

TABLE OF CONTENTS

EDITORIALS—Fighting the Trouble; What is Spiritual Power? Pastorless Churches; What is the Remedy? "Good-bye Sunday"; The Young Peoples Page. 609, 610

Discourses 611

Tract Society—Executive Board Meeting 612

A Bit of History 612

Seventh-day Baptist Education Society.612

Resolution of Respect 612

YOUNG PEOPLE'S WORK—President's Letter; A True Story with a Moral; The Reading and Study Course in Bible History. 613

For Sale 613

The Church—A Sermon by E. A. Witter.614

Business Office 615

The Mayor Knows 615

WOMAN'S WORK—To Myself, Poetry; Paragraph; Paste this on Your Mirror; He Holds the Key; Report of Woman's Board; Woman's Board; The New Prayer Calendar. 616, 617

CHILDREN'S PAGE—Thinkit and Sayit and Doit, Poetry; Homer in Business. 617

Annual Meeting 617

General Conference 618

MISSIONS—The Missionary Problems Before Us; Is Sin Deadly Poison or Not? Missionary Board Meeting. 620

Semi-Annual Meeting 621

Fall Meeting of the South-Eastern Association 621

MARRIAGES 621

DEATHS 621

SABBATH SCHOOL 622

HOME NEWS 622

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I think, if I had my life to live over again, it would be as honest, as simple, as home-loving, as I could make it.—Russell Sage.

It is good to long for the best a money need.—James Russell Lowell.

THE SABBATH RECORDER

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THE WATCHER.

[The following stanzas came to light this morning among "Preserved Papers" in one of the drawers of the Editor's desk. We do not know who is the author of them; a type-written copy was handed to the Editor in connection with a burial service, two or three years ago, at which time the statement was made that great comfort had come to a bereaved one through these stanzas. They are reproduced here with the hope that other stricken hearts may find comfort in them.]

Think not of me as dead—I shall not die;
But pass into a larger, freer room;
And though unseen by weak and mortal eye,
To watch beside thee I shall often come.

"Equal unto the angels" is the word;
And "as the angels" when with them we dwell;
And I ask it of our gracious Lord,
That I may guard the soul I love so well.

Denials are not there; when lone at eve
Thou sittest, thinking of the past and me,
My whisper shall forbid thy heart to grieve,
Though thou wilt think 'tis only memory.

And when thou standest 'mid the flowers at morn,
And over thee soft breezes from above
Float tenderly as of frankincense born;
Know thou the kisses of thy angel love.

When thou art happy, when no danger waits,
I may be far away with heavenly friends,
Praising the king within the pearly gates
Before the throne where every angel bends.

But in thine hour of danger and of woe,
Be sure, be sure that I am at thy side,
Strong to defend mine own from every foe
That comes unwelcome,—strong to cheer and guide.

When sounds the solemn word that thou must go
From all the works and ways beneath the sun;
My hand shall lead thee forth from all below—
My arms receive thee—O beloved one!

The *Advance*, reproducing from the *Hartford Record*, publishes a "The Problem of the Ministry" paper by W. F. English, touching the question of ministers among Congregationalists in the United States. This problem exists among all Protestant denominations. It involves great issues and various phases, to which all Protestants must give heed.

Mr. English gathered material for his paper from "fifty Congregational college and seminary presidents, missionary superintendents and pastors who were thought to be especially conversant with the situation, and the deductions from them are made with special reference to the ministry of the Congregational denomination."

"Is there a real demand for more men?" was the first inquiry. The answer to this, as a whole, was "Yes." But that inquiry brought out certain essential features of the problem, which are

"A minority of my correspondents answer this question with an unhesitating 'No.' 'If by real demand,' says one, 'you mean a real willingness and ability to pay the price necessary for securing good men (which is the economic sense of the word 'demand'), No. During the past ten years the wealth of our country has increased enormously, and the cost of living has greatly advanced, as much for the ministry as for any other class, probably more than for most classes. In every other trade and occupation salaries and wages have enjoyed substantial increase, but during this period the salaries for our Congregational ministers have been actually decreased 10 per cent. However, the economic sense is not the determining interpretation for a follower of Jesus Christ. Still there are others who think that there are ministers enough now to fill all vacancies and stand ready to prove it with the figures. Brethren who have conscientiously and imprudently resigned one position before securing another will from personal and painful experience readily subscribe to this conclusion."

The number of Congregational ministers "without pastorates" was twenty-five per cent in 1857. It is thirty-five per cent. now. On this point Mr. English says:

"Men who have the broadest view of the situation and believe we need more ministers admit that many good men are being forced out of the active ministry into other occupations by the financial pinch alluded to. Our denominational statisticians estimate, that of the more than 2,000 ministers without charge there are 500 men able and willing to render good service to the churches. But they cannot obtain the positions they wish, and will not take those they might secure. Now for a long time the number of our theological students has been decreasing relatively to that of those preparing for other professions, and recently the number has been actually diminishing."

The efficiency of men already in the ministry is discussed quite fully by Mr. English. He states that the supply in New England is "drying up" constantly, and that a majority of the "diminishing number" of candidates now come from the West and the South. "A large majority of my correspondents, therefore, in view of these conditions and demands affirm that there is the need for more trained ministers." Continuing the discussion as to efficiency and quality, we are told that there is pressing demand for men "at the top," men capable of meeting the increasing demands of the situation in Foreign Fields in the South and in the West. One correspondent put it in the following words:

"There is no need for ministers who wish to be supported, but who have no power to help or support the church. We have already far more than we can care for. There is a real demand for ministers who can do impossible things—build up churches which are run down, harmonize churches which are distracted, and subdue the forces of evil in the communities where they labor."

So far as the "drying up" of ministerial supply in the East is concerned, the situation among Congregationalists and Seventh-day Baptists has much in common. If the Southern and Western sources of supply should decline, and no change come in the East, the problem will be doubly difficult. Here is food for thought, much food for thought; and not less for anxiety. These geographical facts are loud-voiced. They appeal to our older churches in New England and elsewhere in the East. They call to the pastors of those churches, all of whom are Western or Southern men. Still more trumpet-tongued are these facts to the people who constitute the Eastern churches. If the homes represented in those churches were filled and guided by deeper consecration and spiritual life the churches would be fitted to produce ministers—one can scarcely say "more ministers." Those churches do give to the world physicians, lawyers, teachers, business-men, but the one class of men needed by the churches and by the world they do not produce. In that respect our older and larger churches do not seem to be self-supporting nor self-perpetuating. The RECORDER invites statistics touching this point.

THE second general inquiry made by Mr. English related to the character and quality of the men now coming into the Congregational ministry. He says: "Our second question relates to any change in recent years in the education and general fitness of candidates for the ministry. With regard to the men recently graduated from our seminaries, the testimony is unanimous that there has been no falling off in scholarship, ability, or promise of usefulness. Two out of the three men chosen to represent Yale University in a recent inter-university debate were taken from the Divinity School. The proportion of college men among the students in our theological seminaries has increased ten per cent. in the last ten years." To this favorable feature of the situation Mr. English does not add facts pro or con concerning the quality of the men who are not "college and seminary" men, neither does he indicate what proportion of the unemployed men now in the ministry in name, but not in fact, are men

who have had such training, or who lack it. Facts touching those points are of no little interest and value in this connection. He does say: "It is probably true that our seminaries are obtaining, as never before, picked men, of superior education, and imbued with the spirit of self-sacrifice. The man who is seeking the ministry because it is an easy job, or who is pushed into it because he is unfitted for anything else, that mythical character of whom we have heard so much and seen so little, cannot be found, and can hardly be imagined to exist under present conditions. It costs too much to enter the ministry to-day. A recent inquiry among some 400 country churches in New England brought out the general testimony that the present ministry compared favorably with the past in devotion and self-sacrifice. Candid and competent observers are reporting all the time that our country churches in New England were probably never better or more strongly manned than they are today. The only criticism of our seminaries made by my correspondents was that their products were sometimes too intellectual and better fitted for the professor's chair than the frontier pulpit or small church." The foregoing indicates that men who can hold the "country churches" in New England among Congregationalists must be "picked men of superior education and imbued with the spirit of self-sacrifice." These facts should find careful consideration by our theological students as well as by our churches.

....

Why so Few Ministers like them, which appear among all Protestant denominations, compel the question "Why?" Among the reasons given in the paper from which we have quoted, the lack of *financial support* appears as one of the potent causes: The "worldliness" of these years and, therefore, the lack of spiritual power in homes and churches is given as the greatest influence, in general, but "small salaries" and large demands, by way of expenses to secure training, provide books and other appliances, is one of the specific causes. The *low estimate* in which the ministry is held is also a prominent reason why young men refuse to enter the ministry. *Too much criticism* appears as another influence. Answers from the smaller churches in New England give the "critical attitude of the people toward the minister as a harmful factor." "The smaller the church the more difficult it often is to settle a pastor," says Mr. English. By way of illustration he recalls the story of a Bishop who listened to a description of the man demanded for one of his small churches. Sitting in silence for a while he replied: "I was wondering whether I had better send you, Phillips Brooks, or the Archbishop of Canterbury." We do not believe that those who read the RECORDER need to apply this to themselves, as the small Congregational churches evidently do, and yet the habit of criticising ministers is not an unimportant item in the larger question now under consideration. If the influences noted by Mr. English can be compared with each other as to power, a *low estimate* of the ministry stands first. He is reported as follows: "More than half of my correspondents urged the loss of prestige and influence of the profession as a deterrent cause. And President Perry, of Marietta College, who sent inquiries to more than 400 college students, found no other reason occurring more frequently in his answers from students. The average student attitude

toward the minister, he says, is one of utter disregard if not contempt. The ministry is of no reputation in the university. We must recognize the fact that the ministry has suffered a great loss of prestige. President Woodrow Wilson recently said that the clergy had in modern times been unfrocked both literally and figuratively. The minister has lost in intellectual pre-eminence and social leadership in the general uplift and advancement of our education and civilization, which has resulted in no small degree from his own labors. His office has suffered beyond measure at the hands of the churches."

No one reason can be assigned for the dearth of pastors in any one, or in all, Protestant denominations. There are several causes common to all.

The situation among Congregationalists and Seventh-day Baptists naturally has much in common because of similarity in history and polity, although in point of both church and denominational polity, Seventh-day Baptists are more independent and individual than Congregationalists are. The RECORDER is of the opinion that weak denominationalism and a low estimate of the ministry are potent causes, if not the most potent among Seventh-day Baptists. Such influences are the more potent because people are not keenly conscious of their power and presence. They are not voiced, loudly, nor opposed acutely, but young men, especially during college life, and in the discussions at home and in social circles concerning the choice of life-work, are swayed by such influences more than they or their parents appreciate. Public opinion is fairly expressed in this: "It is not popular in the best circles of society to become a candidate for the ministry." Whether "best circles of society" as used here carries a high definition is doubtful. Back of all is the still deeper and more-to-be-deplored fact of waning spiritual life, the decay of deep convictions, and the absence of high religious ideals. This is both a phase and a result of prevailing "worldliness." Popular ideals are low: automobiles, good bank accounts, good times, pleasures—a new one each day—these are popular. Such standards do not create homes with high ideals nor churches with deep convictions. Like produces like. Harvests are certain, but seed determines the nature of the harvest. It should be said in this connection that Seventh-day Baptist preachers are not underlings. They never have been. The RECORDER repels that notion, in whatever form it may take, in whatever guise it may appear. If you seek heroes and heroines, we refer you to the families of Seventh-day Baptist ministers. But do not forget, please-do-not-forget, that a stream does not usually rise far above its source. Preachers will always be what the homes in which they are born, the churches in which they are reared, and the schools where they are educated, make them. A babe is not to be blamed for being puny and shortlived whose father was scrofulous and whose mother was barely able to give it birth, to say nothing of nourishment. Homes—often more than one generation of them, and always two different homes, one or more churches, and an unknown amount of public opinion—enter into the birth and development of every minister. Preachers are what they are—or are not at all—because the parents and grandparents of boys are what they are, because churches are what they are, because public opinion is what it is. Recall the words of Judge Story: "Roberts

betrayed Rome but the Senate offered the tribute money, with which the Senate was purchased." As pastors, theological students, brethren in the ministry of Jesus the Christ, God is greatest, most helpful and most approachable of all. He can enable you to rise above all down-dragging and paralyzing influences. Forget the things that are behind you. Push, press, climb, while God reaches down to lift you. The final analysis of the problem is in yourselves; each for himself, acting with God; acting with God. Acting, not drifting. Acting, not dreaming. Do you think yourself strong enough or wise enough? Do you deem that you have attained enough? That time will not come in this life, nor in the next. You need to pity yourself if you are satisfied with present attainments. Drill deeper. Unearth unused resources. Believe more in yourself when God leads you and less in yourself when you go alone. If the world and your critics hint that you are weak, learn wisdom from what they say, and hasten to disprove their charges by your deeds. Older men, prove that age does not depend on the calendar. Younger men, do not forget that greater tasks await your hands and hearts than came to your fathers or grandfathers. The times are strenuous for those who work with God and good; gloriously strenuous. There are no "easy places," unless one pays the price of narrowness and stagnation, and that is a pitiful, a pity-full bargain. Make your pulpit and your life so attractive and influential that other men will be lured from money-getting and "brilliant careers" in law or medicine to your places when the time comes for you to pass upward and onward into everlasting habitation. You can do it. Will you? The ministerial problem is a vital one with Seventh-day Baptists. Our denominational life in America began in New England, and under the extreme individualism of a Congregationalism born of the "dissenter" movement in Old England. Our history has much in common with Congregationalism, as described by Mr. English. Being a handful minority, we feel the prevailing pressure intensely. Preachers and pastors we need of the highest type of character and the highest standards of real culture. Majorities can do well with weaker men than minorities can. Home-life and church-life are the primary points of power and weakness.

....

A communication from Dean Main, president of Conference, **The Next Conference Program** will be found on page 631. This communication is timely. It is intended to attain an end which was announced by various speakers and by the following resolution at the late Conference: "Resolved, That the Program Committee be requested to counsel with the churches through their pastors as to subject matter and general order of the program for the next coming session of the General Conference. This invitation to the pastors and churches shall be given through the columns of the SABBATH RECORDER." Pastors will notice that the suggestions for which Dr. Main calls should be in his hands on or before the opening of the new year. Time and thought are essential elements in creating a program for Conference. It will be of little value if you wait until the program is practically completed before sending your suggestions. We commend the matter to the attention of pastors, especially to those who may have thought that themes in which they are interested

ought to have appeared upon former programs. The time to speak is now. Do it now.

OPENED EYES, AND WHAT THEY SEE.

(Sermon preached at the Seventh-day Baptist General Conference in Leonardsville, N. Y., Thursday evening, Aug. 23, by Rev. L. A. Platts, D. D.)

I have chosen for this discourse three texts, expressing three different phrases of my subject. They are: "And the Lord opened the eyes of the young man, and he saw; and, behold, the mountain was full of horses and chariots of fire round about Elisha."—2 Kings 6: 17. "Open thou mine eyes, that I may behold wondrous things out of thy law."—Psa. 119: 18. "And their eyes were opened, and they knew him."—Luke 24: 31.

