

# The Sabbath Recorder



REV. L. F. RANDOLPH,  
*Hopkinton, R. I.*

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## EDITORIAL

### Honor the Holy Spirit.

The doctrine of the Holy Spirit as an ever-present helper and friend is too often overlooked by the people of God. It must be a very important truth or Jesus would not have said so much about it to his disciples as the time drew near for him to be taken from them. And every Bible reader must see with what unanimity the disciples embraced the doctrine of the Holy Spirit as the source of their power and the guide of their lives. We all believe that the Holy Spirit was very near to the early disciples on the day of Pentecost; that they were then endued with power according to the promise of Christ; that they regarded him as their enlightener, reprover, teacher, comforter and sanctifier. We also believe that on great occasions through all the centuries the Holy Spirit has given power to men and enabled them to do great things in times of revival; but we are too apt to forget that he came at Pentecost to abide with God's people forever and to be a help to each individual in every time of need. Many professed Christians are weaklings in the church because they are, like the followers of Christ before Pentecost, "disciples minus the Holy Ghost."

Christ spoke of the Spirit which they that believe on him should receive, as his other self, who should abide forever as their personal Comforter. From that day to this the Holy Spirit has been very near to every Christian believer in him,—so near as to dwell in the very heart of the disciple and make his body the "temple of the Holy Ghost."

It is too bad that so many professors are living below their privileges and failing to realize how near the Holy One is to them and how anxious he is to bless them. "More ready to give the Holy Spirit, than earthly parents are to give good gifts unto their children," are the words of Sacred Writ; and yet we are not sensible of his nearness because we do not open our hearts to give him welcome. It is impossible to have power with God without this divine indwelling, and yet his helpfulness depends entirely upon how we feel and act towards him.

The Holy Spirit is the source of our knowledge and power, and our practical efficiency both in our own personal attainments and in our work of saving others. The word of God is the sword of the Spirit, and only as we are filled with his presence can we wield it with power. Peter was full of the Holy Spirit when he stood before the multitudes at Pentecost; hence his power to bring them to repentance. And when they cried out "What shall we do?" Peter said, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit." They all preached in the power of the Holy Spirit, and the churches were built up and multiplied only when the members were walking in the fear of the Lord and in the comfort of the Holy Spirit. This is the only condition of true success today. When preachers and laymen are filled with the Spirit, there is no lack of interest in the Master's work, no trouble about dead prayer meetings, and temptations to do wrong are almost unknown. It is only when we fail to honor the Holy Spirit and to give him place in our hearts that we become weak in the work of soul-saving, feeble in our own faith, and yielding when Satan entices us to go astray.

What a change came over the disciples after the day of Pentecost! Up to that time they had indeed been followers of Christ, but how feeble compared with what they were after the power had been received from the Holy Spirit. O that all

our churches might have a Pentecost that would fill both the pulpit and the pew with power from on high! This would settle the whole question of men for the ministry, money for the work, and activity in saving souls. The Spirit-filled disciples consecrated their means to the Master's work, went everywhere preaching the word,—even the deacons and lay members were powerful missionaries. "And the Lord added to the church daily such as should be saved."

We cannot avoid the conclusion that this wonderful power was given because they honored the Holy Spirit as the one without whom they could do nothing.

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#### Don't Say "It" in Referring to the Holy Spirit.

I am sometimes pained to hear men speak of the Holy Spirit as if he were only a thing, or a mere breath or abstract essence, instead of a person who knows, feels, loves, and who may be sinned against; and I feel self-condemned whenever I find myself making this mistake. This feeling has been growing upon me of late, and I find that the power of habit is so great that constant watch is needed if we avoid the mistakes of early years. Our fellows, without any thought of disrespect, have always spoken in this unguarded way, and it is easy to follow their example. Still I feel that it tends to degrade the Holy Spirit in the conceptions of men whenever we speak of him in this manner.

Jesus and the New Testament writers never used the word "it" in speaking of the Holy Spirit. Indeed when we consider the matter, it would seem like sacrilege if Peter or John or Paul had spoken of the blessed Comforter, who was Christ's other self to them, as only a something referred to by the impersonal pronoun "it"! They always spoke of him reverently as a real person, using the personal pronoun "he" or "him."

There is too much glib irreverent talk about the Holy Ghost, even among Christian workers. I have sometimes wondered if he were not grieved with those who treat the Divine as though he had come down to be hail-fellow-well-met with mortals! Men do not need to swear in order to take God's name in vain. They can be familiar with God as a personal friend without lowering the dignity of their di-

vine Maker to the plane of common things. Nothing, in my opinion, can be more insulting to the Holy Spirit than this conception of him which expresses itself by the pronoun "it." With all reverence for the Holy Person who stands ready to sanctify our hearts and endue us with power, let us never speak of him in any trifling way; let us in humility and true devotion honor him as an ever-present Friend, who can be grieved over our disrespect, but who will abide with those who magnify his glorious person and power.

Blessed is the one who opens his heart in humble adoration, and welcomes this heavenly Friend who stands ready to commune with him and bring peace. We had better grieve every friend we have on earth and die alone, than to grieve the Holy Spirit and be abandoned by him.

In the passage, "If any man have not the Spirit of Christ, he is none of his," the word Spirit is spelled with a capital. This means more than the term does when applied to the temper or disposition of Christ. It refers to the personal indwelling Holy Spirit. "Ye are not in the flesh but in the Spirit, if so be that the Spirit of God dwell in you."

\*\*\*

#### Points From Other Pens.

We all enjoy "after-meetings" in which living testimonies are given of the truths of the gospel. We will now have a few short items from some who have known the Spirit's power and helpfulness,

\* \* \*

The work of the Spirit is to impart life, to implant hope, to give liberty, to testify of Christ, to guide into all truth, to teach us all things, to comfort the believer, and to convict the world of sin.

I firmly believe that when we are emptied of pride and selfishness and ambition and self-seeking and everything contrary to God's law, the Holy Spirit will come and fill every corner of our hearts; but if we are full of pride and conceit and ambition and self-seeking and pleasure and the world, there is no room for the Spirit of God; and I believe many a man is praying to be filled with the Spirit when he is full already with something else.—*D. L. Moody.*

\* \* \*

Religion has never, in any period, sustained itself except by the instrumentality

of the tongue of fire. Only where some men, more or less imbued with this primitive power, have spoken the words of the Lord, not with "the words which man's wisdom teacheth, but which the Spirit teacheth," have sinners been converted, and saints prompted to a saintlier life.—*William Arthur.*

\* \* \*

We cannot expect to have such a testimony to our sonship as the Saviour received when he went up from Jordan, and the form as of a dove descended out of heaven on his head, still wet with the waters of baptism. By the descent of the dove, and the voice of the thunder, his Father said: "This is my beloved Son, in whom I am well pleased." And yet God's people enjoy that very same testimony. The descent of the Spirit is still the evidence of sonship; its sign, however, is not a dove perched upon their heads, but the dove nestled within their hearts.—*Thomas Guthrie.*

\* \* \*

As God's children, we have already received the Spirit. But we still need to ask and pray for his *special* gifts and operations as we require them. We need to ask him to take entire possession.... As we pray to be filled with the Spirit, let us not seek for the answer in our feelings. All spiritual blessings must be accepted by faith. Let me believe the Father *gives* the Holy Spirit to his praying child.... In all our prayers, let us remember that, if there is one thing on earth we can be sure of, it is this, that the Father desires to have us filled with his Spirit,—that he delights to give us the Holy Spirit.—*Rev. Andrew Murray.*

\* \* \*

We are witnesses of these things; and so is the Holy Spirit whom God hath given to them that obey him.—*Peter.*

\*\*\*

#### All Eyes Turned Toward Chicago.

During the week just passed the entire civilized world has been looking toward Chicago with an interest seldom seen in the history of the nations. Our own country would be expected to watch intently the doings of the great conventions having in hand the nominations of national candidates,—especially in case of the con-

vention belonging to the dominant party. Several times since the Civil War has America been stirred to the heart's core over these great meetings held by both political parties; but we do not remember any one of them that has attracted such universal attention as the Republican Convention just held. It is indeed remarkable to see how the press in every foreign country hastened to express opinions regarding the Taft and Sherman ticket for President and Vice President of the United States. One would almost think they were nominated to rule the civilized world, from the interest taken in the matter by leading papers abroad. The general sentiment so far seems to be one of approval.

Now if the Denver Convention can succeed in offering an equally strong ticket, the outlook for our future will be bright whichever party wins. The world will watch Denver as carefully as it has Chicago.

The universal interest is undoubtedly due to the fact that the United States is now recognized as a world power as it has never been before. The time has gone by when a presidential election in this country will not mean much to other nations as well as to our own.

Then, there has never been a time when a candidate placed in nomination for President had already gained such worldwide acquaintance, and had already been so widely identified in national affairs abroad. Both Mr. Taft and Mr. Bryan have stirred the people of many other lands by their actual presence and eloquence; they have been accorded enthusiastic welcome at the courts of other nations. In these respects they are much alike—they are men whose foreign travels have put them in friendly touch with nations beyond the seas.

As to actual diplomatic relations, Mr. Taft has probably had the wider experience; but take it all in all, no two men in the two great parties are more popular abroad than Mr. Taft and Mr. Bryan.

It will be interesting indeed if these two men should become opponents in the race for the next presidency.

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#### A Supplanted Lover.

For some years the Congregational and Methodist Protestant churches have been looking toward a happy union. The United Brethren church was also an interested

party to this union, and joint committees from the three churches had counseled together until an "Act of Union" had been prepared, received, and was only awaiting a final action. Everything seemed going well. So far as any one could see, the Methodist Episcopal brethren had paid no court to the Methodist Protestant bride until it began to look as if somebody else was about to claim her hand. But when the M. E. Conference convened at Baltimore, a telegram was sent to the Methodist Protestant Conference in session at Pittsburg, inviting them to an all-Methodist union. Upon receipt of this message, the Methodist Protestant church discovered that a flame of love was burning in her heart for the new lover, and Conference voted not to go on with the negotiations for a union with Congregationalists; instead a committee was appointed to confer with the M. E. people regarding a union with them.

In the long run this may prove a blessing, for many Congregationalists seemed to have misgivings about the proposed union. It is probable that an all-Methodist union would be more satisfactory all around.

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#### The Debt.

The payment of the debt is progressing finely. We are now nearing the end, but there are some who did not understand that the Treasurer's year closes July 1, and books are supposed to be balanced at that time. Therefore a few whose funds we had hoped to receive in time are belated, and we will hold the account open another week, to give all a chance to get their gifts into the report. Come, friends, hustle it in before we have to go to press again. We have hopes now that our next week's report will be the last we shall have to make upon the debt. Let us do what we can to make sure of this; and please don't be afraid to let it come, for if we should chance to get in a little more than enough to pay the last dollar, it will all be needed to keep us from going into debt again.

Look for the report next week, and pray that it may be the last one on debt for years to come.

## CONDENSED NEWS

### Tribute to the Dead Ex-President.

On the morning of June 24, Grover Cleveland, the last of the ex-Presidents, died at his home in Princeton, New Jersey, aged 71 years. Although he had been in poor health for some time, no one thought the end so near. Only the day before his death the papers reported him as much improved, and people felt that he was well on the road to recovery. Death came suddenly by an acute attack of heart-disease, brought on partly by the extreme heat.

Mr. Cleveland had been a prominent figure for many years, and within an hour after he breathed his last, telegrams of condolence began to pour in from all parts of the country. Seldom has the death of a man of past prominence in public affairs brought such universal response in messages of esteem and glowing words of tribute. These came from men of all political beliefs, as expressions of respect for a man who in a broad sense had been truly a President of all the people.

Grover Cleveland's political career was unique. He was larger than his party and, as President, became a true leader to all excepting the narrow political demagogues. For these he had no sympathy whether found in his own party or in any other. He surprised his enemies by making a broader-minded President than they supposed he could make; and he disappointed many of his own party by refusing to be ruled by the party lash. His independent spirit and fidelity to convictions made him truly the President of the entire nation rather than of any party. This made people respect the man and approve his policies even when they were of other political faiths; and this is why they now honor his memory.

President Roosevelt sent a message from his Oyster Bay home to Washington, directing the flags on the White House and on all the government department buildings to be placed at half-mast for thirty days, and that suitable military and naval honors be rendered on the day of the funeral. Governor Hughes sent similar orders to Albany regarding the flags on the state capitol; and all through the country,

flags at half-mast indicated the respect paid by the nation to the memory of its ex-President.

Grover Cleveland was candidate for the Presidency three times, and was elected twice. He served from March 1885 to March 1889, and again from 1893 to 1897. His first election broke the long period of twenty-four years of Republican rule, which began with the election of Abraham Lincoln; and it was due to the famous alliteration speech of Dr. Burchard in which occurred the words "Rum, Romanism, and Rebellion." This speech was made at a dinner in the famous old Fifth Avenue Hotel in New York City, and it shows how a few ill-advised words at the close of the campaign can turn the scale in a close election and give the prize to the other candidate. The address of Dr. Burchard made a great stir among the Catholics and the liquor men, and immediately aroused the alarm of the Republicans. Every one remembers the desperate efforts made to correct the evil before the votes were cast; but the damage was done, and the time was too short to remedy it. In spite of all efforts to stave off the force of the unlucky words, the tide turned in favor of Cleveland, and New York State was given to him by less than 1,500 majority. This was enough to give him the Presidency.

In the next campaign Harrison won the Presidency over Mr. Cleveland, although the popular vote for the latter was strongly in the majority. Upon the third race for the highest office in the gift of the American people, Grover Cleveland was elected by the largest majority of popular votes ever given to any President. He even received a majority in some states that had always been Republican.

