after all. Many years after when he met her, he told her that her face was indelibly written in his memory, "shine and all." She must have had the inward peace to so illuminate her face.

"The thing that goes the farthest toward making life worth while,

That costs the least and does the most, is just a pleasant smile.

It's full of worth and goodness too, with hearty kindness blent,

It's worth a million dollars, and—doesn't cost a cent."

This world has been made a brighter and better place because of this blessed Sunshine work, that seeks out the dark places and "lets a little sunshine in." The work "is twice blest, it blesseth him who gives and him who takes."

"In a world where sorrow ever will be known, Where are found the needy and the sad and lone, How much joy and comfort we may all bestow, If we scatter sunshine everywhere we go."

Alfred, N. Y.

A Good Example.

MARY A. STILLMAN.

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

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

The mother has a greyish brown back

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

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

How this baby had grown in a week! He was at least half as large as he ever would be, and he had changed his downy suit for a suit of feathers, brown and spotted like his mother's. When he raised his wings above his back, which he did several times as if to try them, I saw that they were barred with white; but his tail, was yet undeveloped and instead of a proper tail he had the funniest downy fringe which waved in the wind every time that he teetered, in a most comical fashion. I could not help laughing to see it, and the slight motion I made attracted the watchful eye of the mother who had just come around the

point. In an instant she circled over our heads with a warning cry, and I wish that all children would mind their mothers as quickly as that little sandpiper did his; he did not know what he was running from; he did not say "Why?" but he turned and ran in the opposite direction, as if shot out of a gun. I am sure that he had not seen me, for after running around a rock and hiding for a few minutes, he came picking his way back even nearer me than he had been before.

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

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

Sebago Lake, Me.

On the Top Point of Our Continent.

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

"We stood up under a black sky so low that we felt as if we could nearly touch it. We had reached the top. What a task! Without the aid of guides we had at last reached our goal. Almost unconsciously our hands were locked, with a look of satisfaction at each other; not a word nor a yell was uttered. We had not the breath to spare. It was September 16, 1906, ten o'clock in the morning, the temperature—16 degrees; the altitude 20,391 feet. Then followed a long gaze over the cold wide world spread out at our feet. To the south the eye ran over the steaming volcanoes, Redoubt and Illiamina, down Cook Inlet to the point of Kenai Peninsula and the Pacific, two hundred and fifty miles away. Narrow, winding, pearly ribbons marked the courses of the Koskokwim, Yukon,

Tanana and Susetna rivers. Out of the Pacific rose a line of clouds drifting over the Chugach Mountains, to deposit their snows in the glaciers of the Alaskan Range. A similar train of clouds came out of the Bering Sea and swept the western side of the range. These clouds blotted out most of the mountains near the main range. This lower world of lesser mountains did not impress us so much as the little sky-world about us. Here, under our feet, was the top of the continent, the north pole of our ambitions, probably the coldest spot on earth, and we were the most miserable of men at a time when we should have been elated. Nevertheless, I shall always remember, with a mental focus sharpened by time, the warm friendship of my companion, Edward Barrille, the curious low dark sky, the dazzling brightness of the sky-scraped granite blocks, the neutral gray-blue of space, the frosty dark blue of the shadows, and, above all, the final pictures which I took of Barrille with the flag lashed to his axe as an arctic air froze the impression into a relief which no words can tell.

"A record of our conquest was left, with a small flag, in a metallic tube in a protected nook a short distance below the summit. A round of angles was taken with the prismatic compass. The barometers and thermometers were read and hasty notes jotted down in our note-book. The descent was less difficult, but it took us four days to tumble down to our base camp."

Special Notice.

All pastorless churches, or groups of Sabbath keepers within the bounds of the Western Association who desire ministerial aid, are requested to communicate with the undersigned.

S. H. BABCOCK, *Chairman*
of *Committee on Ministerial Supply,*
Western Association.

Little Genesee, N. Y.

