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Mirth and cheerfulness are but the due reward of innocence of life.

—More.

They serve God well who serve His creatures.—Mrs. Norton.

The Sabbath Recorder.

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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."
Goethe 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 prompts the prayer. 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

YOM KIPPUR

(Yom ha Kippurim)

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-

anism it puts thus into the foreground. The ultimate ascension of Israel into a united humanity it predicts and prays for." Our readers will certainly be interested in these extracts from current Jewish literature touching the deeper meaning, and the permanency and power of the idea of repentance and atonement as they still appear in modern Judaism in the United States.

ANOTHER cardinal element of both Christianity and Judaism is the equality of all men before God. The demand upon all to repent finds full expression in the prayers and services of the Day of Atonement, just as the truth that "all have sinned and come short of the glory of God" finds emphasis in the New Testament and in Jesus the Messiah. The universal need of man which demands at-one-ment with God and finds expression in prayer and repentance is fundamental in both Judaism and Christianity. The following prayer, which belongs in the opening "Service of the Day of Atonement," will be of interest in this connection:

"Our God and God of our fathers, may our remembrance rise and come and be accepted before thee, with the remembrance of our fathers, of Messiah the son of David thy servant, of Jerusalem thy holy city, and of all thy people the house of Israel, bringing deliverance and well-being, grace, loving kindness and mercy, life and peace on this Day of Atonement. Remember us, O Lord our God, thereon for our well-being; be mindful of us for blessing, and save us unto life; by thy promise of salvation and mercy, spare us and be gracious unto us; have mercy upon us and save us; for our eyes are bent upon thee, because thou art a gracious and merciful God and King.

"Our God and God of our fathers, pardon our iniquities on this Day of Atonement; blot out our transgressions and our sins, and make them pass away from before thine eyes; as it is said I, even I, am he that blotteth out thy transgressions for mine own sake; and I will not remember thy sins. And, it is said, I have blotted out, as a cloud, thy transgressions, and, as a mist, thy sins; return unto me for I have redeemed thee. And it is said, For on this day shall atonement be made for you, to cleanse you; from all your sins shall ye be clean before the Lord. Sanctify us by thy commandments, and grant our portion in thy Law; satisfy us with thy goodness, and gladden us with thy salvation; and purify our hearts to serve thee in truth; for thou art the forgiver of Israel and the pardoner of the tribes of Jeshurun in every generation, and beside thee we have no king who pardoneth and forgiveth. Blessed art thou, O Lord, thou King who pardoneth and forgivest our iniquities and the iniquities of thy people, the house of Israel, who maketh our trespasses to pass away year by year, King over all the earth, who sanctifiest Israel and the Day of Atonement."

A heart-searching list of specific sins follows this prayer; such a heart-searching list as would be a blessing to every Christian.

JUDAISM and Christianity are at one in the demand for adequate fruits of righteousness, as proof of genuine repentance. John the Baptist spoke as a Jew and enunciated a fundamental requirement of Judaism, both ancient and modern, when he preached repentance and reformation as pre-requisite to baptism. He was a

Jewish Evangelist, in the strictest orthodox sense when he denounced formal repentance, that was fruitless of good works. Read the following extract from one of his sermons found in Matthew 3:8-12:

"You offspring of vipers. Who has prompted you to seek refuge from the coming judgment? Make your life, then, consistent with your repentance. Do not dream of saying to yourselves, 'Abraham is our ancestor, for, I tell you, out of these very stones God is able to raise descendants for Abraham. Already, too, the axe is lying at the root of the trees. So every tree that fails to bear good fruit will be cut down and thrown into the fire. I, for my part, baptize you in water to teach repentance; but the One who is coming after me is more powerful than I am, and I am not of sufficient importance even to carry his shoes. He will baptize you in the holy Spirit and in fire. His flail is in his hand, and he will thoroughly clear his threshing-floor, and store his corn in the barn, while the chaff he will burn with inextinguishable fire. (Twentieth Century Translation.)"

The voice of modern Judaism touching fruit mete for repentance is found in the following from the *Jewish Exponent*, already quoted above:

"Pardon and forgiveness are the incentives which inspire many to a faithful observance of Yom Kippur. He who thinks that these can be acquired by a species of barter, in which a bargain is struck and sealed on this one day for a whole year, is simply deluding himself and proving how little he understands the real meaning of repentance and atonement. The good faith of the suppliant can only be demonstrated by his conduct thereafter at all seasons."

It is not out of place to close this consideration of repentance through prayer, and of forgiveness and atonement, with this familiar stanza:

"Prayer is the Christian's vital breath,
The Christian's native air;
His watchword at the gates of death;
He enters Heaven by prayer."

Concerning Ministers

WHAT our German friends would call the acuteness of the situation touching the supply of ministers among Protestants is seen by the fact that secular journals frequently refer to it. These references sometimes are thoughtful and candid, sometimes trivial and indicative of ignorance. The *Chicago Tribune*, not long since, published an editorial touching the demands made upon the modern minister. It called attention to the changed attitude of people in general toward the minister, which has come within the last two or three generations. The writer declared that this change has not only done away with the "old white church with its clock-face tower," but also with old homesteads and old influence which once characterized American life. He said: "Fluency of expression, power in prayer, sincerity and godliness of life no longer complete the equipment of one who holds a place as pastor of a growing church. And when the demands upon the modern minister are all considered, it is not specially surprising that the profession no longer draws from each community those who seem most likely in point of attainment." The *Tribune* thus suggests that phase of popular opinion which is sometimes more openly expressed by the statement that "bright and capable men no longer enter the ministry." The *Tribune* goes on to say that a good preacher must be a sort of "unwilling agent,"

who is able to "draw the dollars from the critical traders," and declares that the chances are that the man who enters the ministry "from a sense of manly need of salvation" are unfitted to become such canvassing agents and "money-getters." The situation is summarized by the *Tribune* in the following paragraph:

"And then, to make it all the worse, the present day congregation is exceedingly hard to please. The instruction once given through the pulpit alone is now afforded by a thousand media. The increased circulation of the daily papers, the development of widely read religious and semi-religious weeklies, the multiplication of philanthropic, charitable, social and educational activities, the increase in the number of topics upon which the modern minister must keep informed, all these combine with the money-raising requirements and the social duties to make the minister's life a strenuous one, with plenty of criticism and with retirement threatening when the step falters in the least."

THE *Advance*, of Chicago, has a page each week entitled "The Pastor's Department." In the issue of September 27 it inquired:

"Do Churches Demand too Much of their Pastors?" That discussion opened as follows:

A Baptist paper has lately published a bona fide list of questions which a church in need of a pastor sent out to friends of the various candidates. Following is the list:

- (1) How old is he? (2) Is he married?
- (3) How large a family has he? (4) Is his wife a good helpmeet for him in his work?
- (5) Has he good health? (6) Has his wife good health? (7) How tall is he, and about how much does he weigh? (8) Does he have a commanding appearance in the pulpit? (9) Does he use notes? (10) Is he a fluent speaker?
- (11) How long have you known him? (12) Is there anything in his character that you know of that would hinder him in his work as a minister of the gospel? (13) What do you consider his strongest points as a minister of the gospel? (14) What do you consider his weak points as a minister of the gospel? (15) Has he a college education? (16) From what colleges or seminaries did he graduate? (17) How high did he stand in his class? (18) Do you consider him a deep thinker? (19) Do you consider him a deep spiritual man? (20) Is he evangelistic in his thought? (21) Has he any personal magnetism? (22) Is he well liked in the church where he now is? (23) Is he well thought of in the community at large? (24) Is he having success in his work as pastor where he now is? (25) How many years' experience has he had as a pastor of a church? (26) What church did he come from before he took his present place? (27) Is he a hard worker? (28) Is he progressive? (29) Has he had many additions to the churches he has been pastor of?

We reproduce this list as a representative of what ought to be impossible on the part of any self-respecting church, or of any Pulpit Committee, having anything like a just appreciation of what the church owes the man whom it seeks as a pastor. The cold-heartedness and puerility of some of the questions are the chief reasons why they ought to be noticed. A church has abundant reason to learn concerning a man before he is installed as pastor. But those reasons lie along the line of his fitness in point of character and preparation, intellectually and spiritually. On the other hand, every church ought

to realize that a series of such more serious questions should be asked by the candidate for the pastorate. Undoubtedly the consciousness that churches do formulate such inquiries depresses men in the ministry, if it does not keep them from entering, or push them out of it after they have entered. The *Advance* closed as follows:

"Oh, brethren, brethren of the laity! These are questions you ought to ask, and we are willing you should know all that men have right to know of their fellows, and more than some of you are willing should be asked, and answered and gossiped about, yet there is in it something cold-blooded and cruel, and sometimes it disheartens us to think how trivial an item you count a fatal defect, and how almost cruelly intrusive some of your inquisitions become! Do you ever stop to think, you members of the church committees, as you fling out your lines and curiously watch the nibble of the candidate, how it seems to the fish?"

It is right that churches make inquiries concerning those whom they seek as pastors. But it is equally just and more important that churches ask themselves, in the presence of God, concerning their relations to the pastors they now have, or those for whom they may seek. Churches may not require too much of their pastors, but they are seriously in danger of requiring too little of themselves.

BEING anxious to place before its readers all possible information and helpful suggestions relative to the supply of ministers for our pulpits, the RECORDER has sent the following letter, dated September 26, to those who are now pastors:

"DEAR BROTHER: That the readers of the RECORDER may have something more than general opinions concerning the influences by which men are brought into the ministry, I venture to ask the following questions: "1. Do you think that you inherited from your parents, or from other ancestors, a definite tendency to enter the ministry? "2. Under the influence of what church or churches did you determine to enter the ministry? "3. Were you first licensed to preach; if so, how long before you were ordained? "4. How far had you advanced in school work when you were ordained? What work have you done in school or seminary since your ordination? "5. Speaking in general, what was the strongest influence that brought you into the ministry? "6. What is the present state of the church under the influence of which you were first led toward the ministry? "7. Please add any other items not called for by the foregoing questions that will throw light on the causes and influences that have brought you into the place you now occupy. "Please grant the RECORDER permission to place your reply to this before its readers."

Four replies to this letter are already at hand. We give them in the order of their arrival and hope to be able in this way to allow each one who is now a pastor to speak to the people concerning himself. Rev. G. B. Shaw, Plainfield, N. J., answered as follows:

- "1. I do not think so, but my memory is poor in that direction.
- "2. I was a member of the Trenton (Minn.) Church, but lived at some distance.
- "3. No. I preached first and was licensed afterward; was licensed two or three years before being ordained.
- "4. Two years in the Theological School, one year in Seminary and one as a special student in New York.
- "5. Next to the grace of God, my father and my mother.
- "6. The Trenton Church is unconscious and taking no account.
- "7. The influence of Chas. B. Hall, Gen. W. Bur-

dict, Nathan Wardner, W. C. Whitford and others. The absence of worldliness in the atmosphere of my boyhood home and in Milton College.

Rev. J. G. Burdick, of Berlin, N. Y., says:

- "1. It was a mother's influence, prayers and teaching in very early life that impressed me strongly toward the gospel ministry. There was coupled with this, I trust, a natural love for that work.
- "2. The influence of my home church was not helpful, nor encouraging, but nearly the opposite. It seemed to me that no encouragement was held out to young men to enter the Gospel ministry, but I rose above that influence.
- "3. I was not licensed to preach, nor was any suggestion of such a thing made to me by the church, even after I had decided to preach. I preached some during my time in the school of theology, but not in my home church. (I did not, however, take this to heart nor did I get sour).
- "4. I was ordained after I had fully completed my theological course. I spent some time in post graduate work in Union Theological Seminary, while I was pastor of the church in New York City.
- "5. A love for it, my mother's influence, but most to Dr. T. R. Williams, who planned in various ways that I might be able to enter the ministry. Next to Dr. Williams' influence was that of Rev. J. L. Huffman, with whom I spent two years in evangelistic work. Also the influence of George H. Babcock, who spoke to me concerning the ministry, and when I told him of my difficulties he opened the way to overcome them. I owe much to these men and their encouragement.
- "6. I have already answered that, so far as its influence over me was concerned. I entered the ministry not through the influence of the church, but in spite of it. Perhaps the church, as a church, had no thought of the matter, and that may be the reason that, so far as I know, only two persons have ever entered the ministry through the influence of that church.
- "7. The influences which I have mentioned helped me to do what I felt I must do, and enabled me to rise above the cloud which seemed to lie between me and the work that I so delighted to perform."

Rev. W. D. Wilcox, of Chicago, answered as follows:

- "1. No, I do not think so.
- "2. I had not thought of the ministry until I engaged in student evangelistic work, while a student in Alfred.
- "3. I was licensed to preach by the First Alfred Church, while I was missionary pastor on the Central New York field, three years, I think, before I was ordained.
- "4. I was a Sophomore in college when ordained. Since ordination I have completed college work, and two years of seminary course.
- "5. A desire to be engaged in Christian work and the testimony of friends who spoke of my apparent fitness for the work.
- "6. The First Alfred Church and the present pastor of that church were strong factors in encouraging me to enter the ministry. The same spirit of evangelical zeal still pervades that church and their pastor.
- "7. I became actively engaged in Christian work soon after my conversion and have seemed to grow gradually to the place I now occupy."

