

The Sabbath Recorder

Seventh Day Baptist History

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The Sabbath Recorder

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N. O. MOORE, Business Manager.

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EDITORIAL

Corliss F. Randolph Honored.

We are glad to know that the School Board of the city of Newark appreciates the services of our friend, Corliss F. Randolph, principal of the Fifteenth Avenue School, and president of the Newark Public School Principals' Association. He has been chosen as a representative teacher to be one of the five hundred American school teachers who are to visit the schools of Great Britain next fall, and study the English school systems, in order to compare the English and American methods.

Last year five hundred English teachers visited America, going from ocean to ocean and visiting the best schools in our large cities. This year our country returns the compliment, and sometime during the coming fall its representatives will spend two months abroad, having their salaries paid while they are gone. The schools of England, Scotland, Ireland and Wales will be visited and their systems compared. This trip is arranged by the National Civic Association and will be of great importance to our educational interests.

We are indeed glad that Corliss Randolph has been chosen. We give below the resolutions regarding his appointment, which were passed by the Principals' Association of Newark.

In view of the fact that the City of Newark expects representation in the selection of teachers to visit European schools during the coming year, and because a member of the Principals' Association would have, through the Association, peculiar op-

portunities for making his report useful and effective by reaching all the public schools of the city, therefore, be it

Resolved: 1. That the Newark Public School Principals' Association respectfully asks those with whom the power of appointment rests to include one public school principal among those representing Newark as visitors to European schools.

2. That the Principals' Association would regard with pleasure the selection of Principal Corliss F. Randolph as representative of this organization. His personal and professional qualities are such as make excellent equipment for the purposes contemplated in the visit to European schools, and to insure a discriminating, ample, and valuable report of the visit.

3. That a copy of these resolutions be addressed to the Board of Education, and a copy also be sent to the City Superintendent of Schools.

What an Englishman Thinks of Us.

Sir Gilbert Parker, Member of Parliament, and author of "Right of Way," has just spent a few days in this country, and has written some interesting things on the "American Spirit," that will attract the attention of thinking people on both sides of the Atlantic.

Though a young man,—barely 46—Mr. Parker has the reputation of being a good thinker, and even when he writes fiction he evidently writes for something more than mere entertainment. There is, however, something more than fiction in what he says about the American spirit. He was greatly impressed with the rapid changes that are taking place here, and writes on some aspects of the conditions in this great country. He speaks only of "impressions," saying, "I do not state that they are irrevocable facts."

After speaking of changes in the attitude of the classes in America toward one another, he says:

There is no evasion of one fact, that this country has been swept along on a rushing cataclysm of events that have kept the American peo-

ple in a constant turmoil of excitement to keep up with the rapids. Chief problem among the many has been the adjusting of labor troubles. The labor party has always been an ominous feature of sociology.

I notice in this country today a state of mutual suspicion between the individual capitalist and the individual laboring man that is coincident with a similar state of things in England.

After discussing at length the question of Socialism in America as compared with what it is in other countries, he expresses the opinion that we differ from Germany, for instance, in that our extreme individualism stands in marked contrast with their regard for authority as embodied in the state. In Germany there is, he thinks, a deep respect for the community interests,—for the value of state control over individual rights, in the interest of the entire national family.

In regard to America he says:

Every phase of American life persists in applauding and encouraging individualism.

Take the American policeman, for instance. He is respected according to the strength of his arm, and the individual, not the legal, authority of his badge. In England the people respect the policeman not for what the man is, but for the law and order his uniform represents.

He claims that the trusts of America come nearer to the real socialistic ideals than do the theories of the labor party leaders and so-called socialists.

He closes his observations by giving the Americans credit for being the "quickest thinkers." Upon this point he says:

The Americans are not deep thinkers, in the intellectual sense that the Germans are, perhaps, but they think quicker than any other nation in the world. They need not envy the intellectual powers of thought in Europe, for more especially in Germany, it has resulted in a ponderous rather than executive facility of mind.

The American thinks quickly and acts quickly, but more remarkable than anything else is his supreme patience with annoyances of all kinds. He endures meekly, good naturedly to the breaking point, and then settles accounts with astounding justice and swift penalty. There can be no such thing as failure in America, in the face of problems that have oppressed European minds for years, because of this mystery in the air of the whole country that compels success. The Indians used to call upon the Great Spirit, and it seems that there really is a Great Spirit that pervades and idealizes American effort and thought. England has a solemn sense of the civic spirit that America has not yet shown, but far more wonderful is this mysterious Great Spirit of Stars and Stripes.

Of course there are social vices and financial

vices, but underlying all these sores of American sociology is a deep-rooted moral force that dissipates their permanent evil.

The Debt All Paid.

Everybody will be glad to know that the debt of the American Sabbath Tract Society is all paid. It has been a long pull since the middle of October, but with only one exception, every week of that time has shown some progress in raising the money. When we realize that the "hard times" began to pinch everybody just after the undertaking was begun, and that we have had to raise the money for the eight months of regular work at the same time with that for the debt, we almost wonder that it has come to hand so soon.

We rejoice over the fact that the flood-tide of the last few days has brought in a little more than enough to pay the debt, and that in a few cases some that have pledged gifts for this purpose are still to send in what they have promised just the same as if needed on the debt. This surplus is most fortunate, as it will all be needed in the near future to keep the Board from having to run in debt again. Do let us all try to keep funds in the hands of our Boards, so that the burden of debt may be avoided in the future.

Those who have done the most to pay off this debt are happier now than they could be if they had turned a cold shoulder to the Board and left them under the crushing load. It is hard to tell which would be the heavier and more discouraging burden, in such a case,—the burden of debt or the weight of coldness and criticism. We are glad that we have so many loyal and true friends, who willingly come to the rescue in times of need. If you wish to know who they are and where they live, just study the RECORDER's reports on the debt for the past eight months. We are proud of the record. It makes us feel that the Seventh-day Baptist people are true, and will not allow the cause they love to suffer.

Total receipts published	\$3,369 25
Received since last report from	
Farina, Ill., Church	13 00
Plainfield, N. J.,	
George L. Babcock	100 00
Wm. M. Stillman	25 00

THOUGHTS FROM THE FIELD

EDITOR SABBATH RECORDER:

The following item was clipped from a Chicago Daily of May 28, 1908:

Neenah, Wis., May 27.—[Special.]—E. C. Knapp of Chicago today before the state convention of the Wisconsin State Sunday School Association exhorted men to take a greater interest in Sunday-school work. He stated that this is necessary to combat the Mormon religion, which, he claimed, had grown amazingly in the last few years.

Mr. Knapp said the Mormon religion had increased 107 per cent. as compared with 72 per cent. for the Catholic, 54 for the Episcopal, 49 for the Lutheran religions. Altogether the Baptist, Methodist, Presbyterian, and Congregational religions had grown only 35 per cent., he said.

He feared the Mormon faith soon would supersede the others unless the men of other denominations work with greatly increased vigor.

This contains some startling statistics, which if even approximately correct, should start somebody to thinking. Perhaps there are no Seventh-day Baptists who believe that God gives wealth and numerical strength to a people as a reward for obedience to his will, yet many will doubtless hesitate to accept the conclusion that the growth of a church is usually in ratio with the distance it keeps from God. The shyer it keeps from God's commandments the more rapid its growth.

Cautious investigators will perhaps refuse to accept this conclusion because it first presumes the settlement of debatable questions. They may say that we have no right to arrogate to ourselves the credit of knowing just what is the will of God in matters that divide the Christian world. Intelligent and fair-minded Seventh-day Baptists do not say: I know that the doctrines of my church, and no others are in accord with the will of God. They say: I believe this to be true.

But Seventh-day Baptists and all other Christians will agree that the law of God, as interpreted by our Lord and Saviour, and his apostles, imposes upon his followers a life of service and cross bearing. His people are to live "unspotted from the world". Now is it the cross-bearing people that are making and holding converts? It is easy for the poor and ignorant people of Wales and continental Europe to accept the

J. A. Hubbard	25 00
W. C. Hubbard	10 00
Mrs. W. C. Hubbard	10 00
Constituting Dorothy Potter Hubbard a Life Member.	
Dorothy Potter Hubbard	5 00
D. E. Titsworth	5 00
A. W. Vars	5 00
F. J. Hubbard	10 00
Mrs. F. J. Hubbard	10 00
Ethel L. Titsworth	10 00
Jessie M. Utter	3 00
Irving Hunting	3 00
Mr. and Mrs. Orra S. Rogers	10 00
Nancy Randolph	1 00
J. D. Spicer	2 00
A. J. Spicer	1 00
M. L. Clawson	5 00
Mildred Greene	1 00
Louise L. Kimball	5 00
H. M. Maxson and wife	15 00
W. R. Mosher and wife	2 00
Asa F. Randolph and wife	10 00
Nathan H. Randolph	2 00
Nathan Wardner	5 00
Linton B. Crandall and wife	5 00
Ira N. West	5 00
L. T. Rogers	5 00
Mrs. J. P. Allis	1 00
C. Laton Ford and family, constituting Life Membership, C. Laton Ford	25 00
Mrs. Hobart Ayers, Pittsburg, Pa. (Plainfield, N. J., Church.)	10 00
Mrs. Geo. F. Annas, Geneva, N. Y. ..	5 00
G. W. Witter, Wausau, Wis.	10 00
Southampton Church, Edelstein, Ill. .	32 00
Southampton Junior C. E. Society ..	2 00
First Alfred, N. Y., Church	9 65
A Sabbath-keeper, Berlin, Wis.	1 00
Milton, Wis., Church	2 00
Piscataway (New Market), N. J., Church	28 00
Mrs. Franklin F. Randolph, New Milton, W. Va.	1 00
Hartsville, N. Y., Church	7 15
Second Alfred, N. Y., Church	42 50
Pawcatuck (Westerly), R. I., Church	237 00
New York City Church,	
Holly W. Maxson	5 00
Prof. E. E. Whitford	2 00
Miss E. V. Palmberg	2 00
Mrs. Ralph Babcock	50
Miss Anna F. Maltby	1 00
Mr. and Mrs. Stephen Babcock ..	25 00
Elisha S. Chipman	5 00
Samuel F. Bates	5 00
Esle F. Randolph	5 00
Corliss F. Randolph	2 00
Rev. R. Bertrand Tolbert	5 00
S. H. Babcock, Little Genesee, N. Y. .	10 00
Shiloh, N. J., Junior C. E. Society ..	5 00
Farnam, Neb., Church	8 00
Mrs. C. D. Potter, Belmont, N. Y.	40 00
Chicago, Ill., Church	5 00
Ladies' Society	5 00
Young People's Board	10 00
J. A. Davidson, Campbellford, Ont., Can.	5 00
Total to July 8	\$4,236 05

doctrines of the Mormon Church, when they are handed to them with the promise of a home of peace and plenty in that earthly paradise, the valley of the Great Salt Lake; hence that church is growing like the green bay tree. It is easy to hold the membership of a church that requires little of its members except participation in a gorgeous ritual, saloon keeping not being a bar to membership; and it is easy to count gains while the children born to communicants are reckoned as born into the church. Growth in numbers and wealth comes easy to a church that expects no public praying by its laity, no baptism by immersion, and seldom any baptism of adults.

Who doubts that some churches have many thousands of adherents that would have gone into the Baptist fold but for the cross of baptism by immersion. It is generally, but not always, a cross to live the life of a consistent Seventh-day Baptist, hence but few travel that way.

Is it true that the nearer the churches of the world approach to Sodom the greater their material prosperity?

THOS. ZINN.

The Northwestern Association.

REV. A. H. LEWIS, D. D.

The excessive heat of June 18, 1908, was "cooled down" by copious showers during the night and June 19 was bright and dustless. The Association at Dodge Center, Minn., opened at 10.30 A. M., Prof. H. W. Rood, Moderator, Phebe Coon, Recording Secretary and Mr. Geo. E. Crosley, Assistant Secretary. Rev. Charles S. Sayre, pastor, welcomed the Association in a happy speech that made each one feel that none were strangers or aliens in the brotherhood of Christ, and the home of those of "like precious faith" in Dodge Center. The response by the Moderator discussed the value of "Cherishing Our Traditions", with special application to Seventh-day Baptists and their work. His address was the more forceful and pertinent because Mr. Rood has been a "lone Sabbath-keeper" for many years. His words rang true to faith, hope and denominational loyalty. An opening hymn written by Mrs. L. A. Platts was sung, as follows:

OPENING HYMN. TUNE, WEBB.

For N. W. Association, 1908.

To Thee, O God our Father,
Our grateful thanks we raise
For all thy loving favor;
Accept our hymn of praise.

Thy mercy hath been round us
Through all the passing year,
And still it doth surround us,
Thou comest with us here.

Thy spirit hovering o'er us
Inspiring every thought
Will teach us how to serve Thee
More nearly as we ought.

Forgive us all our weakness
And may we ever be
Strong, loving, wise and faithful,
Firm, loyal, true to Thee.

Keep mind and heart obedient
To all thy Holy Word;
Close following in thy footsteps,
Our Savior and our Lord.

May every plan we offer
Thy wisdom guide; and prove
In all our work and mission
Thy goodness and our love.

