

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 Caesar 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. Kenyon, 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 parents to send their children away to Alfred or Salem or Milton? Will they do it if we ask them? Five years ago at Alfred I said, "We cannot expect people to do so," and I think now we can give their children their preparatory

education under Seventh-day Baptist influences, is an unanswerable question, a problem without a solution. I have now come to this conclusion, to this settled conviction. I believe that it is the duty of every Seventh-day 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 anchors here, there and everywhere, to hold them to 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 I 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, sooner or later, it is sure to be wrecked. I have talked with many men and women who say that the influence for good which came to them during their brief stay at Milton have gone with them all through the rest of their lives. Do we as Seventh-day Baptist parents wish to give our children the character of becoming nations and years of life that are devoted

to one denomination, views which will help to hold them true to the faith of our fathers, views which include the welfare of our denominational interests? Then put them into the management of our schools for at least a year, when they are the most susceptible to both good and bad influences, during the high school period. True these schools cannot make men out of mud, or women out of putty, but they can and do develop what of manhood and womanhood there may be in them. The constant daily association with those who are trying to make the most of themselves, trying to make the most of their opportunities, often earning 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 assimilate 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, self-sacrificing, 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 Seventh-day 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. 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 I have taken pains to investigate and I invariably find that they were failures before they came to Milton, they were failures after they left Milton, they were failures anyway, in spite of Milton, but I have never known of an instance of any boy who was a failure because of Milton. I have known of cases where boys have been sent to our schools for the purpose of receiving their education, and they have returned and the foundation of their character and their religious life is laid on the solid rock of Milton. These denunciations of Milton

but I do not believe in any other denomination would now be better as regards its spiritual power, if not twice as strong in numbers, yes, many times stronger, if during the past fifty years every boy and every girl had lived a year or more under the direct influence of our own schools. I do not plead 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 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 "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 Christian faith and living, we have found a duty. Hence, when we refer to "Denominational Loyalty," as we do this year in our General Conference theme, we mean loyalty to the Bible. When we consider the subject of "Loyalty to the Sabbath," at this address it means loyalty to the Bible as the ground and fountain of our faith and living, and the fountain of our strength. It is not a matter of the Bible word.

With that assurance we assert that this denomination is indestructible; and it is, so far as external dangers are concerned. There need be no fears of man, or state, or nation, or the demon forces of the regions of darkness. We need no garrisoned walls and bulwarks of defence, to protect us against foes from without. There is no argument or logic of men to dread, for we have the "thus saith the Lord," which is the end of all controversy and the "strong tower" of our faith. Our only danger is from within. If the Seventh-day Baptist denomination is ever destroyed, that destruction will come at its own hands. It will be a clear case of suicide; and the weapons used will be its indifference to responsibilities and the inconsistent living of its membership.

The commander of a fort who finds a weak point in his fortification, strengthens it, and watches it during 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 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.

This sentiment has become so prevalent that the sense of obligation to attend church and engage in church work is well nigh lost. Those conditions have nearly emptied the church pews, which fact furnishes a perplexing problem for the First-day ministry.

The responsibility for these deplorable conditions 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 by it.

First-day religious teachers refuse to consider the Sabbath question from a Bible or religious view-point. Their constant plea with railroads, factories, and pleasure-seekers is solely on the ground of the "utility of a rest day." By their asking the assistance of civil law in support of this idea, they acknowledge their weakness and the hopelessness of their position, for conscience is neither awakened nor developed by civil law.

Thus, it is easily seen that Seventh-day Baptists 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 Jerusalem 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 that is too often overlooked. In some measure we are all creatures of influence. There is a serious danger that we may imbibe something of the errors that are floating in the religious atmosphere we breathe. At no time in the history of the Christian Church has such a flood of enervating influences been thrust upon God's people as now, although the requirements in our relation to God and His law remain the same. If there was ever a time when God's people needed to watch and pray, it is the present time. The church is in much greater danger now than in the days of Roman persecutions. The present tendencies are to lead us from the truth, not by opposition, but by appealing to our selfishness, and our love for worldly gains and pleasures, which undermine faith and another conscience. In many cases this destructive work is done before we are aware.