It would not be correct to say of Cuba that "the unexpected always happens." There have been many reasons to fear that the Cubans are not yet capable of self-government. The establishment of the Cuban Republic four years ago, under the protection and tutelage of the United States, gave a favorable beginning for the experiment of self-government on that island. Armed opposition to the regular government and the disintegration of that government through the resignation of President Palma and the refusal of the Cuban Congress to appoint new officers, have compelled the United States to interfere. It is not interference so much as the acceptance of a trust which Cuba evidently desired to pass over to the United States. Secretary Taft, representing the United States, took possession as Military Governor of Cuba in such a way as to quiet rather than increase the disturbance, and to win the cooperation and thanks

of the best friends of order among the Cubans. The landing of a few marines to protect public buildings, etc., has been accomplished without any conflict and, although some of those who had rebelled against the government have not yet laid down their arms, it is probable that there will be no open fighting. Charles E. Magoon has been designated by the President to the permanent position of Provisional Governor of Cuba. Mr. Magoon's fitness for the position is beyond question, and the present outlook indicates that the government will be conducted in accordance with the best plans of the republic; plans which have failed because of the unfitness of the masses for that form of government, rather than from any radical fault in the republic itself. The whole situation illustrates the fact that until the majority of voters in any given nation have reached a comparatively high point in manhood and in fitness for self-government, a full-fledged republic cannot be maintained. This is no new fact in the history of governments. On the contrary, the fact has been illustrated in various ways whenever self-government has been attempted. Probably the final result will be the entrance of Cuba as a state of the Union, at some future time. So far as we can judge, the situation is not ripe for such entrance at this time. Whether it will ripen within a few years, or whether a generation of men must pass, giving place to a higher type of manhood and a better conception of self-government, remains to be seen. Taken as a whole, the relation of the United States to Cuba and its affairs, up to this time, indicates wisdom and high regard for the best interests of the Cubans as well as of the United States.

TRACT SOCIETY.
Treasurer's Receipts for August, 1906.

Contributions:	
Woman's Board	\$ 14 95
Young People's Board	73 25
N. O. Moore Jr., Plainfield, N. J.	1 00
Mrs. C. D. Potter, Belmont, N. Y.	100 00
J. A. Hubbard, Plainfield, N. J.	20 00
Dr. Sherman E. Ayars, Phila., Pa.	10 00
Contributions—Churches:	
Female Mite Society, Shiloh, N. J.	15 24
New Auburn, Wis.	2 00
Salem, W. Va.	14 50
Plainfield, N. J.	14 11
Junior C. E. Society, Milton, Wis.	2 50
Albion, Wis., Sabbath-school	4 62
R. R. Surveyor's Sabbath-school, Mt. Jewett, Pa.	8 00—\$ 280 17
Collection:	
One-third Conference Collection, Brook- field, N. Y.	77 47
Income:	
Reuben D. Ayers Bequest	\$ 4 16
George Bonham Bequest	1 75
Charles Saunders Bequest	87
Berlin, Wis., Parsonage Fund	3 93
John G. Spicer Bequest	1 75
Mary Saunders Bequest	35
Sarah A. Saunders Bequest	35
Mary S. Stillman Bequest	4 38
I. H. York Bequest	1 75
Mary A. Burdick Bequest	1 05
Sarah E. Saunders Bequest	1 75
Nancy M. Frank Bequest	07
Orlando Holcomb Bequest	20 00
Joshua Clark Bequest	6 00
Russell W. Green, Bequest	3 00
Miss S. E. Saunders Gift in Mem- ory Miss A. R. Saunders	3 00— 54 16
RECORDER receipts	\$754 00
Sabbath-visitor receipts	46 75
Helping Hand receipts	47 53
Tract Depository receipts	3 65— 752 02
\$1,403 82	

E. and O. E.
F. J. HUNNARD, Treasurer.
PLAINFIELD, N. J., Sept. 10, 1906.

TRACT SOCIETY.

Treasurer's Receipts for September, 1906.

Contributions:	
Miss Jennie Crandall, Rockville, R. I.	1 00
Mrs. J. Duane Washburn, Earlville, N. Y.	1 25
S. C. Maxson, Utica, N. Y.	5 00
Churches:	
Plainfield, N. J.	12 26
West Edmeston, N. Y.	4 38
First Verona, N. Y.	1 20
Chicago, Ill.	12 50
First Alfred, N. Y.	24 17
First Alfred, N. Y., Sabbath-school	1 10
Independence, N. Y.	25 00
Dodge Centre, Minn.	10 00
Salemville, Pa.	2 20
Friendship, N. Y.	39 75
Milton, Wis.	50 00—\$ 189 81
RECORDED receipts	\$ 290 97
Sabbath Visitor receipts	19 50
Helping Hand receipts	36 84
Tract depository receipts	4 95— 352 26
Collection:	
Iowa Yearly Meeting	2 50
Payment on Life Membership	5 00
	\$ 549 57

E. and O. E.

F. J. HUBBARD, Treasurer.

PLAINFIELD, N. J., Oct. 1, 1906.

OUR RELATIONS TO OUR BOYS.

ALTON G. CHURCHWARD.

The boys now growing up in the home are destined, in the near future, to become the home-makers, the church members and the educators—the American citizens. As such they will administer and control the affairs of church, state and government. Their success in these several vocations will depend largely upon the training received in boyhood and youth, while under the supervision and guidance of those now filling these various positions of trust and duty—the parents, the church members and the instructors in our public schools. If we occupy any of these positions, what should be our attitude toward this younger element?

President Roosevelt has said: "Important though it is to provide for the industrial welfare of the commonwealth, the thing that is most important is to take care of the really most important crop—the crop of citizens. The thing which the state most needs to care for is the welfare, not merely material, but moral and intellectual as well, of the children who are going to make up the state fifteen or twenty years hence."

But how are we to care for this crop? They are a growing crop and, like all growing crops, they need nourishment. They need intellectual and moral, as well as physical nourishment. As such nourishment is needed so it must be provided if the child would grow as God and nature intend it should. Let us then put forth our very best as individuals in a well directed and strong effort that these growing immortals may the better develop. Let us leave nothing undone, no matter how small, for it is the little things that count, though they seem in themselves so unimportant.

There is one class of this growing crop of citizens for which I would make special plea. That class is represented by "the average small boy," an exceedingly interesting subject of study, though trying, I grant, in the aggregate. Boys often join in a kind of confederacy the laws of which, though unwritten, are unchangeable in spirit and swift in execution. They could give points to the Mormon Church or the Masonic Order. Boys judge humanity with envying ac-

curacy. They reverence firmness in men and adore beauty and womanliness in women, and they hate unfairness with all the intolerance of their untamed young souls.

Boys are men in the making and as such should be trained in youth into familiarity and readiness for an environment such as today will undoubtedly mould for them. The coming boy ought to be a fruitful steward of those things which distinguish an ideal civilization, dominated by a spirit of a perfected christianity. His is the noble mission of exalting the individual above the material, of promoting the virtues, not the vices of men. He must, with all his might, oppose himself to any phase of a so-called progress which may be only a backward movement into the reign of materialism and oppression.

Emerson says: "Life is a progress, not a station. The voice of the Almighty says, 'Up and onward forevermore.'" It is no figure of speech that likens life to a river. We are already embarked upon its surface. We sweep with dizzy speed past the charmed land of childhood. We skirt the beautiful uplands of youth, snatching a treasure here and there as we pass. Presently we near the table-land of middle life, and for a moment have a comprehensive panoramic view of its broad trend as it sweeps from the dim confines of the past into the swirling rapids of the present, on into the mysterious future. And presently we too have passed the rapids and drift out on the broad bosom of life's tranquil after-current and glide on into the gentle twilight of the unknown, where, like the light that guided to the father's house in the olden days, grows the fixed star of our belief, "The best is yet to be."

Again: Life is a struggle. Success awaits only as the award of well directed effort. How then are the life tendencies to be influenced, that the race may be well run? First in this, perhaps, is personal influence for, by our acts, our words, our mode of living, we can teach moral precepts, inspire noble enthusiasm and arouse aesthetic impulses in a multitude, even in a multitude of children. We should at all times be at our best. Be what you wish younger ones to become, for they are little imitators and some action on your part may make or mar a little one for life, and in the hereafter you must account for what you may have considered a trivial mistake. Remember the Bible says, "Take heed lest ye offend one of these little ones." Do not trifle with people's reputations. If you can say something good, do so; if not, it were better to say nothing at all. Be courteous and agreeable. Be slow to anger; have good habits; use good language, for often the habits acquired by children either bless or blight their entire lives. How guarded older people should be in all doing and saying!

As a medium for right teaching and moral training the church fills a very important place. Here the youth is brought under proper influences and moral training, is taught the way of truth and right by the many lessons drawn from the Bible, the sermon, the Sabbath school lesson, and in song. Here, too, he is brought in contact with good society and social functions and eventually receives a good social training. In this work of the church let us strive together. Let us seek in every way to raise the standard of truth and right as high as possible. Encourage each other and let us as Seventh-day Baptists remember that every generation of those who stand as we do, for a certain truth, should be thoroughly indoctrinated and made strong. It is not enough that the fathers or mothers be

well informed and devoted. Their children in each generation should be instructed and made zealous. We cannot escape the obligations God has placed upon us nor do we wish to.

(To be continued.)

A DILEMMA.

Little man Noah lies all in the dark,
For Nannie has left him alone in the ark;
His cows are astray, his sheep are both lost,
His elephant over the sofa has crossed;
His chickens and birds in a frightened heap lie,
With a couple of foxes staring close by;
His horse has dropped down with two legs broken short,
His pigs are all prisoned in Johnny's block fort,
His camel lies helpless tripped up in the mat,
The rocking chair rocks on his one spotted cat;
His wife in the coal-hod, has sons in a shoe—
Pray, what in the world can the poor Noah do?
Do you hear me, my darling? Run quick as you can,
And out of the ark let that poor little man!

—St. Nicholas.

Young People's Work.

YOUNG PEOPLE'S BOARD.

Receipts for August and September, 1906.

Nortonville, Kan.—Dr. Palmberg's salary	\$ 20 00
First Verona, N. Y.—Expenses of Missionaries to Conference	2 70
Berea, W. Va.—salary J. J. White	4 00
Mrs. Frederick Schoonmaker, Bradford, Pa.—Student Evangelistic	10 00
Berlin, N. Y.—Palmberg house	2 00
Chicago, Ill.—Student Evangelistic	15 00
West Edmeston, N. Y.—Palmberg salary	4 16
Dr. S. C. Maxson, Utica, N. Y.—Student Evangelistic	5 00
Mrs. Luther S. Davis, Fouke, Ark.—Young People's Work	1 00
Collection at Conference	19 30—\$ 83 16
Collected on field—Jesse E. Hutchins	2 00
Collected by Quartette:	
Farina, Ill.	35 68
Chicago, Ill.	3 50
Individuals	27 50
Collections	7 36
Sale of ice cream	32 27— 108 31

\$ 191 47

EDA R. COON, Treasurer.

Leonardville, N. Y.

FROM THE QUARTET.

Dear Brother Davis: We left Milton the Tuesday after commencement and I must say we were all tired when we started, a thing that should be avoided next time a quartet starts out. Five or six weeks is all the time that I should advise a quartet to stay on the field. After that length of time they are not capable of doing their best, and nothing but the best is acceptable in evangelistic work.

We have met with a great many difficulties this summer and have learned as many lessons. We got off the train at Farina Wednesday morning at five o'clock, but we did nothing that day but rest. In the next three days we visited most of the members of the church, and sang in a great many homes. It was very warm, and two of the boys were practically "done up." The interest was good from the beginning and increased so rapidly that it was thought best not to close when we had planned. As a result we stayed three weeks, at the end of which time we gave a free entertainment, at which the Christian Endeavor Society served ice cream and cake. The definite results at Farina were three conversions and baptisms, all of whom joined the church. The work at Stone Post cannot be reported.

for the conditions there were out of the ordinary. The Free-will Baptists were having a great revival, and our work was mainly intended to keep our own people from becoming discouraged and joining the other church. Our meetings were very quiet compared with those of our neighbors, but the impression we left will be quite as lasting, I think. We received two into the church who had been baptized some time before.

The one remarkable thing at Jackson Center was the brotherly spirit that existed between the two churches in that place. The Methodists aided us very generously, and their help was greatly appreciated. We boys feel that we have been especially benefited this summer by being permitted to work under the influence of such men as Elders Seager, Burdick, Lewis, Johnson and Lippincott. Their influence over our lives is no small thing, and we appreciate it very highly.

E. E. HURLEY.

MILTON, WIS., SEPT. 10, 1906.

LESSONS FROM THE TILE.

A. E. WEBSTER.

The President of the Board, in his usual, genial not-to-be-denied way, has requested something from me for this page. Being a physician he couldn't resist the temptation of sending a prescription telling what he wanted. Said I should write about the societies in the Western Association. He is not present, so I shall not feel obliged to follow his prescription.

As my spare time, since returning to Alfred, has been chiefly spent at the terra cotta plant, I am in a better position to speak of that work than of the regular C. E. work in this association. Leaving the Young People's Work till another time, I want to mention certain comparisons between the tile and the Young Peoples' Work which have come to mind in the hours spent at the plant. Like all comparisons they lose their value if carried too far.

1. The material from which the tile is made is plastic. At the top of the factory there is a mill in which the raw material is placed for grinding. The ingredients, as they lie in this mill, are mixed with water, forming a plastic substance easily shaped into any desired form after grinding.

All about us in the world today are countless thousands of young people whose lives are in this plastic form waiting for transformation either into careers of service and helpfulness or into courses of shame and evil. It is here our society has a peculiar work to perform. No other society or organization is in so good a position to do this work. Christian Endeavor does not wait till this material has grown hard and rigid; it does not delay till lasting habits of evil have been formed and then try to win back the individual. But it takes young life at the proper age, psychologically, and tenderly trains and instructs it till finally it develops into something strong for usefulness and Christian service.