Rev. John T. Davis of Garwin, Iowa, preached the opening sermon from Col. 3: 2, "Set your affection on things above, not on things on the earth". He said: Thought is the center of power; actions are the outward phenomena of deeper realities. Jesus, the Christ, the Son of God, is the source of all spiritual power. Our aims are too low. Highest duty and first of privilege is to get right and keep right with God. "Salvation" is of secondary importance. God's help and His forgiving grace insure that, when we are right with Him. We should step out on the promises of God without fear or wavering. We need higher conceptions of our place as Seventh-day Baptists and of the value of true spiritual Sabbath observance. The sermon was a plea for loyal and obedient faith in Christ as the Son of God, in the Bible as the Word of God, and in the Sabbath as the day of God.

AFTERNOON.

The prominent items in the afternoon program were these:

Appointment of committees.

Messages, (12 minutes each), 1. From sister associations:

Southeastern, Rev. H. C. Van Horn.
Eastern, Rev. D. B. Coon.

Central, Rev. W. L. Greene.

Western, Prof. C. B. Clark.

Northwestern, Delegate to sister associations, Rev. M. G. Stillman.

2. From denominational boards and societies:

Missionary Society, Rev. E. B. Saunders.

Tract Society, Rev. Dr. A. H. Lewis.

Education Society, Prof. C. B. Clark and Rev. Edwin Shaw.

Sabbath School Board, Rev. W. L. Greene.

Woman's Board, Mrs. Nettie West.

Young People's Board, Rev. W. L. Greene.

The message by Doctor Clark was of such value that I have secured it for the larger audience of the readers of the RECORDER.

EVENING SESSION.

Rev. H. D. Clarke conducted a praise service at the opening of the evening session, beginning of the Sabbath. Rev. E. B. Saunders, Secretary of the Missionary Society, preached from 1 Cor. 12: 31, "And yet I show you a more excellent way". The central idea of the sermon was the comforting assurance that God always guides those who seek to do His will, into the "more excellent way" of accomplishing their work. Love is the polar star of the better way. This is of first importance in dealing with the "unsaved" and the erring. Instruction, with patient loving service, is worth a thousand times more than condemnation or debate. The value of such a "more excellent way" was illustrated by detailed statements concerning Mr. Saunders' work in the Southwest last year. The application to the Sabbath question was full and pertinent. He declared that true Sabbath Reform work consists in preaching the obligation to keep the Sabbath as part of a "complete gospel and an unbroken Bible". The writer commends this important statement, with emphasis. Our missionary work and our Sabbath Reform work have suffered much because they have been too nearly divorced. It is a serious and fundamental error to consider "Evangelism" and "Sabbath Reform" as separate parts of the work of Seventh-day Baptists. Both forms of work are weakened by separation. The

circulation of Sabbath literature, as a means of information and a factor in forming public opinion, is a distinct field and different from the work of the living "Evangelist". But what Secretary Saunders said concerning the Sabbath and its observance as part of our message as missionaries is pre-eminently true. He also appealed wisely for help from churches having pastors for pastorless churches, and also for definite work by laymen on mission fields.

An excellent "testimony meeting" closed the service.

SABBATH DAY.

The day was beautiful, a day to awaken thankfulness and lead to communion with God. At ten o'clock the Moderator conducted a "Song and Prayer Service" and at 10.30 came a sermon by A. H. Lewis, text, John 6: 63, "It is the spirit that quickeneth: the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life."

"The spiritual value of the Sabbath" was the theme of the sermon. The Sabbath is God's special and direct representative in eternity and time and human experience. It is pre-eminently spiritual and forms the medium, the direct agency and the immediate point of spiritual contact and intercourse between God and His children. The deepest philosophy of the spiritual universe demands the Sabbath. It is God's day in which we should welcome Him and His service, make Him our guest in a special sense, that we may become acquainted with Him and learn His will and purpose concerning us. The Sabbath is the indispensable means for securing religious instruction and spiritual development in this busy overburdened world of material things and daily duties; but its dominant purpose and central idea is God and our acquaintance and communion with Him.

AFTERNOON OF SABBATH.

The Sabbath School convened at 2.30 P. M., under charge of Secretary W. L. Greene, and the local Superintendent, Mrs. Frank Tappan. One item in the opening music was a solo by Irl Rounsville: "Only waiting till the shadows are a little longer grown". One could see the shadows coming while he sang. The Primary and Intermediate departments of the school con-

vened on the church lawn in charge of Walter Rood of North Loup, and Ethelyn Davis of Garwin. The main school included the large audience to which Rev. George B. Shaw spoke on "The Author of John's Gospel", Dr. Platts spoke on "Why John Wrote the Gospel", and Rev. T. J. Van Horn spoke concerning Jesus' power as a preacher, because he appealed to "the common experiences of men."

These addresses were rich in ripe thought, and full of help and instruction. A thunder-storm drove the outdoor classes inside, and the school was forced to close rather prematurely. Most of the people were kept at the church by the storm and the session of the Young People's Society followed the Sabbath School, as a "Memorial Service" for Doctor A. C. Davis, Jr., the following being the program:

Dr. Davis—

As a fellow student, Dr. G. E. Crosley.

As a pastor's helper, Rev. D. B. Coon.

As meeting the issues of life, Rev. E. B. Saunders.

As President of the Young People's Board, W. G. Rood.

As a Christian gentleman, Rev. Edwin Shaw.

Here, as in the preceding associations, there was abundant evidence that Doctor Davis' death proves the truth that "The memory of the just is blessed."

EVENING AFTER SABBATH.

A concert by the "Old Quartet", led by Charles S. Sayre, pastor of the Dodge Center church, occupied the first half of the evening session. After it came a sermon by Rev. Edwin Shaw, pastor-elect of the church at Plainfield, N. J., text, "Ye are the salt of the earth." The theme might have been named "The spiritual chemistry of Christianity." If Christians become like flavorless salt the fault is with themselves. Animals and men hunger for salt; so the human soul wants God. Christians are commissioned to nourish the world in things spiritual and lead men to God. They are agents for purifying, cleansing and saving men. Salt must come into mingling contact with that which needs purification and salvation. This is equally true of men, of souls. Christians must mingle freely with the world, but they must

not become savorless, nor "washed out", by this contact. Diluted spiritual life among Christians means powerlessness to save others. The eternal truths of God, salvation, atonement, etc., must not be diluted nor emasculated. Saltless salt is cast "under foot of men" but it makes even roads and foot-paths worse instead of better. Non-spiritual Christians are a double failure. All these facts call us to be true Sabbath-keepers, full of grace and the spirit of the Most High. Seek to be filled with the saving power of divine spiritual life, salt which makes for holiness.

FIRST DAY.

The morning session was occupied by a symposium, "Some Questions in Relation to the Ministry": 1. If I were now young, would I enter the ministry? Rev. Dr. L. A. Platts; 2. What should be a fair salary for a Seventh-day Baptist minister? Dr. Grace I. Crandall; 3. Duty of the people to the minister, Dr. George E. Crosley.

These excellent papers were asked for publication in the RECORDER and they are handed to the editor herewith. Read them and ponder well what they say to you.

SERMON.

A sermon by Rev. D. B. Coon followed the symposium, text, Heb. 2:3, "How shall we escape, if we neglect so great salvation?"

The Hebrews needed this warning. We need it scarcely less. Our greatest dangers are within ourselves. Outward opposition, even persecution, is not half so dangerous. Self-mastery is the first requisite to success. Periods of transition and the dawning of new epochs such as now confront us, are doubly dangerous. At such times heedlessness is ruin. Open rejection of truth and defiant disobedience to God's call are not frequent; but "neglect" is an abounding poison. This is true of individuals, churches, denominations and nations. Here is our greatest danger. Neglect insures empty pews, dead prayer meetings, non-spiritual and prayerless homes, and decaying denominational life. The old story is true in spiritual things. "For lack of a nail a horseshoe was lost, a horse was lost, a rider was lost, a battle was lost—and a kingdom fell." Neglect crushes us in the

wreck of best things lost through failure to do when and what we ought.

AFTERNOON.

The first part of the afternoon program, aside from routine business, was a general discussion concerning certain "Questions of Denominational Organization", discussion led by T. J. Van Horn, George W. Burdick and B. West. These involved the eleven propositions from the address of the President of the General Conference of last year, concerning which a committee of fifteen is to report at the next Conference.

In addition to opinions from the brethren named, a letter was read by Rev. D. B. Coon from Rev. S. R. Wheeler of Marlboro, N. J. No action was taken by the Association and special interest was not apparent.

A more vigorous discussion followed upon the question, "For what purpose may the meeting-house properly be used?" discussion led by Rev. W. D. Burdick and Robt. K. Wells. Several others took part. A wide scope of opinions appeared, ranging from a conservative "Institutional Church" to a Puritanic exclusiveness. The discussion was excellent as to spirit and expression.

EVENING.

Excessive heat with great humidity brought great physical discomfort to the evening session. The people were bravely patient, and the audience "held its own" finely and perspiringly. A musical program continued until nine o'clock. Then came two excellent papers full of thought and sharply suggestive, on the "Spiritual Life of the Church", the first by Miss Phebe Coon, the second by President Clark. These papers will appear in the RECORDER. This was the most valuable item on the program for the day, but the late hour forbade any discussion of the theme, and the weary audience was glad to go out seeking coolness and rest.

SECOND DAY MORNING.

The morning of the last day of the session was rainy and the attendance was much reduced. Most of the business was completed before the hour for the sermon by Rev. H. C. Van Horn, text, Luke 10:2, "The laborers are few." He presented

facts and statistics concerning the United States and other countries, showing the small percentage of preachers, compared with the "unevangelized masses". Among the "Causes" he noted, (a) Churches are over-particular. They want first-class men, at third-class prices. Such wants cannot be supplied. (b) Ministers are over-particular. They want large fields and shrink from small and less important ones. We need greater self-consecration, including hearts and pockets. The people of the United States spend five and a half millions of dollars for evangelization, and \$2,600,000,000 for whiskey, tobacco, "Merry Widow hats" and similar worthless and harmful things. We need to use "laymen" more as religious leaders. This is done much in England. The Southeastern Association churches are compelled to do this, and with excellent results. Back of all other sources of supply is the consecrated home where boys are trained and strengthened for the sacred work of proclaiming the gospel of reconciliation. Boys need high ideals and home influences that will encourage them to gain that which is highest.

The last hour was given to Sabbath School work, by Secretary Greene. The special needs of the Sabbath School Board, the general needs of the work in the denomination and the local needs in the Northwestern Association were presented. These will be reported more in detail by the Secretary!

A BANQUET.

The ladies of Dodge Center planned for a "picnic" on the church lawn Monday noon. Rain interfered and the banquet was spread in the dining-room of a public hall, where about one hundred and seventy people were bounteously served and enjoyed a "social hour" before the afternoon session. It was a fine illustration of social Christian brotherhood, and most appropriate for the last day of the spiritual feast furnished by the Association.

AFTERNOON.

The general topic was "Relation of the Home to Life and Denominational Growth": 1. Relation of the Home to the Sabbath School, Mrs. H. C. Stillman; 2. Relation of the Home to the Christian Endeavor, Walter G. Rood; 3. Relation of

the Home to the Church, Mrs. Carrie Richmond Green.

Mrs. Stillman's paper presented the home as the fundamental and primal unit of society and the state. She said the Sabbath School is a most important part of church work, and the influence of the home on the school is beyond computation. Knowledge of the Bible is highly essential to Christian life, and the Sabbath School is the leading agency and opportunity for Bible study. These considerations have double meaning for Seventh-day Baptists. Mrs. Stillman spoke of her personal experience in illustration of the great aid that parents can give in helping children at home for successful work in the school.

Walter Rood made a strong plea for noble men and women by whom Christian homes may be established for the rearing of children in the nurture and admonition of the Lord. The Christian Endeavor Society seeks to aid boys and girls,—especially the Junior Society,—at a time when the example of older people is very great. Children will follow the example of their parents. Boys smoke, or drink, or are profane as fathers teach them by example, which is also a potent form of precept. Mr. Rood illustrated this by many incidents, and made a ringing appeal for noble, clean Christian parents for sake of their help in Christian Endeavor work. We want men and women of God, who may be crowned by parenthood and be worthy of it, was the key-note of Mr. Rood's address.

Mrs. Greene drew a vivid picture of the "earnest, ardent and sincere" character of normal childhood. The childhood of those born of Christian parents should be pre-eminently religious. Children rightly trained and guided come into the kingdom of God by glorious growth, not by terrible or mysterious struggle. The early conversion of such children "should be expected: it is God's plan." Sabbath School and church can do much for children, but the home is first and most valuable of agencies for sustaining the spiritual life of the Church of Christ. Parental influence, power, duty, privilege and opportunity were presented strong and beautiful by Mrs. Green. She sounded the key-note of Christian motherhood, without discord, and in tune with God's eternal harmonies. Per-

haps the papers will be published entire.

The evening program was, prayer and song service, led by Miss Ethelyn Davis; a twenty-minute sermon, by Rev. Geo. B. Shaw; and a good-bye consecration service, led by Pastor Sayre.

My train for Chicago went at 7.09 o'clock and the closing feast was left for those who were not compelled to go. The attendance was not large but Dodge Center was hungry for that which the Association brought them.

Installation Services at Plainfield.

After waiting six months for the coming of the new pastor, the church at Plainfield had the pleasure of extending a welcome to Rev. Edwin Shaw of Milton, Wisconsin, whose services began with the first Sabbath in July.

For eighteen years Mr. Shaw had been a teacher in Milton College, where he had endeared himself to the young people with whom he came into close relationship in class-room work; and it cost him a great struggle to leave the teacher's work for that of the pastor. But for years his heart has been inclined toward the ministry, and when this call came he yielded to the promptings of conscience, which seemed to hear a call from God as well as from the church.