When God created man he breathed into his nostrils the breath of life, and man became a living soul. The law of all living things is growth. When a living thing ceases to grow, it is at the point where decay begins; and decay ends in death. All merely physical things must somewhere reach the point at which there is no longer growth, and where decay begins its work of death. It is of man's physical nature that the law was written, "Dust thou art and unto dust shalt thou return," but of that part of man's being which was made in the image of God there is no such law. When, therefore, man ceases to be Godlike in character, in disposition, when he turns away from God into selfishness and sin he has not only ceased to exercise the proper functions of life, but he has begun the process of decay which ends in death. It was to save men from this downward course, and to bring them back to God and to life that Jesus Christ came into the world. For this he shed his own blood.

The process of decay is marked by many unmistakable signs. In the vegetable world, the feeble growth, the fading leaf, the drooping bough tell of a failing life within, a dissolution near at hand. With men the step becomes less elastic, the form is not so erect as it once was, the eyes grow dim, and the ears do not catch the varied sounds with which the air is filled as once they did. What does it all signify? The man is growing old. His manifold powers, dependent upon a vigorous life within, are failing him. He is nearing his end. Soon he will die. The sight and the thoughts which it awakens in us make us sad. But it is the course of nature and cannot be evaded. The law written on all physical life is receiving its fulfillment. But when the spiritual life shows signs of degeneracy, a drifting away from God, it is contrary to the law of spiritual life, and is inexpressibly sad. God did not mean it to be so. To save men from spiritual decay and death was the mission of his Son to the world.

The signs of this decay are many. The physical images employed to set forth spiritual conditions are varied. There is none more common, or more expressive than that presented in the texts which are placed at the head of this discourse—blindness. Who is so helpless, so dependent upon others, other things being equal, as the blind man? Who is so ignorant of the beauties of form and color with which everything in nature is crowned? In like manner, they who are estranged from God see no excellence in life, no high and holy mission for man; to them there is no beauty in Jesus Christ that they should desire him, no power in his cross to draw them to him. They are blind—spiritually blind! It is a sad thing to see a man like John make the in-

pressive declaration that he is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes." Let us now turn our attention to our texts for some practical lessons on the subject before us.

1. In the first text we have the picture of a young man, the servant of Elisha the man of God, who was in mortal fear of a great and terrible enemy. The Syrians were making war upon Israel. All their plans were being frustrated by the wise counsel of Elisha. Becoming conscious of the true cause of the defeat of their plans, the Syrians determined to entrap and destroy the prophet. Learning that he was in Dothan, they sent thither horses and chariots, and a great host, and compassed the city round about. When the servant of the man of God went out in the morning and saw the hosts of the enemy round about the city, his heart failed within him with fear, and he cried out, "Alas, my master, how shall we do?" The man of God assured him that there was no cause for fear, "For they that be with us are more than they that be with them." But the young man did not see it so. The hosts of the Syrians were very great, and, so far as he could see, the man of God and he were a feeble, helpless, hopeless minority, in the hands of such an host. Does it not seem so? Listen. "And Elisha prayed, and said, Lord, I pray thee, open his eyes, that he may see. And the Lord opened the eyes of the young man, and he saw, and behold, the mountain was full of horses and chariots of fire round about Elisha." Victory had already perched upon the banner of the man of God. Note the difference between the prophet and his servant. The former, leaning upon the strong arm of God was not frightened by the size of the Syrian army; the latter, knowing not God, took counsel of his fears and was in great distress. He was blind to the fact that in God's cause what the world calls a hopeless minority, is an overwhelming majority. The world today needs to know that God is present in all its affairs, and that they who reckon without him must sooner or later fail. This truth is emphasized by the manifest spirit of Godlessness so widely prevalent at the present time. Not to speak of the reckless, defiant wickedness which seeks selfish ends without thought of God and his claims upon men, the Christian world needs to come to a clear recognition of the fact that the way of truth does not always lie in the path of majorities, that "Everybody does so," is infinitely small beside a "Thus saith the Lord." This is a fact which Seventh-day Baptists need to lay well to heart. We too often hear complaints about the smallness of our numbers and of the hosts who are against us, and of the feebleness of our resources, until we lose heart and cry out with the prophet's servant, "Alas, my master, how shall we do?" Would that some prophet,—some man of God would cry mightily to him until our eyes were opened so wide as to see the hosts of the Lord encamped all about us, waiting to give us the victory! It is of infinitely more importance to us to know that God is with us, and that we are in perfect accord with his mind and will concerning us, than any question of numbers can possibly be.

2. Our second text looks to the true source of enlightenment. "Open thou mine eyes that I may behold wondrous things out of thy law." As in the first text, so in this, the cry is unto God who is the true and only source of light. Such a cry, if it be a cry of faith, will not go unanswered. When Jesus was passing through Jericho, a blind man came to him, and Jesus said

ed him, "What wilt thou that I should do unto thee?" The reply came quick, "Lord, that I might receive my sight." Note the answer, "Receive thy sight; thy faith hath saved thee." There is also recognition made here of the fact that one may find God in his word. In fact it is the store house of the wondrous things which God would have his children know. Here are the wonders of God's mighty power as shown by the works of his hands. The Psalmist said, "When I consider thy heavens, the work of thy fingers, the moon and the stars which thou hast made, what is man that thou art mindful of him?" After a little reflection, he came to the wise conclusion that man, with his wondrous powers of thought and action, was by no means the least among the works of God, for he adds, "Thou hast made him a little lower than the angels, and hast crowned him with glory and honor." This the poet man of God learned from the study of nature,—the work of God's hand; but in the law of God, in his written word he might have found not only that God created man in his own likeness, after his own image, but that through long periods of human history he was at infinite pains to train his feet in ways of righteousness and truth. There he might have found that perfect code which makes plain the duty of man to his God and to his fellow men. He might have traced in letters of living light the wondrous compassion of God in the forgiveness of transgression when man in penitence turned again to him, and the fearful lessons of unrepentant sin and persistent disobedience. Could he have lived to the New Testament times, he might have read the wonderful words of life spoken by the Son of God wherein is revealed the love that passeth knowledge. I say he might have read these things. He might have read much more as many do today without ever coming to an appreciation of their beauty and power, because their eyes are closed to the entrance of the truth. This David felt when he prayed, "Open thou mine eyes that I may behold wondrous things out of thy law." This prayer is most appropriate to our time. We read the Scriptures, too often, with the eyes of the understanding closed, closed to their real meaning and purpose. Sometimes this is because we read with indifference, sometimes because we read to make the Scriptures say what we want them to say, sometimes, alas, men read to controvert and overthrow the Scriptures. All such reading is spiritual blindness, and the real pearls of truth escape us, or fall at the feet of swine. The wondrous things of the law of God come to him whose spiritual eyes are opened to them, whose heart is reverently asking for the mind and will of God, with sincere purpose to walk in the light of the truth, let it lead wheresoever it will. To this attitude of mind and heart we must all come if we would experience the power of God in our lives. When all Christians come to this attitude, we shall be wondrously near to the time when there shall be one Lord, one faith, one baptism, and one Sabbath. Let us all devoutly pray with the Psalmist, "Open thou mine eyes that I may behold wondrous things out of thy law." Our own lives will be greatly enriched by it, our power to bring blessings to others will be mightily increased, and, please God, we shall be instrumental in bringing many into obedience to the truth.

3. When the eyes of the troubled and bewildered disciples were opened they knew that the stranger with whom they had been walking was their beloved Lord and Master. It was a joyful revelation to them,—the solution of a strange

mystery, and their hearts were made glad. It is worthy of note that this revelation came with the opening of the Scriptures. "Did not our heart burn within us, while he talked with us by the way, and while he opened to us the Scriptures?" While the eyes of these disciples were "holden, that they should not know him," they were in distress and confusion, but when their eyes were opened, and they knew him, they were filled with joy and peace. Here is an universal experience. Jesus Christ came into the world to deliver men from the bondage of sin, and they do not know it; because their eyes are blinded by their own vain imaginings. All men are seeking, some in one way and some in another, for that which will bring them peace and happiness, but they do not find the satisfying portion. They become weary with the strife of life; they bow down under the weight of heavy burdens, until life itself seems to them scarcely worth the living. Close to every such struggling soul stands the blessed Jesus with beckoning hand, saying, "Come unto me, all ye that labor and are heavy laden, and I will give you rest," but they do not see him because their eyes are blinded by their own perverse thoughts. Cease such strivings, oh weary men, and bring your burdens to the feet of Jesus and he will lift them from you. To the Christian, Jesus is saying, "Lo, I am with you always, even to the end of the world," but, alas, how few of us are able to see him! We see difficulties, discouragements, and hardships, but miss the sweet fellowship of His loving presence, because our eyes are holden, that we do not know him. Brethren, sisters, let us all, each for ourselves, put away from our hearts and our lives everything which hides his face from us, and dwell in the full consciousness of his presence. This is his gracious will and purpose. Nothing but our own ignorance, or selfishness, or sinfulness prevents its glorious fulfillment. "Behold, I stand at the door and knock, if any man will hear my voice and open the door, I will come in to him and will sup with him, and he with me."

This whole subject is full of instruction and encouragement for Seventh-day Baptists. We seem to ourselves, as we seem to the world about us, to be a very small feeble people, while the hosts which are against us are great and strong. Sometimes we are ready to cry out with the servant of the man of God, "Alas, my master, how shall we do?" Then we need to open our eyes toward the hills of God to find them full of horses and chariots of fire round about God's command-keeping people. The whole religious world is today in a state of confusion and unrest with conflicting and changing theories about God and truth and human duty. More and more, the imperative necessity for a sure foundation upon which all may rest, is being felt. Where, save in the Word of God, which liveth and abideth forever, shall such resting place be found? To that word must be our constant and final resort. All questions of doctrine and of duty must be settled here. We need to pray devoutly and earnestly, "O Lord, open thou mine eyes, that I may behold wondrous things out of thy law." But most of all, we need to know that in every experience of our lives there is an unseen presence whose face is radiant with blessings for his loved ones. We must learn to find him in the opening of the Scriptures, as we worship him in his holy temple, as we walk by the way, as we bow under the burdens which his hand lays upon us. Jesus is in the midst of his people. Shall he walk among us as the mysterious stranger, or as the friend for whom our soul longeth? O Lord,

open thou our eyes that we may see him, and seeing, love, worship and obey him.

THE RISE AND FALL OF DOWIE.

IRA J. ORDWAY.

John Alexander Dowie came to Chicago in 1893. He was comparatively a poor man, having only \$2,000, besides wearing apparel, library, etc. He acquired a fortune in ten years, which he estimated at \$20,000,000. This was largely donated to him by his followers, but the rise in value of 6,000 acres of land was taken into account, which he purchased at about \$250 per acre, upon which Zion City was founded. By order of Judge Landis in the Circuit Court of the United States, an election was held yesterday to determine who shall be the General Overseer of Zion City. Wilber Glen Voliva received 1,906 votes, Bliss 6, and Dowie none. It is estimated that Dowie would have had less than 100 if his followers had voted for him, but he instructed them not to vote, claiming his authority as General Overseer was from God and that man could not take it from him. In the great trial held before Judge Landis, Dowie claimed that he was the sole owner of all Zion in the following language:

"I believe the property to be completely mine to do with as I please, and that no human being, other than myself, has any right, claim or interest whatever in it. I consider, however, that the way in which I got this property, and the way in which I have it, absolutely binds me, when I have ceased to control it, to put it in trust in perpetuity for the Christian Catholic Apostolic Church, so that it shall go down to generations to do good in that line, with the exception of two and one half per cent., which I think is fair for me and my family. I did think five per cent., but I have reduced it to two and a half, and am somewhat inclined to reduce it more."

Dowie's leading counsel also claimed the same, as follows:

"My understanding is that he (Dowie) had the absolute legal title to the property, and that he always regarded himself as holding it in trust for the extension of the Kingdom of God; not that he believed Zion City owned that property or had any interest in it."

The ruling of Judge Landis upon this point is full of interest to all church organizations. It was as follows:

"The Christian Catholic Apostolic Church is unincorporated. If it had been incorporated, and John Alexander Dowie had thereupon been duly chosen as General Overseer, and the contributions that went to the building up of this estate had come to such General Overseer, clearly he could not have a decree of individual proprietorship. Can it be that the mere omission to incorporate changes his relation to the property, and that the General Overseer of the unincorporated society is therefore to be adjudged the individual proprietor solely because of such omission?"

"It would be difficult to conceive of anything more inherently inconsistent than Dowie's claim of private ownership and his admission of trust obligation for the spiritual welfare of generations unborn. He says it is his own property, and yet he considers that because of the way he got it he is absolutely bound to turn it over to his successor in perpetuity for the Church."

"Now, if he is to have a successor, that necessarily implies his own representative capacity, for the individual man can have no successor. And if he can pass it to his successor, how can

he be at liberty to dispose of it otherwise in his own lifetime?"

"If during his lifetime he were to divide it up among his followers, or devote it to some other secular purpose, as he may if it is his private fortune, his admitted obligation to future generations would, by his own act, be thus made impossible of fulfillment. Obviously the theory advanced in his behalf is not sound."

Voliva came to Zion City February, 1906, with power of attorney from Dowie. Finding Zion matters in a deplorable condition, which he attributed to the mismanagement of Dowie, he conceived the plan of using his power of attorney to dethrone him. He immediately transferred all of Dowie's titles to Deacon Granger. This act was fittingly condemned by Judge Landis, as follows:

"It may be observed here that a solution of this problem is not embarrassed in any respect whatever by Voliva's alleged conveyance to Granger, for the obvious reason that those conveyances were in plain violation of the spirit and intent of Dowie's power to Voliva, which both Voliva and Granger well knew. Moreover, they knew from a cablegram received shortly before the execution of the documents that Dowie had specifically forbidden such conveyances. Therefore, as between Dowie, Voliva and Granger, those instruments were mere waste paper."

Notwithstanding this, the Voliva party requested the court to appoint Granger as receiver, claiming that to be an absolute necessity. We quote the reply of the judge, and ask the reader to carefully note it:

"I do not concur in this proposition. Waiving all questions of Granger's fitness or unfitness from the standpoint of business ability for this undertaking, some time ago he and several thousand other members of the Church took a vow from which I quote the following:

"I vow in the name of God my Father, and of Jesus Christ, His Son and my Saviour, and of the Holy Ghost, who proceeds from the Father and the Son, that I will be a faithful member of Zion's Restoration Host . . . and I declare that I recognize John Alexander Dowie, General Overseer of the Christian Catholic Church in Zion in his threefold prophetic office as Messenger of the Covenant, the Prophet foretold by Moses, and Elijah the Restorer. I promise to the full extent of all my power to obey all rightful orders issued by him, . . . and that all family ties and obligations, and all relations to all human government shall be held subordinate to this vow. This I make in the presence of God."

"It is not my duty to express my contempt for the man that could exact or take this oath. But I am not obliged to repose confidence in a man so constituted that, living in this Republic, he would serenely vow his readiness at all times to abandon his family and betray his country."

"I will not appoint Alexander Granger. And in this connection, while I make no pretense to technical learning, in respect of what is good policy for this church organization, I suggest that whoever ultimately prevails in the ecclesiastical controversy, give prompt and serious consideration to the question whether or not such an oath tends to give respectability to the Church, and whether such prevailing faction may justly expect a court of the United States to long continue to foster all estate for the use of a religious organization whose conscience and intelligence do not cease an unconditional disclaimer of the obligation of solemnity."

