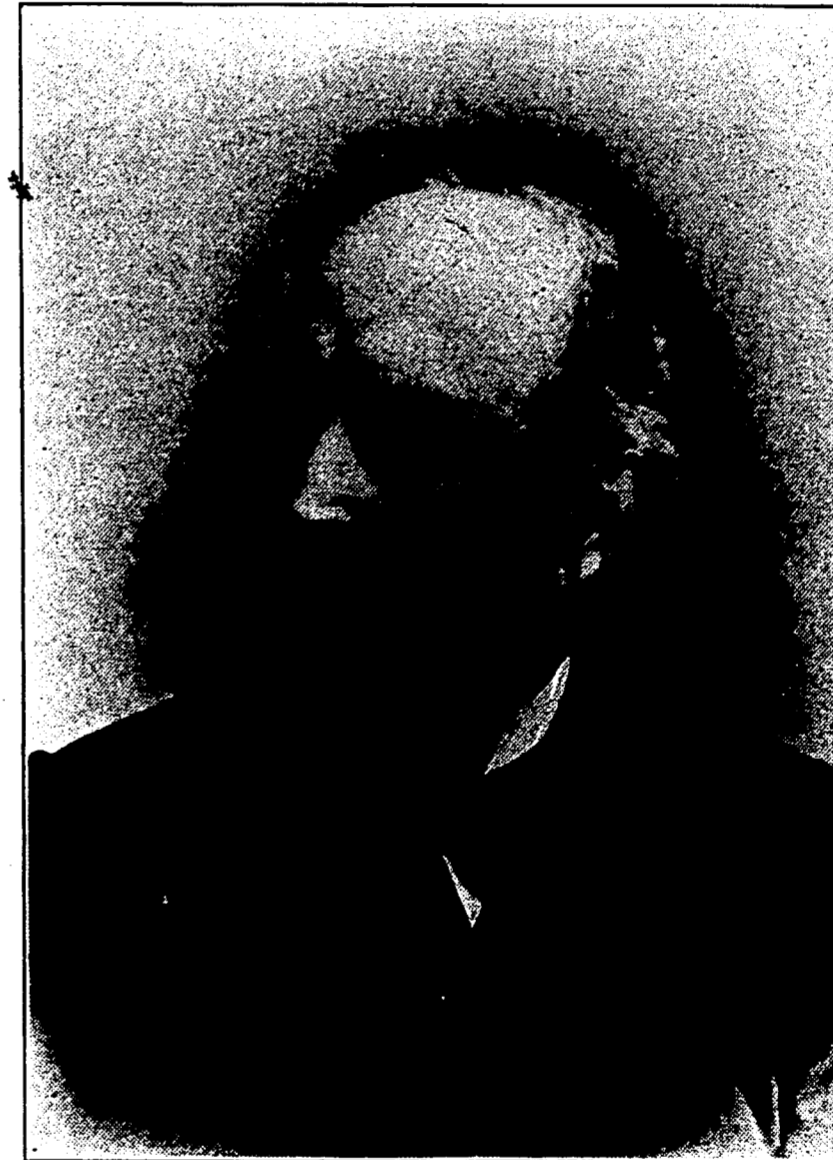


The Sabbath Recorder



REV. THOMAS R. WILLIAMS.
1828-1903.
(See page 357.)

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N. O. MOORE, Business Manager.

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EDITORIAL

Questions About Conference.

Everybody inquires about Conference. As to quality and character of the programs, probably enough has already been said. The question of attendance is among the first asked by those who did not go. When we take into consideration the location in the extreme western border of the great interior basin, with two thousand miles and more for all east of the Ohio to travel in order to attend, we can truly say it was a large Conference. Of course we must remember that what would be regarded as a large attendance at Boulder, would be considered small in Alfred or Westerly, where a score of nearby churches could turn out en masse to swell the delegations. It seems to me that Boulder had a very large gathering when we consider that there are only about sixty members in that church, and no other church of like faith within five hundred miles.

We can remember several Conferences with fewer delegates than Boulder had. The report of the Committee on Credentials showed two hundred and six accredited delegates, and we heard the number of others in attendance estimated anywhere from seventy-five to a hundred. Probably a fair estimate would place the entire number of visitors at three hundred.

Certainly this ought to have made the good people of Boulder twice glad. Three hundred may be a large estimate; but two hundred showed that many people had a deep interest in the movement; and we are heartily glad it was so.

So far as the Convocation is concerned, the friends of the Boulder church certainly had their hands full—and in most cases their houses and tents were full. By the revised data as to delegates, not less than eighteen states were represented, as follows: Rhode Island 4, New Jersey 11, New York 20, Ohio 1, West Virginia 16, Illinois 26, Wisconsin 40, Nebraska 28, Kansas 29, Arkansas 3, Colorado 10, California 4, Iowa 6, Minnesota 3, Louisiana 5, with scattering ones from Texas, Oklahoma and South Dakota.

A brother from Vincent, Texas, who has been a lone Sabbath-keeper and RECORDER reader for some years, was present, and for the first time had the privilege of seeing a large audience of his own people. We were much interested in this new found friend, whose name is Howell C. Carr. Brother G. H. F. Randolph, of Fouke, had the pleasure of baptizing him during one of the afternoon recesses.

One of the best things about holding the Conference at Boulder, was the opportunity it gave to scattered ones to attend their first General Conference. At one of the sessions, when the audience was not as large as on some other days, an expression was taken to see how many were present who had never attended a General Conference, and about forty arose. Some of these were grayheaded old people, who had remained loyal through years of frontier life; and none but those who have had similar experiences know how highly they prized the opportunity. Many of them will not be likely to attend another Conference, and in such cases it will prove to be the one chance of a lifetime. Imagination can hardly portray all that such an experience means to these isolated Sabbath-keepers for them to be able to spend a week in such a gathering of denominational leaders and Christian workers. The forty or fifty lone Sabbath-keepers who were permitted to enjoy this blessing, ought to be stronger and truer in the days to come; and through them the

cause of truth ought to be advanced.

The Boulder Church will be better known and more thoroughly understood in that country as the result of such a gathering of faithful workers, whose fields of labor extend from the Atlantic to the Pacific. Indeed, after such a convocation of spiritual workers as that held in the "little stone church," all the worshipers there should be more spiritually minded, more loyal to the Sabbath, and better light-bearers before a world in darkness.

We are indeed glad that such an opportunity was given the scattered ones of the great Northwest, and rejoice that they improved it so well.

What About the Chautauqua Plan?

This is another question people are asking as the delegates reach their eastern friends. In some sense it is not a new question. We remember having heard some of our leaders who have now gone from earth, talk of such a plan, several years ago; but this is the first opportunity we have had to test it.

We are glad to say that some such permanent arrangements at about three central points in the denomination would be ideal. We have never seen plans so entirely satisfactory to all concerned; and no other has been so nearly self-supporting. It places the expense for entertainment upon those who enjoy the trip, rather than upon those who have to stay at home and work to pay the bills. It leaves the members of the church where Conference is held, free to attend every session. We have seen several Conferences, where the local people could hardly attend at all, because they had to entertain the delegates from abroad who were holding Conference in the town. The more the people where the meetings are held can be left free to attend, the better should be the results from holding Conference in any given locality.

As a rule, those who can afford to go to Conference and who really go for the sake of Conference, can meet the small added expense for board and lodgings, and so relieve the local church of that burden.

On the other hand, those who go without any particular interest in Conference; but who simply take advantage of cheap fares and free entertainment, in order to have

a sight-seeing picnic; and who scarcely attend a session of Conference, really have no claim upon the local church for free entertainment. It is almost an imposition for such persons to offer themselves as delegates, to be entertained on account of the Conference. Then it is hardly fair for the churches at home to be taxed for deficits made by Conference in entertaining mere sight-seers who do not care enough about Conference matters to attend the meetings.

As we left Boulder, the local committee thought that the dining and lodging plans would be entirely self-supporting. This will be glad news for the churches who have had heavy bills to pay for tents and dining hall of previous years.

The feeling has been growing for some time, that the increasing annual expense of Conference should in some way be remedied; and now there are many who feel that the Chautauqua plan would solve this problem. One thing is sure; it makes those who enjoy the trip, pay the bills, and gives the people where the meeting is held a chance to enjoy Conference.

So far as we have heard people say they are enthusiastic for the Chautauqua plan of holding our annual Conferences.

There is one other phase of this question as to where it is best to hold Conference, upon which we heard some decided opinions expressed. It was said more than once, that it would be a good plan to take Conference to some place where there is nothing to see but Conference itself, and then those who do go would be worth something to the important meetings.

Of course there are two sides to this question of the Chautauqua plan. The only serious objection to it is the loss that would come to churches who would thus be deprived of the immediate influence of a Conference held in their midst occasionally. This would indeed be a loss, and whether this loss would be sufficient to overbalance the gain of the Chautauqua plan is a problem the people would have to solve.

Conference Expenses and the Churches.

The committee on finance at Conference found bills amounting to \$1,848.60 against the General Conference. Some of this large sum had been carried nearly a year

by the publishing house, which is now in real distress for the hundreds of dollars actually paid out, and for which Conference is responsible. The committee made a levy of thirty cents per resident member to meet this great debt, but the Conference after careful consideration, asked the committee to reduce this levy one-half, and provide for hiring the remainder, to meet immediate necessities.

You ask, "How does it happen that the sum of \$1,848.60 is due this year?"

We answer, first, it is not on account of the Boulder Conference. This Conference comes the nearest to paying its own way of any Conference we can remember since the new plan of entertaining came into operation. When the Conference at Boulder closed, it was even hoped that the final accounting would show a balance in favor of Conference, from the dining hall. So no one can say that the present year's Conference is responsible for this great debt. It has been many years since any Conference has been so little expense to the churches for entertainment and local arrangements.

Second; we must look for the main cause to the action of Conference in 1902, the bi-centennial session, when plans were made for the forthcoming historical volume. It was there voted that all historical papers read at that session, should be bound into one volume, and sold at a nominal price of one dollar per copy. The rate was fixed low in order to secure the largest possible circulation among our people. The book was regarded as a part of the minutes of that great session, to be published at Conference expense. Two thousand copies were ordered, and the one dollar per copy was expected to help pay the expense.

This important matter was placed in the hands of a historical committee to perfect the plan and publish the book. This committee has given an immense amount of time, labor, and money to the work. Histories of various associations and something over two hundred illustrations have been added, until the book has grown to contain over twelve hundred pages. It is now nearing completion, and before many months it will be sent to the original subscribers, and placed upon the market for sale.

During these six years the publishing

house has done all this work, as well as the other printing for Conference; and now the bills for work done since last Conference amount to nearly eleven hundred dollars. The publishing house has had to buy the stock, do the work and wait for its pay. Even the annual printing of minutes has to be carried as a debt until money from the churches comes in, which is sometimes a long while. For instance, forty dollars is still due the publishing house for last year's minutes, about a thousand dollars is due on the historical volume, and almost one hundred and fifty is due on the Governor Ward biography. These bills are too heavy for the publishing house to carry. The Conference is the responsible party in the deals, and the assessments of fifteen cents per resident member upon the churches shows the Conference provision to meet half the amount this year. Enough to pay the remainder must be hired, in the hope that the sales of the book may relieve them from the necessity of making a similar levy next year. I had nearly forgotten to state that nine hundred dollars has already been paid to the Conference treasurer on the book from levies on the churches in previous years. Of this amount about seven hundred dollars has been paid to the printers, and about two hundred raised for this purpose, has been used for other Conference expenses and has not been paid over to the printers. I have been thus explicit in stating the cause of the large demands upon the churches, in order that all may understand the situation; and in the hope that the churches will quickly respond, and pay their share of the Conference debt.

Influence of Conference Over Outsiders.

We have spoken of the help to our own people, especially to those in the Northwest, by having the General Conference held within their reach. The question is also asked: "What will be the effect of this Conference upon people outside our ranks?"

This is a hard question to answer, and we wish there were grounds for a more favorable reply than appears on the surface. Great hopes had been entertained by some, that such a meeting would be a great power for good, by carrying the light of God's truth to many who had never had

an opportunity to know about the Sabbath. One good brother expressed the hope that scores might be added to the Boulder church, as the outcome of the services held there. It was said that people in the great west were more ready to hear the presentation of Sabbath truth than they are in older countries where prejudices have become strong. The hope was entertained that people of the surrounding country would throng the great auditorium, eager to listen to the messages. Therefore the program for the entire day, Sunday, was made especially strong and attractive, and visions of a crowded auditorium for that day filled the minds of many. People did not wonder so much that outsiders did not attend on other days, but excused the non-attendance as the result of the rushing times in business; and they still looked forward to Sunday as the day of days so far as audiences were concerned.

The facts are that the congregations for that entire day were smaller than on any other day of Conference, and the excellent programs—especially in the morning session—had to be given to a mere handful of people! Many of our own delegates were tempted by the special rates offered to Sunday excursions, to hustle away to the famous "Switzerland Trail" among the mountains. Of course we could not blame other people for doing what our own people did. But this consideration did not help the size of the audience.

The writer has attended every Conference but two for thirty-five years, and he does not remember a city or town or country where the outside people gave it such a complete "go by" as at the Conference just closed. Therefore the direct influence of the meetings upon these people cannot be so very great.