The installation services were held in connection with the regular communion on Sabbath day, July 4, 1908, and were greatly enjoyed by all. After the usual opening exercises, the following short addresses were given and the new pastor took charge of the communion service.

Relations Between Pastor and People.

THEO. L. GARDINER.

For many weeks we have waited for this hour, and fervent prayers have been offered for the blessing of God to rest upon the coming pastor, and upon the church to which he is to minister.

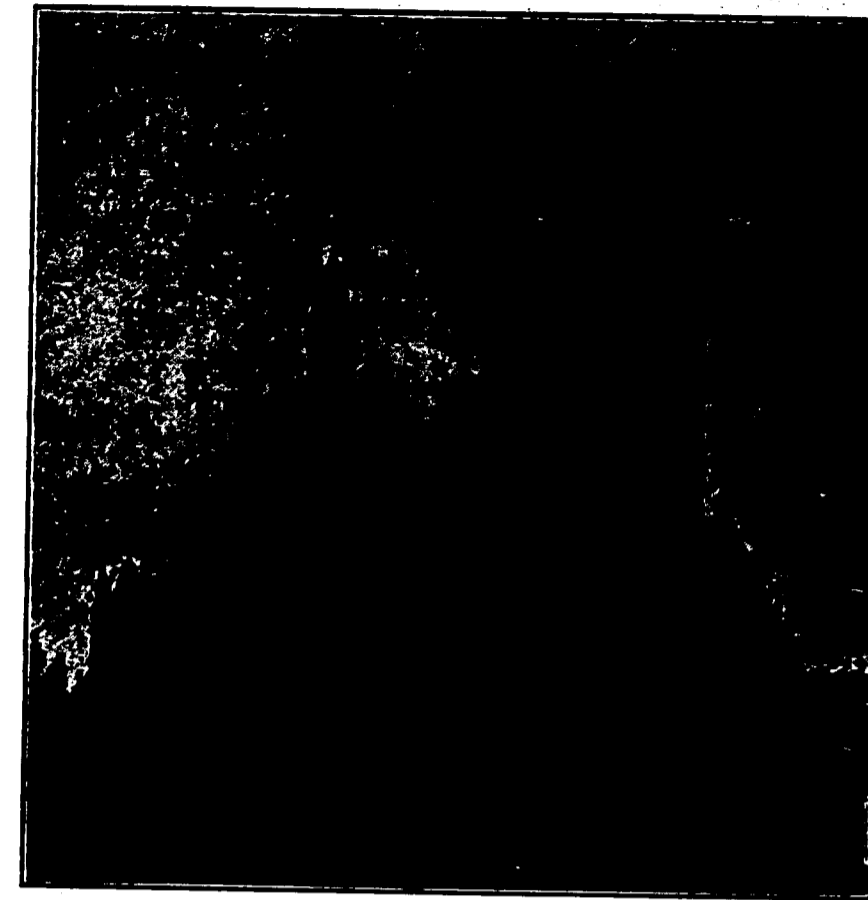
Our hearts are glad this morning as we see him with us, and we all join in sincere thanksgiving as we bid him welcome. We have asked Brother Titsworth to extend this welcome in behalf of the church, and I shall ask you to look for a few moments upon the all-important question of the relations existing between pastor and people. Neither can succeed without

the aid of the other. If you wish to find a passage in the Bible, teaching the responsibility of both the preacher and the hearer, turn to the thirty-third chapter of Ezekiel and read the first twelve verses. There you find that God holds the "watchman" responsible for those who are lost if he fails to warn them from their sins. When you have read this carefully, you will not wonder that when a man comes,

as Brother Shaw has come, to take the responsible position of a watchman unto the house of Israel, he bears upon his heart a heavy burden for the welfare of his people and a yearning desire to succeed in the Master's work. You look to him as your leader, and you expect him to be zealous, active, brave and true as pastor of this church. This is right. The welfare of the people depends largely upon his fulfilling these conditions, and no one can feel it more keenly than does the pastor himself.

But, my friends, if you shall study that chapter in Ezekiel only to discover the duties and responsibilities of the preacher, you will have found but half the truth. The welfare of the church does not depend upon the preacher alone. He may possess the real spirit of the Christ and the consecration and zeal of Paul, and yet be unable to carry this work forward as it should be carried, if the people do not heed his messages and heartily co-operate with him in his plans and in his work.

One of the saddest thoughts in connection with the work of Jesus and his Apostles is, that out of all the multitudes, only a little handful of people were brought into the kingdom while he lived. The vast multitudes who thronged him day and night



PLAINFIELD SEVENTH-DAY BAPTIST CHURCH.

during the years of his ministry witnessing his gracious works and sometimes moved by his spirit, were left unblessed, and most of them died without a hope; while the very people to whom he was sent, and their own beloved Jerusalem were left under a curse. This was from no fault of his. The Pharisees and rulers and all the people had the same opportunities to be blessed and helped by Christ's ministry as

had the hundred and twenty who actually found salvation. The only reason why they were not blessed, was because they failed to do their part as hearers of the gospel. They did not understand that the responsibility for the success of the kingdom rested quite as much upon the hearers as upon the preacher.

Thus you see that even Christ and Peter and Paul as preachers had to fail in their attempts to win men, *whenever the hearers were unfaithful to their part of the work.* The same conditions hold today, and the success of this church in the coming years depends quite as much upon those who sit in these pews as it does upon the one who stands in this pulpit.

HOW TO HELP THE PASTOR.

For twenty years as pastor, it was my privilege to study the pews from the standpoint of the pulpit, and for more than twenty years have I studied the pulpit from the position of one in the pews; and out of these experiences have come many lessons, some of which ought to be helpful to you at this time. Then, in the few moments given me, let me briefly name some ways in which you can help your pastor. Without this help he can hardly

succeed in the work to which you have called him.

First of all, *pray for him*. Do not fail to let him know that you are bearing a burden of soul before the throne of Grace in his behalf, that God may bless him in his work. If you wish to rob him of his power, then leave him with the impression that you have forgotten to pray for his success. A minister was failing in his work, and had evidently lost his unction in preaching and his power over men. The congregation, seeing this, appointed a committee to wait upon the pastor and ask him to resign. The poor, discouraged man freely admitted his loss of power and his failure to hold the people as of old, and finally said:

"Brethren, it is all because I have lost my prayer-book. Since losing this, I have been unable to preach as I used to preach, and feel now that my work is a failure."

"We never knew you had a prayer-book."

"Yes, indeed, I had one which I greatly prized, it was so helpful. My prayer-book was the prayers of my people, and I have felt for some time that they have forgotten to pray for their pastor. I cannot succeed without their prayers."

Thus has many a pastor failed when the spirit of prayer among the people has given place to the spirit of indifference and criticism.

Second, if you would help your pastor, be constant and faithful in your attendance upon the services of the church. The people of Bible days were exhorted not to forsake the assembling of themselves together. This is God's way of promoting Christianity. There is nothing that can take the place of warm-hearted Christian assemblies, where people come together in one place, of one accord, to worship. The church was born in such a meeting; and from that day to this the church has grown and souls have been added to it through the agency of public meetings for worship. Let these suffer from lack of attendance, or let them die out, and you kill the church in spite of the pastor's efforts to build it up.

Then if you wish to send your pastor from the services with a load like lead upon his heart, that shall unfit him for study and handicap him in his work, all you have to do is to neglect the prayer meetings, and

give him empty pews on Sabbath mornings. On the other hand, if you wish to make him a tower of strength, able to do his best in the pulpit, then give him a large and attentive hearing in every service. Prepare your hearts for his message before you enter the house of God, by devout prayer for both speaker and hearers.

Remember that Christ said, "Take heed how ye hear," and give close attention to the messages your pastor shall bring. Then be careful how you speak about the sermon after you have heard it. By light, trifling remarks or slight criticisms after a sermon, you may effectually kill its force upon the hearts of some who might otherwise profit by its teachings. There is no sermon but contains help for some souls in the audience. It may be the loved ones in your own homes who have been touched by the message that seems of little help to you; and if, at such a time, the interested ones shall hear you speak lightly or in criticism, the spirit may be grieved and they driven away instead of being helped. Speak well of the pastor and of his sermons, if you wish him to have power over your loved ones to win them to Christ.

EFFECTS OF YOUR ABSENCE UPON YOURSELVES AND THE CHURCH.

I spoke of the great help that comes from keeping in touch with the assemblies in Christian work, also of the effect of your absence upon the pastor.

Let me return to this thought a moment, and emphasize the loss that comes to yourselves as individuals and the church as a body by your absence. Anything that weakens the church, also makes the pastor's success more difficult.

Absenting yourself from your place among the people of God tends to engender doubts in your own heart and to rob you of your own hope. Thomas was absent from the meeting when Christ showed himself to his disciples, and as a result he had to suffer for days the torture of unbelief. When those who were present at the meeting tried to tell him the good news that had made them glad, he could not understand it and to him it was meaningless. Thus it is often with those who withdraw from the influence and help of church assemblies. This is usually the first step toward coldness and unbelief.

Words of Welcome in Behalf of the Church.

DAVID E. TITSWORTH.

Dear Brother Shaw:

I count it an honor to represent this dear church at any time. I count it a high privilege to welcome you on its behalf to this pastorate. This feeling is inspired by my long and favorable acquaintance with you, and my confidence in the belief that you will prove a true minister of God to this people. Then, too, we have had a taste of the Shaw quality, and are coming back for a second helping. I shall not tell you of our many virtues, but leave these for your own investigation. Neither shall I rehearse our imperfections.

We welcome you to our hearts,—warm hearts, pulsing with rich red blood.

We welcome you to our homes. We have no great homes; some are larger, and some are smaller, but your welcome will not be measured by the dimensions or number of rooms, or by their furnishing and equipment, but by the spirit of Christian hospitality which pervades them.

We welcome you to our church, beautiful and commodious, and as you, in its study, shall search the great storehouse of God's wisdom for a message from him to us, we hope and pray that the Holy Spirit may illumine your mind, and inspire your thought, so that you may indeed "rightly divide the word of truth, giving to each his portion in due season". We hope that as you come from that study to us it may be said of you, as it was said of one of old, "They took knowledge of him that he had been with Jesus". In after years, as you think of this beautiful temple, with its domed ceiling, its groined arches, its softened light from the stained-glass windows, and the delicate tracery of the decoration, we hope that your choicest recollections will not be of its architecture, but of its being the scene where you and we have enjoyed many Pentecostal outpourings of God's blessing.

We welcome you to the pastor's labors, the pastor's responsibilities, the pastor's trials, and we hope to the pastor's rich rewards. You will come into most sacred and intimate relations with us as individuals. We hope that it will be your happy privilege to speak the glad words which shall unite in happy union those

Again, this straggling life exposes the Christian to his greatest enemy, who could not injure him if he were found in loyal service among God's people.

A naturalist was watching the bees about a hive when he discovered a great yellow hornet, that "hawk among the bees," seeking its prey. It did not dare touch a bee among those massed around the hive; but wherever it found one that had straggled away by itself and was lingering on the outskirts of the colony, it pounced upon him and made him an easy prey. So it is with the stragglers from the church. These become easy prey to the enemy of all good.

Again, nothing is more sure to beget coldness toward the brethren than the habit of staying away from them as they assemble for the worship of God. The person who is faithful to church services seldom feels cold and hateful toward the brethren; but notice it where you will, almost the next thing you know of an absentee will be his surmisings that the brethren are cold toward him. Then the steps away from Christ come in rapid succession.

The greatest obstacle to the success of a pastor is the cold, indifferent church member. It is hard to save the children of one who has gone to sleep in the church. Mr. Moody tells of a man who went out with his little boy one bright morning and sat down under a tree while the child played near him among the flowers. Soon the father fell asleep, and the little one wandered to the brink of a precipice and fell to the rocks below. When the father awoke, he was alarmed to find his loved one gone, and hastening to the brink, he discovered the mangled corpse of his boy, who had wandered away and fallen while his father slept. This is a picture of too many cases in all our churches today. Fathers and mothers are asleep in spiritual things,—cold and indifferent, while their children wander fearfully near the precipice of doom.

It will need faithful, united, loving work on the part of both pastor and people if all the dear ones are brought into the kingdom, and if those about us who know not Christ are reached by the gospel.

May God help us all to join heart and hand with the new pastor for the advancement of truth and the salvation of souls.

who will found Christian homes. It may be that it will be yours to stand by the bedside of pain and suffering, and to give the gentle ministry of comfort and cheer. It may be that you will watch by some of us as the spirit leaves its tenement of clay and takes its flight to its Maker. We trust that you will have the glad privilege of leading into baptism many who will thus publicly profess their faith in the Christ whom you teach and whom you serve. In these, and other experiences, you may often feel sorely tried, but remember the Word of Inspiration, which says: "If any lack wisdom let him ask of God, who giveth to all men liberally, and upbraideth not", and may he guide you into all wisdom, patience and helpfulness.

We welcome your family. We have had one Nellie Shaw, and her gentle, quiet dignity, the sweetness and force of her Christian character, won for her an abiding place in our hearts' best affections, and of your wife her husband has said: "She bears the same name as my wife, and has the same Christian graces". We could ask no higher credential, and we assure her, and your children, of a warm place in our hearts.

So again we bid you welcome, to hearts, to homes, to church, to responsibilities, and duties, and may God bless you!

Response by the New Pastor.

REV. EDWIN SHAW.