Another way in which we could do a good work for the Sabbath is this: We could, to great advantage, go back and re-study the subject of Sabbath observance from the standpoint of the Word of God and duty. Let us examine again the Bible grounds of our faith, and review the real reasons for our denominational existence, while we carefully note the religious conditions surrounding us, and the signs of the times. Do we not need a renewal of working power and a new inspiration from the Holy Spirit and the Holy Book? Do we not need the altar-fires of our hearts rekindled with living coals from off the altar of God on high, that will give us a greater love for truth and the God of truth? Do we not need this preparation for the strenuous work before us? With such a preparation we would "delight in the law of the Lord," and find our duty exalted to privilege and pleasure.

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 own.

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 loyalty 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; and that we so thoroughly believe it that we make our lives tell the realities of our love to God and Sabbath 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 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.

We will never fulfill our mission unless we have the strongest convictions on the Sabbath question. We must realize that it is the issue for which we exist. Our convictions must be so strong that we will not attempt to give Sabbath observance a second place in our living for anything excepting salvation itself. Our convictions vitalized by the Spirit of God must be our impelling power—the dynamo of our Christian living and endeavor. In short, our convictions thus vitalized must be so strong that they will possess us and be our master.

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 keep it holy."

The saved souls that John saw in his Apocalyptic vision were saved by "keeping the Commandments of God and the faith of Jesus." "The Commandments of God and the faith of Jesus" must be our burning message to the world. Those two elements of living must go hand in hand.

We live in a peculiar age. This is God's winning time—the time when the minority must "wait and see the glory of God." Possibly, our denomination numbers more today than it will five or ten years in the future; but by fall consecration of those remaining, we may, at the same time become much stronger and more efficient than at present. The victory is "not by might, nor by power, but by my Spirit," said the Lord. "Gideon's army was twice weakened before the chief was removed and his numbers made small enough, and his strength made great enough, for God to use it in His

ning that memorable battle against Midian. We are not being winnowed 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 have—many 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 ye 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 "rest-day" 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 and that of American educators or between the liberal and professional ideals. The old world theory is that education should fit one for his station. The American theory is that it should fit one for whatever possibility he offers him as to his station in life. In this country, however, the distinction is marked between the liberal and professional ideals.

The true ideal is that of a just blending. Calling and station cannot be ignored, but they are not everything. The mechanic may appreciate Tompion and be 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.

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.

EDUCATION SOCIETY.

The Annual Meeting of the Seventh-day Baptist Education Society, for the election of officers and the transaction of such other business as may properly come before the meeting, will be held in Kenyon Memorial Hall, Alfred, N. Y., on Monday, Sept. 27, 1906, at 2 P. M. Rev. Wm. M. Tuttle, President. V. A. Banta, Recording Secretary.

MISSIONS. REV. EDWARD B. SAUNDERS, Corresponding Secretary, Albany, N. Y.

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

I think I am safe in saying that no Conference for several years has had so much of the spirit of Missions running all through it. God has again wonderfully answered our prayers for 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 sympathy and never had a better understanding among themselves. They have been greatly saddened 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 almost 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 guilt to enjoy so much of what you have been denied. May God bless you richly and give you great victory in your field of labor during the 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 course, I pronounced it the old way, from habit.

Sixth day afternoon was given to missions entirely 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 people gathered from the surrounding country. The Bible reading of the morning was by Rev. T. J. 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 the Missionary Committee of Conference. The recommendation made by them to Conference was a forward movement all along the line. To center our fire on the weak fields and churches 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 Rev. G. Velthuysen, Sr., from Haarlem, Holland, 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 department of the Record.

While Brother Velthuysen is in this country the Missionary Board wish him to meet all of our people possible. He will if his health is sufficient, under the blessing of God, spend the next six weeks among our churches. He is a wonderful preacher. Will you take an effort to see him and get acquainted with him? He will be here from the 15th to the 25th of October.

turns home here in October. We hope he will be able to give us for next at Chicago. Will you pray for the blessing of God on this dear man and his journey, and all who can assist us in setting missionary fires along the line?

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 closed, without its being spoken.

TREASURER'S REPORT.

For the Month of August, 1906.

Table with columns for item, amount, and total. Includes entries for GEO. H. UTTER, Treasurer, and THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY. Total amount: \$1,822 31.

Table with columns for item and amount. Includes entries for September, Interest, Loans, Cash in treasury, Available for current expenses, Lien-oo Mission house, Shanghai Chapel, and total amount: \$1,822 31.

Children's Page.