Fifteen hundred RECORDERS with programs for the week had been distributed in the town. The editorial in these papers was an explanation of the reasons for presenting the RECORDER, and an earnest and cordial invitation for everybody to attend the meetings, and learn something of the spirit and purpose of Seventh-day Baptists. No man can tell what good may yet come from this seed-sowing. It may be that God's blessing will accompany this effort to the

enlightenment and conversion of many souls. We have done the best we knew to sow the seed, and the question of the harvest is entirely in God's hands. Who knows but that under his blessing some of these papers, read in the quiet of Boulder homes, may yet find attentive readers and willing hearts who will be helped thereby.

Usually our ministers can win respect and make friends for our cause by preaching warm gospel sermons in all the churches in the town where Conference is held; and they are always glad to do so if opportunity is given. This courtesy is always extended by pastors of other churches and does much toward extending the influence of Conference upon the surrounding community. I am told that Rev. L. C. Randolph was invited to speak to the Young Men's Christian Association. This was good; and by a notice in a local paper we see that it was greatly appreciated. The Seventh-day Adventists also invited Dr. Lewis to preach for them; and so far as we know these are the only opportunities our ministers had to preach the gospel in Boulder. Any of the twenty-five or thirty ministers who were there two Sundays would gladly have carried messages of Christian help and comfort to every church in town, and in such a case the people could not help being favorably impressed with the real Christian spirit of the Seventh-day Baptists. As it is they know nothing of this, and we know very little of the church-life and undershepherds of Boulder.

The business people of Boulder however, did much to cultivate the acquaintance of the Conference people. Indeed we never knew business men to do more in such a case. Their kind invitations to trolley rides, and "talley hos" all free of charge, will not soon be forgotten by the scores who enjoyed them. Indeed the business portion of Boulder seemed to realize at last that we were not Seventh-day Adventists. This was quite a gain. For wherever we heard ourselves spoken of, more likely than not, we were called Seventh-day Adventists. It was refreshing indeed to see that the railroad company, in preparing excursion tickets for that wonderful trip to Mount McClellan, had taken

FRIENDLY TALKS

WARDNER WILLIAMS.

In considering various phases of our denominational history and life, let us begin with our theological seminary. The establishment of schools among us has been necessary and natural; necessary, because our people had in some instances settled in new and undeveloped sections of the country, such as the hill country of western New York and on the prairies of the Mississippi Valley; natural, because of the high ideals of an essentially religious people. Doubtless but few realized the importance of these schools beyond the fact that educational advantages were necessary to the children of these early settlers, advantages which would otherwise be denied them. Little by little the idea and importance of higher education took hold of our people until academies were established in various parts of the country, among them Alfred Academy, Milton Academy, Albion Academy, Union Academy, DeRuyter Academy, Big Foote Academy, etc. These institutions were loyally sustained and did a great work for their day and generation. By force of circumstances over which our people had no control, such as the establishment by the state of a free public school system, the academy as we once knew it is a thing of the past.

Along with the establishment of schools among us had grown the conviction that it was necessary to establish higher institutions of learning in order to educate our own young people and instruct them in the faith as we hold it, especially with reference to the Sabbath. I think a careful investigation would reveal the fact that all of our schools have been established and sustained more from this religious conviction than from any other cause; in fact, I will venture the suggestion that the greater portion by far of the funds contributed to our higher educational institutions, namely, Alfred, Milton, and Salem, have been given with the direct object in view of making these denominational institutions. In the evolution of thought among our leaders, it

the pains to print a special coupon ticket, headed "Seventh-day Baptist Excursion." This was something of a gain to have the business of that country awake to the fact that there is a Seventh-day Baptist denomination.

Again, the influence of two or three hundred orderly conscientious delegates filling the town, going and coming to church, and to the dining hall in the city, during Convocation week; and then, the settlement of all the delegates at the Chautauqua, and the crowding of street cars, as they go and come from day to day—all these must have had some influence upon the people who witnessed them. This influence must abide, and whenever the memory of the strangers comes to those who saw them, there must also come the accompanying thought,—these were all Seventh-day Baptists. Even this may bring forth fruit in God's own time.

One thing is certain, the Conference at Boulder was a grand success as a Conference; and it was filled with the Christ spirit. It did our own people enough good to pay all the expense and trouble of going there. Steps in advance were taken that ought to prove a lasting blessing to ourselves, and if others did not receive a blessing it was no fault of ours.

Resolutions Adopted at Closing Session.

As the sessions of the Conference were drawing to a close the following resolutions were adopted by rising vote. Our readers will be glad to see them, and so to learn the causes for thanksgiving:

Resolved, That the hearty thanks of this Conference are due and are hereby extended,

- (1) To the Boulder Seventh-day Baptist Church for its untiring efforts on our behalf;
- (2) To the Colorado and Texas Chautauqua Association for its favors;
- (3) To our painstaking Railroad Committee, and to many courteous railroad officials;
- (4) To the business men of Boulder for their courtesies;
- (5) To newspapers of Boulder and Denver for their notices of our people and our meetings;
- (6) To the quartets and others who have led us in the beautiful and sacred service of song and praise; and,
- (7) To the Providence of God our Father, that has been over us until now, and to which we commend ourselves and our friends, whether in sickness or health, at home or journeying.

was deemed wise and necessary that direct religious instructions should be introduced in connection with the regular work of the college. To this end Professor Allen gave some theological instruction in his own home to a few students, among them a man by the name of Kibby, and another by the name of Jewel. No really systematic work was done, however, in theology, until the establishment of the theological department of Alfred University in 1871 under President Allen and Reverend Thomas R. Williams.

THE ESTABLISHMENT OF THE THEOLOGICAL SCHOOL.

The first head of the theological school chosen by President Allen and the Board of Trustees of Alfred University, was Thomas Rudolph Williams, a direct descendant of Roger Williams, who was a member of the same family as Oliver Cromwell.

In order to impress upon you the spiritual birth of our divinity school, let us speak of the life of Dr. Williams, of whom it is given to few men to know as I knew him. Thomas R. Williams was born at Darien, New York, March 15, 1828, and died in the midst of his arduous labors as the head of the theological school March 5, 1903. The family of which my father was a member moved from the old home in Rhode Island to central New York, making the journey thence with ox team. From central New York the family moved to western New York, some 20 miles from Buffalo. It was on this farm at Darien, New York, that Thomas R. Williams was born, being the third generation by the name of Thomas. After growing to manhood on this farm, for which he always had a warm attachment, he went with his father's family to Alfred, New York, where his father had moved in order that his children might have the educational advantages offered by Alfred Academy. Thomas Williams, Sr., bought and located his family on a farm adjoining that owned by the Hull family, of which Elders Nathan and Varnum Hull were members. These farms are located about a mile and a half east of Alfred University, in what used to be called the "goose pasture."

While the distance from the Williams farm to Alfred Academy was three miles by the road, it was only about a mile and a half over the hill. If you had climbed that hill as many times as I did in later years, you would think it about five miles over the hill and a mile and a half by road.

Well, over this hill to school went Thomas R. Williams every morning after his early morning's work was done, and back he came at night to fill out the day in work and study. His early advantages had been so limited that he had to take up the common branches of study after he was 20 years old. In crossing the railroad track one morning one of the Irishmen who happened to be at work on the road at that point said, "Where are you going?" to which he replied, "To school." The Irishman looked at him and said, "You ought to have had your education a long time ago." For him the thirst for greater knowledge was never quenched. He graduated in due time from Alfred in the class of 1852, I believe, having become proficient in philosophy, mathematics and the classics. At that time the classics seem to have interested him very greatly. He graduated as valedictorian of his class and gave his oration in Greek. From Alfred he went to Brown University, where he continued his work in philosophy, rhetoric and Greek. In 1851 he had married Sarah Williams, the second daughter of Nathan Williams. So greatly was he impressed by Dr. Wayland, President of Brown University, that he named his eldest son Thomas Wayland.

After graduating from Brown University he was called as the first principal of Albion Academy at Albion, Wisconsin, where he spent seven years. From here he was called to Westerly, Rhode Island, where he spent two years as pastor of the Seventh-day Baptist church during the stirring days of the Civil War. From Westerly he was called to Alfred as professor of the Greek language and literature. It was at Alfred he met the great sorrow of his early life in what was known as the Greek Rebellion.

In addition to Dr. Williams' early training in Greek at Alfred, he had specialized in Greek at Brown under an able instructor who used the latest and best method known for teaching the language. While he was

teaching at Alfred a sentiment of opposition arose on the part of some who thought his method of teaching Greek questionable. It was declared that he did not know how to teach Greek, and this sentiment increased in fury until persons who had never looked inside of a Greek book and who did not know Alpha from Omega, declared Professor Williams was unfit to teach Greek. This, after all of his years of sacrifice and patient toil, almost killed him. Although a mere boy, I can never forget those times. One day when he was feeling especially crushed and as though the world and his friends had turned against him, my mother said, "Thomas, there is a providence in all this."

He asked and received from Alfred University a leave of absence for two years and entered Union Theological Seminary. In after years in speaking of these times he said, "I think I should have been discouraged, but the thought that I had sons growing up who would some day come to manhood and know that their father became discouraged, spurred me on."

We children moved back to my grandfather's farm with our mother and waited God's pleasure.

When in Union he sent his laundry in a basket to Alfred, which was cared for by my mother and returned to him. On one of these trips of the basket there came some oranges, the first we boys had ever seen, and on another trip came some coins in a little bag made from the skin of a black squirrel which we had captured on the old farm.

Providence had begun to smile upon the heavy-hearted professor and theological student, for the Plainfield church had asked him to serve them as their pastor. After the first year in the Seminary he was able to take his family to Plainfield to live, and a happy reunion it was. As he was nearing the close of his fifth year as pastor of the Plainfield church, President Allen came to see him and urge that he return to Alfred and become the head of the theological department they wanted to establish. Although I had never heard him make the slightest complaint or utter a single word of criticism or display the faintest trace of sensitiveness, here he was confronted with

a proposition to leave an agreeable pastorate with a liberal salary and a new parsonage, of which he was the first occupant, and accept a position where he had met the disappointment of his life and without the guarantee of one day's support other than that which might be contributed to him by his friends. After considering the matter carefully he told President Allen that he would give him an answer on the 15th day of March. When the 15th day of March came, which was his birthday, he had made a full and complete surrender and said, "I will go." Had he lived just ten days longer he would have passed into glory on the anniversary of the day he made his final surrender to take up his life work at Alfred. Although he was away two years as acting president of Milton College and for a season at Princeton University, where he sat at the feet of Dr. McCosh and others, here at Alfred was the life into which he was born anew. When his life is written it can be said of him as of Paul on his way to Damascus, he "saw a great light" and was born again. Through the experiences of his early life he was transformed from an enthusiastic college professor to one of the greatest theological minds our people have ever known. When some of those who had pierced his heart in his early years came to him and confessed their mistakes, with tears streaming down their cheeks, he only smiled in sympathy for them.

When the true history of our theological school is written, it will be seen that it was conceived in love and sacrifice past understanding. I think it would be ungrateful for me to say less than that the first head of our theological seminary was the most lovely man I ever knew. His life with its sacrifices and privations, like the loveliest flowers, gave forth its sweetest perfume under press of life's touch. Profound, simple, loving, just, forgiving and Christ-like was the life of Thomas Rudolph Williams.

Remember that the hour which may seem commonplace to you may be the turning-point in some life just then touching your own. You can never afford to be less than your best.—Robert Smith.

GENERAL CONFERENCE

Papers and Addresses Delivered at Boulder, Colo.

The Christ Spirit in the Denomination.

REV. M. G. STILLMAN.

"We are members one of another."
"Something must give."

The first of the above lines is my Conference subject. The second line is good Scripture, and the third is from a newspaper.

Let me here explain the last one, first. As we were coming from the Shiloh Conference three years ago, I saw in a daily a picture representing the situation at Portland Peace Convention. The picture represented the big Russian standing on the left looking defiance at the little Jap on the right, and a third figure, like unto our President Roosevelt, had a rope around the two, pulling them together and saying as he braced and set his teeth, "Something must give." Soon after that, we could all know that something did give, peace was made, and our president was at the height of his fame.

About that time, I recall that we were having something of a crisis in our denomination over some changes of methods. There seems to have been some call to have thrown around us the metaphorical, diplomatic rope to hold in the extremely conservative on the one side, who seemed in danger of getting left, and the few on the other side who would drive so fast you could hardly read the number on their back shingle. But, something did give. The Christ spirit has been holding in such degree that we have good reason for gratitude and hope, for "We are members one of another."

In 1894 a good man came up to Conference from Rhode Island and moved to set our theological work into the University of Chicago. I well remember how one brother with a multitude of words led us to think he was on the fence. We very silently said amen, stay on there. Very soon speakers began to say "No," plainly, and the people cheered, showing that they liked to have a trumpet give a certain, definite sound. A few years later our seminary

work was strengthened in our own hands where it ought to be.

Did the good brother, whose idea did not carry, hesitate in his service? Not at all. He loved the people and our cause and we loved him. The diplomatical Christ spirit was holding.

