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The Sabbath Recorder

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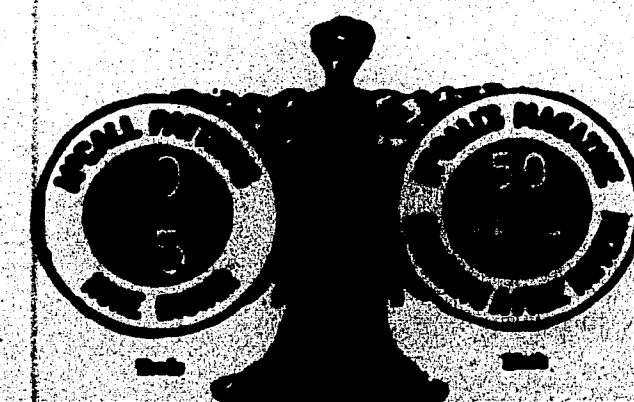
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THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY

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

THE CONVOCATION

(Concluded.)
EVENING SESSION, AUGUST 21.
The service for the evening was opened by a vesper service on the piazza and lawn of the parsonage. The service was led by Rev. E. D. Van Horn. It consisted of hymns, prayer, and appropriate remarks by the leader, linking the different parts of the service together. Delightful is the best word by which it may be described, but that word must be defined in its deeper meaning. The service closed with the stanza:
'Oh, how good is the rest,
How good is the sleep that we get,
How good is the peace that we find,
How good is the love that we find in our hearts.'

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THE SABBATH RECORDER

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

VOLUME 60. No. 36. PLAINFIELD, N. J., SEPTEMBER 3, 1906. WHOLE No. 3,210.

Proceedings of THE RECORDER is under obligations to permit all those who could not attend the late sessions of the General Conference, to attend them through these columns. We shall give to the "Story of Conference," by the editor, the official minutes, together with the permanent reports and papers of the various Societies. Possibly some one will complain of "long articles. Be it so. THE RECORDER prefers to abide under such complaint, if need be, rather than de-fraud the many readers who could not be at Leonardville. We wish that the minor and unofficial features of both the Convocation and the Conference, could be reproduced for sake of those who were not able to witness and take part in them. The people are striving to attain oneness of life, harmony of spirit and concert in action. A great work is at hand. Opportunities and obligations crowd upon all departments of denominational life. Common knowledge concerning what ought to be done, with mutual fellowship and unity of purpose are first requisites of success. Brotherhood in Christ includes all these requisites, and the Convocation and Conference have promoted brotherhood abundantly. The pages of the RECORDER will reproduce the history of these delightful denominational meetings, from various standpoints, hoping thus to impart knowledge and promote brotherhood, to the upbuilding of all our work, throughout the widely scattered household of faith. We seek to minimize hindrances and difficulties, and magnify duties, opportunities and privileges. There is no cause for doubt or fear which is comparable with the glory of the work entrusted to us. It is good fortune, the best of fortune, to be called to such a work as ours, at such a time. Thank God for demands, for strenuous life, in the name of Jesus, the Christ. Lock your lips against murmurings. Take courage, and read the full report of Conference.

The evening was calm, the heat of the day was going by under the touch of the cooler breath of the evening. Darkness gathered so that after the first hymn one could scarcely read. The scene described in the stanza was going forward; evening was lighting her lamps, one by one. The hush of the night came down like the spirit of God, enfolding all hearts and the whole village in quietness and rest. The writer remembers but one occasion in which the fullness of worship was more strongly marked. Once it was his privilege to stand in the great cathedral in Cologne, Germany, listening to the vesper service that was held in a chapel of the cathedral, so far away that nothing could be seen, and nothing but the music heard. We stood near a western window through which the last rays of the setting sun came in tinged with softened tints by the colored glass through which they passed. Both the height and depth of worshipful feeling were realized as we stood in silence, with a couple of German friends with whom we had that day traveled from Berlin. The only sound that interrupted the vesper music was a quiet sob of joy in which Mrs. Lewis unconsciously gave voice to the peace that filled that great cathedral, while the organ praised God. The cathedral came back with the vividness of a clear-cut photograph last night while the writer sat with the assembled Convocation at the vesper service in West Edmeston. Blessed indeed were all those who were permitted thus, through the shadows of the earthly evening, to enter into the ineffable glory of spiritual rest in heaven.

The evening session opened with "The Meaning of this Convocation: a Backward Look," by H. L. Cottrell. Mr. Cottrell's address is given below. Then followed a testimony meeting in which a large number expressed their joy and satisfaction for what the Convocation had brought. The report of the Committee on Credentials, which appears in this connection, sums up the situation so well that the RECORDER need say little more at this time. But we can not refrain from saying that the choice of themes, in the thoughts which appear in the various carefully prepared papers, the devotional hour with which each morning session closed, the spirit of fraternity, and the strong purifying and uplifting character of the Convocation throughout, are seldom equalled. One of the most delightful features of the week was the royal hospitality which the people of West Edmeston gave to the overwhelming number who came down as the host of Semester came "like a wolf on the fold" devouring wolf, the stenographer says. The social fellowship in the program was a fitting counterpart of the brotherly love which was the keynote of the week. The evening was not exhausted, for she said, "I know of at least six places not yet occupied, where a man might sleep." No one who enjoyed the privileges and blessing of the Convocation of 1906 could doubt its timeliness and value at this stage of our denominational life and work. It has evidently sprung into permanent existence with this its second session, an existence which promises abundant good.

Report of the Committee on Credentials.

Your Committee on Credentials would respectfully report that the following members of the Convocation have been present during a part or all of the meetings of the Convocation:
Rev. A. E. Main, Dean of the Theological Seminary, Alfred, N. Y.
Stephen Babcock, President Seventh-day Baptist General Conference, Yonkers, N. Y.
Rev. Boothe C. Davis, President Alfred University.
Rev. William C. Daland, President Milton College.
Rev. Theodore L. Gardiner, ex-President Salem College.
Rev. A. H. Lewis, Corresponding Secretary American Sabbath Tract Society and Editor The Sabbath Recorder.
Rev. E. B. Saunders, Corresponding Secretary Missionary Society.
Rev. W. L. Greene, Field Secretary Sabbath School Board.
Mrs. Harriett C. Van Horn, Corresponding Secretary Woman's Board.
Dr. A. C. Davis, Jr., President Young People's Board and Pastor West Edmeston Church.
Jay W. Crofoot, Missionary, Shanghai, China.
Mrs. Hannah L. Crofoot, Shanghai, China.
Rev. L. C. Randolph, Pastor First Alfred Church.
Rev. I. L. Cottrell, Pastor First Brookfield Church.
Rev. G. W. Lewis, Pastor Milton Junction Church.
Rev. L. A. Platts, Pastor Milton Church.
Rev. W. D. Wilcox, Pastor Chicago Church.
Rev. T. J. Van Horn, Pastor Albion Church.
Rev. Eli F. Loofboro, Pastor New York Church.
Rev. G. W. Hills, Pastor Nortonville Church.
Rev. Willard D. Burdick, Pastor Farina Church.
Rev. M. G. Stillman, Pastor Walworth Church.
Rev. A. G. Crofoot, Pastor Independence Church.
Rev. E. D. Van Horn, Pastor Andover and Scio Churches.
Rev. A. J. C. Bond, Pastor Friendship Church.
Rev. E. A. Witter, Pastor Salem Church.
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Rev. D. Burdett Coon, Pastor Shiloh Church.
Rev. S. H. Babcock, Pastor First Genesee Church.
Rev. W. C. Whitford, Professor Alfred University.
Rev. O. D. Sherman, Pastor Richburg Church.
Rev. Edwin Shaw, Pastor Rock River Church and Professor Milton College.
Mr. H. L. Cottrell, Pastor Second Brookfield Church.
Rev. H. C. Van Horn, Pastor Lost Creek Church.
Rev. S. R. Wheeler, Pastor Marlboro Church.
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Mrs. Harriett V. P. Babcock, Yonkers, N. Y.

Rev. A. L. Davis, Pastor First and Second Verona Churches.
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 Miss St. John, Plainfield, N. J.
 George Davis, Hornell, N. Y.
 Mrs. Rachel Burdick, Alfred, N. Y.
 Miss Nellie Williams, Alfred, N. Y.
 Miss Frances Babcock, Alfred, N. Y.
 Miss Clara Wheeler, Marlboro, N. J.
 Miss Mildred Greene, Plainfield, N. J.
 Miss Mary Coon, Milton Junction, Wis.
 Mrs. Leo Cutler Sheldon, Chicago, Ill.

In addition to these there have been many present from the West Edmeston and the First and Second Brookfield Churches.

WILLARD D. BURDICK,
 GEO. W. LEWIS,
 Committee.

Your committee was also requested to secure for publication in the SABBATH RECORDER opinions as to the value of the Convocation. Of the many good words spoken, the following are submitted as representing the universal opinion:

"This Convocation is a most beautiful realization of the idea of a denominational chautauqua that was talked about 19 years ago. I am glad I have lived to see the promise and the prophecy wrap up in this Convocation."—A. H. Lewis.

"If I had had the help of such meetings in my early ministry I would have saved much wasted energy."—S. R. Wheeler.

"This Convocation is greatly indebted to Dr. Post, who had this work much in mind before it was organized."—L. A. Platts.

"A harmless let-down, and a helpful up-lift."—Edwin Shaw.

"I have listened to great addresses at Northfield, but none so helpful to us as those given in this Convocation."—E. F. Loofboro.

"A meeting of the highest spiritual order and uplift, the fullest harmony, and closest fellowship; where our workers have been drawn together as never before. It was a meeting of the most hopeful promise and assuring prophecy for our denominational future."—Geo. W. Hills.

"I think of this Convocation as a School of the Prophets where we are learning from one another. We are being educated, helped, strengthened in our faith and inspired to do more and better work for our Lord and Master. Ever pastor ought to be a better pastor and every preacher a better preacher for having attended the Convocation."—A. G. Crofoot.

"The Convocation has been to me a fountain from which to drink full draughts of intellectual and helpful religious teaching. It has given to me a deep breath of spiritual quickening. It is an efficient source of real training for our Christian workers. A good atmosphere to live in."—E. Adelbert Witter.

"This Convocation has been to me a sweet, spiritual, feast of good things. It has awakened new thought, given richer meaning to life here and now, and deepened my desires to so live that others may catch this, sweeter, more hopeful meaning of life."—J. H. Hurley.

"This Convocation has been the most unifying, the most enlightening, and the most spiritualizing denominational meeting I have ever attended."—J. N. Norwood.

"A mountain-top experience."—Mrs. T. J. Van Horn.

"How glad I am for the privilege of attending these meetings and listening to these most excellent papers, and if a privilege to me, what a grand opportunity for our pastors and those persons who are engaged in active aggressive Christian work. Teachers hold great conventions for the purpose of studying and discussing together the problems that confront them in their work, as also do physicians and lawyers, and why not the ministers of the Gospel of Christ, the most responsible and holy of callings? I do not think any pastor can afford to be absent from the meetings of the Convocation."—Mrs. S. Babcock.

"The Convocation did us good. The West Edmeston people enjoyed entertaining the kind visitors. We feel drawn to it. The Lord bless you all."—A. C. Davis, N. Y.

Blessing for at least two reasons: first, because of the opportunity to hear so many themes of practical importance to Christian workers, as they presented, together with the interesting discussions which followed; and second, because of the privilege it has afforded to come into personal touch and into a closer fellowship with the workers in other portions of our beloved Zion; and by this face-to-face, heart-to-heart contact come to know, believe, trust and love each other better, as our acquaintance becomes more intimate, and therefore our efforts to do our part in furthering the redeemer's kingdom, will be more harmonious and effective."—S. H. Babcock.

"This meeting has magnified the acquaintance, fellowship, and sympathy of our workers."—A. E. Main.

"I am passing through a transition period. Having recently given up the Presidency of Salem College to return to pastoral work in September, this Convocation has been of great help and inspiration to me."—T. L. Gardiner.

"This Convocation has increased my confidence in our ministers as to their scholarship and ability to deal with the hard problems of the day."—E. D. Van Horn.

"I am optimistic as to the future of the Seventh-day Baptists, after listening to the papers, addresses, and discussions of the Convocation."—W. D. Wilcox.

"Our Father, we thank thee for it all."—From Dr. Lewis' closing prayer.

The Meaning of This Convocation.

H. L. COTTRELL,
 (Closing Address.)

It is difficult, in a brief address, to express the complete meaning of this Convocation, so pregnant with lasting fruits. To me its supreme purpose has been the unfolding and development of an ideal, approachable but never attainable, an ideal which lies beyond the narrow limits of human possibilities. But if each Christian accepts the attitude of a Napoleon and says with him, "Impossibility is a word to be found only in the dictionary of fools," I think each soul may come very close to its attainment. The ideal of this Convocation is the perfect man, the harmonious development of his moral, spiritual and intellectual powers. Have any of us realized in any great degree the attainment of such an ideal? There never lived but one perfect man, Jesus Christ, the Model of Manhood, the Prince of Pastors and the greatest servant of humanity. As Jesus Christ fills the requirements of this perfect man, he is the ideal of this Convocation toward whom we are striving. As a result of this Convocation we should be more God-like; indeed God-men and God-women, so that when the world comes near to us it may say, "We have been with Jesus."

This Convocation, to accomplish its purpose, has been organized into a school with its hours of work and of play. It is a trite but true saying that "All work makes Jack a dull boy," and even the older boys, whose minds have been made weary by the year's responsibilities and trials, needed the strength and vitality which these afternoons of rest and recreation have afforded. Physical health and strength form the basis to the most cheerful and helpful kind of Christianity and are antagonistic to that most prevalent of religious diseases, "the blues." I am glad that the authors of the Convocation program, in their desire to make us better pastors and preachers did not forget the care of the physical body, home of the affections, the intellect and the soul; the human light-house, whose condition must inevitably determine the brightness and influence of the light of life. After each recess, the boys came in from their play, their bodies invigorated and their minds quickened and eager to drink in the lessons of life.

What great lessons these boys, young in spirits though old in years, have given us! How eagerly have we drank in their moral and religious teachings! How bountifully have our minds and souls been fed with words of wisdom! The Convocation means greater moral and spiritual growth. How our conceptions of duty and responsibility have been enlarged. What a close connection have we found between the moral and spiritual realms. No man is worthy the name Christian who is loose in his morals and thoughtless of his moral influence upon his companions. But lest we might forget the Author of all truths, the source of our power and usefulness, we have been brought each day, humbly before the altar of God to surrender and rededicate ourselves to His service. Man, with soul, mind and learning, latent possibilities and broad opportunities for service, is like a powerful engine without an engine-room; unless he places himself in the hands of God he is a mere machine.

It is difficult, in a brief address, to express the complete meaning of this Convocation, so pregnant with lasting fruits. To me its supreme purpose has been the unfolding and development of an ideal, approachable but never attainable, an ideal which lies beyond the narrow limits of human possibilities. But if each Christian accepts the attitude of a Napoleon and says with him, "Impossibility is a word to be found only in the dictionary of fools," I think each soul may come very close to its attainment. The ideal of this Convocation is the perfect man, the harmonious development of his moral, spiritual and intellectual powers. Have any of us realized in any great degree the attainment of such an ideal? There never lived but one perfect man, Jesus Christ, the Model of Manhood, the Prince of Pastors and the greatest servant of humanity. As Jesus Christ fills the requirements of this perfect man, he is the ideal of this Convocation toward whom we are striving. As a result of this Convocation we should be more God-like; indeed God-men and God-women, so that when the world comes near to us it may say, "We have been with Jesus."