TIPPITY TOES. BY PAULINE FRANCES CAMP. Round the world a wizard goes, Creeping soft, old Tippetty Toes! Oh, curious things to us all he does! The baby's hair was a yellowish fuzz, But Tippetty 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 Tippetty Toes! He tiptoes about in his silent way, And changes yesterday into today; Listen, you'll hear him, tick-tock, tick-tock— Tippetty 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!

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, bead-like eyes. His mistress makes a great pet of him, and in her city home gives him the freedom of the house. He takes no notice of open doors and windows, but flies all about in the house wherever his fancy dictates. His favorite amusement is playing at hide-and-seek behind the curtains and portieres, where he sometimes stays hidden so long as to give his mistress a great hunt for him. One day he found a new hiding-place, which concealed him so successfully that the whole family were called upon to look for him, and finally gave him up for lost. When David was quite ready he calmly made his appearance from behind the shade of the window halfway up the stairs, with a chirp which seemed to mean, "I'm free!" One morning David was flying about the house while his mistress was dressing for church. When nearly ready she said: "I must put David into his cage before I go," but no David was to be found. After every room in the house had been searched to no avail the family met in the parlor for consultation. While they were talking a faint "peep" was heard, and the lost bird was discovered, head downward, wedged into a glass vase upon the mantle shelf. With difficulty he was extracted from his perilous position, and then they saw why he had gone there. A flower seed from some bouquet had fallen into a little water in the bottom of the vase and had begun to sprout. To reach this dainty morsel David had taken his headlong plunge into what proved for him a glass prison. David likes the summertime the best of all the seasons, for then he is taken to his mistress' summer home in the country where his cage can stand on the porch all day. He loves the seeds of the plants, which he eats in great downy

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. Some 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 looking-glass 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 best of all his acquaintances, and he has always been very fond of sitting on her head and riding around the dining room. His mistress used to say to him: "Can you not trust Mary to put away the silver?" but he was never satisfied until the last piece was wiped and placed in the sideboard drawer. Mary often said that David was quite a help to her in her work, as he dusted the tops of the picture frames for her with his damp tail after taking his bath, but this never improved the looks of his tail!

It was a sad day for David when little Mary went away to be married. This was on May 29, and the next day David disappeared. He had never flown out of doors before, so the family were quite convinced that David had gone to look for Mary. Search was made and advertisements placed in the papers, but for many days no bird was heard from. At last, after three weeks, a caged bird was brought to the house, but in such a ruffled and nervous condition that his mistress could not be sure whether it was David or not. Another family on the same street had lost their yellow canary bird a week before, and they felt quite certain that this was their bird; but on closer examination the few black feathers on the neck were discovered. Then the mistress extended her hand, saying, "Come David," when he immediately flew to her and perched upon her finger. "When did you find this bird?" she asked of the woman who had brought him back. "He came to our house on Memorial Day," answered the woman, so David's identity was quite settled. For awhile after that he was obliged to stay in his cage until he had made the new maid's acquaintance.

David never liked Katy so well as Mary, and Katy did not like to be watched by David's bright eyes. Once she knocked him down, and

her 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 Endeavor* 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 Endeavor* 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 hammered it into practical shape for our use, then the last half hour of prayer and testimony put the product into the kiln where the fire hardened it so that no frost of criticism or rain of indifference could ruin it. Rarely in my life have I known such a combination of spiritual uplift as these were. Our hearts were all united together in love. We were all

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 that—it 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 undiscouraging 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 lieh 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 hope to see."

"From ten to ten let us this lesson learn,
Upon every day should danger warn."

And whether soon or late,
Our destiny upon its hinges may turn,
Today, sweet friends, is Fate."

PRESIDENT'S LETTER.

Yes, Conference did us good. The young people were the kind we like to see. Those morning Conference committee meetings resulted in wonderful 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 saying: "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 are 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:

1. 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.

1. 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 Missionary Endeavor, which raises more money than in the previous year for all purposes save local society work, which undertakes Sabbath Reform work, and which has Bible study conducted under the auspices of the society.

Now set your society at work. Try for the banner.

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 *Recorder* people. It is valuable to our young people and their interests.

Right here we wish to acknowledge the many bright, untiring services which Pastor L. C. Shaw has given us, and to thank him for his

young 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 Junior Superintendent? Did you 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 how he manages it.

A. C. D., JR.

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. 11: 1-25.

Third-day. Captivity and desolation for 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 vine. 15: 1-8.

Sabbath. Jerusalem's shameful religious and moral slavery; yet the Lord will remember his covenant. 16: 1-40.