Once more, let me call your attention to some Conference action of 1897. A council of twenty-seven of our strong, active men and women was appointed to consider some of our needs. Here are the ten points they signed. It must have given them more weight to have so many sign them, and had the whole denomination signed them it should have meant much more. A large committee could not go far astray. A little committee might be just the mouth-piece of an appointing moderator, should that officer know the opinion of persons enough to fix his committee. In such a case the general body need not slight their own responsibilities.

Here are the ten points in shortened words:

1. Let each church send delegate and pay expense.
2. Urge the young people to go to Conference.
3. Take deeper interest in denominational work.
4. Appoint a standing committee to induce the people to give enough.
5. Let each little church chose a leader or elder from its own numbers.
6. Let the Christian Endeavor societies do all they can of evangelistic work without shortening help to missionary and tract work.
7. Educate your children for something.
8. Encourage some of them to preach.
9. Do more home mission work, but do not neglect the foreign work.
10. Let Sabbath reform and evangelism go together.

All very good and sound advice. How could it be otherwise? Has it all been done yet?

Let me remark on No. 1, that when Con-

ference gets into the habit of some definite roll call at Conference it may be helpful in further calling the attention of the churches to their relation to that body. With regard to No. 4, our "inducing" committee is working well as the "Committee on Systematic Finance." The system is good but our faith is weak or our pockets too void.

People have always had some differences on doctrine and methods of work. It seems to some of us that people used to talk about basing doctrine on the old Bible, and they used to make out that the command of God, especially in the old Decalogue, is the leading power to show a man his right course. Just as the team next to the wheel on the tally-ho must follow the lead team, so must the conscience follow the command.

When the Christ spirit is holding the Christian to the solid ground of faith he knows no better than to feel his conscience pulling in line with God's command. Whoever thinks to get around the command must make a little god of his own opinion. He can not thus save himself. Let the Christ spirit bind us to the command of God. Let the needless speculation "give." Of course we may "go to work" any day. We may also educate by "discussion" but not by doubtful "disputations."

The History and Mission of Seventh-day Baptists.

REV. LEWIS A. PLATTS, D. D.

This subject contains material for a volume, which I am asked to present in a twenty minute paper. It is hardly necessary to say that the presentation must be made in the briefest outline.

The first Sabbath-keeping Baptist of whom we have authentic account is he whose appearance in the wilderness of Judea was a "voice" calling men to repentance for the remission of sins. He was speedily followed, and completely overshadowed, by Him whom he baptized in the fulfilment of all righteousness, and who, though repeatedly accused by the Jews of being a Sabbath-breaker, triumphantly vindicated himself against the accusation, proving his loyalty to the expressed will of the Heavenly Father. That John the Baptist and Jesus the Christ were Sabbath-keeping Baptists stands unchallenged on the face of the New

Testament record. From the Sabbath-keeping John the Baptist, and the baptized Sabbath-keeping Christ, Seventh-day Baptists hold direct descent. While it has not always been easy to trace the line through the periods of apostasy and partial decay through which the church has passed, yet as the result of historic investigation, the evidence becomes more and more conclusive that from the very beginning she has not been without witness to Jehovah's Sabbath. Following close upon the English Reformation, which was the legitimate outgrowth of the Protestant movement under Martin Luther and his associates, there were a dozen or more Sabbath-keeping Baptist churches in various parts of England, the logical result of the Protestant doctrine of "The Bible and the Bible only, the rule of faith for Protestants," faithfully applied to the questions of baptism and the Sabbath. These churches never came to any denominational organization, but kept their connection with the various Baptist organizations in whose territory they were severally located. Two of these churches still maintain some form of organization.

The real history of Seventh-day Baptists, therefore, as an organized fellowship of Christian believers, must date from their organization in the United States.

In 1671 several Sabbath-keeping members of the Baptist church in Newport, Rhode Island, withdrew from the mother church, and a little later, organized themselves into a church which they called, "The First Seventh-day Baptist Church of Newport." It was the first church of the order in the United States.

In 1705 a similar movement was started in the town of Piscataway, in the northern part of New Jersey, when a Seventh-day Baptist church was organized which has had a continuous history to the present time and which is still a self-supporting, active church.

Not far from the time of the organization of the Piscataway church in New Jersey, a group of Seventh-day Baptist churches sprang up in Delaware County in Pennsylvania, just west of Philadelphia, principally in territory now covered by the western part of that city.

From the first of these starting points

growth extended to the main land, through Connecticut, New York, Wisconsin, Minnesota, and on to the Pacific coast. From the second, the movement was principally through Ohio, southern Indiana, Illinois, Iowa, and Kansas, and from the third, into western Pennsylvania, Delaware, Maryland and Virginia. In the movements westward certain characteristics of the peoples at the starting point have been traceable in the various lines of expansion, growing less and less obvious as the streams have moved westward, until, in the extreme west it is not always easy to determine which of the three original sources has contributed the largest share to the community. In many sections of the country through which these streams have passed churches have been formed, some of which remain to this day, others of which, with the tide of emigration, have moved on to new fields, or for other reasons, have ceased to exist. At the present time there are about one hundred churches, with ten thousand members and adherents. The larger groups of churches are in Rhode Island, New Jersey, New York, Wisconsin, and West Virginia, with strong single or isolated churches in Minnesota, Iowa, Kansas, and Nebraska and with small churches in the South, Southwest, and Pacific States.

While the Seventh-day Baptist body has thus been expanding in outward form and dimension, the people composing it have been keeping pace with the religious, intellectual, social, and industrial life of the times in which they have lived. As a rule Seventh-day Baptists are a people of strength of character. The fact that they are a small minority, that they keep the Seventh-day, not with the multitude, but against the common practice of their neighbors, often at great inconvenience and sometimes at considerable loss to themselves, impelled by conscience and a sincere desire to do the will of God, challenges the student of their history to look among them for men and women of strong convictions and of staunch integrity. Men of weaker fiber or of unsettled convictions are easily turned away from them.

The ancestors of this people were born in the colonial days of the country, and were familiar with the struggles of our forefathers for that civil and religious lib-

erty which was denied them in the mother countries, and which they procured at so great cost in the new world. Seventh-day Baptists bore their full share of toil and suffering in those heroic struggles which have been the pride and glory of all succeeding generations. They were found among the counsellors of state and nation as well as in the lesser counsels of the people and in the sturdy rank and file in the great armies of peace and war. Under all conditions of society, they have always been a law-abiding, peaceful, industrious portion of the community in which they have lived.

Seventh-day Baptists early appreciated the value of a liberal culture and have always been among the most earnest promoters of popular education. A Seventh-day Baptist who was at two different times Governor of Rhode Island, Gov. Samuel Ward, drafted the charter of the Brown University, in 1764, and men of the same communion were on its board of trustees and young men from their families have been among its students. Besides the support which they have given to the public school systems wherever they have lived, they maintain among themselves three institutions of college grade, with a theological seminary, and schools of industrial arts in connection with one of these. The profession of the teacher has offered to the Seventh-day Baptist young men and young women the largest opportunity for useful Sabbath privileges, hence large numbers of them are found among the public school teachers of the country. A single church in southern New Jersey furnishes more than one-half of the teachers of the county. Milton College in southern Wisconsin, founded and maintained chiefly by Seventh-day Baptists, has given more men to the office of State Superintendent of Public Instruction in that commonwealth than all other colleges combined. To the labors of these men is due largely the present efficient systems of graded schools, high schools, and normal schools for which Wisconsin is noted.

Industrially the pursuits of agriculture have always offered the best opportunities, with the least resistance, for labor consistent with conscientious Sabbath-keeping, hence Seventh-day Baptists are largely a

farming people, usually owning the soil which they till. Commercial enterprises, except in a very limited way, have least advantages for Seventh-day Baptists of all occupations, since in most business places the last day of the week is the best day for general trade. A few manufacturing enterprises are successfully carried on. The Babcock and Wilcox boilers and engines are well known throughout the United States, and many of the leading countries of Europe. The inventor and manufacturer of these machines, the late George H. Babcock, was a lifelong Seventh-day Baptist and was well known among Young Men's Christian Association, and Sunday School workers, as a Christian gentleman of rare spirit, a practical Biblical scholar and a man of noble charities. The perfecting printing presses of the Charles Potter company of Plainfield, New Jersey, and the Cottrell presses of Westerly, Rhode Island, are extensively used throughout this and other countries and are manufactured in shops owned by Seventh-day Baptists and managed in accordance with the faith and practice of that people.

In the management of their own denominational work, Seventh-day Baptists establish and maintain churches, employing pastors, as do other evangelical churches, and send missionaries to destitute fields in our own country and in foreign lands. They have a central Missionary Society through which they carry on missionary work in China, in Africa, in Holland, and in an indirect way, in India, as well as in destitute regions of our own country.

They also maintain a publishing house where they print their own periodical literature, together with tracts and books, and where they do a large amount of printing for others, such as regular periodical literature and general job work.

On account of the disabilities put upon Seventh-day Baptists in a business way, it is inevitable that there should be constant and often large defections from their numbers. These occur principally in one or the other of two classes. In nearly every community there are persons who are Seventh-day Baptists without much thought or purpose on their part. They find it more convenient for the time being and so remain, but when the pressure comes they make

little or no effort to resist the opposing influences, but yield easily and readily to the superior force. There are not a few who drop out in this way. The other class from which losses occur are those who are ambitious for worldly honors or for greater gains, or who see in other communities what seem to them greater opportunities for usefulness. The losses from this class are not so great, as to numbers, as from the former class, but in the nature of the case, the loss is more keenly felt. All in all, it is no wonder that these losses occur. Indeed the wonder is that since the establishment of the first church at Newport in 1671, to the present time there has been an almost continuous growth in numbers, in business achievements, in Christian work and in broader and deeper Christian character. By every law by which the successes and failures of human undertakings are estimated, Seventh-day Baptists ought to have died and been buried a century ago. But here they are in this year of grace 1908, in the 237th year of their history, stronger and better equipped for service than ever before, holding the 106th anniversary of their General Conference at the foot of the Rocky Mountains looking into the face of the future with all the eager plans and hopeful expectancy of abounding youth! What is the meaning of all this? Is there here no discernible evidence of a divine purpose? Is this growth into solidity of organization, into strength of character, this loyalty to truth, under a worldly handicap, for no larger purpose than simply to preserve a peculiar people? The answer to this question is the second part of this subject, "The Mission of Seventh-day Baptists."

The mission of a people, considered as a prophecy of what they are yet to accomplish, must be estimated largely by what they have been and done. In common with others, Seventh-day Baptists have wrought for the establishment of those principles and institutions which constitute the glory and greatness of our common country. They may still be found among the supporters and promoters of measures intended to ameliorate the condition of the unfortunate, elevate the standards of morality, or purify the public as well as the private life of the community. While Sev-

enth-day Baptists have sought to render services of this character in common with all patriotic citizens, they have striven to lift high above all other considerations the standard of loyalty to convictions of truth and duty, even though at the sacrifice of personal convenience and in the face of much opposition and adverse criticism. It has been, as it will continue to be, the mission of Seventh-day Baptists to emphasize the value of a religious faith which is grounded in the plain teachings of the Scriptures, whatever may be the traditions of the church, however hoary with age or sacred in the names of the great and good. In all questions of faith and practice their question is, not "What have the fathers taught?" but "What do the Scriptures teach?" not "What have been the practices of the church?" but "What is consistent with the life and teaching of Jesus?" What the fathers have taught or what have been the practices of the church are valuable as history, as passing comments on the interpretations of divine truth, but what the plain word of God teaches is and must always be the final message. This truth has always needed to be kept in the foreground, never more so than at the present time.

Seventh-day Baptists have welcomed, and will continue to welcome every advanced step of sound learning and its application to the interpretation of the teachings of Scripture—learning of the constructive type. With that type of criticism which destroys the foundations of the faith of Christian people and puts nothing in its place, they have no sympathy or tolerance. They have always regarded it to be the first duty of the church to bring to men the gospel of the blessed Christ for personal salvation and the improved conditions which always go with the genuinely converted soul. The amelioration of human conditions, the amendment of life sought by fraternities and fellowships invented by men for good ends, are mere outward embellishments without that inward renewing which Jesus brings to believing souls, the necessity for which he puts in those forceful words: "Ye must be born again." With hosts of others, Seventh-day Baptists have stood for a gospel which saves men, saves now from selfishness, from sin, from death,

saves to sweet charity, to righteousness, to life eternal.

While standing thus by the side of other evangelical Christians, preaching a Christ who saves, Seventh-day Baptists have stood for the commandments of God as well as the faith of Jesus, the commandments of God because they have preached the faith of Jesus. Not because they think the Sabbath more important than others of the Ten Words, but because it is so widely ignored, or strangely misinterpreted they have been willing to stand for it, though its observance has thrown them into the foreground as a peculiar people. They have thus been called for the defense of God's holy Sabbath. It is a fact clearly recognized on every hand, and everywhere lamented, that the drift towards sabbathlessness, even in the church, is rapidly on the increase. It has been, and still is the mission of Seventh-day Baptists to hold up the Sabbath of the Fourth Commandment as the only efficient reactionary and constructive agency against this destructive tendency. The ungodly man, the careless church member, finds easy defense against the charge of sin in Sunday desecration in the truthful reply that there is no warrant in the Scriptures for Sunday-keeping. Thus the church has shorn itself of power in pleading for better Sabbath-keeping by substituting for the Sabbath of the Bible an institution not known to the New Testament, and urging reasons for its observance nowhere found in the Scriptures as reasons for Sabbath-keeping. It is the special mission of Seventh-day Baptists to cry aloud against the growing evil of sabbathlessness which is today threatening the life of the church, and from which there is little hope of escape until the church repents herself of her unscriptural treatment of this subject and comes back to the solid ground of Biblical truth and yields herself to the Biblical demands for Sabbath-keeping.

