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# The Sabbath Recorder

A. H. LEWIS, D. D., LL. D., Editor. N. O. MOORE, JR., Business Manager.

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

force, being located near each other. The Associational Secretaries will keep the working force of the Board informed in re-gard to the pastories churches and unemploy-ed ministers in their respective Associations, and give whatever aid and counsel they can. All correspondence with the Board, either through its Corresponding Secretary or As-sociational Secretaries, will be strictly confi-dential.

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

#### VOLUME 60. NO. 37.

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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 Convocation 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 present, and its consideration must not be dismissed. Power without official authority is a constant demand 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 disparagement. 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, determine their needs by what they are and what they ought to be. They have many needs in common, but each has its local and special 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 delight in sermons which inform them concerning work and duty. Denominational enterprises often suffer because people are not informed concerning them. The most effective methods of informing and arousing people on such matters are pulpit themes properly developed. The pastor who studies the needs of his people and the demands of the denomination will never lack for appropriate and living themes. The pastor who doe we were then and keep maself well up on 

ducts services once a week without breadth of practical. Theorizing and dreaming-to use the view or much depth of spirituality, but the peoexpressive idiom of the street-"are not in it." ple will be listless and unfed under such mal-Having studied the needs of his people, a pastor. administration. No pastor can afford to do less is either indolent or cowardly, or both, who will than his best in the matter of themes at any time. not select themes and teach such lessons as are When vital and appropriate themes are wanting, demanded. Theological discussions, metaphysthe danger-not to say the certainty-of failure ical disputations and nebulous notions concerning abstract theories are valueless, or worse, is not far away. unless they teach lessons needed by a specific THE STORY OF CONFERENCE. congregation at a specific time. Convocation at (Concluded from last week.) West Edmeston and Conference at Leonards-AFTERNOON SESSION. ville supplemented by the local and general needs In the general session which convened at 2 of each congregation ought to furnish pulpit p. m., various items relating to the program for themes for Seventh-day Baptist pastors for twelve the forenoon were completed, and at 2:30, the months to come. He makes serious mistake who time was given to the American Sabbath Tract chooses themes aimlessly, indiscriminately or hast-Society. The report of the Executive Board, ily, at the fag end of a week worn out with other which consisted of three parts, the report of the things. Sickness, accident and uncontrollable Treasurer, F. J. Hubbard, of the Business Manhindrances may compel a man to do the undeager, N. O. Moore, Jr., and the Corresponding sirable occasionally, but he is neglectful who Secretary, A. H. Lewis, were presented. In addidoes not determine long beforehand what his tion to these, which were placed in the hands of people need, and teach them accordingly. Do Conference in printed form, the Business Mannot fear to repeat yourself. Such fear is the ager, Mr. N. O. Moore, brought a "Message from product of self-esteem rather than of wisdom. the Publishing House," in which he laid before the "Line upon line, precept upon precept" is first Conference the plans and purposes of the House and fundamental in all teaching, notably in the in careful detail, and made an earnest appeal for pulpit. The best and greatest teachers do not efficient Seventh-day Baptist printers, who are shrink from repetition. No teacher is successcompetent and devoted, to work in the Publishful without it. We do not mean repetition that ing House. comes from narrow range of ideas and mental The presentation of these reports was followed indolence. That deserves unqualified condemby an open Parliament for the consideration of nation. We do mean repeated lessons along the report of the Board. This Parliament was fundamental lines of life and action: church life full of interest; a large number of the members and work, denominational interests, denominaof the Conference took part and many valuable tional history and duty. The average Christian suggestions were brought out. In connection trained under our polity has too low an idea of wth this, Rev. Mr. Howland, a Methodist mfnthe Church of the Living God, and of his place ister from De Ruyter, was introduced to the as a member of it. We venture a suggestion: Conference. He made a pleasant response, Make each theme for the next twelve months speaking briefly of the field which he had been exalt The Christ as Head of the church, and the supplying, the church at De Ruyter and vicinity. church as His representative in the world. Mr. Howland was warmly welcomed by the Make each theme press home the duty of each member of the church to become what the best Conference. ought to be. Let no member feel that he is EVENING. The sermon of the evening was by Dr. L. A. second in the matter of influence and duty.

Platts. The after-meeting was conducted by Brethren, pastors, look out for your themes. Dr. L. C. Randolph. We hope to give our read-Make a broad survey of the field into which your ers the words of Dr. Platts in a future issue. people need to be led. You must lead them aright or God will set their failures to your charge. SIXTH DAY, AUGUST 24. The Bible Reading of the morning was by Rev. Remember, always remember, that men need T. J. Van Horn, on the general theme of "Miseducation, information and incitation to action sions." We are indebted to Mr. Van Horn for more than they need condemnation. It seldom a summary to appear later. happens that people are made better by "smash-"Conference in Committees" filled the program ing things." The iconoclast may be needed but from 9 to 10:30. The next item of the program the patient, sympathetic and capable educator was reports from various Conference commitand leader is needed an hundred times where the tees and Boards, such as Pulpit Supply and Miniconoclast is needed once. Yes, it will cost hard isterial Employment, me Employment Bureau, work and demand rich spiritual life to become the Committee on Greatening and minter filler an effect protor. One any local same fremance an and start and start and A Martin Barris Barris Barris Barris

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

WHOLE NO. 3,211.

## TO: DOMAS AND TRANSMISSION PROPERTY OF THE PARTY OF THE P

The last item was an able address by Rev. W. L. Burdick, on "Denominational Linvalty: Our Missions," which will for found on the Missionary page of last week.

The afternoon of Sixth-day was given up to the Missionary Society, and a report concerning it will appear on the missionary page.

The service on Sixth-day evening was introduced by a bref sermon from Rev. I. G. Burdick, followed by a general testimony meeting. Music formed a prominent feature of the evening. This was rendered by a voluntary choir of about fifty members, with piano, organ, four stringed instruments, and three horns, making an effective and pleasant orchestral accompaniment. Mr. Burdick's theme was "Personal Work," from the text. "No man cares for my soul." His message was clear-cut, incisive and pertinent. It was abundantly illustrated by incidents and parrations. The subject of the sermon was the prominent theme in the conference meeting which followed. Evidently the sense of personal oblisation was kindled anew in the hearts of pastors and Christian workers generally. The large tent was filled and the general effect of the theme was clearly seen and strongly marked. A great number of testimonies were given.

#### SABBATH-DAY.

The weather was propitious, the audience was large, fellowship and devotion abounded. The early Bible reading was conducted by Rev. S. H. Babcock at 9 o'clock a. m., theme, "Spiritual Development and Consecration." We hope to give a summary of the various Bible Reading Services, grouped in a future issue. They were excellent and helpful, without exception.

The Sabbath service was in charge of Rev. I. L. Cottrell, pastor at Leonardsville. He was assisted by President B. C. Davis, and Dr. T. L. Gardiner, late President of Salem College. The musical features of the service, vocal and orchestral, were prominent and excellent. The platform, the chandeliers, and every other available place were adorned with flowers, hundreds, if not thousands of "Gladiolia lilies," being the leading representative of God's love of the beautiful. Their presence and their language deepened the spirit of thanksgiving and worship, and drew all devout hearts closer to the Master who loved "the lilies of the field." and enshrined them in his parables.

The sermon of the morning, "The Sabbath,' was by President Theodore L. Gardiner. It was too well compacted to be much compressed, and too valuable to be broken up. Our readers will find it entire in a later issue. Brother Velthuysen has expressed the wish to translate it for his own paper, the Boodschapper, that his readers in Holland may have the benefit of the words spoken on that Sabbath, at the General Conference.

A collection for the Tract, Missionary and Education Societies amounting to \$172.85 was taken at the close of the service. Other collections for various objects made an aggreate sum of \$324.79, during the Conference.

At 2 p. m. Rev. G. Velthuysen, Sr., preached "A missionary Sermon" concerning which the Missionary Secretary will make report in the proper place. This was followed by the session of the Young People's Society of Christian Endeavor, conducted by Dr. A. C. Davis, Jr., President of the Society. The following summany and account appliedly reported as

 People's Society. The pople of the beating with librature to a function with a second of editors does not Water readilisation 400 6412. Annus was followedt ich be we were nich in svidence. Men wa new sunterne proversa After a solo by Miss, say, is less be. It is reported that learned Grace Wells, the leader made a short address and then asked for testimonies from those present. He said in Dart

Missionary work is done in many weys. Musionary Society is endeavoring to wind out true missionaries. They are for our sympathy and hearty co-operation. I am sure we are giving these to that organization. Christ's way of working was not simply to build a synagogue and bring the world to that synagogue, but he went out to the people to take the good news of salvation to them. Christ went into the home and the market-place; to the lowly places teaching and healing the sick. Therefore, every Christian ought to be an evangelist."

Dr. Davis made a few quotations from the Seventh-day Baptist Endeavorer, some of which were as follows:

"A mission is like a cable stretched across the rapids above a cataract."

"What parent would wish for a child that did not outgrow his clothes" It is a good sign when the Missionary Society asks for larger gifts.

"Our churches and our pastors need to see more clearly and feel more deeply the vital relation of mission work and of missionary spirit to the life and growth of the churches, and of the cause of the denomination."

There were many expressions of greater interest in our missionary work and a greater purpose to go home with deeper consecration to the work. EVENING SESSION.

After some general items of business, reports of committees, etc., the evening session was given over to the work of the Woman's Board. Miss Haven, editor of the Woman's Page, will make full report of that session upon her page. Taken as a whole, it was a Sabbath crowded with good things.

FIRST DAY. MORNING. AUGUST 26.

The Bible reading for the morning was by Rev. W. D. Burdick on the general subject of education.

At 9 o'clock the Conference went into general session to consider the reports of committees. Several important reports of these committees were discussed and adopted, and at II o'clock Prof. Edwin Shaw, of Milton College, presented an address upon "Denominational Loyalty and Our Schools." It was a masterful address, one which created deep interest in the minds of all the friends of education. It will be found on another page of this issue.

#### AFTERNOON.

At the opening of the afternoon session Conference took up general business until 2.30, when the time was given over to the interests of the Seventh-Day Baptist Education Society. Prof. Edward M. Tomlinson, President of the Society. presented an address which appears clsewhere. The reports of the treasurer, Prof. Kenyon, and the corresponding secretary, Dean Main, followed. After the reading of these reports Pres. T. L. Gardiner made a brief address concerning Salem College and its work, Pres. B. C. Davis made a similar address relative to Alfred University. Pres. W. C. Daland, of Milton College, presented an address, which will be found on another page.



did not weep. It will truly an ilucation day. IING. Scheral items of mininess were deposite of, the Conference being in General Section, after which came a sermon by Rev. E. H. Socrat, The readers of the RECORDER are indebted to the kindness of Mr. Socwell for an abstract of that sermon, which will appear later. SECOND DAY .--- MORNING.

The closing day of Conference was begun by an early morning prayer meeting, and at 8 o'clock Rev. A. G. Crofoot presented a Bible reading on "The Church." At 9 o'clock the Conference went into general session for the consideration of reports. The report of the Committee on Missionary Interests occupied the time until 11 o'clock. Meanwhile, a sharp shower arrived and the audience adjourned to the church to listen to an address upon "Denominational Loyalty: The Church," by Rev. E. A. Witter. AFTERNOON SESSION.

The afternoon was fully occupied with business. The excellent work of the secretaries. the promptness of the committees, and the executive ability of the blind president, who saw everything and kept all things in order, combined to finish the business by the close of the afternoon session. Among the pleasant features of the afternoon was a parting salutation to Sister D. H. Davis, who sails for Shanghai in a short time. The presence of Mrs. Davis and Mr. and Mrs. Crofoot from China, and of Bro. Velthuysen from Holland, added greatly to the interest of all the sessions. The Missionary Secretary will publish details concerning them and their work as his judgment may indicate. CLOSING SESSION.

The final session was held in the meeting house because of the rain. A large audience was present. Dr. L. C. Randolph was the preacher. The lesson was John 5. The lame man at the pool of Bethesda furnished the central thought around which the sermon was grouped. The deep spiritual tone that pervaded the audience brought eager attention and quick appreciation. Some leading thoughts were these: Do not wait inactive for some one to put you in the way of being blessed. Your will is sovereign, and what you attempt or fail to attempt depends on yourself. Strength comes with effort. Christ says: "Do you will to be made strong?" "Rise and do." "Go and sin no more." To know what we ought to do and do it not, is sin. He who "goes by on the other side, as did the priest and the Levite, is a sinner. Hushed attention welcomed Mr. Randolph's words, and the meeting closed with a season of testimony and prayer which brought all into "heavenly place in Jesus, the Christ.

So far as the material features of the Conference were concerned, the reception of the delegates the abundant hospitality, the management of the dimmerican's and all else in full netall were abindani and confices while anon and above 

professors and college presidents, the dignified Dean of the Seminary, men with gray hairs, and 

the feature of the second s OTTAIN WARSESTON AND A DESCRIPTION AND ALL OF A DESCRIPTION Edimention was transerred to the Conference like a divine penedictral. Our readers will learn details is their order from the minutes which will appear in the Recorder

Brother Velthuysen and Secretary Saunders will visit the churches in various places for a time to come. As stated above, Mrs. Davis returns to China soon, Professor and Mrs. Crofoot will remain in this country for next year. The anniversary sessions have been blessed abundantly. May we all keep open-hearted that such blessings may continue and abound.

An early morning prayer meeting, not provided for in the program, sprang into being spontaneously at 6.15 o'clock. Those meetings were times of great spiritual power and refreshing.

## "CLOSE OF THE CONFERENCE."

The Utica Daily Press, of Aug. 28, 1906, devoted a column to the closing day of Conference, from which account we reproduce the following items. The Press gave good reports of each day during the session.