This Convocation, to accomplish its purpose, has been organized into a school with its hours of work and of play. It is a trite but true saying that "All work makes Jack a dull boy," and even the older boys, whose minds have been made weary by the year's responsibilities and trials, needed the strength and vitality which these afternoons of rest and recreation have afforded. Physical health and strength form the basis to the most cheerful and helpful kind of Christianity and are antagonistic to that most prevalent of religious diseases, "the blues." I am glad that the authors of the Convocation program, in their desire to make us better pastors and preachers did not forget the care of the physical body, home of the affections, the intellect and the soul; the human light-house, whose condition must inevitably determine the brightness and influence of the light of life. After each recess, the boys came in from their play, their bodies invigorated and their minds quickened and eager to drink in the lessons of life.

What great lessons these boys, young in spirits though old in years, have given us! How eagerly have we drank in their moral and religious teachings! How bountifully have our minds and souls been fed with words of wisdom! The Convocation means greater moral and spiritual growth. How our conceptions of duty and responsibility have been enlarged. What a close connection have we found between the moral and spiritual realms. No man is worthy the name Christian who is loose in his morals and thoughtless of his moral influence upon his companions. But lest we might forget the Author of all truths, the source of our power and usefulness, we have been brought each day, humbly before the altar of God to surrender and rededicate ourselves to His service. Man, with soul, mind and learning, latent possibilities and broad opportunities for service, is like a powerful engine without an engine-room; unless he places himself in the hands of God he is a mere machine.

But a perfect man has not only a perfect ideal but he has three perfect books for study, as was suggested by Prof. Shaw. They are the books of nature, humanity and divinity. As the true pastor studies that book of humanity he gradually develops that love for others which this Convocation has illustrated; the feeling of true Christian brotherhood. We know each other better than we ever did before. And as this Convocation assembles year after year, we shall feel more and more deeply that we are indeed brethren, members of one great family, with God as our Father and Jesus as our Lord and Saviour. Through this Convocation we have learned that we are all members of one great family, with God as our Father and Jesus as our Lord and Saviour. Through this Convocation we have learned that we are all members of one great family, with God as our Father and Jesus as our Lord and Saviour.

THE STORY OF CONFERENCE.
 The One Hundred and Fourth session of the Seventh-day Baptist General Conference was held with the Leonardsville (N. Y.) church, August 22-27, 1906. The opening day was beautiful, but with that sort of warm beauty which suggested seeking for coolness. Approaching the grounds on which the audience tent is erected, that desire was met in an unusual degree by the magnificent maples which cover the larger part of the lawn around the meeting house. Through this grove there were scattered seats where one might rest in the delightful shade. Fortunately, the audience tent was much shaded during the earlier part of the day. The presence of the trees added to the sense of comfort even though the air was hot with the breath of summer, most of the time.

The music at the opening session was led by Abert Whitford. Choir, orchestra and duet united in making the musical features of the service full of attraction. Through all subsequent sessions the music was abundant and excellent. The provisions for the comfort of visitors, aside from the commodious audience tent and a large dining tent, were a writing and rest room for men in the Sabbath-school room of the church, a large and commodious room in which was located the postoffice, and writing and rest room for women in the parlors, in the basement of the church. "Pages" were in attendance to "run of errands." The reception committee was untiring in providing for the great crowd of delegates, some of whom had arrived the evening before and many of whom came on the morning trains. The welcome which the morning gave to everybody was fully supplemented by the welcome which the representatives of the church and homes at Leonardsville extended.

The first service was opened by President Babcock, who read the Twenty-third Psalm. This was followed by prayers by Rev. G. B. Shaw, Rev. Gerard Velthuysen, and Rev. L. A. Platts. The address of welcome was given by Rev. I. J. Cottrell, pastor of the Leonardsville church. He said: "We welcome you to the Conference from the broad prairies of the West, the rock-bound shores of the Atlantic, from the northern parts of this country, even from the dominion of Great Britain to the sunny South. One of your number has come from Holland, who, twenty years ago, came here to speak encouraging words, who, with a large part of his church, had then found the true Sabbath of the Lord. We welcome you here, not simply as our friends, but as those who love Him, to whom we are harmoniously linked by bonds that are spiritual and interests that are eternal. We welcome you, hail you and bless you; welcome you into our homes, which shall be your homes while you are with us, to our society, which we hope you will enjoy, to our town, the freedom of which we give to you, to this church of like precious faith which has battled for God for more than a century. It was organized Oct. 3, 1797, with twenty-two constituent members. Five years later it numbered sixty-eight, twenty-five years from the following December it is said to have numbered four hundred and twelve. So far as I know, it surpassed the record of any other church in the same time. The following year two other churches were organized from its membership, the Second and Third Brookfield, which have since been merged into the West Edmeston Church. Fifty years after the organization of the first church there had been added to it and its daughter churches, twenty-two more churches, and the present membership numbered more than seven hundred."

After President Babcock's address, came the appointment of a Nominating Committee. Then an address by Rev. D. B. Coon, the theme of which was "Loyalty to Truth the Foundation of Character that Endures." We are indebted to Mr. Coon for the following summary: "Text, Matt. 7: 24-27. The text is of my choosing. The theme was assigned me. For reasons which you will see later, I wish to add two words to the theme, making it Denominational Loyalty: Loyalty to Truth the Foundation of Character that Endures. "We must work for things that last. Christ, his words, truth, are eternal. The doing of his words is the only way of attaining final success. Only so far as a denomination is built upon this everlasting rock can we afford to be loyal to it. Sure and crushing defeat is before the individual, the church or the denomination that departs from the words of Christ. The bridge of our

loyalty should converge in this church, as pastor I thought not so much of our homes, or our clothes, or the appearance of our village, but of the power from on high which should come upon all thus assembled, and upon the people whom we represent. We have been unusually blessed this winter in a revival that has resulted in the saving of many souls, and we are hoping that this convention will receive even a greater blessing. It was eighteen years ago that you last met with this church. That was the year after it was decided to change the time of meeting from September to August. The increase in attendance, especially among the younger people, made it certain that our meetings would thereafter be in August. We hope and pray that the power of God may come upon this denomination. It is a new era in our denomination both as a Conference and as a people. What of the future? It is in God's hands, but we know that if we are founded upon the true foundation, it is one that forever endures. If we are consecrated, devoted and founded on the truth of God, we know that with that truth we shall triumph. Dear friends, let me exhort you to be true to God's Word, which says that if we abide in His word He will abide in us. I repeat our welcome in the words of another: 'Come in the evening or come in the morning, Come when you're looked for or come without warning, Kisses and welcome you'll find here before you, And the oftener you come the more we'll adore you.'"

D. E. Titsworth, First Vice-President, responded on behalf of the Conference, as follows: "On behalf of the General Conference, we gratefully accept and thank you for the welcome you have so graciously extended to us. We are not disappointed, for all Seventh-day Baptists are given to hospitality. Your homes will be filled to overflowing, and we hope and pray that such may be the condition of your hearts, with God's blessing, when we leave. This is an historic spot. It means the reuniting of many ties and interests. It causes us to think of the leaders of our denomination who have passed on. May we be strengthened to take up the duties they have laid down. May God bless you all, and repay richly your labor for us."

Pres. Babcock's address was the next item upon the program, which address has been placed before the readers of the RECORDER. This was done in order that those readers who could not be at Conference might have it before them at the time when it was being delivered and considered by the Conference. After President Babcock's address, came the appointment of a Nominating Committee. Then an address by Rev. D. B. Coon, the theme of which was "Loyalty to Truth the Foundation of Character that Endures." We are indebted to Mr. Coon for the following summary: "Text, Matt. 7: 24-27. The text is of my choosing. The theme was assigned me. For reasons which you will see later, I wish to add two words to the theme, making it Denominational Loyalty: Loyalty to Truth the Foundation of Character that Endures. "We must work for things that last. Christ, his words, truth, are eternal. The doing of his words is the only way of attaining final success. Only so far as a denomination is built upon this everlasting rock can we afford to be loyal to it. Sure and crushing defeat is before the individual, the church or the denomination that departs from the words of Christ. The bridge of our

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loyalty to denominational truth must be stamped in action or it will do little good to pin it on our sleeve. What men think of us counts for but little. What God knows of us counts for everything. Benjamin Franklin said at the time of signing the Declaration of Independence, "We must hang together or we shall hang separately." Planting our feet to-day upon the rock of God's eternal truth, while we declare our independence among all denominations, we must hang together, lock arms, and join heads and hearts. Failing to do this we shall go down in the flood of worldliness.

"Jesus divides his hearers into two classes. Those who do his words, and those who do not do his words. Both classes are alike in that they are builders. This is illustrated by the homes we build. As there are all kinds and grades of homes, so there are all kinds and grades of character. Truth need not be the foundation of character. Many characters great, in themselves, are not founded in truth at all. Witness the long list of the world's great warriors, statesmen, writers, historians, poets, artists, and artisans. Many of these great characters have had neither part nor lot with Christian thought and action. Both classes are builders of character. Both classes are alike in that they are tested and tried. This is illustrated by the particular stress and strain of the storms that beat upon all homes alike. Whether character is good or bad, Christian or unchristian, great or small, there will come to it times of testing and trial. Both classes are alike in that neither escapes temptation and struggle.

"They differ in that one builds upon the Rock; the other upon the sand. One looks alone to immediate results, and thinks alone of what he may be pleased to call "practical ends." The other looks to remote results and builds for the future as well as the present. What men may say and think is the low motive underlying the building of many characters to-day. Opinions, theories, and institutions of man, ever pressing closer about them, are the direct goal of their thought and action. Circumstances, human opinions, personal convenience are the sands upon which they are willing to build.

"Others there are who ask what God has said. They count no toil, sacrifice, self-denial as tedious if by it they find the truth and build thereon. That they may do the words of Jesus is the high motive of their action. The two classes differ in this: one is to stand; the other is to fall. If results and destinies were the same for both, I would build upon the sand. It is true that the house built upon the sand may stand by the side of the house built upon the rock, for many days, but at length, even though its rooms are large and splendidly furnished, it must yield to storm and wind and go down. All institutions of human origin shall finally come to nought. Sunday observance, infant baptism, sprinkling, false systems and theories of church policy, and church government shall utterly fail. They may look well and seem to prosper for a time but they will not stand the storm. If you are not built upon the word of God, failure and ruin are before you. The only things that can endure must be established in the truth. It is not how great are our characters, but how good are they. Not so much how good are our characters, but on what are they built. Doing the words of Jesus will make us abide forever. Back to the Bible, back to truth, back to Christ, and you will endure.

AFTERNOON SESSION.
 The two features of the afternoon session were the reports of the Sabbath School Board and the

Young People's Board. The report of the Sabbath School Board was presented by Rev. G. B. Shaw, President. It was followed by an address, "Impressions from the Field," by Rev. W. L. Greene, Field Secretary of the Board. After this came an address by Dean Main upon "The Work of the Sabbath School Board." These will be found on another page, and through them our readers will gain an excellent idea of the work of the Sabbath School Board.

"IMPRESSIONS FROM THE FIELD."

"I have been asked to address you to-day on the Impressions from the Field. I would be glad if I could impress you, but I am limited, for my subject compels me to speak of the impressions that have come to me. Impressions that have come to me from the field have strengthened the thought in my mind in beginning this work, that the educational part of our church life is destined to occupy a larger place in the church of the future than ever before. The widespread interest throughout the religious world regarding the increase of the educational part of its work is not a thing to be lightly considered. When all denominations are extending their work by calling attention to the need of education in religion, as well as placing emphasis on so-called "evangelistic lines," it is time that we also consider some of these themes, and with something of this thought the work was undertaken. There is a growing attitude on the part of our own people toward this educational work. It is significant that the Convocation just closed was devoted to the consideration of moral and religious education.

"This awakening interest among our people and other religious bodies brings us to the second impression, that there is needed some means of crystalizing this interest. I have felt the force of this repeatedly this year. As we have talked of the importance of Sabbath-school work and religious education, I have felt that the interest awakened needed to be crystalized in order to bring about permanent results. When I began my work last fall, in conference with the workers in the various schools, we planned what we would do, and different plans were offered. After leaving, we would hear that many of the things were not carried out. Later I began to write back to the superintendents and pastors, calling attention to some of the things talked over in our conferences. Still later we planned out more and more what each one could do himself, and each one of the workers made a copy of the things planned for the local work. As an illustration, let me refer to a policy worked out in one of our schools: 1. A home department organized with a superintendent appointed by the Sabbath-school. 2. Regular quarterly collections for church and denominational interests—Sabbath School Board, Missionary Society, Salem College and Tract Society—time of the collection to be at the regular quarterly meeting of the church. 3. At least once a month to have a council of Sabbath-school workers—pastors, superintendents, and teachers—during the summer months to have a weekly teachers' meeting, the meeting of pastors and workers to continue throughout the year. In this way we have tried to crystallize some of these interests. The next thing is to get these things thus crystallized carried out. After talking over these things with you, we have to depend on your faithfulness in carrying out the work outlined.

"Another impression is in regard to the extension and the intensifying of the work itself. There are, in every community where our

churches are located, individual families scattered over the hills and valleys who are not connected with the organized work of the church, and it should be the work of our schools to reach them. We are not working simply for those who naturally come within our schools, but we must follow the command of the Master to go out into the by-ways and hedges. Many of our schools feel that their efforts are limited in regard to the families that are willing, and naturally come to the church. We need to extend our influence and bring the claims of the Word of God to a larger number of people.

"We should have better, more effective work. We never do so well but that we can do better, and when we get to the point where we are satisfied with what we are accomplishing, it is a sign of retrogression. Marvelous opportunities are before us as Sabbath-school workers, to win boys and girls and men and women to decisions and to higher Christian life. I have had some opportunity this year to study the influence of Sabbath-schools in bringing people into the Christian life. The men and women in our churches to-day are men and women who had training in our Bible schools in childhood. In early years they received the impressions that have brought them to the point of Christian decision. A large part of the decisions for Christ come between the ages of twelve and eighteen. Those who are in the Sabbath-school before twelve are the ones who come into Christian life later on. It is knowledge that gives the basis for action. Permanent action and permanent life and character never come without the right kind of knowledge. We need to confirm children in the knowledge of God and his word. Where can we find a better place to do this work than in the Sabbath-school?"

Secretary Greene's "Impressions" were followed by an address from Dean Main, on the

"WORK OF THE SABBATH SCHOOL BOARD."

"The work of the Sabbath School Board is ordered by Conference, carried on by sanction of Conference, by men elected by Conference, and according to methods approved by Conference, therefore it is denominational work, officially, because Conference stands for the denomination, therefore the work of the Sabbath School Board is not the work of a Board, literally speaking, but the work of the denomination.

"Because it is denominational, it must be particularly doctrinal. Many denominations depend very much upon their Sabbath-school associations for the promotion of denominational doctrines. The work is evangelical and educational. The work is in the name of the denomination, officially and doctrinally, and is the work of evangelism and religious education. It is vital work. Unless the Sabbath-school work stands vitally connected with education, it is of small account. Unless the life of the denomination flows into the Sabbath School Board and so out again into the denomination, it is not vital. It is essential work, because it is living, and is necessary under existing conditions.

"We desire to assume no great thing on account of modern and technical terms, but this is the time when men are trying to put into practice the principles of pedagogy that they may give better instructions along the many lines of knowledge—religious, secular, or any other sort. It is safe to say that if our work is to make some honorable effort to rise in its methods, spirit, and purpose up toward the way in which things are done in the 20th century, we must learn some of the things that men can tell us as to how to teach,

and this help should come through the Sabbath School Board.