It counts little, or nothing, in this discussion, that Seventh-day Baptists are few in numbers, that the errors against which they contend are hoary with age, and are firmly entrenched in the practice of the church and are buttressed by the business, social, and religious customs of long generations. God's prophets of the ancient times stood singly bearing the message which God gave

them for his erring people. In medieval and in modern times reforms have sprung not from the side of the multitude, but from the undistinguished, often the despised few, who have stood for justice, for truth, for righteousness and who, in the long run, have prevailed. It is true, Seventh-day Baptists are a small people; but in the two and nearly a half centuries of their existence on the American continent, the feeble, the faint-hearted, the doubting have been sifted out by the tests to which they have been constantly subjected, and those who have remained have developed a sinewy character not easily changed in purpose, a moral fiber not easily broken. Can there be any doubt that such a people has been raised up, trained, and fitted for some important work in the church and in the world? History teaches no definite, reliable lessons, if the history of this people does not indicate that it has been preserved and trained for a time like that in which we are now living.

Seventh-day Baptists have stood, and must continue to stand for a whole Bible, for a gospel which is the power of God unto salvation to every one that believeth, for a salvation which cleanses body, soul and spirit, for a Christ who is mighty and able to save them to the utmost who come to God by him, for the unbroken law of God, for a Sabbath which has its sanctions in the unaltered and unalterable word of God. Here is the mission of Seventh-day Baptists, clearly written, and written large, in the same words which record their history.

The Afterglow of Conference.

DEAR EDITOR OF THE RECORDER:

Conference has been closed nearly a week and Convocation history is still older. Many of the delegates have already reached their homes. One from the far East lingered a little, in the beautiful Colorado, to greet old friends in Denver; to traverse the deep-shafted mines of Cripple Creek, to walk by moonlight between the Pillars of Hercules, and feel the thrill of the silver flashing moonbeams over Seven-Falls of the Cheyenne Canon; to stand among the crags that guard, like sentinels, the eternal

snows of Pike's Peak; and to sit in meditation among the statues in the Garden of the Gods.

Now the swift moving train lengthens the shadows of the Rockies over the eastern plains toward Omaha, Chicago and New York, but the "afterglow" of Conference sheds its warm rays upon the soul of the one, who is no longer a "Boulder Pilgrim," on whom the Editor was cracking his merry jokes, of the three weeks long ago.

Your readers have read the jokes, and have forgotten the story of the "homely chin," and the "swimming hole," but many a day will pass before the "afterglow" of Conference will cease to shed its soft light upon the memory of those fortunate enough to be present.

I have been trying to dissolve and analyze these rays of the "afterglow" by passing them through the spectrum.

The first element I have classified as love. My spectrum analysis can not distinguish between "love of God" and "love of the brethren," and as I press the test, "love," written large, is the measure of obedience to God and of good will to men. The afterglow of Conference is big with love.

Then this Conference was unique in privilege for many less favored brethren. Scenes are stamped upon the memory, where friends and relatives long separated, met again; or met for the first time. Few can forget how many rejoiced in their first experience of Conference, or their first for many years. No words can measure the richness of such glad privileges for remote and lone Sabbath-keepers who enjoyed this Conference. When sacrifice becomes a privilege, spirituality runs high.

Then, progress must be noted in this analysis of the afterglow. The Convocation motto was "Christian Service," and the able sermons, lectures and addresses, both inspired and enlightened the members for service. Conference discussed the practical ways in which this service can be rendered; and such discussion was never stronger nor more broadly Christian.

Notable in this progress was, first, the demonstration that Conference entertainment can be made financially self-supporting, without hardship or embarrassment to any, by each member paying for his own

entertainment. Second, that denominational interests should determine the location of Conference, rather than associational rotation. Third, that unity and concentration of Conference organization and effort can be attained in entire consistency with church independency; as was shown by the wise, sane, and conservative report of the Committee of Fifteen, unanimously received by the Conference, and welcomed with thanksgiving. Fourth, that united financial cooperation and support have been crystalized in the payment of the Tract Society's debt, in the maintenance of a good balance in the Missionary Society's treasury, and in the adoption of a "Twentieth Century Fund" to increase the endowment of our schools; ten per cent of the income of which shall go to the support of the Alfred Theological Seminary, and thirty per cent each toward the support of Salem College, Milton College, and Alfred University. These movements spell progress in large letters in the afterglow of Conference.

BOOTHE COLWELL DAVIS.

En route for Alfred,
Sept. 7, 1908.

Summary of Boulder Conference.

TO THE EDITOR OF SABBATH RECORDER:

Well, the Convocation and Conference which the little Boulder Church have been so earnestly planning for and anxiously waiting for have come and gone and we are no worse for wear physically, and a good deal better spiritually. Now that we have demonstrated the fact that we can entertain Conference and Convocation, too, the same year, we are of the opinion we ought no longer to be called "the little" Boulder Church. You see we are now feeling our importance. Anyway, we feel that the coming of these gatherings has been a great blessing to us.

We have tried very hard to make the Conference especially, a financial success as well as a spiritual benefit.

By the appended statement the people of the denomination will see that so far as local expenses are concerned, the Conference paid for itself.

Not a cent for local Conference expense will go to the churches for payment. We

are very sorry that it so happens this year that there is an indebtedness of nearly a thousand dollars to be met and that about the usual apportionment must go to the churches, when we desired that little or no tax would have to be met this year by the people. We trust the membership of the churches will understand how it comes about and will not think that Conference expenses are still high this year. By obtaining the use of a dining hall and its equipment at a low rate and by hiring cooks and kitchen help by the day, the table at the low rate of 25c per meal was made to pay over and above expenses \$125.93, which went to help pay other Conference expenses. This surprised the Chautauqua Association, which charged 50c per meal or \$7.00 per week during the Chautauqua season and lost money.

From our experience this year we think we have hit upon the right method of entertaining Conference. Herewith I append a summary of the Conference account.

Very truly,
F. O. BURDICK,
Chairman Com.

THE LOCAL COMMITTEE,
In account with the
THE SEVENTH-DAY BAPTIST GENERAL CONFERENCE.
DR.

Aug. 31, 1908	To Chautauqua Association for	
	Tents, cottages, and furnishings	\$ 429 91
	Helpers' tents and furnishings	28 63
	Dining-hall rent	25 00
	Ground help—Watchman and garbage ..	23 70
	A. L. Clarke for provisions	374 08
	Kitchen help	127 50
	Printing	6 75
	Moving piano and books	7 15
	Electric lights	30 80
	Laundry	4 00
	Incidentals	10 00
		<u>\$1,067 52</u>

CR.

Aug. 31.	By Cash	
	For tents, cottages and furnishings ...	\$ 429 91
	From Meals	627 51
	From Incidental fund	10 10
		<u>\$1,067 52</u>

Respectfully submitted,
F. O. BURDICK,
Chairman.

Missions

Quarterly Report Ending June 30, 1908.

The first week of the quarter was spent visiting the churches of Shiloh and Marlboro, where I spoke to a good congregation at each church. Several days after the Sabbath were spent in visiting among the people. On my return home I spent the following five weeks at work in the office, speaking on Sabbath morning of the 11th of April at Hopkinton City and in the afternoon at Canonchet. Here arrangements were made for Brother Harry, who was then in the employ of the Board, to hold a special series of meetings, in which a number of persons were converted and baptized. The following two Sabbaths were spent with the church at Rockville, on the second, remaining for Sunday night service. On Sabbath afternoon of May 9th I again visited Canonchet and attended the baptismal services. During the time spent in the office, besides attending to regular correspondence, communications were sent to 212 people whose names were on the *Pulpit* roll and were either delinquents or those from whom we had never received subscriptions. In reply we have received \$80.00 for the *Pulpit*, and also learned that some thirty copies were being sent to names of people who were either deceased or otherwise removed. A few have replied that they did not read or care for the paper. This has reduced the roll some forty numbers but it has also nearly doubled the paid-up subscriptions of the *Pulpit*. Many kind letters were received from subscribers who were glad to receive a statement of their account. On the 19th day of May I started for the Southeastern Association, held at Salem, W. Va. On the whole the sessions were very good, though some of them tedious. At the close of the last session a small conference was held and arrangements made, on the strength of a letter received from Dr. Davis, president of the Young People's Board, to send at the expense of that Board one consecrated young man on the West Virginia field to assist Brother Seager, and at the expense

of the Missionary Society, another young man to the southern Illinois field. On the night after the Sabbath I spoke to a crowded house. The meeting was of unusual interest and closed with a West Virginia handshake, a custom which I hope will never die. By invitation from the M. E. church, I preached First-day night to the good people of Salem. Speaking in all, three times.

I next attended the Eastern Association held at Plainfield, N. J., and spoke Sunday morning on missions to a small congregation of interested people. During recess hours several meetings were held to pray for gospel workers and for a spiritual blessing to come from the association.

The Central Association was held with the church at DeRuyter, N. Y. The meeting was one of more than usual spiritual power. The attendance was good from not only DeRuyter but Lincklaen Center, N. Y., and other mission points. A conference was held during recess hour to consider the wisdom of putting a student missionary at work in the Central Association. In the judgment of the people living in the association, who were present, it was not thought advisable, unless it could be continued during the entire year. This matter which was referred to your Secretary at a previous Board meeting, was thus settled.

I then visited the sorrow-stricken church at West Edmeston, and spent one day, holding an evening conference with some of its members.

The Western Association, which convened with the church at Alfred, N. Y., was next visited. The missionary hour was spent principally with two papers. Dr. Hulett read an excellent paper and suggested a plan for a circulating library of religious books. Brother J. L. Skaggs presented another good paper, subject, "Local Mission Work." A conference was held during recess hour to discuss and lay plans for more extended mission work in the Association.

The last association, the Northwestern, met with the Dodge Center church. This was one of the best of the series. Drenching rains did not detain the people from attending the sessions either day or evening,

nor abate the interest in the least. On their program an order of exercises was arranged giving twelve minutes each to the representatives of our six denominational boards. To some of them this was their only place on the program. This led to something of a discussion which revealed the fact that there is a feeling among the people, not only west but east, that we are overloading the associations with "foreign delegates," and the people with the expense of sending them so far for a single meeting or message. Brethren, there is something in this: we have fallen into a rut, added boards and machinery are making it deeper. Five weeks of time and hundreds of dollars are annually expended, and in most cases not a soul saved. It may be best for our Board to introduce a new departure in this particular. Another indication that there must be a change, is that some of the men who have annually made the circuit said publicly, that they thought the association system was worn out, not realizing that the benefit to the churches of moderate size and to the pastors of the denomination, is beyond calculation. As our interests could not be presented in twelve minutes, I used the appointment given me Sabbath evening. This, like several other of its sessions, was a time of refreshing. Pastor Sayre followed the associational meetings with baptism.

At the close of the association a visit was made to the little church at New Auburn, Minn. I spent two days there and held two evening meetings. The following Sabbath was spent with the church at New Auburn, Wis. I visited nearly all of the members in their homes and held three meetings.

We have reports from twenty-one men, of missionary work done during the quarter. They report 42 preaching stations at different localities; sermons 342; baptisms 14; added to our churches 15.

Your Secretary has visited and spoken at fourteen of our churches, in all 24 times; travelled 3,300 miles; written 375 and received 275 communications. Money received for Society \$135.84.

Respectfully submitted,

E. B. SAUNDERS,
Cor. Sec.

Missionary Board Meeting.

The Board of Managers of the Seventh-day Baptist Missionary Society met in Westerly, R. I., on Wednesday, September 9, 1908, President Clarke in the chair.

Members present: Wm. L. Clarke, Geo. B. Carpenter, Joseph H. Potter, G. T. Collins, A. S. Babcock, Erlo E. Sutton, E. B. Saunders, L. F. Randolph, Paul M. Barber, John H. Austin, Earl P. Saunders, E. F. Stillman, H. Stillman, J. I. Maxson.

Visitor: Mrs. E. B. Saunders.

Prayer was offered by Rev. Erlo E. Sutton. The report of the Corresponding Secretary for last quarter was received and ordered recorded.

Correspondence from Rev. S. H. Babcock, chairman Missionary Committee for the Western Association, showing the need of added labor within said association, and seeking advice from the Board. It was voted that this Board approves of the increase of missionary work as proposed by the associational committee of the Western Association, and the Board will be willing to increase the appropriation for said work during the coming year to the amount of \$100 additional if found necessary.

Rev. L. D. Seager sends interesting reports of work on the West Virginia field where there have been some baptisms. Encouraging reports also come from the southern Illinois work, which should be continued and added to, the coming year.