The opinion of Judge Landis is of course

from the fact that it is democratic. The people in a church are to be the arbiters. Majorities must rule. There must be no one man power. Minorities must submit. Such is the law of our country and such seems to me to be the rule of the New Testament. Judge Landis impresses this upon the Church of Zion, and decrees that an election shall be held which shall determine who shall be leader, but he must be a man the people want. The usurper must go. So the people have decided, and Zion is free from a self-appointed leader. The judge says:

"It is the general rule that a court will recognize the action of a religious society in this respect, and this court does not assume to usurp this power in the pending cause. It is for the organization itself to select its leader. Inasmuch as it has no regulation providing how this shall be done, and in view of the fact that the Church is domiciled in the United States, it seems fair to me that the majority rule should prevail."

"It is therefore ordered that on the third Tuesday of September next an election of a General Overseer of the Christian Catholic Apostolic Church be held in the City of Zion, at which election all male and female members of that church over twenty-one years of age, who have continuously resided in Zion City since January 1st, 1906, shall each be entitled to one vote."

Let us ponder well this decision that Judge Landis has put upon the wall, and as church members give loyalty to our brethren if they outnumber us in questions of church and denominational differences.

CHICAGO, SEPT. 19, 1906.

MEETING OF THE SABBATH SCHOOL BOARD.

The Sabbath-school Board of the Seventh-day Baptist General Conference met in regular session in the St. Paul Building, New York City, Sept. 16, 1906, at 10 o'clock A. M., with the president, Esle F. Randolph, in the chair.

The following members were present: Esle F. Randolph, Frank L. Greene, Rev. George B. Shaw, Edward E. Whitford, Alfred C. Prentice, Harry W. Prentice, Royal L. Cottrell, and Corliss F. Randolph.

Prayer was offered by Edward E. Whitford. The minutes of the last meeting were read.

The Recording Secretary reported that he had sent notices of the meeting of the Board to all whom he had been able to ascertain were members.

The personnel of the Board for the ensuing Conference year was reported as follows:

President.—Esle F. Randolph, Great Kills P. O., Staten Island, N. Y.

Vice Presidents.—Albert Whitford, Westerly, R. I.; Rev. Ira Lee Cottrell, Leonardville, N. Y.; Rev. Ahva J. C. Bond, Nile, N. Y.; Rev. Herman D. Clarke, Dodge Centre, Minn.; Rev. Willard D. Burdick, Farina, Ill.; Rev. Herbert C. Van Horn, Lost Creek, W. Va.; Rev. Gideon H. F. Randolph, Fouke, Ark.

Treasurer.—Frank L. Greene, 490 Vanderbilt Avenue, Brooklyn, N. Y.

Corresponding Secretary.—John B. Cottrell, Plainfield, N. J.

Field Secretary.—Rev. Walter L. Greene, Dunellen, N. J.

Recording Secretary.—Corliss F. Randolph, 185 North Ninth St., Newark, N. J.

Members.—Stephen Babcock, Edward E. Whitford, George B. Shaw, George B. Shaw, Alfred C. Prentice, Harry W. Prentice, Royal L. Cottrell, Esle F. Randolph, Frank L. Greene, Walter L. Greene, Corliss F. Randolph, John B. Cottrell, John B. Cottrell.

Noted: That we express our grateful appreciation of the services of Rev. William C. Whitford, as Editor of the *Helping Hand*, and that we request him to continue his service in that capacity indefinitely.

The reports of the Field Secretary for the months of July and August were presented and accepted as follows:

To the Sabbath-school Board of the Seventh-day Baptist General Conference.

Dear Brethren: During the month of July, your Field Secretary has labored in the churches and Sabbath-schools at Greenbrier, Berea, and Conings, in West Virginia; and at Blystone, Pa. Valuable assistance in the work at Greenbrier, Berea, and Conings was rendered by Rev. Herbert C. Van Horn, the vice-president of the Sabbath-school Board for the South-Eastern Association. He, in company with your Field Secretary, was invited to conduct the Quarterly Meeting of the church at Berea. While at Berea, your Field Secretary administered baptism to five candidates, two of whom came from the neighborhood of the Conings Church.

The summary of the work for the month is as follows: Sermons, 10; addresses, 11; parlor conferences and round table discussions, 10; prayer meetings led, 2; visits and calls, 58; letters written and communications sent out, 105; Home Departments organized, 4; teachers' meetings formed, 3; cradle rolls, 1; teachers' training classes, 2; schools not previously contributing in which arrangements were made for collections to be taken for special objects, 2; miles traveled, 575; articles written for publication, 4; Sabbath-school classes taught, 2; Sabbath-schools in which institute work was conducted, 3; number of baptisms, 5; expenses, \$13.71; collections on the field, \$2.50 (Roanoke, \$1.00; Middle Island, 50 cents; Conings, \$1.00). Respectfully submitted,

WALTER L. GREENE, Field Secretary.

To the Sabbath-school Board of the Seventh-day Baptist General Conference.

Dear Brethren: During the month of August, your Field Secretary spent two Sabbaths in the Western Association, with the churches and Sabbath-schools at Wellsville and Independence. He attended the Convocation of Pastors and Christian Workers at West Edmeston, N. Y., and gave one address on "Pastoral Leadership in Moral and Religious Education," and conducted the session for the study of the Sabbath-school lesson on Sabbath afternoon.

He also attended the annual session of the General Conference at Leonardville, N. Y., and gave a short address on the programme of the session devoted to the interests of the Sabbath-school Board.

The field work for the month may be summarized as follows: Sermons, 2; addresses, 3; parlor conferences, 3; visits and calls, 11; letters written, 8; Home Departments organized, 2; teachers' meetings formed, 1; schools that are to make regular offerings for denominational work, 1; Sabbath-school classes taught, 1; miles traveled, 625; expenses, \$12.02. Respectfully submitted,

WALTER L. GREENE, Field Secretary.

The Treasurer presented the following statement of receipts from June 10, 1906, to September 10, 1906:

Lost Creek, W. Va.	\$ 1 93
Farnam, Neb.	1 51
Syracuse, N. Y.	50
Nile, N. Y.	2 47
Plainfield, N. J.	18 93
Nortonville, Kan.	3 00
Berlin, N. Y.	1 50
Salem, W. Va.	5 00
Second Alfred, N. Y.	5 65
Second Westerly, R. I.	2 15
First Hebron, Pa.	5 00
First Alfred, N. Y.	14 46
Shiloh, N. J.	10 80
North Loup, Neb.	2 35
Collected by Field Secretary	2 50
Westerly, R. I.	36 81
Woman's Board	4 11
New Market, N. J.	2 75
Riverside, Cal.	6 00
Collection at Conference	19 30
Berea, W. Va.	4 00
Balances on hand at this date	56 04
Disbursements	280 00
Balance on hand	280 00

Correspondence was presented from the following: Rev. William C. Whitford, Rev. Walter L. Greene.

Voted, That this Board hold meetings monthly during the current Conference year up to and including the month of July; that the meetings be held in the St. Paul Building, New York City, at 10 o'clock A. M., on the third Firstday of the week in each month, except the months of June and July when they shall be held on the first First-day of the week in the month.

Voted, That the Treasurer be instructed to pay Rev. William C. Whitford two dollars, to cover expenses incurred by him as Editor of the *Helping Hand*.

Voted, That "An Outline Course of Study for a Pastor's Training Class" be made a special order for the next regular meeting of the Board.

The standing Committees of the Board were appointed for the year as follows:

Helping Hand and Sabbath Visitor.—George B. Shaw, Charles C. Chipman, Alfred C. Prentice.

Finance.—Esle F. Randolph, Stephen Babcock, Edward E. Whitford, Frank L. Greene, Royal L. Cottrell.

Minutes read and approved. Adjourned.

CORLISS F. RANDOLPH, Recording Secretary.

SUNDAY OBSERVANCE LAWS.

We talk about "The Continental Sunday," but France has now adopted laws for the observance of a weekly rest-day which are more stringent than those in force in any country in the world except Canada. No person or corporation of any kind is allowed to exact more than six days work from any employee during one week, and there must be a rest-day of twenty-four continuous and uninterrupted hours. As a rule this rest-day should be a Sunday. Some exceptions are allowed, but only in cases of necessity and when directly granted permission by the government. These exceptions are allowed only in cases of hotels, hospitals, asylums, drug stores, water, gas and power works, transportation other than railroads, and certain establishments for the convenience of the public. The new law in Canada is very strict, and applies still more specifically to Sunday. All Sunday trading of every kind is forbidden, and all working for wages on Sunday except in cases of necessity or mercy. Sunday newspapers cannot be published, imported or distributed. No excursion trains can be run, nor freight handled, and all kinds of games are forbidden. In case of violation of the law penalties are imposed both on the employer and employee, and the law applies to all alike. In the United States the laws vary in different states from the comparatively strict laws of Georgia, Indiana, North and South Carolina and Rhode Island to the states which have no Sunday laws: California, Idaho and Arizona. In New England, Connecticut has the strictest Sunday laws next to Rhode Island. Vermont exempts railroads. Massachusetts permits the sale of newspapers and tobacco, but not of fruit and confectionery. New Hampshire forbids such secular employment on Sunday as disturbs others. The revolt in France from the extreme of abolishing Sunday and substituting one day of rest in ten which was adopted during the Revolution, to the strictness of the present law, marks the attitude toward a weekly day of rest in which all people will come of necessity in time.

Missions.

REV. EDWARD B. SAUNDERS, Corresponding Secretary
Ashaway, R. I.

When writing to Dr. Rosa W. Palmberg at Lieu-oo, China, please address her at West Gate, Shanghai, China, and from there it will find her. It only requires a two-cent stamp for light weight letters. Write her, *Please*. Tell her she is not forgotten.

"When I was a boy seventeen years old, I was what they call a clever boy. I loved my looks, I knew my Bible, but I did not know God. I was lost."
G. VELTHUYSEN, SR.

NOW IS THE TIME TO SPEAK AND ACT.

Now is the time to speak, both for the Missionary Society and for the people. The building at Lieu-oo, China, is nearly finished; one lone girl comprises the entire force to run that medical and educational institution. Mr. and Mrs. Davis have been on the Shanghai field nearly thirty years. Mr. and Mrs. Crofoot are at home on a necessary vacation. God has never blessed a year's work more abundantly. Even those who are not especially in favor of foreign missions, I think, will agree that it is no time to retire from that field, or even leave it for any length of time, so destitute of workers as it now is. Our missionaries are using all the native workers which it is possible to obtain. Our better judgment demands that something more must be done; who dare deny it? The appeals from Africa touch our hearts and our pocketbooks, some, like those from China. On the home field two of the Associations are very destitute of workers. They each need one or more strong men on them. Shall the Missionary Board reinforce, when carrying a debt of \$5,000? We would like for you, the people, to know just the place we occupy. We are between the upper and the nether millstones! The cry for help, on the one hand, and the people who can furnish the necessary funds on the other. For four weeks Brother Velthuisen, of Holland, and myself as Secretary, have been laying this matter upon the hearts of the people, who have very kindly shown their interest and sympathy. While I was speaking to a moderate sized congregation on the First-day night at Milton, a very Godly and practical woman, whom most of us know as "Aunt Deal," spoke out in the meeting and said, "What do you want? What can we do?" I answered, "We want men and money." Within the next five minutes nearly \$200 was pledged for the debt of the Missionary Society. While the meeting was not made up of people of large means, I trust it was large in its final results. The previous night, in a meeting held at Milton Junction, affairs took very much the same practical turn. A man who is not rich in worldly goods said, "I will be one of a thousand men to pay the debt." In those two meetings this movement was started spontaneously. It was no thought of mine, but under the direction and blessing of God, I am determined to submit the plan to the people. It now has the approval of five members of the Board of Systematic Benevolence. This is the form of pledge adopted:

Since 1,000 shares of \$5.00 each will pay the debt of the Seventh-day Baptist Missionary Board, we, the undersigned persons, agree to pay the number of such shares set opposite to our respective names, before January, 1907, and that this donation shall not interfere with the amount which we regularly pay for denominational purposes as recommended by the "Board of Systematic Benevolence."

While we have no authority to speak for the Tract Society, we have the greatest sympathy for them and interest in their work. They published the tracts which found their way to Holland and led Brother Velthuisen to the Sabbath. I understand they too are carrying a debt, though not as large as ours; please do not let this movement reduce, but rather increase your contributions for that work. Since writing this article the church at Albion, Wis., has a subscription paper with already \$100 subscribed. We thank God for answer to prayer, and for these four churches in Wisconsin which have so kindly responded. The following four churches, Milton, Milton Junction, Albion and Walworth have now pledged \$500 and the canvass is not complete.

You say, will this go through the churches? Not unless we push it. If all the churches will take hold of this matter, the load will be light and the blessing great. We shall not feel the poorer for the gift, but all will rejoice. Will you help push this canvass? Consult your pastor and with his consent, and the approval of the church officers, take a paper and go from house to house and before Oct. 17th report to me at Ashaway, R. I. Whichever way this matter turns we wish to know it before the Board Meeting on that day. If the interest the people have is not sufficient to lead them to meet the obligations upon us now, we cannot enlarge them. The work will either go forward or decline. We are under your direction; the cause is yours. Put yourself in the place of Dr. Rosa W. Palmberg, of Mr. and Mrs. Davis, of the young men on the Gold Coast who want assistance for an education and of the Board of Managers, who must make an honest answer to these calls. Will you answer this question by doing the only thing that can relieve the situation? If we act wisely we shall rejoice together; if we neglect to act we shall always be humiliated when we think of it. I hope the Board will not again send reinforcements, and for want of proper support, recall them. I realize that we are a hard working and industrious people, in moderate circumstances. But remember that those are the people that move the world for better things.

Now is the time to speak and act. If the people will kindly respond by moving forward in this matter they will save time and expense. Will you consult with your pastor and the officers of your church, take this pledge and make a thorough house to house canvass in every church? You can prevent a false, or even a doubtful move by the Missionary Society. Remember we are living in a time of especial prosperity. If we lag now, what must we do when circumstances are adverse? Will you pray for and work with us until the problem is pushed to a conclusion?

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ANNUAL MEETING.

The annual meeting of the Seventh-day Baptist Missionary Society for the election of officers and the transaction of such business as may properly come before it, will be held in the vestry of the Pawcatuck Seventh-day Baptist Church, Westerly, R. I., on Wednesday, October 17, 1906, at 11 o'clock a. m.

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

WM. L. CLARK, *President.*

THINGS TO REMEMBER.

Seldom "use!"
Seldom "do!"
Never "be!"
Never "want!"

Woman's Work.

EMMA A. HAYES, Leesville, N. Y.

O Love that wilt not let me go,
I rest my weary soul in Thee;
I give Thee back the life I owe,
That in Thine ocean depths its flow
May richer, fuller be.

O Joy that seekest me through pain,
I cannot close my heart to Thee;
I trace the rainbow through the rain,
And feel the promise is not vain
That morn shall fearless be.

O Cross that liftest up my head,
I dare not ask to fly from Thee;
I lay in dust life's glory dead,
And from the ground there blossoms red
Life that shall endless be.

—George Matheson.

RELIGIOUS AND MORAL EDUCATION IN THE HOME.

Written for the Convocation, by Mrs. William C. Daland.

In the Delivery Room of the Boston Public Library the mural paintings tell the story of Sir Galahad and his quest of the Holy Grail. In an age which seems given over to machinery and materialism and in a country which has been called the "Land of the Dollar," the subject chosen first to strike the eyes of the multitude, particularly the young, who use this great public library, is the most spiritual and the most wholly ideal that could be conceived. Is there not something significant for us who are parents or trainers of the young in the lesson taught by Abbey's pictures, even though they seem to portray a somewhat archaic symbolism?