Cultivate the habit of truth; let it become the very spirit of your life; it will strike all compromise with evil out of your life; it will inspire in all men confidence in you when they come to know that at all times and under all circumstances you will be as your custom is,—truth.—*J. F. Carson.*

Young People's Work

President's Letter.

DEAR YOUNG PEOPLE:

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

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

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

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

Yours in Christian Endeavor,
A. C. DAVIS JR.

Our Home.

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

When the disciples were cast down, when the new hope appeared to be disappearing, Jesus told them of His Father's house, in which there is the most ample provision for the fullness of life; a house in which we will not be subject to the pres-

ent limitations, but will be admitted to the vast range of His own dwelling place. We cannot give definite conceptions to the life in the world of spirit through Jesus Christ; it is beyond our experience, it is above our highest possible conception, for it is in conditions into which we cannot enter here; the highest that can be said is, it is life with God. There will be given a knowledge of God which can now be spoken of only as a vision of glory, but it will be direct and immediate. Now we see as in a glass darkly, but then face to face. There will be revealed to us the love of God as our Father, ever ministering to our happiness. All the resources of His infinite nature are for us.

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

Never-ending Treasure.

No man has ever discovered all the good there is in a fellow man. And it often seems as though we were most blind to the good in those whom we really hold dearest. As Mr. Mabie has said: "We rarely know our best friends on their best side; our vision of their noblest selves is constantly obscured by the mists of preoccupation and weariness." If there is unseen good in those whom we love, there is still more unsuspected good in those who are unattractive to us—unattractive only because we won't look for the good that is there. What a rich mine of unworked treasure, then, is at hand for us all! In friends and foes, those whom we love, and those to whom we are indifferent, are veins of precious ore that we can never exhaust, try as we may!

HOME NEWS

ASHAWAY, R. I.—The prayer meeting on Sabbath evening, August 9th, was in charge of the Missionary Committee of the Y. P. S. C. E., and a very interesting program was rendered. An address on "Home Missions" was given by Thomas Turnbull and a reading on "Missions in China," by Miss Anna Stillman. A paper on "Holland Missions," written by Miss Marion Carpenter was also read. A vocal solo, "Cast Your Bread Upon the Waters," was rendered by Miss Orpha Wells.—At the annual election of officers of the Y. P. S. C. E., the following were chosen for the ensuing six months: President, Lloyd Crandall; Vice President, Mary H. Hill; Recording Secretary, Mildred Saunders. Corresponding Secretary, Alice A. Larkin; Treasurer, Earl Burdick; Junior Superintendent, Grace Wells.—The annual picnic of the Sabbath school was held on Tuesday, July 30, at Quonocontaug. A large number attended and the time was pleasantly passed in boating and bathing.—In the absence of Pastor Burdick, the pulpit of the Seventh-day Baptist church was occupied on the first Sabbath of the month by Rev. E. B. Saunders, who delivered a very helpful and inspiring sermon. Rev. I. F. Lusk of the Grace Methodist church of Westerly, and Rev. J. L. Peacock of the Calvary Baptist church have also occupied the pulpit recently. Rev. L. F. Randolph of Hopkinton conducted the prayer meeting last Sabbath evening.—The Ladies' Aid Society has held two lawn fetes during the summer. Music was furnished by the Ashaway band and refreshments were sold. At the last one held, the sum of \$45.00 was cleared.—At the quarterly meeting of the local union of Christian Endeavor Societies of Westerly and vicinity, held here in July, the banner was awarded to our society.

ALICE ANNETTE LARKIN.