"At the meeting of the Convocation, a committee appointed a year ago on "A Pastors' Training Class" made a report, which was adopted. In this, a course of forty lessons was recommended to the pastors of our denomination under four general heads: 1. Fundamental, relating to God. 2. The Bible. 3. The life and teachings of Jesus. 4. The church and denomination. Our pastors are recommended to organize classes, apart from the Sabbath-school work, for children and youth, and teach them about God the Father, the Holy Spirit, sin and redemption, baptism and church life, something of the Bible and Biblical biography, then the life and teachings of Jesus, about character and conduct, about Sabbath keeping, about our own church and denominational life—a splendid, suggestive course in merest outline of forty lessons. Somebody must take the lead in this movement, which marks an epoch in the religious instruction of our children and youth. To whom does it naturally fall but to the Sabbath School Board? The secretary cannot do all the work, but somebody must oversee it, and that overseer should be the secretary, under the Sabbath School Board, under the General Conference. This helps us to see that the work of the Sabbath School Board is fundamental, vital and essential. It is bed-rock business that we ask the Sabbath School Board to do. What could it be but bed-rock business, because it is built on the Bible?"

"One of the great educational movements of our time is the Religious Education Association, a movement backed by the leading men of our colleges, high schools and seminaries, etc., throughout the country. The religious and moral safety of the country depends upon the teaching of the Bible. Years ago the Sabbath School Board came to the General Conference expressing the wish that somebody might be found to give his whole time to this work. If our leaders twenty years ago felt then the necessity of a man to go out among the churches to lead them in this work, how much more is that necessary now, in view of the greater opportunities in teaching. It is a growing work, as everything truly effectual must be. This work is one that comes down to us from the past, and will keep on growing.

"If the work is the work of the Conference and therefore of the denomination, if it is vital because in it is life, if it is essential to the best results in our denominational life, work, and growth, if it is fundamental and bed-rock business, if it be the result of everything progressive in denominational life, methods, and outlook, then it needs your moral support, i. e., it needs your sympathy and prayers. If it is worthy of your moral support, it is worthy of your continued and loyal financial support, such as you have been giving it during the past years. It is to be believed that the year to come will witness a stronger moral support and a more splendid financial support still."

YOUNG PEOPLE'S BOARD.

A joint collection in the interest of the Sabbath School Board and the Young People's Board was taken, after which came the report of the Young People's Board. The first item in this report was "What the Secretary says" by Rev. A. L. Davis. Mr. Davis having been called away in attendance upon a funeral, his report was read by Mrs. W. L. Greene. "The Treasurer's Narrative" by Miss Kate Cook followed, then came "The Report of the Junior Superintendent" by

Mrs. H. M. Maxson, which was read by Mr. N. O. Moore, Jr.

The closing item upon the program was an address by the President of the Young People's Board, Dr. A. C. Davis, Jr., who also presented the certificates and banners to the representatives of the various societies which had earned them.

The following summary of the interests of the Young People's Board will give the people of the denomination a view of the year's work, the reasons upon which the presentation of the certificates and banner was based, together with many interesting facts and valuable suggestions bearing upon the work of the Young People's Board for the next year. President Davis said:

"One thing that will help the Young People's Board to do better work for the church and denomination is a deeper spiritual life. We could say much about the social life of the Young People's Society, the literary programs that some societies are successfully carrying out; they are all helpful, but nothing can take the place of the Young People's prayer meeting. J. N. Norwood, in the Convocation, said that the next step for our young people must be 'more spiritual life.' When we have that, these other things will settle themselves as an outgrowth of that life.

"Two things are essential: 1. The pastor's attitude toward the Christian Endeavor Society. 2. The endeavorers' attitude. Some times pastors are not in full sympathy with the young people's work, consequently the young people are drifting all about. One pastor may say, 'I have had my Friday night prayer meeting, I was compelled to preach this morning, I had a class in the Sabbath School, and when it is time for Endeavor meeting, I am all tired out.' The young people reason like this: Well, our pastor may go, and he may not. Some will go and some will not. Others will gather in a listless way, look out of the windows, hold a short meeting, and go home. The pastor's presence is needed. Bro. Walter Greene said in the Convocation that we should not expect so much of the pastor in the Sabbath School, always, because there are times when it is asking too much of him, but you do expect his presence in the Sabbath School. One pastor said, 'I am so busy with other things that I cannot be present in Sabbath School,' consequently the Sabbath School became smaller and smaller. This is true of the Christian Endeavor Society. We ought not to ask so much of our pastor that he can not come to the Christian Endeavor Society.

"Another pastor reasons that although he is weary, here is the Christian Endeavor meeting that he must attend. Just as certainly as the young people know that the pastor will surely be there, just so certainly will a large proportion of them be there, and when the pastor enters, with a smile and a warm handshake for each one, the meeting is carried on with enthusiasm. We must not lose track of the importance of this meeting. Some endeavorers go in an aimless way, have nothing special to go for and do not help out the meeting. Others go with the idea that there is an enemy to young people, that we must go prepared to shoot that enemy, and shoot to kill. The Christian Endeavor prayer meeting is the great fortress. Let us stand true to our purpose. Christian Endeavor is one of the things that bring one hundred dollars to the dollar.

"Last year there was set on foot a plan to start a good-natured competition for a banner, with the following societies as contestants:

1. Brookfield and Missionary Endeavor.

2. Birthday Contributions for Dr. Palmberg.
3. Increase in Membership.
4. Sabbath Reform Activity.

"The society which has done the best work for one year, in all these points will receive the banner. It will be brought back to Conference next year, and again awarded. Before I tell you who has won this banner let me tell you a story. Two girls were taking a county examination. Hundreds of students were competing. These two girls had studied together, worked and played together. One of them received first rank in the examination. The superintendent sent a telegram to her. At first her playmate felt a bit jealous; then she decided that she would not do that, but she would go to her companion and tell her she was glad she got first rank. So this competition is a good-natured one and we are not to feel jealous. The banner will go to the Ashaway, R. I., society. Four societies receive certificates for good work in all four particulars: First Hopkinton (Ashaway), West Edmeston, Nile, and Richburg. Those that have one or two points, are as follows: Brookfield, Salemville, Berlin, Plainfield, Shiloh, First Verona, Farina, Gentry, Salem, Hartsville, Milton Junction, Chicago, North Loup, Fouke, Second Alfred, Welton, Nortonville, Rockville, Marlboro, New Market, Adams Centre, Portville, First Brookfield, Little Genesee."

EVENING SESSION.

The sermon for the evening was by Rev. Madison Harry. A summary furnished by him appears in this connection.

Text: 2 Cor. 6: 2. "Behold now is the acceptable time. Behold, now is the day of Salvation."

1. Salvation is as much needed for saint and sinner now as ever. The name of Jesus means Saviour. He came to save. Our business also is to "Go make disciples." To be saving men is the indispensable condition of safety and joy. No higher and sweeter joy than in bringing men into the Kingdom.

2. If "now is the day of salvation," it follows that we can save now. This power is not limited by times, places, smallness of numbers, lack of talent, unpopular doctrine when true. If there is power in truth, then he who has most of truth ought to be most sufficient in saving men.

What hinders? Lack of faith and love, and going out into street and lanes and hedges and highways and constraining them to come in.

FIFTH DAY, AUGUST 23.

The day opened with a Bible reading service, "The Sabbath" in the audience tent. This was conducted by Rev. L. F. Randolph. A summary of that Reading will appear later.

After this came Conference in Committees which continued until 10:30. The remainder of the program for the forenoon was made up of annual reports of Boards and Committees. This included the Trustees of the Memorial Fund, the Board of Systematic Benevolence, the General Advisory Board, and the Committee on Denominational History. The last item of the program for the morning was a strong address on "Denominational Loyalty; Our Work for the Sabbath," by Rev. G. W. Hills. Rather than attempt a summary of Mr. Hills' address, we shall give it to our readers entire, being indebted to Mr. Hill for the manuscript copy.

(Continued Next Week.)

Virgil said of the winning crew in his boat race: "They can, because they believe they can."

IN MEMORIAM.

Dear Recorder,—A heavy blow struck our little flock at Haarlem, Holland, because it pleased God to take to his eternal home our dear brother, Johannes Petrus Schouten, aged 38 years. The dear deceased one was as strong and healthy as a man can be. Typhus broke his earthly tabernacle. He leaves a wife, that mourns but not those who have no hope. And we as a people do not lose only a brother by his death, but a zealous and faithful co-operator. Bro. Schouten used all his time and strength for spreading the truths of the Word of God through our country, going from town to town, from village to village, always sowing by word and writ. Now he has entered in the rest that remains for the people of God, and we, like his wife, mourn but also not as those who have no hope. We look out for the glorious coming of our Lord Jesus Christ with all his saints, ever with Bro. Schouten. He died on July 31st last. The following first day evening we had a memorial service in our Chapel. The number of those who came to the service gave full evidence, that even without our church the deceased was esteemed. Blessed are the dead who die in the Lord, they shall rest from their labors, and their works follow them.

Bro. Schouten was by birth belonging to the Mennonite Church, having found Christ as his Saviour he left that church because only rationalism was reigning there. He went since to the Dutch Reformed Church, for hearing there the preaching of members who believe the Bible to be God's inspired word. One of these members perhaps the most esteemed, made him a superintendent of a Sunday School. In that time, now some ten years ago, he came in contact with us by our work during and on the yearly Fair at Haarlem. By becoming more and more acquainted personally with me, he resolved to follow the demands of his conscience about me. He did trust me fully as being in truth a child of God by faith in Christ. But even so sure he felt himself convinced that I was erring in case of the Sabbath. So he prayed for my conversion on that point, joining by his prayers the labor of love. He called on me, asked liberty for conversation with a view on my error on the Sabbath practice. I consented, we had once and still once and again discussed the open Bible before us. And God rewarded his labor of love in that—for him unexpected—after some time he was accepted by baptism, as a member of the church of Haarlem, Holland. G. VELTHUYSEN, SR.

LEONARDSVILLE, N. Y., Aug. 26, 1906.

The universal blunder of this world is in thinking that there are certain persons put into the world to govern and certain others to obey. Everybody is in the world to govern and everybody to obey. There are no benefactors and no beneficiaries in distinct classes. Every man is at once both benefactor and beneficiary. Every good deed you do you ought to thank your fellow-man for giving you an opportunity to do; and they ought to be thankful to you for doing it.—Phillips Brooks.

"I do not believe the world is dying for new ideas. A teacher has a high place amongst us, but some one is wanted here and abroad far more than a teacher. It is power we need; power that shall help us to solve our practical problems, power that shall help us to realize a high, individual, spiritual life; power that shall make us daring enough to act out all we have seen in vision, all we have learnt in principle from Jesus Christ."—Charles A. Berry.

Missions.

Rev. EDWARD R. SAUNDERS, Corresponding Secretary Ashaway, R. I.

MISSIONARY BOARD MEETING.

A Special meeting of the Board of the Missionary Society was called by the President on board the train between Richfield Junction and Binghamton, N. Y., Tuesday August 28, 1906, at 9 o'clock a. m. There were present, W. L. Clark, A. H. Lewis, Geo. B. Carpenter, W. L. Burdick, L. F. Randolph, Horace Stillman, Madison Harry, and I. B. Crandall. Visitor, S. R. Wheeler. I. B. Crandall was elected Recording Secretary pro tem.

The following preamble and resolution were adopted:

WHEREAS, our Corresponding Secretary, E. B. Saunders, has been called from home on official business, be it Resolved, that W. L. Clark and A. H. Lewis be a Committee to complete the Annual Report of the Board to the Society, for publication, and place the same in the hands of the printer.

Voted, that George B. Carpenter be a Committee to arrange for the return of Mrs. D. H. Davis to China, with full authority.

Voted, that this meeting adjourn to meet at Westerly, R. I., Wednesday, Sept. 12, 1906, at 9.30 a. m., to further consider the question of the re-enforcement of the China Mission, and any other matter that may come before the meeting.

I. B. CRANDALL, Sec. pro tem.

DENOMINATIONAL LOYALTY.

Our Missions.

REV. W. L. BURDICK.

The term missions in its broadest and truest sense includes all efforts to extend the kingdom of Christ outside the heart of the one making the efforts,—all Christ inspired endeavors that are not for oneself. It embraces all Christian work such as temperance, education, social reform, and Sabbath restoration, as well as the direct efforts to get men to accept Christ as their Saviour and be transformed into His glorified image. Education and temperance, social reform and Sabbath restoration are branches of the general work of missions, specialized, and therefore, given special names and carried on by special organizations.

In its more common use, the term missions refers particularly to the work of proclaiming the message of salvation through Christ, establishing and maintaining churches and their auxiliary organizations, at home and in foreign lands.

It is this restricted idea of missions we have to deal with today, but let us note in passing, that though we confine ourselves to this more common and narrow view, missions are among the chief factors, if not the chief, in promoting education and temperance, social reform and Sabbath restoration. After all concessions for special branch organizations are made, the work of missions is as broad as the work of the church, the visible representative of the Kingdom of Heaven on earth.

Denominational loyalty is loyalty to the principles and work of the denomination. Disloyalty is disloyalty to the principles and work of the denomination. If missions is the part of the work of a Christian denomination, then denominational loyalty demands the support of missions.

There are several lines of thought we might follow to remind ourselves that missions are a part of our work and, therefore, their support a part of denominational loyalty. We might review our past history which is that of a missionary people; or we might read many declarations pledging ourselves to this work; or we might show from the present Macedonian cries that the Master is calling us to redouble our missionary activity. I, perhaps, can render a better service today by leaving these topics to others and by bringing up some general consideration.

1. FIRST, GOD'S ATTITUDE TOWARD MISSIONS.

Whatever may be our attitude toward the advancement of missions, whether enthusiastically in favor or in opposition, we will all agree that they are very near the

heart of God and of Jesus Christ, the Son of God. They are nearer His heart than many things which are consuming the thought and energy of individuals and nations. God is more concerned in missions than he is the latest fashion, or in the building of the Panama Canal, or tariff reform, or the United States Army with its appropriation of ninety-one million, or the navy with its annual appropriation of eighty-four millions. God, beyond a doubt, is interested in these, but they do not lie so near the heart of the Ruler of the universe as missions, which are His appointed means of civilizing and Christianizing the world.

We are taught that God is no respecter of persons. He loves all men, entering into their sorrows, sufferings and woes. He loves the Hottentots with their dirt, woe and scarcity of clothing, as much as He does the people of Christian lands, with their cosmetics, broadcloths and silks, fine homes, and great institutions. He loves the outcasts of the slums as much as the most highly polished of society. If He has blessed some, us with the rest, and He has, above others, it is not that He wishes we should enjoy these priceless blessings of a Christian civilization and that others should not. It is that we may become co-laborers with Him in lifting others to the same sanctified heights, till every nation, family and individual shall enjoy the blessings which crown our lives. This is the reason He has so marvelously blessed us and if we consume these things on ourselves, we are misappropriating the princely favors of heaven, and unworthy our divine stewardship. Such a course is embezzlement and we in following it become embezzlers before the court of heaven.

Christ taught us to pray "Our father who art in heaven." If we mean when we say "Our" only me and my wife, my son John and his wife, or my town, city, nation, or race, we do not pray as Christ prayed; we are not praying His prayer. With Him "Our" embraced all races of men the world over, "One fold and one Shepherd." God is Father of all. One of the things that all detest in a parent is partiality. If we concede that it is God's good pleasure that only a small portion of His family should enjoy the light, peace, and happiness of a Christian civilization while the vast majority suffer in the darkness of sin and degradation, we are charging Him with gross partiality. Partiality which we would not tolerate in an earthly parent.