2. The tile is burned to render it durable. Before burning the clay easily breaks. After it has passed three or four days in the kiln it will stand any ordinary knock or usage. The tile which breaks in the burning is thrown away as useless.

At some time in his life every Christian Endeavorer is placed in a crucible to be tested. The flames of temptation and fierce heat of trial are coming on. Again and again the words that we thought were permanent truths come up as with

ourselves on conquering have returned and in an unguarded moment have gained the ascendancy, leaving us with bitter feelings of humiliation at our defeat. This is man's universal experience. We become discouraged and downcast. We lose all hope for a time. We see nothing but trial and trouble. But above it all stands the Master who knows our weaknesses. He is conscious of our failures and defeats. He is aware of our imperfections. He allows it in order that we may be tested. He permits it that we may become hardened for service. That out of this refining fire of temptation and perhaps defeat may come stronger and more consecrated workers. Let us as young people use our failures as stepping stones to higher ground. "Forgetting the things that are behind, and stretching forward to the things which are before, I press on toward the goal unto the prize of the high calling of God in Christ Jesus."

3. When tile have become soiled and unmarketable they are washed. If allowed to stand they become stained and blackened by the elements. A heavy storm may wash dirt upon them, making them unsightly and useless. But by the process of washing they become as salable as new tile.

The lives of many who have joined our work have been stained by sin. They have become soiled by too close contact with the bad things of the world. They have allowed the old life to come back and stand between them and Christ. They need cleansing anew in "the blood of the Lamb." They need again to have the spirit of Jesus taking possession of their being. To have his teachings incorporated into their lives. By active service in his work to counteract the evil influences that abound everywhere. A man told me the other day that he didn't believe in the Christian idea of forgiveness of sin. He said that a person would deliberately sin and then ask to be forgiven, only to repeat the process. Such forgiveness does little or no good. Its influence is harmful on society. Its effect is pernicious on the individual. Such a person is not sincere in asking for forgiveness. In reality he cannot be forgiven because his attitude and life are not in harmony with the divine spirit of forgiveness. But when we have sinned and have realized our sin; when we become sorry for our sin and honestly desirous of doing better, then it is our prayer is heard and then comes the feeling of rest, peace and happiness which indicate that we are forgiven. So if, as young people, our lives have been sullied by evil thoughts or sinful actions, let us go to him who can cleanse us from all unrighteousness.

4. Hundreds of tile are shipped together. Even in the smallest orders they are not sent out alone. They go out of the yards in great loads weighing 90,000 pounds. In carload lots they are sent to their destination.

It is a blessed thought that we are not working alone. Hundreds of young people go out every day in the same service—"For Christ and the Church." We are only a large family working together. Over us all is our common Father. Let us, as young people, keep close together in the work. Let us join hands in this service. Let us be united more closely in a brotherhood whose common life is pulsating throughout our denomination. Seventh-day Baptist young people have everything in common. Geographically they may be far apart; they may be differentiated by nationality or speech; they may be separated by customs and habits; but at the same time there is a common

unity, a common work and common ideals. May we prove worthy of the work to which we have been called.

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.

SEVENTY-EIGHTH WEEK'S READING.

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

1. Describe how Israel's hopes are revived.
2. What precious promises are made to the Israelites?
3. Describe the model of a city according to Ezekiel's vision. Ezekiel (continued). First-day. The resurrection of dry bones; the uniting of two sticks; promises. 37: 1-28. Second-day. The army and malice of Gog; God's judgment against him. 38: 1-23. Third-day. God's judgment upon Gog; promised gathering of Israel. 39: 1-29. Fourth-day. Ezekiel's vision of a city; description of the east and north gates. 40: 1-23. Fifth-day. Description of the south, east and north gates; the tables, chamber and the porch. 40: 24-49. Sixth-day. The measures, parts, chambers and ornaments of the temple. 41: 1-26. Sabbath. The chambers for the priests; measures of the outer court. 42: 1-20. The return of God's glory; measures of the altar. 43: 1-27.

Missions.

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

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.*

PAYING THE DEBT.

Can we raise the amount necessary, \$5,000? It is already being done. Is it possible to find a thousand people who will take shares? There is some doubt about that. Many people are taking more than one, many families taking several shares. There are many people who do not feel able to take a share, but do want to help and will pay one or more dollars. Subscription papers are now being circulated in ten of our churches. There may be others of which we have not learned. We know of nearly \$1,000 already subscribed. I wish to ask all non-resident church members to send their names and amounts, or number of shares which they are willing to pay, to their pastor or church, that each church may receive full credit for the amount it contributes to this fund. As fast as the canvass is completed they will be published on this page.

The churches in the Northwestern Association where this movement started, are Milton, Milton Junction, Walworth, Albion, Chicago, and Farina.

No church to whom this appeal has been presented has refused. The Farina church did not even wait to be asked, but started the movement voluntarily. There was some expectation that Bro. Velthuysen and myself would spend the Sabbath with them, but it so happened that we were at Albion instead, where the good people raised \$100 for the debt. During the same hour at Farina the pastor, Rev. W. D. Burdick, preached a missionary sermon, told the people of the movement which had started to pay the debt of the Missionary Society, and proposed that they help do it. Nearly \$100 was raised before the close of the service. When we reached Farina for an evening service the following Wednesday, the good news awaited us. Bro. Velthuysen remarked in his quaint way: "It was for joy that we did not come." Before we left on the morning train, the subscription, together with the offering of the evening for expenses, amounted to \$117. I wish other churches could take the disappointment of not having Bro. Velthuysen with them in this same way.

On last Sabbath morning at Salem, W. Va., nearly \$200 was subscribed and more than half paid in cash. In this, the Southeastern Association, subscription papers are started and now being circulated at Salem, Lost Creek, Greenbrier and Middle Island. Ten churches in the two associations are in this movement at least, and we hope to hear that others have, like Farina, started the fund without being asked. God loveth the cheerful giver. Please make and keep lists of all subscribers by churches, that proper credit may be given them and know what each church has done. When this project started we were asked if the subscriptions were to be paid in case the full amount of the debt was not raised. To this we answer "Yes." Much of it is already being paid in cash. We are not simply

talking about paying it, but actually doing it. There will be no retreat, the last plank will, I hope, be torn from the last bridge, over which we can turn back. Who says Seventh-day Baptists cannot all lift together, pull strong and long until we stand under a cloudless sky, from a missionary debt? Please send me the names of the churches who are willing to fall into line and help clear the debt.

FROM D. H. DAVIS, D. D.

VALLEY VIEW COTTAGE,
MOKANSAN, AUG. 19, 1906.

My dear Brother Saunders: It has been just one month since I left Shanghai for a little rest at this beautiful summer resort. I felt tired out from the multiplicity of duties that have fallen to my lot for the past few months. Just as the work of building at Lieu-oo was completed I returned to Shanghai, so as to assist in the closing of the schools, and just when this was in progress a most terrific cyclone visited Shanghai. It came on suddenly, and when we were in the midst of one of the examinations the first thing I discovered was brick and tiling falling from our roof. One chimney was blown completely down; another almost blown over, just hung by its toe nails, and it was fortunate that it did not fall, for it was a heavy chimney and would without doubt have broken in the roof and chamber ceiling. The fuel house of the Boys' Boarding School was completely demolished; another small building was mostly blown down. A big tree blew down on the day-school building, injuring the roof. Five or six large trees were blown up by the roots. The trunk of one quite large tree was wrenched asunder. Some of the venetians were sent flying like kites. Something like a hundred feet of fencing was laid down; one section made of wire and bamboo was blown quite a distance away. I presume the cost of repairs occasioned by this storm will not fall short of \$250, Mexicans. We have never experienced anything like it during the twenty-six years I have been in China.

Much damage was done to buildings and property in and about Shanghai. In some instances the sides of buildings were blown in, and in other buildings collapsed. Some lives among the Chinese were lost by falling buildings. But one of the saddest incidents was the capsizing of a house-boat, causing the death of Mr. Law, a Christian gentleman of Shanghai, who was just returning from taking his family to this summer resort. Another gentleman, who is now on the mountain with his family, narrowly escaped death after being confined in the capsized boat for over a half hour. This was the greatest of all the losses connected with the storm.

Of course, after it was all over, the first thing to do was to put our roofs in order, and to make repairs generally. This was the work upon which I had not calculated, and, of course, delayed my getting away from Shanghai as soon as I anticipated doing. I let the most of the work by contract, so I was able to leave much earlier than I otherwise would.

I shall inspect the work on my return, and if anything is wrong the workmen are to put it right before they receive their pay. I shall return to Shanghai within about one week more, for there are a good many things that need to be attended to before the opening of the school.

I am now just beginning to feel rested. During the first part of my stay there were a good many things on the mountain that called for rest and strength. The responsibility of these

things has now been largely taken from my shoulders, so I am feeling more easy. The management of this summer resort is done by an executive board, composed mostly of missionaries, and each one is expected to take his share of the work. For the past year I have had in charge the building of a new post office and the making of seats for the Union Church. The Church Committee wished me to take the seats in charge. I had them made in Shanghai, and then shipped to the mountain. The post office was taken in charge by request from the Peking authorities (Chinese Imperial Post). The most I could do in the case of the building of the office was to make out specifications and estimates and let the contract, all of which I did in Shanghai. The work was looked after by others. Since my coming to the mountain the building has been completed, and I have formally turned it over to the postmaster of this district. The postmaster feels indignant because the Peking authorities did not put him in charge of the building. I do not know why he was not, but I imagine it was because he has never shown himself in sympathy with the interests of this summer resort, and I suppose his want of sympathy is because the association is chiefly missionary in its make-up.

I do not suppose these far-away things will have very much interest to you, save letting you see that I am bearing a part of the burdens of the work of this association.

The missionaries of the Northern Presbyterian and the Southern Presbyterian and the Northern Baptist missions are all holding their annual Conferences here on the mountain this year. There are also to be held some meetings for the discussion of the Federation of Missionary work in China. If these meetings are held before I leave the mountain I shall probably attend, but I do not see how Seventh-day Baptists are to do much more than they have always done in the line of union with other denominations.

The Sabbath puts us out of joining with others at almost every point. For instance, one missionary was discussing with me the question of calling an informal meeting for the appointment of a representative committee. There seemed to be no day convenient for calling such a meeting but Sabbath afternoon. I said, of course, I shall not attend on that day. This conversation was on Friday last, and I do not know if such a meeting was held or not.

I am taking my meals this summer while here with three Presbyterian missionaries. We have many discussions of Bible topics, not infrequently it is the Sabbath question. One of these missionaries claims that Sunday is not the Sabbath, and should not be called the Sabbath, that we have no Sabbath; it should be called Sunday, or the Lord's Day. One says it is a sabbath, if not the Sabbath; that it is the principle we want, and no particular day. One says simply a day devoted to the worship of God. It is easy for a Seventh-day Baptist to see the fallacy of such positions, and that such teaching is leading the church and the world away from the only ground of Sabbath authority, the Bible.

We generally each repeat a passage of Scripture at the breakfast table. This morning, Sunday, one gave as his text, "Upon the first day of the week let every one lay by him a store." I said to him, "You did not quote the whole passage. It says, (as God has promised him) that there shall be no working upon that day. This passage does not mean that we should lay by a store of things, but that we should lay by a store of strength. The responsibility of these

the work on a day for taking account of the profits of the previous week, and put aside a portion for the work of Paul when he came. It was an individual act done at his home or in his shop by himself, and in no sense in the capacity of a church collection.

One of these missionaries once said to me, "It is a pity that you are not a Presbyterian." I replied, "It is a greater pity that you are not a Seventh-day Baptist."

I am thinking that you are in attendance at the Conference. How I would enjoy being there and get the inspiration that will come from the meetings. I do pray it may be a time of great blessing to all our people. That they will take up the work of the next year with greater faith and devotion. It is the desire of my heart that I may be used more for the building up and extension of Christ's kingdom in the world.

I wish we might double our forces in China. A few days ago a Baptist missionary, speaking to a Southern Methodist missionary regarding their work at Soochow, said, "You have a strong mission there." "Yes," was the reply, "that is the policy of our Board to make every station a strong one." I have thought a good deal about that remark and wondered if our Missionary Board ever took that question into serious consideration. It seems to me from the very inception of our missionary operations in foreign lands we have been weak at every point. We take up new fields only to abandon them after a little time, instead of centering our forces. Armies do not scatter their men when they wish to gain a victory. I know it is said the battle is not to the strong, but it is also said that "in union there is strength." I believe this is especially true in work on a mission field.

Oh, that we had the money and the men to enlarge our work here so that it would be felt more both by the natives and other missionary bodies working in China.

I have been greatly distressed in spirit when I have heard that it was said by some, and by those most interested in the China work, "that no advance was to be made in the China work. They had done for China all they could do." Suppose a person should say that of our denominational work at large, say it of our schools, and our small churches? What would we think of such an attitude? Or to put it another way: What if Christ should say, "I have done all I can for the church in its work of saving the world?" Can we think of Christ taking that attitude regarding any part of the work of the church? We cannot conceive of Christ doing any such thing. Neither ought it to be ever said by a Christian that we have done all we can to forward the work of making the message of salvation known to the heathen. We have a message for China that no other denomination will give the Chinese. Having put our hand to this work let us not withdraw our sympathy, prayers and support from it. It is true that we have not made the progress in building up a church that other denominations have made, but the same fact is to be found at home and principally for the same reasons. No true Seventh-day Baptist will for these reasons think of withdrawing his interest or support of our different lines of work at home. It is an argument in favor of greater interest and more diligent effort.