Baptist General Conference came to an auspicious close this evening. The day was a busy one with the winding up of routine matters, election of officers and many important details. No attempt was made to hasten matters unduly, but each feature of the business program was accorded ample time for deliberative action.

"There were copious showers in the early morning, and those who went to the 'Sunrise prayer meeting' found the use of umbrellas a necessity for almost the first time since Conference opened. Rain fell at intervals during the forenoon, and at the close of the business meeting the delegates adjourned to the church, where the morning program was completed.

ELECTION OF OFFICERS.

"Bible reading and study of the scriptures was taken up at 8 o'clock, remarks of special interest on this subject/being made by Rev. A. G. Crofoot. The general executive session was given to the consideration of reports, which have been in committee during the several sessions. Most of the committees reported at this time through they will treasure the events of "Conference their respective chairmen or secretaries. The most important work of the forenoon was the election of officers of the Conference for another year. It was unanimously voted to change the term of office of president from two years to one, and as President Babcock had tendered his resignation, to take effect at the close of this Conference, the consideration of a person to take the place he had filled so successfully was rendered necessary. Through Rev. Dr. L. A. Platts, of Milton, Wis., chairman, the nominating committee submitted the following list of nominations, which was unanimously ratified : President, Rev. A. E. Main, of Alfred; vice-president, David E. Titsworth, of Plainfield, N. J.; recording secretary, W. D. Wilcox; corresponding secretary, Prof. Frank L. Greene, of Brooklyn; treasurer, William C. Whitford, of Alfred. 

A very cordial vote of thanks was tendered the returns president Stephen Balaspek of New York, who repeate an physical infamily of almost soul phillions, has been an ideal presiding office, and who has device an ideal good will of all 

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theological designment of allered University and tional leaders.

very largely upon our schools. The influence of the home is possibly greater, the teachings of the pulpit and is one of the ablent and best belowed denomina-Sabbath-school are important too, but the impress of the school life is deep and lasting, coming as it does at "The anthem. "Consider and Hear Me," was that period of life when character and habits, before sung by a quartet composed of Mrs. E. F. Chamtime easily molded like putty, begin to harden and plin, Miss Clara M. Wells, John H. Tanner and "set" like cement. Then my observation leads me to believe that the home does not now exert the power Dennison W. Rogers. The regular morning serthat it once did. The customs and manners of our mon at II a. m. was preached by Rev. E. A. civilization do not make it convenient for the boy to Witter, of Salem, W. Va. spend very much of his time in the company of his parents. Early in the morning the father hurries away AFTERNOON AND EVENING. to his work. having a little conversation, possibly, with the family at the breakfast table. If he comes home at "The afternoon session, called to order at 2 noon there is the same spirit of hurry, and at night if p. m., was devoted to gathering and summarizthere is no social, or literary function, or entertainment ing the results of previous work and to unfinto call the various members of the family to as many ished business. There were many features of different places, why then each is absorbed in his own special interest in this line. book or paper or magazine. When I was a boy nearly all of my time was spent either in the immediate com-"The evening service which brought the Conpany of my parents or with them close at hand. It was ference to an end was full of inspiration and from my father on the farm that I learned about the mutual congratulation that the link which planting of grains and seeds and roots and trees. It brought the delegates together from so many was under his direction that I watched them sprout distant homes had been most happily accomand grow and develop. He it was who taught me lished. Praise service was conducted previous about the wild birds and animals of the prairie, about the grasses and the flowers of the fields, about the to a powerful and eloquent sermon by Rev. Lesstorm clouds and the winds and the stars. Now I ter C. Randolph, of Alfred University, whom confess that this instruction may not have been very every one had a special desire to hear. They scientific. Father was not a college bred man, but "The sixth and last day of the Seventh-Day were not disappointed, and Mr. Randolph's diswhat I am getting at is this: Influences of the kind which I have been speaking are coming more and course was worthy of his high reputation as an more to be delegated to the school room, and the influorator and preacher. ence of the home is growing less; and so' I feel that "Some time was spent at the close of the seswhile the home training is still of paramount importance sion in renewing the happy events of a memorin the life of our denomination, yet the influences which able week before the visitors sought their several exist in the school are of such magnitude that they make the subject of my paper one of exceeding great stopping places to get a good night's rest before

interest and moment to us all. starting on their homeward journey. Many of By "our schools" I suppose is meant Alfred Unithem have gone already, and to-morrow mornversity and Milton and Salem Colleges. I may have ing the greatest number will depart. After all something to say about the public schools in the places the pleasure and profit that has filled the week where our churches and people are located, but in they have spent together, the good people of the general, when I say, "our schools," I mean the three Conference are reluctant to say "good-bye," but institutions mentioned. My personal knowledge, I am sorry to say, is limited to Milton, but I feel that what I they go back to their homes with zeal and courmay have to say applies equally well to the others, and age to take up the work that lies before them, so if you find me saying Milton oftener than I mention and to carry out the helpful suggestions that Alfred or Salem, please remember that it is simply have been placed before them so forcibly and because of my knowledge of Milton, and that I really mean all three institutions. ably by their trusted leaders. It will be lone-Seventh-day Baptists have always been friends of some enough when they are gone, and this quiet education. From their earliest history they have not little village resumes its nominal condition, but only been people of culture and education themselves. it has been an experience from which local but they have encouraged and supported institutions of church members and citizens generally have delearning, both public and private, schools under their rived a great degree of profitable instruction, and sole control, their own supervision; schools in which they divided the control with other people, and schools over which they had no legal control. They have been Week" so long as memory endures." teachers and school officers. I have no hesitancy in

#### OUR SCHOOLS AND OUR DENOMINATIONAL INTERESTS.

PROF. EDWIN SHAW.

day Baptists who have held prominent positions as President Roosevelt recently said: "If you are going trustees of colleges, as school officers and as teachers. This positive friendliness to the cause of learning to do anything permanent for the average man, you have got to begin before he is a man. \* \* \* Speaking prompted them in the early pioneer days to establish generally, the chance of success lies in working with the in various places select schools and academies. These boy and not with the man. I think people often comhave now all been replaced by public schools, except pletely misapprehend what are really the important the three already mentioned, Alfred, Salem and Milton; and I think that it is quite within the limits of the questions. The question of tariff, the currency, and even the regulation of railroad rates are all subordinate subject of this paper to say a few words regarding these to the great basic moral movements which mean the early schools, the influences which they exerted upon preservation of the individual in his or her relation to our denominational interests, the loss to our denominthe home, because if the homes are all straight, the ation which their withdrawal has caused, and the state will take care of itself." Now what President way in which this loss can and should be met. Roosevelt said concerning the home, can be said with It is because of the public schools, the excellent, almost equal emphasis of the schools, for schools have first-class graded and high schools, that the academies to do in general with the boy and the girl, rather than of a generation ago are no more. The competition with the man and the woman, and so I sometimes think, of free tuition and the support by state taxation crushed paraphrasing the President's words just quoted, that out the life of the private schools. How did it happen people often completely misapprehend what are really that Milton and Alfred were not crushed out during the important questions: The question of Sabbath Rethe '70's and '80's, the period when so many of these form, the China Mission, or even the Advisory Board. academies gave up the contest? You may think that are all subordinate to the great basic question of the the answer to this question has little bearing on the ubject of my paper. If so you are mistaken for i motal and religious atmosphere which surrounds and supports the lives of our boys and girls in their somes is fundamental. Milton and Alfred exist today because and in their schools. because if the houses and schools of the magnificent, hopeful persistence, the intrinsic are all straight, the denomenational moneyars will take vorus inconvelcing adherence to as weal, and to the Allen ment who sends he then place who a second and the second se

affirming, in proportion to their members, far exceeding that of any other people. I have often heard President W. C. Whitford give long lists of names of Seventh-

our people in the permanency of the schools they represented, and thus secured the endowments by which the institutions are supported. All honor to the men and women who have given the money, but they never would have given it had they not had a confident assurance of the stability of these schools. All honor to the noble men who are now managing our schools. The Seventh-day Baptist denomination today scarcely realizes what it owes to Presidents Allen and Whitford. But to return to the academies of the earlier days, I wish that there were forty of them in existence at this time. but it is impossible. It was the dream of my younger years, to start an academy in Colorado, but it has past and gone.

It was in these academies that Seventh-day Baptist young people gathered for one or two or three years. and then went back to their homes and to their work but with a better understanding concerning our denomination and a truer loyalty to it. Now the young people attend the high schools in their own or neighboring city, where every influence is away from our denominational life, where entertainments are held on sixth-day evening. and where the athletic sports and games are largely. appointed for Sabbath-day. Because of our high schools fewer and fewer of our young people now go to Alfred or Milton or Salem at all. The chances for a boy or a girl to attend any one of these schools are far greater in the backwoods hills, or the distant prairie farm where there are no high school privileges, than for a boy or a girl in (let us say for example) Westerly or Nortonville. Of course we have I know at Milton, and I suppose the same is true of Alfred and Salem, a few high school graduates, who come to us for the college course; but my experience has shown me that almost without exception these have been boys and girls from homes where the influence has been such as to make them loyal Seventh-day Baptists in spite of the adverse influence of the public schools. I care more what influences surround my boy while he is reading Cæsar and studying algebra and ancient history, than when he is studying pedagogy or calculus, or dentistry, or agricultural chemistry.

Five years ago at the General Conference held at Alfred, at a meeting of our Education Society, I spoke as follows: The greatest educational problem which Seventh-day Baptists have to face today is-How shall we give our boys and girls their preparatory education under Seventh-day Baptist influences? I have not changed my position on this subject since then. I believe in our theological school. I believe in a clergy educated in our own schools. I wish that more of our young people could have the advantages of the training which they can get at our Theological Seminary to fit them the better for Sabbath School superintendents and teachers and leaders in all departments of church work. I firmly believe in the value and discipline of the college course. In 1849 Wm. C. Kenvon, in a letter, said, "We need men of thorough training, of extensive and varied learning, to meet the exigencies of the age, and above all the exigencies of the denomination. \* \* \* We must have a college, or we need not expect to take rank among the denominations of the land to whom favors are shown." This is as true today as it was fifty-seven years ago, and three colleges we have. I wish we might have a normal school under our control, and a school of medicine, and a school of dentistry, and an agricultural college, and a school of manual training under Seventh-day Baptist influence and management. An industrial school in connection with Milton College is a pet scheme of mine; and yet I firmly believe that we should give our greatest attention to the education of our boys and girls during their younger years, the most formative period of their lives. This is the age which may be called the "high school age," the age when the notions of life are taking definite shape, when character is becoming fixed. During the years of childhood character is plastic, easily molded, but there comes a time when, to use the expression of the stone mason concerning his mortar, it "sets." This is for most people the "high school age." I have been thinking about this subject a good deal during the past few years. Here is a Seventh-day Baptist family living, let us say for example at Plainfield, or Dodge Centre. or any other place where there is a good high school, but where the atmosphere of the school is not Seventh-day Baptist. The tuition is free, the children can remain at home, be with father and mother, and help about the work. Shall we ask such garepts to und their children away to Alfred or Salem or Milton? Will they do it if we ask them? Five years ago at Alfred 

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inanswerable question a problem without a solution I have now come to this conclusion, to this actived courviction. I believe that it is the duty of every Seventhday Baptist parent to give every child an opportunity of attending school in the preparatory course at Alfred. or Salem, or Milton, for at least one full continuous school year. More than one year would be better, but every one of our boys and girls should live at least one year in Salem, or Milton, or Alfred. As strongly as I favor the attendance by our young men preparing for the ministry at our Theological Seminary. if not for the full course, at least one year; yet I feel that it is still more important for our denominational interests that our young people become for a time a part of the life of our schools. You will ask in the first place. why? and in the second place, how? Why? Well these places are like nerve centres for our denomination. Here gather young people from far and near; for example, we had last year at Milton, according to our catalogue, students from Wisconsin, West Virginia, Illinois, Nebraska, Ohio, Minnesota, New Jersey, South Dakota, Colorado, Iowa, Kansas, New York and Arkansas. A person thrown into associations and interests from so widely separated quarters, at once has the horizon of his life broadened. It is almost like making visits to as many places, and we all know that travel is an important means of culture and education. A good deal has been written and said of late concerning the value of attending our General Conference and our Associational gatherings. Now, our schools are continuous Conferences and Associations. Young people learn that there are others besides themselves, other interests than those of their own localities. They have the opportunity of seeing and hearing and often of becoming somewhat acquainted with many of the men and women of influence who are leaders in our denomination who visit these schools; and still more important, they form friendships with other young people, friendships which in the future years will act like our cause.

But again, and of chief importance, the religious atmosphere into which our young people enter when they go to our schools is in its effect above price. and in its nature not attainable elsewhere. I wish were able to impress this upon the minds of every one present today. Why can I stand here and urge people to send their children to Milton? I say Milton, for I happen to know personally about Milton. Doubtless a man from Alfred or Salem could say the same things about these schools. Is it because of our superior force of competent teachers? No. Although the men and women there are scholarly and efficient. Is it because of a large library and complete laboratory equipments? No. Although these are by no means meager or insufficient. Is it because of the high attainments made by our students on the athletic field? No. Although I believe that our baseball team was not defeated in a schedule game last year. (We have no football team.) Why is it. I repeat, that I can stand here and urge people to send their children to Milton? It is because of that unexplainable, indescribable thing which we call the college spirit, or the college atmosphere. a thing which is propagated, and reproduced, from year to year, and while students may come and students may go, the college spirit continues on, in the main unchanged from one generation of students to another.