Brother Titsworth and Friends of the Seventh-day Baptist Church of Christ at Plainfield, N. J.:

I hope I do not need to say that I greatly appreciate these hearty words of welcome. I have come among you a stranger, into conditions of life that are untried and wholly new to me, to a work in which I have had very little experience, with no special professional training. Many of my best friends seriously questioned the wisdom of the change I am making in locality and in vocation. God only knows the soul struggles that issued in accepting your call to become your pastor. It was very hard to leave Milton College to which I have given eighteen years of cheerful, loving work. It was very hard for us as a family to leave the friends and associations

of so many years. It was considerable of a trial to break up the pleasant, comfortable home there and to go out among strangers into a new field of labor. But for all that I have not as yet been sorry. I have always felt drawn towards the work of the gospel ministry, and while my heart today has many misgivings, and I feel so completely inadequate to the work before me, still my trust in God's wisdom and love leads me to feel that He would not have moved you to call me, and have moved me to accept your call, only to disappoint and mock us both. He must have some purpose for His own glory and our good; and so I am trusting in Him for wisdom and guidance and strength.

The relation of a pastor to the church changes as the years go by and is different in different places . . . and yet there are some general principles which I think do not change . . . which may be summed up in the statement of Jesus Christ, "I came not to be ministered unto, but to minister," and I myself feel that I am, or at least ought to be, your servant, for Jesus' sake. You will expect me to conduct your Sabbath morning worship . . . to lead at your prayer meetings and communion services, . . . to find my place in the Bible school, young people's work, social life and business matters of the church. You will expect me to contribute of my means towards the support of these interests, towards our denominational work, . . . and towards others that seem to need my assistance.

You will expect me to keep in intelligent touch with the passing events of these times, . . . especially along the lines of religious thought and those movements which are calculated to improve the home and social life of the community. You will expect me to visit the sick . . . to become acquainted with every member of your congregation . . . to represent you at our denominational gatherings. . . . You will expect me to take an interest not only in your religious spiritual welfare, but in your work. . . . Former experience leads me to assure you that in this my interest in your work will be real, not assumed, . . . whether it be running a factory or crocheting a tidy, writing a book or quieting a baby, superintending some large concern, or sweeping out some little corner . . . your

interests are my interests. You will expect me to spend much time in prayer and in the study of the Bible, . . . more time in the parish and in the study of the people . . . to be an unfaltering champion of the Seventh-day Sabbath, the Sabbath of Moses and of Jesus, the only weekly Sabbath of the Old and of the New Testaments; not a champion to arouse bitter antagonism by fruitless arguments that appeal only to the reason, but, if possible, a champion to appeal with loving persuasion to the consciences of men.

You will expect me to pay my debts promptly . . . to lead an exemplary life among you, a pure, clean life, an upright, honorable life, an earnest, enthusiastic life, a cheerful, hopeful life. . . .

These things you may properly expect from me, . . . and it is my purpose with God's help to labor towards your expectations.

But there are some things which you cannot expect from me. . . . I cannot do your praying for you. . . . I may lead in the church worship, you must maintain the family altars. . . . You must not expect me to be omniscient. . . . I shall be on the lookout but must often be told of sickness and other conditions which I may help. . . . You cannot expect me to be my brother George or Doctor Main or Doctor Lewis or any other man except my own self. . . . I do not come with the hopefulness and enthusiasm of a younger man; I have no hope of turning the world upside down, of revolutionizing things, of bringing about great reforms, of accomplishing great things. . . .

I have read that a pastor should be a leader among the people, but it is given to only a few men to be leaders, real leaders. . . . I do not aspire to be a leader. I shall be content to be a co-laborer with you, a yokefellow in the service of our Lord Jesus Christ. In a great symphony concert the leader plays upon the men as though they were instruments. . . . It is possible for men to sing in unison and harmony without a leader, if they all feel the music together. . . . Let us feel together this music of our Christian living . . . let us take as our leader in the great symphony of life our Lord Jesus Christ, let us respond quickly to the impulse of

his touch, let us in perfect harmony and unison interpret to the world the thought and purpose of the Lord Jehovah, the theme of our effort being always the glory of God and the betterment of mankind.

A Truth-seeker.

The following letter written to Dr. Lewis at Watch Hill will be interesting to RECORDER readers. We hope that the writer may receive the help for which he asks. We will send him such data as we have to help him in his inquiry.

DEAR SIR, AND BROTHER IN THE FAITH:

I approach you by means of this letter, as I wish to know some things about which I am deeply concerned. I was an adherent of the Baptist Church in my youth,—or rather of an offspring of the Baptists, namely, the Bullockites.

The impressions of those early days have always been with me. I have since belonged to the Christians and Methodists, and have mingled with all the different sects. Although ardent and sincere I never felt truly justified, and so I began reading history of the old church, and Christ's teachings and the Revelations, until I am convinced that all are widely astray.

I am a true Sabbath-keeper and am concerned to know the workings of your church,—its present membership in this country, and if the true Sabbath is kept according to Christ's example.

If so, I should like to correspond with you; or if you are too busy, please refer me to some Bible student of this faith with whom I may exchange views, and so help the further labors of truth.

I am all alone. There are some who believe in my talks, but follow still in the old way. Many are the frail barriers they try to raise against the Sabbath of old, but I have found no man who can converse upon these lines and sustain his argument. In fact they turn away from me and I am thus alone. This is why I wish correspondence with those who love God and keep his commandments.

Very truly,

F. S. KINGSLEY.

Deadwood, South Dakota,

Box 137.

June 27, 1908.

Missions

A Bit of History.

Woman's Seventh-day Baptist Mission Society of Scott, N. Y.

MRS. D. D. L. BURDICK.

I will say in the beginning that I am indebted to the Secretary, Mrs. C. E. Saunders, her assistant, Mrs. B. L. Barber, and the acting Treasurer, Mrs. C. F. Cobb, for the most of my information. I regret that the writer of this article could not be one who had passed the most of her life here, and who had been personally acquainted with all these devoted women, some of whom are still with us to bless and help.

As once again the swift moving cycles of time have brought us to the day for our annual meeting, it seems most fitting that we should pause a moment and look back over the years that have gone.

In whose mind originated the desire to form this particular Society, we cannot learn exactly. Many years ago we had a sewing society, but like many another, it went out of existence for a time at least. Then a tiny seed-thought in some consecrated heart took root and grew until it dropped seeds into other hearts where it ripened bearing words, then deeds, until on April 8, 1885, twenty-one years ago, we find that several ladies met at the Seventh-day Baptist parsonage where Rev. and Mrs. F. O. Burdick dispensed hospitalities in the most approved manner as pastor and wife. Mrs. Burdick called the meeting to order, after which it was voted that Mrs. S. C. Stillman serve as chairman pro tem. Scripture was read by Mrs. Stillman, and prayer offered by Mrs. Wilber Maxson. After voting that Mrs. Maxson and Miss Kate Clarke be a committee to write a constitution, and Mrs. F. O. Burdick be the committee to make arrangements for work, the Society adjourned to meet at the same place one week later, April 16, at 1 o'clock P. M.

At this meeting, after the devotional exercises, the constitution was read and adopted, and officers elected. They were as fol-

lows: President, Mrs. F. O. Burdick; Vice President, Mrs. S. C. Stillman; Recording Secretary, Miss Kate M. Clarke; Treasurer, Mrs. Edwin Barber. The report for that day closed with this sentence: "Sewing done, twenty-eight sheets for Glen Haven."

The next time, "the sewing done was nineteen sheets for Glen Haven." At the fourth meeting 75c had been received as membership fees, and \$3.92 for the Glen Haven sewing. They next took up piecing quilts, which they have done with commendable persistence ever since, varied more or less at different times by making aprons, stocking-bags, teapot-holders, etc., sewing carpets and doing general sewing for individuals.

The meetings have usually been held every two weeks, except as circumstances have required a change of time. The meetings in those early days seem to have been well attended, the number present often going above twenty. Dinners, "ten-cent teas," oyster suppers, strawberry and ice cream festivals, and various entertainments, with occasional sales, have followed each other all through the years.

Taking all things into consideration a good deal of money has been raised by the Society. It is not possible to learn the exact amount. Neither can we tell just how it has all been used. But very early in the history of the Society we find it sending money to the Tract and Missionary Societies, which custom has been fairly well continued ever since.

The Society has paid a large share of the Scott church's apportionments of Conference and Associational expenses. They have paid, or helped to pay, for the well at the parsonage, the piazza, and for many other repairs and improvements both on the parsonage and the church. It helps pay the pastor's salary, and, in fact, wherever there is money to be raised or work to be done, as the poem in a recent SABBATH RECORDER said, "The Ladies' Aid, they do the rest." O'itentimes "the rest" is *all* instead of part.

It is very interesting to read the records of the Society. Many changes have occurred. The list of names in the first book of records numbers forty-four. In

this list we find the names of a few whose praises are so generally spoken that we will recall them to your minds: Mrs. Roxana Potter, Mrs. Phebe A. Barber, Mrs. Survila E. Hazard, Mrs. F. O. Burdick, Mrs. Wilber Maxson, Mrs. S. C. Stillman, and Mrs. S. A. Childs. No doubt there are many others equally deserving of honorable mention, but the list would be too long to give here complete. Earnest, faithful, prayerful women made the Society a power for good, and such it will continue to be, if each member will also labor and pray unselfishly for the advancement of Christ's cause. Their example should inspire us in our day.

Of the forty-four names in 1885 we find only nine in the present list of members who are now living. Not all these missing ones have died. But many of the noble women who were members have left the shores of time and sailed away on the ocean of eternity. Time fails to tell of the different ones who have so efficiently served as secretaries, treasurers, and vice presidents. Those who have served as presidents were: first, Mrs. F. O. Burdick, three terms; Mrs. E. H. P. Potter, two terms; Mrs. L. H. Babcock, four terms; Mrs. Wilber Maxson, five terms; Mrs. L. S. Hazard, thirteen terms; Mrs. B. F. Rogers, five terms; Mrs. E. W. Childs, seven terms; Mrs. L. C. Barber, two terms, and Mrs. D. D. L. Burdick, four terms. Each term covers six months.

While there is an unfortunate difference in numbers between forty-four and twenty-six, and while we realize that in many ways we are not as strong as in years past, let us not be cast down. Let us never allow ourselves to think that we cannot do this or that, but let us have our hearts so full of the love of God, and his cause, that we will say, "In his name, and by his help, we can, and we will."

Let this backward glance fill us with renewed zeal and eagerness to carry on the work of the Lord. Let us each strive to do with our might what our hands find to do; for, "Not by might, nor by power, but by my Spirit, saith the Lord." So let us have our anchor of faith firmly attached to the Rock Christ Jesus, and go forward in his name.

Aug. 15, 1906.

Railroad Rates to Conference.

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

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

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

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

The rate from New York City to Denver, Colo., and return is \$63.30. This rate is good over any railroad leaving New York City, with the exception of the New York Central and Pennsylvania R. R., which is \$3.00 higher. The delegates also have the privilege of going from Chicago to Denver via one road and returning to Chicago from Denver over another road, but the same railroad east of Chicago must be used both going and coming. The rate from Alfred, N. Y., to Denver and return is \$52.90. Chicago, Ill., to Denver and return is \$30.00. Milton, Wis., to Denver and return \$29.25. St. Louis, Mo., \$25.00. Omaha, Kansas City and St. Joseph, \$17.50. Proportional rates west of there. Double Pullman berth, either upper or lower, New York to Chicago, \$5.00, same, Chicago to

Denver \$6.00 or \$11.00 through. Railroad fare from Denver to Boulder is 90c one way; round trip \$1.60, good ten days.

The Chicago depots are located as follows: Erie Railroad; Dearborn Street. Santa Fe; Dearborn Street. Chicago North Western; Wells and Kinzie Streets. Burlington Railroad; Union Passenger Station—Canal and Adams Streets.

For convenience we give time of departure and arrival of trains daily over several of the roads:

ERIE RAILROAD.

<i>Leave New York.</i>	<i>Arrive Chicago.</i>	
2.40 P. M.	5.35 P. M.	—27 hours.
7.25 P. M.	11.00 P. M.	
9.10 P. M.	7.12 A. M.	

SANTE FÉ RAILROAD.

<i>Leave Chicago.</i>	<i>Arrive Denver.</i>	
9.00 A. M.	4.45 P. M.	
6.00 P. M.	10.30 A. M.	—28½ hours.
10.00 P. M.	2.20 P. M.	

CHICAGO AND NORTHWESTERN RAILROAD.

<i>Leave Chicago.</i>	<i>Arrive Denver.</i>	
10.00 A. M.	3.00 P. M.	—29 hours.
10.45 P. M.	7.50 A. M.	

BURLINGTON ROUTE.

<i>Leave Chicago.</i>	<i>Arrive Denver.</i>	
1.00 P. M.	6.00 P. M.	—29 hours.
11.00 P. M.	7.30 A. M.	

All these roads run into the Union Depot, Denver, Colo., and leave from same depot for Boulder as follows:

Leave Denver, 8.15 A. M., 10.20 A. M., 2.30: 4.00: 7 P. M.

Arrive Boulder, 9.28 A. M., 11.22 A. M., 3.35: 5.20: 7.50 P. M.

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

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

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

WILLIAM C. HUBBARD,
Plainfield, N. J.

DR. LEWIS A. PLATTS,
Milton, Wis.

Railroad Com.

Ex-Governor Utter at Louisville.

The following item from the account of the great International Convention at Louisville, Ky., in the *Sunday School Times*, will be of interest to RECORDER readers.