I do not know much about the work of the Seventh-day Adventists as they are working in the States, but we do see by the papers very often that they are not kept in a distance from their people, but are generally in the midst of

most out within the short time they have occupied the China field.

I must bring my letter to a close. I have written you a much longer letter than I intended when I began. I trust you are making good use of Bro. Crofoot while he is in the homeland to deepen the interest of missions among our people.

TREASURER'S REPORT.

For the month of September, 1906.

Geo. H. UTTER, *Treasurer.*

In account with
THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

Cash in treasury September 1, 1906.....	\$1,003 79
Church at West Edmeston, N. Y.....	7 52
Plainfield, N. J.....	12 51
First Verona, N. Y.....	1 20
Second Verona, N. Y.....	1 05
Lost Creek, W. Va.....	5 00
Chicago, Ill.....	7 50
Nile, N. Y.....	43 28
Salemville, Pa.....	8 75
Iowa Yearly Meeting.....	2 50
Subscriptions for <i>The Pulpit</i>	6 00
Jennie Crandall, Rockville, R. I.....	1 00
Mrs. C. Champlin, Medford, Okla.—Java work	5 00
Ladies' Aid Society, Scott, N. Y.....	5 00
E. D. Seager—personal contribution.....	10 00
Collected on the field.....	28 79
Income from Permanent Fund.....	281 96
Mrs. J. Duane Washburn, Earlville, N. Y....	1 25
	\$1,432 10

CR.

Geo. B. Carpenter—Ticket for Sara	
G. Davis, Chicago and Shanghai..	\$205 00
Geo. B. Carpenter—Ticket for Sara	
G. Davis, Alfred and Chicago....	30 00—\$235 00
L. D. Seager—Salary for August and	
September	\$100 00
L. D. Seager—Traveling expenses... 8 79—	108 79
Loan	500 00
Cash in treasury Sept. 30, 1906:	
Available for current expenses....	\$407 50
Lieu-oo Mission home.....	80 81
Shanghai Mission chapel.....	100 00—588 31
	\$1,432 10

E. and O. E.

Geo. H. UTTER, *Treas.*

Woman's Work.

ETHEL A. HAVEN, Leonardsville, N. Y.

RELIGIOUS AND MORAL EDUCATION IN THE HOME.

MRS. WILLIAM C. DALAND.

(Continued from last week.)

It is not the purpose of this paper to lay down any cut and dried rules for such a religious and moral home culture. Only the unmarried and the childless know exactly how children should be brought up. All true parents who have seriously grappled with the problem are humble, are more willing to seek than to give advice, and are the first to admit their many failures. But there are certain underlying principles that may be stated, certain plain warnings which may be given as a help to others.

Two of the gravest perils to character which threaten modern young people are (1) A lack of reverence, and (2) A selfish attitude toward the world and life in general. A little amplification may serve to show how the tendencies of this age foster and encourage these defects in children, and how they may be mitigated or obliterated by wise home training.

Many of us are forced to deplore the freedom tending to license which our young people have exchanged for the reverence of years gone by, but probably few of us would be willing to acknowledge how much the influence of their elders has led to this loosening back in our children. How their children are not kept in a distance from their parents, but are generally in the midst of

criticise our friends and neighbors freely in our homes, our children sitting by and drinking in all our animadversions without the judgment to discriminate which maturity has brought to us. Can we expect a child to have much respect for the teacher who is trying to guide him in school if he hears strictures made upon that teacher at the family table, if the parents lead in condemning his methods and fail to uphold his authority? Still more should we blame ourselves if our practices have led our children to a disregard of sacred places and observances? It is at this point that our churches sometimes set a bad example, an example which it is the duty of parents to counteract.

In too many churches the room which has been dedicated to the worship of God is associated in our children's minds with very different uses. They are accustomed to see it at times with tables spread for a "church supper," the pulpit platform turned into a cloak-room, and a general air of hilarity pervading the whole edifice; or they take part in Christmas exercises there which have all the characteristics of a secular play. The excuse for this use of our churches is always that there must be a social side to the church life. In a well-appointed Institutional Church, with rooms set aside for the purpose, these practices may justify the plea for their existence, but it is a question whether the lack of reverence engendered by converting the room where we worship God on the Sabbath into a club house is not of more moment than the gain from good fellowship.

Let no one say that this is traveling away from the subject. The church is, after all, made up of a number of families. If the parents in the home should teach the children how to reverence what is worthy of reverence, our churches would soon correct this dubious use of the church home.

A fundamental duty of parents is to teach their children reverence: reverence for God which will forbid any familiar use of his name or habitation, any jest which involves sacred things, any careless singing of hymns when away on pleasure excursions; reverence for parents and guardians and teachers, without which the child drifts rudderless through his formative years; and reverence for old age, a quality lamentably absent from our young people of today.

The spirit of this material age and the hard exigencies of modern industrial life directly encourage selfishness and self-seeking. Our young men must be trained to earn their living, and each year a living seems harder to earn. Business methods all seem grounded upon the principle that the man who succeeds must be the man who "gets ahead" of his fellow in business. And yet the very fact of this being such an age makes more insistent the call for counteracting influences, for spiritual aims and unselfish devotion to the common good. Oh, if parents could rise to the glory and dignity of training their children not to gain the first place in the world for themselves, but to make of themselves the best that nature will permit and give that best to make this world better! Wise beyond the wisdom of this world is that mother who can say to her sons:

"All good things await

Him who cares not to be great,

But as he saves and serves the State."

Our educators are continually baffled in their efforts to make well-rounded men and women of their students by the impatience of the young pupils to take only just such studies as seem to them "practical," practical in their vocabulary meaning such as will bring a money return for

mediately upon graduation. In almost every instance the teacher will testify that this eagerness to grasp an immediate "good" at the expense of a future "best" is due to the home influence, the parents themselves being the force behind the child pushing him thus ill-equipped toward life's fray. It should not be understood that an education is here advocated that would turn upon the world a set of young enthusiasts with no aptitude for earning a livelihood. To become self-supporting and, in time, able to support others is a natural and noble ambition; but the young man or woman who is thrust into the business world with the idea firmly implanted in the mind that there is nothing of worth in life except that which can be measured by a money standard, is by just so much weakened for the struggle which must be met. He fights under a false banner, a banner which must inevitably go down as God in His wisdom continues to winnow and purify His people. In the home life there is plenty of room for training in habits of industry, in self-control, and in sensible ideas—all of which will tell for practical success in a future business career; but the purpose which should animate all the teaching, the vivifying principle which the child should perceive as the spring of all his actions, should be that he is placed in this world, not to receive the most possible for himself with the least effort on his part, but that he shall give of himself to the world the very best that is in him without counting the cost—

"Without swerving, without rest,

Lifting better up to best."

All this character-building, all this wealth of noble purposes and high ideals must come from the training in the home; for to be effective it must be constant through the formative years.

One who advocates such training must not shirk the question from anxious parents, "How is all this to be achieved?" There is but one way, and that is for the home to furnish just such an atmosphere as will be congenial to the growth of such fruit. And this must come largely from two factors: example from the parents themselves and ideas taken into the mind by daily literature. Of the first it is only necessary to say that children drink in, as a plant takes properties from the air, the daily life of the parents. Not the precepts which the father enunciates in his didactic moments, when he is consciously bent on "improving" his flock, but his common, careless utterances as he sits with them at the table three times a day, have the greatest influence upon his children. If the father shows by every word and action that he considers "smartness" in business dealing a fine thing, he wastes his breath in preaching honor to his sons; if his eyes light up at a vulgar jest, he may spare the time in which he advises them to be pure. No words of advice will avail much from a mother whose life is given up to belittling things, whose daily and hourly cares are spent upon the purely material affairs of life, for the children will early learn to feel that these material objects are of paramount value and must be obtained at the cost of all else. If, then, parents would fitly train their children in religion and morals, let their chief aim be to provide this pure home atmosphere in which the childish souls can take in through every pore ideas of purity, love, duty, reverence, and unselfishness. But there is another factor, a largely determining one, which even good, careful, conscientious parents too often fail to observe, and that is the ideas taken in by children from the literature received into the home. It is wonderful how few parents even pretend to supervise

their children's reading, and even when they do notice the books which the young people read, there is no restriction placed upon the periodicals which litter the center table and which are often absolutely pernicious in their influence.

The President of the United States has lately given utterance to the protest which many long-suffering people were feeling against the criminal characters that are freely introduced into our homes under the guise of exposing evils in society. The answer that the aggrieved periodicals have made against his stern rebuke is their conviction that the public has a right to know these things, and that they will never be reformed until the public does know. This is the same argument that our forefathers used up to the eighteenth century, when they hanged criminals in public. It has been only of late years that men have realized that the deterrent effect is always weakened by frequent public exposure. The man who goes to see another hanged often develops a morbid interest in crime, and never fails to lose the awe of punishment that is felt when it is secret and remote. The boy who idly reads these accounts of how our rich men have wrongfully acquired their wealth may have a first impulse of horror, but familiarity soon removes that. He does not fail to see how substantial are the results gained by those who are denounced; his ambition to gain wealth and power are only stimulated by what he reads; and in the universality of the wrong-doing of the rich the disgrace is removed. By allowing him to read such things parents take from the child one of his most precious possessions, his trust in human nature, a possession which, once lost, it is almost impossible to regain. Once let him believe that human nature is essentially vile, and it is difficult to see how he can have any other belief if he reads in our cheap magazines today, and you have given him a powerful motive to throw away the restraints of virtue. Streams do not rise higher than their source, and it is not natural for men to demand of themselves a higher morality than they believe the majority of men to have.

If parents believe that it is necessary for themselves to read these cheap and sensational monthlies, then, in the name of all that is rational, let them read them in the secret of their own rooms and not place them on the table to attract the eyes of their children. It seems a pity that one such monthly, that named *Success*, should have gained such a footing in our homes. It is full of articles which wise parents must see are poor food for young people, and its notion of success is of the most worldly and material sort. Not long ago a story appeared in this magazine telling of the reward a young man received for a "smart deal" by which he took away business from another firm, a story which was enough to counteract all the good teaching a boy might have received from his parents. Surely there are periodicals which are free from this taint. And is it too much to ask that parents shall take the same care in the selection of the food for their children's minds that they pride themselves on taking in the choice of the food for their bodies? The same mother who would be horrified at the thought of her children having food upon the table in the slightest degree tainted will calmly look on while her boys and girls absorb in their minds trash that will be far-reaching in its effects for evil.

But some one will say, "Are not the children to be taught that there is evil in the world? Are they to dwell until manhood and womanhood in a fool's paradise and then be suddenly plunged

into the cold bath of the world as it is? No, they are to be taught the evil as well as the good in the world, taught by their parents, not by sensational literature written with a bias by those who have found that such writing finds a ready market. They are to be taught that sin is always warring with the good in us, and they are to be taught another thing, which they are happy indeed if they learn before they leave home, and that is that as surely as the sun rises every day, so surely will every act of sin bring its penalty upon the wrong-doer. But it cannot be maintained too strongly that in the treatment of sin and evil in the world the positive optimistic teaching will always outweigh the dreary warnings of pessimistic fear. Normal young people do not speak of their inner, spiritual feelings, but it is true that the story of Sir Galahad will give the most of them a greater longing for purity in themselves than they would ever gain from the perusal of a treatise on vice; and that to tell them the story of Lincoln in his poverty as a young lawyer refusing a case because his proposed client's cause was unjust will inculcate stronger ideas of honor than can ever be obtained by philippics against Rockefeller. In either case the existence and nature of evil will be made apparent to the child, but how different will be his view of life according to which of these methods is used?

After all that parents may do, after the most conscientious efforts, there will almost certainly come to the boys and girls a period which is as hard for themselves as for their parents. There will come that crisis in the growing life, when the man is struggling with the boy, the woman with the girl, when will come

"those obstinate questionings

Of sense and outward things,
that period of stress and trial when the young mind is "finding itself." This time is hard for all concerned, and in it those parents who have been most conscientious and most wise are often as much perplexed as those who have not striven and prayed.

But take courage, true father and mother, for this is the time when will be felt the full value of that atmosphere in which your children have been reared. When the foundations seem sinking from under them, when they are tempted to put a false estimate upon mankind, a something which they do not understand whispers to them: "All others may like this, but my father and mother are not so." This is the rudder that will guide through the breakers at the entrance of life, and turn the ship at last into the deep, sure sea of maturity.

VOLUNTEERS WANTED.

At the Conference in Leonardsville, a number of women volunteered to canvass their own communities, taking orders for the new Prayer Calendars just issued by the Woman's Board. A good many societies were not represented at the Conference, and it is desired that the canvass be made promptly in all our communities. Will not some sister in each church volunteer to do this work at once? It will be wholly a labor of love, as the calendars are sold at such a low price that the entire edition must be sold in order to cover the cost. The Board will pay the transportation on express or freight orders. The calendars are ten cents each, (by mail add three cents).

If you will volunteer to do this work, please drop me a card at once. Samples will be sent where needed. We need every woman and every girl to canvass

and use one. Do not put it off. Let us claim the blessing now which is promised for united prayer.

HARRIETT G. VAN HORN, Cor. Sec.

ALBION, WIA.

RESOLUTIONS OF RESPECT.