Woman's Work.

ETHEL A. HAVEN, Leonardville, 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 vital—to make it an expression of the thoughts and feelings, the purposes and accomplishments of the women of the denomination—both official and unofficial. It is an ambition more easily held than realized—of that I am aware; and yet, to the end that it may be realized, I beseech your co-operation. You know how you can help—if there is something you would like to see on this page send it on or send a request for it; if you have a choice poem, send it on; if you have an item of news, send it on; if your heart is burdened with some matter that can be helped through this medium, write to the Woman's Page about it. All contributions, suggestions, criticism or help of any kind will be received with gratitude.

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

ETHEL A. HAVEN.

SEPT. 3, 1906.

SOME SUCCESSFUL SEVENTH-DAY BAPTISTS.

Written for Woman's Hour, Conference, Leonardville, N. Y., by Mary Alice Stillman.

A successful life—what does this mean to any Christian? for Seventh-day Baptists are first of all followers of Christ, and must not measure success by the world standards which often fall far short of a true ideal of right living. Sabbath observance, like Christian character in general, will clash with the prevailing customs of the world; but it should be the ambition of the sincere Christian to live up to the Christian standard which is a bar to many business practices and social customs. A man may violate his conscience and accumulate a vast fortune; but no man is a success who is not happy. When anyone says he cannot be successful and keep the Sabbath he is thinking more of difficulties than of convictions, which are really of greater importance than any mere business issue. There are among us many men and women who in various fields of work are helpful examples of adherence to convictions, who have not lost sight of the real purpose of living, and so in an important sense are living successful lives.

A Seventh-day Baptist who at present worthily 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 fit themselves, not as we might always desire at the time, but for our best good. I never knew a person to make a permanent financial gain by a temporary abandonment of principle. For myself, I have found the observance of the Sabbath no detriment, and I have had reason to know that it has not caused loss of respect in quarters where respect counts. It has caused me disappointment sometimes, but other conditions do that. No one can expect to go through life without occasional disappointments."

A man who occupies an important position in

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 peculiarity of belief. I have been very fortunate in securing a good position, but the Sabbath has not affected it one way or another. It is not my special desert; the most I can say is that the Lord has blessed me."

The consensus of opinion among our teachers is that all kinds of educational positions are open to Sabbatarians, except, perhaps, the very highest, such as the presidency of a large college. One professor says: "I do not think that Sabbath-keeping usually interferes with those teachers whose ability and fervor give them a right to success. The born teacher will make his way anywhere, and his being a Seventh-day Baptist may simply render his will more vigorous, his teaching more effective."

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 his.

In teaching, of course, as in all the professions, a person may choose his own time more or less, but what about business life? Here is the experience of a merchant in the clothing business: "When I first left home I worked for a Sunday merchant who paid me the same wages for five days' work as he had formerly paid for six. After two years I commenced business for myself in a community where Sabbatarians were unknown. All said I could not leave out the best trading day and succeed. The first three years were something of a struggle; since then I have always led my competitors. Many times I have been told by customers that they traded with me because of my principle to sacrifice money to right. I think any young Seventh-day man can succeed in business. If I were to live my life over again I should try to keep among Sabbath-keepers, for in union there is strength."

The next letter is from a western business man, who writes: "I have established my own business, that of collecting bad debts. At first I did the collection by mail, but now I run a city business which brings many people to my office. I print very prominently on all stationery the fact 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 times over."

(To be continued.)

ANNUAL MEETING

The annual meeting of the members of the American Sabbath Tract Society for the election of officers and the transaction of such business as may properly come before them, will be held at the office of Chas. C. Chipman, 220 Broadway, New York, N. Y., on Wednesday, Sept. 12, 1906, at 2.30 P. M.

STEPHEN BABCOCK, Pres.

A. L. TRAWORTH, Res. Sec.

Report to General Conference

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.

Table with columns for account name, amount, and balance. Includes entries like 'To balance cash on hand July 1, 1905', 'Adams Centre, N. Y.', 'Albion, Wis.', etc.

Part II

Table listing various churches and individuals with their respective contributions. Includes entries like 'Farnam, Neb.', 'Fouke, Ark.', 'Friendship, N. Y.', etc.

Table listing various churches and individuals with their respective contributions. Includes entries like 'Mrs. J. J. Hubbard', 'D. S. Allen', 'Portville, N. Y.', etc.