One of the strong addresses of the convention was that delivered to the men of the adult classes by former Governor George H. Utter of Rhode Island. Introducing the speaker, Judge Stites spoke of him as for twenty years a Bible class teacher, and told a characteristic incident of his loyalty to his class. The governor is a Seventh-day Baptist. When President Roosevelt was inaugurated, every governor in the Union was invited as a special guest. But the fourth of March fell on a Saturday; and the governor of Rhode Island sent his lieutenant-governor to represent him at Washington, and stayed at home to teach his class.

The address was a manly summons to all men to enter upon the service of Jesus Christ. "If any man comes to God simply that he may escape punishment," said the speaker, "I would not say him nay; but I am sorry for him. God calls men to *service*."

Evangelism and Personal Work.

The course in "Evangelism and Personal Work" in the Theological Seminary at Alfred, under Pastor Randolph, has been of special interest this year, because it has included a study of the life and methods of successful soul-winners in our own denomination.

Considerable time was given to such men as Alexander Campbell, Nathan V. Hull, Charles M. Lewis, John L. Huffman and Samuel D. Davis.

Among the letters from living men, I offer the following, as being in form to be of general interest:

MY DEAR BROTHER THORNGATE:

In reply to yours of recent date, I will say that the Lord's work through me as his evangelist is susceptible of a very simple analysis.

1. I have no doubt that God called me into the ministry. That makes Him my surety.

2. I have just as vivid a certainty that He sends me with His (not my) message—a definite message, to lost souls. These bring me a very keen sense of responsibility of being a mouthpiece for Him.

3. These facts enable me to realize the more clearly the value of souls, their needs, and their possibilities for time and eternity.

4. In connection with these facts, I keenly realize that I have, myself, been in the same lost condition. This brings to me a feeling of close kinship to the lost, and a tenderness of sympathy for them. The only difference between them and myself

comes by the grace of God, and not by merit of my own.

5. Following these and largely resulting from them, there is an almost overpowering sense of earnestness for the unsaved, accompanied by a vivid sense of my own weakness, littleness, and my utter dependence on Him who sends me. Self is lost.

6. Great familiarity with the Bible, secured by daily study (not reading alone), with prayer and meditation (Ps. 1:2). I feel my inability to study the Old Book alone; but realize that the same Divine Spirit must assist me in its study and interpretation who inspired its writing by the "holy men of God" (2 Peter 1:21). Doubtless this assistance of the Spirit is one of the means by which He is to guide us "into all truth" (John 16:13).

7. Much prayer—"wrestling with God"—in sermon preparation. I never select a text without asking Divine direction to "the right one." If I am to bear God's message, He will show me the text in which it is wrapped up. Then I ask Him to guide my mind and heart in the development of the text, in the very expression of word and thought by which He wishes me to carry it to the people in the message (sermon). Then prayer for the preparation of heart and mind for the delivery of the message. I am simply the weak "earthen vessel" (2 Cor. 4:7), God's Gospel is the jewel I bear. I am responsible for the delivery of the jewel. I will certainly fail without Divine assistance.

Of course I pray with and for the unsaved, labor with them personally, and in all right ways try to persuade them to surrender their hearts to God; but God alone must direct the message and effort on the arrows of conviction, and the conversion of those to whom the message is sent. These are God's part. The message, the messenger, the work, and the results are all His. I never worry about them. Why the message is or is not effectual He knows, I do not. He looks after all the results. I am not able to advise Him. I am only the frail messenger used by Him.

8. To meet all the crushing weight of responsibility of carrying the message of eternal life to those on whose faces I read the record of sin, and in whose souls, in the Divine image, are eternal possibilities with

God, I must frequently be shut up alone with God in that Holy of Holy places called "secret prayer." There I must receive my own heart-preparation for the work of God, by receiving the holy touch of the finger of Divine love and grace. By this close walk and companionship with God, the preacher may secure the same tender self-forgetful quality of love for those to whom he preaches as Jesus had for those for whom He died. He may thus secure the necessary qualification suggested by our Lord—"Abide in me and I in you" (John 15:4), and the self-surrender to the Divine fullness and presence recommended by Paul, "For it is God which worketh in you both to will and to work, for his good pleasure" (Phil. 2:13).

To me, as I hope it is to you, the preaching of the eternal Gospel is the most weighty, serious, satisfying, and sacred responsibility a person can be called upon to bear. I hope and pray that the Holy Spirit, infinite grace, Divine love and wisdom, may fill your heart and mind, and the hearts and minds of your classmates. May you each be fully baptized with the holy fire of Divine truth from off the altar of the Sanctuary above, that your lives may be fully consecrated to the holy calling of reconciling lost souls to God (2 Cor. 5:19), making you in very deed, "God's fellow workers" (1 Cor. 3:9); workmen "that needeth not to be ashamed, handling aright the word of truth" (2 Tim. 2:15), and faithfully keeping "the commandments of God and the faith of Jesus" (Rev. 14:12).

Most sincerely, your fellow worker,

GEO. W. HILLS.

Nortonville, Kan., April 23, 1908.

"Make yourselves nests of pleasant thoughts, treasure houses of precious and restful thoughts, which care can not disturb, nor pain make gloomy, nor poverty take away from us—houses built without hands, for our souls to live in."

Life's best school is living with people. It is there we learn our best lessons. Some one says: "It is better to live with others, even at the cost of considerable jarring and friction, than to live in undisturbed quiet alone."

Woman's Work

ETHEL A. HAVEN, Leonardsville, N. Y.

Contributing Editor.

There is that scattereth and yet increaseth.

"Life is a burden, bear it;
Life is a duty, dare it;
Life is a thorn crown, wear it.
Though it break your heart in twain,
Though the burden crush you down,
Close your lips and hide the pain—
First the cross and then the crown."

Culture in the Home.

MARIE S. WILLIAMS.

Culture is defined as the systematic improvement and refinement of the mind. In its broadest sense it applies to the improvement of the whole man bodily, mentally and spiritually. It applies not only to the cultivation of the more ornamental accomplishments, such as music, art, elocution, etc., which fit one to shine in society, but includes the acquirement of homelier graces, like politeness of speech, good manners at table, as well as the more solid qualities of truthfulness, honesty, purity of speech, self-reliance, unselfishness and self-control. These must be taught by example as well as by precept. The parent who threatens his child into temporary good behavior with "the bogey man" or "the policeman," instead of inculcating truthfulness, is giving early lessons in deceit. Association with people of refined manners, cultured speech and spiritual life, is a powerful influence for good.

Some one has truthfully said, "A grand manhood and womanhood is only home teaching and prayer woven into life and form." The home is the foundation of the church, the state and the nation. If the home life is pure and prayerful, church life will be steady and devout. Submission to rightful authority is a preparation for good citizenship.

No home is complete without the presence and music of childhood. "A babe in the house is a well-spring of happiness." The

recent movement of the *Delineator* in bringing together, in loving relation, the childless home and the homeless child, with every other benevolence of its kind, is a work of philanthropy so far-reaching in its possibilities for good, that eternity alone can reveal its beneficent results. Institutions for the care and education of homeless children are commendable and do a great and good work for humanity, but in all these organizations the greatest factor in the development and molding of child nature is lacking—that of real mother love. "The hand that rocks the cradle is the hand that rules the world." Dr. Theodore L. Cuyler pays this tribute to the mother's influence: "For four-and-thirty years I have been preaching the good tidings of the Word, and I would not change places with a king; but I doubt if I ever would have been drawn to the service of Christ Jesus but for the faithfulness of that home preacher who rocked my cradle. At the starting-point of nearly every minister's life stands a Christian mother. Dr. Potts requested all of us students in Princeton Theological Seminary who had praying mothers to rise, and in an instant nearly the whole one-hundred fifty were on their feet. There we stood a living witness of the power of a mother's prayers and a mother's shaping influence and example."

"Home is the sacred refuge of our lives." Nothing of an earthly nature is so safe and secure as the home where hearts are loyal and friends are true. The structure need not be elegant nor the home makers affluent. Simplicity of living and wholesome economy need not detract from the highest happiness in the rightly ordered home. The habit of living within one's means is healthful in its effects, both physically and spiritually. "A man's life consisteth not in the abundance of the things which he possesseth." How many great and useful men have been reared in humble homes where daily toil was the price of sustenance.

A child's early life is the index of its future. How important, then, that all his environment be such as will develop his best self and restrain any evil tendency. Good instruction and right example have large place in the formation of character but unconscious influence is, after all, the most

powerful influence for good. Emerson says "What you *are* is thundering so loudly above your head that I cannot hear what you *say*." This influence, unconsciously exerted, is in direct proportion to the sincerity and spirituality of the real heart-life of the household. Some one has said, "One might wear a passion out of a family by culture as skilful gardeners blot a color out of a tulip that hurts its beauty." Indeed, home is the ideal place for the cultivation of all the Christian graces. Such an atmosphere may be created and maintained that an unkind look, or an impatient word seems almost a crime.

The foundation of good citizenship and loyalty to one's country is surely laid in that home where obedience to parents and respect for the rights of others are daily inculcated. The disobedient child is always the disagreeable child. He is sowing seeds of trouble in future days both for himself and others.

The habit of co-operation in the home gives great opportunity for forming habits of helpfulness and self-reliance. The prompt and faithful performance of small duties is a preparation for greater and more important work. Professor Drummond calls attention to the fact that so much of the life of Jesus was spent in doing kind things. The Christ-life is the life of service. To love and serve abundantly is to live the abundant life. To leave undone the kind act, or to fail to speak the needed word of encouragement or appreciation may be as great a sin as to do what we know to be wrong. He puts most into life who is most loving, sympathetic and self-forgetful.

Familiarity with growing things, the wild flower of the field, the common blossoms of the garden, the birds that are in every tree, all these are sources of never-ending delight. They lead the heart out in gratitude to the Giver of all good. It is said that the sense of beauty with appreciation of the charm of common things is less often met among cultured people than other mental endowments.

The habit of seeing the humor of an incident and the happy side of annoying circumstances is an accomplishment worth the price of possession, both for the sake of the person himself, and perhaps even

more for the benefit of those with whom he is associated. It costs so little to carry a pleasant face but its influence is like a benediction.

"Take Joy home,
And make a place in thy great heart for her,
And give her time to grow, and cherish her.
Then will she come, and oft will sing to thee
When thou art working in the furrows; aye,
Or weeding in the sacred hour of dawn.

It is a comely fashion to be glad;
Joy is the grace we say to God."

The habit of the correct use of language should be daily cultivated in the home, as well as in the schoolroom. A fundamental part of a child's education has been acquired when he has learned the correct use of his native tongue. A carefully-trained boy when asked by his watchful mother if a new playmate used "bad words" regretfully replied "Yes, mamma, he said *ain't*." A young woman may be attractive in manner, tasteful in dress, and accomplished in many ways, but if she is incorrect in the use of common expressions she betrays at once her lack of culture and loses, in great measure, her charm.

With the right use of language comes the ability to express one's thoughts. "There is a wide difference in having something to say, and having to say something," as a public speaker once declared in telling the story of his embarrassment on a certain occasion. It is said of the childhood of William E. Gladstone that his father often introduced topics of conversation and encouraged his children to discuss them, drawing conclusions from the facts presented. "Chatterbox" and "Slow-of-Speech" both had to say something. Gladstone found no difficulty in after-life in having something to say when he had to say something.

The choice of good literature and the cultivation of a taste for solid and instructive reading is a grand opportunity for culture. Good books and magazines are powerful instruments in the formation of character. Bad literature does an untold amount of harm. Books of nature study, history and biography should come before the reading of fiction, which destroys the taste for more solid reading and, if read too early, injures the memory.

The custom of attendance upon church

services, reverence for the house of God, Bible reading and prayer, are all the products of right home influence. Make the family altar, which should be in every home, a service at which the children may sing their favorite hymns. Familiarity with the Scriptures gained in early life is a constantly recurring source of pleasure. A vision comes to me of a gray-haired father who read the Word daily in the family for more than sixty years. A knowledge of the Bible was thus gained that otherwise would have been missed.

There is nothing quite so beautiful and attractive as beautiful manners. Perfect courtesy is the flower and fruit of good breeding. Its root is the true Christian spirit. Respect for one's elders, reverence for the aged and veneration for the law of God are qualities that adorn any character. That household is highly favored which includes within its circle an aged grandparent to whom is shown uniform courtesy and consideration. The presence of a lovely grandmother in our own home, for nearly a score of years, was a blessing to all the family, not only in the enjoyment of her beautiful life, but also in the love inspired for elderly people and an interest in their happiness which has greatly added to our own.

Opportunities for culture are unlimited in their scope. When home ties are severed and sons and daughters have families of their own, then are recalled and repeated in large measure the precepts inculcated in childhood. These gather weight as the years go by and acquaintance with the world brings increased appreciation of instruction given by lips long silent. Memory is ever freighted with the incidents of childhood. Make the home a happy one, stored with memories pleasant to recall.

Dr. Gardiner said in a recent editorial, "Homes are the real schools and universities, after all, in which men and women are trained." How important then, that the place where character is formed and destiny is shaped should be, in its highest sense, a preparation for the Home "not made with hands, eternal in the heavens."

Norwood, Ohio,
June 1, 1908.

Deacon John Hummel.

John George Hummel was born in Philadelphia, Pa., Jan. 23, 1826, and died at Marlboro, N. J., June 18, 1908.