Many times did storms of opposition and obloquy beat about Mr. Cleveland during his active public life. But he outlived them all, and in his quiet, unassuming way won the respect and appreciation of a great nation.

The utmost simplicity was observed in the funeral at Princeton. The President of the United States and the Governors of New York and New Jersey paid their respects to the dead, and President Roosevelt's remarks were beautiful and appro-

priate. Rev. Dr. Henry Van Dyke of Princeton College conducted the services.

Thus at the close of a beautiful day, amid the tolling of bells, with flags half-mast throughout the country during the funeral hour, the last ex-President in the nation was laid to rest.

## DENOMINATIONAL NEWS

### Edwin Shaw Leaves Milton.

We take the following from the Milton College Review.

Professor Shaw is expected in Plainfield, N. J., this week, where he will take up his duties as pastor of the church, which has been pastorless for six months:

With the closing of the school year by the Commencement exercises of next week, there will come many changes. Old students are going out from Milton College and new ones will come to take their places. Each year brings these changes and yet to the Faculty and to those who remain with the institution, this year means no more than other years. But there is one loss this year that will be deeply felt by both Faculty and students, and that is the loss of Professor Shaw as a teacher in our College.

For more than eighteen years Professor Shaw has served Milton College faithfully and well. The departments of Latin and Chemistry have been conducted most efficiently and the present excellence of the College Library is due in large measure to the careful and painstaking work of Professor Shaw. We appreciate his efforts in these lines and we are in entire sympathy with the resolutions passed by the Faculty earlier in the year. But we, as students, have appreciated more than anything else the personal influence of Professor Shaw over us. His life has at all times been an inspiration to us. He has been ready at all times to aid the backward student, to cheer the lonely young man or woman far from home, to sympathize with those in need of sympathy, and to rejoice with those who have been able to master some difficult problem in their lives. As a member of the Athletic Committee of the Faculty he has taken a deep interest in the games of the different athletic teams and has always used his influence in helping them secure better facilities for raising the standard of athletics. More than this Professor Shaw has kept fully informed as to the progress of the individual members of the teams and has aided them by his words of advice. As instructor of Physical Culture for gentlemen for several years, Professor Shaw has had many opportunities to come in close contact with the lives of the students and it is in the "gym" classes that many have first become intimately acquainted with him.

We deeply regret that Professor Shaw has decided to leave Milton College where he has

so many friends. We know, however, that a larger field of labor calls him and we as students of Milton College extend to him in his future life our best wishes for his highest success.

### THOUGHTS FROM THE FIELD

ADAMS CENTER, N. Y., JUNE 25, 1908.

EDITOR SABBATH RECORDER:

I have seen in the RECORDER at different times questions asked something like this: "How shall we, as Seventh-day Baptists, carry on the services on Sabbath day so as to create a deeper spiritual feeling in the hearts of the church members, that they may do more efficient work in winning souls to Christ?" It seems to me that if we would leave off so much form and fashion, and fall back on the plan of our forefathers, and conduct the services something as they did,—with more of the spirit of Christ,—there would be in a short time a spiritual awakening among the members, that would spread among the unconverted till they, too, would want to "go to meeting."

Now, what way should we adopt? In the first place, dispose of all the instruments of music that belong to the churches, and use the money to keep the denomination out of debt. Then let the singing be led by some one who can lead it without the aid of an instrument, and let all the singing be by the congregation; there is good musical talent in all congregations. Let the exercises be something like the following: first, hymn; second, prayer by the preacher or by some one he may see fit to call on; third, Scripture reading; fourth, hymn; fifth, sermon; sixth, hymn; seventh, an opportunity given—of fifteen or twenty minutes—for any to speak who wish to, and to tell of their temptations and of their blessings during the past week, and of their future desires, these to be interspersed with occasional verses; eighth, benediction.

I well remember attending, when a boy, religious worship where something like the above plan was carried out, and the impressions made upon my young mind are with me now. I think if some such plan were adopted, there would be less talk outside the house after services about how the dairies are doing, the price of butter and cheese, or how the crops look; but more

about how they enjoyed the sermon, how good were the words of Brother A or Sister B, how inspiring were the verses sung during the conference meeting. After going home and eating their dinners they would feel like taking the RECORDER or their Bibles instead of reading trashy story papers and novels.

Too many, I fear, whose names are on the church book and who are heads of families do not study their Bibles in their homes as they should, neither do they have family worship. Perhaps the husband will return thanks at the breakfast table, and that is all. Others will take the Sabbath-school lesson helps and their Bibles, and read the daily reading for that day, after which the husband returns thanks. Others do not seem to think it necessary to feed the soul on the bread of eternal life at any time. I do not see how such people can expect God to bless them when they do so little for him and his cause.

Some will say that the services described above will be too long. How much longer will they be than they now are, with all the opening exercises? I know it would take some time to get the people out of the old way of the past few years; but it could be done, if they would adopt some such plan as the one spoken of.

Now I have given my views, not knowing whether they are like the views of any one else who may read this, and think I have said enough.

ENOCH COLTON.

#### Who Can Help This Lady?

The following letter explains itself, and as the editor cannot give the required information, he publishes it hoping that some reader may be able to give Mrs. Tibbetts the details she desires.

EDITOR SABBATH RECORDER:

Dear Sir:—I noticed in the RECORDER of December 16, 1907, on page 1414, the name of Rev. John Clark of Newport, R. I. Our family was among the early settlers, and almost all its members Baptists. My father was John, grandfather, Jonathan, a soldier of 1812, and my great-grandfather was Captain Samuel Clark of the Revolutionary War.

We know that some of our family settled in that community, and we wish to learn if

this Rev. John was one of our relatives, also if our ancestors were Seventh-day Baptists. There are a few links we wish to connect, and thought possibly you could give us the names of some of his relatives.

Respectfully yours,

MRS. JOHN F. TIBBETTS.

Winthrop, Mass.,  
76 Tremont Street.

#### Jottings.

What is life? It does not consist of the abundance of things that a man hath; but it does consist of his faith as measured by his acts. Acts are the crystallizations of faith.

True greatness is not always attended by blare of horns and shouts of loud applause; it is often most fully developed in obscurity and in the spirit of meekness. He is truly great who, being one with God, is master of self, and able to teach others the secret of self-mastery.

A. E. W.

#### Letter From an Aged Sister.

DEAR FRIENDS OF THE SABBATH RECORDER:

You are indeed my friends, for you are a great comfort to me. In another month I shall be in my eightieth year, and being unable to go out much, I get all I can good to read, so I can be contented to stay in one place. The Bible and SABBATH RECORDER are great comforts to me.

An article in the RECORDER about John's Gospel was especially helpful, as it reminded me of the blessings that precious book has brought to many.

A long time ago, when there was no Bible school in our neighborhood, I asked the people to meet me in a little house on our place, and told them I would teach them what I could about the Bible. They turned out well for a while, and I offered a premium to the one who would learn and recite the most verses. I thought they could learn more about the mission and love of our Saviour in a short time in John's Gospel than in any other place. So I gave them his fourteenth chapter. There were two,—a little girl and her brother,—who learned the whole chapter.

Yours truly,

AMANDA STEPHEN.

#### Twenty-five Years of Service.

*An historical review of a quarter century, prepared for and read at the twenty-fifth anniversary of the pastorate of Rev. L. F. Randolph of the Second Hopkinton Seventh-day Baptist Church, June 6, 1908, by Deacon A. A. Langworthy.*

We are assembled today to commemorate events which occurred twenty-five years ago, namely, the calling and installing of Rev. L. F. Randolph as pastor of this church; and these events carry us still farther back to events which preceded them, but which were closely interwoven with the history of this church and people, the recalling of which touches some of the tenderest cords in many hearts. For nearly seventeen years Rev. S. S. Griswold had presided as pastor over this church and people, and he had been called to lay down the work by the reaper Death, which led to the calling of a new pastor. This event, together with his labors during his long and efficient pastorate, as we attempt to write, comes up most vividly in our minds. While we do not wish or intend to lose sight of the efficient work of our present pastor by referring to this event, we feel that it is so closely connected with the field to which he came and the work which he took up that it deserves even more than a passing notice.

Elder Griswold not only stood as watchman and pastor of this people, but he had been so intimately connected with the general interests of this community, in such various ways, that his death was most keenly felt. When Brother Randolph came to this church, he found not only our church edifice draped in mourning, but also the hearts of our people. By the labors of our former pastor many had been brought out of nature's darkness into the marvelous light and liberty of the gospel of Christ. When Elder Griswold entered upon his labors as pastor of this church, there was a large company of young people connected with the congregation who were not otherwise connected with the church. With his keen eye and quick ability, he readily took in the situation, and exerted his whole power to gather in this youthful group, for in it he saw the future hope of the church. After presiding as pastor for nearly one year, and thus making study of the field,

on the 25th of March, 1866, he commenced a series of religious meetings, which resulted in stirring the surrounding community from center to circumference in a manner which was almost marvelous. Surely the waters were troubled, and many stepped in and were healed. Results were such as would indicate that he had not studied the field in vain, for through these special religious efforts fifty were added to the church by baptism and letter, and the Baptist church of this village also received several additions to their numbers through the effort. Having accomplished this, he saw another need—that of furnishing work which would keep these young people in touch with influences of the church. Accordingly he took much interest in carrying on a union Sabbath and Sunday school concert, in which many of the young people became much interested and in which they took active part. This effort was blessed, and resulted in bringing many of the young people, irrespective of creed, within his touch and influence. It developed talent which had previously remained somewhat obscure. At times these concerts called out a crowded house, and were interesting to both old and young who attended them. In this connection Elder Griswold often remarked that his parish embraced the community at large.

In 1867 he received a call to supply the desk of the Baptist church in this village, which he accepted, and held the position until June 16, 1879, which opened to him an opportunity to bind Christian hearts together in a common service for the Master. Union prayer meetings were held, alternating from one church to the other. Touching the results of this work, we quote the following found in the history of the Baptist church, as published in the "History of Washington and Kent Counties":

"Brother Griswold served two churches with marked impartiality. He firmly established a bond of union between them which has never been broken. Several were added to the church during the period of his supply."

During his pastorate here he received the appointment of superintendent of the public schools of Hopkinton, which gave him a still broader acquaintance with the young people of the community, and a

great opportunity for usefulness, which he was not slow to improve.

During his long pastorate here, several seasons of spiritual refreshing came to the church, by which its membership was increased, until many were led to look upon him as their spiritual father. He lived to see many of those who were gathered into his church during the great revival service of 1866 become active workers and supporters of the same. Thus he toiled on until his death, which occurred Nov. 2, 1882, at the ripe age of nearly 77 years, then leaving the church pastorless and sad. The following resolutions of respect were unanimously adopted by the church after his death, which will better illustrate their feeling in regard to him than anything we can say. They were as follows:

"Whereas, It has pleased Divine Providence, in his wisdom, to remove by death our beloved brother and pastor, Elder S. S. Griswold, who has faithfully served us for nearly seventeen years, therefore,

"Resolved, First, that while we feel it becomes us to bow in humble submission to the will of our Heavenly Father, who has spared him to such a ripe age, with activities of body and mind, to bless the cause of God and humanity, and to return devout thanks for the same, yet we feel that we should express the tender regard and love which we bore him, together with our deep and unfeigned sorrow for our great, if not irreparable loss, and bear testimony to his Christian character and faithful labors among us as a gospel minister and pastor, to his deep, earnest and untiring search after the truths of the gospel, and faithful effort to impart the same to those under his watch-care.

"Second, that we should ever hold him and his labors among us in grateful remembrance, and renewedly consecrate ourselves as a church to mature the work which he so ably prosecuted, and has now left with us for completion.

"Third, that as a token of our fidelity to the cause, and our appreciation of him and his labors, we hereby pledge ourselves, by the help of God, to labor with united effort for the upbuilding and perpetuity of this church, which he so loved and for which he so long and earnestly labored and prayed.

"Fourth, that we tender our deepest

sympathies to his companion and family in their bereavement, who so faithfully and kindly cared for him.

"Fifth, that a copy of these resolutions be forwarded to his companion and to each of his children, and to the SABBATH RECORDER with a request for publication."

The church now resting under a double bereavement—the loss of its pastor and also its senior deacon, Josiah Langworthy, a man of deep piety and an earnest worker in the Master's vineyard—with sad hearts, but with earnest purpose, set themselves about the work which, in the preceding resolutions, they had pledged themselves to do. At a business meeting of the church held February 12; ten days after the decease of their pastor, a committee of three was appointed, not only to arrange for temporary supplies for the desk, but also to put forth efforts looking toward the securing of a permanent pastor. Earnest inquiries and correspondence were immediately instituted to reach this end. At length the name of our present pastor was suggested to the committee by Rev. A. E. Main, and prompt correspondence was immediately entered into with him in regard to the matter. An early response was received from him, in which he gave some encouragement. Further correspondence followed and he finally offered to come to the church on a trial visit if such would be agreeable to them, they paying his expenses. This offer was readily accepted, and an invitation was extended to him to do so. Most vividly the writer recalls his arrival at the railroad station on a beautiful winter morning. There they met for the first time. It was as a ray of sunshine amid darkness, a bright spot which brought hope to many hearts.

The man and his labors during said visit gave perfect satisfaction to the church, and on the evening of February 12, 1883, a unanimous call was extended to him to become pastor of the church, every member present voting for him. This occurring before his return, he came forward in person and assured the church of his appreciation of the unanimous call thus extended to him, stating that he was not then prepared to give a positive answer to the call but would do so within four weeks. This interval of time was one of hope mingled with uncertainty.