Table listing various churches and individuals with their respective contributions. Includes entries like 'One-third Collection, Northwestern Association', 'Interest George Greenman bequest', 'Publishing House receipts', etc.

On account of Visitor	849 13
On account of Helping Hand	858 67
On account of Tract Depository	249 93
On account of Tract Society miscellaneous	203 97
On account of cost of job work	6,892 11—13,660 33
For final payment on second linotype	2,600 00
Total	\$ 20,757 20
Balance on hand July 1, 1906	842 00
	\$ 21,599 20

SUMMARY OF RECEIPTS.

Cash balance July 1, 1905	\$ 374 06
Contributions, General Fund	\$3,552 09
Contributions, special on linotype account	20 00
Contributions, special on debt	1 00
Contributions, special Gold Coast	3 00
Contributions, special Publishing House	10 00
Contributions, special Sabbath Reform	56 90—3,642 99
Collections	137 64
Income	2,866 15
Loans	3,375 00
Publishing House	11,136 27
Payments on Life Membership	45 00
Refund expenses Campbellford, Ont., George B. Shaw, C. S. Sayre	22 09
	\$ 21,599 20

PERMANENT FUND.

Bequest of Orlando Holcomb, De Ruyter, N. Y., invested in five shares stock City National Bank, Plainfield, N. J.	\$ 500 00
Bequest of George Greenman, Mystic, Conn., invested in Plainfield Gas and Electric Light Company's 5 per cent bonds	\$2,500 00
Bond and mortgage on East Second Street, Plainfield	500 00—3,000 00
Bequest of Maria L. Potter, Ashaway, R. I., invested in Plainfield Gas and Electric Light Company's 5 per cent bonds	500 00
Bequest of Rev. Joshua Clark, invested in City National Bank stock, Plainfield, N. J.	200 00
Bequest of Russell W. Green, invested in City National Bank stock, Plainfield, N. J.	100 00
Gift of Miss S. E. Saunders, in memory Miss A. R. Saunders, invested in City National Bank stock, Plainfield, N. J.	100 00
Bequest of Sarah C. L. Burdick, Westerly, R. I., invested in Plainfield Gas and Electric Light Company's 5 per cent bonds	100 00
Gift of Paul Palmiter, Albion, Wis., invested in Plainfield Gas and Electric Light Company's 5 per cent bonds	200 00
Bequest of Ellen L. Greenman, Westerly, R. I., invested in Plainfield Gas and Electric Light Company's 5 per cent bonds	200 00
Bequest of Elder Julius M. Todd, invested in 5 per cent bonds of Citizens' Electric Company, North Plainfield, N. J.	100 00
Bequest of Nancy M. Frank, invested in 5 per cent bonds Citizens' Electric Company, North Plainfield, N. J.	\$400 00
On deposit Dime Savings Institution, Plainfield, N. J.	4 12—404 12
Bequest of Sarah E. Saunders, Brookfield, N. Y., on deposit 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 00
Bequest of I. H. York, Farina, Ill., on deposit Dime Savings Institution, Plainfield, N. J.	100 00
Bequest of Mary S. Stillman, on deposit Dime Savings Institution, Plainfield, N. J.	250 00
Bequest of Sarah A. Saunders, on deposit Dime Savings Institution, Plainfield, N. J.	20 00
Bequest of Mary Saunders, on deposit Dime Savings Institution, Plainfield, N. J.	20 00
Bequest of Reuben D. Ayers, on deposit Dime Savings Institution, Plainfield, N. J.	250 00
Bequest of Charles Saunders, Westerly, on deposit Dime Savings Institution, Plainfield, N. J.	50 00
Bequest of George Bonham, Shiloh, N. J., on deposit Dime Savings Institution, Plainfield, N. J.	100 00
Bequest of Mary Rogers Berry, Westerly, R. I., on deposit Washington Trust Company, Westerly, R. I.	500 00
Sale of parsonage, Berlin, Wis., on deposit Dime Savings Institution, Plainfield, N. J.	225 00
Bequest of John G. Spicer, on deposit Dime Savings Institution, Plainfield, N. J.	100 00
	\$7,179 12

Bequest of I. D. Tjsworth, Dunellen, N. J., vacant lot at Dunellen, N. J., value not estimated.
E. & O. E.

F. J. Hyman, Treasurer.

PLAINFIELD, N. J., JULY 1, 1906.