Of course there are now and then black sheep which get into all our schools, black sheep which even this college atmosphere cannot whiten. I have known of them. I presume you have, too; but where there is one that fails to be whitened, there are dozens and scores who coming, if not as black sheep, with a very dusky tinge to them, are whitened and made better. I speak from an experience of a quarter of a century as a student and as a teacher, that Milton stands above all else for character. And is this not in reality the best attainment, the best endowment we can give our children? An educated man without character is a more dangerous person than an ignorant one, is like a fine ocean steamer without compass or rudder. It may go all right for a time, when wind and weather are fair, but when among the perils of rocks and shoals and high waves, somer or later, it is sure to be wrecked. I have talked with many men and women who say that the industries for mood which came to them during their oriel stay in Allicon have gone with them 

with them into the strengthere of our schools for it. good and hid inference, comparish high short bertail True these schools cannot make men post of mud, or women out of putty, but they can and do develop what of manhood and womanhood there may be in The constant daily association with those who them. are trying to make the most of themselves, trying to make the most of their opportunities, often carning their own way, enkindles the desire and the purpose of doing the same thing themselves, and the habit is formed often with out their realizing it themselves. I speak whereof I know when I say that the religious life among the students at Milton is wholesome and uplifting, powerful to assimulate new material that comes in year by year. I speak whereof I know when I say that this religious life is most favorable to the growth of a loyalty towards our denominational interests. To be sure there is no instruction given concerning the history or the work or the needs of our denomination :but tell me, who are our strongest, most devoted, selfsacrificing, loyal men and women to day, and I will point you almost without exception to those whose education was secured wholly or in part in our own schools.

Have I answered the question why every Seventhday Baptist boy and girl should live for at least a year in Alfred, or Salem, or Milton? Have I? Very well, then you ask how? Well, parents who have the means should send the children. Take them out of the high school? Yes. Once I hesitated to say it. I hesitate no longer; take them out of the high school and send them to Salem, or Milton, or Alfred, and pay their expenses, \$175.00 to \$200.00 a year, possibly less. The price of a good horse. You cannot afford it? Yes, you can, sell a horse now and then and try it.

But there are parents who do not have the means. anchors here, there and everywhere, to hold them to I had such parents. But they said to me when I was only sixteen years old. "Now, Edwin, we would like to have you go to school in Albion or Milton. (we lived in Minnesota) but some way we cannot get the means, the crops have been poor and prices low for several years, but if you will go down to Wisconsin and work by the month for some of those Seventh-day farmers, we will try to get along without you and you may have your wages to send yourself to school." At the end of the first summer, the house at home burned down, and I returned to help for awhile; but again they said, "you may go and try it again," and at eighteen I started in at Milton in what would be the first year of the high school. The moral support of my parents then, and all along has been of much more help to me than their financial support could ever have been. Boys, yes and girls, too, of sixteen can send themselves to school for a time, at least a year, if they have but the sympathy and encouragement, the moral support and the prayers of their parents. The how is not a hard question to answer. It is comparatively easy. The why is not a hard question to answer. The difficulty is to get people to feel the importance of the matter.

"Oh, but," people say to me, "we are not situated so we can move to Milton just now, and we could not think of sending our boy or girl away from the home influences at sixteen." Listen, parents, you must trust your boy or girl to be independent and self-reliant at sometime and somewhere: what better age than sixteen and what better place than our own schools? Listen again, I have watched the young people at school for years, and as a rule they do better work who do not have homes in Milton. There are about the home a good many things to interfere with their school work; and then if there is a tendency to be what we call wild on the part of any, each will chafe under the restraints of the home life at that age, you know that, and will be better off if thrown on their own responsibility. Where? In the midst of comrades who are studious and conscientious and religious. I have known of boys who were failures at Milton; I do not mean failures as scholars, that often happens, but failures as boys, and have taken pains to investigate and invariably ind that they were tailaires before they came to Million. failures anyway, in spins of Milton, but I have never moun of a mathem of Any boy who was a failing 

er, if during the past filty years every boy and every girl had lived a year of more under the direct influence. of our own schools. I do not slead just now for the schools. I plead for the young people and for our denominational interests. I want to see growing up among us in the next ten or fifteen years a body of young people, largely increased in numbers, who are firmly fixed in the faith of the Gospel, who are magnificently loyal and true to our denomination, who are wholly consecrated to the service of their Master.

The religious life in our schools is all important to our denominational interests. There is no place where the missionary spirit receives a greater inspiration, as is shown by the enthusiasm with which representatives in his fortification, strengthens it, and watches it during were sent to the Student Volunteer Convention last February. The love of study in general flourishes in our schools, a love which directed by the religious spirit makes the Bible and the Sabbath School an essential part of one's life. The religious life in our schools may not teach Sabbath Reform directly, but it fosters a loyalty to truth and a desire to obey which makes of our students true Sabbath keepers.

The great question, the all important question is to bring the vigorous young life of our denomination, at the time when it is most susceptible to influences both good and bad, at the time when it is breaking away from the notions and ideas of childhood, at the time when it is most easily molded,—the question is, I say, to bring this young life of our denomination into vital contact with the religious influences of our schools, This influence isn't anything which I can take with me and carry around to our various churches. The young people must go to our schools and become enveloped in this atmosphere until they consciously and unconsciously absorb the religious life about them, and then, if this be done, mark me well, ye who hear me today, denominational loyalty will take care of itself.

#### "DENOMINATIONAL LOYALTY," "OUR WORK FOR THE SABBATH. GEO. W. HILLS.

There is no reason for Seventh-day Baptists being a separate denomination, aside from their observance of the Bible Sabbath in place of the more modern and much more popular Roman Sabbath, "The First-day of the week, commonly called Sunday;" sometimes called "Lord's Day," or "The Christian Sabbath," or by it. "The American Sabbath," or "The Civil Sabbath," or, just common-place "Rest-day."

With the unpopularity of our Sabbath tenets, the smallness of our denomination, and the oppositions we meet, we see no way to account for our continued existence as a people, for the last two hundred years, only that we are preserved by the special grace of God for some Divine purpose. But for His care we would have been swept out of existence long ago by absorption into the world. But why that Divine care, only that we are the instrument by which He is holding His long neglected Sabbath before the world?

The world calls us weak, and certainly our strength lies not in numbers. But there are elements in our being that are greater and more potent than mere numbers. Greatness lies, not in the size of the instrument, but in the great truths embodied in our life-in the great God, whose we are; in the great purposes for which we stand, and for which we are being used. It took but one basket of lunch for our Saviour to feed the hungry thousands and have twelve times as much taken up after dinner of the remaining fragments. If the instrument is sufficiently large to serve our Master's purpose, it is enough and it is not for us to complain at its smallness, or become discouraged at its lack of growth.

Vital denominational truths have always been rallying points for our leaders and churches. The foundation of our denominational life is summed up in this simple statement: "The Bible is our only rule in faith and practice." In other words, we are the exponents of the teachings of the Bible-"living epistles" from God to the world "known and read of men." Because of this fact, when we find a Bible teaching that applies to Caristian faith and living we have found a duty. Hence when an increase of Denton platerials paying as (we do that stand by our Comment Conference (Dente, 

Another way in which we could do a good work for the Sabbath is this We could to great advantage. is indestructible; and it is as far as external dangers go back and re-study the subject of Sabbath observance are concerned. There need be no tears of man, or from the standpoint of the Word of God and duty. state, or nation, or the demon forces of the regions Let us examine again the Bible grounds of our faith. of darkness. We need no garrisoned walls and buland review the real reasons for our denominational warks of defence, to protect us against foes from withexistence, while we carefully note the religious condiout. There is no argument or logic of men to dread, tions surrounding us, and the signs of the times. for we have the "thus saith the Lord," which is the end Do we not need a renewal of working power and a new of all controversy and the "strong tower" of our faith. inspiration from the Holy Spirit and the Holy Book? Our only danger is from within. If the Seventh-day Do we not need the altar-fires of our hearts rekindled Baptist denomination is ever destroyed, that destrucwith living coals from off the altar of God on high, tion will come at its own hands. It will be a clear that will give us a greater love for truth and the case of suicide; and the weapons used will be its in-God of truth? Do we not need this preparation for the difference to responsibilities and the inconsistent living strenuous work before us? With such a preparation of its membership. we would "delight in the law of the Lord." and find The commander of a fort who finds a weak point our duty exalted to privilege and pleasure.

the engagement. Why should we not use the same wisdom and precaution? The battle is on and this single vulnerable place needs our utmost care and watchfulness. This is no small part of our work for the Sabbath. Indifference to God's claims for His Sabbath will soon generate indifference to all His claims; and we may well remember that a Sabbathless people is a Godless people.

The average American citizen has but little conscience in the matter of Sabbath observance. He has accepted the popular "rest-day" theory and holidayism. His idea of the Sabbath as sacred time is obliterated and the Divine obligation in Sabbath observance is blotted out

The Seventh-day Baptists' Articles of Faith show that we have the necessary head of the Divine requirements. We are correct in theory. But Bible requirements interpreted into Articles of Faith is not enough. The religion of Jesus is not a doctrine, it is life. It is doctrine lived-doctrine interpreted into life. Professions of lovalty will not meet the demands. We must put our professions, and our theory, and our Articles of Faith into practical, consistent living, that the world may be convinced that we firmly believe what we profess; This sentiment has become so prevalent that the sense and that we so thoroughly believe it that we make our lives tell the realities of our love to God and Sabhath truth. Else, what is the value of our Sabbath profession, and our Articles of Faith? Our lives show much plainer than words, how much, or how little weight The responsibility for these deplorable conditions we give the Divine law, to the binding force of which we are calling the attention of the First-day world. The greatest point we can make in the whole discussion. and the greatest argument we can produce, is that of our own loyalty to the Divine requirements by consistently living them.

of his conscience. He claims that if brain or body needs rest or pleasure on Sunday, their demands should be acceded to. This takes all authority away from God and the Bible and places it upon his own mental and physical conditions, leaving it with his own choices and caprices: and he alone is judge in the case. Thus he takes the Sabbath from its God-appointed place and degrades it to the low level of his own pleasure and convenience. of obligation to attend church and engage in church work is well nigh lost. Those conditions have nearly emotied the church pews, which fact furnishes a perplexing problem for the First-day ministry. lies at the doors of the First-day religious leaders, who, for decades have taught the error, that the binding force of the Fourth Commandment is lost-that in these later times. God does not mean what He says

First-day religious teachers refuse to consider the We will never fulfill our mission unless we have Sabbath question from a Bible or religious view-point. the strongest convictions on the Sabbath question. We Their constant plea with railroads, factories, and pleasmust realize that it is the issue for which we exist. ure-seekers is solely on the ground of the "utility of Our convictions must be so strong that we will not a rest day." By their asking the assistance of civil attempt to give Sabbath observance a second place in law in support of this idea, they acknowledge their our living for anything excepting salvation itself. Our weakness and the hopelessness of their position, for convictions vitalized by the Spirit of God must be our conscience is neither awakened nor developed by civil impelling power-the dynamo of our Christian living and endeavor. In short, our convictions thus vitalized Thus, it is easily seen that Seventh-day Baptists must be so strong that they will possess us and be our master.

have a task, made doubly difficult by those blind leaders of the blind, whose unbiblical teachings are producing a prolific harvest of unbiblical beliefs and practices. It is for us, not only to proclaim the Sabbath of Jehovah as we find it taught in His Word, but, we must undertake the still more difficult task of counteracting the destructive influences set in operation by "no-law" and "rest-day" teachers, which are bearing fruit in holidayism and in utter disregard of all claims of the Bible.

When the walls of Ierusalem were rebuilt under Nehemiah, the workers found their most difficult task in removing the rubbish preparatory for building. So it is in this case. The task of removing the rubbish of error and prejudice thus sown is more difficult than building up beliefs in Bible truth.

There is another serious difficulty confronting us keep it holy." that is too often overlooked. In some measure we are The saved souls that John saw in his Apocalyptic all creatures of influence. There is a serious danger vision were saved by "keeping the Commandments of that we may imbibe something of the errors that are God and the faith of Jesus." "The Commandments of floating in the religious atmosphere we breathe. At God and the faith of Jesus" must be our burning mesno time in the history of the Christian Church has sage to the world. Those two elements of living must such a flood of enervating influences been thrust upon go hand in hand. God's people as now, although the requirements in our We live in a peculiar age. This is God's winnowing relation to God and His law remain the same. If there time—the time when the minority must "wait and see the glory of God." Possibly, our denomination numbers was ever a time when God's people needed to watch and pray, it is the present time. The church is in much more today than it will five or ten years in the future: greater danger now than in the days of Roman persebut by fall consecration of those remaining, we may, cations. The present tendencies are to had us from the at the same time become much stronger and more truth not by opposition bet by appointer to our self efficient than at present. The victory is not by might House and ours over (or worddy a line are a halosted nert Division but by my Sont and the total C. ... C. Le MALLAN COMPANY AND A STATE 

We are children of God's care. In that care we will be secure as long as we are loyal to the trust He has committed to our hands, and true to the mission for which He called us into being. When we are not, He will set us aside and raise up another people who will be loyal. Do we fail to get the full meaning of our mission and work? Do we almost become indifferent to their claims? Indifference is a dangerous malady. For this difficulty the church at Laodicea received these words: "Because thou art neither cold nor hot I will spew thee out of my mouth." (Rev. 3: 16.) Let us get our lesson from her experience, not from our

Our worry need not be that of securing numbers, so much as of the loyalty of those we already have. We must preach, and emphasize, and live righteousness as well as law. Obedience to law without righteousness in the life-if it were possible-would avail nothing. Sabbath observance alone will not save the soul If we go before the world with the claims of the Sabbath alone, without teaching the importance of right living, we come very far short of our full mission. We must do the full work of God's representatives, by preaching and living the whole law and the whole Gospel. We must teach the Golden Rule as being the yard-stick of God's requirements between man and man, along side of His "Remember the Sabbath-day to ning that memorable battle against Midian. We are not being winpowed by the iron hand of persecution as were the early Christians, but the process is going on, and will continue to go on with increasing results, just as effectually, through the subtle influences of Our times, that are enticing our numbers to desert the service of God for the service of self in selfish gains and pleasures.