But within the time mentioned the positive answer came, in which he accepted the call of the church, his pastorate to commence early in the following June. This led to preparations for his reception among us. The days and weeks were counted by the church as they looked forward to his arrival on his field of labor. At length the time arrived and he came, in the prime of his manhood, and amid the sweet sunshine and the flowers of June, to fill the place of pastor.

The following program, interspersed with music, had been arranged for his installation, and was carried out in the presence of a large and interested audience:

1st. Invocation by Rev. E. P. Mathewson; 2d. Reading Scripture, Rev. Henry Clarke; 3d. Prayer by Rev. J. W. Morton; 4. Address to the church, Rev. W. C. Titworth; 5th. Address to the pastor, Rev. J. W. Morton; 6th. Words of welcome and hand of fellowship, Rev. J. R. Irish; 7th. Prayer for God's blessing for the union thus formed, Rev. Horace Stillman. Followed by singing by the choir and the benediction by the pastor.

The invitation of Dr. Irish in the following words, "Elder Randolph, come forward and occupy your pulpit," together with the warm words of welcome which followed, still linger with us, for they voiced the warm welcome which reposed in the hearts of this people. Thus Elder Randolph entered upon the pastorate of the church. Thus he took up the work which our former pastor had laid down when called up higher, we trust to enter into the joys of his Lord and Master. Under these circumstances his presence was to the church what the oasis in the desert is to the weary traveler, and as the oasis indicates a spring of living water near at hand where the weary, thirsty traveler may quench his thirst, so did this church look forward and hope through his efforts to receive that living spiritual water of which Christ spoke to the woman of Samaria as she stood at the well of Jacob, declaring that such as drank thereof would never thirst again, but that it should be in them a well of water, springing up into everlasting life.

While we believe that his long continuance with this church and people is ample proof that his work has been fully accept-

able and satisfactory to them, yet we feel that justice demands that we should say he has been instant in season and constant and untiring in his labors for the welfare of this church. Several seasons of spiritual refreshing have taken place during his pastorate, in which nearly all our young people have been gathered in, and utilized in the work of the church, two of whom now fill the office of deacon in place of two worthy predecessors, Deacons Gardiner S. Kenyon and Elisha B. Palmer, who have quite recently gone to their rewards above.

Brother Randolph has held the confidence not only of his charge but also of the surrounding community. His pleasant and genial spirit has endeared him to the youth of his flock, and thus has he been enabled to successfully approach them and hold an influence for good over them. His caution has been instrumental in avoiding discord and in healing breaches within his parish. His candor on all subjects has been duly recognized and appreciated. He has stood by his people in seasons of sorrow and bereavement, and has spoken words of comfort over their dead. And today, after a trial of twenty-five years, we extend to him our hearty congratulations for his able, faithful and successful work in the past, and wish him a hearty Godspeed in the future, assuring him that he still lives in the confidence and affection of his people.

In this connection a tribute is also due to the entire family of Elder Randolph, all of whom have been factors for good in this church. Two of his sons have served as superintendents of our Bible school, and all of them have rendered efficient aid in the music of the church. Though only one of them now remains with us, yet pleasant memories linger in our minds of those now gone. One, a young man of much promise, early called to his heavenly home, his noble Christian character and influence we shall ever sweetly cherish. The other, though absent from us, is doing efficient Christian work in a sister church, and our loss is their gain. May success attend his labors.

In looking over the past history of this church in the preparation of this paper, facts have been brought to light which have left a deep impression upon our minds. For more than three score and ten years this church has stood as a beacon light in this

community. It has been handed down from one generation to another as a precious legacy, dating back to the forty-six worthy fathers and mothers in Israel who constituted it in 1835, only one of them now surviving. By each generation in turn has it been cared for and perpetuated; even some of them have so loved it, and been so solicitous for its perpetuity, as not only to give a life of service and live for it, but have left legacies, the incomes to be used to help carry on the work and to perpetuate the institution. They have thus left a noble example, which is worthy of imitation by such as are able to do so.

In concluding, we desire to briefly note some changes which have come to this people. Only twenty-five of the fifty members gathered in during the extensive revival of 1866, under the leadership of Elder Griswold, are now on the shores of time. Only one of the committee of three appointed to take steps looking toward the calling of our present pastor is now living, and only two of the clergymen who assisted in his installation now survive. Thus we are admonished that time and tide wait for no man, and that natural decay is constantly and rapidly progressing. As each succeeding generation has taken this precious legacy and handed it down to those who followed them, even so will it soon be handed down to these young men and women, these boys and girls, before us, who are connected with this parish, and to such would we make an earnest appeal that they receive it with open arms and warm hearts. Be prepared to receive and bear the mantles as they shall fall from your predecessors. Accept the spirit of that resolution passed by this church when they, with a double bereavement resting upon them, renewedly pledged themselves to labor for the perpetuity of the same. If this work is done, it must be taken hold of in real earnest by our young people, for in them is the hope of this church. We kindly ask, Will you do it? Will you listen to the Macedonian cry, "Come over and help us?" Age and infirmity are weakening our natural powers, and we who are older must soon yield to the great inevitable. We, therefore, plead with you who are younger to come to the front and accept and reduce to practice the spirit of the following beautiful hymn, writ-

ten by Timothy Dwight, in which he says:

"I love thy kingdom, Lord,  
The house of thine abode,  
The church our blest Redeemer saved  
With his own precious blood.

"I love thy church, O God!  
Her walls before thee stand,  
Dear as the apple of thine eye  
And graven on thine hand.

"For her my tears shall fall  
For her my prayers ascend;  
To her my toils and cares be given,  
Till toils and cares shall end.

"Beyond my highest joy  
I prize her heavenly ways,  
Her sweet communions, solemn vows,  
Her hymns of love and praise."

Such a spirit of love for the church as this, carried out, will both cheer our pastor in his labors and also transmit this church down to succeeding generations, to bless and to be unto them as a light set upon a hill which cannot be hid. When God's ancient people all had a mind to work, and every man to build up against his own house when building up the wall of Jerusalem, the work went forward. Even so in like manner, if the old and the young of this church and this parish will unitedly work, this church will be preserved and its work will go forward; while a failure to do this will result in the withering and decay of this precious vine of God's planting and the loss of his precious legacy which has been handed down from generation to generation through seasons of both prosperity and adversity. Therefore, we conclude by kindly urging all to unitedly work till the Master shall come.

#### Quarter Century Service Poem.

M. B. CLARKE.

*Written for the twenty-fifth anniversary of the pastorate of Rev. L. F. Randolph, and read by Gertrude Stillman.*

In the slow march of centuries  
Whose eons mark time's flight,  
A thousand years are in God's sight  
But as the watches of a night,  
But we, the creatures of a day,  
Our mile-stones set along life's way,  
We break our cycles into years,  
Some filled with smiles and some with tears,  
Divide our centuries by four,  
And count the treasures which they store.  
And thus we gather here to take  
A backward glance, and record make

Of changes which have grown to be  
A part of human history.

Not to this quiet nook has come  
The whirl of spindles, or the hum  
Of huge machines, which sometimes make  
Great cities to their centers quake.  
Nor yet has man's desire to rise  
In Babel towers, to reach the skies,  
Here taken form; for earth and air  
By each are owned in generous share.  
Knowledge and skill have been so free  
This quarter of a century,  
Science and art such strides have made,  
Such matchless marvels have displayed,  
That earth and air and sea must own  
The presence of a power unknown.

But we have not convened today,  
The great world's wonders to display,  
To talk of telephones, or write  
An essay on electric light.  
Simply as friend with friend we meet,  
A friend with words of cheer to greet  
Bidding "Godspeed" along the way,  
In the broad sunshine of the day.  
The years have brought both toil and care,  
To pastor and to church a share.  
Whoever seeks a soul to win  
From paths of ignorance or sin,  
Must labor patiently and bear  
On his own heart the weight of care.

A pastor's duties who can tell?  
The young and old, the sick and well,  
Alike his help and presence share;  
His voice must guide the soul in prayer,  
His hand the dying pillow smooth,  
His words of comfort cheer the loved.  
And sometimes to his own fair home  
Twin angels, Death and Sorrow, come;  
For neither love nor faith nor prayer  
Can bar the door of entrance there.  
Perhaps a daughter or a son,  
The joy and pride of life, is won;  
But still the pastor must be brave  
To bear his grief, and others save.

A hero in a hero's place  
Is he, who meeting face to face  
With sudden danger or distress—  
Triumphant through unselfishness—  
Arises to the height of power  
And leadership within an hour.  
But higher, more heroic far  
Is he, who like some clear, fixed star,  
Contented, strives his place to fill  
With luster, since it is God's will;  
Content to do life's duties well,  
And still the old, sweet story tell,  
And ever glorify His name.  
Who as the world's Redeemer came;  
Who puts ambition's aims aside  
And gives no place to envy, pride,  
Or thought of self, through worldly gain;  
Who lives a life without a stain,  
As pastor, teacher, citizen,  
A friend and leader among men,  
Only of wrong and sin afraid;—  
This is the hero God has made.

## Quarter Century Address.

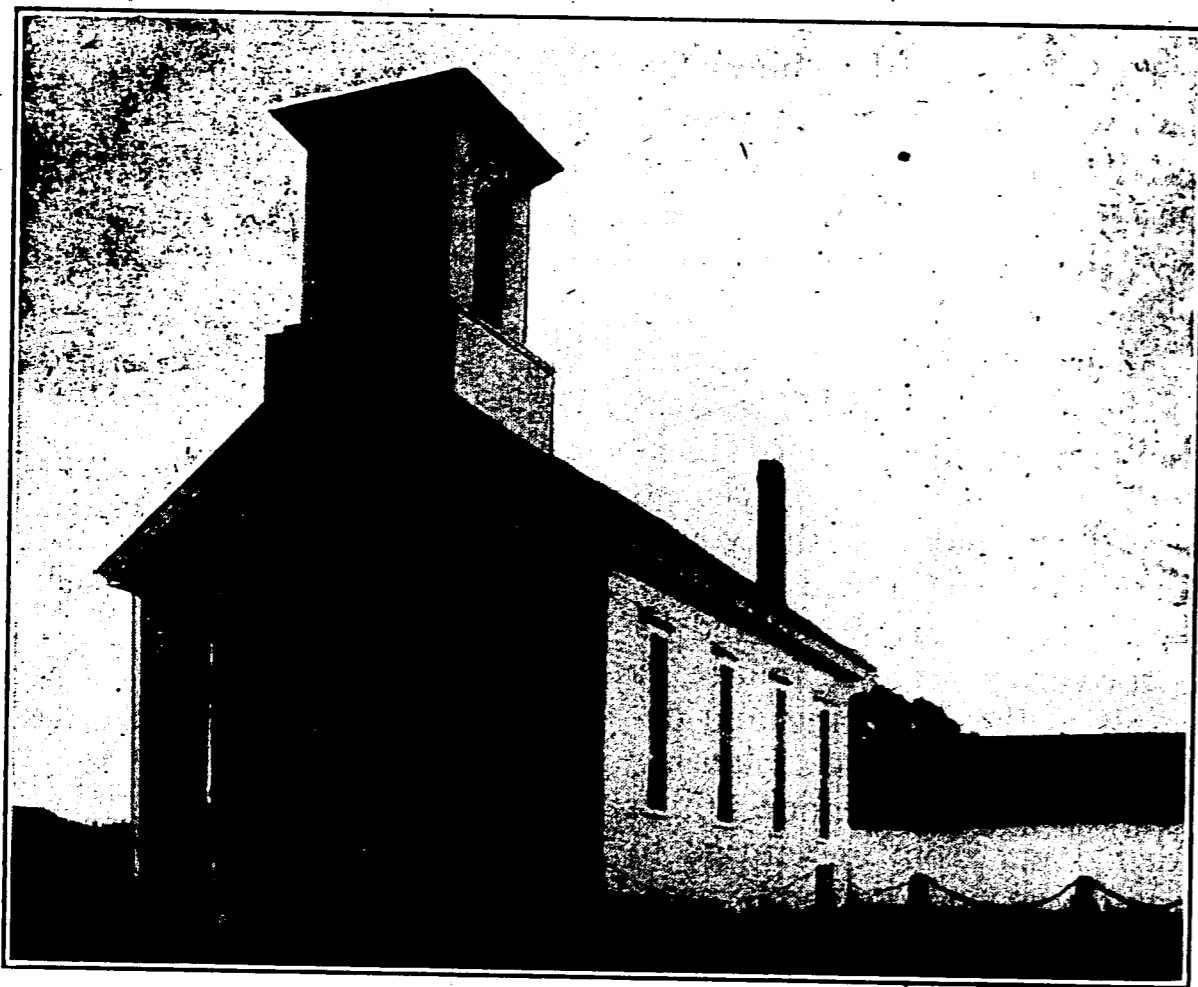
Prepared by the pastor, L. F. Randolph, and delivered in the Second Hopkinton Seventh-day Baptist Church, Hopkinton, R. I., June 6, 1908.

It was, as you have heard, twenty-five years ago in the midst of flowers and friends that Mrs. Randolph, two little boys and myself came to Rhode Island to live and labor, not knowing how long. Indeed, it had been inferred that my stay here would not be lengthy, it being prophesied by a friend in West Virginia, that "You and the church will, in less than a year, fall out over the communion."

But it was not a wild venture, but a step

things and other men. When, after bidding good-by to West Virginia friends and having slowly wound our way over the Alleghanies, we halted at Cumberland, Maryland, it was evident we had left the little state of which today I am proud,—a state that in the midst of dissension, secession, rebellion and war was loyal to the Union, with the stars and stripes still floating over her hills and valleys—a state that early in the history of the progress of missions westward from New England was for the time being the home of missionaries and their field of labor.