Our heavenly Father is not such a being. He plans that all shall have the best gifts of heaven. Christ taught by precept and example that the lower down one is the more anxious is the Father to lift and save. As with men so with nations and races; the deeper in sin and shame a nation or race is the more our Father longs that redemption should come to it. Missions are God's plan for the regeneration of all the world. It is His purpose that they in the dives as well as they on Fifth avenue, they in the jungles of Africa as well as they at the Summer resorts, they in the rice fields of China as well as they on the broad farms of our beloved land should all be brought into Christian civilization, where righteousness takes the place of sin, enlightenment that of superstition, exaltation that of degradation, happiness that of suffering, and fellowship with God that of the worship of idols.

Missions are the God-designed plan for bringing this about. When Christ said, "Go, ye, make disciples of all nations; and lo, I am with you always, even unto the end of the world," He placed heaven back of the civilizing and Christianizing of the world through missions.

Look at God's attitude toward missions in another way. What was His purpose in bringing the human race into existence and placing it on this mundane sphere? Was it that two thirds of the race should live throughout the history of the earth under conditions which are worse than death? Never! It was an inner behest to bring into existence a race of beings who should inherit, bear, and enjoy the blessedness of God Himself, and He will never rest till it has been accomplished.

Napoleon planned a world-wide empire. He failed. God has planned a world-wide empire of love, fellowship, righteousness, peace, and joy here on earth. He can not fail! Neither can he be thwarted in His purpose. It may not be done in a day or a generation, for it is the process of planting, training, and cultivating till all nations have reached the highest pinnacle of civilization. But His aim shall be accomplished, and through missions. It is the most stupendous task ever undertaken on earth but the heart of the Father is

set on it. He who rules the universe, accomplishes all things to accomplish His purpose, has put His omnipotent hand to work and all things must ultimately contribute to it. Christ, His beloved Son, is with the Father in this undertaking. He came incarnate to earth, lived among men, suffered and died for this purpose, and ascending to heaven commanded His followers to assist in completing the work. "Go ye, make disciples of all nations."

Such is God's attitude towards missions and He summons all to join Him in accomplishing His purposes on earth. If it is the part of a Christian denomination to obey God and co-operate with Him, then missions are a part of its work. I would not wish to belong to a denomination which is unwilling to unite with God through Christ in this colossal undertaking, any more than I would to belong to one that rejects the Sabbath of the Bible. If to reject the fourth command is disobedience, to repudiate the great commission is still more grievous disobedience. One who, or the denomination which, will not engage in missionary work simply does not stand with God.

II. HUMANITY'S NEED.

The object of a Christian denomination is to meet the needs of a suffering and sinning world. The world needs missions and therefore their support is a part of denominational loyalty.

The motive that lay back of modern missions in their inception a century ago, had its foundation in the belief, then universal, that all heathen who died without Christ were doomed to endless punishment whatever may have been their lives. The thought that countless millions were annually passing into the "bottomless pit to be punished forever and ever" was used to stir men to support missions at home and abroad.

This belief is not so prevalent and effective now as then. It involves serious consequences and some have been unable to believe it at all, while some hold to it only in a modified form. This is a difficult question by itself and I will turn it over to those who are anxious to decide whether all First-day people are lost or not, for both questions revert to the same fundamental problem, which is, can one who lives up to the best light he has, but sins ignorantly, be saved. I have mentioned it, because it sets before us the situation confronting missions. The old motive has passed away with many.

Does the sidetracking of this doctrine, that all who die without Christ are doomed to endless punishment, destroy all motive for missions? It has been said that it does. "It cuts the very nerve of missions," they have said. A sufficient answer to all this is that simultaneous with the decline of this doctrine, as a prime motive, missionary activity has increased. It is not the only reason for missions any more than it is for evangelism at home. To escape hell is not the common ground upon which civilized men are urged to accept Christ, any longer, though the doctrine upon which such appeals are based be true.

If men discard this motive, what ground of appeal is left? It is the present suffering, degradation, sorrow, and shame. It is to bring the best in life and death to all. It is to help every nation and race to what we enjoy. It is to establish the kingdom of heaven on earth and answer Christ's prayer and our prayer, "Thy kingdom come, Thy will be done in earth as it is in heaven." It is to change peoples' condition on earth as well as in heaven.

This present need of humanity we emphasize not because we discard the old plea, for many of us do not, when it is modified. We urge this present need because it is one which appeals to all in whose breath exists love for fellowmen. If one believe in neither God, demon, nor the future, love for humanity would prompt him to join in the colossal task of evangelizing the world.

What of the moral character and quality of manhood of the one who says, "They have the worst in life, I have the best, I could help bring the best to them now, but perhaps they will have another opportunity some time in the future and therefore I will be excused." He shows that he does not care for his fellow men, that he is selfish and without love for humanity. If he cared for them, he would desire to bring them to the best now and not leave them to the fate of any future. The sight of the suffering and sinning world is sufficient to awaken compassion in any Christian heart.

Christ said, "The field is the world" and "Lift up your eyes and look on the fields for they are white already to harvest." The field which is the world is ready to be harvested. It is the most stupendous task ever undertaken on earth but the heart of the Father is

many people, that is, by the fountain hearts and hands of the world's missionary work. Together with these are the struggling at your side who need your help, encouragement and co-operation instead of hindrance, discouragement and antagonism. This is true missionary work.

Lifting the eyes and looking only a little farther away are the slummy quarters in our cities, through which one can not walk without becoming sick and faint at heart at the thought of the misery and woe there.

There are the small churches and those which were once strong, but now no longer able to maintain themselves. These, amidst great discouragement, are bravely making our fight to save men and hold up the banner of truth. The rush is to the cities and large towns and these churches are the feeders of the cities. They are training the men and women who are flocking to the cities. To neglect them is to neglect the fountain head and the cities must sink lower and lower. It is a fact also, that in these smaller churches are young people as well as older ones who would give anything just and reasonable, if it were theirs, to have the privilege of listening to the Gospel message from week to week. They are hungering and thirsting for the Gospel.

Passing to that part of the field called foreign, we are told that only those who have been there can even imagine the need. On an average in our own country there is one ordained minister to every five hundred and forty-six people, while in the non-Christian world there is only one to every one hundred and eighty-four thousand. In the United States there is one physician to about six hundred, while in heathendom there is on an average one to about ten million, which would be the same as one for three cities like Greater New York, or one for both New York and Ohio, or eight for the entire United States. Can we imagine the added suffering in our land if such conditions existed here?

Do the schools and other means of education add anything to our happiness? In many heathen lands these are practically unknown. In India, out of a population of three hundred million, two hundred and forty-six million can neither read nor write.

The place assigned to women among unchristianized nations is too brutal, inhuman, and indecent for description, while the treatment of children is often shocking in the extreme. As you fathers dandle your little ones on your knees, as you mothers press them to your bosoms with a fervent prayer for their protection, do you ever think of the little ones fed to the crocodiles or left to be carried off by wild beasts or to die from exposure and starvation?

When we turn to the need of missions as revealed from the numerical standpoint, statistics show that in our own country only one-third of the population are communicants. It is probably safe to assume that there are as many in the churches who are not Christians as there are out of them who are, and we therefore, find ourselves facing the fact that two-thirds of the people in our beloved land are without Christ in life and death.

That diagram will illustrate the situation in the world at large. Figures here are only approximation. Any thing else is impossible. It even seems impossible to get accurate statistics of our own churches. In round numbers there are one billion, five hundred million people in the world. Only one-third of this number are even nominally Christians, leaving two-thirds of the world without Christ and the best in either life or death. Of the one-third who are nominally Christians, two hundred and fifty million are Roman Catholics, one hundred million are Greek Catholics, and one hundred and fifty million are Protestants. Mohammed has nearly one-half as many followers as Christ and the followers of Buddha far outnumber those of Christ. On the diagram every square represents one million heathen. The black squares represent the non-Christian world. The white squares in the centre represent the Christians in heathen lands, or those who have been brought to Christ in the last one hundred years. As we think of the suffering, shame, sorrow, and woe which the black squares represent do we not see the need? As we look in our marvelous privileges, comforts, and joys are not our hearts touched with the woes of the heathen world, with the plagues of wretched women, and the spotted white plashing faces of the heathen children?

At a recent convention held on an average, one heathen soul was saved, the policy and shadow of death withdrawn from the eyes of one heathen soul, truth is shown in Paul's day were barbarians, living as a heathen world, a terrible superstition which degraded, but

times more horrid than the Chinese religion, has ever been. They worshipped idols, had serpents and practiced human sacrifice. Tradition has it that Paul introduced Christianity into Britain. The Angles and Saxons who a few centuries later conquered England were, also, fierce heathen. This was all changed by missions. Gregory the Great sent St. Augustine and forty others who converted the Angles and Saxons to Christianity.

If one is of German descent he should remember that the time was when his ancestors, like all Aryan people, killed the old and sick, obtained wives by capture or purchase, and exposed and killed infants, and when their religious beliefs and practices were based on magic and superstitious terrors. This condition was changed by the missionary labors of such men as Ulfilas and Boniface.

If one is of Irish extraction, he should never forget that it was the missionary endeavors of St. Patrick which Christianized Ireland. If Scotch blood flows in one's veins, to Columbia he owes the redemption of his people from the thralldom of heathenism. We owe the discovery of America by Columbus in no small degree to the missionary spirit, for one of the principle motives which prompted Queen Isabella of Spain to fit out the fleet which discovered America was to carry the Gospel to those who sat in the darkness of a Christless life.

If time permitted we would see that many, if not all, our churches owe their origin and growth directly to the missionary endeavors of Seventh-day Baptists, who have now passed away. If Paul was a debtor to missions, in the light of what we have received, are not we? "Freely ye have received, freely give." When people oppose missions we should remind them that had Paul, Gregory the Great, St. Augustine, Ulfilas, Columbia, Boniface, St. Patrick and the other early missionaries said, "I don't believe in missions, better keep your men and money at home," England, Germany, Scotland, Ireland, all Europe and America too, would be unchristianized and probably uncivilized and barbarous still. If there was ever anyone, Paul not excepted, who could truly say, "I am debtor to missions," it is you and I.

Do I hear some one saying our special mission is to hold up the Bible Sabbath? Granted. But do these United States of America need a Sabbath any more than Africa or China or Holland?

To be saved is to become a saviour. Our own salvation, individual and denominational, is to help in bringing the best to others. The foremost peoples of the earth, and we with the rest, are only one-half civilized and Christianized. The precepts of Christ are not one-half carried out in human society. There are vastly higher, purer, and holier grounds yet to be reached by most highly civilized peoples and the only way to reach them is by helping to lift other nations. Booker T. Washington never said a truer thing than when he said in his autobiography that the only way to lift ourselves is to lift others. A truth he had demonstrated in his own life. We can pick away at the infected spots of graft, dishonesty, and social and political corruption to see them suppressed only to break out afresh so long as we direct our efforts to ourselves. But when the activities and affection of our civilization are turned to the helping of other peoples, then the life currents will purify themselves. It is in the co-operating with God in the civilizing and Christianizing of other nations that our hope lies.

III. WE ARE DEBTORS TO MISSIONS, AND THEREFORE, DENOMINATIONAL LOYALTY DEMANDS LOYALTY TO MISSIONS.

God is not only calling us to help evangelize the world in such great need but we as a denomination, churches and individuals are under obligation to support missions for another reason. We are debtors. Paul says, "I am debtor both to the Greek and the barbarian, both to the wise and foolish." So are we.

Men talk of owing no man anything. Such a thing is impossible. One may not owe another a cent and in that case he has no money obligations in the eyes of the law. Debts which the law recognizes, however, are not the only ones and money obligations are by far the smaller ones. Man is debtor to the state because it secures him in the right to acquire and hold property and protects him in the exercise of life and liberty. One is in debt to his parents and the only way he could have escaped this debt is never to have been born. He is debtor to society in that he receives scores of little things such as courtesy, sympathy, and deeds of kindness and therefore is under obligation to return the same. An obligation which some never recognize, however.

Having received of others, we are in debt not alone to those from whom we have received, but under obligation to pass the same favors on to others. Paul says, "I am debtor both to the Greek and barbarian, both to the wise and foolish." What had the barbarian and foolish done for Paul? Nothing. But he, having received the light of the Gospel, became debtor to those who had not. Paul's love for Christ and his fellow men alone would have made him a missionary. But he recognizes a debt also. Having received the light, he was debtor to give it to the whole world. So with every Christian. Every one who has received the light is a debtor as much as was Paul.

In this connection, if one will run back through the annals of history he will find that his ancestors, the heathen in Paul's day were barbarians, living as a heathen world, a terrible superstition which degraded, but

If one is of German descent he should remember that the time was when his ancestors, like all Aryan people, killed the old and sick, obtained wives by capture or purchase, and exposed and killed infants, and when their religious beliefs and practices were based on magic and superstitious terrors. This condition was changed by the missionary labors of such men as Ulfilas and Boniface.

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Are we ready to pay our debts so much as in us is? An honest man makes an honest effort to pay his debts. Are we going to close our ears to the appeals that come to us for help from Africa, China, and Java, yea, from our own land. God has given us the means, we have the organization and here are the cultured men and women. Wealth, culture and open doors such as the world never before saw are ours. To refuse to enter these doors is to dishonor ourselves by repudiating honest debts; to turn away these appeals for help is, with shame, to brand ourselves as those who do not love their fellow men; to refuse to unite with God in the civilization and Christianization of the world is to disobey Christ who died for this purpose, the Christ upon whom all our hopes depend and to whom we have vowed complete consecration.

A heathen father led his little son into the temple of his god and there, placing a sword in one hand and causing him to put the other upon the bleeding sacrifice on the altar, bade him swear eternal hatred to Rome. That vow became the molding force in the boy's life. To its execution he turned his mind and bent the energies of his being. He turned his back on ease, disciplined himself for war, and trained soldiers. In time Rome felt the force of that oath. Her army was scattered, one hundred thousand of her veterans lay dead on the field of battle, and all Rome crushed and bleeding lay at the feet of Hannibal of Carthage. We are not led into a heathen temple, but to that of the Most High God. Our baptismal vows were not taken on the flesh of beast but on the bruised body of the only begotten Son of God, and shall not our vows and promises to consecrate all to Christ be as faithfully kept as was Hannibal's? Are we ready so much as in us is to pay our debts to missions, to lift the fallen, and to unite with God in the colossal task of the ages?

You can get the Christian Work and Evangelist free by sending us \$2.00 for a new subscription or for a renewal to the RECORDER. See announcement elsewhere in this issue.

Conformity to sound moral principles is not enough to entitle one to be called a Christian. A man may live a correct life outwardly, and at the same time be a pagan.

Woman's Work.

ETHEL A. HAVEN, Leonardsville, N. Y.

"AS YE WOULD."

If I should see
A brother languishing in sore distress,
And I should turn and leave him comfortless,
When I might be
A messenger of hope and happiness—
How could I ask to have what I denied
In my own hour of bitterness supplied?

If I might share
A brother's load along the dusty way,
And I should talk and walk alone that day—
How could I dare,
When in the evening watch I knelt to pray,
To ask for help to bear my pain and loss,
If I had heeded not my brother's cross?

If I might sing
A little song to cheer a fainting heart,
And I should seal my lips and sit apart,
When I might bring
A bit of sunshine for life's ache and smart—
How could I hope to have my grief relieved,
If I kept silent when my brother grieved?

And so I know
That day is lost wherein I fail to lend
A helping hand to some wayfaring friend;
But if it show
A burden lightened by the cheer I sent,
Then do I hold the golden hours well spent,
And lay me down to sweet content.