The faithful ones-the pure wheat, who are strong enough to withstand the test of the winnowing, will share in the Lord's sufferings and conflicts here, but much more and infinitely better, they will share in His triumphs and glories in the hereafter.

Our Lord instructs His followers to deny self. Seventh-day Baptists must cultivate self-denial. They must deny themselves of many things that others havemany of the selfish gains and pleasures of our times. Without consistent living, our teaching obedience to the law is 'shorn of its seven locks" of power. The controversy is not confined to the question of which day of the week is the Sabbath: but it reaches out to the manner of keeping the Sabbath. Those who advocate the observance of God's Sabbath law, must also be consistent observers of that law.

We must teach and live the doctrine of a strenuous religion in these hurrying times of religious laxness and cold indifference. We must advocate and live the doctrine of diligent faithfulness in Christian service in these days when the average church member feels no responsibility and shirks every possible duty. We must teach and live the doctrine our Saviour laid down for His followers: "Seek ve first the Kingdom of God and His righteousness," while the masses are going money-mad, and spend their God-given powers in seeking selfish gains and pleasures as the paramount issues of life. We must advocate and live a pure and undefiled religion in these days of compromises in religious practices, of impure politics, and frenzied commercialism. We must teach and live the doctrine of a "thus saith the Lord." as the foundation of our faith and of right living in these times when the average man's highest authority is his own convenience and pleasure. We must reach and live Christ's doctrine of a consecrated life and a crucified self, while others are developing selfishness by gratifying their desires for worldly gains and pleasures, and "searing their consciences as with a hot iron." We must teach and practice the Lord's: "Remember the Sabbath day to keep it holy," and not forget that. "The seventh day is the Sabbath of the Lord thy God, in it thou shalt not do any work, thou nor thy son, nor thy daughter, thy man servant, nor thy maid servant nor thy stranger that is within thy gates." while others teach and practice their "restday" theory and "no-lawism."

A great task, beset with difficulties, you say? Yes, very great and very difficult; but the rewards are much greater. Every age has its difficulties; these are ours. The same Omnipotent Father who led His children through the difficulties of the past, will, just as safely and tenderly lead us, if we are strong in faith and true to duty. God has not changed. His requirements have not been altered. His "thou shalt not" means just the same today that it did when He talked face to face with Moses on Sinai's summit, while her brow was veiled in clouds and decorated with flashing lightnings.

#### THE IDEAL EDUCATION.

#### Abstract of Address by President Daland.

This theme suggests the contrast between Realism and Idealism: also that between the natural sciences (sciences of things as they are), like botany and astronomy, and the normative sciences (sciences of things as they ought to be), like rhetoric, ethics, and criticism. The ideal education is the education one ought to have.

Education is the process that fits one for life. Subjectively it is either wide, including every influence that contributes toward fitness for life, or narrow. meaning that course of study pursued in a school which is designed to fit one for life. Objectively it is either wide, that is the course of study that fits one for life in general, or narrow, that course which fits one for his calling or station in life.

The wider subjective definition must be thrown out as including too much: the distinction between the wider and narrower objective definition indicates a difference of ideal : either that between the old world theory an that of American educators or between the liberal and endemiced ideals. The old world thear a that store month in one lot his takion. The American fraces in these it alroads in case for whenever possibility 

The true ideal is that of a just breaking. Calling and station canno be general an they are policient. thing. The mechanic may appreciate Tennyson and her helped by Matthew Arnold. The artist needs a different education from the physician, though they meet on common ground in physiology and anatomy.

In regard to one's station the ideal is a blending. One should obtain that education which is suitable to his station and be reasonably content with that. At the same time he should obtain as much more as is consistent with his adaptability and the natural possibility of advancement. المرتبع وأبادا ويراجع

In regard to one's calling the ideal is a blending of fitness for that calling and a general education fitting one for life in the broad sense. But how and in what proportion shall these be blended?

The professional ideal is attractive. Many have fixed ideas about it. One says, "I am to be a merchant; Greek will be of no use to me." Another says. "I am to be a minister; algebra will be of no use to me." Some choose their schools on the ground of salaries obtained by graduates. This ideal looks at fitness as fitness to earn money. It sees in education the advantage that it enables one to earn more than without it. This is a wrong basis.

The liberal ideal is that those studies should be chosen that give a range of information needed in all the relations of life, that develop one's powers in all directions, that promote one's happiness and usefulness in general. To many this, seems visionary. It almost always seems too long. The short-cut to a professional course seems more practical.

Education may be looked at as information. It puts one in possession of the knowledge achieved by the race. In the complete sense of the words this is impossible. But one should in general know what everybody ought to know in order to be at home with all people of all professions, everywhere, especially the history and literature of all nations. The electrician ought to be interested in a conversation about Plato or Euripides. The literary man ought to be interested in one about the latest improvements in wireless telegraphy. After one has such a general education he should master the technical knowledge of his calling or profession.

Education may also be viewed as training. This is the better notion of education. A course of study should develop one's faculties and powers. This may be illustrated from the study of music. The practice of exercises gives one the power to play many pieces. The mere study of pieces for the same time would not give this power, but would only give the knowledge of those particular compositions. The best order of study is first those that develop the powers in general and then those that develop skill in one's special calling.

Therefore in general start from your station in life. Go through the free high school or academy. During this time also, if possible, learn the essentials of some manual trade or calling. Then go through college. Then go to the university or professional school or else into some non-professional calling. If you know beforehand what your profession is to be, the planning is easier. If your calling is discovered in the process, sometimes modifications are advisable. The question of money and other influences bear also upon the problem. But now, in this country of high possibilities, all but the very poor ought to go through college and there receive that liberal culture which fits for the higher life and insures future happiness and usefulness. By no means forget the four H's: Health, Happiness, Helpfulness, and Holiness. The ideal education will give you these. Your education is far from ideal if it destroys or impairs any one or more of them.

Milton College is a school of liberal culture. These are its ideals. It is a school for our people and its preparatory school is one of the best for the young in their formative stage. Milton's traditions, present achievements, and plans are in the line of the ideal education. Color A. B. Sec.

### EDUCATION SOCIETY.

The Annual Meeting of the Seventh-day Baptist Education Society, for the election of officers and the armanetter of even other builden as may PROCED MANNEL DESCRIPTION OF STREET, ST in Kenzon alconomic falls Alfreds Nestre on Concest, States of All States and

# MISSIONS?

I think I am safe in saying that no Conference for several years has had so much of the the great annual gathering. The opinions of both ministers and people have all been tempered with the mind which was also in Christ Jesus. The ministers in attendance at both Convocation and Conference were never more in among themselves. They have been greatly sadalmost every prayer offered during the sessions of both meetings which have continued for two weeks. Many of us, if not all, have felt a selfish great victory in your field of labor during the course, I pronounced it the old way, from habit. Sixth day afternoon was given to missions enple gathered from the surrounding country. The Bible reading of the morning was by Rev. T. J. the Missisonary Committee of Conference. The recommendation made by them to Conference center our fire on the weak fields and churches Rev. G. Velthuysen, Sr., from Haarlem, Hol-

spirit of Missions running all through it. God has again wonderfully answered our prayers for sympathy and never had a better understanding dened by the absence of those who could not attend. And to you I wish to say through the columns of this page: You, your family and church or field of labor has been remembered in guilt to enjoy so much of what you have been denied. May God bless you richly and give you coming year. The Conference has been one of great spiritual power. I have not heard any other opinion. I did hear one good thoughtful person say: Let us all remember and "let another praise thee." To which I said Amen. Of tirely after the first half hour. There was a golden thread of missionary spirit and work running through all of the day. The day was beautiful. The extreme heat had subsided, and peo-Van Horn, of Albion, Wis. It was a profitable hour with the Bible, Wm. L. Clarke, President of the Missionary Society, was the chairman of was a forward movement all along the line. To at home and look for men and means to reinforce the work both at home and abroad. The program of the afternoon consisted in the opening exercises of Bible reading and prayer, followed by fifteen minutes devoted to the reading of an abstract of the sixty-fourth annual report of the Board of Managers of the Seventh-Day Baptist Missionary Society. J. W. Crofoot, the returned missionary from China. followed with a very interesting account of the school work. Rev. W. C. Daland followed with an account of his visit and the mission in Africa. He never spoke better or had a more enthusiastic audience. The land, then spoke to the great spellbound audience for nearly an hour of his struggle in coming to the truth, the little church in Haarlem, and of the mission on the Isle of Java. We expect to report some of those good things in this departmore of the Reating and While Brother Veithuysen is in this country

the Missionly Board wild dim to meet all of which per use a state state will shake here a state in international and the second states of the second states

# Rev. Envyon & Styphing Conversion Security

# MISSIONS. How do you spell it? MISSIONS, or

health and an entering a Chicago. Will you pray for the blessing of God on this dear man and his journey, and all who can assist us in setting missionery fires along the line?

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# THE CONVOCATION.

The last night of the Convocation was made a conference meeting. The time was so fully and well occupied that not all who wished could speak. I was one of those. There were two things which I especially wanted to say. One was that no man in the denomination was more rejoiced than I at the shortening of distances between our ministers which this Convocation has produced. It means more work accomplished and less travel for the Missionary Secretary; less work at arm's length for all of our Boards during the coming year. A better understanding of the situation. Secondly, let us return to our home, church, field of labor or pastor, not to criticise but to manifest a better way and spirit. Let our work for the coming year be more entirely constructive, and not destructive. Mr. William Moody once said to the people on the closing night of the Northfield Conference: Please do not go home and tell them that at Northfield they do this way and that way,-but go home to hold up the hands of your pastor and deacons; show by your love and sympathy that you have received a blessing, been with Jesus and pass it on. I think this was the mind of all of us that night the Convocation alaged without its being spoken

closed, without its being spoken.	
TREASURER'S REPORT.	• •
For the Month of August, 1906.	
GEO. H. UTTER, Treasurer,	
In account with	
THE SEVENTH-DAY BAPTIST MISSIONARY S	SOCIETY.
DR.	
Cash in treasury, August 1, 1906 \$	684 97
Church at Cartwright, Wis.	2 00
Wellsville, N. Y.	2 34
Plainfield, N. J.	14 08
Salem, W. Va	15 00
Woman's Executive Board:	
General Fund\$ 1 95	
Java work 1 00	
Miss Burdick's salary 600 00	
Lieu-oo Mission house 15 00	
Medical Mission	
China Mission 10 00	
Home Mission 5 00	
Education Ah Tsu	687 95
Alice Peckham, Thousand Island Park, N.Y.	2 00
Junior Society of C. E., Milton, Wis	2 50
Per E. B. Saunders:	2 30
Rebate on mileage\$ 5 00 Pulpit subscription	
Collection at Shanghai house I 00	
A friend, Rockville, R. I 1 00	4.
H. D. Clarke, Dodge Centre, Minn. 5 00 George Kenyon, Hopkinton, R. I 50	
Alexander Kenyon, Hopkinton, R. I. 50-	15 00
Young People's Board:	
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Christian Swenson, Centreville, S. D.: Pulpit	
General Fund	• • •
Sherman E. Ayers, Philadelphia, Pa	10 M
Sabbath School, Bradford, Pa	
J. A. Hubbard, Plainfield, N. J One-third collection at Conference	
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for September ..... Loans ..... 500 00 Cash in treasury, Aug. 31, 1906: Shanghai Chapel ..... 100 00-1,003 79 \$1,822 31 GEO. H. UTTER, Treasurer. E. and O. E. Children's Page.

**TIPPITY TOES.** BY PAULINE FRANCES CAMP.

Round the world a wizard goes, Creeping soft, old Tippity Toes! Oh, curious things to us all he does! The baby's hair was a yellowish fuzz, But Tippity Toes, with a magic twirl, Turned it into a golden curl. He stretches the children, one and all, The thin grow fat, and the short ones, tall: O'er small boys and girls such a spell he weaves, Their arms shoot out of their jacket sleeves.

He played on grandpa a saucy trick; Why, grandpa's hair was once brown and thick, And now it is thin and as white as the snows-All the work of old Tippity Toes!

He tiptoes about in his silent way, And changes yesterday into today; Listen, you'll hear him, tick-tock, tick-tock-Tippity Toes at work with the clock.

Some day, he will cut off my curls, no doubt. With the scythe mamma says that he carries about: For, would you believe it? he's made a plan, To turn me into a great, big man! -Boston Transcript.

#### DAVID. A True Story. M. A. S.

David is a canary bird, all yellow except a few black feathers on his neck and two very black, best of all his acquaintances, and he has always bead-like eyes. His mistress makes a great pet been very fond of sitting on her head and riding of him, and in her city home gives him the free- around the dining room. His mistress used to dom of the house. He takes no notice of open say to him: "Can you not trust Mary to put doors and windows, but flies all about in the away the silver? I can;" but he was never satishouse wherever his fancy dictates. His favorite fied until the last piece was wiped and placed in amusement is playing at hide-and-seek behind the sideboard drawer. Mary often said that the curtains and portieres, where he sometimes David was quite a help to her in her work, as he stays hidden so long as to give his mistress a dusted the tops of the picture frames for her great hunt for him. One day he found a new with his damp tail after taking his bath, but this hiding-place, which concealed him so successfully that the whole family were called upon to his appearance from behind the shade of the winseemed to mean. "I'm free!"