WHEREAS, Our Heavenly Father in His infinite wisdom has removed from our midst our much loved sister, Ollie E. Simpson; therefore

Resolved, That the Missionary and Aid Society of the Boulder Seventh-day Baptist Church has lost in her a dear friend, a wise counsellor and efficient member, whose work and association with us during the past have been a help, and whose memory will inspire us to higher, nobler living.

Resolved, That while our hearts are saddened we extend our deepest sympathy to the bereaved relatives and friends.

MRS. B. W. KINNEY,

MRS. CHAS. SAUNDERS,

Committee.

Children's Page.

THE SUN AND THE STARS.

The sun had worked so hard all day
That he was tired and went to bed;
"I'll send the youngsters out to play,
Then I shall get some peace!" he said.
So all the little stars went out,
Like good, obedient little elves,
Among the clouds to play about,
And quietly amuse themselves.
They played at "catch me if you can,"
They played at "hide and seek" and "spy,"
And in the races that they ran,
They chased the clouds all round the sky.
But what the stars enjoyed the best
Was peeping down to try to see
The little children go to rest
In snow-white beds so happily!
They crept with soft and twinkling light,
Through nursery window panes to peep,
And tried to watch all through the night,
The little children fast asleep!
And when the sun, at break of day,
Awoke refreshed and rosy red,
The little stars ran up to say
How sweet the children looked in bed!
The great sun beamed: "My stars!" he said,
"I'm off as fast as I can go;
You saw the children put to bed,
But I must wake them up, you know!"
—Constance M. Lowe.

THE DUDLEY GOAT.

Fayette Dudley was very anxious to own a goat. He would teach it tricks. He would have a little red wagon to drive to school in. He would give goat-shows in the barn, and charge the boys five cents admission, instead of pins. He might tie a rope around the goat's neck, and chase the girls. He would scare his Aunt Prudence as often as he dared. In short, he would have no end of fun.

"Pa," he said one night after school, "I want a goat."

His father laughed. "What would you do with a goat?" he asked.

"We'd make it work on the farm," was the quick response. "There's nothing you can't teach a goat, you ought to know, pa." There was a reproachful tone in the boy's voice.

"See, here, Fayette," his father suggested, "you may have the goat if you'll earn the money to buy it with. Now I mean what I say. If you'll earn \$5 you may buy the goat. I'll help you pick it out. We'll have a good one."

Fayette was joyful. He kept the wood-box filled for a cent a day. He tried to get a cent, but his mother felt no enthusiasm about goats, and it seemed to her that to waste a month for wood alone brought the annual tax near. During the necessary season Fayette picked straw

berries at a cent a quart. That way he earned \$3. He weeded the garden for 1 cent an hour. He dug potatoes for 10 cents a bushel. He picked up apples for 15 cents a barrel.

One day in the autumn his father asked how the goat fund was coming on. Fayette looked disgusted.

"Haven't got enough money to buy its tail worth," he grumbled.

"How's that?" asked his father, as if he didn't know and hadn't planned well before he consented to the purchase of a goat.

"You see," confessed the boy, "you see, ma wouldn't let me go to the circus unless I paid for my own ticket. Then I went twice. I liked it in the afternoon so well I had to go again at night. Then ma made me pay for the cellar window I broke, and besides that I've had some candy once in a while, and I bought me an air-gun for 75 cents; and O, I don't know; money goes. I've only got 37 cents, but I'll get that goat yet!"

Fayette continued to work, but so sure as he was \$3 or \$4 ahead some temptation emptied his bank.

"Worst of it is," he complained, "ma makes me use my goat money for everything I want. As a matter of fact, Fayette's goat-money was a standing joke. He desired a watch, and groaned when he paid for it.

"There goes his horns," he remarked.

"Beg your pardon?" said the jeweler.

Fayette didn't explain.

Christmas time was a trial. Fayette had to buy presents with goat-money. He gave Aunt Prudence a nice brass locket, for which he paid 25 cents. Aunt Prudence was slightly deaf.

"Here," said Fayette, passing her the tiny box, "here is one of his precious feet."

"What say," inquired Aunt Prudence.

"I say, wish you a Merry Christmas," roared Fayette.

During the holiday week Fayette overheard a remark that made him open his eyes. His grandfather, his father and mother were in the sitting-room talking of something funny. Wondering what they were laughing about, the boy reached the door in time to hear his father say this:

"Just encourage the youngster to spend his money as fast as he earns it, and we need have no fear of the goat."

So that was their game. Fayette determined to show them. He paid twenty snow-shoveling cents for a diary, and then allowed his father to read the first line written therein:

"Jan. 1. I've turned over a new leaf about goat-money. I won't spend a cent of it this year. This is a goat-diary. Nothing else going in it, and it will end when I get my goat if it ain't till the Fourth of July."

Nobody believed Fayette would keep his resolution. When he did the family became alarmed. Grandfather Dudley declared that he could see the end of the fruit trees. Every one began to worry about the damage to be done by the coming goat.

Toward spring the price of labor went down. Fayette's mother declared a cent a day too much for filling the wood-box, although she continued to pay it. At this time the diary recorded some disrespectful remarks about the sudden stinginess of parents. Even grandparents were mentioned.

"March 7. I am ashamed of my grandfather. He hired me to scrape mud off his boots and then paid me only 1 cent. He ought to have given me a nickel.

"March 8. They are making the hired man work like a automobile. I can't get a job. My grandfather says they can't afford to pay two hired men. He is getting awful queer."

Before the end of March Fayette sprouted all the potatoes left in the cellar at 7 cents a bushel, then counted his money. He had \$4.97. Three more days at the wood-box and the goat was surely his. He would name it Billy.

It was then the Dudleys far and near heard of a sad case. A little boy had been deserted in a neighboring village by a circus troop. He had fallen ill and had been left behind, perhaps by mistake. The child was taken home and cared for during a long illness by the man who found him crying in a fence-corner. This man would gladly have kept the waif had his family been smaller and his house larger.

What to do with the little fellow was a question until some one suggested that, as his name was Dudley, perhaps one of the Dudleys would give him a home. Whereupon the man who first befriended the stranger wrote Grandfather Dudley a letter to that effect.

"It's unreasonable," grumbled the old gentleman, "Why should we be expected to care for a circus orphan just because his name is Dudley?"

"Uncle Pete hasn't any little boys," suggested Fayette.

"Neither has Aunt Elizabeth," added his mother.

"And there's Uncle John, with his great big house," continued Fayette.

"It does seem as if we might find a home for the unfortunate little one somewhere in the country," his mother said.

"Why don't we take him ourselves?" asked Fayette.

That was the beginning of a discussion that convinced Fayette that another boy was needed in the house. What good times two boys might have! They could play circus by the hour, and go to school together. It would be the next thing to having a brother. What larks they might have with Billy, the goat!

There had been a family council. Uncle Pete didn't want the boy, nor Uncle John, nor Aunt Elizabeth. Fayette pitied the child because no one wanted him.

"We'll have to take care of that boy one summer, anyway," he declared.

"Look here, Fayette," said his father, "boys cost money. This one needs new clothes. Now, if you are willing to help pay his expenses we'll give him a chance."

"Why, how can I?" demanded Fayette.

"Goat-money," was the reply.

Poor Fayette! It was a hard question. Boy or goat? He preferred the goat, but what would become of the friendless little boy whom no one wanted? That night Fayette had a serious talk with his mother. The next day he gave his father the money and told him to send for the boy. Thus vanished the goat vision to the relief of all but Fayette. Only his mother knew the depth of his sacrifice.

"Send the boy," wrote Grandfather Dudley.

Two days later came this reply:

"We neglected to explain," ran the letter, "that the boy has a goat to which he is deeply attached. It is a trained goat—does all sorts of tricks. We can't persuade the boy to sell him."

Fayette finished his diary before the Fourth of July.

"April 16. We have got our goat."—*Junior Christian Endeavor World.*

GENERAL CONFERENCE

ONE HUNDRED FOURTH ANNIVERSARY—NINETY-FOURTH SESSION.

(Continued from last week.)

Reading Scriptures, John 3: 14-17, and Matt. 28: 16-20, by Wm. L. Clarke, President of the Missionary Society.

Prayer, by Rev. G. W. Lewis, pastor of the Milton Junction Church.

An abstract of the work of the year of the Society was presented by the Corresponding Secretary, Rev. E. B. Saunders. A word by F. L. Greene, concerning recent news from the Gold Coast, West Africa, was presented.

Singing, "I Love Thy Kingdom, Lord."

"Our Work in China," J. W. Crofoot. This was a most earnest and touching appeal for missions in general and for our work in particular. Tears filled many eyes as Missionary Crofoot appealed to the young people for volunteers to go to our mission in Shanghai and Lieou-oo.

Singing, "My Life, my Love, I give to Thee."

"Our African Mission" President W. C. Daland. This was a brief account of his visit to the Mission some five years ago and a description of the present conditions. He read a letter just received from Ebenezer Ammoko announcing the death of his father, the Rev. Joseph Ammoko.

Singing, "When I Survey the Wondrous Cross."

Address, Rev. G. Velthuysen, Sr. This consisted of a very simple, interesting account of his religious experiences in coming to Christianity and to the Sabbath truth and his work in Holland. He spoke in broken but plain English and was listened to with the deepest and closest attention. After notices and singing the benediction was pronounced by Rev. H. C. Van Horn, of Lost Creek.

SIXTH-DAY—EVENING

The meeting was opened with a service of song and prayer conducted by Abert Whitford. A large choir, consisting of people from various churches, led the singing, supported by piano, organ and several other musical instruments. Two boys from Berlin, N. Y. church, Carlton Greene and Jesse Vars, sang the song, "Tell Mother I'll Be There," the choir and congregation joining in the chorus. Mrs. Hill, of North Loup, sang, "That Means Me," supported in the chorus by orchestra and people. Rev. A. E. Main offered prayer. Then Rev. J. G. Burdick, of Berlin, N. Y., preached a short sermon from the text, "No Man Cares for My Soul," found in the Ninety-second Psalm, his theme being "Personal Work for God." This was followed by a testimony meeting. In this meeting testimonies were given by one hundred persons, and on request that all who had not spoken, but who would like to do so if there were time, should stand, nearly every person present arose. The session closed by singing "All Hail the Power of Jesus' Name."

SABBATH MORNING.

Sabbath morning at 6.30 a prayer meeting was led by Rev. L. C. Randolph. A goodly number of people were present and the power and influence of the Holy Spirit were manifested in the earnest zeal of the prayers and testimonies given.

At 9 A. M. Rev. S. H. Babcock conducted a Bible reading on the theme, "Spiritual Development and Consecration."

The regular Sabbath morning service began at 10.30 After the singing of the Doxology by the congregation, Pastor I. L. Cottrell, of Leonardsville led in repeating the Lord's Prayer and in the responsive reading of the first Psalm.

The congregation then sang the hymn, "Holy, holy, holy." Rev. T. L. Gardiner read for a Scripture lesson the twentieth chapter of Exodus. The choir, composed of singers from many churches, sang an anthem, "The Penitent." President B. C. Davis offered the morning prayer, and the choir sang "Abide with Me" as a response. Rev. T. L. Gardiner preached upon "The Sabbath," from the following texts: Gen. 2: 3 and Mark 2: 27.

A joint collection was taken for the Missionary, Tract and Education Societies, which amounted to \$170.85. Miss Frances Babcock sang a solo as an offertory and Pastor Cottrell

offered a prayer of thanksgiving and consecration.

After the singing of the closing hymn, "My Faith Looks up to Thee," President Gardiner dismissed the congregation with benediction.

SABBATH AFTERNOON.

At 2 P. M. a large audience assembled to listen to a sermon from our beloved "Elder" Velthuysen, of Holland, who, after the singing of a hymn, the reading of the Scripture, and a prayer by Rev. E. B. Saunders, preached with eloquent simplicity and power from Isaiah 55: 5.

Mr. and Mrs. Luke Burdick, of Brookfield, sang a duet, and, after a closing hymn, Elder Velthuysen offered the closing prayer of benediction.

At 3.30 P. M. Sabbath afternoon, Dr. A. C. Davis, Jr., President of the Young People's Board, led a most interesting and inspiring service of testimony and prayer, in which members of the Christian Endeavor Society from different parts of our denomination and country took part. Miss Grace Wells, of Ashaway, R. I., sang sweetly, "Jesus, Lover of my Soul." Dr. Davis outlined the work which the Board hopes to do in the coming year, and Mr. Walter Rood, of North Loup, Neb., brought greetings from the West and told of his work as a Junior Superintendent and Christian Endeavor worker.

SABBATH EVENING.

Conference assembled in general session at 7 P. M. D. E. Titsworth led a brief praise service of song, and Erlo Sutton and Herbert Cottrell offered prayer.

The report of the Conference Committee on Sabbath School Work was read by the secretary.

REPORT OF COMMITTEE ON SABBATH-SCHOOL WORK.

To the Seventh-day Baptist General Conference:

Your Committee on Sabbath-school Work would report as follows: 1. We approve the adoption of the following recommendations of the Sabbath-school Board, regarding the *Helping Hand*:

(a) That the International Lessons be continued as at present.
(b) That, while we recognize and appreciate the high value of the Supplemental Lessons prepared by Rev. A. E. Main, yet because of the very limited use which appears to be made of them, we recommend that they be discontinued at an early date.

(c) That the Primary and Home Departments both be continued for the present at least.

2. This committee heartily approves of the publication of a revised edition of Dr. Main's lessons on the Sabbath, and recommend that our schools give special attention to their study.