—Edith V. Bradt.

WOMAN'S HOUR AT CONFERENCE.

The evening after the Sabbath found the audience tent crowded with an appreciative congregation to listen to the reports of the year's work and some additional material. A wide range of interests was touched upon, and representatives from far distant fields gave us to feel that distance is, after all, but an incident, and that weary miles may be successfully bridged by thought and prayer and sympathy.

The congregational singing throughout the evening was led by Mrs. Eva Hill, of North Loup, Neb. Following the opening hymn Mrs. M. E. Thomas, of Riverside, Cal., read Isaiah 53, and prayer was offered by Miss Ethel A. Haven, of Leonardsville. A quartet, consisting of Mrs. E. F. Champlin, Miss Clara Wells, Mr. John Tanner and Mr. Albert Crandall intensified by their singing the devotional spirit already manifest.

The report of the Treasurer was read by Dr. L. A. Platts, as Mrs. Platts was unable to be present. The report was encouraging and indicated a good interest and much persevering work on the part of the women. Mrs. T. J. VanHorn's report as Corresponding Secretary was full of interest. It reflected the spirit of loyalty and of faithful service which is always so large a part of the work of our women. It called to larger service, to renewed hope and renewed effort, and to a larger grasp upon the problems confronting us as a people. The Secretary has high ideals for the women and uch faith in their accomplishment. She indicated some of the lines along which women may work to the betterment of our people. Among the suggested lines of activity was the writing of a Seventh-day Baptist novel, dealing with the problems which our young people are called upon to meet; the writing of temperance and missionary recitations, both prose and poem; the writing of hymns—music and words—which shall find a place in our worship; and the embodying in our daily life of the idea of the Sunshine Committee, a fuller presentation of which will appear soon in these columns.

Mrs. W. E. Elsworth, of Leonardsville, favored

the audience with a whistling solo, after which Miss Mary A. Stillman, of Boston, Mass., read a paper, "Some Successful Seventh-day Baptists." The paper will appear soon on this page, and it is urged that all read it. The portraits are true likenesses and the whole paper with its clear-sighted, yet optimistic treatment of the employment question, is a wholesome and sane presentation of actual conditions and ways of meeting them.

A trio rendered by Mrs. E. F. Champlin, Mrs. W. E. Phillips and Miss Clara Wells, was followed by the presentation of the paper, "The Present Situation in China," by Mrs. D. H. Davis, of Shanghai, China. It was a clear and comprehensive discussion of the conditions now existing in China, the American boycott, its bearing upon international relations, and, above all, its significance in the missionary cause. With close attention and deep sympathy the audience followed the unfolding of the question and felt that they had a better grasp of the real situation than formerly.

With the offering, the closing hymn and the Mizpah benediction the Women's Hour came to a close, but this story would not be complete without a word concerning another brief service which was held on Sunday evening just following the supper hour. Since this Conference was held so near the birthplace and early home of Mrs. Lucy Carpenter, one of the first missionaries to China, it was deemed fitting that a little memorial service should be held in recognition of her devoted life. Accordingly as the quiet twilight descended, a goodly group gathered in the church to meditate a while upon a life so rich in service, and to exchange reminiscences of the woman whose influence has been so widely felt. Many, from the storhouse of memory, gave up glimpses of the earnestness, the devotion and the loveableness of Mrs. Carpenter. Some curios which she had brought from China and some work which was the product of her fingers gave added vividness to the recollections. At last, as the twilight deepened, turning from the memories of the past to the realities of the present, those gathered there gave expressions to their love and sympathy by clasping the hand of Mrs. Davis who is so soon to return to China, and wishing her God-speed.

Memories so consecrated and realities so tender and so vivid, alike stirred the hearts to a warmer sympathy and a greater sense of kinship with the workers across the sea.

A CORRECTION.

Several typographical errors occurred in the report of the Treasurer of the Memorial Fund which was distributed in printed form at Conference. These errors have been noted and will be corrected before the report is printed in the Year Book.

J. A. HUBBARD, Treas.

EDUCATION SOCIETY.

The Annual Meeting of the Seventh-day Baptist Education Society, for the election of officers and the transaction of such other business as may properly come before the meeting, will be held in Kenyon Memorial Hall, Alfred, N. Y., on Monday, Sept. 17, 1906, at 4 p. m.

EDWARD M. TOMLINSON, President.
V. A. BAGGS, Recording Secretary.

The outward form of religion is useful if it be accompanied by the inward spirit, but if it be an empty form it is worse than nothing.

Children's Page.

THE BEE'S HOLIDAY.

BY JOHN LEA.

Across the greenest meadow
At the early peep of day,
He sped from sun to shadow
In his light and merry way.
But pausing, more at leisure,
Where a silver daisy sprang,
He hummed a changing measure,
And this is what he sang:
"I've labored with a zest, buzz, buzz,
I've gathered from the best, buzz, buzz,
And really cannot see
Why a truly busy bee
Should never have a rest, buzz, buzz;
And I mean to have a rest, buzz, buzz."

But while he was thus singing
He was seeking for a rose,
And in his agile winging
Lay no symptom of repose;
Yet o'er a blossom pretty,
As he undecided hung,
I heard again the ditty
That he recently had sung:
"I've gathered quite a store, buzz, buzz,
I've searched the garden o'er, buzz, buzz,
And really cannot see
Why a truly busy bee
Should labor any more, buzz, buzz;
And I won't do any more, buzz, buzz."

But through the summer morning,
Till the sun began to set,
No blossom was he scorning,
No bud did he forget;
And when through growing shadows
He homeward sped amain
I heard across the meadows
This faintly hummed refrain:
"I've had a jolly day, buzz, buzz,
The best in merry May, buzz, buzz,
And really cannot see
How any busy bee
Could spend a better day, buzz, buzz,
And I want no better day, buzz, buzz."

—Little Folks.

IN LOON LAND.

M. A. S.

John and Doris were on the land, but the loon was always in the water. The first time that the children saw him was the day they went up the Songo River, that crooked stream which appears on the map like a great number of letter s's set end to end. The steamer Longfellow had not yet reached the river but was still in Sebago Lake, when John exclaimed: "Oh, papa, see that little boy in a row-boat way over there! Something must be the matter with him, for I have heard him call two or three times." His father listened and then laughed. "That is not a boy," he said, "but a loon calling to his mate. Here, take the glasses and maybe you can see him." John and Doris took turns with the field glasses, and were able to see that the loon's body was what had appeared like a distant boat, and his head the supposed boy. Every few minutes he uttered the strange wailing call which sounded so much like a human cry of distress.

While they were watching, the children saw a curious bird with head stretched far forward, fly through the air, and dashing into the water, disappear with a great splash. "There is the mate now," said their father, and just then the first loon also disappeared beneath the water. "Why, where are they?" asked the children. "Swimming under water," said a fisherman who sat near them. "They will swim a great distance before they come up. You will probably not see them again." This prediction proved true, although the children watched until the steamer had entered the river.

THE UNADILLA RIVER.

REV. W. D. WILCOX.

The winding stream with its lock and draw-bridge and the picturesque banks had much of interest, but John and Doris could not forget the strange diving birds they had seen and asked many questions about them. "There are more loons on this lake than on any other in the state of Maine," said the friendly stranger. "They eat fish, getting all their food in the water, and they never go on shore except for nesting. Their feet are placed very far back, near the tail, a good arrangement for swimming, but one that makes it impossible for the birds to walk. When they do go on land they flop along, using bill and wings to help their clumsy feet."

"What kind of nests do they build?" asked John. "None at all. They just lay two eggs on the sand or on a mossy rock and then leave them, except in wet weather and, perhaps, nights. I am not sure about the night time, but I have more than once found uncovered eggs on warm days." "Do they look like hen's eggs?" asked Doris. "Oh, no, not at all. They are of a dark brown color, spotted with black and are as large as goose eggs but more pointed at the ends."

When I was a boy I had an old flint lock gun of my father's, and I used to shoot at the loons, but I could never hit one, for they would dive when the gun snapped and be quite under water by the time the bullet reached the spot where they had been. They are not good to eat, anyway. Sometimes when I am out fishing and everything is quiet I suddenly hear a loud splashing noise like a steamboat approaching. If it is not time for any boat I look up quickly, and I may catch a glimpse of two or three loons trailing." "What is trailing?" "Why, the birds fly one behind the other just above the water, so that the tips of their wings strike the surface and make the loud noise I have spoken of."

"Do the loons stay here all winter?" asked John.

"No, the lake freezes quite across, generally by the middle of January; so the birds that live on fish have to go far enough south to find clear water. One winter, though, a lame loon that could not migrate with the others was left behind and his mate staid with him. The pair kept a little place open in the middle of the lake until well into February. Then a friendly farmer, who knew that the birds would soon freeze if left in the water, caught them and took them up to his barn yard, but they did not live long on land."

"Oh, that was too bad!" said the children. "Let's watch them when we go back and perhaps we can see the loons again."

Sure enough, in a quiet cove they caught sight of a pair of the big birds, and were near enough this time to see them dipping their heads under water, as if feeding. The heads were black, with a white ring around the neck; the backs were black and white and when the birds raised themselves a little they disclosed a clear white breast. "Who-who-who-who?" said the birds quickly and then dove under water. The children laughed and remarked, "They do not know us and are asking who we are."

That evening after the children had gone to bed on their sweet spruce boughs they heard the weird cry on the lake in front of the camp. "I am glad I know what that is," said Doris, "or I might be frightened. Wasn't it kind of that lame loon's mate to stay with him all winter?" "Yes, indeed," answered John. "I am never going to say so crazy as a loon again, for I think loons are quite clever." "So do I," said Doris.

—Suzanne Loomis, Me.

The son of the deceased, Louis H. Crandall, and his daughter, Beulah, very kindly cared for the aged father and grandparent at their home, where he peacefully passed away Thursday, Aug. 9, 1906, at the ripe age of 88 years, 3 months and 6 days. He was a man of strong religious convictions with the courage to stand by them. At the time of his death he was a member in good standing of the First Brookfield Church at Leonardsville, N. Y. Funeral services were held Sabbath-day, August 11, at 2 p. m., in the Seventh-day Baptist Church. These were conducted by Rev. F. G. Webster, assisted by Rev. L. M. Cottrell. The text was from Isaiah 33:17: "Thine eyes shall see the King in His beauty." Interment was made in Hillcrest Cemetery.

—DeRuyter Gleaner.

DEATHS.

HOARD.—Harriet Emma Sisson, eldest of eight children of Alonzo and Patience Allen Sisson, was born in McHenry Valley, near Alfred, July 7, 1849. She died of a paralytic shock Aug. 18, 1906.

Three sisters and two brothers survive her. She was married to James W. Hoard Jan. 1, 1868. Their gifted daughter, Maud, a teacher at Alfred and Salem died in young womanhood. The only surviving child, Fred, has with his wife cared for the father and mother tenderly during their last days. She was baptized when a girl by Rev. N. V. Hull and joined the First Alfred Church, of which she has remained a faithful member. She was widely known for her kindness and her home for its hospitality. She took a great interest in the students, especially any that needed friends. She was foremost in beautifying the church and in inaugurating the project of building church parlors for its social life. She was deeply interested in the welfare of church, school and neighborhood life. Her memory will be lovingly cherished. Services at the home Aug. 21, 1906, conducted by Pastor Randolph. Text, Is. 66: 13, "As one whom his mother comforteth, so will I comfort you."

L. C. R.

HULL.—Lydia Burdick Hull, wife of Clark Hull, born July, 1819, died Aug. 20, 1906, aged 87 years, 2 months.

She joined the Seventh-day Baptist Church July 3, 1897, and was baptized by Rev. Geo. Seeley. She died at the home of her niece, Mrs. Delos Green, Berlin, Rensselaer Co., N. Y., and was buried from that home.

WHITFORD.—Josephine Louise Whitford, daughter of Russel W. and Amelia Vincent Burdick, was born at Alfred, N. Y., Aug. 6, 1852, and died at her home at Farina, Aug. 10, 1906.

She was married to Edward M. Whitford, Sept. 18, 1871, by Eld. Leman Andrus. To them were born ten children, three of whom died in early childhood. The others are living at Farina. Mrs. Whitford was baptized by Eld. Nathan Wardner in 1864, and was united with the Second Alfred Church. In 1865 she came with her parents to Farina, and at the organization of the Farina Seventh-day Baptist Church, became one—the youngest—of the constituent members. She exhibited in a former sickness, and in her last sickness, a cheerful resignation to the will of God. Farewell services were held at the home on Sabbath afternoon, August 11. Prayer was offered by Eld. Charles A. Burdick, and her pastor read and commented on the 23d Psalm, which he had read to her during her sickness, and which had both strengthened and comforted her.

W. D. B.

Don't fail to take advantage of our *Christian Work and Evangelist* offer.

One may believe all the teachings of the Bible and still not be a true follower of Jesus Christ. "If any man have not the spirit of Christ he is none of His."

AGENTS WANTED

A good chance for any one to make money soliciting subscriptions for **FOWLS AND FEATHERS**, a monthly for farmers and poultry raisers. Introductory price, 25c. per year. Address the **FOWLS AND FEATHERS**, Milton, Wis.

Report of the Sabbath School Board.

To the Seventh-day Baptist General Conference:

With devout gratitude to Our Heavenly Father for his blessings, and with sincere appreciation of the loyal support of the denomination, whose servant it is, the Sabbath School Board gladly submits this, its thirty-third annual report.

The Sabbath School Board was removed to New York City in 1897. For some years prior to that date, it had been at DeRuyter, N. Y., where the work had been very largely carried on by the Rev. Lucius R. Swinney, lately deceased. Brother Swinney was richly endowed with ability, enthusiasm, and consecration; but he was handicapped by many things, among which were the lack of means, and the fact that his associates on the Board were so very widely scattered. As a result, the work was carried on within such narrow limitations that in 1896, the year preceding its removal to New York City, the entire expense account of the Sabbath School Board amounted to but six dollars and sixty-nine cents (\$6.69).

Since the Board came to New York City, it has steadily striven, little by little, to place its work on a dignified, substantial, business-like basis. To this end, the Board has been enlarged by the addition of several men who are so situated that they can attend its meetings, which are now held with regularity, so that the business is transacted in an orderly way.

The Sabbath Visitor has been purchased and improved so that you now own your own child's paper. The Helping Hand has been materially enlarged and improved, so that we not only have a permanent editor for the International Lessons, but as you will see from this report, we have other departments, each with its own special editor.

Beginning with but one dollar and ninety-six cents (\$1.96) in our treasury, and with absolutely no system or method for the raising of funds, we have, by your loyal co-operation, little by little, found a place of organized standing along with other denominational interests in your systematic benevolence; so that even with our greatly enlarged scope of activity, we have every reason to feel assured that in the very near future, our work will be on an entirely satisfactory financial basis.

PUBLICATIONS.

Helping Hand.

The Helping Hand continues to be published under the same arrangement reported for a number of years hitherto. It now contains four distinct departments, with as many editors; viz., The International Lessons, with Professor William C. Whitford, of the Alfred Theological Seminary, as editor; the Supplemental Lessons, with Rev. Arthur E. Main, Dean of the Alfred Theological Seminary, as editor; the Primary Department, containing helps for the primary teacher, edited by Mrs. Walter L. Greene; and the Home Department, edited by Rev. Walter L. Greene, the Field Secretary of the Board. To these editors, the denomination is very greatly indebted, especially to the first three named, who have served for the year without any financial compensation whatever.