It was a sad day for David when little Mary went away to be married. This was on May 29, look for him, and finally gave him up for lost. When David was guite ready he calmly made and the next day David disappeared. He had never flown out of doors before, so the family dow halfway up the stairs, with a chirp which were quite convinced that David had gone to look for Mary. Search was made and advertise-One morning David was flying about the ments placed in the papers, but for many days house while his mistresss was dressing for no bird was heard from. At last, after three church. When nearly ready she said: "I must weeks, a caged bird was brought to the house, put David into his cage before I go," but no but in such a ruffled and nervous condition that David was to be found. After every room in the his mistress could not be sure whether it was house had been searched to no avail the family David or not Another family on the same street met in the parlor for consultation. While they had lost their yellow canary bird a week before, were talking a faint "peep" was heard, and the and they felt quite certain that this was their lost bird was discovered, head downward, wedged bird; but on closer examination the few black into a glass vase upon the mantle shelf. With feathers on the neck were discovered. Then the difficulty he was extracted from his perilous pomistress extended her hand, saying, "Come David." when he i mediately flew to her and sition, and then they saw why he had gone there. perched upon her finger. "When did you find A flower seed from some bouquet had fallen into a little water in the bottom of the vase and had this bird?" she asked of the woman who had brought him back. "He came to our house on" begun to sprout. To reach this dainty morsel Memorial Day," answered the woman, so David had taken his headlong plunge into what David's identity was quite settled. For awhile proved for him a glass prison. David likes the summeriane the pest of all the after that he was obliged to stay in his cage until

he had made the new maid's acquaintance. David never liked Katy to well as Mary and 

st co stem, not wishing to miss a single one. He is fond of hemp and sunflower seeds also, but he is too lazy to crack them; so when he is flying about the room he comes to the desk where his mistress is writing, and perching on the back of it throws a seed at her. This she cracks for him, when he immediately goes back to his cage for another. Chipmunks are quite friendly around the country house, and once when David was on the porch a chipmunk came and sat on the top of his cage. The bird was not at all frightened, but seemed to think: "A fur coat is the next best thing to feathers." Some seeds were scattered upon the walk near the porch for Mr. Chippie, and he and David became very well acquainted.

One of David's favorite amusements was sitting upon the toilet articles on the bureau and gazing at the canary bird in the looking-glass. Sone one suggested that he might be lonesome, so at different times three different canaries were brought as companions for David, but he would have none of them. The most enterprising of these birds was Cynthia, who very industriously picked threads out of rugs and portieres for nest-making, but David disliked her most of all. Perhaps his dislike was caused by a little jealousy. At any rate, when the other birds were removed and a small mirror was placed in the cage he seemed perfectly content. He would sing to this supposed bird by the hour, and then offer it seeds and water until the little lookingglass was quite covered with splashes and spots.

David always takes his bath outside of his cage, and he knows perfectly well what "Wash him!" means. He also understands "Where's . Mary?" and answers by turning his head and looking at Mary, the maid, wherever she may be. David likes this little red-haired maid the never improved the looks of his tail!

ber feather duster from the picture frame on which he had perched, an affront which decidedly hurt his feelings. "I will not stay here to be abused in this way," he thought, and flew out of the open door. No amount of calling would persuade him to come back, so toward night his cage, with the door tied open, was placed in a tree. That evening a dreadful tempest arose when, between the crashes of thunder, a familiar song was heard in the yard. All the family ran out to see, and there in the cage sat a dripping canary singing as if he would split his throat. The cage was brought into the house and David made welcome, but for many days afterward he refused to go outside of the cage door. "Home is good enough for me," he seemed to say; "this liberty is not all that it is represented."

BOSTON, SEPT. 10, 1906.

# Young People's Work.

#### GOD SPEED.

With this issue of the RECORDER, your editor turns over the charge of this page to the Young People's Board. We believe that no mistake has been made in thus placing the responsibility. This is the same Board that has made The Endeavorer so successful during its short career. We know that its members have the same interest in speaking to this larger congregation of Seventh-day Baptists. The Endeavorer has paid enough profit to warrant the employment of Miss Porter in practical charge of the paper, thus relieving Dr. Davis of the details of collecting news, putting copy in shape, etc. Our president is quite a remarkable man. He has the gift of setting other people at work, or he could never accomplish all that he does as physician, pastor, editor, etc. He has great faith, is not easily cast down, that genial gift of sly humor keeps him and those around him good natured, and he is untiring in the service of the Christ who is the inspiration of his life.

I hope to write something occasionally for these columns, but I make no promises and accept no responsibility. I expect to concentrate my strength for the next few months on the one particular field in which my work lies, and what an enormous one it is! But it is with glad and hopeful heart that I look forward to the year's service. I expect to have a good deal to do with young people. When we have demonstrated any good thing in our own experience; we will try to let you know about it, but the first mission now is doing, doing, doing. O, let us make this a grand year of achievement for our Master. Let us pray that it may be a year of revival and ingathering all over the denomination. The fields are white for the harvest.

### THE CONVOCATION MAKES A NEW ERA.

The Conference seems to grow on me as I look back to it. Perhaps this is partly because of the splendid Convocation which prepared the way for it. I have been delighted to attend the Northfield Conference three times, but the Convocation was-for me-even better. We had the same athletic recreation in the afternoon which has characterized Northfield. This renewed our physical strength and vigor, made us better acquainted with each other, and put us in finer fettle for the strong mental and spiritual exercises of the morning and evening sessions. By the way, that newspaper report that Dr. Main was suffering physical injuries from playing baseball, is all a mistake. He smiles his genial smile when anyone mentions the matter, but takes pains to deny the report emphatically; for he maintains that the exercise did him good instead of harm.

The morning exercises of the Convocation were especially powerful as we had two and a half hours in one session and could get a cumulative effect. The carefully prepared papers led the way, then the discussions brought the points out vividly, then the final half hour branded them deep upon our spiritual consciousness. If I might borrow a figure from the terra cotta plant, the papers furnished us the material mined from the earth and ground fine, the discussions moistened the clay and nammered it into practical shape for our me then the ast half boar of prayer and wettand a second second second the kin where he has bardthe deposite as role of criticise or rais of manifer.

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with one accord in one place. There were no visible tongues of flame, but there was the manifest presence of the Holy Spirit. The marked unanimity of the General Conference, in spite of widely diverse opinions, was due in no small measure to the unifying influence of the Convocation. Our hosts and hostesses of West Edmeston seemed to partake fully of the same spirit. While we have the highest appreciation of their bountiful hospitality, they declare that the Convocation was also a great blessing to them. I understand that several churches are asking for the privilege of entertaining the Convocation next year at some point near Alfred. The Convocation marks a new era in our history-mark my words.

## THE EVANGELISTIC CLASP.

You will see full reports of the business sessions and the strong addresses of the Conference. Nothing lingers longer and sweeter in my memory, however, than the evangelistic meetings which enclosed the day at the two ends, like a strong golden clasp. There were no early morning meetings until they broke out spontaneously when we were just half way through. These sunrise meetings were verily baptized with the Holy Ghost and with fire. They left their mark on many a life. It does not matter so much that some could not speak for the deep feeling and that hands were clasped while tears ran down the face-never mind about thatit will matter that you will see changed lives, a deeper sense of sin and forgiveness and the world's need, a deeper feeling of responsibility and privilege, a burning desire and passion to win souls for the Master. I know that results of this kind are flowing from these meetings. That is what counts. Not a six days' spasm-it is not what we want-God forbid; but the indwelling Christ the year through, working in power to will and to do of His good pleasure.

All the evening meetings except one were directly evangelistic. And that one surely was thoroughly in line with the spirit and purpose of the others; for it included that splendid paper by Miss Stillman on Sabbath-keepers winning success in the world and the strong address of Mrs. D. H. Davis. The closing meeting was like a great bed of anthracite which glowed and glowed. Tired out as the people were with the long sessions for six days, they stayed on till ten o'clock, scarcely realizing the passage of time. Every face seemed radiant except those on which was reflected the great struggle of the heart. "Shall Christ have it all?" solemnly and tenderly asked the leader. Then all who were willing to say yes, bowed their heads together while Jay Crofoot and A. H. Lewis led in that closing prayer which carried us to the throne of God.

PREPARING FOR THE NEXT CONFERENCE. The first meeting of the committee to prepare program for next year has already been held. The striking thing was its perfect unanimity. It naturally followed that a good deal was accomplished in a short time. I believe that the prophecy of D. B. Coon will be fulfilled when he said that he expected that this coming Conference would be the greatest in our history. I scarcely know what it is that gives me the same feeling. I wonder if there are still others that share it. It somehow seems that the coming year is to be one of spiritual power in our churches. Let us pray unitedly for this. If we are a spirit-filled people and if we carry out this year the great commission of Christ.

"We shall come rejoicing, bringing in the sheaves." Pres. Davis says that this Convocation and Conference were characterized by "rational-spirituality," and that this is a very hopeful fact. It bodes well for the future of our work. Have you noticed what a fine type of young men are coming into the charge of our churches? They are men of scholarship, and deep, abiding spirituality, men of conscience and common sense. Our people are finding themselves and resolutely setting themselves to their great work. To me the future looks bright with promise. With unquenchable faith, with undiscourageable persistence. let us take up the work which lies at our hand.

- "Is not this day enough for all our powers, If its exactions were but fairly met.
- If not one unpaid debt
- Were left to haunt the peace of future hours, And sting us with regret?
- Unbounded blessing lieth in today,
- If we but seek we find it hidden there; It is the golden stair, Leading, it may be, by an unknown way
- To all we have or thre
- Providence (Commercial and Constant Constant)

# PRESIDENT'S LETTER Yes, Conference did us good. The young people were the kind we like to see. Those morning

derful plans.

Which was the banner society? Why, the Ashaway C. E. They almost doubled their membership the past year, and did well along other lines also. Just now there comes to my desk a letter from Ashaway saving: "We hope to present our banner to the society at our C. E. meeting of September 8, when reports from committees are read." Well, Ashaway, we do not feel jealous. We all look to you and say: "You won it fairly and we rejoice with you.'

There were three other societies that deserve honorable mention, as they also won in all four of the competing points. They are West Edmeston, Nile and Richburg.

Many societies gained in one, two or three points. Albion did the most work along the line of Sabbath Reform. This good-natured competition was well received, and it was decided to follow along this line another year, changing the points somewhat. Here they are:

We desire and urge all our Christian Endeavor Societies to put into operation and emphasize during the coming year the following four points:

I. Evangelistic and Missionary Endeavor. 2. Raising money for all purposes save local work.

3. Sabbath Reform work. 4. Bible Study.

Evangelistic Endeavor shall include such work as schoolhouse and cottage meetings. Missionary Endeavor shall include the study

of missions—our own and general. Sabbath Reform work may be done by a Sabbath Reform Committee, or any other committee

of the society. The banner will be awarded at the next Conference on the percentage basis. I. The number of schoolhouse and cottage

meetings and mission studies conducted

2. The amount of money raised per capita aside from general purposes.

3. The number of Sabbath Reform tracts distributed per capita. 4. The per cent of members in the society's Bible study course, and time occupied.

Certificates with stars will be awarded to every society which engages in Evangelistic and Missociety work, which undertakes Sabbath Reform

sionary Endeavor, which raises more money than in the previous year for all purposes save local work, and which has Bible study conducted under the auspices of the society. Now set your society at work. Try for the

THE YOUNG PEOPLE'S PAGE IN THE SABBATH RECORDER.

What about this page? Whether it is wise or otherwise, the Conference has simply asked the Young People's Board to be responsible for this page. It seemed impossible to get an editor. If any of you want the position, hold up your hand. Now this page is valuable. It is valuable to the Reconder people. It is valuable to our roung 

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#### Our destiny upon its hings may furn-Today, sweet intends, is Fate."

Conference committee meetings resulted in won-

voung people will still expect to hear from him occasionally at least.

Suppose we all add something to this page. Why not hear from our Associational Secretaries often? We liked them so well they were all re-elected for the coming year. Then there is our new Junior Superintendent from North Loup. Walter G. Rood-we want something from his experience. We also wish to acknowledge the very efficient work of our former Junior Superintendent, Mrs. H. M. Maxson, the sickness of whose daughter has compelled her to give up the work. Please remember us. Mrs. Maxson. Anything from your pen will always be welcome.

Yes, and we want to hear from you and you and you. What is that idea floating in your cranium? Put it on paper. We want it. You may send contributions directly to the RECORDER office and mark them "For Young People's Page." Thank you.

#### Yours in C. E. A. C. DAVIS, JR.

P. S. What about that new Iunior Superintendent? Did vou ever hear about him before? Let me tell you just a little. Nebraska has just had a wonderful C. E. Convention at Lexington. Among other things the Nebraska Endeavor News says: "One of the most encouraging reports of Junior work was that given of the attendance in the North Loup Junior Society. From July, 1905, to July, 1906, the average was a fraction over eighty.

Mr. Rood is superintendent of this society. No wonder we want him for denominational superintendent of Juniors and Intermediates. An average attendance of over eighty. Let's step into his society next Sabbath afternoon and see A. C. D., Jr. how he manages it.

## THE READING AND STUDY COURSE IN BIBLE HISTORY.

You may begin this course any time and anywhere. Do it now. Send your name and address to Mrs. Walter L. Greene, Dunellen, N. J., and so identify yourself fully with the movement and give inspiration to those who are following the course.

Total enrollment, 187.

SEVENTY-FOURTH 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. Show God's purpose in saving the remnant as told to Ezekiel.

2. What sentences against the children of Israel were prophesied by Ezekiel?

3. How was the rejection of Jerusalem shown?

Ezekiel (continued)

First-day. Jerusalem to be destroyed by fire; a further reference to the cherubim, and the glory of the Lord. 10: 1-22.

Second-day. Mingled divine threat and promise. II: I-25.

princes and people. 12: 1-28.

Fourth-day, Ezekiel commanded to prophesy against false prophets and prophetesses. 13: 1-23.