Of late years it has been the fashion to minimize the value of the Arthurian legends. They have, to be sure, never been used so much in painting and poetry as in these modern days, but the tendency has been to regard them as merely beautiful fairy tales, with no more living truth in them than in the Greek myths. The stern and investigative spirit of twentieth century criticism has pronounced the knights of the Middle Ages altogether gross and wicked, spending their lives principally in violating the vows imposed by chivalry; this criticism has declared that there never was in operation in those rough times any such force as that which Tennyson in his "Idylls of the King" represents dominating the minds of men.

To this it is sufficient to reply that, however the poets may have embellished for us the stories of the Age of Chivalry, however far from stern fact may be the mere details of that period, it is beyond question that the conception of the spiritual idea which permeates the legends of King Arthur and his knights is not the creation of Tennyson or any other modern writer, but belonged to that dark age itself. In those days of bloodshed and lawless passion Geoffrey of Monmouth and Walter Mappes could write of men vowed to lives of purity, chastity, and self-sacrifice, and multitudes could be found to read what they wrote. How shall we be sure that the influence of these lofty spiritual ideals, always kept before the people in their literature, did not do more to lessen the wickedness of that evil time than the denunciations of sin from the pulpits of the few prelates who were free from the general corruption? And is it not true that in the ages when men have become most brutal and degraded, when a man's judgment would see the hope for the race, that has always seen, delivered by an uplifting word of inspired truth?

nality that has seemed utterly foreign to all the surrounding forces?

There are some who may rather resentfully repudiate the implied comparison between the horrors of the Dark Ages and our condition in the twentieth century. Yet there are parents who can see in all the improvements and advantages of modern times no compensation for certain ugly features which are now grafted upon our lives, and who shrink from the plunge which their children must ultimately take into a world which, despite the spread of Christianity, churches, and philanthropy, seems really given over to an extreme materialism such that, if no check is placed upon its growth, not many years will be needed to make our earth as much of a plague-spot as were the Dark Ages in Europe. The writer of this paper believes that there can be but one antidote for the sapping influence which our age has upon the moral lives of the generation now growing up, and that is the consistent placing before our young people of a positive ideal of all that is holiest, purest, and truest in human nature, teaching them to think that the attainment of that ideal is transcendently more important than any material advantage they may ever gain by wealth or worldly honors.

Such a series of paintings as those mentioned, viewed where they are or by means of copies such as are now being widely scattered throughout the country, will do more good to those of an impressionable age than any number of sermons denouncing the particular follies in which young persons always delight. But how apply this principle to the home, how make it plain for fathers and mothers to use in practice?

In the days of Jonathan Edwards very few parents recognized any problems in connection with children. The Decalogue then ruled supreme in education among religious people, and the parents' guidance consisted of a certain number of "Thou shalt" and "Thou shalt nots." When the child departed from these precepts prompt chastisement followed. This inflexible regime produced a race of fine, sturdy men and women, well grounded in the moral law, and fitted to meet without flinching the trials of life. But it also bred a race who looked back upon their childhood's days with a feeling of distaste, if not of horror, who regarded the Sabbath as a day of gloom, and religion as a painful necessity.

This attitude of mind is reflected in the writings of our English and American authors of the early or middle part of the nineteenth century. Who does not remember Thomas Bailey Aldrich's description of the Sabbath? or the disgust with which such writers as Dickens and Wilkie Collins pillory religious peculiarities?

The natural reaction brought on a milder system of family government, and then in the great expansion of education which the last fifty years has seen, the methods of Froebel and Pestalozzi, neglected in the lifetime of their authors, but now considered fundamental in primary instruction, have raised the child into an object of importance which would have made our ancestors "gasp and stare" could they have imagined such a consummation.

Thus it comes that thoughtful parents of today find themselves confronted with a problem whether they will or no. With educational methods in the schools taking such strides, that in many things children necessarily think differently from the way their parents think, with outside influences such as professional societies, clubs, and the like, and in the home, and all

tending to draw away the young people from the home—and with the growth of luxury which has raised the standard of living until the children of our day take as a matter of course possessions which would have exceeded the wildest dreams of the children of two generations ago, fathers and mothers who conscientiously try to bring up their children in a simple home atmosphere, to keep them children instead of having them turn into premature men and women, and to teach them habits of obedience, self-control, and strict adherence to truth and honesty—such fathers and mothers often must confess to a discouraged feeling of defeat as they strive to breast a tide of opposition from without which has proved too much for them. Yet struggle they must, in spite of all discouragements, for no advancement in kindergarten or high school, no influence exerted in Sabbath school or Christian Endeavor Society, no one of the many agencies now advocated for the improvement of children can ever supersede the home. Unhappy the child who must depend upon the benevolence of teacher or religious guide for the training which should be given by father and mother! Unhappy the land whose homes shall become a nullity and give way to public means of instruction in religion and morals!

The very title of this paper implies, as a matter of course, that there is to be religious and moral education in the home. No parents can shirk their responsibility for this education. In the nature of the case they must give it to their children. The question is whether it shall be a miserable and stunted education, which shall throw them half-trained and without proper defense upon a world full of temptations; or one so lofty in its teachings, so noble in its ideals, and so filled with effective examples that it shall produce men and women of the highest Christian character to serve the State.

(To be continued.)

"Housework is for today, home-work is for eternity; and every father and mother must make the choice as to which shall receive the most attention."

THE CONFERENCE OF NINETEEN HUNDRED SEVEN.

According to the vote of the last Conference, an invitation is hereby given to all interested persons to send to the writer information and suggestions with reference to the program of our next Conference. Let there be counsel as to speakers, subjects, or general and particular principles of action. The Program Committee would be especially glad, I am sure, to hear of laymen in the more remote churches, who are able to give before Conference edifying addresses, longer or shorter. An informal meeting, and unofficial, was held at Alfred while Dr. Gardiner and Prof. Frank L. Greene, the Corresponding Secretary, were yet here; and it was agreed, with apparent complete unanimity, that either the six o'clock or the eight o'clock meeting should be given up,—probably the latter; that more time ought to be given for prayer and testimony and for the general discussion of subjects presented in papers and addresses; that the printed reports better not be read; that there should be more but shorter addresses; that the daily sessions could, with profit, be shortened, etc. What do you think of all these and other things? We desire to have the general arrangement of the program well under way before the first of January. The Recorder will be asked to publish this article in two numbers and to call atten-

tion to it editorially; and those who care to give advice to the Program Committee are urged to act with freedom and promptness.

ARTHUR E. MAIN,
President of Conference.

ALFRED, N. Y., Sept. 26, 1906.

MINISTERS' SALARIES.

Rev. George D. Lindsay, of Greensburg, Pa., sent out seven questions to fifty ministers who had been ten years or more in their present pastorates. He sought to learn the relation of their salaries to the cost of living. Forty-two pastors replied, and the results of the inquiry are given in the *New York Observer*. Only twelve of the forty-two have salaries large enough to cover the cost of living, and only ten can live comfortably on their salaries. Seventeen have larger salaries than they had ten years ago, but the increase of salary has in no case been equal to the increase in the cost of living caused by higher prices and by the growth of families. Thirty-three of the churches served by these pastors have considerably increased in membership, and more have increased in wealth; but fifteen of the churches that have become larger and wealthier have made no addition to their pastors' salaries. One church which has more than doubled in wealth in ten years is still paying the same salary as twenty years ago. Almost all the pastors who are able to live within their salaries have either no children or only one or two. The most of the pastors with three or more children report that their families cannot be maintained on their salaries. Some are borrowing money to pay their living expenses. As all these pastors have been ten years or more in their present pastorates, of course they represented the aristocracy of the ministry. The condition of the average minister who bears the expenses of costly and frequent removals from place to place must be less favorable. According to Mr. Lindsay's figures a minister at the present day must choose between debt, single blessedness, race suicide or a rich wife.

—The Watchman.

GEMS FROM CHATAUQUA.

REPORTED BY MRS. C. M. LEWIS.

I should like to see every boy spend his youth in the country, go up and down the streams and through the forest, and climb the hills until he knows every foot of them and all their abundant life; so that when he goes to the city, as he may have to do, he will feel that he has a place in the country that draws him, a home which he loves, for which he longs, and to which he will come back in his old age.—S. C. Schmucker.

The first class Bible school should do three things: Give every one a good time, have every one know something about the Bible, and lead every one to Christ.—Dr. Hurlbut.

All good work is immortal work. Goodness is a contagion and liberty; science, truth, and every good institution spreads like an epidemic. All good teachers, patriots, merchants and parents are unconsciously immortal in their work. All men have to do is to sow the good seed and God's angels will count the bundles and bring back the sheaves to the sower. Truth and goodness are never in vain here or hereafter.—Rev. Dr. Newell.

For three years Christ gave himself to some rude fishermen. What Socrates could never do for his disciple band; what Goethe could never accomplish for his followers named Schiller and Herder; what Emerson could never achieve for his Concord group, that and a thousand times

more Jesus did for his disciples. . . . Partly by instruction, partly by example, partly by sympathy and love, slowly he transformed these feelings into moral giants who could spread his evangel throughout the world.—*Dr. Hillis.*

Young People's Work.

THAT BANNER

L. GERTRUDE STILLMAN

Secretary for Eastern Association.

We received it thankfully and take a just pride in displaying it on the wall of our prayer-meeting room where we hope it will be an inspiration to all who see it. We are very desirous of keeping it, yet we are willing to pass it on next year if someone else wins it by doing more efficient service along certain prescribed lines of work.

What is it? A piece of dark red silk, about twenty by thirty inches, finished with gold braid and fringe, and depending from a black walnut rod tipped with gilt ornaments. It is suspended by a cord matching the other trimmings.

Near the top and bottom are scrolls bearing the words, "For Christ and the Church," and "From the Young People's Board." In the centre is a large gold monogram, C. E., surrounded by a wreath of olive leaves, and a little above this is a small gold crown, the two latter being symbols of victory. Why, yes, of course, the banner presented at Conference by the Young People's Board to the Society of Christian Endeavor having the largest increase of membership, having the greatest increase in money raised over the preceding year, having contributed to the Dr. Palmberg house, and having Sabbath Reform work done by a special committee.

Who are we? The Christian Endeavor Society of the First Hopkinton Church at Ashaway, virtually the oldest church in the denomination and really the mother of all your churches. It seemed really fitting that the banner should come to this Society first.

Why did we receive it thankfully? First, because we think it very kind of the Young People's Board to reward our efforts by presenting to us such a beautifully significant banner. To the members of the Board, individually and collectively, we would make our very best bow and say our heartiest, "Thank you," in recognition of their generosity. Second, because we are grateful to our Heavenly Father for being able to accomplish some definite work in His name, and also, because there is always a thrill of real joy when we feel that we are even one step nearer our ideal which is to carry the banner of salvation to every sin-sick soul.

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 by 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 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, 188.

(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.)

SEVENTY-SEVENTH WEEK'S READING.

1. Tell of the prophecy made against Egypt.
2. Describe the judgments of God.
3. What prophecy is made concerning Christ's kingdom?

Ezekiel (Continued).

First-day. Desolation of Egypt promised; the arm of Babylon to be strengthened. 30: 1-26.

Second-day. Message unto Pharaoh of the glory of Assyria; of its fall; of the destruction of Egypt. 31: 1-18.

Third-day. Lamentation for the fall of Egypt. 32: 1-32.

Fourth-day. The duty of the watchman shown; Ezekiel's duty; God's justice; his judgments upon mockers. 33: 1-33.

Fifth-day. God's reproof of the shepherds; his judgment against them; he promises providence for his flock. 34: 1-31.

Sixth-day. Judgment of Mount Seir. 35: 1-15.

Sabbath. Israel comforted; rejected for their sin, but shall be restored; the blessings of Christ's kingdom. 36: 1-38.

SALEM COLLEGE.

The new president feels very grateful for the royal manner in which he was welcomed to that position on Tuesday, Sept. 4. Everything was done to make the occasion of his installation most enjoyable. Most fitting also were the repeated expressions of appreciation for the long and faithful service of Dr. and Mrs. Gardiner. His successor is deeply conscious of the responsibility which devolves upon him, and hopes that he may prove worthy of this trust committed to his care.

The school began its eighteenth year free from debt, with an enrollment equal to that of former years. This is encouraging, but to meet the ever-increasing expenses incident to the work of each term the friends who have so loyally stood by the college in former years are most earnestly asked to rally about it now and not allow it to suffer for those things which are necessary for the proper maintenance of the good work it has been doing these years.

The college represents the denominational life of the great Southeast. Our interests are yours. Opportunities for enlarging views of life are here abundant. Boys and girls with strong and vigorous minds and bodies are being trained for service. Many of our Alumni are today doing excellent work in adding vital power to our denominational life and to the life of the state as they become conscious of the dignity of citizenship in a great commonwealth.

The management is anxious to provide for the running expenses of the school for two years in advance. No friend of the college need hesitate to send in even the smallest sum. Every little helps.

One of our most pressing needs at the present time is a new piano. The one in use for the work of the department of music has been in constant service for lessons and practice about fifteen years, and is absolutely worn out. The other piano owned by the college, for chapel and lyceum purposes, is already used by pupils of the music department during all the hours when it will not interfere with college recitation periods. Without a good piano to replace the worn-out instrument the work of the music department will be greatly crippled. In fact, it has already lost a few students because it had no piano to place at their service.

Many friends are on our five-year subscription list for various sums. We hope to increase our endowment by scholarships, pledges, and otherwise. Many have already responded to personal appeals. This may reach others at a distance who are anxious to help in this work. Whatever is sent will be gratefully received and carefully expended for whatever purpose it may be sent to aid.

The work yields large returns for the money invested, and under God's blessing the college will continue to wield an influence for good. Will you aid in this work?

CORTEZ R. CLAWSON, President.

No matter how independent a woman may profess to be, or is, in reality there is underlying all the self-reliance a desire to have some one person in the world regard them as helpless and in need of care. The feminine struggler with the great unfeeling world may appear to outsiders a strong-minded, pushing individual, who has laid aside all those clinging graces that belong by right to the home-body. When such a one is seen striding down the busy street to her office, or is heard on the platform voicing sentiments of reform, the onlooker says to himself: "Now, there is a woman who can get along without any of that tenderness that my wife or my sister must have in order to live."

Not a bit of it. The surmise is all wrong. The woman appears to have laid by all claim to care and caresses, but she hasn't changed her heart with her habit. And a woman's heart is always crying out for love and protection. It is safe to say that the most rampant, bespectacled bluestocking that ever lived is just as pleased to have someone pet and coddle her when she returns from her club meeting or business office as is her sister who never attends anything more serious than an afternoon tea and who knows as much about business as a butterfly.

We women are all alike, no matter what we may pretend to be. It is so comforting to have some one bring a light wrap to protect us from draught or place the coolest chair at our disposal. When the busy day comes, it is right to the point to have the one who may have been the least sympathetic to our needs, to be the one to bring us the most of God's love.

the loving forethought of someone who does not think because she goes out day after day to earn a living or preach a doctrine she is in consequence utterly incapable to those pleasant attentions that are so much to all women.