Examined, compared with books and vouchers, and found correct.
D. E. TAYLOR,
WILLIAM C. HUNTING,
Auditors.

PLAINFIELD, N. J., JULY 18, 1906.

LIFE MEMBERS ADDED DURING THE YEAR.

Mrs. F. F. Johnson, Stone Fort, Ill.
Irving A. Hunting, Plainfield, N. J.

II. Business Manager's Report.

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 employees, 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, machinist-operator, \$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 year.

WORK OF THE PUBLISHING HOUSE—GENERAL STATEMENT.

DR.

To cash received from Treasurer as follows:	
For running expenses:	
On account of Recorder	\$ 4,606 52
On account of Visitor	849 13
On account of Helping Hand	858 67
On account of Tract Depository	249 93
On account of Tract Society miscellaneous	203 97
On account of cost of job work	6,892 11
	\$13,660 33
For final payment on second linotype	2,600 00
Total	\$16,260 33

CR.

By Publishing House receipts paid to Treasurer, as follows:	
Recorder, subscriptions and advertising	\$ 2,959 98
Visitor, subscriptions	681 05
Helping Hand, subscriptions	823 07
Tract Depository	24 61
Railroad ticket	13 18
Stock	3 15
Job work	6,619 43
	\$11,136 27

Total deficit	\$ 5,124 06
Deficit in operation (excluding linotype)	1,136 27
Deficit 1905	1,560 08
Deficit 1904	462 34

THE SABBATH VISITOR.
DR.
Printing and postage \$ 868 29
Less difference between real and charged cost .. 19 16
\$ 849 13

CR.
Receipts on subscription \$681 05
Deficit \$168 08
Deficit 1905 269 34
Deficit 1904 552 30
Paid subscribers 1,295
Exchanges, complimentary, etc. 16
Total 1,311
Due on subscription, July 1, 1906 \$392 11
Paid in advance, July 1, 1906 95 24

THE SABBATH RECORDER.
DR.
Printing, Postage and expense \$4,711 60
Less difference between cost as charged and actual cost as ascertained at end of the year 105 08
\$ 4,606 52

CR.
Received on subscription and advertising 2,969 98
Deficit \$1,636 54
Deficit 1905 1,560 08
Deficit 1904 462 34
Subscriptions paid in advance, July 1, 1906 \$1,069 82
Subscriptions due, July 1, 1906 3,492 88
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.

CIRCULATION OF THE RECORDER.

Exchanges, agents, etc.	171
Paid subscribers	1,999
Total	2,170

THE SABBATH VISITOR.

DR.	
Printing and postage	\$ 868 29
Less difference between real and charged cost	19 16
	\$ 849 13

CR.
Receipts on subscription \$681 05
Deficit \$168 08
Deficit 1905 269 34
Deficit 1904 552 30
Paid subscribers 1,295
Exchanges, complimentary, etc. 16
Total 1,311
Due on subscription, July 1, 1906 \$392 11
Paid in advance, July 1, 1906 95 24

THE HELPING HAND.

DR.	
Printing and postage	\$ 878 14
Less difference between real and charged cost	19 47
	\$ 858 67

CR.
Receipts on subscription 823 07
Deficit \$ 35 60
Deficit 1905 65
Profit 1904 246 35

The former profit on the Helping Hand has been turned into a deficit that is slowly increasing because of the increase in the size of the quarterly. It has been enlarged by the addition of Primary and Home Department matter, and by the supplemental lessons on the Sabbath. In 1904 the average number of pages was about forty to forty-five. It averages now fifty-five to sixty-five pages. The subscriptions have not increased correspondingly. The subscription list is being transferred to a card system, which will simplify the book-keeping.

DR.
Due on subscription, July 1, 1906 \$228 40
Paid in advance, July 1, 1906 194 27

TRACT DEPOSITORY.

DR.	
Printing, postage and expense, etc.	\$ 255 40
Less difference between real and charged cost	30
	\$ 225 40

CR.
Received on subscription \$225 40
Deficit \$ 30

CR.
Received on subscription \$225 40
Deficit \$ 30

Receipts	24 67
Deficit	\$225 32
Number of new tracts published	8
Number of old tracts reprinted	3
Number of pages of new tracts printed	340,000
Number of pages of old tracts reprinted	140,000
Total number of pages of tracts printed	480,000

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 1902. 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.