Among those missionaries were such men as John and Joel Green, Alexander Camp-



SECOND HOPKINTON CHURCH,  
Hopkinton, R. I.

by faith, not in the dark but in the light of duty, the light of God.

I would not be silly and speak of scenes and ties of childhood, but I know you will pardon me for simply saying:

How dear to this heart are the scenes of my childhood,

When fond recollection presents them to view!  
The orchard, the meadow, the deep-tangled wild wood,

And every loved spot which my infancy knew!  
And now, far removed from the loved habitation,

The tear of remembrance may intrusively swell,  
As fancy reverts to my father's old farm,

And sighs for the bucket he hung in the well.  
Later years, ripening manhood and the

calls of this day bid me speak of other

bell, Lewis A. Davis (an uncle of mine and for whom I was named), Azor Estee, Walter B. Gillette, Charles A. Burdick and Samuel D. Davis (an uncle of Mrs. Randolph), and we are enjoying, year by year, the fruit of their labors.

Leaving all these and more, need not mean sorrow and childish weakness, but rather would it call to mind the statement and inquiry of the poetess:

My Father's house of light,  
My glory-circled throne  
I left, for earthly night,  
For wand'rings sad and lone;  
I left, I left it all for thee,  
Hast thou left aught for me?

Prior to my visit here I had not seen any of my church and congregation. We were in a way something like Ruth when she came to Bethlehem. Boaz said to her, "Thou hast left the land of thy nativity, and art come unto a people which thou knewest not heretofore." And however little or much Mrs. Randolph may have felt like Ruth when she said to Boaz, "I be not like unto thine handmaids," yet we were received kindly, found a home a little out of the village, partly furnished, and were comforted. It may be a "Bethlehem" wherever Christ is found, and a soul finds the heavenly King. "Strangers and foreigners are made nigh by the blood of Christ."

We found a neat, well-kept village with two carriage shops, two churches in the village, two more near by, three of which if not four were holding weekly services, a store, postoffice and farms and farmers and other village surroundings.

Here we were on a field where had served such men as we have already mentioned,—John Green, Alex. Campbell, Lewis A. Davis, and Charles A. Burdick, at Rockville, till it was evident we were, as in West Virginia, following in the footsteps of the same and other noble men of God. This would be a blessing if the heart was right; for

The feet of the *humble* may walk in the field,  
Where the feet of the *Holy* have trod;  
This, this is the marvel to mortals revealed  
That mankind are the children of God.

Here is the land of some great men, the land of Roger Williams. Here my predecessor, S. S. Griswold, had gone in and out before and for the churches; from this field and this village he went home. While there was sorrow, and sorrow upon sorrow in the church, the influence of Elder Griswold's work was still like a sweet perfume, "like precious ointment on Aaron's beard."

With such facts facing me, divine grace was needed to feed the flock of God, for

'Tis not a cause of small import  
The pastor's care demands,  
But what might fill an angel's heart,  
And filled a Saviour's hands.

To watch for souls, for which the Lord  
Did heavenly bliss forego,  
For souls, which must forever live,  
In rapture or in woe:

Here was a great work, a share of which I attempted to do. The people have been *more than kind*, indulgent, for twenty-five years—"surely, a long-suffering people"! Perhaps "easily suited." But I would not ignore the demands, but rather join hands with living men and face with Christian courage the difficulties and the issues at hand. I have made both mistakes and failures. But it has been said that "True humility is not in thinking meanly of one's self, but rather in thinking generously of others." The church building has been enlarged, twice repaired and twice re-carpeted, a new bell, new furnishings for the pulpit and for lightning have been bought, new and substantial horse-sheds have taken the place of those old and worn out.

At least five series of special revival services have been held, with encouraging and fruitful results. During the quarter century I have baptized 87 persons. Sermons and addresses delivered, 2,984.

The angel of death has made its inroads in the families of the church, in those of Langworthy, Kenyon, Palmer, Brown, Buffington, Green, Champlin, Spicer, Clarke, Slocum, Chipman, Lewis, Gates, Davis, Burton, Crandall, Main, Wells, Randolph and it may be, others have been called upon, and the tears of sorrow and sympathy have mingled with the smiles of joy.

Of the four deacons and their wives who greeted us twenty-five years ago, two deacons and three of the wives have passed over the narrow stream. Two deacons, one with a companion, have been ordained during the past year.

Many noble men have gone home, among whom we mention Walter B. Gillette, Alex. Campbell, Geo. B. Utter, James R. Irish, Henry and Joshua Clarke, J. W. Morton, Gardner C. Titsworth, N. V. and Varnum Hull, T. R. Williams, W. A. Rogers, Jonathan Allen, W. C. and O. U. Whitford, J. L. Huffman, James B. Davis, L. R. Swinney, A. B. Prentice, G. J. Crandall, Alex. MacLearn, Halsey Baker, Jared Kenyon, Jacob and Samuel D. Davis. And yet the list lengthens by mention of Grant, Hayes, Sheridan, Harrison, McKinley, Beecher, Brooks, Spurgeon, Talmage, Moody, Hugo, Gladstone and many, many others.

Lives of great men all remind us  
We can make our lives sublime,



And, departing, leave behind us  
Footprints on the sands of time.

Wars I must not stop to mention, only to call to mind, it may be, that *freedom* has been the ruling motive of this nation and state as in 1776 so in the last quarter century. And freedom's emblem

Still mingles with its gorgeous dyes  
The milky baldrick of the skies,  
And stripes its pure celestial white  
With streakings of the morning light.

When you count the deaths by our war and add thereto those by earthquakes and volcanic eruption it is startling. Then add the fatalities, 591 at Iroquois Theatre, 1,000 at the burning of the steamer General Slocum, loss by the Larchmont disaster and many other disasters near by and far away and the loss of life is appalling, even in twenty-five years, say nothing of deaths from floods, hurricanes, anarchy, famine and disease. What a lesson! Is there any work for the Church and the gospel minister?

It is not a time for folding of hands, "a little more sleep, a little more of slumber," but rather

To be up and doing,  
With a heart for any fate,  
Still achieving, still pursuing  
Learn to labor, and to wait.

It has fallen to my lot, as well as to that of my brethren in the ministry to labor some in all the surrounding villages, and to have universally found friends. I can scarcely make special mention; if I should it might be Clarke's Falls, Laurel Glen, Waites, Woodville, Woodriver and Canonchet. The people of this village of whatever religious belief, together with people in all the surrounding villages and communities, have been generally kind, helpful and sympathetic in times of health, sickness, death and burial, for which in behalf of Mrs. Randolph and our children, I thank you.

We have grateful remembrance for help during and after the fires by which we were twice made homeless. Homes were opened to take us in, and we were welcome. The ladies of Woodriver came to help refurnish and brought good cheer. Besides my own people, friends from Ashaway and Rockville and other places have often given

gratuitous and timely aid. Woodriver and Canonchet have been generous with their assistance and bestowments.

Monthly, I might say weekly, a large portion of the time for twenty-five years I have preached by invitation at Woodriver. There as at other places and in my own church, I have married some of their children and buried a share of the dead, and we have not "fallen out" even over the communion. But rather pleasantries have often reigned supreme. There may be more gospel in a smile than in a frown. Don't scowl, don't growl.

We thank all these friends who help us in our service. We are glad to see you all and hope our service you will enjoy. I am especially pleased to have with us today our brother in Christ, Rev. E. P. Mathewson who, with Brother Stillman, was present at the installation service, June 9, 1883.

Brother Mathewson, I recall with pleasure our first meeting, at an evening service in the Baptist church, twenty-five years ago the past winter. It may have been the late E. Sterry Holdridge, a man of God, who introduced us. Side by side we have lived these years. I recall with much pleasure a series of revival services in which we labored together, preaching alternately in the evening services. It now seems to me that that meeting was as fruitful with immediate, sterling and lasting results as any I have engaged in during the quarter century. Please accept my thanks for yourself and family for the help you and yours have so often bestowed.

It would have made this service far too lengthy to have given all capable persons present a leading part. All the correspondence relative to my coming here was done by A. A. Langworthy. For this reason and others he was chosen to write the introductory paper. I have spoken because you would expect it, I wanted to and could not help it.

I was glad of a suggestion from a sister at Hope Valley that Mrs. W. L. Clarke have a poem. The poem is here and will be read by Miss Gertrude Stillman, of Ashaway.

At the time of my visit here, in February, 1883, the late Geo. B. Utter remarked to me after this manner, "If you should come

here, will it be for a few years and then move, or will you come to be a citizen and one of us?" Of course I did not know, but then thought I would stay only a few years. There have been a number of opportunities to go to other fields but they have not been accepted. Mr. Utter's question gave a theme for each of the brethren who will yet address you. Ex-Gov. Utter on the theme, "The gospel minister as a citizen." Rev. C. A. Bardick will tell you about "The gospel minister as a pastor."

Much more I might say, but am like the little girl (except the sleep) who in her evening prayer said, "Now I lay me down to sleep,—the Lord knows the rest." I am devoutly thankful for all these pleasant acquaintances. You have helped me; I trust I have in some humble way been of service to you.

It is hardly probable that I will live anywhere on earth another quarter century. I would live to work. I will never have flowery beds of ease. I am not looking for a "shelf." My desires and purposes are to fill honorably some humble place in the grand army of Christian soldiers.

Christ, the conquering Hero,  
Wages war with sin,  
And He needs brave soldiers,  
Victory to win.

Forward, then, ye people,  
Forward Church of God;  
See the crimson footsteps,  
Where your Captain trod.

Hear the bugle calling, calling you and me,  
To arms, ye soldiers of the Cross:  
Hear the bugle calling, calling you and me,  
Come without delay,  
Arm you, Christian soldiers,  
For the fight today.

Brethren, sisters, friends and fellow citizens of a great commonwealth, let us be heroes and heroines in the strife.

Only an armour bearer proudly I stand,  
Marching if the order be the Lord's command.

#### Resolutions of Respect.

By a committee appointed by the Lost Creek Church, West Virginia, at the quarterly meeting, December 15, 1907.

Whereas, God in his wisdom has seen fit to call our esteemed brother, Booth Bond, from his earthly to his heavenly home

among the redeemed and loved ones, for which home he said he had been preparing all his life, thus leaving a vacant seat both in the church and in the home; and

Whereas, The church loses in his death, a wise counselor in all meetings and works, and a liberal giver of that which God had committed to his keeping, for the support of the church and the various branches of denominational work; therefore,

Resolved, That we humbly bow in submission to the divine will; and believing that while we have suffered a great loss, to him there is great gain, we will "mark the perfect man and the upright" and strive to imitate the true Christian example he has set, and to attain unto his excellent Christian character.

Resolved, That we will pray for his mantle to fall richly upon another, for the upbuilding of the church of which he was a member, and for the advancement of the cause of Christ, and also for promotion of the temperance cause of which he was for many years a strong advocate and which he firmly believed would triumph in answer to the prayers of all true Christians.

Resolved, That a copy of these resolutions be spread upon the church records, a copy be sent to his family, and one to the SABBATH RECORDER.

L. A. BOND,  
J. LEWIS DAVIS,  
H. C. VAN HORN,  
Committee.

#### Correction.

In the RECORDER of June 29, on page 819, under the picture of the late Charles Potter, occurs a typographical error which we ask everybody to help us correct. Please get your RECORDER of that date and blot out the word "Titsworth" in the name, "Charles Potter Titsworth."

This word is not in the copy; and how it could have crept in, and then evaded the search of two persons in proof-reading is more than we can tell. It is one of those ridiculous errors which the "types" sometimes make, and we are very sorry it happened. Our readers can help the case some if they will now blot out the last name, leaving simply "Charles Potter."

## Woman's Work

ETHEL A. HAVEN, Leonardsville, N. Y.

Contributing Editor.

I can do all things through Christ which strengtheneth me.

The camel at the close of day  
Kneels down upon the sandy plain,  
To have his burden lifted off  
And rest to gain.  
My soul, thou should'st to thy knees,  
When daylight draweth to a close,  
And let thy Master lift the load  
And grant repose.  
Else how would'st thou tomorrow meet,  
With all tomorrow's work to do,  
If thou thy burden all the night  
Dost carry through.  
The camel kneels at break of day  
To have his guide replace his load,  
Then rises up anew to take  
The desert road.  
So thou should'st kneel at morning dawn  
That God may give thee daily care,  
Assured that He no load too great  
Will make thee bear.  
—Unknown Author.

### What is the Real Value of the Woman's Society to the Church Both Large and Small?

MRS. O. S. ROGERS.

In these days economic value is an important consideration. That the Woman's Society in any church has an economic value goes almost without saying, but is this all? Is this its *real* value? Were it the real value would it be advisable to continue the organization with this end alone in view? Would it not result in a manner too material to carry on the work of One who teaches us to "look up and lift up"? There is varying opinion as to the value of the Woman's Society in the church, but that it is an indispensable adjunct all reasonable people must admit.

When we look over the history of our churches, we appreciate in part what these little bands of stanch women have passed through. In many instances these churches have been organized to give that freedom of worship which first brought our forefathers to these shores. At first, doubtless, both men and women, by hard work

though the week, zealous attendance at the regular church services, and lives sternly consecrated to the cause they loved, were giving their all. But the organization of a church was only a beginning. Years passed and life was not so strenuous. Time could be given which in earlier days was impossible and with this advent of leisure came the desire for a broader life, a desire to mingle in thought and deed with those beyond the four walls of home. So little bands of earnest women organized themselves into Aid Societies, or Missionary Societies, with a view to enlarging the work of the church—of doing a work the men could not. They aided and comforted those in sorrow or distress and sent a message of love and encouragement to the few far from home to whom the knowledge that others were with them in thought, work and prayer was a constant uplift. As they met a closer sympathy was established with each other and with those who were not members, but attendants of the church. These latter became interested in the sewing, in the objects the work was done for or possibly only the social side was the attraction. Whatever the incentive, the influence for good was increased and in many instances those came into the church who would not in the past have dreamed such a thing possible.