Fifth-day. The reasonableness of Jehovah's actions against idolaters. 14: 1-23.

Sixth-day, Jerusalem a worthless vinc. 15: 1-8.

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## Women's Work ETHEL A. HAVEN, Leonardsville, N. Y.

A PERSONAL WORD.

At the recent Conference the Woman's Board requested me to undertake the editorship of this page for the coming year. I have enjoyed the work in the four months past and doubtless shall continue to find it pleasant. Nevertheless, I take up the work with a very real sense of unfitness for the responsibility.

It is my earnest desire to make this page really liarity of belief. I have been very fortunate in vital-to make it an expression of the thoughts securing a good position, but the Sabbath has not and feelings, the purposes and accomplishments affected it one way or another. It is not my of the women of the denomination-both official special desert; the most I can say is that the and unofficial. It is an ambition more easily held Lord has blessed me." than realized-of that I am aware; and yet, to The consensus of opinion among our teachers the end that it may be realized, I beseech your is that all kinds of educational positions are open co-operation. You know how you can help-if to Sabbatarians, except, perhaps, the very highthere is something you would like to see on this est, such as the presidency of a large college. page send it on or send a request for it; if you One professor says: "I do not think that Sabhave a choice poem, send it on; if you have an bath-keeping usually interferes with those teachitem of news, send it on; if your heart is burers whose ability and fervor give them a right dened with some matter that can be helped to success. The born teacher will make his way through this medium, write to the Woman's anywhere, and his being a Seventh-day Baptist Page about it. All contributions, suggestions, may simply render his will more vigorous, his criticism or help of any kind will be received teaching more effective." with gratitude.

Greetings to the brave and loyal women throughout the denomination, and may the coming year be one of gracious benediction to you ETHEL A. HAVEN.

Sept. 3, 1906.

SOME SUCCESSFUL SEVENTH-DAY BAPTISTS.

In teaching, of course, as in all the profes-Written for Woman's Hour, Conference, Leonsions. a person may choose his own time more ardsville, N. Y., by Mary Alice Stillman. or less, but what about business life? Here is A successful life—what does this mean to any the experience of a merchant in the clothing Christian? for Seventh-day Baptists are first of business: "When I first left home I worked for all followers of Christ, and must not measure a Sunday merchant who paid me the same wages success by the world standards which often fall for five days' work as he had formerly paid for far short of a true ideal of right living. Sabbath six. After two years I commenced business for observance, like Christian character in general, myself in a community where Sabbatarians will clash with the prevailing customs of the were unknown. All said I could not leave out world: but it should be the ambition of the sinthe best trading day and succeed. The first three cere Christian to live up to the Christian standyears were something of a struggle; since then ard which is a bar to many business practices and I have always led my competitors. Many times social customs. A man may violate his cor have been told by customers that they traded science and accumulate a vast fortune; but no with me because of my principle to sacrifice man is a success who is not happy. When anymoney to right. I think any young Seventh-day one says he cannot be successful and keep the man can succeed in business. If I were to live Sabbath he is thinking more of difficulties than my life over again I should try to keep among of convictions, which are really of greater im-Sabbath-keepers, for in union there is strength. portance than any mere business issue. There The next letter is from a western business are among us many men and women who in man, who writes: "I have established my own various fields of work are helpful examples of business, that of collecting bad debts. At first adherence to convictions, who have not lost sight I did the collection by mail, but now I run a city of the real purpose of living, and so in an imbusiness which brings many people to my office. portant sense are living successful lives. I print very prominently on all stationery the A Seventh-day Baptist who at present worthfact that I do not work on Saturday. I started work with less than ten dollars capital. Five of our family have left the Sabbath to better their condition; to-day I can buy them all out ten

ily occupies the most honorable position in his state says about Sabbath-keeping: 'The whole matter lies in the intention to keep the day or to abandon it; if the former, other things will times over." Third-day. Captivity and desolation for fit themselves, not as we might always desire at (To be continued.) the time, but for our best good. I never knew ANNUAL MEETING a person to make a permanent financial gain by a temporary abandonment of principle. For my-The annual meeting of the members of the self. I have found the observance of the Sabbath American Sabbath Tract Society for the election no detriment, and I have had reason to know of officers and the transaction of such business that it has not caused loss of respect in quarters as may properly come before them, will be held at the office of Chas. C. Chipman, 220 Broadway, where respect counts. It has caused me disappointment sometimes, but other conditions do New York, N. Y., on Wednesday, Sept. 12, that. No one can expect to go through life with- 1006, at 2.30 P. M. a out a considerate a distribution that STEPTION BARDERS FILS A THERE WHEN PROVIDE THE PROPERTY OF THE OF THE ALL STREAMENTER FOR STREAMENTER

the educational world gives the following testimony: "I have practically never known by the treatment I have received that I was different from other people. No member of my school boards in nearly thirty years ever showed anything but respect and consideration for my belief. Although I cannot attend the Saturday educational clubs, a professional loss that might in some circumstances affect advancement, only one or two men in similar positions in New England receive more salary than I do. In school matters it is the man that counts, not his pecu-

One loyal Seventh-day Baptist, in spite of a serious physical disability, has completed fifty years of continuous service in a noted educational institution, with honor to himself and permanent benefit to the school. Few teachers, without any handicap, have a better record than

MELSANDATHALLOPPEN.

#### Introduction.

The following statement is placed before the General Conference for its information, and for such advice and counsel as Conference may see fit to give. It is arranged under three general divisions: I. The Treasurer's Report. II. The Business Manager's Report. III. The Corresponding Secretary's Report.

#### I. Treasurer's Report. F. J. HUBBARD, Treasurer, In account with the AMERICAN SABBATH TRACT SOCIETY. To balance cash on hand July 1, 1905 .....\$ 374 06 To funds received since as follows: Adams Centre, N. Y.: Church ......\$ 81 94 Mrs. Mary Williams ..... 100-82 94 Albion, Wis.: Church ......\$ 7 40 10 22 Sabbath School ..... II 82-Alfred, N.Y.: Church (First Alfred) .....\$ 161 63 Sabbath School ..... 5 82 172 45 Alfred Station, N. Y.: Church (Second Alfred) ..... 34 27 Allentown, N. Y.: H. L. Hulett, M. D., (Life Membership) ..... Andover, N. Y.: Church .....\$ 8 00 10 00 Mrs. A. Y. Langworthy ..... 2 00-Ashaway, R. I.: Church (First Hopkinton) .....\$ 58 30 Sabbath School ..... 25 00 Y. P. S. C. E. ..... 10 00-93 30 - Attalla, Ala. : 2 00 Church ..... Bellinger, S. C.: I 50 Julius Theus Belmont, N. Y.: Mrs. C. D. Potter ..... 200 00 Berlin, N. Y.: Church ......\$ 10 00 Berlin, N. Y.:\_ Charch ..... 6 00 Boaz, Mo.: L. F. Skaggs ..... 1 67 Boulder, Col.: Church ...... 3 50 Bradford, Pa. Sabbath School .....\$ 10 00 Shoonmaker (Publishing House) ....... 10 00-20 00 Brookfield, N. Y.: Church (Second Brookfield) .....\$ 15 00 17 00 Mrs. H. L. Spooner ..... 2 00-Buena Park, Cal.: C. A. Loofboro 3 00 Cambridge Springs, Pa.: J. D. Wolfe ..... 2 00 Campbellford, Ont.: I 00 J. A. Davidson ..... Chicago, Ill.: 86 50 Church ...... Clear Lake, Wis.: I 00 "E. M. S." ...... Coloma, Wis.: Church (Sabbath Reform) ..... 40 90 Coudersport, Pa.: Mrs. G. W. Stillman .....\$ 1 50 Mrs. Lydia Tassell ..... I 50 Mr. and Mrs. F. N. Ayars ..... 200-DeRuyter, N. Y.: 3 00 Dodge Centre, Minn.: Church ......\$ 15 17 Earlville, N. Y .:

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George C. Wells ...... S DO------Farmann, Neb.: Church ...... Fouke, Ark : Church ..... Friendship, N. Y .: in the firm Church ...... Gentry, Ark .: Church ...... Great Kills, N. Y.: Else F. Randolph (Annual Membership) ..... Greenbrier, West Va.:---Church ..... Hammond. La.: Church ..... Hartsville. N. Y .: Church ..... Haversham. R. I.: Mrs. Samuel Champlin ..... Hopkinton, R. I.: Church (Second Hopkinton) Hornellsville, N. Y .: Church .....\$ 14 00 Independence, N. Y.: Church ..... Ingersoll, Okla.: Mr. and Mrs. Lvle E. Maxson ..... **Jackson Centre, Ohio:** Mrs. E. C. Davis ..... Laton, Cal.: H. E. Babcock Little Genesee, N. Y.: Church (First Genesee) .....\$ 45 54 Dr. O. E. Burdick ..... 5 00-Leonardsville, N. Y.: Church (First Brookfield) .....\$ 24 91 "S. E. B." ..... 3 00-Manchester, N. C.: Church (Cumberland) ..... Marion. Ohio: I. N. Kramer ..... Marquette, Wis.: D. N. Inglis ..... Medford, Okla.: Mrs. C. Champlain (Gold Coast) ..... Milton. Wis.: Church .....\$ 269 18 W. B. Maxson ..... 10 75- 279 93 Milton Junction. Wis.: Church .....\$ 65 58 Church (Sabbath Reform) ..... 2 00-Mystic, Conn.: George H. Greenman ..... New Auburn, Wis.: Church (Cartwright) ..... New Auburn, Minn.: Church ..... New Market, N. J.: Church (Piscataway) .....\$ 15 00 James R. Dunham (Annual Membership) .. I 00-New Milton, W. Va.: F. F. Randolph ..... 1 00 New York. 'N. Y .: Church .....\$ 154 50 C. C. Chipman (reprint tables) ..... 5 00-North Loup, Neb.: Church .....\$ 84 41 Nortonville, Kan.: Church ......\$ 46 28 Oxford, N. Y.: Minette E. Benjamin ..... Philadelphia, Pa.: Dr. Sherman E. Ayars (Linotype Account) 

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			Interest Joshua Clark bequest Interest Miss S. E. Saunders gift in memory	12 00	
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Mrs. D. M. Bond Stone Fort, Ill.;	5 00	61 05	cock Bequest Seventh-day Baptist Memorial Fund, Sarah P.	2,041 17	
Mrs. F. F. Johnson. (Life Membership)	* • • • • • •	20 00	Potter Bequest	45 78-	2,866 15
Thousand Island Park, N. Y.: Alice A. Peckham		2 00	Publishing House receipts: Recorder, subscriptions and advertising\$	.060 08	
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<b>C.</b> G. Young		5 00	Helping Hand, subscriptions Tract Depository	823 07 24 61	
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Cash balance July 1, 1905\$	374 06
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Collections	137 64
Income	2,866 15
Loans	3,375 00
Publishing House	11,136 27
Payments on Life Membership	45 00
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C. S. Sayre	22 09

SUMMARY OF RECEIPTS

		1,599	20	
-	PERMANENT FUND.			· · · ·
	Bequest of Orlando Holcomb, De Ruyter, N. Y., invested in	•		
	five shares stock City National Bank, Plainfield, N. J	500	00	f
	Bequest of George Greenman, Mystic, Conn., in-		а. <del>С</del> . – А	Ň
	vested in Plainfield Gas and Electric Light	di ka	•	U
	Company's 5 per cent bonds\$2,500 00			N
	Bond and mortgage on East Second Street,			i
	Plainfield 500 00-	3,000	00	V
	Bequest of Maria L. Potter, Ashaway, R. I., invested in Plain-			p
	field Gas and Electric Light Company's 5 per cent. bonds.	500	00	
	Bequest of Rev. Joshua Clark, invested in City National Bank			W
	stock, Plainfield, N. J	200	00	· · O
	Bequest of Russell W. Green, invested in City National Bank		•	t t
	stock, Plainfield, N. J	100	00	a
:	Gift of Miss S. E. Saunders, in memory Miss A. R. Saunders,	nen, .		ia
	invested in City National Bank stock, Plainfield, N. J	100	00	r
	Bequest of Sarah C. L. Burdick, Westerly, R. I., invested in			
	Plainfield Gas and Electric Light Company's 5 per cent.			ty
	bonds	100	00	0
	Gift of Paul Palmiter, Albion, Wis., invested in Plainfield Gas			0
	and Electric Light Company's 5 per cent bonds	200	00	le
	Bequest of Ellen L. Greenman, Westerly, R. I., invested in			tl
	Plainfield Gas and Electric Light Company's 5 per cent.			n
÷.	bonds	200	00	W
	Bequest of Elder Julius M .Todd, invested in 5 per cent. bonds	-		a
	of Citizens' Electric Company, North Plainfield, N. J	100	00	I.
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	Bequest of Sarah E. Saunders, Brookfield, N. Y., on deposit	•	. •	y
	Dime Savings Institution, Plainfield, N. J.	100	00	
	Bequest of Mary A. Burdick, Leonardsville, N. Y., on deposit			
	Dime Savings Institution, Plainfield, N. J.	60	<b>00</b> ··	
	Bequest of I. H. York, Farina, Ill., on deposit Dime Savings			
	Institution, Plainfield, N. J	100	00	$\mathbf{F}$
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	tion, Plainfield, N. J.	250	00	
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	stitution, Plainfield, N. J.	20	00	н 1
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	tion, Plainfield, N. J.	20	00	
	Bequest of Reuben D. Ayers, on deposit Dime Savings Institu-			
	tion, Plainfield, N. J.	250	00	
	Bequest of Charles Saunders, Westerly, on deposit Dime Sav-			
	ings, Plainfield, N. J	50	00	
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	Savings Institution, Plainfield, N. J	100	00	B
• ; *	Bequest of Mary Rogers Berry, Westerly, R. I., on deposit			
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	tution, Plainfield, N. J	225	00	
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## PLAINFIELD, N. J., JULY 18, 1906.