JOB 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:

Job work charged up in 1903	\$1,800 00
Job work charged up in 1904	4,445 99
Job work charged up in 1905	5,488 83
Job work charged up in 1906	7,692 81

Number of jobs charged up during the year	1,065
Amount	\$7,692 81
Stock used	\$1,474 97
Labor	3,184 36
General expense, estimated 75 per cent. labor	2,388 25

Total cost	7,047 58
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Net profit, estimated	645 23
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(To be continued.)

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
Sympathy sweet for stranger and kin;
It will make the halls of the heart so fair
That angels may enter unaware—
Open the door!

—Baptist Commonwealth.

Sabbath School.

CONDUCTED BY SABBATH SCHOOL BOARD.

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

INTERNATIONAL LESSONS, 1904.

Sept. 22. Review.
Sept. 29. Temperance Lesson... Gal. 5: 13-26; 6: 7, 8.

LESSON XIII.—REVIEW.

For Sabbath-day, Sept. 22, 1904.

Golden Text.—"And they were astonished at 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 Caesarea Philippi, and closes about the time of the feast of Tabernacles six months before the crucifixion. Two lessons of this quarter belong to the later Galilean ministry, the next seven are assigned to the Perea 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.) Bartimeus and Zacchaeus 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 conversation and at the same time to give them fitting instruction. (Lesson 12.)

Papers might be assigned on such topics as the following:

- Jesus and the Sabbath.
- Our Lord's Perea Ministry.
- The right use of prayer.
- How to forgive.
- The command of the Christian life.

Retrospect and Prospect.

EDWARD M. WELLMAN, EDITOR.

One year ago the Seventh-day Baptist Education Society completed fifty years of its existence. Had it been deemed wise to celebrate this event by some special exercises, perhaps no more fitting place could have been found than the village in which we are now 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 1903-4 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 colleges and universities has grown from 118 in the 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 Commissioner 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 Psalmist 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 1855 with that for 1903 brings to view some interesting facts concerning important changes that have occurred during the half century.

Thirty years ago the number of churches in the United States was 100,000. At the present time there are 1,000,000 churches in the United States.

churches in America which have been located in small villages and towns where agricultural pursuits have predominated. There are some notable exceptions, especially in the Northwestern Association.

A half century ago our churches almost without exception were located in country places, and the members were, more generally than now, engaged in agricultural pursuits. Great social 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 inhabitants. A recent writer claims that the farm is the permanent basis of civilization, and that country-bred men have dominated our entire civilization. One of our 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, manufacturing and the varied industries that have their home in cities and large towns. Is it not also vital that our 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 succeeds in imparting courage, inspiring kindness, developing brotherhood, creating character, helping men find under the eternal order. The country church is called to be such a church to inspire life in others, to be a source of moral and spiritual power to the people, to be a center of social life, to be a place of refuge for the weary, to be a place of rest for the lonely, to be a place of strength for the weak, to be a place of hope for the despairing, to be a place of joy for the sorrowing, to be a place of peace for the restless, to be a place of love for the hateful, to be a place of life for the dead, to be a place of light for the dark, to be a place of truth for the false, to be a place of holiness for the unclean, to be a place of purity for the impure, to be a place of righteousness for the unrighteous, to be a place of mercy for the cruel, to be a place of grace for the proud, to be a place of humility for the arrogant, to be a place of gentleness for the angry, to be a place of patience for the impatient, to be a place of kindness for the unkind, to be a place of brotherly love for the unloving, to be a place of peace for the quarrelsome, to be a place of meekness for the angry, to be a place of self-control for the uncontrolled, to be a place of chastity for the unchaste, to be a place of temperance for the intemperate, to be a place of sobriety for the dissipated, to be a place of industry for the slothful, to be a place of diligence for the careless, to be a place of order for the disorderly, to be a place of cleanliness for the unclean, to be a place of peace for the quarrelsome, to be a place of gentleness for the angry, to be a place of self-control for the uncontrolled, to be a place of chastity for the unchaste, to be a place of temperance for the intemperate, to be a place of sobriety for the dissipated, to be a place of industry for the slothful, to be a place of diligence for the careless, to be a place of order for the disorderly, to be a place of cleanliness for the unclean, to be a place of peace for the quarrelsome, to be a place of gentleness for the angry, to be a 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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.

WHENEVER the place and work of Pastors and Denominational Interests. 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—without very strong convictions. It is easy to 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 co-pastors to denominationalism and denominational forces are from within, the relation of tional work is vastly different. That Seventh-day Baptist pastors ought to be leaders in their churches, in the best sense of that word, is an axiom. That question is not open for debate. There can be neither denomination, denominational polity, nor work unless local pastors are efficient 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.