FARINA, ILL.—We, people of Farina, have again been favored with a visit from a Milton male quartette, not for evangelistic work as on former occasions, but a quartette that came as a representative of

Milton College, to work especially among our young people in the interest of the college. This quartette, under the leadership of Prof. A. E. Whitford, spent four or five days with us including Sabbath and Sunday. On Sabbath, in addition to singing two or three songs in the church service, Prof. Whitford made a short address, showing why our young people should go to Milton College for an education, not intending, however, as he explained, to put Milton College in rivalry with other schools. In the evening after the Sabbath a social was held for the members of the quartette and two other young men, visitors from Wisconsin. On Sunday evening the quartette, by invitation, attended a union temperance meeting in the M. E. Church and furnished music for the occasion. On Monday evening they gave a very fine concert to a crowded house in Switzer's Hall, the proceeds of which were to defray the expenses of their trip. Their program was of a varied character, and greatly delighted the large audience. It was in all respects the most successful concert that has been given in Farina within the knowledge of the writer. The receipts, I am told, netted the quartette something over \$47.00. The members of the quartette visited most, if not all of the young people in our society in the interests of Milton College. Quite a number of these young people have been students in that institution. Others are going. Of the two other young men, visitors in our place, from Wisconsin, referred to above, one was Mr. Allen B. West of Milton Junction, a grandson of the late Wm. B. West and who was recently awarded the Rhodes Scholarship for Oxford. He was on a visit to his aunt, Mrs. W. D. Burdick, wife of our pastor. The other was Mr. Harold Stillman, son of M. G. Stillman, pastor of the church at Walworth.

There are other visitors now present with us, of whom there are members and connections of the family of Brother Russel Maxson. Brother Maxson of Gentry, was one of the constituent members of Farina Church at its organization in 1866. Mrs. William Rich of Tampa, Florida, was also recently one of our visitors here. Thus it will be seen, Farina, though isolated from other churches of our denomination, is not quite out of the world. C. A. BURDICK.

SALEM, W. VA.—We have missed the presence of many of our usual congregation this summer as they have been from home.—Sabbath, July 27, was a bright and pleasant day and in the afternoon a large number of the church gathered by the stream at Buckeye where four put on Christ by baptism. One of this number was a man past seventy-six years of age. The scene was impressive and we hope to enjoy many more such.—At the quarterly communion season held August 10, there was manifest deep spirituality. The house was well filled with worshipers. Seven were received by the hand of fellowship and prayer. Such gatherings and scenes are a means of encouragement to all and they should help all to feel the responsibility of living to serve and to help build up the church and true piety. It is ours to watch over one another for good, to encourage rather than discourage, to help rather than hinder.

ADAMS CENTER—Our railway company has changed the name of our station from Adams Center to Edison, but our post-office retains the old name, so we all still live in "Adams Center, N. Y."—Allie Sheldon has recently returned from Berlin, N. Y., where she spent a few weeks visiting friends.—Mr. Jay Williams of Chicago recently visited his parents and other relatives at this place.—Our school building has been very much enlarged and remodeled during the summer vacation, and is now a credit to our village. Deacon O. D. Greene had the work under contract and has done credit to himself.—Charles Socwell recently spent a week visiting friends in Berlin, N. Y.—Mrs. S. A. Bates, formerly of this place, now of New York, has spent several weeks among us, as is her custom each summer.—Our pastor and wife were recently entertained at the home of Marietta Holly, the author of the "Josiah Allen's Wife" books, and they report a pleasant visit with the humorous writer. Miss Holly's home is but seven miles from our village.—Sarah Lamphier of Berlin, is visiting friends at our place. A year ago she attended our school and made many friends here who are pleased to see her again.—Mr. Clifford Coon and wife of Brooklyn, were recent visitors among their many relatives and friends in our village.

—Mr. and Mrs. M. B. Maltby and daughter, Miss Anna, of New York, returned, not long since, from an extended trip through the Middle West and report a most pleasant journey, and visits among many widely-scattered relatives.—Among our recent visitors were Mr. and Mrs. S. S. Bates of Syracuse, Mr. and Mrs. S. F. Bates of New York, Mr. and Mrs. Frank Burdick of DeRuyter, and the Misses Elizabeth Ordway, Helen Pierce, and Anna Van Horn of Chicago.—Mr. and Mrs. Sherman Langworthy of Brookfield, are visiting their son Clayton and family at this place.—We have had several weeks of dry weather, which injured some of the crops of this section, the potato crop in particular. Potatoes are now selling at a dollar per bushel which is double the usual price at this time of the year.