Do not be afraid of spoiling anyone with kindness. It can't be done. Instead of spoiling, it beautifies the character, cheers the heart, and helps to raise the burden from shoulders which though brave, sometimes grow very, very tired. Let not a little austerity frighten you away, for under the most frigid exterior there is always to be found a tender chord which can be touched by kindness, and which responds in beautiful harmonies to those little acts of courtesy that are as sunshine to a struggling plant—*Selected.*

Home News

COSMOS, OKLA.—Through the kindness of Nettie L. Crandall, the RECORDER has news that "the little band of Sabbath-keepers who came to this new country last winter and spring organized a Sabbath school of from twenty-four to thirty members, which meets each Sabbath. A sermon from the *Pulpit* is read in connection with each session of the school." The establishment of Sabbath services in which Bible study and the *Pulpit* are used ought to be a part of every new settlement by Seventh-day Baptists. If the number of those who can attend such a service does not exceed a half dozen, the service should be organized promptly and kept up. Such services add strength to the religious life of those who take part in them, and a single organization like that spoken of above naturally becomes the nucleus of a church. Church organization should be brought about at an early date, and the appointment of a "senior elder," who shall be responsible for the Sabbath service, in addition to the superintendent of the Sabbath school, is strongly recommended by the RECORDER. We should be glad to hear reports concerning similar organizations for Sabbath services from any groups of Sabbath-keepers which have not reported to us.

ROCKVILLE, R. I.—Some of our young people have been quite active during the past few months raising money by way of social entertainments for the purpose of repairing the church. The necessary money is now in hand, and among other improvements contemplated will be a new ceiling. More than \$300 has been raised for the purpose.

Recently an organization was effected, under the name of "Loyal Workers." The object is set forth in the constitution, Article 1, which reads: This Society is organized to promote good feeling among its members; a healthy moral and religious sentiment in this community; a loyal spirit of co-operation with Christian workers; and to assist the Rockville Seventh-day Baptist Church to meet financial demands, and, through said church, to aid in carrying on denominational work.

Its officers are: President, Miss Lottie Burdick; Vice President, Mrs. E. C. Kenyon; Secretary, Mrs. E. E. Sutton; Treasurer, Miss Lyra Babcock.

At the last regular meeting of the Rockville Church, the following resolution was unanimously adopted: Bro. Erlo E. Sutton, a member of the Rockville Seventh-day Baptist Church, and in whose life, by his manner of life and conversation, we believe, as we believe, to be a true and faithful servant of God's

word; he has shown a special aptness to teach, which we interpret as a divine call to him as a messenger of truth; therefore, *Resolved*, That we, as a church, do invite Bro. Erlo E. Sutton to ordination for the work of the gospel ministry; and that, should he accept this invitation, he, together with the deacons of the church, shall appoint a committee to appoint time and place, also to arrange an order of service for the ordination.

Bro. Sutton accepts the invitation, and the first Sabbath in October is selected as the time of the service, which will be held in Rockville, at 2.30 p. m., October 6.

LISTENERS NEVER HEAR ANY GOOD OF THEMSELVES.

Three little crickets, sleek and black,
Whose eyes with mischief glistened,
Climbed up on one another's back
And at a keyhole listened.

The topmost one cried out, "Oho!"
I hear two people speaking!
I can't quite see them yet, and so—
I'll just continue pecking."

Soon Dot and grandma he could see—
Tea party they were playing;
And as he listened closely, he
Distinctly heard Dot saying:

"This pretty little table here
Will do to spread the treat on;
And I will get a cricket, dear,
For you to put your feet on."

The cricket tumbled down with fright;
"Run for your life, my brothers:
Fly, fly!" He scudded out of sight;
And so did both the others.

—*St. Nicholas.*

A WINNING WAY.

A seventeen-year-old "cigarette fiend," who smoked several packs of cigarettes and read a sensational novel daily, came to a Y. M. C. A. librarian and asked for "a good story." He wanted a detective story. The librarian knew one that had character—"The Stillwater Tragedy," by Aldrich. He read it and liked it because he said, "It made me stop every little while and think." Then the librarian gave him Oliver Wendell Holmes, "Ik Marvel," etc.; then he got him to go with him on outings to study birds and rocks. This took up his time and attention and he asked for books on geology. Soon the father came in and thanked the librarian with tears in his eyes for what he had done for his boy. The boy had a new ambition. He wanted to go to college. He did go, and graduated with honors and is now a specialist in geology in a leading university.

OUR NEED OF KNOWING THE RIGHT.

Doing the best we know how is not enough for us to do. We are commanded to do right. If we fail in so doing, we have to suffer for it. Even in human governments, it is not enough for an evil-doer to say that he did not know there was any law against his doing what he did. It is every man's duty to know the law. And even the loving gospel, not the Old Testament law, but the New Testament love, says this. It was the loving Jesus who said, "That servant, which knew his lord's will, and made not ready, nor did according to his will, shall be beaten with many stripes; but he that knew not, and did things worthy of stripes, shall be beaten with few stripes." The one who does his duty as far as he knows it, and yet fails, must suffer, even if less than a conscious wrong-doer. Who of us will dare to say that all he asks is his fair share?—*Selected.*

MARRIAGES.

DANIELS-LEWIS.—In Ashaway, R. I., Sept. 17, 1906, by the Rev. Clayton A. Burdick, Mr. Nelson A. Daniels, of Willimantic, Conn., and Miss Abbie L. Lewis, of Ashaway.

CASE-CASADY.—In Plainfield, N. J., Sept. 12, 1906, by Rev. Geo. B. Shaw, Ira H. Case, of Plainfield, and Madelene Casady, of Chicago, Ill.

RANDOLPH-WILSON.—In Plainfield, N. J., Sept. 21, 1906, by Rev. Geo. B. Shaw, J. Harold Randolph, of Plainfield, and E. Marguerite Wilson, of Nyack, N. Y.

KENYON-ASKERN.—At the home of Dea. F. W. Kenyon, father of the Groom, by Rev. Geo. W. Hills, on Sept. 5, 1906, Ernest C. Kenyon and Miss Scena-M. Askern; all of Nortonville, Kans.

DEATHS.

MARIS.—Margaret, daughter of Fred and Myra Maris, of Nortonville, Kans., was born Nov. 22, 1905, and died Sept. 11, 1906. "I will not leave you comfortless, I will come unto you." G. W. H.

CHAMPLIN.—Horace Champlin, son of Elias B. and Esther Fox Champlin, was born in Waterford, Conn., Sept. 20, 1819, and died at Farina, Ill., Aug. 10, 1906.

In 1853 he left Connecticut, removing to Milton, Wis., where he lived four or five years; afterwards he lived at Dow Creek, Kan., and New Auburn, Minn. In 1872 he came to Farina. Mr. Champlin was twice married—to Susan Barber in 1841, and to Abigail Rogers in 1850. A daughter by the first union, and one by the second, survive him. When seventeen years old he was baptized by Eld. Lester C. Rogers, and united with the Waterford Church. He was a constituent member of the Dow Creek and the New Auburn Churches. He united with the Farina Church Jan. 30, 1897. Farewell services were held at the church Sabbath afternoon, at five o'clock. It was an exceptional funeral in that no "blood relatives" were in attendance. But this "lonely old man" had many true friends who not only gathered at the burial, but also took a kindly interest in him in his old age and last sickness. Flowers were given by the Juniors, who had often carried flowers to him on Sabbath afternoon. W. D. B.

SIMPSON.—Ollie Eliza Simpson was born in West Hallowell, Ill., Sept. 11, 1885, and died in Boulder, Col., Sept. 15, 1906.

She spent the most of her life in the community in which she was born. She made a public profession of religion during a series of meetings conducted by Mr. Tolbert, about six years ago, and with twelve others put on Christ in the ordinance of baptism and joined the West Hallowell Seventh-day Baptist Church. She was always faithful in her duties to the church, Sabbath-school and Christian Endeavor Society. She served the Sabbath-school eight years as secretary and was also a teacher in it. She attended the State Normal School of Illinois for a time, that she might better fit herself for her chosen work as teacher in the public schools. Two years were spent in that work till failing health made it imperative for her to give it up and to seek another climate. She came to Boulder, Col., about a year and a half ago. In Dec., 1905, with her mother and sister, she transferred membership to the Boulder Church. She was a faithful and efficient member till her death, being specially active in Christian Endeavor work. She became the President and retained that position till death called her to her reward. Ollie had a sweet and gentle disposition; without an enemy in the world. She was like a sunbeam in her home, trusting, confident and helpful. Since her father's death, about seven years ago, she has been a constant companion to her mother, and helpful beyond her years in her country by the pastor. Interment at West Hallowell where services. Funeral services were held at the home conducted by the church. F. O. B.

STENOGRAPHER.

Wanted at once, must be reliable and accurate in general and reasonably rapid in taking dictation. Sabbath-keeper preferred.

Send names and addresses to
Franklin, N. J.

GENERAL CONFERENCE

ONE HUNDRED FOURTH ANNIVERSARY—NINETY-FOURTH SESSION.

(Continued from last week.)
FIFTH-DAY—MORNING.

At 8 A. M. a service of Bible Study on "The Sabbath" was conducted by Rev. L. F. Randolph, of Hopkinton, R. I. At 9 A. M. Conference met in committees for business and discussions. At 10.30 A. M. Conference assembled in general session, with President Stephen Babcock in the chair.

A song service was led by Abert Whitford.

Prayer was offered by Rev. S. H. Babcock, of Little Genesee, N. Y.

The Nominating Committee reported the nomination of the following committees:

Committee on Credentials—Rev. E. H. Socwell, Miss L. Gertrude Stillman, Mrs. E. D. Van Horn, Rev. M. G. Stillman, Rev. H. C. Van Horn.

Committee on Finance—Prof. E. M. Tomlinson, Ira B. Crandall, H. L. Cottrell, H. E. Davis, Rev. G. W. Hills, Rev. E. A. Witter.

Committee on Petitions—Rev. S. H. Babcock, Prof. A. B. Kenyon, Rev. T. L. Gardiner, Mrs. S. Marie Williams, Mrs. Walter L. Greene, Miss A. Cora Clarke.

The report was approved and adopted by Conference.

The report of the Executive Committee was read by the Corresponding Secretary, Prof. F. L. Greene, of Brooklyn, N. Y.

REPORT OF THE EXECUTIVE COMMITTEE.

To the Seventh-day Baptist General Conference:

Your Executive Committee would respectfully report that they began their work early in the year and have pursued it with promptness and to the best of their ability. Full meetings of the Committee were called in December and in January, and the plan and scope of the program for this meeting decided upon. Sub-committees and correspondence have worked out details, and the President and Corresponding Secretary have been in frequent consultation with such members as could most readily be reached.

1. In arranging the program for this session, while seeking to provide for the orderly presentation and dispatch of necessary business to come before us, the committee by unanimous consent have endeavored—(1) to make prominent the preaching of the Word—(2) to provide instruction and to press home to the hearts of all, the claims of our own institutions and organized activities, and the duty and blessing of loyalty and of sacrifice for them as the most effective work for us as a church and Christian people—(3) in pursuance of this plan, to call into service here as many of our leaders and preachers as possible, especially those whose voices have not been heard here for many years.

We submit the result with the prayer and hope that great good will come to us, and that the hearts of the people will run together in love and zeal for the Master's cause.

2. The Northwestern Association, through its Executive Committee, has presented to this body the following important matter of business, which can best be laid before you by quoting from the Minutes of that Association:

The report of the special committee appointed to consider the change of time and order of holding the several Associations, and also the resolution concerning the holding of biennial sessions of the Associations and of the General Conference was presented, and after discussion by A. E. Main, L. A. Platts, F. E. Peterson, W. D. Burdick, T. J. Van Horn, D. B. Coon, W. D. Wilcox, and others, was adopted as follows:

To the Seventh-day Baptist Northwestern Association:

Your committee to whom was referred the resolutions from the Western Association regarding time of Association meetings, and also the resolution of T. J. Van Horn in proposing alternate biennial sessions of General Conference and Associations, would respectfully report: 1. In their opinion the recommendation from the Western Association that the time and order of holding the sessions of the Associations be changed, bringing the time of the Associations in April, is impracticable since April is the busy season of the year with most of our churches, being largely, as we are, an agricultural people.

2. In respect to a possible plan for holding the sessions of the General Conference and those of the Associations on alternate years at about the same time of the year that the Conference is now held, your committee is of the opinion that both the Associations and the Conference would be more effective for service, could some such plan be devised and put into operation.

As they are at present held, many people choose between attending the Association in June and the Conference in August. Whichever way the choice may go, one of the organizations suffers in attendance because of its proximity to the other.

With Conference adjusted to a two-year basis, practically one-half of the expense of its sessions is saved. With the Associations placed the last of July and during August, the difficulties to which

the resolution from the Western Association refers would be removed, and the interest of the denominational work could be brought before the entire denomination in the successive Associations, perhaps, on the whole, to a larger number of people than in any other way, and at no greater expense than now attends the holding of each annual series of Associations.

In view of these considerations and of others which might be named, your committee recommends that this Association instruct its Executive Committee to take up this matter with the General Conference at its next session, and if approved by that body, to bring it before the Associations (including our own) next year for consideration and action, the Executive Committee being given authority to mature the plan at such time or times during the year, and in co-operation with others interested in the movement, and in such manner as shall best secure the end in view, seeking always to promote the greatest efficiency in all the work.

Respectfully submitted,

L. A. PLATTS,

D. B. COON,

A. J. C. BOND,

Committee.

This communication from the Northwestern Association expresses the belief that such proposed change would magnify the importance of the General Conference and give the Associations a greater influence also, increasing the attendance of both classes of meetings. They ask that definite action be taken this year.

Respectfully submitted,

STEPHEN BABCOCK, President.

FRANK L. GREENE, Cor. Sec.

The report was referred to a special committee to be named by the Nominating Committee.

The report of the Trustees of the Seventh-day Baptist Memorial Fund was read by Wm. C. Hubbard, Secretary. The report was adopted by Conference. It was voted that vacancies in the Board be filled by the Nominating Committee.

A duet, "As Pants the Heart," was sung by Mrs. Otis Edwards and Miss Ella Edwards, Leonardsville.

At 11 A. M. an address, "Our Work for the Sabbath," was delivered by Rev. G. W. Hills, Nortonville, Kan.

The report of the Board of Systematic Benevolence was read by Rev. A. E. Main, D.D., and adopted, after remarks by W. C. Hubbard, Miss Mary E. Stillman, Dr. A. C. Davis, Jr., Rev. T. J. Van Horn, Rev. D. B. Coon and Rev. M. G. Stillman. The financial items of the report were referred to the Committee on Finance.

REPORT OF THE BOARD OF SYSTEMATIC BENEVOLENCE.

To the Seventh-day Baptist General Conference:

The Board of Systematic Benevolence respectfully states that its report for the current year is a "report in progress." In harmony with the recommendation of Conference, it has undertaken "to continue the work as begun by the Associational Agents and other representatives," as well as "to secure the presentation of denominational interests by those who present the plans of systematic giving," and to attain these results at the lowest possible expense.

In its work, it has invoked the co-operation of pastors, agents, special solicitors, and others, preceding and supplementing such labors with its best personal attention.

In November and December, through the Recorder, it appealed to each church to undertake at the outset of the new year a thorough canvass of its entire membership. As an earnest of what was possible to secure, it reported results in several churches, East, South and West, where thorough work had been done, with results that were exceedingly gratifying.