In April last, arrangements were made by the Board for occasional preaching engagements at Battle Creek, Mich., which, on account of the sickness of our Corresponding Secretary were not consummated; therefore, it was voted, that the Corresponding Secretary be instructed to provide for preaching service as often as once in two weeks in Battle Creek, Mich., provided satisfactory arrangements can be made with the Battle Creek church, and that the Board will pay necessary traveling expenses.

The following resolution, presented by Rev. L. F. Randolph, was unanimously adopted:

Whereas, It has pleased the Almighty in his wisdom to remove from earth and our midst our brother, Deacon Benjamin P. Langworthy, who, for many years was a worthy member of the Seventh-day Bap-

tist Missionary Society and also a member of its Board of Managers, therefore,

Resolved, That while we bow with submission to the will of an all-wise Providence, it is due that we take this method of showing our appreciation of one faithful in duty, an advocate and supporter of missions, possessing the noble instincts of a Christian gentleman.

Resolved, That we tender to the widow and family of the deceased our sympathy in their bereavement.

It was also voted that we invite the Second Hopkinton church of which Brother Langworthy was a worthy member, to nominate some interested person to succeed him as a member of the Board for the year ensuing.

Brother Geo. B. Carpenter gave an interesting account of the work of the recent Conference in Boulder, Colorado, and of matters of concern to the Society.

Adjourned to the call of the President.

The Missionary Society met in Westerly on the above date with fourteen members present.

On account of the sickness of the Corresponding Secretary, the annual report of the Board of Managers not being quite complete, was not presented at the meeting. It was therefore adjourned to the call of the President.

A. S. BABCOCK *Rec. Sec.*

WM. L. CLARKE, *Pres.*

Though this is a private letter I think Miss Susie Burdick will pardon me for giving it to the friends of the RECORDER, since other people and societies will be interested in knowing the cost of educating a pupil, and will enjoy reading other things which it contains. The picture of the little girl mentioned will be in my annual report.

E. B. SAUNDERS, *Cor. Sec.*

DEAR SECRETARY SAUNDERS:

Your letters of April 16th and 17th came in a few days apart. I am glad to hear that the Board are favorable to the building of a chapel in Shanghai. I am sure you would agree that we need one. We need to pray that the right land may be found for it and that the owner will be willing to sell. That last is an important consideration.

In answer to your question about how much it requires to support a girl in our boarding school, I have to say that from the first we have had thirty gold dollars, but with the increased cost of living that is hardly enough. My mother pays for the support of Ah tsu fifty (\$50.00) gold dollars. Mrs. Certain, for the Sabbath school she represents, sends thirty for Chau iun's support. I would be glad if the North Loup class would send forty dollars.

In the picture of four little girls which I am sending you, little Nyi pau is not supported by any one. She is a very nice little girl and while not a brilliant pupil she is most faithful and usually accomplishes things. We are frequently having requests from girls who cannot have help from home and some such may come to our attention at any time.

As to how long it will be before such a girl could be prepared to teach in our schools is a harder question to answer. We cannot guarantee, any more than could you at home, that a little girl taken into the school, now, would turn out a teacher. We would be glad to have all of our girls successful in that line for there is a great call for good teachers. Some of our girls have made good records in that line. If the North Loup class undertake this I hope they will not think the payment of the money is the only thing, but will take the child into their prayers as well. I will write to Jennie Bee. Yes, it is fine that the Board has been able to keep out of debt. I hope the needed men may be found for the home fields.

Very sincerely yours;

SUSIE M. BURDICK.

West Gate, Shanghai, China,

June 5, 1908.

Java Letter to Secretary Saunders.

DEAR BROTHER IN JESUS, WHO IS OUR HOPE AND OUR ALL:

A few weeks ago I received your kind letter with the enclosed bill of exchange. I should have written you before, but I had to go and nurse my old mother, and there I tried in vain to find the time for writing to you. The day before yesterday I came back to my work and my lonely little home here. Still I don't feel lonely, as our pre-

cious Lord is with me, and his presence can make up for all. I am thankful for the opportunity of having seen my dear old mother and several of my brothers and sisters and their children, who came also to see my mother. I have enjoyed their love and goodness toward me; and now I do enjoy to be back among my poor people here; and I am so glad I may do this little to show my love to Jesus. But still I am in great difficulty as I don't know what to choose. My mother although a little better now, wants so much help, as she is so old and weak (she is seventy-eight), and my sister she is staying with has so much to do with her own children; and in about nine months' time she is going to Europe with her husband. We have been thinking and planning and looking out among all our relatives who of them would be able to stay with my mother and nurse her; but we have not been able to find one, except myself; so they wanted me to come and live with my mother. How can I leave this work with no one to look after it? The Javanese are like children; they cannot be left alone. It makes me suffer indeed not knowing what to do. But I believe the Lord will show me and lead me, as I want to do his will only. I have very much to do as I have been away so long; so I cannot write much just now; perhaps later I can write a little more about the work here.

I thank you very much for your kind words of encouragement and your prayers. I do need them. Yes, I can feel for Brother Velthuysen in his great bereavement, but our loving Father will not leave him comfortless.

But now I must close, praying God to bless you and your work richly.

With hearty greetings and Christian love,
Yours in the Master's service,

M. JANSZ.

Pangoengsen, Tajoë, Java,
July 15, 1908.

A little thinking shows us that the deeds of kindness we do are effective in proportion to the love we put in them. More depends upon the motive than upon the gift. If the thought be selfish, if we expect compensation or are guilty of close calculation, the result will be like the attitude of mind which invited.—*Dresser*.

TRACT SOCIETY

Annual Meeting.

September Meeting of Executive Board.

Annual Meeting.

The sixty-fifth annual meeting of the American Sabbath Tract Society was held on Wednesday, September 9, 1908, at 2.30 P. M., in the office of Vice-President Chas. C. Chipman, 220 Broadway, in the city, county and state of New York, President Stephen Babcock of Yonkers, N. Y., in the chair.

Members present: Stephen Babcock, Mrs. Stephen Babcock, Charles C. Chipman, Elisha S. Chipman, Arthur L. Titsworth.

Present by proxy: David E. Titsworth, William M. Stillman, William C. Hubbard, Mabel Potter Hubbard, Dorothy Potter Hubbard, Asa F. Randolph, Luella C. Randolph. Prayer was offered by Charles C. Chipman.

The Recording Secretary reported that notices of the meeting had been published in the SABBATH RECORDER as required by the constitution.

The annual reports of the Board of Directors, prepared by the Corresponding Secretary, the Treasurer, and the Business Manager were presented and adopted.*

The special annual report of the Treasurer to the corporation was presented and adopted.*

The report of the Conference Committee on Tract Society work, as adopted by Conference, was presented.*

On motion the report was accepted and referred to the Board of Directors. Pursuant to the report of the Nominating Committee, consisting of Charles C. Chipman, William C. Hubbard and Orra S. Rogers, the following were elected officers of the Corporation and of the Board of Directors, and the Directors of the Board for the ensuing year:

President—Prof. Stephen Babcock, Yonkers, N. Y.

Vice-Presidents—Joseph A. Hubbard, Plainfield, N. J.; Prof. Corliss F. Randolph, Newark, N. J.; Charles C. Chipman, Yonkers, N. Y.

Corresponding Secretary—Rev. A. Herbert Lewis, D. D., LL. D., Plainfield, N. J.

*See Year Book for these reports.

Recording Secretary—Arthur L. Titsworth, Plainfield, N. J.

Assistant Recording Secretary—William M. Stillman, Plainfield, N. J.

Treasurer—Frank J. Hubbard, Plainfield, N. J.

Directors—Stephen Babcock, Joseph A. Hubbard, Prof. Corliss F. Randolph, Charles C. Chipman, Rev. A. Herbert Lewis, D. D., LL. D., Arthur L. Titsworth, William M. Stillman, Frank J. Hubbard, J. Denison Spicer, Prof. Henry M. Maxson, David E. Titsworth, William C. Hubbard, Orra S. Rogers, William H. Crandall, Mrs. George H. Babcock, Mrs. Henry M. Maxson, Prof. Esle F. Randolph, Rev. Henry N. Jordan, Asa F. Randolph, James R. Dunham, Marcus L. Clawson, M. D., Clarence W. Spicer, Rev. Edward B. Saunders, William H. Rogers, Prof. John B. Cottrell, Rev. Theodore L. Gardiner, D. D., N. O. Moore, Rev. Edwin Shaw, George L. Babcock, Theodore G. Davis.

The following were elected additional Vice-Presidents of the Corporation:

Rev. Leander E. Livermore, Lebanon, Conn.; Rev. Ira Lee Cottrell, Leonardsville, N. Y.; Rev. Arthur E. Main, D. D., Alfred, N. Y.; Rev. William C. Daland, D. D., Milton, Wis.; George W. Post, M. D., Chicago, Ill.; Ira J. Ordway, Chicago, Ill.; Hon. George B. Carpenter, Ashaway, R. I.; Hon. George H. Utter, Westerly, R. I.; Rev. E. Adelbert Witter, Chicago, Ill.; Rev. Eli F. Loofboro, Riverside, Cal.; John P. Mosher, Rochester, N. Y.; Rev. Gerard Velthuysen, Sr., Haarlem, Holland; Prof. Frank L. Greene, Alfred, N. Y.; N. Wardner Davis, Salem, W. Va.; William R. Potter, Hammond, La.; Rev. George B. Shaw, North Loup, Neb.; C. Laton Ford, Tulsa, Okla.; Prof. Alfred A. Titsworth, New Brunswick, N. J.; Dr. O. B. Whitford, Jesse L. Burdick, Alfred Wilson.

On motion, the following were elected the Committee on on Nominations for the year 1909: Charles C. Chipman, William C. Hubbard, Orra S. Rogers.

Minutes read and approved.

Society adjourned.

STEPHEN BABCOCK, *Pres.*

ARTHUR L. TITSWORTH, *Rec. Sec.*

Board Meeting.

The Board of Directors of the American Sabbath Tract Society met in regular session in the Seventh-day Baptist Church, Plainfield, N. J., on Sunday September 13, 1908, at 2 o'clock P. M., President Stephen Babcock in the chair. Members present: Stephen Babcock, J. A. Hubbard, C. C. Chipman, A. H. Lewis, W. M. Stillman, F. J. Hubbard, J. D. Spicer, D. E. Titsworth, T. L. Gardiner, W. H. Rogers, H. N. Jordan, W. C. Hubbard, H. M. Maxson, C. W. Spicer, J. B. Cottrell, M. L. Clawson, O. S. Rogers, Edwin Shaw, Asa

F. Randolph, N. O. Moore, A. L. Titsworth.

Prayer was offered by Rev. T. L. Gardiner, D. D.

Minutes of the last regular meeting of the Board, and of the annual meeting of the corporation, held in New York, Sept. 9, 1908, were read.

The report of the Conference committee on Tract Society work, referred to the Board of Directors at the annual meeting of the Society, was received as follows:

The Conference Committee on the work of the American Sabbath Tract Society begs leave to submit the following resolutions and recommendations:

Whereas, We learn from the columns of the RECORDER that the paper is being published at a financial loss, owing to the small number of subscribers, and

Whereas, We regard the success of the denominational paper as absolutely essential to our denominational life and unity, therefore,

Resolved, That we urge upon all our pastors and Christian workers the necessity of special efforts in all the churches to increase the subscription as much as possible within the next three months.

We hereby pledge ourselves to do all we can in our several churches to bring about this desirable end.

Resolved, That we express our gratification over the payment of the debt of the Tract Society; and that we recognize, with thanksgiving, the spirit of loyalty manifested by our people in their hearty response to the call for funds, and for their liberality in a time when financial conditions were extremely unfavorable for the accomplishment of such a work.

Resolved, That we urge upon all our people more constant and systematic habits of giving, in order to relieve the Board from the necessity of incurring debts for running expenses of the Society.

Resolved, That we hereby urge all pastors to consider frequently and at length, the need of higher spiritual conceptions of the Sabbath and its observance; and to earnestly labor for the instruction and inspiration of their people in better Sabbath-keeping and holier living.

Respectfully submitted,

THEO. L. GARDINER, *Chairman*.

DR. A. L. BURDICK, *Secretary*.

Report adopted.

By vote the following were elected the standing committees for the ensuing year:

Advisory.—W. M. Stillman, J. D. Spicer, J. A. Hubbard, C. C. Chipman.

Supervisory.—F. J. Hubbard, D. E. Titsworth, O. S. Rogers.

Distribution of Literature.—A. H. Lewis, C. C. Chipman, Corliss F. Randolph, W. C. Hubbard, Asa F. Randolph, Edwin Shaw.

Denominational Files.—Corliss F. Randolph, C. C. Chipman.

Auditing.—D. E. Titsworth, Asa F. Randolph.

Investment of Funds.—F. J. Hubbard, W. M. Stillman, H. M. Maxson.

The Treasurer reported that the settlement had been received from the estate of Geo. S. Greenman embracing seven shares at \$75.00 each of the Tampa Building and Investment Company's stock, and a check for \$975.00, making \$1,500.00 in full.

On motion the President and Treasurer were authorized to make such notes as may be necessary during the year to obtain loans for providing current funds.

Correspondence was received from W. J. Hatcher, H. P. Nottage and J. Franklin Browne.