Some churches have as a training school to the Woman's Society, a *Young Woman's Society* from which the members, as years and experience are attained, are graduated to the senior society. Is not this valuable? There are few churches in which the women, as they add years to their work, do not wish to bring in the younger women—some one to carry on the work when they are gone. The question has been how to reach them, to create an interest in the work and to know that it is one in which all ages can join; the young as well as those who have grown older in the service. The more years of consecrated service, the better are we fitted for the life beyond. Can we commence the work too early?

Even younger do some enter the service. A church among our First Day Baptist friends has a society among its young girls—girls from ten years of age upward—whose very name is the keynote of their effort, and let me add, of ours. "What I Can," or, as they enigmatically call themselves, "The W. I. C's."

What is the value of the Woman's Society to the large church? The larger the church the greater the formality. The large church is often the church which represents wealth. It is a fact to be deplored that where there is an increase of this world's goods there is a growing worldliness. Mere monetary contribution will not suffice. It is service that is wanted—whole hearted earnest work. The wide awake Woman's Society is bound to create interest which will do much to overcome this worldliness. It will offer opportunity for all its members to give of their best in some way. It will break down the barriers of formality, and women will work together side by side striving to advance the great cause, to further the work of their church, and therefore of the denomination, in every conceivable way.

But what of the small church? What obstacles has it not to overcome? Few members, far scattered, and, possibly, little to give but the loving work of their hands. Here there is no hindrance in formality. Did that spirit exist it would be the knell to the Woman's Society. The members may live far apart and feel that they can do their share at home. Will the interest remain the same? Most emphatically NO. It is organized concentrated effort that is needed. Under such conditions when much time is required to meet at the church this may be eliminated in part by meeting at the homes and with this added element the meetings may be made doubly attractive. If the Woman's Society is a help to the large church what can it not do for the small one? It is a most important element in keeping the church together. It is an encouragement to the pastor, and the factor of building up the church may enter as prominently as it does in the larger church. The Woman's Society in the small as well as the large church keeps the church in touch with all the denominational workers. If through its small membership its results are not large, nevertheless a work is accomplished such as would never be reached through the action of the church alone, and the work, be it large or small, will have a far-reaching influence. What such a society is to the large church it is to the small one, and more—ininitely more. It is a part of the very life of the church, for the small church is more dependent on the work of

its Woman's Society than the large one can possibly be.

You are doubtless acquainted with the history of the Woman's Society of the Plainfield church. First were organized the Tract Society and the Benevolent Society with the meetings held in the homes. Good work was done. In 1889 these two societies were united under the present name, "The Woman's Society for Christian Work." This church and the Woman's Society for Christian Work stand in very close relation. The work of the Woman's Society is recognized as part of the church work. At the annual church meeting the report of this society is part of the recorded work of the year. Few churches give this nearness of relation to their Woman's Societies. Does not this prove that *this* church at least places the work of the women of its congregation on an equal footing with that of the other departments of church work?

What is the real value of the Woman's Society to the church both large and small? To further the efforts of the church and denomination in every possible way, to bring the people into closer relation to and to work in perfect unity with each other and with the denomination at large. The church may be large or it may be small—so may the results be seemingly large or small but as it is so our Heavenly Father knows it.

*True worth, is in being, not seeming, in doing each day that goes by,  
Some little good, not in the dreaming, of great things to do by and by.*

Emerson says, "One of the illusions is, that the present hour is not the critical, decisive hour. Write it on your heart that every day is the best day of the year." Let us realize then that *now* is the time for action, that our real value to our church lies in acting on that saying of old, "Whatsoever thy hand findeth to do, do it with thy might."

Plainfield, N. J.

### Entertainment at Convocation and Conference.

For the information of those who are expecting to attend Convocation or Conference at Boulder, Colo., the local committee desires to make the following announcement. During the Convocation the people of the Boulder church will furnish free en-

tainment in their homes for lodging and breakfast, and free dinners and suppers in a hall near the church.

During Conference meals will be served in the dining hall on the Chautauqua grounds. Single meals can be had for 25c. Season tickets, including three meals a day, will cost \$4.00.

And while making this announcement it might be well to add that it will be necessary for all expecting to attend Convocation or Conference or both to send in their names early, so that the necessary provisions for entertainment can be made. Those expecting to attend Conference should notify us what kind of accommodations are desired—whether tent or cottage and what furnishings needed; whether an entire tent or cottage is wanted and the size, or whether accommodations for only one is wanted. Those wishing to club together should make their desire known, sending the names or number of the party wishing to share same tent or cottage. Every want will be fully attended to if ample time is given the committee having it in charge. By referring to the last General Conference Year Book, p. 28, the statement is made that "Cottages and tents will be for rent by the Chautauqua Association to those who wish to camp on the Chautauqua grounds, at an expense, with furnishings, for the season of from \$3.00 to \$4.00 per individual." It has been very carefully estimated that the individual expense, over and above board, during Conference ought not to exceed \$4.00 or \$5.00 at the extreme. Of course this expense will depend upon the number occupying a tent or a cottage. Four clubbing together can be accommodated comfortably at an individual expense in tents at \$2.75 and in cottages for \$3.50 for the season.

Below we append a schedule of prices—the same that accompanied our petition to Conference:

Cottages, per room .....	\$4.00
Tents,	
12x14 .....	3.00
12x20 .....	4.50
12x24 .....	6.00
Bed, springs and mattresses .....	1.75
Dresser .....	1.25
Wash stand .....	.75
Comforts .....	.35
Pillows .....	.20
Blankets, pair .....	.25

Bowl and pitcher .....	.20
Slop jar .....	.15
Mirror .....	.25
Cot .....	.40
Cot mattress .....	.40
Common chairs .....	.15
Folding chairs .....	.12½
Small rocker .....	.40
Large rocker .....	.50
Gasoline stove, two burners .....	1.00
Tin slop pail .....	.10
Lamp .....	.15
Center table (16x16) .....	.40
Center table (24x24) .....	.50
Kitchen table .....	.40

Communications may be sent to  
 F. O. BURDICK,  
*Chairman of Committee.*

**More Information to Conference People.**

Since sending information regarding entertainment at Conference, questions from some desiring to come and board themselves have suggested to the local committee that this matter ought to have been mentioned in our former communication.

Any desiring to board themselves on the Chautauqua grounds during Conference will find facilities for so doing. By referring to the schedule of rates it will be seen that 2-burner gasoline stoves can be rented for \$1.00. In fact everything necessary for one's own boarding can be obtained. Fresh food can be obtained every day delivered at your door. No doubt you can live on the Chautauqua grounds as cheaply as at your homes.

F. O. BURDICK,  
*Chairman Committee.*

**Conference Routes.**

Being in Chicago on my way to the Northwestern Association, I took the opportunity to investigate routes to our Conference which is to be held at Boulder.

The Railroad Committee have the matter well in hand, but Mr. Ordway wished me to see the different railroad officials, in regard to routes west of Chicago. The Railroad Committee have already recommended the line to be used up to Chicago as reported in the RECORDER of June 8th last as follows: "The Committee recommends that the Eastern people, where practicable, purchase their tickets via Erie Railroad," which seems to be the best plan, as our churches in the East are largely located along that railroad.

Persons going to Chicago via the Erie will find it convenient to use the Santa Fe through to Denver on the going trip, and if they wish, on the return trip the Union Pacific and the C. M. & St. P. Rys.

The Erie and the Santa Fe use the same station in Chicago, thus avoiding transfer. The Erie trains are due at Chicago in the morning, first section with coaches at 7.12, second section with sleepers at 8.20, connecting with Santa Fe "Colorado Flyer" which leaves at 9.00 A. M.

The following official letters to Mr. Ordway from the roads named above will explain the facilities they will extend to our people:

Referring to your call here today with reference to movement of the Seventh-day Baptists to Boulder, Colo., about August 21st to 26th, who will purchase round trip summer tourist tickets to Denver.

As advised you verbally, our train No. 9, known as the "Colorado Flyer" leaves Chicago daily at 9.00 A. M., and Kansas City at 8.50 P. M., arriving at Denver 4.45 P. M. the following afternoon; from which you will see your people will only be one night on the road, giving a daylight run through Illinois, Iowa and Missouri and again through western Kansas and Colorado.

This train carries free reclining chair car through from Chicago to Denver in addition to Pullman palace sleepers. If there should be a sufficient number in the party to warrant it we will be glad to furnish an extra chair car or tourist sleeper for them. The rate for a double berth in tourist sleeper from Chicago to Denver is \$3.00.

As previously stated we shall be glad to render you any assistance possible to the end that you may have a very pleasant and comfortable trip and we hope you will have a large party. If there is any further information you desire, please let me hear from you.

(Signed) W. J. Black,  
 Passenger Traffic Manager,  
 A. T. & S. F. Ry. Co.

With reference to the meeting of the Seventh-day Baptists to be held at Boulder, Colo., August 21st to 26th, for which summer tourist rates to Denver can be taken advantage of, would say that we can handle the delegates and their friends on round trip tickets to Denver, going and returning via our line and connecting lines. Our train No. 11 leaving Chicago at 11.00 A. M. consists of standard sleepers and chair car from Chicago to Denver, arriving at Denver 3.00 P. M. following day. Returning train No. 12 leaves Denver via Union Pacific, consisting of same equipment and is handled through to Chicago, leaving Denver 2.15 P. M., arriving Chicago 9.15 P. M. following day. Extra chair cars or sleepers will be furnished in case it is necessary to handle the party.

You will note that eastbound you will have part daylight run in Colorado and western Ne-

braska, and complete daylight run between Omaha and Chicago. Rate for double berth in first-class sleepers Chicago to Denver is \$6.00, and for double berth in tourist car \$3.00, same rates applying eastbound.

I will be glad to give you any further information you desire.

(Signed) F. A. Miller,  
 General Passenger Agent,  
 C. M. & St. P. Ry.

As to rates, full information has been furnished in the RECORDER.

You can purchase round trip tickets to Denver going via A. T. & S. F. Ry., and returning via Union Pacific and C. M. & St. P. Rys.

If the undersigned can render any assistance in making up parties that wish to attend the Convocation and Conference I shall be glad to do so as it is my purpose to attend both. It seems desirable that we arrange to go together as far as practical. Those who do not wish to attend the convocation can make up second party.

E. B. SAUNDERS, *Cor. Sec.*  
 Chicago, Ill., June 17, 1908.

**Concerning Conference Approval.**

Yes, I have been the round of the Associations. It was a helpful privilege. Chief among its privileges was the preaching of the gospel. In this and with this came the best of my help and encouragement. In preaching salvation comes the best promise of spiritual benefit. A pastor would hardly be justified in leaving the home preaching to go the round of Associations with this privilege taken out. A pastor should also love to hear others, and would do well to say amen to some of the good points.

My trip had a special significance this time from the fact of my taking an interest in some Conference questions. Shall Conference have anything to say about the ordination of a minister? Extreme and misleading statements are yet too freely indulged. It must be quite unbecoming to insist that this question shall be referred to the churches, and at the same time try to prevent the free consideration of the question before the people of the Associations. Such a course can hardly be in the spirit of that golden rule of Christ.

Let us avoid the extremes in either direction. From my present knowledge of the question it is easy to believe that a custom of the approving by Conference of an ordi-

nation will prevail. Our Conference is only a little larger council than any church council and can just as well be trusted for the right kind of advice or encouragement. What can hinder its giving a simple expression of approval in some form, upon request of any church? Probably that will soon be the general custom. What church having called a man to the service of the ministry will not desire the broadest expression of approval. What candidate will not so desire to be sent forth with such encouragement? What possible harm can it do him to thus say, God bless you in the great service? If some church, led by extreme conservatism, should ignore the custom, of what avail could that be? There would be no law under the stars to prevent the other churches from asking and appreciating such an approval. Come now, you extreme congregationalists, find a good, able man among you, ordain him, and let Conference pat him on the shoulder and bid him God-speed.

Extreme state sovereignty doctrines almost cost this nation its life as a complete nation of states. It is far better to bend a little where no violation of moral principle is involved any more than in this question.

We are not likely to give our Conference a dangerous concentration of power, especially if we shall lead our churches to really care enough about what Conference does to take a more serious interest in having themselves really represented in that body. No upstart assuming of authority is half as likely to happen in our Conference as in our churches and associations as we are now going.

The new men coming into the ranks of the ministry from our own churches, and from without, will welcome such a custom. There is not much legislation in that. Conference can do anything a church asks it to do if it agrees to do so or wishes to do it. Yes, it looks very much as though Conference will go on approving ordinations, and more and more will the people like it.

M. G. S.

#### A Prayer.

Forgive those that are out of the way, and bring them back to the Shepherd and Bishop of their souls. Forgive those that do not forgive us. If we have made any

our enemies by our own misconduct, give us repentance therefor. If any hate us without cause, give them repentance and us love. May we bear about with us the spirit of the Lord Jesus Christ so effectually that the light of His attributes shall be manifest in us—the same patience, the same affection, the same fidelity, the same love, the same purity. Guide Thy people through the wilderness. Fulfil Thy promises to them. May they walk in green pastures and by the side of still waters. And we beseech of Thee that when Thou hast served Thyself with us in this mortal life, thou wilt be pleased, through infinite mercy, to take us to Thyself, where sin shall be but a sad memory, and where holiness shall be our joy for evermore. Amen.