Early in the calendar year the name of the Sabbath-school Board was on request placed on the pledge cards. A statement to this effect, asking all churches to include the interests of this Board with the others in their support was published in the Recorder. New cards were accordingly prepared and furnished all churches.

It has endeavored to keep in touch at all times during the year with the progress of the work in each church. It volunteered the service of some one of its members, or other representatives, without expense, to any church desiring assistance in better establishing the system. No acceptance of the offer, however, came to the Board.

The first of the present month a circular letter was sent to the Treasurer of each church, requesting information as to the status of the work, the effect upon the local church and upon denominational interests, the increase or decrease in the number and amount of contributions, and any suggestions for betterment.

To this letter thirty-seven (37) Church Treasurers have replied promptly. From these responses, the following data are obtained: Twenty-two churches have adopted the system more or less completely, nine have adopted certain portions of the plan, four report no action taken in the matter, while two frankly state they are opposed to it.

This gives a total of thirty-one of the thirty-seven churches reporting, which are using the plan in some measure; the large number of churches not reporting are among those smaller ones from which data are not easily secured.

Twenty churches report increased contributions for both home needs and denominational interests, four state there has been no apparent change in either respect, while two report a decrease of receipts due to local conditions. Few suggestions of any nature are given.

Three facts appear prominently in the operation of this system. First, where a church has faithfully put the plan into operation increased support for all purposes follows, together with a hearty approval of the plan. Local support in such cases has not waned while denominational interests have been strengthened.

Second, that best results have invariably and proportionately followed direct personal work. Where earnest endorsement by the pastor has been given, increased interest appears, but the personal, intelligent, face-to-face canvass secures the better results. A conspicuous illustration of this fact is shown in the splendid week's work of Miss Mary A. Stillman, of Boston, in one of our larger churches. In this church, always a willing and generous contributor, a house to house canvass was made, using the pledge cards furnished by this Board, with the result that a very substantial gain in the number of contributions was secured, and an aggregate increase in subscriptions of approximately four hundred dollars, (\$400.00).

The report from the church at Farina is on the other hand a fine tribute to the earnest personal labors of its pastor. In this church the plan was unanimously adopted, with an increase in contributions of one hundred and twenty-five dollars, (\$125.00), proportionately divided among the various interests.

Is it not probable that one devoted person working faithfully in each church can secure corresponding increases in many, if not all, of our churches?

The third fact that these reports abundantly confirm is that the plan is the right one, and that it meets the approval, more and more, of nearly all our people. Its flexibility renders it easily adapted to the various needs and conditions of all our people.

The so-much-per-week plan accommodates itself to any one who from choice or necessity requires the monthly, quarterly, or even yearly arrangement.

All these facts emphasize one conclusion; devoted and loyal as are our people, excellent as is the plan, it is in no sense automatic; it will not operate itself successfully. It demands for its success individual service. It means that some one shall give of himself or herself abundantly to change approval into acceptance.

Readjustment changes methods; unfortunately, however, it does not change habits. Conviction alone does that work.

The complete adoption of this system is the desire not of this Missionary Society, our Education Society, and our Sabbath-school Board.

Through the medium of this Board's plan, these societies rightfully look for regular and liberal contributions. Its complete establishment and faithful acceptance by every church, large or small, means therefore the better support of those interests that stand for denominational life and growth.

With gratitude for the approval the system has received in many of our churches, this Board urges during the coming year a more personal concern on the part of pastor and people in securing its thorough adoption.

The plan that in a few churches by faithful, devoted agencies has proven its efficiency can with like agencies in all churches yield equally satisfactory results.

The expenses of this Board for the year have been forty-seven dollars and eighty-six cents, (\$47.86), detailed statement of which will be submitted for approval to the Committee on Finance.

In behalf of the Board,

WALTON H. INGHAM, President.

GEORGE W. POST, Corresponding Secretary.

ALBERT S. MAXSON, Recording Secretary.

A report of the Nominating Committee on the special committee concerning the time of Associations and Conference was adopted as a report of progress.

After the reading of announcements the Conference was led in a closing hymn by Abert Whitford.

Benediction was pronounced by Dr. A. E. Main.

FIFTH-DAY—AFTERNOON.

At 2 P. M. Conference assembled in General Session with President Babcock in the chair.

A service of song was conducted by the chorister, Abert Whitford.

Prayer was offered by Rev. T. J. Van Horn.

The Corresponding Secretary gave the annual report as follows:

REPORT OF THE CORRESPONDING SECRETARY.

To the Seventh-day Baptist General Conference:

The Corresponding Secretary reports that in accordance with the recommendation of Conference at its last session in the matter of compiling statistics, he sought early in the year to get into touch with the secretaries of the various Associations in order to secure unity of action. Owing to the slowness of some in responding, (one did not reply at all) to the invitation and encouragement of Associational Agents, and to the fact that the Associations stretch over a period

from April to December, the plan has been only partially successful.

The indifference and lack of business promptness of some church officers are a serious obstacle in this work. When plain printed blanks are used, and three successive letters to the officers of a church bring no reply, what can your Secretary do further?

Acknowledgement is due to Bro. Corliss F. Randolph for his valued assistance in securing the statistics of the South-Eastern Association, which are believed to be the most complete in some years. The Eastern Association reports a net gain of 30 members; Central, loss of 6; Western, gain of 1; Northwestern, gain of 61; South-Eastern, gain of 12; South-Western, gain of 14; foreign churches, gain of 27, showing a net gain for the year of 139, as reported to me from the churches, against a loss of 36, reported last year. This will be to us all a source of thankfulness and rejoicing.

An earnest message comes from Brethren Joseph and E. G. A. Ammokok pleading that they may hope to welcome missionaries and their wives to reinforce the Gold Coast Mission.

Through Bro. C. H. Greene, two letters have been received from a negro preacher at Bellinger, S. C., who, with his wife, has been keeping the Sabbath for four years, praying that missionaries be sent to them. In like manner letters have been received from Eld. A. H. Anderson, a preacher in the religious body of negroes, calling themselves "The Church of God and Saints of Christ," who observe the Seventh Day, are under the leadership of "Prophet Wm. S. Crowdy," and have over thirty elders and some forty societies or "tabernacles" scattered through many states. Their official organ is *The Weekly Prophet*, published at Philadelphia. They are apparently an illiterate but earnest people.

A letter from the Gentry Church, sends greeting, deploring the fact that they have no pastor, showing how they are working together to maintain the cause, and asking Rev. D. B. Coon to represent the church at this Conference; and they pray that the influence of this Conference session may extend to every church in the denomination.

Communications have also been received from Bro. Bakker, of Rotterdam, Holland, and the Mill Yard Church, London, Eng.

The letter herewith given has just been received from the First Alfred Church:

ALFRED, N. Y., Aug. 15, 1906.

To the Seventh-day Baptist General Conference in session at Leonardsville, N. Y.

At a church meeting held August 11, 1906, it was voted to invite the Conference to hold its annual session in 1907, with the First Alfred Church.

In behalf of the Church,

C. W. STEVENS, Clerk.

The expenses of the year have been \$17.66, which will be reported in detail to the proper committee.

Your Corresponding Secretary regrets that through inexperience he has not been able to render greater service to the cause. He is impressed with the fact that growth appears where there is efficient leadership, and that disintegration threatens the weak and pastorless churches. To quote from *The Sabbath Observer*, in speaking of the Asa church: "This brings home to us the great necessity, especially in small churches, of preparing one or more of the members to take the pastor's place in case of death or sickness."

With thankfulness and rejoicing for the blessings of the past, let us join reverence with sound business sense for the work of the year before us.

Respectfully submitted,

FRANK L. GREENE, Cor. Sec.

On motion the report was received, and the various items requiring attention were referred to the appropriate committees.

The Secretary of the Advisory Board submitted the annual report as follows:

"During the year a large number of meetings of the Executive Committee have been held and there have been two meetings of the Board. One important matter has also been submitted to each member of the Board by mail for action. At a meeting held on Dec. 31, 1905, at 220 Broadway, New York, the following members were present: Stephen Babcock, C. C. Chipman, A. E. Main, B. C. Davis, and G. B. Shaw. Letters were read from two members not present, L. A. Platts, and C. B. Hull. Visitors present were W. L. Clarke, A. H. Lewis, G. B. Carpenter, H. M. Maxson, C. F. Randolph, E. E. Whitford, and E. F. Randolph. After a full discussion the following resolutions were adopted:

"1. That the General Advisory Board approve the plan of sending out an agent or agents under the direction of the Board of Systematic Benevolence, to promote the full adoption and operation of the recommendations of the said Board of Systematic Benevolence; such agent or agents to promote primarily the interest of each local church as the source of supply, and, based on this, a loyal co-operation in all denominational activities.

"2. That we recommend to the Missionary Board and to the Tract Board that they say to the denominational Board of Systematic Benevolence that they will furnish ten twenty-second copies of the expense of such an agent or agents; and that in like manner the Education Society (for the theological seminary) and the Sabbath-school Board each offer to pay one twenty-second of the same expense. The whole amount of which shall not exceed \$1,000.00 a year."

The failure of one of the Boards to follow these recommendations necessarily kept the entire plan inoperative. At a meeting of the Executive Committee held on Feb. 4, 1906, the following preamble and resolution was adopted: "WHEREAS, the Sabbath-school Board has requested that its name be placed on the pledge cards about to be issued by the Board of Systematic Benevolence, and, whereas, that Board has asked advice on that point from the General Advisory Board (of the General Conference, therefore, resolved, that we advise that the name of the Sabbath-school Board be placed on said cards." The Secretary was instructed to send a copy of this resolution to each member of the Board with the request for a prompt reply in the form of a vote of "yes" or "no." The result was "yes" 9, and "no" 2. The Secretary notified the Board of Systematic Benevolence and the result is seen in the form of card used this year.

At a meeting of the Executive Committee held March 11, 1906, an invitation was received from the Milton Church asking the Board to be represented in a Council for the ordination of Prof. Edwin Shaw, of Milton, to the Gospel ministry. The Board replied that it did not consider it within its prerogative to be officially represented in such council. Other matters have claimed the attention of the Board during the year and advice from the Board has very generally been followed. One important informal meeting was held during the Convocation at West Edmeston, and a meeting was held yesterday, August 22, when the following resolution was adopted:

"Resolved, that the Advisory Board expresses its full and complete satisfaction with the ordination of Rev. A. L. Davis, at Verona, N. Y., Jan. 13, 1906, and of Rev. Edwin Shaw, at Milton, Wis., May 5, 1906, as shown by credentials and other evidences submitted to the Board and that the Board most heartily recommends these brethren to the churches of the denomination as worthy and accredited ministers of the denomination.

In submitting this report, we wish it understood that all action of the Advisory Board and its Executive Committee have been taken with full and distinct understanding that the Board has no executive or legislative authority and that its sole function is advisory.

Adopted by the Board Aug. 22, 1906.

On behalf of the Board,
STEPHEN BABCOCK, *President*.
GEO. B. SHAW, *Secretary*.

On motion the report was adopted.

Congregational singing was led by Abert Whitford.

The report of Treasurer F. J. Hubbard, of the American Sabbath Tract Society, was read by W. C. Hubbard.

Address, "Message from the Publishing House," N. O. Moore Jr.

Following Mr. Moore's address, the Conference listened to a solo, "Rock of Ages," by Miss Blanche Crandall.

The report of the Corresponding Secretary, Dr. A. H. Lewis, was next presented in Dr. Lewis's earnest and stirring manner.

After the presentation of the work of the Tract Society in the foregoing reports a quartet, composed of Mr. J. H. Tanner, Miss Blanche Crandall, Miss Clara Wells and Mr. Charles P. Titsworth, sang an anthem, "Nearer, my God, to Thee."

Rev. I. J. Howland, of the Protestant Methodist denomination, who has been preaching for some months to our people of the DeRuyter field, was introduced to the Conference and spoke briefly concerning our interests on that field.

An open parliament on the work of the Tract Society, as brought out by the reports submitted, was eagerly participated in by many. The reports concerning the work of the Tract Society were approved by Conference.

D. E. Titsworth led the congregation in singing.

A report of the Committee on the Historical Volume, appointed at Ashaway in 1902, was made by C. C. Chipman. A letter from the chairman of that committee, Prof. H. M. Maxson, was also read.

"The Committee on Historical Volume for the Ashaway Conference would report that the volume is nearly all printed and would have been sent out last fall but for the fact that one paper was still wanted. A new writer has now been secured for it and it is expected that the paper will be in hand and the volume issued in the winter.

We would recommend the appropriation of \$300.00 by Conference to meet the expense in continuance of its policy voted at Ashaway."

H. M. MAXSON, *Chairman of Committee*.

It was voted that the report be accepted as a report of progress, and that the matter referring to finance be referred to the Committee on Finance.

The session was dismissed by benediction by Rev. O. D. Sherman.

FIFTH-DAY—EVENING.

The Conference was called to order by President Babcock at 7 P. M.

The Conference chorister, with the accompaniment of the orchestra, led in a service of song.

Rev. W. C. Whitford offered the opening prayer of the evening.

Rev. L. A. Platts presented the following report of the special committee on Seventh-day Baptist Orphanage, appointed by the Conference last year.

Report of the committee to whom was referred the offer of the Baldwin property for an Orphanage, or other Benevolent Work:

Your committee would respectfully report that their work came to them from the Conference at its last session through the recommendation of a special committee. This recommendation, (see page 89 of the Year Book, 1905) is in four items to which the four items of this report respectively refer, viz.:

1. The vacancy in the committee caused by the death of the late Rev. Geo. J. Crandall, has been filled by the appointment of Mr. E. D. Bliss, of Milton. The committee thus constituted is made up of A. B. West and A. S. Maxson, of Milton Junction; L. A. Platts and E. D. Bliss, of Milton, and T. J. Van Horn, of Albion.

2. The committee corresponded with the Trustees of the Seventh-day Baptist Memorial Fund with reference to the transference of the property in question to that body, who decided that they could not, under all the conditions of the case, accept it.

3. The five men composing this committee thereupon took out, in due form and manner, articles of incorporation under the laws of the State of Wisconsin, enabling them to effect an organization to hold and care for the property until such time as it may be put to the use or uses for which it is designed. Articles of organization have been adopted and duly placed on record constituting the incorporators an Association under the name of the Lottie Baldwin Association, to continue as such until the election of their successors by the Seventh-day Baptist General Conference at this, its present session. It is provided that such successors shall be elected, one for one year, one for two years, one for three years, one for four years, and one for five years and thereafter, at the regular annual sessions of this Conference, one each year for a period of five years each.

The Association was organized by appointing the five members composing it a Board of Directors, and from this Board of Directors the following officers were elected: For President, Lewis A. Platts; for Vice President, Albert S. Maxson; for Treasurer, Allen B. West; and for Secretary, Theodore J. Van Horn. These officers will hold their respective offices until such time as their successors shall be elected by the Lottie Baldwin Association, as constituted by the election made by the Conference, at this session.

The Association has its headquarters, or principal place of business at Milton Junction, Rock County, Wisconsin.

The Association has taken a deed from Miss Lottie and Mr. James Baldwin, for the farm containing one hundred and twenty acres of land situated in the town of Plymouth, County of Sheboygan and State of Wisconsin, and has given a lease of the same to the grantors, on terms mutually satisfactory to them and to the Association, not deemed necessary to be included in this report.