3. We believe the International Lessons to be best adapted to the needs of the great majority of our schools and recommend their continuance in the *Helping Hand*. We recognize the desirability of graded and systematic courses of study for those schools and classes that are prepared to introduce and feel the need of independent courses. Schools so situated should feel free to take up such courses of study as seem best suited to their needs.

4. Your committee believe strongly in emphasizing Sabbath-school work and Bible study and in the efforts of the Sabbath-school Board to secure more systematic work and improved methods. In view however, of the number of pastorless churches and the pressing calls for men in other fields; in view of the fact that money is so much needed in other tried and established lines of work; in the belief also that we need intensity rather than multiplicity of action, and much greater unanimity of opinion among pastors and Bible School workers than now prevails in order to make the movement truly successful, we recommend that the present form of work as carried on by the Sabbath-school Board through its Field Secretary be discontinued or modified after the present calendar year.

5. That the Executive Committee of this Conference be and is hereby requested and strongly urged to provide a place upon the program of its next session for the teaching of the Sabbath-school lesson.

6. Your committee to which was referred the report of the Sabbath-school Board would recommend its adoption.

GEORGE B. SHAW, Chairman.

It was voted that the report be taken up item by item. Articles 2, 3, 5, and 6 were adopted and article 4 laid on the table, to be taken up at 10 A. M. on First-day as a special item of business.

At 7.30 the work of the Woman's Board was presented as follows:

Singing, "I love to tell the story"

Reading of Scripture, Isa. 53, by Mrs. M. E. Thomas, Riverside, Cal.

Prayer, Miss Ethel Haven, Leonardsville, N. Y.

Music quartet, Mrs. Elva Campbell, Miss Clara Wala, Mr. John Tanner and Mr. Albert Crandall.

The report of the Treasurer, Mrs. L. A. Platts, was in her absence, read by her husband, Rev. L. A. Platts. The report was adopted.

ANNUAL REPORT OF TREASURER OF WOMAN'S BOARD.

Aug. 1, 1905, to Aug. 1, 1906.

Mrs. L. A. PLATTS, Treasurer.

In account with the

WOMAN'S BOARD.

For year ending July 31st, 1906.

Balance on hand Aug. 1, 1905..... \$ 16 24

RECEIPTS.

SOUTH-EASTERN ASSOCIATION.

Lost Creek, W. Va., Ladies' Aid Society..... \$ 20 00
Salem, W. Va., Ladies' Aid Society..... 74 47— 94 47

EASTERN ASSOCIATION.

Ashaway, R. I.—Ladies' Sewing Society..... \$100 75
Ashaway, R. I.—Mrs. S. F. B. Hood..... 5 00
Berlin, N. Y.—Ladies' Aid Society..... 16 00
Boston, Mass.—Mrs. Eliza E. Stillman..... 30 00
Daytona, Fla.—Mrs. W. P. Langworthy..... 10 00
New Market, N. J.—Ladies' Aid Society..... 10 00
New Market, N. J.—Mite Boxes..... 6 00
New York City, N. Y.—Woman's Auxiliary Society..... 77 92
Plainfield, N. J.—Woman's Society for Christian Work..... 165 00
Plainfield, N. J.—Mrs. Geo. H. Babcock..... 75 00
Plainfield, N. J.—Mrs. H. M. Maxson..... 5 00
Shiloh, N. J.—Ladies' Benevolent Society..... 21 00
Shiloh, N. J.—Mrs. M. J. Bond..... 5 00
Westerly, R. I.—Ladies' Aid Society..... 161 50—\$ 688 17

CENTRAL ASSOCIATION.

Adams Centre, N. Y.—Ladies' Aid Society..... \$ 80 00
Brookfield, N. Y.—Woman's Missionary Aid Society..... 82 00
Brookfield, N. Y.—Mrs. Anvernette Clark..... 5 00
DeRuyter, N. Y.—Ladies' Aid Society..... 6 00
Leonardsville, N. Y.—Women's Benevolent Society..... 65 00
Norwich, N. Y.—Miss Agnes F. Barber..... 10 00
Utica, N. Y.—Ladies..... 5 00
Verona, N. Y.—Miss Cora Williams..... 1 00
Walcott, N. Y.—Mrs. D. C. Whitford..... 5 00
West Edmeston, N. Y.—Ladies' Aid Society..... 20 00—\$ 279 00

WESTERN ASSOCIATION.

Alfred, N. Y.—Woman's Evangelical Society..... 173 00
Alfred, N. Y.—Mrs. N. Maria Coon..... 5 00
Alfred Station—Ladies' Evangelical Society..... 18 48
Akron, N. Y.—Mrs. S. A. B. Gillings..... 17 00
Hartsville, N. Y.—Ladies' Aid Society..... 10 00
Hornellsville, N. Y.—Ladies' Aid Society..... 2 00
Independence, N. Y.—Ladies' Aid Society..... 17 00
Independence, N. Y.—Mrs. Abby Berry..... 1 00
Little Genesee, N. Y.—Ladies' Auxiliary Society..... 26 00
Nile, N. Y.—Ladies' Aid Society..... 26 00
Nile, N. Y.—Mrs. Jennie Renwick..... 5 00
Wellsville, N. Y.—Ladies' Evangelical Society..... 16 00—\$ 316 48

NORTHWESTERN ASSOCIATION.

Albion, Wis.—Ladies' Missy and Benevolent Society..... \$ 23 00
Albion, Wis.—Mrs. Dighton Burdick..... 2 00
Boulder, Colo.—Woman's Missionary Society..... 20 00
Chicago, Ill.—Ladies' Society..... 40 00
Chicago, Ill.—Mrs. Mary L. Langworthy..... 15 00
Clinton, Wis.—Mrs. M. G. Townsend..... 4 15
Dodge Centre, Minn.—Woman's Benevolent Society..... 45 00
DeForest, Wis.—Mrs. I. B. Clarke..... 3 00
Farina, Ill.—Ladies' Aid Society..... 35 30
Glen, Wis.—Mrs. and Miss Crandall..... 3 00
Garwin, Iowa.—Mrs. E. J. Davis..... 1 00
Garwin, Iowa.—Mrs. T. S. Hurley..... 50
Janesville, Wis.—Mrs. A. L. Burdick..... 2 00
Jackson Centre, O.—Ladies..... 6 00
Keister, Minn.—Mrs. Hattie E. Richmond..... 3 00
Lake Mills, Wis.—Mrs. A. B. West..... 5 00
Mantua Station, O.—Miss Frances E. Stillman..... 2 00
Milton Junction, Wis.—Ladies' Benevolent Society..... 65 00
Milton Junction, Wis.—Mrs. A. S. Maxson..... 10 00
Milton, Wis.—Ladies' Benevolent Society..... 145 00
Milton, Wis.—Mrs. C. W. Green..... 2 00
Milton, Wis.—Mrs. L. A. Platts..... 1 55
Milton, Wis.—A Friend..... 50
Milton, Wis.—Mrs. H. V. Clarke..... 5 00
Milton, Wis.—Mrs. A. M. F. Isham..... 1 50
Milton, Wis.—Mrs. Dr. Rogers..... 2 00
Milton, Wis.—Mrs. E. D. Bliss..... 1 50
Milton, Wis.—Mrs. A. J. Wells..... 1 00
Milton, Wis.—Mrs. E. M. Dunn..... 5 00
Mrs. Miss—Mrs. Carrie Green..... 3 00
New Ashburn, Minn.—Ladies' Aid Society..... 6 00
New Richmond, Minn.—Mrs. Susan M. Ayars..... 1 00
New York City, N. Y.—Woman's Missionary Society..... 44 00
New York City, N. Y.—Ladies' School..... 30 00
New York City, N. Y.—Ladies' Missionary Society..... 24 00

Welton, Iowa.—Ladies' Benevolent Society..... 20 00
West Hallock, Ill.—Ladies' Society..... 40 17
West Hallock, Ill.—Junior Mite Box..... 3 33
Nortonville, Kan.—Mrs. Brinkerhoff..... 5 00
Nortonville, Kan.—Miss Lena Maxson..... 1 00
Rhineland, Wis.—Mrs. M. C. Morgan..... 8 00
Rock House Prairie, Wis.—Ladies' Benevolent Socy..... 1 00
Stone Fort, Ill.—Mrs. F. F. Johnson..... 20 00
Walworth, Wis.—Ladies' Aid Society..... 25 00
Wausau, Wis.—Mrs. Emma C. Witter..... 4 00—\$ 744 50

SOUTH-WESTERN ASSOCIATION.

Fouke, Ark.—Ladies' Aid Society..... \$ 12 00
Gentry, Ark.—Ladies' Society..... 12 00
Hammond, La.—Woman's Missionary Society..... 10 00—\$ 34 00

PACIFIC COAST ASSOCIATION.

Collis, Cal.—Mrs. Pickrell..... \$ 1 00
Lake View, Cal.—Miss Rosa Davis..... 1 00
Riverside, Cal.—Dorcas Society..... 17 00
Riverside, Cal.—Miss Ethelyn Davis..... 1 50—\$ 20 50

COLLECTIONS.

Mrs. Townsend..... \$ 38
Conference at Shiloh..... 22 75
Conference at Shiloh, Dr. Swinney Memorial..... 48 45
Central Association, 1905..... 10 56
Central Association, 1906..... 9 73
Western Association..... 15 20
South-Eastern Association..... 6 74
Eastern Association..... 8 79
Northwestern Association..... 4-95—\$ 127 55

Total..... \$2,320 91

Disbursements.

TRACT SOCIETY.

General Fund..... \$309 62
Recorder Fund..... 14 00
Linotype..... 5 00—\$ 328 62

MISSIONARY SOCIETY.

General Fund..... \$224 12
Miss Burdick's salary..... 600 00
Dr. Palmberg, work in Medical Mission..... 131 17
Dr. Palmberg's House..... 118 50
Medical Mission..... 20 00
China Mission..... 30 00
Boys' School..... 30 00
Girls' School..... 5 00
Education of Ah Tsu, Shanghai..... 35 00
Foreign Missions..... 6 50
Home Missions..... 16 50
Java Mission..... 25 00
Expenses to Conference, Revs. Velthuysen and Bakker..... 10 00—\$1,251 79
Sabbath-school Board..... 4 11
Young People's Board—Evangelistic work..... 11 25
Board expenses..... 64 10

EDUCATION FUND.

Alfred..... \$ 5 00
Salem..... 5 00
Milton..... 5 00—\$ 15 00
Fouke..... 104 64

Scholarships:

Woman's Board:

Mary F. Bailey, Milton..... \$107 00
Sara G. Davis, Salem..... 105 00
Susie M. Burdick, Alfred..... 100 00
Milton Ladies' Benevolent Society:
Jennie B. Morton..... 100 00

Alfred Ladies:

W. C. Titsworth..... 10 00
A. A. Allen..... 15 00
Westerly Ladies' Aid Society..... 25 00—\$ 462 00
Miscellaneous..... 28 82
Cash on hand and balancing account..... 50 58

Total..... \$2,320 91

MRS. L. A. PLATTS, Treas.

Supplementary Statement.

Money raised for local work and reported to Board, not passing through its Treasury.

SOUTH-EASTERN ASSOCIATION.

Lost Creek, W. Va..... \$ 25 00
Salem, W. Va..... 172 23—\$ 197 23

EASTERN ASSOCIATION.

Ashaway—Ladies' Sewing Society..... \$ 73 91
New Market—Ladies' Aid Society..... 61 13
New York City—Woman's Auxiliary Society..... 4 11
Plainfield—Society for Christian Work..... 224 40
Shiloh—Ladies' Benevolent Society..... 184 67
Westerly—Ladies' Aid Society..... 245 00—\$ 743 65

WESTERN ASSOCIATION.

Andover—Ladies' Aid Society	\$122 52
Alfred—Woman's Evangelical Society	39 22
Alfred—Ladies' Aid Society	238 76
Alfred Station—Women's Evangelical Society	1 00
Alfred Station—Women's Industrial Society	110 64
Hartsville—Ladies' Aid Society	40 82
Hebron Centre—Ladies' Aid Society	49 27
Hornell—Ladies' Aid Society	77 40
Independence—Ladies' Aid Society	106 75
Little Genesee—Woman's Auxiliary Society	14 00
Richburg—Ladies' Aid Society	36 00
Wellsville—Ladies' Aid Society	3 50—\$ 815 88

NORTHWESTERN ASSOCIATION.

Albion—Willing Workers	\$ 26 93
Boulder—Ladies' Missionary Society	15 00
Chicago—Woman's Evangelical Union	79 74
Farina—Ladies' Aid Society	80 00
Glen, Wis.—Ladies' Benevolent Society	3 42
Garwin, Iowa	9 25
Jackson Centre—Ladies' Benevolent Society	15 00
Milton—Ladies' Benevolent Society	11 45
Milton Junction—Ladies' Benevolent Society	31 65
New Auburn, Wis.—Ladies' Aid Society	24 81
North Loup, Neb.—Woman's Missionary Society	114 85
Walworth, Wis.—Ladies' Benevolent Society	75 00
Welton, Iowa—Ladies' Missionary Society	26 48—\$ 513 58
South-Western Association	42 00
Pacific Coast Association	11 68

At the close of this report, which, because of other pressing duties and not over-firm health, will be my last, I wish to express my appreciation of the work of our women, especially during the last two months. In these two months dreaded failure has been turned into success, so that we have met our obligations and have a small balance with which to begin the next year. Patiently, faithfully, loyally, cheerfully, their work has been done. May it continue with increasing breadth and vigor, enlisting a membership that shall include all our women, old and young, and shall accomplish much more than in the past—work as yet undeveloped, possibly undreamed of.