ANON.

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

One of the best days of the season in our church was about the middle of July, when a company of us went to the shore

of "lovely Lake Geneva," for the baptism of four young people of our Sabbath School. Pastors well know what hope and life such occasions bring to the church service.

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

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

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

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

M. G. S.

Walworth, Wis., Sept. 4, 1907.

Silver Wedding.

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

Annual Meeting.

The annual meeting of the members of the American Sabbath Tract Society for the election of officers and the transaction of such business as may properly come before them, will be held at the office of Charles C. Chipman, 220 Broadway, New York City, N. Y., on Wednesday, September 11, 1907, at 2.30 P. M.

STEPHEN BABCOCK,
President.

ARTHUR L. TITSWORTH, *Rec. Sec.*

GIPSY SMITH'S Best Sermons. 12 mo, 256 pp. Bound in paper, 25 cts.; bound in cloth, \$1.00. Sent by mail on receipt of price. Agents wanted to sell it and we give 50 per cent. commission. Address J. S. OGILVIE PUB. CO., 57 Rose Street, New York.

Papers From the Convocation.

The Kingdom of Heaven—The Law of Man.

1. To every man according to his need;
2. From every man according to his ability.

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

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

The need of men for the truths of the gospel is the basis of their claims upon us as the sons of God. The Apostle Paul was alive to this fundamental principle when he said of himself, "I am debtor both

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

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

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

WANTED.

A companion-nurse for an invalid woman. Long engagement preferred. Address A. H. Lewis, Watch Hill, R. I.

FOR SALE.

An eight room house, barn, and six and one-fourth acres of land in the village of Milton, Wis. Address G. S. Babcock, Milton, Wis.

MARRIAGES

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

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

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

SAUNDERS-TERRY.—At the home of the bride's father, F. H. Terry, in Sinclairville, Chautauqua Co., N. Y., Aug. 28, 1907, by Rev. A. G. Crofoot, an uncle of the bridegroom; Robert O. Saunders, of Friendship, N. Y., and F. Blanche Terry, of Sinclairville, N. Y.

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

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

DEATHS

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

She was born Feb. 17, 1818, at DeRuyter, N. Y., the daughter of Benjamin Enos and Sarah, his wife. She was married Sept. 24, 1839, to Charles H. Maxson, by Elder William Wells. Of four sons born to this union, two died in infancy; one, the Rev. H. D. Maxson, of Menominee, Wis.,

died in 1891; the surviving son is Charles B. Maxson, of Westerly. Mrs. Maxson spent eighty years of her life in DeRuyter, N. Y. In 1899, she and her husband moved to Westerly, R. I., and made their home with their son, and it was here that her husband died in 1903. Mrs. Maxson was a woman of quiet and retiring disposition, but a woman of strong character, deep religious experience, absolute sincerity, and great sweetness of spirit. Her life was filled with love, and her household was a home of peace. Farewell services were conducted on Sept. 9, at 37 Elm St., by E. H. Lewis, a grand-nephew, assisted by the Rev. Clayton A. Burdick. The fragile body that held this beautiful soul was laid to rest at DeRuyter, N. Y., beside that of her beloved husband.

E. H. L.

TROWBRIDGE.—At the home of his parents, near Adams Center, N. Y., July 29, 1907, Charlie, youngest child of T. P. and Nellie Trowbridge, aged 3 years, 8 months and 25 days.

On July 26, Charlie was injured by being kicked by a horse; and though his parents did for him all that could be done, there was, from the beginning, little hope of his recovery. Brief funeral services were conducted at the home, July 31, by Rev. E. H. Socwell, and the weary little body was laid to rest in the Greene Settlement cemetery.

E. H. S.

EATON.—In Little Genesee, N. Y., August 26, 1907, the little daughter of Robert and Ida Baxter Eaton. Funeral the 28th. Words of comfort by the pastor, from II. Sam. 12:23, last clause.