4. The last item of the recommendation of the special committee, already referred to in this report, declares: "Conference shall not be obligated to any expense by the action of said committee." Your committee respectfully report that they have given much gratuitous time and labor to the work assigned them, that they have employed legal counsel, searched records, recorded all papers requiring record, and have paid out of private purses, in fees, traveling expenses, postage, etc., the sum of thirty-four dollars and nineteen cents (\$34.19) which, should the Conference deem it right to pay, they would be glad to receive.

Respectfully submitted, by order and in behalf of the committee.

L. A. PLATTS.

The report was approved and the financial part was referred to the Committee on Finance, and the nominations involved in the report were referred to the Committee on Nominations.

Rev. L. C. Randolph, of Alfred, N. Y., led in a devotional service of song.

Dr. L. A. Platts read a scripture lesson from the sixth chapter of 2 Kings and from the twenty-fourth chapter of Luke. He then preached from the following texts: 2 Kings 6: 17; Psalm 119: 18; Luke 24: 31. The theme of the sermon was "Blind Eyes Opened."

Mrs. Eva Hill, of North Loup, Neb., sang a solo, "Beyond the Gate."

Rev. L. C. Randolph led the after-meeting.

A letter received from Rev. J. H. Wallfisch, of Berlin, Germany, in regard to employment among our people was referred to the Committee on Missions.

The closing prayer of the evening was offered by Rev. G. W. Lewis, of Milton Junction, Wis.

A social arranged by the young people followed the evening's service.

SIXTH-DAY—MORNING.

At 8 A. M. after a praise service of song and a number of brief prayers for God's blessing on the services of the new day and on all our work, Rev. T. J. Van Horn conducted a service of Bible study upon the subject of "Missions."

At 9 A. M. the Conference met in Special Conference Committees for the discussion of, and action upon, the various matters referred to them.

At 10.30 the Conference met in General Session, with President Babcock in the chair. The singing was led by Abert Whitford. Prayers were offered by Rev. A. G. Crofoot and Rev. B. F. Rogers.

Rev. A. H. Lewis presented the following resolution, which was adopted.

WHEREAS, some phrases contained in the action of Conference last year, by which the Advisory Board was constituted, are capable of a double interpretation,

Resolved, that President B. C. Davis, Rev. W. L. Burdick, and Rev. T. J. Van Horn be hereby constituted a committee to consider the record of that action, and recommend such modification or elimination of those phrases as will remove all ambiguity from the record; their report to be presented at some time before the close of this Conference.

Rev. A. H. Lewis presented a matter concerning the people of Epirata, Pa., known as German Seventh-day Baptists. He read, and made comments and explanations concerning a letter from Rev. S. G. Zeffass, which contained a request that our year book should include the names of several men who are clergymen among them.

Remarks were made by D. E. Titsworth, Rev. L. A. Platts, Rev. A. E. Main and Rev. W. C. Daland. Rev. A. E. Main was requested to prepare a resolution concerning the matter, to be presented at some time before the close of the session. The resolution presented and adopted was as follows:

"Resolved, that we authorize our Corresponding Secretary to answer, in the name of Conference, the letter from the Rev. S. G. Zeffass; send him our warmest fraternal greetings, and our regret that we could not have enjoyed his presence at these anniversaries; to assure him that the names and addresses of the ministers mentioned in his letter will be printed in our Year Book*; and to inform him that the question of continued and still closer relations between our German Seventh-day Baptist brethren and ourselves has been referred to our Conference Executive Committee."

The report of the Board of Pulpit Supply and Ministerial Employment was presented by Ira B. Crandall, of Westerly, R. I.

To the Seventh-day Baptist General Conference:

The Board of Pulpit Supply and Ministerial Employment, would respectfully report:

That most of the practical work was formerly done by the Corresponding Secretary, the late Rev. O. U. Whitford, who by reason of his relations as Corresponding Secretary of the Missionary Society, was in close touch with the churches and ministers, and therefore better qualified to render assistance.

Since his decease, efforts have been made with partial success in securing pastors for several churches. Our great trouble in accomplishing all that the Board would like to do is the lack of workers. There are a number of churches unable to secure pastors because there are no available ministers. Truly the harvest is great and the laborers are few.

Respectfully submitted,

I. B. CRANDALL, *Pres.*

The report was adopted by the Conference.

Under the following order of miscellaneous business, Dr. A. H. Lewis spoke concerning the history and present status of the German Seventh-day Baptists.

Mr. John Tanner, of Westerly, sang a solo.

Rev. W. L. Burdick, of Ashaway, presented the address of the morning upon the subject, "Denominational Loyalty—Missions."

Rev. W. C. Daland led in singing "Rock of Ages."

On motion, the Corresponding Secretary, F. L. Greene, Rev. L. A. Platts and Rev. A. E. Main were appointed a committee to reply to a communication from Rev. J. H. Wallfisch, of Germany. After several notices, benediction was pronounced by Rev. L. F. Randolph.

SIXTH-DAY—AFTERNOON.

President Babcock called the session to order at 3 P. M., and prayer was offered by Wm. L. Clark.

Dr. A. H. Lewis made a few remarks concerning the mat-

ter of Church Federation and our relations with it, and called attention to some printed pamphlets bearing on the subject.

The Committee on Denominational History made a report of progress, which was approved, the item on finance being referred to the proper committee. The report was as follows:

REPORT OF COMMITTEE ON DENOMINATIONAL HISTORY.

To the Seventh-day Baptist General Conference:

Your Committee on Denominational History is pleased to report that despite adverse conditions, progress has been made with the work indicated by previous action of the General Conference.

The illness and subsequent death of Mr. John Hiscox, the business manager of the Recorder office, soon after the last session of the General Conference, prevented the reprinting of early Conference Minutes for several months, until his successor had been selected and installed in office.

The Conference Minutes for the years 1807 and 1808 were reprinted in the Sabbath Recorder, and two hundred and fifty (250) copies of each, bound together, were again reprinted in pamphlet form on a page uniform with the Conference Minutes as now printed. These are offered to persons desiring them, at ten (10) cents each.

It is expected that the reprinting of Conference Minutes and other material, will be continued, without serious interruption, in accordance with plans approved by the General Conference.

The work of gathering denominational history has been continued by individual members of the committee, particularly by Charles H. Greene.

The bill for reprinting, amounting to eight dollars (\$8.00), accompanies this report.

Respectfully submitted in behalf of the Committee.

CORLISS F. RANDOLPH, *Chairman*.

The Committee on Petitions made its report, which was adopted as follows:

Your Committee on Petitions beg leave to report that no item has come before us for consideration except the request of the First Alfred Church that the sessions of the General Conference of 1907 be held with that church.

We recommend that their request be granted.

S. H. BABCOCK, *Chairman*,
MARIE S. WILLIAMS,
A. CORA CLARKE,
MIZPAH S. GREENE,
A. B. KENYON,
T. L. GARDINER.

The Conference Committee on Education presented its report. Remarks were made by Pres. B. C. Davis, Rev. S. R. Wheeler and D. E. Titsworth. On motion, the report was discussed item by item, and then adopted as a whole as follows:

REPORT OF COMMITTEE ON EDUCATION.

1. We recommend to the General Conference the appointment through its Nominating Committee, of an Advisory Committee on Theological Education, to consist of a chairman, and in addition, one member from each of the six Associations.

2. In view of the difficulty of obtaining teachers specially prepared for advanced positions in our colleges and the certainty with which such as have special preparation can obtain positions in our institutions or others, we recommend that our young people of marked ability take the time and make the sacrifice necessary to become specialists in various departments of learning.

3. We commend our colleges to the financial support and patronage of all our people, and in the special efforts now being put forth by the several institutions, assure them of hearty approval and every possible assistance, viz.: Salem College in its effort to secure funds for current expenses and to start an endowment; Milton College in equipping a central heating plant and in completing and paying for its new science building; and Alfred University in the undertaking, recently decided upon by its trustees, to raise a fund of one hundred thousand dollars during the current year, for paying off the indebtedness of the University and enlarging its equipment and efficiency, the proposed sum to include the conditional gift by Mr. Andrew Carnegie, of twenty-five thousand dollars to pay for a new library building.

4. WHEREAS, the Holy Bible is recognized by the educational world of today as a masterpiece in literature, as being not only rich in historical information, but also the source of a perfect system of ethics, taught by story, precept, and example;

Resolved, that we heartily approve the efforts that have been and are now being made in our institutions of learning to maintain courses of Bible study; and that we urge upon the young people of our denomination the importance of availing themselves of every opportunity to increase their store of Biblical knowledge.

Respectfully submitted,

WILLIAM C. DALAND, *Chairman*.

At 2.30 the interests of the Seventh-day Baptist Missionary Society were presented in the following program:

Singing, "O, Could I Speak the Matchless Worth."

(To be continued.)

Sabbath School.

CONDUCTED BY SABBATH-SCHOOL BOARD.

Edited by

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

INTERNATIONAL LESSONS, 1906.

Oct. 13.	The Ten Virgins.....	Matt. 25: 1-13
Oct. 20.	The Parable of the Talents.....	Matt. 25: 14-30
Oct. 27.	Jesus Anointed in Bethany.....	Matt. 26: 6-16
Nov. 3.	The Lord's Supper.....	Matt. 26: 17-30
Nov. 10.	Jesus in Gethsemane.....	Matt. 26: 36-50
Nov. 17.	Jesus Before Caiaphas.....	Matt. 26: 57-68
Nov. 24.	The World's Temperance Sunday.....	Isa. 5: 11-33
Dec. 1.	Jesus Before Pilate.....	Luke 23: 13-25
Dec. 8.	Jesus on the Cross.....	Luke 23: 33-46
Dec. 15.	Jesus Risen from the Dead.....	Matt. 28: 1-15
Dec. 22.	Jesus Ascends Into Heaven.....	Luke 24: 36-53
Dec. 29.	Review.....	

LESSON II.—THE TEN VIRGINS.

For Sabbath-day, Oct. 13, 1906.

LESSON TEXT.—Matt. 25: 1-13.

Golden Text.—"Watch therefore for ye know neither the day nor the hour wherein the Son of man cometh." Matt. 25: 13.

INTRODUCTION.

The parable of our lesson follows immediately after Jesus' long discourse to his disciples about the destruction of Jerusalem, the second coming of the Son of man, and the consummation of the age. It is the first of a group of three parables of warning, and is directed not to the people in general, but to Jesus' own disciples. It has a strong resemblance in its lesson to the parable of the marriage of the King's son; but there the supper is already spread, and the warning is particularly for those who are not yet members of the kingdom.

The importance of the doctrine of the kingdom of heaven is seen from our Lord's repeated references to it. It is to be noted that most of the parables have as their subjects various aspects of this kingdom.

Care should always be taken in interpreting the parables, not to press the subordinate details. This warning is particularly applicable to this parable. For example, we are not to infer that sleep in this parable symbolizes careless unconcern in regard to duty; for the wise as well as the foolish slept.

TIME.—According to tradition on Wednesday of Passion Week, in the year 30; probably late in the afternoon.

PLACE.—Near Jerusalem; very likely upon the Mount Olives, with the city of Jerusalem in full view.

PERSONS.—Jesus and his disciples.

OUTLINE.

1. The time of Waiting, v. 1-5.
2. The Unreadiness of the Foolish Virgins, v. 6-9.
3. The Exclusion of the Negligent.

NOTES.

1. Then shall the kingdom of heaven be likened. That is, at the time of the coming of the Son of man which has been referred to in the preceding chapter. Ten virgins. The number ten has no particular significance. It is a number of completeness. In modern English we would be more apt to say maidens instead of virgins. We are to suppose that these maidens had been selected as a guard of honor to meet the bridegroom and escort him to the home of the bride, where the marriage was to be celebrated. We may infer that they were waiting at some appointed place at the wayside. Their lamps. We are to think of the primitive Oriental lamp, a sort of saucer containing oil and having a wick. Some think that these lamps were mounted on sticks or short poles, and so might be called torches.

2. And five of them were foolish, and five were wise. There is much better manuscript authority for this order than for that given in King James' version. The foolish virgins are the ones that are prominent throughout the parable. It might indeed be called the Parable of the Foolish Virgins. We need not question but that all were well-disposed toward the bridegroom and desired to do him honor. This parable is not to present a contrast between the enemies and the friends of Jesus, but rather between those who exercise prudence in spiritual affairs and those who do not.

3. For the foolish . . . took no oil with them. Their folly is shown in that they made no provision for a possible delay. The lamps were shallow and would burn only for a very short time without refilling. Their regard for the bridegroom should have led to provide against this contingency.

4. Took oil in their vessels with their lamps. They

each carried an extra supply of oil in a separate vessel. This was only a natural precaution.

5. While the bridegroom tarried. Literally, spent time. They could not tell why he delayed, nor how long it would be before he came. We do not understand why our Lord's second coming is delayed. The great crisis for the individual Christian is not at the end of the world, but at the time of some great opportunity. Nothing is more uncertain for us than the time that the Bridegroom will come to us. They all slumbered and slept. The word translated "slumbered" is much better, "nodded" or "napped." During the long period of waiting they dropped into a doze and finally went soundly to sleep. Some have condemned them for this lack of vigilance; but all slept, both the prudent and the foolish. If they were ready there was really nothing else to do.

6. But at midnight there is a cry. We are to imagine that some one was watching on behalf of the sleepers. At length the warning comes. Although the bridegroom has delayed it has been certain all along that he was coming, and so far as the watchers knew he might come at any minute.

7. Then all those virgins arose and trimmed their lamps. It is probable that the lamps had been burning while they slept; at any rate now was the time to put them in first class order that they might give good light when the bridegroom appeared.

8. Give us of your oil; for our lamps are going out. They had before ignored the necessity of having an extra supply of oil. They now feel their need, and apply to their companions. At first sight their request seems very natural and appropriate.

9. Peradventure there will not be enough for us and you. Were they selfish and stingy? I think not; but if they were that is not at all the point of the parable. Our attention is to be directed to the lessons from the situation of the foolish virgins. It would not have been right for the wise to impair their own usefulness for the sake of supplying the negligent. In the interpretation of the parable we do not have to explain the seeming selfishness of the wise virgins; for it is impossible for the prudent to help the foolish at the time of the coming of the Lord. Their lack is not outward,—something that can be supplied by a friend,—but a lack in character. Go ye rather to them that sell. This line is also to be understood as a part of the setting. It makes the picture vivid and realistic, but we are hardly to suppose that there would be a chance of getting the extra supply of oil then in time to join the procession, and certainly there is nothing to correspond with this in the interpretation.

10. And while they went away to buy, etc. The lack of oil when the bridegroom came was really the end of the matter. We are not to commend these foolish virgins for trying now to rectify their mistake, nor are we to say that they showed greater folly than before in going away after oil instead of going on without oil, trusting to the clemency of the bridegroom. And the door was shut. On the supposition that all the guests had arrived.

11. Lord, Lord, open to us. An urgent and piteous appeal. They had not failed because they were really indifferent to the advantages of attending the marriage feast, but because they had been careless in regard to their duty.

12. Verily I say unto you, I know you not. This is not to be viewed as a penalty for coming late. The master of the feast simply cannot conceive that any of the guests would have failed to be there on time, and so infers that any one outside can not belong to the company.

13. Watch therefore. The lesson of the parable is that of watchfulness, not the watchfulness of sleepless nights and dread, but that of calm attention to duty. For ye know not the day nor the hour. The strong argument for watchfulness rests in the fact of our utter inability to know beforehand the time of the Lord's coming. It is certain that he will come when not expected.