When a young man Brother Hummel was converted in what is said to be the oldest Methodist church in the world, located in Philadelphia. Coming to Marlboro, he embraced the Sabbath when about twenty-one years of age, and united with the Marlboro church where most of his work was done. April 13, 1848, he married Harriet B. Davis who died just three years and one day before her husband. Six sons and three daughters were born to them. Five sons and two daughters are still living to mourn the loss of a Christian father. Brother Hummel was a prominent church worker. Nov. 5, 1857, he was chosen deacon. For some years he took his turn with his associate deacon, Joseph C. Bowen, in conducting Sabbath services. In 1884 he went west and spent about ten years in Kansas and Illinois. Most of this time was spent in Kansas, and he became a member of the Nortonville church, where he did good service preaching, alternating with others for some months, while the church was securing a new pastor. He also preached in adjacent neighborhoods and was efficient in the religious organizations of county and township.

He was quite infirm for some years before the death of his beloved wife. Since then he has been lonely and homesick for heaven. The desire for life was gone. Yet he took as his own the words of patient Job: "All the days of my appointed time will I wait till my change come."

All the children except one lived at a distance, most of them far away in distant states. But the one son and family on the old home place ministered to his daily wants with thoughtful care till his change did come, and he "was carried by the angels into Abraham's bosom."

Thanks be to God for the life and Christian service of Deacon John George Hummel.

Burial in Marlboro cemetery.

"The world passeth away, and the lust thereof: but he that doeth the will of God abideth forever." I John 2:17.

S. R. W.

Young People's Work

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

DEAR ENDEAVORERS:

The death of our lamented President has left the *Endeavorer* without an editor or business manager. The paper, however, will be edited by the Young People's Board and printed on the *Star* press at West Winfield, N. Y. until Conference.

Mrs. A. C. Davis has rendered, and is now rendering, valuable assistance in editing the paper and in looking after the financial and other detail matters relating to the *Endeavorer*. But it does not seem wise to burden her already taxed strength with these matters.

In order to relieve her of as much of this work as possible, to avoid confusion, and to simplify the work, all money due the *Endeavorer* for subscriptions, advertising, etc., should be sent to Mrs. S. B. Everts, Treasurer of the Young People's Board, Adams, N. Y., who will receipt for the same. In making remittances, be careful to give the names and addresses of subscribers for whom remittance is made. Especially should collectors for the *Endeavorer* be careful to send itemized statements with all remittances. Please be prompt in paying up all arrearages as the Board will need the funds to carry on the work.

Yours in our common cause,
A. L. DAVIS, Secretary.

Verona, N. Y.,
July 1, 1908.

DEAR EDITOR VAN HORN:—I would like to add a few words for your department to the tributes already given in memory of Dr. Martha Rose Stillman.

For the key-note to her beautiful life of service my thoughts go back to the time of her conversion and her early Christian experience, when she consecrated her life to Christ, making his life the model after which she patterned her own, seeking to have it conform to his standard.

"I am with you as one who serves," said Jesus to his disciples, and a life of service

was Miss Stillman's ideal. To be Christ-like was her purpose. She was one of a class of girls with whom I had the pleasure of meeting at stated times for religious conversation and prayer, and through these intimate communings her purpose to give herself wholly to Christ was revealed. Her implicit, confiding faith in him was beautiful to witness. The exalted soul-life that shown in her eyes and was expressed in word and manner was an inspiration to all as we communed together in those early days.

The Christian life of Miss Stillman unfolded as the flowers unfold, growing in beauty and symmetry as the years passed, ever reflecting the light and joy of a soul at one with Christ. All who came under her influence felt its power. Her visits to her Alfred home were occasions of pure delight to her and to the friends who awaited her coming with joyful anticipations. Who that met with her on these occasions can forget the bright, joyous radiance of her presence?

Hers was indeed a beautiful life of good cheer and helpfulness, and the world is made brighter and better and many, very many souls are drawn to the Savior because her life radiated his saving power.

MRS. C. M. LEWIS.

Cleveland, Ohio,
June 28, 1908.

Training in Prayer.

MARTHA M. WILLIAMS.

Prayer is the Christian's essential virtue. Without it the spiritual life would die, for it is the medium through which the soul has intercourse with the Supreme Spirit, the source of power, our God.

All the great characters found in the Bible and all the mighty men of God outside the Bible, have been such because they have claimed this promise, "Ask and ye shall receive."

It is said that General Havelock would rise at four if the hour of marching was at six, rather than miss communion with God. Said Sir Matthew Hale, "If I omit praying and reading God's Word in the morning nothing goes well all day."

The queen of American womanhood, Dr. Clark's mother, believed in prayer, and it is attributed to her strong faith and prayers

for her boy that he would grow up to be a good and useful man, that this great spiritual movement, Christian Endeavor, was begun.

The need of the day is prayers like those recorded by Mrs. Clark in her journal, prayers of gratitude and thanksgiving for God's numerous and wonderful mercies to her, (although bereft of husband and three dear ones within a few short years, only one son remaining) prayers for grace and wisdom to perform her duties, longing to accomplish more than her conscience might say, "She hath done what she could."

I say, the need of the day is prayer. Whatever our rank or occupation in life may be, we can and must use this means of obtaining grace if we are true imitators of Jesus, for it was His method of spiritual culture. And Jesus is now at the right hand of God, making intercession for you and for me.

When we approach God it should be in the name of Jesus, for as it is written, "All have sinned and come short of the glory of God." Then let us remember that it is because of the atoning blood of Jesus, and through His merits that God will hear us when we pray. With the consciousness of this fact, can we bow before Him with other than humble hearts?

It is written, "Watch and pray lest ye enter into temptation." The world with its gratifications has a tendency to draw us downward; we need the protection of some unseen power to thwart Satan with his cunning devices, and prayer is the strongest clasp for the Christian's armor. With prayer a bulwark of defence may be erected to protect the weak places in character, until the temple has been made strong and beautiful, and new aspirations and hopes arise. But eternal vigilance is the only sure way of safety, and to be kept a strong Christian, one must constantly drill.

I would not underestimate the value of secret prayer, the symbol of which is the "shut door" which shuts out the gayety, business and hurry of the world, and shuts in self with its besetting sins, temptations, troubles and perplexities, while the soul waits for God to speak in the still small voice. Though great and manifold are the blessings which come in this way, yet I

would encourage public prayer, the blending of our voices with others.

There is power in united prayer, and it brings blessings to an organization; for when it is persisted in, it will allay misunderstandings, help to overcome obstacles, and will increase the faith of the participants in each other, in themselves and in their God.

The Young People's prayer room is no doubt the place where many voices have first been heard in public prayer. With what difficulty, perhaps, the timid ones have made their first attempt. The prayer that is made in the secret place is made to the same God as the one that is made in public, but how much farther away He sometimes seems in public; and after a sentence is begun, perhaps, the unseen is lost sight of and the words that would be uttered die upon the lips. Then comes a feeling similar to the one Moses experienced when he said, "O my Lord, I am not eloquent; but I am slow of speech, and of a slow tongue." Nevertheless strength is gained from this effort.

It is well for those unused to participating in public prayer to first begin with a sentence or two, and increase the number of sentences from time to time; or a number might stand at once and each use a verse of Scripture previously learned, which would express the desires of each heart. But the repetition of flowery sayings to which the heart does not respond is not prayer; for true prayer is the expression of the soul to God, worshiping Him in spirit, for God is Spirit. And one of the conditions of true prayer is sincerity, with no seeking of praise and, as far as possible, with no consciousness of one's self.

Previous preparation for public worship is very helpful to all and especially to the young Christian. A short or longer time as seems necessary, spent in communion with God before a service, gives spiritual strength as nothing else can; and the following passage of Scripture has been made practical by many: "Unless the Lord had been my help, my soul had almost dwelt in silence."

I believe no one should dictate the exact wording of another's prayer, but I do believe discretion should be used in asking favors of God. The favor that is asked for

merely selfish purposes, in all self-interest and gratification instead of God's glory, is a favor asked with a wrong motive, and God is loath to answer this kind of prayer. We should learn to renounce our self-life and look to Jesus to form His thoughts, His purposes, His desires in us. Jesus reveals Himself and His presence through His Word and by His spirit, and God has promised us many blessings if we will ask in faith believing.

We should make each request in conformity to God's will. His promises for spiritual blessings are broader than our prayers, but petitions for temporal blessings are conditional to the Lord's will; and if we are in doubt as to whether we are wise in the asking, it would be well for us to say in conclusion to our request, if it be Thy will. We remember that Jesus said, "Father, all things are possible unto thee; take away this cup from me: nevertheless not what I will but what thou wilt".

As I have said, I believe no one should dictate the exact wording of another's prayer, for the spirit may lead our thoughts along different channels, more particularly perhaps along the line of our own work. The pastor offers a prayer for his people, the president for the society; and the chairman of the various committees or departments prays more definitely perhaps for the success of the work devolving upon his or her committee or department; but I believe prayer should be made universal.

The all-wise Father knew our need of instruction and he has given us an example in the Lord's Prayer. As we say, "Our Father who art in heaven", we have the thought definitely in mind of whom we are approaching; "Hallowed be thy name", reverencing His holiness; "Thy kingdom come. Thy will be done in earth, as it is in heaven", desiring God's will to predominate, and that His reign may be supreme on earth; "Give us this day our daily bread", confiding in Him to supply our needs. "And forgive us our debts, as we forgive our debtors". We cannot conscientiously repeat this sentence unless we can meet the requirement of the last clause, "as we forgive our debtors". We may say, "Forgive us our debts as we" and here we fail to go on. It seems so hard to forgive sometimes, so difficult to attain the forgiving

spirit; but when we think of how very imperfect our lives must be in the sight of God, and yet His charity never faileth, we will be forbearing and say, "as we forgive our debtors". "And lead us not into temptation, but deliver us from evil", faith in His guiding and saving power. "For thine is the kingdom, and the power, and the glory, forever"; acknowledging Him as our Lord, whose glorious kingdom is eternal.

We should never feel that we cannot pray because of our inability to pray as we ought; for God is merciful and all-sufficient, and it is written, "If any of you lack wisdom, let him ask of God, who giveth to all men liberally, and upbraideth not." He will give His Holy Spirit to those who ask for Him, and when we ask in the spirit we cannot ask amiss.

In many cases we can do a great deal toward the attainment or fulfilment of our own wishes. There are prayers or wishes which lie utterly beyond the sphere of our strength to fulfil; but there are others the fulfilment of which depends upon our own efforts.

The story is told of a little girl who asked in her evening prayer that God would protect the little birds and keep them from entering the trap her brother had set during the day. "Do you think God will answer that prayer?" she was asked. "I am sure he will," she confidently replied. "What makes you so sure?" "I smashed the trap." She had answered her own prayer. We can do likewise in many cases.

In John's Gospel we read, "If ye abide in me and my words abide in you, ye shall ask what ye will and it shall be done unto you".

How sweet is the hour of prayer. What fulness of joy is found in the presence of Him who is the giver of every perfect gift, when the soul reaches after heaven's higher and better things. As Charlotte Elliott has written:

My God, is any hour so sweet,
From blush of morn to evening star,
As that which calls me to Thy feet,
The hour of prayer?

Blest is that tranquil hour of morn,
And blest that solemn hour of eve,
When, on the wings of prayer upborne,
The world I leave.

Then is my strength by Thee renewed,
Then are my sins by Thee forgiven,
Then dost Thou cheer my solitude,
With hopes of heaven.

No words can tell what sweet relief
Here to my every want I find;
What strength for warfare, balm for grief,
What peace of mind.

Hushed is each doubt, gone every fear,
My spirit seems in heaven to stay;
And e'en the penitential tear
Is wiped away.

Lord, till I reach that blissful shore,
No privilege so dear shall be,
As thus my inmost soul to pour
In prayer to Thee.

"Mill Yard," London.

A Baptismal Service.

LT.-COL. T. W. RICHARDSON.

After several years of persistent and steady work, taxing our ingenuity, patience, and ability pretty severely, we can praise God for giving us the commencement of what we trust and pray may be an abundant harvest.

For a year or two a dear Christian girl has been awaiting baptism, but being a nurse could not give a fixed date. Having no other sure candidate we could not make the necessary arrangements.

One of my wife's brothers not long since offered himself for baptism, then one of his wife's brothers came forward, and we knew of the wife of a good Sabbath-keeper who would be baptized if we had others.

On the 14th of June, therefore, I held a baptismal service at the Essex Road Swimming Baths, and immersed those four candidates on profession of their faith. I fear I must have (if possible) made the service too impressive, for it drew tears to the eyes of more than one. The order of service I had carefully arranged and put in print. It commenced with hymn 706, Seventh-day Baptist "Christian Psalmody," "In Jordan's tide the Baptist stands, immersing the repenting Jews." Then a short prayer, and the following Scriptures: Matt. 3: 1-6, 13-17; 28: 19-20; Rom. 6: 3-4, 21-23; Acts 2: 32-38, 8: 32-39, 16: 25-33; Col. 2: 6-12. Hymn, "In all my Lord's appointed ways, my journey I'll pursue." Address. Consecration prayer. Hymn, "See how the willing converts trace the path the great Redeemer trod," during

which the candidates were immersed. Concluding with the benediction.

At a church meeting the same day at the home of the pastor, the nurse and the two gentlemen were admitted to membership with the laying on of hands according to our usual custom. They then received the right hand of fellowship. It was truly a joyous meeting, the happiness of Christian love filling all our hearts and giving evidence of the presence of the Holy Spirit.