S. H. B.

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

She died of blood poisoning, after eight weeks' illness, Aug. 28, 1907. Three children, Gifford, Hazel and Wallace, are, by her death, left motherless. Pearl was baptized April 4, 1899 by Pastor Kelly, and joined the Second Alfred church. This was during revival, when about forty were baptized, the ordinance being administered each Sabbath for several weeks. It was a scene to be tenderly cherished in memory. She was in the morning of womanhood, already dreaming of a home of her own with the man of her choice. Filled with these loving thoughts, it must have been a supreme moment to her when she decided to give herself and all her interests to God. This was not, however, the first of her religious life. She had been an attendant at church and

Sabbath school since girlhood. She had prayed, filled her home with the music of the gospel hymns and given thorough evidence of her desire to do right. She sang in the choir and was interested in all the work of the church, although not one disposed to take a prominent part. She has always been a home-lover, first as a dutiful daughter, then as a loyal wife and mother, quiet, firm and faithful. She sent her children to Sabbath school and endeavored in every way to train them for good and useful lives. At the funeral services, Pastor Randolph was assisted by Pastor Van Horn. The text was Matt. 24:42, "Watch therefore; for ye know not what hour your Lord doth come."

L. C. R.

BARKER.—Mrs. Mary Ann Needham Barker died near North Loup, Neb., Aug. 31, 1907, in the sixty-seventh year of her age.

Mrs. Barker was the daughter of Clark and Mary Clarke Needham, and was born at Burr Oak, Mich., Dec. 21, 1841. On her father's side, she was descended from Vermont and Rhode Island ancestors, and on her mother's side from the well known Clarkes of Rhode Island. Her childhood was passed in Michigan, and Put-in-Bay Island, Lake Erie. The family moved to Milton, Wis., in 1853, and after the death of her father, her mother was married to Deacon Levi H. Bond. At the age of 15, she was baptized by Rev. W. C. Whitford, pastor of the Seventh-day Baptist church at Milton, and united with that body, of which her parents were already members. In 1857, Mrs. Barker began attendance at Milton Academy, then taught by Professor A. C. Spicer, and continued there for the succeeding two years, while Rev. W. C. Whitford was principal. Jan. 1, 1861, she was married to Thomas Oscar Barker, whose ancestors were the Barkers, Perrys, Hazards, Peckhams and Arnolds, who were among the pioneers of New England. In 1873, they moved to North Loup, Neb., at which place they made their home until death. Her husband died July 8, 1897. To them were born four sons; James Willard, Egbert Clarke, Thomas Perry and Frank Marion. The two former still live on the original home place; the third dying in infancy and the youngest is a physician near Chicago. All of them, together with her only sister, Mrs. L. A. Collins, were present with her at the time of her death. Funeral services were held at the home in Myra Valley, conducted by H. Eugene Davis, assisted by Rev. Oscar Babcock.

H. E. D.

BUSINESS OFFICE

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

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

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

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

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

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

Sabbath School

CONDUCTED BY SABBATH-SCHOOL BOARD.

Edited by

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

Oct. 5.	Joshua, Israel's New Leader,	Josh. 1: 1-11.
Oct. 12.	Israel Enters the Land of Promise,	Josh. 3: 5-17.
Oct. 19.	The Capture of Jericho,	Josh. 6: 8-20.
Oct. 26.	Caleb's Faithfulness Rewarded,	Josh. 14: 6-15.
Nov. 2.	The Cities of Refuge,	Josh. 20: 1-9.
Nov. 9.	Joshua Renewing the Covenant with Israel,	Josh. 24: 14-28.
Nov. 16.	Gideon and His Three Hundred,	Judges 7: 9-23.
Nov. 23.	World's Temperance Lesson,	Rom. 14: 12-23.
Nov. 30.	The Death of Samson,	Judges 16: 21-31.
Dec. 7.	Ruth's Wise Choice,	Ruth 1: 14-22.
Dec. 14.	The Boy Samuel,	1 Sam. 3: 1-21.
Dec. 21.	A Christmas Lesson,	Matt. 2: 1-12.
Dec. 28.	Review Lesson.	