REPORT OF CONVENTION OF WESTERN ASSOCIATION ON SYSTEMATIC GIVING.

A very interesting and enthusiastic meeting was held at the Theological Seminary in Alfred, N. Y., Sept. 23, 1906. The Convocation was at the invitation of the sub-committee of the denomination, Prof. S. W. Maxson and Dean A. E. Main. Two sessions were held, the morning session beginning at 10.50 a. m., Prof. Maxson being

chosen as chairman. J. C. Crofoot was chosen secretary. Prayer was offered by Rev. O. D. Sherman.

The list of delegates from the different churches was read.

First Alfred.—Pastor L. C. Randolph, Prof. W. C. Whitford, Dean A. E. Main, Prof. E. M. Tomlinson, Pres. B. C. Davis, Rev. B. F. Rogers and Mr. Chas. Stillman.

Second Alfred.—Pastor E. D. Van Horn.

Andover.—No delegates.

Friendship.—Pastor A. J. C. Bond, Deacon O. M. Witter, Mrs. Mary F. Whitford and Mr. Frank Stillman.

First Genesee.—Represented by Pastor S. H. Babcock by letter.

West Genesee.—No delegates.

First Hebron.—Pastor Wilbert Davis.

Hebron Center.—Pastor Wilbert Davis.

Hornell.—Pastor H. E. Davis.

Independence.—Pastor A. G. Crofoot.

Scio.—Pastor H. L. Cottrell and Deacon Rogers.

Wellsville.—Pastor H. L. Cottrell and J. C. Crofoot.

Shingle House.—Pastor G. P. Kenyon.

Hickernell and Blystone.—Pastor Jesse Hutchins.

Richburg.—Pastor O. D. Sherman.

Portville.—Pastor G. P. Kenyon and Dr. H. A. Place.

Hartsville.—Pastor H. E. Davis.

The object of the meeting was stated by Chairman S. W. Maxson.

Remarks were made by many delegates.

Adjourned at 12 m.

The afternoon session began at 1.45 p. m. Prayer was offered by Rev. G. P. Kenyon. Remarks were made by nearly all the delegates and many things were learned by the friendly exchange of ideas.

The following resolution was adopted: Resolved, that we recommend to the Board of Systematic Benevolence that they consider the matter of changing the name of the Board from the "Board of Systematic Benevolence" to the "Board of Systematic Giving."

The committee, Prof. S. W. Maxson and Dean A. E. Main, extended thanks to the delegates for their presence and interest. The delegates were instructed to report to their churches what was accomplished at the Convention.

Voted, that the Secretary report the meeting to the SABBATH RECORDER for publication, and to Dr. Geo. W. Post, of Chicago, President of the Denominational Board of Systematic Benevolence. Convocation adjourned at 4.25 p. m.

J. C. CROFOOT, Sec'y.

CONFERENCE ECHO.

J. D. SPICER.

At the late session of our General Conference, held at Leonardville, N. Y., the writer presented the names of our ministers who attended the Conference held in that place eighteen years ago—as per Minutes of that year—but have since gone home.

At first thought the number to many seemed quite startling, and the question would very naturally present itself, Are their places being filled?

When we consider the number only, it is easy to see that the average is not far from what we might expect, it being about one in three of the forty-six who were present. But may we not well hope that our good Father will not see it best, in the next eighteen years to take from us so many of equal rank and ability to serve our churches and denominational interests?

The following are the names mentioned:

J. C. Bowen, J. E. N. Backus, E. M. Dunn, D. E. Maxson, H. B. Lewis, J. W. Morton, A. B. Prentice, L. R. Swinney, James Summerbell, J. M. Todd, Geo. B. Uter, Nathan Wardner, Wm. C. Whitford, Thos. R. Williams, O. U. Whitford.

Sept. 20, 1906.

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Children's Page.

THE LIGHT ON THE HEADLAND.

There had been a dense, icy fog for three days, and during that time the fishing along the coast had been almost suspended. Boats that had been outside when the fog enveloped them remained there, and those nearer shore either tried to get outside or felt their way to land, slowly and apprehensively, a bit at a time. To be drifting about in that thick, moist darkness was a constant invitation to the jagged rocks and reefs that lurked near shore.

On a bold headland overlooking one of the most dangerous parts of the coast was the home of Captain Griffin. Years ago Griffin had been a poor fisherman, but he worked his way up from boat to boat, until now he was captain and part owner of the fine schooner Petrel, which ran between Deep Harbor, the little village three miles below, and a city several hundred miles up the coast.

During the tenth and eleventh days the people on shore began to look more serious and apprehensive. The great bulk of the fishing boats had been away to the Banks, but it was now time for them to return, and there were no signs of the fog lifting. The best pilot on the coast would be helpless in that icy, relentless mass of enveloping mist.

On the morning of the eleventh day Mrs. Griffin stood on the little porch in front of her house, trying to peer through the gloom.

"If it doesn't lift soon," she said, gravely, "I am afraid there will be a good many wrecks. The boats cannot tell when they approach land, and there are no lighthouses to warn them away."

"But papa won't come back till next week," interrupted ten-year-old Harry, encouragingly.

"No; but there is your Uncle John in the Surf, and your Uncle Bill in the Tidal Wave, and hundreds of men and boys from the village and along the coast. Nearly every one of our neighbors has somebody in the fleet. God grant the fog may lift before night!"

As she turned away Harry slipped down the steps and out toward the headland. He was thinking of the men outside, and of that regretful utterance of his mother's, no lighthouses to warn them away. He had heard that complaint many times before, but now the words came home to him with additional force and meaning. He had once passed a lighthouse when on a trip with his father, and he remembered the big, bright light which had shone so steadily through the darkness.

Why did they not have one here? Suddenly he turned back and hurried toward the pile of driftwood which had been gathered along the shore. There were many wrecks on this coast, and one of Harry's amusements was to gather up the boxes and barrels and planks and debris which he found on the beach and among the rocks. This he now carried, piece by piece, as far out on the headland as he dared to go.

The work was slow and laborious, and it was well on in the afternoon when his bright, eager face appeared in the doorway.

"Oh, mother!" he cried, "may I have the old oil barrels in the shed?"

"Yes, certainly." Mrs. Griffin was thinking more of the boats outside than of Harry just then, and besides, Harry was fond of building houses with the lumber.

Every ten minutes she went to the window and gazed out into the fog, and it was not until

The darkness warned her of approaching night that she thought of Harry and went to the door to call him.

As she stood there a bright, dazzling flame rose up from the headland. At first she did not understand it; then she thought of the oil barrels, and Harry's absence. And with this thought came another.

"Thank God I thank God!" she cried fervently.

Bareheaded as she was, she ran out to the headland to where Harry was watching his fire. "Don't let it go down, Harry," she cried; "it will warn them of the rocks. There are more oil barrels in the cellar, and plenty of wreckage behind the shed. We will keep it up all night."

Down at the village they saw the spire of flame rising from the headland, and they understood and made another on the beach. And the light of the two beacons penetrated even the dense fog, and shone out across the breakers to where more than one anxious helmsman was peering through the darkness for some indication of his whereabouts.

The next morning the fog began to lift, little by little, and toward noon the boats came in, and with them came the Petrel, six days earlier than she was expected.

"We made a quick run," Captain Griffin said that afternoon, as he sat on the porch between his wife and Harry; "but we struck into the fog yesterday morning and soon lost our reckoning. I was at the wheel, trying to make out our course, when I saw the first light. It saved the Petrel from being wrecked, for she was close in upon the rocks, and only had just time to change her course. And not only the Petrel, my boy," placing his hand upon Harry's brown curls; "more than one man in the village told me that his boat was saved last night by that light on the headland."—The Advance.

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TABLE OF CONTENTS

EDITORIALS.—The Problem of the Ministry; Are the Men Competent? Character and Quality; Why so Few Ministers; The Cause with us; An Appeal; The Next Conference Program. 625, 626

Opened Eyes, and What They See. 627

The Rise and Fall of Dowle. 628

Meeting of the Sabbath School Board. 629

Sunday Observance Laws. 629

MISSIONS.—Paragraphs; Now is the Time to Speak and Act; Annual Meeting. 630

WOMAN'S WORK.—Poetry; Religious and Moral Education in the Home. 630

The Conference of Nineteen Hundred Seven. 631

Ministers' Salaries. 631

Gems From Chatauqua. 631

YOUNG PEOPLE'S WORK.—That Banner; The Reading and Study Course in Bible History. 632

Salem College. 632

HOME NEWS. 633

Listeners Never Hear any Good of Themselves. Poetry. 633

A Willing Way. 633

MARRIAGES. 633

DEATHS. 633

General Conference. 634

SABBATH SCHOOL. 638

Report of Convention of Western Association on Systematic Giving. 638

Conference Echo. 638

CHILDREN'S PAGE.—The Light on the Headland. 639

For Sale. 639

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The regular meetings of the Board of Managers are held the third Wednesdays in January, April, July, and October.

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

The Board will not obtrude information, help or advice upon any church or person, but give it when asked. The five new persons named in the Board will be its working force, being elected next year.

The Association of Secretaries will meet the second of September at Plainfield, N. J., in the evening. The purpose of the meeting is to give to the members of the Board and to the members of the Association a full and complete understanding of the work of the Board and of the Association.

All communications should be sent to the Board, 125 West 12th Street, New York City.

OLD AGE.

BY HENRY W. LONGFELLOW.

It is too late! Ah! nothing is too late
Till the tired heart shall cease to palpitate.
Cato learned Greek at eighty; Sophocles
Wrote his grand Oedipus, and Simonides
Bore off the prize of verse from his compeers
When each had numbered more than four score years.
And Theophrastus at four score and ten
Had but begun his "Characters of Men."
Chaucer, at Woodstock with the nightingales,
At sixty wrote the "Canterbury Tales."
Geothe at Weimar, toiling to the last,
Completed "Faust" when eighty years were past.

What then! Shall we sit idly down and say
The night hath come; it is no longer day?
The night hath not yet come; we are not quite
Cut off from labor by the failing light;
Something remains for us to do or dare,
Even the oldest tree some fruit may bear.
For age is opportunity no less
Than youth itself, though in another dress;
And as the evening twilight fades away
The sky is filled with stars, invisible by day.

THE theme for that prayer meeting was "Prayer."

The pastor said he had been considering those passages in the book of Acts which record prayers. Those passages are few and the prayers recorded are brief. Nevertheless, they are comprehensive and indicate how men pray under special circumstances and when urged by the consciousness of great needs. In this way the leader opened the whole subject of prayer so as to interest all who were present. The prayers and the remarks which followed held the attention of the meeting to the theme and developed much that was interesting and helpful. Prominent among the thoughts thus suggested was the truth that prayer is a natural and unavoidable experience; as children appeal to their earthly parents, so all forms of religious thought appeal to God, in whatever way the one praying may conceive of God. When He is thought of as a loving Father prayer comes to be a delightful, natural experience and partakes largely of thanksgiving. After the meeting closed one said to the writer: "I have been much impressed to-night with the selfishness of my prayers. I fear that I am always asking something for myself and not giving thanks as I ought for the numberless blessings I already have." Probably that form of selfishness appears in all our lives more than it ought to. On the other hand, the consciousness of our needs must always be the source of earnest desire for something more, and when we ask for those things that will enable us to serve the Father better, to do His work more abundantly and to be interested more in the souls of men, it is not selfishness that is the dominant motive. The service of God

ought always to seek earnestly for everything that will make the most of himself, or make himself most efficient in doing the will of God.

"If at any time we fall so low as to 'ask amiss that we may consume upon our lusts,' we then need to heed the admonition of the apostle James. It is well to look carefully after our purposes when we pray, that we may seek that which is best, being obedient and servicable children of our Father to whom we pray. While we should not think forms of prayer and times for praying unimportant, we are helped by enlarging our conception of what prayer really is. That meeting emphasized the thanksgiving element in prayer. Various references were made to prayers in the Old Testament, and the thought of the meeting was drawn toward prayer as an universal experience and as the natural language of the children of God, without regard to time or place or nationality or name. Prayer is always a prolific theme, and that prayer meeting was abundant in good.

PERHAPS it was a coincidence, perhaps designed, that the date of that prayer meeting was September 28, 1906, or Tishri 9, 5667,

according to the Jewish calendar, and that in a Jewish Synagogue not far from the place where the prayer meeting was being held, the Jews had begun the observance of Yom Kippur, Day of Atonement, at forty-nine minutes after five o'clock on that evening. The pastor referred to that incident in opening the meeting. It was a timely and helpful reference. Christians lose much because they are not more familiar with Judaism and Christianity as closely related religions. Ignorance and antagonism have separated these two great systems of ethics and religion for centuries, which ignorance and antagonism still prevail to the injury of both Judaism and Christianity. The fundamental oneness of Judaism and Christianity appears prominently in the Ten Commandments, in the matter of prayer and thanksgiving, and in the idea of atonement through prayer and repentance. Both the thought and the word atonement—at-one-ment—came from Judaism into Christianity. The strong grasp in which the Day of Atonement has held Judaism for thousands of years, in all lands and through all changes, amid all misfortunes and under all wrongs, gives highest proof of the power of prayer and of the sincerity with which men seek at-one-ment with God through confession of sins. Christianity has no day in the year in which the idea and habit of repentance, through prayer, is at all incompatible with the Day of Atonement among

the Jews. This day of fasting and repentance marks the history of Judaism more prominently than any other day, except the Sabbath.

It appears in all Jewish history as an unbroken mountain range, rising above other features in the outward expressions of the religious life of the Jews. The Jewish Exponent—representative of orthodox Judaism—of even date with Yom Kippur, last week says: "There is no holy day in the calendar of any religious denomination that is scrupulously observed by so large a proportion of its votaries as the great Day of Atonement. After all that is said about the weakening of the hold of Judaism on its adherents, it is always reassuring to note the zeal with which the great majority of the congregation of Israel observe this solemn occasion, not only in spirit, but according to the letter as well. No man can truly claim to be a member of that congregation who ignores the Divine command which has consecrated this day to the service of God and the regeneration of man. The same law that created the day declared the method of its observance. Irresistible logic forces the conclusion that without a strict adherence to that method the day can have no real meaning or significance. The divine law commands that every Jew who has reached the period of responsibility shall surely afflict his soul on this day. It is not given to any man or any body of men to alter, amend or abrogate that law. It is not true that the prophets attempted either the one or the other. They did not possess the power to do so, nor did they try to exercise it." Reformed Judaism in the United States, and elsewhere, naturally claims a higher and somewhat different conception of Yom Kippur. The Reform Advocate, through the pen of Emile G. Hirsch, described the day in these words: "Under the fostering care of Rabbism it developed into the solemn diapason of the profoundest thought and sentiment of the human heart struggling for expression in the vocabulary of the 'people of the Book.' Like a mighty stream, from the modest cradle rills expanding into bold sweep of masterful current, the liturgy steadily enriching its stores of gold and precious gems under the onward impulse of increasing centuries, reflects the shifting fortune and varied experience of the Jew himself though underneath the varied movements it is not difficult to recognize the Jew's one central hope, his one ever recurrent conviction." The meaning of Yom Kippur as related to the future is expressed by the Advocate in these words: "It is in another and a much sublimer sense, however, that reform theology has lent a new thought to the Great Day. The ultimate reign of righteousness on earth, it holds, is foreshadowed by the festival. The universal aspects of Jewish Mas-