MRS. L. A. PLATTS, *Treas.*

The report of the Corresponding Secretary, Mrs. T. J. Van Horn, was read and received. The report was adopted.

REPORT OF THE CORRESPONDING SECRETARY.

It is with profound gratitude to our Heavenly Father for His loving watch-care, His gentleness and patience, His faithfulness to promises, and the gracious way by which He has led us, that the Woman's Board come before you at the close of another year's work. The rich privilege has been ours to serve Him and you. May the fruitage glorify His name.

Peace and prosperity have been general throughout our ranks. From the East and from the West and from the South come words of cheer and encouragement.

"Interested and doing good service; united and loyal to the cause," is the report eastward.

"Our interest is not lessened, but rather increasing," says the southeast.

"While some members have moved away, leaving Gentry and Hammond with a feeling of some discouragement, Fouke holds its own in interest and numbers. The southwest needs your prayers," is the word from that quarter.

Our new sisters of the Pacific Coast Association have doubled their contributions to the work this year.

Sisters in the Western Association are interested and doing noble service. There is a need of awakening the younger women to the work of the Woman's Board and bring them into touch with the denominational interests.

Good work has been done in the Central Association, some societies having reached high water mark.

The local work, both as regards finances, and the prompt attention to other calls for aid, has been well sustained. Your Board have been permitted to act as your-agent in the wider work of the denomination. We have been enabled to pay Miss Burdick's salary, \$600, in full.

We have again doubled the necessary payments to maintain the three scholarships which are aiding needy young men and women to secure a college education.

The school at Fouke, Ark., has been remembered with a gift of \$104.00.

Funds have been contributed to assist that plucky missionary enterprise in Java.

The great denominational boards have received generous contributions.

Some serious problems have confronted the Board during the year. Among these was the necessity of accepting the resignation of our consecrated and efficient editor, Mrs. H. M. Maxson. We wish to acknowledge our appreciation of the prompt and satisfactory help from Miss Ethel A. Haven in this emergency.

This is the first year of our experiment in asking the Associational Secretaries to visit the societies in their respective fields. Not all the secretaries were able to comply with this request, but it has been done to some extent, this phase of the work being supplemented by correspondence with the lone ones. We still think it a most effective way of

increasing interest and enthusiasm, and trust the societies will cooperate with the Associational secretaries during the coming year in making such work more general.

After two years of careful study of the organized work of our women, your corresponding secretary has come to think that three things are clear:

1st. That our women are generally very well organized; that the organization is simple and therefore admirable, but that there is still "much land to be possessed" before the ideal is reached, viz.: every woman in every church engaged in the organized work, either as an active or associate member.

2nd. That those who have been carrying the work for years are as devoted and loyal as ever. They feel the responsibilities resting upon them, and their consecrated hands are busy in the Master's service. A question recurs again and again: Are the young people and the children being interested, instructed and aroused to denominational loyalty, so they will slip easily into the harness when the time is right? The mission study circles are a move in the right direction. But some societies feel that such a course is too ambitious for their numbers. For these the Board suggests another method. This is a series of public programs in which the children and young people shall assist in recitations, songs, brief papers, and so on. To this end, the Board have in view the preparation of a series of outline programs which can be adapted to the local conditions of any society, and used, we trust, with profit.

3rd. The hope of success for our work in the Lord's kingdom, rests entirely upon a realized dependence upon the leading of the Holy Spirit. This can be secured through prayer. I think we must not only work, but we must pray more earnestly, more definitely, and with a lively faith in the promises.

Several years ago the Woman's Board published a prayer calendar, designed as a gentle monitor to direct our minds daily to some branch of the Lord's work. We feel that the time has come for us to turn with renewed definiteness to Him who hears and answers prayer. From the deep impression of this need, the Board comes to you with a fresh calendar, and we plead with each of you, sisters and brothers, to spend much time in secret with the Father in prayer for our beloved Zion.

On behalf of the Board,

MRS. HARRIET C. VAN HORN, *Cor. Sec.*

Then followed a whistling solo by Mrs. Emma W. Ellsworth, of Leonardsville.

Miss Mary A. Stillman, of Boston, Mass., read a very interesting and valuable paper on the subject, "Some Successful Seventh-day Baptists." As an incident mentioned in the paper referred indirectly to Prof. Stephen Babcock, Mr. D. E. Titsworth, on a question of privilege, spoke of the love and esteem in which as a people we hold Prof. Babcock, after which the entire audience rose and gave Prof. Babcock the Chau-tauqua salute.

A trio consisting of Mrs. W. E. Philips, Mrs. Elva Champlin and Miss Clara Wells then gave a selection of music.

Mrs. D. H. Davis read a paper on "China and Our Work." This was a most earnest and inspiring message.

The collection for the Woman's Board amounted to \$42.77.

After announcements and singing, the service closed with benediction by Rev. W. L. Greene.

FIRST-DAY—MORNING.

The early morning prayer meeting was led by the Rev. E. B. Saunders. Prayers were asked and offered for many needy fields, and at the close of the meeting all the ministers present went forward to the front of the church and kneeling there, invoked the blessing of God on our people and their work.

At 8 A. M. the Rev. W. D. Burdick conducted a Bible-study service on the subject of "Education." He assigned Bible references to the people present bearing upon the question, "What is Education?" and "seven reasons for securing an education." The hour was a most interesting and profitable one.

At 9 A. M. Conference assembled in general session, with the President, Stephen Babcock, in the chair.

After singing, the President called for items of business.

The report of the Committee on Church Federation was received. Remarks upon it were made by A. H. Lewis, Abert Whitford, A. J. C. Bond, G. W. Lewis, Mrs. T. R. Williams, D. E. Titsworth, A. E. Main, W. C. Whitford, Madison Harry, and I. L. Cottrell.

The report was adopted and, on motion, the appointing of the committee named in the report was referred to the Conference Nominating Committee.

REPORT OF COMMITTEE ON CHURCH FEDERATION.

Your committee appointed to consider the further representation of the General Conference in the Church Federation movement, having reported by the Inter-Church Conference in Philadelphia, held in New

York City in September, 1905, in which meeting we were represented by Stephen Babcock, H. N. Jordan, E. F. Looftoro, A. H. Lewis and George B. Shaw, recommends that this Conference appoint four members who shall represent the Seventh-day Baptist Churches in the Federation Council of the Inter-Church Federation, according to the plan published by the Conference, and submitted herewith.

A. H. LEWIS,
WILLIAM C. DALAND,
GEO. B. SHAW,

Extract from the publication referred to above:

3. The object of this Federal Council shall be:

- I. To express the fellowship and catholic unity of the Christian Church.
- II. To bring the Christian bodies of America into united service for Christ and the world.
- III. To encourage devotional fellowship and mutual counsel concerning the spiritual life and religious activities of the Churches.
- IV. To secure a larger combined influence for the Churches of Christ in all matters affecting the moral and social condition of the people, so as to promote the application of the law of Christ in every relation of human life.
- V. To assist in the organization of local branches of the Federal Council to promote its aims in their communities.

4. This Federal Council shall have no authority over the constituent bodies adhering to it; but its provinces shall be limited to the expression of its counsel and the recommending of a course of action in matters of common interest to the Churches, local councils and individual Christians.

It has no authority to draw up a common creed or form of government or of worship, or in any way to limit the full autonomy of the Christian bodies adhering to it.

5. Members of this Federal Council shall be appointed as follows:

Each of the Christian bodies adhering to this Federal Council shall be entitled to four members, and shall be further entitled to one member for every 50,000 of its communicants or major fraction thereof. The question of representation of local councils shall be referred to the several constituent bodies, and to the first meeting of the Federal Council.

6. Any action to be taken by this Federal Council shall be by the general vote of its members. But in case one-third of the members present and voting request it, the vote shall be by the bodies represented, the members of each body voting separately; and action shall require the vote, not only of a majority of the members voting, but also of the bodies represented.

7. Other Christian bodies may be admitted into membership of this Federal Council on their request if approved by a vote of two-thirds of the members voting at a session of this council, and of two-thirds of the bodies represented, the representatives of each body voting separately.

8. The Federal Council shall meet in December, 1908, and thereafter once in every four years.

9. The officers of this Federal Council shall be a President, one Vice-President from each of its constituent bodies, a Corresponding Secretary, a Recording Secretary, a Treasurer, and an Executive Committee, who shall perform the duties usually assigned to such officers.

The Corresponding Secretary shall aid in organizing and assisting local councils and shall represent the Federal Council in its work, under the direction of the Executive Committee.

The Executive Committee shall consist of seven ministers and seven laymen, together with the President, all ex-Presidents, the Corresponding Secretary, the Recording Secretary and the Treasurer. The Executive Committee shall have authority to attend to all business of the Federal Council in the intervals of its meetings and to fill any vacancies.

The report of the Conference Committee on Tract Society was received and, on motion, was considered item by item. The first item was passed after remarks by A. H. Lewis, Stephen Babcock, S. R. Wheeler and I. L. Cottrell. The second item was passed after remarks by Madison Harry, A. H. Lewis and Horace Stillman. The third item was discussed by Madison Harry, D. E. Titsworth, A. H. Lewis, W. L. Burdick, Horace Stillman, and adopted. The fourth item was adopted without discussion. The fifth item was discussed by A. H. Lewis, F. L. Greene and N. O. Moore Jr., and adopted.

The report was then adopted as a whole.

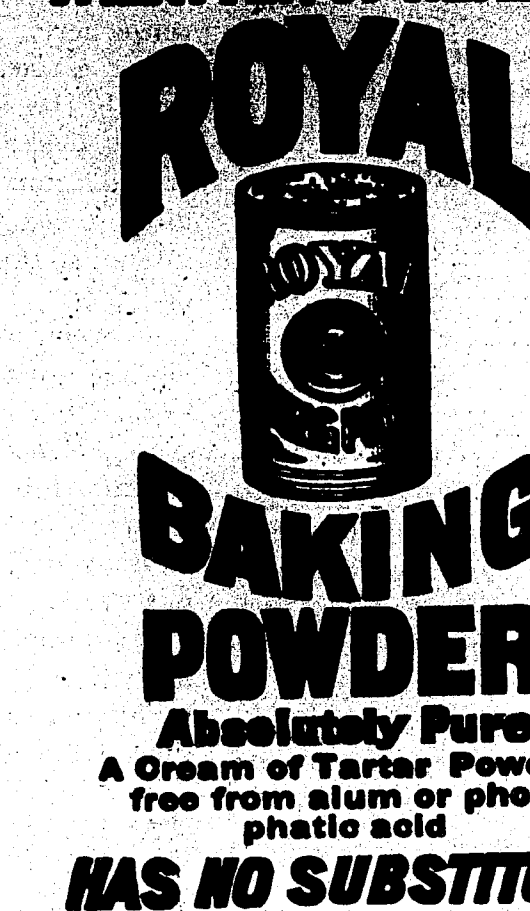
REPORT OF COMMITTEE ON TRACT SOCIETY WORK.

The following resolution was referred by Conference to the Committee on Tract Society Work: "WHEREAS, an opportunity to dispose of the Publishing House by sale has been presented to the Board, who feel that so important a matter should be decided by the denomination, therefore, Resolved, that the question of the sale of the Publishing House be referred to the next General Conference."

After due consideration your committee unanimously decided that, "in the opinion of this committee, it would be unwise and prejudicial to the interest of our cause as a people to sell our Publishing House."

The annual meeting referred to the committee was the clause in the report of the Corresponding Secretary of the Tract Society in regard to financial work in Sabbath schools; the contribution of money by

A MATTER OF HEALTH



individuals, in addition to their gifts by the plan of Systematic Benevolence, for the distribution of tracts and Sabbath literature.

Your committee recommends that Conference approve this suggestion of the Tract Board:

2. That Conference suggest to the Tract Society that they endeavor to secure from outside the Board a leaflet, or suggestions for the preparation of a leaflet to be used in this work, presenting our Sabbath belief in brief and attractive form.

3. The committee believes that, if this plan is adopted, small packages of leaflets should be used, except in special cases.

4. That we should send to a small list of names frequently rather than to a large number once.

5. That we should urge contributors of money to furnish a list of names.

Respectfully submitted in behalf of the committee.

A. H. LEWIS, *Chairman.*

MARY A. STILLMAN, *Secretary.*

On motion of J. D. Spicer, the following resolution was presented and adopted, after remarks by D. E. Titsworth, F. L. Greene, W. C. Whitford, J. G. Burdick, C. C. Chipman, B. C. Davis, J. D. Spicer and others.

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*.

The special hour having arrived for the consideration of article four of the report of the Conference Committee on Sabbath School Work, the discussion was opened by G. B. Shaw. Remarks were made by Abert Whitford, A. E. Main, W. C. Whitford, Mrs. Stephen Babcock, B. C. Davis, S. W. Maxson, A. H. Lewis, W. D. Burdick, S. R. Wheeler, W. L. Clarke, O. D. Sherman, O. S. Rogers, W. L. Burdick, Madison Harry, E. H. Socwell.

The further consideration was postponed till the opening of the afternoon session.

Singing, "Take it to the Lord in Prayer."

A selection of music was rendered by the orchestra.

Duet, Mrs. Elva Champlin and Miss Clara Wells.

Prof. Edwin Shaw read a paper on "Denominational Loyalty in Our Schools."

W. D. Wilcox, Secretary, presented the following:

Last year, at the Conference in Shiloh, the women present gathered at the grave of our beloved Dr. Swinney and paid a tender tribute to her memory. In recognition of the cause for which she gave her life, an offering was made to advance the medical mission in China.