If you are sighing for a lofty work,  
If great ambition dominate your mind,  
Just watch yourself and see you do not shirk  
The common little ways of being kind.

If you are dreaming of a future goal,  
When, crowned with glory, men shall own your power,  
Be careful that you let no struggling soul  
Go by unaided in the present hour.

If you are moved to pity for the earth,  
And long to aid it, do not look so high,  
You pass some poor, dumb creature faint with thirst.  
All life is equal in the eternal eye.

If you would help to make the wrong things right,  
Begin at home; there lies a lifetime's toil.  
Weed your own garden fair for all men's sight,  
Before you plan to till another's soil.  
—Ella Wheeler Wilcox.

#### A Soul Saved.

Well does the writer remember the first life he ever aided in saving. He was a mere lad, and it was a marvel that the Spirit could use such feeble and ignorant pleading. But when the boy knelt in prayer beside the other boy, a few passages of Scripture were read out of a little Testament, and a few broken prayers uttered, it marked an era in the lives of the two boys. When the one said he would try to be a Christian and follow Jesus, the thrill that went through the frame of the boy-pleader lingers today. There is no experience like it, and there is nothing that will so create a reassuring experience as this kind of work.—*Baptist Commonwealth.*

## Young People's Work

REV. EDGAR D. VAN HORN, Alfred Station, N. Y.  
Contributing Editor.

### Reasons Why Young People Should Engage in Active Christian Work.

Paper presented by J. L. Skaggs during the Young People's Hour of Western Association.

I. Because activity in the Master's work is an essential characteristic of the true Christian. This reason is fundamental, and might be so developed as to preclude all others, but for the sake of emphasizing the different phases of the Christian life which should appeal to the conscience of an individual, I have chosen to treat this as only one among others. Various influences have been at work which have had a stupefying effect on the individual, which have had a tendency to destroy the sublime meaning of the word "Christian." Sometimes I think we young people do not have a clear conception of what the Christian life really is. Its simplicity, its beauty, its naturalness, are obscured by wrong impressions and false ideas. So we treat the teachings of the Christ as theories and fail to make them vitally practical in our lives. Christianity is not a profession or a belief, it is more than these; it is a life, a living power, which should possess the human organism and determine character and the whole trend and activity of one's life. To be a Christian is to be Christ-like. To live the Christian life is to live a life after Christ as a model.

I believe this is the proper conception of the Christian life, and with this conception it is impossible to think of a man being a Christian and not active in the interests of the kingdom of God. Jesus said, "My Father worketh hitherto and I work. . . . My meat is to do the will of him that sent me and to finish his work." Jesus was sent into the world to work the works of righteousness, and he said, "As my Father hath sent me, even so send I you." Jesus' life was very practical, so ours should be. He was ever active, his mission was to minister to the needs of those about him, and to help them to realize their true and right relationship to God.

To do this he must be active. The same is our mission if we are followers of him. As the Father sent him, even so hath he sent us, and it is impossible for us to be truly Christians—to be truly followers of him unless we are actively engaged in work for God and with God. As to how this work shall be done the individual Christian must decide for himself, and it will not be a difficult task when he has laid himself unreservedly on the altar for service.

II. Activity is necessary for our growth and development. The best way to learn to do is by doing. The young horse cannot pull the load that he may after he is well broken and trained. So we young people need to be active that we may come to know our own powers and possibilities. Too many people are content to be children of God, and often we hear them consolingly say, "We are all God's little children." I admire such a sign of humility if it is really sincere, but if such an individual is really looking to God as a Father, and trusting him for care, for guidance, and for strength, he will indeed ever remain a child of God, but will become a man of God in strength of character and fitness for service. How disappointed we fathers would be if our little baby boys were not to grow, but were ever to demand milk for food, and tender and constant care! We gladly care for them and love them as little things, but we admire them and rejoice in their strength as they grow and not only become good, but become good for something. So God loves us in our weakness and inefficiency, but he expects us to partake of spiritual food and to grow until we come into the fulness of the stature of Jesus Christ. There is no other way by which we may make this growth and development than by using the powers for service which we have. If we do this we shall be doing the will of our Master and adding to the glory of his estate. Shall we be active and so develop and grow, or shall we hide away his gifts in a napkin and write our own death sentence?

III. We ought to be active because of the great need for Christian work. Did you ever think when you see young men on the street corners exchanging yarns that should be below the dignity of the human voice to utter, when you see the bar-room and gambling hall crowded with men and boys, when you see girls and women

thinking only of gratifying self, when you see people doing all things but honoring God, during the day that they are supposed to regard as sacred time, when you see our church services and our Christian Endeavor meetings attended by less than one-third of those whose names are on the roll and who have subscribed to the covenant—did you ever think that there was need for Christian work, that there was need for influences that would cause men to think of God, that would cause men to take refuge in him? Dear friends, some realization of the great need must come to every true child of God. We who profess to love God, to love that which is pure and holy, to hate that which is corrupt and evil, must awake to a sense of our inconsistency and place ourselves in a position to relieve this need. Millions of men in our own land and across the sea are living lives of sorrow and despair, are sinking into eternity without the Christian's hope. Millions are deluded and think they are getting the most enjoyment that is possible for them to have by delving into the depths of sin. I am sure if we are truly Christians, if we are walking in the steps of the Master, we will not, we cannot, be indifferent to these great needs.

IV. We should be active in Christian work because of the great powers that we possess, and of the great possibilities there are for doing good. Dr. Ball in his sermon from this pulpit well illustrated the great powers which young people possess when he pictured to our minds the great Niagara river as it rolled on for ages without benefiting the surrounding country. The great need was for some one to direct the mighty power of those falls in the right direction. So the young people of our land possess wonderful powers—those who profess to be Christians have sufficient power to transform the lamentable conditions of today if only those powers were directed in the right way. Every one of us has a responsibility in this matter. Shall we not cease to waste these powers? And shall we not turn them into the channel of real and earnest work for God?

V. Young people should be active in Christian work because of the joy and happiness they may generate and for the salvation of souls which they may be instrumental in saving. It has been said that the object of living is to get all the good out

of life that you can, but I had rather say that the object of living is to put all the good into life that you can, for I remember that our Master said, "It is more blessed to give than to receive." We young people little realize the possibilities we have for filling the world with joy and love. If we go about our daily tasks, and mingle with our fellow men, having for our chief purpose the honor and the glory of God, we are sure to lighten the burdens of others and make our own lives happy and our faces radiant with heavenly peace. I met a stranger a few days ago and in the course of a serious conversation he said, "It is my purpose, so far as it is possible, to leave every man a little better than I find him—to leave him with a nobler purpose in life." It always makes my heart rejoice when I find a young person with such a purpose. Our Christianity is active rather than passive, and may be measured by what we do, not by what is done for us. The best of ourselves is in prison until service for our Master secures our release. Christian activity is a source of spiritual power which every Christian desires. Activity in Christian work is a help to character, it brings one close to Christ, it liberates the highest and noblest powers that we possess. May God help us young people to be a positive force for good—to live a life filled with the best work that we can do. Jesus said:

"As my Father hath sent me, even so send I you."

"Go ye into all the world, and preach the gospel to the whole creation."

"If ye love me, ye will keep my commandments."

BERLIN, N. Y.—Our pastor and his wife, Rev. and Mrs. J. G. Burdick, returned home last Thursday from attending Association held at Plainfield, N. J. While in New Jersey they visited friends at New Market, Mr. Burdick's first pastorate; and were given a reception in honor of their thirty-first wedding anniversary. Indeed their trip was made so enjoyable that they have called it their "Banner Trip."

In the death of Dr. Davis we feel that we, too, have suffered a loss, for in the Berlin church, as in others of our denomination, Dr. Davis had many warm friends. Possessed of a gentle, unassuming manner he drew many within the circle of friend-

ship where his sweet Christian character attested a life well lived, and an influence deeply felt.

M: E. G.

June 16.

#### Railroad Rates to Conference.

The regular Summer Tourist tickets are the most economical and the most liberal in their provisions, and we recommend them to all delegates who propose to attend the General Conference at Boulder, Colo. The Convocation is expected to meet at Boulder on August 19th; the Conference will meet on August 26th to 31st inclusive.

Summer Tourist tickets will be on sale to Denver and return from June 1st on. The going journey must be made within thirty days after starting, and the return trip must be completed by Oct. 31, 1908.

These tickets will permit stop-overs going at and west of the Missouri River at any point within transit limit of tickets, which is thirty days, and returning at and west of the Missouri River at any point within limit of ticket, which will be Oct. 31st.

All passengers who ticket from the East through Chicago, may stop off in Chicago going and coming within the limit of the ticket. Ticket must be deposited with joint ticket agent in Chicago immediately on arrival of train and a fee of 25c paid. All other stop-overs granted by railroads apply to these tickets; for instance, all railroads which pass through Niagara Falls allow a stop-over of ten days, likewise all railroads which pass through Washington allow a stop-over of ten days there, by simply depositing the ticket with the local ticket agent and taking up same when ready to resume journey.

The rate from New York City to Denver, Colo., and return is \$63.30. This rate is good over any railroad leaving New York City, with the exception of the New York Central and Pennsylvania R. R., which is \$3.00 higher. The delegates also have the privilege of going from Chicago to Denver via one road and returning to Chicago from Denver over another road, but the same railroad east of Chicago must be used both going and coming. The rate from Alfred, N. Y. to Denver and return is \$52.90. Chicago, Ill., to Denver and return is \$30.00. Milton, Wis., to Denver and return \$29.25. St. Louis, Mo., \$25.00.

Omaha, Kansas City, and St. Joseph \$17.50. Proportional rates west of there. Double Pullman berth, either upper or lower, New York to Chicago \$5.00, same, Chicago to Denver \$6.00 or \$11.00 through. Railroad fare from Denver to Boulder is 90c one way; round-trip \$1.60, good 10 days.

The Committee recommends that the Eastern people, where practicable, purchase their tickets via Erie Railroad.

The officials of this road have always accommodated our people and extended courtesies wherever permissible.

We recommend that delegates take up with their local ticket agent the question of rates and routes. Those traveling from the East will probably prefer to get up a party, in which case they may secure a private sleeping car by paying for the capacity of the car. Further notice regarding railroad matters will be published at a later date.

IRA J. ORDWAY,  
524 W. Madison St.,  
Chicago, Ill.

WILLIAM C. HUBBARD,  
Plainfield, N. J.

DR. LEWIS A. PLATTS,  
Milton, Wis.

Railroad Com.

O God, I thank Thee for a homely taste  
And appetite of soul, that wheresoe'er  
I find Thy Gospel—preached—Word or Prayer  
Before me set, by whomsoever placed,  
I love the food, and let no morsel waste;  
Who serves me, who feeds me, I less care;  
All who speak truth to me commissioned are;  
All who love God are in my church embraced.  
Not that I have no sense of preference—  
None deeper!—but I rather love to draw,  
Even here on earth, on toward the future law,  
And heaven's fine etiquette where, Who? and  
Where?

May not be asked; and at the Wedding Feast  
North shall sit down with South, and West with  
East.

—Thomas Burbridge.

Two years ago the proposal to exclude liquor sales from the homes for veteran soldiers prevailed in Congress by only a few votes. During the last session of Congress the question was up again, and the vote in favor of excluding it was 167 to 42, nearly four to one. What a remarkable growth of temperance sentiment is indicated in this vote!—*Southern Presbyterian.*

## Children's Page

### Who Is She?

I know the dearest little girl,  
About as big as you.  
Her eyes are black or brown or gray,  
Or maybe they are blue;  
But, anyway, her hands are clean;  
Her teeth are white as snow;  
Her little dress is always neat;  
She goes to school, you know.  
This little girl—I love her well  
And see her often, too—  
If I today her name should tell—  
She—might—be—you.

—Little Folks.

### The Chipmunk.

"Papa," sighed little Ray one evening, "why can't I catch that mischievous chipmunk that visits our corncrib?"

"How hard have you tried, my son?" asked Mr. Long, taking his little boy up on his lap.

"Last night I set the trap and just before I went to bed I ran out to see if there was anything in it. There was Mr. Chipmunk. I thought he would be all right in there till morning, so I put in some nuts, fruit and grain, then left him there.

"After breakfast this morning, I went down to see him and the trap was empty. Do please tell me, papa, how you think he did it."

"Listen to this story, son," said papa, "and then see if you can guess how the chipmunk escaped."

"One day the chipmunk family," he began, "whose members were papa and mamma chipmunk, with two little chipmunks, were nearly starved.

"During the harvest of nuts and grains, papa chipmunk had been a helpless invalid from a dreadful wound that had been inflicted upon him by a two-legged creature with a small, round cudgel. This strange stick made a noise like thunder and sent out a terrible cloud of smoke."

"It was a gun," interrupted Ray.

"Mamma Chipmunk," continued Ray's papa, "because of her increased cares, was unable to fill their tiny storeroom for winter. It was the first time that papa chipmunk had failed to provide their winter's store.

"That was why, on a certain day in early

spring, papa chipmunk, now fully recovered, felt that he must go in search of food. It was the first time that he had been outdoors for many weeks. How glad he was. Just before he went he had said to mamma chipmunk, 'I am going to that large brown farmhouse where Ray lives.'

"Does he know my name?" exclaimed the boy, wonderingly.

"If I am not at home by nine o'clock, you may know that I have found something to eat. So put the little chipmunks to bed and come where I am."

"Then papa chipmunk left his home in the hollow log and skipped over to the great house on the hill. He soon found the roomy corncrib. There was one place where the boards were not so close together and he decided to enter through that opening.