Voted that the Corresponding Secretary arrange to meet Mr. Browne in Westerly, R. I., in connection with members of the Missionary Board.

Voted that if the Secretary finds it necessary or advisable to pay Mr. Browne's travelling expenses, he be authorized to do so.

After very general discussion it was voted that it is the sense of this Board that it is advisable to discontinue the monthly Sabbath reform edition of the SABBATH RECORDER.

The following report was received:

To the Executive Board of the American Sabbath Tract Society:

According to your appointment I attended the Seventh-day Baptist General Conference at Bolder, Colorado, in the interests of the SABBATH RECORDER. Aside from the editorial work during the sessions of Conference and Convocation, I did what I could to increase the subscription list and collect subscriptions. This business was not very heavy, but amounted to \$21.00 from old subscribers, and \$11.00 on new subscriptions.

I also took the liberty to offer the RECORDER to any who were anxious to have it, but unable to pay in advance, the paper to begin now, and give them six months in which to pay for the year. If after six months they could not pay, it should be stopped and I would pay the bill; or stand between them and the Publishing House for such payment.

Two persons accepted this offer. I also sold three Gov. Ward Biographies.

My expenses chargeable to the Board were \$93.60.

Respectfully submitted,

THEO. L. GARDINER.

September 13, 1908.

The report was adopted and the bill of expense ordered paid.

The bill of expenses of the Corresponding Secretary to Conference amounting to \$93.21 was presented and ordered paid.

Voted that the Advisory Committee be requested to report to this Board at the next meeting, the person they consider most available to represent this Society on the denominational field.

By vote the Recording Secretary was requested to express the gratitude of the Board to Mr. and Mrs. Geo. H. Trainer for special courtesies extended to the Corresponding Secretary and the Editor at Conference. In view of the illness of Secretary Saunders of the Missionary Society the Recording Secretary by a rising vote was requested to express to Brother Saunders our sincere sympathy, and earnest hopes for his restoration to health, and to his loved labor. Following the vote Rev. T. L. Gardiner offered a most fervent prayer in his behalf.

Minutes read and approved.

Board adjourned.

ARTHUR L. TITSWORTH,
Rec. Sec.

Notice.

The First Seventh-day Baptist Church of Hopkinton, located at Ashaway, R. I., will celebrate the bi-centennial of its organization on Sabbath-day, Sept. 26, 1908.

An appropriate program will absorb the day from 10.00 A. M., to the end of the evening session.

President Faunce of Brown University, ex-Gov. Geo. H. Utter and other interesting speakers will be present.

A most cordial invitation is hereby extended to the individual members of all Seventh-day Baptist churches to be present with us at that time.

G. B. CARPENTER,
Chairman Committee of Arrangements.

The life of every man is a diary in which he means to write one story, and writes another; and his humblest hour is when he compares the volume as it is with what he vowed to make it.—*J. M. Barrie.*

In Memoriam.

Deacon Benjamin Peckham Langworthy was the son of Benjamin B. and Mary Langworthy. His father was the son of Benjamin and Elizabeth (Bentley) Langworthy; his mother the daughter of Thomas and Waity (Peckham) Langworthy. Benjamin Peckham Langworthy was born in Hopkinton, Rhode Island, June 23, 1832, and died in the same town August 18, 1908. With the exception of a short time spent in Westerly when a small boy, his home was always in the town of his birth and death.

His father died when he was about three years of age, after which he and his widowed mother returned to the maternal homestead which was ever after his home. It was a home which had been schooled in great sorrow and bereavement by reason of sickness, death, and the destruction of their house by fire, together with nearly all the household furnishings. Thus the family had been forced to eat of the bread of carefulness. At this home he grew to manhood, honored, and respected by all who knew him, assisting in the work on the little farm during the summer season and attending the district school the rest of the

year. Naturally of a studious, scholarly turn of mind he sought to improve every advantage thus offered him to gain an education. After arriving at the age of about 18 years and feeling that he ought to be earning something he set out in search of work for the winter in order to procure needed funds, but returned after his search discouraged and somewhat cast down at not finding the work thus sought. At this point the following incident occurred, which probably had much to do with his future success in life. His uncle, Thomas Langworthy, a man of precious memory, who

was then the head of the family, said to him, "Now Benjamin, my advice to you is to go away to school and thus fit yourself for a teacher and thereby be prepared to obtain occupation for your winters, and I will lend you the needed funds to do so." This advice was accepted and he went to DeRuyter, N. Y., and attended DeRuyter Institute, then under the principalship of Rev. James R. Irish, for whom he always expressed profound respect. He spent two and one-half terms at this school, after which his winters were spent in teaching

in the public schools in different towns near his home for several years. He also taught vocal music quite extensively. As a teacher he was proficient, thorough and conscientious, and as a result his services in this direction were much sought. Many of his pupils still live to attest to his faithful and successful labors as a teacher. He was also an eminently successful Bible school teacher, teaching the young people's class in the church of which he was a member for nearly half a century. He was always a strictly moral boy and youth—having no patience with immorality or looseness of conduct and character, as was well known

to the entire community in which he lived. During the great revival of the winter of 1857-8, he publicly professed Christ as his Saviour, to whom he ever clung, during the rest of his life. The writer was present, and most vividly calls to mind this first public profession of his faith in Christ, and the calm deliberate manner in which it was made. It was done after years of careful consideration, and it was ever after adorned by a consistent Christian walk in life. Nothing could swerve him from the stand thus taken. It was taken for a lifetime and he soon thereafter was baptized and united



DEACON BENJAMIN P. LANGWORTHY,
Hopkinton, R. I.
1832-1908.

with the Second Seventh-day Baptist Church of Hopkinton, of which he ever after remained a faithful, worthy member. Since Feb. 27, 1859 he has been an esteemed deacon. His church connections were always held most sacred, and his religious duties were never made secondary. He loved the church and its interests with a deep and abiding love and often referred to his attachment for the same during his last sickness. The only regret, if any, which seemed to pervade his mind was that he might have done more for it. He however served it in a most faithful manner as deacon, clerk, treasurer, chorister, and financial agent and his efforts were always in a good degree successful. Anything which seemed to foreshadow trouble or disaster in the church gave him intense anxiety. If he was apprised of laxity of conduct in any of its members which he felt would bring disgrace to them or to the cause of Christ it was ever a source of deep grief to him. To the writer a short time before his death he said, "I am distressed" and gave as a cause for the same a report which had recently come to his ears of this kind, and though he received said report with much caution yet he wept over it. The church now bereft of such a caretaker of its best interests is led to anxiously inquire who will be found worthy to take his place and bear his fallen mantle? He was also, aside from his church relations, for many years a valued member of the Seventh-day Baptist Missionary Board. Indeed his heart and hand were in touch with every good work, while with everything which to him had the appearance of evil or wrong-doing, he had no fellowship whatever. He was a firm believer in these words of Christ, "Blessed are the pure in heart, for they shall see God," and earnestly did he strive to square his life by this divine precept.

Deacon Langworthy also served his town as a member of the town council, on the board of assessors, school committee and superintendent of schools. In all these relations he was thorough, true and faithful. For many years he was a director in Ashway National Bank and for several years its vice-president. As a man of sound judgment his council and advice was often sought and when given it was done in a

most careful and conscientious manner. With much care and pride he had built up a nice home to which he always welcomed his friends in a most cordial manner. Truly a good man has fallen and in his death his wife who was Sarah F. Clark, daughter of Alfred and Altana (Langworthy) Clark, to whom he was united in marriage April 10, 1860, has lost a most devoted husband and his son and daughter, Mr. and Mrs. John A. Slocum, a kind, faithful and loving father, the church an almost irreparable loss, and community a most worthy citizen and Christian man. During his sickness he was most faithfully and tenderly cared for by each and every member of his family. Nothing for his comfort was left undone which loving hearts and faithful hands could do.

His sick room was always made bright and cheerful by bright flowers and the constant cheerfulness and faithfulness of his family and also many friends who called upon him. Gloom never seemed to hover about it. He was heard to remark, "If I get well, it will be all right, and if I do not it will be the same."

On Thursday afternoon, August 20, his funeral occurred at his late residence, conducted by his pastor, Rev. L. F. Randolph, assisted by Rev. Theophilus Root, of Alton, who offered a most beautiful prayer. The text used by Mr. Randolph for the occasion was Romans 8:17, "And if children then heirs; heirs of God and joint heirs with Christ, if so be that we suffer with him that we may be also glorified together." The sermon was rich in thought and appropriate for the occasion. Three solos were rendered, "Abide With Me," "That Beautiful Land," and "Good Night," two by M. Althea Crandall and one by Harvey C. Burdick. At the grave Mr. Burdick also rendered a solo. The floral offerings were appropriate and beautiful, one of which was furnished by the church.

There was a good attendance at the service, and as the sun was declining in the west the worn body was deposited in the family lot in Oak Grove Cemetery. The bearers were John A. Slocum, Elbert W. Clarke, Roger W. Lewis, Wm. L. Kenyon, Alonzo P. Kenyon, and Dea. Gardiner G. Burton. We quote the following lines of the poet as appropriate:

"Servant of God, well done,
Rest from thy loved employ;
The battle fought, the victory won,
Enter thy Master's joy."

RESOLUTIONS OF RESPECT.

Whereas, Deacon Benjamin P. Langworthy was, on the 18th of this month (August, 1908), by death removed from our midst and entered into his reward:

Resolved, That as a Church we will cherish the pleasing recollection of his long, faithful and efficient service for the Church in the Redeemer's cause, in all the lines of work that were intrusted to him and his keeping; and of his fervent piety and unsullied life.

Resolved, That our sorrow at the separation from one so long and highly esteemed, that we shall no more, in this life, see his face, hear his voice or mark his personal attendance at the services of God's house, sad though the separation is, it is softened by the joy of the assurance, that in departing he has gone "to be with Christ, which is far better."

Resolved, That we offer the bereft widow and family of our deceased brother our sincere sympathy; and for them our earnest prayer is, that He who has promised to be the husband of the widow and the Father of the fatherless may afford them gracious consolation.

Resolved, That these resolutions be copied in the church records and a copy of them sent to the widow and family of the deceased, and also sent to the SABBATH RECORDER for publication.

Done for and in behalf of the Second Seventh-day Baptist Church of Hopkinton, R. I., and by it adopted at Sabbath service, Aug. 29, 1908.

One of New York's Strongest Business Men.

Mr. J. B. Greenhut, of Greenhut & Co., approached one of his young men in the store and said:

"Come to my office at once."

The boy turned cold with apprehension. What had he done that the "boss" should single him out in this way? In the private office the conversation proceeded thus:

"How long have you been with us?"

"Three years."

"How old are you?"

"Eighteen."

"What are we paying you?"

"Eighteen dollars a week."

"Do you live at home?"

"Yes."

"How much have you saved?"

"Nothing."

"If you live at home, with no expenses, you ought to save something on your salary."

"I can't seem to."

"What do you spend it on?"

"Helping to pay the rent and grocer's bill."

"Oh, then you support the home yourself?"

"Mostly."

"That's different." (Pause.)

"If you earned more money, would you save some?"

"Yes."

"How much?"

"All that you give me more than I'm getting."

"If you would, you would be doing more than any one I ever knew. Usually one's expenses move up exactly in proportion to one's salary—or more."

"I'll do it."

"I'll try you. We will give you ten dollars more a week. At the end of a year I want you to show me five hundred dollars in the bank."

"Thank you, sir; I will."

And he did. When, at the end of a year, he displayed his bank book showing regular weekly deposits of ten dollars each for a year, Mr. Greenhut said:

"That's what I wanted to find out. If you can save money for yourself, you can save it for us." And the young man was immediately promoted to a position of trust and confidence.

Tried Men.

But it is in those valleys of the shadow that the hearts of men are tried; they who can bear themselves manfully, and keep their course when the light has retreated and the landscape is darkened, are the brother-spirits that help and encourage men in their upward march. The life of unbroken prosperity could hardly be regarded as a saintly life; untried, it might or it might not be; tried and not found wanting, in the hour of gloom, it can deliver its full message in the high places and the radiance of prosperity.—*Alfred Tennyson.*

The acknowledgement of any truth, I care not how simple the truth, carries with it the obligation to put that truth into practice. Failure at this point means the loss of power whereby we are able to perceive truth. No truth is really yours until, through you, it issues into action.—*Rev. Geo. R. Lunn, D. D.*

Woman's Work

ETHEL A. HAVEN, Leonardville, N. Y.
Contributing Editor.

The Lord bless thee and keep thee:
The Lord make his face shine upon thee, and be
gracious unto thee;
The Lord lift up his countenance upon thee, and
give thee peace.

"Peace, be Still."

Not always under calm and sunny skies
The Lord doth meet us, though we seek Him
there,
Eager to hear Him talk of lilies fair,
And utter parables that make men wise;
Nor do we find the One whose word we prize
Always at feasts, though He doth love to share
Our social joys, and when we feasts prepare
'Tis He with better wine our want supplies;
But sometimes on the wings of storm He comes,
In the deep midnight of our black despair.
Mid raging waves and winds that never cease,
When the helms fails us, and the cold benumbs
Our helpless hands—then as we lift our prayer
He speaks, and, lo, our hearts are filled with
peace.

—Springfield Republican.