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LIFE MEMBERS ADDED DURING THE YEAR. Mrs. F. F. Johnson, Stone Fort, Ill.

# II. Business Manager's Report.

Irving A. Hunting, Plainfield, N. J.

To the Supervisory Committee of the American Sabbath Tract Society: The business manager herewith submits the report of the Publishing House for the year ending June 30, 1906. The report is made as full and comprehensive as possible in order that the Committee may have full knowledge of the details of the Publishing House and its work. Changes have occurred during the year that materially affect the Publishing House, and it seems desirable that its present condition be fully discussed.

#### GENERAL CONDITION.

The Publishing House has suffered from the unsettled condition caused by the sickness and death of the former manager; from the disturbances connected with the labor question; and from the necessity of "breaking in" a new manager in the midst of a busy season. While these changes have not seriously affected the running of the Publishing House, they have prevented somewhat the smooth operation of things necessary to prompt and profitable work. The whole office is at present proceeding in utmost harmony and endeavor to do its duty.

A list is here given of the employes, their positions, and wages: Office, N. O. Moore, Jr., manager, \$100.00 per month; Miss Ernestine Smith, bookkeeper, \$15.00 per week; composing room, L. W. Niles, foreman, \$15.00 per week; G. E. Mowen, job compositor, \$18.60; H. E. Miers, linotype machinist-operator, \$20.00; F. G. Meeker, machinistoperator, \$16.00; August Frank, helper, \$3.00; press room, W. B. Mosher, foreman, \$18.00; Jas. Niles, job pressman, \$14.00; Ben. Downing, helper and feeder, \$4.00; Mary Greene, Olga Wiegman, piece work. Extra help has been employed at times on rush work. The pay roll has averaged approximately \$155.26 per week.

Some slight changes have been made in the system of handling work and office records, and the manager has made a careful calculation of the cost of doing work. The was made necessary by the change of the working hours from nine to eight per day. The result of the manager's investigation indicates that the cost of doing work has materially increased during the year. This will be spoken of again in this report.

The plant is in very good condition as a whole. Considerable old type has been thrown out and sold as old metal. This was principally old body type made useless by the introduction of linotypes. Still more old type will be sold as there is some job type that is practically useless. Some additions have been made to the type and material, but these have not been large. Further additions seem desirable in the near future. The composing room is in good condition to handle the work that we are getting at present. The press room is not so fortunate, owing to the fact that the cylinder press is in need of extensive repairs or rebuilding.

An inventory system has been put into use during the year. This is designed to serve as a perpetual inventory of the office and also as a guide in adjusting loss in case of fire. The system is not entirely completed, but is being completed as rapidly as possible. The total insurance carried at present is \$12,320; and increase of some \$3,000 over last vear.

WORK OF THE PUBLISHING HOUSE-GENERAL STATEMENT.

To cash received from Treasurer as foll For running expenses:

On account of Recorder ..... On account of Visitor On account of Helping Hand ..... On account of Tract Depository ..... On account of Tract Society miscellane On account of cost of job work .....

For final payment on second linotype

Total ...... ca. By Publishing House receipts paid to Treasur Recorder, subscriptions and advertising Visitor, subscriptions Helping Hand, subscriptions ..... Tract Depository ..... Railroad ticket ..... Stock ...... lob work .....

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and the second of Linker This is been by the following figures. The decrease in the Provide States and a state of the second states of the states of the second states of the second states of the cent The chatter was made in the middle of the year. Fall of the pay-roll for the year is \$3,071,77. Twelve and one-balf per cent, of this amount is \$63.97. If no change had been made in hours of labor

this amount, making a net decrease in dencit over 1905 of \$141.25. The number of employes during the year has been approximately the same as last year. Wages have been somewhat increased aside from the increase caused by the shortening of the hours. In some instances a decease has been effected, but this is small and probably only temporary. TRACT SOCIETY WORK-THE SABBATH RECORDER.

the expenses of the Publishing House would have been decreased by

Less difference between cost as charged and actual cost as ascertained at end of the year ..... 105 08 ---- \$ 4,606 52

Deficit ......\$1,636 54 Deficit 1905 ..... 1,560 08 Subscriptions paid in advance, July 1, 1906.....\$1,069 82 Subscriptions due, July 1, 1906..... 3,492 58 Subscriptions due, July 1, 1905..... 2,600 00 Subscriptions due, July 1, 1904..... 1,444 75 The comparatively small amount due on subscription in 1904 was owing to the earnest efforts of Manager Hiscox and the Rev. T. L. Gardiner, who was then acting editor of the Recorder, to collect the amounts due. The sickness and death of Mr. Hiscox and impossibility of the new manager's at once performing all the duties of his place, have caused this work to be neglected of late.

The true cost of the Recorder to the Tract Society is not shown by the figures given above, as they do not include the salary of the editor. Beginning July 1, this will be included in the charge against the Recorder.

Total				2.170
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transferred to a card system, which will simplify the book-THE REAL PROPERTY AND A TRACE DEPUTITION.

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scriptions have not increased correspondingly. The subscription list

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Number of new tracts published. The Tract Depository has been thoroughly overhauled and a large amount of worthless matter accumulated there has been thrown out. The contents of the shelves have been systematically arranged and wrapped in packages to protect them from dust, and for convenience in handling. An inventory has been taken and a card index arranged so as to give easy access by anyone to anything in the Tract Depository. The inventory will be found at the end of this report

OTHER TRACT SOCIETY WORK.

Aside from the regular publications, the Tract Society has been charged with other work as follows:

Miscellaneous printing .....\$ 208 31 Less difference between real and charged cost ... 4 34 \$ 203 97

#### OTHER DENOMINATIONAL WORK.

This has consisted chiefly of the Conference Year Book, and the Historical Volume ordered by Conference in 1002. The Publishing House has been subjected to much criticism because of the tardy appearance of the Year Book. We plead guilty to some extent. There are always unavoidable delays in the handling of a volume of this kind. But the Publishing House was not responsible for the delay of a whole month in the furnishing of copy after Conference. The first copy was received here September 28, a month after Conference closed The sending out of proofs has also caused a great deal of delay. A third cause was the fact that the Year Book has grown to such a size that it was almost beyond the capacity of our wire stitcher. This difficulty will be avoided in the future by the use of a lighter paper. The delay over proofs will be avoided by sending out as few proofs as possible and by sending with these few a printed notice that unless proofs are returned by a certain date, the matter will be printed without waiting for them. The manager is planning further on an extraordinary effort to get the Year Book for 1906 out early. With this in view, work has already been begun on the Year Book. If Conference will co-operate in this, we can undoubtedly reduce the time spent in publishing it by two or three months.

The Historical Volume has been subject to somewhat the same difficulty as the Year Book in regard to proofs. Proofs have been kept a length of time that seriously delayed the work of the Publishing House. The volume is printed up to page 416, and matter for about one hundred and fifty pages more is set, waiting to be printed. The copy is all in hand except two articles.

#### TOB WORK.

The amount of outside job work done during the year has been larger than ever before. Work is coming directly to the Publishing House that formerly came through other offices, and the reputation of The Recorder Press for good work has been sustained. The following figures give a comparison of the amount of job work done in the last few years:

rk charged up in 1903 rk charged up in 1904 rk charged up in 1905 rk charged up in 1905	· 4,445 99 . 5,488 83
of jobs charged up during the year	. 1, <b>0</b> 65 .\$7,692 81
sed\$1,474 97 	
ost	. 7,047 58

#### (To be continued.)

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OPEN THE DOOR

Open the door, let in the sun:

He hath a smile for every one:

He hath made out of the raindrops gold and gems He may change our tears to diadems-

Open the door!

Open the door of the soul; let in Strong, pure thoughts which will banish sin; They will grow and bloom with a grace divine-And their fruit shall be sweeter than that of the vine-Open the door !

Open the door of the heart; let in Symmetry sweet for stranger and kin It will make the halls of the heart so fair THE ANTER MAY CALL UNAWARC-Onen the door i

# Sanharn Saide a COMPOCIED PT SAMATE-SCHOOL POARD. REV WILLIAM C. WEITTOND, Professor of Bib-lical Languages and Literature in Alfred University. INTERNATIONAL LESSONS, 1906. Sept. 22. Review. Sept. 29. Temperance Lesson....Gal. 5: 15-26; 6: 7, 8. LESSON XIII.-REVIEW.

For Sabbath-day, Sept. 22, 1906.

Golden Text.—"And they were astonished al his doctrine, for his word was with power." Luke 4: 32.

Our Lord's Galilean ministry is naturally divided into three sections. The middle section is from the controversy with the Pharisees over the plucking of the heads of grain on the Sabbath to the feeding of the five thousand. The last section of the Galilean ministry includes our Lord's withdrawal into the region of Cæsarea Philippi, and closes about the time of the feast of Tabernacles six months before the crucifixion. Two lessons of this guarter belong to the later Galilean ministry, the next seven are assigned to the Perean ministry, the tenth lesson belongs to Jesus' brief stay at Jericho, and the last two have their place in the last week of our Lord's earthly life.

Jesus was often teaching his disciples the duty of humility, and concerning their responsibility for others. Little children were dear to him for themselves for the lesson that they taught. (Lesson 1.) One of the central lessons of our Christian religion is that of forgiveness. As our heavenly Father has forgiven us, practically without measure, we must also be forgiving to fellow men. (Lesson 2.)

The Good Samaritan teaches that we ought to minister to those who are in need. If we are fixing our attention upon our own interests we are not disciples of Christ. (Lesson 3.) Prayer is an important element in the life of the Christian. If a neighbor will give grudgingly because we weary him with persistency, with what assurance shall we appeal to our heavenly Father, who wishes to give us what we need? (Lesson 4.)

Jesus healed a man upon the Sabbath to teach the Pharisees their error in regard to an important institution of God, and by an illustration showed the folly of selfish greed. (Lesson 5.) In the same connection he spoke a parable to set forth a greater folly, namely, that of thinking any excuse sufficient for a failure to accept the invitation of our heavenly Father. (Lesson 6.) The parable of the Prodigal Son among many other useful lessons gives a warning to those who are in the place of the Elder Brother lest while they are seemingly right at home they may separate themselves from loving intercourse with the Father. (Lesson 7.)

True prayer is from the heart and consists not in outward forms. (Lesson 8.) This lesson also, like Lesson 4, teaches that God will surely answer prayer. There is something in our service to Christ far beyond the outward literal obedience to commandments. (Lesson 9.) Bartimæus and Zacchæus teach us the lesson of earnestness. We should put our whole soul into our desire to get a needed blessing, or to be right with God. (Lesson 10.)

All through Jesus' ministry there were a few who clung to him with devotion, and recognized him as Master. Once near the close of his earthly life the crowd caught the enthusiasm of devotion and gave to Jesus something of the honor that belonged to him. (Lesson 11.) Our Saviour was not overcome by the wiles of his enemies. He discerned their hypocrisy, and was able to defeat their plans to entrap him in co versation and at the same time to give them fitting instruction. (Lesson 12.)

Papers might be assigned on such topics as the following:

Icons and the Salitath Case Long Person Mindstry /

One year ago the Seventh-der Baptist Education Society completed fifty years of its existence. Had it been deemed wise so celebrate this event by some special exercises, perhaps no more fitting place could have been found than the village in which we are pow gathered.

It was during a session of the General Conference held in Leonardsville in September, 1855, that the Education Society was organized by the adoption of a constitution and the election of officers. We do well to revere and cherish the memory of the founders of this society and to give thanks that the flight of time has brought about in such abundant measure the development of their plans, the fulfillment of their hopes, and the realization of their ideals. Consecrated, broad-minded, far-seeing men were they, although many of them had not received such educational privileges as they desired for their successors.

A few signs of educational progress that the half century has brought to our country may be noted. 1. The number of college students has increased immensely. A few figures will make this fact plain. In 1855 there were 11,732 students in our colleges, in the year 1003-4 there were more than 118,029, (86,006 men, 32,023 women). For the year 1903-4 there were more than five times as many students as for the year 1872. During these 32 years the number of students increased from less than 6 per cent of the total population to more than 14 per cent. It is interesting to notice that while the increase in the number of men students from 1889-90 to 1903-4 was less than twofold, the increase in the number of women students during these fourteen years was almost threefold. 2. The number of year 1855 to 627 in 1904.

Fifty years ago there was scarcely a single institution of strictly university rank in our country. That remarkable progress has been made in building up seats of learning that may claim the title and distinction of universities as distinguished from colleges is quite generally recognized. The Rt. Hon. James Bryce, in an article on "America Revisited," says: "Roughly speaking, America has now not less than fifteen or perhaps even twenty seats of learning fit to be ranked beside the universities of Germany, France, and England as respects the completeness of the instruction which they provide and the thoroughness at which they aim. In the provision made for the study for the natural sciences, and of those arts in which science is applied to practical ends, the U. S. has gone ahead of Great Britain." 3. The establishment by the United States Congress, in 1867, of a Bureau of Education, under the management of a Commissioner of Education, was a most important step and has been an essential aid in fostering and strengthening the educational agencies of our country. The annual reports of the Commis- in cities and large towns. Is it not also vital that our sioner contain vast stores of information concerning the subject of education and are indispensable in the study of many educational problems. 4. The formation, a few years ago, of the Religious Education Association, marks the beginning of a movement that is likely to prove a mighty force in helping on Christian education. The purpose of this organization is to promote religious and moral education, and it aims to put more religion into education and more education into religion. Various religious, moral, and educational agencies co-operate in the work, which is conducted under several departments. Many leaders in the world of thought are prominent in this movement.