Take note of this paragraph. It is made a 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 denomination, and each member of a pastor's church takes part in denominational problems, though but as well as in an individual capacity. Note it, you who are. Negative goodness because of the lack of a positive one. All

co-operative movements prove this. Silence may be powerful false testimony. Absence from "picket duty" deserves court-martial. An illustration will make all this plainer: A farmer has four sons. Each is under the same obligations. Each is able to do his share in the farm work, and to exert helpful influence in the life of the home. The father makes the same request of each. Two bear their part promptly and gladly. One is querulous and shirking. One claims the right to cultivate his own field and declares that he has neither time nor money for the common interests of the family. What of that family and its interests? Which of these four sons think ye, does the will of his father—and his plain duty?

WE have said that the ideal Seventh-day Baptist pastor must be cultured, broad-minded, and strong. So he must. But these qualities and attainments are not the greatest nor the most important. Heart life and love must go from each pastor and church to mingle with the lives of all other pastors and churches, if we become a denomination beyond the weakness of a name. These life currents must compact our churches into oneness by that "which each joint supplieth." Such life and love cannot flow from the heart of a pastor who is not a thorough and devout student of our denominational history and work. Casual information and half-completed knowledge are not enough. To be content with these is little less than criminal: A man has no right to occupy a place for which he will not strive to fit himself. "Strive," not wish. Strive now, not promise to strive sometime. Sometime is too nearly no time. We do not mean fitness such as college and seminary impart, although the ideal demands both there. We do mean that fitness which devotion and consecration mean that fitness which devotion and consecration bring; life with God and in God; life with Christ and in Christ. Influences from without may aid a man to attain such life, but it depends on himself whether he does attain it. Each pastor is the arbiter of his own destiny, at this point. Guided and made wise by this divine life, the pastor must become familiar with the causes which have given Seventh-day Baptists a place in Christian history and with the reasons why their work and existence ought to continue. Read again Dr. Platts' paper at the Convocation. Read Randolph's History of Seventh-day Baptists of West Virginia. Read Bailey's history of the General Conference. Read and re-read the history of Seventh-day Baptists in England, and of Seventh-day Baptist groups during the almost darkest night of the Middle Ages. Drink

of their spirit. Partake of their hopefulness, their willingness to labor and wait. Become companion with all those who have died in faith without receiving the promises, but holding fast to them, though far away. Only thus can a Seventh-day Baptist pastor be fit to unify and inspire his people for strength and efficiency in denominational life and work. Seventh-day Baptists must re-discover themselves, but re-discovery will not come unless pastors lead in it. Heart-to heart bonds, bonds throbbing with life, bonds unbreakable because vital, are the basis and source of true denominationalism. Individuals and churches must seek unity. Minor points of difference must be buried and forgotten. To stand for "personal rights," to "chop logic and split hairs" over casual differences is to oppose true denominationalism and prevent heart to heart life and development. The glorious fellowship and brotherhood of the late Convocation at West Edmeston and the Conference at Leonardville gave evidence of the growth of heart to heart bonds in Jesus the Christ of God. The RECORDER pleads with each and all to labor for such true denominationalism, daily and continually during the new Conference year. Pastors, the glorious privilege of leading yourselves and your people into such life is at hand. Let nothing keep you from making that end the business of this year. Do not delay. Let your sermons and your prayer-meeting talks throb with denominational life. Initiate new plans for developing it in yourselves and in your people. Do not fear innovations in your methods of teaching and inciting to action. Methods, like machines, wear out, or become ineffective. Take up new lines of study—touching denominational life and work. Rediscover yourself, denominationally and you will be doubly efficient in helping your people to rediscover themselves. Pastors must bear the larger part of responsibility if our denominational life is not made strong and deep. Do you shrink from the situation? Shrinking is weakness. Trust in God, take courage, and begin anew.

As Others Saw It. It is well to see yourself through the eyes of others. Our readers will be glad to catch glimpses of the late General Conference through the columns of the Brookfield Courier, which has a well-filled "Leonardsville Department," edited by John S. Wheeler. Among other things the Courier said:
"As these lines are written, Conference is drawing to a close. After five or six continuous days of church going, Conference people and the natives also, are naturally somewhat fatigued, but they are still eager for the few remaining