The average edition of the Helping Hand is thirty-three hundred and sixty (3,360), with a total cost, for the year, of eight hundred and fifty-eight dollars and sixty-seven cents (\$858.67). The amount received from subscriptions is eight hundred and twenty-three dollars, and seven cents (\$823.07), which leaves a debtor balance against the Helping Hand of thirty-five dollars and sixty cents (\$35.60). The financial loss in its publication is due to the increase in size of the periodical, the current number containing sixty-three pages.

The denomination may well be proud of the Helping Hand, and we heartily and confidently commend it to all.

Sabbath Visitor.

The Sabbath Visitor has been conducted as formerly; i. e., published by the American Sabbath Tract Society under the auspices of this Board, the Sabbath School Board providing the editors. Miss Ernestine C. Smith continues as editor, with Mrs. Henry M. Maxson, editor of the Junior Department. Its aim is not only to entertain, but to instruct and evangelize, as well.

The number of paid subscriptions is twelve hundred and ninety-five (1,295). The cost of publication for the year has been eight hundred and forty-nine dollars and thirteen cents (\$849.13), and the amount received from subscribers, six hundred and eighty-one dollars and five cents (\$681.05), leaving a loss to the Tract Society of one hundred and sixty-eight dollars and eight cents (\$168.08). This loss is it was last year, and three hundred and eighty-four dollars and twenty-two cents (\$384.22) less than it was two years ago.

Home Department Supplies.

The Board has had printed, and keeps in stock at the Recorder office in Plainfield, N. J., supplies for the Home Department, which you are all urged to buy and use. If they are not exactly to your liking, make suggestions as to such changes as you wish before more are printed. The following can be had upon application to the Recorder office: Visitors' report blanks, record envelopes, and leaflets. Cradle roll supplies, which Sabbath Schools are invited to use, are likewise supplied by the Board.

Catechism.

Early in the year, plans were laid to publish a new and revised edition of the Catechism by Mrs. Henry M. Maxson, but owing to a severe and protracted illness in the home of Mrs. Maxson, these

plans have not been realized. We expect to publish it early in the next Conference year, however.

LESSON PLANS.

For some years there have come to the Sabbath School Board complaints about the results obtained from the use of the International Lesson System, and many have expressed the opinion that some better method of instruction might be used in our Sabbath Schools.

It is said of the International System that it is necessarily haphazard and undenominational, and that it is often very poorly adapted to the needs of the primary grades.

Because of what seemed to be a demand for some change of method, the Sabbath School Board, in its report to the General Conference in 1903, recommended that for one year a trial be made of lessons on Denominational Doctrine and History. The General Conference referred this recommendation to a special committee for consideration. This committee rendered a report at the same session of the General Conference (1903) commending the proposed lessons, but expressing the opinion that the Denomination was not ready to substitute anything for the International Lessons (See pp. 42 and 64 of the printed minutes of the General Conference for the year 1903).

As a result of this action, the Board undertook to provide for optional use, "Supplemental Lessons," which have appeared along with the International Lessons in the Helping Hand. The result of this effort, as far as the use of the material provided is concerned, has been far from satisfactory.

Recently, the Adams Centre Sabbath School has asked that the Sabbath School Board recommend some other system of Bible study than the International Lessons for the use of all our schools. The same subject has been before the most of the various associations, each of which, as we understand, makes the request that this Board submit the question to all the schools of the denomination, and upon the basis of the replies received, report recommendations to the General Conference.

We have therefore sent out the following inquiries to all the Sabbath Schools of the denomination:

- 1. Do you wish to continue the study of the International Lessons as at present?
2. If we abandon the present system, do you wish to try some undenominational topical system, like the "Blakeslee System?"
3. Would you prefer independent lessons selected and prepared by our own people? Is this practicable?
4. What use do you make of the Supplemental Lessons being prepared for the Helping Hand by Dr. A. E. Main?
5. Do your teachers use the material furnished through the Helping Hand by Mrs. Walter L. Greene?

Replies have not been received from all the Sabbath Schools, but the most have been heard from, showing the following results of our inquiry:

- 1. That there is an overwhelming sentiment in favor of continuing the use of the International Lessons.
2. That little or no use is made of the Supplemental Lessons prepared by Rev. Arthur E. Main. The reason given for this, in most instances, is lack of time.
3. That at least some use, which appears to be growing, is made of the material furnished by Mrs. Walter L. Greene for the use of primary teachers.

The Board, therefore, submits the following recommendations concerning the Helping Hand:

- 1. That the International Lessons be continued as at present.
2. That, while we recognize and appreciate the high value of the Supplemental Lessons prepared by Rev. Arthur E. Main, yet because of the very limited use which appears to be made of them, we recommend that they be discontinued at an early date.
3. That the Primary and Home Departments both be continued, for the present at least.

FIELD SECRETARY.

For several years, there has been a growing appreciation, on the part of the Sabbath School Board, of the need of systematic organization within conservative lines of uniformity, of our Sabbath School work. No reflection is cast upon the past. The work hitherto accomplished by our Sabbath Schools, fundamental, and at the same time elemental, as it is, has been far-reaching. It has been magnificent.

But in the natural order and natural growth of things, there has come, sometimes an unconscious, oftentimes a conscious, but withal, an irresistible demand for something better.

This feeling resulted in the Board's presenting to the General Conference, at its centennial celebration at Ashaway, Rhode Island, in 1902, through the address of the President of the Board, a plan for the employment of a secretary who should devote his entire time to the work of the Board, who "should go from church to church as fast as consistent with good work, holding institutes, organizing new schools, encouraging the workers, soliciting subscriptions to our publications, distributing tracts, conducting 'decision days,' etc."

At the same session, the General Conference adopted a resolution approving the plans of the Sabbath School Board.

Realizing the immense importance of the work, the Board moved with due deliberation and caution, and it was not until two years thereafter, when the Board had fully considered the matter, and had received the approval of the denomination, that the Board finally accepted a call to secure a secretary.

After a student in the Alfred Theological Seminary of Alfred, Maine, had completed his work September 1, 1903, after the conclusion of his studies in the seminary, with the distinct understanding that his studies for his senior year in the seminary should be chosen with specific reference to this work. The call was accepted, and the Board adjusted its plans accordingly.

This action of the Board was reported to the General Conference at its last annual session, held with the church at Shiloh, New Jersey, in August, 1903, and approved by that body by the adoption of the report.

On the first of September following, therefore, Mr. Greene, who in the meantime had been ordained as a duly accredited minister of the Gospel, by the First Alfred Church, entered upon his duties as Field Secretary of the Sabbath School Board. In June preceding, however, he represented the Board at the meeting of Field Workers, held in conjunction with the tri-ennial session of the International Sunday School Convention, to which he was likewise a delegate from this Board, held in the city of Toronto, Canada.

The Field Secretary began his labors among the Sabbath Schools of the Central Association. This was followed in turn, by the Eastern Association, then the Western and the South-Eastern. The work in the South-Eastern Association is yet unfinished, and it is the plan of the Board that the Field Secretary shall return to that field after the present session of the General Conference, and upon the completion of his labors there, proceed to the Northwestern and South-Western Associations in turn.

When he assumed this work, the Field Secretary was directed not only to give attention to the immediate work of the Sabbath School Board, but in any and every feasible way, as well, to strengthen the work of any church desiring it, by preaching, conducting prayer meetings, administering the ordinances of the church when requested, and in upholding the hands of the pastor as opportunity might permit.

He has, therefore, preached to pastorless churches, assisted one pastor in holding a series of highly successful revival meetings, served as pastor pro tempore of one church while it entertained the annual session of the Association of which it was a member, and in many and various other ways he has sought to obey the command of his Divine Master, who said, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

He has represented the Board at the annual sessions of the Western, and Northwestern Associations, and participated in the programmes of both.

His routine work for the nine months beginning September 1, 1905, and ending June 1, 1906, may be epitomized as follows:

Sermons delivered, 113; addresses, 80; parlor conferences and round table discussions conducted, 93; prayer and testimony meetings led, 59; visits and calls made, 551; letters written and communications sent out, 400; home departments organized, 21; teachers' meetings organized, 7; cradle rolls formed, 6; teachers' training classes organized, 2; Sabbath Schools graded, 2; Sabbath Schools where supplemental work has been introduced into the lower grades, 5; Sabbath School classes taught and teachers' meetings led, 19; institutes conducted, 3, (only those are counted in which two or more Sabbath Schools participated); articles written for publication, 17; Sabbath Schools organized or re-organized, 5; churches and Sabbath Schools visited in the Eastern, Central, and Western Associations, 38; miles travelled, 2,759; travelling expenses, \$70.49; books and printing, \$14.30; postage, \$8.00.

Soon after the completion of the work in the Central Association (where the Field Secretary began his labor), the President of the Board communicated with the pastors and Sabbath School superintendents of that Association, asking for information concerning the work accomplished in their Sabbath Schools by the Field Secretary. Extracts from the replies follow:

- "Brother Greene is an earnest, conscientious worker."
"The Sabbath School enjoyed his work very much, and there has been increased interest in the Sabbath School since his visit here."
"We were revived, and therefore helped. Our interest in Sabbath School work was deepened."
"The young people, especially, were pleased with his sermons and timely suggestions."
"We were strengthened by his visit among us."
"His work is both fundamental and important."
"It is a good work, and ought to be supported."
"The value of his services cannot be measured. His work ought not to be dispensed with."

While similar inquiry has not been made elsewhere, the Board has reason to believe that there is a like appreciation of his labor in other fields. For example, after the visit of the Field Secretary to Rhode Island, a prominent worker in one of the churches which was visited there, remarked to a member of the Sabbath School Board, "You were extremely fortunate in your choice of a man for Field Secretary. People like him."

Of the wisdom of the General Conference in approving the plans for the employment of the Sabbath School Board has not the slightest doubt. The Board is the very instrument, and its importance and magnitude are being more and more apparent.

The gratifying responses from the churches and Sabbath Schools for financial assistance greatly encourage us, and with stouter hearts, stronger faith, deeper humility, and higher and more courageous hopes, we address ourselves to this department of our work for the future.

TREASURER'S REPORT.

The report of the Treasurer of the Board for the year is as follows:

FRANK L. GREENE, Treasurer, in account with

The Sabbath School Board of the Seventh-day Baptist General Conference, Dr.

For the year ending May 31, 1906.

RECEIPTS.

Table with columns for location and amount. Includes entries like 'Balance on hand June 1, 1905', 'First Brookfield, N. Y.', 'Portville, N. Y.', etc., totaling \$97 15.

Total receipts \$963 20

DISBURSEMENTS.

Ernestine C. Smith, Editor Sabbath Visitor, salary \$120 00
Walter L. Greene, Field Secretary, salary, Sept. 1 to June 1 124 97

Expenses of Field Secretary (9 months)	98 79
Expenses of Editor <i>Helping Hand</i>	2 00
American Sabbath Tract Society, printing	11 46
Books and supplies for field	17 89
Treasurer Alfred University, editorial work <i>Helping Hand</i>	25 00
Expenses of Treasurer, postage, exchange on checks, etc.	4 39
Expenses of Recording Secretary, postage, etc.	3 53
Expenses of Financial Committee, postage, etc.	5 95

Total expenses \$808 02

SUMMARY.

Receipts	\$663 20
Disbursements	808 02

Balance on hand, June 1, 1906 \$155 18

FRANK L. GREENE, Treasurer.

NEW YORK CITY, June 1, 1906.

Examined, compared with vouchers, and found correct.
STEPHEN BARCOCK,
CHARLES C. CHIPMAN,
Auditing Committee.

Since the last session of the General Conference, the Board of Systematic Benevolence of the General Conference has granted the Sabbath School Board formal recognition on the pledge cards distributed by the Board of Systematic Benevolence for general use throughout the churches of the denomination.

That action has already had a gratifying effect upon our finances, as it has brought increased contributions direct from the churches, and we have reason to believe that the contributions for the coming year will be sufficient to meet all anticipated demands upon our treasury.

CONCLUSION.

The Sabbath School Board believes that the work which it represents is fundamental and vital to each and every church and denominational interest.

We also believe that the men and women who are carrying on this work under us, are more than usually well adapted to, and prepared to perform, this important service. Listen to their names: William C. Whitford, Arthur E. Main, Ernestine C. Smith, Mrs. Henry M. Maxson, Rev. Walter L. Greene, and Mrs. Walter L. Greene.

If it is true that this work is important and that it is in good hands, then it stands to reason that it ought to be pushed, and pushed energetically. That is what the Board thinks, and that is what the Board plans to do.

We have had a good year. By your moral and financial support we have had a successful year. Something has been accomplished all along the line of battle. But very much more remains to be done. What is there to hinder us from having a yet more successful year in the months just ahead? Nothing that is now in sight.

Adopted by the Sabbath School Board at its regular meeting, held July 1, 1906.

GEORGE B. SHAW, President.

JOHN B. COTTRELL, Corresponding Secretary.

Report of Young People's Board.

REPORT OF THE SECRETARY OF THE YOUNG PEOPLE'S BOARD.

In rendering this, my first annual report as Secretary of the Young People's Board, I am glad to state that the condition of most of our societies, as indicated by the reports received, is good. Judged by the work accomplished we should feel grateful to our Heavenly Father that he has opened to us so many fields for service and that he has given us the spirit, strength, and consecration for the work.

But as encouraging as our report may be, it is not what it ought to be, what your Secretary wishes it were. The usual letters for data and information were sent out. One month after sending out these letters the second letter was sent to each of the sixteen societies that had not responded to the first. To this appeal only four societies responded. Thus, there still remain twelve societies unreported, and such fact renders the statistical part of this report very incomplete, if not worthless.

PRESENT CONDITIONS.

So far as your Secretary has been able to ascertain no societies have disbanded during the year, and one new society, at Boulder, Colorado, has been organized. Our societies now number fifty, with a membership (taking last year's report as a basis for societies not reporting) of 1916, a net loss of 60 members. The 38 societies reporting show a loss in membership of 3 per cent, and assuming that the 12 societies not reporting had an equal loss, the net loss would be 70, making us a total membership of 1906. As no report has been received from the newly organized society at Boulder, these figures do not include the membership of that society.

LOCAL SOCIETY WORK.

Although these figures are somewhat discouraging our societies have not been idle. 177 new members have joined the societies during the year, and 77 have been added to the church by baptism. The special work planned and adopted by our last General Conference, has been carried out heartily by many of our societies. It is especially encouraging to know that the question of the Sabbath is being more

carefully considered among us. Twelve societies have organized Sabbath Reform Committees, while three others report aggressive Sabbath reform work, though no such committee has been organized. We are indebted to Mrs. T. J. Van Horn for the sale tract, Her Wedding Ring, which she has dedicated to the Young People's Society of Christian Endeavor of the Albion, (Wia) Seventh-day Baptist Church. This tract is being circulated by the Good Literature Committee of the Albion Christian Endeavor Society. Thirteen societies have raised birthday funds to assist in building the Dr. Palmberg House, and others report "good intentions" to assist in this work. Fifty-six dollars and sixty-four cents have been forwarded to the Missionary Society to assist in bringing our foreign missionaries to Conference. Most of our societies have been occupied in local work—repairing churches and church sheds, raising funds for church debts, pastors' salaries, etc.

FINANCIAL.

Contributions for the year have been voluntary, yet the results have been gratifying. The total amount of contributions, as shown by the financial statement, is \$1,556.19, which is \$40.12 more than these same 38 societies contributed last year. The 12 societies not reporting this year, last year contributed \$282.08. If these societies have contributed the same amount this year (the increase in the others is 2 1/2 per cent) the total would be at least \$1,838.27. The Secretary's report of last year shows a contribution of \$2,149.15, but as that report contains an error of \$350.00, the amount of last year's contribution should be \$1,799.15. This would give us an increase over last year of \$39.12. Not all of this amount was paid through the Young People's Board, so it does not appear in the Treasurer's report. The money was contributed for the work of the Missionary Board, Tract Society, Dr. Palmberg's salary, Young People's Board, Student Evangelistic Work, to assist in building the Dr. Palmberg House, for the local society, home church, and other objects.