Reference might be made to the enlarged scope of the college curriculum, to the introduction of libraries and laboratories as prominent factors in college work, and many other evidences of the growth of educational aims and ideals in our country might be mentioned. But time forbids.

As we remember that the Education Society primarily owes to our churches its very being and whatever good it has been able to accomplish, it is fitting that this child of the churches should take a loving interest in the welfare of the mother who is its source of life. and strength. Is it not well to listen to the words of the Paalmist as he says: "Walk about Zion, and go round about her: tell the towers thereof. Mark ye well her bulwarks, consider her palaces; that ye may tell it to the generation following.

A comparison of the list of our churches for the year. 1251 with the for loss ormed to re-w loss intervention 

An offer the second state of the second state without die ception were located in country places, and the members were, more generally than now, engaged in agricultural pursuits. Great accial and industrial changes have taken place during the past fifty years. In recent times the movement has been from country to city or large village, from farm to factory or office. Inability to compete with agriculturalists in localities more highly favored, dissatisfaction with the drudgery of farm life, and other reasons have greatly diminished the population in many farming districts. Discouragement, decline and dissolution may have come to some of our churches through causes beyond their control. Many churches have suffered great loss of numbers by the migration of families to other localities in our own denomination, thus causing a transfer of religious life and labor to other churches of our own faith, while in many cases a change of location and employment has made it easy for others to depart from the faith of their fathers.

The problem of the country church is not limited to Seventh-day Baptists, but presents itself forcibly to all religious denominations. Attention is often called to the rapid growth of cities and the decrease of the country population. Though our cities are great and growing, though many rural districts have been seriously depleted, the fact is shown by the last census that three in five of the people of the United States still live on farms and in villages of less than 2,500 inhabi-A recent writer claims that the farm is the tants. permanent basis of civilization. and that country-bred men have dominated our entire civilization. One of our colleges and universities has grown from 118 in the own college professors who has given much study to sociological problems affirms that the rural population is the backbone of our civilization.

If there is any reasonable prospect that new life and vigor may be developed in our rural churches which, though weakened by loss of members, "have a duty to live," is it not wise in every possible way to strengthen the things that remain? A writer to whom I have already referred says that the future of the rural population "depends almost wholly upon the power of the environment,-upon education, upon commerce, upon evangelization, upon participation in the great movements of the age." The growth of some of our own churches located in cities and large towns is a cause of great encouragement. The disciples of Jesus were directed to begin their work as his witnesses in Jerusalem. The labors of the apostle Paul were confined chiefly to large cities. The Saviour of men chose a commercial centre as his own city. Cities need strong churches. All the uplifting influences represented by the Christian church are needed in shops, offices, manufactories and the varied industries that have their home churches in villages and country places should be vigorous and prosperous, holding up high ideals of life and character for those who are "to aid in some large way in maintaining and forwarding the best civilization?" Jesus taught and baptized in the rural districts of Judea, discoursed at Jacob's well with the woman of Samaria, and went about the villages as well as the cities of Galilee, teaching and preaching and healing.

To be a leader in making the rural church a social centre, to inspire a fondness for reading and study that may lead on to a desire for the highest possible culture of heart and mind, to encourage young and old to work together for the common good, to be a prophet and priest for his people in the face of difficulty and discouragement calls for wisdom, and faith and courage, but will bring a reward greater than earthly riches. Would that I could find words with which to magnify the calling of the minister of the Gospel and to exalt the grand work that is being done by many a country pastor in guiding and shaping religious thought, life and character. I will quote a few sentences from a writer to whom I am indebted for some of the suggestions presented in this paper: "Nowhere is the country church ideal, but under the constraint of need it has found out in some degree the way of actual service to living men. In some measure it successing in imparting courage inspiring kindness developing brotherhood, creating chiracter, where and its and the events Order. The constructive ended includes to accel the description of the construction of

it helds of members because the young people have not been satisfied to follow the occupations of their fathers but have chosen some vocation that can be best followed in large towns or cities Many beys from country houses have gone forth to careers of usefulness in the greater world all the better equipped for their work because of their training on the farm. A Yale professor once said : "The best schoolhouse is the world is an eastern farm

\* \* \* where a variety of products is produced and a great variety of work goes on." The fact that a boy the son of a farmer is not necessarily a reason why he should be a farmer himself, but it is certainly proper that this vocation should claim the attention of a fair proportion of farmers' sons. A college education should not cause an abandonment of the farm by all young men. who have gone to college from the farm. Such a privilege should rather give a wider view of the splendid opportunities offered to the farmer and should enable every one who chooses farming as his vocation to be it was blowing from fifteen to twenty miles per a more successful farmer and to be of greater use in the church and society. It should lead him to a keener appreciation of the wonders of nature and should cause him to feel more deeply the uplifting influences of rural scenes.

The great progress that has been made in the science of agriculture in these later years brings signs of promise for trained tillers of the fields. The organization by the United States government of a separate Department of Agriculture with its various bureaus and divisions, all under the supervision of the Secretary of Agriculture, is of immense value in promoting the agricultural industry. The publication of the numerous books and periodicals pertaining to nature study, the establishment of experiment stations, and the organization of farmers' institutes are some of the helps now offered in bringing the triumphs of knowledge within the reach of the tillers of the soil. In the fifty colleges of agriculture and mechanic arts endowed by acts of the U.S. Congress there were more than 25,000 students during the year 1903-4 besides nearly 7,000 in separate institutions for colored students.

May not the sons of Seventh-day Baptist farmers in greater numbers fit themselves by courses of study to be leaders in the vocation of their fathers, and may they not do this with profit to themselves and advantage to our churches? Is it foo much to hope that at no distant day there may be offered in each one of our colleges an opportunity for our young men to obtain some special agricultural training while they are acquiring the broader culture that will give them power among men?

## **Popular Science** H. H. BAKER.

#### MR. WELLMAN'S ARCTIC EXPEDITION POSTPONED.

HAMMERFEST, NORWAY, Aug. 28.—The following dispatch was received today from Mr. Walter Wellman from Spitzbergen: "I have decided not to attempt a voyage northward this year on account of defects in the mechanical equipment of my airship. The expedition will continue next year. The balance of this year will be one of preparation that the next may be one of action

"Our confidence of success in 1907 has been increased by this summer's work and by our weather observations. The motors work well, and the balloon is in good condition, but the car and its mechanical equipment will be rebuilt in-Paris this winner. The aspedition party will meet. shall record on Rincopation September: leaving a PART AND A STATE OF A 

the second second second and the second second second to a second to a second to be second to the second second it had because divisible and reach the destruct there has another stopped, and he could not get it sportscontemplated when it goes for ward. to work again, and had to come down. The We have no doubt but the time will be well descent was made a half mile distant, at the improved in changing and supplying all parts edge of a cemetery. They came down easily, no of the ship and its mechinery so as to make it one being on hand to give them aid. Dr. Julian commodious and as far as numan knowledge and P. Thomas, a balloon enthusiast from New York, skill can comprehend to make it perfectly safe. pronounced it a success, as the ship went steady and was able to proceed a distance against the We have hope that the wireless telegraph may vet become available, so that when any party. wind.

whether on air, sea or land, goes forth over a Don't fail to take advantage of our Christian trackless waste, they can briefly report the state Work and Evangelist offer. of their progress to the world at large.

Mr. Leo Stevens, an airship inventor, and Mr. C. J. S. Miller made an ascension in Mr. Stevens's new airship at Franklin, Pa., on the 10th of August, although the day was stormy. The wind near the ground was blowing at the rate of ten miles per hour, and in the upper currents hour.

Mr. Stevens was able to go against the wind for short distances, and made several circles; he

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and employment. The Board will not obtrude information, help or advice upon any church or persents, but give it when aiked. The first three per-sons named in the Board will be its working force, being located near each other.

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

#### VOLUME 62. No. 38.

CALLY & MOT

GOD GIVE US MEN. God give us men! A time like this demands Strong minds, great hearts, true faith and ready hands, Men whom the lust of office does not kill Men whom the spoils of office does not buy; Men who possess opinions and a will: Men who have honor, men who will not lie; Men who can stand before a demagogue, And damn his treacherous flatteries without winking Pure men, sun crowned, who live above the fog In public duty and in private thinking.

#### -J. G. Holland.

nominationa Interests.

WHENEVER the place and work of Pastors and De- Seventh-day Baptist pastors are considered it must be remembered that more is demanded of them

than is demanded of pastors in large and popular denominations. One may go with the crowd, and be successful-as success is usually defined be "No. 40" in a company of workmen for whom a leader makes all plans. On the other hand, a man must be both broad and strong to stand alone, or lead a minority against prevailing currents of faith and practice. If a denominational polity brings pressure and guidance from without, "by authority," little of strength and leadership is demanded of individual pastors. When all denominational relations and obligations are voluntary, and the copastors to denominationalism and denominahesive forces are from within, the relation of axiom. That question is not open for debate. There can be neither denomination, denominaefficient teachers and leaders in denominational matters. Co-operation, cohesion, and denominational existence:

Depend on the quality and attitude of our pastors more than on any other human agency.

paragraph for sake of emphasis. Pastors, please note it. Theological students, please note it. Deacons and "leading/men," please note it. Note it, you who hold your pastor in high esteem and seek to aid him. Note it, you who do not take much stock in the pastor, nor in denominational matters. Note it, you who go to church occasionally; to prayer meeting seldom; to church business meetings never. It concerns you all. Each of you is helping to "make or break" your pastor. Each pastor enters into the problems of the semondations and cach member of a paster's Bussels and the second busices and the second 

co-operative movements prove this. Silence may of their spirit. Partake of their hopefulness, their willingness to labor and wait. Become be powerful false testimony. Absence from 'picket duty" deserves court-martial. An illuscompanion with all those who have died in faith without receiving the promises, but holding fast tration will make all this plainer: A farmer has four sons. Each is under the same obligations. to them, though far away. Only thus can a Seventh-day Baptist pastor be fit to unify and Each is able to do his share in the farm work, inspire his people for strength and efficiency in and to exert helpful influence in the life of the denominational life and work. Seventh-day Baphome. The father makes the same request of each. Two bear their part promptly and gladly. tists must re-discover themselves, but re-discovery will not come unless pastors lead in it. Heart One is querulous and shirking. One claims the to heart bonds, bonds throbbing with life, bonds right to cultivate his own field and declares that he has neither time nor money for the common unbreakable because vital, are the basis and interests of the family. What of that family and source of true denominationalism. Individuals its interests? Which of these four sons think and churches must seek unity. Minor points of ve, does the will of his father-and his plain difference must be buried and forgotten. To stand for "personal rights," to "chop logic and duty? split hairs" over casual differences is to oppose WE have said that the ideal true denominationalism and prevent heart to --without very strong convictions. It is easy to Heart to Heart Seventh-day Baptist pastor must heart life and development. The glorious fellowship and brotherhood of the late Convocation be cultured, broad-minded, and strong. So he must. But these at West Edmeston and the Conference at Leonardsville gave evidence of the growth of heart qualities and attainments are not the greatest to heart bonds in Jesus the Christ of God. The nor the most important. Heart life and love must go from each pastor and church to mingle with RECORDER pleads with each and all to labor for such true denominationalism, daily and continthe lives of all other pastors and churches, if we become a denomination beyond the weakness of ually during the new Conference year. Pastors, a name. These life currents must compact our the glorious privilege of leading yourselves and your people into such life is at hand. Let nothchurches into oneness by that "which each joint supplieth." Such life and love cannot flow from ing keep you from making that end the business of this year. Do not delay. Let your sermons the heart of a pastor who is not a thorough and devout student of our denominational history and your prayer-meeting talks throb with detional work is vastly different. That Seventh- and work. Casual information and half-com- nominational life. Initiate new plans for develday Baptist pastors ought to be leaders in their pleted knowledge are not enough. To be con- oping it in yourselves and in your people. Do churches, in the best sense of that word, is an tent with these is little less than criminal. A not fear innovations in your methods of teachman has no right to occupy a place for which he ing and inciting to action. Methods, like mawill not strive to fit himself. "Strive," not wish. chines, wear out, or become ineffective. Take tional polity, nor work unless local pastors are Strive now, not promise to strive sometime. up new lines of study-touching denominational life and work. Rediscover yourself, denomina-Sometime is too nearly no time. We do not tionally and you will be doubly efficient in helpmean fitness such as college and seminary iming your people to rediscover themselves. Paspart, although the ideal demands both there. We tors must bear the larger part of responsibility do mean that fitness which devotion and consecraif our denominational life is not made strong and mean that fitness which devotion and consecra-Take note of this paragraph. It is made a tion bring; life with God and in God; life with deep. Do you shrink from the situation? Shrinking is weakness. Trust in God, take Christ and in Christ. Influences from without may aid a man to attain such life, but it depends courage, and begin anew.

Bonds.

on himself whether he does attain it. Each pas-It is well to see yourself through tor is the arbiter of his own destiny, at this point. the eyes of others. Our readers Guided and made wise by this divine life, the As Others pastor must become familiar with the causes Saw It. will be glad to catch glimpses of the which have given Seventh-day Baptists a place late General Conference through the columns of the Brookfield Courier, which has in Christian history and with the reasons why well-filled "Leonardsville Department," edited their work and existence ought to continue. by John S. Wheeler. Among other things the Read again Dr. Platts' paper at the Convocation. Courier said: Read Randolph's History of Seventh-day Bap-"As these lines are written, Conference is tists of West Virginia. Read Bailey's history of drawing to a close. After five or six continuous the General Conference. Read and re-read the days of church going, Conference people and history of Seventh-day Baptists in England, and the natives also, are naturally somewhat fatigued of Seventieury Bupene ground during the Le An and the second of the second distance of the second second second second second second second second second 

PLAINFIELD, N. J., SEPTEMBER 17, 1906.

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