LESSON XIII.—September 28, 1907.

REVIEW LESSON.

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

DAILY READINGS.

First-day, Exod. 16: 1-15; Deut. 34: 1-12.

Second-day, Exod. 20: 1-17.

Third-day, Exod. 40: 1-13; 34-38; Lev. 16: 5-22.

Fourth-day, Exod. 32: 1-8, 30-35; Lev. 10: 1-11, 23-33.

Fifth-day, Numb. 10: 11-13; 29-36; 13: 17-20.

Sixth-day, Numb. 21: 1-9; Deut. 6: 1-15.

Sabbath-day, Psa. 90.

The Lessons for this Quarter are from the last four books of the Pentateuch, and concern the Children of Israel in the wilderness. The first nine of these Lessons belong to the early part of the forty years' wandering, and the other three to the last year. For thirty-eight of the forty years we have practically no record.

Our Lessons are partly narrative, and partly legal, and thus illustrate well the character of the Pentateuch. The narrative portions of these books were evidently written not so much for the sake of the history as to serve as a setting for the laws.

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

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

Lesson 1 is one of the many passages that declare the loving care of Jehovah for his people. The giving of the manna is a symbol of his constant provision for all our needs.

Lesson 12 gives us a glimpse of the greatness of Moses, the man who under the guidance of God accomplished more for the nation of Israel than any leader who succeeded him.

Lesson 8 shows us the people of Israel starting out from Mt. Sinai with high hopes of a speedy occupation of the land of Canaan. Moses gives an invitation to Hobab which is a type of the invitation which Christians should ever be giving to others to join their ranks.

The other Lessons present especially the sinfulness of Israel. God's long suffering is manifest in that he brought them at length to the Promised Land in spite of their manifold shortcomings and frequent apostasy. Lesson 4 is the pre-eminent example of the sin of Israel. While Moses was upon Mt. Sinai to receive the Law for their instruction the people turned to the worship of the Golden Calf. Lesson 6 records the presumptuous sin of the sons of Aaron, and their speedy and terrible punishment. Lesson 9 tells of the way that the majority of spies presented their report, and of the reception of this report by the people. This is one of many illustrations of the way people showed lack of trust in Jehovah. Lesson 10 tells of another murmuring, and of the terrible punishment that came through the fiery serpents. The remarkable deliverance from this calamity sheds a ray of hope for any sinner.

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

Annual Meeting.

The annual meeting of the members of the Seventh-day Baptist Education Society for the election of officers and the transaction of such business as may properly come before them will be held at the Theological Seminary, Alfred, N. Y., on Monday, Sept. 16, 1907, at 2.00 P. M.

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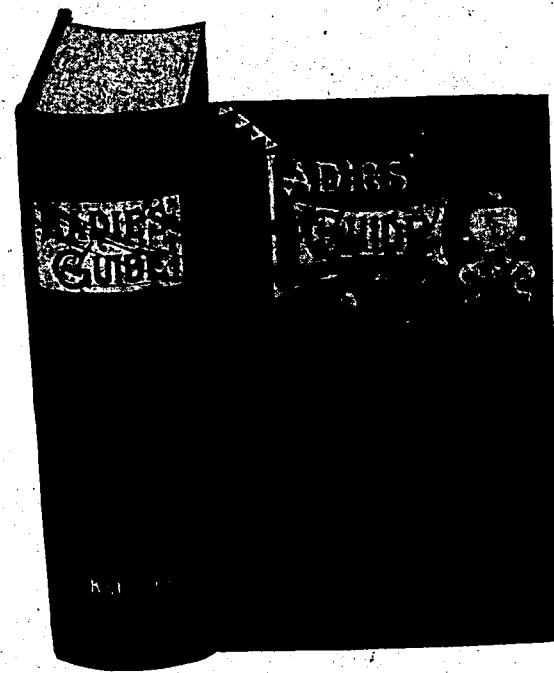
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