WORKERS ON THE FIELD.

Evangelist J. J. White has been under the employ of the Young People's Board the greater part of the summer. This time has mostly been spent at DeRuyter and vicinity, in general revival work and as supply for the DeRuyter Church. Brother White is at present at his home in Canada, being called there by the illness of his wife. He may be able later to return to his work. One quartette with Evangelist L. D. Seager is in the west where excellent meetings are being held. One hundred and fifty-seven dollars and seventy-four cents have been raised for this work this year.

WORK OF THE BOARD.

The Board has not held regular meetings during the year, and for this reason we have labored under some disadvantages, and the work has suffered some because of it. They have, however, endeavored faithfully to perform the work entrusted to them. The President has edited *The Endeavorer*, represented the Young People's Board at the South-Eastern, Eastern and Central Associations, written many personal letters, and through the columns of *The Recorder* and *The Endeavorer* has kept in touch with the various societies. The Treasurer has received the contributions from the local societies, disbursed the funds as ordered, and in every way faithfully discharged her duties. The Secretary has corresponded with the Associational Secretaries, various societies and individuals; edited the Society at Work department in *The Endeavorer*; with the assistance of others, prepared the denominational topics, gathered the annual statistics, and attended to such other business as devolved upon him.

THE ENDEAVORER.

The Seventh-day Baptist Endeavorer, the publication of which was begun in May, 1905, has fully met the expectations of its most sanguine friends. Many of us looked upon the publication of such a paper with fear and trembling. We have no reasonable reason for alarm. It seems to be supplying a real need. Both the subscriptions and advertisements have increased in numbers. Before volume one was completed steps were taken looking toward the enlargement of the paper. Accordingly it was enlarged to a three-column paper the second year, the subscription price remaining the same.

The Board feel under obligations to the corps of editors who have so faithfully performed their work. Especially are we indebted to Mrs. Walter L. Greene for her faithful services in conducting the Topic Department, and for arranging the Bible Reading and Study Course for both *The Endeavorer* and *The Recorder*.

Briefly, we have outlined our year's work. While there are some discouraging features about it, and while much of the work outlined remains unexecuted, unattempted even by some of the societies, yet, on the whole, we believe that this has been a year of activity, growth, and advancement in spiritual things, and believing this we do rejoice. For whatever of progress we have made in the past we give thanks, and hopefully look to the future with confidence in our young people, our mission, and our God.

Respectfully submitted,

ALVA L. DAVIS, Secretary.

SIXTH ANNUAL REPORT OF INTERMEDIATE AND JUNIOR ENDEAVOR WORK.

We have 24 Junior and 3 Intermediate societies this year, with 1,000 members. The work has been carried on heartily by many of our societies. It is especially encouraging to know that the question of the Sabbath is being more

carefully considered among us. Twelve societies have organized Sabbath Reform Committees, while three others report aggressive Sabbath reform work, though no such committee has been organized. We are indebted to Mrs. T. J. Van Horn for the sale tract, Her Wedding Ring, which she has dedicated to the Young People's Society of Christian Endeavor of the Albion, (Wia) Seventh-day Baptist Church. This tract is being circulated by the Good Literature Committee of the Albion Christian Endeavor Society. Thirteen societies have raised birthday funds to assist in building the Dr. Palmberg House, and others report "good intentions" to assist in this work. Fifty-six dollars and sixty-four cents have been forwarded to the Missionary Society to assist in bringing our foreign missionaries to Conference. Most of our societies have been occupied in local work—repairing churches and church sheds, raising funds for church debts, pastors' salaries, etc.

The reports from individual societies have been encouraging, as they have shown, almost without exception a deeper interest, renewed activity and more careful organization. Some societies have made a complete reorganization and graded the members, others have regraded and made the societies consist of all Active or all Trial members as necessity seemed to demand.

The money raised has been used, aside from what might be called missionary purposes, in paying society expenses, aiding in church repairs and assisting in State and District Endeavor Work. The Denominational Boards have been helped and interest aroused in the various interests they represent. Special interest has been shown in the work of Dr. Palmberg and several societies have made contributions to the field that she represents. Local interests have been remembered by contributions to Fresh Air Work, making scrap books and dressing dolls for Christmas and sending clothing and literature to those in need.

One society made a special feature of its Christmas work. They visited the sick and aged, carrying cards and flowers and giving cheer by the singing of Christmas songs.

Some societies report that they raise no money by sociables or fairs, but either earn the money that is given or get it by some form of self-denial. One society has sown good seed for the future by establishing the custom of tithing. Mothers have been interested in the work and Mothers' Meetings have been organized with good results. A few societies have taken up some special study for the year, like the study of Palestine, Africa or India.

"Nearly all our Juniors are members of the church." "All our members are church members." "Have lost only a few members and gained many new ones." "Several of our Juniors have given their hearts to Christ and acknowledged him in baptism." These few extracts from the reports show that the Juniors are being trained to seek and to know the best that life has in store, to be watchful for ways in which they can be helpful to others, in short, trained in all things that go to make up Christian manhood and womanhood.

Respectfully submitted,

MRS. HENRY M. MAXSON,
Denominational Superintendent of Intermediate
and Junior Endeavor Work.

Treasurer's Report.

EDA R. COON, Treasurer,

in account with

THE YOUNG PEOPLE'S BOARD.

August 1, 1905, to August 1, 1906.

DR.

To cash from former Treasurer \$ 2 04

Received from:	
Collection, Conference	41 65
Adams Centre	42 18
Alfred	57 76
Albion	22 66
Andover	2 00
Berlin, N. Y.	7 00
Ashaway	4 08
Brookfield	22 25
Chicago	72 50
DeRuyter	8 00
First Verona	14 54
Fouke	8 00
Farina	20 94
Independence	23 00
Jackson Centre	6 55
Leonardsville	18 87
Little Genesee	50 00
Portville	2 00
Milton	54 75
Milton Junction	33 75
New Auburn	2 00
New York	7 25
Nile	8 50
North Loup	15 00
Northville	35 00
Plainfield, N. J.	120 00
Plainfield	7 31
Plainfield	6 00
Plainfield	10 00
Plainfield	18 70

Second Alfred	10 04
Shiloh	15 00
Walworth	30 50
Welton	10 00
West Edmeston	23 00
Westerly	47 50— 837 58
Alfred, Intermediates	5 00
Alfred Juniors	4 50
Brookfield Juniors	2 00
Jackson Centre Juniors	5 00
Farina Juniors	5 00
Leonardsville Juniors	2 00
Milton Intermediates	2 25
Nile Juniors	1 00
Plainfield Intermediates	2 00
Plainfield Juniors	5 30
West Edmeston Juniors	3 00— 37 05
Woman's Board	11 25
D. N. Inglis, Marquette, Wis.	5 00
Mrs. A. H. Davis, Hammond, La.	5 00
Olga G. Everett, Coudersport, Pa.	25
Mary A. Stillman, Westerly, R. I.	3 20
Dr. Daland's Sabbath School Class	5 00
Maleta Davis, Jane Lew, W. Va.	1 00
Lyle E. Maxson, Ingersoll, Okla.	5 00
Dr. A. C. Davis, Jr.	5 00— 40 70
Collected by A. L. Davis, Field Sec'y Central Association:	
DeRuyter	6 71
Collected by Polan-Wells-Johanson-Nelson Quartette:	
Individual Contributions	18 50
Bethel	6 48
Fouke	5 00
Stone Fort	22 50
West Hallock	31 75
Railroad Rebate	7 20— 91 43
Collected by Hutchins-Place-Stringer-Hurley Quartette:	
Four Concerts and Individual Contributions	40 77
Collected by J. N. Norwood, Student Pastor:	
Otselic	2 25
Lincklaen Centre	13 19
DeRuyter	2 50
Half Collection Quarterly Meeting	3 32
Individual Contributions	20 27— 41 53
Collected by J. G. Stevens, Student Pastor:	
DeRuyter	10 70
Preston	6 25
Donated	1 90— 18 85
Collected by A. J. C. Bond:	
Berea	3 30
Salemville	3 83
Lost Creek	5 65
Salem	7 95— 20 73
Collected by Wilbur Davis:	
Hebron	16 10
Hebron Centre	13 30
Self	62— 30 02
Collected by Erlo Sutton	5 00
Collected by Amos Brissey:	
Collections	6 25
Roy Randolph	5 00
Self	4 75— 16 00
Collections at Associations	50 62
	\$ 1,280 68
	CR.
Tract Society	112 41
Missionary Society:	
General Fund	104 70
Dr. Palmberg's salary	118 61
Dr. Palmberg's House	100 97
Expenses Missionaries to Conference	53 94
Fouke School	6 25— 384 47
Theological Seminary	5 00
S. D. B. Endeavorer (subscriptions forwarded)	1 25
G. H. F. Randolph for Fouke School	3 00
Expenses:	
Supplies for Junior Superintendent	3 86
Postage, etc., Treasurer	4 35
West Edmeston Printery for Stationery, etc.	27 70
Recorder Press	3 00
Alfred Sun	14 00
Envelopes and Pencils for Collections at Associations	2 50— 55 41
Student Evangelistic Work:	
Summer and Christmas Vacations, 1905, Quartettes and Field Secretaries	662 89
Quartettes, 1906	50 00— 712 89
Balance on hand	6 25
	\$ 1,280 68

Sabbath School.

CONDUCTED BY SABBATH-SCHOOL BOARD.
Edited by
REV. WILLIAM C. WHITFORD, Professor of Biblical Languages and Literature in Alfred University.

INTERNATIONAL LESSONS, 1906.

- June 30. Jesus and the Children.....Matt. 18: 1-14.
- July 7. The Duty of Forgiveness.....Luke 17: 21-37.
- July 14. The Good Samaritan.....Luke 10: 25-37.
- July 21. Jesus Teaching How to Pray.....Luke 11: 1-13.
- July 28. Jesus Dines with a Pharisee.....Luke 14: 1-14.
- Aug. 4. False Excuses.....Luke 14: 15-24.
- Aug. 11. The Parable of the Two Sons.....Luke 15: 11-32.
- Aug. 18. The Judge, the Pharisee, and the Publican.....Luke 18: 1-14.
- Aug. 25. The Rich Young Ruler.....Mark 10: 17-31.
- Sept. 1. Bartimeus and Zaccheus.....Luke 18: 35-19: 10.
- Sept. 8. Jesus Enters Jerusalem in Triumph.....Matt. 21: 1-17.
- Sept. 15. Jesus Silences the Pharisees and Sadducees.....Mark 12: 13-27.
- Sept. 22. Review.
- Sept. 29. Temperance Lesson.....Gal. 5: 15-26; 6: 7, 8.

LESSON XII—JESUS SILENCES THE PHARISEES AND SADDUCEES.

For Sabbath-day, Sept. 15, 1906.

LESSON TEXT.—Mark 12: 13-27.

Golden Text.—"Render unto Cæsar the things that are Cæsar's and unto God the things that are God's." Mark 12: 17.

INTRODUCTION.

Almost from the beginning of his ministry our Saviour encountered the hostility of the leaders of the Jewish people. The expression in the prologue of John's Gospel, "He came unto his own and his own received him not," applies not so much to the people of Nazareth as to the representatives of the nation, the chief priests and the scribes, and the leaders of the great parties. The common people misunderstood Jesus but they rejoiced in his miracles of healing and they heard him gladly. The scribes and Pharisees were jealous of Jesus' influence, and angry because he departed from their traditions and methods of teaching.

The enemies of Jesus were continually attentive to his teaching in order that they might find something on the ground of which they could lay some charge against him either before the Jewish courts which took cognizance of matters pertaining to their law, or else before the Roman authorities who were very jealous of any thing that looked like rebellion against their authority. Sometimes also their efforts seemed bent to bring Jesus into discredit with the people. Upon several occasions Jesus was in conflict with them in regard to the way that the Sabbath should be observed.

Jesus was always able to show the folly of the position of those who contended with him. Our present lesson presents no exception to this rule. After the first year of his ministry our Lord spent very little time in Jerusalem. Very likely he chose to do his great work in Galilee where he would be less hampered by the leaders in his intercourse with the common people. But now at the passover time Jesus has come to Jerusalem to meet his enemies. The parable of the Wicked Husbandmen, just before our lesson, is virtually a challenge to those who opposed Jesus. He says, You are altogether in the wrong in your attitude toward me, and ought to repent. Although their sin is so plainly shown they do not turn from the error of their way, but rather renew their efforts to entrap Jesus by insidious questions.

TIME.—According to the usual view upon Tuesday of Passion Week. This may have been on the fourth day of April, in the year 30.

PLACE.—Jerusalem. In the temple.

PERSONS.—Jesus: the Pharisees, the Herodians, and the Sadducees.

OUTLINE:

1. The Question of Tribute to Cæsar. v. 13-17.
2. The Question of Relationship in Heaven. v. 18-27.

NOTES.

13. And they send unto him certain of the Pharisees and of the Herodians. The people who sent their representatives to converse with Jesus are evidently those who persisted that he was the Messiah of the Wicked Husbandmen against

them. The Pharisees taught that the Jews properly owed no allegiance to any government except to that of God. They of course paid taxes to Rome as a matter of political necessity, but they would not teach that it was fitting to do so as a religious duty. The Herodians on the other hand were supporters of the existing government, and would be highly offended by any teaching that implied doubt about the propriety of paying taxes to the Roman officials. They thought therefore that they would surely entrap Jesus into saying something that would bring him into disfavor with the people that were at all devoted to God, or else something that would lead to his arrest as a seditious person, a rebel against the authority of Rome.

14. Teacher, we know that thou art true, and carest not for any one. This shows how they sought to entrap him. They knew of course that they were asking a very dangerous question, and that any man of sense would see the danger in answering it. They attempt therefore by their compliments to arouse courage in Jesus, so that he will answer without thinking of the consequences to himself. Note the fourfold character of their praise of him. Is it lawful to give tribute unto Cæsar? Rather, Is it right? They keep the matter of expediency entirely in the background. This was of course an oft recurring question among the Jews who believed that the theocracy was the only legitimate government.

15. Shall we give or shall we not give. This repetition of the question is evidently to show that it is an intensely practical question. It was not for mere theorizing, for every man had to decide whether he would pay the taxes or not. Very likely they thought that they would make Jesus believe that they were really asking for information. Knowing their hypocrisy. He was not deceived by their dissimulation. He might have refused to answer their question, but he chooses rather to answer, and show them the error of their position. Why make ye trial of me? Or, test me. The word "tempt" in King James' Version is misleading, for there was no suggestion of enticing to sin. Bring me a denarius, that I may see it. Jesus would have them notice that their question was already virtually answered by the circulation of the coin with which the tax was to be paid. A denarius is worth about seventeen cents of our money.

16. Whose is this image and superscription? The coin was readily obtained. Very likely the questioners had many of these coins in their purses. The possession and use of these coins was a tacit admission that the government which issued them had a right to the allegiance of the people. Other coins might circulate to a moderate extent, but the most of the coins bore the picture of the Roman Emperor. It was plain that it was to Cæsar's government that any citizen would look for protection.