The Other Side.

During a long journey by train on a hot summer's day, a traveler grew exceedingly weary of one stretch of the road which was almost devoid of beauty, a dreary expanse of rock and graveled embankment. Casting her tired eyes abstractedly across the compartment an unexpected vision of loveliness met her gaze through the opposite window; the vision of a beautiful lake whose blue waters danced and glinted under the sun's rays, reflecting the surrounding green of bank and foliage in its cool depths.

With the restful picture that delighted her eyes and the whiff of air that freshened the breathless atmosphere about her, a lesson crept into the traveler's heart to abide: Even this—that when one side of the path of life grows dreary and unsatisfactory, it is well to look at the other side, for there always is the other side.

Life has a fashion of becoming humdrum and uninteresting at times. This morning's work is exactly what yesterday morning's was, with perhaps a trifle more

of burden added. The children are noisy, the weather trying, the body weary, but—there's another side. Isn't it good that it is morning? That the heaviest work comes after the stillness and refreshment of night? Then, are we ever obliged to do more than we can? We saw by the paper that somebody's nine-year-old son was drowned last week. Every member of our merry crew is still with us; their noise proclaims it. Silence—one sort of silence—has not fallen across our household yet. As to the weather? It always changes in time, as do our feelings. It is possible to bear almost any pressure cheerfully for a little while.

A Christian woman—a W. C. T. U. comrade—called unexpectedly to take charge of her sister's half-grown-up family, at her sister's death, confided to us that it was not easy. She had been used to leisure and quiet, and found herself none too well appreciated by those to whom she had come, at a sacrifice, to minister. Our heart ached for and with her, and yet—there was the other side. Not only the other side looking from the children's standpoint of loss that could not brook another in mother's place, usurping mother's authority; but the other side for our sister, who is testing the value of all she thought she had learned of Christian grace, of the patience and love of the Master. Who has placed her in this new situation? Not herself. Surely, He who has brought her hither has something for her in the bringing. What? Ah, that is the other side, the blessing side, which makes us glad as well as sorry for her.

Sometimes some of us feel certain that the whole compass of life is dreary, that there is no other side. Ah, wait, wait! As we stood at our pastor's door one morning waiting for it to open to our ring, a card in the bay-window caught our attention. It had this legend printed on it in colors, by the dear boy of the home, and well worth remembering: "When you don't like the outlook try the uplook." Ah, that's the all-remedy for all trials!—the uplook. There's always that side—the up—side, and there's always strength and refreshment there.—*The Union Signal.*

"If you could, with whom would you exchange lives?"

Children's Page

The Walkermelon Boy.

ALICE ANNETTE LARKIN.

"Walkermelons! walkermelons!
Peaches! banana!
Walkermelons! walkermelons!
Back! get up 'dere! whoa!"

It was a still autumn morning and the fruit-peddler's cry came clearly in through the open window of the dining-room. Mrs. Hiscox hurried to the door, expecting to see the man who usually brought her fruit. She looked up and down the street but no one was in sight. The watermelon cry sounded louder and louder. At last, she looked toward the back-yard and there, perched high on an old wagon seat, with whip in one chubby hand and lines in the other, sat her youngest son, Ralph. "Walkermelons! walkermelons!"—he was calling at the top of his voice. He did not see his mother.

"Well, I do declare!" she said, as she went back to her work. "If that isn't a new play! What will that boy be up to next?"

Ralph had been having a very good time this morning. In the first place, papa had given him five bright, new pennies and he had been down to the little store on the corner and bought a new rubber ball. He had a good time playing with it, too. Then mamma had been making ginger-cookies and she had made him two gingerbread men. Now, best of all, he had found an old wagon seat and some reins and he could play horse.

Mrs. Hiscox was very busy this morning, and thinking that Ralph would be all right where he was, did not call him until it was nearly time for dinner.

"Come, Ralph," she called from the dining-room window. But there was no answer and no little boy came running in from his play. What could be the matter? She hurried to the back door but he was not to be seen.

Just then Mr. Hiscox came hurrying in to dinner. "Why! where's the boy?" he

said the first thing. But no one knew and they all started out in different directions to look for him.

And what do you suppose had become of little Ralph Hiscox? He had never run away before in all his life, but the wagon-seat was too high and the horse wouldn't go and he wanted to be a real peddler and not just a make-believe one. There was his own little express wagon waiting to be used, but what could he put into it to sell?

"Oh, I know! I know now!" he cried happily. "All 'em pears and p'ums in my papa's cellar has got to be sold. I know, 'cause I heard my papa say so. I mos' guess I can sell them as well as he can."

So he carried the pears and plums out, two or three at a time, and, when he had all he could draw in his cart, he hurried quietly up the drive-way and down the street. He didn't begin to cry out, "Walkermelons!" until he got out of sight of the house because he was afraid mamma would think he was too small for a peddler and make him come back. "I ain't little boy!" he said aloud. "I gwead bid boy, so there!"

The first house he came to was empty so he didn't stop. There was a nice, pleasant-looking lady in the next yard, so he began to call out as loud as he could:

"Walkermelons! walkermelons!
Apples! banana!
Peaches! walkermelons!
Back! get up 'dere! whoa!"

Then he stopped right in front of the house and waited for the lady to come to the gate. She came after awhile, but how she did laugh. He didn't see anything to laugh at, for his part.

"Oh!" she said, when she could stop laughing. "I thought you had watermelons to sell. I don't believe I care for—"

But here the little peddler interrupted her. "Dot some nice p'ums," he said. "Walkermelons all gone, 'fank you." And he stood up very straight, just as he had seen mamma's fruit man do.

"Well, little peddler," the lady finally said. "How much are your plums? They look like nice ones.

"Fifteen cents a 'twart," he replied promptly. The lady thought it was very strange that such a small boy should be out selling fruit, but he seemed to know how

much to charge and the plums certainly were nice ones, so it must be all right. And she decided to take two quarts, which she measured out herself. Ralph was quite proud of his money, which he held tightly in one hand. He hurried on to the next house, where there were some children swinging in a hammock. "Walkermelons!" he cried out. "Peaches! walkermelons!" And the children came out to the gate to meet him. They thought they knew who he was when they first saw him coming and now they were sure.

"He's run away!" said the oldest girl. "I just know he has."

They didn't wish to buy any fruit, but asked him if he didn't want to get into the hammock and rest. To tell the truth, he was tired, so they took the cart up the steps and into the yard and do you know, before very long, he had given away all the pears and plums so he couldn't peddle any more this morning.

It was here that papa found his boy, fast asleep in the hammock and the children told him all about the pears and plums. And it was only a few minutes later that Mrs. Hiscox, anxiously looking up and down the street, saw her husband, drawing Ralph in his cart, came hurrying around the corner. How thankful they all were that nothing had happened to their little boy!

They never could understand what had made Ralph think that they wished to sell the pears and plums, for they had bought them only a few days before to can. This is the only time that Ralph ever ran away, but sometimes his papa lets him take his cart and carry fruit and flowers to some one who is sick and cannot get out of doors. And he still likes to sit on the old wagon-seat and cry out at the top of his voice:

"Walkermelons! walkermelons!

Peaches! banana!

Walkermelons! walkermelons!

Back! get up 'dere! whoa!"

And this is why mamma and papa call him their walkermelon boy.

Faith draws the poison from every grief, the sting from every loss, and quenches the fire of every pain; and only faith can do it.—*Holland.*

A Comparison.

For several days past the Seventh-day Adventists have been holding camp-meeting in Westerly, R. I., and I copy from the *Westerly Sun* some statistics, showing the wonderful growth of that body of believers. "Thirty years after this people started, they sent out their first missionaries, in 1874. When they began they had no facilities, no publishing houses, no schools, no colleges. Now in every part on the west coast of North and South America from Alaska to Cape Horn, there is a Seventh-day Adventist church. They have 29,000 believers in Europe. In Europe alone last year about 600 Catholics were brought into the truth. They have missionaries in China, with printing-houses and schools, also in Japan, Corea, Singapore, Sumatra, Java, Australia, and New Zealand. They have 13 colleges, 28 academies, 26 intermediate schools, with enrollment of 5,290. They have also 500 church schools. They have 68 sanitariums, 22 publishing houses, publish 109 papers in different languages. Their latest statistics give a total membership of 94,048, tithes paid last year \$1,064,758, foreign mission work \$264,328, home missionary work \$170,266, local church work \$205,374, making a grand total of \$1,704,711. They have 3,587 laborers, and 2,983 institutional laborers, a total of 6,570.

"Last year they sold almost \$2,000,000 worth of books. The sales of their publications during the first six months of 1908, have reached \$1,000,000. They now have over 700 tracts, over 900 periodicals, almost 200 pamphlets and about 225 bound books.

"Their publications are printed in 51 languages. No denomination has prepared as strong, or as extensive a literature as have the Seventh-day Adventists."

The question arises why is it that this body of believers have so far outstripped the Seventh-day Baptists, that the latter appear very insignificant, as to numbers, the extent of their publications, and missionary work, and financial ability. We do not think it can be said that it is in consequence of their holding to and promulgating the Sabbath truth, for that truth is equally unpopular, whether advocated by Seventh-day Adventists or Seventh-day

HOME NEWS

"One Summer."

ABION, WIS.—To pick up the dropped threads of correspondence to the *Home News* one must go back to the early days of the summer.

JUNE.

Immediately after the close of school the children began to prepare for children's day, and so zealous were they and their leaders that they were ready the following Sabbath. A beautiful, sunny day, roses everywhere, and happy faces filling the platform made all hearts glad. After the songs and recitations by the children, the pastor spoke to them of Jesus and his love; and tenderly invited them to love him and serve him all their lives. Each hand was raised in answer to the question "Do you love Jesus?"

Soon after this happy day, we were called to mourn the loss of one of our best-loved members, the young wife of our brother, Harold Babcock. It was hard to bid farewell to one whose life had seemed so full of promise and had already given proof of so rich value to the community.

JULY.

Midsummer brought fine weather and the promise of rich harvests. The people learned in some way that the pastor and his wife had been married for ten years on the 19th of this month, and they determined to help them celebrate the occasion fittingly. So, without giving warning of their intentions, a goodly number came to the parsonage that evening, bearing good wishes and appropriate gifts, and spent a very pleasant evening. The pastor and his wife were very happy in this added expression of goodwill from the people whom they delight to serve.

During this month also came the Alfred Seminary quartet, and brought their helpful words and beautiful songs. Their concert was much enjoyed, and the people were pleased to meet the young men and to hear about the Seminary.

AUGUST.

The fine weather has continued through this month, and Wisconsin sunshine is

Baptists; neither can it be owing to the difference between the two denominations respecting their belief in the doctrines of redemption, through faith in the Lord Jesus Christ, for both hold and advocate this doctrine in common, with other denominations. Then there must be some other reason for their wonderful increase and success. It must lie in the fact of their peculiar views in regard to the second coming of Christ, and his final reign upon the earth, and their unbounded zeal and enthusiasm in the propagation of this doctrine and their self-sacrificing devotion to its extension and final triumph. In attestation of these facts, witness the number of converts they have made and are making, the large sums of money they raise and the extent of their publications, and the magnitude of their missionary enterprises. There seems to be something in the doctrine of the second coming of Christ and the ultimate triumph of his kingdom here upon this earth, which is to be the abode of the saints, and the total extermination of the wicked, that has an alluring and fascinating hold upon them and thereby seems to create a zeal and an inspiration that leads them to endure great sacrifices for the sake of those beliefs. There seems to be an inherent love of the marvelous and spectacular in human nature, especially in religious matters, any doctrine or ism that surrounds itself with the halo of mysticism and the wonderful, will readily find devoted adherents. This is more especially true among illiterate and superstitious people. We see an illustration of this in the Buddhist, Mahomedan and Roman Catholic religions. While it may not be true that the people referred to are illiterate, or even superstitious, yet it is quite evident that the doctrine of the second coming of Christ and its attendant doctrines have enough of the spectacular and illusory (or we should rather say delusory) qualities in them to win the admiration and support of its many misguided followers.

AN ANTI-ADVENTIST.

Manlike is it to fall into sin,
Fiendlike is it to dwell therein,
Christlike is it for sin to grieve,
Godlike is it all sin to leave.

—*Friedrich von Logau.*

something to remember on a dark day.

Just before the beginning of this month the Knights of the Golden Arrow, the club composed of young lads, went into camp on Rock River with the pastor as their chap-eron. During the week that they were camp- ing, bathing, boating, physical drill and sim- ilar amusements kept the boys busy having a good time. Rules for the camp were drawn up and administered by a Council composed of the Knights. All penalties for infringement were imposed by a Court of three Knights. Thus, self-government ruled in the camp and was highly satis- factory. The afternoon of Sixth-day, all returned to Albion and on Sabbath attend- ed church in a body and listened to a ser- mon by their pastor on "Purity." The three virtues which the club extols are purity, reverence and honesty. Sunday morning all returned to camp and finished out a most delightful week. One of the valuable exercises which was included in the daily drill was the resuscitation of a supposedly drowned person.

The pastor's family remained in camp for three weeks, gaining rest and steady nerves and good appetites, while the pas- toral work was not neglected. Conference and Convocation claimed a large delega- tion from this church and congregation, and the delegates are gradually returning to their homes well-pleased with the meet- ings and the wonderful sights.