A few days ago a Sabbath-keeper at Manchester, with whom I have been in correspondence for some time, wrote to say he hopes to come to "Mill Yard" for baptism next year. A young man in Dublin seeing one of our advertisements in an Orange paper has decided for the Sabbath, and speaks of coming to England for baptism. Opposition also is waxing warm. A clergyman of considerable note has been preaching against us, and has been well answered in the press by a stranger.

Our North London Conference of Christian Sabbath-keepers proved very satisfactory. As part of the program I gave a lantern lecture. I had made a slide of that excellent picture "Amending God's Law," which looks well on the sheet.

For the Caxton Hall Conference in May, we distributed over 18,000 cards from house to house, in various parts of London, with good Sabbath matter on the back, and our Seventh-day Baptists tracts with them. Thus we are endeavoring to spread the truth.

It is only the ninth of July, but we have already had a longer and a hotter summer than we had in all last year. The season about Boston is nearly three weeks ahead of last year as indicated by the blossoming of the Trumpet Vine (*Tecoma Radicans*) on July 4; last year it blossomed July 22. Although there have been hotter days in June in several recent years, June this year was the hottest in average temperature of any June since 1901. We have had six weeks of summer weather, and according to usual conditions have at least eight weeks more to come. This summer is likely to be a record-breaker for length.—*The Watchman.*

Children's Page

Who's Afraid?

There may be ferocious wildcats
That we read about in books;
Those I've seen I'm not afraid of—
Pussy-willows—by the brooks.

Some may fear the stealthy tigers
Roaming far from dusk till dawn.
I dare put my hands upon them—
Tiger-lilies—on the lawn.

Then the king of beasts, the lions;
I don't fear them when I pass;
All alone I walk among them—
Dandelions—in the grass.
—Norton Everett Chapman, in *Little Folks.*

Rax.

Rax was one of the most intelligent dogs I ever knew.

Now you may wonder what his real name was, and will laugh when I tell you it was "Borax." Wasn't that a strange name for a dog?

He was a nice, clean-looking dog, all white, with very expressive brown eyes.

He used to come from Boston, his home, down to the beach every summer with his owner, Mrs. Aldrich. She was very deaf and "Rax" used to be "ears for her," she said. When people went to the cottage to call, Rax would inform his mistress of their presence by barking loudly, and if she didn't go to the door at once he would go where she was and bark louder still, as much as to say, "Hurry up, they will be tired of waiting."

He seemed to understand that he must look out for her very carefully, and always followed her wherever she went.

At night when he went upstairs to bed it was his custom to go to the bureau where the pocketbook was kept and bark till she gave it to him, then he would take it in his mouth and go upstairs, and lie down with it under his paws till his mistress came up to bed. No one could get it away from him but his mistress, either.

One night his mistress sent him upstairs, and, as usual, he had the pocketbook between his teeth. When she was ready to go to bed she went out into the kitchen

where the stairs led up to the chambers, and said in an ordinary tone of voice, "Rax, bring my pocketbook down here, I want some change for the milkman." She waited a moment and then said, "Are you coming?" As she spoke the words she turned around and there was "Rax" with the pocketbook.

I was a frequent visitor at the cottage, and often did the errands for Mrs. Aldrich at the store. When I went to inquire if I could do anything for her Rax would jump up and put his paws on the bureau and bark and whine till he had the pocketbook, then he would come to me and ask, as well as a dog could, if he could go to the store with me.

One night Rax was lying on the foot of his mistress' bed as usual, and, although apparently asleep, yet was on the alert for any disturbance.

Just then there rang out on the air the old bell, clanging wildly the alarm of fire. Rax heard the noise and rushed downstairs, but was driven back by the cloud of smoke which was pouring up the stairway.

He jumped around wildly and barked loudly trying to arouse his mistress, but she was a heavy sleeper and did not awaken. Then he quickly jumped onto the bed, and gently put his paw on her face. She started up quickly realizing her danger hastily threw some wraps on and opening the window tried to crawl out on the roof. Rax was there before her; and, jumping down to the ground, ran around the corner of the avenue as quick as his four paws would carry him. By this time the firemen came rushing along, and, guided by the dog's frantic movements and barking, rushed to the room, and in a few minutes had rescued Mrs. Aldrich from the burning cottage.

They soon had the flames extinguished, and found that there was not much damage done to the cottage.

Rax was the hero of the hour, however, and seemed to understand what he had done, as he went to his mistress and lapped her hands and face and looked at her with his expressive eyes. All agreed that if it had not been for his efforts Mrs. Aldrich would have been burned to death.—*Emma G. Randall, in Every Other Sunday.*

HOME NEWS

FRIENDSHIP.—The pastor and his wife are back in the parsonage, enjoying a new stairway and an extra window in the dining room. New paper and paint add to the appearance of this room also. Another result of the thought and labor of the Ladies' Aid. Pastor Bond came home from the associations June 15; Mrs. Bond and the girls came a week later. The people report good sermons in the pastor's absence. Three neighboring pastors preached, Professor Clark spoke one Sabbath, and a sermon was read from the *Pulpit* on one occasion when the preacher engaged for the morning failed to come.

Many hearts have been turned toward Nile lately, and many RECORDER readers have understood that the pastor expected to baptize fourteen candidates upon his return home. Sabbath day, June 20, was a beautiful day, and a memorable day for many of our people here. Not only were all the young people present and ready for baptism, but one had been added to the number. So, following the morning service and a brief session of the Sabbath school, the congregation assembled by the stream and these fifteen young people and children were baptized in the presence of their parents and many friends. It was a bright day, but the pastor noticed a white, slow-sailing cloud overhead as he was in the stream with a candidate, and it suggested that when Jesus was baptized in the Jordan there was a cloud and a voice. There was no audible voice for us, but the same Father spoke to many hearts and made us rejoice together with joy unexpressed, save in song and smile and tear. The calm and satisfied expression on the faces of the young people was very evident as they came to the water's edge assisted by the two junior deacons. May they ever hold to this same high purpose of obedience to the Master, and find it a joy as on this occasion. Last Sabbath was another typical June day, and a glad day for our church. At the close of the sermon twenty-three young people were received into the church by the laying on of hands, and prayer. Friends had brought

ferns and flowers which well became the occasion when so many young people in the strength and beauty of youth and childhood were uniting themselves to the church of Jesus Christ. From the pastor's class of young men there were five who joined the church, from the young ladies' class of corresponding age, there were six; the others were younger, with the youngest nine years of age.

Some weeks ago the pastor announced his acceptance of a call to become the pastor of the church at Milton Junction. On Sunday, June 21, at a business meeting, the church called Mr. James L. Skaggs, a student in the Seminary at Alfred, to become the pastor. Mr. Skaggs will begin his work the first of September. He, with his family, will occupy the parsonage at Nile, and during the school year he will spend three days each week at the Seminary. Thus the final purpose of our leaving this church at this time is to be fulfilled, namely, the whole field will be better occupied. A new man has been brought into the work. Instead of a series of transfers following our removal, a pastor has been added to the denomination.

Our hearts are turning toward Milton Junction in prayer and hope, while we continually pray for the prosperity of the dear church at Nile.

PASTOR BOND.

Nile, N. Y.,
June 29, 1908.

ASHAWAY, RHODE ISLAND.—Memorial Day was quietly observed in this place, the memorial service being held in place of the regular Sabbath morning program. A stirring address was given by Rev. John Ward Moore of Bellows Falls, Vt. Prayer was offered by Rev. Horace Stillman and an anthem rendered by the church choir. Mrs. Ralph Briggs sang a solo which was appreciated by all. Children's Day was observed June 13, and an interesting program was given by the children, assisted by the choir and Pastor Burdick. The church was very prettily decorated with palms, ferns and daisies. Recitations were given by Ira Murphy, Donald Burdick, Edward Saunders and Janet Randolph. Clara Pashley sang a solo and exercises were given by several classes.

The baccalaureate sermon preached to

the members of the graduating class of the Hopkinton High School was delivered on June 20 by Rev. G. M. Rigler of the First Baptist church at Westerly. The pupils of the high school marched into the audience room of the church singing. The processional was played by Miss Susie Lewis.—The graduating exercises of the class of 1908 were held last Thursday evening. The attendance was very large and the program was listened to with close attention. The members of the class were Forest Wells, Walter Harrington, Bergen Greene, Will Chappell, Anna Crandall, Hattie Lewis, Maud Briggs, Effie Lamb, Gertrude Macomber, Alma Lewis, Gladys Collins, Vera Langworthy, Ethel Wells and Elma Burdick.

The annual meeting and reunion of the Hopkinton High School Alumni Association was held in the school hall on the evening after the Sabbath, June 27. Charles Briggs was elected president for the ensuing year. A program consisting of piano solos and duets, a vocal solo, violin solo, and readings by Miss Grace Burdick, was given. Refreshments were served.

The semi-annual business meeting of the Young People's Society of Christian Endeavor was held last evening. Thomas Turnbull was re-elected president and Miss Edna Burdick was chosen as vice president. A social was held in the parish house on the evening after the Sabbath, June 20. The attendance was good and every one seemed to have an enjoyable time. Among the special features of the evening were an old-fashioned spelling-match and a peanut hunt.

The eight Christian Endeavor Societies of the Local Union of Westerly and vicinity are to hold a social at Potter Hill in the near future. Our society has been asked to furnish music for the occasion.

The Missionary Committee had charge of the Sabbath evening prayer meeting a few weeks ago. The missionary meeting on Sabbath afternoon, May 30, was led by Miss Gertrude Stillman. The Sabbath-school Baraca class has recently laid out a tennis-court and also a croquet-ground for the use of the members of the class and their friends.

Many hearts here were saddened by the death of Dr. A. C. Davis and Mrs. G. J.

Crandall. Dr. Davis has done a great work for the young people of our denomination and he will be greatly missed. Words cannot express the love that Ashaway people bore for Mrs. Crandall, and her life has been an inspiration to many.

ALICE A. LARKIN.

June 30, 1908.

MARRIAGES

HIGGINS-BAGGS—In Westerly, R. I., July 2, 1908, by Rev. John G. Dutton, Mr. Seth Hubbard Higgins of Potter Hill, and Miss Emma Eldora Baggs of Richmond, R. I.

MAXWELL-HUGHES—At the home of the groom's father, R. C. Maxwell, in that part of the township of Milton, Rock Co., Wis., known as Rock River, by the Rev. Edwin Shaw, Thursday, June 25, 1908, at seven o'clock P. M., Frank Hamilton Maxwell of Milton Junction, R. F. D., Wisconsin, and Miss Cleo Myrle Hughes, of Jackson Center, Ohio.

GREEN-BRACE—At the home of the bride's parents, Mr. and Mrs. E. J. Brace, North Loup, Nebraska, on June 27, 1908, by Rev. Geo. B. Shaw, Earl P. Green and Ella E. Brace, all of North Loup.

DAVIS-DAVIS—At the home of the bride's parents, Mr. and Mrs. W. F. Davis, Salem, W. Va., by Rev. L. D. Seager, Mr. Okey Davis, of Doddridge Co., and Miss Addie Davis.

DEATHS

VINCENT—Mrs. Mary Rose Vincent, daughter of Nathaniel and Nancy Green Rose, was born in the township of Milton, Rock Co., Wisconsin, in the section known as Rock River, August 20, 1867, and died at the same place June 11, 1908.

She was married to Elmer D. Vincent, by President W. C. Whitford, December 30, 1896. Three children died in infancy and three are left with the father without a mother's love and care. In her youth she became a member of the Rock River Seventh-day Baptist Church, and has ever been one of its most loyal and efficient workers. "Kit," as she was affectionately called by her family and friends, will be sorely missed at Rock River. The esteem in which she was held was in part shown by the very large concourse of people that attended the funeral services, Sabbath day, June 13, conducted by a former pastor, Edwin Shaw, the church being at the time without a pastor. E. S.

DAVIS—Margaret, daughter of Mr. and Mrs. Enoch A. Ayars, and wife of Barzillai H. Davis, was born at Marlboro, October 29, 1856, and died at Shiloh, N. J., June 9, 1908. This sister confessed Christ in 1875 and united with the Shiloh Church. Her membership was continuous till death. March 15, 1878, she became the wife of Barzillai H. Davis, who now mourns his great loss. Seven children were born to them. Two only are living—a son and a daughter. About two years ago two sons died within a few weeks of each other. One had come to manhood; the other was about eleven years old. The mother never rallied from this severe shock. In her last sickness those boys were much in her mind, and she expressed a desire for the "Good Father" to take her to the heavenly home. Thanks be to God for the religion that causes us to meet death calmly. Pastor Coon was attending the associations, and Pastor Wheeler of Marlboro conducted the funeral service. S. R. W.

PERRY—George L. Perry was born in Richburg, N. Y., May 10, 1844, and died in Little Genesee, N. Y., June 24, 1908.

At the age of 18 he enlisted in the Union Army, and served for three years as corporal in Company A, 136th Regiment, N. Y. Volunteers. He took part in the battle of Gettysburg and others, and was in the march with Sherman's army to the sea. After the close of the war he went to Michigan, where he spent the greater part of his remaining years, returning occasionally to New York to visit his brothers and sisters. Four brothers and two sisters survive him. Two years ago he returned to spend the remainder of his days with relatives and comrades, and died at the home of his nephew in Little Genesee where his funeral took place, June 26, conducted by Pastor Babcock, in the presence of a large company of relatives and friends. S. H. B.

GREEN—In Milton, Wis., June 24, 1908, Mrs. Ursula D. Green, wife of Clark Witter Green, in the 60th year of her age.