17. Render unto Cæsar the things that are Cæsar's, etc. The obligations of a man to the civil government and to his God do not conflict. It is easily possible for one to pay taxes and still to be loyal to God. We are not to suppose that by this answer our Lord simply evaded the main question at issue and escaped the trap that they had laid for him. He did indeed avoid their acutely devised scheme, but on the other hand he gave a complete answer to their question, and enunciated a principle of practical use for all ages. We actually owe something to the civil government under which we live. It is even a part of our duty to God that we should make the proper payment to Cæsar. And they marvelled greatly at him. Well might they wonder at an answer given with such skill. It seems easy to us now; but they had not thought that strict loyalty to God could be combined to loyalty to Cæsar.

18. And there came unto him Sadducees, who say that there is no resurrection. Mark explains to us who the Sadducees were by mentioning one of their characteristic beliefs, the belief that gives point to their question to Jesus. This belief about the resurrection was not however the central feature of their creed. They differed from the Pharisees primarily in denying the authority of tradition, and in holding in great estimation the law as it was written in the scriptures.

19. What have we here? The question is from Deut. 25: 5, 6 a free rendering. By prefacing their question with this reference to the law, they show that they are not proposing an impossible case, or one that the law in no way contemplated.

20. There were seven brethren. The word "seven" comes first in the original, and is the important word. If the case thus presented were not from real life, it certainly must be conceded as within the limits of possibility. Seed is used here in the sense of children.

21. And the seven left no seed. Each one of the seven was her husband, but there were no children. This is mentioned particularly because it might be argued that she was more certainly the wife of the one to whom she bore children.

22. In the resurrection whose wife shall she be of them? This they thought was an unanswerable question, and one that virtually proved that there was no resurrection.

23. That ye know not the scriptures, nor the power of God. The cause of their error is twofold. Our Lord proceeds to explain the second source of error first.

24. They neither marry, nor are given in marriage. The power of God is sufficient to provide for a life beyond the grave that needs not to be identical in relations with this life. The angels are not married. Why should we feel obliged to suppose that human beings raised from the dead must be as husbands or wives. The expression, "given in marriage" is used of the woman who is given in marriage by her father.

25. But as touching the dead, that they are raised. He has answered their question already, but adds an argument from Scripture to establish the fact of the resurrection. In the place concerning the Bush. That is, in that paragraph of the Old Testament that was named Bush. This is an illustration of an early method of referring to a Scripture passage before the chapter and verse divisions were invented. I am the God of Abraham, etc. The quotation is from Exod. 3: 6.

26. He is not the God of the dead, but of the living. The argument does not rest upon the use of the present tense of the verb, instead of the past, but rather upon the vital relation of the living God to those with whom he associates himself by the promises. Abraham was once recognized as the friend of God: it is therefore impossible that he should now be non-existent. The blessings of Abraham, Isaac, and Jacob naturally came to those who inherited the promises given to them. It is therefore a legitimate inference that there is life beyond the grave for all men.

THE RELIGIOUS SENTIMENT.

It is the property of the religious sentiment to be the most refining of all influences. No external advantages, no good birth or breeding, no culture of taste, no habit of command, no association with the elegant, even no depth of affection that does not rise to a religious sentiment can bestow that delicacy and grandeur of bearing which belong to a mind accustomed to celestial conversations. All else is coarse and external, all else is tailoring and cosmetics, beside this, for thoughts are expressed in every look and gesture, and these thoughts are as if angels had talked with the child.—Emerson.

THE WOUNDS OF A FRIEND.

Ranter—I thought this paper was friendly to me?

Editor—So it is. What's the matter now?

Ranter—I made a speech at the banquet last night and you didn't print a line of it.

Editor—Well, what further proof did you want of our friendship?—Philadelphia Press.

The Bible is not religion. The Bible has no more to do with religion than a map has to do with the country it describes. There are rocks and rivers and hills and mountains; they are not in the map; they are in the country. The Bible is the same. The people who say that the Bible is religion, are like the man who says that a map is the country.

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SEVENTY-THIRD WEEK'S READING.

(Note these questions and answer them as you follow each day's reading. We suggest that you keep a permanent note book and answer them in writing at the close of the week's work.)

1. What was Ezekiel's commission?
2. State how Ezekiel shows the calamities of Jerusalem.
3. In what way did the children of Israel bring upon themselves the wrath of God?

Ezekiel (continued).
First-day. Ezekiel's commission to captive Israel. 2: 1-3: 11.

Second-day. Made a watchman to them of the captivity; public preaching temporarily forbidden. 3: 12-27.

Third-day. The siege and desolation of Jerusalem described in Symbol. 4: 1-17.

Fourth-day. Siege of Jerusalem described (continued). 5: 1-17.

Fifth-day. Prophecies against mountain, hill and valley because of abominable idolatry. 6: 1-14.

Sabbath. A vision of the abominations in Jerusalem. A vision of the slaying of those who did not cry over these abominations. 8: 1-9: 11.

NOT DEAD—NOT LOST—NOT FAR.

BY PROF. T. BERRY SMITH.

Not dead!
No! no! not dead, just laid away from sight
To slumber undisturbed through one long night
Instead of many brief ones such as fall
In swift recurrence o'er us one and all.
If thou art glad to lay thy weary head
Upon the pillow of thy nightly bed,
And lose thyself in slumber, wherefore weep
When loved one's rest in nature's dreamless sleep?
Since now we wake when night has passed away
In the old likeness of the former day,
May we not hope to see them face to face
Who in the churchyard have their resting place?
Believe the Master; o'er and o'er He said—
"Why weepest thou? Only asleep—
Not dead—not dead!"

Not lost!
No! no! not lost, just parted for a day
While we make journey on the homeward way,
When shades of evening fall and with desire
We seek our own at every friendly fire
And find them not, then 'neath night's diadem
Turning our faces toward Jerusalem
And thither coming, by and by we'll find
The ones whom yesterday we left behind—
Not on the streets by passing scenes beguiled
Where Mary mourning sought her missing child,
But in the Father's house and His employ
Where Mary found at last her precious boy.
There in the noise of God's ancestral host
We'll hear, "Why weepest thou? I was
Not lost—not lost!"

Not far!
No! no! not far, but hidden from our eyes
By the dark shadows of a gloomy night
When we are sleeping, and our hearts are true
To the promise that we have made to thee
That we will meet thee in the power
Of the resurrection day.

THE SABBATH RECORDER.

To see how near we are the hosts unseen
Guarding our lives, whose beckers hold between
Serve day and night to foil the quivering dart
A wanton world flings at our aching hearts.
Our eyes are hidden and we cannot see
How near our loved ones in the shadows be;
Thro' cloudless days and days without a star
Close by our sides like sentinels they stand
Keeping the promise of the last command:
"Lo! I am with you alway"—near—
Not far—not far!

—The Christian Advocate.

WHICH LAW SHALL BE OURS?

Human law and God's law are very different. Human law takes the worst that a man has given expression to as the basis of its judgment on that man. God's law searches out the best that a man aspires to, and builds up on that. Human law assumes that a man is innocent until he is proved guilty; but once the guilt is proved, then "the law does not split hairs," as Mr. Richard Watson Gilder said recently; "if Mr. Hyde is taken in the act, Dr. Jekyll goes to jail with him." God's law asks only that man confess his guilt and reach out after something better, and the

Judge of all men, who left his throne in order to bear the burden of that guilt, offers himself as man's Advocate and Saviour and Redeemer. Human law professes to administer justice. God, who alone knows what justice is, never bases his law on justice, but always on mercy. And so human law tends to magnify and make permanent the evil that is in men, while God's law fosters the glimmering good that is there until the man is fairly re-created, and the evil within him is conquered. "A bruised reed will he not break, and a dimly burning wick will he not quench." Human law may be a necessary part of the imperfect society of to-day; but as individuals, in our dealings with our fellows, we have the privilege of making God's law our law. And that law is love.—Sunday-school Times.

Behold, O Lord, I come unto thee, that I may be comforted in thy gift, and be delighted in thy holy banquet, which thou, O God, hast of thy goodness prepared for the poor.—Thomas a Kempis.

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THE SEVENTH-DAY BAPTIST GEN-

ERAL CONFERENCE.

Next session to be held at Leonardville, N.
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THE SABBATH RECORDER

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PLAINFIELD, N. J., SEPTEMBER 10, 1906.

WHOLE No. 3,211.

THE DAWN OF YOUTH.
Open the door of your hearts my lads,
To the angel of love and truth;
When the world is full of unnumbered joys,
In the beautiful dawn of Youth.
Casting aside all things that mar,
Saying to wrong, depart!
To the voices of hope that are calling you
Open the door of your heart.

Pulpit Themes

THE discussions at the late Convoca-
tion gave unusual emphasis to
the influence and responsibility of
pastors. The RECORDER restates
its conviction that neither pastors nor people
fully appreciate how much our church polity
demands of pastors. The Convocation did well
in pressing that question upon those who were pres-
ent, and its consideration must not be dismissed.
Power without official authority is a constant de-
mand which our polity places upon pastors. This
means efficiency in teaching, wisdom in initiating
plans and guiding tendencies, together with
such personal magnetism and leadership as will
combine to give pastors much greater power
through influence than they could secure by any
official authority.

Such leadership requires men who combine
wise conservatism and constructive radicalism in
an eminent degree. Men of small caliber along
these lines cannot do the work demanded of
Seventh-day Baptist pastors. Pastors and
churches should face this fact. This is not dis-
paragement. It is incitation and encouragement.
No man is fit for great demands until he has
measured them and himself. This much as
preface to the fact that much of a pastor's power
depends on the themes chosen for sermons.
People generally need more education than
they realize, and education is a constant and
slow process. Congregations, like schools, de-
termine their needs by what they are and what
they ought to be. They have many needs
in common, but each has its local and spe-
cial ones. All this, and more, a pastor must see
and meet. There is danger that the pulpit will
be ephemeral in influence and weak through
pointless or untimely themes. People of worth
to the cause of Christ seek instruction, and de-
light in sermons which inform them concerning
work and duty. Denominational enterprises
often suffer because people are not informed con-
cerning them. The most effective methods of
informing and arousing people on such matters
are pulpit themes properly developed. The pas-
tor who studies the needs of his people and the
demands of the denomination will never lack for
appropriate and living themes. The pastor who
does not study them and keep himself well up on
such things cannot give power. He will fall in
with the crowd and give water. The demands
of the denomination are not too high, but they
are not too low.

practical. Theorizing and dreaming—to use the
expressive idiom of the street—"are not in it."
Having studied the needs of his people, a pastor
is either indolent or cowardly, or both, who will
not select themes and teach such lessons as are
demanded. Theological discussions, metaphys-
ical disputations and nebulous notions concern-
ing abstract theories are valueless, or worse,
unless they teach lessons needed by a specific
congregation at a specific time. Convocation at
West Edmeston and Conference at Leonard-
ville supplemented by the local and general needs
of each congregation ought to furnish pulpit
themes for Seventh-day Baptist pastors for twelve
months to come. He makes serious mistake who
chooses themes aimlessly, indiscriminately or hast-
ily, at the fag end of a week worn out with other
things. Sickness, accident and uncontrollable
hindrances may compel a man to do the unde-
sirable occasionally, but he is neglectful who
does not determine long beforehand what his
people need, and teach them accordingly. Do
not fear to repeat yourself. Such fear is the
product of self-esteem rather than of wisdom.
"Line upon line, precept upon precept" is first
and fundamental in all teaching, notably in the
pulpit. The best and greatest teachers do not
shrink from repetition. No teacher is success-
ful without it. We do not mean repetition that
comes from narrow range of ideas and mental
indolence. That deserves unqualified condem-
nation. We do mean repeated lessons along
fundamental lines of life and action: church life
and work, denominational interests, denomina-
tional history and duty. The average Christian
trained under our polity has too low an idea of
the Church of the Living God, and of his place
as a member of it. We venture a suggestion:
Make each theme for the next twelve months
exalt The Christ as Head of the church, and the
church as His representative in the world. Make
each theme press home the duty of each
member of the church to become what the best
ought to be. Let no member feel that he is
second in the matter of influence and duty.

ducts services once a week without breadth of
view or much depth of spirituality, but the peo-
ple will be listless and unfed under such mal-
administration. No pastor can afford to do less
than his best in the matter of themes at any time.
When vital and appropriate themes are wanting,
the danger—not to say the certainty—of failure
is not far away.

Brethren, pastors, look out for your themes.
Make a broad survey of the field into which your
people need to be led. You must lead them aright
or God will set their failures to your charge.
Remember, always remember, that men need
education, information and incitation to action
more than they need condemnation. It seldom
happens that people are made better by "smash-
ing things." The iconoclast may be needed but
the patient, sympathetic and capable educator
and leader is needed an hundred times where the
iconoclast is needed once. Yes, it will cost hard
work and demand rich spiritual life to become
an ideal pastor. One may be a busy denouncer
or a very young occupant of a pulpit who con-

THE STORY OF CONFERENCE.

(Concluded from last week.)

AFTERNOON SESSION.

In the general session which convened at 2
p. m., various items relating to the program for
the forenoon were completed, and at 2:30, the
time was given to the American Sabbath Tract
Society. The report of the Executive Board,
which consisted of three parts, the report of the
Treasurer, F. J. Hubbard, of the Business Man-
ager, N. O. Moore, Jr., and the Corresponding
Secretary, A. H. Lewis, were presented. In addi-
tion to these, which were placed in the hands of
Conference in printed form, the Business Man-
ager, Mr. N. O. Moore, brought a "Message from
the Publishing House," in which he laid before the
Conference the plans and purposes of the House
in careful detail, and made an earnest appeal for
efficient Seventh-day Baptist printers, who are
competent and devoted, to work in the Publish-
ing House.

The presentation of these reports was followed
by an open Parliament for the consideration of
the report of the Board. This Parliament was
full of interest; a large number of the members
of the Conference took part and many valuable
suggestions were brought out. In connection
with this, Rev. Mr. Howland, a Methodist min-
ister from De Ruyter, was introduced to the
Conference. He made a pleasant response,
speaking briefly of the field which he had been
supplying, the church at De Ruyter and vicinity.
Mr. Howland was warmly welcomed by the
Conference.

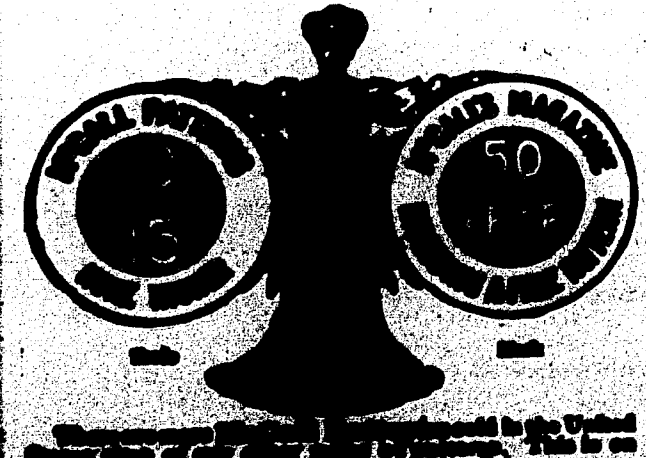
EVENING.

The sermon of the evening was by Dr. L. A.
Platts. The after-meeting was conducted by
Dr. L. C. Randolph. We hope to give our read-
ers the words of Dr. Platts in a future issue.

SIXTH DAY, AUGUST 24.

The Bible Reading of the morning was by Rev.
T. J. Van Horn, on the general theme of "Mis-
sions." We are indebted to Mr. Van Horn for
a summary to appear later.

"Conference in Committees" filled the program
from 9 to 10:30. The next item of the program
was reports from various Conference commit-
tees and Boards, such as Pulpit Supply and Min-
isterial Employment, the Employment Bureau,
the Committee on Credentials, and miscellaneous
business.



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