The summer was not completed before the Sabbath School held their annual pic- nic. This time it came on the same day and at the same place where the Milton and Milton Junction schools were holding theirs. This union of good times proved highly enjoyable and tended to cement still closer the fellowship that is so precious to all.

H. C. V. H.

Sixtieth Anniversary.

An unusual event occurred in Milton, on August 30, when the friends of Dea. Chas. Cornwall and his wife, Mrs. Sabrina Olin Cornwall, came together to celebrate with them the sixtieth anniversary of their mar- riage.

The completion of sixty years of mar- ried life and sixty years of the influence of a Christian home in church and community make an occasion of rare interest.

About fifty friends united in surprising them with a visit from four to six in the afternoon at which their daughter and her husband, Mr. and Mrs. Frank Summerbell, served refreshments, and with a generous purse in commemoration of the happy event.

Deacon Cornwall has served continuously in the Seventh-day Baptist church of Mil- ton as janitor for more than twenty years, and with the help of an assistant is still serving in that capacity. Although eighty- one years of age, he walks with a quick, firm step and erect bearing that would do credit to a man of fifty. Mrs. Cornwall, while something of an invalid is in better health than a few years ago, and their friends hope for them years still, of useful- ness and happiness.

MARRIAGES

VOORHEES-SCHLEGEL—At the home of the bride at Westwood, N. J., on Sept. 7, 1908, by the Rev. Henry N. Jordan, Walter L. Voor- hees of Newark, N. J., and Miss Elsie W. Schlegel of Bay Ridge, Brooklyn.

WELLS-WOODEN—At the home of the bride's mother, Mrs. William T. Wooden, 424 Orchard Place, Plainfield, N. J., Wednesday, September sixteenth, nineteen hundred and eight, by the Rev. Edwin Shaw, Dr. Franklin S. Wells and Anna T. Wooden, both of Plainfield, New Jersey.

Always Take Time.

Take time to breathe a morning prayer, asking God to keep you from evil and use you for his glory during the day.

Take time to be pleasant. A bright smile or a pleasant word falls like a sunbeam upon the hearts of those around us.

Take time to be polite. A gentle "I thank you," "If you please," "Excuse me," etc., even to an inferior, is no compromise of dignity, and you know:

True politeness is to say
The kindest things in the kindest way.

Take time to be patient with children. Patience and kindness will open a way for good influence over almost any child.—*Southern Presbyterian.*

Sabbath School

CONDUCTED BY SABBATH-SCHOOL BOARD.

Edited by

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

Oct. 10. God's Promises to David. 1 Chron. 17.
Oct. 17. David's Kindness to Jonathan's Son. 2 Sam. 9.
Oct. 24. The Joy of Forgiveness. Psalm 32.
Oct. 31. Absalom Rebels Against David. 2 Sam. 15.
Nov. 7. David Grieves for Absalom. 2 Sam. 18.
Nov. 14. The Lord our Shepherd. Psalm 23.
Nov. 21. Solomon Anointed King. 1 Kings 1:1-2:12.
Nov. 28. World's Temperance Lesson. Isa. 28:1-13.
Dec. 5. Solomon Chooses Wisdom. 1 Kings 3:4-15.
Dec. 12. Solomon Dedicates the Temple. 1 Kings 8.
Dec. 19. Solomon's Downfall. 1 Kings 11:4-13.
Dec. 26. Review.

LESSON I.—OCTOBER 3, 1908.

DAVID BRINGS THE ARK TO JERU-
SALEM.

2 Sam. 6.

Golden Text.—"Enter into his gates with thanksgiving, and into his courts with praise." Psa. 100:4.

DAILY READINGS.

First-day, 1 Sam. 6:1-16.

Second-day, 1 Sam. 6:17-17:2.

Third-day, 1 Chron. 13:1-14.

Fourth-day, 1 Chron. 15:1-29.

Fifth-day, 1 Chron. 16:1-20.

Sixth-day, 1 Chron. 16:21-43.

Sabbath-day, 2 Sam. 6:1-23.

INTRODUCTION.

David's reign was an era of marked prosperity for the nation of Israel. We are not to sup- pose that they vanquished their enemies all at once, or that David won his way with ease to a position of power and influence with the mon- archs that were his contemporaries. Yet the tendency of the times for Israel was continually upward, and David was in himself largely respon- sible for the situation. He won the adherence of all the tribes, and completely vanquished the Philistine oppressors.

Many of the peoples whom the Israelites had found in the land had been left in joint pos- session with them. David vigorously completed the conquest, and reduced all foreigners to sub- jection. In particular he overcame the Jebusites who occupied a very strong position on the hill that became the citadel of Jerusalem.

In this time of great political prosperity it was but natural that David should think of restor- ing the ancient religion of Israel which had

fallen somewhat into neglect in the time of adversity and oppression. Ever since the time of the great defeat of the Israelites by the Philistines at Ebenezer, the ark had been kept in comparative seclusion. The Philistines had carried it from the battle-field in triumph, but they were very soon glad to get rid of it. For a while it was at Beth-shemesh; but the men of that place were punished for their irreverence, and the ark was taken by the men of Kiriath- jearim and left for many years in the house of Abinadab.

If we accept with many commentators the reading of the Greek Bible in 1 Sam. 14:18, "ephod" instead of "ark," the ark is not once mentioned in any of our records of the reign of Saul, nor indeed at all from 1 Sam. 7:2 until our present Lesson.

From the fact that the chapter of our Lesson comes near the beginning of our records of the reign of David it is usually inferred that David brought the ark to Jerusalem in the early part of his reign, but when we realize how sorely the land was distressed and overrun by the Philistines at the end of Saul's reign, we may easily imagine that the era of great prosperity which our Lesson reflects may have been several years after David was recognized as king by all the people.

TIME—In the reign of David. See above.

PLACES—Kiriath-jearim, Jerusalem.

PERSONS—David and the people of Israel; Ahio, Uzzah, and Obed-edom are mentioned.

OUTLINE:

1. David Brings the Ark from the House of Abinadab. v. 1-5.
2. The Ark is Delayed on its Way Through the Error of Uzzah. v. 6-11.
3. David Brings the Ark to Jerusalem with Rejoicings. v. 12-19.
4. David is Alienated from his Wife Michal. v. 20-23.

NOTES.

1. *All the chosen men of Israel.* Since the Israelites recognized that Jehovah helped their armies in battle, what more appropriate than that the ark should be escorted by these warriors! *Thirty thousand.* The Greek Bible has seventy thousand. From 1 Chronicles 13:1 we might infer that David took only the leaders of the army as a guard of honor.

2. *From Baale-judah.* This is perhaps an- other name of Kiriath-jearim; or more likely the name of a sacred place in that vicinity. *Called by the Name, given the name of Jehovah of hosts.* Occasionally in the Bible and often in

later Jewish writings the word "Name" is used in place of the divine name. In this passage however the easiest explanation is to say that the word has been accidentally repeated in copying. If we make the correction suggested the line reads smoothly, Called by the name of Jehovah of Hosts. *That sitteth above the cherubim.* There is evidently an allusion to the mercy seat of the ark, which was regarded as the place above all others where Jehovah sits enthroned.

3. *And they set the ark of God upon a new cart.* This was in order to avoid defilement. A cart that had been used might in some way have become ceremonially unfit to bear the sacred ark. In making use of a new cart David is following the precedent of the Philistines. Compare 1 Sam. 6:7 and following. David and his counsellors were evidently entirely ignorant of the law requiring that the ark should be borne on the shoulders of the Levites when it was carried from one place to another. With the passage before us compare in contrast 1 Chron. 15:13, and the context. The Chronicler represents that all the laws and usages of the Levitical ritual were in full force in David's time, and corrects the earlier narrative to bring it into accord with his views. *The house of Abinadab that was in the hill.* The translators of King James' Version took the word *hill* as a proper name, Gibeah. This should not be confused with the Gibeah which was Saul's capital, and the translation as a common noun is to be preferred. *Uzzah and Ahio* had very likely been the guardians of the ark while it remained in the home of their father, and so seemed the most fit persons to have charge of it upon the way. The word which we take as proper noun *Ahio* might possibly be taken as a common noun and translated, "his brother;" but the rendering of our versions seems preferable.

4. *With the ark of God.* This phrase does not make very good grammatical sense in the present arrangement of this verse. It has been conjectured that some copyist accidentally repeated a few words from v. 3, and then omitted the first statement of this verse. It is easy to imagine that the omitted words are, "Uzzah walked," as suggested by several. Then we would have, Uzzah walked with the ark, and Ahio went before the ark. This would serve as a very good introduction for v. 6.

5. *And David and all the house of Israel played before Jehovah.* By this we are probably to understand that they danced for joy and as means of showing their devotion to Jehovah.

With all manner of instruments made of fir-wood. The words "instrument made of" are inserted by a guess of our translators. It seems wiser to correct the text a little by comparison with 1 Chron. 13:8, and to translate, "with all their might and with songs."

6. *The threshing-floor of Nachon.* We do not know where this was. It is not improbable that it may have been within the walls of Jerusalem. *Uzzah put forth his hand,* etc. At first sight the action of Uzzah seems perfectly natural and right. Why should he not put his hand upon the ark? Doubtless some one must have touched the ark when it was placed upon the cart.

7. *And the anger of Jehovah was kindled against Uzzah.* Some have thought that the displeasure of Jehovah was simply from the fact that he touched the ark, and have wondered that the whole procession had not suffered at the hands of God because the ark was not borne on the shoulders of the Levites. *And God smote him there for his error.* The real reason for the severe punishment of Uzzah is not mentioned. A very probable explanation is that Uzzah touched the ark in a spirit of vainglory, wishing to show the people that he could touch familiarly the ark which to others was a most awe-inspiring object.

8. *And David was displeased.* This translation is hardly strong enough. David was angry. The same verb is used here as that at the beginning of the preceding verse. He did not see why the triumphal procession which he was leading should be thus broken in upon. *Unto this day.* This evidently need not be understood as meaning that the name, Breach of Uzzah, remained in use till the time of the author of the Book of Kings, but rather till the time of the author of the writing which is used by the compiler of the Book of Kings.

9. *And David was afraid of Jehovah that day.* Besides his anger there was the motive of fear to deter David from going on with the ark. He did not know what might happen next. *How shall the ark of Jehovah come unto me?* This is not a question for information as to manner but rather an expression of David's feeling.

10. *So David would not remove the ark,* etc. We are to infer that they might have gone on with the ark after the death of Uzzah if David had been willing. *Obed-edom the Gittite.* That is, man from Gath. He was evidently one of a number of Philistines attached to the service of David. Some infer from 1 Chron. 26 that this Obed-edom was really a Levite. The

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. Road, 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.

The greatest battle with the convicted sinner is not willingness to be washed from his sins and liberated from their penalty, but willingness to completely abandon them. When that point is once fully reached, all else comes natural. What a great many people want is to be saved with their sins, or to effect some kind of a compromise, not to be saved from their sins or to make a complete surrender.—*Southern Presbyterian.*

Semi-Annual Meeting.

The semi-annual meeting of the Seventh-day Baptist churches of Minnesota and Northern Wisconsin, will convene with the church at New Auburn, Minn., on sixth day, October 9, 1908, at 2 o'clock P. M.

Rev. C. S. Sayre will probably preach the introductory discourse, with Rev. Madison Harry as alternate.

There will be a good program, and a large attendance is earnestly looked for.

D. T. ROUNSEVILLE,
Cor. Sec.

Chronicler looking at the incident from his point of view could not imagine that David would entrust the ark to the keeping of any one who was not a Levite.

12. *And David went and brought up the ark,* etc. David had time in the three months to get over his wrath at the death of Uzzah. The great prosperity of Obed-edom removed David's fears and inspired him to activity.

13. *Had gone six paces.* We are not to infer that a sacrifice was made at every six paces. David offered sacrifice as soon as he had carried the ark far enough to make sure that Jehovah did not object to the removal.

14. *And David danced before Jehovah with all his might.* Thus expressing his religious enthusiasm. The verb in this line is a very rare word. Its primary meaning is that of whirling. Very likely David acted like the modern dervishes. *And David was girded with a linen ephod.* It was because he had exchanged his royal robes for this light apparel that he was rebuked by his wife, Michal, the daughter of Saul. Religious enthusiasm was to her mind no excuse for undignified behaviour.

17. *And David offered burnt-offerings.* We are to infer that he acted as priest.

19. *And a cake of raisins.* King James' Version has, "a flagon of wine," but this is a guess at the meaning, and a poor guess at that.

21. *Who chose me above thy father.* David would insinuate that his conduct was evidently as well pleasing to Jehovah as that of her father.

SUGGESTIONS.

Although there may be a little doubt as to the precise nature of Uzzah's sin, it was certainly some sort of irreverence. We should be very careful that we do not by word or deed dishonor God.

Some people are continually complaining about their situation or circumstances of life. They ought to be careful lest they become angry with God. We ought to trust in our Heavenly Father, and to understand that he doeth all things well even if we cannot understand all of his providences.

A man's sin has an influence far beyond himself. Uzzah's sin kept the ark from its place in the tent prepared for it for three months.

WANTED.

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