"All at once something went 'snap' and papa chipmunk found that he was a prisoner. It was almost bedtime when Ray took his green lantern and went out to the trap. How glad he was that the poor little chipmunk was caught. After supplying him with nuts, grain and other dainties, he went to bed.

"Back in the hollow log, mamma chipmunk was putting the babies to bed and setting the house in order for the night. Papa chipmunk was not back yet and perhaps he was looking for her that very minute. Pretty soon she was ready and started for the great house on the hill.

"She went to the corncrib and ran around it to find papa chipmunk. Then she heard him crying and discovered the cage. Up went her little paw and the door flew open. Papa chipmunk was a prisoner no more. It kept them busy carrying the grains and other goodies in their pouches down home in the hollow log, but they knew they could rest after that."

"Papa," said Ray, "I'm not going to set my trap any more for the poor little chipmunk."—*The Advance*.

### Legend of the Lily of the Valley.

Once upon a time, a long while ago, there lived in a tiny house near a large garden a fairy mother with ever and ever so many fairy children.

All the children were dressed alike, in green slippers and stockings, white suits and white pointed caps with a dewdrop shining on top.

## HOME NEWS

GENTRY, ARKANSAS.—At the service Sabbath afternoon at the Seventh-day Baptist church Elder Hurley reviewed his work at Skylight, Washington county, and presented the request of five from that place to unite with the Gentry church and the request was granted by unanimous vote. This makes eight at that place holding membership with this church.

Children's Day exercises were held at the Seventh-day Baptist church last Sabbath morning, and owing to a mistake in the *Index* as to the hour, several visitors were late. Our understanding was that it would be at 11.30, but instead it commenced at 10.30. No preaching service was had. The little folks did nicely. Several from other Bible schools in town were present and some took part in the exercises. The total attendance was 165. Each child present was given a flag and an orange.—*Gentry Index*.

SYRACUSE, N. Y.—Last month the Onondaga County Woman's Christian Temperance Union held a prize contest at the Methodist Church in Onondaga Valley, near this city. On that occasion one of our Seventh-day Baptist ladies, Mrs. Mabel Babcock Parslow, by her recitation, won the gold medal. At this contest, another Seventh-day Baptist lady, Mrs. La Du Nichols, of this city, ranked second. The temperance cause furnishes a noble and glorious field in which to excel.

E. S. MAXSON.

June 22, 1908.

DERUYTER, N. Y.—The Central Association convened with the church in DeRuyter, June 4, 1908. The meeting was called to order promptly by our efficient chairman at 10.30. There was quite a respectable congregation at the opening service. It was observed that several of the membership were absent, being at the town hall preparing for dinner and supper and arranging for future meetings. It is worthy of note that there was quite a good degree of preparation for this meeting. The church has of late been repaired and re-

One evening the fairy mother said, "You may take your small ivory buckets and fill them with dew from the flowers in the garden, but be sure to come home before the sun rises."

Off they started, running and swinging the buckets in their hands; but, when they reached the garden, instead of working, they began to teeter on the grass blades, and play hide-and seek among the flowers.

And, do you know, they played and played all that night, and forgot all about the dew and the ivory buckets, till the great red sun could be seen.

It was past time for going home and too late to gather dew.

What would the fairy mother say!

"We'll hang our ivory buckets on these stems, and tonight come and fill them," they said.

Then they went home, and they felt very sorry when they saw how sad their fairy mother looked.

As soon as the sun went down, they hurried to the garden. First one little fairy, then another and another, tried to pick his bucket from the stem where he had left it, but it was of no use. All the buckets were tightly fastened to the stems, and turned upside down.

They have been fastened that way ever since, and perhaps, if you look in your garden, you will find some of the fairies' ivory buckets.—*Emma L. Hammond, in Kindergarten Review*.

### A Question of Law.

So much depends upon the point of view. A traveler in one of the Western States visited a little town where he saw a church building being moved on rollers through the street. A citizen of whom he inquired the cause said: "Well, stranger, I'm the mayor of this here city, an' I go in for law an' order. We've got an ordinance what says that 'no saloon shall be nearer than three hundred feet to a church,' and so I gave them just three days to move the church!"—*Toronto Presbyterian*.

You can never bring up a child to its best estate without love.—*Luther Burbank*.

Drinking injures a man internally, externally and eternally.—*Cardinal Gibbons*.

fitted so that the audience room is the newest, neatest, and most inviting of those in this section. The membership has desired to make this meeting one to be remembered. The choir discoursed sweet music on every occasion. The ministers seemed ready and the delegates were well prepared for their work. The interest of the Association seemed to be committed to young men. The delegates were young men, active with manly zeal, and seemed to be familiar with the demands of our cause. Dr. Main was in his seat ready for work. He was called to the chair to listen to the reports of the delegates. Shiloh and Nile reported revivals. The letters from the churches did not arouse much enthusiasm. The praise service is no doubt the Bible order. Friday morning Dr. Lewis of Plainfield arrived and entered into the spirit of the meeting. There are six well-organized churches and six pastors and one aged minister in the Association. The small churches have become weak by deaths and removals. The Woman's Hour, the Young People's report interested the congregation. Sabbath evening was devoted to the ordination of deacons. One of the deacons had removed to Alfred, one has gone to his reward. The presiding deacon had referred to the duty of the church to call out two young men to share in this responsibility. The candidates at first hesitated, but when they observed the prompt and decisive vote of the church they seemed to feel that it was the will of the Lord that they accept this service.

Brother Socwell was called to take charge of this service. The membership and delegates from sister associations he named as council. The candidates were called forward and related their Christian experience and referred to their interest in the welfare of the church. The candidates stepped forward and knelt while Elder Lewis arranged for the laying on of hands and offered the prayer of consecration. This benediction was truly a solemn sight. It seemed as if the heavens were opened upon us. The chairman suggested that the membership and delegates give the new officers the right hand of fellowship. After this the entire congregation gave them a hearty welcome to share in the duties as officers of the denomination.

After the praise service Sabbath morning

and an introduction by Brother Bond from Nile, Elder Lewis presented his sermon which was a prelude for his Sabbath sermon. He led us in new line of thought. He was full of interest. He referred to the great facts of life as eternal realities, and to the commandments as an illustration, and suggested that we were born into eternity.

The beautiful weather continued. The congregation was large and attentive. Our ministers and membership have given the delegates a hearty welcome. Then sermons and addresses have been like a golden cord to bind us in beautiful harmony for future service. The services have been in the spirit of pleading that the meeting of this Association may be remembered for years.

May the blessing of heaven rest upon those who have greatly desired in this work to honor our dear Redeemer.

L. M. C.

GENTRY, ARK.—At the pleasant home of Mayor and Mrs. R. J. Maxson, Wednesday evening, June 24, occurred the marriage of their daughter, Miss Myrtle, to Mr. Dan Rickett. The wedding march was played by the Gentry cornet band, and the impressive words which joined for life the young lovers, were spoken by Elder J. H. Hurley, former pastor of the Seventh-day Baptist church at this place.—*Gentry Advance*.

## MARRIAGES

PLACE-MAXSON—In the town of Ceres, Pa., June 10, 1908, by Rev. G. P. Kenyon, Mr. Irwin DeForest Place, of Ceres, and Miss Katie M. Maxson, of East Portville, N. Y.

SMITH-HIGBEE—At the home of the bride in Walworth, Wis., June 10, 1908, by the Rev. L. A. Platts, D. D., of Milton, Wis., Mr. Oliver L. Smith, of Dodge Center, Minn., and Miss Josephine Higbee, of Walworth.

BEDIANT-ROOK—At the home of the bride's parents in Janesville, Wis., June 25, 1908, by the Rev. L. A. Platts, D. D., of Milton, Wis., Mr. Rollie A. Bediant, and Elizabeth Ann Rook, both of Janesville.

STILLMAN-HUTCHINS—At the home of the officiating clergyman, Rev. R. B. Tolbert, 76 West 103d Street, New York, June 25, 1908, Allen Paul Stillman, of New York City, and

Mrs. Rose Elizabeth Hutchins, of New York City, formerly of Virginia.

AYARS-HUMMEL—On June 25, 1908, at the home of the bride's brother, Dr. L. H. Hummel, of Salem, N. J., Dr. Oscar S. Ayars and Margaret B. Hummel, both of Salem, N. J. Rev. Henry N. Jordan of Dunellen, N. J., officiated.

## DEATHS

DOTY—Mrs. Birdie Ellen Doty, wife of Jacob Doty of New Market, N. J., died at the Muhlenberg hospital, Plainfield, N. J., Thursday, June 18, 1908. Mrs. Doty, whose age was 30 years, 10 months, and 14 days, was born in Sangerfield, N. Y., the daughter of the late Mr. and Mrs. Henry C. Gaskill.

After attending school at Plainfield and the State Normal at Trenton, Mrs. Doty taught school in Piscataway township for several years. In 1889 she became a member of the New Market Seventh-day Baptist Church, she and her brother joining by letter at the same time.

On December 24, 1902, she was married to Mr. Doty by Rev. George B. Shaw, then pastor of the Plainfield Seventh-day Baptist Church. Since then her interests have been centered in her home and she has truly been a mother to those whom that home sheltered. In that stricken home she leaves her husband, a little daughter, Muriel, and an adopted son, William. She also leaves a brother, Prof. Fred C. Gaskill of Bridgeport, Conn., and two sisters: Mrs. Frank Snyder of Dunellen, and Maud Gaskill of New Market.

Farewell services consisted of a prayer at the house and services in the Seventh-day church, at 4.30 Sabbath afternoon, June 20, 1908, her pastor, Rev. Henry N. Jordan, officiating. Burial was in the South Plainfield Cemetery. H. N. J.

### Mrs. Roosevelt's Busy Life.

One of the busiest women in official circles at Washington is the wife of the President. The burden of a great deal of entertaining at the White House falls upon Mrs. Roosevelt; she does her own shopping, supervises the school work of her younger children, takes a long walk almost every morning, and frequently goes horseback riding afternoons with her husband. Mrs. Roosevelt is greatly interested in music and is an excellent pianist. She is a connoisseur of pictures and is familiar with the literature of the day. Her skill with the needle is remarkable. Miss Ethel Roosevelt shares her mother's fondness for music and art, and Mrs. Roosevelt and her daughter are the best of comrades. Mrs. Roosevelt is said to be opposed to a third

term for the President, having become wearied of the formal official social round in which she has lived the past seven years.—*Leslie's Weekly*.

### The Kingdom Within You.

"Look into the kingdom of God that is within you. Contemplate your soul, which is a world in miniature. That little world is inhabited by various tenants 'which live, move, and have their being.' You have there an intellect and will and memory and imagination. You have inclinations, emotions, and passions which are swayed to and fro and jostle one another like a promiscuous crowd.

"In this kingdom of the soul God has written His law. You have a conscience to interpret and enforce this law. So long as your faculties and passions are subservient to the voice of conscience, peace reigns in the kingdom of the soul. But, as soon as the passions rebel against conscience, anarchy, disorder, and tumult hold sway and the soul is tormented by remorse."

### The French Presidency and the American.

The striking differences that exist between the Presidency of the French Republic and the Presidency of the United States are perhaps never so glaringly visible as when a French President sets out for a journey out of his own country, and spends a few days attending all sorts of social functions and gala performances as the guest of a foreign court. To some Americans it looks a little too much like playing at royalty, and these would strongly object to such a magnifying of at least the spectacular side of the temporary office of President; at the same time they may be inclined to ask why, if the country can do without a President, as it evidently does while the President thus indulges in a big foreign junket, it should have a President at all. For it must be remembered that the French constitution has no provision for a Vice-President to take the place of a disabled or absent President. And the fact is that for the regular dispatch of business the Republic of France can do as well without as with its President. Office-seekers even are not disturbed, as they undoubtedly would be in the United States, by an event which would make it impossible for them to go and to have their protectors go with their applications to the fountainhead of official favors. The ministers, the members of the cabinet, are left to them; that is all they want; for the President himself they have no use whatever.—From "Why M. Fallières Is an Ideal French President," by Adolphe Cohn, in the *American Review of Reviews* for July.

## Sabbath School

CONDUCTED BY SABBATH-SCHOOL BOARD,

Edited by

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

July 25. Saul Rejected by the Lord ..... 1 Sam. 15.  
Aug. 1. David Anointed at Bethlehem. 1 Sam. 16:1-13.  
Aug. 8. David and Goliath. 1 Sam. 16:1-13; 17:1-18:5.  
Aug. 15. Saul Tries to Kill David ..... 1 Sam. 18:6-16.  
Aug. 22. Friendship of David and Jonathan. 1 Sam. 20.  
Aug. 29. David Spares Saul's Life ..... 1 Sam. 26.  
Sept. 5. Saul and Jonathan Slain in Battle. 1 Sam. 31.  
Sept. 12. David Made King Over Judah and Israel.  
2 Sam. 2:17; 5:1-5.

Sept. 19. Review.  
Sept. 26. Temperance Lesson. Isa. 5:11-23.

LESSON III.—JULY 18, 1908.

### SAMUEL WARNS SAUL AND THE PEOPLE.

1 Sam. 12.

*Golden Text.*—"Only fear the Lord, and serve him in truth with all your heart." 1 Sam. 12:24.  
Read 1 Sam. 11 and 12.

#### DAILY READINGS.

First-day, Acts 20:17-35.

Second-day, 2 Tim. 3:1-4:8.

Third-day, Rev. 22:6-21.

Fourth-day, Josh. 24:14-28.

Fifth-day, 1 Sam. 11:1-15.

Sixth-day, 1 Sam. 12:1-12.