Mrs. Green was the oldest child of Henry and Sarah Humphrey Monroe, and was born in Alfred, N. Y., December, 1848. Since her infancy, Wisconsin has been her home. When 21 years of age she was married to Brother Green, who with their two children, Rena Green Hull and Clark Wendell Green, mourns her departure. Mrs. Green was baptized when about 15 years of age, by Eld. James C. Rogers, at Rock River; later she united with the church at Milton Junction, and for the past 12 years her membership has been with the church in Milton. She was a woman of strong Christian faith and of unswerving loyalty to God and his truth. "This is the victory that overcometh the world, even our faith." (1 John 5:4) L. A. P.

CLARKE—In Brookfield, N. Y., June 25, 1908, Mrs. Celestia A. Babcock Clarke, in the sixtieth year of her age.

She had gone with a neighbor to the meadow north of town to pick strawberries; about ten o'clock she was stricken with apoplexy and soon lost consciousness. Kind friends brought her to

her home where she passed away that afternoon without regaining consciousness.

Mrs. Clarke was a daughter of Leander and Roxana Williams Babcock and was born September 29, 1849, and entered into rest, June 25, 1908. February 11, 1875, she was married to Ray G. Clarke and to them were born two children, Leon L. of Vernon, N. Y., and Mary E., wife of Harlan Chandler of Earlville, N. Y. These with a step-daughter, Mrs. Florence West; a brother, Harvey A. Babcock and three sisters, Mrs. Elnora Clarke of Brookfield, Mrs. Elva O. Curtis of New Market, N. J., and Mrs. Mary S. Williams of North Loup, Neb., and a devoted husband are left to mourn the loss of a loved one.

She was baptized at Watson, N. Y., when about fourteen years of age, by Rev. James Summerbell; a year or two later she removed with her parents to Brookfield where she joined the Second Brookfield Church of which she has since remained a loyal and consistent member, and an earnest worker in all departments of church work.

Funeral services were conducted at her late home, Sabbath afternoon, by her pastor, and attended by a large circle of friends and acquaintances. Interment in Brookfield Rural Cemetery. W. L. G.

BONHAM—Jonathan Wallen Bonham, son of Mr. and Mrs. Malachi Bonham, was born in Greenwich township, N. J., September 25, 1832; died at Shiloh, N. J., with congestive chill, June 30, 1908.

Some sixty years ago this brother confessed Christ and united with the Marlboro Church. Some years later he went to Walworth, Wis., and spent four years. While there he united with that church. Returning he settled at Shiloh and united with the Shiloh Church, remaining a consistent and useful member until called to join the Church triumphant. The strong and willing hands that had helped deposit so many in the last resting-place are now still in final rest.

Brother Bonham was a faithful soldier in the war that crushed out slavery. But he carried his religion with him. When the captain of a boat said to his soldier passengers, "We are now going to a country where there is no God," Brother Bonham's quick reply was, "Captain, put me off, I do not want to go there."

December 21, 1865, he married Margaret, daughter of Solomon Hall. They had no children but they cared for others, bringing a boy and girl to years as though they were their own. These survive and with their children deeply mourn their loss.

Eleven years ago death deprived him of his wife. Since then his home has also been the home of his sister. From the family of four sons and four daughters, there remain but one son and two daughters.

Brother Bonham "purposed in his heart" in youth to live a Christian and he carried out that purpose, through his long life, to the glory of God and the salvation of his own soul. Pastor Coon had not yet returned from attending associations, and Pastor Wheeler of Marlboro officiated at the funeral service. S. R. W.

Sabbath School

CONDUCTED BY SABBATH-SCHOOL BOARD.

Edited by

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Biblical Languages and Literature in
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Aug. 1. David Anointed at Bethlehem. 1 Sam. 16:1-13.
Aug. 8. David and Goliath. 1 Sam. 16:1-13; 17:1-18:5.
Aug. 15. Saul Tries to Kill David 1 Sam. 18:6-16.
Aug. 22. Friendship of David and Jonathan. 1 Sam. 20.
Aug. 29. David Spares Saul's Life 1 Sam. 26
Sept. 5. Saul and Jonathan Slain in Battle . . . 1 Sam. 31.
Sept. 12. David Made King Over Judah and Israel.
2 Sam. 2:17; 5:1-5.
Sept. 19. Review.
Sept. 26. Temperance Lesson. Isa. 5:11-23.

LESSON IV.—JULY 25, 1908.

SAUL REJECTED BY THE LORD.

1 Sam. 15.

Golden Text.—"The Lord our God will we serve, and his voice will we obey." Josh. 24:24.

DAILY READINGS.

First-day, 1 Sam. 13:1-15.

Second-day, 1 Sam. 13:16—14:5.

Third-day, 1 Sam. 14:6-23.

Fourth-day, 1 Sam. 14:24-42.

Fifth-day, 1 Sam. 14:43-52.

Sixth-day, 1 Sam. 15:1-16.

Sabbath-day, 1 Sam. 15:17-34.

INTRODUCTION.

Chapter 15 is a continuation of the narrative we have been studying in ch. 8; ch. 10:17-27, and ch. 12. The two chapters which we omit, (ch. 13, 14) go with ch. 9, 10:1-16, and ch. 11.

It seems that in the earlier years of Saul's reign the people of Israel were grievously oppressed by the Philistines who had garrisons in the territory occupied by the Israelites, and were in almost complete control of large districts. To the Philistines Saul may have seemed little more than an outlaw chieftain. However Saul and his son Jonathan were brave and valiant men, and gathered to their standard a force of warriors. Jonathan especially distinguished himself in resisting the Philistine oppressors. Upon one occasion accompanied only by his armor bearer he began the action against an outpost of an invading army of Philistines, and gained a decided advantage which threw the main body of the invaders into panic, and resulted in a great victory for Israel. Upon this occasion Jonathan came near losing his life by reason of the ban which Saul had laid upon all food during the

day of the battle. He was however rescued by the people from the hand of his father.

In ch. 13 there is a reference to the rejection of Saul by Jehovah, but the reason is not very apparent. In our present Lesson the disobedience of Saul is shown as the cause directly leading to the great catastrophe of the rejection of the man who had been chosen by Jehovah as king and anointed for this sacred office.

TIME—Probably in the latter half of Saul's reign.

PLACE—Several places are mentioned. The interview between Samuel and Saul was at Gilgal.

OUTLINE:

1. Saul Manifests Disloyalty to Jehovah. v. 1-12.
2. Samuel Pronounces the Doom of Saul. v. 13-28.
3. Samuel Honors Saul and Slays Agag. v. 29-35.

NOTES.

1. *And Samuel said unto Saul.* It is to be noted that although Saul is king, Samuel as the representative of Jehovah still continues to be the chief man of the nation. Saul is not free to disregard the directions given by Samuel. Our Lesson records a test case of instruction from Samuel, disobedience on the part of Saul, and the consequences of that disobedience.

2. *I have marked.* Compare the marginal reading. The meaning is, I have determined to visit with punishment. *That which Amalek did to Israel.* Compare Exod. 17:8-16; Deut. 25:17-19; and other passages. It seems rather strange that the punishment should be thus sent several hundred years afterwards.

3. *And utterly destroy all that they have.* The whole people with all their possessions are put under the ban, or solemnly devoted to Jehovah, and therefore devoted to destruction. Compare for example the devotion of Jericho. There the indestructible objects were put into the treasury of Jehovah.

4. *Two hundred thousand footmen.* With this compare the six hundred that Saul had with which to withstand the Philistines at Michmash. Ch. 14:2.

6. *The Kenites* were the relatives of Moses by marriage, who joined their fortunes with the Israelites and traveled with them in the wilderness. After the conquest of the land the Kenites seem to have dwelt in the South country in the same region with the Amalekites.

9. *But Saul and the people spared Agag, etc.* The expedition was a great success. They overpowered the Amalekites with great slaughter. But Saul for some reason failed to apply the

ban as directed and saved the king of the Amalekites as a prisoner. He allowed the people also to take a rich booty of the best of the cattle. Very likely Saul wished to exhibit Agag as the token of his victory, and thus to gratify his vanity. He would also have imperilled his own popularity if he had compelled the people to refrain completely from taking booty.

11. *It repenteth me that I have set up Saul to be king.* Compare v. 29, and v. 35. It is interesting to note that we have in the same chapter the statement that God repented, and the statement that he cannot repent. The reference is not in any case to sorrow for sin: that would be an absurdity. It is true as stated in v. 29 that God cannot change his mind. He may seem to change his mind, but that is because of a change in the conduct of men. If Saul had continued in steadfast allegiance to God, the favor of God would have been constant toward him. When Saul changed his attitude toward God, it was necessary that God should change his attitude toward him. Our author could find no more vivid way to express this truth than to say that God repented. He is not speaking in philosophically accurate language, but rather picturing God as having the thoughts and feelings of man. *And Samuel was wroth.* Thus does our author express the violent emotion that filled the breast of the prophet. Some have thought that it was unbecoming for Samuel to be angry, and so have tried to tone down the expression and make it read, *And Samuel was greatly grieved.* We are to infer from the last verse of this chapter that Samuel was a friend of Saul's, and wished well to the monarchy although he had not been favorable to it at the first suggestion. Still a man may be angry at his best friend, especially when he has committed some very foolish deed to his own detriment.

12. *He set him up a monument.* Evidently to commemorate his great victory.

13. *I have performed the commandment of Jehovah.* Saul makes a good report of himself. Very likely he may have thought that any minor shortcomings subsequently ascertained by Samuel would be overlooked in view of the completeness of his victory.

14. *What meaneth this bleating of the sheep?* Samuel at once calls Saul's attention to the manifest evidence of the falsity of the statement that he had made.

15. *They have brought them from the Amalekites.* Whatever qualms of conscience Saul may have had, he does not confess his fault, but almost says that he has done better than he was commanded. *The people spared the best.* As

much as to say that he could not be responsible for what the people did. It seems also an extenuating circumstance that they saved for a sacrifice these animals of the first quality.

16. *Stay, etc.* Samuel will not listen to such flimsy excuses, but hastens to pronounce the judgment of God.

17. *Wast thou not made the head of the tribes of Israel?* Making all due allowance for his modesty at the time of his selection as king, Saul certainly had authority and power sufficient to restrain the people.

18. *The sinners the Amalekites.* Their sin was particularly manifest in their hostility to Israel. Although the moral principle upon which they were devoted to destruction may seem rather obscure to us, it is certain that it was very apparent to the Israelites of that day. What seems to us an act of cruelty seemed to them a religious duty.

19. *But didst fly upon the spoil.* Forgetting his duty as executioner of the divine decree of punishment, the king had darted greedily upon the spoil as if he were a mere freebooter intent only upon the profit to be secured from his expedition.

20. *Yea, I have obeyed the voice of Jehovah.* Saul seems to be going on the principle expressed by the false proverb, *A lie well stuck to is as good as the truth.* It is however of no use. His further explanations only show him more clearly in the wrong. *And have brought Agag the king of Amalek.* He presents as a sign of his obedience what is really a sign of his disobedience.

21. *Chief of the devoted things, to sacrifice.* At first sight this excuse looks plausible; but really it is no excuse at all. It is hardly appropriate to speak of offering to God what has already been devoted to him.

22. *Hath Jehovah as great delight, etc.* Samuel sets forth the sin of Saul in very vigorous language. The outward forms of service amount to nothing if the obedience of the heart is lacking. Compare *Psa. 51:16, 17; Micah 6:6-8;* and other passages.

23. *For rebellion is as the sin of witchcraft.* Rebellion was Saul's particular sin. Samuel would have him notice that it is as bad as resort to divination by supposed responses from false gods. To inquire of false gods was spiritual apostasy from Jehovah. *Stubbornness* is parallel with "rebellion." Perhaps this word would be better translated *arrogance* or *presumption*. The *teraphim* were images of household gods. *Rejected from being king.* A solemn proclamation of Saul's deposition from being king.

SPECIAL NOTICES

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

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

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

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

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

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

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

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24. *I have sinned, etc.* Some have supposed that Saul was hypocritical in his confession, and therefore was not forgiven. But our author means to represent that he has gone so far in rebellion that the sentence of rejection could not be reversed.

25. *And turn again with me that I may worship Jehovah.* Saul evidently had in mind some public worship that would be incomplete without the presence of the prophet.

27. *And Saul laid hold upon the skirt of his robe.* That is, to detain him. The garment was torn as Samuel started away.

28. *Hath rent the kingdom.* In this accident Samuel sees an omen of the doom that he has pronounced upon Saul. Compare the rending of Ahijah's robe. *1 Kings 11:30, 31.*

30. *Yet honor me now.* Saul pleads for outward recognition in the presence of the people, and the prophet grants his request.

32. *And Agag came unto him cheerfully.* The last word is of doubtful meaning. Some think that we should read, "in chains;" but the most probable translation is "totteringingly." *Surely the bitterness of death is past.* Or, as the Greek Bible has it, "Surely death is bitter."

33. *Thy sword hath made women childless.* From our modern point of view we may not altogether approve of Samuel's deed, but we must agree that Agag's punishment was just.

SUGGESTIONS.

Saul was very accomplished in making excuses, and has many modern imitators in this art. But excuses were out of order. The one thing needful was obedience.

There is no substitute for obedience. Saul seemed to think that an elaborate sacrifice of the best of flocks would more than compensate for his failure to do just as Jehovah had directed him.

Our Lesson does not present the New Testament idea of repentance and forgiveness. Saul turned from his sin, but could not escape its consequences. Although even under the new dispensation sin must leave its marks, we may be sure of forgiveness if we repent. Our Saviour has wrought redemption for every troubled soul.

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