We, at this Conference, are near the former home of our departed sister, Mrs. Lucy M. Carpenter, whose body lies in Chinese soil.

It has been deemed fitting that a brief memorial service shall be held today in honor of her devoted life and service.

This afternoon, immediately following the supper hour, the women and all others are invited to gather in the church for a half hour of loving tribute to Mrs. Carpenter. An offering will be made which will be devoted to the cause of medical missions in China.

There will be exhibited at that hour some of the handwork of Mrs. Carpenter's artistic fingers.

Adjourned, after singing, and benediction by G. W. Hills

(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: 11-23
- Dec. 1. Jesus Before Pilate.....Luke 23: 1-25
- 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 III.—THE PARABLE OF THE TALENTS.

LESSON TEXT.—Matt. 25: 14-30.

For Sabbath-day, Oct. 20, 1906.

Golden Text.—"A faithful man shall abound with blessings." Prov. 28: 20.

INTRODUCTION.

This parable, like that which we studied last week, is addressed particularly to those who are already within the kingdom, and like that is a parable of warning. But the warnings are different. We ought ever to keep the coming of our Lord in mind, and to be so devoted in watching that we will lack nothing in rendering proper honor to him; but on the other hand we must keep at work while we watch, and give heed to the opportunities that are entrusted to us.

The parable of the talents is still more closely related to the parable of the pounds. There are indeed some who think that these two are but differing versions of the same parable. They are, however, really distinct. In each parable three servants are particularly mentioned, and have sums of money committed to them to use. The third servant is negligent, and does not improve the fund entrusted to him, and is reproved most severely for this neglect. On the other hand there are many contrasts between the two parables. In the one case the amounts are large and are unlike, in the other they are small and just alike for all. In the case of the parable of the pounds there are also references to the errand that called the master away from home and to his punishment of those who did not want him to reign over them.

In the interpretation of the parable before us the talents are taken as referring to various endowments,—ability, opportunity, privilege. It is especially appropriate to consider them as referring to truth; for truth accepted and used begets more truth, and truth unused is lost.

TIME, PLACE AND PERSONS.—Same as in last week's lesson.

OUTLINE:

1. The Talents Entrusted to the Servants. v. 14-18.
2. The Reward of the Faithful. v. 19-23.
3. The Reward of the Unfaithful. v. 24-30.

NOTES.

14. *For it is as when a man*, etc. With these words our evangelist abbreviates the introductory statement for the following parable concerning the kingdom of heaven. *Going into another country*. This is represented by one word in the Greek, and the emphasis is upon the absence from home. He must do something with his money while he is gone. Investment securities like our modern stocks and bonds, were not available in that age. *His own servants*. Whom he might reasonably expect to be faithful to his interests, and no doubt also efficient.

15. *And unto one he gave five talents*, etc. It is to be noted that these trusts were bestowed according to the varying ability of the servants, of which no doubt the master was a good judge. No one could complain that the amount given to him was not worthy of his efforts, nor on the other hand that the amount involved too great a responsibility for his feeble powers. Even the least amount, one talent, was a large sum of money for those days. The exact value of a talent is somewhat in dispute, but it was certainly as much as a thousand dollars. We are to remember that money was worth more then than now; seventeen cents was the ordinary price for the day's work of a laborer.

16. *Straightaway he that received the five talents went and traded with them*. He lost no time in getting into

business. What he did precisely and how long a time he had we can not say, but he certainly was diligent. King James' Version puts the word "straightaway" with the last line of the preceding verse, but it makes better sense here.

17. *Gained other two*. This second servant gained exactly the same per cent. of profit as the first.

18. *Dugged in the earth, and hid his lord's money*. It was not uncommon in that age of the world to hide in the ground money or treasure that one was not intending to use right away. This servant was not dishonest. He did not attempt to appropriate this money to his own use. He was indolent. The point is not that he did something positively wrong, but that he neglected to do the good for which he had opportunity.

19. *After a long time*. Our Lord's second coming is often represented as near, but here the time is long. There is certainly to be ample time for us to take advantage of the opportunities. The slothful servant can not say that he did not have time enough to make use of the talent entrusted to him. *And maketh a reckoning with them*. He requires an accounting of the sums that he had entrusted to them together with the increase that they had gained.

20. *Lo, I have gained other five talents*. The first servant makes his report, implying as was no doubt the case, that the five talents he had gained was by means of the use of the five entrusted to him.

21. *Thou hast been faithful over a few things*. He had shown himself devoted and trustworthy in the management of the talents; now his lord proposes to give him a position of much greater responsibility. Compare in the parable of the pounds, where the servant is set over cities. *Enter thou into the joy of thy lord*. Share in the happiness which he enjoys. The faithful servant can not help but feel a partnership with his master.

22. *He also that received the two talents*. The difference between the first two servants seems to have been only in natural ability. They were equally diligent and gained the same relative increase upon their capital. The words of commendation are therefore appropriately identical.

24. *Lord, I knew thee that thou art a hard man*. This man is like the foolish virgins who knew that they were not ready to meet the bridegroom, and went to seek for oil at the last minute. This servant realizes that he has not done what he should, and so begins to manufacture excuses. He charges that his lord is harsh and ungenerous, and says that there is really no inducement for a servant to put forth effort on his behalf. It was not true that his master reaped a field that he had not sown, or that he gathered from any other threshing floor than his own. Doubtless the unfaithful servant thought as many modern imitators that a poor excuse was better than none.

25. *And I was afraid*. To be sure there might be some chance of losing the money in trading; but his lord had given him the money to use. This excuse is therefore of no weight. *Lo, thou hast thine own*. As much as to say, I have fulfilled my trust and given back to you what you committed to me. He forgets that his lord was entitled not only to the principal, but also to what might be gained by the use of it.

26. *Thou wicked and slothful servant*. His badness and uselessness is shown by his slothfulness. His lord reasonably expected earnestness and activity in the use of the trust fund. He did not take the money and devote it to his own use or waste it in riotous living, but he showed himself untrue to his trust simply by failing to do anything. *Thou knowest that I reap where I sowed not*. For the sake of argument the lord accepts as true the false statement of the servant. Even if it were true, the slothful servant was to be condemned on his own evidence. He ought to have made some provision to meet such a situation.

27. *Thou oughtest therefore to have put my money to the bankers*. The very least that he could have creditably done would have been to hand it over to those who had use for it, and would give interest for it. If the servant had known that his lord had mistaken his ability to trade, he could without risk have put the money in the bank. The master would receive thus less than he might by the trading of his servant, but the servant would show that he was not dead to the interests of his master. King James' Version has the word "usury," but that meant interest in 1611.

28. *Take ye away the talent from him*. In view of the inexcusable neglect of the one and the manifest ability and faithfulness of the other.

29. *For unto every one that hath shall be given*. From this principle it is seen that there is nothing arbitrary in the disposition of the money. This principle holds good in the realm of physical life, as well as in

the intellectual and spiritual. We must see what we possess in order to retain it, and if we do use it we shall obtain more. *How that hath not*. This is to be understood figuratively of the one who has little, and does not use that. Compare Matt. 13: 12 and other passages.

30. *And cast ye the unprofitable servant into the outer darkness*. This is figurative of the terrible fate of those who are found useless. This is not to be regarded as an arbitrary penalty, but as the necessary outcome in view of the character which the useless servant had developed.

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 attention 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.

The simple thought of a life which is to be the unfolding of a divine plan is too beautiful, too captivating, to suffer one indifferent or heedless moment. Living in this manner, every turn of your experience will be a discovery to you of God, every change a token of his fatherly counsel. Whatever obscurity, darkness, trial, suffering falls upon you; your defeats, losses, injuries; your outward state, employment, relations, what seems hard, unaccountable, severe, or, as nature might say, vexatious—all these you will see are parts or constitutive elements in God's beautiful and good plan for you, and, as such, are to be accepted with a smile. Take your burdens, and troubles, and losses, and wrongs, if come they must and will, as your opportunities, knowing that God has girded you for greater things than these.—*Horace Bushnell*.

FOR SALE.

On account of death in the firm and ill health of proprietor, a blacksmith shop and wheelwright shop. Good business in a prosperous Sabbath-keeping community. Address, B. A. Davis, Skiloh, N. J.

Don't be kid away at last as an unfired gun. Dependence upon things that are remembered by doing something worth remembering.

INFINITY
O little blue flower, looking up from the soil,
Thy feet in the earth, thy face to the sky,
Didst fall from the eye of a long-brooding God,
Thou tangible scrap of infinity?

Out of Eternity didst thou condense
From palpitant star-dust, midst nebulous fire?
Into this borderland, 'twixt Spirit and Sense,
Wert thou projected to bid me aspire?
What is thy lesson, thy sermon, thy text?
What canst thou say in this fugitive hour?
What to a soul with doubt sore perplexed?
"The Infinite find in the heart of a flower!"
—*The Independent*.

Edward Bickford, of North Gray, Vermont, is quite a wag.

One summer day, several years ago, he was driving by a farmhouse in Jay, when he noticed the roof was ablaze. He gesticulated and called out to the farmer's wife, who stood in the doorway: "Your house is afire!"

"What did you say?" she called.
"Your house is afire," he cried, louder.
"What did you say? I'm a little deaf."
"Your house is afire," still louder.
"Is that all?"
"It is all I can think of now."

BIBLE-SCHOOL INSTITUTE.

To be held in Salem, W. Va., October 20 and 21, 1906.
Outline Program.

SABBATH AFTERNOON.

1. Rally Service and Children's Meeting, E. A. Witter.
2. The Culture of the Spiritual Life in the Sabbath-school, Miss Elsie Bond.
3. Jesus, the Master Teacher—a Bible Study, Walter L. Greene.

THE EVENING AFTER THE SABBATH.

1. The Cradle Roll, Miss Susie Langworthy.
2. The Home Department:
 - (a). Advantages, Clyde Ehret.
 - (b). Difficulties, Oris Stutler.
 - (c). Organization and the Work of the Visitors, H. C. Van Horn.

Question Box and Discussion.

SUNDAY MORNING.

1. The Opening and Closing Services of the School, L. D. Lowther.
2. The Music of the Sabbath-school, Mrs. Cora Ogden.
3. The Use of the Blackboard in the Sabbath-school, H. C. Van Horn.
4. Helps, their Use and Abuse, S. B. Bond.
Discussion.

SUNDAY AFTERNOON.

1. The Teacher Preparing the Lesson, Preston F. Randolph.
2. The Teacher Presenting the Lesson, C. R. Clawson.
3. How to Secure the Home Study of the Lesson, Roy F. Randolph.
4. The Teacher's Spiritual Qualifications and His Relation to the Class, Erlo Davis.
Discussion.

SUNDAY EVENING.

1. The Teachers' Meeting:
 - (a). Why Have It, M. H. Van Horn.
 - (b). How Conduct It, C. E. Williams.
2. Teacher Training, Walter L. Greene.

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MARRIAGES.

Sister Alice Adelia Maris Eckles, N. Y., at the home of her father, died at 2 o'clock, P. M., Sept. 25, 1906, at her home in Nortonville, after a brief, though very painful illness.

Verona, N. Y., and Miss Carrie Eliza Palmiter, of Verona Station, N. Y.

KINNEY-STILLMAN—At the home of the bride's parents, Mr. and Mrs. Geo. T. Stillman, Aug. 30, 1906, at DeRuyter, N. Y., by Rev. T. F. Harris, M. Leona Stillman, of DeRuyter, and Clarence T. Kinney, of Sheds, N. Y.

AMEND-CLINE—At the home of the bride's parents near Cummings, Kan., by the Rev. Geo. W. Hills, of Nortonville, Kan., Sept. 23, 1906, Mr. Sherman S. Amend and Miss Elizabeth Cline.

DEATHS.

ECKLES.—Sister Alice Adelia Maris Eckles, daughter of the Rev. Isaac and Sister Alma Maris, of Nortonville, Kan., was born near Nortonville, Aug. 18, 1866. She died Sept. 25, 1906, at her home in Nortonville, after a brief, though very painful illness.

At about fifteen years of age she joined the Seventh-day Baptist Church of Pardee, now Nortonville, of which she remained a faithful and much loved member to the last. She was an earnest and efficient member of

the Woman's Missionary Society and was its Secretary. She was the first President of the Young People's Society, then known as the Young People's Mission Band. On Dec. 7, 1892, she was united with Thomas Eckles in matrimonial bonds, whom she leaves, with an only son, her parents, and a wide circle of other relatives and friends, in sadness. G. W. H.

Special Notices.

SEVENTH-DAY Baptists in Syracuse, N. Y., hold Sabbath afternoon services at 2.30 o'clock, in the hall on the second floor of the Lynch building, No. 120 South Salina street. All are cordially invited.

THE Seventh-day Baptist Church of Chicago holds regular Sabbath services in the Le Moyne Building on Randolph street between State street and Wabash avenue, at 2 o'clock P. M. Strangers are most cordially welcomed. W. D. Wilcox, Pastor, 5606 Ellis Ave.

THE Seventh-day Baptist Church of New York City holds services at the Memorial Baptist church, Washington Square South. The Sabbath-school meets at 10.45 A. M. Preaching service at 11.30 A. M. A cordial welcome is extended to all visitors.

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

The Board will not intrude information, help or advice upon any church or persons, but give it when the church or persons come to the Board with the request for assistance, being treated as each other.

The Association of Ministers will keep the working lists of the churches and ministers, and will be responsible for the proper distribution of the same.

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