Sabbath-day, 1 Sam. 12:13-25.

#### INTRODUCTION.

The eleventh chapter of First Samuel is a natural sequel to the events connected with the private setting apart of Saul as king by the prophet Samuel, while the twelfth chapter carries on the account of the assembly before Jehovah at Mizpah where Saul was chosen by lot as king. This narrative is best understood if we imagine that Samuel publicly resigned his office as Judge of Israel at the time that Saul was chosen as king.

The incident in regard to the distress and the deliverance of the men of Jabesh-Gilead gives a very good picture of the times. The clans of Israel were not at all closely united in government. The various sections of the land were being brought into subjection by the enemies which happened to be most conveniently situated to attack them. Some sections were so frequently invaded and robbed by their enemies that the people took it as a matter of course. The indignity which Nahash proposed to put upon the men of Jabesh-gilead in addition to

the wholesale robbery of the city was probably a little exceptional. They roused themselves to plead with their kinsmen for succour. Nahash thought that the ties that bound the rest of the Hebrews to this frontier city were weak, and that no one would give heed to their cry. Saul shows his power to lead men, and scatters the oppressors with a crushing defeat.

Although Samuel resigned his office as Judge he still remained as Prophet, the chief man of Israel. It was through him that king and people heard the word of God.

TIME—Same as in last week's Lesson.

PLACE—Mizpah.

PERSONS—Samuel and the people of Israel.

#### OUTLINE:

1. Samuel Asserts his Integrity. v. 1-5.
2. Samuel Tells of the Deliverances of Jehovah. v. 6-12.
3. Samuel Warns the People. v. 13-18.
4. Samuel Promises Blessings in the Name of Jehovah. v. 19-25.

#### NOTES.

1. *And have made a king over you.* Samuel would imply, And having thus yielded to your request, I now find it appropriate to resign.

2. *And behold, my sons are with you.* This remark is evidently intended to emphasize the statement that Samuel is old, and not to excuse the people for asking for a king by alluding to the fact that his sons had not administered justice as they should.

3. *Witness against me before Jehovah.* Samuel boldly puts himself on trial, and invites their accusations. *His anointed.* That is, the king, the one whom by the holy anointing Jehovah has set apart for the shepherd of his people. This same term came to mean the Anointed One par excellence, the Messiah, Jesus Christ our Lord. *Whose ox have I taken?* Cattle constituted a great part of the wealth of the people. Compare the commandment against coveting. *A ransom.* Rather, a bribe. Various forms of judicial injustice were then and are yet common in the East. Bribery is not unknown in our own land.

4. *Thou hast not defrauded us.* The people readily admit that Samuel has been perfectly honest in his dealings with them.

5. *Jehovah is witness against you,* etc. Samuel asks for a still more formal statement from the people acquitting him of all wrong-doing in office. The people virtually take an oath, calling Jehovah to witness that they find no fault at all in Samuel.

6. *And Samuel said,* etc. Samuel proceeds to

show the people how in view of past blessings they have shown themselves especially ungrateful in asking for a king.

7. *That I may plead with you.* Plead, not in the sense of entreat, but here meaning, enter into legal controversy. Samuel has been on trial, and has been vindicated; now he proposes to put the people on trial. The case is so plain against them that they may be very well their own judges.

8. *Made them to dwell in this place.* The Hebrew text as well as our translation makes it appear that Moses and Aaron established the people in the land of Canaan; but in the Greek Bible the verb is in the singular number, and the subject must be God.

9. *He sold them.* Jehovah's abandonment of his people to the power of their enemies is often spoken of by this figure. Their deliverance is also called a redemption. We are not to press the figure, and inquire what price he received for them.

10. *Served the Baalim and the Ashtaroth.* Both these nouns are in the plural, referring to the multitude of the heathen gods and goddesses. The sin of the Israelites was frequently manifest in turning to the gods of the people about them.

11. *Bedan.* This name does not occur elsewhere. There can be little doubt but that *Barak* is intended. *Samuel* is appropriately mentioned as one of the chief judges. Some have thought that he should omit himself from motives of modesty; but we should remember that this Book was put in its present form long after the time of Samuel, and doubtless some later editor might not have noticed that Samuel was talking.

12. *And when ye saw that Nahash,* etc. Here is another specific reason assigned for their demand to have a king. It is to be noted that with the present arrangement of the contents of this Book of Samuel the attack of Nahash came after Saul had been chosen by lot and anointed as king.

13. *Now therefore behold the king whom ye have chosen,* etc. Samuel now begins a new warning. Jehovah has granted their request, and given them a king, and it is yet possible for them to be loyal to Jehovah if only they will take heed to their duty in his sight.

14. *Serve \* \* \* harken \* \* \* not rebel \* \* \* ye and also your king.* Samuel is very explicit in stating the condition. *Well.* This word is inserted by our translators, but some such an insertion is necessary for the sense.

15. *Then shall the hand of Jehovah be against you.* Disobedience cannot fail to bring its own penalty. We need not imagine that Jehovah ar-

bitrarily undertakes to avenge himself against his disloyal people. Our author adds vividness to his discourse by speaking of Jehovah as if he had the thoughts and feelings of a man.

16. *This great thing.* In order to add force to his warning the prophet presents a miraculous sign.

17. *Is it not wheat harvest today?* That is, in the time of the wheat harvest, which came the last of May, or in June, or possibly as late as the first of July. It would be very unusual for rain to fall at any time from the last of April till October,—and especially strange in the middle portion of this period. *Thunder.* Literally, voices. Thunder was regarded as the voice of God.

18. *And all the people greatly feared Jehovah and Samuel.* The miracle of the unexpected thunder storm had the effect desired, at least so far as the present occasion was concerned.

19. *Pray for thy servants unto Jehovah thy God.* If they had not realized it before, now certainly the people understood that they had sinned in asking for a king. They feel also that Samuel is much nearer to Jehovah than they are, and plead for his intercession.

20. *Yet turn not aside from following Jehovah.* Many have wondered that Samuel did not urge the people to turn back from their purpose of having a king. But the actual having of a king was not as wrong as the spirit which lay back of their demand for a king. If they realized their sin, and repented it was still possible for them to serve Jehovah while living under the monarchical form of government.

21. *And turn ye not aside; for then ye would go after vain things.* It is much better to translate, And turn ye not aside after vain things. False gods do not really amount to anything any way, and our author accordingly calls them vain things, or nothings.

22. *For Jehovah will not forsake his people.* Samuel is now intent upon encouragement. The people have repented, and need words of comfort. Since Israel is God's chosen people Jehovah will not really forsake them, for then he would be depriving himself of his people.

23. *That I should sin against Jehovah,* etc. Samuel cannot fail to intercede for them as they requested; for if he thus failed he would be untrue to the trust that Jehovah had committed to him.

24. *With all your heart.* The people should notice that divided service will not answer.

25. *Ye shall be consumed.* Swept away.



J. T. BABCOCK, Pres.

BERT SAYER, Treas.

E. D. STILLMAN, Cor. Sec.

THE COSMOS LAND, LOCATING AND IMPROVEMENT ASSOCIATION  
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Address, E. D. STILLMAN, Cor. Sec.

Compare the terrible catastrophe at Mt. Gilboa a few years later when Saul and his sons were slain, and the people put to rout with great slaughter.

## SUGGESTIONS.

The warnings of Holy Scripture are given in a spirit of love. They are not spoken that the wicked may have by anticipation a beginning of their punishment, but rather that they may repent and escape the consequences of wrong doing.

It should be our ambition to live in such a way that when we come to retire from active life we may like Samuel boldly invite those who have known us to show wherein we have injured any one.

We can be loyal to Jehovah no matter what our outward circumstances may be. It is vain to say, If my surroundings were different then I could easily serve Jehovah, but as it is I must be excused.

We should not be discouraged in sin. Samuel wished the people to understand that they had turned away from God in asking for a king, but he did not wish them to give up trying to serve God. The greatest mistake is to give up.

## WANTED.

A number of Sabbath-keeping young men over eighteen years of age for nurse's training school, and call boys and elevator service. In writing please mention age and line of work in which you are interested. BATTLE CREEK SANITARIUM, SANITARIUM, Battle Creek, Mich. tf.

Opening for a Seventh-day Baptist. Blacksmith shop for sale, work plenty to keep two men busy. For terms write

J. B. WILLIAMS.  
North Loup, Neb.

## SPECIAL NOTICES

The address of all Seventh-day Baptist missionaries in China is West Gate, Shanghai, China. Postage is the same as domestic rates.

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 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.

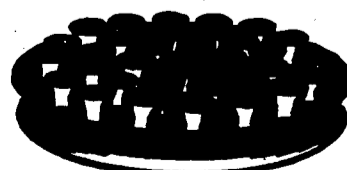
After May 1st, 1908, the Seventh-day Baptist Church of Chicago will hold regular Sabbath services in room 913, Masonic Temple, N. E. cor. State and Randolph Streets, at 2 o'clock P. M. Strangers are most cordially welcome.

The Seventh-day Baptists in Madison, Wis., meet regularly Sabbath afternoons at 3 o'clock. A cordial invitation is extended to all strangers in the city. For place of meeting, inquire of the superintendent, H. W. Rood, at 933 Jenifer Street.

Seventh-day Baptists in Los Angeles meet in Sabbath school work every Sabbath at 2 p. m. in Blanchard Hall, Broadway, between Second and Third streets. Room on ground floor of the Hill Street entrance. Sabbath-keepers who may be in Los Angeles are invited to meet with them.

Natton Seventh-day Baptist Church, near Tewkesbury, Gloucestershire, England. Sabbath Services:—In the Chapel at Natton, at 11 A. M., on the second Sabbath in April, July, and October; and other times as convenient. Every Sabbath at 3 P. M., at Maysling House, Oldbury Road, Tewkesbury, residence of Alfred E. Appleton. Friends in the vicinity over the Sabbath are cordially invited.

## Individual Communion Service



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## Seventh Day Baptist Convention

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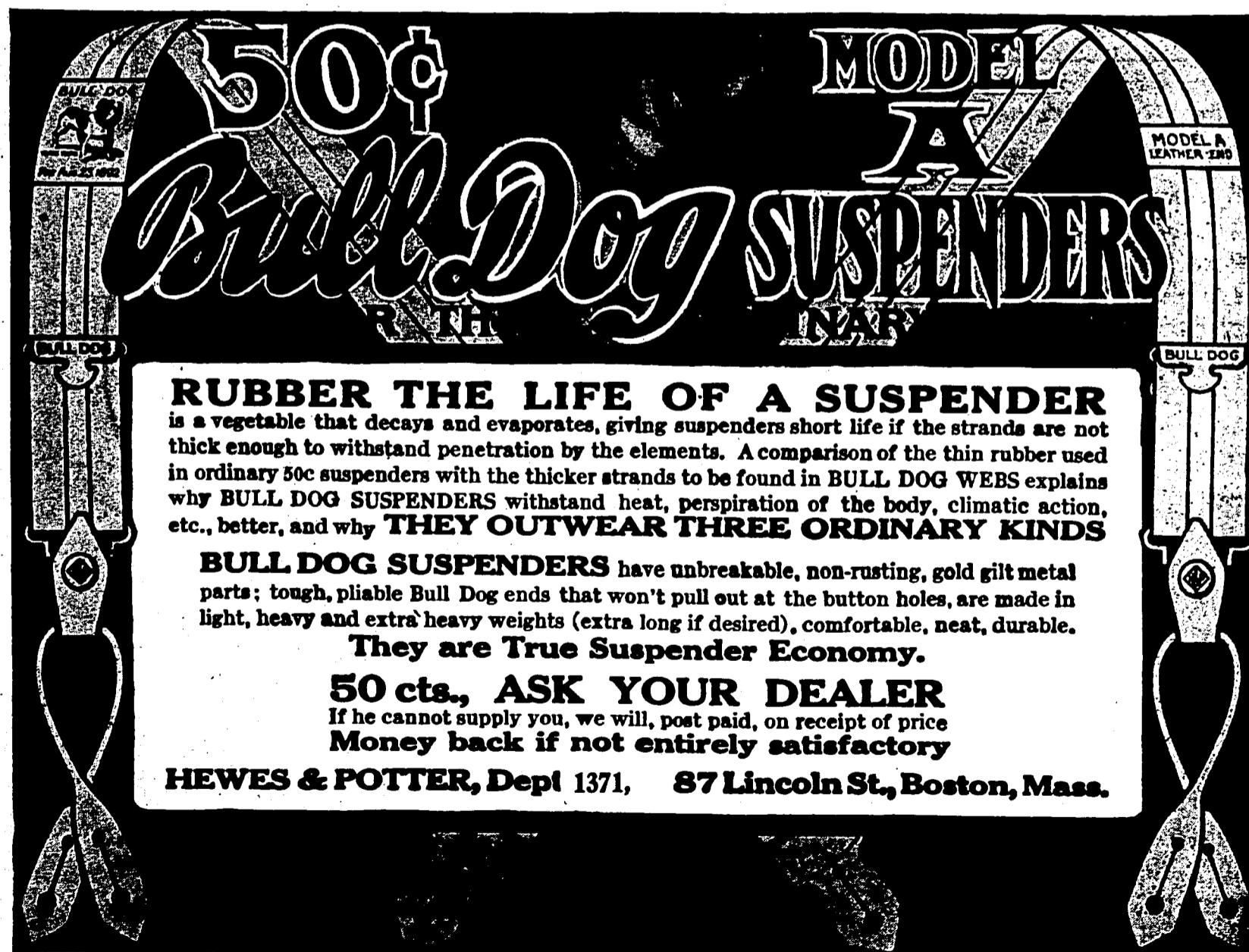
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